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EDİTÖR
PROF. DR. AHMET CAHİD HAKSEVER

ULUSLARARASI
HACI BACI BAYRAM-I VELİ
SEMPOZYUMU BİLDİRİLER KİTABI 2

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EĞİTİM KÜLTÜR AKADEMİ DERNEĞİ

EDİTÖR
PROF. DR. AHMET CAHİD HAKSEVER

EDİTÖR YARDIMCILARI
DR. MEHMET YILDIZ
HARUN ALKAN

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DR. MEHMET YILDIZ
HARUN ALKAN

GRAFİK TASARIM
TAVOOS

UYGULAMA
TAVOOS

BASKI YERİ
ANIL MATBAACILIK, DİKKEN CAD. NO: 244/P 13-14,
TEL: +90 (312) 483 6353, ANKARA

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YAZIŞMA ADRESİ
Kalem Eğitim Kültür Akademi Derneği, Hacı Bayram Mah
Şeyh İzzettin Sk. No: 9 Ulus/Ankara Tel: +90 (312) 232 4226;
Kalemsempozyum@gmail.com

HACI BAYRAM VELİ'S PERSONALİTY CONSTRUCTION THEORYİN HIS POEMS



Yrd. Doç. Dr.

MUSA KAVAL

Hakkari Üniversitesi İlahiyat Fakültesi Öğretim Üyesi

kavalmusa@hotmail.com

Abstract

Hacı Bayram Veli (1348-1430) is one of the most important figure in the process of Islamization of Anatolia lasted for three centuries. He and his caliphs had crucial contribution on personal spiritual development and moral life as well as social contact in critical time of the days. Although he did not left works behind, his ideas and way of life with reasonable practices had been guiding muslims in the throuble period of time. His basic sufi philosophy and practices had helped the mostly nomadic Turkoman community to live in settled. After him we saw that Ankara would be a developing center. In this changing he directed the Turks' social and religious embrance Islam perfectly with his sufistic comment and practices. By acting these deep social and religious new development he helped people to realize the real essence of their human being value with his simple way and act. It is striking that Hacı Bayram Veli didn't leave any written work during the political and fiscal not stable atmosphere. Even being as a professor he didn't use academic vehicles, instead of this way he realised his thought through his real life activities in the society. Because when we look at his four poems it can be seen easy that he mentioned in profound and deep mystic subjects in a fairly simple style. In this sense Hacı Bayram Veli who is proficient in exoteric and esoteric science had deep mystical expression like Ibn Arabi, revealed his inner mystic truth like ecstasy and love poets Rumi and Yunus Emre. His expression of human, the world and God in the poems sheds light to be aware of one's own self. So despite the limited poems it is understood that he was not back of Ibn Arabi, Rumi and Yunus Emre in terms of the depth of mystical thought. He presented intense sufistic topics such as Vahdet-i vücud, love, dissolve, survival and heart by comparison with theme of the world. With the help of this comparative method the truth which he tried to explain people in difficult time of the day helped them to see their inner value and build their identity. Because of his presented services for the people with the basic arguments of sufistic traditional science, emotion and intuition in understanding way, Hacı Bayram Veli carried out his

mission in Anatolia by taking care of psycho-social realities of the geography. In this study we will try to point out the realities which he had manifested practically for people's reaching their self identity in the light of his poems.

Key words: Hacı Bayram Veli, identity, human, sufism, Anatolia

Özet

Üç asır devam eden Anadolu'nun İslamlaşması sürecinde en önemli şahsiyetler biri Hacı Bayram Veli (1348-1430)'dir. Yaşadığı dönem itibarıyla kendisinin ve yetiştirmiş olduğu halifelerinin zor süreçlerden geçen halk ile sosyal ve ahlaki ilişki içerisinde olmaları, insanların kişisel manevi gelişmelerine önemli katkılar sunmuşlardır. Her ne kadar geride nicelik açısından ciddi sayılabilecek eserler bırakmamış olsa da fikirleri ve uygulamalarıyla sıkıntılı bir dönemden geçen müslümanlar ayol gösterici olmuştur. Onun temel tasavvufi düşüncesi ve uygulamaları göçebe Türkmen topluluklarının yerleşik hayata geçmelerine yardımcı olmuştur. Tasavvufi pratikleri hayata geçirme konusunda göçebe Türkmen topluluklarına yerleşik hayata geçerek her açıdan daha güzel bir yaşam tarzı ve felsefesine erişmelerine yardım etmiştir. O, Türklerin İslam'ı benimsemelerinde geçirmiş oldukları evreleri, toplumsal değişim süreçlerini tasavvufi bir anlayışla uyum içerisinde gerçekleştirmiştir. Tasavvufi fikirlerini halkın anlayabileceği sadelikte ancak yoğun pratiklerle ortaya koyan Hacı Bayram Veli, dönemin insanın öz benliğinin farkına varmasına yardımcı olmuştur. Müderris olmasına rağmen onun kitabı aktarım yerine uygulamayı esas aldığı görülür. Zira geriye bıraktığı dört şiirine bakıldığında tasavvufun yoğun ve derin konularının oldukça sade bir üslup ile dile getirildiği görülür. Bu manada zahiri ve batını ilimlerde mahir olan Hacı Bayram Veli yaşam felsefesi olarak derin mistik anlatımları olan İbn Arabi, vecd ve aşk şairleri olan Mevlana ve Yunus Emre ile aynı hakikatleri ortaya koymuştur. İnsan, âlem ve Allah hakkındaki özlü ifadeleri insanın kendi benliğinin farkına varabilmesine ışık tutmaktadır. Bu manada şiiirlerinin sayıca az olmalarına rağmen onun tasavvufi düşünce derinliği açısından İbn Arabi, Mevlana ve Yunus Emre'den geri olmadığı anlaşılır. Şiiirlerinde ele aldığı Vahdet-i vücud, aşk, fena, beka, gönül gibi yoğun tasavvufi konu ve duyguları dünya (âlem) teması ile kıyaslayarak sunmuştur. Onun bu kıyaslama yöntemi ile anlatmaya çalıştığı hakikatler dönem itibarıyla sıkıntılar yaşayan insanlara kendi kıymetlerini idrak ve dolayısıyla da benliklerini inşa etmelerine yardım etmiştir. Tasavvufi geleneğini, duygusal ve sezgisel temel argümanlarla destekleyerek o günün insanının anlayabileceği ve tabik edebileceği şekilde sunan Hacı Bayram Veli Anadolu coğrafyasının psiko-sosyal olgularını dikkate alarak misyonunu gerçekleştirmiş bir mutasavvıftır. Biz bu çalışmamızda onun şiiirlerinden hareketle dönemin insanın öz benliğine kavuşması için uygulamaları olarak izhar ettiği hakikatlere işaret etmeye çalışacağız.

Anahtar kelimeler: Hacı Bayram Veli, benlik, insan, tasavvuf, Anadolu

Hacı Bayram Veli's Personality Construction Theory in His Poems Introduction

Hacı Bayram Veli (1348-1430) is one of the most important figure in the process of Islamization of Anatolia lasted for three centuries. Like previous sufis he and his caliphs had crucial contribution on personal spiritual and moral life of people in those years. His spiritual and humanistic approach to people is very important for social life because of the chaotic atmosphere of the time. So people of the day were living in uncertainty both personally, spiritually and socially. In his poetry he tells the clear meaning and solutions of the intrinsic and extrinsic problem of people. He did his way of teaching by his own personalizing. As a spiritual role model he proved the correct style of understanding and acting of personal and social life.

Hacı Bayram Veli says that real happiness and salvation is related to personality construction mostly, not socializing. We know that person is more important because of having a spiritual breath of God. But mass of people doesn't have this special spirit. Social psychologists admit that man's personality is non-effective in dense mass.¹ Nowadays we can realize this general idea with lots of samples seen most part of the world. In the same way people around Hacı Bayram Veli were in a personal, social, political and fiscal ambiguity. In that cycle his teaching helps people to find real personality. Because he thinks that a person could only achieve his/her individual and spiritual oneness with the help of knowledge on Allah. In contrast to the restricted approaches to personality Hacı Bayram Veli puts forth a wholistic personality identification and construction. Actu-

¹ See. Turner, J.; *Rediscovering the Social Group: A Self-Categorization Theory*, 1987, Basil Blackwell; Tajfel, H.; "Interindividual behaviour and intergroup", H. Tajfel ed. *Differentiation Between Social Groups: Studies in the Social Psychology of Intergroup*, 1978, Academic Press, London, 27-60; Tajfel, H.; *Human Groups and Social Categories*, 1981, Cambridge University Press; Tajfel, H.; Billig, M.G., Bundy, R.P. and Flament, C., "Social Categorization and Intergroup Behaviour", *European Journal of Social Psychology*, 1971, 1(2), 149-178; Hogg, M.A., *The Social Psychology of Group Cohesiveness, From Attraction to Social Identity*, 1992, Harvester Wheatsheaf, New York

ally his teaching, method and practices are not new, because we see similar ideas and applications in sufism. For example his basic element to construct ideal personality “nonexistence” is essential. When a person feels and actualizes nonexistence in his/her ego, he/she can find ideal individuality in the transfiguration of Absolute Presence. So a person can develop all of his/her intellectual, spiritual and actual capacities into upper personality. This sufistic self-evolution can be seen partly in psychology. In this study we try to reveal Hacı Bayram Veli’s concept of matured/real personality in in the context of modern psychological understanding and results.

Ego, Ideal Personality and Struggle Between Them

His poem “ İlahi Taksim/Divine Division” Hacı Bayram Veli states that Allah created human’s heart between two worlds; one is visible world, other is spiritual world.² Dual structure of heart affects personality too. Because heart is not only a physically crucial organ or emotional center but also it is a center of intuition, inspiration spiritual wisdom.³ In Quran we read this feature of it in a lot of verses. We know that heart is the king of the body.⁴ All of the humanistic feelings, beliefs and actions are directed under commander of heart. So the structure and orientation of it affect all part of the body.⁵ In the light of these knowledge we can say that notion of personality is shaped in heart. But a person can develop his/her individuality based on visible world. Visible world is the source of the ego materials which are charming. Generally personality is described as an individual perception, sense and attitudes of a person about himself.⁶ And values of personality cannot be broken away by society because a person

² İlahi Taksim, b.1.

³ Kaval, Musa; “Rasyonel Akılın İnkârı Ettigi Sezgisel Bilginin Ruh Sağlığına Etkileri”, *TURKISH STUDIES*, 2016.

⁴ A`râf, 7/179; Hacc, 22/46; Muhammed, 47/24; Tevbe, 9/87; Tûr, 52/32; Fecr, 89/5; İsrâ, 17/36; Necm, 53/11; Tâhâ, 20/54, 128.

⁵ Buhari, İman, 39.

⁶ Marshall, H.H.; “The Development of Self-Concept” *Young Children*, July 1989,44-51.

learn himself/herself in a society that has a role like a mirror. So personality has also a social standpoint a person has.⁷ Even social psychology asserts that pressure of environment in personality is a very affective.

Hacı Bayram Veli draws attention on bad affcets of society and stereotypes by saying “I visited an old heart and I saw it being constructed.”⁸ We comprehend in this couplet real or ideal personality can be developed by leaving past acceptance of society formed without any individual filtering. After this awareness a person starts build a new and individual personality. Hacı Bayram Veli defines this rebuildingwith this couplet: “Disciples are cnapping stones and presents it his master”. Namely new disciples who try to transform his ego to ideal personality admit that he has strict and formless ego should be refined. With the help of old and experienced master’s symbol, heart which is the motivator transformation reach new form.⁹ Hacı Bayram Veli implies master’s importance for reaching ideal personality. A person has evolved a personalty which is mostly egoistic and shaped by society. But under the spiritual master control a person can realised healty personality and behaviour. Hacı Bayram Veli restates this sufictic training in the couplet.

In those couplets it is seen that egoistic passions are obstacles to form heart better and reach a transpersonal wisdom.¹⁰ Like modern psychological theories Hacı Bayram Veli repeats the concept of “surpass oneself”. Yet we know that a person can surpass himself/herself by clearing heart and consciousness from bad and egoistic desires. In Quran Allah states that “Whoever save himself/herself from passion of ego, they will be survivor.”¹¹ One of the main aim of sufism is to

⁷ Eriñç, Mithat; *Ruhbilim Terimleri Sözlüğü*, Ankara, TDK. Yayınlan, 1974, s. 31.

⁸ İlahî Taksim, b.2.

⁹ Bursevî, İsmail Hakkı, Şerh-i Ebyat-ı Hacı Bayram-ı Veli, Süleymâniye Kütüphanesi, Esat Ef., No:1521, vr.11b.

¹⁰ See. Kohlberg, L., “The Psychology of Moral Development: The Nature and Validity of Moral Stages”, *Essays on Moral Development*, Volume 2. 1984, Harper & Row; Walsh, R. & Vaughan, F. “On transpersonal definitions”, *Journal of Transpersonal Psychology*, 1993, 25 (2) 125-182.

¹¹ Teğabün, 16.

struggle against to nefis/ego. Because it is dirty side of personality and tries to dominate heart. If this bad side of a personality controls over heart, a person can not surpass but be an egoist. In modern psychology we see a concept havin the same meaning, it is “psychological egoism”. It means that a person always seek his/her own good only in the direction of his/her beliefs.¹² In contrast to it we see another concept “ethical egoism”. It means that a person should maximize himself/herself morally in a long range of interests.¹³ Although there are some arguments quantities of these concepts,¹⁴ basic meaning of them are similar to dual inclinations of heart. As we stated before one part of it is ordinary and is was improved by generally society.¹⁵ But it is quite rough idea of personality like symbolized rock by Hacı Bayram Veli. Altunay defines it real/substantial personality. But it is not enough because people can reach ideal personality. People have capacities to achieve it. Other than this people ought to overlap these two personalities.¹⁶ What exactly Hacı Bayram Veli says is that; “I was made between soil and stone”¹⁷

Balance between egoistic and spiritual wisdom in heart is essential for psychological and religious life. Egoistic desires are changeable for everyone because everybody’s beliefs and benefits are different because of shaping personality different society. And person and society have an interaction to build ego.¹⁸ Consequently personality and wanted happines are not general for everyone. Maybe, because of that reason we witness a wide range of

¹² Taylor, Paul W., *Principle of Ethics*, Dickenson Publishing Co., 1975, p.35.

¹³ Brandt, Richard, “Rationality, Egoism, and Morality,” *The Journal of Philosophy*, vol. 69 (1972), pp. 681-697.

¹⁴ See. Thomas Nagel, *The Possibility of Altruism*, London, 1970; Runes, D. D. (Ed). (1983). *Dictionary of Philosophy and Religion*, New York: Philosophical Library; A., *The Virtue of Selfishness: A New Concept of Egoism*. New York: Signet, 1964.

¹⁵ Hay, L; Bryne, M. and Butler, C.; “Evaluation of a Conflict-Resolution and Problem-Solving Programme to Enhance Adolescence’ Self- Concept” *British Journal of Guidance and Counseling*, 2000, 28-1, 161-174.

¹⁶ Altunay A, Öz F.; “Hemşirelik Yüksekokulu Öğrencilerinin Benlik Kavramı”, *Hemşirelik Yüksekokulu Dergisi*, 2006;131:46-59.

¹⁷ İlahi Taksim, b.4.

¹⁸ Hay, L.; Bryne, M. and Butler, C.; “Evaluation of a Conflict-Resolution and Problem-Solving Programme to Enhance Adolescence’ Self- Concept” *British Journal of Guidance and Counseling*, 2000, 28-1, 161-174.

thought and actions to get happiness.¹⁹ Like happiness, benefits are changeable too. Because human-being can catch happiness doing a large variety of practices.²⁰ Additionally some people cannot find their profits to be happy. For their happiness in all society there are some minimal humanistic laws to make everybody happy.²¹ As a result we can say that people can not find what makes them happy, because they don't recognize their personality. However a person always blames something other outside of himself/herself. Jung says that people think that all the problems are to be solved by policy and society. According to him it is not exact solution because main problem is dispersed personality.²² But people don't criticize themselves. Like all sufi Hacı Bayram knows that nef/ego blames other not itself ever. Because of its deny people cannot find the real causes of problem and waste time. Because of that case Hacı Bayram Veli advice them to develop their ideal personality under the guide of a talented and experienced master.

Derek thinks that people's profits are related to their interests and will.²³ Unfortunately we are not sure about how people chose and determine their will and profits. Similar to social psychologist Dewey thinks that people don't behave logically and intuitively but in routine.²⁴ Namely people behave according to their habits. So close environment is important to build habits. Jung says that people have a false perception about their personality; they suppose that egoistic personality (we see similar concept before in the name of "psychologic or substantial personality") is their only personality. Unfortunately it is not their personality exactly.²⁵ Because

¹⁹ See. Gerhard and Fran Lenski, *Human Societies*, New York: McGraw Hill, 1978.

²⁰ Ibid.

²¹ See. Derek Parfit, *Reasons and Persons*, Oxford: Clarendon Press, 1984

²² Jung, C.G., *Keşfedilmemiş Benlik*, çev:Barış İlhan, CananEner Sılay, İstanbul, 1999, İlhan Yayınevi, s.62.

²³ Parfit, Derek, *Reasons and Persons*, Oxford: Clarendon Press, 1984, p.87

²⁴ Dewey, John, *Human Nature and Conduct*, New York: Modern Library, 1992, p.118

²⁵ Today, we see many concepts of personality. Because concept of personality can be changeable according to development, evaluation, stable, hierarchic and organizational ways. (Bong, M. and Clark, R. E.; "Comparison between Self-Concept and Self-Efficacy in Academic Motivation Research", *Educational Psychologist*, 1999, 34-3, 139-154.) For example social, reflective, active, psychologic, cognitive personality (Sallay, H.; "The Role of the Family in Shaping Self-Concept and Cognitive Styles in Hungary" 2000, <http://e-lib-rss.c2>). Waugh

se of superficial and extrinsic evaluations people cannot use their inner spiritual realities put into heart. Human-being is a social creature and he cannot live without society. Yet man shouldn't limit himself with social environment. On the contrary people should diminish devastating affect of society in their personality. Otherwise human-being cannot discover his ideal personality, spiritual and moral individuality.²⁶ If a person doesn't notice his/her unique personality and develop their spiritual freedom, society doesn't help him/her to find ideal personality. So, both a person and society cannot develop and reach happiness.²⁷ As a result Jung asserts that human-being should criticize his personality carefully and endeavour to understand himself. Religion is the only source which a person can use in his personality discovery occupation.²⁸ Consequently like Hacı Bayram Veli, Jung advice that people should head intrinsic and metaphysic world. Because he thinks that seen world is full of things and people can't stand its physical and moral provocatives.²⁹ Also Hacı Bayram Veli mentions on bad desires of ego. He says that struggle against it is very difficult. Because he likens the hard process an arrow be stuck in breast.³⁰ So we understand that achieving ideal personality needs to pass difficult examination successfully. Even a person should sacrifice his/her ego in front of the God. Hacı Bayram symbolizes this general sufistic notion a scene in bazaar. In the bazaar disciples hearts are sold, and the buyer is God.³¹ Because heart is the center of the spiritual wisdom and God looks it only. In order to reach ideal personality disciples have to remove egoistic passions

mentions on ideal and real/abstract personality. In this study we will use his definitions often. (Waugh, R. "Measuring ideal and Real Self-Concept on the Same Scale, Based on a Multipaceted Hierarchical Model of Self-Concept" *Educational and Psychological Measurement*, 2001, 61-1 85-92.) Also we know past and future personality (Ellis-Hill, C.S. and Horn, S.; "Change in Identity and Self-Concept: A New Theoretical Approach to Recovery Following a Stroke" *Clinical Rehabilitation*, 2000, 14-3, 279-287.)

²⁶ Jung, *Keşfedilmemiş Benlik*, s.27-35.

²⁷ See. Jung, *ibid*, s.51

²⁸ Jung, *ibid*, s.66.

²⁹ Jung, *ibid*, s.36.

³⁰ *İlahi Taksim*, b.7.

³¹ *İlahi Taksim*, b.8.

to make their hearts worth to buy. In this process they should remember and articulate God. For name of God is the main vehicle to ideal personality. And in Quran it is stated that "Heart can only be satisfied with remembering and citing God"³² Hacı Bayram Veli restates this reality in his couplet. Also he shows that in every process of increasing of ego disciples have to remember God.³³ Interestingly we see similar idea in Jung personality transformation theory. Jung says that nobody can surpass himself/herself without a belief of God and a strong relationship with Him. Without attaching to God a person cannot reach the ideal personality behind the substantial one. In order to overrun its difficulties turn into his/her inside.³⁴

Tips to Evolve Personality

Although Hacı Bayram Veli didn't leave lots of works behind, we understand that he addressed main mystical subjects with a short phrases and metaphors. In his Yunus Emre like style of poems he gives tips to self-actualizing by transform ego to ideal spiritual personality. Actually his teachings and methods are not new in sufism. But his short and clear messages were choices for people of time because they caused deep emotional and intellectual awareness in order to understand unstable living conditions. So his saying was a starting point of personal development. His one of the most common known poem starts with a self-questioning couplet "If you want to know yourself, you should look for life in your soul"³⁵ At the beginning couplet he gives the answer which is the reason of human-being creation too. In the couplet he mentions on two lives nested. We studied duality of human-being; one part of his personality formed with ego, another part is from God. The second one is the essential and valuable side of him but man forgets this because of the world. In this forgetfulness a person

³² Ra'd, 28.

³³ İlahi Taksim, b.6.

³⁴ Jung, *ibid.*, s.36.

³⁵ İlahi, b.1.

develops a false personality. Because this personality is constructed only worldly and egoistic devices. Unfortunately worldly pleasure and egoistic inclinations don't make a person happy forever. On the contrary not only sufism but also modern psychology proves that egoist people will be a psychopath.³⁶ As a result limited desires cause unhealthy and broken personal identity in personality. On the contrary spiritual essence of human-being provides him a whole personality which has perfect meaning both in world and hereafter. Yet, if a person doesn't pass over the egoistic personality, he cannot be aware of his potential ideal personality. But everyone is created for actualizing himself by remembering God. Knowing God is the only way of happiness also. In other words not knowing God means not knowing and realizing individual self-actualizing. Hacı Bayram Veli says that during the process of actualizing personality knowledge of God is the first step.

Hacı Bayram Veli thinks that egoistic personality is the main obstacle in front of the ideal personality. He advises his disciples to kill ego in order to reach ideal personality. If they do it, they will learn themselves really.³⁷ He emphasizes this idea in last couplet of poem; "Only the founder of the ideal personality can be himself/herself."³⁸ From his statements it can be said that a person who is confined himself/herself with egoistic personality is alien to own self. However every human-being has a breath from God (spirit). But he/she cannot have the knowledge of it because of content with ego. In fact value of human-being from the Creature. Like stated before a person will actualize and catch happiness only with knowledge and remembrance of God. When a person clears his/her heart from egoism and fills it with God, he/she can reach his/her identity and personality.³⁹

In sufism it is accepted that the world is motherland of ego. Worldly pleasures are very attractive for ego. By tasting them, ego

³⁶ See. Duff, Antony; "Psychopathy and Moral Understanding", *American Philosophical Quarterly*, 1977, vol. 14, pp. 189-200.

³⁷ *İlahi*, b.2

³⁸ *İlahi*, b.10

³⁹ *İlahi Zikir*, b.4.

creates an artificial, greedy personality that becomes a barrier to ideal spiritual personality. Like all sufis Hacı Bayram Veli pays attention on this fact. He advises himself: "Poor Hacı Bayram! Don't fall in love with the world!"⁴⁰ In the couplet he defines himself "poor". Because people is weak in front of the ego enemy. Ego is stronger for living in its motherland. But spirit is not belong the seen world. As a result most of people are cheated by ego. Just like ego, the world is unstable too. Its amusements are actual tricks for human. After a short joy its cheats besiege and destroy human. It is not trustworthy because it sometimes makes poor man rich, sometimes it makes rich man poor. It makes so many feet heads else it makes heads feet.⁴¹ Experimently people witness a lot of changing in their lives. The world presents people a vast range of choices. A person prefers ones and refuses the others. So preferences gives us about the chooser's personality. If a person has an egoistic personality all the things he does are selfish. But, sure billions of people live in the world. In that case we cannot find common dominator. Hacı Bayram Veli focuses on multiplicity and provocation in the egoistic and worldly life. He says that people living egoistically get lost in multiplicity of the world and they cannot see the unity of it.⁴² Unity can be understood with the help of ideal personaliy. People living accordinly ego waste time changing and tempoarary desires so that they couldn't catch unity. When a person get unity, he/she will have a stable personality which is the evidence of healty life.⁴³

Hacı Bayram Veli warns people living egoistly; "kill ego and find your real essence."⁴⁴ In the following couplets he introduces how to achieve ideal personality. Firstly a person should pay attention on his doings, because actions are outputs of personality features. Shortly he states that a person's actions are directly related to personality. In psychology and pedagogy it is accep-

⁴⁰ İlahi Savt, b.13.

⁴¹ İlahi Savt, b.1-8.

⁴² İlahi Savt, b.1-9.

⁴³ Allport, Gordon; *Pattern and Growth in Personality*, New York, 1961, chs. 3, p. 12.

⁴⁴ İlahi, b.2.

ted that behavior is the last process of intellectual and emotional operations. Scientific researches proves that personality is related to neurobiological basis.⁴⁵Hacı Bayram Veli restates this fact and offer disciples to check their inner and outer processes. And he says that if a person learn the reason of behaviors he can elicit his personality better.⁴⁶In his message it is clear that a person can construct ideal personality him/herself. Because God gave human-being the ability of thinking. And man should think on himself for ever aspects firstly. It is the difference of human-being from other creatures. Man can choose, decide, change and revise his thought and actions. Hacı Bayram Veli asserts this capacity and says that human-being has no need other things because he has self introspection.⁴⁷ In sufism there is a conception “nefs-i ammare” has meaning of personality doing self-questioning. This is the starting point to construct ideal personality. Because consciousness is first and motivator of all behaviors. In epitome this notion provides redesign of the behaviour producing process. After a person can change the process with better one. As result egoistic behaviours can be transformed to ideal personality features. Hacı Bayram Veli named this personality revolution “from multiplicity to unity.”⁴⁸As studied before multilicity is the cause of sedition an unhappiness. Egoistic personality gets lost in it. On the contrary unity is the source of coherence and happiness in mind and actions. Because unity provides people a wholistic meaning of life. The unity is provided with Tavhid by Allah, Creator all things. If a person get the meaning of tavid, all the system has a meaning and order in it. As a main part and having an important role in the system a person learn his value. By learning himself a person starts to learn the wholistic system of unity slowly. It is the

⁴⁵ Ceylan, Mehmet Emin; Evrensel, Alper, ve diğerleri, “Benlik Gelişiminin Nöropsikolojik Temelleri/Neuropsychological Basis of Self Development”,*Psikiyatride Güncel Yaklaşımlar-Current Approaches in Psychiatry* 2015; 7(3):255-264 doi: 10.5455/cap.20140911104900.

⁴⁶ İlahi, b.2-5.

⁴⁷ İlahi, b.6.

⁴⁸ İlahi, 8.

developmental process from ego to spiritual ideal personality. Hacı Bayram's idea on ideal personality is similar to Allport's "proprium". Proprium is a total intrinsic unity of personality and it contains a individual aims and long term goals. In this unity a person has a happy and meaningful life.⁴⁹

Conclusion

Hacı Bayram Veli draws attention on personality by criticizing himself. As a religious and social leader of his time his self-questioning is more than a personal activity. Best way of giving advice in teaching is self-criticism and self-sampling. Although having a matured personality he was in an effort of salvation of people. Because people in Anatolia had been living in a chaotic atmosphere. So they had had uncertainty in all part of their life. Hacı Bayram Veli remembers people what the aim of life. Because people couldn't see what the is the real and unreal. He says that worldly/egoistic personality is the cause of this uncertainty. But people cannot realize it and they blame other people and institutions. So there is a dispersion in personality and society. Like all sufi Hacı Bayram Veli shows people what is their real enemy; nefs/ego. They should transform ego to ideal personality. If they do it, they will solve not only their personal unity and happiness but also social unity and brotherhood. He also tells the ways to achieve it. Firstly they should criticize themselves like he does in his poems. Because it is the starting point of new consciousness. If they do it, they will find Allah in his deep inner personality. At that time they will be real they.

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⁴⁹Hjelle, A. Larry; Zeigler, Daniel, J.; *Personality Theories*, New York: Mc. Graw Hill Inc. 1981, pp.216-7.

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