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КНИЖЕВНИ И КУЛТУРОЛОШКИ ИСТРАЖУВАЊА

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и културолошки истражувања

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FOR THE INTERNATIONAL SCIENTIFIC JOURNAL “PALIMPSEST”

## HAJI BEKTASHI VELI'S VELÂYETNÂME AS A LITERARY SOURCE ABOUT MEDIEVAL ANATOLIA

**Tunay Karakök**

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**Abstract:** After the Battle of Talas, which took place in the middle of the VIIIth century, the process of accepting Islam by the Turks began. The Turks, who had stood side by side in this war with the members of this new religion, which they had the opportunity to meet on various occasions before, have now entered the process of gradually accepting this religion after recognizing it. With this acceptance, Turks will succeed in raising many important figures in the field of thought, as in many other fields. Mahmud al-Kashgari, Yusuf Khass Hajib, Ahmad bin Mahmud Yukenaki and Khoja Akhmet Yassawi are a few of them. These personalities lived before the Turks came to Anatolia. However, their influence continued to increase after the arrival of the Turks in Anatolia at the beginning of the Xth century. Scientific and intellectual activities that started in Central Asia entered a new phase with the conquest of Anatolia. This phase is the one in which the Turkish understanding of religion is shaped and a new interpretation of the religion of Islam is formed. Personalities such as Mawlânâ, Yunus Emre, Akhî Ewrân and Haji Bektashi Veli who grew up in this period struggled to spread this new religion both among Türker and in the Anatolian geography. The works they produced, the dervish lodges, zawiyas and sufi centers they established, and Haji Bektashi Veli, one of these personalities who tried to continue these struggles, and his Velâyetnâme, which is considered to be his most important literary work, are discussed in this study. The work in question; When the content is evaluated in the context of the events and dates it deals with, it is an important literary and historical resource for medieval Anatolia.

**Keywords:** *Anatolia; Haji Bektashi Veli; Source; Middle Ages; Velâyetnâme.*

### 1. Introduction

In this study, Haji Bektashi Veli's work called Velâyetnâme, which is an important source work for medieval Anatolia is discussed. The work in question is a literary genre and is usually called Velâyetnâme / Vilâyetnâme. Works given as Velâyetnâme or Vilâyetnâme in the sources are the ones written to tell the life stories of religious elders, cult leaders or saints, who are known as well-known people by large sections of the society, their superior characteristics and wise words and miracles. The work named Velâyetnâme / Vilâyetnâme, which is discussed in this study, it is a one that discusses the life of Haji Bektashi Veli and the political, economic and social characteristics of Anatolia in the period he lived. It is an important literary source that reveals its cultural characteristics. This study,

which was carried out as a qualitative research, was written with the appropriate sampling method with the quotations to be made from the work in question. In the light of the information it contains, it is aimed to reveal the historical resource value of this work, and at the last point, the importance of the work as a literary source for medieval Anatolia was to be emphasized.

This work, which enables to make inferences about the political, military, economic and socio-cultural situations about the Anatolian geography in the light of the information given in this source, has the value of a source in the context of the history of the information it contains. So much so that this work, which is known to have been written between 1481-1501, deals with the events covering a period starting from the 1200s to the 1300s as the date range in which Haji Bektashi Veli lived. In other words, this work contains information about Anatolia from the beginning of the XIIIth century to the beginning of the XIVth century.

### **2. Who was Haji Bektashi Veli?**

Based on the Velâyetnâme, which was written after his death, it is necessary to examine the life of Haji Bektash Veli, which is seen to be limited in information about his life, in two aspects, generally historical and epic. In order to understand the period and environment in which Haji Bektash Veli 's thoughts emerged, it is necessary to look at his historical life first.

Haji Bektashi Veli, the founder of the Bektashi order and the owner of Velâyetnâme and miracle, was born in Nishapur, Khorasan. When we look at the sources about the birth and death dates of Haji Bektashi Veli, we encounter different information on this subject. Some people accept his birth as 1248 and the date of his death as 1337, as he met with the Janissaries, the most important military part of the Ottoman Empire, and was accepted as a pir for this military unit over time. However, the widely accepted view on this issue is that he was born in 1209 and died in 1270. Velâyetnâme and other sources refer to Haji Bektashi Veli as the fourth caliphate from his father's side. They are considered to be members of the Caliphate Ali lineage. The reason for this assumption is that the Arab camp was located in Khorasan at that time and the ahlibeit descendants who fled from the Umayyads settled in these lands. Thus, the descendants of the prophet lived here and became Turkish in time. When Haji Bektashi Veli reached his childhood, his father entrusted him to Sheikh Lokman Perende for education. Perende is one of the caliphs of Hoca Ahmet Yesevi. During his education, Hacı Bektaş-ı Veli learned all the subtleties of the Turkish language, which he wrote and attached great importance to. Haji Bektash Veli received a high-level education from his childhood until the age of forty. He was brought up in a great cultural environment and because of his knowledge of Arabic, he became acquainted with the main sources. In the following periods, the influences overflowing from Anatolia and Anatolia clearly show this. (Zelyut, 2016: p. 37; Duran, 2010: p. 132, 134; Köprülü, 2003: p. 57; Taşköprülüzâde, 2007: p. 39; Çoşan, 2010: 93; Ocak, 1996: 455; Güzel, 2009: p. 29).

Haji Bektashi Veli was educated in Nişabur and at the age of forty he made his way to Anatolian lands. There are two views about his arrival in Anatolia.



The first is the Mongol invasion. So much so that with the Mongol invasion, locals, scholars, dervishes and craftsmen migrated to Anatolia, and science, art and literature centers flowed to Anatolia with these people. Here, Haji Bektash Veli is among those who came to Anatolia with these groups, taking his brother Menteş with him. The second view is that Haji Bektashi Veli was sent to Anatolia by assigning some duties and responsibilities to Ahmet Yesevi. The connection between Ahmet Yesevi and Haji Bektashi Veli was probably through Haji Bektashi Veli's teacher Lokman Parende (Duran, 2010: 134; Eyüpoğlu, 2012: p. 86; Gölpinarlı, 1995: p. 10-11). After coming to Anatolia, Haji Bektashi Veli preferred Sulucukarahöyük around Kırşehir (or Gülşehir) a modest place far from the political structures of the period, instead of central cities. It is not uncommon for him to choose this place. Ahi Evran<sup>1</sup>, one of the most important Sufi figures of the period Anatolia, lived in this city for many years and the Ahi-order<sup>2</sup> took root here and his desire to stay away from the palace in Konya made this place pleasant for him. It is a known fact that Haji Bektash Veli, who acted with a prudent program, led a quiet life in the lodge he established here and was a mystic of the heart who guided people. He is not a dervish who does not know what he is doing, but a genius Turkish Sufi who knows very well what he wants to do and where he wants to reach. Haji Bektashi Veli was determined to live and keep alive the principles of Islam throughout his life (Güzel, 2011: p. 64; Akkuş, 2013: p. 150; Noyan, 1987: p. 24; Ocak, 1996: 55-56; Öztürk, 1997: p. 2).

According to the Velâyetnâme, Haji Bektashi Veli, who led a life style similar to that of his sheikh Baba İlyas, sometimes went into seclusion in a nearby cave, which is now a visitation place, and occasionally engaged in the daily work of his tribe, such as grazing the animals of the village. Its real historical role begins here. His life here can only be followed from the Velâyetnâme. Velâyetnâme connects him not to Baba İlyas-i Khorasani, who is known as Baba Rasul, but to Ahmed Yesevi and presents him directly as his caliph. However, it is certain that Haji

<sup>1</sup> *Akhī* Ewrān, one of the mystics who came to Anatolia from the interior of Asia, played an important role in the establishment and spread of the *Akhī* organization by visiting many cities and towns after residing in Denizli, Konya and Kayseri for a while. Later he settled in Kırşehir and remained here until his death. In the Velâyetnâme of Haji Bektashi Veli, which was written in the fifteenth century, his relationship with the legendary figures and his closeness with Haji Bektashi Veli are described. Some political and social events show that *Akhī* Ewrān, who is rumored to have lived for ninety-three years, was contemporary with both Haji Bektashi Veli and Mawlānā Jalāl al-Dīn Muḥammad Rūmī. Various studies have suggested that his death or murder occurred in 1262 or sometime between 1300 and 1317 (Şahin, 1988: p. 529).

<sup>2</sup> There are those who claim that this name, which comes from the Arabic word *ahi*, meaning my brother, is derived from the Turkish word *akhi* / generous. Basically, Akhism, which is directly connected to the Islamic understanding, has been easily spread and accepted because it reminds of *uhuvvet*, which has an important place in Sufism. The *futuwwa* organization had a great influence on the establishment of this organization in Anatolia. It is known that the *futuwwa* organizations, which started to be seen from the first century of Islam, are common among tradesmen and craftsmen in Syria, Iraq, Iran, Turkistan, Samarkand, Andalusia, North Africa and Egypt in parallel with the spread of Islam. The Turks have embraced the ideal of *futuwwa* since they accepted Islam and settled in Anatolia and adorned it with their unique valor, generosity and heroism. However, Islamic-mystical thinking and life, which is the main determinant of Akhism, has preserved its validity in every period and region (Kazıcı, 1988: p. 540).

Bektashi Veli was born at least half a century after the death of Ahmed Yesevi. Thus, the vilâyetnâme shows that in the fifteenth century, only one name, Haji Bektashi Veli, was dominant in the non-Sunni Sufi circles in Anatolia (Güzel, 2009: p. 35-38; Ocak, 1996: p. 455-456; Gölpınarlı, 1995, p. 66-69; Vryonis, 1971: p. 369-372).

According to the Velâyetnâme, Haji Bektashi Veli, as a Turkmen sheikh in Sulucakarahöyük, on the one hand, continued his duty as a mentor within his own community, and on the other hand, he developed close relations with the Christians in today's Ürgüp region and laid the groundwork for their conversion. In addition, he worked intensively for the Shamanist Mongols to accept Islam, and he sent his caliphs to all corners of Anatolia for this purpose. It can be said that this method led to the emergence of an important environment of rapprochement between the Muslim and non-Muslim societies of Anatolia. As a matter of fact, it is known that the Christians of the region were also very close to him and blessed him with the name of Saint Charalambos. It seems that although Haji Bektashi Veli had to oppose some Mongolian administrative authorities from time to time, he completed his life in this way in his humble lodge in Sulucakarahöyük. Since he was mentioned as deceased in a charter record dated 1292, he probably died in 1271 before this date (Köprülü, 2003: 48-54; Elvan Çelebi, 1995: p. 7-30; Eflaki, 1995: p. 177-180; Aşıkpaşazade, 2003: p. 204).

### **3. About Haji Bektashi Veli's Velâyetname?**

As far as we can determine, there are eight works of Haji Bektashi Veli. The first work is *Makalat*<sup>3</sup>. This work is the book of Haji Bektashi Veli in which he deals with the general provisions of the religion of Islam with a unique interpretation. The main subject of *Makalat* consists of four gates and forty offices, which means man and his empowerment. This is a lineage understanding followed by Turkish mystics. Haji Bektashi Veli supported these comments with verses and hadiths. As a second work is his piece called *Besmele Şerhi*<sup>4</sup>, written in Turkish and a copy of which is stocked in the library of Manisa. In this work, Haji Bektashi Veli interprets the meaning and spirit of Basmala. While doing this, he brings proofs from verses, hadiths and some stories. In this work, Haji Bektashi Veli tries to interpret the meaning and the deep meaning of Basmala. Through his interpretation he includes proofs from the verses of the Qur'an, hadiths and some stories in order to make it more meaningful. In addition to *Fatiha Suresinin Tefsiri*<sup>5</sup>, , Hacı Bektaş-ı Veli'nin Nasihatleri, Kitabı'l Feva'id<sup>6</sup>, Şathiyye, Makalat-ı Gaybiyye ve Kelimat-ı Ayniyye<sup>7</sup>, *Hunda-name* and *Üssü'l Hakika* (Güzel, 2011: p. 64-66;

<sup>3</sup> For more information: M. Esad Coşan, *Makâlât-ı Hacı Bektaş-ı Veli*, İletişim Yayınları, İstanbul 2013.

<sup>4</sup> For more information: Hamiye Duran, *Besmele Tefsiri*, Türkiye Diyanet Vakfı Yayınları, Ankara 2007, 29-30

<sup>5</sup> For more information: Hüseyin Özcan, *Fatiha Tefsiri-Hacı Bektaş Veli*, Horasan Yayınları, İstanbul 2008.

<sup>6</sup> For more information: Hacı Bektaş Veli, *Fevaid-Yararlı Ögütler*, (Haz.: Baki Öz), Demos Yayınları, İstanbul 2011.

<sup>7</sup> For more information: Alemdar Yalçın, *Makâlât-ı Gaybiyye ve Kelimât-ı Ayniyye*, Türk Kültürü ve Hacı Bektaş Veli Araştırma Merkezi Yayınları, Ankara 2004.

Ocak, 1996: p. 455-458).

A Sufi understanding called Bektashism emerged with the narration of these works, which were determined to belong to Haji Bektashi Veli, and what Haji Bektashi Veli revealed throughout his life. Within the framework of this understanding, many people gathered around Haji Bektashi Veli and the his teachings managed to spread to every corner of Anatolia in a short time. At this point, the work called *Velâyetnâme*, which is the life story of Haji Bektashi Veli, comes to the fore. Because this work, which is the first source for the information belonging to Haji Bektashi Veli, is important for researchers as it tells the characteristics of this mystical structure, the life story of Haji Bektashi Veli and what he revealed at first-hand. Turks, who explained their feelings, thoughts and values with their unique genres in the pre-Islamic period, encountered new types in accordance with the effects of religion after entering the Islamic circle or created new ones based on their needs. In this context, starting from the XIth century, a rich literature of legends was formed, first in Arabic, Persian and then in Turkish, and these works were called *menâkibname* or *Velâyetnâme*. *Velâyetnâmes* are works that describe the extraordinary states of sufis or religious leaders. These works, which are generally known as *menâkibname* and are very popular in Turkish society, express the greatness of the person concerned through their miracles (Duran, 2007: p. 13; Ocak, 1996: p. 457). One of the most common examples of *menâkibname*, especially in the Anatolian field and the Balkans, is the work called *Velâyetnâme*, which is shaped around the life of Haji Bektashi Veli. In this respect, it is of great importance to fully understand the work and comprehend the Sufi culture. It has been seen that *Velâyetnâme*, as a product of folk literature, has the function of keeping the culture alive and transferring it to future generations. In addition, it has been determined that various cultural elements in the work are also used in special functions. It is possible to list these as informing, hosting, proving oneself, uniting, hiding, accepting thoughts, expressing gratitude, punishment, abundance, gaining halal food, protection and persuasion. These functions, together with the cultural values in the work, shed light on the basic codes of Turkish society. Finally, it can be said that *Velâyetnâme* successfully reflects the social texture of the time and place in which it was formed and contributed positively to the Islamization process of Anatolia. In addition, it is possible to say that *Velâyetnâme* has rich materials in terms of Turkish folk culture, that they are not included in the work by chance, and that it performs various functions. In this respect, *Velâyetnâme* has been evaluated as one of the cornerstones of Turkish culture (Gölpınarlı, 1995: p. 8; Duran, 2007: p. 74; Köprülü, 2003, p. 376).

With the strengthening of mysticism in Anatolia between the XIth and XIIIth centuries, they created the books of rites, rituals, manners of dress, dhikr, prayer and extraordinary states of sects. One of the most important of these works is Haji Bektashi Veli's *Velâyetnâme*. This work consists of the life of Haji Bektashi Veli, his people, miracles and legends brought together by his followers on his way. Unlike similar *menakibnames* created in other sect circles, it is the most well-known of the Bektashi *menakibnames*, which are mostly called *Velâyetnâme* or *Vilâyetnâme* in the Bektashi tradition, and almost all of them were written down

in the last quarter of the XVth century, when Bektashism emerged as a sect, and at the beginning of the XVIth century. This is due to the fact that Haji Bektashi Veli, who is the sage of the sect, has included his life, and for this reason, it has gained a kind of sanctity and is widely read. (Ocak, 1996: p. 471-472; Aytekin, 1955: p. 16).

This work, which has the highest number of manuscripts among other Velâyetnâme, and is known as Velayetname-i Hacı Bektaş-ı Veli, Vilayetname-i Hacı Bektaş-ı Veli, Menakıb-ı Hünkâr Hacı Bektaş-ı Veli<sup>8</sup>, and has copies copied at different times in libraries. There are also many copies in private hands. There are three types of copies of the work as prose, verse, and verse-prose mixed. Issues such as which type is the product of the first spelling or whether each represents different spellings, as well as its author and copyright date have not yet been clarified. Researchers working on the Velâyetnâme, as the author of the prose and verse copies Musa b. Ali are known by the pseudonym of the Suffi Dervish. They accepted Firdevsî-i Tavîl (Uzun Firdevsi), who lived in the late XVth and early XVIth centuries (Gölpınarlı, 1966: p. 32-34; Noyan, 1996: p. 16; Ocak, 1996: p. 471-472). Although there are various estimations about the date of writing of Haji Bektashi Veli's Velâyetnâme, when the content of the work is considered, the predictions that it may have been written between 1481-1501 have gained validity to a large extent. The oldest copy of Haji Bektashi Veli's Velâyetnâme is in Hacıbektaş. It is the one that came from the dervish lodge and is in the Ankara Library today. For this copy, whose date is unknown, it is stated that it was copied from an older version by Ali Çelebi between 13 November and 12 December 1624 (Gölpınarlı, 1995: p. 29; Ocak, 1996: p. 471-472).

This work, called Velayetnâme, begins by describing the birth of Haji Bektashi Veli, his childhood and education in the city of Horasan, his relationship with one of the important sufis of the period, Ahmad Yasawi, and his sending to Anatolia by Ahmad Yasawi. It also presents sections from the fact that he settled in the town of Hacıbektaş and established his lodge here, his activities with the Turkmens and non-Muslims in the surrounding area, his relations with the political officials and other mystics of the period, and finally his relations with the Ahis and madrasah members who were present in Anatolia of the period. After describing the death of Haji Bektashi Veli and the miracles that took place after his death, the work ends by narrating his caliphs and their activities to spread Islam in the places they went.

In other words; Haji Bektashi Veli's Velâyetnâme, which was written in verse, was written in masnavi verse. There are 56 written subject headings in

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<sup>8</sup> See also; Abdülbaki Gölpınarlı, Vilâyetname, Menâkıb-ı Hünkâr Hacı Bektaş Veli, İnkılâb Kitabevi, İstanbul 1958, Erich Gross, *Das Vilâjetnâme des Haggi Bektasch*, Leipzig 1927, Sefer Aytekin, Velayetname-i Hacı Bektaş Velî, III, Emek Basım Yayımevi, Ankara 1955; Abdülbaki Gölpınarlı, Vilâyetname, Menâkıb-ı Hünkâr Hacı Bektaş Veli, İnkılâb Kitabevi, İstanbul 1958, Bedri Noyan, Hacı Bektaş-ı Velî Velâyetnâmesi, İlk Velâyetnâme, Aydın 1986, Bedri Noyan, Hacı Bektaş-ı Velî Manzum Vilâyetnâmesi, Can Yayınları, İstanbul 1996, Hamiye Duran, Velâyetnâme, Hacı Bektaş-ı Veli, Türkiye Diyanet Vakfı Yay., Ankara 2014, Hamiye Duran ve Dursun Gümüşoğlu, Hünkâr Hacı Bektaş Velî Velayetnamesi, Gazi Üniversitesi Türk Kültürü ve Hacı Bektaş Velî Araştırma Merkezi Yayınları Araştırma Dizisi, Ankara 2010, Cemil Cihan Macit, Manzum Hacı Bektaş-ı Velî Velâyetnâmesi Üzerine Bir İnceleme, Basılmamış Yüksek Lisans Tezi, Süleyman Demirel Üniversitesi Sosyal Bilimler Enstitüsü, Isparta 2012.

the work. Subject headings are written in Persian and in red ink. The main text consists of 5920 couplets in total. In addition to this, there are 17 more poems written in different verse forms in the work. The text of the work begins with a tawhid of 22 couplets. Then, the reason for writing the work was mentioned under the title of *Der-Beyân-ı Sebeb-i Nazm-ı Kitâb*, and the main subject of the work was introduced under the title *Agaz Kerden Be Kitâb*. After the subject is introduced in the work, it is emphasized that he was born as the son of a sayyid family descended from Alî ibn Mūsâ al-Riḏâ, one of the twelve imams, and after the introduction to the subject, information is given about the lineage of Haji Bektashi Veli. In the following, information about his childhood and education period in Khorasan, his relations with Ahmed Yesevi, his relationship with his followers in Turkestan, and finally his family life are emphasized. The miracles they lived in, and the miracles they showed there, are described. The work gains a different dimension when Ahmad Yasawi sends Haji Bektashi Veli to Diyar-ı Rum (Anatolia). Later, his going for pilgrimage and his experiences in places such as Mecca, Medina, Kurdistan, Turkistan, Najaf, Syria and Aleppo, which he visited during his pilgrimage, are included. After his arrival in Anatolia, his persuasion by showing various miracles as a result of the Greek saints' disapproval of him, he settled in Sulucakarahöyük (today's Hacıbektâş district) and stayed in the house of Kadıncık Ana for a while, and then he established his lodge there. There is some information given about his life there. Then, his relations with the Turkmen and non-Muslim elements around Sulucakarahöyük, as well as with the important statesmen, scholars, mystics and ahis of the period (such as Mawlânâ, Yunus Emre and Akhî Ewrân) are explained. Finally, with the death of Haji Bektashi Veli, the activities of his caliphs to settle in other places after his death and spread Islam are mentioned as well. The work ended with the date poem written by the author about the completion of the work. In brief, Velâyetnâme which deals with the ancestry, family, birth, childhood, education and life of Haji Bektashi Veli, has been written many times in prose, verse and verse-prose by different authors and researchers. As mentioned in the first part of this section, some studies have been carried out by the researchers on the manuscripts of these works (Aytekin, 1955: p. 281-289; Duran-Gümüšoğlu, 2010: p. 878-906; Duran, 2007: p. 462-633; Gölpınarlı, 1995: p. 137-151; Ocak, 1996: p. 472).

#### **4. Anatolia in Haji Bektashi Veli's Velâyetnâme**

When we look at the Velâyetnâme the information obtained about Anatolia started to take place after the event of Haji Bektashi Veli's arrival in Anatolia. If we look at the political situation in Anatolia when he came there, the Anatolian Seljuk State was attacked by the Mongols, the state came to the stage of division and the Anatolian Principalities period began. Because as a result of the Köseadağ War that took place in 1243, the Mongols started an invasion and looting movement in Anatolia. As a result, both the political unity was broken in Anatolia and social destruction and chaos emerged. The Turkmens revolted as a result of the killing of the Anatolian Seljuk Sultan of the period, Sultan 'Ala al-Din Kayqubad I, by his son Kaykhusraw II. In the Babai revolt led by Baba İlyas, Haji Bektashi Veli's brother



Menteş was martyred. Haji Bektashi Veli settled in the village of Sulucahöyük in the Kırşehir region, taking over some of the Turkmen community who were left without a man in charge as a result of this revolt. During this period, veterans conquered Anatolia, and the guardians ensured the formation of a settled society in the conquered regions. While Haji Bektashi Veli was a border principality in these years, he met Ertuğrul Gazi, the father of Osman Bey, who was considered to be the founder of the Ottoman Empire, which would gradually grow, and established good relations with him. Even with people like Gazi Evranos, Abdal Musa and Kara Rüstem who participated in the first Ottoman conquest. They are people who are connected with the Sufi tradition formed around the name of ahi order, veteran and Haji Bektashi Veli. At the same time, these are the people who established the Janissary organization in the Ottoman Empire. Although the establishment of the Janissaries coincided with the eras of Orhan Gazi and Murad I after Haji Bektashi Veli, it was because of these people that they accepted Haji Bektashi Veli as a pir (Duran, 2009: p. 365; Eyüpoğlu, 2012: p. 86; Köprülü, 2003: p. 180-253; Gölpınarlı, 1995: p.29, 41-53, 119; Turan, 1971: p. 404, 409-421, 483, 894, 497; Uluçay, 1965: p. 215-224; Öztuna, 1964: p. 114; İbn Bibi, 1996: p. 215-216).

When we look at the intellectual area that Anatolia was in when Haji Bektashi Veli came to the region, we come across a state structure formed by different ideas. So much so that, on the one hand, the Turkish-Islamic Culture, which came to the Anatolian geography with the Seljuks, on the other hand, the Byzantine Culture that rose in the hands of the Byzantine Empire, which still exists in Anatolia, the Iranian culture in the southern regions and finally the Crusades, which began to be influential in Anatolia and Islamic geography. Crusader culture is the reason for these differences. The philosophy of Hacı Bektaş in this period consists of unifying elements. The love of humanity, which dominated his views in the first place, became the most basic feature of unity and solidarity in Anatolia.

### Conclusion

Works that deal with a region, a state or the people who are given importance in the societies in which they live are always valuable as a source for researchers. One of these works is *Velâyetnâmes*. *Velâyetnâmes*, which always attract people's attention due to the fact that they deal with supernatural and astonishing events that the human mind cannot comprehend, are works written to describe the superior characteristics, wise words and miracles of people who are considered Haji Bektashi Veli as a literary genre. The Velayetname type of works emerged in the form of oral tradition, just like fairy tales, epics and legends, and later became written works. The saints who have inspired or sourced the works in question, who have reached the level of sainthood, can appear as the names who developed and spread that sect, as well as being the founders of their sect. Haji Bektashi Veli *Velâyetnâme* is one of such works. So much so that this work in question includes both the life story of Haji Bektashi Veli and information about the social structure, political, economic and socio-cultural structures of the period within the framework of what he did. At the same time, in this work, social culture and various values are used as a tool in a functional context in the person of Haji Bektashi Veli

and on the axis of his miracles. Afterwards, the cultural elements included in the Velâyetnâme have the function of reflecting the social texture. At the same time, the work as a whole fulfilled an important function in the Islamization of Anatolia and transferring the thought system to future generations. As such, Velayetnâme is one of the main works of Turkish culture that was brought into being in Anatolia. In the period when Haji Bektaşî Veli, who was an important thinker who left his mark both in his life and in the following periods, lived, people gathered around his ideas and ensured that his thoughts survived until today. In this past time, his thoughts were either misunderstood or changed by some sections.

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