

HISTORICAL AND PHILOSOPHICAL ESSENCE OF TURKIC ALEVISM BEKTASHISM

Türk Aleviliği-Bektaşiliğinin Tarihsel ve Felsefi Özü

Der historische und philosophische Kern des türkischen Alevitentums und Bektaschitentums

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ABSTRACT

The article examines the historical-philosophical essence of the Turkic Sufi mystical-religious phenomenon of Alevism-Bektashism. The study was written to examine the Turkic mystical tradition that constitutes the historical and philosophical essence of Alevi-Bektashism. It was emphasized that *Ahmed al-Yassawi* is considered the progenitor of all Turkic Sufis, and that Haji Bektash is descended from him. It is noted that Ahmed al-Yassawi's *Divani Hikmet* (collection of wisdom) is still a poetic guide for achieving human perfection. It is also stated that Haji Bektash's "*Maqalyat*" is a guide book with a mystical content, which is addressed to students entering the path of Sufi service.

Society's attitude towards the Sufi tariqats was represented by the stance of the ruling elite, who functionally utilized religion infused with social meanings, and labeled their opponents as anti-religious and

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anti-social. To the question of why Sufism, despite prohibitions and persecution, has become so widespread from Indonesia on the Pacific Ocean to Morocco on the Atlantic Ocean, Sufis prove how and why the idea of perfection can be accepted by any society, regardless of its nominal and social structure. . The purpose of the research is to analyze the prerequisites for the emergence of Turkic Sufism from the perspectives of social philosophy and philosophy of history, to generalize the scientific knowledge about Sufism, and to reassess the historical and philosophical essence of Turkic Alevism-Bektashism. To achieve the goal of the study, the following scientific methods were used: the method of historical and philosophical analysis, the axiological approach - the assessment of phenomena, processes and situations from the standpoint of the value system of the Alevi-Bektashi teachings, and the comparison method.

Keywords: Ascetic tendencies, Genesis of Sufism, Turkic Sufis, *Hacı Bektash*, Orthodoxy-Heterodoxy, Achievement of human perfection.

ÖZ

Bu makale, Alevilik-Bektaşiliğin Türk Sufi mistik-dinsel fenomeninin tarihi-felsefi özünü incelemektedir. Bu makale, Alevi-Bektaşiliğin tarihî ve felsefî özünü teşkil eden Türk mistik geleneğinin incelenmesi amacıyla kaleme alınmıştır. Ahmed el-Yesevî'nin tüm Türk Sufilerinin atası olarak kabul edildiği ve Hacı Bektaş'ın ondan geldiği vurgulanmıştır. Ahmed Yesevî'nin *Dîvân-ı Hikmet* adlı eserinin kemale erecek insan için şiişsel bir rehber olduğı; bununla birlikte, Hacı Bektaş'ın *Makâlât* adlı eserinin de tasavvuf yoluna giren öğrencilere hitap eden mistik içerikli bir rehber kitap niteliğı taşıdığı belirtilmiştir.

Toplumun Sufi tarikatlarına yönelik tutumu, dini toplumsal işlevleriyle kullanarak muhaliflerini “dın karşıtı” ve “toplum karşıtı” olarak tanımlayan yönetici elitlerin tutumuyla temsil edilmiştir. Sufiler, tasavvufun tüm yasaklara ve mezalime rağmen, Endonezya'dan (Pasifik Okyanus'u kıyısındaki) Fas'a (Atlas Okyanus'u kıyısındaki) kadar neden bu kadar yaygınlaştığı sorusuna biçimsel ve sosyal yapısı ne olursa olsun herhangi bir toplumda mükemmellik yani kemalet fikrinin nasıl ve neden kabul edileceğini ortaya koyarak yanıt vermektedir.

Araştırmanın amacı; Türk tasavvufunun ortaya çıkışının ön koşullarını toplum felsefesi ve tarih felsefesi açısından analiz etmek, tasavvufa ilişkin bilimsel bilgileri derleyip genelleştirmek ve Türk Aleviliğı-Bektaşiliğinin tarihî ve felsefî özünü yeniden değerlendirmektir.

Çalışmanın amacına ulaşmak için şu bilimsel yöntemler kullanılmıştır: Tarihsel-felsefi analiz yöntemi, aksiyolojik yaklaşım, Alevi-Bektaşî öğretisinin değerler sistemi açısından olgu, süreç ve durumların değerlendirilmesi ve karşılaştırma yöntemi.

Anahtar Kelimeler: Zühd eğilimleri, Tasavvufun doğuşu, Türk Sufileri, Hacı Bektaş, Ortodoksluk-Heterodoksluk, İnsanın kemalat makamına ulaşması.

ZUSAMMENFASSUNG

Dieser Artikel untersucht den historischen und philosophischen Kern des Alevitentums und Bektaschitentums als ein mystisch-religiöses Phänomen innerhalb des türkischen Sufismus. Ziel der Arbeit ist es, die türkische mystische Tradition zu analysieren, die den historischen und philosophischen Kern des alevitisch-bektaschitischen Glaubens prägt. Dabei wird dargelegt, dass Ahmed Yesevi als Ahnherr aller türkischen Sufis gilt und Hacı Bektaş in der spirituellen Nachfolge zu ihm steht. Weiterhin wird festgestellt, dass Ahmed Yesevis Werk *Dîvân-ı Hikmet* als poetische Wegleitung für den zur Vollkommenheit strebenden Menschen dient, während Hadschi Bektasch Walis *Makalât* als ein mystisch-philosophisches Lehrwerk für Schüler auf dem spirituellen Pfad des Sufismus betrachtet werden kann.

Die gesellschaftliche Haltung gegenüber den Sufiorden wird maßgeblich durch die Einstellung der herrschenden Eliten geprägt, die ihre religiösen und sozialen Funktionen nutzen, um Andersdenkende als „Feinde von Religion und Gesellschaft“ zu deklarieren. Die Sufis erklären die weite Verbreitung des Sufismus trotz Verboten und Unterdrückung von Indonesien bis Marokko mit der universellen Anziehungskraft des Ideals menschlicher Vervollkommenung, das unabhängig von sozialen und institutionellen Strukturen in jeder Gesellschaft Resonanz findet.

Ziel der Untersuchung ist es, die Entstehungsbedingungen des türkischen Sufismus aus philosophischer und gesellschaftshistorischer Perspektive zu analysieren, wissenschaftliche Erkenntnisse zu systematisieren und den historischen sowie philosophischen Kern des türkischen Alevitentums und Bektaschitentums neu zu kontextualisieren. Methodisch erfolgt eine historisch-philosophische Analyse auf der Grundlage eines axiologischen und vergleichenden Ansatzes, wobei relevante Phänomene, Prozesse und Kontexte im Lichte des Wertesystems der alevitisch-bektaschitischen Lehre interpretiert werden.

Schlüsselwörter: Askese-Tendenzen, Entstehung des Sufismus, Türkische Sufis, Hadschi Bektasch Wali, Orthodoxie und Heterodoxie, Vervollkommenung des Menschen.

Introduction

The relevance of the study of the historical and philosophical essence of Turkic Sufism is largely determined, firstly, by the historical and geographical proximity between Ukraine and the Turkic world, and secondly, by the fundamental desire - to find determinants that could serve as a universal basis for all human knowledge, and to substantiate such a theory of truth, which would form the basis of conceptual knowledge about human existence. Thirdly, the world cannot be purely rational, the search for its universal regularities constantly coexists with the spiritual values of human mental codes. And this is already the world of "irrational", non-scientific knowledge. It can also be added that 2021 was declared by UNESCO as the "Year of Remembrance of Haci Bektash-i Veli" to the 750th anniversary of his death, because the values, which were founded on the basis of love, peace and tolerance, which he spread, extend from the local to the universal.

In the Ukrainian socio-philosophical discourse, the issue of studying Sufi orders is little studied. And the phenomenon of Turkic orders, including the Alevi-Bektashi (Yarosh, 2021), which is a segment of the social culture of the Turkic world, not even fully revealed.

On this occasion, let us refer to the outstanding founder of Ukrainian oriental studies, A. Krymsky: "In addition to the inevitable, generally recognized scientific need to study oriental history as one of the great parts of the history of all mankind, Ukraine also has its own special reasons to ensure that oriental disciplines develop properly and intensively in its highest academic institution. And it would be desirable to have not one or two, but several oriental departments in the Academy of Sciences. The ancient territory of modern Ukraine was a place for life or for the long-standing residence of all oriental peoples, and Ukrainian science faces a whole series of all possible questions and tasks that await planned development and solution. Iranian studies, Turkology (this discipline is especially needed) and Arabic studies - without these three sciences, a comprehensive, non-one-sided history of Ukrainians is impossible; without them, there will be inevitable gaping gaps in Ukrainian studies itself" (Explanatory Note, 1919, 153).

Prerequisites for the emergence of mystical-religious movements and the genesis of Sufism

Researchers of the history of the emergence of Sufism approached this difficult question in different ways: many researchers derived Sufism from Eastern Christian asceticism and mysticism, as well as from Neoplatonism developed by Syrian monks in a Christian form; therefore, three main theories of origin appeared, that is, the genesis of Sufism, which could be called Christian (Ridgeon, 2020), Iranian, and Indian (Çardaklı & Yavuz, 2025).

The theory, which is close to the truth, about the origin of Sufism was created by scholars of the first half of the 20th century, Reynold A. Nicholson (1868-1945) and Louis Massignon (1883-1962). Their works were based on a much broader and more thorough study of the sources of Sufi literature than the works of former Islamic scholars. The named researchers see in Sufism not alien to Islam a layering of the philosophy of Neoplatonism, then the philosophy of Buddhism, but on the contrary, an autochthonous phenomenon that arose on Islamic soil. Researcher R. Nicolson believed that Sufi mysticism was a natural development of ascetic tendencies that appeared in Islam during the 1st century of the *Hijra* (Nicholson, 1914).

Early Islam did not know monastic orders. But gradually ascetics began to gather in Basra (Iraq) to read *the Koran* together and discuss their mystical experiences. Mysticism at that stage did not oppose itself to “official” Islam, did not pretend to a fundamentally different explanation of the relationship between the Supreme Absolute and man and, in fact, was reduced to quietism (from the Latin *quies* - calm) (Attar, 2000, 12).

The origins of the emergence and spread of Sufism are closely related to the socio-economic and political processes that took place in the 8th-9th centuries. At the beginning of the 8th century, the Arabs, speaking under the banner of Islam, managed to conquer Iraq, Syria, Palestine and Mesopotamia, conquer all of North Africa, most of the Iberian Peninsula, establish their rule in Iran and Afghanistan, and conquer Transcaucasia. The policy of expansion gave impetus to the strengthening of class differentiation in the *Arab Caliphate* (Karataş, 2018).

The rapid spread of Islam threatened the authority of the early Muslims with a mass of new perspectives and different worldviews. Its consolidation took place

in the first half of the 8th century precisely in the process of the hadith scholars' discussion of knowledge (*Islam, iman, ilm*). The work of the outstanding Sufi *al-Ghazali* speaks in favor of this opinion. Due to Ghazali's efforts, Sufism was raised to the rank of "the science of the mystical life", although, as many researchers claim, he still remained a traditionalist Sunni jurist. The legalization of mysticism was accompanied by the corresponding liberation of it from those features that indicated "contempt for the law." Al-Ghazali insisted on observing all the rites of the Muslim cult and denied Sufi pantheism (Attar, 2000: 19).

A significant role in the organizational formation and further theoretical and ideological development of Sufism was played by the institution of the *Khanaka*. As you know, at first Sufis were, as a rule, traveling *dervishes* (*dervish* from Persian, as well as *sufi* from Arabic, means destitute, poor). "*Khanaka*" as an institution of association first appeared in the east of the Muslim world - in *Khorasan* and *Maverannakhr*, at the turn of the 9th and 10th centuries. Then it became widespread in Western Iran, Iraq, Syria and Egypt, as well as in India. Since the end of the 10th century, permanently operating *khanaks* with the "teacher-student" institute, i.e. the *khanaka* becomes the center of the society of those who have embarked on the mystical way.

The next institution of association was "*ribat*" - which arose in the 7-10 centuries in areas of military confrontation between Muslims and Christians (or pagans) in Asia Minor, Central Asia and North Africa. After the 10-11 centuries *ribat* often turns into a military fortification. From the beginning of the 11th century in Iran, the *ribat*, which lost its military purpose, became the residence of dervishes - the *khanak* (Corbin, 2014: 283).

In the 11th-12th centuries, another theological doctrine arose that covered the entire Muslim world. "*Wahdat al wujud*" meant the unity of existence, which meant the same as pantheism, but which had just appeared in theology long before the use of the expression "pantheism" in scientific and religious circles. *Ibn al-Arabi* (1165-1240) is the greatest Muslim philosopher-mystic, the creator of the doctrine of "*oneness of being*" (*wahdat al wujud*) (Corbin, 2014: 291).

Ibn al-Arabi criticizes *al-Ghazali* for denying the possibility of God's discretion in creation. According to *Ibn al-Arabi*, people do not have real free will, or rather, it is an illusion that souls are controlled by God. Ibn al-Arabi believed that faith based on dogmas can be rejected. Personal, intuitive faith, the religion of the heart cannot be

refuted. Therefore, the form of religion is not essential, you can pray in a mosque, and in a Christian monastery, and in a Jewish synagogue, even in a pagan temple in front of an idol, if only the one who prays believes that he is addressing God, and not a fetish. At the same time, Ibn al-Arabi believed that for him Islam was the most convenient form of religion, and Sufism was the true philosophy of Islam.

It should be noted that the changes occurring in religious systems are caused by both social circumstances and the development of intellectual and religious thought itself.

In the history of the emergence and development of Sufism in Central Asia, a special role belongs to two famous figures of the Islamic world of the Middle Ages - *Khoja Ahmed Yassavi* (died in 1166) and *Abd al-Khalīq al-Gijduwani* (died in 1220). J. Trimingham (Trimingham, 1971) noted that many famous Sufis trace their genealogy to *Yusuf Hamadani*, but two main lines in particular trace back to two of his successors (خليفة - *caliph*) (the best assistant students) – Persian to *Abd al-Khalīq al-Gijduwani*, and Turkic to *Ahmed al-Yassawi*. Ahmed al-Yassawi is considered *the progenitor of all Turkic Sufis*, and *Hacı Bektash* is descended from him.

The views of *Ahmed bin Ibrahim bin Ali* of Yassi (a city that later received the name of Turkestan, modern Kazakhstan) were formed on the basis of the teachings of *Yusuf al-Hamadani*. Yasavi's teaching has many religious, social and cultural ramifications. Yassavi's teachings played an important role in the Islamization of the Turkic tribes, in the introduction of Islam among the Turkic nomads. The poems of Ahmad and his dervish followers, such as *Yunus Emre* (d. c. 740/1339), contributed to the development of poetry in Persian-Turkic languages as well.

The influence of the cult of *Hazrat-i Turkestan*, as Ahmed was called, is evident at least from the readiness with which Temur built a two-domed structure on the *Syr Darya* (completed in 801/1398), one of the domes of which was located over Ahmed's grave, and the other over a mosque. *The Yassaviyya* was a tariqat of wandering dervishes, whose connection with Ahmed al-Yassawi was attributed to them by spiritual ancestors of direct Turkic origin. His book of poems "Divani Hikmet" (collection of wisdom) has survived to our time, which is still a kind of poetic guide to achieving human perfection.

Hacı Bektash and his way

A brief overview of the life of the Bektashes seems to make it clear enough that a man named Hacı Bektash arrived in Asia Minor in the 13th century; he settled in a village later to be named after him, near *Kırşehir*; he became part of a general movement that combined the social and religious practices of early Turkish life with a more or less orthodox Islamic image in the system of Sufism, influenced by the Central Asian Sufi Ahmed Yasawi; Hacı Bektash gradually gained general recognition as a saint of his time; he conquered and led disciples; he taught the basics of a simple ritual, including the use of an apprentice, circling; he donned a special headdress and gave it to his disciples, and before his death appointed and sent "*caliphs*" - successors to carry his teachings to various regions. (Bilmez & Bozkurt, 2022: 165).

One of the first sources in which the name of Hacı Bektash Veli is mentioned is the work entitled «*Menâkıbu'l-Kudsîyye fî Menâkıbu'l-Ünsîyye*» (Çelebi, tarihsiz). Although there are different accounts of the life and death of the teacher of the Bektashi sect, a work called *Velayetname/Menâkıpname*, written by a disciple of Hacı Bektash Veli, stated that he was from Khorasan, his father was *Seyit İbrahim Sani*, and his mother was *Hatem Khatun*. (Vilâyet-nâme Manâkıb-ı Hünkâr Hacı Bektâş-ı Veli, 1958: 3-4). It is also recorded that he was born in 645 AH and died in *Suluk-Karahoyuk* in Anatolia in 737 AH, during the reign of the *Ottoman Sultan Orhan Gazi*. (Ahmed Sırrı Baba, 1939: 6). Actually, the village of Karahoyuk was later mentioned together with Hacı Bektash Veli and received the name *Hacıbektash* (Ahmed Sırrı Baba, 1939: 7). (Ghodratı Vayghan & Manizhe, 2023).

Recognized authorities among scholars who worked on the topic of Alevism-Bektashism (this is the name of one of the branches of historical science in Turkey) include: *Baba Sait Bey* known for his studies of Alevism, there is information that he was in *Konya* and *Kırşehir* and studied the *Mevlevi order* and *Bektashism*, wrote an unpublished book about *Mevlana* and *Hacı Bektash-ı Veli*. According to him, sects and sectarian movements in Anatolia, such as *Bektashism* and *Kızılbaşism*, were definitely not of Iranian origin, these movements were connected with old Turkish customs and traditions; *John Kingsley Birge* (Birge, 1937) American Turkologist, studied the history of Bektashism; *Mehmet Fuat Köprülü* (Köprülü, 1925) former Minister of Foreign Affairs of Turkey, philologist, historian and publicist. In Turkey, after the

ban on the activities of the Tariqas in 1925, the amount of literature about them sharply decreased. In the 1930s, the prominent Turkish historian of Sufism and Sufi literature *A. Gölpınarlı* (Gölpınarlı, 1958) worked mainly on the history of the Bektashis (representative of the former spiritual aristocracy of *the Mevlevi brotherhood*) together with his teacher, the head of the Turkish historical school, M.F. Köprülü; *Suraiya Faruqi* (Faruqi, 2004) German scholar, historian of the Ottoman Empire, currently a lecturer at the Faculty of History at Ibn Khaldun University; *Irene Melikoff* (Melikoff, 1998) French historian and orientalist, Turkologist of Azerbaijani origin, honorary professor at the University of Strasbourg; *Claude Cahen* (Cahen, 1970) French Islamic scholar and Marxist Orientalist historian, professor at Strasbourg University, professor at Sorbonne, professor at Michigan University; *Ahmet Yaşar Ocak* (Ocak, 2010) Turkish academic, historian, writer; *Ahmet T. Karamustafa* - Lecturer in the Department of History and Religious Studies, University of Washington; and also *Muhammet Ali Soltani*, *Ayfer Karakaya-Stump*, *Rachel Goshgarian*, *Riça Yıldırım* and many others.

Although these studies, which are mainly an attempt to examine the origins of the secondarity of Alevis' religious beliefs, have made an important breakthrough in the literature, they have not addressed the role of Alevi communities themselves in reinterpreting the concepts of heterodoxy and orthodoxy within the academic sphere. However, undertaking such an effort will not only contribute to the sociology of academic research in Turkey in general, but also show how the popular press regarding these communities, which is undervalued and ignored, forms the basis for political science research in particular (Coşkun, 2020: 204).

According to *A. Ocak*, orthodoxy is the belief of the center, while heterodoxy is the belief of the countryside. Author *A. Ocak*, who uses the categories of "center and countryside" here in a theological context, not in a political sense, these categories are revealed in the distinction between "systematic theology" and "syncretic mixture of beliefs". Similarly, according to the author, "orthodoxy" is usually based on a systematic theology, the boundaries of which are defined from the beginning, but "heterodoxy" is the product of a social reaction, and since it includes segments that share this reaction, it is syncretic, a syncretic structure consisting of the agreement of the different beliefs that they carry (Ocak, 2010: 22-23).

The ruling groups that functionally used religion filled with social content defined their opponents as anti-religion and anti-society. The fact that Ottoman statesmen

characterized the Alevis as “communities with superstitious beliefs that have no connection with Islam” is important in terms of showing the importance of this contact between religion and society. (Akpınar, 2016: 218).

In the scientific community, 17 manuscripts of *Hacı Bektash's* “*Makalat*” are known. The oldest of them is dated 713 AH (1313). The name of the scribe is *Fakih ibn Hasan*. This manuscript is in the Suleymaniye Library in Istanbul under the code “*Denizli 393/4*” (Makalat, 2007: 23) written in Arabic *naskh* script. Five more manuscripts of the “*Makalat*” are kept in the Suleymaniye Library. Two manuscripts with the text of the “*Makalat*” are in the Istanbul University Library, four in the Hacıbektaş Library, one in the National Library in Ankara (Sharia Department, No. 940), one in the Ankara Provincial Public Library (Historical Monuments Department No. 355). One of the oldest manuscripts of the “*Makalat*”, dating back to 827 AH (1424), is listed in the library of the city of Manisa in Turkey (No. 3536). The name of the copyist of this manuscript is Jafar ibn Hasan. The manuscript under the code “*Caleli No. 1500*” in the Suleymaniye Library is dated 977 (1569). Manuscript from the library of the *Hadjibektaş* city, of under number 71 dated 1304 (1886). Other manuscripts are not dated (Makalat, 2007: 24).

“*Makalyat*” is a small book-manual of mystical content; it is addressed to students who are embarking on the path of Sufi service. “*Makalyat*” sets out the theoretical foundations of Sufism: it deals with the four gates of knowledge - the *Sharia*, *Tariqat*, *Marifat* and *Haqiqat*; with the spiritual metamorphoses of adepts; with hermits, initiates and *ashiqs* (“lovers”); with the cult of man; with the veneration of *Ali* and the 12 *imams*, etc. These 4 categories are the most successful approach (four gates - *dört kapı*), with which a person reaches the highest level. Each level is achieved in 10 steps - obligations, a total of forty (forty “stations” - *kırk makam*, in this context *makam* means the “station” of the soul on the way to knowing the truth, and not the Arab-Muslim literary genre of the Middle Ages).

In “*Makalyat*” Hacı Bektash appears before us in the image of a *mutasawwif* who has achieved perfection. The book consists of the following chapters: Four groups of people, their goals and forms of performing worship; Ten *maqams of Sharia*: to believe, to learn science, to have *halal* earnings, to bow, to be useful to one’s family, not to harm the environment, to carry out the orders of the Prophet, to be merciful, to be clean, to avoid unnecessary tasks; Ten *Maqams of Tariqa*: repent, follow the advice of your master, dress neatly, stand on the way of goodness, love to serve, fear

injustice, do not despair, learn a lesson, distribute blessings, see yourself as poor; Ten *Maqams* of *Marifat*: be decent, be free from selfishness, resentment and anger, be moderate (limiting excessive cravings), have patience for pleasure, generosity, knowledge, tolerance, knowledge of one's essence, wisdom; Ten *Maqams* of *Haqiqat*: being humble, seeing no one's fault, not regretting any good deed you can do, loving every creation of *Allah*, seeing all people as one, guiding and directing towards unity, not concealing the truth, knowing the meaning, knowing the divine secret, attaining divine existence.

Hacı Bektash divides Muslims into four groups: the righteous, adherents of *Sharia*; ascetics, followers of the *Tariqa*; *arifs* (knowledgeable), those who have achieved *Marifat*; *muhibbs* (lovers), those who have achieved *Haqiqat*.

The veil of legends, mysteries and miracles surrounds the personality of Saint Hacı Bektash-i Veli

When the Turks entered the Islamic cultural environment, after the 9th century, there were many legends about the lives and miracles of important religious figures who showed heroism in wars against non-Muslims in the new cultural circle. It has been found that these stories sometimes bear traces of the old epic tradition, as can be seen in the stories of *Dede Korkut*. The narratives that are formed around historical and religious figures who showed heroism in wars, such as *Satuk Bugra Khan*, *Eba Muslim*, *Battal Gazi*, *Danishmend Gazi*, *Sari Saltuk*, are legends with an epic character. The legends around the lives of figures such as *Ahmed Yassawi*, *Mevlana*, *Hacı Bektash Veli* and *Yunus Emre*, who stand out for their religious and mystical characteristics rather than heroism and focus on their miracles and virtues, are also interesting in terms of the quantity and quality of such works. (Coşkun, 2020: 26).

The miracles in the "life" of *Hacı Bektaş* occur very "naturally", without any reflection on the part of the author on how it happened and why. *Hacı Bektaş* tramples a rock like clay, cuts a stone with a knife in response to the challenge of one of those who has "doubts" ("If you are a magician (*er*), cut the stone"). The stingy owners who refused to feed *Hacı Bektaş* had grain turned into stone. The same happened with their gold and silver coins. *Hacı Bektaş* had power not only over the fruits of the earth and the offspring of livestock. He could reward a childless couple with offspring, and he did it in a purely magical way, like an ordinary magician: he gave them pebbles that had to be swallowed, not allowing them to touch their teeth,

so that a boy would be born; to have a girl, lentils had to be swallowed in the same way (Vilâyet-nâme, 1958: 33-34).

For the saint, nothing is impossible. Some of Haji Bektash's miracles resemble similar miracles of Christ. When the pilgrims ran out of food, Haji Bektash ordered them to shake out a handful of the remaining flour from a bag and knead dough from it; this dough was enough to feed them with bread baked from it for 40 days (the number forty is constantly repeated throughout the biography as one of the magical symbols of Hacı Bektash's deeds). (Vilâyet-nâme, 1958: 35).

Turkish literary historian *M. Kaplan* noted that Haji Bektash belonged to the "peace-making" type of saints of the Muslim world (*veli*), and not to the warlike type of *gazi*, fighters against the "infidels" (Kaplan, 1976: 21).

According to legend, Hacı Bektash was the founder of the Janissary corps, to whom he gave his name and distinctive headdress (Lewis, 1963: 155). In fact, the Sufi of the 13th century has no direct relation to the army organized in the middle of the following century. However, the Janissaries (from *Yeniçeri* "new soldier") saw Hacı Bektashi as their patron. The Janissary corps in Ottoman chronicles was called the Bektashi corps, the Janissaries were called members of the brotherhood, and the Janissary commanders were called *Ağa Bektashi*.

Conclusion

It can be stated that the emergence of Sufism in the depths of Islam was directly related to the socio-economic and political conditions at that time. In these conditions, Sufism was a convenient form for the invasion of oppositional, for the dominant Muslim ideology, thoughts. At the same time, Sufism was not only a form of cover. At this time, a number of Sufi thinkers raised their voices of protest against injustice, preached the ideas of humanism. Sufism was a product of elite consciousness and at the same time a folk religion. The social base of Sufism was mostly urban artisans. Sufism is a very diverse religious and ideological trend, widespread in almost all countries of the Muslim East, including Central Asia.

Sufism vividly expresses the interaction and interconnection of culture and religious and philosophical thought of different peoples, which was of great importance in the development of ideological and natural knowledge in the Middle and Near East. The main place in the teachings of Sufism is occupied by the problem

of man and the moral foundations of his life, the unity of nature and man. In Sufi pantheism *wahdat al-wujud* nature and man are absorbed by God.

The pantheism of the Sufis was of progressive significance for its era, because this direction of Sufism opened the way for the development of philosophy and natural sciences. Sufism combines theology and philosophy, especially in understanding the absolute truth of nature and man. The philosophical aspect of the mystical understanding of Truth is so complex that it has not yet been possible to develop a single scheme of the cognitive concept of Sufism.

The study of the historical and philosophical essence of Sufism makes it possible to identify in the heritage of Sufism many progressive ideas, uniquely expressed in the struggle of Sufis against evil, violence, wars, fanaticism for the triumph of social justice, the establishment of humanism, friendship between peoples, the elimination of selfishness. Therefore, the study and development of this problem, in addition to its scientific, philosophical and cultural significance, also has practical significance for the expansion of good-neighborly relations.

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