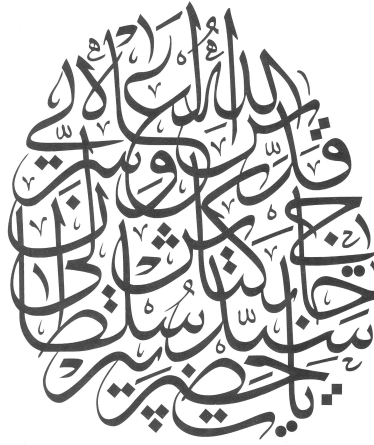


**THE SAINTLY EXPLOITS  
OF  
HAJI BEKTASH VELI**

*Manâkib-ı Hacı Bektâş-ı Veli  
“Velâyetname”*



Translated by Huseyin Abiva

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## ***A Note of Transliteration and Pronunciation***



## ***Exordium***

After praising and thanking Allah Almighty and sending peace and exultation upon Muhammad the Prophet and his descendants, let it be known that this is an effort to expound the astonishing powers and miraculous deeds of Hacı Bektaş of Horasan. It was composed so that the trustworthy *erens*, who are as abundant as rays from the sun and drops from the sea, may read and meditate on it with the eyes of their hearts.

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# 1

## ***THE GENEALOGY OF HACI BEKTAŞ***

Hacı Bektaş Veli was the son of Seyyid Muhammad, who is better known as İbrahim the Second. Seyyid Muhammad was the son of Musa the Second, who was the son of İbrahim Mükerrrem el-Mucab. İbrahim el-Mucab was from the same mother and father as the Sultan of Horasan, Ali er-Rıza. İmam Ali er-Rıza, İbrahim el-Mucab, Abbas, Kasım and Hamza were from the same mother, whose name was Necmet un-Neseviyye. Their father, İmam Musa el-Kazım had thirty-nine children. Sixteen of his sons had *lakabs*, the others did not. Of these children eighteen were daughters; seven of who are known to have had *lakabs*.

İbrahim el-Mucab, the brother of İmam Ali er-Rıza, was the son of İmam Musa el-Kazım who was the son of İmam Ca'fer es-Sadık, who was the son of Muhammad el-Bakir. İmam Muhammad el-Bakir was the son of İmam Zeyn ul-Abidin, who was the son of İmam Huseyn. İmam Huseyn was the son of Ali el-Murteza and his mother was the daughter of Prophet Muhammad, Fatima ez-Zehra, making İmam Huseyn's grandfather none other than Muhammad Mustafa. This indeed proves without doubt that Hacı Bektaş Veli is indeed a *seyyid*.

It is known that İmam Musa el-Kazım was martyred in Baghdad and that his family was then dispersed to the corners of the earth on the command of Abbasid ruler Harun el-Reşid. As a result of this exile, Musa's son, İmam Ali er-Rıza, went to live in Makkah and after his doing so his younger brother, İbrahim el-Mucab, came to the city of Nişapur in the Persian province of Horasan and settled there. When the son of Harun el-Reşid, Ma'mun, made the city of Tus the center of his faction, he invited İmam Ali er-Rıza to come from Makkah saying, "Come, O İmam, and I shall swear allegiance to you." Some time after having brought the İmam to his side, Ma'mun gave him poison, thus sending him into the ranks of the martyrs.

After İmam Ali er-Rıza's death, Ma'mun went to Baghdad and took the throne from his brother. Left without a spiritual leader, the people of Horasan chose the son of İmam Musa el-Kazım, İbrahim el-Mucab, to be their guide. İbrahim had ten sons: Musa II, İshak, Davud, Yahya, Harun, İbrahim er-Rıza, Tayyar, Ca'fer, Ali and Hasan.

One day some of the tribes of Turkistan rebelled against İbrahim and attacked his lands. İbrahim fought and subjugated these insurgents, taking their holdings. Soon after this, however, his end came and he departed this life. They buried him in the town of Tukan that lies in the land of Turkistan.

The people of Horasan afterwards appointed İbrahim's eldest



son, Musa II, to be their ruler and they presented him with the throne. This man ruled with justice and equity, for he was from among the extraordinary. He then wed Zeyneb Hatun, the daughter of one of the luminaries of the realm. However many years passed in their marriage and neither son nor daughter was born to them. Because of this, Musa became terribly distressed.

One day Zeyneb Hatun was relaxing in the royal manor. Near the manor house was a sparkling spring surrounded by graceful poplar trees and a green meadow. While absorbed in the view of this verdant finery, she suddenly became aware that a fine-looking young man had come to the fountain. Tying his horse to one of the trees, the young man made his *abdest*. As she watched him, Zeyneb Hatun, who was until then submerged in the dismay of not having a child, felt the weight on her soul lighten and melancholy quickly subside.

Assuming that such a striking young man must be of some importance, Zeyneb Hatun sent one of her maids to find out who he was. The maid went to him and asked, "My lord, who are you and from where do you hail?" The youth said, "My name is Ali er-Rıza. I am from among the descendants of the Prophet and I am coming from Madinah." Upon hearing this, the maid returned and related this news to her mistress. Zeyneb Hatun sent a man to her husband with a message saying, "Please come, for one of your kin has arrived."

Musa II rushed to his wife and she went to the window and pointed to İmam Ali er-Rıza. Musa II immediately went out, introduced himself and invited the traveler into the palace. He had the *sofra* set and numerous delicacies were prepared. Even though the İmam said, "I am fasting," he could not hold out against Musa's insistence and he broke his fast, taking a few morsels into his mouth. Meanwhile Zeyneb Hatun made some *şerbet*, placed it on a tray and sent it to the men. The İmam sighed when he saw the *şerbet* and tears began to pour from his eyes. "Our forefather İmam Huseyn," he lamented, "died on the battlefield of Kербela not being permitted to taste even a drop of water. Knowing this, how can I drink this *şerbet*? Is such an act befitting of me?" He spat the *şerbet* that he had taken into his mouth back into his cup and would not drink any further. When Musa saw this, he ceased drinking his own *şerbet* and placed his glass in front of him and began to shed tears of grief.

The İmam said, "O cousin, why is it that are you crying?" Musa said, "O my İmam, much time has passed from my life and I have not yet seen the face of a child, for neither son nor daughter has been granted to me. Your *duas* are always accepted for you now sit in the position of İmam. Implore Allah Almighty to bless this humble slave with a son." The İmam then immediately lifted his hands and prayed, after which he passed his hands over his face. Allah accepted his *dua*. The İmam then requested permission from Musa to depart and, leaving the palace, mounted his horse and rode away.

Clearing the *sofra* of the dinnerware, Musa picked up the cup with the *şerbet* that was discarded by the Imam and carried it to Zeyneb Hatun. When she saw that it had remained untouched, Zeyneb was puzzled and Musa explained. When Zeyneb Hatun heard the recounting, she took the cup and immediately drank the *şerbet* that Imam Ali er-Rıza had held in his mouth.

That night she met with her husband and grew to be pregnant. When the time came a son was born. The face of this child resembled the full moon at mid-month. When Sultan Musa saw the baby he was filled with joy and benevolence and he distributed provisions to all of the poor within his realm. They ate, they drank and they prayed. Some people said, "Let us name him *Sevinç*," while others said, "Let us name him *Güvenç*." Finally they gave him the formal name Muhammad and because he greatly resembled his grandfather İbrahim el-Mucab, they called him İbrahim the Second. They assigned servants and nurses to the child and after he had grown some they acquired a *hoca* for him and had him educated. When he was fourteen years old he was a young man unmatched in comeliness, stoutheartedness, charity and honorable qualities. At this time Allah's order came and Sultan Musa died. The nobles of the country gathered and, at a favorable time, brought İbrahim II to the throne, making him the *padişah* of all of the land Horasan. The young Sultan İbrahim II colored his realm with justice.

One day Sultan İbrahim II had gone into the country in order to hunt. On returning to the palace he stopped at a well. It seemed that some maidens had gathered at the well and were washing clothes. Among them was a young woman unequaled in beauty and grace. As soon as Sultan İbrahim's eyes came upon her, he fell utterly in love, heart and soul, and his patience and good sense fled.

When he returned to the palace he entered his mother's quarters and began to weep. When Zeyneb Hatun saw the state of her son and that his feelings were aflame, she said, "Holder of my heart, why are you crying?" Little by little Sultan İbrahim gave the story of how he had gone hunting and upon returning had stopped at a well and had fallen in love with a girl he had seen there.

Zeyneb Hatun soon sent a servant to inquire about the maiden. When the servant had gone and returned, she informed Zeyneb Hatun that girl's name was Hatem and that she was the daughter of a learned man named Şeyh Ahmed who lived in the city of Nişapur. Zeyneb Hatun sent news to Şeyh Ahmed requesting the girl's hand. Şeyh Ahmed was very pleased and dressing Hatem in the best of garments married her to the young sultan.

Sultan İbrahim and Hatem remained married for twenty-four years but neither daughter nor son was born to them. During this time Zeyneb Hatun departed from this life. Days and months passed, until one day Sultan İbrahim II gathered in one place all the chiefs and

nobles of the realm and said, "It has been many years and neither son nor daughter has been born to me. So what shall we do?" The nobles and commanders said, "Let us gather in one place all of the *karis*, dervishes and ascetics that are to be found in the city. Let us make a great assembly. Let the *karis* recite the Qur'an and let the dervishes and ascetics pray in hopes that Allah will accept their devotions and grant you a child." Sultan İbrahim agreed with their words and sent men out in every direction. He gathered all the *karis*, ascetics and learned men that were to be found and for one week they read from the Qur'an and prayed. Sultan İbrahim was generous and gave them gold and silver and favors beyond measure. When the assembly came to an end all took leave and went to their own abodes.

That night Sultan İbrahim came to Hatem Hatun. Allah is the Powerful and Hatem Hatun came to be with child. When the time had passed a son was born, whose face resembled the full moon of the fourteenth night. They were very happy and gave him the name Bektaş.

There are many stories about the birth of Bektaş. They say when her term of pregnancy was over, Hatem Hatun, dreamt that she was giving birth to the baby with incredible ease. When she awoke she saw that in reality the child had been born. Yet she had not cried out nor had she felt any pain; she had not even spilt a single drop of blood! Sultan İbrahim also awoke that night and saw a child that was like a tiny sphere of light. Furthermore, no matter how often Hatem Hatun put her breast to his mouth, the baby would not take it. When six months had passed, the baby lifted his finger and said, "I bear witness there is no god but Allah who has no partners and I bear witness that Muhammad is his servant and messenger and I bear witness that Ali is the friend of God." These were the first words that came from the tongue of the Hunkar.

Throughout his whole life Hunkar Hacı Bektaş did not once give in to sordid desire. He never reproached anyone nor even saw a single person's failings. He never took a single step without his *abdest*. He was never negligent of his devotions to God for even a single second.

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# 2

## **LOKMAN PERENDE'S GIVING HACI BEKTAŞ THE APPELLATION 'HACI'**

As Bektaş grew, Sultan İbrahim II wished to have him educated and he began a search for a learned man to do so. The royal advisors said, "In this city there is one who possesses knowledge, generosity and excellence. He is one of the *halifes* of Hacı Ahmed Yesevi, the *pir* of the 99,000 *pirs* of Turkistan. They call him Şeyh Lokman Perende. He will be able to tutor Bektaş. If you appoint him as *hoca* it would be a beneficial deed." So Sultan İbrahim selected Şeyh Lokman to be the *hoca* for Bektaş and whenever Şeyh Lokman would start a sentence concerning wisdom, Bektaş would finish it.

One day Lokman Perende entered the *mekteb* and saw that two *erens* had come. One of them was sitting to Bektaş' right and the other to his left. They appeared to be teaching him the Qur'an. The room was bright from the illumination of their faces. As soon as Lokman entered, the individuals quickly dissolved into thin air. Lokman was astonished at this and thought to himself, "I wonder who those *erens* were."

Bektaş then opened his blessed mouth and said, "Cherished *hoca*, do you know who those two beings were?" Lokman replied, "Please tell me." Bektaş then said, "The one sitting to my right was my grandfather, the Sunlight of the Two Worlds, Muhammad Mustafa. The one sitting to my left was the Lion of God, the Commander of the Faithful, Murteza Ali. One was teaching me the manifest wisdom, the *zahir*, of the Qur'an and the other the hidden wisdom, the *batın*, of the Qur'an." Lokman was delighted when he heard the words of Bektaş and went to inform his father Sultan İbrahim, who was jubilant upon hearing the news and gave thanks to God.

Lokman Perende was the *halife* of Hacı Ahmed Yesevi, the *pir* of the 99,000 *pirs* of Turkistan. Ahmed Yesevi, the son of Muhammad Hanefi, had commanded Lokman to enter into the service of wandering. During this service, Lokman Perende became spiritually enraptured for some time and drifted into the mountains. While he was traveling through the passes, İmam Ca'fer es-Sadik gave his *hırkah* to Bayezid el-Bistami and commanded him to go and look for Lokman. Bayezid searched and searched and finally discovered Lokman on top of a mountain peak and there bequeathed the *hırkah* to him. Bayezid relayed greetings to Lokman from the İmam and placed the *hırkah* upon his shoulders. Lokman then flew further into ecstasy and stood to pray the *namaz*. He finished one *rekat* of the *namaz* after 14 years and

for all those years Bayezid waited, remaining on his feet. When he saw Lokman starting the second *rekat* he was unable to bear the delay and he left. When Bayezid returned to İmam Ca'fer he told him of Lokman's actions. The İmam said, "If only you had remained until the end of the second *rekat* you would have received your allotted share of spiritual rewards."

While instructing Bektaş one day Lokman Perende said, "My Bektaş, go outside and bring me a pitcher of water so I can make my *abdest*." Bektaş said, "My precious *hoca*, just imagine if a streamlet were to flow from here within the *mekteb* itself. We would then not be forced to always carry in water from outside." Lokman said, "My son, I don't have the ability to bring about such a thing." At that moment Bektaş raised his hands and prayed. Lokman responded with, "*Amin*." Bektaş passed his hands in front of his face and then made *secde* on his prayer rug. At once a splendid little spring arose out from the middle of the *mekteb* floor and began to flow right towards the door. As soon as Lokman Perende saw this wonder that was brought about by Hacı Bektaş, he proclaimed with joy, "O Hunkar! O Sovereign!" This is how the name of Bektaş Veli also became Bektaş Hunkar.

When Bektaş rose up from his *seccade*, he saw a beautiful little spring spilling out of the middle of the *mekteb* floor. Around this spring sesame plants had taken root and elegant flowers had bloomed. When he saw this, he again threw himself into prostration. They informed Sultan İbrahim II about this miracle of Hunkar's. He too was very happy and gave a thousand thanks to Allah.

After some time Lokman Perende left the land of Horasan to perform the pilgrimage to Makkah. He made the *tavvaf* around the Ka'bah and ascended Mount Arafat. He said to his travel companions who were at his side, "It's the evening before of the *Kurban Bayram*. They must be cooking *bişi* now back home." Hundreds and hundreds of miles away in Horasan these very words were unveiled to Bektaş. They were in truth cooking *bişi* at Lokman's home. Bektaş said to Lokman's wife, "Place a few *bişi* on a platter and give it to me." Lokman's wife placed a few *bişi* on a platter and gave it to Bektaş. The saint took the platter and in a blink of an eye carried it to Şeyh Lokman Perende offering him the treats. When he viewed this strange happening, Şeyh Lokman understood the wisdom behind it. He ate the *bişi* and returned the platter.

When Şeyh Lokman finished the rites of the pilgrimage, he returned to Horasan from the land of Hicaz. As he approached his home all the citizens of Nişapur ran to meet him shouting, "Congratulations on your *hac*!" They all struggled to kiss his august hand. Lokman exclaimed, "The real *hacı* is my pupil Bektaş," and he moved to kiss Bektaş' hand. He then related one by one the miracles performed by his remarkable student. When the people heard these marvels from the mouth of their revered *şeyh*, they bowed their heads

to Bektaş and in this way his name forevermore became Hunkar Hacı Bektaş el-Horasani.

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# 3

## **HUNKAR HACI BEKTAŞ VELI'S SHOWING THE MARK TO THE PIRS OF HORASAN**

After Lokman Perende returned from the *hac*, the *erens* of Horasan came to offer him their respects. When they saw the spring flowing from the middle of the *mekteb*, they exclaimed, "We have been here many times before and had never seen this!" Lokman Perende responded, "It came to be through the sanctity of Hunkar Hacı Bektaş." The *erens* asked, "Who is this Hunkar Hacı Bektaş?" Lokman Perende said, "He is that dear one over there," and he pointed Bektaş out to them. The *erens* said, "That one is still a lad. How on earth could he be a *hacı*?" Lokman Perende then narrated all of the miracles of Hacı Bektaş one by one and said, "While I was performing my *namaz* at the Ka'bah, Bektaş was always there praying next to me. When I completed my *namaz*, he would vanish."

The *erens* were amazed and said, "Where could this youngster have found this incredible ability?" Hunkar Hacı Bektaş then opened his blessed mouth and said, "I am the secret, the *sır*, of the illustrious Ali, who is the dispenser of the water of the River Kevser, who is the Lion of Allah, the *Padişah* of Sainthood and the Commander of the Faithful. My origin and descent is from him. These many marvels are a birthright that Allah has granted to me. It should not be surprising to anyone that miracles like these occur, for it is by the power of God."

The *erens* of Horasan said, "If in truth you are the *sır* of the *Şah*, he had certain marks on his blessed body. Show these to us and we shall be without doubt." Now the one mark of Ali was this; in the middle of his blessed hand he had a radiant mole emerald in tone. So Hunkar Hacı Bektaş Veli opened his hallowed hand and presented his palm. They all saw that there, in the middle of it, was a beautiful emerald-colored mole.

The *erens* then said, "The Commander of the Faithful also had a resplendent emerald mole on his blessed forehead." Hunkar Hacı Bektaş Veli removed the skullcap from his blessed head and all saw a heavenly radiant mole of emerald tint betwixt his brow. All of the *erens* pleaded for forgiveness, saying, "O Dervish of the Dervishes! We have been sorely mistaken." They yielded to him asserting, "These are indeed wonders!"

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# 4

## **HACI BEKTAŞ PRAYS ON A SESAME LEAF TO AGAIN SHOW HIS WONDROUS CAPABILITIES TO THE PIRS OF HORASAN**

The *pirs* of Horasan asked Hunkar Hacı Bektaş, "Who is your *pir* and *mürşid*? Please tell us from whom did you take your character? From where have these wonders and this amazing *vilayet* come to you?" Hacı Bektaş Veli said, "Whoever among you can spread his *seccade* upon a sesame leaf and upon it perform two *rekats* of *namaz*, I will accept him as my *şeyh* and make *teslim* to him." The *erens* who heard this were baffled and exclaimed, "Rather if you can spread your *seccade* upon that same sesame leaf and pray two *rekats* of the *namaz*, we will make *you* our guide and take our *hırkah* from you."

As they were saying this, the axis of sainthood Hazret-i Hunkar made his *abdest* and took his *seccade* into his august hand. As he said, "*Bismillah ir-Rahman ir-Rahim*," he spread the *seccade* upon the sesame leaf. By the power of Allah, the Possessor of the Command, the *seccade* remained suspended in mid-air. Then, by the Power of Allah (the Extractor of souls, Who has no beginning and no end) Hacı Bektaş Veli climbed upon his *seccade* and prayed two *rekats* of *namaz* in the court of Allah. All of the *erens* of Horasan presented themselves to the Hunkar and made *teslim*. As each *eren* entered into the *tarikah*, Hacı Bektaş made a *tekbir* over their vestments and fitted them with a *fahr*. Şeyh Lokman as well removed his *fahr* and asked Hacı Bektaş to place it back upon his head. Hacı Bektaş did this while making *tekbir*.

At this time Sultan İbrahim II passed into the mercy of Allah. The folk of Horasan wanted Hacı Bektaş to become their *padişah*, but he refused to accept. They then passed the throne to Seyyid Hasan, who was one of the uncles of Hacı Bektaş and a grandson of Sultan Musa II.

Hunkar Hacı Bektaş Veli withdrew himself from the people and retreated to a small cave. He began to make his *namaz* without stop and reached such a station from this *riyazet* that when bowed in prayer his resplendent brain would move about in his head and return to its place only when he rose back up. After he had remained in worship for forty years, a voice came from Allah saying, "O Bektaş, your worship is approved." After this he began to worship once again and gave his entire being to *riyazet*.

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# 5

## **KUTBEDDIN HAYDER'S JOURNEY TO THE BEDAĦŞAN WAR**

*Hace* Ahmed Yesevi was the spiritual sovereign of the land of Horasan. He had 99,000 *halifes* and every Muslim there was counted among his followers. The *Hace* possessed a force of 100,000 disciples.

Nevertheless the people of the realm of BedaĦşan were all unbelievers and they would raid Horasan day and night and would plunder the property of the believers. One day the populace came to Ahmed Yesevi and said, "Our lives are not safe from the hands of these infidels. We are distressed and no longer have any provisions. Do not let these despicable folk take another breath! Carry out the order of Allah and wage war against these unbelievers! Delegate your son as our commander and send him out against the unbelievers. Charge him with subduing them."

Ahmed Yesevi then summoned his twelve-year-old son, Kutbeddin Hayder. This youth was a strong and hardy lad. Ahmed tied a sword to his girdle, gave him a *tuġra* and a flag and said to him, "Wear the *tac* of the *erens* upon your head and advance against the unbelievers." 6,000 *erens* were assembled under the command of Kutbeddin Hayder. Kettledrums were struck, flags were unfurled and *nefir* were sounded. In this way the army left Horasan and marched onward to BedaĦşan.

Enemy spies gave news of the army of the believers to the infidels. When this news reached the chief of BedaĦşan he too mobilized an army. The two forces met and battle was joined. Kutbeddin Hayder fought like Murteza Ali of old, but whenever the infidels were about to be routed, fresh troops came to their relief. It seemed that Allah would not send help and finally the 6,000 *erens* fell as martyrs. The jubilant infidels threw a rope around Kutbeddin Hayder. They bound him tightly and prodded him on foot in front of their horses. The infidels cut off the heads of the martyrs and hung them from the turrets of their strongholds in the land BedaĦşan.

The infidels took Kutbeddin Hayder to their chief and on his order they imprisoned him naked, in a vault deep within a mountain. By night Hayder would shudder from the cold and by day would burn from the heat. He remained in prison for seven years and his suffering overwhelmed his body to such an extent that all of his hair fell out. The infidels took advantage of his imprisonment to fall upon the Muslims. They laid waste to the country of Turkistan. At length there was not a single *eren* to fight against them.

When *Hace* Ahmed Yesevi heard that Hayder was being held prisoner, he suffered much in heartache and tears. He made prayer after prayer to his Lord. When Hayder had been in the dungeon for exactly seven years, the people came to the *Hace* begging, "The infidels have destroyed our households. We do not even have a fingernail to scratch with. The people of Turkistan are all your *muhibs* and wear your garb. Help us! Gather another army and let us fight against the infidels!"

When Ahmed Yesevi heard the cries from the people of Horasan he grew distressed. The community was pleading to him and the soldiers of the infidels were continually stealing the wealth of the Muslims and destroying their lives. He himself had grown old and was unable to even mount a horse. He could not find a single person to take command of the army. He then prayed, "O Allah, You who knows everyone's mystery, for the honor of the *Ehl-i Beyt* and on behalf of Murteza Ali in whose honor *La feta* is recited and for all the prophets from Adam to Muhammad about whom *Surah-i Hel Ata* is read, send me one of your servants who will assist the Muslims!"

With this supplication of Ahmed Yesevi, Allah divulged this whole dilemma to Hacı Bektaş Veli who immediately turned in the direction of Turkistan. When he arrived he approached to the *dergah* of Ahmed Yesevi, placed his face at the threshold and waited. When the aged *şeyh* saw Hacı Bektaş, he became elated and said, "The sovereign of the country has come!" He brought him inside and honored him. They sat together and ate dinner with a small number of dervishes. They gave thanks by saying, "*Allahü Ekber.*"

At length Ahmed Yesevi said, "O Hunkar Hacı Bektaş, Allah has made you the monarch of this land. The first deed you must perform is to assault Bedahşan and shower the blood of the unbelievers on the ground. I have a son who is like a lion and his name is Kutbeddin Hayder. To him I gave the *tuğra* and flag. With the sword I strengthen him and I sent him to Bedahşan with 6,000 *erens*. The unbelievers defeated the Muslims and seized my son. For seven years he has been in their dungeon. Storm the land of Bedahşan and rescue my son!"

When he received this appeal, Hacı Bektaş kissed the ground and said, "Very well. I vow that I will neither eat nor drink until I have gone to Bedahşan and freed Hayder. If Allah Most High helps me, I will first capture Bedahşan and make its unbelieving inhabitants Muslims."

After saying this, he asked permission to leave and kissed the hand of *Hace* Ahmed Yesevi. As he went out of the door he immediately quivered, changed into the form of a hawk and flew off out of sight. Spreading his wings Hacı Bektaş soared on to Bedahşan.

The people of the *tekke* were not able to see Hacı Bektaş nor did they know where he had gone. They then declared in amazement, "For fifty or sixty years, young and old, each one of us has been in the service of this *Hace* Ahmed Yesevi, yet he has never shown us such

reverence! Now this threadbare *abdal* came here and our *şeyh* is calling him 'king of the land' and presenting him with the responsibility of saving his son." With this they no longer honored Ahmed Yesevi. To refrain from envying one who has an auspicious future is a difficult task indeed and nothing profitable has ever come to anyone from jealousy. But Şeyh Ahmed did not pay any mind to them and did not even respond to their petty utterances. He said in his heart, "Ah! Who can understand the ways of an *eren* anyway?"

When Hacı Bektaş entered into the form of a hawk, he flew straight to Bedaḥşan. He soared high, flying over every land. Finally he perceived where Hayder was kept. He was restrained in a cave. Descending from the sky he landed on the crest of the cave. Entering through its opening, he went to Hayder. Hacı Bektaş shook his body and changed back into his human form. He was dismayed at the state of the youth and he took saliva from his mouth and rubbed it on Hayder's head. The ailment that had affected Hayder's head vanished and his hair began to grow again. Hacı Bektaş released Hayder from his shackles and greeted him.

When Hayder realized that his afflictions had vanished, that his hair was growing once more and that his strength and stamina had returned, he stood up and faced Hacı Bektaş. At that moment Hacı Bektaş gave him forty dates that he caused to appear out of thin air. As Hayder ate the dates he began to sweat. He recognized Hacı Bektaş' greeting and said, "Are you Hızır? If not, are you Prophet İlyas? For in this land birds do not fly nor is a horse's saddle tightened out of fear from the unbelievers. In spite of this you came and broke my shackles. For the sake of Allah, tell me who you are?"

Hacı Bektaş answered, "My name is Hunkar Hacı Bektaş. Your father Hacı Ahmed sent me here. Rise to your feet." Hayder said, "O Hunkar, I have neither the strength nor the stamina to stand. I cannot walk. What I need is a swift horse or that I should become a bird and fly." Saying, "*Bismillah*" Hacı Bektaş embraced Hayder and faced the direction of the *kıbla*. He whispered, "Close your eyes". Hayder shut his eyes and when he opened them he found himself in the *tekke* of his father, Hacı Ahmed Yesevi.

When Ahmed Yesevi saw his son, he kissed his eyes and pressed his face to his face. Hayder kissed his father's hand and then went to the threshold of the *tekke*. He remained there asking for forgiveness. He then described all that he was subjected to. As for the dervishes, they realized that Hacı Bektaş was a genuine *eren* and they became his faithful *muhıbs*.

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# 6

## ***THE BATTLE AGAINST BEDAĦSAN & ITS SUBJUGATION***

After transferring Hayder back to Horasan, Hacı Bektaş waited in the cave. For forty days he fasted there. He prayed his *namaz* and made his supplications. He implored, “My Lord, darken the cloudless days of the unbelievers. Do not allow them to see the face of the sun for forty days. This sign, I trust, will cause them to acquire faith.” Hacı Bektaş’ prayer was accepted and darkness covered the lands of the unbelievers, so much so that they were no longer able to tell day from night.

The inhabitants of BedaĦsan came to their chief and complained of this predicament. The chief summoned all the wizards that were in the country and said, “You are men of the occult and you have lived in my favor for many years. For forty days now we have been unable to see the face of the sun and we have been unable to raid the Turks. Either you show me the face of the sun or I shall have your eyes

plucked out.” When the wizards heard this they began to weep loudly. The ruler said, “There is no use in crying! Find a solution for this predicament.”

The number of wizards was 3,000 and among them was one who had accepted Islam in secret. He went to the chief and said, “If you show mercy towards me I will tell you the reality of this situation. For seven years a young man has been in prison. An *eren* came in the form of a falcon and saved him. Hayder has gone to his father and that *eren* has remained in the cave. He prayed to Allah saying, ‘Darken the land of the unbelievers.’ Allah accepted his appeal and this darkness is because of him.”

The chief cried out, “Quickly capture him and bring him to me! Break this ill fortune he has caused or you can forget about your future!” The wizards saw the rage of their chief and grew anxious. They gathered in one place to think and consider their quandary. After some time, they returned to the chief and said, “We are all men of distinguished valor. What is one person? Let us gather our warriors and go to that cave. Then we will apprehend him and bring him here.”

The chief welcomed their words and he amassed a force of 50,000 infidels. He adorned himself with an idol and mounted his horse. The march had begun. In front he sent 3,000 footmen as a vanguard. As these footmen approached the cave, Hacı Bektaş heard their voices as he was making his *namaz*. He prayed, “O my Lord, support me! Send me a seven-headed dragon and order it to protect this cave.” Allah then caused a seven-headed dragon to appear and it immediately came and lay down at the mouth of the cave.

As the unbelievers drew near, they saw the dragon. They were struck with terror and they ran away. Their chief grew angry at the wizards and said, “Seize that man and bring him here or else I will slay all of you!” When the wizards heard this they said, “Take our lives if you must, for we are incapable of taking that man. It is impossible for us to overpower him.” Then the chief finally understood and said, “For a long time you have pretended that your creed was a great one, but this has now proven it to be nothing more than a sham. This event has shown that the true way is in the Faith of Muhammad. Let us go to that man in the cave and let him do whatever agrees with his spiritual nature.”

After saying this, the chief got off his horse and the warriors and wizards dismounted too. When they had walked to a spot one mile from where the dragon lay, they put their faces to the ground and said, “O Hacı Bektaş! Be compassionate, absolve our wrongdoings and we will all become Muslims.” When Hacı Bektaş saw this, he called into the cave the one wizard who had accepted the Islam in secret. The wizard came forward and greeted Hacı Bektaş. He said, “For 50 years I have followed Islam in secret.” Hacı Bektaş then said, “Go and tell your leader that he and all who follow him must become Muslim or I will

bring a calamity on them and this dragon will fall upon their heads and consume them all.”

The wizard related the words of Hacı Bektaş to the chief and all of the unbelievers entered into Islam at once. “Allah is One, Muhammad is His Prophet and our *padişah* is Hunkar Hacı Bektaş,” they declared. Because of this, by the grace of Hacı Bektaş’ *dua*, the sun rose and the gloom was lifted.

Notwithstanding, after a time certain people in Bedahşan began to whisper, “This Turk is nothing more than a sorcerer. He only displayed that dragon through his tricks.” They discarded their faith and left Islam. At that time the chief had sent treasure with an emissary to Hacı Bektaş who was still in the cave. However Hacı Bektaş would not accept this gift and sent word to the chief through the emissary saying, “Because of your people’s desertion of faith, I will not permit it to rain and your harvest will be wrecked.”

And with this prayer the rains ceased to fall. Crops were ruined and starvation set in. The people turned to their chief once again. The chief summoned that wizard, whose name was Kasım, the one who adhered to Islam in secret. The chief sent him to Hacı Bektaş and he begged for mercy. Those who had left their religion again returned to the faith and came to the lip of the cave. There they beseeched the Hunkar, who saw their pathetic predicament, and pardoned their wrongdoings. The rain began to fall once again.

Despite this act of mercy a part of the people again became unbelievers. They called Hacı Bektaş a warlock. Hacı Bektaş heard this and made *secde* on his prayer rug. He supplicated to Allah, “Make it impossible for fireplaces of the unbelievers to ignite.” Such was the efficacy of his supplication that not even the candles of Bedahşan would burn at night. The people again became full of regret and entered into Islam once again. By the loving kindness of Hacı Bektaş they were all saved from this affliction.

Nevertheless, after a time, they again deserted Allah. This time Hacı Bektaş concealed their water. All the streams and rivers dried up. Even when people went to dig wells, water would not flow out. Pleading to Hacı Bektaş they returned to faith and Hacı Bektaş again absolved them. Their streams and rivers began to flow once more and the people of Bedahşan had their water once again.

For a long time Hacı Bektaş did not leave the cave. He remained there in worship for exactly one year. The believers would come to the cave and visit the Hunkar. And yet some once more became skeptics. This time Hacı Bektaş supplicated, “My Lord, for the sake of Mustafa and Murteza and for the sake of the spiritual station of Ahmed Yesevi, produce a dragon to obliterate these obstinate unbelievers.” Hacı Bektaş’ *du’a* was accepted and a dragon fell upon the unbelievers and consumed them all. The chief, wearing a funeral shroud, asked for forgiveness from Hacı Bektaş. In agreement with this, Hacı Bektaş



prayed and the dragon rose into the sky and disappeared.

The people of Bedahşan wanted to make Hacı Bektaş their Hunkar, but he would have nothing to do with it. He gave dominion to the old chief. He taught the people how to read the Qur'an and how to make *namaz*. Then saying, "Whoever wants me will find me in the *tekke* of Ahmed Yesevi," he let a shudder overtake his body and then he took the form of a dove. In front of the eyes of the people, he flew off towards Horasan. The people of Bedahşan were dumbfounded and even those who had not known, now understood what a great *eren* he was.

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# 7

## **HACI BEKTAŞ VELI'S RECEIVING THE VESTMENTS & RELICS FROM AHMED YESEVI & HIS COMING TO THE LAND OF RUM**

Ahmed Yesevi, the greatest of the 99,000 *pirs* of Turkistan, was of the lineage of Muhammad Hanefi and was a descendent of the Prophet Muhammad. He obtained his *icazet* from the eighth *imam*, Ali er-Rıza ibn Musa al-Kazim. He came to the territory of Turkistan and settled in the city of Yese where he acquired 99,000 *halifes*. Because of this they called him the greatest of the 99,000 *pirs* of Turkistan. He was such a learned man that when people came to him they were unable to enter into debate with him. He was also exceptional in the knowledge of the *batın*. He was so pious that he never relaxed in his worship of Allah. Whenever someone would fulfill a vow to Allah by means of the intercession of Ahmed Yesevi and then bequeath food, the *şeyh* would have it collected in his *keşkul* and then distributed to those present in his assemblage.

Ahmed Yesevi used to make wooden spoons and *keşkuls*. He had an ox upon whose back he would place a saddlebag and then direct it to the market. Everyone there knew the price the *şeyh* charged for his wares. When a person took what he wanted, he would place the money in the saddlebag. If someone took without giving any money for what he had taken, the ox would follow him. Anyone who saw this would know that the person had not paid for what he had taken and a crowd would take the payment from the individual by force and place it in the saddlebag. When the ox returned to the *tekke*, the *şeyh* would take the money and buy whatever was needed.

The manifestations of his *keramets* were numerous and one would never reach the end of relating them and would grow weary in writing them down. But of a few we shall relate here: One day a few ill-mannered people decided to disparage Ahmed Yesevi and embarrass him in front of the people. In the middle of the night they slaughtered an ox on the outskirts of the city and left its head, feet and entrails there. They took the meat and secretly hung it in the kitchen of the *tekke*. In the morning they got up and began a pretend search for the ox. They came to the location where they had butchered the animal and said, "This is the place where our ox was slaughtered." They then searched the entire town pretending to be distressed and finally came to the *tekke* of Ahmed Yesevi. They wanted to search his *tekke* and he allowed them to enter. The individuals came into the kitchen and at that moment, Ahmed Yesevi petitioned Allah and had them changed into dogs. With their new forms, they fell upon the ox meat and devoured it until it was no more. Then the dogs assailed and killed one another. When the people of the town heard this they understood and their belief in the *şeyh* rose. From then on, they would refrain from such slander.

The *erens* of Horasan wanted to hold an assembly and invite Ahmed Yesevi so they dispatched seven *erens* to his presence. These seven took the form of cranes and flew towards Turkistan. This was revealed to the *şeyh* and he said to his *halifes*, "The *erens* of Horasan are going to hold a gathering and in order to invite us they have sent seven *erens*, who have taken on the appearance of cranes. Let us go quickly and meet them before they get here." They too took on the shape of cranes. Flying from Turkistan, they met the Horasani *erens* over the swollen waters of the Amu Darya River close to the city of Samarkand. The *erens* of Horasan lowered their heads at the feet of the *şeyh* and said, "What is there that you do not know, Exalted Master? We have come to summon you."

Exactly at this time, Ahmed Yesevi looked down at the water of the river. He saw a merchant who, while coming from Samarkand with various goods on his pack animals, had entered the inundated waters of the Amu Darya in order to cross into Horasan. When he reached the middle of the river, the water overcame him and swept him away. The merchant fell off his horse and screamed, "O *erens* of Islam! O *erens* of this land! Save me from this disaster and half of these possessions shall be yours." Ahmed Yesevi immediately stretched out his worthy hand from the sky and set the merchant and all of his goods on Horasan side of the river. Then he descended with the *erens* and they changed into their human forms.

The merchant, when he saw these *erens*, immediately approached them and fell at Ahmed Yesevi's feet. He divided all his goods in two and presented half to the *erens*. The merchant made an honorable *dua* for the blessing of Ahmed Yesevi and continued on with

his journey.

The *şeyh* took the goods and went to Horasan. All of the *erens* of Horasan came out to meet and venerate him. By the command of Ahmed Yesevi, the property that was donated to him by the merchant increased so much so that all those assembled could take a share. For a while the gathering made communion and loving conversation. Later they separated and the *şeyh* again returned to his *tekke* in Turkistan. His miracles such as these are multitudinous; those who wish may read them in the *Manakıb*.

Upon his head Ahmed Yesevi wore a tall cap called the *elifi tac*. This *tac* had with it a *hırkah*, a *çırağ*, a *sofra*, an *alem* and a *seccade* that had all been entrusted by Allah to the Prophet Muhammad. He in turn gave them all together with the pillars of the religion to Murteza Ali. İmam Ali bequeathed them to İmam Hasan and from him they passed to İmam Huseyn. İmam Huseyn imparted them to İmam Zeyn el-Abidin. They were then delivered to his son, İmam Muhammad Bakir and on to his son İmam Ca'fer es-Sādik and to his son İmam Musa el-Kazim and to his son İmam Ali er-Rıza. İmam Rıza conferred them on Hacı Ahmed Yesevi, the greatest of the 99,000 *pirs* of Turkistan.

All of these heirlooms remained in the *tekke* of the *şeyh* and he did not vouchsafe any of them to a single one of his *halifes*. If anyone requested them he would reply, "They have a master and one day he will come for them." If one of them came and wished to wear the accouterments dispensed by the *şeyh*, he would dress them in whatever was at hand. Even if a follower were to make a *kurban*, the *şeyh* would make a cap, called a *kulah*, from its hide and he would give that.

One day the *halifes* said, "Let us all gather and request these relics from the *şeyh* and plea with him to give them to one of us." So at daybreak the 99,000 *halifes* prayed the *Sabah namaz*. The courtyard of Ahmed Yesevi was very wide and each one spread his *seccade* and sat in his own place. They also lit a bonfire in the middle of the courtyard. After the *dua*, the *şeyh* looked into the faces of his *halifes* and fathomed what was in their hearts. "Give voice to that which is in your hearts. Speak!" he said. The *halifes* then expressed their wish.

At that moment a *muhib* brought a load of millet and piled it to one side of the courtyard. The *şeyh* said, "These heirlooms will be given to the possession of the one who can spread a *seccade* on top of that pile of millet and make two *rekats* of *namaz* without moving a single grain from its place. At that time, the *elifi tac* will fly by its own will and land on that one's head, the *hırkah* will drape itself on his shoulders, the *çırağ* will light and descend in front of him, the *sofra* will be set, the *alem* will be fixed above his head and the *seccade* will spread itself under him. Do not bother yourselves, for they have a master and he has left his land and is now coming to us." When they heard this, the *halifes* hung their heads in embarrassment and were

dumbfounded.

At that point they saw that a man had come and was giving greetings saying, "*Sabah aşk olsun*". He made a space among those who had gathered and sat. This *eren* who had come was Hunkar Hacı Bektaş Veli. It was revealed to him that the *halifehs* wanted the relics from the Hacı. In a blink of an eye he left Horasan and arrived at the *tekke* of the Hacı in Turkistan. Ahmed Yesevi rose to his feet and accepted the Hunkar's greeting. The *halifehs* who saw that Hacı Ahmed Yesevi had arisen also rose to their feet.

Hacı Ahmed Yesevi brought the Hunkar to his side and turned to the *halifehs* saying, "Look, the owner of the heirlooms has come." Then saying, "O Bektaş of Horasan," he invited Hacı Bektaş into his quarters. However the Hunkar rose to his feet and taking his *seccade* in his hand went up the millet heap. Saying, "*Bismillah ve Billahi*" he spread the *seccade* and climbed on top of it and made two *rekats* without moving a single grain of millet from its place. Then he returned to his place and sat down. The *elifi tac* rose from its shelf and came flying to him, landing on top of his head. The *halifes* who saw this immediately made the *salavat*. The *hırkah* also took flight and settled on his back. The *çirağ* rose from the place in which it stood, and becoming lit, landed in front of him. The Prophet's flag also set off from the place where it had been hanging and fixed itself over the Hunkar's head. The *seccade* rose and spread itself beneath him. When they saw these miracles, the *halifes* exclaimed, "Alas! If an *eren* of this power stays here, we will not be able to even breathe!"

Ahmed Yesevi understood what had passed through their thoughts. By his modesty Hacı Bektaş tried to hand these relics back to Ahmed Yesevi, but in accordance with the *erkan*, the Hacı shaved the Hunkar's head and told him the heirlooms now belonged to him. He presented an *icazet* and said, "O Bektaş! Now you have received your *nesib* in its entirety. Let it be an invaluable portent that the rank of *kutb-i ektab* is yours and you shall rule in that position for forty years. Until now this rank has been ours, but after seeing these events it shall be yours from now on. We shall not remain long in this wretched world and soon we shall go on to the next life. Go! We are sending you to the land of *Rum* and have given you Soluca Karahüyük as a home. We have chosen you to be the leader of the *Abdals* of Rum. For in that land the truthful, the intoxicated and the ecstatic are numerous. Do not delay in a single place, but leave at once!"

The next day as the sun rose, Hacı Bektaş Veli took permission to depart from Ahmed Yesevi and set out on the road. One of the *erens* who was present took a burning piece of wood from the bonfire that was burning in the courtyard and threw it towards the land of Rum. He said, "May one from among the *erens* and the truthful catch this burning piece of wood, so that it may show that the *erens* of Turkistan have sent an able one to Rum." That stick was from the wood of a

mulberry tree. Hakk Ahmed Sultan, the *halife* of Emir Cem Sultan, caught it in the city of Konya and fixed it into the ground. The very tree that sprang from that firebrand still stands in front of the *tekke* of Hacı Bektaş and its charred tip is still perceivable.

Proceeding from Turkistan to the land of Rum, Hunkar Hacı Bektaş Veli made his intention to first make the pilgrimage to Makkah. While walking alone on a road in the middle of the wilderness, he stopped to rest at a locale where lions thronged. People normally dared not set foot in this place for fear of these lions. As soon as the Hunkar arrived at that place, two lions fell upon him. Yet when they came near the Hunkar gently rubbed their backs with his two hands, from their heads to their tails. Both of the lions then turned to stone. When the other lions saw this, they placed their heads on the ground and began to lick themselves. The place where those two lions turned to stone is on the borders of Kurdistan and those who pass there will still see them standing. The Hunkar visited with a tribe in Kurdistan for a time and adopted a son of a sister born to those people. He manifested many *keramets* in that region, but if they were all recounted the discussion would be long.

While traveling with a tribe of nomads one day, he approached a river in that land. The fish in that river lifted up their heads and gave greetings of peace to the Hunkar. Accepting their greetings, the Hunkar said, "May you be vigorous and chant the praises of Allah." Through these marvels this was the first tribe the Hunkar accepted to be his *muhibs*. People now call this tribe the *Hunkarilar*.

Hacı Bektaş Veli left that region and moved on. He visited the *Şah* of Necef, İmam Ali. He abided for a while in the city of Necef and made a forty-day seclusion. From there he traveled to the House of God in Makkah. He remained in a state of intimacy for three years alongside the *seccade* of İmam Muhammad Bakir. Then he went to the city of Madinah where he performed seclusion and fasted for forty days and remained in a state of spiritual intimacy. He left and went to Jerusalem and performed again a seclusion and fast for forty days. After a short period of contemplation, he came to the city of Aleppo. There he again performed seclusion and fasted for forty days in the Great Mosque.

In the center of the courtyard of the Great Mosque there was a gigantic marble column. The Hunkar placed a stone on top of that column and said, "May it stay there until we come back. We will take it down at the End of Time." He left Aleppo and came to the grave of Prophet David. While there a few *erens* attained Divine intimacy together with the Hunkar. One day the *erens* said, "O possessor of liberality! This is a very noble place. Allow us to enter into seclusion with you and make the fast of forty days." The Hunkar replied, "Shall we make the *çile-i zenan*, the fast of women or the *çile-i merdan*, the fast of men?" The *erens* asked, "What is the difference between the

*çile-i zenan* and the *çile-i merdan*?" Hacı Bektaş said, "The *çile-i zenan* is to be secluded for forty days without eating or drinking during the daylight hours. An old woman can do this working at her spinning wheel. As for the *çile-i merdan*, it is entering seclusion for forty days having uninterrupted *abdest*, without drinking water and taking only one bowl of ox stew a day."

When they heard this, the *erens* were flabbergasted and said, "Şah of the *Erens*, we cannot perform the *çile-i merdan* as you so describe it. We do not have the power to carry it." Then turning to the custodian of the grave the Hunkar said, "I will perform the *çile-i merdan*. Slaughter an ox and cook some of it every day and bring it to me so that I can eat of it. Let these *erens* here with me perform the *çile-i zenan*." The *erens* accordingly fasted for forty days without eating or drinking during the daylight hours but the Hunkar did not break his *abdest* for forty days. He did not drink a single draught of water or eliminate from the body during his forty days of worship. Each day he ate only a single bowl of ox stew. When the fasting was complete the *erens* fell at the Hunkar's hands and feet and received his approval and blessing.

Afterward the Hunkar went on to the land of Rum. He visited the Cave of the Seven Sleepers in Elbistan and performed a seclusion and fast of forty days there. He then embarked on the road to the city of Kayseri. As Hunkar Hacı Bektaş approached the borders of Rum, he hailed the *erens* of Rum by spiritual insight and said, "Es-Selamu Aleykum O *erens* and brothers of Rum!" At this time, there were 57,000 *erens* gathered for *sohbet*. The watchman of Rum was Karaca Ahmed.

The greeting of Hacı Bektaş was unveiled to Fatima Bacı. This woman was the daughter of Seyit Nureddin and she had yet to be married. She was cooking dinner for the *erens* in their gathering at Sivri Hisar. Fatima Bacı rose to her feet, turned towards the direction where the Hunkar was standing, placed her hand over her breast said three times, "Ve Aleykum Selam!" She then sat down.

When they saw this, those who were in the assembly said, "Whose greeting did you acquire?" Fatima Bacı answered, "An *eren* is coming to the land of Rum. He sent salutations to all of you and I received his greeting." The *erens* said, "From where is he coming?" Fatima Bacı said, "He is one of the *erens* of Horasan, but he is as of now coming from Makkah." The *erens* grew uneasy and replied, "What should we do so that he will not enter the land of Rum? If that *eren* enters our lands he will obtain the country and make all the people his *muhibs*. Nothing will then remain for us to do. Let us try something so that he will not enter Rum." Some among them said, "Let us fly, wing to wing and cut the road as far as the *Sidrat ul-Munteha* beneath the Throne of Allah so that he will not be able to enter." All of the gathered found this idea sensible. They crossed their sainted wings,

one upon the other and blocked the road.

As Hacı Bektaş Veli came to the frontier of the land of Rum, he saw that the road was blocked. Saying, "*Bismillah wa Billah*," Hacı Bektaş made such a wondrous leap that he reached to the very zenith of the heavens. The angels, all wearing the *elifi tac*, met him and said, "*Merhaba* Hacı Bektaş Veli! Your coming is happiness, O Offspring of the Prophet!" The Hunkar then took the shape of a dove and flew straight on, landing at the village of Soluca Karahüyük. There he came to rest on a stone. His exalted feet settled into the stone as if it were dough.

A feeling of bewilderment fell upon the *erens* of Rum and they understood that the expected *eren* had entered their land. They said, "We were not able to block the road." They said to the watchman of Rum, Karaca Ahmed, "You are the watchman of this land. Have a look and see if that one has entered our country?" Karaca Ahmed entered into *murakabe* for a moment and then lifted his head. He said, "I have passed the land of Rum completely under my eyes. Every creature sits with its companion. But in Soluca Karahüyük there is an *eren* who has taken the shape of a dove and is sitting alone. When I saw him fear fell upon me, so that man must be the one."

The *erens* of Rum then said, "If only someone would take the form of a falcon and go hunt him." Among them was a man called Hacı Doğrul, who was one of the *halifes* of Sultan Bayezid. He had come to the land of Rum from Iraq. He rose to his feet and said, "With your permission I will do it." He immediately took the form of a falcon and flew away.

Hacı Doğrul saw in Soluca Karahüyük a dove sitting upon a stone. As he swooped down upon it, Hacı Bektaş took on his human form in all its magnificence. The Hunkar spread out his hand and caught the falcon. He squeezed it so hard that Hacı Doğrul lost his wits. The Hunkar dropped the falcon from his hand and Hacı Doğrul lay for a time on the ground. When his consciousness had returned, he rose and saw that he was laying along side the Hunkar. He immediately took to his feet and stood in *niyaz*. He asked for forgiveness and fell at the Hunkar's hands and feet. He said, "Bad manners have come from us, but from you has only come benevolence." The Hunkar said, "O Doğrul, an *eren* would not come upon another *eren* like this. You came to us in a belligerent manner while we came to you in a forgiving manner. If I could have found a creature more harmless than a dove, I would have come in its shape." He made the *tekbir* over Hacı Doğrul's garments and placed them over his head.

Hacı Doğrul said, "My Hunkar, however many are among our folk, let us all swear devotion to you and those who follow you." Hacı Bektaş said, "Return now. Go to the assembly from which you came and explain what you saw. Call all the *erens* here. Give them my greetings and then return to my side along with them."

Hacı Dođrul rose and went to the *erens* of Rum. He explained what had happened to him and announced that they had been invited. The 57,000 *erens* said, "Why should we go to *his* feet?" They did not regard his words and each went his own way. But this situation was unveiled to Hacı Bektaş. From the place where he was sitting he exhaled and all of their lamps went out. For three days (forty days in another version) the *erens* were unable to light their lamps. At the same time, Hacı Bektaş made a signal with his finger and their *seccades* vanished from under them when they tried to pray.

Ultimately the *erens* of Rum gathered in one place and resolved to go to the Hunkar. As they arrived in his presence they all kissed his hand. They saw that their *seccades* were scattered about the Hunkar just as they had been arranged in their own meetings. Each of them sat down in his own place. They all asked for forgiveness and began to speak. They asked the Hunkar about his lineage and his *mürşid*, from whom he received his *nesib* and from where he was coming. The Hunkar said, "I am one of the *erens* of Horasan. My ancestry is from that of Muhammad. I am coming from the land of Turkistan. I am the son of Seyyid Muhammad, known as İbrahim II. He was the son of Musa II, who was the son of İbrahim el-Mucab. His father was Imam Musa al-Kazım. My *mürşid* is Sultan Hacı Ahmed Yesevi, the greatest of the 99,000 *pirs* of Turkistan. My character is from Muhammad 'Ali and my *nesib* is from Allah."

When the Hunkar spoke these words, the *erens* wished to see proofs of such exalted claims. Just as the Hunkar was bringing out the *icazetname* which Ahmed Yesevi had given him, they saw something resembling smoke descending from the heavens. It came down and settled in front of the Hunkar. It was a *firman* made of vivid emerald light. Upon its green pages, in white lettering, and after the *basmala* the Hunkar's *icazet* was inscribed. The *erens* who had gathered read it and understood and they no longer had any reservations. All of them rose and one by one came to the Hunkar. He blessed their garments and instructed them in the way of sainthood. In this way the Hunkar brought sainthood to the land of Rum.

The *erens* of Rum each assigned ten *mürids* from among their own disciples to serve the Hunkar. They presented the rank of *ihdiram*, reverend, to the Hunkar as well. He responded, "Allow those who have left another shelter to enjoy themselves in our shelter, but let those who have gone away from our shelter find no place in which to enjoy themselves nor even a fingernail with which to scratch themselves."

Then the *erens* of the Land of Rum sought permission to go back to their homes. The Hunkar gave each of them the *nesib*. To Karaca Ahmed he said, "Sultan Hoca Ahmed Yesevi gave a *dev* to me. It has always served me faithfully. I now give him to you. Permit him to serve you and after your death let him guard your grave." The *erens* took leave and went to their own homes.





# 8

## ***IN THE LAND OF RUM***

### ***Hacı Bektaş & Tapduk Emre***

When the *erens* of Rum went to Hacı Bektaş Veli, they said to Emre, "Come with us." But Emre was a mighty *eren*. He answered, "When the *nesib* was being given to all of the *erens* in the Convention of Friends, I did not see any *eren* with the name Hacı Bektaş." He consequently saw no need go to Hacı Bektaş. The *erens* informed Hacı Bektaş of what Emre had said. As soon as the Hunkar had settled in the home of Kadıncık Ana in the village of Soluca Karahüyük, *muhibs* and *mürids* began to arrive from all over to be put under his instruction. At this time the Hunkar sent Sari Isma'il to summon Emre.

When Emre came into his presence, Hacı Bektaş said, "You once remarked, 'We did not see an *eren* called Hacı Bektaş when the *nesib* was being distributed to the *erens* in the Convention of Friends.' I know that you recall that the hand that was apportioning the *nesib* had a mark on it. Could you recognize it if you saw it again?" Emre said, "In that assembly I saw an emerald-colored veil. A hand came out from behind it and distributed the *nesib* to us. In the palm of that hand there was a pale green mole. Even if I were to see it right away, I would remember it."

Hacı Bektaş then opened his hand. As soon as Emre saw that resplendent green mole in the palm of Hacı Bektaş, he said three times, "We certainly venerate you (*tapduk*), My Hunkar!" After this his name became Tapduk Emre. He took off the *tac* that was on his head and acceded to the Hunkar. The Hunkar made the *tekbir* over the *tac* and placed it back on Emre's head. Then Tapduk Emre took his leave and returned to his home.

### ***Hacı Bektaş & Ibrahim Hacı***

Hacı Bektaş Veli set foot in the land of Rum near Bozok in the realm of Zul-Kadir along with the Turkmen tribes. On the road a shepherd was tending to his sheep. When they perceived the hallowed fragrance of the Hunkar, the sheep came rushing towards him. While the anxious shepherd headed off the front of the flock and struggled to gather the leaders in one place, those that were behind were rushing towards the Hunkar. When he wanted to bring those which were behind to one place, those which were in front gathered about the Hunkar. The shepherd thought to himself, "Certainly this *eren* must be one of the

Friends of Allah. Do I not have as much understanding as these sheep? I shall go and fall at his hands and feet. Perhaps he will give me a blessing as well." The shepherd immediately went into the presence of the Hunkar and threw his face to the ground. He cried, "O true *eren*, please be compassionate and bless us!" The Hunkar sat on the ground and said to the shepherd, "What is your name?" The shepherd said, "My name is Ibrahim Hacı." The Hunkar said, "Take off that bonnet which is on your head." On Ibrahim Hacı's head was a *börk*, a tall felt cap sewn together from deer hide.

Ibrahim removed the *börk* and handed it to the Hunkar. The Hunkar placed the *börk* back on Ibrahim Hacı's head and blessed it with a *tekbir*. The Hunkar touched Ibrahim Hacı's eyes and back, for the gaze of an *eren* is like alchemy; if he looked at mud it would become gold. Ibrahim Hacı in an instant received his *nesib* and the veils of unawareness were raised from his eyes. He then acquired the rank of *eren*. The Hunkar said to İbrāhīm Hacı, "Go forth. We give to you Bozok and Üç Ok as your land. Make your living. Have these dear sheep go with you."

After this incident, Ibrahim Hacı performed several miracles in that region and the lands of Üç Ok and Bozok became his property. In the realm of Zul-Kadir, a man whose foot was tormented by a pebble would often petition Ibrahim Hacı. Ibrahim Hacı dressed all of his *muhibs* in a *tac* made of deer hide. Following his death, the descendants of Dede Garkin came and said to the descendants of Ibrahim Hacı, "These deer skin *tac* are Dede Garkin's. Where did you get them?" They replied by saying, "The Hunkar Hacı Bektaş Veli placed it upon the head of our forefather Ibrahim Hacı. Our custom is from him." The descendants of Garkin said, "No! The *tac* of Bektaş was either *Elifi* or *Huseyni*. The deer skin *tac* belongs to Dede Garkin. This is a well known fact." Following that, several controversies developed between the two families. Ultimately the deer skin *taāc* was forcibly taken by the followers of Dede Garkin, but the bond of Ibrahim Hacı to Hacı Bektaş is genuine.

### ***Hacı Bektaş & Baha'uddin Bostanci***

Hacı Bektaş Veli met many times with the Prophet Hızır. One day near the town of Kayseri, he encountered Hızır alongside the citadel of Salkan and they both entered a garden. While strolling there they came upon a gardener. Now the season in which the Hunkar had come to the land of Rum was spring, the season in which the world is embellished with greenery. He sat down with Hızır at the foot of a boulder. The Hunkar said to the gardener, "Bring us a melon to eat." The gardener said, "If Allah commands them to grow and ripen we will eat them together." The Hunkar replied, "Walk about the place where you have planted them and we shall see, perhaps they have already

grown.” The gardener said, “My Sultan, I have just planted their seeds! Wouldn’t I know when they will grow?” When the Prophet Hızır interrupted, “Do not speak like that! Do not question the word of an *eren*,” trust overcame the gardener. He went and looked in the place where he had planted the melons. And what did he see? Three beautiful melons lush with the scent of ripeness. He immediately separated two of them and bringing them, placed one in front of the Prophet Hızır and one in front of the Hunkar. The gardener said, “How nice it would be if you would be my guests tonight.” The Prophet Hızır and the Hunkar said, “Very well, so be it.” They got up and walked towards the town.

After the two had left, the gardener became occupied with his work. Still an idea came to him. He went and broke off the other melon. Then he realized what he had done and said, “How reckless am I! Who could have known that these melons would ripen while the garden was still being planted? There is no doubt that these two men were the possessors of spiritual powers. Why did I not fall at their hands and feet and obtain their blessing?” Full of remorse, he looked every where for the men, searching and inquiring, but could not even find their foot prints. He decided not to finish planting the garden and taking the remaining melon, headed for home.

To his surprise when he entered the door he saw both of the men sitting in his house. Thanking Allah Almighty, he embraced their feet and placed the third melon in front of them. The Hunkar said, “Come and cut this mighty morsel and we will eat it, for I had not tasted this type of morsel in Horasan.” They had also not eaten the other melons and they had brought them also. The gardener cut the melons. He took some to his wife and ate the rest with the *erens*. After thanking Allah, he rose and came in front of the *erens*, and clasping their hands he said, “Please bless me.” In keeping with his *erkan*, the Hunkar shaved the gardener’s head, blessed his garments and gave him the *icazet*. The Hunkar caressed his eyes and back and said, “You have received your *nesib*.” Then he got up and left the house with Hızır.

That gardener's name was Baha’uddin. After his encounter with the Hunkar, several miracles of his were noticed in Kayseri. To this day they call that region ‘Baha’uddin Bostancı’. His shrine is in Kayseri, but his descendants are in a place near the Sakarya River in the vicinity of Sivrihisar.

### **Hacı Bektaş & A Certain Eren**

In those days there was an *eren* in Kayseri. The Hunkar met him while on the road to Kayseri. They engaged in a discourse and grasped each other. That *eren* summoned the Hunkar to his *tekke*, which was near Baha’uddin Bostancı. The Hunkar came and visited and they talked with each other.

By surprise, the *eren* thrust his hand into his chest and pulled out a clump of fresh grapes. He placed them in front of the Hunkar. The Hunkar said, "That you are one of the *erens* is clear to me, but there is no one here who desired a miracle from you. What need is there in doing this?"

They sat for awhile longer. Then the Hunkar wished to go. When he got to his feet a coconut fell to the floor from his exalted robe. The *eren* said, "You said, 'What need is there in doing this?' So now why have you done this?" The Hunkar replied, "By the truth of my Journey of Truth which goes to the Truth, I did not have any forewarning of this act. But because you performed your miracle, the *erens* of Horasan became attentive and caused this to be." The Hunkar gave his farewell with that distinguished one and set out upon the road.

### ***Hacı Bektaş in the Hamlet of Sineson***

While coming up from Kayseri to Ürgüp, the Hunkar stopped at a Christian hamlet called Sineson. There, he found the Christians baking rye bread. One of the women had placed a tray on her head and was carrying some of the bread. When she saw the Hunkar, she immediately lowered the tray from her head and said, "Dervish, please take some and eat. I am sorry it is only rye bread for wheat does not grow on our fields." When he heard this, the Hunkar said, "May this land be fruitful. Go and plant your rye and from now on you shall harvest wheat. Knead a small amount of dough and you shall obtain a large loaf."

Up to this day the peasants of that hamlet still plant rye and harvest wheat. They knead a little dough, place it in the oven and take out a large loaf. If they plant wheat, it becomes rye, but when they plant rye, they harvest wheat. For this reason the Christians of that village visit the shrine of the Hunkar. Every year they gather and come. They bring their *kurban* and vows and celebrate.

### ***Kavgaci Village***

Hacı Bektaş came to a village called Ucasar. He reclined and rested at a spot on the outskirts of the community. He noticed that there was the sound of a dispute coming from within the village. He asked one of the passing villagers, "Is there a place in this village where a humble dervish can stay for the night?" The villager retorted, "Do you think the folk here are concerned with visitors? The scoundrels here will for no reason set about to assail you." From the mouth of Hacı Bektaş came these words, "May they never be free from turmoil and disputes without reason." And from that time on, those villagers continually bicker and fight without reason.

## ***Hacı Bektaş in the Village of Açık Saray***

Hacı Bektaş wandered away from that village and came to a hamlet called Açık Saray. In the village he passed a maiden and asked, "Is there something for dervishes to eat in this place? If so, could you please bring it." She said, "Wait here and I will go and bring you what ever there is."

The maiden went to her home and said to her mother-in-law, "Mother, dervishes have come and are asking for food for the sake of Allah. There is a little butter in here in the urn. Allah will surely replace it. So let us give them some butter with a little bread." The mother-in-law grumbled, "Only a tiny bit of butter remains, so don't touch it!" But the daughter-in-law replied, "He asks for the sake of Allah and I am going to give it." She put a little of the butter on a piece of bread and took it to the Hunkar. Hacı Bektaş said, "May it expand, may it not be wanting, may it fill the brim and not spill over," and then left the village.

When she returned home, the daughter-in-law saw that the urn had filled to the brim with butter. She called her mother-in-law and showed it to her. When she saw what had happened, the matriarch said, "This has occurred through the words of that dervish. He must be one of the true *erens*. If only we had fallen at his hands and feet and received his blessing. I will go and search the village for him."

The woman set out on the road with her daughter-in-law and they soon came to the banks of the Kızılırmak River. It was springtime and the Kızılırmak was swift and overflowing its banks. They beheld that the Hunkar had spread his *seccade* on the water and was sitting on top of it crossing the river. When the Hunkar had crossed to the other side, he took the *seccade* from the water and, shaking it, flung it over his shoulder. He then went on his way.

The maiden and the matriarch returned to the village. They told their folk about their experience. The villagers said, "What a pity that such a Friend of Allah had passed this way and it was not our fate to see him. We were unable to fall at his hands and feet and receive his excellent *dua*."

All of them then ran to the banks of the Kızılırmak. This predicament was unveiled to the Hunkar. He turned towards the heights of the Hırkah Dağ and caught sight of a juniper tree upon its summit. The Hunkar said, "Juniper, hide me in your branches for a while and I will protect you on the Day of Resurrection." The juniper, bending towards the direction of the *kibla*, formed a shelter with its branches. The Hunkar entered within it and remained there in worship and he performed seclusion there for a while. Nowadays, they call that tree the Devcik Ardiç, the Beloved Big Juniper.



# 9

## **HACI BEKTAŞ IN SOLUCA KARAHÜYÜK**

One of the chiefs of the Çepni tribe was a man called Yunus Muhri. He was learned, extraordinary, temperate and knew the Qur'an by heart. He split from the Çepni tribe and settled in a place called Mika'il near the village of Karahüyük. After a while, he also left there and came to a place called Kayi which was two miles on the upper side of Karahüyük.

Karahüyük was founded by Yunt Bende, the bondsman of Sultan 'Ala'uddin. With three of his acquaintances, Yunt Bende had been brought to Soluca Karahüyük by Gevherveş, one of the nobles of the Çepni tribe. Yunt Bende died there and was buried in its graveyard.

In those days, Yunus Muhri was the only learned man in that region. So much so that when one of those close to Gevherveş died and Yunus Muhri by chance was not at home, they did not bury the corpse for three days. Finally Yunus Muhri came and the body was buried. Because of this difficulty, Gevherveş pleaded with Yunus Muhri saying, "We cannot do a single thing without you! Please live here with us."

Because of the pleas of Gevherveş, Yunus Muhri traveled to Konya and presented himself before Sultan 'Ala'uddin. He requested that Soluca Karahüyük be his home and the Sultan granted this request. Yunus Muhri took the royal *berat* and came to the village. He settled there and after a time he passed away. After Yunus Muhri's death, his children, with their families, moved from Kayi and came to Soluca Karahüyük.

Yunus Muhri had four sons whose names were Ibrahim, Sulayman, Saru and Idris. The latter, like his father, was a learned and exceptional individual. Saru had also studied but the other two brothers did not even know how to read or write. Idris had one of the upright ladies of the Next World as his wife. They named her Kutlu Melek and revered her. At the same time they recognized her as Kadıncık, the Humble Woman.

One night Kadıncık was seized with fright and awoke from her sleep. When Idris asked what was wrong, Kadıncık said, "I had a strange dream. You are a learned man, interpret it for me." Idris then asked, "What was your dream?" Kadıncık began to explain, "The full moon entered through my skirt and made its way to my breast. It wanted to leave by my collar, so I grabbed my collar. Then it wanted to leave by my sleeve, and I held my sleeve. It wanted to leave by my skirt, so I sat down and covered the ground. Then I was overtaken with



fright and awoke." Idris said, "Kadıncık, in the science of dreams the Sun stands for the Prophet Muhammad, the moon one of the *erens*. A child will come into the world from you, a child from among the *erens*." Up until that time Kadıncık had not had a child.

Much time had passed after this dream and one day Kadıncık had gone with some of the other women to wash clothes at the village fountain. Hacı Bektaş appeared in the distance and came towards them. He had a red *tac* on his head and an Arabian cloak wrapped around himself. He said to the women who were washing clothes, "Sisters, my stomach is empty. For the Pleasure of Allah, if you have something to eat, please prepare it for me."

The women amusingly said, "Dervish, how could we have food here at the fountain for you." But Kadıncık immediately got up and ran to her home. She placed some butter on a piece of bread, took it and gave it to the Hunkar. Hacı Bektaş said, "May it multiply, may it not be lacking. May it fill to the brim and not spill over."

Hacı Bektaş left the company of the women and went straight to the *mescit* of Soluca Karahüyük. He entered the *mescit* and sat down. Remarkably, from that time until now, they have never needed to repair the walls or roof of that *mescit* and it remains as it was from that time.

Evening came and the villagers came to the *mescit* to perform their *namaz*. They left and came back again at night for *Yatsı namaz*. They offered their *namaz* and went home. Not a single one of Allah's slaves even said to the Hunkar, "Who are you? What do you want?"

When Kadıncık had gone back to wash clothes, the mother of Idris said, "Since my daughter-in-law went to do the washing, I will cook dinner." She placed the food on the stove and opened the urn in order to take out some butter and what should she see? The urn was completely filled to the brim with butter.

When Kadıncık had finished washing the clothes and returned home, the mother-in-law said, "Daughter, where did you get all of that butter to fill the urn?" Kadıncık answered, "I did not get any butter. But while I was washing the clothes a dervish came and asked for food. I ran home and took some of our butter with a slice bread and carried it to him. The urn must have been filled by the blessing of his *dua*." When Idris came in the evening they explained what had happened. He said, "This dervish must be that dervish who was in the *mescit* tonight. It is a shame that although we saw him, we did not offer him a warm welcome." Then they all went to bed and slept.

In the middle of the night Idris was seized by fear and awoke. He got up and put on his clothes. He made his *abdest* and worshipped the rest of the night. Before dawn he went to the *mescit* and saw a glow coming from its windows. He was alarmed and said, "We didn't leave any candles lit in the *mescit*. What can that light be?" He entered the *mescit* and saw the Sainly One sitting to the left of the *mihrab*. While

performing his worship, a divine glow was coming from his exalted mouth. Over his head an oil lamp had even lit itself by reason of the supernatural glow.

When he saw this, Idris ran home. Kadıncık was also making her *abdest*. Idris exclaimed, "Kadıncık! The dream you saw has come true. The *eren* in your dream is none other than the dervish who has come to the *mescit*!" He then went on to explain what he had seen. Kadıncık made *secde* in thankfulness. Both of them got up and went to the *mescit*. Kadıncık said to Idris, "You are the man, you enter first." Idris said, "No, you enter first because you saw him in your dream." So Kadıncık, saying '*Bismillah*', entered and Idris followed after her.

Hacı Bektaş was sitting and had begun the *tehiyyat*. Kadıncık and Idris came into his presence, kissed his hand and knee, and then stood back and waited. The Hunkar finally said, "Why have you come? What do you want at this time?" "My Sultan," they said, "we came to invite you to the home of your servants. We hope you will accept and that you will place your feet in our house. It would be a privilege and blessing for us." The Hunkar said, "For the time being I am compelled to make *itikaf* here in this place. I cannot go anywhere." They continued to insist, but he would not accept.

Kadıncık left and went to her house. On the table she placed whatever food had been prepared and carried it to the Hunkar. She said, "Please, at least eat and give your good *du'a* to us." Hacı Bektaş would not eat the food.

To perform the *çile*, he came to a *çilehane* on the nearby heights of Arafat Dağ. He saw that it was a dark, drab cave. He touched the ground in front of it with his exalted finger and a beautiful streamlet gushed forth. Nowadays they call that streamlet the Zamzam stream. Those who go to visit the Hunkar wash with its water to obtain good fortune.

The Hunkar performed the *çile* and no matter how much food Kadıncık brought, he would not eat. On the last night of the *çile*, Idris said to Kadıncık, "Tomorrow is the fortieth and last day. Maybe the *eren*, after performing the *çile*, will leave us and we will be left with nothing. Tomorrow let us both go and petition him together. Let us implore him by falling at his hands and feet in hope that he will look on us with favor and put his blessed feet in our home."

The following day both of them went to Arafat Dağ and came to the *çilehane*. They kissed the hand of Hacı Bektaş and pressed their faces to his feet. They said, "Please *Şah* of the *Erens*, let your blessed foot tread into the home of your slaves. The responsibility of an *eren* is to give hope and be generous." The Hunkar said, "Our charge is weighty. You would be too much troubled. Our supporters, *aşiks* and *muhibs* are many. They will surely come and visit me and become a hardship for you." Idris and Kadıncık said, "If Allah permits, we will spend whatever we have of sheep, cattle, belongings and money. If we

have nothing left, you will give us the *keşkul* and we will gather from the generosity of the Muslims. Bring them and we will serve all the *muhibs* and supporters."

When he heard these words, Hacı Bektaş rose and put on his sandals. They walked, Idris in front, Hacı Bektaş behind him and Kadıncık following and came straight home. They picked a secluded spot for his *halvet*. Thus a *çilehane* of the *erens* was close to the home of Kadıncık. The Hunkar would sometimes worship in Kadıncık's house and sometimes in that *çilehane*.

One day while the Hunkar was performing his *namaz* in Kadıncık's home, one of the walls began to buckle and was about to collapse. Kadıncık cried, "O *Şah* of the *Erens*! Get away from there fast as it looks like the wall is going to collapse!" Hacı Bektaş made a gesture with his exalted hand, telling the wall to restrain itself. And so the wall did not collapse. Kadıncık said, "*Şah* of the *Erens*, will this wall remain like this?" The Hunkar elucidated, "It shall stand until the Day of Resurrection. Until then it shall not be razed." Manifestly until this time, all the other walls in the village have fallen or been repaired, but that wall still stands. It shall not fall and there is none who can raze it.

### ***Hacı Bektaş & Nureddin Hoca***

Idris had a brother named Saru. He told the people with pernicious words of how Hacı Bektaş had been allowed to live in the home of Idris. The villagers began to gossip, saying that this dervish desired Kadıncık and therefore was living in her house. One day Saru came to them and said, "Have you two no shame? You continuously feed this dervish in your home. Get rid of him and have him take his things and go wherever he wants." Idris replied to his brother, "Mind your own business, for you know nothing about this. The dervish whom you see is an *eren* of the *zahir* and the *batın* and is in possession of *vilayet*." And he explained the marvels performed by the Hunkar that he had seen. Saru listened to the words of Idris but paid no attention to them.

During those days the town of Kirşehir was a *sancak* and living there was a *beg* who had been commissioned by Sultan 'Ala'uddin. His name was Nureddin Hoca. Saru was angry at his brother's words and thought, "If my brother is not embarrassed by people's talk, I will at least go and inform the *beg*, for there is no other solution to this predicament." Then he set out on the road straight to Kirşehir. Saru finally came to Nureddin Hoca and said, "O Master, a weird dervish came to my brother's home. He does nothing there but sit. Send someone and have him evicted from there!"

Agitated by this petition, Nureddin Hoca sent a lieutenant of his to Soluca Karahüyük. The lieutenant came to the village limits. There he saw a spring called Üç Pinar and nowadays the water used in the

*hamam* comes from that spring. He saw a dervish sitting near the spring. He said to himself, "Surely this must be that aimless dervish." He came up to him and said, "The *beg* of this *sancak*, Nureddin Hoca, commands you to leave this village and go wherever you want. You can no longer remain here like this." "What startling words are these!" replied Hacı Bektaş, "You talk as though you owned this land! No human will make me leave here. Depart and give up these profitless words."

When he heard these words, the lieutenant set off to Kirşehir and relayed the words of the Hunkar to Nureddin Hoca. The *beg* immediately mounted his horse and rode to Soluca Karahüyük. Upon arriving at Üç Pinar he saw the dervish sitting near the spring. He said to himself, "Without doubt he is the one," and proceeded and gave *selams* to him. The Hunkar returned his greeting and Nureddin Hoca said, "Are you the dervish who is living at the home Molla Idris?" "Yes", answered the Hunkar, "What do you desire of me?" Nureddin Hoca noticed that the Hunkar's fingernails and mustache had grown long. Now it was not the custom of the Hunkar to let his nails and mustache grow so long, but he manifested them like that once to Nureddin Hoca and once to Molla Saduddin so that he could try them.

Nureddin Hoca degradingly asked the Hunkar, "Why don't you cut your nails?" The Hunkar responded, "The falcon is not without its talons." Nureddin Hoca then said, "Very well, then why is it you don't trim your mustache?" The Hunkar answered, "The falcon is not without its feathers."

Nureddin Hoca was irritated at the Hunkar's replies and said, "Make your *abdest* and let us perform our *namaz*, for the time of the noon prayers has come." The Hunkar said, "Bring the water." Nureddin Hoca gave a jug to one of his servants and said, "Go and bring us water from the spring." The servant immediately went and brought the water and placed it in front of the Hunkar. The Hunkar picked up the jug to pour water on his hands but everyone saw that the water pouring out had turned into blood. He turned to Nureddin Hoca and said, "Is it proper to make *abdest* with blood?"

Dismayed, Nureddin Hoca replied, "Of course not! As we were coming on the way here we stopped to hunt for partridges. Evidently it must be their blood that has gotten in the jug." Not trusting his servant to do the job, he himself took the jug and went to the spring. After washing the container several times Nureddin Hoca filled it with water. He took it and placed it in front of the Hunkar. The Hunkar poured the water onto his hands and again the water had turned to blood.

When he saw this, Nureddin Hoca sensed that there was witchcraft afoot and said, "Dervish, arise and depart from here. Go wherever your heart desires. But if I see you in this *sancak* once more, I will behead you!"

When Nureddin Hoca had spoken these words the Hunkar said to

him compassionately, "Tomorrow at noon they shall arrest you. They shall not even give you permission to see your dearest sons. They shall wrap you in a damp cowhide. They shall then take you to such a place that a bag of earth and a handful of barley shall be the only means of saving your life. Then you shall go to such a remote and godforsaken place that when you see a flying bird, you shall languish and say, 'I wonder if these darling birds have visited my land', and you will lament bitterly." By now Nureddin Hoca was in an unpleasant state of mind, angry with these words. He said, "If that which you predict does not befall me by tomorrow noon, you wait and see what I'll do to you."

Nureddin Hoca slept that night and the next morning set off for Kirşehir. When he arrived at a place called Yuca İrkaca near Kirşehir, he made his *abdest* and prayed the *Öğle namaz*. He looked and then saw that seven *begs* were coming towards him along with their entourage. They said, "Are you Nureddin Hoca?" "Yes, I am," he answered. The *begs* said, "The *padişah* has ordered that wherever we find you we are to arrest you. We are to show you no pity, not even let you to go to your home. We are to tie you and whip you with wet leather and take you."

Even though he begged, "Have mercy, please! Let me go home just once. Let me see my folk, my family, and after that do whatever you must!" They fettered him saying, "We are beholden to carry out this decree wherever we are." They wrapped him in wet leather and carried him into the presence of Sultan 'Ala'uddin, the *padişah*. The *padişah* had a deep dungeon which was plastered on all sides with quicklime and he would cast into it people whom he was angry with. The eyes of those who were thrown into this dungeon would not last three years for they would become blind from looking at the lime-covered walls. He consequently had Nureddin Hoca thrown into this prison.

Nureddin Hoca remembered the words of Hacı Bektaş and ceaselessly cried, "Alas! I was not able to appreciate the power of such a highly valued one. My plan was to do him harm." Again recalling the words of Hacı Bektaş, he had a sack of earth and a handful of barley brought into the dungeon. He scattered the earth upon the floor and sprinkled the barley upon it. He watered the soil and the barley grew. By looking at the green barley, harm did not come to his eyes. After a while Sultan 'Ala'uddin had Nureddin Hoca released from the dungeon and he said, "His eyes like the eyes of others must have become blind." The guards brought Nureddin into the presence of the *padişah*. When the *padişah* saw that his eyes had not become blind he asked the reason for this and Nureddin explained. The *padişah* then ordered his exile to one of the far border provinces. Nureddin Hoca obeyed and for the rest of his life he did not return to the land of Rum. Whenever he saw birds, he would remember the Hunkar's words and say, "I wonder if these darling birds have visited my land?" and he would

weep. After his death, his coffin was brought to back to Kirşehir. He was buried there and there his grave can be found.

### ***Hacı Bektaş & the Calves***

On the outskirts of Soluca Karahüyük there was a muddy, reedy clearing with water and pasturage. One day the Hunkar set out for the higher side of the village. A maidservant of Kadıncık's was watching over the calves in that clearing with water and pasturage. The maidservant was going to go home for some reason and said to Hacı Bektaş, "Dervish, I must go home. Please keep an eye on these calves so they do not suckle." The Hunkar said, "Very well, they shall not suckle."

The maidservant went home and after a time returned. She saw that the calves were resting with the cows. Thinking they had suckled she said, "Dervish, I thought you were going to keep an eye on them so that they would not suckle." The Hunkar said with a smile, "They have not suckled." She then looked carefully and saw that the udders of the cows were full. She was very astonished at this.

When the maidservant came home that evening, she drove the cows to the calves. The suckling calves did not suckle. The following evenings the calves still would not suckle the milk. Kadıncık was surprised at this. When the maidservant explained the incident at the clearing, Kadıncık realized that this situation had come about because of the Hunkar's words. She went and appealed to the Hacı Bektaş. The Hunkar said, "Have them suckle, Kadıncık," and the sucking calves began to suckle udders.

### ***The Witness of the Five Stones***

When Hacı Bektaş settled in Kadıncık's home, there were only seven houses in Soluca Karahüyük. For this reason the people did not give their animals to a herdsman, but rather took turns themselves watching over them. One day it was Idris' turn to look after the herd. That day Molla Idris also had an important task to take care of. He said, "Kadıncık, today the watch has come to me, but I have a task today. Until my task is completed, I wanted to hire someone to watch the herd for pay but I couldn't find anyone. I do not know what to do."

When he heard Idris' words the Hunkar said, "Idris, do not be distressed. Depart to you task. I shall look after the herd today. If Allah so wills, no harm will occur." Even though Idris said, "It would be a nuisance for you and it would not be proper," he consented to it at the Hunkar's insistence. Idris gathered the animals and brought them to the Hunkar and set out upon his task.

While grazing, the animals came to the place where huge five stones are located on the Mucur River. The Hunkar arrived there along

with the herd. At that time Idris' unpleasant brother Saru brought his oxen from plowing and added them to the herd. While he was going towards the village, the Hunkar said, "Saru, I shall not watch your animals. If a wolf eats them, or if some harm should happen, I will not be to blame. Take you oxen and go do whatever you want."

Saru said, "Idris has the watch today. He trusted you with this job; he left the herd and went on his errand. I am also from this village. Shall I watch my oxen single-handedly? You are obliged to watch my oxen as well." But the Hunkar again said, "I will not watch your oxen. If a wolf eats them, or if some harm should happen, I will not be to blame." Saru then said, "He cannot be serious! He will watch my oxen along with the other animals." When he heard this the Hunkar turned to the five huge stones and said, "O stones! Bear witness that I will not watch Saru's oxen. If harm should come or if a wolf should eat them, I will not be blamed! When the time comes, bear witness to my words!"

Saru heard this but did not pay any interest and leaving his oxen, he departed. At the approach of evening the villagers' animals came back to the village. However Saru's oxen did not come. Worried Saru went to the pasture and saw that wolves had eaten two of his four oxen. He ran to the Hunkar and said, "Today you took the duty of watching the herd upon your shoulders. You watched the animals of the villagers but you fed my oxen to the wolves. You have wronged me and you must reimburse me!" The Hunkar said, "I told you about this. Now what is it to me?" Saru rejected the words of the Hunkar, and the Hunkar said, "I have my witnesses." He said to all who had gathered, "Come! Let us go to my witnesses and you can all listen to them."

Several of the villagers went to the five stones with the Hunkar. Pointing to the stones the Hunkar said, "These are my witnesses."

The villagers said, "These are stones, how can they bear witness?" The Hunkar turned to those five stones and said, "O stones! By the command of Allah, tell the truth about what had happened and bear witness for me!" Because of the words of the Hunkar, the five huge stones were able to speak by Allah's command and said, "When Saru wanted to join his oxen with the herd, you said, 'I will not watch your oxen. If a wolf eats them, or if some harm should happen, I will not be to blame.' He did not listen and joined them to the herd and you made us bear witness." When the people heard the deposition of the stones, they swore at Saru and placed all their heads at the Hunkar's feet and Saru left in shame.

## **The Apples**

Now Saru has seen the testimony of the five stones and heard about the Hunkar's *itikaf*, his keeping the wall upright and his prediction regarding Nureddin Hoca, but he refused in any way to have faith in the Hunkar and without changing his unpleasant thoughts about him, he went away.

One day, the Hunkar said to Saru, "Get up and stroll with me in the orchard and garden." They went to a garden on the outskirts of Soluca Karahüyük and arrived at the base of an apple tree. The Hunkar said, "My heart wishes to have some fruit. Climb this apple tree and gather some apples."

But it was winter time and the ground was blanketed with snow. Saru said to the Hunkar, "How can there be fruit on this tree when there is not even a leaf on it?" The Hunkar said, "Fair enough Saru. You wait down here and I will climb the tree."

Saying "*Bismillah*" the Hunkar climbed to the top of the tree. The tree immediately came to life, became covered with leaves, blossomed, flowered and dropped its flowers. In an instant countless apples grew and ripened so much so that the weight of the apples began to bend the tree. The Hunkar said, "Look up Saru! There are many beautiful apples, which of them shall I pick?" When Saru looked up, he suddenly saw the Hunkar's *hayalar*. He saw that one of them was a white rose and the other a red rose. He lowered his head and realized that Hacı Bektaş was one of the true *erens*.

The Hunkar shook the tree and apples fell down. Saru gathered them. When the Hunkar came down from the tree Saru embraced his feet and weeping said, "O *Şah* of the *Erens*, forgive my failings." The Hunkar smiled and said, "Saru, one day a boil will appear under your arm and your body will swell and sallow pus will flow. Why could you not believe without seeing?" Saru gripped the feet of the Hunkar and said, "Please do not curse me, your poor slave." But the Hunkar said, "The arrow has been released and it will not return to the bow. You must first take knowledge into your head."

Saru became a *muhib* of the Hunkar, heart and soul. Years later when he was about to die, a boil appeared under his arm, his body swelled and sallow pus began to flow. Then he died. Even now all of Saru's descendants die early and only one of them lives, so that his lineage is not cut. Those of that lineage, no matter how they fall ill, will not fear death. But when that boil appears in their armpit and their body swells and sallow pus begins to flow, they make their *vasiyet*, prepare their burial shroud and then die from this condition.

Saru gathered those apples and came to Kadıncık's house with the Hunkar. He explained what had happened to Kadıncık and presented her with the apples. Kadıncık distributed a portion of these apples to the villagers and stored a portion. Whenever she would feed sick people with one of those apples, they would recover and if an impoverished man ate one, he would become rich and whichever man ate one in order to attain a wish, he would attain that wish.

### ***Hacı Bektaş & Kara Faki***

One day Hacı Bektaş arrived in a village called Alacık (which was



south of Soluca Karahüyük) with a few *muhibs*. The villagers gathered about Hacı Bektaş and talked to him. Day passed and the time of *Akşam namaz* arrived. They performed their *abdest*, the *ezan* and the *ikamet* was made. When the people stood for prayer, the village *imam*, named Kara Fakı, passed in front of the Hunkar without asking permission and started the communal prayer. He said the *tekbir* and stood in *namaz* but not a single verse of the Qur'an came to his mind. He stood there for a while and finally the worshippers, when they saw that the *imam* was not reading anything, broke their *namaz*.

The Hunkar said to the *imam*, "For the truth of my journey of truth which goes to the Truth, I have not yet seen an *eren* who would pass in front of another *eren* to be *imam*. Without my acquiescence are you taking the position to lead the *namaz*. The side of your body will one day turn black because of this!" Many years later when that learned man was about to die, his side did indeed turn black. Even now his descendants die from a disease called the 'Black Flank'. If they become sick from any other illness they do not fear death.

### ***Kneading Stone***

One day Hacı Bektaş set out on an outing to the east of the village of Soluca Karahüyük. There someone was mixing mud in order to make bricks and Hacı Bektaş came and began to knead the mud with his feet. That man said, "Hey, it is easy to step in mud. They would surely call it an impressive feat were a man to climb upon this boulder, place his feet upon it and have the tracks of his knees and feet remain in the stone. Do this and I will become your *muhib* with all my soul."

When the Hunkar heard these words, he immediately climbed upon that boulder. He began to knead the stone with his knees and feet and the stone became soft, like dough. The tracks of the Hunkar's knees and feet remained in the stone. The man ran to the village and gave news of the marvel to the villagers. He and the villagers embraced the Hunkar's feet and all received his good *dua*. That boulder still remains and the people call it *Hamurkaya*, 'Dough Rock'.

### ***Cutting a Cucumber***

One day Hacı Bektaş was sitting upon a stone in front of the village *mescit*. He was cutting a cucumber with a knife and then eating it. One person walking by came and said, "Hey dervish, my knife can cut that cucumber. If you are really one of the *erens*, cut that stone over there and we will believe in your sainthood." The man pointed to a sizable rock that was there. Hacı Bektaş stood up right away and struck the rock with his knife. He cut it in two as if it were no more than a cucumber. As soon as he saw this, the man kissed the Hunkar's hand and fell at his feet. The two parts of that stone still remain at the base

of Ak Kapı and those who make *ziyaret* to the *Eren* also will see that stone.

One day Hacı Bektaş set out to the east of Soluca Karahüyük. The villagers there would harvest their crops and winnow the wheat, barley and rye by throwing them into the air. An assessor would come from Kirşehir and appraise the crops, and then they would be stacked and covered so the rain would not ruin them.

Hacı Bektaş held out his garments and asked for something from the owners of the heaps. They said, "We have nothing for you." The Hunkar said, "May they have nothing!" The Hunkar returned to the road and the owners of the winnowing forks opened their heaps, they saw that however much barley, wheat, lentils and chick-peas there were before, all had become stone. "This is sorcery!" they said, "but so what if they have become stone, our gold and silver are more than plentiful." While departing the Hunkar heard these words and said, "The gold and silver which you count on will become like this too!"

All of the villagers ran to their homes. They saw that their gold and silver had all turned to stone. They went to the Hunkar and complained, "*Şah* of the *Erens*, all of the grain which was to be divided among the people has turned to stone. Now it's good for nothing." Hacı Bektaş said, "No, they are good for something. Let them be a souvenir for those who love us. Have a woman who has neither son nor daughter fast for three days, then on Friday night have her swallow one of these petrified grains without grinding it in her teeth. That night Allah Almighty shall grant a son to her and her husband. If they swallow a stone lentil, a daughter shall come. If she carries a stone gold piece in her purse, it shall not be empty of silver coins." To this day, by the power of the *Eren*, the grain which became stone, pushes out and comes from under the soil and from the inside of the rocks.

### ***The Man Who Gave Birth***

Some man who rejected the *Eren*, heard that the Hunkar had said, "A woman who swallows the wheat which became stone would give birth to a son and the one who swallows a lentil, a daughter." The man said, "Let us see what comes from swallowing these stones." He took two wheat grains and swallowed them. By the power of Allah and the miracle of the *Eren*, the man became with child. As the days passed, his stomach swelled. When his time came, he had the pains of childbirth and suffered much agony. They told the Hunkar about this event and he said, "There is no treatment for this and that man will die. But when he dies, split his stomach and two of our descendants, both boys, shall appear." When the man died, they opened his stomach and two babies appeared. The children did not die, but grew. There are still descendants of their family living near Ankara. They are called the *Bugdayoğluları*, the Sons of the Wheat.

Every so often, Hacı Bektaş dwelt in the home of Kadıncık, at other times in the chamber of *halvet* which was near her house and on occasion in the *Kızıl Halvet*. Those who heard of his marvels and traveled to see him in order to receive his virtuous *du'a* were met by Idris and Kadıncık and lodged in a guesthouse that they had built. They would honor the visitors, setting out a *sofra* and offering them honey and yogurt and the Hunkar would come and make conversation with them.

One day a great throng of people came. Kadıncık went to the Hunkar and said, "*Eren*, there is no flour to make bread for the wheat which we had sent to the mill has not yet been ground." The Hunkar instructed, "Go ask your neighbor." They appealed to the neighbor, but he did not have any flour either. The Hunkar then said, "Shake the sacks." They shook and only a handful of flour fell from them. With the Hunkar's order they placed it on a tray and kneaded it. They placed a cloth over the handful of dough and brought it into his presence. The Hunkar placed his blessed hands on the cloth and said, "*Bismillah ir-Rahman ir-Rahim!* May Allah make it plentiful! Now take the dough from the tray and bake it, but do not open the cloth which is upon the tray."

Kadıncık summoned the lasses and maidens of the village. They came and placed skillets upon the ground in several places, and for exactly forty days they baked the dough taken from the tray. Finally they had no more strength and they became weak. Kadıncık came to the Hunkar and said, "*Shah* of the *Erens*, suddenly we no longer have power or strength." The Hunkar said, "Bring me the tray." They brought it and he opened the cover which was upon it and cut the dough into four parts. He said, "Make *bazlama* out of these and bake them so that the dough is finished." They cooked the *bazlama* as he had instructed and the dough was finally all baked.

### **The Hırkah Dağ**

When the Hunkar had settled in the home of Kadıncık in Soluca Karahüyük those who heard about his miracles began to visit him. But the *muhibs* and *halifes* who gathered about him were not content with the climate of the village. They said, "Let us make this clear to the Hunkar in such a way that he will go to a place near the coast so that we could inhabit a warm part of this land." So one day they gathered and began a conversation with the Hunkar saying, "The wind of this place is severe, it blows without end." The Hunkar replied, "The *erens* are coming to visit me and for this reason the wind gusts." Another day they said, "The snow of this Karahüyük is tremendous and its cold intense. If an *eren* resided at a low place, say, by the seashore, the *abdals*, the *çiplaks* and the *garibs* who come would find easiness."

The Hunkar was unhappy with these words and he said, "For the

truth of my journey of the truth which goes to the Truth, if there was a colder and higher place than this place, I would have gone and settled there." The *halifes* understood that the Hunkar would not leave Soluca Karahüyük and they no longer brought up this issue.

The greatest *halife* of the Hunkar was Jamal Seyit Sultan. There was none who knew the *sırr* of the Hunkar better than him. Many times the Hunkar stroked his back and said, "My Jamal, my beautiful." This *halife* would sit above the other *halifes*. After him came Hacım Sultan. He sat below Seyit Cemal Sultan and the Hunkar had presented him with the sword of the *batın*. After him the next great *halife* was Sarı İsmail. He was the custodian of the Hunkar's *ibrik* and was near to the Hunkar's *sırr*. After him came Resul Baba. He was the Hunkar's sweeper. There were three hundred and sixty other *halifes* like them.

The Hunkar turned to the *halifes* and said, "Do not be distressed, and let us concern ourselves with firewood." One day he set out on a trip towards Hırkah Dağ with the *abdals*. When he came to the crest of the mount he said to the *abdals*, "Quickly, light a fire." The *abdals* made a pile of small twigs and set fire to it. When the fire was burning the Hunkar became rapturous and began to dance the *sema*. The *abdals* joined him and they went around the fire forty times. Then Hacı Bektaş took off his *hırkah* and threw it in the fire and retired. The *hırkah* was completely reduced to ashes. Later the Hunkar took those ashes and threw them into the air. He said, "May firewood grow from the places where these ashes fall over." Then he turned and went home. Since that time the firewood has increased on that mountain from day to day. The *abdals* would go and cut it and bring and burn it and be warmed by it. For this reason, that mountain is called Hırkah Dağ. Its firewood shall not run out before the Day of Judgment.

### ***Staying in the Kızıl Halvet***

The Hunkar would leave the house, come to the place where the *Kızıl Halvet* was and sit there. The *muhibs* said, "There is always a meaning in the Hunkar's sitting there, perhaps he wants a chamber for *halvet* built there." In order to obtain merit in the eyes of Allah, one *muhib* wanted to have a chamber built there and complete this task before the other *muhibs* could do it. He then went to Sarı İsmail and said, "Please gain permission from the *Eren* and I will have a chamber for *halvet* built for him."

Sarı İsmail came into the Hunkar's presence and clutched his hands. The Hunkar said, "My İsmail, bring to tongue that which is passing through your heart. Speak!" Sarı İsmail informed him of that *muhib*'s desire. The Hunkar said, "No my İsmail, first have that *muhib* bring me a draftsman. Then we will draw a design in accord with our desire. Then have him bring and cut the blocks to complete it."

Sarı İsmail notified the *muhib* of the words of the *Eren* and the

*muhib* brought the draftsman. The Hunkar went and drew on the ground where the *Kızıl Halvet* now stands. Enough stone to complete the task was brought to be cut. One morning, while cutting the stone, they came and saw that the *Kızıl Halvet* had been erected. That *muhib* was irritated and said, "Someone else had it built during the night. Obviously I was going to have it built. The reward should be mine alone!" Sarı İsmail informed Hacı Bektaş of this and the Hunkar said, "Truly no one else had built it, for it was built and completed in one *nefes*. As for the reward, it has been written in the heavenly ledger of that *muhib*." Sarı İsmail informed that *muhib* about the words of the Hunkar and he was delighted.

### **Hacı Bektaş & Akça Koca Sultan**

The Hunkar had set out on an excursion to the province of Develi with a company of followers. In that province there was an *eren* named Akça Koca Sultan. One night the Hunkar wanted to converse with the *eren* and he sent a man to his house. Now Akça Koca Sultan had a foul-spirited wife. She said to the man who had come, "Why are you giving irritation to us? Because of you our relaxation has fled. If your desire is to see Akça, go find him, he is gathering beans. Speak with him and then go on your way."

The man returned to the Hunkar and related to him the words of the wife. The Hunkar was annoyed and said, "Our intention is to converse with that *eren*. What are the words of that foul-spirited and dim-witted woman to us?" They turned towards the place where Akça was to be found.

When they came to Akça Koca Sultan they saw that he was doubled over gathering beans. When he saw the Hunkar, he greeted him and said, "Welcome, *Şah* of the *Erens*! You have delighted me with your coming. If not we would have not achieve this contentment. Come let us go to my home. Let your sanctified feet step into my abode for we will find honor with your visit." The dervishes said, "Someone went and your wife did not agree." Akça Koca said, "*Şah* of the *Erens*, for forty years I have endured that woman's domination. For my sake tolerate her for one short night."

The Hunkar said, "You are old, and picking beans doubled over like that will give you much inconvenience." Then he turned to the bean stalks and said, "Stalks gather in one spot!" All of the bean stalks which were there left the ground and came to one place and gathered together. Akça Koca said, "*Şah* of the *Erens*! You have favored me! You saved me from this toil! You protected me from this task because you are protecting me. However, we have a request for you: Let the bean stalks go back to their own places and let us eat the work of our hands." Hacı Bektaş immediately said, "Bean stalks! Return to the places from where you came!" In accordance with the words of the

Hunkar the bean stalks went to their places.

Akça Koca commenced in front of the Hunkar and they arrived at the house with that band of followers. Akça Koca spread a *döşek* on the floor and sat the Hunkar upon it. The *sofra* came and there was drinking and eating and *duas*. After that Akça Koca summoned all of the village people. When the villagers came, he took a cloth and put it down in front of them. When they said, "What is this?" Akça Koca said, "She has made the *Eren* uncomfortable. Until now I have suffered from her vindictiveness, but what can I do, her life span has been concluded. Go and cover her body with this." The villagers went inside and saw that the woman had indeed died and been washed. They wrapped her in the shroud and performed the *namaz*. Then they lifted and carried her to be buried. That night Hacı Bektaş conversed with Akça Koca and the next morning he set out on the road and came to Karahüyük.

### ***Opening a Window in the Çilehane***

Hacı Bektaş once went into *itikaf* in the *çilehane* that was established on the hill of Arafat. During that time more than a few *erens* came to the *çilehane* and struck up *sohbet* with him. After a while they said, "*Şah* of the *Erens*, it is very dim in here. There is nowhere for the light of day to enter. Surely it would be nice if this place could have had a window!"

When he heard their comment, Hacı Bektaş immediately wedged one of his fingers into the wall that overlooked the grasslands and a hole opened, just large enough for a man to squeeze tightly through. The *erens* were amazed at the Hunkar's power. The Hunkar then made a *dua* and all of the *erens* set out happily on their own paths.

### ***Necmuddin Kubra, Kavus Khan & Kara Donlu Can Baba***

Once shaykh Necmuddin Kubra produced a tome about the facts of astronomy. He carried it to Baghdad and presented it to the *padişah*. At that time there was a *padişah* of the Abbasid Dynasty sitting in Baghdad. He ruled Baghdad, Ceza'ir, Kurdistan, Mosul and parts of Diyarbekir. The land of Persia, Azerbaijan and Diyarbekir were under the Seljuk Dynasty. The leader of the Seljuk Dynasty at that time was Sultan Alauddin Keyhusrev, the son of Kılıç Arslan, the son of Gazi Selim Şah. He lived in Konya and ruled over the land of Acem.

The mind of the Abbasid *padişah* who ruled in Baghdad had malfunctioned. He had a great pavilion built on the banks of the Tigris River and had windows opened in the walls of the palace facing the Tigris River. He would sit staring at the water of the Tigris and at the same time would throw whatever he had in his hands into the water. When the viziers would ask, "Why are you doing this?" to which he

would only say, "The tone of the water pleases me."

When Şeyh Necmuddin brought the book he had written and gave it to the *padişah*, he looked at the book for a minute and suddenly threw it out a window into the river. The viziers said, "Good God! What are you doing? This dignified learned man spent his life writing this book that is without equal concerning the knowledge of astronomy. He brought it and presented it to you! You took it and threw it into the water! This was not a worthy act which you have done." The *padişah*, as was his habit, again said, "The voice of the river brings delight to me and for that reason I threw it."

Needless to say Şeyh Necmuddin was much offended. He left the palace in a miserable state. The viziers also went out. The *şeyh* said to the viziers, "What is that he has done? I exhausted my life on knowledge such as the knowledge of astronomy. I have labored and wrote a book for years. I presented it to him and he took it and threw it into the water. My labor had come to nothing." The viziers said, "What can we do? He is a mad man, and his mind is flawed. We also too are insulted by his feat. Has a devil taken him or what? He is always acting like this and when he is asked 'Why are you doing this?' he becomes slighted."

Şeyh Necmuddin Kubra left Baghdad and set out on the road. From that day forward he held a grudge against the Baghdad *padişah*. He said to himself, "I will do something to him so terrible that there shall be a legend about it in the world, and it shall be repeated and it shall endure."

On the other side of the Steppes of the Kipçaks was the country of the Mongols. In that country a *padişah* by the name of Genghis Khan ruled. He had ten sons. The extent of his rule was beyond count and measure. Najmuddin was without compare in all knowledge. He read the fortune of each one of the sons of that *padişah*. The name of one of them was Kavus Khan and Najmuddin found Kavus Khan's destiny to be very strong. He went to Genghis Khan and said, "I am unsurpassed in all knowledge. I looked at your son's destiny; if you give him an army and send him against the Baghdad *padişah*, he shall take the entire country and not a single person shall oppose him." The *padişah* did not believe the words of the *şeyh*. He said, "Our fathers and grandfathers gathered an army many times, but they did not prevail. I will not send my son."

Şeyh Necmuddin said, "I am relating a thing which I have found and understand, but you do not believe my words that on such and such a night of the month the moon shall be eclipsed. Look and see if my word is a lie or the truth." The *padişah* of the Mongols said, "We will look and see. If on that night the moon is eclipsed as you say, I will give my son an army and send him." In reality, there was no astrologer among them and they did not understand these matters.

On the night which Necmuddin had predicted, the moon was

eclipsed and the *şeyh* went to the palace of the *padişah* and said to the guards, "Go and inform your ruler that the moon is in eclipse." The guards said, "The *padişah* is sleeping, we cannot awaken him." The *şeyh* ran from there and said to the people of the town, "The moon is in eclipse! Strike your cups, trays, and bowls so that the eclipse shall pass!" Without delay the people set about banging anything they could place their hands on. The custom of striking metal items when the moon is in eclipse remains from this event.

But the *şeyh*'s real intention, of course, was to awaken the *padişah*, so that it could be confirmed that his word was true. When the noise of the banging increased the *padişah* awoke and said, "What's going on?" They answered, "The moon is in eclipse!" The *padişah* rose and saw that the moon was truly in eclipse and he believed the word of the *şeyh*. He gave his son Kavus Khan 100,000 Mongol households and he sent all of them, sons, daughters, relatives and tribes with the *şeyh*. He also dispatched a distinguished priest with them, for at that time the Great Mongol was of the religion of Jesus.

Kavus Khan marched with 100,000 Mongol households, and one day finally came to Baghdad. The Baghdad *padişah* had been informed of their approach and he assembled an army and marched against Kavus Khan. In the battle, the *padişah* of Baghdad was overwhelmed. Kavus Khan took Baghdad and began to rule all of Iraq. Necmuddin had taken his revenge and obtained his retribution. He received permission from Kavus Khan and turned to his own affairs.

When Kavus Khan had taken Baghdad and put Iraq under his control, he wanted to invade to the country of Rum. At that point in time Hacı Bektaş was in the home of Kadıncık in Karahüyük. The reputation of his marvels and miracles had spread to all the directions. *Mürids* and *muhibs* were coming from every place.

One day one of them came to see Hacı Bektaş. He wore black garments and upon his head he wore a black *kulah*, on top of which he wrapped a red cloth. He came and kissed the Hunkar's hand. He fell at his feet and said, "I am needy, O Truthful *Eren*. Sanctify me and give me your cleansing *nazar*." The Hunkar said, "What is your name?" The *eren* who had come said, "My name is Can Baba." The Hunkar stroked his eyes and back and gave him his *nesib*. The look of the *eren* is like alchemy; if he should look at black soil, it would become gold so he gave the purifying *nazar* to Can Baba. The Baba obtained the level of saint and his eyes were opened.

Hacı Bektaş said, "Can Baba, you have received your *nesib* from us. I am now going to send you to Kavus Khan, the Mongol lord. Do not be fearful, go and whatever miracle of sainthood they desire, show them, for we are with you. But tell them this, "Without becoming circumcised and coming into *Iman*, there is no way for you to enter the country of Rum."

On the order of Hacı Bektaş, Can Baba set out on the road. He



met Kavus Khan near the town of Erzincan, standing in front of the Mongol army. He said, "Where are you going? There is no way forward for you. If you do not accept circumcision and come to *Iman*, there is no way forward from here for you."

As we have explained, Kavus Khan's father had sent a distinguished priest with his son. Kavus Khan summoned the priest and said, "O Noble man of our religion. Come and see what this man is saying. Listen to him." Karadonlu Can Baba gave the same demands before the priest. Kavus Khan said, "O noble man of our religion, what do you say about the words of this dervish?" The priest said, "The answer is both easy and difficult." They asked, "Which is the easy and which is the difficult?" The priest said, "The easy is this: we will test this man. The difficult is this: if he should succeed we would be obliged to leave our religion and enter this one's religion. Clout is for the one who succeeds, only how will we test this one." The priest said, "Have him enter into a large *kazan*, filled with water to its brim and then cover it with a lid. For three days burn a hot fire under it and bring its water to boil. If his word is true nothing would happen to him and we will enter his religion."

Kavus Khan was satisfied with these words and said, "You have found a good solution. If he is a fraud, he will be ruined and we shall be saved." He turned to Can Baba Karadonlu and said, "What do you say? Do you agree?" Karadonlu Can Baba said, "Yes I agree. But if I do not die and I come out of the *kazan* unscathed, will you all become Muslims?" Kavus Khan said, "Without doubt! What else could we do?"

They brought a huge *kazan* and filled it with water. "Come on, get in," they said. Without hesitation, Karadonlu Can Baba entered into the *kazan*. They filled it with water and covered it with a lid and sealed it tightly on all four sides. Then they lit a huge fire under it.

That day, at that exact instant, Hacı Bektaş was sitting in Kadıncık Ana's home. He said to Sarı İsmail, "My hair has grown long. Let's go outside and you can shave me." Sarı İsmail took a stone and a razor and went out with the Hunkar. They sat down in a place opposite the hill, at the lower edge of the village. The Hunkar said to Sarı İsmail, "Come, start to shave." Sarı İsmail started to shave the Hunkar's head. He shaved exactly half of his head when the Hunkar said, "Enough!" Sarı İsmail stopped his hand from shaving. The Hunkar got up and dug in the ground with his hand and said, "Flow my spring! Flow my spring! Flow my spring!" On the third command, by the sainthood of the Hunkar, clear pure water came forth from the ground and began to flow towards the hill. The Hunkar said, "Why did you have me say 'Flow my spring' three times? Was not my saying it once sufficient?" Sarı İsmail later said, "I heard within my own ear that when the Hunkar asked this question a voice came from the water and said 'Şah of the *Erens*, when you called the first time, I flowed from the city of Nişapur in Horasan and came to Mount Argaeus. On you second

command I circled Argaeus seven times. On your third summons, I came out of the ground where you had scratched."

After the spring answered, the Hunkar said, " Isma`il, this spring was with me in Horasan. Wherever and whenever I had a need of it, I would say, `Come' and it would come. Now I have said `come' and it came, it did not break my *nefes*. Whoever washes in this spring shall not burn in the fires of Hell."

The Hunkar took some of the water with his blessed hand and sprinkled it in the neighborhood and steam rose to the sky. Sarı Isma`il saw this and called the Hunkar 'Ece'. The people of that neighborhood would call the Hunkar 'Ece', for this word in the Oğuz tongue the means 'great one'. Sarı Isma`il was astonished at the steam's coming from the rocks and soil and he said, "You are sprinkling cold water on these rocks and steam is coming from them!" The Hunkar said, "Yes, Kavus Khan has placed Karadonlu Can Baba in a cauldron and is boiling him. I am improving the water in the cauldron."

Now let us return to our main story; Kavus Khan boiled Karadonlu Can Baba for three days and three nights. On the fourth day, the Mongol chiefs and nobles came to the Khan and said, "If that man you put in the cauldron had been made of iron, he would have melted by now. Come, let us open it and see what his state is." They all came up to the *kazan*. The khan gave the order and they opened the lid. They saw that Karadonlu Can Baba was sitting cross-legged in the *kazan*. He was alive only had sweated heavily. Kavus Khan gave the order and they took the Baba out of the *kazan*.

The Khan said to the priest, "What do you say?" The priest said, "This is not enough. Command your men to pile firewood in a flat spot and set fire to it. Have this man enter the fire and if he does not burn, we will enter his religion." Kavus Khan said to Karadonlu Can Baba, "What do you say about this?" Karadonlu Can Baba said, "Very well. But if I come out unburned will you accept my word and come into *Iman*?" Kavus Khan and those with him said, "We agree." The Khan gave the command and they piled a great deal of firewood in a flat spot, so much so that a horseman standing at one side could not be seen from the other side. Then they set fire to the wood. Because of the extreme heat no one could approach it. Kavus Khan said, "Come dervish, enter this fire and we will keep our word." Karadonlu Can Baba said, "The greatest of the *erens* of Rum, Hunkar Hacı Bektaş, sent me to you. I came by his permission and I called you to Islam. You tested me by putting me in a *kazan* and boiling me for three days and three nights. Nothing happened to me. Now you are having me enter this fire. This priest is a noble man of your religion. Have him enter the fire with me. Whichever of our religions is true shall then be clear, and no one will have any doubt." The chiefs who were with Kavus Khan looked into the face of the priest and said, "O pious cleric, what do you say? The dervish is inviting you to enter the fire with him." The priest

was too full of pride to say no in the presence of the chiefs and said, "Very well. I will enter and which person's religion is powerful shall be clear and shall be known."

Can Baba took the priest's hand and walked into the fire. While walking, the priest said to Karadonlu Can Baba, "O true *eren*, I know what will happen to me and I leave my beloved sons to your custody." Both of them entered the fire and remained in it for three days and three nights.

On the fourth day, the khan and the chiefs gathered at the place where the fire was and said, "I wonder what the condition of our priest is?" They looked and saw that Karadonlu Can Baba was coming out from the fire alone. He went straight to Kavus Khan and opened his hand. He laid the fingers of the priest on the ground. Kavus Khan said, "What happened to the priest? He does not emerge." Karadonlu Can Baba said, "He gave his fingers to us, he did not give his heart. If he had given his heart, nothing would have happened."

When Kavus Khan saw this he was disturbed and went straight to his home. He explained the events, one by one, to his wife. His wife said, "Send that dervish to me. I have saved a bottle of poison. I will give it to him and make him drink it. If nothing happens, we will enter his religion." Kavus Khan gave the order and they brought Karadonlu Can Baba to the noble lady. The noble lady said, "You were put into the *kazan* and boiled for three days and three nights and nothing happened to you. For three days and three nights you remained in the fire and nothing happened to you. Now come and drink this glass of poison from my hand. If again nothing happens to you, we will believe you and enter your religion." Without hesitation Karadonlu Can Baba took and drank the poison from the gracious lady's hand. By the favor of Allah, by the miracles of Allah's Prophet and by the munificence of the *erens*, not a single thing happened.

When Kavus Khan and those who were near him saw this, they believed and no longer had any doubts. They came to *Iman*. After this Kavus Khan conferred with the great chiefs and he said, "First our creed was different. We said, 'We will fight and take over the country and turn the people to our religion.' However, now we have become Muslims and we have entered the religion of the *eren*. It is not right for a Muslim to raise a sword against another Muslim. But if we return to our land, we will have to fight with my father. My father would not turn to our religion and we will not return to his religion. So this is what is best; let us send an ambassador to the *padişah* of the realm of Rum and we will converse with him. We will request a domicile. We will then support him and fight against the enemies of our religion." All found this to be the best solution. The khan sent an envoy to Sultan Alaaddin, the son of Kiliç Arslan, the son of Selim Khan. He sent a letter which said, "I am Kavus Khan, the son of Genghis Khan. I gathered an army and came. I defeated the *padişah* of Baghdad and killed him. I have

taken his kingdom. I set out to come and march upon you also, but in Erzincan a dervish with the name of Karadonlu Can Baba came to me. He said, 'The greatest of the *erens* of Rum, Hacı Bektaş, sent me to you. Without becoming Muslim there is no permission for you to enter Rum.' I believed his words and deliberated with my priest." He fully explained the events, saying so-and-so such-and-such and they had become Muslims and could not return to their lands. He said, "We are a nomadic people. We have the custom of descending to lower grounds in the winter and climbing to the higher pasturage in the summer, for we cannot reside in one place. We will live in the places you show us and both support you and fight your enemies. Persia is yours and I have captured Baghdad. Send your men and however you rule your country, so also rule Baghdad.

The envoy came to Sultan Ala'uddin, presented gifts to him and gave him Kavus Khan's letter. When 'Ala'uddin read the letter, he was delighted. He conferred with his viziers and noble chiefs and said, "The Mongols are a tribe that has the custom of migrating, descending to winter grounds and climbing to summer pasturage. They have become Muslims and will support us. What do you say?" Finally they gave them as winter grounds, the lands from Sivas to Kayseri and from Çorum to Ankara and they said, "Let them have summer pasturage in the great mountains of Sivas and Kayseri and let them winter in the Malya plain." The commanders said, "In any case, until Kavus Khan dies, not one among them shall raise his head in rebellion against you. All of them shall be obedient to you."

They informed the envoy of Kavus Khan about these things. The envoy returned and elucidated the proceedings to the Khan. The Khan was pleased and happy. He migrated from Erzincan and came to the country of Rum and settled in the places which had been given to him.

When the *padişah*, viziers and chiefs learned that the Hunkar had made the Mongol *padişah* and his army Muslims, they became *muhibs* of the Hunkar and began to send contributions and offerings to him. When Keyhusrev Ala'uddin, the son of Kılıç Arslan, the son of Selim Khan Gazi, was faced with any challenging task, he would send a man to the Hunkar and inform him of the problems. Whatever the Hunkar said he would do. In this way the power of Ala'uddin increased.

After the vizier Sahib of Germiyan had taken the Kurdish Karahisar, 'Ala'uddin dispatched an army, and Germiyan conquered Kütahya, Tavşanlı, and Sandıklı. Germiyan became a *beg* and settled there. Ala'uddin also sent an army to the shores of the Aegean Sea. The *beg* of Karsi marched against them with an army, but could not beat them. 'Ala'uddin conquered that country, Balıkesri and its adjoining areas. He also sent Germiyan with an army against the *beg* of Saruhan, and he took that land. 'Ala'uddin additionally sent out Germiyan with an army against the lands of Hamid and he secured it. He then sent him with a few warriors to the shores of the Black Sea against the *beg*

of Sinope and captured those places. He also sent out a few soldiers against the Ruler of Foça and took that place as well. During the rule of Sultan 'Ala'uddin even more lands were conquered.

After the Mongols had come and settled in the country of Rum, their *begs* and warriors would visit Soluca Karahüyük as they descended to their winter grounds and climbed to their summer pasturage. They would come with their sacrificial animals and they say that at those times, not counting the two-horned sacrifices, there were four hundred, four-horned sacrificial rams. The Mongol *begs* and chiefs would sit on the ground from the front of the *Kızıl Halvet* all the way to the Tekke Stone and the *sofras* would be set and food spread. They would make conversation in the presence of the Hunkar for several days before taking leave.

In conclusion, the notoriety of the Hunkar expanded, and the *fukarā* gathered all about him. A guest house was established in a place near the *Tekke* and *Kızıl Halvet* and a kitchen and ovens were built. The *abdals* and the dervishes would prepare food and feed those who came and went, and would show them immense hospitality.

### *The Mongols & Huy Ata*

The Mongol people became Muslims and they settled in the land of Rum. They became fairly good *muhibs* of the Hunkar, but they had not given up many of their old ways. They even hid their idols and would not show them to outsiders. They would wrap the idol in a piece of bread and say to close friends, "Take this and give it to him." The recipient would then give it to the one who wanted it. No one besides them knew about this, but the Hunkar and his *halifes* began to get news of it.

Among the three hundred and sixty *halifes*, there was one dear one named Huy Ata. He, like the others, had reached the level of *eren*. One day the Hunkar said to Huy Ata, "Get up and go to the Mongol folk. Rescue them from their error." Huy Ata said, "I am but a thin man and my might would not be adequate." But the Hunkar said, "Do not be afraid, I will watch over you and my power is with you."

Huy Ata rose and went to the Mongol tribes. He met with their *padişah*. At that time, Kavus Khan had died and someone else had become Khan in his place. Huy Ata remained among the people for one year. Because the Khan and all the Mongols loved Hacı Bektaş very much, they showed respect to his dervishes. Huy Ata remained in their homes and received their reverence, but his goal was to learn where they were hiding the idols, and in the end he did learn.

Every day Huy Ata would go bring a load of wood on his back and stack it in a certain place. When the people asked, "What are you going to do with this wood?" he would simply say, "Don't worry yourselves, for I have need of it." One day the *padişah* had gone

hunting and his tent was empty. Huy Ata set fire to the four sides of the wood which he had stacked. Quickly he ran and came to the royal tent, and took the idols from the places where they had been concealed. The guards chased after him yelling, "What are you doing?" But Huy Ata ran and entered into the fire. He threw down the idols, and he himself sat down upon the fire in the cross-legged manner. When the guards saw this, they ran and found the *padişah*. They informed him of this situation.

The *padişah* came and said to Huy Ata, "Why are you doing this?!" Huy Ata replied, "You have all become Muslim. You have recognized Allah and His Prophet and you have become dutiful to the *Eren*. In the face of this, look at what you have done! Why haven't you left your idols? The *Şah* of the *Erens*, Sultan Hacı Bektaş Veli sent me to you. He ordered me to save you from this worthlessness, from this obnoxious practice, and to teach you the ways of the True Faith. Nothing of any use comes from idols. If they had any power, they would have saved themselves from this fire, or at least some harm would have come to me. The True Religion is the Religion of Muhammad. The action which you have done is not acceptable in the stance of the *Şeri'at*, or in the stance of *Tarikat*. Never do anything that is not in accordance with these two, and prepare to gather yourselves under the standard of Muhammad Ali on the Day of Judgment!"

When the *padişah* and his people heard these words, they repented. Huy Ata saw that they had renewed their faith and had become sincere. He then got up out of the flames. All of the Mongol folk kissed Huy Ata's hand and embraced his feet. The *padişah* sent men out in every direction. He gave orders to the Mongols that no one should worship idols any more, and, if they had any idols, they should burn them in a fire. Huy Ata remained among them for a while. His gravesite is in the village of Balışeyh.

Let us return to the story of Karadonlu Can Baba. After Kavus Khan had become a Muslim, Can Baba carried out that priest's last request and adopted his sons. The people of Balışeyh, which is below Mount Dikk, are the descendents of that very priest.

## **Sarı Saltuk**

One day Hacı Bektaş left the *çilehane* which was on Mount Arafat and came to a little spring which is now called Zamzam Spring. There he noticed that a shepherd was watching over a flock of sheep which had spread over the plains alongside spring. The Hunkar went to the shepherd, stroke his back, and said, "What is your name, shepherd?" The shepherd said, "My name is Sarı Saltuk. What do you command? I am in your service in so far as I am able." The Hunkar said, "Come, we will send you to the land of Rum." In an instant the curtains rose from the eyes of Sarı Saltuk, and he obtained the rank of *eren*.

Sarı Saltuk said, “*Şah* of the *Erens*! What will I do with these sheep?” The Hunkar said, “They shall not leave here until their owner comes. Carry out my *nefes*. Do not waver for I am your guide. I am with you. I am your escort through difficulty.” At the same time, the Hunkar gave Sarı Saltuk a bow and seven arrows, and girded him with a sword. He gave a *seccade* to him, and gave him as companions, two dervishes, Ulu Abdal and Kiçi Abdal. Sarı Saltuk then kissed the Hunkar's hand and embraced his feet. He received the Hunkar's prayers and blessings and without delay set out on the road.

With Ulu Abdal and Kiçi Abdal, Sarı Saltuk came to Harmankaya, on the Black Sea coast above Sinope. The place where Sarı Saltuk sat above Harmankaya is a place the size of a house's interior. Until this day, as they say, grass continually grows there and remains just as when he sat there. From this place Sarı Saltuk came to the seashore and spread the *seccade* on the water. He got on and sat down. He put Ulu Abdal on his right and Kiçi Abdal on his left. He said to the *seccade*, “O rug of the *Eren*, go whichever way the *Eren* would take us! Go!” Even now when the sea becomes calm, the path of the way the *seccade* went is still perceptible. The *seccade* moved straight towards the land of Georgia. Ulu Abdal and Kiçi Abdal said, “If only it had gone to the right.” Sarı Saltuk said, “Do not grieve, for the *Eren* is moving this rug.” The *seccade* soon approached the shores of Georgia, which was ruled by a *padişah* named of Gorliş.

Gorliş had come to the seashore that day on a hunt. He looked and saw that an indistinct shape was coming out of the sea. The courtiers who were with him said, “It is only a tree trunk. The water has become rough, and it is coming on the waves.” But as the shape approached the shore, they saw that it was three men sitting on a *seccade*. The ruler of Georgia said, “These men who are coming are certainly men of value.”

The *seccade* rested on the shore, and Sarı Saltuk, Ulu Abdal, and Kiçi Abdal got off. Saltuk took the *seccade* by its edging, shook it, and threw it over his shoulder. When the ruler saw this, they dismounted their horses. They kissed Sarı Saltuk's hands and fell at his feet. They realized that these were true *erens* and servants of Allah Almighty. Gorliş invited Sarı Saltuk to his own place and told them to mount the horses. They did not accept. Because of this the ruler and his men also did not mount the horses. They walked instead. Sarı Saltuk called them to Faith and they became Muslims.

Sarı Saltuk had some felt brought and seized the *Huseyni tac*. He placed the crowns on their heads and blessed them. Then he took his leave and again spread the prayer rug on the water and they sat down as before. Saltuk said, “O *seccade* of the *Eren*! Wherever the *Eren* would have us go move in that direction.” The *seccade* began to move towards the land of Rum.

Throughout the life of the *padişah* of Georgia both he and his

people remained Muslims. All of them wore the *Huseyni tac*. However when the *padişah* died, his son and all the people returned to their old religion. However they did not take off the *Huseyni tac*. They left them on their heads. For that reason the people of that area wear a *tac* which resembles the *Huseyni tac*.

But let us return to our story: The *seccade* set a course straight towards the realm of Rum. It came and stopped next to the wall of a great castle called Kaligra. Sarı Saltuk, along with Ulu Abdal and Kiçi Abdal, alighted the *seccade* and, shaking it, threw it over his shoulder. He then said to Ulu Abdal and Kiçi Abdal, "You go around to the door. I will climb up from here." They were off saying, "There must be an unseen significance in this." Sarı Saltuk immediately climbed straight up the face of that stone wall. As he climbed the stone actually came to his hands to be held. His pure feet also dug into the stone. Even now the tracks of his hands and feet are still visible in that fortress wall.

The castle belonged to a faithless *beg* of the Laz. However a seven-headed dragon appeared at that castle long ago and from fear of it the *beg* and his folk abandoned it and fled to a far-away fortress. Sarı Saltuk went straight up to that dragon and issued forth out a furious shout. The dragon inhaled, shook its tail, and roared. It was so irate that it frothed at the mouth. Sarı Saltuk then took the bow and arrows into his hands and shot an arrow at each of the seven heads. The dragon, in life-threatening anguish, wrapped its tail about Sarı Saltuk's waist and squeezed. Sarı Saltuk had forgotten the sword which was at his side and he called on Hızır for help.

At that time, the Hunkar was sitting in the *Kızıl Halvet* conversing with the Mystic Hızır. When Sarı Saltuk beckoned, Hacı Bektaş said, "My Hızır, the dragon has bewildered Sarı Saltuk and he has forgotten his sword. Quickly, respond to his plea for help, remind him of his sword." Hızır rose and instantly went to Kaligra. He struck the dragon with his spear and the spear pierced the dragon straight through and it tapped the sword which was on the other side. Then he said to Sarı Saltuk, "O *Gerçek!* Pull out the sword which is at your side and cut off its heads." Sarı Saltuk replied, "O my Hızır! My sword, which is for the sake of the *Eren*, had gone from my memory, or I wouldn't have called and bothered you." He drew the wooden sword and, one by one, cut off the dragon's seven heads. Then he said farewell to Hızır and set out on the road. The tracks of Hızır are still visible in that courtyard.

Ulu Abdal and Kiçi Abdal had gone around and came through the door of the castle. They saw that the dragon had been slain. When they met Sarı Saltuk they said, "May your struggle be consecrated!" They all left the fortress and set out on the road. Sarı Saltuk said, "I am very thirsty from battling that dragon." They looked in all four directions but they could not find water. Sarı Saltuk then dug in four or five places with his hands, and enough clear, pure water to turn a mill wheel began to flow out of the ground. Then they found a shepherd,



and sent word with him to the former *beg* of the castle, saying, "The dragon has been destroyed."

The former *beg* of the castle came and saw that the dragon had indeed been killed. After that he became, heart and soul, a *muhib* of Sarı Saltuk, and came to the faith. Sarı Saltuk demonstrated many miracles to those people and made the people of that province his *muhibs*.

Many of Sarı Saltuk's miracles were also seen in the Land of Rum. After many years, he came to visit the Hunkar. But in fact, the true story is this: After the Hunkar's death, many years passed and in the time of the *Çelebi* dervishes, Sarı Saltuk came and visited Hacı Bektaş' *tekke* and sacrificed an ox which had spoken.

The story of that ox is this: There were two oxen on the farm at the *tekke* of the Hunkar. A farmer named Eçek worked these two oxen in such a way as can not be described by the tongue. He brought the ground to such a soft condition by undressing and, completely exposed, rolling on the soil. If anything struck his side, he would grab it and throw it away. He gave the oxen plentiful food and attention.

One day, however, while he was driving the team, he became annoyed and poked one of the oxen with the ox-goad, making its body bleed. The ox, by the power of Allah, spoke and said, "Eçek, at first you did not find defects in my service. You were pleased with me and took care of me. Now that I have grown old, I no longer have power and strength. You poked me with the ox-goad and made me bleed. Tomorrow morning Sarı Saltuk shall come with forty dervishes and he shall sacrifice me." When Eçek heard these words he came and told the *Çelebi* dervishes.

The following morning the *Çelebis* and dervishes set off to meet Sarı Saltuk on the road to Aksaray. When they could not find him, they turned back. Upon returning, they saw that Sarı Saltuk had come from Kirşehir by the Çorlu road and was sitting in the *tekke*. They say that as Sarı Saltuk descended from Kirşehir by the Çorlu road to the Karahüyük valley, he sat with the group which was with him opposite Akkubbe. He had the dervishes gather pebbles and pile them in one spot, forming a large mound. He said, "Let our mark be here." That pebble pile still remains in that spot Sarı Saltuk visited with the *Çelebis* and dervishes. Then he sacrificed that ox which had spoken. They bound Sarı Saltuk's waist and gave him the *icazetname*, the *çirağ*, the *sofra*, and the *alem*. After several days he took his leave and went to his own residence.

While Sarı Saltuk was dying, he made a last request saying, "Let each of you who are my *muhibs* have a coffin made. Do not fight with one another, I will be found in all of the coffins." In truth, they all took a coffin and departed, and Sarı Saltuk was seen in each coffin. All of his *muhibs* were pleased and happy. But he whispered to the *beg* of the castle of Kaligra, "I will really be in your coffin." When the *beg* asked, "How will I know?" Sarı Saltuk decreed, "I will present my hand to you

from within the coffin." In truth, he did perform this miracle for him. May Allah grant him profuse compassion!

### **Hacı Bektaş, Tapduk Emre & Yunus**

Hacı Bektaş' fame had spread in every direction, and from all sides *mürids* and *muhibs* had started to come. The *sema'* and enjoyment were being carried out and the *meclis* was held. The destitute were coming and becoming rich, and those who wanted to obtain a wish were appealing to him and finding their wish.

In the south of Sevrihisar there was a village they called Sarıgök. There was a man called Yunus Emre who had been born in that village. The tomb of this *eren* is also near the place where he was born. He was making a living by cultivating crops, and was an impoverished man. One year there had been a famine and the crops had not grown. Yunus Emre heard of Hacı Bektaş' standing and he said, "I will go to him and ask for a little something." He loaded an ox with medlar berries, and came to Karahüyük. He said to the Hunkar, "I am a penniless man; I did not get anything from my crops. Take my fruit, and in return please me with its value. My family and my relatives and I will eat from your payment in love of you." The Hunkar gave the order, and they ate the medlar berries.

After one or two days Yunus decided to return to his home. The Hunkar sent for his dervishes and said, "Ask him, shall we give wheat or a *nefes*?" They asked Yunus and he said, "What will I do with a *nefes*? I have need of wheat!" The dervishes informed the Hunkar. He decreed, "We will give ten *nefes* for every medlar seed." They told Yunus this and he said, "But I have a family and relatives, I have need of wheat!" In agreement with this, they loaded wheat upon his ox, and he set out on the road.

When Yunus came to the lower side of the village, just as he crossed the slope on the other side of the *hamam*, he said to himself, "What kind of useless deed I have done? I went to the *eren*, and he offered the *nesib* to me and would give ten *nefes* for each medlar seed, but I did not accept. This wheat which was given to me shall be eaten in a few days and it will be finished. Was it for this that I was deprived of my *nesib*? I will turn back and go again, and perhaps he will sanctify me again." With this he turned back and came again to the *tekke*. He unloaded the wheat and said, "Let the *Eren* give the *nesib* which he offered me, I have no need of wheat.""

The *halifes* went and notified the Hunkar. The Hunkar said, "I am sorry. Such an act can not be repaired like this, for I gave the key to that lock to Tapduk Emre. Have Yunus go to him, and receive his *nesib* from him." The *halifes* related the words of the Hunkar to Yunus Emre. He traveled to Tapduk Emre and related the Hunkar's greeting, and explained what had happened. Tapduk received the greeting and said,

"Your coming is a delight, for you brought good fortune. Your situation was revealed to us. Serve and work for me, and then you will receive your *nesib*." Yunus started to gather wood and carry it on his back to Tapduk Emre's *tekke*. He would not cut green wood, nor bring crooked wood. He served like this for forty years.

One day a joy came to Tapduk Emre and he became ecstatic. In the *meclis* there was a poet named Guyende and Tapduk said to him, "Sing!" But he was reluctant and did not sing. Tapduk said, "Speak! We are eager to listen." Again Guyende did not sing. This time Tapduk turned to Yunus Emre and completed the *nefes* of the Hunkar. He said, "Your time has come and we have opened the lock of your treasury. We gave you the *nesib*! Sing!" The curtain of the unseen immediately rose from Yunus Emre's eyes and he began to sing. The *nefes* which he sang have since formed a large compilation.

### **Hacı Bektaş & Mevlana**

One day Sarı Isma`il came into the presence of the Hunkar and clasped his hands. The Hunkar said, "Speak!" Sarı Isma`il said, "I have prepared a little warm water for you to wash with. Come if you so please." The Hunkar said, "It is not the time for that now. Go quickly to the city of Konya into the presence of Mevlana Celaluddin. We have a book with him; take it and come back."

Sarı Isma`il immediately set out on the road and when he came near Konya he saw that Mevlana Celaluddin was coming towards him. They greeted and conversed with each other. Sarı Isma`il said, "One day I had warmed some water for the Hunkar and I said, 'I will clean the dirt on your blessed back.' He said, 'It is not the time for that now. We have a book with Mevlana Celaluddin. Go to Konya. Take it and come back.' I set out on the road and came. I have seen your blessed face and found honor."

When Mevlana Celal heard these words he said, "Every day seven seas and eight rivers visit Hunkar Hacı Bektaş Veli. What need is there for him to enter water as you said, O *eren*?" After Sarı Isma`il heard these words he said, "*Efendim* please give me the book and I will depart." *Mevlana* then said, "The meaning of the book was in these words which I have just given you." In accordance with this, Sarı Isma`il bade farewell and returned to the *tekke*.

### **Hacı Bektaş & Seyit Mahmud Hayrani**

Hacı Bektaş' reputation spread in every direction and from every side people were coming to see him. There was an *eren* in Akşehir and they called him Seyyid Mahmud Hayrani. This *eren* mounted a lion and, using a poisonous snake as a whip, set out on the road with three hundred Mevlevi dervishes to see the Hunkar.

When the band approached Soluca Karahüyük, the Hunkar was

informed of this event. They said, "He is nearing the Ridge of the Alevis!" The Hunkar calmly said, "That man who is coming has mounted a living thing. We will mount something without life." There was a red boulder next to the *Kızıl Halvet*, and it was as big as a stable's stall. He immediately mounted on top of that stone and said, "O precious stone, with the permission of Allah, walk to that *eren* who is coming." The stone soon made a noise like a flying bird and began to move towards the Ridge of the Alevis. The crown of that stone, in its present state, still resembles a bird.

As Seyyid Mahmud Hayrani was coming from the other side, with a snake in his hand, riding upon a lion, he looked and saw that the Hunkar had mounted a lifeless stone. He had made it move, and was approaching. Mahmud Hayrani got off the lion and exclaimed, "In the gaze of the *Eren*, we have been insolent and disrespectful!" He threw away the snake and said, "We have come rather impudently into the gaze of the *Eren*!" He approached the Hunkar and the Hunkar said to the stone, "Stop!" The stone stopped. Seyyid Mahmud and the dervishes fell at the hands and feet of the Hunkar.

They sat at the foot of that *Tekke-Kaya*, and for exactly one week they conversed. They ate and drank, and they performed *sema'* and enjoyed. From everywhere *muhibs* and *aşiks* came from their tasks. After one week, Seyyid Mahmud Hayrani stood in the posture of repentance and requested permission to depart. The Hunkar said, "My Hayrani! Walk! We send you back to the place where you came from. May that place be your livelihood." After Seyyid Mahmud Hayrani, received the *nazar* from the *Eren*, he bade farewell and departed, walking towards Akşehir.

### ***Hacı Bektaş & Ahi Evren***

In those days, the town of Kirşehir was called Gülşehir. Its *cami's*, *mescits*, and *medreses* were many and flourishing. There were religious scholars, learned men, and well-educated people living in the town. Among them was an *eren* named Ahi Evren, who had come to Konya from Denizli, and from there to Kayseri. Leaving the town of Kayseri, he came and settled in Gülşehir. He was a master of the *Futuvvet* but no one knew his origin, family, or birthplace, for he was one of the hidden *erens*. Sadreddin-i Konevi introduced him to one and all. This *eren* performed several miracles and was as famous as the sun. Hacı Bektaş and Ahi Evren loved each other very much. In fact, one day, while conversing, Ahi Evren even said, "Whoever becomes my dervish, his shaykh is Hacı Bektaş Hunkar."

It is known that Şems-i Tabrizi made Mevlana Celaluddin a dervish. If we elucidated on how he made him so, time would not remain to explain the things we need here to explain. Those who wish shall find this in his *manakib*. When Mevlana became a dervish, all the learned men of the city came to Sultan 'Ala'uddin Keyhusrev, the son

of Kiliç Arslan, the son of Salim Khan Ghazi, and said with great dismay, "A dervish came and did whatever he did, for he separated Mevlana Celaluddin from us. Give the command that he may return to us." But the *padişah* said, "He is such a scholarly and well-read man, nevertheless one of the *erens* has come and made him a dervish. He has now joined the dervishes, so I cannot simply say, 'Come, return, do not join them.' This would not be an accepted deed; I will not decree it."

The learned men were disappointed by the words of the *padişah*. They left him and said, "It is not possible for us to live in a city ruled by such an unreasonable *padişah*." On a Thursday night all of them left Konya and set out on the road towards the land of the Arabs. The next day, which was Friday, the *ezan* was not recited in a single place in Konya. The *padişah* was informed of this situation and Sultan 'Ala'uddin sent a man to notify Şeyh Sadreddin-i Konevi about this. He said, "Have him find a solution and bring back our learned men."

That day there was a gathering in the *tekke* of Sadreddin. Heaps of *pilaf* and *zerde* were cooked and various other foods were prepared. Many of Konya's indigent had gathered there. When Sadreddin-i Konevi heard these words from the *padişah's* emissary he summoned his *nakib* and said, "Quickly! Mount my mule and go to Denizli. In the vineyard there is a worker of this description. Give greetings from me and say, 'The Şeyh is sending for you.' Both of you mount the mule and come immediately." When the *nakib* mounted the mule and left, Sadreddin-i Konevi had the food served, but had food for one person set aside.

The mule went to Denizli in forty steps, and stopped in front of the gate of a vineyard. The *nakib* entered and related the Şeyh's greetings to the worker, and informed him of the invitation. Ahi Evren went to the vineyard's owner and said, "I am compelled to make a journey, so come and take possession of your vineyard." The vineyard owner said, "Gather grapes from the vines on the trellis for this person who has come. Present them and let him eat." Ahi Evren said, "Where are these vines on the trellis you talk about?" When the vineyard owner said, "You have been here for this long, and do you not know the vines on the trellis?" Ahi Evren said, "But my job was to watch over the vineyard, not to dig and plant vines." Then the vineyard owner himself went and brought a few bunches of grapes from the vines, and they all ate.

Then the two men mounted the mule, and again in forty steps they came to Konya. The shaykh said, "Go immediately and turn those learned men back to our town. Have them come without missing the time for our *cuma namaz*." With the şeyh's permission, Ahi Evren got up and in three strides reached those learned men who were then along the upper side of the Çarşamba River. He said, "There is no way for you to go from here." The learned men did not listen to the words

of Ahi Evren. Ahi Evren said, "O Ground! Seize them!" The ground swallowed all the learned men's horses, camels, and mules right up to their knees. The learned men cried, "Mercy, Have the ground release us! We will return!" Ahi Evren said, "O Ground, let them go," and the ground immediately released them.

However after this they again started to go. Ahi Evren said, "O Ground! Seize them!" This time the ground swallowed the learned men right up to their knees. They pleaded and he released them. But again they set out to go, and Ahi Evren angrily commanded, "O Ground! Seize them!" This time, it swallowed all of them right up to their chests. They asked for pity and again he released them. This time they turned back. Ahi Evren said, "Be quick. Do not let the time of *cuma namaz* pass." They said, "But it is now nearly noon. How will we arrive in time?" Ahi Evren said, "Close your eyes," and they closed their eyes. He then said, "Open," and they opened their eyes and saw that they were in Konya. Each of them went to his *own* abode, and *cuma namaz* was performed. After this Shaykh Sadreddin fastened Ahi Evren's waist, and gave the *icazet* to him. He remained in Konya for a time and then went to Kayseri.

Ahi Evren used to dye Moroccan leather with seven colors, and then place it in a covered receptacle. When someone would come and want to buy the leather, Ahi Evren, saying, "*Bismillah*", would stick his hand in the container and take out whatever color and however many pieces of leather the customer wanted, give it to him and take his money. However many hundreds of leather pieces were desired, he would give that many.

At that time it was customary to take taxes from tradesmen. Informants said to the governor of Kayseri, "There is a great master tanner living among us and the tax must be taken from him also." The governor dispatched several men, saying, "Go, and have that man pay so-and-so much money, and if he says that he has none, seize the tax for all of the leather he has worked since he came to the city."

The servants went to the tannery and saw that the door was closed, and not a single person was visible there. They opened the door and looked inside, and what should they see? The inside of the tannery was completely filled with lizards. All of their eyes were shining like the stoke-hole flame of the bathhouse furnace. The lizards opened their mouths and hissed at the men. They were terrified and they fled. They returned to the governor and told him what they had seen. After that Ahi Evren came to Kirşehir and settled there. He performed a few miracles. Those who wish may find these in his *Manakib*, the book of his deeds.

Ahi Evren was told about the Hunkar and about his spiritual powers. He wanted to see the Hunkar and visit him. He set out on the road towards the village of Soluca Karahüyük. This event was revealed to the Hunkar so he set out on the road towards Kirşehir.

Near Kirşehir was a hill from which the town could be seen. The two men met upon that hill. They sat and made conversation. Later they took their leave. The Hunkar returned to Soluca Karahüyük and Ahi Evren went to Kirşehir. Later Hacı Bektaş once again traveled to Kirşehir to see Ahi Evren. This was revealed to Ahi Evren, and he set out also. They met with each other upon the hill. During the conversation, Ahi Evren said, “*Şah* of the *Erens*, how nice it would be if there was a spring here. It would be useful for drinking, and making *abdest*.” The Hunkar scratched the ground with his revered hand and exquisitely pure water began to flow out. Ahi Evren said, “Likewise, *Şah* of the *Erens*, if there were a shade tree here, it would cast its shade on hot days.” The Hunkar said, “Indeed! How nice it would be, my brother!” Ahi Evren had a staff which had been cut from a poplar tree; the Hunkar took it and sticking it into the ground, planted it. In an instant it bloomed, and was covered with leaves. They conversed for a while longer, and making their farewells, went back to their homes. That tree grew and remained there for some time. Someone later came from Kirşehir and had that tree cut down, and it was used for his house. The descendents of Ahi Evren said, “You did not carry out a virtuous deed! That was the place where the Hunkar Hacı Bektaş Veli and Ahi Evren met, and their *aşiks* and *muhibs* made *ziyaret* here. This will not bode well for you.” As it happened that man died after a short while, and his house was ruined. Moreover those who cut down that tree were also devastated. Some time passed and the spring also vanished, but its location is still known.

Hacı Bektaş Veli, on another occasion, set out on the road to visit Ahi Evren, and Ahi Evren went out to meet him. They met and wished each other wellbeing and happiness. After conversing for a while Ahi Evren said, “My *Padişah*, how nice it would be if we were to go today to my home.” The Hunkar accepted and they went to Ahi Evren's *tekke*.

The people of Kirşehir heard of this and came. They visited with the Hunkar, kissed his hands and feet, and received his munificence. At that time, the *kazi* of the town of Kalacuk had come by the order of the Seljuk *padişah* to inspect the town of Kirşehir. He came to Ahi Evren's *tekke*, and saw that the *erens* had gathered in one place. He, too, was compelled to kiss the Hunkar's hand. They showed him a place, and he crossed to it and sat down. The Hunkar then asked the *kazi*, “Why have you come here?” The *kazi* said, “The *padişah* gave the order because an event that has occurred in this city. I have come to investigate it.” The Hunkar said, “Will you at least examine the matter thoroughly?” The *kazi* replied derisively, “If I had not examined cases thoroughly in the past the *padişah* would not have made me the investigator.” The Hunkar said, “I said, ‘We should investigate, and for this long we cherished this thought, but in the end we became confused and we left unable to reach Truth.’” These words stirred the *kazi*. He looked into the face of the Hunkar and a rapturous state came

over him. He was high-spirited and overjoyed and did not come to himself for three days. After that time he came to himself and abandoned the post as *kazi* as well as the investigation he was supposed to complete. He embraced the Hunkar's feet and submitted to him. The Hunkar gave the order to the *halife* who was with him and the *halife* shaved the *kazi* and placed a *tac* upon his head.

After the *kazi* became a dervish he went to Kalacuk, and gave details of the miracles of the Hunkar. He made *muhibs* of several people. Then leading them, he set out on the road in order to visit the Hunkar. The party came to a flat, grassy spot on the road. They saw that a group of wild pigs were resting there. One of the men went up to them and the pigs fled, but that man caught one piglet. Another man had a bell, and he wanted to hang it on the neck of the pig for a laugh. The *kazi* said, "Let's go! Stop such nonsense for we are going to visit the *Eren*. This deed is not acceptable. The animals will wear themselves out from fear when they hear the noise of that bell."

But the *kazi* could not make them listen and they put the bell on the piglet's neck. When the piglet ran thinking, "I will join the others," the other pigs heard the noise of the bell and ran. The men saw this and laughed. They continued on their journey and finally came to Kirşehir. At that time the Hunkar was in Kirşehir conversing with Ahi Evren at Gölpinari. The band heard that the Hunkar was there and came and kissed his hands and feet. The Hunkar looked at them and said, "What did those little animals do to you that you grabbed that piglet and left a bell attached to its neck? Some of the little animals which heard the noise of the bell were worn out by fleeing and some were approaching the state of death. My brow had never sweated so much for the truth of my journey of truth which goes to Truth, but my brow sweated until help arrived for that little piglet's squeals and until that bell was removed from its neck. Here is the bell that you hung on that piglet!"

When the Hunkar showed the bell, they were astounded and kissing his hands and feet they asked for absolution. The *Eren* forgave their sins. He told the one who had turned from the post of *kazi* and become a dervish, "The dervish aroma is coming from you. It is mandatory that a dervish not injure a single creature." He gave the *icazet* to the *kazi* and presented the *sofra*, the *çirag* and the *alem* and he said, "Give greetings to the *beg* of your place, and I will show sweetness to him for you and by his tongue we will say, 'Let this village be a *vakif* for you.'" The *kazi* got up with his *muhibs* and set out upon the road. When he came to Kalacuk he gave greetings to the *beg* and, just as the Hunkar said, the *beg* gave that place as a *vaqf* to the *kazi*. Now around there they call his descendents the *Şeyhoğulları*.

## **Hacı Bektaş & Çırak**



In the district of Kalacuk there lived a man named Çırak. One day he decided to visit the Hunkar to receive his generosity. He took a load of apples and set out on the road. He came to a place called Armutlu on the other side of the Kızılırmak. He lowered his load and set his horse to graze. About that time he was plunged in thought saying, "If only I had been able to deliver these apples still fresh to that *gerçek*. Suddenly sleep came upon him and he lay down and slept a little. When he awoke he saw that his apples and his boxes had disappeared. He exclaimed, "I wonder who took these apples while I slept?" He was filled with heartache and anguish. At that time he felt sleepy again. In his dream he saw the Hunkar and the Hunkar said, "My Çırak, we took the apples so that you would not be troubled. Come, get up and visit us."

Çırak awoke and his sorrow and grief were gone. He got on his horse and rode. About that time the Hunkar had conversed with Ahi Evren all the way from Kirşehir to Gölpınar. Çırak came forward and kissed their hands. He saw that the apples and boxes were in front of the Hunkar. Suddenly three dervishes came towards them. They kissed the Hunkar's hands and related the greetings of the Horasan *erens*. The Hunkar asked, "When did you depart from Horasan?" They said, "We left yesterday, as dawn was breaking." The Hunkar gave each of them seven apples, and said, "Take them to the *erens* of Horasan." They supplicated and departed. On the command of the Hunkar the *halifes* shaved Çırak and sent him on his way.

When Çırak arrived home, a villager who had entered the *sipahis* said, "Where did you go?" Çırak said he had gone to visit Hacı Bektaş and then explained the events. The *sipahi* did not believe him, and began to tease Çırak. Suddenly he collapsed to the ground and for a time was unconscious. When his mind returned to his head he asked Çırak, "What was the description of that *eren* you were talking about?" When Çırak began to describe the Hunkar, the cavalryman said, "What a mess! Just as I was making fun of you, that *eren* came and boxed my ears. He grabbed my collar and threw me into the air, and I fell to the ground." Because of this, that man quit the *sipahis* and went to visit the Hunkar with Çırak and became a dervish.

### **Hacı Bektaş & Seyyid Salih**

One time Hacı Bektaş Veli had gone to Kirşehir. At that time there was an *eren* named Seyyid Salih who was living in Kirşehir. Today near his grave is famous *tekke* called the Stone Tekke and it is a home for the Bektashi dervishes. The Hunkar, Ahi Evren, Şeyh Sulayman, İsa el-Mücerred and Salih were seated there making conversation. A creek flowed by the place where they sat and the frogs in that river began to croak. They were croaking to such a degree that the peace of the *erens* took flight. The Hunkar finally said, "O My Frogs! Either we will speak and you listen, or you will speak and we will

listen.” Because of these words, the frogs immediately became quiet. To this day frogs do not croak in that creek. In fact they don’t even croak at the distance of an arrow’s flight both above and below the spot.

### ***Hacı Bektaş & Bostancı Baba***

There was a brigand from the city of Denizli in the province of Germiyan. For years he had harassed the roads, harmed souls and spilled blood. One day, however, compassion came to his heart and he said, “Why am I harming people? If I repent, Allah will most certainly accept my repentance, but I will appeal to an *eren*. I will receive his compassion and learn whether or not my repentance is accepted.” With this thought he got up and went straight to Soluca Karahüyük.

The brigand acknowledged his sins to the Hunkar. The Hunkar said, “Plant a garden and feed the produce which grows in it to those who come and pass by it.” Hacı Bektaş also placed a dry stick in his hand and said, “Also plant this stick in the garden. Whenever this stick blooms and becomes covered with leaves, then you shall know that Allah has accepted your repentance.”

The brigand kissed the Hunkar’s hand and returned to his own land. He bought a vineyard, and in it planted melons, watermelons and all other kinds of vegetables and fruits. He watered, pruned back, and raised them with his own hands. He also planted the dry stick in the garden. He would stop those who came and went and would always give them something to eat for free. Then he would run back and look at the dry stick and see that it was as it had been, and he would be filled with sadness.

The season passed, the grapes were gathered, and the year ended, but the stick never bloomed. Years slowly passed and the former brigand did not obtain his longing. One day someone was passing, running, by the front of the garden. The brigand immediately cut the road and said, “Stop! You cannot pass here without eating something.” But the man said, “I ‘m in a hurry! I have no time for this!” When the brigand insisted, the man became adamant and finally said, “Look. I am going to inform on someone to the authorities! This is outlandish!” In any case the former brigand, who was already losing his temper, became violent on hearing these words. He had already given up hope of ever gaining Allah’s forgiveness and he thought, “Whatever will be, will be! The tree did not grow, my repentance was not accepted. At least I will get rid of this ill-mannered person. Then I will demolish the garden and return to brigandage.” He immediately threw himself upon the man, took his life in one blow and beat his body into the ground.

It came to his mind to look at the stick before demolishing his garden. He went and looked. What should he see? The stick had

bloomed! Its shoots and branches had spread out and were embellished with green leaves emerald in color. He was flabbergasted with this event. Then he demolished his garden, distributed the fruits and vegetables to the poor, and set out on the road. He went straight to Soluca Karahüyük. There he kissed the Hunkar's hand, fell at his feet, and explained what had happened. The Hunkar had the man shaved and placed a *tac* upon his head. He gave him an *icazet* and sent him back to his home. His *tekke* is in the town of Denizli, and to this day they call his descendents *Bostancı Babaoğulları*.

### ***The Priest who was a Muslim***

There once was a priest who lived in a county far away from the lands of Islam. One year a famine broke out in that country and the priest had also fallen upon hard times. At some point he thought, "How nice it would be if the Hunkar would send me a little wheat." At that instant, this thought was revealed to the Hunkar. The great saint gave a bag filled with wheat to a dervish and said, "Take this wheat to the priest of such-and-such a church in such-and-such a location."

The dervish took the wheat, but while traveling on the road, people eager for wheat approached him. They offered so much money for the wheat that he could not resist. He sold a portion of the wheat, and in its place filled dust and straw. He traveled and finally came to that distant country. He inquired and found the church. He went to see the priest and said, "Hunkar Hacı Bektaş Veli sent this much wheat to you." He then handed the priest the bag of wheat.

The priest was a gracious host. He housed and honored the dervish for many days. The dervish said to himself, "Alas! If only such a caring and thoughtful man had been a Muslim." But the dervish's thoughts were revealed to the priest. "Dervish," he said, "I would become a Muslim, but I am afraid that I would become a Muslim like you, sell a portion of the wheat which the *Eren* sent, and in its space filling dust and straw like you did at such-and-such a place." When he heard the priest's words, the dervish was ashamed and he hung his head low.

The priest rose and took the bag outside. He dumped out the dust and straw and then returned to the dervish. At that moment the Christian folk came but the priest dismissed them and took the dervish into the church. He shut the door tightly, and went to a hidden area of the building. He pushed on a huge stone slab in the wall which opened into a secret room. He entered with the dervish. The dervish saw that the room was striking and at the opposite side was a *mihrab*. In the *mihrab* was a bundle with an *elifi tac* placed upon it. The priest took off his clerical vestments and placed the *elifi tac* upon his head. He opened the bundle and put on the dervish's *aba* which was in it. He crossed to the *mihrab* and performed the *namaz*, and the dervish performed the *namaz* with him.

After the *namaz*, the priest placed a *rehla* in front of him. He opened the Qur'an which was on it and read for a time. Then he closed the Qur'an and placed it back on the *rehla*. He removed the *aba*, and placed it back in the bundle. He rolled it up and placed it in the prayer niche. He removed the *elifi tac* and left it upon the bundle. He again put on his clerical vestments and said to the dervish, "We too are the Hunkar's dervish." He presented gifts to the dervish and sent him on his way.

### **Hacı Bektaş & Molla Sa'duddin**

There was in Aksaray a learned man named Sa'duddin, a master of Islamic theology. His notoriety was immense and four hundred students studied under him. At the same time this learned man was a *muhib* of an *eren* living in the town of Kayseri, and every year would go to visit him. While traveling, he would stop at Tüzköy and lodge with the village's headman.

One year he had again stopped at that village and was lodging with the headman. The headman said, "An *eren* has appeared around here, and he has produced several miracles. Those who believe are walking across the Kızılırmak River and their heels do not even get wet. You should call on him, so that we could hear about him through your mouth. But the only problem is that he does not go to the village *mescit* to perform the *namaz*, but rather performs the *namaz* with his own dervishes. Because of this some of the *fakıhs* disapprove of him saying that he is neglecting the *cemat*."

When Molla Sa'duddin heard these words he said, "Very well, where is this *eren*?" The headman said, "There is a juniper tree upon *Hırkah Dağ* near Soluca Karahüyük. He is either there, or in the place he lives in the village." Sa'duddin gave the order to one of his *mollas* and sent him, with a few villagers, to invite the Hunkar. At the same time Sa'duddin exclaimed, "The greetings of one who neglects the *cemat* should not be received, and the man will not be honored."

The *molla* and the villagers found the Hunkar, gave greetings and invited him. The Hunkar said, "I have gone wherever I have been invited, by the truth of my journey of truth which goes to Truth. You go and I too shall come." They left and returning to Tüzköy said, "We found him, he is coming." About this time the Hunkar came and gave greetings. However not a single one of the *mollas* accepted his greeting, and no one showed the Hunkar a place to sit.

The Hunkar climbed upon a dais made of stone and sat down. Then he extended his virtuous hand and thrust it down Sa'duddin's throat. He seized his heart and pulled it out. He squeezed it and three drops of blood dripped on to the base of the dais. Molla Sa'duddin saw this and fainted at the base of the dais. The other *mollas* flocked about his body yelling, "Master! Master!" They rubbed his hands and feet and

sprinkled rose water on his face. After a period of time he regained consciousness. He looked in all four directions, but could not see the Hunkar. He asked, "What happened to the dervish? Where is he?" They said, "Was this our agreement? We thought you were going to ask him knowledgeable questions. However, you sat opposite him and opened your mouth. Suddenly fainted and fell to the ground. While we were trying to help you that dervish disappeared. This is all we saw, nothing more."

Sa'duddin explained what he had seen, and said, "Come, let us see if there are three drops of blood on the dais or not?" They looked and saw that in truth there were three drops of blood at the base of the dais. He said, "Go and find that dervish." The *mollas* ran in all four directions, but they could not find the dervish. They came and told Sa'duddin of this.

In the opinion of some people, the Hunkar had come much earlier, and had sat in the same spot where Sa'duddin would later sit. Sa'duddin came and did not show respect towards the Hunkar and the Hunkar, they say, performed this miracle because of Sa'duddin's contempt.

While going to Kayseri one year Sa'duddin had stopped at the village of Açıksaray. The people had gone to summer pasturage and the village was deserted. He went out of the house he was staying in, and saw that there was a glow in the distance. When he approached, saying, "What is this light?" He saw that an *eren* was performing his prayers and a candle was suspended over his head. He understood that this individual was one of the *erens* who possessed *velayet*. He went and kissed his hand. Then he returned and gave the news to his friends. They also went but could not find that *eren*. After that, Sa'duddin had seen the Hunkar in the village of Tüzköy and the aforementioned event occurred between them. Then he thought for sometime and finally realized that the Hunkar was that *eren* he had seen in Açıksaray the previous year.

After this event one year passed, Sa'duddin as was his custom again went to Kayseri. While returning, he stopped at the village of Tüzköy. He sent a man to invite the Hunkar. He said to the headman, "Today do not put salt in any of the food, nothing is secret to the *Eren*, he should know our desire." After a short period the Hunkar came and sat in the place he had sat in before. Sa'duddin's heart began to tremble, and he stood up, saying, "Draw closer!" and sat the Hunkar in his own place. Then he saw that the Hunkar's fingernails and mustache had grown long. He began to think, "I cannot say it, but if only someone would come and remark on the length of his nails and mustache." But this thought was revealed to the Hunkar, and who said, "My Sa'd, I have been searching in this world for someone to cut the *eren's* nails and mustache. If your strength is sufficient, cut them."

Sa'duddin gave the order, and they brought a Damascus pen-

knife and a Damascus scissors. Sa'duddin took the pen-knife and the Hunkar extended his hands. Sa'duddin worked and struggled, but his strength was not sufficient; he could not even cut one of the nails. Even when he struck the pen-knife on the nail, sparks flew from the nail just as sparks fly from flint. Being unable to cut the nail, Sa'duddin took the scissors, and struggled to cut the mustache. He could not accomplish this either.

The Hunkar said, "My Sa'd, this task shall not be accomplished with these scissors. If it is to be cut, it will be cut with the scissors which the *erens* of Turkistan gave to us." He said to Sarı Isma'il, the *ibriktar*, "Go and bring those scissors."

Sarı Isma'il brought those scissors, and the Hunkar said, "Take them, my Sa'd and cut." Molla Sa'd took the scissors and cut off one side of the Hunkar's mustache. As soon as the mustache fell on the ground, blood gushed from the spot which was cut as though from a gutter-pipe. Sa'd was dumbfounded and dropped the scissor from his hands. The Hunkar said, "My Sa'd, take that hair from the ground and place it on the spot that you cut. There is no other treatment." Sa'd took the hair which had fallen on the ground, and placed it in its place. The blood ceased and the hair became uncut.

Then the *sofra* was spread and the food brought. The Hunkar began by saying, "*Bismillah ir-Rahman ir-Rahim.*" But when he realized that the food was without salt he asked for the reason. The people said, "*Eren*, there is no salt in our village and the salt mine is far away. Today the salt supply was worn out, and we could find none in any house. How nice it would be if salt were to appear." The Hunkar pronounced, "For the truth of my journey of truth which goes to Truth, there is a salt mine in such-and-such a place. It came with me from Horasan. Go there and dig. Take the salt. Let it be a gift from me till the day of the Last Judgment and take my present from within it."

They sent a swift man, and he dug in the spot which had been described and found salt. He brought a little, and they sprinkled it on the food. After dinner, they performed the *namaz* and the Hunkar, while standing alongside Sa'duddin, suddenly vanished.

The love of the Hunkar settled in the heart of Molla Sa'duddin. After going to Aksaray for a while, he said to his *mollas*, "I am going to visit Hacı Bektaş. If there is anyone who wants to go with me, let him come." But the *mollas* said, "What a worthless undertaking you are making. You are calling that man from the *Ehl-i Bid'at*, an *eren*? What proof is there anyway of his *velayet*?" Sa'duddin said, "He plucked out my heart. He squeezed three drops of blood from it. I cut his mustache and blood flowed from it like it was a water-pipe. On top of these things he found a salt mine. Is there anyone among you whose power is sufficient to do these things? If you won't go with me, I will go alone." One of the *mollas* was struck by these words and said, "I will go with you." One after another the *mollas* spoke. In this way thirty of

these men decided to go with their teacher. They left Aksaray and set out on the road. Sa'duddin had mounted his mule and the others walked.

They met someone on the road and asked where the Hunkar was. That man informed them, "In Kirşehir there is a dervish they call Ahi Evren. Hacı Bektaş went to visit with him." One of the *mollas* mumbled to himself, "I am going just to accompany the teacher, so that he is not left alone, for what *velayet* is there in that man? If I even mention his name, let my wife be divorced from me." One other who heard these words also spoke the same words. In this way, all thirty of them declared, "If we should even mention his name, let our wives be divorced from us."

That day they walked until night. When night came, they laid down, and slept. In the morning they set out on the road, and traveling on they arrived at the Kızılırmak River. When they came to its banks, one of the *mollas* said, "I had a wet dream. I am going to wash myself." Another, and another, and finally all thirty spoke the same words. They all undressed and entered the water. Sa'd got off his mule, saying, "It is essential to join one's companions," and tied his mule in one place. He, too, undressed and entered the water.

The men had all piled all their clothes in one spot. At that time, Hacı Bektaş was sitting with Ahi Evren under that tree at the bank of the spring which we had earlier described. While they were conversing, he said, "My Ahi, some *mollas* swore not to mention my name. They have now entered the water. Get up and walk, do not allow them to leave the water until they mention our name."

Ahi Evren immediately entered the form of a ferocious lizard and in an instant went to the Kızılırmak. He coiled himself upon their clothes, and placed his head upon his tail. The students finished washing themselves and said to one among them, "Get out of the water and get our clothes so we can dress." That learned one went to the clothes. But what did he see? A ferocious lizard with eyes burning like the stoke-hole flame. He immediately fled from fear of it, and fell into the water. His complexion paled and he was shivering and shaking. The students flocked about him, saying, "Hey! What happened to you?"

The young *molla* explained what he had seen. All of them were frightened, and stood looking into Sa'duddin's face. Sa'duddin said, "This is not a place where a dragon would be. Has he devoured my mule?" The learned man who had seen the ferocious lizard, said, "No, the mule was standing there." Because of this, Sa'duddin said, "This must be a doing of the *eren* whom we are going to visit. I will take a look and see."

When he got out of the water and went forward, the lizard lifted his head and made such a sound that Sa'duddin threw himself back into the water. Sa'duddin said to the students, "Let us all go and call

for the Hunkar and have him help us." The students said, "How can we call him, for we have sworn not to mention him?" Sa'd said, "Aha! Now the matter is understood. Without calling on him there is no chance we can be saved from this situation." Finally, whether they wanted to or not, they all stood opposite the dragon and yelled, "Ya Hunkar!" The dragon disappeared in an instant, as if he had never been there.

They went and put on their clothes. Sa'duddin mounted his mule while the others walked. They set out on the road. As they approached the Ridge of the Alevis, they saw that a dervish was coming towards them. When he had come closer, they realized that it was Sarı Isma`il, one of the *halifes*. The Hunkar had sent him to meet them and he had sent a message, "If those learned men are coming to join us, let their appearance be the appearance of schoolboys, and let their hearts be the hearts of schoolboys. Then they may come. If they will not come like this, have them turn back and go to the place from whence they came." Sarı met the learned men and Sa'duddin at the creek bank on the other side of the Ridge of the Alevis. Sa'duddin got off his mule, and talked with him. Sarı Isma`il then related the words of the Hunkar, who turned and then left. Sa'duddin said to those who were with him, "Do any of you have a bath towel?" Sa'duddin took off his clothes, and tied the towel about his waist. With naked feet and bare head he began to walk. The *mollas* asked, "What on earth are you doing?" He said, "One does not have much interest in clothes during the time of boyhood. Wearing or not wearing a beautiful garment is the same to him. Man comes to the world, with naked feet and bareheaded, therefore we will go into his presence like that. We hope that our state shall be improved."

They walked and walked and came to the Tekke Stone. Exactly at that time, Sarı Isma`il came and told Sa'duddin about the decree of the Hunkar, saying, "The Hunkar decreed that the instructions which we gave to Molla Sa'duddin have been carried out. Have him put on his clothes and come." Sa'duddin put on his clothes, and went into the Hunkar's presence. He kissed the Hunkar's hand and fell at his feet. Then the time of *namaz* came, and Sa'duddin stood up. The Hunkar said, "Sa'duddin why did you rise to your feet?" Sa'duddin said, "It is the time of *namaz*, we are going to make *abdest*." The Hunkar said, "For the truth of our journey of truth which goes to Truth, I will not perform *abdest* but if you are going to, go ahead." Sa'duddin gave his *ibrik* to one of his student and said, "Go, fill it from that spring, and bring it back." The student took the *ibrik*, filled it, and brought it back.

When Sa'duddin poured the water into his hands, he saw that it had turned to blood. He was flabbergasted. This was revealed to the Hunkar. "What happened, my Sa'd?" he said. Sa'duddin said, "*Shah* of the *Erens* the water which they brought in the *ibrik* has become blood." He gave the *ibrik* to some other student and then another, in short thirty students brought water, but when Sa'duddin poured it into his



hands, all he saw was blood. The Hunkar said, "This will not do my Sa'd, this will not do." He said to Sarı Isma`il, "Give Sa'd my *ibrik* and let him make his *abdest* with it." Sa'd made *abdest* with the water in that ewer.

Then Sa'duddin passed to the front of the group, and wanted to lead the *namaz*. The Hunkar said, "We came to this country for the truth of our journey of truth which goes to Truth! I have not seen an *eren* who can pass in front of another *eren* to be the *imam* of *namaz*. If you are able to do it, do it, and we will follow you." They all prayed their *sunnah namaz* and the *ikamet* was given. Sa'duddin said, "*Allahu Ekber*" and began the *namaz*. The curtain of mystery was taken from his eyes and he could see in every direction as far as the Ka'bah. He looked in front of him and it was filled with the Hunkar. He looked to his right and he looked to his left and saw that the Hunkar was everywhere. He lifted his head, and looked upwards. He saw that it was filled with the Hunkar as far as the Heavenly Throne. Some say that Sa'duddin had raised his head and stayed in *kiyam* for exactly seven days. Then the Hunkar said, "Why are you not making *ruku*? You have made *kiyam* for seven days." Then Sa'duddin collapsed to the *seccade* and remained on it for exactly forty days. Then in an uncontrollable state he recited this *nefes*,

That muezzin stood in wait; he came and made *ikamet*,  
Turning towards the *Kiblah*, he offered up an excellent supplication.  
My face descended to the rug, my eyes saw a vision,  
My mind and reason were distraught,  
And it confused my worship.  
Neither worship remained sound,  
Nor prayer, *tesbih*, nor theology,  
This five times a day *namaz* of mine,  
Has been plundered by love of you.  
As though this place of prayer of mine, were the Mount of Sinai,  
Like Moses, these eyes of mine offer up supplication.  
Once the pious man was in error,  
Oh Allah, forgive me, he said,  
And for the error of his words,  
He made an excellent penitence.

After that he recited a few more *nefes*. The *halifes* shaved Molla Sa'duddin, had him take the *bey'at*, and recited *tekbir* over his *tac*. The other Mollas saw this and a portion of them became dervishes. The others renounced Sa'd and departed. Molla Sa'duddin served Hacı Bektaş for eighteen years.

In front of Soluca Karahüyük's old *mescit* there was a black stone. The Hunkar would often sit upon that stone, and sometimes he would lie there. One day it had rained and then the weather had

cleared, the Hunkar came there and climbed upon that stone and lay down. He called Molla Sa'duddin and said, "It just rained. Climb up on top of the *mescit* and fix its roof with the *loğtaş*." Sa'duddin went up on the roof and began to roll the *loğtaş*. At that time Şeytan whispered into his heart. Although he had seen so many of Hacı Bektaş' miracles, he said to himself, "I have this much knowledge and skill, yet a dervish came and made me give it all up and made me his slave. There is no way I can escape from him, but I can drop this *loğtaş* on his skull. He will die and I will be free."

He rolled the *loğtaş* off the roof upon the Hunkar. The Hunkar, saying, "Ya Allah!" extended his hand and caught the *loğtaş*. His fingers sunk into the stone like they would sink into dough, and he placed the roller on the ground. He looked up and saw Sa'duddin and said, "May your face turn black Sa'd. You have brought to my tongue what was in my heart. May your visit and your land be unproductive. I have washed you with the water of mercy seventy times, yet I have been unable to extract the blackness from the hollow of your teeth. Come down from the roof and be off. You seem to never improve, do you little man?"

They walked Sa'd, all alone, to the Aksaray side of the Kızılırmak River. When he arrived at a place called Susadı he became regretful of his action. He turned in the direction of the Hunkar, and remained on one foot in the posture of repentance for forty days. On the forty seventh day he saw some people going somewhere. He asked, "Where are you going?" The men said, "We are going to Soluca Karahüyük." Sa'duddin made a vow to them and said, "Be merciful, and tie my beard to the tail of your donkey and let me go with you." The men did as Sa'd had asked. When they came to Karahüyük, the *halifes* informed Sarı İsmail. Sarı İsmail went and met the travelers, untied Sa'duddin's beard from the donkey's tail, and said, "What is this? What are you doing?" Sa'duddin said, "Be kind, and do whatever you can do so that the *Eren* might accept me." Sarı İsmail said to Sa'd, "Tonight lay face upwards in front of the *Kızıl Halvet*. Perhaps the *Eren* will come outside in the night and step upon you. You will realize and understand that he has accepted you." Sa'duddin did as Sarı İsmail instructed. As the Hunkar was going out in the night with Sarı İsmail at his side, he stepped on Sa'd's face, and asked, "Who is this I have stepped on?" Sarı İsmail replied, "It is your slave Sa'd." The Hunkar said, "Our Sa'd?" and left. Later Sarı İsmail said, "Sa'd, you are accepted back! The *Eren* said, 'ours' about you."

When morning came the Hunkar summoned Sa'd. Sa'd stood in the posture of repentance. The Hunkar said, "Sa'd, you have performed a fast of forty days in dryness, so now you must perform three fasts of forty days in water." He had a cauldron brought, and had water put in it. He said, "Sa'd, enter the water." Sa'd entered the water, and they closed the lid of the cauldron. Then they fired the

wood which was under it. After forty days they opened the lid, and within the cauldron Sa'd had turned to nothing. The Hunkar again gave the order and they closed the lid. After forty days at the Hunkar's request they opened it. Inside the cauldron Sa'd had appeared in the form of a small baby. They again closed the lid, and after forty days they opened it. They saw that Sa'd was sitting within the cauldron in his old form. After this, Sa'd was always in a pleasing mood, and he translated into Turkish the *Makalat*, the book of the Hunkar's sayings.

One day the Hunkar was sitting on the Tekke Stone and while conversing, the time of the *oğle namaz* came. From Sa'd's heart came the thought, "At the time of every namaz, the Hunkar vanishes. I wonder where he goes." This thought was revealed to the Hunkar, and he said, "Sa'd, come forward, and put your hand into my hand, place your feet upon my feet, and close your eyes." Sa'd came forward and did as the Hunkar had instructed. The Hunkar said, "Open your eyes." When he opened them, Sa'duddin saw that he was at the Ka'bah, and the people were making *abdest*. Then the *ikamet* was given and they performed their *namaz*. Sa'd stood with them and performed the *namaz*. When the *namaz* was completed, supplications were made. Exactly at this time, the Hunkar vanished from beside Sa'd. But Sa'd remained in Makkah until the time of the next *namaz*. At that time he looked and saw that the Hunkar was again in Makkah. After the *namaz* he again vanished. Sa'd said, "This time, before he vanishes, I will grab his skirt." After the *namaz*, just as he was about to grab his skirt, the Hunkar vanished and left. This time Sa'd asked those who were there, "Do you know the *eren* who was making *namaz* here." "Yes," they replied, "He makes his *namaz* here all the time." Sa'd then explained his condition and said, "His home is in the country of Rum."

Sa'd remained in Makkah for exactly forty days. On the forty first day as the *namaz* was again being made and completed, Sa'd quickly wrapped himself about the Hunkar's skirt, and said, "*Meded!* I will not leave you now." The Hunkar said gently, "Place your hands into my hands, and place your feet upon my feet. Close your eyes." Sa'd did as he was told. The Hunkar then said, "Open your eyes." Sa'd opened them and found himself beside the Tekke Stone. He saw that the *halifes*, dervishes and *muhibs* were seated in his presence. He pressed his face to the ground, and gave thanks. One day Sa'duddin recited this *nefes*:

Yet again I heard a cry,  
God alone knows its source.  
Questions are countless  
About the souls of lovers.  
Those who kept on saying,  
"That where the hero is there is Allah,"  
Were not in error, they merely departed  
From the gathering place of anguish.

Those seekers who came genuinely  
To the gathering place today,  
Have abandoned reading and learning,  
And have passed from all existence.  
Even if my name is not "Fortunate",  
And all is arduous to explain, I have simply read a verse  
From the secrets of the Hunkar.

At that time there were 360 *halifes* in the company of the Hunkar. Saru Isma'il left them and found two green leaves. He reentered the group and placed one of them in front of the Hunkar, and one in front of Sa'duddin. Then he withdrew and stood in the posture of repentance. Hacı Bektaş Veli said, "Isma'il, bring to tongue what is in your heart." Saru Isma'il said, "My *Padişah!* In the *nefes* which Sa'd recited today, he said:

I have simply read a verse  
From the secrets of the Hunkar.

Since the *nesib* is everlasting, what need was there for this useless talk, this bluster?"

Sa'd heard these words and immediately took the posture of repentance and said, "If I had not done that, from where would the Dominion of the Hunkar be known? Several miracles have occurred on my account. I wrote so that these *nefes* would be sung and heard throughout the world."

One day while Sa'duddin was sitting with Hacı Bektaş Veli a male donkey was chasing at a female donkey. Right in front of the two men, it caught the female and mounted her. The Hunkar said to Sa'duddin, "My Sa'duddin, are you the one on the bottom, or on the top?" Sa'duddin said, "I am on top of course!" The Hunkar retorted, "Your seed will be dry because of that! Sa'd, the heart of a religious fanatic still resides within you. It would have been better if you had been one of the benefactors, and said, 'I am the one which is on the bottom.'"

Sa'd went forward and fell at the Hunkar's feet. He wept and said, "My Sultan! Do not decree a state like that on me!" The Hunkar said, "If only you had thought about your words before speaking in the sight of the *Eren*. Now the arrow of destiny has been released and there is no remedy for it. But let your poetry about the mystical realm be your gift after your death." After these words Sa'd recited many *nefes* and they eventually became a revered collection.

### ***Hacı Bektaş & Kadıncık Ana***

It was known that Kadıncık had inherited abundant wealth from her father. When the Hunkar settled in Soluca Karahüyük, she spent all

of this wealth and property on the *Eren*, and not a thing remained except the shirt on her back. One day a company of *Kalandars* arrived from Horasan. The Hunkar sent Sarı Isma`il to Kadıncık saying, "Have her spread the *sofrah* and give food to the group which has come."

When Sarı Isma`il related the command of the Hunkar to Kadıncık, she said, "My Isma`il, can't you see? I have nothing left except for this *gömlek*." She took off her *gömlek* and entered into the unlit oven to hide her nakedness. She said, "Take and sell this *gömlek*. With whatever you obtain, buy food and feed those dervishes." Sarı Isma`il took the *gömlek* and sold it. He bought food and spread the *sofrah*. The food was eaten and *dua's* were made.

Now Kadıncık's custom was to come to all travelers and say, "*Safa Geldiniz!*" The Hunkar said to Sarı Isma`il, "Go and tell Kadıncık to come and say, '*Safa Geldiniz*' to these *erens*." Sarı Isma`il went and related the words of the Hunkar to Kadıncık who said, "Don't you understand? I am stark naked and inside this oven!" Sarı Isma`il went and explained this situation to the Hunkar. There was a cabinet alongside the Hunkar. He reached into it saying, "*Bismillah ir-Rahman ir-Rahim*." He then pulled out a bundle and gave it to Sarı Isma`il. "Take this bundle," he Hunkar said, "And tell Kadıncık wear the clothing that is in it. Then have her come and say, '*Safa Geldiniz*' to these *erens* from Horasan."

Kadıncık put on the clothes, and they were the most elegant clothes anyone had ever seen. She rose and came to the gathering. She said, "*Safa Geldiniz*" to the *erens* of Horasan. She kissed the hand of the Hunkar, who then said, "Kadıncık, come here and hold out your skirt." Kadıncık come forward and held out her skirt. The Hunkar then put his hand under his *seccade*. He brought out a handful of gold and placed it in Kadıncık 's skirt. He whispered, "Go and spend it. When it is gone, come and ask for more. This sort of thing is never absent from under my *seccade*. May you lack nothing in this world!" Kadıncık received the Hunkar's *himmat* and *du'a* and went home. She swore to herself then and there to spend the rest of her life in the service of the *Eren*.

It was Kadıncık's custom that if the Hunkar made *abdest* or if he washed his hands after dinner, she would immediately drink that water. One day while the Hunkar was making his *abdest*, his nose bled and a clot of blood fell into the water. He said, "Kadıncık, throw this water in a place where no one's feet can touch it." Kadıncık took the basin and carried it outside. Kadıncık thought, "Until now I have drunk this unpolluted water, why should I throw this away? This is the most propitious water of all. I will drink it without aversion." She lifted the basin and drank the water. She carried the basin again to the Hunkar. But all that had transpired had been revealed to him. The Hunkar looked into Kadıncık's face, and said at once to her, "Kadıncık, did you drink that water?" Kadıncık said, "What is there that is not known to

the *Eren*? I could not bring myself to throw away even a mouthful of that which remained from the *Eren*. I only found my stomach."

The Hunkar said, "Kadıncık, you have received the *nesib* which you hoped for from us. You will now carry two of my sons, and they will be sons from my lineage and they will bear my name. Have all those who are seventy years of age kiss the boys' hands when they reach seven years of age. If the world should be destroyed let them sleep, so they shall not see that turmoil."

In accordance with these words, Kadıncık had three sons. One of these died during the Hunkar's lifetime; only two of them lived and their family and relatives still live. When Kadıncık was still pregnant, the Hunkar said, "My *habib*, my beloved, the father of my life shall come." Kadıncık bore a boy and the people notified the Hunkar. He exclaimed, "He is the father of my life, my *habib*," and so they placed the name Habib upon him.

After a time Kadıncık again became pregnant, and when her time came she had a son. Sarı İsmail went into the company of the Hunkar and clasped his hands. The Hunkar said, "My İsmail, bring forth that which is in your heart." Sarı İsmail said, "My *Padişah*, Kadıncık has had a son." The Hunkar said, "That is indeed praiseworthy!" and so they gave him the name Mahmud, the Praiseworthy.

Then Kadıncık had another son, and Sarı İsmail again gave the news. The Hunkar said, "Now my brother Hızır is at my side. Let him also be called *Lale*, the Tulip. Then when my Hızır Lale comes, Kadıncık will love him by saying, 'My Tulip has come.'" They informed Kadıncık of the Hunkar's words and she was very pleased. Accordingly they gave the child the name Hızır Lale.

In time Habib grew and matured. The *Eren* then desired to have him married. He sent off the women of the village and they selected the daughter of one of the important men in the town of Malya. They came and informed the Hunkar of this finding. The Hunkar then dispatched the men of the village and they requested the hand of that girl. The father said, "Look! I am an influential and important man. I will demand many things from them and they are a poor people. I do not know whether they will be able to fulfill my requirements." When the Hunkar heard these words he said, "Allah is *al-Ghani*. So no matter how much and no matter what they demand, let them ask." They went and gave the news to the girl's father. He demanded many things as his real intention in this was not to give his daughter away.

The men came and told the Hunkar of the father's demands. Saying "*Bismillah ir-Rahman ir-Rahim*" the Hunkar opened his cabinet and took out a sack of gold. He then said, "Go and take this sack to that important one so that he may spend it on his expenses." They took the gold and presented it to the father and the marriage contract was sealed. Habib later had a son from that young woman and they gave him the name Umur.

Now the son Mahmud was often carried into *cezbe*, and became an *eren* with commanding *nefes*. Whatever he said, no matter how bizarre, would immediately happen. The people often objected about this to the Hunkar. The Hunkar said, "Two swords do not enter one sheath; go and see him." They went and saw that Mahmud had left to the other world. They wrapped him in the burial shroud, performed the *cenaze namaz*, and buried him. By the *nefes* of the Hunkar, only Habib and Hızır Lale remained.

### ***Hacı Bektaş & the Ga'ib Erens***

One day Sarı İsmail went into the presence of the Hunkar clutching his hands. The Hunkar said, "What is it, my İsmail? Bring forth that which is in your heart, and we will listen." Sarı İsmail said, "*Shah* of the *Erens*, I have seen two lights burning upon the Hırkah Dağ." The Hunkar replied, "Ah, the *Ga'ib Erens* have come to see us. They have left their dwellings and come this far, so let us also go." He rose and with Sarı İsmail went to the Hırkah Dağ.

They sat and conversed with those *erens* for three whole nights. Then they returned and came to Soluca Karahüyük. The *halifes* said to Sarı İsmail, "Where did you go? Why did you return so quickly?" Sarı İsmail said, "What do you mean by saying, 'You returned so quickly'? For exactly three days and three nights we have conversed with the *Ga'ib Erens* upon the Hırkah Dağ." The *halifes* exclaimed, "Which three days, and which three nights? You went today at the time of *ikindi namaz*, and you have returned on the very same day!" Sarı İsmail became aware that this deed was a miracle of the Hunkar, and remained silent.

### ***Hacı Bektaş & the Shepherd***

One day the Hunkar went to a winter grounds called Kizoğlu on the other side of the creek called Bayamlu. There was a contemptuous shepherd there who had rejected the Hunkar. He was watching the sheep. Whenever the Hunkar came to the Kizoğlu this shepherd would mock and deride him. The Hunkar would say, "Stop doing this! Be gone from me!" But the shepherd would not listen. One day he again began to make fun of the Hunkar. The *Eren* became angry, extended his hand and threw that man. That unbeliever landed on an island in the realm of the Franks. After he had gathered his senses, he looked and saw that he was all alone on the shore of a great sea. He realized that this deed had been done by the Hunkar. He began to cry, "Alas! Alas!" and weep deeply. He walked towards the center of the island and a church appeared in the distance. As he approached a door of the church, a priest came out, and said, "Hey there, insignificant one. Who are you to fight with such an Axis of the Universe? Because you did, this situation has come to pass!"

When the shepherd realized that the priest knew his situation, he was relieved not to be alone, and fell at the hands and feet of the priest. He said, "Have pity! Help me to solve my predicament and send me to my homeland." The priest replied, "That *eren* comes here once a year. Stay here with me for one year and when he comes, I will beseech him and you will return to your home."

The shepherd remained in the land of the Franks for exactly one year and watched over a herd of black pigs that belonged to the priest. When the year was completed, the Hunkar came. The priest met the Hunkar and spoke with him. At the end of the conversation the priest rose to his feet and requested pardon for that man. The Hunkar said, "I am going to the Ka'bah not Karahüyük. Upon returning from there I will send someone from Karahüyük and have him take the shepherd." The priest said, "In that case, favor us by sending us a gift."

The Hunkar rose and set out on the road and came to the Ka'bah. He made the *tawwaf*, and returning came to Soluca Karahüyük. He summoned one of the *erens*, and said, "Go to one priest in such-and-such a place, and carry this blanket as a gift. Take the shepherd who is with him there and come back." The *eren* rose and set out on the road. By the power of the virtuous, he went to that island in the realm of the Franks. But seeing that the blanket was dirty, he said, "It wouldn't be right to take a gift of the Hunkar in this condition," and he washed and dried it. He took the gift like that. He went to the priest and presented the gift. When he saw that the gift had been washed the priest cried out, "Why did you wash this! My hope was to receive from it the smell of the Hunkar!"

The *eren* then took the shepherd and in an instant brought him to the Bayamlu Creek. At that exact moment his brother came from the Kizoglu pasture and said, "Why are you still here? It's time to return the sheep." When the shepherd heard his brother's words, he cried and explained what had happened, saying, "I haven't been watching the sheep. Every time that dervish from Karahüyük came here I would make fun of him and perhaps he became angry, I don't know. When he came again, I began to make even more fun of him. He grabbed me and threw me to the land of the Franks. For exactly one year I watched over a priest's black pigs. I have just now returned." When he heard the shepherd's words the brother was astounded and said, "Come again? Have you gone mad? You left the house today and for the last few minutes I have been standing here watching you." The shepherd understood that with his saintly power the Hunkar had played a trick on him. He did not hesitate any longer but became a *muhib* of the *Eren* heart and soul.

### ***Hacı Bektaş & the Child***

The Hunkar one day climbed a hill called Samsam in Malya and



sat down. He gazed on all that was before him. At the foot of the hill there were a few Tatar homes. The son of one of their chiefs was playing with the son of a poor man. The poor man's son threw a rock the size of a walnut at the chief's son. The rock hit a vital spot on the boy and he fell head over heels dead. The young and old who were there saw this and ran to detain the child who had done the killing. The boy ran up the hill to where the Hunkar was and took refuge with him. He cried aloud, "I have committed a great wrongdoing. Have mercy! Save me! Don't hand me over to those who are coming, for they will kill me!"

Then those who desired to avenge the killing came and said, "O True *Eren*! This boy killed another child. Give him to us so that we can do what is required." The Hunkar said, "Bring the dead child to me." They brought the boy's body. The Hunkar took him inside of his *hirkah*, raised his hands and prayed. He then passed his hands over his face and opened his *hirkah*. What should they see? The boy was alive! The boy stood up and ran to kiss the other boy who had killed him, and the two began to play together.

In another version of this story, the Hunkar was with Sarı Isma`il and he said, "Sarı Isma`il, take this child under your *hirkah*." Sarı Isma`il took him under his *hirkah* and the Hunkar prayed, and said, "Uncover the child." When Sarı Isma`il opened his *hirkah* the boy was alive. However the more accurate account is the one which was written first.

After this the Tatar chiefs and nobles came to the presence of the Hunkar and said, "O True *Eren*! This eminent man here has a son in Kayseri, who is imprisoned. Please go with us to Kayseri so that you can request him from the *beg* of that city." The Hunkar said to the imprisoned youth's father, "For the Truth of my journey of Truth which goes to Truth, when anyone asks for something we do not reject him. Come, go towards the city, but stop in a place near it and do not enter it. I will come behind you, and rescue your son from prison." In accordance with these words, the man, without stopping anywhere, immediately set out on the road. When the father approached Kayseri he saw the Hunkar already sitting alongside of the road. The Hunkar said in amusement, "What took you so long?"

When the citizens of Kayseri got the word of the Hunkar's coming, nobles and commoners all left the city and poured out into the countryside and there they met the Hunkar. They kissed his hands and fell at his feet. They honored him and took him to the city. They lodged him in the house of Bostancı Çelebi. It was Sunday. When noon came the Hunkar said, "Rise and let us go, we will give voice to our desire."

They went straight to the assembly-house of the *beg* of Kayseri. That youth who was in prison had killed someone and the victim's father had said many words prior to this. He said, "Have the murderer executed and I will give you ten horses, ten camels and ten thousand

silver pieces." The *beg* of Kayseri said, "I will send a man to the *padişah*, and whatever he orders we shall do." The prisoner's father had gone to Malya, and at that time they had told him, "Instead of petitioning here and there, appeal to Hunkar Hacı Bektaş Veli. He shall be the solution to your troubles." It was about this time that the man had appealed to the Hunkar. He had found him beside the Tekke-Stone and had brought with him four hundred four-horned rams. At that instant, a voice had come from the Tekke-Stone saying, "O man! When facing the *Eren*, bring into being that which is in your heart." Since that time, the Tatar folk always say "May the wife of one who sees the Hunkar or one of his people and does not meet and honor him, be divorced." Thus if they saw the Hunkar or one of his *halifes* they would immediately run and honor him.

Let us return to our story. The Hunkar went to the *beg* of Kayseri and requested the release of the youth who had murdered. The *beg*, however, did not accept his appeal. Those who knew the Hunkar said, "This dervish is the possessor of miracles and power. It is not wise to reject his request." The *beg* said, "If he is the possessor of miracles as you say, have him give me the red *tac* which is upon his head. I will believe his marvels, and release the prisoner to him." At that moment the Hunkar said, "For the Truth of my journey of Truth which goes to Truth, I will not give the *tac* which is upon my head to a headless body." When the *beg* heard these words he said, "Hah! Does not my body have a head?" The Hunkar said, "Tomorrow at noon you will surely see how they shall take your head from your body." The *beg* was very angry at those words, and said, "Dervish, I grant you until tomorrow noon. If nothing happens to my head, you shall see what I will do to you." He even wanted to bind the Hunkar to a sworn oath, but the people said, "The *Eren's* words are a sword. His miracles send out distinction; forget this foolishness." The *beg* complied. The Hunkar left and rested in the house of Bostancı Çelebi.

The nobles, *erens*, and *muhibs* of Kayseri gathered and there was *sohbat*, *muhabbat*, and *sema* until the time of *cuma' namaz*. After the prayer had been made, the *beg* said, "Our understanding with that dervish was until noon. Have the heralds spread out through the city. Have them inform the people. Have everyone bring a load of wood upon his back, and have them pile it in the city square. I will burn that liar in the fire. Have the heralds proclaim this to everyone within the city." And he also said to a slave of his, "Go, and bring that dervish to the city square." Under the order of the *beg* the slave came to the Ulu Jami' and approached the Hunkar. He said, "Come, the *beg* is summoning you. Rise and let us go." The Hunkar said, "First go back and see your master, then return to me." The slave said, "My master has just now sent me here. I am coming from his company." But the Hunkar said, "Obey my *nefes*! Go and see the *beg* and come to me again." The *muhibs* who were with the Hunkar told the slave, "Nothing

shall come from this arguing! Accept the *Eren's nefes*, go and then come back immediately."

Nevertheless let us return to the situation with the *beg*. After he had sent his slave to the Hunkar, he himself had walked towards the square. When he arrived at the gate of his palace, he saw that forty lavishly outfitted young warriors were heading towards him. One of them said, "Are you the governor of this city?" The *beg* said in an arrogant tone, "Of course I am!" One of them took a sealed letter from his hat and presented it to the *beg*. He said, "This is the *padişah's firman*." He handed the letter to the *beg* who broke its seal and opened it. When he looked inside his face whitened, and he began to quiver. The one who had handed him the letter said, "Are you obedient to the *padişah's* decree?" The Commander said, "Yes." The young man said, "Sultan Ala'uddin's command is this: Wherever we find you, we are to take your head without mercy and go." He drew his sword from its sheath and in an instant cut off the *beg's* head and impaled it on his lance. They turned their horses and set out on the road in the direction from whence they had come.

When the slave had returned from the Hunkar and came to the gate of the square, what did he see? The headless *beg* lying in a square drenched red with blood. Crying for help the slave ran to the palace, and informed them of the event. The people of the palace also began to weep. They went and brought the body back to the palace. They wrapped it in a shroud and buried it. The citizens of Kayseri saw this and pressed their faces in the dust of the Hunkar's feet. They released that imprisoned young man from the dungeon, and said to the *Eren*, "Please do not hold us to our bad deeds. Give your *nazar* to our city." The Hunkar prayed and left Kayseri. He came back to Soluca Karahüyük and dwelt in prosperity.

### ***Hacı Bektaş Rescues a Ship***

One day Hacı Bektaş said to his *halifes*, "Bring me a razor and stone, for I wish to shave my head." They brought a razor and stone, and began to shave the *Eren*. Right in the middle of the shaving he made a sign with his blessed hand, showing that was enough. The barber withdrew his hand and the Hunkar covered his blessed head for a moment with his *hırkah*. He went into *hal* and then pushed his head from the *hırkah*.

Imploring and begging the *halifes* exclaimed, "*Shah* of the *Erens*! What has come to pass?" The Hunkar said, "A ship was sinking in the Black Sea and its passengers were calling us by saying, 'Meded! O Erens of Rum!' We went and saved both the ship and those who were in it. There is a vow of five hundred gold pieces, which is probably on its way." The *halifes* secretly wanted proof of this so the Hunkar shook his blessed sleeves and three live fish fell to the ground. Then the

Hunkar gave the order, and they shaved his head.

But let us tell the story of the ship. A merchant had filled a ship with material for trading, and had set out on the Black Sea. He was going to cross to the other side when a great wind began to blow. The sea began to heave to and fro, and before long the ship was about to capsize. The merchant bowed his head and said, "O True *Erens* of Rum! Save me from this peril! I promise five hundred gold pieces!" The Hunkar heard these words and answered the call. With his flawless hand he grasped the helm of the ship and saved it. The merchant said, "*Shah* of the *Erens*, what is your name?" The Hunkar said, "My name is Hunkar Hacı Bektaş Veli." Then he vanished.

When the merchant reached safety and left from the ship, he bought a horse. He placed the five hundred gold pieces in his travel bag and set out upon the road determined to fulfill his vow. Nevertheless, he had forgotten the *Eren's* name. The only thing he could remember was the word 'Hunkar'. He went on, querying and inquiring everyone he ran into, "Who is the Hunkar?" This all occurred during the reign of 'Ala'uddin Keyhusrev, the son of Kılıç Arslan.

There lived in the city of Konya Molla Celaluddin of Balkh, who was one of the *erens* of great virtue and astonishing rank. He also was called 'Hunkar'. For this reason the merchant was directed to him. When he came to the city of Konya, he went into the presence of Molla Celaluddin. The merchant saw Jalal's splendor but understood that he was not the *eren* who had saved him at sea. But he still thrust his hand into the travel bag, withdrew the gold pieces and presented it to Celaluddin. He kissed the Molla's hand and stood facing him. At that point the entire situation was uncovered to Celaluddin, and he said, "The one you seek is not me but my brother Hunkar Hacı Bektaş. He is in Soluca Karahüyük. Go there."

In accordance with these words the merchant went on asking the way and finally came to the Hunkar. As he approached Soluca Karahüyük, the Hunkar said to Sarı Ismail, "My Ismail, that trader has come, he has brought our vow. Go and bring him to me." Sarı Ismail went outside and saw a man coming along. He went to him and gave the greeting. He said, "Are you the merchant who brings the *Eren's* vow," He said, "Yes." Sarı Ismail then led the merchant and brought him to the Hunkar. When the merchant saw the Hunkar, he recognized him immediately. He kissed the Hunkar's hand and threw his face at the Hunkar's feet. He took out his shoulder bag that contained five hundred gold pieces and placed it in front of the Hunkar. He received the Hunkar's *dua*, and sat there for several days.

To those who asked he explained the circumstances of his travel. The people calculated the date and realized that it was the same day that the Hunkar was shaved. Then the merchant received the Hunkar's blessing, requested permission to leave, and returned to his abode.

## ***The Hunkar & Kara Reis***

There was a sea captain whom they called Kara Reis. He used to pry the Black Sea in ships. Once he loaded his ship with wheat and put out to sea. When the ship reached the middle of the sea a violent wind began to blow. The sea began to heave and swell. The ship was about to sink. Those on board elected to throw whatever cargo there was into the sea. All those who would lose their wealth agreed in order to save their lives and everyone started throwing the wheat overboard.

As they did this they saw that a stark naked *abdal* was coming up from the sea. He entered the ship and sat beside Kara Reis. The captain understood that the *abdal* who had come was one of the *erens*. He kissed his hand and said, "My True One, be merciful and save these wretched ones of yours from this calamity." The *abdal* replied, "My captain, do not be filled with fretfulness. The *Eren* sent me to you. He told me, 'Have them throw their wheat into the sea and I will buy it. Whatever its value I will pay it.'" In accordance with these words the passengers continued to dump all the wheat into the sea. The *abdal* then took the captain's hand and said, "Come, my captain, I will take you to the gathering of the Hunkar so that you may receive the *nazar* from the *Eren*. There you will also receive whatever is the value of the wheat."

The captain agreed and both of them jumped overboard and sank beneath the sea. When they came to the sea bottom, the captain saw that such an exalted pavilion had been built there that it is impossible to describe with the tongue. Outside the pavilion was a sprawling field. All the wheat that had been thrown overboard was piled in a heap there. The *abdal* and the captain entered the pavilion. Multicolored cushions had been spread on a huge divan within the pavilion. Two *erens* were sitting facing the captain and the divine illumination of their faces lighted the interior of the pavilion. The *abdal* came forward and kissed their hands. One of those two heroes said, "Salutations! Your coming is a delight. You have obtained munificence in a place such as this." Kara Reis said, "*Eren*, what do they call you? What is your name? Where will I find you?" One of the *erens* seated on the cushions said, "They call me Hunkar Haji Bektash and my abode is Soluca Karahüyük near Kirşehir. If you want, you shall find me there. This beloved one is the Prophet Hızır." He then gave the captain a purse of gold and gave the order to the *abdal*.

Taking the captain's hand, the *abdal* returned him to his ship. He directed the bow of the ship towards the land of Rum, and the ship set out on its route. A favorable wind soon blew. As soon as Kara Reis stepped onto solid ground, he said, "To Soluca Karahüyük!" Without saying another word, he set out on the road. He purchased a horse from one of his travel companions whom he trusted and placed the gold purse in his breast. Traveling on he finally approached Karahüyük. The captain's coming was soon shown to the Hunkar and he said to

Sarı İsmail, "My İsmail, a *muhib* of mine has come. Go and meet him and then bring him here." As soon as Sarı İsmail had left the village he saw that someone was coming. He met him and said, "Are you the one going to visit the Eren." When Kara Reis said, "Yes." Sarı İsmail received him, and brought him to the Hunkar. The dervishes took his horse and lead it to the stable.

When Kara Reis saw the Hunkar, he recognized him immediately. He kissed his hands and threw his face at his feet. He took the gold from his shoulder bag and placed it in front of the Hunkar. He received the *dua* of the Hunkar, and made his *niyaz*. The Hunkar ordered his *halifes* to shave Kara Reis. The captain was then given the name Kara Abdal. Kara Reis did not leave Soluca Karahüyük, but remained there. He was the one who came to be called Kara Abdal.

### **Hacı Bektaş & Sultan Seyyid Gazi**

Hacı Bektaş decided to visit the *mezar* of Seyyid Gazi, a place that had, for some time, been forgotten. However one night Sultan Ala'uddin's mother, saw the *mezar* in a dream. She then had a large tomb built on the spot she had seen. Because of this its notoriety was revived. The Hunkar set out on the road from Soluca Karahüyük all alone and those who had reservations that the tomb had truly been built over the grave of Seyyid Gazi no longer had any doubts.

While on the road he stopped at the house of one of his *muhibs* and that *muhib* made *teslim* to the Hunkar. The Hunkar shaved him and bound a *kuşak* about his waist. As the Hunkar was leaving, the man said, "Şah of the Erens! I will not let you go before you favor us with a gift." The Hunkar took the *tac* from his own head, the *kemer* from his waist, and the slippers from his feet and then declared, "Let these be my gift to you." Then he set back out on the road.

When the Hunkar arrived in the province of Bacı, another *muhib* made *teslim* to the Hunkar. The Hunkar shaved him, placed the *tac* upon his head, and made him a dervish. Now that man had a flock of sheep and a flock of lambs. He summoned all of his people and sacrificed the entire flock of lambs. The Hunkar said, "A few of these lambs would be enough for us. Why are you slaughtering all of them?" That man said, "What is a lamb? Let it be slaughtered for the benefit of my soul." These words pleased the *Eren* and he said, "You have done an admirable deed. You have sacrificed a flock of lambs for the sake of love. Nevertheless, it would be best if I do not have you suffer such a loss. Let us not leave these dear sheep bleating."

The Hunkar gave the order to the people not to mix the heads and skins of those lambs, but to place the bones of each lamb which was cooked and eaten back into its own hide. They put the head and feet of each lamb into its own hide and put them into a shed. They then closed the door. The Hunkar prayed two *rekats*, and lifted his hands and prayed. He passed his hands over his face, and gave the

command. They opened the door of the shed. Just at that instant, the sheep (which had been milked earlier) came to the place where they normally would nurse the lambs. As soon as the door was opened, the people saw that the lambs had come back to life. The lambs ran bleating to the sheep. The people saw this miracle and fell at the Hunkar's feet. They gave the nickname of Kuzukıran, the 'lamb-slayer' on that dervish, and now they call his descendents Kuzukıranoğulları.

The Hunkar said his goodbyes to Kuzukıran and set out upon the road. He approached the tomb of Seyyid Gazi. There was a spring there called Ak Pınar. The hidden *erens* met the Hunkar there and said, "*Hoş Geldiniz!* You brought fortuity! May this arrival be blessed!" The manifest *erens* who took care of the grave also went out to meet him. They exchanged greetings and they honored the Hunkar.

The story told by the *erens* who were there is this: When the Hunkar came to the grave, he said, "*Es-Selamu Aleikum!* O source of my being." From the propitious grave of the Seyit came the answer, "*Ve Aleikum Selam!* O my province, my city." Suddenly the Hunkar became an endless ocean and the Seyyid's grave began to float in that ocean like a pumpkin. Then the Hunkar and the grave of Seyyid returned to their old forms. All of a sudden Seyyid Gazi's grave became an ocean whose end could not be seen and the Hunkar entered the form of a ship upon that sea. He floated and sailed. After some time the Hunkar and the grave of the Seyyid returned to their regular appearances. The Hunkar then bit a stone in the door of the Seyyid's grave, and that stone remains to this day. The Hunkar then departed and returned to Soluca Karahüyük. He resided there with success. But his *tac*, his slippers, and his *kemer* remained there, and they are still in that region.

### ***Hacı Bektash & Osmancık***

When the Padişah of the Oğuz tribe, Bayındır Khan, migrated to the next world, Kazan Khan became the *beglerbeg* of the Oğuz folk. After him Korkut Ata took that position. About this time, the Oğuz folk were scattered and the position of *padişah* came to Selim Khan of the Seljuk family. This Khan seized the land of Persia and, marching with his army, came to the realm of Rum and took the city of Kayseri. After this his son Kılıç Arslan became *padişah*. It was he that killed the dragon which was near Hasandağı in the province of Aksaray and it was he who made those provinces prosperous. After that the station of *padişah* passed to his son Sultan Alaaddin Keyhusrev. He performed the duties of *padişah* for some time. Germiyan, Hamdi, Aydın, Karesi, İsfendiyar, and Hızır were all the great *begs* of Sultan Alaaddin Keyhusrev. Each of these men conquered the areas which are now named after them. They became commanders and settled there. Only the provinces of İnegöl, İznik, and Bursa had not been subjugated and they remained in the hands of the unbelievers.

Sultan Alauddin Keyhusrev was set on gathering a large army to capture Bursa and all the cities which were on its plain. Kavus Khan, (whose name has been mentioned previously) had settled with the Mongol tribes in Malya and its surrounding area. When Kavus Khan died his son had become ruler in his place. Now these Mongols would rebel from time to time against the Sultan. They would assail and plunder his provinces. Before marching upon the city of Bursa Sultan Alauddin Keyhusrev sent an envoy to the son of Kavus Khan and said, "I am marching against the unbelievers in order capture Bursa. Restrain your people. Do not allow them to raid and pillage my lands." Kavus Khan's son said, "Allah forbid! There is no such possibility that we would raid and pillage the country of the *Padişah*." And with this they swore and oath not to do so. In accordance with this, Sultan Alauddin mobilized an army and advanced to Sultanönü. Nevertheless before preparations were completed, winter came. So Sultan Alauddin wintered there. He had resolved to descend from Sultanönü when summer came and march upon Bursa. But as soon as spring came, news was brought that the Mongols had broken the oath and had begun to raid and pillage. When the *Padişah* heard this news, he desired to return home. He gathered the khans and *begs* into his presence and said, "All of you know that my intention was to conquer Bursa. But if I do not return home, the Mongols will devastate our lands. The region we are in is a stronghold of the unbelievers, so I must give my *sancak* to a brave and powerful champion so that the unbelievers will be too frightened to make any aggressive moves."

The *begs* said, "There are three brothers of the Kaya tribe of the Oğuz folk. The oldest is Aydoğmuş, the middle, Erdoğdu Alp, and the youngest Gündüz Alp. They are very brave heroes. It would be best to give this place to them." Alauddin made Aydoğmuş holder of the *sancak* while he himself returned to Konya. One by one Sultan Alauddin captured and executed the Mongols who were in revolt. The remainder became obedient to him.

Because of their fear of Aydoğmuş the unbelievers were unable to commit any wicked acts. Later Aydoğmuş died and his brother Erdoğdu set out on the road in order to request the *sancak*. While on his way to Konya he heard talk of the Hunkar and his heart was filled with affection for the *Eren*, and he decided to first journey to the saint to request his *nazar* and *dua*, and then travel to Sultan Alauddin. Accordingly Erdoğdu made straight for the village of Soluca Karahüyük.

On the day that Erdoğdu arrived, the Hunkar was sitting at the foot of the Juniper tree on the Hırkah Dağ. Erdoğdu received word of this and rode his horse straight there. He came and found the Hunkar. He clasped his hands and stood facing him. The Hunkar said, "Speak." Erdoğdu Alp then said, "*Şah* of the *Erens*, my condition is this: I have come to receive a *dua* from you." He went forward and kissed the Hunkar's hand and fell at his feet. The Hunkar said, "Your coming is



pleasure! You have brought much blessing, O my noble Erdoğdu Alp. For seven years, since the sultanate has been taken from the family of Seljuk, each of the *Erens* of the land of Rum has reckoned you as being someone worthy of this *seccade*. I will hold the souls of you and your descendents in my blessed grasp. Go now to the temporal ruler. Give voice to that which is in your heart: We shall be sitting in your heart. I shall speak by your tongue. I shall make you be appealing to him and you will receive the *sancak* of your brother. May your horse be speedy and your sword sharp and may your lineage flourish." He then girded the sword on Erdoğdu and stroked his back. He gave him the *nazar* and *dua*. He decreed, "May no one throw the back of your people to the ground!"

After Erdoğdu received the *nazar* and *dua* he turned back and went to the city of Konya. He came into the presence of Sultan Alauddin and as the Hunkar had said, Erdoğdu's face, words, shape, and manner pleased the *padişah*. He gave him the *sancak* and girded the sword upon him, and sent him on his way. Erdoğdu thus came to Sultanönü and for many years performed heroic deeds. He protected that border and in his time the unbelievers had no chance to do anything. Finally Erdoğdu died and Sultan Alauddin gave that *sancak* to his younger brother Gündüz Alp.

The chief Ertuğrul had a son named Osman. At that time he was still a young lad. For this reason he was unable to go and request his father a position. About that time Sultan Alauddin had made an agreement with the unbelieving ruler of the city of Bursa. They had made the Ermeni Pass the border between the two realms. The raiders of that province no longer went on raids. Time passed and Ertuğrul's son Osman grew up and became a tall, strong, and robust young man. The nobles of the Kaya tribe gathered about Osman Beg, and without hesitation said, "You are the son of our *beg*, you are our commander. Why do you sit here helplessly? You were young, and that reason the *Padişah* gave the *sancak* to your uncle, Erdoğdu. Rise and lead us! Let us raid the unbelievers for we will fight with you. Let us raise our swords against them for the sake of our religion."

Osman Bey agreed with their words and gathered the young men of the Kaya tribe about him. He raided a few times in the direction of Yarhisar, Bilecik, İnegöl and İznik, and sacked the possessions of the unbelievers. He satisfied both himself and the young men who were with him. But the unbelieving ruler of Bursa sent an envoy to Sultan Alauddin complaining, "We made an agreement with you, we have made peace. Why did you send such a man against us? He is pillaging and destroying our homes. Either control him, or the peace shall be broken and we shall make war." Sultan Alauddin was angry, and sent a decree to Gündüz Alp saying, "Apprehend your brother's son, Osman, and send him to me, or I shall do to you what I am going to do to him." Gündüz Alp had Osman watched over, and while he was sleeping

unaware in a village he suddenly overpowered him. He captured and bound Osman and his friends, and sent him to the *Padişah*.

The viziers saw that Osman was a tall, strong and fine-looking young man. He was so dazzlingly handsome that he was impossible to describe with the tongue. They said to the *Padişah*, "It is not right to kill such a youth. What a pity to execute such a lad on the word of an unbeliever. O *Padişah*! Forgive him so that he may risk his soul and head for you. Send his sword against the unbelievers for the sake of our Religion."

When Sultan Alauddin heard these words he grew curious, and said, "Very well. At least bring that young man here so that I can see him." They brought Osman Bey. When the *Padişah* saw that he was a tall, strong and powerful lad whose beauty could not in truth be described with the tongue, he said to the viziers, "He is as you described. Send him with a few trusted people to our *şeyh*, our dear one, the descendent of the Prophet, Hunkar Hacı Bektaş Veli and we shall see what he commands. Whatever he says, whatever he does, write it down for me, and I will act in accordance with it." Ever since the Hunkar had made Kavus Khan a Muslim, Sultan Alauddin had been a faithful *muhib* of the Hunkar. Whatever problem came to his mind, he would inform the Hunkar and confide in him. Whatever the Hunkar would advise, the *Padişah* would act in accordance with that. So they sent Osman, along with his retinue, to the Hunkar.

After Hacı Bektaş had settled in Soluca Karahüyük, he would place the *Elifi tac* upon the heads of those who followed him. For this reason the sewers of wool would sew the *Elifi tac* out of wool and carry them to the Hunkar, saying, "Perhaps he will wear what we have sewed, and give us his *dua*." One of the sewers of wool had sewed an *Elifi tac* but it had become very long. When he saw this *tac* which was too long to wear, he bent it in half and with his own hand sewed it together. He placed it in a secluded spot next to him and said, "The one who will wear this *tac* shall soon come."

Exactly at this time Sultan Alauddin's men came, and the Hunkar was informed that the men of the *Padişah* had come. He summoned them and they came into his presence. They kissed his hand and stood facing him. The Hunkar gave the order and they sat down. They said, "Your son, Sultan Alauddin, the *padişah* kisses your blessed hands. This young man here with us is Osman Bey of the Kaya tribe." Then they explained the situation. Hacı Bektaş Veli looked into the face of Osman Bey and said, "Your coming is a great pleasure, my Osman, for you have brought good fortune. Take off that which is on your head and come forward." Osman came into his presence and knelt. The Hunkar took the aforementioned crown, recited the *tekbir*, and placed it on Osman Bey's head. He took off the *kemer* which was about his waist, recited the *tekbir*, and fixed it about Osman's waist. He lit the

*çırağ* which was in front of him and blessed it. He presented it to Osman for guidance. He took the *sofra* which was spread in front of him and placed it in front of Osman. He said, "Take these! I have directed you towards the enemies of our religion. All the unbelievers who see my *tac* upon your head shall be unable to withstand your sword, and their swords will not cut you. Wherever you go, you will triumph over them, and may your lineage flourish. May no one put the backs of your family to the ground. Let your *çırağ* burn from dawn to sunset. The *Erens* of Rum wanted to give this abode to someone; each of them selected a hero. As for me, I will protect the spirits of you and your family in my saintly grasp for seven years. Now you have come and received your token of initiation." Then he said to the men of the *Padişah* "Go, and tell our son Sultan Alaaddin to have him give this one an admirable abode, and have him direct him against the unbelievers, as we have done."

The men who had come with Osman wrote down these words. They received the purifying *nazar* from the *Eren*, and bade him farewell. Returning with Osman they came to Konya. When they entered into the *Padişah's* presence, the *Padişah* saw that on Osman's head was an enormous tapered *tac*, in his hand was a *çırağ* and a *sofra*, and on his waist was a *kemer*. He exclaimed, "What is this? What has happened?" The men presented the paper to him and explained the events. The Sultan said, "Given that our *şeyh*, Hunkar Hacı Bektaş, has decreed this, it is necessary to give this young one an exalted abode." And so he granted Sultanönü to Osman Beg and sent him to a tent where he would be lodged. Sultan Alaaddin then sent for the gold banner and kettle-drum. As Osman was sitting in his tent that day the sound of the drum suddenly came to his ear. He asked, "What is this clamor?" Then the herald came and gave the good news that the banner and kettle-drum had come from the *Padişah*. Osman Beg went out of his tent and remained on his feet until the ceremony of rank was completed. From that time on the family of Osman have remained on their feet while this ceremony is performed, they do not sit. This custom remains from that time.

After that, Osman Beg mounted his horse and went to Sultan Alaaddin. He kissed his hand and put on the robe of honor. He received permission and went to Sultanönü. He gathered an army and began to fight with the unbelievers. Upon the heads of those who followed him, he placed a *tac* just like the *tac* which the Hunkar had placed on his own head. Some of these warriors attached a tassel and adorned that *tac* with a little gold in order to appear more awe-inspiring and powerful to the unbelievers. The warriors all gathered to his side. They also began to wear the same type of *tac*. Osman, said, "Let those who are coming from the surrounding areas be distinguished from my own people." Thus he decreed that those who came from other regions would paint their *tac* red. His own guardsmen wore the white *tac* of

Osman Beg. Along with his followers, he then entered into battle with the unbelievers. He captured Bilecik, Ermeni, Yarhisar, İnegöl, and İznik, right up to Bursa. Just as the Hunkar had decreed, his family flourished and was never defeated. The possessor of perfection said, "There is no falsehood in the hero, his blessed *nefes* does not remain unfulfilled, and the ignorant do not wipe off the tarnish of their hearts. Oh my true one, my *Pir* Hunkar Hacı Bektaş may your *nazar* and your blessing be fellow voyagers."

### **Hacı Bektaş & Prophet Hızır**

One day after the *ikindi namaz*, a fine-looking beloved one whose hair was kept in the Alevi style, and whose clothes were completely green, came to the Hunkar. He was mounted on a gray mare. Sarı İsmail met the man, and held his horse. Without the slightest bit of ceremony the man turned towards the Kızıl Halvet and entered into it. Sarı İsmail was absorbed in thought, "I wonder who this *eren* is whose horse I hold? Until now I have not seen such a divinely illuminated, fine-looking and awe-inspiring *eren* as this one." At that time one of the *khalifahs* came and Sarı İsmail gave him the horse saying, "Hold this horse." He then went to the opening of the Kızıl Halvet.

He looked and saw that beloved one sitting opposite the Hunkar. Exactly at this moment the Hunkar was saying, "What shall we do My Hızır? Allah Almighty has sent you on this deed. You are compelled to save God's slaves from difficulty. Just now a ship is about to sink in the Black Sea and they are calling you. I wish to chat with you but what way out is there? Quick! Go to their rescue. If Allah gives His permission we shall again be honored."

The Prophet Hızır immediately rose, and Sarı İsmail was holding the horse outside. When Hızır went outside, İsmail grabbed and kissed his stirrup. Sarı İsmail saw Hızır make his horse leap and the horse stepped over Karahüyük in one stride and in another stride was lost from view with only the flash of horse-shoes visible. Sarı İsmail went and described what he had seen. He said, "*Şah* of the *Erens*, who was this beloved one who just left?" The Hunkar said, "He is our brother, the Prophet Hızır. A ship was about to sink in the Black Sea, so he ran there to help. He always leaves like that." Sarı İsmail was very happy that he had seen Hızır.

### **Hacı Bektaş & Emir Cem Sultan**

There was an *eren* to the south of Soluca Karahüyük, who had come and established a large *tekke*. They called him Emir Cem Sultan. He loved the Hunkar very much. One day, for example, in the assembly of Emir Cem the dislike of the wind was being discussed. He said, "What problem do we have? In the direction of the kiblah there is an *eren* like the Hunkar." One day in the assembly of the Hunkar the

same topic was brought up and the Hunkar said, "What problem do we have? To the south of us there is an *eren* like Emir Cem."

One day a man of unsavory disposition brought an ox and gave it to Emir Cem to be sacrificed. Because of the man's unrepentant character Emir Cem refused to accept it. The man then said, "Very well! I will go and take it to the Hunkar." He brought the ox to the Hunkar, and the Hunkar accepted it. The dervishes cooked it and ate it. That man said, "Why did Emir Cem refuse to accept this sacrifice?" The Hunkar said, "Emir Cem is a falcon that does not land on just anything." When that man returned he visited Emir Cem and said, "The Hunkar accepted our sacrifice." Emir Cem said, "The Hunkar is a vast sea. A little mud will not spoil it."

### ***The Man Who Brought Çörek to Hacı Bektaş***

There was a village named Dindiken near Aksaray. When the Hunkar came and settled in Soluca Karahüyük his fame spread in every direction. A young man seeking *nasib* left this village and came to submit to the Hunkar. They shaved him, blessed the *tac* and made him a dervish.

For a time he remained in the service of the *Eren*. Later he departed and went to his village. When he desired to see the Hunkar he would have his elderly mother make short-bread rings called *çörek* from pure white wheat flour, and he would carry them to the Hunkar. Then he would sit and converse with him. One time famine broke out and the young man did not have anything to take to the Hunkar. He delayed his visit in order not to go empty-handed. At long last a little money came into his hands. He bought wheat flour, and again had *çörek* made. He carried them to the Hunkar. He placed the *çörek* on the ground and kissed the Hunkar's hands. He withdrew and stood there.

Without hesitation the Hunkar, said, "My friend! If only you had taken whatever you could find and had come. How nice it would have been if you had not gone out of your way to do this superfluous deed. It seems that the thing which separates friend from friend is *çörek*." \_

### ***The story of Güvenç Abdal***

There was once a dervish named Güvenç Abdal who was in the service of the Hunkar. He was a man who had experienced an *eren's* training. One day he said, "*Şah* of the *Erens*, I have a question in my heart and if you give permission, I will state it." The Hunkar decreed, "State it then." Güvenç said, "I wonder: Who is the *şeyh*, who is the *mürid*, who is the *muhib*, who is the *aşık*?" The Hunkar immediately said, "Güvenç get up from your place, and go quickly. I have a vow of one thousand gold pieces with a money changer. Get it and come back." Güvenç Abdal immediately bound up his waist without even

saying, "Who is the money changer, in what city is he?" and set out on the road.

Güvenç went on walking and arrived at a city. He saw that it was a huge city indeed, overflowing with people. He thought to himself, "In our land there is no city as large as this. I wonder where I am." While wandering there he said to a man, "Brother, what country is this country? What city is this city?" The man said, "This is the country of India and we call this city Delhi." When Güvenç heard these words he was flabbergasted. He said to himself, "Where is the Land of Rum and where is the land of India?" Güvenç began to stroll within the city. While wandering through street after street, he reached a market. Then looking to this side and that, he saw a money-changer sitting opposite him. When he saw the dervish the money-changer immediately rose and waved his hand saying, "Come here dervish!" Güvenç entered the store and gave greetings. The money-changer said to Güvenç, "Which province are you from?" Güvenç said, "I am from the Land of Rum." When he was asked, "Whose service are you in?" Güvenç said, "I am in the service of Sultan Hacı Bektaş, the Hunkar. One day he said to me 'A money-changer has a vow of one thousand gold pieces for us. Get it and return.' In three days I have come to your city." When he heard the name of the Hunkar the money-changer immediately closed his shop. He took Güvenç Abdal's hand and went to his house. He honored Güvenç and sat him down. For three days he gave him an assortment of spicy and delicious foods. Then he said, "Dervish, I am that money-changer who made the vow. Once I was traveling on the Indian Ocean, and a ferocious wind developed. It was about to sink my ship so I immediately called to the saintly mystics crying, 'Save me! I will vow one thousand gold pieces.' At that instant the *Eren* appeared, and grasped the ship with his blessed hand. He guided it and placed it on the shore. He said, 'My name is the Hunkar Hacı Bektaş. I am in the Land of Rum.' I said, 'how will I be able to send my vow to the Land of Rum?' He declared, 'Don't worry. I shall send someone.' I said, 'What is the description of that man whom you will send?' He gave your description. When I saw you at the shop, I summoned you with my hand and thank Allah, that I was not mistaken. Take these one thousand gold pieces, and carry them to the *Eren*."

Then the money-changer counted out another one thousand gold pieces, and said, "Give this to those who are found in the service of the *Eren*. Let them eat and drink." He counted out an additional one thousand gold pieces and said, "You will not depart unrewarded. Spend these one thousand gold pieces on yourself." Güvenç Abdal placed those three thousand gold pieces in a shoulder bag and hung in on his breast. He bade farewell to the money-changer and set out on the road.

While traveling within the city Güvenç saw a fine house. He looked further and saw that a beautiful sun-faced maiden was looking

out the window of the house. As soon as he saw the maiden, he became a lover a thousand times over. His patience and resolution fled and his mind went from his head. He fixed his eyes upon the window and for exactly three days and three nights remained like that. When she saw the state of the dervish the maiden grew uneasy, and said, "If the people see this, they will construe it to be something evil." She summoned a female servant and explained the situation. She said, "Go and tell that dervish to leave from here." The servant went and said, "Dervish! That which you are yearning for shall not come into your grasp so forget about this impossible love. This girl is the daughter of a great merchant. If his servants hear of this, they will bring trouble upon your head. Any man who wants to bring such a prize into his hand must have a lot of gold."

When he heard the words of the servant Güvenç Abdal said, "Do not be offended. After all what has happened?" Taking the shoulder bag with the three thousand gold pieces from his breast, he showed it to the servant. When she saw this, the servant ran and came to the maiden. She said, "This dervish is not an insignificant man. He took from his breast a bag with three thousand gold pieces and showed it to me." The two became greedy for the gold. They found a way and took the dervish inside. Güvenç Abdal took out the shoulder bag and placed it in front of his beloved.

Just as Güvenç was about to be lured onto the pathway of Şeytan, while he was sitting at the feet of his beloved, they all saw the wall split open and a hand came out. It tapped Güvenç on his chest, pulled him to the ground and took his mind from his head. When she saw this event, the maiden rose and stood up. When Güvenç's mind returned to his head she asked, "What was that all about?" Güvenç Abdal said, "It happened because of the sainthood of my guide, Hunkar Hacı Bektaş. In this way he saved me from the evil deed that was coming." Then he explained, in sequence, how he had left the Land of Rum, how he had come to India, and in short, all the events which had come about up until that moment.

When the maiden saw this miracle with her own eyes she became an *aşık* of the Hunkar and desired to visit him. They took the three thousand gold pieces, and at the hour of the *akşam namaz*, set out together upon the road. They walked until the middle of the night and then laid down in a deserted place. When they awoke they saw that morning had come. But the place where they were was not the place where they had lain down. It was a thorny place filled with thyme alongside the road which comes from Kızılca Öz along the side of Mount Arafat. They got up and set out on the road and the *halifes* came to meet them. They visited together and then they were brought to the Hunkar. Güvenç Abdal kissed the Hunkar's hands and pressed his face to his feet. One by one, he explained the things which had taken place.

The Hunkar said, "Güvenç Abdal, do you now know the hidden meaning of these things?" Güvenç said, "Please tell me, *Şah* of the *Erens*." The Hunkar said, "You had asked us, 'Who is the *şeyh*, who is the *mürid*, who is the *muhib*, who is the *aşık*?' We have given the answer to you. The *mürid* is the one who does what you have done. We sent you in our service and you set out on the road without even asking, 'Where shall I go? Who shall I see?' The money changer performed the role of the *muhib*. He was just about to be destroyed in the sea, when he called out, 'O *Erens*!' He then vowed one thousand gold pieces. I went and answered his plea for help; I saved his ship. He asked my name and abode. I informed him and sent you. Without hesitation he delivered our vow to you. I carried out the role of *şeyh*. I easily transported you there and brought you back here. I saved you from any evil deeds. As for the role of the *aşık*, that maiden performed it. She became my *aşık* upon seeing one saintly deed and was not satisfied as long as she had not journeyed to us." Then the Hunkar gave the command and they married that maiden to Güvenç Abdal and the wedding-party assembled. They were granted their yearning and they obtained their desire.



# 9

## ***THE HALIFES***

### ***Cemal Seyyid***

After Hunkar Hacı Bektaş had come by the command of Yesevi to the land of Rum, and settled in Soluca Karahüyük, his fame spread in every direction. The number of those who were coming from every direction to visit him increased. Some would come and receive their *nesib* and be off, some would come and remain in the service of the Hunkar. The Hunkar sent some of them to an abode and would give them the rank of *halife*. Those who became *halifes* would foster *mürids* and *muhibs* and would awaken the people in the places to which the Hunkar had sent them.

Now Hunkar Hacı Bektaş had ignited thirty-six thousand candles as he had named thirty-six thousand *halifes*. Of these, three hundred and sixty could be found in the presence and service of the Hunkar, both night and day. When the Hunkar left to the next world each of these *halifes* went to the abode which the Hunkar had chosen for them. If we were to talk about each of them in depth, the dissertation would be lengthy. We will only recite the names of those three hundred and sixty assistants who are well-known today, Cemāl Seyyid, Sarı İsmā`il, Hacım Sultan the Opened Sleeved, Baba Rasūl, Pir Ebi Sultan, Receb Seydi, Sultan Bahāeddin, Yahya Paşa, Barak Baba, Ali Baba, Saru Kadi, Atlas-pūş Sultan, Dost-i Hudā, Hızır Sāmit. If we were to elucidate how each of these joined his family and relations to the *Eren*, our story would be long.

But Let us return to our story: The Hunkar loved Cemāl Seyyid more than any other *halife* and greatly honored him. For this reason the other *halifes* also admired and respected Cemal Seyyid. In fact, the Hunkar had declared this, for many times he had caressed Cemal's back with his hand and said, "He is my Beautiful One. He is my Beautiful One. He is my Beautiful One. He is my Beautiful One. He is my Beautiful one, My Cemal."

Cemal Seyyid sat above all the other *halifes*. One day Cemal Seyyid was sitting near the Hunkar and was thinking, "I wonder if the Hunkar appoint a home for me so that I can propagate my *dem* and destiny." This thought was uncovered to the Hunkar and he said, "My Cemal, after I leave this life and go to the realm of existence, purchase a donkey and set out on the road. I have given you as a homeland that place where a wolf shall devour your donkey. You shall go there and perpetuate your *dem* and destiny. You shall have one of my sons, and he shall travel to the shores of the Aegean Sea.

When the Hunkar voyaged to the realm of existence, Habib Emir

was passed to the Hunkar's *seccade*. Cemal Seyyid Sultan obeyed the words of the *Eren*. He bought a donkey, and set out upon the road. He wandered throughout the land and finally came to a place called Altıntaş. He saw that it was a picturesque land such that it is impossible to describe with the tongue, with oats, water, pasturage, and meadow grass. This place pleased him so much that he sent his mule into the meadow to graze and he himself laid down to sleep.

When he awoke after some time, Cemal Sultan discovered that a wolf had devoured his donkey. He remembered the words of the *Eren* and settled there. Several miracles of his were seen in that region. He married and had a son, upon whom he placed the name of Asıldoğan.

Asıldoğan once crossed to shore of Rumeli. He had gone to the Straits of Gallipoli and wanted to cross to the other side. However, the ferrymen refused to give him passage. Because of this, he began to walk into the sea. The water withdrew from the places where he stepped and the sea became land. When they saw this, the ferrymen said, "*Aman! Mercy!*" They pleaded with him and brought the boat. With great difficulty, they gained his acceptance and he entered the boat.

Seyyid Cemal came to Tökelcik from the region of Altıntaş. He died there and his blessed grave is there.

### ***Sarı İsmail***

The Hunkar's personal assistance was reserved for Sarı İsmail Padişah. The Hunkar loved him very much and not a single one of the other *halifes* could obtain his station. He was also the Hunkar's *ibrikdar*. If the Hunkar wanted to go somewhere away from Soluca Karahüyük, he often took Sarı İsmail with him.

One day, Sarı İsmail was absorbed in the thought, "I wonder, what will he grant us as an abode? Where am I going to continue my *dem* and destiny?" This thought was unveiled to the Hunkar. He said, "İsmail, after I leave this life, throw your staff. Wherever it falls, let that place be your abode. Take the green *ferman* along with you, for you shall have need of it."

Soon after Sarı İsmail received authorization from Habib Emir (who ascended to the *seccade* after the Hunkar's death) he left the *dergah*. He threw his staff into the air, and with the eye of his soul, he saw that it pierced the dome of a church in Tavaz in the province of Menteşe. They say that a priest was reading the Gospel inside that church and when the staff pierced the dome and fell into the church, it assumed the form of a dragon in the eyes of the priest. Then Sarı İsmail traveled and arrived at that church. He brought the priest into Islam and changed the church into a *tekke*. After that Sarı İsmail said to the priest, "I am going to settle here. We will be neighbors." He said these words and shook himself and entered into the shape of a yellow falcon. About his neck he had a ring and on his foot he had a tiny bell.

He flew and landed in a place called Tavaz.

At that time the ruler of Tavaz was an unbeliever by the name of Zipaun. His men saw that beautiful yellow falcon and went and informed the ruler. The ruler said, "*Aman!* It must be caught. Either it escaped and came from the court of the Muslim *Padişah* or from the infidel *Padişah*. Have two men go and catch it. Let one of them wear the clothes of a Muslim, and the other the clothes of an unbeliever. If it escaped from the Muslims, it shall be attracted to the Muslim clothes, but if it escaped from the unbelievers, it shall be attracted to the infidel clothes."

They did as he had instructed and the two men came to the place where the falcon had come to rest. However, before that, Sarı Isma`il had changed back to his human form and had sat at the foot of the rock where he had landed. When the men saw him, they went forward and kissed his hand. They ran and came to the ruler, saying, "He is not a falcon, he is the Prophet Jesus!"

When he heard this, the ruler was so excited that he almost lost his mind. He rose immediately, and leading his people, went to that place where the falcon had been seen. He saw that a handsome flaxen-haired hero was sitting at the foot of the rock. The ruler kissed his hand and pressed his face at his feet. Sarı Isma`il invited them to become Muslims, and they accepted.

Sarı Isma`il settled in that land. Many people came and became dervishes. One day while walking there, Sarı Isma`il came upon a farmer who was driving a team of oxen. When Sarı Isma`il came alongside them, one of the oxen began to speak and said, "O *Şah* of the *Erens!* Sarı Isma`il Padişah!" Sarı Isma`il came along side that ox and asked, "What is the matter?" The ox replied, "I have grown old. I no longer have my strength and power. They are taking me now to the slaughterhouse. For the Love of Truth, rescue me!" Sarı Isma`il purchased that ox from its owner, and set it free. For that reason Sarı Isma`il's name became well-known in that province as *Öküz söyleten*, "the one who made the ox speak."

Several miracles of Sarı Isma`il appeared in that land and for some time he maintained his *dem* and destiny there. In the end, he migrated from this life, and they buried the green *ferman* with his body. That event passed, and indeed many years had passed, and one of the Hunkar's descendents began to quarrel about the contents of the *ferman* with Seyyid Ahmet's descendents, who lived to the east of Sivrihisar. Remembering the words of the Hunkar, they went to the grave of Sarı Isma`il. They said, "O Sarı Isma`il, we need the green *ferman* which has been entrusted to you. Please, give it to us." The grave immediately split open, and the green decree came forth. They read it and attained their desires.

## ***Hacım Sultan, the Open Sleeved***

This was also one of the great *halifes*. The Hunkar girded him with the spiritual sword, and gave him the duty of executioner in the *meydan* of the mystics. But the Hunkar had said, "You must never commit an unfaithful deed, or we shall throw misfortune upon you." After Hacım Sultan had received the spiritual sword, he strolled in the *meydan*. At that time, the water-carrier of the *meydan* was carrying water on his donkey to the kitchen. Hacım Sultan said, "Let me see. I shall test this sword which the *Eren* has granted to me on that donkey." He drew sword, struck the donkey and cleaved it in two. When he heard this happening, the Hunkar said, "May his arms be seized." Immediately Hacım's arms fell to his side and became paralyzed. Hacım Sultan beseeched the *halifes*. He begged and said, "Have mercy! Plead for me with the Hunkar so that he will be pleased and pardon me." The *halifes* rose to their feet and implored the Hunkar. They said, "*Şah* of the *Erens*, forgive Hacım's shortcoming. Let his arms be healed." The Hunkar accepted their request and said, "May he be open armed!" Hacım Sultan's arms were immediately restored, but Hacı Bektaş did not take back the *nesib*, and that duty remained with Hacım Sultan the Open Sleeved.

One day the thought came to Hacım Sultan's heart, "I wonder what the *Eren* will give me as an abode so that I will propagate my *dem* and destiny." This thought was revealed to the Hunkar who said, "Hacım the Open Sleeved, we give you as a homeland that place where you will kill the son of a malicious beast. Let your grave be there."

When the Hunkar migrated from this life, Hacım bade farewell to the *erens* and set out on the road. He came to the *beg* of Germiyan and requested a home. The *beg* of Germiyan gave Hacım Sultan as a home a desolate place called Susuz, in the direction of Uşşak. In fact a dragon lived in the area and it continually destroyed the places about there. Not a single person was able to slay it. The *beg* of Germiyan said, "Go kill that dragon and let that place be your homeland." In that place were the graves of seven *gazis*, all of them friends or descendents of Seyyid Gazi. One of them was the son of Seyyid Gazi's sister. He had declared, "In a while someone called the Hunkar Hacı Bektaş, a descendent of the eighth Imam, Ali ibn Musa al-Riza, shall come to the country of Rum. One of his *halifes*, a dear one, a person of great sainthood, named the 'Open Sleeved', shall come and seize this place as an abode. I will not remain long after you. Every Friday night we will have conversations with you in the world of visions." The graves of these *gazis* were not known until Hacım Sultan decreed that they were indeed buried in those graves. As we have explained earlier, there was doubt about the Seyyid Gazi's grave until Hunkar Hacı Bektaş had come to the land of Rum and had gone to visit the sacred site. After the visit of the Hunkar, this doubt did not remain. Sultan Alaeddin's mother had a beautiful and exalted tomb and *tekke* built

there. The Hunkar had decreed, "Let the gathering on the tenth day of Muharrem for the *matem* of Imam Huseyn be in our *dergah*, and let the gathering of the *Kurban Bayram* be at Seyyid Gazi." From that moment, on the *Kurban Bayram* the *muhibs* would come from everywhere and gather at Seyyid Gazi's with their sacrifices and vows.

Now let us return to our story: After Hacim Sultan the 'Open Sleeved' came and settled in the place called Susuz, a certain individual came and became his dervish. His name was Burhan. Hacim would always travel about with him. They also had a donkey.

On one occasion Bekce and Habib Hacim, *erens* of that province, had resolved to visit Seyyid Gazi for the *Kurban Bayram*, and had gathered several sacrificial animals and set out on the road. As they approached the Banaz Bridge, they saw that the water was surging with great force. They found the river flooding and were not able to cross. They said, "Let us turn and go to the village at that spring. We shall sleep there tonight. Perhaps the river will subside and the torrent will pass."

Exactly at this time the situation of these mystics was revealed to Hacim Sultan. He took Burhan Abdal to his side and mounted the donkey. He went to the ford of the Banaz River. All of the *erens* and dervishes of the region, as well as Habib Hacim and Bekce Sultan were standing at the ford of the Banaz River with their sacrificial animals at their sides. Hacim gave greetings to them and exclaimed, "Why are you stopping?"

They said, "The Banaz River has become a torrent, we cannot cross. We shall sleep somewhere tonight and in the morning, if the torrent passes, we will cross the river." Hacim Sultan said to Bekce and Habib Hacim, "You have reputations of advanced *seyhs* of the Germiyan province. You sit on impressive *seccades* and eat the fat-tailed sheep. You give the hand and guidance to the faithful but you are not able to cross this water. If this be so, how are you, on the day of Judgment, going to lead the *mürids* and *muhibs* over the narrow and perilous Sirat Bridge on the way to Heaven. How are you going to pass them by the deep abyss between death and resurrection?"

After speaking these words, he immediately took off the *elif-i tac* which was on his head and held it in the water. He said, "O clean, pure water which has experienced vision, you are now going to the friend. We too are resolved to go to the friend, but there is no way for us to go to the friend. Give way to us so that we may cross." The water immediately split at the spot where he made a sign; it withdrew upstream, and flowed downstream. The *erens* crossed and drove their sacrificial animals across.

A rich man named Bayram Bey had built a stone bridge over the Banaz River, but after that the water which had flowed under the bridge had dried up. Hacim Sultan decreed to the water, "Bayram

Bey's good deed has been realized! Move, go that way." The water flowed violently and furiously towards that side. It came and destroyed that bridge. Bayram Bey was there when Hacım spoke these words. Hacım turned to Bayram Bey and said, "You have obtained the reward for your good deed, but let this be a sign of my sainthood. That bridge shall not stand in its place." In truth it was like that. They built it many times, but the water would come and destroy it. Only the two approaches now remain there.

When they saw this miracle of Hacım Sultan, Bekce and Habib Hacım asked for forgiveness and understood what a powerful *eren* Hacım was. They asked to travel with him on the pilgrimage to Seyyid Gazi. Hacım did not break their *nefes* and he accepted their company. They all set out on the road together. There was another dervish besides Burhan Abdal with Hacım Sultan. As they approached Bolduk meadow near Seyyid Gazi's grave, the soul of the warrior met them. Hacım Sultan became jubilant and euphoric. The *erens* said, "What has happened?" He replied, "Seyyid Gazi's soul came to meet us." They said, "But we did not see it." He said, "Look at the meadow. What is that which is walking there?" They looked and saw that an elk was walking in the meadow. The instant they saw it, it suddenly vanished.

After that Hacım Sultan sent a messenger to the Seyyid Gazi Tekke. He himself gathered the people of the country and gave a feast. The *sema-safa* was performed. In those days there was a *şeyh* named İbrahim living in the Seyyid's *tekke*. He said, "The *keşkek* has been eaten, the *Bayram* has come, what sort of revelry is this at such a time as this?"

After Hacım Sultan had served the feast to the people, the *dua* was made and the conversation reached its end. They looked and saw several people passing and going by with two dignified-looking ladies. Hacım Sultan asked them, "Where are you going?" They said, "We have an appeal so we are going to the Seyyid Gazi Tekke." He said, "And what is your appeal?" They said, "We do not have a son. We are going to his grave so that perhaps for the sake of the countenance and character of that *Eren*, Allah Almighty will give us a son."

Hacım Sultan said, "When your need has been filled will you return?" "Yes," they said, "we will come again." Hacım Sultan said, "Go and stand in that open area." The noble ladies went and stood in a wide spot. Hacım Sultan rose to his feet and neighing like a stallion walked upon them. One of the two women remained, one ran off. Hacım Sultan laid down that woman who had not fled, and struck her back once with his hand. He said, "You shall have a son of ours. His name shall be Osman. While he is a youth, he shall walk a little outside the path, but later he shall return to the path. He also shall have a son, whose left collar bone shall have a hole in it. He shall perpetuate our *dem* and destiny." Then Hacım Sultan turned to the woman who had fled and said that from her a stone would come to the world. That

woman was from the province of Germiyan. In truth, as the *Eren* had stated, she gave birth to a stone.

A child was born from that woman who had not fled, and they gave him the name of Osman. He grew and displayed heroic behavior, and became a brave young man. He began to follow the practice of brigandage, and became a brigand. For several years he harassed the roads and cut the passes. Once a year he would give a feast and feed the entire country. In the end Hacım Sultan, the 'Open Sleeved', migrated to the next world. After that Osman rose and came to the Hacım Sultan Tekke. He became a dervish. He fathered a son and they gave the name of *Çalapverdi*, 'God-given', to him. As it happened, his left collar bone had a hole in it. When he grew up they passed him to the Eren's *seccade*. In this way the utterances of Hacım Sultan were carried out.

Let us return to our previous story: The man Hacım Sultan had sent to the Seyyid Gazi Tekke returned and was reluctant to relate the words of that *şeyh*, so he said, "They are saying, 'Your coming is pleasure, and you brought good fortune.'" Hacım Sultan said, "You didn't speak the truth! May your face turn to your back." The face of the man immediately turned to his back, and the next day he died and left this life.

Hacım Sultan said, "Play the *kudum*, and perform the *sema*! Let us go to the convent of the Seyyid!" The *kudums* were played and the *sema* was performed. In this manner, they came to the Seyyid's *dergah*. It was the time of *İkindi namaz*. In the *dergah* of the Seyyid, the *sema* was also being performed. Hacım Sultan immediately entered the dance, spinning like a celestial body. No matter which dervish his skirt touched, that dervish fell and died. In this manner, so it is said, seventeen people died. When Kara İbrahim, the *şeyh* of the Seyyid Gazi Tekke, saw these acts, he became furious. He gave the command and they threw into a furnace all the metal devices which were found among the gathering of Hacım Sultan. All these became red hot and melted like candles. Hacım said to Burhan Abdal, "Enter, my Burhan, and take out those relics of the dervishes." Saying, '*Bismillah ir-Rahman ir-Rahim*' Burhan Abdal entered that red hot furnace and one by one, took out those devices. Then he began the *sema* inside that oven, and he danced so fast that he snuffed out the Pire. Hacım Sultan then said to İbrahim, "You tested us with Pire. Now we will test you with God's decree." As soon as Hacım had spoken these words, a bolt of lightning descended from the sky struck İbrahim. It scorched him and turned him coal black. 'Black' İbrahim had a son named Hasan. His mother took his hand and pulling him brought him to the person of Hacım Sultan. She kissed Hacım Sultan's hand and pressed her face at his feet. She said, "True Eren, my husband İbrahim was blind. He has found his punishment for his disbelief. I beg you, do not put an end to my dear son. Give him your *nazar*. He is my only

one.” Hacim Sultan said to Burhan Abdal, “Recite a *nefes*.” Burhan Abdal recited a *nefes*, and its last verse was, “Give the *nazar* to Hasan” The Hasan mentioned in that verse was ‘Black’ İbrahim’s son, and Hacim Sultan bestowed on him his purifying *nazar*.

The next day was the *Bayram*. Hacim Sultan passed the holiday there at Seyyid Gazi’s Tekke and returned to the province of Germiyan along with Burhan Abdal. When they approached Susuz, they saw a dragon resting on the hill on the far side of the Banaz River. It had blocked the road and was waiting. No one would approach that road for fear of it. Nevertheless Hacim Sultan set out on the road with Burhan Abdal. The guides, in order to remain behind, said, “Now you walk ahead, we will follow.” Hacim Sultan mounted his donkey. Burhan Abdal was in front of it. When they had come up to the dragon, the dragon began to bellow and roar. Burhan Abdal was horrified and ran behind the donkey and held on to its tail. The donkey was so frightened that it urinated blood. Hacim Sultan stood facing the dragon and made a loud cry. A brilliant flame shot from his blessed mouth. That flame burnt the dragon and turned it completely into ash. Its tail, head, and body still remain there upon a stone. When Hacim Sultan looked back and saw Burhan Abdal, he said, “Burhan, come here.” Burhan came forward and looked. He saw that the dragon had become ashes, and was lying on the ground. He pressed his face to Hacim Sultan's blessed feet. Then he looked back and saw the dervishes shivering from fear. He called them and they too saw that the dragon had been burnt to a crisp. They pressed their faces to Hacim Sultan's feet. Hacim Sultan then turned and came to Susuz. Bekce Sultan and Habib Hacim went with their own group to their own abode.

After the dragon had been slain, Hacim Sultan's fame spread in every direction. Several people came and became dervishes. One day while Hacim Sultan was strolling in the vicinity of Susuz, those who were with him became thirsty. They informed Hacim Sultan of this. Hacim got off his donkey and dug in the ground. A very sweet tasting, pure water flowed from there. Now in that province they call that spring the Hacim Spring and it is very well-known.

One day Hacim Sultan went to stroll in the province of Menteşe with his dervishes. Day had become evening and they all went to a village. He sent out a man to an affluent person of that village and requested lodging. The house owner said, “For a long time I have wanted a male heir, but I have a daughter. With this hope, I have fed many dervishes and I have given many vows. Not a mouth among theirs has produced a prayer, and now I no longer have faith in you people. Go and tell them to stay wherever they want.” The dervish returned and informed the group of these words. They then set up camp on the outskirts of the village. Hacim Sultan said, “I am going to that man.” Even when the dervishes said, “The time is late, there may be an unpleasant situation,” Hacim Sultan would not listen. He came to



that person's door. Saying, '*Bismillah ir-Rahman ir-Rahim,*' he struck his hand on that door and it instantly opened. He entered inside. The daughter of the rich man was in bed and Hacim Sultan went straight to her side. He caressed her head, prayed and passed his hand over her face. By the munificence of the *Eren*, the female organs of that girl disappeared and male organs appeared on her. After Hacim Sultan had performed this miracle, he returned to his gathering. They said, "What happened?" He said, "The situation has changed, it is essential for us to flee." They immediately loaded their baggage, and driving the pack animals in front of them, they set out on the road.

The maiden awoke and placed her hand on her head. She remembered that she had received the *Eren's* prayer. Then she examined herself, and realized that she had become a male. She ran and awoke her father and mother. She explained the event. They were delighted. Her relatives were also filled with pleasure. All of them set out on the road towards the *erens*. They caught up with the *erens* and kissed Hacim Sultan's hand. They pressed their faces to his feet, and, pleadingly, turned the *erens* back to the village. They lead them to the house and they brought that maiden who had become a male into the presence of Hacim Sultan. The *Eren* shaved the head and face of that young man. He made him a dervish and placed the *tac* upon his head. Hacim Sultan received a thousand oxen from the people of that province, and driving them with the men of that province, Hacim Sultan came to his own abode. Finally Hacim Sultan the 'Open Sleeved' entered into the Mercy of God.

### ***Rasul Baba***

One of the eminent *halifes* of Hacı Bektaş was Rasul Baba. One day while in the presence of the Hunkar, he ruminated, "I wonder which abode the *Eren* shall give me." This thought was revealed to the Hunkar and he said, "Don't fret my Rasul, I will carry you from me and place you somewhere." After the Hunkar had migrated from this life, Rasul Baba slept for one night and in the morning when he arose, he found himself in the place where his grave is still located. This place was called Beşkariş and was a part of Altıntaş. The reason it was called Beşkariş was that there was an infidel ruler in that place and his height was five (*beş*) *kariş*. This ruler had a church constructed there. One day he had set out with his men to go hunting on the mountain which was above the city and what should he see but a golden-haired stag grazing. They were astonished. The ruler had them surround it on all four sides and said, "Let us take this deer alive." The stag was startled by them and it fled to the base of that church. In front of the eyes of the people, it shook itself and became a pigeon and it flew and landed upon the dome of the church.

Suddenly the pigeon descended from its perch and shook itself. It transformed into a human who promptly sat down at the base of the

church. The people saw this and immediately rushed forward. They pressed their faces to his feet and said, "Your coming is delight! You bring good fortune! May your arrival be blessed!" They then asked, "Who are you? What are you?" He said, "My name is Rasul. I am one of the assistants of Hunkar Hacı Bektaş. He granted this place to me as a homeland. It is essential that my bed be this place where you have constructed the church." He invited them to the Faith and they came to Islam.

Rasul Baba went to Hisarcık, which was located at a distance of two days ride from Beşkariş, and settled there. Sometimes he would live at Hisarcık, and sometimes at Beşkariş. But he frequently lived at Hisarcık which was in the vicinity of Tökelcik, where Seyyid Cemal Sultan lived. Seyyid Cemal would cook food and the *sofra* would be prepared. Ultimately Baba Rasul entered the period of old age. One day Cemal Seyyid had again cooked food and they dished out the meal. The table was spread and Seyyid Cemal summoned Rasul Baba. Rasul Baba came but he said, "Seyyid Sultan, after this please be kind and send for me either while the food is cooking or while it is being dished out. I have become too old and my strength is failing me." Seyyid Sultan said, "If I had the power which you have, in the instant I summoned you I would have completely circled the world and still come here." Baba Rasul answered this by saying, "This is your *himmet*." In this manner they revered one another.

After Baba Rasul performed these miracles and saintly deeds, he migrated to the next world while at his abode at Beşkariş. He is buried in the place called Beşkariş at the foot of Ayıklıçalı at Altıntaş.

### ***Pir Ebi Sultan***

This was another of the Hunkar's notable *halifes*. He was the Hunkar's *çirağci* and had received the purifying *nazar* from the *Eren*. He was a powerful spiritual champion. One day the great saint Sadreddin-i Konavi sent a dervish from Konya to the Hunkar. He said, "We are duty-bound to the Hunkar and we have a longing for his *sohbet*. Yet we have a duty in this place and this duty is duty for him. If only he were to send us one of his *halifes* who has practiced this way so that we could show him an abode here with us. Then we could find through him the Hunkar's essence and we could receive from him the scent of the *Eren*."

That dervish went and related these words of Sadreddin-i Konevi to the Hunkar. The Hunkar turned to Pir Ebi Sultan and said, "*Çirağci*, the person they want from us is you. Go to Konya. Wherever Sheik Sadreddin shows you, accept that as your abode. We give you Konya as a homeland. May your grave be visited and may your soil absolve sins."

Now Pir Ebi Sultan had three small sons. On the order of the Hunkar, he rose and went to his wife. He explained the situation to his

righteous and noble woman. He took his bouncing children and came to Konya. He went straight to Sadreddin and explained the situation. Sadreddin honored Pir Ebi Sultan. Later they went together to a place where Sadreddin said, "This spot is both near us and facing us." Pir Ebi established a home there. He nourished many *mürids* and *muhibs* there. After a time, a rapacious plague fell upon Konya two of Pir Ebi Sultan's sons died from it. Then it seized the third son. He lay in bed for several days and in the end he too gave up his life.

When they had placed him on the washing-stone and were washing him, Pir Ebi entered the house. He looked and saw that his noble wife was suffering much sorrow and was weeping deeply. He immediately went outside and came to the side of his son. He turned his face towards the sky and said, "O Allah, You took two of them, save the third one for us." Saying, 'Bismillah ir-Rahman ir-Rahim' Pir Ebi Sultan seized his son's hand and said, "Arise my son!" By the order of Allah and by the permission of Allah, the small child revived and took to his feet. Pir Ebi took him and carried him to his wife. He said, "We were resigned to his death, but because you were not resigned we beseeched and begged God. He pleased and favored us. He accepted my *niyaz* and gave life to your small son. He saved him for us." Because of this event the people of Konya became very fond of Pir Ebi Sultan. In the end, Pir Ebi Sultan died in the city of Konya and his tomb is located outside the Lārende Gate.

# 10

## *THE PASSING OF HACI BEKTAŞ*

### ***The Last Request to Sarı Isma`il***

One day, Hunkar Hacı Bektaş performed his *namaz*, read the *evrad*, and went into *halvet*. He summoned Sarı Isma`il and said, "You are my private *halife*. Today is Thursday and today I am going to leave for the next world. Upon my migration, close the door and go outside. Cast your eye in the direction of the Çile Dağ. A rider on a gray horse shall come from there and a green veil shall completely cover his face. He shall leave his horse at the door and enter into this room. He shall read the *Sura-i Yāsīn* for me. When he dismounts and gives the greeting, accept his greeting and honor him. He shall bring my shroud of coarse material, and he shall wash me. While he washes me, pour the water and assist him. Make my coffin from a walnut tree. Place me in the coffin and bury me. But take care not to speak to him. After me, have the young Hızır Lale, the son of Mother Fatima, take my position. He shall be *şeyh* for fifty years. After him, his son Mursel shall pass to his place. He shall be *şeyh* for forty eight years. He shall die and his son Yusuf Bali shall pass to his place. He shall serve for thirty years and shall then reach closeness with Truth. The state of the world is this, those who come shall go. As for you, serve and spread the *sofra*. If you desire blessings, be generous. The people wanted a laudable deed, a miracle, from Murteza Ali. So he ordered Kamber to spread the *sofra*. May each *mürîd* who wears an item of clothing from me desire guests and may he serve his guests well. May no one see himself as Şeytan, and may no one bother a sleeping dog. May no one act superior towards another, and may no one be envious of another. I have one more last request for you. After my death sacrifice one hundred cows and one thousand sheep. Summon all the people, serve and feed them *helva* on the seventh and the fortieth days. Do not worry, the *eren's* resources are never lacking. However many *mürîds* and *muhîbs* there are, invite them all. Gather them and give instructions that they not weep. One of my *halifes*, Barak Baba, is a true *eren*. Tell him to go to Karasi and have him go to Balıkesri and make his abode there."

After the Hunkar had given his last request, Sarı Isma`il began to weep and he said, "May God never show me that day!" The Hunkar consoled him saying, "We shall not pass away, we shall only change our appearance." The Hunkar then began to make *niyaz* to Allah and make *salavats* on the Prophet. He recited *Sura-i Yāsīn* on himself and gave up his soul to God.

Sarı Isma`il obeyed the last requests of the Hunkar. He covered the Hunkar's face with his *hırka* and closed the door of the *halvet*. The

Mother of *Erens*, Fatima Bacı, Seyyid Mahmud Hayrani, Karaca Ahmed, Hacim Sultan the 'Open Sleeved', Rasul Baba, Cemal Seyyid, in short all the mystics, walking or riding, came, became tender and wept. Then they saw that someone was kicking up a dust cloud in the direction of the Çile Dağ. In an instant he arrived and just as the Hunkar had predicted, the rider had a lance in his hand, his face was obscured by a green veil, and he was mounted on a gray horse. He gave the greeting to the *erens*, and they accepted the greeting. He stuck the lance into the ground, dismounted, and immediately entered the *halvet*. Only Sarı Isma`il entered into the cell with him. Karaca Ahmed stood at the door and did not allow anyone to enter.

Sarı Isma`il poured the water and the *eren* with the veiled face performed the washing. He cut the shroud from coarse material and carried out the shrouding. They placed the body of the Hunkar into the coffin and carried him to the place of prayer. The *eren* with the gray horse passed in front and lead the funeral prayers. The *erens* formed and arranged themselves in seventy rows and the *namaz* was performed. The Hunkar was carried to the grave and buried. The rider of the gray horse bade farewell to the *erens*, jumped on his horse, and rode away.

Sarı Isma`il thought, "I wonder who that man is? If he is Hızır, well I have already seen him and would certainly have recognized him." He ran and caught up with the horseman. He said, "For the sake of the *eren* whose funeral prayers you just performed and whose face you have seen, who are you? Please tell me!" The hero on the gray horse could not resist Sarı Isma`il's pleas and he lifted his veil. Who should it be? It was none other than Hunkar Hacı Bektaş who appeared in front of him. Sarı Isma`il fell at the feet of the horse and made known his *niyaz*. He said, "*Şah* of the *Erens*, I have been in your service for thirty three years and I have failed. I did not know you, pardon my sin."

The Hunkar said, "The *eren* is he who dies without dying and who washes his own corpse. As for you, depart and strive for this." He spoke these words and suddenly vanished from sight.

### ***A Miracle after His Death & the Construction of the Tomb***

The Padişah in the time of the Hunkar was Gazi Murad. He had seized the city of Edirne and fought many battles. He was living in Bursa. Because his ancestor Osman had worn the garment from the Hunkar, he too was very fond of him. While in Bursa, he desired to visit the Hunkar only to hear of his death. He wept much and in the end decided to construct his tomb. He called for an architect and many architects came but they did not please him. Finally the architect of the Nihayet Kaplica came. He was a Greek named Yanko Madyan. The

Padişah gave the order to the architect and said, "Raise the tomb strongly and for the love of the eighth İmam, build the dome with eight corners." At the same time he invited Hızır Lale and made the *niyaz*. He received his blessing and gave the expenses. The Padişah dispatched the architect who soon after came to Soluca Karahüyük. The preparations were completed and the tomb was constructed. The dome was raised and finished.

When the architect had finished the dome, he wanted to fix a bronze stylus on top of it as a decoration. He took the stylus and climbed upon the dome. At the exact instant he was going to fix the stylus his foot slipped. While the architect was slipping off the dome he cried, "Save me O Hacı Bektaş! I came to you with all my unbelief! If you are a true eren, save me and I will believe in you!" When he landed on the ground, not a bone was broken. They say that in his hand he had had a glass of water. The architect saw that not a drop of the water which had filled the glass had spilled. Having experienced this miracle, he immediately entered into Islam. They shaved him, they blessed the *tac* and gave him the name of Dervish Sadik. He served six years in the *tekke*, after six years his preordained day was reached. As he was about to die, he made a last request to the *şeyh* of the *tekke*, the youthful Hızır Lale. He said, "For the sake of our bread and salt please, bury me under the threshold of the tomb of the Hunkar, so those who come to visit shall enter stepping on my grave." When Dervish Sadik died Hızır Lale honored his last request and buried him under the threshold. Now those who enter the tomb step upon him while they enter.

### ***Covering the Dome with Lead***

After these happenings, much time passed and Sultan Bayezid became Padişah of the land of Rum. The throne of Sultan Muhammed was adorned with him. The Padişah built many bridges and caravanserais. He also had had six substantial *tekkes* built. Since his ancestor Osman had worn the garment of Hacı Bektaş he also had much admiration for the Hunkar. He visited the tomb of Hacı Bektaş, and increased its *vaqf*. He also ordered that the dome should be covered with lead. May Allah increase his life and prosperity!

**Postscript**

All praises are for Allah in seeing that this book reached its ultimate station. It is hoped that a great blessing will be brought forth from it. The words contained within are the words of *erens*, therefore, despite my transgressions I hope that Allah will forgive me along with the *Ummah* of Muhammad and the slaves of Ali. We have tried our best and completed this *Vilayetname*. We kindly ask you to include me, Ali Çelebi, in your prayers that we may all have a fate that is full of good deeds, that we may keep our faith in Islam and be raised with the Muslims on the Day of Judgement. Please recite *Sura el-Fatiha* and make *salavats* on Muhammad for me. All Praises be to Allah, Lord of the Worlds.

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## **Glossary of Terms**

**Abdal** (ar.) literally “replacement” or “substitute”; a dervish saint, generally of the Kalender type.

**Abdest** (pers.) the obligatory ablutions that are made before the ritual namaz, or any other devotional action.

**Alem** (ar.) a flag or banner

**Amin** (ar.) literally “Surely”; What is recited at the end of a supplication.

**Batın** (ar.) the hidden, esoteric.

**Bişi** (pers-tr.) a type of Central Asian pastery

**Bismillah** (ar.) the axiom “In the name of God”

**Çile-i merdan** (pers.) literally “the seclusion of men”

**Çile-i zenan** (pers.) literally “the seclusion of women”

**Çırağ** (pers.) candle

**Dergah** (pers.) a lodge used by Sufis for their worship

**Dua** (ar.) supplication

**Ehli Beyt** (ar.) literally “People of the House”; the family of the Prophet Muhammad.

**Elifi Tac** (ar.) a pointed headgear worn by certain dervishes. Called “elifi” because of its resemblance to the Arabic letter “alif”.

**Eren** (tr.) hero, saint

**Erkan** (ar.) foundational principles or rituals

**Es-Selamu Aleykum** (ar) the traditional Islamic greeting, “Peace be upon you.”

**Fahr** (ar.) a type of dervish cap

**Güvenç** (tr.) Faith, reliance



**Hace** (pers.) Master, teacher

**Halife** (ar.) deputy, successor

**Hazret** (pers-ar.) an honorific title used for religious personalities.

**Hirkah** (ar.) a type of waist length vest worn by dervishes

**Hoca** (pers.) a scholar of the Shari'ah, the prayer-leader of a mosque

**İcazet** (ar.) licence, authorization

**Icazetname** (pers.-ar.) diploma

**İman** (ar.) Faith

**Karı** (tr.) wife, consort

**Keşkul** (pers.) a leather bowl used by wandering dervishes. Often highly ornamented.

**Kevser** (ar.) The River in Paradise containing the Water of Eternal Life.

**Kibla** (ar.) the direction of Makkah that is faced when performing the namaz.

**Kurban** (ar.) a ritual animal sacrifice

**Kutb-i ektab** (ar.) literally "Axis of the axis"; the highest saint on earth.

**La Feta** (ar.) an abbreviated form of the phrase "*La fata ila 'Ali, La sayfa ila Dhu-I Fiqar*" (There is no hero like 'Ali, there is no sword like Dhu-I Fiqar)

**Lakab** (ar.) a nickname, moniker

**Mekteb** (ar.) an elementary school

**Merhaba** (ar.) Literally "Welcome"

**Muhabet** (ar.) a gathering of loved ones, associates or friends. In Bektashi circles this is highly ritualized.

**Murakabe** (ar.) self-examination, meditation

**Murid** (ar.) an aspirant on the dervish path

**Mürşid** (ar) a spiritual guide

**Namaz** (pers.) the Islamic ritual prayer performed five times a day

**Nefir** (ar.) a horn or trumpet (often made of buffalo horn) used by dervishes in battle or to scare off wild animals

**Nesib** (ar.) literally “one’s allotment”; a term used for taking the hand of a spiritual guide.

**Niyaz** (ar.) a ritual bow of acquiescence, submission

**Padişah** (pers.) the emperor, sovereign

**Pir** (pers) a spiritual master

**Rekat** (ar.) one cycle of namaz, the Islamic ritual prayer

**Riyazet** (ar.) pleasure

**Ruku** (ar.) one of the components of a rekat

**Sabah aşk olsun** (tr.) Literally “May your morning be Love”

**Sabah namaz** (pers.) the canonical dawn prayer

**Şah** (pers) king, sovereign

**Salavat** (ar.) benedictions uttered on the Prophet Muhammad

**Secde** (ar.) the prostration portion of a rekat.

**Seccade** (ar.) a prayer rug

**Serbet** (pers.) a sweet drink.

**Sevinç** (tr.) delight, happiness, pleasure.

**Şeyh** (ar.) a honorific title that can be used to refer to a Sufi guide

**Seyyid:** (ar. *sayyid*) A descendent of the Prophet Muhammad.

**Sidrat ul-Munteha** (ar.) the final station of existence before one reaches the unknowable essence of Allah.

**Sofra** (pers.) a cloth on which meals are eaten

**Sohbet** (ar.) a gathering where the spiritual guide dispenses advice and wisdom

**Sura-i Hel Ata** (ar.) this is the 76<sup>th</sup> chapter of the Qur'an. Also known as *al-Dahr* or *al-Insan*. It has commonly been associated with 'Ali.

**Tac** (ar.) Literally "Crown"; a dervishes headgear

**Tavvaf** (ar.) the ritual circumambulation of the Ka'bah

**Tekbir** (ar.) to say "Allahu Akbar" that is "God is Greater"

**Teslim** (ar) the act of submission

**Tuğra** (tr.) the traditional horse-tail standard of the Turks.

**Zahir** (ar.) the obvious, exoteric