

ALAWISM - BEKTASHISM AND THE IMPACT OF BEKTASHISM ON KARACAOĞLAN¹

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Özet

Araştırmamızın giriş bölümünde (I. Bölüm) 6 Karacaoğlan'ın varlığından bahsederek başladık. Bunların içerisinde araştırmamıza konu olanın Çukurova çevresinde 17. y.y.'da yaşamış Karacaoğlan olduğunu belirttik. Ardından Alevi – Bektaşî kavramı ve Hacı Bektaşî Veli'den bahsedildikten sonra, Balım Sultan'ın Bektaşîliği kurumsallaştırması ve Aleviliğe özgü merasimlerden (ayin-i cem, 12 İmam, dört kapı, kırk makam ve edep kavramlarından söz edilerek Alevi Bektaşî kültürü ortaya konulmuştur. II. Bölümde ise ortaya konulan bu Alevi – Bektaşî kültürünün Karacaoğlan'ın şiirlerine ne ölçüde yansıdığı üzerine durulmuş ve bu kültürün izleri aşağıda geçen madde başlıklarıyla ortaya çıkarılmaya çalışılmıştır.

1.Hz. Muhammed, Hz. Ali

2.Hacı Bektaş Veli

3.Edep – Erkân

4.On iki imam, dört kapı

5.Kul, Abdal, Dede

6.Cennet – Cehennem inancı

7.İnsanı sevmek, İnsanı anlamak

Anahtar Kelimeler: Alevilik, Bektaşîlik, Karacaoğlan, Hacı Bektaş Veli

ALEVİ-BEKTAŞİLİK VE KARACAOĞLAN'DA BEKTAŞİ İZLERİ

Abstract

In the introductory chapter (Chapter I) of the Research, we have mentioned about presence of 6 Karacaoghlans. The main subject of the research has been Karacaoğlan who lived in 17th century in environs of Çukurova.

Next, the concepts of Alawism and Bektashism have been discussed after we mentioned about Hajji Bektash Wali (The Pilgrim Saint Bektash). Thereafter the culture of Alawi - Bektashi has been put forth after we noted Balım Sultan who institutionalised Bektashism and ceremonies special to Alawism such as Jam Worship, 12 Imams, four gates forty levels and propriety. In the II. Chapter, the

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impact of Alawism-Bektashism culture on Karacaoglan's poems has been emphasized and the traces of this culture have been listed below:

- 1.Hz. Mohammed, Hz. Ali
- 2.Hajji Bektash Wali
- 3.Propriety – Manner
4. Twelve imams, four gates
- 5.Man, Abdal, Dede
- 6.Belief in Heaven – Hell
- 7.Love and Insight of Humanbeing

Key Words: *Alawism, Bektashism, Karacaoglan, Hajji Bektash Wali*

ALAWISM - BEKTASHISM AND THE IMPACT OF BEKTASHISM ON KARACAOGLAN

I. Chapter Introduction

Six Karacaoglans are met in Turkish Folk Literature in between 16th and 19th centuries. (Başgöz, 1977, 5). Şükrü Elçin, Umay Günay and İlhan Başgöz, our researchers, have arrived at a consensus on Karacaoglan who lived in 16th century was a soldier as well as being a Bektash.

On the other hand, Karacaoglan whose poems we investigate had lived in Çukurova and was the most popular among others. Karacaoglan in question whose name was Halil or Hasan had lived in 17th century according to many investigators. There are many reports saying that his name was Düziçi, Fekeli, Mutlu. (Arı, 2009, 124). Cahit Öztelli, for example, reports about leather binding notebooks owned by Karacaoglan dating to 17th century. Considering his poems on II. Osman who was martyred during Baghdat Sail of IV Murad and the possibility of meeting to Gevheri, Cahit Öztelli signifies that Karacaoglan lived in 17th century. (T.F.A. September 1957, 1553). Cenap Ozankan (Kırk Halk Şiiri - Forty Folk Poems, 138), P.N. Boratav, H.V. Fıratlı (İzahlı Halk Şiiri Antolojisi – Descriptive Folk Poems Anthology, 128) also agree with Öztelli.

Karacaoglan who lived in environs of Çukurova mentions about Hajji Bektash Wali in some of his poems. Pir Sultan Abdal even refers to him in his poems (Ergan, 31). Poetry of Karacaoglan puts forth that he was in contact with Bektashi parties. Yet this conventional situation must not be considered as he was a follower of Bektashi orders. Varsak tribe of which Karacaoglan was a member is a Sunni tribe. (Sümer, Oğuzlar, 152)

Alawi (Bektashi – Redhead[Kızılbaş]) refers to being light or flare of a fact, creative glory, fire; God – Hz. Mohammed – glory of Ali and love of Ali, belonging to Ali. It possible to say that Alawism - Bektashism comprises of a combination of archaic age, Hellenic nature philosophers, many beliefs and thoughts such as Hittite and Mesopotamia, an ancient Turkish beliefs Shamanism and Manichaeism.

Based mostly on oral tradition and human being, belief in Alawism has a structure affiliating existence to human being in essence. (DABT, 2008,8).

There are many different interpretations of Alawism in terms of its birth, rise and sources. Though, its generally based upon the disagreement between Hz. Ali and Muaviye.(Bolay, 2000, 137).

Alawism carries the meaning of love of Hz. Ali and to be his supporter. This love and support has brought love for Ehli-Beyt (Ahlul-Bait) (family of Hz Mohammed) and respect for imams descendig from Hz. Ali. Hajji Bektash Wali and some ancestors of Alawism took part in this circle thereafter.

Hajji Bektash Wali and Bektashism

Hajji Bektash Wali was born in Khorasan (Nishapur) and bore the name Mohammed Bin İbrahim Musa. His father was Seyyid Mohammed bin Musa, and his mother was Hatem Hatur, daughter of Sheikh Ahmed. The title of bin Musa was “Bektash”. The name of İbrahim bin Musa, who was called “Hünkar” as well as, was mentioned as “Hajji Bektash” in endowments. (Uslu, 200, 51).

It is possible to say that Hajji Bektash Wali was a Turkman loyal to Batini, Babai, Shia principals. Besides, it is evident from his expressions that Hajji Bektash was a Turkman sufi tracing back to the same sources as well as Bahaüddün Veled, Ahi Evren, Mevlana Celaledin Rumi and Yunus Emre who made a mark on Anatolia during 13th and 14th centuries.

A deep love for human being lies behind Bektashism. Solidarity is perceived as a mission in Bektashism. Yet this solidarity does not mean to humiliate anybody. No obligation is inhered. Avoidance from violance, mercy for human-being and compassion is preached. Bektashism takes the justice, goodness and kindness as goal and aims to teach to use them in community life. (Özmen, 1998,V, 1,44)

Great interest of Turkish community in Bektashism in such a short time can be explained by the relationship with Ahi community which has a religious, economic, and even military and social structure. Bektashism had been a great interest of first sultans of Ottoman due to the relationship with this community. (Özcan, 2002, 141).

Bektashes stood out among mystical figures who took active role in conquests in Ottoman Empire and thanks to the advantage deriving from this famousness, Bektashism become a religious order of Jannisery system. (Özcan, 2002, 142).

During this first period, Bektashes were the derwishes taking part in spreading informative and colonizer Turk culture and belief at Ottoman's command. (Melikoff, 1994, 223).

Institutionalisation of Bektashism

Bektashism has started to take identity of a widespread religion prone to institutionalisation and organization through lodges in 15th century. Balim Sultan (Death:1516) put Bektashi beliefs, customs and traditions into rules. Hence Balim Sultan is known as the second sage of Bektashism. (Özkırımlı, 1993, 120).

Kızılbaş movement was the last factor leaking into Bektashism in the early 16th century and Bektashism took its final shape until today. Bektashism lost its position as a religious community with the participation of Kızılbaş doctrine. It took a form that does not need to go to the mosque, perform five time prayer and fast in Ramadan. (Melikoff, 1994, 39).

According to this fluctuant Bektashism, reincarnation is the main factor. This movement, in which the soul migrates constantly, is regarded as the remains of Buddhism which was popular among Uighur Turks. Besides, it is believed that God is manifested as a human figure. God is manifested as Hz. Ali's figure; but Hz. Ali can be manifested as the prophets or saints. Thus, Hajji Bektash is noone other than Hz. Ali. (Melikoff, 1994, 43).

There are various ceremonials in Alawism – Bektashism belief, being Jam Worship in the first place. Dede reads "The Genesis Legend" during Jam. And then he reads "Miraçlama" (The prophet Mohammed's ascension).

Hz. Mohammed firstly runs across an lion who blocks his road. He throws his prophethood ring to it in order to open the way. Long afterwards he discovers that the lion was Hz. Ali when he gives the ring back to him. At last Hz. Mohammed reaches Majlis of Forty (Kırklar Meclisi). Jam Worship is a reflection of Board of Forty (Kırklar Sofrası) which gathers in the Ninth Heaven. Hz Mohammed asks where he is when he reaches majlis. Hz. Ali whom Mohammed couldn't recognize yet, answers "We are forties, we are all one". The prophet asks for evidence; when Ali cuts his hand, all forties have drops of blood on their hands. The prophet says: "You are thirty-nine people here!" They answer: "One of us has gone to beg for food." Selman-ı Farisi comes back with a grape in his hand and now forties are finished. Hz. Mohammed squeezes the grape in his hand and liquidizes it enough for all forty. At this time his turban loosens and splits up to forty parts. Each of them takes one piece, puts on his waistline, whirls, and jam comes to close accompanied by prayers. (Melikoff, 1994, 45)

The belief for "God – Mohammed – Ali" and 12 imams have got in Bektashism including as a result of Hurufi and Shiah movements. The number "12" is taken into account in many facts. Jam ceremony is started by lighting 12 candles. Religious ceremonies and proprieties that carry ancient culture traces are brought in Bektashism. These ceremonies and proprieties are based on the sufism insights

of "Four Gates, Forty Levels". Man can only reach God by all those four gates, and ten levels in each level. (D.A.B.F.,2008,19)

The Concept of Propriety

The complete ceremony and propriety represents nonexistence of man. This confession ceremony reminds of acceptance into religion in Manichaeism. In addition, three seals principal in Manichaeism can be explained as "hold your hand, waist, tongue" in Bektashism. These three notions are defined with the word "Propriety" (Artun, 2002, 39).

To Hold One's Hand: Includes: Do not steal, do not raise your hand to a weaker, do serve to goodness, take hand - give hand, manpower is a great effort...

To Hold One's Tongue: Do not lie, do not preserve your intelligence, speak softly...

To Hold One's Waist: Prohibit your brutal sensations. Let all your relation based on volunteer and love; do not bend one's strength, stand tall...

The notion "propriety" is the embodied form of Yunus Emre's expression: "Hold your hand one, hold your waist strong, hold your tongue hard." In fact, the word propriety is uttered as "Edep" in Arabic language and is formed by the first letters of hand (el), tongue (dil) and waist (bel). (Özkırımlı,1993,211)

II. Chapter

Traces of Bektashism in Karacaoglan's Poems

As Karacaoglan nourished from the tradition of devtoin, he couldn't stay indifferent to Alawism – Bektashism; he gave place to topics related to Alawism – Bektashism in his poems.

These topics can be listed as:

1. Hz. Mohammed, Hz. Ali
2. Hajji Bektash Wali
3. Propriety – Manner
4. Twelve imams, four gates
5. Man, Abdal, Dede
6. Belief in Heaven – Hell
7. Love and Insight of Humanbeing

1. Hz. Mohammed, Hz. Ali

When examining Karacaoglan's poems, we can say that the names of Hz. Mohammed and Hz. Ali are generally expressed side-by-side, Karacaoglan associated Mohammed with Ali, but he prioritized Mohammed in terms of authority.

Our way expands to Faith to Islam
Mohammed past, Ali last

Three hundred one cypress branch
What rose springs up on vine?
(M.C.121,142,2)

Never ruins God's creation
God Mohammed faith is adoration
Forty eight gates in twelve gardens
What two man waiting in the wings?
(M.C.149,182,2)

Quite thick is Sirat Bridge
Morrow is miserable for those reach
Three hundred six cypress branch
What two roses blossom between?
(M.C.121/142,3)

As seen above, the facts defined by two roses and two men must be Hz. Mohammed and Hz. Ali.

Similarly, when we examine Karacaoglan's poems, we see that he used Şah-ı Merdan God's lion concept which is found in Alawism – Bektashism belief and he implies with the words below that no one other than Hz. Ali has won God's favour:

Şah-ı Merdan was his name
Who laid generous's meal
He called Ali "my lion"

Ayruk Ali did not come.
(M.C.343-344-2)

Besides, it is expressed with the verses below that Hz. Ali unfurled his flag and fought for this sake:

Ali, unfurled his flag
Favoured prayerfuls, named.

(M.C.362-1463-2)

2.Hajji Bektash Wali

It is obvious from Karacaoglan's poems that he mentioned about Hajji Bektash Wali and his miracles.

I arose from Sultan Hajji Bektash Sage
He staged on the wall, pale
(M.C.196/2250-2)

He reflects his admire for him and expresses that no one can confront Hakki Bektashi Wali by the words below:

Don't flee faithless, your time for death
Hajji Bektash Wali stand and set.

(M.C.347,447,3)
Hajji Bektash Wali, sages of Sheiks
Look visit Molla Hünkar in Konya
(M.C.376/475/7)

Sultan Murad Nobles of Nobles
Hajji Bektash Saints of Saints
(M.C.358/457/3)

As you read above, it is signified that it gives rise to goodness to visit Hajji Bektash.

3.Propriety – Manner

As is known, the concept “Propriety” is expressed as “hold your hand, hold your waist, hold your tongue” in Bektashism. It is seen in Karacaoglan’s poems that he sometimes mentions about concepts such as propriety, manner and method directly.

Deligth Hodja Delight, I have a query
What is Propriety, what is Manner, What is way?
(M.C.121/141-1)
Thou give table every dawn, each morn
What is Propriety, what is Manner, What is way?
(M.C.149/182-1)

It is expressed that propriety and manner is more important than possession, by these words:

Bride, property is worthless for the brave
Polite bride, sacred bride, sober bride.
(M.C.258/340-2)

In addition, the words below express that brave man must be well-mannered to his lover and noone must look hostilely to her:

They look hostilely to his lover
Is it propriety, is it manner, is it rule?
(M.C.85/91-4)

As expressed above, “propriety” keeps an important place in Alawism – Bektashism as norm of holding one’s hand, tongue and waist. These three concepts are especially emphasized in Karacaoglan’s poems.

A-To Hold One’s Hand:

To serve for goodness is particularly underlined in Karacaoglan’s poems. The basic matter is to do favour for people so that you can be called gentleman.

A brave man hands on breast
A vain brave is not gentle man
(M.C.67/63-2)

A brave man hands on chest
A vain brave is not a gentleman
(M.C.64/59/2)

In his poems, we are attracted by this idea: "Think hard when you use your hands, do not harm anybody. Do not stuck in a difficult position. Judge and then act"..

Lover, apple on thy scarlet breast
I wonder do my hand bruise?
(M.C.87/95-2)

Do not deem your hand to lovers rose
Has barbs, you dare thy hand
(244/119-3)

B- To Hold One's Waist:

If we consider Karacaoglan's poems in this manner, we face with matters such as self-control, prohibiting brutal sensations, avoiding bad remarks.

Do not be forty lies springing up a tree
Do not give your hand no more than one
(M.C.372/471-3)

Hold back yourself unfamiliar lands
Do not let speak off unawares
(M.C.61/54-1)

Besides, he put into words his fear of illicit and adultery and says that one is honest who steer for these sensations and, he expresses with the words below that a honest man can be involved in any community eastfully and does not mince his words:

Karacaoglan asks do not thou ever
Shy from illicit, adultery and the mortal life
(M.C.65/59-4)
Shall I e'er lay hand on no other than thou
Now why I keep my piece
M.C.250/328-3

C - To Hold One's Tongue

Karacaoglan features abiding and standing by one's word in his poems:

Cruel pledged in eternal unduly
Could thou achieve please me?
(M.C.60/53-4)

Further, it is propitious for you to stand apart of your companion if he lies.
I yell to thou fellows, thou
Thou need not to embrace dishonest
(M.C.155/191-4)

Further to that, Karacaoglan states by the words below that one who lies to us is abandoned the religion:

Promising nightfall breaks at night
He is a liar, lost the patience lost the faith
(M.C.241/315-4)
Thou promise, back on the pledge
Thou a liar, lost the patience, lost the faith
(M.C.103/116-4)

Another point Karacaoglan urges is to betray a companion's secrets. He expresses the lines below meaning "do not reveal your secrets to an unreliable person and do not give way one's secret":

Brave e'er confides a secret
Cruel voices his villain heart
(M.C.239/313-1)
I do not move ere settle
E'er confide needlessly
(M.C.182/232-1)
Yellow squash is uneatable in this hometown
The secrets of the town is not revealed to strangers
(M.C.63/57-3)

The lines below prove that Karacaoglan defends the need of suaveness, winning heart:

Do not hurt, do appease
End of life lies decrease
(M.C.67/64-2)
E'er complain thou, e'er reproach
(M.C.143/173-1)
He refers to the Quran to evidence that it is cruel to backbite:
The Holy writ names, not me
End up in the sea of love
Never behinds him back
Best without fast, five time pray
(M.C.342/442-4)
I bearthe in all around
Those many speaking ill of
(M.C.182/232-1)

4. Twelve Imams, Four Gates

We come across to 12 imams and four gates (Shariah – Religious Law -, Art, Essence) in Karacaoglan's poems. For example, the following poem intends 12 gardens and 12 gates, with each garden having four gates; totally 48 gates are presented.

Forty eight gates in twelve gardens
What two man waiting in the wings?
(M.C.121/142-2)

According to Alawism, God created Hz. Mohammed and Ali's glories a hundred thousand years before creating the universe. Then the universe was created. Thereafter Adam was shaped; thus Adam was apparent and valued. Glories of Mohammed and Ali were set on Adam's waist. Eve was brought into existence from Adam. As a consequence of the marriage between Adam and Eve, 124000 prophets and 4444 walis descended to earth. The glories mentioned above reached Abdulmuttalip, and then they went into division, one went to Abdullah, the other to Ebu Talip, two sons of Abdulmuttalip. The glory passing Abdullah came up in Hz. Mohammed, the last of the prophets. The glory passing to Ebu Talip emerged as the shah of the walis in Hz. Ali. Afterwards it passed to Hz. Hasan and Hz. Huseyin from Hz. Ali, and then to 9 imams respectively (Ali Zeynel Abidin, Muhammed – et Taki, Ali en – Naki, Hasan el – Askeri, Muhammed el - Mehdi). The relationship between Hz. Mohammed, Hz. Ali and 12 imams is based on this situation. (Arslanoglu, 2000,6).

Karacaoglan's poems demonstrate us his desire to obtain their miracles:
Shall I attain twelve imam hue
Shall I attain God's oracle I vow
(M.C.227/249-3)

The verses below demonstrate the belief of ascending to heaven, reaching the their lovers for the sake of them; and they trust that their prayers would be approved:

Karacaoglan says thou on right way
Stepped in Usmak, e'er in Tamu
Hands unite, they resist God
Man bring me to lover
(M.C.227/294-4)

5.Man, Abdal, Dede

Karacaoglan used the notion "Abdal" in some of his poems.

The word "Abdal" have been used since 12th – 14th centuries in the literary texts written in Persia with the meaning of "Derwish". This word have started to be seen as from XIV. century in Anatolia and have been used in the meaning of derwish as from XV. century (Diyanet Vakfı İslam Ans. V.1,1988,61)

Abdal is the plural form of the word "bedil" in Arabic language, and comes to the meaning of "derwish" and "witness". Defining a special religious party in Arabic, Persian and Turkish languages, this word expresses migrants who are originally Turk and live in Turkey, Persia, Afghanistan and China. (Meydan Larousse, V.1,1971,13)

It is known that in 13th and 14th centuries the notion "Bektashi Abdals" became widespread, the word "abdal" was used synonymously with "Bektashi" and the abdal tombs and lodges were associated with Bektashism. (Diyanet Vakfı İslam Ans. V.1,1988,61)

Abdal is used in the meaning of derwish in the following example:

I wear coat wander like derwish

I abide to abdal for lover

(M.C.69/67-4)

Likewise, Karacaoglan goes mad by virtue of his lover's beauty, fragility and pearly teeth like derwishes acting uncomfortably, who carries axe on one hand and pot on the other one, belt on waist, salpinx in hands, coat on backs, stabbing or nailing their breasts and their biceps, wandering drawers on, bareheaded, bare feet and yelling "Ya Ali".

Tall she is with pearl teeth

My heart gone mad, shade into Abdal

(M.C.134,160,7)

Once again we see in Karacaoglan's poems that he used Dede, Man and Abdal in the same sentence, he searched for answers and asked question for the sake of nurture:

Sightfull Karacaoglan I am

What is Dede, What is Man, What is Abdal?

(M.C.121/142-1)

As is known, the concept "Man" defines each of the soldiers in Guild of Janissaries or used in the meaning of being a slave for the sake of God. Since, they are the slaves of the Sultan (Meydan Larousse,V.12,1991,28)

On the other hand, Dede is a position descending from father to son who are believed to be descending from Hz. Mohammed's blood.(Necdet,1997,32)

As you see, considering Karacaoglan mentioned about these concepts in his 61 poems, he must be aware of them in respect of the tradition of Devotion (Âşıklık).

6. Belief in Hell-Heaven

Hell and Heaven are approached in Karacaoglan's poems, too. However, there are many things to do, according to him, in the world before entering into Heaven or Hell. Thusly, love for the world, the way of living and possessions are important in Alawism – Bektashism literature.

One desire Heaven, one for Hell

May steps to be taken afore

(M.C.191,244-5)

As you see, it very important to live humanly, love humanbeings, protect the environment before thinking about the Heaven or Hell; Karacaoglan hence is not afraid of the hellfire and says "There is no fire in the Hell, we take the fire there with us".

All take the fire beside
No fire no remedy below
(M.C.345,445-5)
No remedy in Hell
All take the fire beside as well
(M.C.240,314-4)

7.Love and Insight of Humanbeing

Karacaoglan departs from the love of human and believes that heart in sufism is Ka'bah. According to the following verses, you comprehend the holy writ, faith and religious orders if you have absorbed. Man is the essence of the universe. The following verses are spoken with the principal of "Love of human is Love of God".

One reads, one knows silver tongue
What is Holy Writ, what is Faith, What is way?
(M.C.149/182-1)

Karacaoglan says I roamed and come
I draw realm on the book
I buoyed the high seas
What is Sea, what is Water, What is Way?
(M.C.149/182-3)

Love thy lover, do not lose
(M.C.341/441-5)

Respect and soul is important for Karacaoglan; Effort for this sake do not go down the drain.

Look Listen my advice
Never ignore soul's sake
(M.C.340/441-1)

Do favour as best you can
Do not hurt do not burst
(M.C.340/441-2)

According to him, it is vital to behave humanly before longing for the Heaven.

One desire Heaven, one for Hell
May steps to be taken afore
(M.C.191,244-5)

CONCLUSION

- ❖ Southerner Karacaoglan lived in 17th century and must not be confused with Soldier-Bektashi Karacaoglan who lived in 16th century. Varsak tribe to which Karacaoglan was a member is a Sunni tribe.
- ❖ Karacaoglan mentioned about the concepts such as Hajji Bektashi Wali, Hz. Ali, 12 Imams, Warbler, four gates, propriety, manner, Man, Abdal, Dede in his poems; he presented pieces of poems parallel to the belief of Alawism-Bektashism in terms of Heaven-Hell perspective.
- ❖ Examples abovementioned demonstrate that Karacaoglan is in a relationship with Alawism – Bektashism tradition. However this relation must be based on the tradition of devotion.
- ❖ Karacaoglan referred to Hajji Bektashi Wali directly (M.C.250,447, 457, 475), noted his sovereignty and his supportive character in four of his poems. If we consider that Karacaoglan noted the environment he lived in, the people and their ways of living, it is notable that he demonstrates the perspective of Sunni part in his poems.
- ❖ Devotion has a function of guiding the community. We can easily say that it is natural in Alawism – Bektashism that Karacaoglan used the principle “hold your hand, hold your waist, hold your tongue “ and gave advices such as “serve for goodness, remain calm, do not be conceited, prohibit your brutal sensations, do not lie, do not backbite, keep secret, let your pledges be trustable and it is clear that it is not coincidence that these three principals show parallelism with his poems.
- ❖ We come into many elements about human and love for human in his poems. With this aspect, he composed poems in parallel with sufism and with Alawism – Bektashism accordingly, which centers human being and he was influenced by this belief and reflected his belief on his poems.

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