AN ‘AKHI’ GENEALOGICAL TREE

SADI BAYRAM

It would be proper and much enlightening to look for the reasons why and how the Ottoman Empire could perpetuate a brilliant existence on three continents, Asia, Europe and Africa, in the Akhi Order or Fraternity. In other words, Akhi faith and principles should be counted amongst a myriads of factors that contributed into six centuries of Ottoman domination on these three continents.

An Arabic word, the word ‘akhi’ means ‘my brother’ or ‘brethren’. Further it connotes and expresses unions, leagues, syndicates etc. established and developed by artisans and traders. The Order had been instrumental in training, forming, educating shop assistants, helpers, apprentices, master craftsmen, craftsmen etc. from thirteenth century onwards until the beginning of the present century in hundreds of branches of arts, crafts trades and skills. The Order helped arrange pageantry, ceremonies at which formed traders, artisans etc. were promoted, trained spiritually as well as morally its adherents, followers and disciples in humanities, etiquettes, worldly virtues and social behaviour.

In “Divan-ü Lügat-i-Türk”, a Turkish dictionary penned in 1072 by Mahmud from Kashgar, the word ‘akhi’ is paraphrased as bon coeur, kind, helper, brave, generous in mind and heart as well as in purse and ‘being an akhi’ as bravery, generosity and solidarity.

Futuwwanama’s are constitutional statutes of the Order. The word ‘futuwwat’ is also Arabic - the scientific and scholarly language of the times. The singular form of the word is ‘feta’ meaning brave, generous, undaunted, docile etc. Its plural form is ‘fityan’. Feta means jevanmerd in

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Persian or rather a youth who collects all these best qualities in his character.

In short, in both languages, i.e. Arabic and Persian, the word ‘feta’ and its plural form ‘fityan’ symbolize, describe and idealize the perfect man, the accomplished human being.

In combat a feta endangers his own life to secure those of his friends and companions, he is hospitable, generous and such qualities and virtues can never be pushed to a limit. He never feels exhausted of his unsparing help and assistance.

Abu Bakr Varrak describes feta as the person who has no enemies, known or unknown. Omar b. Osman el-Makki describes ‘feta’ a person, a youth of benevolent character and docility. To cover up weaknesses of his companions and friends and to protect oneself from the enmity of enemies are prerequisites of “feta”.

A hadith says “as man (in relation to Allah) helps his muslim brethren he gains Allah’s help”. Abraham’s generosity to the limit -his attempted sacrifice to slaughter his own son for the sake of Allah- his generosity, Joseph’s forgiveness vis-à-vis his own brothers and Joshua’s companionship for Moses make them all feta since they all obeyed futuwwa and acted as befits such character.

In Sufism futuwwa is being described as man’s enmity against his own self for the sake of Allah. Main characteristics of futuwwa may be summarized as: meet evil or wickedness with bounty and goodness, not to seek faults and imperfections in others, not to go to your friends’ homes unless invited there, not to seek deficiency or fault with what is offered to you in dinner table, to have good behaviour, to be generous, to love people, to worship Allah, to show respect to elders and to cherish the young, to be worthy of one’s promise, to take part in friends’ jubilations and merriment, not to expect a good turn for a good turn done, not to repro-

4 Prof. Dr. Neşet Çağatay’s work mentioned in note 1 above, pp 4.
5 idem pp 5.
6 idem pp 5.
7 idem pp 5.
9 Prof. Dr. Neşet Çağatay, work mentioned in note 1, 5-7 above, pp 5.
ach someone for anything bad done, to work hardest, to dominate and control one's own self, to worship, to have will power, to be patient, to shun covetousness, to seek wonders in science, not to chase away the disciple who is at fault, to be modest, tolerant, to prefer your friends' comfort to your own, to put up with your friends' caprices, to keep one's friends' secrets as such - to be discreet -, not to brag about a good turn done to others, to give without being asked to give and thus not to force your friends to ask for a favour etc; to observe religiously your neighbour's right, justice and due, observance of a promise, to go to the house of a friend who cannot come to your house, to shun haughtiness, to observe and adhere to canonical precepts and tenets.

According to a legend Akhi Evran, the founding father of the Order or fraternity is the son of Abbas, an uncle of the Prophet Mohammed. His real name being Mahmud, it is said that the Prophet had given him the title of Sultan Akhi Evran on account of his valiant exploits at the time of Badr War and made him marry Rukiyya, a daughter of Ali, the Caliph.

As a common word Evran means a dragon. You would all recall that the word dragon has always symbolized eternal life - this, since central Asian Turks - and was therefore sacred. A synonym of akhi is eternal guardian. This, according to legends in which dragons are said to safeguard treasures and watch ruins and old relics of ancient civilisations. On walls, portals and frontispiece of certain Seljukid caravanserais and castles as well as other edifices and public buildings there exist dragon bas-reliefs. According to another set of legends the herb of eternal life is swallowed by a dragon - as it is the case in Gilgamesh legends where eternal life is discovered by Hızır (A legendary person who attained im-

10 Es-Sulemi, work mentioned in note (8) hereabove, pp. 7.
12 Bas-relief dragons are to be found on Alay Khan (Inn), Ejder (Dragon) Khan, Susuz Khan, Kayseri Karatay Khan, Tuzhisar Sultan Khan, Kayseri Döner Kümbe, Kayseri Sahabîyye Medresese, Çankırı Hospital, Erzurum Double-Minaret Mosque, Diyarbakır Castle and Fortification, Ahlat tombstones of Seljukid period, while dragon motifs take place in ornamentations to be found on fountain taps, door handles in Anatolian homes etc.
13 Prof. Dr. Emin Bilgiç's article in 'Turkish Encyclopaedia' on "Déluge", pp 446.
mortality by drinking from the water of Life) and Lokman14 (name of a legendary sage regarded as the father of medicine).

In the Middle-Eastern culture it is customary to link legendary personalities to prophets through veli's or friends of Allah15. This tradition is reflected in genealogical trees as links in blood, whereas in fact it is simply a chain from one spiritual leader and Sufi teacher to the next and so on16. And since all sciences were transmitted to Prophet Mohammed through the Archangel Gabriel this chain of transmission (of scientific knowledge of all sorts) the last link of the chain ends in Adam passing through Prophets Mohammed, Abraham and Noah17.

Claiming descendence from Akhi Evran, Mrs Aliye Evran from Ankara has recently brought for translation into today's Turkish of the Akhi


16 Hüseyin Atay Fatih Süleymaniye Medreseleri Ders Programları ve İcâzetnâme-ler" published in Vakıflar Dergisi, V. XIII, in 1981., pp. 197-205; Diploma of Haji Salim Bayram (my grandfather) Abdurrahman bin Ismail Akifzade Amasyevi (my great grandfather, d. 1808 AD) whose works are:

"Shulel'l Yakın"
"Unvan'l Meshaikh"
"Takribu'l-Mubteda"
"Sebilus Salikhin"
"Mukimmat-i Sufiyya"
"Fi Teracümül Meshaikh va'l Ulema"
"Mıratun Nazırın"
"Fi Münebbihat'ı Tahrih"

A list of his works "Kitabu'l Mejmuu fil Meshuri va'l Mesmu" is in İstanbul Millet Kütüphanesi - sheet 40 -41. This famous scholar had also endorsed the deed of trust of Beihan Sultan in his capacity as Inspector of states in mortmain at the Ministry of Pious Foundations.

17 Hüseyin Atay's work mentioned in note 16 immediately above, pp 197-205 Akhi Hujjajd Muhammad bin Yussuf's genealogical tree kept in the Archives Department of the General Directorate of Pious Foundations under general classification of 1907, K. 239 and dated 1992 AD.
Genealogical Tree in her possession to Mrs Ülkü Özsoy\(^{18}\) of the Cultural Department of the General Directorate of Pious Foundations. Since it was a remarkable piece of work it was photographed and translated and thus offered to the perusal of scholars working and interested in this field\(^{19}\). It will be seen that it is the question of two Akhi Evrans as depicted in legends\(^{20}\). According to the genealogical tree in the possession of Mrs Aliye Evran two family lines develop chronologically as follows:

The son of Abbas, a cousin of the Prophet Mohammed (Akhi Evran)
- Abdulmuttalip
- Hashim
- Abdi Menaf
- Khushaii Khulap (Gülab)
- Murrrah
- Kha’b
- Malik Bezluy
- Khalib
- Fahr
- Hamza
- Ma’der
- Muddrikka
- Ilias
- Musbîrr
- Rân
- Yesâ
- Hemishe
- Salaman
- Rahim
- Khaidar Tarîkh
- Ismael
- Ibrahim Khalilullah
- Uzeir

As to the family line, descending from Abbas-ı Akbar, the genealogical tree we are talking about gives the following sequence:

\(^{18}\) My thanks go here to Mrs Aliyye Evran, a descendant of Akhi Evran, the Patron Saint of traders and craftsmen and to Mrs Ülkü Özsoy, one of my colleagues.

\(^{19}\) Sadi Bayram an Akhi Genealogical Tree, VIII. Pre-ottoman, And Ottoman Symposium, Minnesote, August, 1987.

\(^{20}\) Sabahattin Güllülü’s “Ahi Birlükleri”, Ötüken Yayinevi Istanbul 1977, pp. 149-150.
Due to limited time at my disposal I present a photostatic copy of the text of the tree as it is. The genealogical tree is penned in Nesih script on a roll of paper 200 centimeters long and 25 centimeters wide. It is to be perused at the end of the text even the ten-line prayer-litany to be
read at the end of the donning of sash of an artisan—who is being promoted—at a ceremony held on the occasion. The genealogical tree we have been talking about here is interesting from another point of view that it is in possession of a family that still bears the patron-saint’s original and only name: Evran. Ornamentations on the tree dating from 1803 AD has the characteristics of the last century and reflects the degenerated form of the provincial Turkish art of embellishment.

Mawlana Jelalledin-i Rumî, Yunus Emre, Haji Bekthashi Veli and Akhi Evran Nassrud-din had played very important role in shaping and consolidating solidarity amongst Turkish tribes in the Anatolia of the Thirteenth century and trained and formed populations at large spiritually and mentally that led to a propitious background for Ottoman culture at later periods. Osman Ghazi, the founder of the Ottoman dynasty and empire had donned futuwwa baggy trousers from his own father-in-law, the Sheik Edebâli. His son Orhan Ghazi and Sultan Murat I were akhis.

While forming, training, shaping and educating the young apprentices, assistant craftsmen, novices etc during daytime in their workshops and other premises, at night they all gathered in the akhi house or lodge where they ate and drank together, played and danced together and taught social manners, humanities, history, language, literature etc to the same.

Education, training and formation of apprentices, masters, craftsmen etc was not confined necessarily to these disciples and adherents the enlightened section of the population, the literati, poets, philosophers etc also attended these nightly dissertations and lectures at akhi lodges.

Side by side with ethical formation of their members, personal and business integrity etc the akhis have also set up some solid organizations whereby to help their members, to form solidarity amongst them by punishing again amongst their ranks and files cheating tradesmen or craftsmen, protecting rights and honours of those producing quality goods and

of prospering trade. In short they had what may be termed as an auto-
control in their system of trading, various inter-trade transactions etc.

Akhis used to advise their disciples and adherents the following six
points: keep your hands open (don't be close-fisted, be generous), keep
your table open (offer food to the needy), keep you house door ajar (be
hospitable), keep your eyes covered (by a band of cloth meaning don't see
your friends' deficiencies or weaknesses), keep your tongue tied (don't talk
to give way your friends' secrets, exercise tact and don't talk of evil or
bad of anyone, don't talk rubbish, talk in such a manner and at such a
time that people -your listeners- will profit from what you say), keep your
belt tight (do not commit adultery). These maxims have much deeper
meanings that the words can convey. The real aim is then to form, train
and educate the perfect man. Isn't this the same idealistic and virtuous
thought in Sufism?

Craftsmen and traders in the akhi order will gather under the dome
of prayers every morning before opening their shops and premises to
pray, under the leadership of their akhi elders and to listen to their good
advices. If one of the traders in the same arasta -shops of the same trade
built in a row- had not had his first sale of the day his brethren, i.e.
owners of shops next to his will send the next customer to his shop say-
ing "I myself had my first sale of the day, but my brethren in the next
shop had not had his yet, so may I ask you kindly to proceed thereto for
your purchases". This is indicative of the fact that akhis did not think of
themselves alone, they were attentive and careful about social justice, pro-
sperity, distribution of income in an equal manner etc and were some-
what oblivious of extreme wealth and affluence from which to egoistically
profit. There existed even no notion of competition, prices of similar
goods being same in every place, in every shop in almost excellent qual-
ity. Strict rules of quality and self-control over each individual production
were jealously observed.

Akhis had their own financial resources in the form of common cof-
fert, common purse and mutual assistance funds or caisse whereby they
could assist financially their members and extend loans without interest.

Pious foundations established from 1299 -foundation of the Ottoman
Empire until 1453 -conquest of Istanbul and the end of Byzantium- by

Yılmaz Önge's "Türk Çarşılannnda Dua Kubbeleri", Önasya Mecmuası V. VI, pp 63, Ayıylızı Printinghouse, November 19.
Akhi Order and their deeds of trust in the custody of the General Directorate of Pious Foundations may be summed up as follows:

We learn from log 581/2 in the Archives of the General Directorate of Pious Foundations in Ankara in the year 1438 (AD) a certain Shemseddin Akhi Ahmed bin Akhi el-Haj Murad bin el-Haj Hussam endowed all his personal possession for education and training of pupils in the medresseh that he had constructed to bear his name.

Deed of trust belonging to endowment made and established in the name of Haji Mehmet Akhi Pehlivan of Nikssar (northeastern Anatolia) in July 1323 indicate that money and properties bequeathed were to be used to finance education of the poor and to feed the needy. Furthermore, for his lodge—or rather for the lodge that bears his name—he bequeathed table sets, cutlery, silvers etc. plus wheat, meat, bread, salt, honey—fifty pounds—, halva (a sort of Turkish sweet made of semolina, sugar and sesame seeds), cooking oil and fat, flour, fuel wood, olive oil or fat for ceiling lamps etc to be perpetuated rents collected from host of other properties and buildings he left rented. Moreover, he stipulated enough sums to be used for repair and restoration of public fountains in his district.

In Tchorum (a northern town in Anatolia some 200 miles northeast of Ankara) Akhi Ahmed bin Emir Hassan leaves all his property for an akhi lodge to be built 1366 AD and bequeathes all his fields, lands, vineyard, orchards etc. for the maintenance ad infinitum and supply of this lodge. We also learn through this self same deed of trust that at that time 1366 AD there was an active akhi lodge in Tchorum, that of Sheik Zeynuddin.

From another deed of trust, established this time by Shemsuddin Ahmet Tchelebi, also known as Akhi and Mint Master of Amassia, in 1430 AD we learn that he was instrumental in the construction and supply of Akhi Mahmud Lodge in that same city, named after his father.

Deed of trust registered in Log 1760 in the vault of Archives Department of the General Directorate of Pious Foundations says that in 1437 AD Bedreddin Akhi Mahmud of Kaisseri (the ancient Caesarea) had bequeathed ad infinitum arable land, watermill, houses etc. in the district of Gömeç.

A study of Mehmet Akhi Effendi’s deed of trust dated 1443AD indicate that this akhi had also left considerable property in the form of endowments.
In his deed of trust bearing the date of 1334AD, Ahmed bin Zeynul Haj, alias Akhi Amir of Sivas (eastern Anatolia) says he had constructed an akhi lodge and a mesjid (small mosque) adjacent to it in the district of Tokmak of Sivas. For the financial support and generation of funds for the maintenance of these creations he endowed several shops and premises within the centre of the city as well as arable lands, fields, orchards, vineyards in the township called Hafik. Amongst shops thus bequeathed there were pickles seller’s, butcher’s, bakery, syrup and fruit juice seller’s, general store, Ebeheri Public Bath. Guests in this bath paid nothing, revenues from arable lands and orchards were spent for the maintenance and supply of the akhi lodge, poor students and students housed in buildings adjacent to the lodge were also provided. These are all indicative of both akhi spirit and tradition: loyalty to his brethren, fraternity in its deepest sense and implication, friendliness, solidarity and assistance provided for the poor and the needy.

In Log 2105 kept in the Archives Section of the Cultural and Registry Department of the General Directorate of Pious Foundations there exists also a deed of trust registered in the name of Pir-i Piran Akhi Evran Nassrüddin of Kırşehir (a mid-Anatolian township where the saint patron of artisans and traders Akhi Evran has his sacred tomb) and dated 1306 AD. Its entry into the Log 2105 dates April 1917. Deeds of trust for pious foundations established and registered by aziza, the saints were kept outside the control and handling of the Ministry of Awkaf. A study of this deed of trust reveals the following:

For welcoming of and providing for guests descending at guesthouse adjacent to Akhi Evran Veli (the saint) Lodge and to His mesjid (small mosque that go with the complex) the following properties and lands are endowed ad infinitum: Various arable lands, presently used for a series of agricultural purposes situated at Kızılcak, Pazar Ağıl, Çardak, Lodran, Kalpak, Kara Halil Pür Village, İnce Kar, Yazıcılar, Gökçeli, Kızlkaya, Ağımalca, Ağıl, Karşlan, Arslan, Tomuş, Mikail Hisarlı, Beydüzü, Kozğaç, Mucur, Gümüş, Kümbe, Sefir Saray, Yazı Kınık, Akhi Yüzler, Kükgeven, İlmülk and Gökçehüyük. Names of these places are also important from a point of toponomy, as we learn, infer and surmise from place names that at the period in question there happened to be living some famous personalities inter alia:

Sheik Hamid-i Veli, Khadi Ahmed Fawzi, Khadi Esseyyid Lütfullah, Khadi Esseyyid Hassan bin Hussein, Khadi Mustafa, Khadi Ahmed

It is understood from a study of various deeds of trust that between the years 1300-1453 akhis have terminated the construction of their lodges, houses and other gathering premises in Edirne, Sivas, Kayseri and Corum provinces of the Empire. Thousands and thousands of deeds of trust yet to be classified and registered are outside the ones we have mentioned already.

Furthermore, when akhi pious foundations in and around Ankara are scanned we have endowments concerning Elvan Mosque, Akhi Shemseddin Mesjid, the Green Akhi Medresseh and Mosque, Akhi Sherafeddin Mosque, Akhi Haji Murad Mosque and Akhi Tchomak Foundations.

Several Turkish tribes have had their special sigmas and stamps ever since they lived in Central Asia, similarly at the times of both Anatolian Seljukids and Ottoman Empire in buildings, public or otherwise, masons that is stonemasons constructing walls etc had their own marks engraved on stones. It is possible to discern these marks for example in Great Mosque in Sivas (a twelfth century masterpiece), in Bayazet II complex of buildings, on side walls of Büyük Çekmece Bridge built by Great Sinan and several other monuments and historic buildings in Anatolia proper.

In dissertations, debates and colloquiums engaged in in akhi lodges and guesthouses much philosophical thoughts and aspirations were exchanged between lodge members and their guests. Folkloric pageantry and banquets without liquor were offered.

Friendly intercourses, conversations and lively talks in akhi lodges and houses went on until quite recently in several central Anatolian townships.

By the end of the sixteenth century, due to non-admission of non-muslims into their ranks and files, foreign trade being in the hands of Christian or Jewish subjects of the Sultan, entry into trade of military classes, transformation of the Akhi Fraternity into labour unions or syndicates, leagues etc and finally due to capitulations and privileges recognized to foreign powers led first to decline in the economy and trade of the Empire and this decline and fall precipitated the downfall of the Akhi order.

The Akhi thought, philosophy, precepts and practices that originated in the Central Asia, transmitted to Baghdad through the Abbasids and from there to Anatolia proper through Great Seljukid Empire, had firmly established itself, developed and reached eventual culmination in the life and economy of the land in the years 1250-1300AD under its great leader Akhi Evran Nassuriddin Velî, the patron saint of craftsmen and traders of all callings.

European knights who at the head of their crusading soldiers travelled in Anatolia and then in the Middle-East in a bid to liberate the Holy Land from muslims contacted akhis and were much fascinated by and greatly admired their solidarity, work discipline, obedience to their sheiks and identified themselves with the bravery displayed by akhis in battlefields. When the last Crusades ended they all returned home with new ideas and a new tradition much inspired by akhis.

Towards the end of the Medieval times however through decline and fall of knighthood, potentates, despots and autocrats had all seen their power and glory overshadowed. Reformist movements and finally renaissance led the nobility to seek fresh occupations. Silk trade with China, import and export created a class of nouveau riche who began to emulate the past grandeur of their former masters and ancestors by building mansions, castles and palaces that reflected their raw tastes.

Added to these were new churches, temples etc. that badly needed the labour of highly qualified -and therefore rare- stone masons who were extremely few. Stone masons, master stonecutters created marvels with their chisels and gave such magnificence to every structure touched by their hands. Quite logically their leaders, who grouped them around themselves formed societies. These guilds and lodges kept all outsiders at bay as the need for secrecy connected with their skill, organizational set up and particularities of their crafts was paramount.
Knights who took part with their soldiers in the Crusades and who travelled at length in Anatolia and the Middle-East and in fact every Crusader for that matter contacted akhis and identified themselves with akhi discipline, secrecy and solidarity that was coupled with Islamic, Judaic and Christian traditions that inspired masonic and freemasonic lodges and the philosophy of masons was made public in 1715 through Anderson Rules.

In fact as far as we can delve into the nature, precepts and aims of masonry it seems to be on line with both akhi principles and futuwwa ideals. Whereas futuwwa and akhiism base themselves on Islam and Sufism, freemasons only stipulate a belief in God. They see no difference in three monotheistic creeds and in their congregations they keep three great books open side by side and claim to be enlightened by them. No atheist is admitted into their tight ranks. Akhi apron, akhi girdle or sash are similar to masonic apron to symbolize chastity and uprightness. Apart from its religious part and parcel the education and spiritual formation in old Ottoman dervish and akhi lodges remind us of today's ceremonies in masonic lodges.

AHI EVRAN SECERESI
Bismillahi’r-rahmani’rahim


27 Seyyidar olmasi lazım.
28 Belirtme durum eki ( = hemze) ile verilmiştir.
29 Yönelme eki hareke ile verilmiştir.
30 880 H. (1475-6 M.).
AN 'AKHI' GENEALOGICAL TREE


“Eş-şerî’atû akvâlî ve’t-tarîkatû ef’âlî ve’l-hâkikatû hâlî. “ya’ni Resûl salla’llâhu ’aleyhi ve sellem duyurmusûr ki şeri’at benim kâv- limdûr, tarîkât benim ef’tâmîdûr, hâkikat hâlîmûr dîdi ve bir hadis dahi buyurdu ki; ‘Eş-şerî’atû huve’l-Kur’ân’un zâhirun ve’t-tarîkatû bâ- tînun ve’l-ma’rifetû zâtułu.’ Ya’ni şeri’at Kur’ân’nın zahirîdûr, tarî- kât bâtimdûr, hâkikat sîrîdûr, marîfet zâtîdûr. Pes tarîkat ve hâkikat ve şerî’at hemân olmîdûr ki cânîle ten oldû. Bir hâkikat bereketi ve şerî’at dahi tarîkat bilmekdûr ki esrâ’r-ı Ilâhî’nün müftîleri şöyle ri- vâyet itmişler ve ahbâr ve âsâr râ-mûtenahi nakilde getürdüler ger futüvvet kelâm-ı kadîm-i ezelîde mezîrû ve mensûr hûkûm-i lem-yezelîde mestûr ki kâlû; “Semi’nâ feten yezkuruhum yukâlu lehu İbrâhîm sadaka” ve dahi bilmek gerekdûr ki a’zâm futüvvetdîr. Ve devletî ol kîşî ki emî edeb annî nefsîne mezîkûrdû. Şöyle ki muîmuşûlars “bâbu’llâh meftûhun la yedhuluhâ illà biâdâbin ve inneke hulasa vu- di’a küllü śey’in fi mertebetihi’ dür. Ve dahi bilmek gerekdûr ki futüvvet cemi’ adâb-ı tarîkat ile ârâste ve pirâstedûr ve rûtbe-i tâ’at ve lokma yîmek ve mıkâleme itmek ve tarîkûyla gitmek varup ovmek (?) ve kemîer-bestelik ve açmaklî edeb ve zâhir ve (zâhir) ve bûtîn ahlîk- î hamîde ve a’mâlî-i sâliha ile istînas iden ve ol kehrîmîden olma ûsta’uzu bi’llâhî” ve lakad zere’ nâ li-cehenneme kesîren mine’l-cënnî ve’l-ûnsî lehum kulûbun lâ yâkakahune bihâ ve lehum a’yûnunlâ-yubsî- rûne bihâ ve lehum azânun lâ yesma’ûne bihâ ulâ’îke ke’l’enâm bel hum adallu ulâ’ike humu’l-gâfilûne” ve futüvvetdûr gerekdûr ki Ilâhî hasîletle murâd ile evvel ve futüvvetdîn alû merkezi vardur ve mu- ayyen ola kim onun üç rûkni Kûsâdîkdûr. Tevfîk-i Ilâhî evvel kapusu ehl-ullah’ (a) açık ola, ikinci küsâd nişâni ya’ni gûler yûzi ola, üçüncü
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hulkı hoş ola. “Hel etake hadisu dayfı İbrâhıme el-mükремine iz da-
halû “aleyhi” ve hulkı hoş ola söbü kabûl itmekdûr. Ey ‘azîz ‘ilm ve
’amel ve zûhdi bilgil nedûr az yimek az yatmak ve bu avvalının be-
şinci ve hulâsası irûhâdûr. Mübârek ve şerî’at bi-ism-i seyyidi mûrse-
lûn ve’l-hamdû lî’llâhi Rabbi’l-’âlemîn. Bâ’îs-i tahrîrînden garaz ol-
dur ki Ahi ‘Ali bin Nefer oglî olan bu dergah-ı melâ’îk mekân-ı haz-
ret-ı seyyidi’-ş sûhedâi ‘Abdu’llâh Hüseyn Râdiya’llâhu ‘anhu istinâ-i
şerîflerîne müsherref oldû cemi-i sadât-ı ’izâm ve bekâ-ı kirâm hiz-
metlerîne oldû kadar belin baglayup ve tekbîr-i Mûsû ile çıkîna (?)
okudular ve mezkûr dahi kazan kaynadup kurbânlar kesûp hûşu’ ve hu-
zû’lərî ziyârât idûp du’â-ı Fâtiha’dan sonra şeddi ve sofra ve çîrâq-ı
mezkûr Ahi Evran Şeyh Mahmûd kaddese sîrrîhulu’l-’azîz Hazretleri
pir-i debbâgân havâle olundu gerekdûr ki her vilâyetîn müftûlûr ‘Arabda ve
‘Acemde ve Türkiye olan ve ikîmlîde olan şeyhler ve ehî-erken ve kethûdâlûr ve ahîler ve şeyhler ve yigitba
şîlîler ve cümle olan
iihtîyârlûr gerekdûr ki mezkûr Ahi Evran Hazretlerînîn emrînden
tecâvûz itmeyeler. İihtîyârlar, pîrlîr ve her kimesne murad isterse
mezkûrun hizmetinde ber-murad olur. Zîrâ eker-ı üstâdâlardan olan
iihtîyârlar (iihtîyâr) icâzet virdîlere. kemâ huve hakkahu iihtîyâr birle
enwa-i irfet ve i’zâzi ve iihtîrâmi dirig eger şeek gösterürse ne’uzu bi’l-
lâhi zarar-ı dînî ve ‘azâb-ı sermediyye girîftâr ola ve’l-hamdû lîllâhi
Rabbi’l-’âlemîn ve ba’dehu bir kimesne Hazret-ı ‘Abbâs-ı Eker evlâ-
dîndan olup hazret-ı İmâm ‘Ali’ye ve hazret-ı İmâm Hüseyn’ê gelûp
Âdem peygamberi ve hazret-ı Nûh peygamberi ziyârât idûp Ahi Evran
anûn nefes oglîdûr buna şeek eylemekden katu i’tirâz üzere olalar her
kimesnenîn ne murâdû maksûdu olur ise murâdînîn irişe. Zîrâ ehl-i
erkân dercât-ıyla çakîdûr ve on yedi peygamberîn işledügî san’at
buna icâzet virîmlîdûr. Bunlûri su’al idûp yîrlü yirine hizmetine (?)
mezbûr ta’yîn olmuşdur.

Temmet

Bi’-avnî’l-melîki’l-Vehhâb.

Semâniyetî aşar ve mieteyn ve elf. (1218) min hicret-ı menlehu’l
izzû ve ve’ss-saadetu ve’ş-şeref.

Şeddi kuşanmandan mukaddem bu du’â okunur: Allah Allah İnna-
llâhe ma’a’s-sâbirîn.

Hak Te’âlâ vardîr. Şerîki nazîri yokdur. Padişah older vezirî yok-
dur. Ferd-i yekûdîr. Elifin ma’nasi bu. Ol ahad fahr-ı “âlemdûr. Mu-
hammed Mustafa nûr-ı kevneyndûr. Muhammed Mustafa cemâlîndûr
senûn. Nuri İlâhî yüzûndîr ‘alem mihi mâhî nîsâk olsun. Senâ
dûnya ve ‘ubbâ sensin ki din-u dûnya padişâhu es-selâmû ‘aleykûm yâ

(Allahu ekber Allahu ekber âh âh)

Şikeste gönlûme ilhâm irişdi

Uyandî cân gözi el-hamdu li'llâh
Sadi Bayram

Res. 1 — Kırşehir, Ahi Evran Külliyesi.

Res. 2 — 1986 yılında Kırşehir'de yapılan Ahi Evran Şenliklerinden bir görüntü.
Sadi Bayram

Res. 3 — 1986 yılında Kırşehir'de yapılan Ahi Evran Şenliklerinden bir görüntü.

Res. 4 — Ahi Evran Şenliklerinde bir Ahi Sancağı.
Res. 5 — Ahi Evran Zaviyesi'nin 1960'tan önceki halı (VGM Arşivi).
Sadi Bayram

Res. 6 — Ahi Evran Külliyesi'nin 1990'daki durumu.

Res. 7 — Külliye'nin başka bir açıdan görünümü.
Res. 8 — Zaviyeye giriş kapısı iç yüzü.

Res. 9 — Türbeye giriş kapısı.
Res. 10 — Külliye'nin doğusundaki Ana eyvanla sandukalar.

Res. 11 — Ahi Evran Türbesi iç tezünatı.
Res. 12-13 — Ahi Evran Türbesi tezginatından onarım sonrası.
Sadi Bayram

KİRSEHIR AHI—EVREN ZAVIYESI RESTORASYON PROJESİ ÖLÇEK 1750

VAKİFLAR GENEL MÜDÜRLÜĞÜ ARŞİVİNDEN YILMAZ ÖNCEDEN KÇÜLTÜREK ALINMİŞTİR.
Res. 14 — Sayın Aliye Evran'ın elinde bulunan bir Ahi-Şeceresi, detay.
Res. 15 — Ahi Şeceresi.
Sadi Bayram

Res. 16 — Ahi Şeceresi.
Res. 17 — Ahi Şeceresi.
Res. 18 — Şecere sonunda Şed kuşanma töreninde yapılan duaya yer verilmiştir.
سادي بيرام
Sadi Bayram
