KAYGUSUZ ABDAL: FOUNDER OF TWO EDGES OF MEDITERRANEAN – ENTOURAGE, INTENTION AND ENTITY*

İki Akdeniz'in Kurucusu Kaygusuz Abdal – Mahyet, Maksat, Mahiyet

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ABSTRACT

The historical information about the biography of Kaygusuz Abdal; is inversely proportional to his recognition in the tradition and history of literature. As much as Kaygusuz's poetry and ideas are concerned, precise information about his biography is less explored. Although Kaygusuz is the most frequently cited name in almost every Bektashi poetry collection, and all recent histories of Turkish literature mention him as an important person in the literary history of the Turks however the biographical information that should be available about him is insufficient. There is almost a consensus that he lived in the second half of the 14th century and the first half of the 15th century. There is no consensus on where and when he died and where he was buried. The issue that Kaygusuz is the founder of Alawi and Bektashi literature is also discussed in two stages, historically and literary. Some state that Kaygusuz's founding feature carries both a literary and a historical notion, as his views are based on the interpretation of many issues in Bektashism. Here, Kaygusuz Abdal's life is discussed as a part of constituent phenomena. The one who gave birth to the reality of Kaygusuz spread it and kept it alive; the connection of the entourage, purpose, and essence has been construed. In most of the traces of Turkish literature and as a part of Turkish historiography, Kaygusuz has been referred to as the founder of Alawi and Bektashi literature. He is especially mentioned as the founder of Bektashism in Egypt. How it is mentioned is also important. There will be a discussion on the tension line here. An approach has been developed on Kaygusuz's history and his entourage, as well as the part of his legendary life that is thought to belong to him. To define a personality like Kaygusuz, to reveal the phenomenon of Kaygusuz, it is essential to turn to the common perception and to focus on the issues that make up the common way of understanding a historical and legendary poet, Sufi. Then Kaygusuz's intention; as a notion that grounds or defines intentions, the place of travel in the history of culture will be tried to be understood through the position of Egypt in the Turkic World and the Islamic world. In the last part, Kaygusuz's personality and qualities that determine his place in Alawi and Bektashi literature and the history of Turkish literature, in general, will be defined through the Mediterranean, the beginnings problem, and the paradigms of founding.

Keywords

Founding, Beginnings, Anatolia, Egypt, Mediterranean.

ÖZ

Mahlası olan Kaygusuz ile nam salmış olan Alâeddin, Gaybî veya Alâaddin Gaybî'nin biyografisi hakkında mevsuk bilgiler gelenekte ve edebiyat tarihindeki tanınmasıyla ters orantılıdır. Kaygusuz'un şiiri ve fikirleri ne kadar biliniyorsa bir o kadar biyografisi konusunda kesin bilgiler verilememektedir. Kaygusuz Abdal'ın Türk folklorunda önemli bir şahsiyet olması, hemen her Bektaşî şiir derlemesinde en sık yer verilen isim olması, diğer yandan Türk edebiyatı tarihçelerinin neredeyse hepsinde Kaygusuz'dan Türklerin edebiyat tarihinde önemli bir kişi olarak söz etmesinin sonucunda mevcut olması gereken biyografik bilgi beklentisi karşılığını bulamamaktadır. XIV.yüzyılın ikinci yarısı ve XV.yüzyılın ilk yarısında yaşamış olduğu konusunda neredeyse bir fikir birliği bulunmaktadır. Alâiye beyinin oğlu olduğu başından geçen olağanüstü bir olaydan sonra Abdal Musa'ya mürit olmak istediği; uzun yıllar Abdal Musa tekkesinde hizmet ettiği ve sonrasında yollara düştüğü ve vefat ettiği rivayet edilir. Nerede ve ne zaman öldüğü, nerde medfun olduğu konusunda fikir birliği bulunmamaktadır. Nice eseri bugüne ulaşabilmiş, kendi devri ve sonrasında da ismi ve mirası yaşatılmış olan Kaygusuz'un ne zaman vefat ettiği bir kenara, nerede öldüğü konusundaki tarihi uzlaşmazlık da Kaygusuz gibi öncü bir isim için olması gerekendir. Diğer yandan ve doğal olarak Yeniçağın başındaki böylesi bir şahsiyet için kesin bilgiler verebilmek onu tarihin literal bir unsuru olmasına sebep de olabilirdi. Edebi şahsiyetin asırlar öncesi ve onu aşan boyutunu örtmesi tehlikesi de söz konusudur. Kaygusuz'un Alevi ve Bektaşî edebiyatının kurucusu olduğu meselesi de tarihi ve edebi olarak iki aşamada tartışılmaktadır. Kimi

Alevi ve Bektaşî edebiyatının hem şiirde hem nesirde Kaygusuz'la başladığını kimi Bektaşîlikteki birçok meselenin yorumlanmasında onun görüşlerinin temel alınması dolayısıyla kuruculuğun hem edebi hem de tarihi bir nosyonu olduğunu tartışır. Bu çalışmada Kaygusuz Abdal'ın hayatına kurucu fenomenler çerçevesinde yaklaşılacaktır. Kaygusuz Abdal gerçekliğini doğuran, yayan, yaşatan; çevre, gaye ve öz ilişkilerinin bağlantısı çözümlenmeye çalışılacaktır. Türk tarih yazımı ve onun bir parçası olarak Türk Edebiyatı tarihçelerinin çoğunda Kaygusuz'un Alevi ve Bektaşî edebiyatının kurucusu olarak anılması; özellikle Mısır'da Bektaşîliğin kurucusu olarak zikredilmesi veya nasıl zikredildiğinin ihtiva ettiği gerilim hattında bir tartışma yürütülecektir. Kaygusuz'un tarihi ve menkıbevi hayatının şahsına ait olduğu düşünülen kısmı kadar maiyeti üzerinden bir yaklaşım geliştirilmiştir. Onun gibi bir şahsiyeti tanımlayabilmek, Kaygusuz görüngüsünü ortaya koyabilmek için hiss-i müştereği; dolaylı ama ortak yoldan anlamayı oluşturan hususlara eğilmek elzemdir. Ardından Kaygusuz'un *niyet*i; niyetleri temellendiren veya niyetleri tanımlayan bir nosyon olarak seyahatin kültür tarihindeki yeri ve Mısır'ın Türk Dünyası ve İslam alemindeki konumu üzerinden anlaşılmaya çalışılacaktır. Son bölümde Kaygusuz'un şahsiyetini ve Alevi ve Bektaşî Edebiyatı ve genel olarak Türk Edebiyatı Tarihi'ndeki yerini belirleyen nitelikleri; Akdeniz, *başlangıç* sorunu ve *kuruculuk* paradigmaları üzerinden tanımlanacaktır.

Anahtar Kelimeler
Kuruculuk, Başlangıçlar, Anadolu, Mısır, Akdeniz.

Introduction

Foundership is not only laying the foundations of an institution or a path/pattern,but also establishing and arranging its future, finding the present, and preparing a suitable area for the formation of history. Therefore, the existence of the constitutive element of foundership needs to be valid and approved based on its legitimacy. Leading names such as Ahmet Yesevî, Yunus Emre, and Kaygusuz Abdal who are known as founders in the history of Turkish literature, were the agents of aesthetics, specifically, pioneers in constructing actual aesthetics. Kaygusuz presents a more individual portrait, but as mentioned later, Kaygusuz's intentions inevitably belong to the communal as well. Inspired by this background, the study approaches the founding activities of Kaygusuz in both the Teke and Egypt regions of the Turkish Mediterranean basin through literary mysticism or an attempt to establish knowledge-existence, as well as to develop an understanding of history. More so, it discusses how Kaygusuz other scholarly and literary pioneers before him contributed to cosmopolitan orientations (wanting to spread to the world) through the perspectives of aspirants or listeners. Also, the study explores how he was a founding feature in providing similar world perceptions to his interlocutors. On this note, the belief that integrates with a poetic purpose, how Kaygusuz established the Mediterranean in terms of entourage, intention, and entity will be captured. Kaygusuz's life is characterized in Turkish Literature by personalizing it to a period in folk literature, not according to his age. The analysis will be made through the comparative history method and history narration.

1. Entourage of a Personality, Subject

The historical information about the biography of Alaeddin, Gaybî, or Alaaddin Gaybî, who is famous for his appellative Kaygusuz (Abdal); is inversely proportional to his recognition in the tradition and history of literature. As much as Kaygusuz's poetry and ideas are concerned, precise information about his biography is less explored. There is almost a consensus that he lived in the second half of the 14th century and the first half of the 15th century (Köprülü 1939, Ergun 1955, Güzel 2004, Karamustafa 2008, Çift 2013). Per rumours as the son of Alaiye's lord, one day, he saw a gazelle wounded during hunting. Then he entered through a threshold of a house and demanded his prey, to become a disciple of Abdal Musa; as a result, he served in the Abdal Musa lodge for many years and then fell on the road and passed away (Güzel 1999a: 89-143, Güzel 1999b:20-24, 28-34). There is no consensus on where and when he died or where he

was buried. Aside from when Kaygusuz passed away, there is also historical disagreement[1] about where he died, whose many works, name, and legacy has survived after his time. This disagreement is what it should be for a pioneering name like Kaygusuz. Because to be able to give precise information for such a person in the preamble of the New Age would have made him a literal element of history. Probably, this could cover up the dimension of the literary personality centuries ago.[2]

Also, the matter that Kaygusuz is the founder of Alawi and Bektashi literature is discussed in historical and literary stages. Gölpınarlı states that Alawi and Bektashi's literature began with Kaygusuz, whom he said that there is no second one in both poetry and prose (1985:163); elsewhere, he states that the source of this literature is in Yunus Emre and was founded with Kaygusuz (1963: 7). Ocak states that Abdal Musa is the true master of Bektashism (1992:211), and Balım Sultan is the founder (1992:213-214) who formally organized Bektashism the first representative in this sense (2013:144); On the other hand, Çift argues that foundation has both a literary and historical notion since some inventions such as "the crown" were made by Kaygusuz as well as being regarded as the founder of Alawi Bektashi literature. Moreover, Çift notes that this is due to his loyalty to the Ahl al-Bayt, possession of tavellâ and teberrâ (see Azamat 2002: 75); and the interpretation of many issues in Bektashism based on Kaygusuz's views (2013: 34-36).

Menâkıbname's give us an insight at most. It is stated that Abdal Musa was the Qalandari, Haydari sheikh by the signs in the menâkıbname and velâyetnames forming the framework (Ocak 1992: 93). The relationship of Qalandarism has also revealed from Kaygusuz's life story could be correlated (Ocak 1992:95). Köprülü also stated that in the literary pedigree of Bektashism, *aruz prosody* and *aruz meter* were taken from Hurufiyah and Qalandaris (Köprülü 2003:323). It is also known that Abdals hit chaharzarb (four blows) like the Qalandaris (Gölpınarlı 1969:258). Even though how much the relationship between ritual and aesthetic understanding is mentioned, it is not possible to talk about a concrete institutional structure assertively, as it is seen that "due to the independence of the Qaalandari groups, often irreconcilable rivalries arise between them" (Ocak 1992:184)[3]. Starting from the mention of menâkıbnames mentioned above, one more point is remarkable. The word Bektashi is not mentioned in velayetname and menâkıbnames of Hacı Bektaş Veli, Abdal Musa, Kaygusuz Abdal, Seyyid Ali Sultan, Otman Baba et al. According to Ocak, these menâkıbnames were compiled in the circles of Qalandari virtue Babai, who were affiliated with the cult of Hacı Bektaş (Ocak 2014:265).

In the Sufi narratives, the term Sufi or sofi was used for those who engage in Esma, dhikr, worship, and self-discipline; It is seen that asceticism does not occupy a very important place and those who are affiliated with the Khorasan school, which adopts the "love" attitude, are called abdal or dervish (Ay 2014:14). Ocak, states that the strong ecstasy(cezbe) effect in the Qalandari and Wafai groups passed into rituals and literary products from the 13th century when these dervishes, abdals met and merged with the pantheistic (Wahdat al-Wujud) strong understanding of Wahdat al-Wujud with Yunus Emre in the 13th and 14th centuries, Abdal Musa in the 14th century, and Kaygusuz in the early 15th century (Ocak 2013:150). Sufistic knowledge defines an epistemology and ontology related to knowledge, discovery, inspiration, and a person's experience (Ay 2006:36). This epistemology and ontology also have an autonomous state in the center of Kaygusuz. Kaygusuz has a completely Turkish style that is rarely seen in Persian and Arabic literature. In the words of Köprülü, even though Bektashi poets had a

high Sufi philosophy, he neither reconcile with their level nor were under the influence of Kaygusuz (Köprülü 2003:323-324).

The formation of different religious rituals and learning movements in Anatolia are largely related to migration and *Gaza* (holy war) activities. *Gaza* activities are among the important tasks before the Kaygusuz period (see Ülken 2017). The Abdals preferred the border regions to perform both the conquest, and specific rituals, and to create an environment where allocated lands were beneficial for wars (For a compact approach, see Ay 2006:52, Ay 2014:138). The environment of Abdal Musa's followers and Kaygusuz was shaped by the difficult social and political conditions of the founding period, they were able to stay in geography to establish their opportunities more easily in an environment suitable for a reunion, away from other regions of Anatolia where there were rebellions (Harmancı 2018:268). To be reviewed further, the similar and motivating conditions of social and political circumstances at the two edges of the Mediterranean in Kaygusuz's age will enable Kaygusuz's founding characteristics to come into existence. At this point, it is necessary to mention Köprülü. Köprülü provided us with the methodology suggesting that "Turkish Sufi history studies cannot be conducted only through Turkey, and that analyses and interpretations made without connecting with Sufi thoughts and movements in surrounding countries such as Central Asia, Iran, Iraq, Syria, and Egypt will be incomplete" (Ocak 2002:12). In this sense, the way to understand Kaygusuz's entourage, purpose/intention, and entity requires an in-depth understanding of his feet in these geographies and particularly Egypt as one of them.

2. An Intention that Unites Lands

The place of travel in the history of culture is a notion that grounds or defines intentions and enables the circulation of information and cultural interaction, making it possible to unite and integrate among the people or between different societies. However, travel needs a long gradual process, such as the possibility of information circulation, interaction, and empathy. Therefore, the magnifying-enhanced artifact possibilities of travel must first be considered with the possibilities of providing initiation and breadth. In the context of the Middle Ages, one of the main inferences of travel is to build a center and then establish unique networks between those centers. Because neither cultural interaction nor the circulation of knowledge can be considered as a universal phenomenon and notion like today. This will be evaluated in the future, especially with the "Kaygusuz Abdal".

The teacher-centered education in the medieval world, the dominance of the idea that first the teacher, and then the book or the book cannot replace the teacher, and the fact that there is a strong tradition of ratification are important reasons for the aspirant's journey to some centers for answers to current and future questions for education. This situation provides several cities for the history of education and teaching in areas where Turkish and Islamic geography meet. When we look at Egypt, which is one of the focal points of our subject, we encounter many names other than Kaygusuz: The first Ottoman mudarris Davud-i Kayserî (d. 1350), Molla Fenari (d. 1430), Sheikh Bedreddin (d. 1420), et al. They went to Egypt to study discipline (Ay 2006 21-28). İpşirli also states that there are two movements involved while talking about the mobility of the scholars and students in the Ottoman Empire. He calls the mobility from Anatolia and Rumelia to the outside or from the inside to the outside the first movement, and the mobility from the outside to the inside is the second movement (2000:142). No matter how much one participates in the outside, no matter how much this external field interferes, the mobility will never end (For example, in the cities of Bukhara, Samarkand, Iranian

cities, Baghdad, Cairo, etc. as Elçibey stated, most of the first mystics are raised not in the lands where Islam was born but in regions such as Egypt Central Asia, Iran, and Iraq, which is not a coincidence (1997: 151). When we look at another dimension through a different perspective that Ocak also expressed, the legends of Hacı Bektaş Velî, who lived in a "closed epoch" in some aspects and were not well known in his own time, were provided by Abdal Musa and Kaygusuz, who traveled around Anatolia and its surroundings (2015: 20).

Travel is part of maturation, like circulation and interaction. The ritual of traveling is prominent to menâkıbnames for both Kaygusuz and Otman Baba. After Kaygusuz reached the rank of caliph (this is also the level of being able to make a statement, say poetry, acting-action, see Kılıç 2014:86), he set out to go to Hejaz and went to Egypt, Damascus, Baghdad, Karbala, Najaf, Kufe, Sofia, Plovdiv as mentioned in the legend (Guzel 1999a:105-143). Ocak reminds us that this travel is important in terms of the principles of Qalandarism, the maturation of the devotee-disciple, and the meeting of those who have the same disposition with him in other lands (1992:169). Hence, the importance of Kaygusuz's travel to Egypt is perceived in this sense.

Egypt was an important center of sage before Kaygusuz. Cairo is a geography that has survived many deadly earthquakes and fires with moderate damage (Homerin 2002: 244). Especially in the Islamic and Turkish cities, which were devastated by the Mongolian principalities; strengthened Cairo's position as the center of Islamic civilization under the rule of the Mamluks. Baghdad and Damascus are now far from their former flamboyant position. Sufism is an important institutionalized element in the Mamluks, as a madrasa. Sufism has existed in Egypt for centuries, and Sufism is widespread in Mamluk culture. Until the thirteenth century, the term Sufi indicates a legitimate profession within the religious organization. As Homerin points out, the importance of Sufism in the lives of Muslims was rarely questioned by the ulama for a long time in Egypt (2002:245). Emphasized by Teftazani, who grew up in the Sufi environment and possessed an important place in the cultural history of Egypt, the groups, and sects of the Sufis in this way began to proliferate and the hierarchical structure of the sects was formed in the Mamluk period (1996:538). Battuta shows us that Egypt was inoculated with mysticism long before Kaygusuz (2004: 34).

To gain legitimacy in the eyes of the subjects by patronizing the Abbasid caliphs to rule the ancient and powerful lands apart from the military forces of the Mamluks and making their support visible on special days and holidays; they tried to shape the stability with institutionalized religious structures such as *zawiya* and *ribat* (Little 2012: 477-478). Irwin states that the Mamluk elites are more connected with the civil elites than they seem (1986:242). In this parallel, it's clear that religious institutions are not just institutions established by the public. Emirs and sultans participated in the dhikrs and ceremonies in the khanqahs (especially for those in the desert). In addition, they took refuge there during periods such as epidemics. The Mamluks, who built ribats and khanqahs and zawiyah, created guesthouses for dervishes rather than dwellings for sheikhs and disciples (Homerin 2002:248,256) In this sense, one of the installation processes that would establish the public dimension of dervishness was furnished.

Berkey mentions khanqahs or ribats as one of the characteristic features of medieval mysticism; summarizes that they were raised and spread with buildings and donations. By the end of the era, the terms madrasah, khanqahs, and mosques were often confused and used interchangeably (2002:157,226,241). Despite all these arguments, the Turkish Mamluks and their families did not forget their heritage when they settled in

Egypt. The totemist and shamanist Turkish heritage was kept alive in the works they wrote in Turkish and Arabic (Little 2012:480). Schimmel stated that these two features presented an interesting situation in the Turkish administration in Egypt and described it as "most interesting features are the strange combination of a strong mystically tinged religiosity of the common people with the rather superficial interest of the military caste in religious affairs" (1965:384). Kaygusuz's arrival in Egypt is not a question of coming with motives such as merely an adventure, a call, etc. Also, it is related to the paths paved by those who came before him[4].

3. Entity of Abdal, Individuality of Kaygusuz

Considering the power, wealth, and richness of the literary and historical heritage left by Kaygusuz Abdal, besides the dervish lodge-style minstrel typology, the saintly and charitable features are also striking. We understand that during the Kaygusuz period, Sufism gained a general character in Islamic culture and its intellectual aspect was established towards an institutionalized dimension. Güzel says "we see that Sufism deals with the application of life rather than its theory". In other words, he emphasizes its existence for action and function of action, not on behalf of the theory of Sufism (Güzel 2004:310). Egypt is an important stage in the transformation from a wandering dervish to a cult leader, whether he is seated on sheikhship.

The relationship between these two edges of the Mediterranean is very deep. Considering the narratives that originated and circulated in both Anatolia and Egypt, the traffic between these two regions maybe even more intense than expected. A wide and diverse group of people, from pilgrims to merchants, from students to dervishes, are a part of this lively communication. In the second part of the 15th century, centers such as Bursa and Antalya were specifically developed centers in terms of direct and transit trade between Anatolia and Egypt. Communication and negotiation formed the backbone of Ottoman relations in Anatolia and Mamluk relations in Egypt (Yüksel Muslu 2016:7,20,35-42). There is a strong bond at both ends of the Mediterranean, not only in meaning and narrative transitions but also in the history of states and principalities. Considering the Qalandari qualifications of Kaygusuz, it should be remembered that the development of Qalandarism took place in Mesopotamia, Arabian regions, and Egypt in the first half of the 13th century, although its precursors were Iran (Karamustafa 2008:69). For Kaygusuz, Egypt had to be an inevitable stopping point for geography and history as well as meaning and ritual. Egypt has been one of the important targets of mystics. If the example of Sheikh Barak is remembered, he is one of those who wanted but was unreachable.

Egypt, the largest geography of the southern basin of the Mediterranean, is so important at the end of the Middle Ages and the beginning of the New Age that the ulema and sheikhs who went on pilgrimage in the 15th century always passed through, even if they came from Khorasan. It shows that it is an important center in terms of science and Sufism, as well as the fact that meetings with Sufis and ulama could be carried out while visiting tombs visits that were relatively important, The Mamluk Sultans sends *mahmil* from Cairo to Haremeyn in the Month of Rajab; Sufism is strong, widespread, and dominant among the Mamluks. Remarkably, the patronage was in Egypt under the influence of Timur and Interregnum in Anatolia, it was the center of the caliphate, and although it was not directly accepted as a religious center, it was culturally central in terms of Egypt being the center of encounter, meeting, negotiation, and propagation.

In addition to this established point, the field, of Mediterranean literature is a geography that is materialized with multilingualism, literary transfer processes, translations,

and canonization. The Turkish presence on the Anatolian and Egyptian lines has made the patterns (Kinoshita 2014:314,322) arising from the permeable, artificial, and unlimited border between literary and non-literary texts and narratives of the fragmented geography within this multilingual and multi-religious area, not only by soldiers but by dervishes, who made the patterns of Mediterranean existence and dominance an area. While Tomar interprets the Mediterranean in terms of geopolitical area, it is an area that Turks made their homeland by coming from Otuken-Altays-Greater Turkestan and which Otuken calls the state of the sea (2020:20-21).

Kaygusuz is indisputably dealt with in Egypt in both hagiography (Guzel 1999a, Güzel 1999b) and treatises (Ahmed Sırrı Dedebaba 2013). Bektashi lodge in Egypt is considered one of the four caliph offices together with Hacibektas, Necef, and Karbala (Çift 2013: 42). It is not in vain in that he is positioned as the watchman of Arabia in Bektashi Gulbangs (Abdal Musa Anadolu, Seyyid Ali Sultan is mentioned as the watchman of Rumelia, Köprülü 1939:19-20). The Egyptian Bektashis tell that Kaygusuz (Locally known as AbdAllah al-Maghaviri) first settled in a cave on the slopes of Mokattam Hills in Cairo (in some narrations, he settled in Kasru'l-Ayn) (Çift 2013:39-50). At the point where we discussed the issue of Egypt being a literary and ritual center, it will be necessary to make a separate place for Mokattam Hills. Mokattam Hills has an important and holy place in both Islamic and Christian history. It is mentioned in the legend of Amr Bin As; as the place where the plants of Paradise will grow; In a legend of the Copts, a miracle is shown by citing a chapter in Matthew, Mokattam Hills is important for the selection of a cosmopolitan center. It seems that another mountain may have been preferred not as another place or a self-appointed place, but as a universal cosmopolitan or literally catholic (inclusive universal) center.

It is very difficult to reach an essence that defines or determines Kaygusuz's existence and eligibility, and on the other hand, clearly explains his aim in Egypt. It can be said that abandonment, which appears as a mystical purpose and has been expressed in different ways above, stems from the *existence of a comprehension*. It can also be stated that Kaygusuz and the literates of his time were since most of the dervishes were cosmopolitan (not a concept that expresses people from various languages and cultures, in terms of biology: they want to spread all over the world). With Hasluck's particular contact, Kaygusuz was sent to Egypt to spread the teachings of futuwwa (2012:80) or Gümüşoğlu's emphasize about involvement in the Ottoman Empire a century after the establishment of Kaygusuz's *tekke* in Cairo (2016:198), Kaygusuz can also be claimed that he went to the city with an understanding of conquest, but the point claimed in this study is the ritual construction of it without (necessarily) relying on any definite historical data, and it is not just about Kaygusuz or Egypt. This is such a construction that can be seen in Ergun's anthology, many Bektashi poets went to Egypt to complete their duty to the Kaygusuz dervish lodge (the course of poetry and mysticism is also an important tool in the context of its union with the holy place and people). In the same study, while mentioning Abdal Musa, Ergun points to him through Kaygusuz, he is famous as Kaygusuz's mentor and emphasizes that he is known (1955: 20).

It should not be considered as a result that Kaygusuz is the most frequently cited name in almost every Bektashi poetry compilation and that all recent histories of Turkish literature mention him as an important person in the history of Turkish literature (Birge 1991:52). Kaygusuz constructed the beginning of being a center with Anatolia and Egypt. As Said states, the beginning represents a discontinuity, and authorities (listeners, dervishes, poets, etc.) limit as much as encourage it (1985:49). Beginnings are

"not always evident"; the intention is "the first step of intentional production of meaning" and it is "detachment of the sort that establishes distance and difference between either" (Said 1985:xvii,5,42). According to Said, when the author is the person who has the will, desire, and true freedom to take the risk of rupture and discontinuity, he can show the prospects that determine the beginnings (1985:34). The main lines of Kaygusuz's shuttle weaving on both sides of the Mediterranean, both as being and a narrative, can be determined at these stages. Although the Shari'a practices of Islam see the world as "a plenum, capable of neither diminishment nor amplification" (Said 1985:81), Kaygusuz embodied the desire to change and expand the world or its world, by matching innovation with a beginning and beginning with innovation.

"A beginning intends meaning, but the continuities and methods developing from it are generally *orders* of *dispersion,* of *adjacency*, and of *complementarity*" (Said 1985:373). Said's analysis should be attributed to Kaygusuz's traces in the subjected life stages and his founding qualities. Kaygusuz's text is eccentric not only in his narrative but also in the context of ritual, no matter what political, central, or historiographic field it is defined as Kalenderi, Bektashi, heterodox or profane. Based on Said's analysis, every writing is a heterodox enterprise, it is noncelestial. Kaygusuz also went towards the noncelestial field but could not prevent the inclusion of his writing to be sacred; because writing, together with the written culture, will be an important representation and construction of the sacred identity (see İlhan, 2018:105-126). Another branch of his writing or narration is, in Barthes's words, "scriptible" (1996:16-17), it is an eternal present and transforms the present (see Said 1985:202) It is a special name whose tradition is acquired. Based on Paul de Man's thesis of blindness and insight, it can be said that "intention is the bond between "to be the only one of its kind" and "communal interest" (cited in Said 1985:13 see DeMan 2008:47). Kaygusuz revealed and created this bond both in his poetry and in a ritual position in Bektashism. The answer to the question of what Kaygusuz got his authority from is an explanation that determines the dimensions of his entity.

Conclusion

Kaygusuz's literary activities and his life are part of the narrative/narrative genre. Thus, Kaygusuz exists as a *de facto* aesthetic, an aesthetic agent. Kaygusuz should be evaluated between the tension of carefree analogy and anomaly, in other words, he should be evaluated on the plane of universality/locality and regularity/irregularity. He did this in his own relatively small audience but within a very large and wide network of Sufis. For a name to be mentioned as a founder, it cannot be expected to create the idea of a collectivity or tradition for a name in its own time. If it had been expected, it should have been Hacı Bektaş Veli as the founder of Bektashism, and Rûmi as the founder of Mawlaviyya. The fact that Kaygusuz is known as the historical or literary founder of Bektashism is that he was in sight in Rumeli, Anatolia and Egypt, unlike Abdal Musa and Hacı Bektaş. Kaygusuz's mentions as the historical or literary founder of Bektashism is that he gave his mention in Rumelia, Anatolia, and Egypt, unlike Abdal Musa and Hacı Bektaş Velî. Kaygusuz is the one who ensures the continuation of a thought and feeling that has developed and flourished for centuries, moreover he is the one who perpetuates it.

The ritual construction of Abdal Musa is naming the past, and what Kaygusuz did is that it reveals a future-oriented construction from a literary point of view. The historical dynamics of the 15th century affect this, as well as the lands where Kaygusuz lived, and the width of the geography in which Kaygusuz is mentioned. Especially the second

half of the 15th century is a period of institutionalization for many important social, political, and religious groups and structures. The time when both the Ottoman Empire and Bektashism socialization and institutionalization was in the 15th century. The 16th century is a range in which the writing of menkıbes and the translations of menâkıbnames from Arabic and Persian began and increased. The 15th century is the century of institutionalization of tariqas, genres, constitutions et.al, and the 16th century is the century of literatures. The 21st century is still the age when we try to understand the founding mechanisms of the 15th and 16th centuries.

NOTES
1. For the comparison Güzel claims in Elmalı cf. ŞehzadeKaygusuzAbdal 2021:67-74, for Çift, claims in Egypt cf. Çift 2013:37-42.
2. Rıza Nur's attitude in the approach to the issue of narration and precise information is remarkable, see 1935:93.
3. For Kaygusuz's association with Qalandarism, Malamatism, Hamzavi, Hurufiyah, Bektashism, see Köprülü 2003; Gölpınarlı 1963, Gölpınarlı 1985, Şehzade Kaygusuz Abdal 2021, Ocak 1992, Karamustafa 2008, Çift 2013
4. One of these paths is Nimetullah-ı Velî, the founder of the Nimetullahi order, see Kılıç 2007. How can Nimetullahi motifs with Bektashi or Qalandari identity be evaluated in the center of Bektashism or Kalenderism, for the discussion of whether he is one of the first representatives of Bektashism in Egypt or one of the leading Qalandari representatives, see Çift 2013:42-44

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