

AN 'AKHI' GENEALOGICAL TREE

SADİ 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 traders¹. 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 Lûgat-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 purse² and 'being an akhi' as bravery, generosity and solidarity³.

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

¹ Prof. Dr. Neşet Çagatay's work soon to be published in English: "Bir Türk Kurumu Olan Ahilik: A Typically Turkish Institution: the Akhi Order", Ankara Üniversitesi İlahiyat Fakültesi Yayınları, Ankara Üniversitesi Basımevi, 1974, pp 3.

² Kaşgarlı Mahmud, "Divanü Lûgat-it Türk", V. I, pp 90.

³ İdem V. I, pp 310, V. III. pp 172 and 329, Divanü Lûgat-it Türk Dizini, published by the Turkish Language Society and printed by Ankara University Press, Ankara, 1972 ed., pp 7.

Persian⁴ 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 unknown⁵. 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"⁶.

A hadith says "as man (in relation to Allah) helps his muslim brethren he gains Allah's help"⁷ 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 character⁸.

In Sufism futuwwa is being described as man's enmity against his own self for the sake of Allah⁹. 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' jublations 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.

⁸ Ebu Abdi'r-Rahman Muhammed Ibn el Huseyn es-Sulemi (translated by Süleyman Ateş) published by Faculty of Theology University of Ankara, Ankara University Press, 1977, pp 4.

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 tenets¹⁰.

According to a legend Akhi Evran, the founding father of the Order or fraternity is the son of Abbas, an uncle of the Prophet Mohammed¹¹. 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-reliefs¹². According to another set of legends the herb of eternal life is swallowed by a dragon - as it is the case in Gilgamesh¹³ 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.

¹¹ Prof. Dr. Neşet Çağatay, work mentioned in note 9, pp 57, Sabahattin Güllülü "Ahi Birlikleri" Ötüken Yayınevi, 1977, pp 149, Cevat Hakkı Tarım "Tarihte Kırşehir, Gülşehir", İstanbul, 1948, pp 78 Enver Behnan Şapolyo "Tarihte Kırşehir" Ankara, 1966, pp Mithat Gürata "Unutulan Adetlerimiz ve Loncalar". Ankara 1975, pp 78.

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 Kümbet, Kayseri Sahabiyye Medresseh, 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 descendance from Akhi Evran, Mrs Aliye Evran from Ankara has recently brought for translation into today's Turkish of the Akhi

¹⁴ Ahmet Yaşar Ocak "İslâm-Türk İnançlarında Hızır Yahut Hızır-İlyas Kültü", a publication of Türk Kültürünü Araştırma Enstitüsü Yayınları, Ankara University Press 1985, pp 121.

¹⁵ Sadi Bayram "Musavvir Hüseyin Tarafından Minyatürleri Yapılan ve Halen Vakıflar Genel Müdürlüğü Arşivinde Muhafaza Edilen Silsile-Nâme", published in Vakıflar Dergisi V. XIII 1981, pp 253-254 and printed at the Press of the Prime Ministry; Sadi Bayram; "Amasya Taşova-Alparslan Beldesi Seyyid Nureddin Alparslan er-Rufai'nin 655 H./1257 M Tarihli Arapça Vakfıyesi ile 996 H./1588 M. Tarihli Seyyid Fettah Veli'nin Silsile-nâmesi", Vakıflar Dergisi, S. XXIII, Tisimat Basım Sanayii, Ankara 1994, pp. 34; Sadi Bayram; "Silsile-nâmeler ve İrlanda-Dublin Chester Beatty Library'de bulunan 1598 Tarihli Zübdetü't-Tevarih", Vakıflar Dergisi, S. XXIV, Tisimat Basım Sanayii, Ankara 1994, pp. 51.

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

"Shulet'l Yakın"

"Unvan'l Meshaiikh"

"Takribu'l-Mubteda"

"Sebilus Salikhin"

"Mukimmat-i Sufiyya"

"Fi Teracümül Meshaiikh va'l Ulema"

"Mirlatun Nazirin"

"Fi Münebbihatu't Tahirin"

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 Hujjadj 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 1292 AD.

Genealogical Tree in her possession to Mrs Ülkü Özsoy¹⁸ 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 field¹⁹. It will be seen that it is the question of two Akhi Evrans as depicted in legends²⁰. 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)
 Murrah
 Kha'b
 Malik Bezluy
 Khalib
 Fahr
 Hamza
 Ma'der
 Muddrikka
 Ilias
 Musbırr
 Rân
 Yesâ
 Hemishe
 Salaman
 Rahim
 Khaidar Tarikh
 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 Aliye 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 Birlikleri", Ötüken Yayınevi Istanbul 1977, pp. 149-150.

Abbas-ı Akbar
 Rukkia, (daughter of Abdallah Ali, the Caliph)
 Akhi Hızır
 Akhi Malik
 Akhi Beshir
 Akhi Ahmad
 Akhi Ahmad Junnaid
 Shehr
 Akhi Zaiidii
 Akhi Essed
 Akhi Turan
 Akhi Ilias
 Akhi Jurjanieh
 Akhi Kemal
 Akhi Bazergan
 Akhi Shehred

Akhi Evran Sheik Mahmud Nassrud-din

Akhi Mussa
 Akhi Amira
 Akhi Amir Junnaid
 Akhi Muh. Bukhari
 Akhi Hussein
 Akhi Mahssud
 Akhi Ivaz
 Akhi Mussa
 Akhi Mustafa

Akhi Mussa

Akhi Issa

(missing lines on the genealogical tree)

Akhi Evliya
 Akhi Ali (1475 AD)
 Akhi Mes'ud
 Akhi Zeyne'l-Abidin
 Akhi Kassem
 Akhi Torat (1526 AD)

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 Jelaludin-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 periods²¹. Osman Ghazi, the founder of the Ottoman dynasty²² 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 akhis²³.

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

²¹ Sadi Bayram's work "Türklerde Esnaf Teşkilâtı Ahilik ve Loncalar", Milli Kültür, V. I, pp 7, Ankara July 1977, pp. 48-53.

²² Enver Behnan Şapolyo "Ahiliğin Tarihi ve Ahi Evran-ı Veli", Önyasa Mecmuası, V. II, pp 20, San Matbaası, April 1967.

²³ Prof. Dr. Neşet Çağatay's "Bir Türk Kurumu Olan Ahilik", pp 58. Abdülbaki Gölpınarlı's "Mevlana'dan sonra Mevlevilik", İstanbul 1953, pp 275.

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 prayers²⁴ 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 saying "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, prosperity, distribution of income in an equal manner etc and were somewhat 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 quality. 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

²⁴ Yılmaz Önge's "Türk Çarşılarında Dua Kubbeleri", *Önasya Mecmuası* V. VI, pp 63, Ayyıldız 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 medreseh 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, syrop 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-î Piran Akhi Evran Nassrûddin 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 *azîza*, 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 Velî (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 Kızılca, Pazar Ağıl, Çardak, Lodran, Kalpak, Kara Halil Pür Village, İnce Kar, Yazıbicir, Gökçeli, Kızılkaya, Ağmalca, Ağıl, Karşlan, Arslan, Tomuş, Mikail Hisarlı, Beydüzü, Koz ağaç, Mucur, Gümüş, Kümbet, 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, Khadı Esseyid Lütfullah, Khadi Esseyid Hassan bin Hussein, Khadi Mustafa, Khadi Ahmed

Bende-i Huda, Khadi Mehmet Mazhar, Khadi Abdurahman, Shehit Abdullah bin Ali, Shehit Suleiman bin Mehmet, Shehit Yussuf bin Ahmed, Shehit Ahmed bin Hassan, Shehit Yunus bin İsmail, Shehit İhras bin Ahmed, Shehit Hussein bin Bayazet, Shehit Mustapha Effendi bin Bahshaish, Shehit Mussa bin Dawlat, Shehit Molla Ali bin Mahmud Molla, Shehit Lezeshtimî Tchelebi bin Messud.

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 Çorum 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 Sheraffeddin 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 stones²⁵. 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 townships²⁶.

²⁵ Zafer Bayburtluoğlu's "Anadolu'da Selçuklu Dönemi Yapı Sanatçıları, Atatürk Üniversitesi Yayınları, Erzurum, 1993, pp. 240.

²⁶ İbrahim Numan's "Çankırı'da Yaran Sohbetleri ve Sohbet Odaları", Vakıflar Dergisi issue no. XIII, pp 591 and dated 1981.

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 Veli, 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 stonemasons 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.

AHÎ EVRAN ŞECERESİ

Bismillahi'r-rahmani'rahîm

El-hamdü li'llâhi Rabbi'l-âlemîn ve's-salâtu ve's-selâmu 'alâ Muhammedin ve âlihi ecma'ine. Lemmâ semi'ü nidâe "yâ eyyühe'llezîne âmenû tûbû ila'llâhi tevbeten nasûhen" âmenû bi-kavlihi "yuhibbu et-tevvâbîn" ve'stebşerû bi-beşâretin" ve'llezîne câhedû finâ lenehdiyennehum sabulenâ ve inne'llâhe leme'a'l-muhsinîne"inde zikri's-sâlihîne tenezzelu'r-Rahmeti sadaka'llâhu'l-'azîmu'l-celîlu'l-cebbâru ve nahnu'alâ zâlike mine's-şâhidîne ve salla'llâhu 'alâ seyyidînâ Muhammedin ve âlihi ecma'in.

Der-münâcât ve menâkıb-ı Ahî Evran Pâdişâh Rahmetu'llâhi 'aleyhi bir gün Hazret-i Resûl Salla'llâhu Te'âlâ 'aleyhi ve sellem ile oturup çıkıp Mescid-i A'zam'a teveccüh kıldı. Ba'zı ashâb-ı kibârla seyyidâtları Ahî Evran bile idi. Bir kelb ölisine uğradılar. Sahâbeler yüzlerin dündürüp enflerin dutup kerhile geçdiler. Resûl Hazret-i 'aleyhi ve sellem nutkile ne güzel dişleri var didi. Andan Ahî Evran Hazreti dönüp geldi ol kelbün derisin yüzüp dibâgat idüp Resûl Hazretine getürdi. Resûlu'llâh Salla'llâhu Te'âlâ 'aleyhi ve sellem anı görüp tahsîn eyledi. Rahmetu'llâhi'aleyhi Ahî Evran ikidir. Biri 'Abbâsi'l-ekberdür. Rahmetu'llâhi 'aleyhi ibni'Abdu'l-Muttalib ibni

Hâşim ibni 'Abdi Menâf ibni Kusayyi Kûlâb İbni Murra ibni Ka'b ibni Mâlik Bezlûy bin Kâlib ibni Fahr ibni Hamza ibni Ma'der ibni Müdrike ibni İlyâs ibni Musbır ibni Rân ibni'l-Yesâ' ibni Hemîşe' ibni Salâmân ibni Rahîm ibni Kaydâr Târîh ibni İsmâ'il ibni İbrâhîm Halîlu'llâh 'aleyhi's-selâm oğlu re'y-i 'Uzeyr bilgil kim, evvel mürşidi ve Ahî ve Şeyhi Hazret-i 'Ali kerrema'llâhu vechehudur ve 'Ali'den sonra imâm Hasan oldu ve andan sonra imâm Hüseyin oldu. Resûlu'llâh salla'llâhu 'aleyhi ve sellem Hazretleri 'Abbâs-ı Ekber'e Ahîlik vericek Cebrâ'il (A.S.) geldi Hazret-i Hak Te'âlâdan selâm getürdi. Eyitdi: Yâ Resûla'llâh, Hakk Te'âlâ buyurur kim 'Ali Hazretlerine Arslanlık virdi ve Hamza'ya Pehlivanlık virdi ve Abbâs-ı Ekber Evranlık virdi. Anunçün ana Ahî Evran didiler. İmdi Ahî olan kişinin eli açık gerek ve sofrası açık gerek. Hazret-i 'Ali kerrema'llâhu vechehu buyurdı kim Ahîlikden murâd sehâvetdür. Ahî'nün kim sehâveti (veti) ve sofrası olmasa anun Ahîliği bî-ferdândur, Ahî olmağa bu şartlar lâzımdur²⁷. "Aziz min imdi bilgil ki Hazret-i Resûlu'llâh salla'llâhu 'aleyhi ve sellem ve Hazret-i Ali'nin kerrema'llâhu vechehu, 'Abbâs-ı Ekber ammileridir. Hazret-i Resûlu'llâh salla'llâhu 'aleyhi ve sellem sahâbeye eyitdi: Ben 'Abbâs-ı Ekber'e pîşenlik virdüm. Siz ne virirsiz didi. Her biri birer teberrük virdiler. Hazret-i 'Âli, kızı Rukiyye'yi²⁸ 'Abbâs-ı Ekber' oğlu 'Abdu'llâh'a²⁹ virdi. Andan sonra Ahî Hızır oldu andan Ahî Mâlik oldu andan Ahî Beşîr oldu. Ahî Beşîr'den Ahî Ahmed oldu. Ahî Ahmed Cüneyd andan Şehr oldu. Andan Ahî Zâyidî oldu, Ahî Zâyidî'den Ahî Esed oldu. Ahî Esed'den Ahî Turan oldu. Ahî Turan'dan Ahî İlyâs oldu, Ahî İlyâs'dan Ahî Cürçânî oldu. Ahî Cürçânî'den Ahî Kemâl oldu, Ahî Kemâl'den Bâzîrgân'dan oldu. Ahî Bâzîrgân'dan Ahî Şehred oldu ve andan ikinci Ahî Evran oldu ve Ahî Mûsâ oldu ve İrşâd dahi Evrandur kıldı. Ahî Emire değdi. Ahî Emirci (?) dahi Evrandur. Karındaşı oğlu Ahî Mûsâ'nın ogludur ve Ahî Evran'ın dahi adı Nasrud-dîn idi. Bunlar Ahî Bâzîrgân oğlanlarıdır. 'Abbâs-ı Ekber neslidür. Ahî Emir Cüneyd'den Ahî Muhammed Buhârî oldu. Muhammedi'l-Buhârî'den Ahî Hüseyin oldu. Ahî Hüseyin'den Ahî Maksûd oldu. Ahî Maksûd'dan Ahî Nasûh oldu. Ahî Nasûh'dan Ahî İvaz oldu. Ahî İvaz'dan Ahî Mûsâ oldu. Ahî Mûsâ'dan üç oğlan oldu. Biri Ahî Mûsâ, biri Ahî 'İsâ, biri Ahî Mustafâ'dur. Biri Ahî Evliyâ'nun oğlu Ahî 'Ali'dür. Dahi Medine'ye gelüp Hicret-i Nebevî'nün semânün ve semâne mi'eti (880 H.)³⁰ yılında gelüp Seyyid Muhammed'den bahrına beden nesebi beyân edüp nesli beline kuşadıp irşâda havâle idüp revâne oldu ve dahi Ahî Mes'ûd oğlu Ahî Zeyne'l-Abidîn'dür ve Ahî Zeyne'l-Abidîn'ün oğlu

²⁷ Seyyidar olması lazım.

²⁸ Belirtme durum eki (ء = hemze) ile verilmiştir.

²⁹ Yönelme eki hareke ile verilmiştir.

³⁰ 880 H. (1475-6 M.).

Ahî Kâsım'dur. Ahî Kâsım oğlu Ahî Torat'dur. Kerbelâ'ya varup selâse ve selâsûn ve tıs'a mi'etin (933 H-)³¹ yılında nesli beline bağladup kuşanup Seyyid Muhammed âleti elinden revâne oldu ve Hazret-i Sebbâdât ve Nekâyib Sâhî (?) Seyyid Gıyâse'ddîn'den Tecdîd-i Fâtîha ve Teksîr eyledi. İcâzet-i 'ihâbet virüp buyurdu kim her kimesne kim bu tarîka iştiyâk ve taleb idüp bunlara yapışup 'inâbet idüp meyân bağladup icâzet' alsa tamâm kâmil olur. Zîrâ tarîkın göstermişdür ve dahi Ahî Evran neslidür. Ba'dehu Evran nesli bundan beyân olunur. Ve erkân-ı tarîk yüzinde mülâhaza olundu imdi her kimesne bu târikden recâsı vardur gerekdir ki yolunda şekk(ü)şübhe götürmeye. Zîrâ Hazret-i Fâtıma Radiya'llâhu 'anhâ neslidür. Hazret-i Resûl salla'llâhi'aleyhi ve sellem buyurmuştur: Kâle (A.S.): "Men ekreme evlâdî fakad ekremenî felehu el-cenneti sadaka". Kâle (A.S.): "Ve men ahkara evlâdî fakad ahkarani felehu'n-nâri sadaka." Resûl Hazret-i salla'llâhu Te'âlâ 'aleyhi ve sellem ne didi (er) kim me's-şerî'atü ve ma'l-hakikatu kâle'n-Nabiyyü salla'lahu 'aleyhi ve sellem."

"Eş-şerî'uatü akvâlî ve't-tarîkatü ef'âlî ve'l-hakîkatü hâlî. "ya'nî Resûl salla'llâhu 'aleyhi ve sellem buyurmuşdur ki şerî'at benim kavlimdür, tarîkat benim ef'âlimdür, hakîkat hâlümdür didi ve bir hadis dahi buyurdu ki; "Eş-şerî'atü huve'l-Kur'ân'un zâhirun ve't-tarîkatü bâtunun ve'l-ma'rîfetü zâtuhu." Ya'nî şerî'at Kur'ân'nın zâhiridür, tarîkat bâtunidür, hakîkat sırridür, ma'rîfet zâtidür. Pes tarîkat ve hakîkat ve şerî'at hemân olmuşdur ki cânile ten oldu. Bir hakîkat bereketi ve şerî'at dahi tarîkat bilmekdür ki esrâr-ı İllâhî'nün müftîleri şöyle rivâyet itmişler ve ahbâr ve âsâr-ı nâ-mütenâhî nakilde getürdiler ger fütüvvet kelâm-ı kadîm-i ezeliye mezkûr ve menşûr hükmi lem-yezelide mestûr ki kâlû; "Semi'nâ feten yezkuruhum yukâlu lehu İbrâhîm sadaka" ve dahi bilmek gerekdür ki a'zam fütüvvedir. Ve devletlü ol kişi kim edeb anın nefsinde mezkûrdur. Şöyle kim buyurmuşlar "bâbu'llâh meftûhun lâ yedhuluhâ illâ biâdâbin ve inneke hulâsa vudî'a küllü şey'in fî mertebetihî" dür. Ve dahi bilmek gerekdür kim fütüvvet cemî' âdâb-ı tarîkat ile ârâste ve pîrâstedür ve rütbe-i tâ'at ve lokma yimek ve mükâleme itmek ve tarîkıyla gitmek varup övmek (?) ve kemer-bestelik ve açmaklık edeb ve zâhir ve (zâhir) ve bâtun ahlâk-ı hamîde ve a'mâl-i sâliha ile istinâs iden ve ol kehrişeden olma ista'uzu bi'llâhî" ve lakad zere' nâ li-cehenneme kesîren mine'l-cinni ve'l-ünsi lehum kulûbun lâ yafkahune bihâ ve lehum a'yunulâ-yubsi-rüne bihâ ve lehum azânun lâ yesma'üne bihâ ulâ'ike ke'l-enâm bel hum adallu ulâ'ike humu'l-gâfilüne" ve fütüvvedür gerekdür kim İllâhî hasletle murâd ile evvel ve fütüvvetün altı merkezi vardur ve mu'ayyen ola kim onun üç rûkni Kûşâdlıkdur. Tevfîk-i İllâhî evvel kapusu ehl-ullah' (a) açık ola, ikinci kûşâd nişânı ya'nî güler yüzi ola, üçüncü

³¹ 933 H. (1526-7 M.).

hulki hoş ola. "Hel etake hadisu dayfi İbrâhîme el-mükremîne iz dâhalû 'aleyhi" ve hulki hoş ola sözi kabûl itmekdür. Ey 'azîz 'ilm ve 'amel ve zühdî bilgil nedür az yimek az yatmak ve bu akvâlinün beşinci ve hulâsası irtihâdur. Mübârek ve şerî'at bi-ism-i seyyidi mürselin ve'l-hamdü li'llâhi Rabbi'l-'âlemîn. Bâ'is-i tahrîrinden garaz oldur ki Ahî 'Ali bin Nefer oğlu olan bu dergah-ı melâ'ik mekân-ı hazret-i seyyidi'ş-şühedâi 'Abdu'llâh Hüseyin Radiya'llâhu 'anhu istinâ-i şerîflerine müşerref oldı cemî-i sâdât-ı 'izâm ve bekâ-i kirâm hizmetlerine oldu kadar belin bağlayup ve tekbîr-i Mûsâ ile çıkına (?) okudılar ve mezkûr dahi kazan kaynadup kurbânlar kesüp huşû' ve huzû'ları ziyârât idüp du'â-i Fâtiha'dan sonra şeddi ve sofrâ ve çırâğ-ı mezkûr Ahî Evran Şeyh Mahmûd kaddese sırrıhu'l-'azîz Hazretleri pîr-i debbâgân havâle olundu gerekdür ki her vilâyetün müftîleri 'Arabda ve 'Acemde ve Türkde olan ve iklimde olan şeyhler ve ehl-i erkân ve kethüdâlar ve ahiler ve şeyhler ve yigitbaşlar ve cümle olan ihtiyârlar gerekdür ki mezkûr Ahî Evran Hazretlerinin emrinden tecâvüz itmeyeler. İhtiyârlar, pîrlar ve her kimesne murâd isterse mezkûrun hizmetinde ber-murâd olur. Zirâ ekber-i üstâdlardan olan ihtiyârlar (ihtiyâr) icâzet virdiler. kemâ huve hakkahu ihtiyâr birle enva-i irfet ve i'zâzî ve ihtirâmî dırig eğer şekk gösterürse ne'ûzu bi'llâhi zarar-ı dînî ve 'azâb-ı sermediyye giriftâr ola ve'l-hamdü lillâhi Rabbi'l-'âlemîn ve ba'dehu bir kimesne Hazret-i 'Abbâs-ı Ekber evlâdından olup hazret-i İmâm 'Ali'ye ve hazret-i İmâm Hüseyin'e gelüp Âdem peygamberi ve hazret-i Nûh peygamberi ziyârât idüp Ahî Evran anun nefes oğludur buna şekk eylemekden katı i'tirâz üzere olalar her kimesnenin ne murâdı maksûdu olur ise murâdına irişe. Zirâ ehl-i erkân dercâtıyla çıkmışdur ve on yedi peygamberin işledüğü san'at buna icâzet virilmişdür. Bunları su'âl idüp yirli yirine hizmetine (?) mezbûr ta'yin olmuşdur.

Temmet

Bi-'avni'l-meliki'l-Vehhâb.

Semâniyeti aşar ve mieteyn ve elf. (1218) min hicret-i menlehu'l izzu ve ve's-saadetu ve'ş-şeref.

Şeddi kuşanmadan mukaddem bu du'â okunur: Allah Allah İnnâ'llâhe ma'a's-sâbirîn.

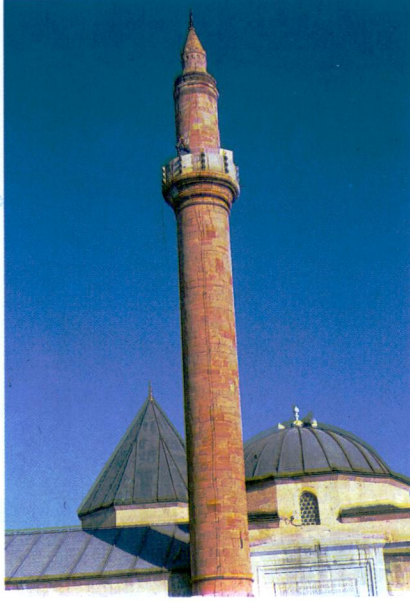
Hak Te'âlâ vardır. Şeriki nazîri yokdur. Padişah oldur vezîri yokdur. Ferd-i yektadır. Elifin ma'nası bu. Ol ahad fahr-i "âlemdür. Muhammed Mustafa nûr-ı kevneyndür. Muhammed Mustafa cemâlündür senün. Nuri İllâhî yüzündür 'alem mihiri mâhı nisâk olsun. Senâ dünyâ ve 'ukbâ sensin ki dîn-u dünyâ pâdişahı es-selâmu 'aleyküm yâ

erbab-ı ehli şerî'at erkânı Muhammed'e salavât. Der-miyân idelüm varımızdan yârimizden hânı-mânı terk idelüm cânı dildârımızdan sırrımız gizlü degildir vâkıfsız esrârımıza çün evvelden berü didilerde soralım ıkrârımıza es-selâmu 'aleyküm yâ erbâb-ı ehl-i tarîkât erkânı Muhammed'e salavât, Ehl-i derde dert olalım nokta gibi ferd olalım hûşalım kûhı harâba tadilin âbâd olsun nânı ni'met koya şu dünyâda bir 'âd olsun bize teslim olalım tâlibe irşâd olsun es-selâmu 'aleyküm yâ erbâb-ı ehl-i hakikat erkânı Muhammed'e salavât. Du'â-cıyım du'âcıdan armağan du'â Hakk kılıcı Sultân Ahî Evran-ı Velî-nün tarîki bir takdir tarîkin irşâd idelim şu dünyâda bir 'âd olsun pire teslim olalım tâlibe irşâd olsun. Es-selâmu 'aleyküm yâ erbâb-ı ehl-i ma'rifet erkânı Muhammed'e salavât. Destini destime virgil deste-girimdir. Allah pir ile yok pervane kiblemiz dergâhsız erenler huzûrunda şeddi kuşanıp pîri pîr olmak ister halkalar ne büyüksüz ihtiyârlar ustalar ehle mahallihim cemâlen cân irişdi el-hamdu li'llâhi ne devletlû zemâne irdik el-hamdu li'llâhi vatandan gayrı düşdüm yabanaden yola geldim gene geldim el-hamdü li'llâh Resûlün seccâdesi çün bize virildi el-hamdü li'llâh dîni pak Hazret-i Muhammed Mustafa râ salavât 'azameti Hudâ. Tekbîr :

(Allahu ekber Allahu ekber âh âh)

Şikeste gönlüme ilhâm irişdi

Uyandı cân gözi el-hamdu li'llâh



Res. 1 — Kırşehir, Ahi Evran Külliyesi.



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

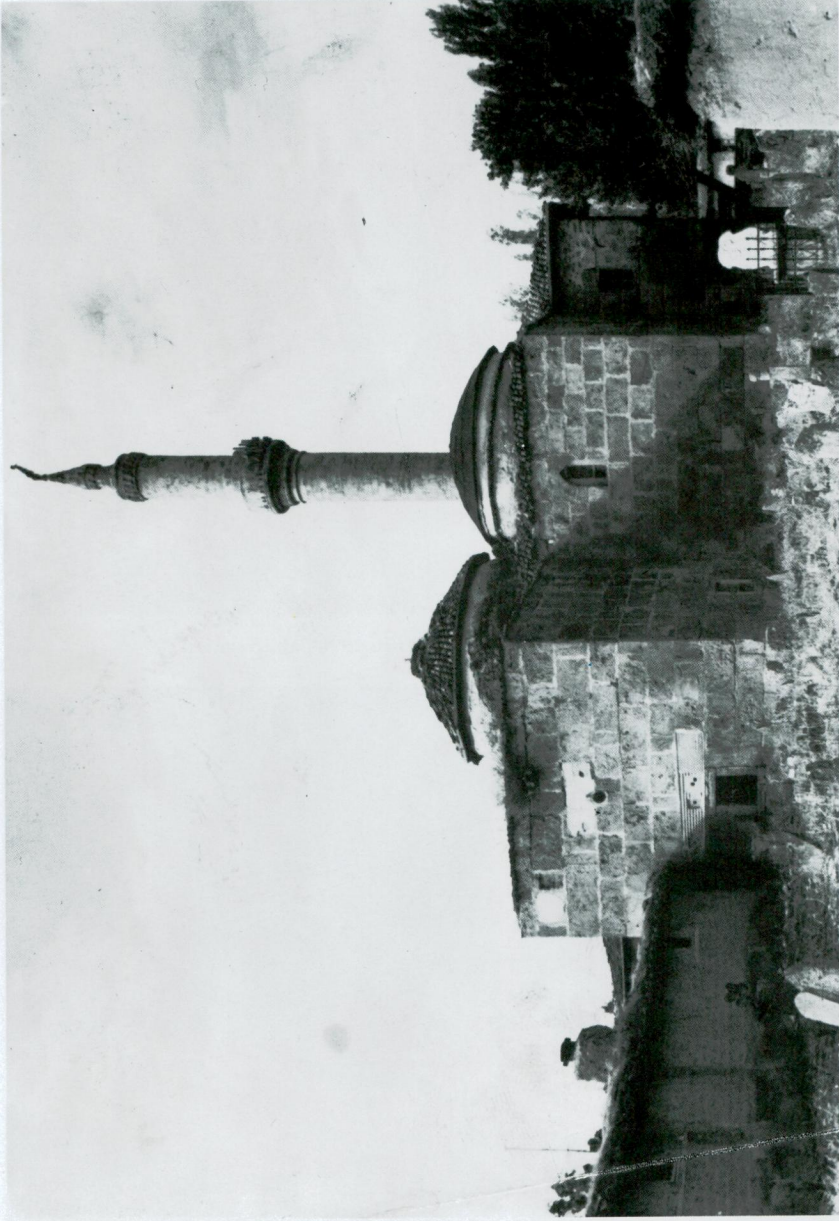
Sadi Bayram



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 hali (VGM Arşivi).

Sadi Bayram



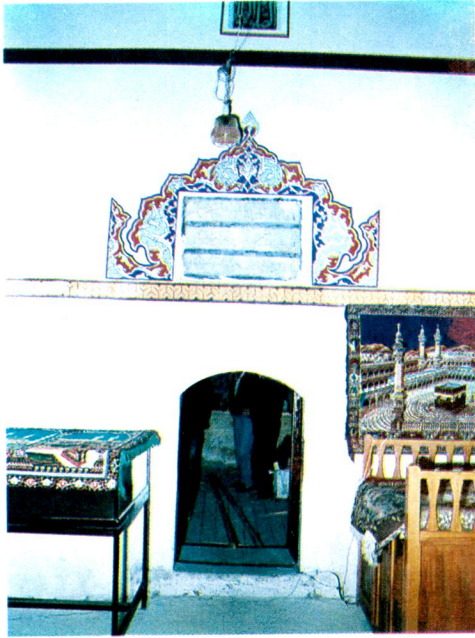
Res. 6 — Ahi Evran Külliyesi'nin 1990'daki durumu.



Res. 7 — Külliye'nin başka bir açıdan görünümü.



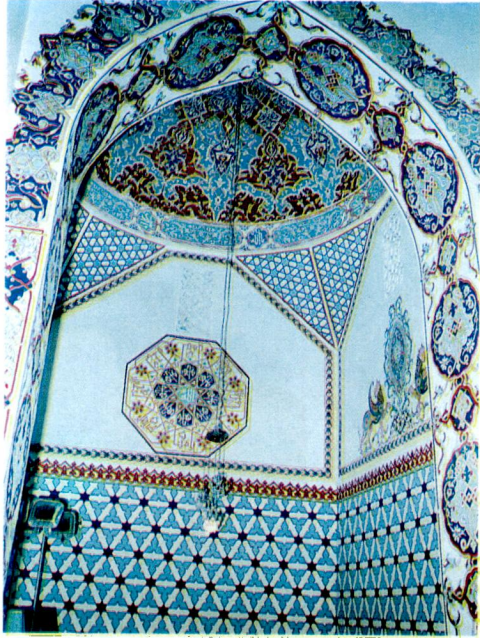
Res. 8 — Zaviyeye giriş kapısı iç yüzü.



Res. 9 — Türbeye giriş kapısı.



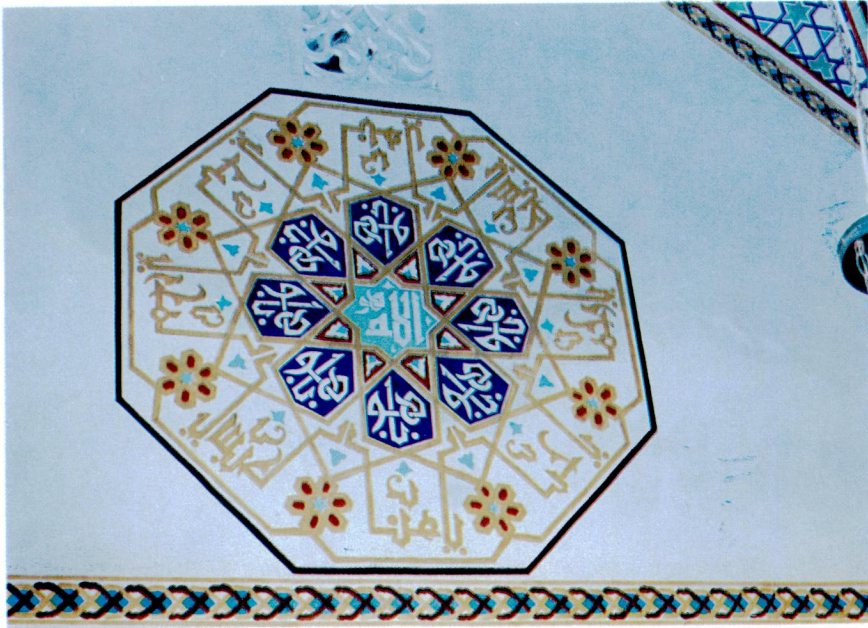
Res. 10 — Külliye'nin doğusundaki Ana eyvanla sandukalar.



Res. 11 — Ahi Evran Türbesi iç tezyinatı.



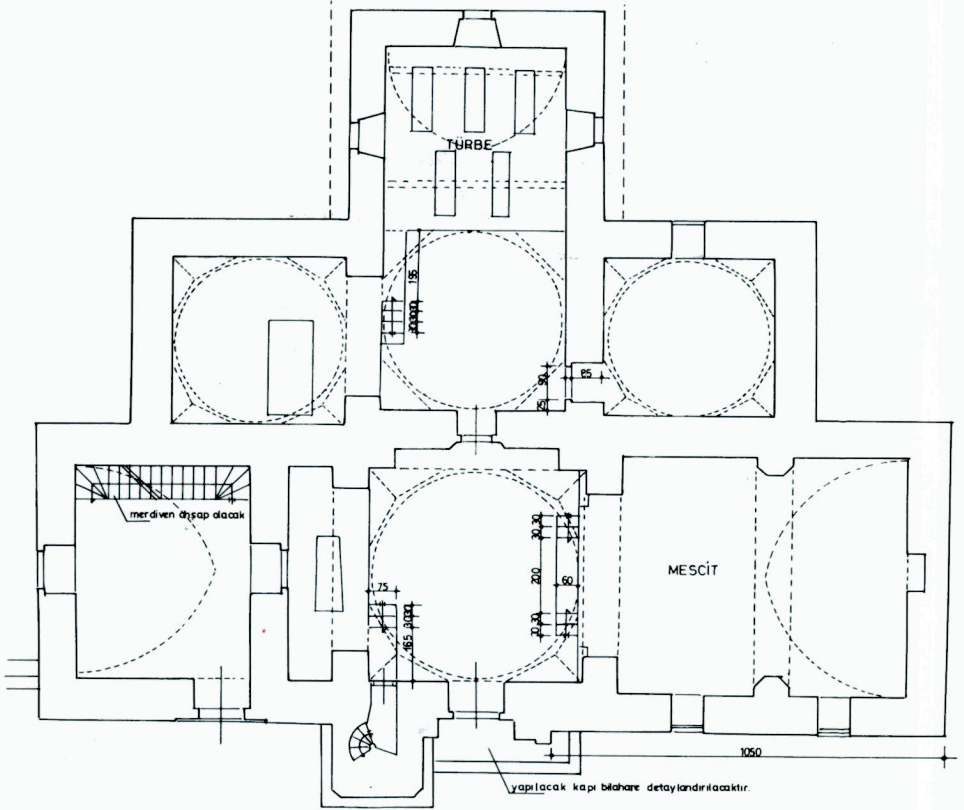
Res. 12-



Res. 12-13 — Ahî Evran Türbesi tezyinatından onarım sonrası.

Sadi Bayram

KIRŞEHİR AHİ—EVİRAN ZAVİYESİ RESTORASYON PROJESİ ÖLÇEK 1750



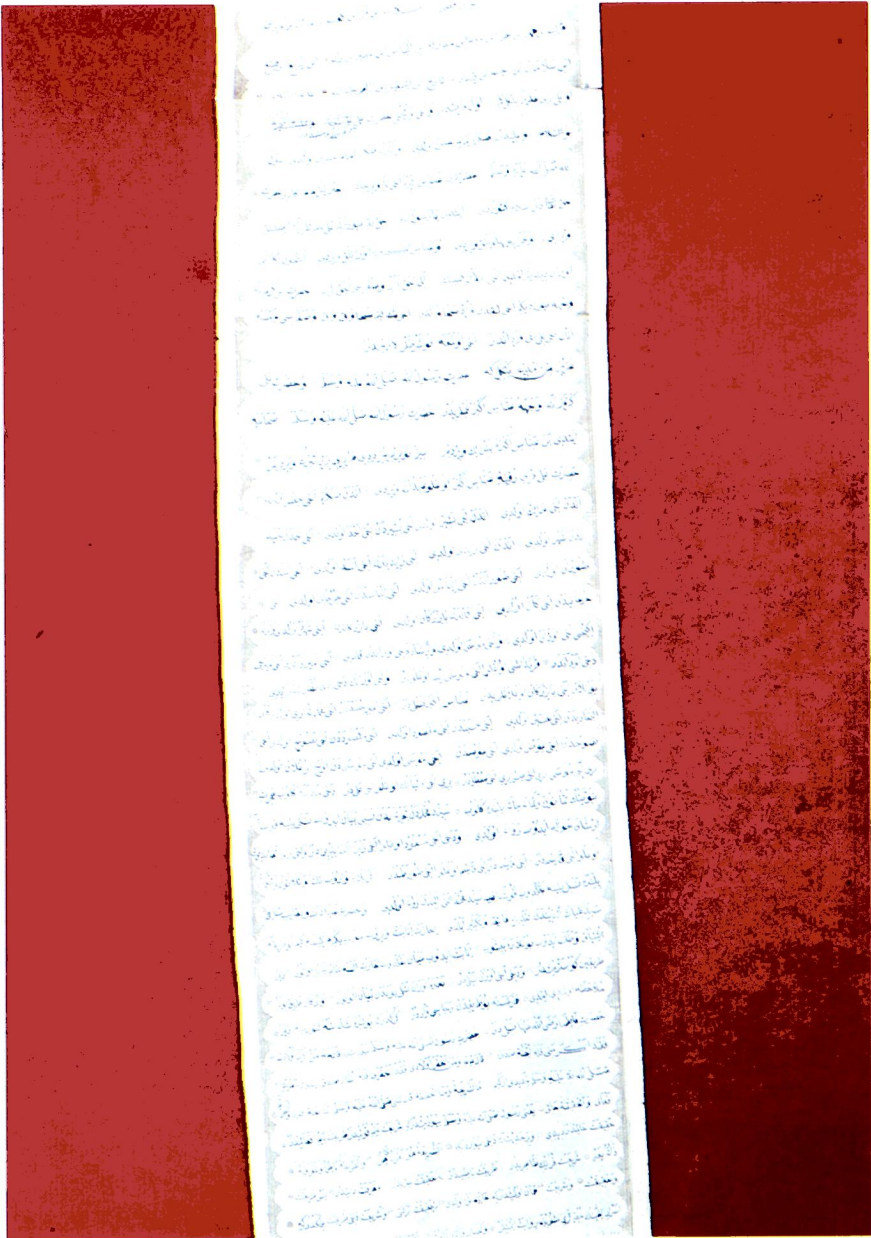
VAKIFLAR GENEL MÜDÜRLÜĞÜ ARŞİVİNDEN
YILMAZ ÖNG'EDEN KÜÇÜLTÜREK ALINMIŞTIR.



Res. 14 — Sayın Aliye Evran'ın elinde bulunan bir Ahi-Şeceresi, detay.

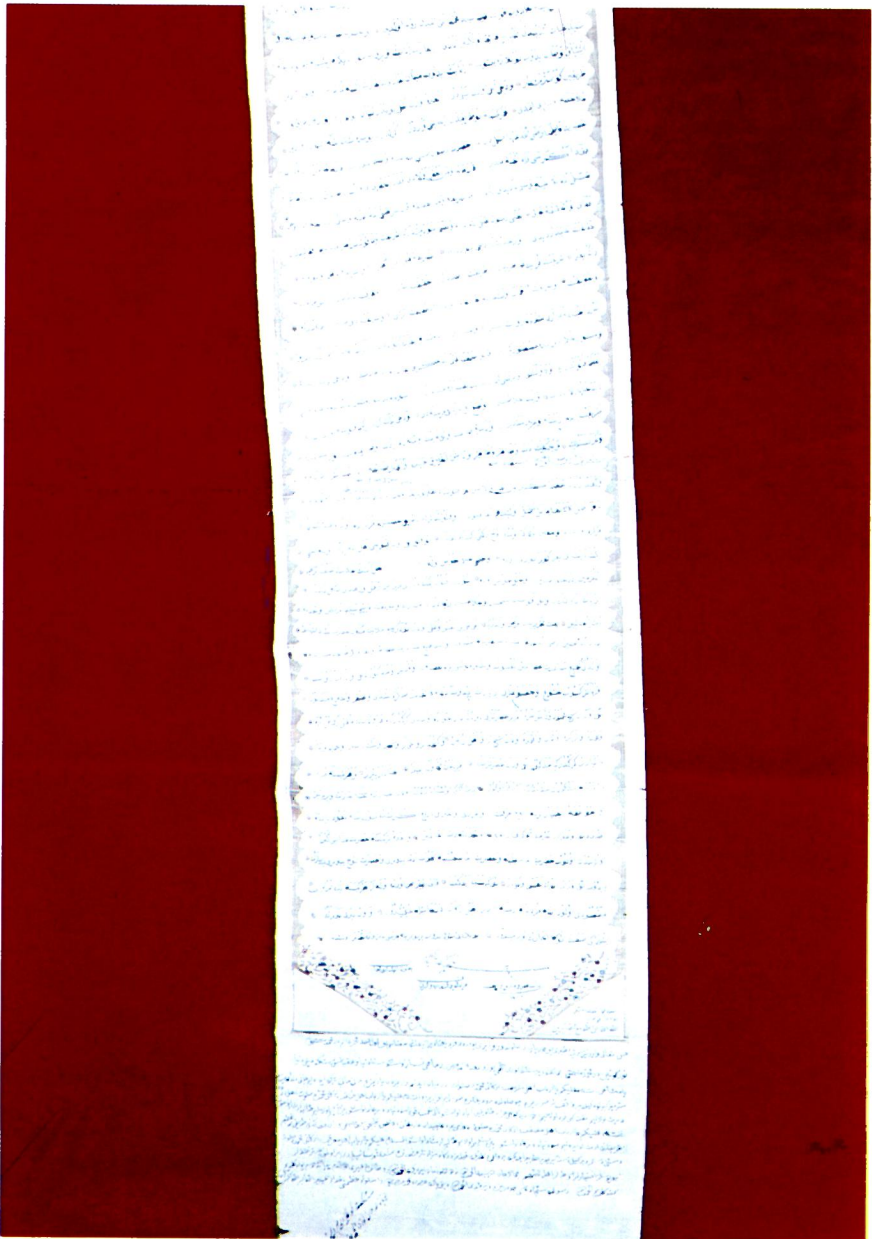


Res. 15 — Ahi Şeceresi.



Res. 16 — Ahi Şeceresi.

Sadi Bayram



Res. 17 — Ahi Şeceresi.

٧٤

المساجد والساعات... وكتبه بيده على يد غيره... وصلى الله عليه وسلم...

علاء بيده... بنسبه يده... بنسبه يده... بنسبه يده...

توسعه بيده

توسعه بيده

Handwritten notes and signatures in the right margin.

309
36
309

حاج بك قرصه... ٤٤٧٧

وقد سواي... ٤٤٧٧

Vakıflar Genel Müdürlüğü Arşivi'nde bulunan Ahi Evran Zaviyesi Vakfı Metni (608/2. Nolu defterin 16-17. sayfalarında).

