

THE IMPACT OF BEKTASHI PENETRATION ON THE OTTOMAN EMPIRE

Meirison,¹ Testru Hendra,² Efendi,³ and Ayu Rustiana⁴

^{1,2,3,4}UIN Imam Bonjol Padang, Sumatera Barat
email: meirison@uinib.ac.id

Abstract: *This article aims to explain the role of Bektashi Sufism. It was practiced for centuries in the Ottoman Empire and is considered a branch of the Ja'fari school of Shia. The Imams of the Ahl al-Bayt (Shia) had developed and adapted to the style of Sufism that surrounded them. So far, the Shiites have conflicted with the Sunnis. Social penetration was successful, and many Bektashi followers declared that they had converted to Islam, like Christians and Jews. The problem of the sect adhered to by Bektashi is still being debated. Who is the Bektashi group? Are these groups Shiites or Sunnis? By analyzing and applying the theory of interpersonal relations and openness by the Bektashi group, which ruled out the Ja'fari Fiqh thinking to abolish differences in Sufism, Bektashi penetrated Sunni bodies. The writers used a literature study. It employed a descriptive and qualitative analysis to conduct a historical discussion of this unique Bektashi school of thought. The teachings of Bektashi affected the spirit of jihad of the Ottoman Turkish troops, who came from Christian prisoners of war. They won many victories with the guidance and support of the Bektashi group. Bektashi's teachings are also compatible with religious tolerance, openness, and moderation inspired by various styles of thought and philosophy.*

المخلص: تهدف كتابة هذا المقال إلى شرح دور الصوفية البكتاشي التي استمرت لقرون في الإمبراطورية العثمانية، والتي يقال إنها جزء من المدرسة الجعفرية للشيعة. لقد طور أئمة أهل البيت (الشيعة) وتكيفوا مع أسلوب الصوفية الذي يحيط بهم. حتى الآن، طالما كان الشيعة في صراع مع السنة. كان الاختراق الاجتماعي ناجحًا، حتى أن العديد من أتباع بكتاشي أعلنوا أنهم اعتنقوا الإسلام، مثل المسيحيين واليهود. لا تزال مشكلة الطائفة التي يلتزم بها بكتاشي قيد المناقشة. من هي بالضبط جماعة بكتاشي، هل هذه الجماعات في

الواقع شيعة أم سنة؟ من خلال تحليل وتطبيق نظرية العلاقات الشخصية والانفتاح من قبل جماعة البكتاشي، التي استبعدت الفكر الجعفري الفقهي لإلغاء الاختلافات في الصوفية، نجح بكتاشي في اختراق الأجساد السنية. مع دراسة الأدب ونهج التحليل الوصفي والنهج النوعي، أجرى المؤلف مناقشة تاريخية لهذه الطائفة البكتاشي الفريدة وأعطى روح الجهاد لدى القوات التركية العثمانية، التي جاءت من أسرى حرب مسيحيين، وحصدت العديد من الانتصارات مع بتوجهات ودعم مجموعة بكتاشي. تتوافق تعاليم البكتاشي أيضاً مع التسامح الديني والانفتاح والاعتدال المستوحى من أنماط الفكر والفلسفة المختلفة.

الكلمة المفتاحية: التحليل، البكتاشي، الطريقة، الترك، دور

Abstrak: *Penulisan artikel ini bertujuan untuk menjelaskan peran aliran Tasawuf Bektashi yang telah berlangsung berabad-abad dalam Imperium Turki Usmani, yang dikatakan merupakan bagian dari aliran Syiah bermazhab Ja'fari. Para imam Ahli Bait (Syiah) ini telah mengembangkan dan menyesuaikan diri dengan gaya aliran Tasawuf yang berada di sekitarnya. Selama ini kaum Syiah selalu terlibat konflik dengan suni. Penetrasi sosial berhasil, bahkan banyak pengikut Bektashi yang menyatakan masuk Islam seperti kaum Nasrani dan Yahudi. permasalahan mazhab yang dianut oleh bektashi masih diperdebatkan. Siapakah sebenarnya kelompok Bektashi ini apakah sebenarnya kelompok ini kaum Syiah atau Sunni? Dengan melakukan analisis dan penerapan dalam teori hubungan interpersonal dan keterbukaan oleh kelompok Bektashi yang mengesampingkan pemikiran Fiqh Ja'fari untuk menghapuskan perbedaan tarekat tasawuf Bektashi berhasil melakukan penetrasi ke dalam tubuh Sunni. Dengan studi Pustaka dan pendekatan analisis deskriptif dan pendekatan kualitatif penulis melakukan pembahasan secara historikal terhadap aliran Bektashi yang unik ini dan memberikan pengaruh kepada semangat jihad pasukan Turki Usmani yang berasal dari tawanan perang yang beragama Nasrani, banyak meraih kemenangan dengan binaan dan dukungan dari kelompok Bektashi. Ajaran Bektashi juga sesuai dengan toleransi beragama, keterbukaan dan moderasi yang diilhami oleh berbagai macam corak pemikiran dan filosofi.*

Keywords: Bektashi, tarekat, Ottoman, politics.

INTRODUCTION

This article aims to explain the position of the Bektashi order, which has indications of Shiaism but is within a Sunni body like the Ottoman Empire. Bektashi's teachings spread throughout the Ottoman Empire, such as Egypt, North Africa, and the Balkans. The priests of the Bektashi Order adhere to the Shiite sect. Still, they perform Sufism rituals and carry out the congregation in the area where they live. They dance to the music while ignoring the Fiqh taught by the Shia Imam. Their followers are numerous, consisting of various groups, including Christians and Jews. Those people embraced Islam after joining the Bektashi Order. However, the Jews converted to Islam as to the outward appearance only because, at that time, embracing Islam gave them an advantage in various fields.¹ The Bektashi Order played a significant role on the battlefield in defending the "Sunni" Ottoman Empire. It dominated the army for a long time until it was time for the Janissary corps to be eradicated in the streets of Astana. It was on the Amal incident day, in 1826, on the initiative of Sultan Mahmud II.²

There came a time when the Janissary corps was annihilated in the streets of Astana. It was on the Amal incident day, in 1826, on the initiative of Sultan Mahmud II. Haji Bektash's name has been passed down from generation to generation. His photograph is sold next to the picture of Imam Ali in most Turkish cities. Christians venerate him more than Muslims in Anatolia and the Balkans. Today, the teachings of the Bektashi Order play an essential role in the fields of religion, culture, and politics in Turkey and Albania. Meanwhile, the monuments and huts in Cairo, Baghdad, and other Arab cities are so neglected that many people overlook them.³ Bektashi has a positive impact. It helps the success of the Ottomans on the battlefield. It also supports the Islamic da'wah program in the Balkans, especially Albania. In addition, it is a catalyst for the assimilation of a pluralistic

¹ Seyyed Amir Hussein Asghar, "The Bektashi Order, Sufism, and Shi'ism in the Work of Baba Raheb, a Bektashi Sufi of 20th Century," *Turkish Journal of Shiite Studies*, April 2021, 1–24, doi:10.48203/siader.799560.

² Muhammad Farid Bek Al-Muhami, *Tarij al-dawla al-'aliyya al-'utmaniyya* (Beirut: Dar al-Nafa' is, 2009).

³ SeyedAmirHossein Asghar, "A Short Survey on the Common Doctrines Between the Bektashi Order and Shi'a Islam," preprint (Preprints, January 2021), doi:10.22541/au.161072800.02824298/v1.

society. Why does Bektashi disband after contributing to the Ottoman Turk's victories? Why do Christians and Jews prefer Bektashi, and what motivates people to convert to Islam? Are Bektashi's teachings compatible with gender equality and religious moderation? This paper aims to describe the Bektashi Order in the Sunni environment. Bektashi Order promotes a positive and negative impact. The positive impact is the victory of the conquests carried out by the Ottoman Empire for centuries. In contrast, the negative effect is the impact of its teachings. They are not based on Islamic Fiqh, especially the school of thought. Hanafi himself hindered Ottoman Turk progress and reforms, among other negative impacts.⁴

Starting from the Sufi theory of social penetration, the founders of the Bektashi school took an approach by adjusting the teachings they brought with the Sufistic teachings around them. Hence, the principles of the Ja'fari Fiqh school were slowly forgotten. The social penetration theory describes the development of relationships from the most superficial to the most profound. Then proceed to the deepest level or a more personal level. The Bektashi order student number was increased because of the personal interest and cult of the teacher or sheik. They had exciting and exceptional personalities and became a catalyst in the development of the Bektashi order.⁵

The researchers conducted a qualitative literature study by collecting literature and journals, verifying and analyzing existing literature and documents, then interpreting and explaining descriptively. The book Daulah Usmaniah al-Iliyah was studied in this paper. It discussed the length of the Janissary army's victory, which was always supported by the Bektashi Order, especially after Sultan Salim I, who was very anti-Shia. It also explained the factors that caused the Ottoman Turks' decline, which was under pressure from various aspects, eventually forcing them to disband the Janissaries, which included Tariqat Bektashi.⁶

⁴ M. Brett Wilson, "Ritual and Rhyme: Alevi-Bektashi Interpretations and Translations of the Qur'an (1953–2007)," *J Qur'anic Studies* 17, no. 3 (October 2015): 75–99, doi:10.3366/jqs.2015.0212.

⁵ "IV. THE NAQSHBANDI-MUJADDIDI AND THE BEKTASHI ORDERS IN 1826," in *Studies on Islam and the Ottoman Empire in the 19th Century (1826-1876)* (Gorgias Press, 2011), 59–72, doi:10.31826/9781463229931-005.

⁶ Farid Bek Al-Muhami, *Tarij al-dawla al-'aliyya al-'utmaniyya*.

Another source is “Architecture and Hagiography in the Ottoman Empire: The Politics of Bektashi Shrines in the Classical Age,” written by Andersen, Angela, published in the *Journal of the Society of Architectural Historians* 74, No. 3. It discusses the Bektashi legacies to the policies of this congregation that affected the people and government of the Ottoman Empire, and how the remaining Bektashi artifacts were secured after they were considered a forbidden sect in modern Turkey during the time of Atatürk.⁷

This discussion is expected to reveal the positive and negative aspects of the Tarekat sect. It can also support knowledge about religious moderation because it is in great demand by adherents of religions other than Islam. This article focuses on the Bektashi order’s penetration of the Janissary body as a determinant of social and military policies within the Ottoman Empire, as well as an explanation of the positive and negative aspects of this Shia Islamic movement.

DISCUSSION

Turkey’s president, Recep Tayyip Erdogan, declared 2021 the “Year of Hajj Bektash Wali,” sparking curiosity about who owns this character. According to a presidential decree published in Turkey’s Official Gazette, 2021 was the 750th anniversary of the death of Haji Bektash Wali. Through his ideas and teachings, he preached love, tolerance, unity, solidarity, and peace for centuries. His death anniversary has been included in UNESCO.⁸ Haji Bektash’s tomb and mausoleum, located in the “Haji Bektash” region of the central Turkish state of Niğde, is very popular among tourists and residents as a museum. UNESCO classified it as one of the world’s monuments in 2012. This museum was opened by the Turkish Ministry of Culture and Tourism for worship after a break of 188 years.⁹

⁷ Angela Andersen, “Review: *Architecture and Hagiography in the Ottoman Empire: The Politics of Bektashi Shrines in the Classical Age*, by Zeynep Yürekli,” *Journal of the Society of Architectural Historians* 74, no. 3 (September 2015): 367–68, doi:10.1525/jsah.2015.74.3.367.

⁸ Ibrahim Cifci, “Testing Self-Congruity Theory in Bektashi Faith Destinations: The Roles of Memorable Tourism Experience and Destination Attachment,” *Journal of Vacation Marketing* 28, no. 1 (January 2022): 3–19, doi:10.1177/13567667211011758.

⁹ Asghar, “A Short Survey on the Common Doctrines Between the Bektashi Order and Shi’a Islam.”

According to the Turkish presidential decree, Haji Bektash's idea of contributing to the formation of social identity and unity in the Anatolian region was the title of a cultural and media campaign throughout 2021. Haji Bektash al-Wali is known as a religious man, Sufi poet, and Islamic philosopher in Turkey. He is from Khorasan, which is in the Nishapur city area. According to "Arabic TRT," his paternal ancestor was Tuan Ibrahim Sani, and his mother, Khatam Hatun, was of Turkish origin.¹⁰

He was also known for having a broad mind and a wealth of knowledge. He was an honest and moderate man who attended his primary education at a Turkistan school affiliated with teacher Ahmed Yousfi, owner of the Yusufiyah method. The school produces many knowledgeable cadres in general and religious fields. Among his cadre was the teacher Luqman Baranda. He led to the formation of the distinctive Sufi mental structure of Haji Bektash because he was said to be the successor to the Yusuf Order's teacher Ahmed Yousefi.¹¹ Haji Bektash came to Anatolia and settled in "Sologa Qara Huyuk." It was 40 kilometers south of Qirshehir. After visiting holy cities like Mecca, Medina, Najaf, Levant, Jerusalem, and Aleppo, which contain many historical values. He met Seljuk Sultan Alaeddin Qayqubad, Maulana Jalal al-Din, Osman Ghazi, Akhiyah Oran, and other leaders. He sent 360 of his students to various countries.¹² Haji Bektash was known as a "Sufi Shaykh" because he led a new revolution in the ideas of his time. The most important source of information on these ideas is the writings he left behind, which show a mature Sufi identity.¹³ His statements are based on four successive chapters: Sharia, tariqa, knowledge, and essence, each with ten levels, for a total of forty levels.¹⁴ Haji Bektash has long been regarded as the spiritual father of the Bektash sect, which arose from the Ismaili Sect. Still, his ideas were contradictory to the sect. Haji Bektash's thoughts can be seen in the poetry of the great Turkish poet Yunus

¹⁰ "Bektashi in Sufism History" (Istanbul, 2022).

¹¹ Asghar, "The Bektashi Order, Sufism, and Shi'ism in the Work of Baba Rexheb, a Bektashi Sufi of 20th Century."

¹² Ayhan Kaya, "The Alevi-Bektashi Order in Turkey: Syncreticism Transcending National Borders," *Southeast European and Black Sea Studies* 16, no. 2 (April 2016): 275–94, doi:10.1080/14683857.2015.1120465.

¹³ "Baktashi in Sufism History."

¹⁴ Wilson, "Ritual and Rhyme."

Emre and his book “The Letter of Advice.” It demonstrates a solid direct or intermediary connection between Bektash and Yunus Emre.¹⁵

Haji Bektash Wali was historically one of the most critical influences on the Turkic tribes in Asia Minor. He was described as the Sultan of Hati and the Dervish of dervishes. He became popular among the soldiers of the Ottoman army.¹⁶ It is also stated that Haji Bektash al-Wali was loved by the Ottoman sultans. Haji Bektash was also loved by the people and the Janissaries who received direct instruction in the Bektashi version of jihad through the orders and rituals taught by the Bektashi.¹⁷ At that time, the Seljuk state lived in a complex political, economic and cultural situation. Haji Bektash was in charge of the “ Ahilik “ formation when the Ottoman Empire was founded. They would accompany them to the majority of Islamic wars and conquests. Today, relics of Sheikh Haji Bektash Wali can be found on every corner of the Balkan countries, and there is a street named Haji Bektash Wali. The Ottoman sultan allowed the presence of guides from Haji Bektash’s students in each barracks. It was because it provided spiritual support to the soldiers, as evidenced by the carvings in several places in the Balkan countries that refer to him.¹⁸

SHIA INFLUENCE ON THE SUNNI WORLD

Before the formation of the small Ottoman Empire, which was widely dispersed at the time, there was the al-Akhiyah Order, which was followed by several Turkic tribes who preached throughout the Anatolia region. The perpetrators of crimes, such as murderers, adulterers, thieves, or rapists, were not accepted as members of the Order of al-Akhiyah because they could not reach perfection. This congregation was involved in various military, economic and socio-political fields. It was part of the Ottoman Empire’s tradition

¹⁵ “IV. THE NAQSHBANDI-MUJADDIDI AND THE BEKTASHI ORDERS IN 1826.”

¹⁶ Abdurrahman Atçıl, *Scholars and Sultans in the Early Modern Ottoman Empire*, 2017.

¹⁷ Cifci, “Testing Self-Congruity Theory in Bektashi Faith Destinations.”

¹⁸ Frances Trix, “Spiritual Migration in the Context of Political Change: The Bektashi Babas of Rumeli,” in *Managing Muslim Mobilities*, ed. Anita H. Fábos and Riina Isotalo (New York: Palgrave Macmillan US, 2014), 39–56, doi:10.1057/9781137386410_3.

to bring the scholars along with the army, judges and muftis, and the sheiks of the Tarekat Sufism. It was done to introduce Islam in the newly conquered territory. On this basis, the new territory was officially placed under the auspices of the Bektashi order, sanctioned by the Ottoman Daula. The members of this Order were loyal to the Ottoman government, and they still exist today. Still, after the Janissary soldiers died, they no longer played a role in society and government.¹⁹ Shias have long impacted Sunnis, mainly through the Bektashi Order, a popular Sufism in the middle of Turkish society. Hajj Bektash, who lived between 1210 and 1320 AD, is attributed to founding the Bektashi Order. He lived during the Bani Seljuk period. He was a Sufi influenced by the Order, Ibdal, al-Qalandariah, and al-Haidariah. Then, to achieve his goals, he allied with the Ottoman Empire to:²⁰

1. Increase the combat capabilities of the Dervishes (a group of adherents of Sufism)
2. Provide legality to the Ottoman government, founded on a coalition of tribes. These tribes tended to see Dervish as a symbol of religion.
3. Train new soldiers (Janissaries) to improve the morality of the troops consisted of children who were prisoners of war who were still Christians and served as loyal assistants to the Sultan.

Bektashi was one of the factors in the emergence of two great countries such as the Ottoman Empire and the Safavid State. It was because Bektashi was the inspiration for these two great countries. When there was a conflict between the two countries, Bektashi suffered the consequences. The tug-of-war between the Bektashi and the Ottoman Turks culminated in 1520, during the time of Sultan Salim I, with the proliferation of Qizilbaz activities, which were also Bektashi's twin. Qizilbaz supported the Safavid state, but the Qizilbaz in the Tribezone were Turks, not Persians. The Bektashi problem was never resolved even though the Sultan who came after that, Sultan Sulaiman I, turned the Bektashi problem into a Janissary problem. In

¹⁹ Ayfer Karakaya-Stump, *The Kizilbash-Alevis in Ottoman Anatolia: Sufism, Politics and Community*, 1st ed. (Edinburgh University Press, 2019), doi:10.3366/edinburgh/9781474432689.001.0001.

²⁰ Halil İnalçık, *The Ottoman Empire: The Classical Age 1300-1600* (London: Phoenix Press, 2000).

1826, the Janissaries were disbanded by the government. After all, they did not want to carry out the reforms like the Western European formations because they feared losing the lucrative livelihood they had enjoyed. Shia has had a prolonged impact on the Islamic world throughout history. It is a large and broad topic, so it is sufficient to study it in the Islamic world by reviewing historical events. For example, in Iraq in the fourth and fifth centuries of the Hijra, and so on, Shia has a broad influence on a broad topic. Field studies, extensive contacts, and many trips are required when tracking the rise of the Shia Movement in contemporary realities in various parts of the Islamic world and its consequences.

The areas influenced by Shia are:

- 1- Doctrinal and academic fields.
- 2- Politics.
- 3- Social.
- 4- Economy.

It wreaked havoc on the nation with dangerous Bid'ah (Heresy), affecting all aspects of its life. Anyone who studies the history of this nation and the emerging heretical tendencies discovers that it harms all Islamic countries.²¹ Bektashi's philosophical belief is usually hidden. Few people know about it except the sect. This Order's parables are not directly filled with symbols and secrecy. They claim to follow the *Sunnah wa al-Jama'ah*, which follows the Prophet PBUH teachings.²²

There are contradictions between sources regarding this Order. One source claimed that they are Shiite at their core and Sunni at their periphery. According to Imam Bektashi, all Sunnah recognize Ali bin Abi Talib's superiority. The *Sunnah wa al-Jama'ah* liked Ali bin Abi Talib and supported him against Mu'awiyah bin Abu Sofyan.²³ Imam Abu Hanifah was a student of Imam Ja'far as-Sadiq, and Abu Hanifah praised Ahlu al-Bayt, who many people complimented. Imam

²¹ Bijan Bid Abad, "Philosophy of Law: An Islamic Sufi Approach," *IJLMA* 60, no. 5 (September 2018): 1179–95, doi:10.1108/IJLMA-06-2017-0132.

²² Erik Cornell, "A Surviving Neoplatonism: On the Creed of the Bektashi Order. Conversations with a *Mürsit*," *Islam and Christian-Muslim Relations* 17, no. 1 (January 2006): 1–20, doi:10.1080/09596410500399078.

²³ "IV. THE NAQSHBANDI-MUJADDIDI AND THE BEKTASHI ORDERS IN 1826."

Ahmad bin Hanbal has knowledge of Zahir and Laduni in knowing Ahlul Bayt's virtues. He is one of the pious people with many deeds, as are Imam Malik and as-Syafii.²⁴ As a result, there is no difference between Sunnis and Shiites. Both of them, in our opinion, support Ali bin Abi Talib.²⁵

Basic Aqidah of Bektashi and Social Penetration

In a nutshell, some of the critical points in the basis of the belief that Al-Bektash directly displayed are:²⁶

1. Al-Bektashi's religious philosophy has outwardly humanistic and inwardly divine tendencies, expressed through symbols. They follow Nurani monotheism. It states that Allah, Muhammad, and Ali are all one light. However, according to Bektashi, Muhammad, and Ali are not the Essences of God.²⁷
2. According to Bektashi, Rasulullah PBUH has given knowledge and taught all people about their lives and the world. *Ahlul al-Bait* and a few companions were taught the secret of Wahdaniyah (Tawhid). The secret of the Qur'an and its meaning about al-Batiniyah. It continued until the twelfth imam. This understanding was obtained by Haji Bektash. As Rasulullah PBUH stated, only those who can free themselves from being haunted and have a clean heart could achieve the knowledge of Laduni.

Bektashi associates knowledge of reality with three things: Ta'aluq or dependence, Takhaluk or creation, and Tahaquq or realization. Dependence is knowledge, innovation, and existence, while Tahaquq is universality (the universe). Therefore, the requirements for human universality let him know, read, and understand the four books, namely the Psalms, the Torah, the Bible, and the Qur'an. The basis of these four books contains in the Qur'an

²⁴ İsmet Zeki Eyuboğlu, *Bütün yönleriyle Bektaşilik* (İstanbul: Derin yayınları, 2010).

²⁵ Ibid.

²⁶ Hacı Yılmaz, "Bektâshism According to Ahmed Sirri Dede Baba Who Is the Last Postnishin of Cairo Bektashism Dervish Lodge Kâhire Bektâşi Dergâhı'nın Son Postnişini Ahmed Sırrı Dede Baba'ya Göre Bektâşilik," *Journal of Human Sciences* 14, no. 4 (October 27, 2017): 3310, doi:10.14687/jhs.v14i4.4691.

²⁷ Cornell, "A Surviving Neoplatonism."

al-Karim, and the essence is found in Surah al-Fatihah, in which the meaning al –Fatihah can be found in Basmalah.

Shiites in Iran are an exception compared to other parts of the Middle East and other regions. It is due to Shia rule in Iran dating back to the early 16th Century when the Safavid families took control and implemented Shia doctrine. Some believed the Bektashi was a Safavid political project to confront the Ottoman Empire.²⁸ Bektashi supported the spread of Shiites in the border areas, which was very beneficial to establishing this Safavid state. Previously, the majority of the population in Iran was Sunni, which became an obstacle to the Safavids' political struggle with the Ottoman.²⁹ As a result, Ismail Shah Al-Safavid brought Shia preachers from Lebanon, Iraq, and Bahrain to spread and impose Shia doctrine on the population. He even evacuated Sunni religious activity centers. Thus, Sunni sects persisted on the outskirts of Iran among the Turkmen, Arabs, Kurds, and Baluchi. Still, the Shah did not accept Sunnis in Persian society.

The Janissary Army's Glory in the Early Ottoman Period

Bektashi's continuity with Christian axioms found a place in history. It was when the Ottoman Empire entrusted him with instructing and rehabilitating one of the Ottoman army's new military divisions in an Islamic way.³⁰ The idea of the Janissaries originated in the Ottoman Empire and its transformation from a tribe into a state. The country fought on multiple fronts, which resulted in an ever-increasing number of Christian prisoners. According to state law, one-fifth of the prisoners were not allowed to return to their countries. Still, they became the Ottoman state's possessions as embodiments of the Hanafi Fiqh.³¹ A new army consisted of Bektashi's version of Islamically educated boys who did not come out of the barracks except for urgent matters and war.³²

²⁸ Meirison Alizar and Qasim Muhammadi, "Islamic Sharia and Non-Muslim Citizens in Kanu name During Sultan Abdul Hamid II of the Ottoman Empire," *WS* 27, no. 1 (July 2019): 37–68, doi:10.21580/ws.27.1.3543.

²⁹ Ahmad Nabil Hasan Najar, 2020, قراءة جديدة لعوامل الانحطاط و، الدولة العثمانية: قراءة جديدة لعوامل الانحطاط و،

³⁰ 1908 (سليمان البستاني، عرة وذكري او الدولة العثمانية قبل الدستور وبعده (دار الأخبار، 1908)، <https://books.google.co.id/books?id=nWYrkGAACA AJ>.

³¹ İnalcık, *The Ottoman Empire*.

³² البر أورتالي - ترجمة عبد القادر عبدالملي، الخلافة العثمانية: التحديث والحداثة في القرن التاسع عشر (مكتبة بستان المعرفة للطباعة والنشر والتوزيع، 2007)، <https://books.google.co.id/books?id=7QretAEACA AJ>.

Bektashi initially joined a society and was still influenced by the aura of Orthodox Christianity (Byzantium), which conformed to the trinity creed to expand its influence quickly.³³ They did not only come with the same teachings but also with the cult of individuals through good treatment and various kinds of sacred events such as the treatment and healing of ruler's blind eyes, as well as other social activities. Following that, the military organization grew. Christian children were taken to the Ottoman Empire as a form of tribute and taxation; they were taken to the heart of the capital and raised religiously and militarily. The cult of the individual succeeded in instilling in the new army allegiance to the Turkish and Islamic states. Bektashi was the Janissary army's backbone.³⁴ These Christian youths could not understand Islamic beliefs and rituals, and Bektashi was their only teacher, so their confidence in becoming Bektashi grew. On the other hand, the Janissary army financially supported the Bektashi methods, so their relationship grew more substantial and overlapping.³⁵

Sultan Mahmud II Crushed the Bektashis

The condition of the Janissaries deteriorated in the late eighteenth Century as their relationship with the Sultan worsened. The reason was the decline in combat capability and unwillingness to accept Western military reforms.³⁶ Military history researcher, Muhammad Mert Sonar, argued that their refusal to modernize was motivated by a desire to defend their financial and social interests. They justified their refusal on religious and cultural grounds.³⁷ They did not want to be ruled by Christian formations and pagan countries. They claimed that we, as Muslims, must reject this! In the face of this stubbornness, the country suffered successive defeats. They were eliminated during the reign of Sultan Mahmud II in 1826. The Janissaries were not the only ones in front of the Sultan's fire, but also the Bektashis considered

³³ Asghari, "The Bektashi Order, Sufism, and Shi'ism in the Work of Baba Rexheb, a Bektashi Sufi of 20th Century."

³⁴ Atçıl, *Scholars, and Sultans in the Early Modern Ottoman Empire*.

³⁵ Emil B.H. Saggau, "Bektashi-Traditionen – En Folkelig Sufisme?," *Tidsskrift for Islamforskning* 7, no. 2 (February 5, 2017): 81–113, doi:10.7146/tifo.v7i2.25319.

³⁶ Robert Elsie, *The Albanian Bektashi: History and Culture of a Dervish Order in the Balkans* (I.B. Tauris, 2019), doi:10.5040/9781788315722.

³⁷ Karakaya-Stump, *The Kizilbash-Alevi in Ottoman Anatolia*.

criminals.³⁸ In essence, Bektashi refuses renewal because they will lose a large enough livelihood that remains due to changes in the payroll system given to Janissaries, which impact Bektashi. After that, some went to Algeria, while others went to Egypt with the Bektashi dervishes. The Bektashi entered a new phase, and their relationship with Egypt's ruling Alawi state grew stronger. Muhammad Ali Pasha greeted them and invited them to oppose Sultan Mahmoud II, with whom he had equal relations.³⁹ The Egyptian state paid them a certain amount of tribute. Their property was designed as a waqf under Islamic law and Sharia. In 1859, Bektashi was given the cave where Muhammad Saeed Pasha buried Qayquzuz Abdul or Abdullah al-Maghawri. They built a hospice, a destination for Egyptians and the Alawi state, who believed Al-Maghawri successfully eliminated disease and met government needs.⁴⁰

Return to the Arms of the Caliphate

Albania, like Egypt, sought independence from the Ottoman Empire, and many Bektash and Janissaries found refuge there.⁴¹ Their numbers increased, and the Tikiya Bektashi (Place of Ritual Practice) became a sanctuary for Albanian nationalists, declaring disobedience to the Empire. The presence of Bektash became a religious, cultural, political, and nationalistic spark. They became a threat to the Ottoman Empire. Sultan Abd Al-Majid I carried out reforms and, in 1840, allowed Bektashi to reopen the Anatolian Hospital as a maternity hospital, which came under the auspices of the state.⁴² Bektashi followed the collapse of the state. Baba Mandi said the Anatolian Hospital provided services and embraced the world until 1924. After Mustafa Kemal Atatürk came to power, he ordered the closure of all

³⁸ RODERIC H. DAVISON, *Reform in the Ottoman Empire, 1856-1876* (Princeton University Press, 1963), doi:10.2307/j.ctt183q0cn.

³⁹ Gábor Ágoston and Bruce Alan Masters, eds., *Encyclopedia of the Ottoman Empire*, Facts on File Library of World History (New York, NY: Facts On File, 2009).

⁴⁰ M.R. Hickok, *Ottoman Military Administration in Eighteenth-Century Bosnia*, Mnemosyne, Bibliotheca Classica Batava (Brill, 1997), <https://books.google.co.id/books?id=nf30Du3AI0oC>.

⁴¹ Suphan Kirmizialtin, "Conversion in Ottoman Balkans: A Historiographical Survey," *History Compass* 5, no. 2 (March 2007): 646–57, doi:10.1111/j.1478-0542.2007.00420.x.

⁴² Majdi Abdul Majid as-Safuri, *Suqut Ad-Daulah al-Ottoman Wa Atsaruhu Ala Ad-Da'wah Islamiyah*, vol. 1, 1 (Kairo: Dar as-Sahwah li an-Nasyr, 1990).

hospitals and Sufi corners, and the sheik of the hospital, named Salih Niazi, decided to leave. Since he was Albanian, he decided to take refuge in his country.⁴³ Five years later, the Bektashi family met in Korsha in Albania to determine their fate. Following Turan Tekke's recognition as the leader of the Bektashi, the Albanian government asked him to carry out activities in the Albanian capital, Tirana.⁴⁴

Soviet Communist Era

After World War II, communism entered Albania. They took such extreme measures that they abolished all religions and destroyed mosques, hospitals, and churches. The communists exterminated the clergy and evacuated them to do forced labor. The Bektash had no choice but to travel to Egypt, so King Ahmed Zogo traveled with them. Ahmed Seri Dada restored Tekia Maghawri's former glory and invited the Bektash dervishes to emigrate to Egypt. Historian Khaled Muhammad Abdo believed that Ahmed Sri Dada wanted to convey to Egyptians that Bektashi was a Muslim who wanted to help other Muslims. He used to tell ordinary people about prophetic hadiths and prayers. The Bektashi group wrote books on the Ahmadiyya Message and explanatory notebooks to explain Bektashi's methods. He could talk to the Egyptians in any way they liked.⁴⁵

Ahmed Sri Dada went to Turkey to try to revive the Anatolia Hospital. Still, a significant event awaited him upon his return. At the time, the 23rd of July 1952 revolution overthrew King Farouk and obliterated the Alawite state. It harmed the Bektashis. King Ahmed Zogo was removed as an ally of the Alawite family, and the number of Bektash in Egypt declined. The pressure increased, and the Al-Azhar sheik asked them to obey the Sunni sect. The final straw fell on them when the government evacuated the hospital in 1957 and deemed it a military zone and an arms depot. The only option for them was to wait. After the fall of communism in Albania in 1990,

⁴³ Halil İnalcık and Donald Quataert, eds., *An Economic and Social History of the Ottoman Empire, 1300-1914* (Cambridge ; New York: Cambridge University Press, 1994).

⁴⁴ Albert Doja, *Bektashism in Albania: Political History of a Religious Movement* (Tirana: AIIS (Albanian Institute for International Studies), 2008).

⁴⁵ Tord Olsson, Elisabeth Ozdalga, and Catharina Raudverc, *Alevi Identity: Cultural, Religious and Social Perspectives*, 1st ed (London: Taylor and Francis, 2005).

freedom returned, places of worship returned, and several nursing homes reopened to practice the Bektashi ritual. Albania has five official religions, all of which have complete independence: Sunni Islam, Catholicism, Orthodoxy, Evangelical Protestantism, and Bektashi. Bektashi's condition fluctuated throughout history, it went through ups and downs, and Bektashi Hussein Soleimani wondered about his origin. Perhaps he was a member of the Turkish community of Janissary descent, or his grandfather may have been born in Egypt.⁴⁶

CONCLUSION

Tariqat Bektashi's teachings invite people to understand the Torah, Zabur, Bible, and Al-Qur'an, which leads to the Qur'an, then to Surah al-Fatihah and bismillah. That means the Bektashi has formally acknowledged that the adherents of this religion have received legalization to join the Bektashi teachings. Bektashi also stated that Allah, Muhammad, and Ali bin Abi Talib were one light. However, he did not say that Muhammad PBUH and Ali were the substance of Allah. He acknowledged the trinity teaching practiced by Orthodox and Catholic Christians. Bektashi synthesizes various creeds and philosophies influenced by the political situation and society.

Ottoman society was highly diverse, consisting of various ethnicities, religions, and cultures. The Bektashi are considered a congregation from Turkey that encompasses different divine religions and Asian philosophies. As a result, the Bektashi is a congregation that supports diversity and religious moderation, as evidenced by its followers of various ethnicities and religions. It was greatly helped by the individual cult, which played a significant role in increasing followers and attracting the sympathy of the masses. Because of the cult of individuals who have penetrated to the level of rulers who eventually carried out a symbiotic relationship of mutualism, Bektashi's penetration into Turkish society was increasingly not felt. It was based on efforts to recruit new soldiers from prisoners of war, including Christian children who were trained to become soldiers and served the Sultan. They were familiar with Bektashi's Christian-infused teaching. They only knew Islam from Bektashi's instructions,

⁴⁶ Yılmaz, "Bektâshism According to Ahmed Sirri Dede Baba Who Is the Last Postnishin of Cairo Bektashism Dervish Lodge Kâhire Bektâşî Dergâhı'nın Son Postnişini Ahmed Sirri Dede Baba'ya Göre Bektâşilik."

and within a certain period, Bektashi's training was efficient. In other words, the benefits for the Ottoman Empire at that time were more significant than the harm caused by this new army. They also made no distinction between genders. Therefore, the Bektashi order could consist of a girl or a married woman who can carry out the Tarekat activities simultaneously but with their procedures.

On the other hand, the Bektashi in the border region supported the establishment of a Shiite state, namely the Safavid dynasty, which gradually reduced the number of Sunnis living in the Safavid region. The Sunni groups, especially in Khurasan, were very numerous. The majority, in general, in various areas became a minority as a result of multiple intimidations and coercion carried out by the Bektashi-backed Safavid Empire. In this case, the Bektashi had harmed the Sunnis and indirectly hindered the Ottoman conquest of Western Europe.

REFERENCES

Ágoston, Gábor, and Bruce Alan Masters, eds. *Encyclopedia of the Ottoman Empire*. Facts on File Library of World History. New York, NY: Facts On File, 2009.

Alizar, Meirison, and Qasim Muhammadi. "Islamic Sharia and Non-Muslim Citizens in Kanunname During Sultan Abdul Hamid II of the Ottoman Empire." *WS* 27, no. 1 (July 2019): 37–68. doi:10.21580/ws.27.1.3543.

Andersen, Angela. "Review: *Architecture and Hagiography in the Ottoman Empire: The Politics of Bektashi Shrines in the Classical Age*, by Zeynep Yürekli." *Journal of the Society of Architectural Historians* 74, no. 3 (September 2015): 367–68. doi:10.1525/jsah.2015.74.3.367.

Asghari, SeyedAmirHossein. "A Short Survey on the Common Doctrines Between the Bektashi Order and Shi'a Islam." Preprint. Preprints, January 2021. doi:10.22541/au.161072800.02824298/v1.

Asghari, Seyedamirhossein. "The Bektashi Order, Sufism, and Shi'ism in the Work of Baba Rexheb, a Bektashi Sufi of 20th Century." *Turkish Journal of Shiite Studies*, April 2021, 1–24. doi:10.48203/siader.799560.

Atçıl, Abdurrahman. *Scholars and Sultans in the Early Modern Ottoman Empire*, 2017.

"Baktashi in Sufism History." Istanbul, 2022.

Bidabad, Bijan. "Philosophy of Law: An Islamic Sufi Approach." *IJLMA* 60, no. 5 (September 2018): 1179–95. doi:10.1108/IJLMA-06-2017-0132.

Cifci, Ibrahim. "Testing Self-Congruity Theory in Bektashi Faith Destinations: The Roles of Memorable Tourism Experience and Destination Attachment." *Journal of Vacation Marketing* 28, no. 1 (January 2022): 3–19. doi:10.1177/13567667211011758.

Cornell, Erik. "A Surviving Neoplatonism: On the Creed of the Bektashi Order. Conversations with a *Mürsit*." *Islam and Christian–Muslim Relations* 17, no. 1 (January 2006): 1–20. doi:10.1080/09596410500399078.

DAVISON, RODERIC H. *Reform in the Ottoman Empire, 1856-1876*. Princeton University Press, 1963. doi:10.2307/j.ctt183q0cn.

Doja, Albert. *Bektashism in Albania: Political History of a Religious Movement*. Tirana: AIIIS (Albanian Institute for International Studies), 2008.

Elsie, Robert. *The Albanian Bektashi: History and Culture of a Dervish Order in the Balkans*. I.B. Tauris, 2019. doi:10.5040/9781788315722.

Eyuboğlu, İsmet Zeki. *Bütün yönleriyle Bektaşilik*. İstanbul: Derin yayınları, 2010.

Farid Bek Al-Muhami, Muhammad. *Tarij al-dawla al-'aliyya al-'utmaniyya*. Beirut: Dar al-Nafa' is, 2009.

Hasan Najar, Ahmad Nabil. 2020. *المولة العثمانية: قراءة جديدة لعوامل الانحطاط*.

Hickok, M.R. *Ottoman Military Administration in Eighteenth-Century Bosnia*. Mnemosyne, Bibliotheca Classica Batava. Brill, 1997. <https://books.google.co.id/books?id=nf30Du3AI0oC>.

İnalcık, Halil. *The Ottoman Empire: The Classical Age 1300-1600*. London: Phoenix Press, 2000.

İnalcık, Halil, and Donald Quataert, eds. *An Economic and Social History of the Ottoman Empire, 1300-1914*. Cambridge ; New York: Cambridge University Press, 1994.

"IV. THE NAQSHBANDI-MUJADDIDI AND THE BEKTASHI ORDERS IN 1826." In *Studies on Islam and the Ottoman Empire in the 19th Century (1826 - 1876)*, 59–72. Gorgias Press, 2011. doi:10.31826/9781463229931-005.

Karakaya-Stump, Ayfer. *The Kizilbash-Alevis in Ottoman Anatolia: Sufism, Politics and Community*. 1st ed. Edinburgh University Press, 2019. doi:10.3366/edinburgh/9781474432689.001.0001.

Kaya, Ayhan. "The Alevi-Bektashi Order in Turkey: Syncreticism Transcending National Borders." *Southeast European and Black Sea Studies* 16, no. 2 (April 2016): 275–94. doi:10.1080/14683857.2015.1120465.

Kirmizialtin, Suphan. "Conversion in Ottoman Balkans: A Historiographical Survey." *History Compass* 5, no. 2 (March 2007): 646–57. doi:10.1111/j.1478-0542.2007.00420.x.

Olsson, Tord, Elisabeth Ozdalga, and Catharina Raudvere. *Alevi Identity: Cultural, Religious and Social Perspectives*. 1st ed. London: Taylor and Francis, 2005.

Safuri, Majdi Abdul Majid as-. *Suqut Ad-Daulah al-Ottoman Wa Atsaruhu Ala Ad-Da'wah Islamiyah*. Vol. 1. 1. Kairo: Dar as-Sahwah li an-Nasyr, 1990.

Saggau, Emil B.H. "Bektashi-Traditionen – En Folkelig Sufisme?" *Tidsskrift for Islamforskning* 7, no. 2 (February 5, 2017): 81–113. doi:10.7146/tifo.v7i2.25319.

Trix, Frances. "Spiritual Migration in the Context of Political Change: The Bektashi Babas of Rumeli." In *Managing Muslim Mobilities*, edited by Anita H. Fábos and Riina Isotalo, 39–56. New York: Palgrave Macmillan US, 2014. doi:10.1057/9781137386410_3.

Wilson, M. Brett. "Ritual and Rhyme: Alevi-Bektashi Interpretations and Translations of the Qur'an (1953–2007)." *J Qur'anic Studies* 17, no. 3 (October 2015): 75–99. doi:10.3366/jqs.2015.0212.

Yılmaz, Hacı. "Bektâshism According to Ahmed Sirri Dedebara Who Is the Last Postnishin of Cairo Bektashism Dervish LodgeKâhire Bektâşî Dergâhî'nın Son Postnişîni Ahmed Sırrı Dedebara'ya Göre Bektâşîlik." *Journal of Human Sciences* 14, no. 4 (October 27, 2017): 3310. doi:10.14687/jhs.v14i4.4691.

عبدالله، إيلبر أورطابلي - ترجمة عبد القادر. الخلافة العثمانية: التحديث والحداثة في القرن التاسع عشر. دار الأخبار والبستاني، سليمان. 1908. <https://books.google.co.id/books?id=nWYrkgAACAAJ>.

عبدالله، إيلبر أورطابلي - ترجمة عبد القادر. الخلافة العثمانية: التحديث والحداثة في القرن التاسع عشر. مكتبة بستان المعرفة للطباعة والنشر والتوزيع. 2007. <https://books.google.co.id/books?id=7QretAEACAAJ>.