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**Osman Bedrüddin Erzurumî's Irshad Activities Evaluation in terms of
Non-formal Education¹**

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Abstract

Osman Bedrüddin Erzurumi is one of the most important sufis who has dedicated his life to education. He has been well educated and has begun education at a young age. Thanks to his ingenuity, he has come a long way in a short time. He has never preferred comfort, he has worked day and night to instruct people. His contribution to the national struggle was taken into account by the people around him, and in this sense he built a throne in hearts. For many years, he has been a battalion imam and has taken the nickname "Imam Efendi". Later, he met Sheikh Mahmud Sa'mini and engaged him. After retiring with the permission of his hodja, he settled in Harput and continued his duty of act of showing the true path mandate until the end of his life. The works titled "Sohbetler" and "Mektûbât" were also composed from the notes kept from the conversations which he made for the people to instruct. Osman Bedrüddin Efendi is a scholar who both acts with his education and reflects on his life, and has set an example for people. He is one of the most important people who has taken a task himself to illuminate the people with his education and guide them to the true path. Imam Efendi used many methods to do this. I tried to explain these methods by giving examples of his works.

INTRODUCTION

In this study; Osman Bedrüddin Erzurumî, who lived in Harput, as a man of science and wisdom, taught Islam to the people he dealt with; It has been examined how it is conveyed in the context of morality, custom and love. The religion of Islam; In addition to the beliefs of tawheed, nubuwwat and mead, it is

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the "last true religion" that states that it is not possible for people to be transferred to life without resorting to morality and fiqh, whether in their dealings with individuals or others.

However, it is certain that the scholarly competence of each of the Muslims who have to understand and live Islam from the time of the Prophet to the present day is not sufficient in the process of understanding and living. Therefore, it should be considered natural for these people to apply to the people of knowledge and to be subject to it. Since the difference in the mental level and scientific accumulation of each person is an irrefutable fact, there is a need for "people" in order to understand religion, to learn its provisions in accordance with the Divine and to apply them to life.

The communiqué and guidance activities of Osman Bedrüddin Erzurumi, who was one of the people of science and wisdom of his time, at the point of informing the people, encouraging goodness and prohibiting evil, cannot be ignored. Therefore, with our research, we will have the opportunity to introduce Osman Bedrüddin Erzurumi closely, and those who serve in today's religious education and training will be shown "how this job should be done with knowledge, decency and morality" due to the continuity of irshad activities. Our research will be centered on Imam Efendi's "Sohbetler" and "Mektûbât" works. For this reason, the irshad activity and methods will be put forward by taking these two works into account, and other studies will be used as necessary.

Literature

The Place and Importance of Non-Formal Education in Religious Education

First of all, after briefly explaining what non-formal education is, it would be more appropriate to state the effect and importance of non-formal education in religious education, which is our subject. Education, which concerns all institutions and individuals of the society; It is divided into two as formal and non-formal education.

Formal education; It is the education organized in accordance with certain laws in order to ensure that individuals are trained in terms of general and special knowledge and skills in schools or places that are schools before working in business and professions (Tuncel, 2018).

Non-formal education; These are planned and programmed educational activities that are outside of formal education and are organized alongside it (Tuncel, 2018). This education informs the people, gives them common national values, and brings the society to the level of modern civilization.

Non-formal religious education; We can express it as an education that provides religious information to the society, gives the ability to interpret life, instills common religious and national values, helps the proper fulfillment of religious worship as well as the acquisition of virtues such as religious brotherhood, sacrifice and tolerance (Bulut, 1993).

In Islamic religious education, non-formal education has a special importance. The most well-known of the expressions are: *"Learn knowledge from the cradle to the grave"* ⁴. With this statement, it is emphasized how much importance is given to the education of science. It is unthinkable to teach religious knowledge only under one institution. Because religious needs are directly proportional to the needs of the person or society. In this respect, people may desire to meet these needs at any time and anywhere. This is remedied by those who undertake this task scientifically.

Ishad

Dictionary; The word *ishad*, which is an infinitive from the root "rushd" meaning to find the right path, to awaken from heedlessness, to enlighten spiritually (Cetin, 2011). Guidance service, guidance, guidance to the good, directing to the truth, (Beki, 2008) to follow the right path, to adopt with determination, to think right, means guidance (Hacimüftüoğlu, 2013).

Invitation

The word invitation comes from the verb "de'ave"; According to the advent of the infinitive "de'ave" and the letter with which it accompanies; It means called, invited, shouted, cried, named, dispatched, asked to come, prayed or cursed, promised, invited someone to a meal and feast (Onkal, 2011).

The concept of invitation in the dictionary; to call, to name, to propagandize, (Bayraktar, 2016) to ask for help, to call, to ask, fame, glory, calling, glory, to direct someone to something, to encourage, (Hacimüftüoğlu, 2013) to give priority, to promise, to name, to give a certain distance, 16 to ask for something to come, to cry for the dead, to have milk in the breast, to detain, to claim, to claim descent other than one's father, to respond to invitation, to invite to prayer, to a religion, to a sect, It means to call to participate in a belief or activity, to lead someone to a job or direction (Karaman, 2006).

Conversation

Conversation; It is called informal, sincere conversations about current events and issues in every field such as intellectual, political, social, economic, etc. (Cetin, 2011). In other words, conversation; In its general meaning, friendship and friendship refers to free speech with small groups of people in a warm and friendly atmosphere (Cakan, 2012). The topic of conversation is usually taken from everyday events. It is embellished with proverbs, sayings, witticisms, poems, anecdotes and parables. Listeners are also allowed to participate, ask questions or give their opinions. The important thing is to explain the subject in the best way and to convey it to the other party (Cetin, 2011).

⁴ "Although it is almost one of the first words that come to mind when it comes to the study of science, it has not been detected in the sources." See also. Gökalp, M., & Albayrak, A., *Din Görevlilerinin Hadis'e Yönelik Tutum ve Bilgi Düzeyleri (Elâzığ Örneği)*, Elâzığ 2007, s. 97

Notification

In the dictionary, Communiqué, when considered as the root of the verb, means to carry, to take away, (Karaman, 2006) dictionary to convey, to reach, (Bayraktar, 2016) to transmit, to inform, to inform (Cetin, 2011).

Communiqué as a term meaning is the delivery of Divine revelation to people in general (Hacımuftüoğlu, 2013).

Sermon

The word sermon is in the dictionary; It means to advise, to advise, (Beki, 2008) to remind of bad consequences, to warn and to warn (Bayraktar, 2016). In other words, preaching is advising the congregation in the technique of oratory with sweet words in a way that softens the hearts (Cakan, 2012).

The purpose of the sermons is to enlighten people religiously and to inform them in a way that will enable them to perform their worship completely and accurately. Since it is a religious duty to call people to good and avoid evil, preaching is of great importance in Islam (Unal, 1997).

An Overview of Harput in the Context of History, Science and Culture

The History of Harput in General Outline

According to historical sources, Harput has become a settlement center since 2000 BC and has been mentioned by various names. It is known that when it was captured by the Iranians in the 4th century BC, it was referred to as Ziata Castellum, which was translated into Arabic as Hisniziyad. In addition, it is thought that it goes to the Urartian and Huri languages through Armenian, and that this place is meant by Carpatha, which is found in cuneiform Assyrian tablets (Unal, 1997).

Harput has been named with different identities due to the differences of the nations and schools of thought that dominate it. In addition, a rich culture has emerged with the change of hands of many principalities. Since Harput is in an important position as a settlement, it has developed in the social and administrative fields as well as culturally. It has created a unique culture with the accumulation of political, social and cultural values brought by more than one civilization. After Harput was conquered by the Ottoman army (1516), it became a sanjak of Diyarbakir. Later, due to different reasons, it was replaced by today's Elazig (Sunguroğlu, 1958; Ardıçoğlu, 1954; Araz, 1995).

Education in Harput

In the Middle Ages, it became a common tradition to know Islamic and Turkish cities with each adjective according to their historical, physical and social structures. In addition to important and special adjectives belonging to holy cities such as Mecca-i Mukarram, Medina-i Munawwara, and

Jerusalem-i Sharif, it is seen that other cities are also characterized by an Arabic adjective starting with Dâr. For this reason, Harput is recommended as Daru'l-Feyz in the sources (Demirpolat, 2013).

Since Harput is located at the intersection of various religious, sectarian, Sufi and similar cultural movements in Anatolia, the history of education and training dates back to ancient times. From the past to the present, it has always had the identity of an important city of science in the region. In this scientific and cultural life, which has a very lively appearance in the historical process, important works have been signed in every field of religious sciences, as well as raising distinguished scientists.

Harput continued this scientific characteristic even after it was conquered by the Turks. Turkish principalities or dynasties contributed greatly to the advancement of science and the systematic conduct of education in Harput. They built places where scientific activities would be carried out. In this process, many works were written as well as translations from other languages.

During the Ottoman period, scientific activities continued in Harput. In this period, education was carried out in the following four ways: 1- Education in the Family Center 2- Education in Neighborhood Schools 3- Education in Primary Schools 4- Education in Madrasas.

Education in neighborhood schools is carried out in two ways. First of all, the education carried out under the direction of women; It is held in schools specially opened for women. Female teachers used to educate children between the ages of six and ten from alif-bâ until they made the Qur'an hatim. Male students who make hatim go to boys' neighborhood schools, while female students who make hatim start learning religious lessons. The second was male-led education, in which boys aged 8 to 15 and young men aged 17 to 20 were admitted, and in addition to religious subjects, four operations of Arabic, Persian, and mathematics were taught (Sunguroğlu, 1958).

As a result of the public's curiosity about science, the primary schools were science centers that were opened by the people and trained students for madrasas. In these schools, educators appointed by the foundations administration served and their fees were covered by the foundations administration. However, sometimes the fees were covered by the parents of the students. Madrasa education was also common in Harput. Education in madrasas was carried out by the mudarris. First of all, after the subjects were explained to the students in detail, they were taught to the students by asking questions, giving meaning to sentences and concepts, and making annotations in order to reinforce them (Sunguroğlu, 1958). In Harput, madrasahs were built adjacent to mosques, as well as separate and independent ones.

In addition to its cultural characteristics, Harput is also of great importance in terms of its geographical location and physical structure. Various foreign schools were available because people of different nationalities existed. Of course, there are many reasons for this. A few of the most important of these are: Harput has a strategic location, important scientists have been trained and success is high, and

according to the beliefs of Christians, the place called paradise in the Bible will be Harput because of the Tigris-Euphrates River (Sunguroğlu, 1958).

Madrasas in Harput

Madrasah, which is the general name given to educational institutions where secondary and higher education is provided in Muslim countries, has been one of the most important institutions of educational institutions since the Seljuks. This legacy continued unchanged in the Ottomans. The same system was maintained in Harput in its own tradition.

Harput is a very rich place in terms of scientific institutions due to the importance it attaches to education and training. At the beginning of these educational institutions are madrasas. Some of the madrasahs in Harput provide education services inside mosques, some next to them, and some in detached buildings. These madrasahs differ in number because they are sometimes mentioned with the name of the madrasahs and sometimes with the name of the founder in the annals. According to available sources, there were about fifty madrasahs, twenty of which were in Harput and the others in Ma'murat al-Aziz (Demirpolat, 2013). In Harput; Ahmet Peykeri Madrasa, Alaca Mescit Madrasa, Cami-i Kebir Madrasa, Cevheriye Madrasa, Hacı İbrahim Pasha Madrasa, Eseydiye Madrasa, Hacı Ali Pasha Madrasa, Ishak Pasha Madrasa, Kurşunlu Madrasa, Palu Madrasa, Sara Hatun/Hatuniye Madrasa, Söğütlü Mosque Madrasa, Tefikiye Madrasa, Ulu Mosque Madrasa, Ziya Pasha Madrasa and many other madrasahs. It would be appropriate to give brief information about a few of them. Ahmet Peykeri(ci) Madrasah; It was built in 1045/1635 by Murat IV in the village of Molla in Harput. Important mudarris served in this madrasa. Hacı Abdülhamid Efendi from Harput, Ahmet Asım Efendi from Harput, and Hoca Hafız Hüseyin Efendi from Harput are among the teachers who contributed to the completion of the education of the students in the best way possible.

Hacı İbrahim Pasha Madrasa; Located on the Meteris road in Harput, this madrasah was built by Çötelizade Halil İbrahim Pasha from Harput. There are seventeen rooms in the madrasa, including a library, a classroom and a cell. There are sixty students studying in this madrasah according to the annuals written in it, and there are nearly three hundred works in the library (Sunguroğlu, 1958). When we look at the history of education in Harput, we see that there are important institutions. Madrasas, which occupy a large place among these educational institutions, have an active place in scientific activities. It should not be ignored that it is effective on the basis of cultural and moral values as well as enabling people to develop scientifically. Because, as it is known, madrasas are not only places where education is given, but also institutions that help students adopt their own culture in familial relations under one roof, adhere to their traditions and shape their lives within the religious framework.

LIFE AND WORKS OF OSMAN BEDRÜDDIN ERZURUMÎ

Although the exact date of birth of Osman Bedrüddin Erzurumî is not known, according to the accepted opinion, he was born in Erzurum in 1858. His father was Selman Sukûtî Efendi, who was known for his proficiency in knowledge, virtue and Sufism, and his mother was Esma Hatun. When Osman Bedrüddin Efendi was still a child, his father received the mercy of the right (Yapıcı, 2013).

Selman Sukûtî Efendi is one of the few students of Kavakkapı Muderrî Osman Bedreddin Shiraz. According to the rumor, it was reported that a male child would be born in a dream one night and his name would be Osman Bedrüddin. After a while, this dream came true and a son was born to Salman Sukûtî, and he named him Osman Bedruddin, as he had been told in his dream." (Aras, 1986).

Educational Life

The biggest share in Osman Bedrüddin Efendi's education belongs to his family. He became a hafiz at the age of nine. He took his first lessons from his teacher Mehmet Tahir Efendi in Erzurum. In accordance with the educational method of that period, he successfully completed the sciences of sarf, nahiv, emsile, bina, maksûd, hadith and tafsir. After learning Arabic, he turned to the science of tafsir and decided to speak less, fearing that "his deeds would be wasted due to the mistakes he would commit unknowingly" (Hujurat, 49/2), as warned in Surah al-Hujurat. Because of this silence, he was called "Silent Hafiz Osman Bedreddin" by his teachers and friends (Erzurumî, 2006).

In his student life, he attracted the attention of those around him and was loved very much with his superior states, talents and solving problems. Other teachers who contributed to Osman Bedrüddin Efendi's deep knowledge in his education were Molla Sami and Seyyid Ahmed Merami.

In 1877-1878, Erzurum was experiencing painful days. The battles, known as the 93 war, are progressing unexpectedly and the army commander Gazi Ahmet Muhtar Pasha retreats to the Erzurum castle against the Russians and plans a defense line (Erzurumî, 2006). Gazi Ahmet Muhtar Pasha is aware of the necessity of a spark in order to have an operation that will change the outcome of the war and to raise the awareness of the people, to increase their spirituality and to take part in the army.

Finally, the expected spark was the morning call to prayer that spread from the minaret of the Ayaz Pasha Mosque Sheriff to Erzurum on November 8, 1877 and was recited by Osman Bedrüddin Efendi. The call to prayer, which was read differently than usual and influenced people, created great enthusiasm and excitement in the hearts of the people, and after the morning prayer, they rushed to help the army by taking rifles, pistols, knives and swords from their homes. The people, who were overflowing with spiritual feelings, took action in unity and solidarity with our army and forced the Russian forces that came to Erzurum to retreat.

Osman Bedrüddin Efendi, who attracted attention with his effort and success by participating in the battle in front of the people of Erzurum that day, was appointed by Gazi Ahmet Muhtar Pasha as the 28th Commander of the Army. The 3rd Regiment. He was appointed as the imam of the battalion. Until then, Hafiz Osman was known as Bedrüddin, but now he is called Imam Efendi.

After the war, Imam Effendi, who was assigned to Diyarbakr with his battalion, went to the Palu district of Al'aziz and visited the Naqshi sheikh Sayyid Mahmud Sâmini and participated in their conversations. During this first period of recognition and acquaintance, Imam Effendi got rid of the few doubts he had been in until that moment with the spiritual influence of some situations in which he was personally interlocutor and witnessed, and he converted to His Holiness Sayyid Mahmud Sâmini.

He developed his knowledge and spiritual consistency in Sufi subjects with the help of his venerable fathers and one of his first teachers, Seyyid Ahmed Merami, in a short time, this time with the contributions and conversations of the naturally talented and great mentor Sayyid Mahmud Sâmini (Erzurumî, 2006).

Venerable and Valuable Teachers

Osman Bedrüddin Efendi's family, his father Selman Sukûtî Efendi, his mother Esma Hatun, as well as Mehmet Tahir Efendi, Seyyid Ahmed Merami and Sheikh Mahmud Sâmini are of great importance in becoming a scholarly personality. Because of his love and curiosity for knowledge, Imam Effendi made every effort to learn without caring about difficult conditions. Therefore, he devoted his life to the purpose of handing himself over to a scholar and making the most of him on this path. If it is necessary to describe the venerable and valuable teachers who are engaged in their science, it is necessary to mention their father at the beginning. His father, Selman Sukûtî Efendi, fulfilled his responsibilities towards his family with the knowledge he gained from the people of Sufism and the inspiration he received. It is appreciated that the first education begins in the family. For this reason, the moral rules and literary behaviors that Osman Bedrüddin Efendi received from his father and mother clarify this issue.

Works

Osman Bedrüddin Efendi is one of the great Sufis who continued on his way by being blessed with the sea of knowledge with which he was intertwined throughout his life. Sharing what they have learned, looking for solutions to problems; It has a structure that deals with people at all levels and deals with their problems, away from arrogance and pride. His fondness for knowledge and his zeal to do his best to enlighten everyone made distances insignificant for Imam Effendi. Because, with the permission and mercy of Almighty Allah, he was busy gathering the country he lived in and the surrounding countries into the circle of Islam, regardless of the obstacles.

Letters were sent to him by hundreds of people who heard about Osman Bedrüddin Efendi's knowledge and life. All of these letters were answered, and they were helped and informed to bring light to these people who were in darkness. These answers have often solved the problems that mattered and preserved the atmosphere of peace. Nearly 400 of the letters he responded to were brought together under the name of "Gulzar-ı Samini – Conversations". In addition, there are also "Mektûbat" and "Divan". Both of these works were compiled from the conversations of Osman Bedrüddin Efendi. Rumor has it that these notes were written by a person who was an officer in our army (Erzurumî, 2006).

In addition, Osman Bedrüddin Efendi has important contributions to our literature and poetry. The important views that his scientific and Sufi life added to his vocabulary of thought emerge with his literature and poems. The speeches of Imam Effendi, written after his death, are now published in two volumes. The fifth edition of this work, Conversations, was published in 2009.

Conversations

In the first volume of the book Conversations called Gülzar-ı Sâmini, the life of Osman Bedrüddin Efendi was first described, and the notes of the first, second and third notebooks were written and consisted of 564 pages. The notes in this volume are under the headings and are related to the questions asked, examples from the lives of important persons, worship issues and practical practices, and consist of answers to the questions in the incoming letters.

In the second volume, notes from the fourth and fifth notebooks were written. It was published by Marifet Publishing in 2009. Osman Bedrüddin Efendi acted by taking into account the conditions of the period and without ignoring the level of the interlocutor in his conversations while explaining the religion of Islam to people. He clarified the problems of the period and produced solutions to the questions posed to him within the framework of Islam. One of the important points in gaining people's love and respect is that he conveys the truth without hurting anyone, no matter what.

Mektûbât

One of his important works is his work called "Mektûbât", which consists of answers given in response to questions sent to point out to the society and explain Islam. This work has been published twice and the last edition was published in 2006 by Marifet Publications in Istanbul. In this work, Osman Bedrüddin Efendi first included the letters written by his teacher Sheikh Mahmud-u Sâmini to his brothers who were on the way of service, the questions asked by people and the issues that need clarification on religious issues, and then the letters he wrote himself.

Imam Effendi's sole purpose with these letters was to enlighten people on religious issues, to awaken them from their dark sleep, and to explain in his letters the purpose for which people came to the world

and what their duty of servitude was. At the end of each letter, he prayed to the person to whom he sent privately, and to all people in general. His work called Mektûbat consists of two volumes. At the end of the second volume, poems written after the death of Osman Bedrüddin Efendi are also included. Both works consist of 720 pages each.

Divan

Osman Bedrüddin Efendi also has a 34-page divan. It is written in couplets, the first couplet is, "O Lord, your love will be transferred, yahu deyu Var'in verub wasl'in al-Qawal, yahu deyu." and the last couplet is, "Those who are mortal in His Majesty will remain with Badriyâ Haqq." At the bottom of each page, in the footnote section, the glossary is available. At the end of the Divan, there are also four qat'a qasids (Türkmen, 2007).

OSMAN BEDRÜDDIN ERZURUMÎ'S IRSHAD STYLE

Before giving the style of guidance of Imam Effendi, it will be tried to explain by briefly explaining the qualities that should be found in a guide in general and giving examples that he also has these characteristics. The term "instructive" includes anyone who is in a position to impart and teach religious knowledge to a community. Here we can record the qualifications that people in this position are required to have as follows:

Must Have Knowledge

One of the characteristics of the inviter is that he has solid knowledge. Knowledge and understanding are considered one of the basic conditions of the invitation. It is unthinkable for a person who lacks knowledge and understanding to be an inviter. It is inevitable that an ignorant person will do more harm than good, spoil rather than correct. In this respect, the invitee must first know very well the principles of religious rulings, which every Muslim must know (Saka, 1991).

Must Be Sincere

Ihlas; It is derived from the root "h-ls", which means to be in a pure state, not to be confused and doubtful, to be saved. In the dictionary, it means to make something state, to be a state, to take its essence and to choose. In the reform of religion; faith, worship, obedience, morality, deeds and prayer... It means to perform all kinds of religious duties with a good and pure intention just for the sake of Allah, without thinking about the praise and admiration of the people, to condemn and condemn them, to stay away from shirk, discord, riya (ostentation) and süm'a (announcing), etc., and to be sincere and straightforward (Karagöz, 2010).

Must Be Compassionate

Compassionate; It is derived from the root "r-h-m" in Arabic, which means to pity, spare, protect, forgive, forgive, give blessings, reside and complain about the womb of a woman. As a name; No, it means goodness, beneficence, blessing and delicacy of heart (Karagöz, 2010). Compassionate; It is an emotion that softens hard-heartedness, melts hatred and bitterness, replaces hatred with affection, brings people closer and binds each other. In this respect, the inviter is not obliged to do anything else as much as he is obliged to act with compassionate (Onkal, 2011).

Must Be Patient

Dictionary; Patience, which means to hold oneself in times of distress and difficulty, (Saka, 1991) to imprison, to detain, (Zeydan, 2011) to endure, to endure, to endure, as a moral concept; not to complain, not to complain, not to whine or complain to anyone but Allah for the calamities that have befallen him; It is the calmness and endurance in the heart of man in order not to disturb the spiritual balance by thinking about the future of the world and the hereafter in the face of things that are heavy and unpleasant for the soul (Canbulut, 2010).

It Should Be Heart-Caressing, Not Hurtful

Style; It means style, way, form, method and procedure (Karagöz, 2010). Style is one of the most important qualities that should be present in an invitee. The higher the degree of eloquence of eloquence the greater its impact on the interlocutor. The most important tool of beautiful and effective speech is the voice. Care should be taken to ensure that the voice and volume are good in speech. Raising one's voice unnecessarily or speaking in a low voice that makes it difficult for listeners to hear does not produce the expected result (Cetin, 2011). For this, it is necessary to adopt a sweet language, a soft expression, a good style and a soulful way of speaking (Beki, 2008). Having a fluent language also helps to master the integrity of the subject.

Must Be Modest

Humility is in the dictionary; It means to be humble. As a concept of morality; Putting one's soul in the position of servitude in the presence of God means not being arrogant and proud towards people.116

RESULTS

Harput was one of the important centers of science until the beginning of the twentieth century. Thanks to the science and culture formed in Harput, the awareness and sincerity of the Turkish nation in religion, language and history has survived to the present day. Harput is an important cultural center developed in the east. For this reason, the culture of this region is called Harput Culture. Again, the ideas of the scholars who grew up in this period have been influential until today.

In our thesis, we examined the methods used by Osman Bedrüddin Erzurumî, one of the most important of these, in his scientific activities. Today, in our country, his works called Sohbet and Mektubat are read with pleasure. These works are written in a fluent style and from time to time current issues are touched upon.

Osman Bedrüddin Efendi adopted an Islamic lifestyle throughout his life and gave advice and lessons to those around him that explained the spirit of Islam.

Although Osman Bedrüddin Efendi did not have an independent Sufi school, he had a traditionalist style. He comes across as someone who does not have a situation of excluding the age and falling behind, understands the time well, knows what people's wishes and desires are and evaluates it well. Therefore, it has been revealed that Osman Bedrüddin did not live as a separate and disconnected person from society during his lifetime.

In addition to the influence of Osman Bedrüddin Efendi on the society he instructed during his lifetime, his influence on today's society is also substantial. Because we see in the changes in the lives of people that Osman Bedrüddin Efendi was a light to this society with his life, science and works. People state that their perspectives on life and religion have changed after reading their works. The most important indicator of this is the visit to the graves of the late Osman Bedrüddin Efendi and the people who formed circles around his students who followed the same path to learn science. At the same time, by reading his works, we see that his own lifestyle, worldly and otherworldly perspectives have changed, as well as that they belong to follow the path opened by our author and to guide their lives. It is obvious that there is a need for research on the scientific activities of Osman Bedrüddin Erzurumi and the values that he added to the region in terms of science and culture of the period he lived in.

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