

A Reflection of Üsküdar Sufi Identity: Balabān Tekke

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Abstract

Tekkes are principal venues to provide Üsküdar with its religious identity. Therefore, it is impossible to think Üsküdar without tekke culture. Sufi life is felt with every aspect in Üsküdar; accordingly, the dargāhs are located within the structure of the town as reference points. One of these is Balabān Tekke that bestows Üsküdar with its genuine mystic colour since its construction three centuries ago. The tekke, which was closed and fell off the map before being finally devastated in the last century, is yet to be subject to a notable study. Hereby article grounds on archives and foundation records as well as tekke periodicals, and seeks to illuminate the history of Balabān Tekke and to fill a gap regarding its identity.

Key Words: Üsküdar, Balabān Tekke, Sa'diyya Order

Üsküdar'ın Tasavvufi Kimliğinin Bir Yansıması: Balabān Tekkesi

Öz

Üsküdar'a dini kimliğini kazandıran yerlerin başında tekkeler gelmektedir. Bu nedenle Üsküdar'ı tekke kültürünün dışında düşünmek mümkün değildir. Tasavvufi hayatın bütün yönleriyle hissedildiği Üsküdar'da dergâhlar bir referans noktası gibi semtin yapısında yerine almıştır. Bu referans noktalarından biri, temelinin atıldığı günden beri üç asırdır Üsküdar'a kendi mistik rengini veren Balaban Tekkesi'dir. Son yüzyılda kapatılan, ihmale uğrayan ve nihayet harap olan tekkeyle ilgili günümüze kadar kayda değer bir araştırma yapılmamıştır. Tekke mecmualarının dışında ilgili arşiv belgelerine ve vakıf defterlerine dayanan bu makalenin amacı, Balaban Tekkesi'nin tarihine ışık tutmak ve kimliğine dair oluşan boşluğu dolduracak bir katkı sağlamaktır.

Anahtar Kelimeler: Üsküdar, Balaban Tekkesi, Sa'diyye Tarikatı

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Introduction

The religious and cultural identity underwent a rapid formation process following the conquest of Istanbul; Sufi life and dargâhs, where Sufi life was in practice, played an important part in the period. Pursuant to tekke periodicals, the centres or branches of almost all fundamental orders were located in Üsküdar, including Jalwatiyya, Bektâshiyya, Naqshbandiyya, Mawlawiyya, Bayrâmiyya, Rifâ'iyya, Sha'bâniyya, Badawiyya, Sa'diyya, Qâdiriyya, as well as the branches Jarrâhiyya and Sünbûliyya under Khalwatiyya. By late 19th century, Üsküdar hosted sixty of around four hundred dargâhs in entire Istanbul. Even though most of them could not reach the present day, abundance of tekkes signify how important a centre Üsküdar was in the eyes of Sufis.

Evidently, Üsküdar tekkes were not merely shrines for practicing Sufi manners; they served as madrasah and mosque, workshop for decorative crafts such as calligraphy, illumination, miniature, water marbling and bookbinding, and as performance venue for arts such as poetry and music practices. Moreover, the foundations (*waqfs*) affiliated with tekkes stood out thanks to dynamism and support they provided for social and economic life.

In Üsküdar, the number of dargâhs for each order is as follows: There are 17 Jalwatî, 8 Naqsbandî, 8 Qâdirî, 7 Sha'bânî, 5 Rifâ'î, 4 Bektâshî, 4 Khalwatî, 4 Sa'dî, 4 Badawî, 2 Bayrâmî, 2 Jarrâhî, 1 Mawlawî and 1 Sünbûlî dargâhs. Sa'diyya is among these tekkes with 4 shrines in Üsküdar.¹ The story of the arrival in Ottoman realm of Sa'diyya, which had a hand in establishment of Balabân Tekke as well, is as follows:

Sa'diyya is one of the minor twelve orders attributed to Sa'd al-Dîn al-Jibâwî. Jibâwî, who is a descent of Prophet Muhammad, received primary education from scholars in Mecca and his father above all. About seven, he memorised Qur'ân, before studying tafsîr, hadith and fiqh. He continued Sufi schooling near his father. Jibâwî then made journeys to various places, such as Yemen, Egypt and Jerusalem in order to improve his education. Meanwhile, he visited graves of Ahl al-Bayt and tombs of awliyâ'. In addition to his intelligence and eloquent musical aptitude, Sa'd al-Dîn al-Jibâwî was allegedly skilful in horse-riding and marksmanship; accordingly, in the second period of his life, he left Mecca for Damascus together with his brothers so as to withstand Crusaders.

¹ For further information see Husayn Wassâf, *Safîna-i Awliyâ*, (eds. Mehmet Akkuş-Ali Yılmaz), I-VI, Kitabevi Yayınları, İstanbul 2006; Salim Yorgancıoğlu, *Üsküdar Dergâhları*, Üsküdar Belediyesi, İstanbul 2004; Bilal Kemikli, "İstanbul'u Gören Şehir: Üsküdar'da İrfanî Muhitler", *Üsküdar Sempozyumu IV*, Üsküdar Belediyesi, İstanbul 2009, p. 23-27.

According to relevant sources, Sa'd al-Dīn al-Jibāwī established intimacy with bandits during his sojourn in Damascus, but repented upon the prayers of his worried father. Rumour has it that one night, Prophet Muhammad appeared, together with a group of companions (*ashāb*) in the dream of Sa'd al-Dīn al-Jibāwī, and sang him the ayah 16 of al-Hadīd surah that reads: "Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah and what has come down of the truth?" Upon the warning by Prophet Muhammad, Jibāwī was enraptured and passed out, and he composed himself only when one of the *ashāb* hit him on the chest, saying "Repent to Allah." Then, he ate the date Prophet Muhammad offered him through Ali Ibn Abī Tālib and prospered all over.²

In the wake of the incident, Sa'd al-Dīn al-Jibāwī returned to Damascus, completed his Sufi training near his father and got ijāzah (due permission or license for sheikhdom). Later on, he founded his khanqah and began to promulgate his order in Jaba district on the road to 'Akka, 60 km away from Damascus. A small and abandoned settlement until then, Jaba became a centre of science and skill, and a beaten track for Muslims during Crusades.

It is indicated that the acute mind and skills of Jibāwī gathered locals under a single flag; he ended disputes and local havoc, united them for the ideal of war against Crusaders, and his khanqah kept serving in the same manner even centuries after his demise.³

Apart from fulfilment of moral education and orientation of followers, sheikh is mostly referred regarding his miraculous abilities of acting on lunatics, wild and venomous animals. Such practices continued as a tradition within Sa'diyya order. After a long life of 115 years, Sa'd al-Dīn al-Jibāwī passed away on Thursday, 29 Dhu al-Hijjah 575 (26 May 1180) in Jaba, and was interred in the burial area of the khanqah.

The centre of Sa'diyya order was located in Damascus, but the order was able to spread in cities of Homs, Aleppo and 'Akka, their respective villages, as well as in Egypt and Palestine. Its arrival and Anatolia and Balkans took place through Salāmiyya, one of the five main branches of the order, and via Wafāiyya and Ādjiziyya. Salāmiyya is attributed to Abd al-Salām al-Shaybānī (d. 1165/1752) who came to Istanbul in early 18th century, while Wafāiyya is attributed to Ibrahim Abū l-Wafā al-Shaghūrī (d. 1170/1756)

² Ahmad Ibn Muhammad Watārī, *Ravzat al-nāzirīn wa-hulāsatu manāqib al-sālihīn*, Matba'a al-khayriyya, Cairo 1306, p. 146; Hasan Rajab Saka, *al-Ravzatu al-bahiyya fi mā yata'allaqu bi al-tariqati al-Sa'diyya*, unknown publisher, p. 5-7; Amīn Muhibbī, *Khulāsāt al-Athar*, Matbaa al-wahbiyya, Cairo 1284, I, 34.

³ Muhammad Gāzi Husayn Aga, *al-Tariqat al-Sa'diyya fi bilād al-Shām*, I-II, Dar al-bashāir Damascus 2003, I, 225-230.

who visited Istanbul several times in the same period. Ādjiziyya branch, ascribed to Sulaiman Ādjizī Baba, the caliph of Abū l-Wafā, spread in Balkans.⁴

Pursuant to Tekke periodicals, thirty two Sa'di shrines were established in Istanbul. The most notable include Taşlıburun (Lāgarī) Dargāh of Wafāiyya branch in Eyüp, Abd al-Salām Tekke of Salāmiyya branch in Koska, and Hasirizāde Dargāh in Sütlüce. Abd al-Salām Tekke also served as main lodge of Sa'diyya order in Istanbul. The following Sa'di dargāhs were active in Üsküdar until abolishment of dervish shrines: Malatyalı İsmail Aga, Fethi Efendī, Hallaç (Ganī) Baba and Balabān tekkes. Sa'di tekkes operated in Bursa, Kastamonu, Izmir, Edirne and Tekirdağ in Anatolia, and in Prizren, Kosovo, Tepelene, Belgrade and Skopje in Balkans. In Bursa, Zincirī Ali Efendī Tekke, the representative of Wafāiyya branch, serves a centre for Sa'di shrines in Anatolia.⁵

Balabān Tekke and Its Sheikhs

Balabān Tekke is established by addition of sheikhdom to İsfendiyār Mosque in the site called "Balabān Pier" between Yeni Valide Complex and Shemsī Pasha Complex in Üsküdar. The mosque was built by İsfendiyārzāde Sheikh Balabān Ahmad Baba (d. 1047/1637) probably in the first quarter of 17th century. According to the extant headstone, Ahmad Baba "was among İsfendiyārzāde, and a relative of Shemsī Pasha, as well as of the persons interred at Doğancılar Mosque and İsfendiyāroğulları tombs.⁶ According to Balabānī Hasan Hüsni Efendī, the mosque was built in 16th century, by Buhārālī İsfendiyār, a prominent figure in Naqshbandī order.⁷

Upon the request for sheikhdom by Yağcızāde Sayyid Ahmad Sa'id Efendī and the assignment of a sheikh, the mosque gained the status of khanqah and began to host order rites as of 24 Shawwal 1177 (26 April 1764).⁸ From then on, the mosque was named as *Yağcızāde Tekke* after the soubriquet of Sayyid Ahmad Efendī, or as *Balabān Tekke* due to its location or its constructing father.

⁴ Hür Mahmut Yücer, *Şeyh Sa'deddin Cebâvî ve Sa'dilik*, İnsan Yayınları, İstanbul 2010, p. 154 ff.

⁵ Abdurrezzak Tek, "Sa'diyya ve Sa'diyya Kültürünün Bursa'daki Temsilcileri", *Uludağ Üniversitesi İlahiyat Fakültesi Dergisi*, 18 (2009/1), p. 225-246.

⁶ M. Baha Tanman, "Yağcızāde Tekkesi", *Dünden Bugüne İstanbul Ansiklopedisi*, VII, 396.

⁷ Office of the Prime Minister Ottoman Archives (hereafter, it will be indicated as POA), Y.PRK.MŞ. 4/90.

⁸ Office of the Prime Minister General Directorate of Foundations (hereafter, it will be indicated as PGF), Register no: 506.

According to resources, the tekke also obtained a foundation voucher (*waqfiyya*) in the course of time; and a house near Rüm Mehmed Pasha Zāwiya in Üsküdar was endowed as lodging for sheikhs. Moreover, the shoe-arrangers, who tidied shoes of tekke visitors, received some payment from foundation budget; such information is significant since it manifests influence of tekke on Sufi life in Istanbul in certain eras.⁹ In 1829, Balabân Tekke was severely damaged in the great fire in Üsküdar; then it was repaired and operated until the prohibition of orders and closure of zāwiya, but could never attain the former glory.

The masses were held on Saturday in the tekke, and apart from Sa'diyya, the rites of Jalwatī, Naqsbandī-Khālidi and Jarrāhī orders were also performed. It is recorded that the people, who undertake sheikhdom, also carried out imamate and trusteeship of the khanqah in practice.¹⁰

Chronological order of sheikhs in Balabân Tekke, the first ever Sa'diyya shrine in Üsküdar, is as follows:

1. Sayyid Ahmad Sa'īd Efendī

Ahmad Efendī, also known as Yağcızāde, is the first sheikh of the tekke. He got *ijāzah* for Sa'diyya from Sheikh Mehmed Gālib Efendī, the third caliph of Abd al-Salām (Kovacı Dede) Tekke in Koska that served as centre of Sa'diyya order. Mehmed Gālib Efendī, in turn, is son of Abd al-Salām al-Shaybānī, who came to Istanbul from Damascus in early 18th century and founded Salāmiyya branch of the order. According to reports, Sayyid Ahmad Efendī performed rites pursuant to Salāmiyya. Even though it is stated Yağcızāde Sayyid Ahmet Efendī passed away in 1191/1777 and is interred at the burial area of tekke, the extant tombstones do not include his.

2. Ahmad Efendī

According to the information in *Tomār-ı Tekāyā*, Yağcızāde was followed by his son Ahmad Efendī as sheikh. Written source include no information about Ahmad Efendī who died in 1199/1784.¹¹

3. Mehmed Sa'īd Efendī

He is the other son of Yağcızāde Ahmad Efendī. He took charge as the third sheikh of the tekke following the demise of his brother. He died in 1207/1792.

⁹ PGF, Register no: 506.

¹⁰ PGF, Register no: 506.

¹¹ Ahmad Muhyī al-Dīn, *Tomār-ı Tekāyā* (Special edition in the library of Prof. Dr. Mustafa Kara), p. 251.

4. Ahmad Jalwatî Efendî

By contrast with several resources, Ahmad Muhyî al-Dîn Efendî, the author of *Tomâr-ı Tekâyâ*, claims Ahmad Jalwatî Efendî as another sheikh of the tekke.¹² A petition to the sultan in 1220/1805 confirms his assertions. He should be Ahmad Efendî for whom the statement “Khâdim al-fuqarâ al-Sheikh Ahmad, zâwiyadâr-e khanqâh-e mazbûr” is given in the signature section of the mentioned document. In his petition, Sheikh Ahmad Efendî says he is in utmost poverty and need, has difficulties in bringing home the bread, his daily income is below 10 *akçes*, and he lives under similar circumstances for twenty years; he produces the people of Üsküdar as witness to the situation. He requests from Sultan a salary via treasury so as to maintain his family, or one awqıyyah (1.28 kg) meat per day via chief butcher of palace. His request is rapidly responded, concluding on provision of one awqıyyah of meat per day.¹³ The document is of vital importance because it reveals lack of regular income at khanqah waqfiyya in the period. On the other hand, the expression “Jalwatî” in the full name and title of Ahmad Efendî may either signify his permission from Jalwatiyya or his performances of rites of mentioned order in the khanqah. Sheikh Ahmad Efendî, who died in 1230/1815, was succeeded by Nizâm al-Dîn Efendî.

5. Mehmed Nizâm al-Dîn Sûzî Efendî

He is the son of Mudanyalı Ya'qûb Efendî (1223/1808), the sheikh of Alâ al-Dîn Tekke in Fatih district. The mentioned tekke is initially affiliated with Khalwatî-Sünbülî branch; nevertheless, it was reverted to Jalwatî and Sa'diyya in early 19th century and served both orders for a while. Mehmed Nizâm al-Dîn Sûzî Efendî was not only the sheikh of Balabân Tekke, but also, together with his brother Mehmed Nûr al-Dîn Efendî, he was at sheikhdom of Alâ al-Dîn Tekke. He reportedly carried out rites in Jalwatî manner in addition to Sa'diyya masses at Balabân Tekke. According to records, the great fire in Üsküdar severely damaged the tekke in those days. Mehmed Nizâm al-Dîn Efendî passed away on 23 Jumada al-Akhir 1239 (7 March 1823). According to *Majmû'a-i Tekâyâ*, he was succeeded by Rumelili Ibrahim Efendî (d. 1245/1829).¹⁴ There is, however, no satisfactory information about the latter.

6. Mehmed Amîn Efendî

He is the brother of Mehmed Nizâm al-Dîn Sûzî Efendî and got in charge of guidance at Balabân Tekke following his death. According to resources,

¹² Ahmad Muhyî al-Dîn, *Tomâr-ı Tekâyâ*, p. 251.

¹³ POA, CV. 209/10438.

¹⁴ Zâkir Shûkrî Efendî, *Majmû'a-i Tekâyâ* (eds. M. Serhan Tayşi - K. Kreiser), Klaus Schwarz Verlag, Berlin 1980, p. 26.

Mehmed Amîn Efendî remained in the post as deputy together with his brother and Jalwatî sheikh Ali Dede until 1835. Mehmed Amîn Efendî died in 1245/1829.

7. Nizâm al-Dînzâda Mehmed Amîn Efendî

He is son of Nizâm al-Dîn Sûzî Efendî. He served as sheikh in Balabân Tekke in addition to Alâ al-Dîn Tekke in Sofular. Later on, he waived the post against 5000 kuruş. He died in 1297/1879.

8. Mehmed Amîn Efendî, Imam of Rumelihisarı

He is son-in-law of Âşir Efendî, the sheikh of Durmuş Tekke in Rumelihisarı. He obtained ijâzah for Jarrahî order from Gâlib Efendî, the sheikh of Jarrahî central dargâh. He was discharged and exiled to Kütahya for providing escapees from Crimea with illegal assistance. Once released, he returned to Istanbul and demanded reassignment, albeit rejected. It is told he used to wear a Mawlawî hat of camel hair and spend time at a seaside coffeehouse in Rumelihisarı. He died in 1302/1885.

9. Mehmed Âşir Efendî

He is son of Mehmed Amîn Efendî. Âşir Efendî is accepted as the second constructing sheikh (*bânî*) of the tekke and is a famous calligrapher of the era; he served as chamberlain of Seniha Sultan and taught calligraphy to Ottoman princes for a while. He has Naqshbandî and Sa'dî ijâzah, and has appropriately performed masses of both orders. According to some resources, he also carried out Jarrahî practices.¹⁵ Besides, he remained at imamate of tekke for 10 akçes per day.¹⁶

The expression, “Mesnevihân-ı Mevleviyye ve urefâ-yı meşâyih-ı Nakşibendiyye ve Sa'diyye'den olup dergâh-ı şerîfenin bânî-i sânisî ve seccâdenişîn-i irşâdı iken azm-i bekâ-yı câvidânî eyleyen hattât-ı şehîr” in his epitaph and the Mawlawî hat with imamah around his headstone reveal he was a Masnawihân. The emphasis on his Masnawihân quality means he must belong to Naqshî Masnawihan tradition, in addition to Naqshbandî and Sa'dî sheikhdom. Besides, both his headstone and the repair epitaph of tekke explicitly inform he carried out the restoration of the shrine. In restoration process, Aişe Sıddıka Hanım, the daughter of tomb keeper Sheikh Yusuf Efendî at Yahyâ Efendî Shrine, played an important part.

Mehmed Âşir Efendî resided near Beşiktaş; late in his life, he reportedly rented out some section of tekke to a Mehmed Aga as dwelling. When this

¹⁵ Selami Şimşek, “Son Dönem Celvetî Şeyhlerinden Bandırmalızâde Ahmed Münib Efendî'nin Hayatı, Eserleri ve Mecmûa-yı Tekâyâsî”, *Selçuk Üniversitesi Türkiyat Araştırmaları Dergisi*, 27 (2007), p. 157.

¹⁶ PGF, Register no: 506.

fact was notified to Majlis al-Mashāyekh (Assembly of Sheikhs) as a complaint, Mehmed Āşir Efendī went through an interrogation, the tenant was dispossessed, and keys of tekke were entrusted to Üsküdarlı Hasan Hüsnü Efendī on 8 Muharram 1322' de (25 March 1904). Mehmed Āşir Efendī died a year later on 19 February 1323 (19 October 1905).¹⁷

According to the endowment register of tekke, Mehmed Nürī, the older son of Āşir Efendī, was given sheikhdom upon demise of his father on 22 Shawwal 1328 (27 October 1910).¹⁸

10. Mehmed Nürī Efendī

Mehmed Nürī Efendī replaced his father for guidance at the tekke, nevertheless, he could not remain in the post due to health problems. Due to his extended sojourn in Bandırma, probably because of treatment, Hafez Mehmed Amīn Efendī was assigned as deputy sheikh on 18 Rajab 1339' da (28 March 1921), while Hafez Mevlüd Efendī became the new imam.¹⁹

11. Hafez Mehmed Amīn Efendī

The sources do not comprise sufficient information about him. It is recorded that he represented Sa'diyya order at Muhterik İsa Efendī Zāwiya, which is located on the inner part of Mullā Ali Fenārī Mosque in Halıcılar, Istanbul. He became stand-in sheikh of Balabān Tekke instead of Mehmed Nürī Efendī, and was principally assigned to post on 10 Safar 1340 (13 October 1921) after the latter waived sheikhdom. Rumour has it he once lost sheikhdom charter which was replaced by another afterwards.²⁰

12. Balabānī Hasan Hüsnü Efendī

Hasan Hüsnü Efendī, one of the prominent Naqshbandī sheiks in 19th century, was born in Üsküdar. He is son of poet and Damascus governor Ali Rıza Pasha b. Sheikh Halil Sāhib. In his works, his soubriquet reads "*al-Hāj Abū l-Hasan Hüsnü al-Hanaḫī an-Naqshbandī al-Üsküdarī Ibn al-Marhūm Ali Rızā b. al-Sheikh Halil Sāhib Ibn Ibrahim Nazif b. Ahmad b. Mustafa Pasha.*" After studying exoteric sciences (*ilm al-Zāhir*), Hasan Hüsnü Efendī opted for Sufism at a young age; his first sheikh was Naqshbandī dignitary Hoca İsmail Hakkı of Üsküdar. Later on, he was tied to his namesake Sheikh Hasan Hüsnü Efendī, who was known as Harc Ağasızāde, and served the sheikh for 10 years in Selimiye, Üsküdar. Then, he left for Mecca and obtained ijāzah from Khalidiyya sheikh İsmail Hamdi Pasha. Besides, he reportedly got Naqshi ijāzah from Neccārzāde Mustafa Rızā al-Dīn Efendī in Beşiktaş in 1317/1899. When Hasan Hüsnü Efendī went to Egypt, he

¹⁷ Ahmad Muhyī al-Dīn, *Tomār-ı Tekāyā*, p. 251.

¹⁸ PGF, Register no: 506.

¹⁹ PGF, Register no: 506.

²⁰ PGF, Register no: 506.

allegedly acquired caliphate for Shādhili order from Sheikh Muhammad al-Maslami.

Apart from Naqshbandiyya and Shādhiliyya, he got ijāzah from Qādiriyya by means of Harc Ağasızâde Hasan Hüsni Efendi, from Mawlawiyya together with Sheikh Muhammad Sa'îd Efendi, and from Jalwatiyya, by the help of Rüşen Efendi, a sheikh of Aziz Mahmud Hüdâyî shrine. According to references, he later served as guard of cemetery of martyrs in Nuh Kapısı, Üsküdar, and as tomb keeper at Selim Baba Tomb in İnâdiye. Hasan Hüsni Efendi was also the last sheikh of Balabân Tekke. As trustee of the tekke, he wrote a petition to the office of Sultan on 1310 (1895); thereupon, the tekke, which was repaired after being burnt, still had certain shortages and the sheikh asked for elimination of deficiencies.²¹ In addition to guidance, Hasan Hüsni Efendi also held lecture sessions of Masnawî at the tekke, and he was a prominent beadsman of the day.

Revnakoğlu says the following about the sheikh: "The late Balabânî was a wise and astute personality; accordingly, his prayers did not consist of much repeated words here and there. He transformed the prayer depending on time and circumstances, and repeated a same prayer only after a long time. Mostly, he rearranged prayers, formed puns, references and literary deceit by ambiguity (*tawriya*), and employed many words in order to produce new discourses.²² He was unique thanks to his rhetorical, coherent, elaborate, perfect prayers, and especially strong, glorious and genuine with regard to rhyme practices in prose. In the Palace or the city, no beadsman (*duâ-gû*) could match him. Therefore, Balabânî Hüsni Efendi was much looked-for, much awaited person."²³

In his *Matbuat Âlemindeki Hayatım (My Life in the Press)*, Tahir al-Mawlawî says the following about Hasan Hüsni Efendi: "Sheikh Abû 'l-Hasan Hüsni al-Naqshbandî al-Khâlidî of Üsküdar, a Mawlawî lover, is known as Sheikh Hüsni the Head of Balabân. "Head of Balabân" or "Balabânî" is employed due to his dwelling about Balabân Pier in Üsküdar. In the past, he was a clerk at Ministry of Public Works. Then, he opted for a life as dervish and sheikh; indeed, he chose praying at funerals, and began to live on this service."²⁴

²¹ POA, Y.PRK.MŞ 4/90.

²² Cemaladdin Server Revnakoğlu Archive, nr. 138.

²³ Cemaladdin Server Revnakoğlu, *Eski Sosyal Hayatımızda Tasavvuf ve Tarikat Kültürü*, (eds. M. Doğan Bayın - İ. Dervişoğlu), Kırkambar Kitaplığı, İstanbul 2003, p. 257-258.

²⁴ Tâhir al-Mawlawî, *Matbuat Âlemindeki Hayatım ve İstiklâl Mahkemeleri* (ed. Ahmet Şentürk), Nehir Yayınları, İstanbul 1991, p. 54.

On the other hand, there are many wits about Hasan Hüsni Efendi who was famous for his humour.²⁵ Hasan Hüsni Efendi, who passed away in 1347/1928, was interred at Cemetery of Martyrs in Nuh Kuyusu.

The works by Hasan Hüsni Efendi include *Nesemât-ı Rühâniyye* on Naqshbandî manners, *Risâle Mir'ât al-Ebrâr* on his life history, *Burhân as-Sâlikîn* on Shâdhiliyya order and sheikhs, as well as *Bahjat an-Nâm*, *Silsile-i Chishtiyya* and *Divânçe*. Besides, he wrote articles in *Peyâm-ı Sabah* in response to Bektaşî Sırrı (*Bektashî Secret*) by A. Rifki.²⁶

Conclusion

Üsküdar hosted more than sixty dargâhs prior to abolishment of tekkes; today, there are only five that preserve original structure of tekke and are not used as residence or other purposes. In chronological order, they are Karacaahmad Sultan Bektaşî Dargâh, Azîz Mahmûd Hüdâyî Jalwatî Dargâh, Mehmed Nasûhî Efendi Dargâh in Doğancılar, Üsküdar Mawlawî Lodge in İmrahor, and Özbekler Naqshbandî Dargâh in Sultantepesi. Having lost their original identity, other shrines vanished in the course of time; many went out of existence, while some left certain traces still extant today. Balabân Tekke is among the latter.

Balabân Tekke, also known as Yağcızâde Tekke, İsfendiyâr Tekke and Sa'diler Tekke, is a fine example of Ottoman masjid-tekke architecture. Founded in 17th century, the lodge was subject to severe damage due to the great fire in Üsküdar in 1829. Mehmed Âşîr Efendi, the ninth sheikh of the tekke, and his wife Aişe Sıddıka Hanım, had the place rebuilt in 1889 at the expense of the latter. The accomplishment of restoration was in the news of journal *Mürüvvet*.

Balabân Tekke had an active role within Sufi sphere of Üsküdar; it is a distinguished place in terms of religious and social life thanks to valuable architectural and historical identity. Active until 1925, the tekke was then closed and abandoned to its fate together with other lodges. In 1948, it was partially restored and transformed into a dwelling. In 2000s, the tekke was sliding into oblivion with only a few gravestones left in burial area. In 2007, the Council of Monuments approved the historical status of the building, whereupon Municipality of Üsküdar restored and reanimated it in accordance with original architecture. Today, it serves under name of Balabân Tekke Cultural Centre.

²⁵ Revnakoğlu, *Eski Sosyal Hayatımızda Tasavvuf*, p. 258-259.

²⁶ Abdurrezzak Tek, "Cumhuriyetin İlk Yıllarında Bir Şeyh Portresi: Üsküdarlı Balabânî Hasan Hüsni Efendi ve Tasavvuf Anlayışı", *Uludağ Üniversitesi İlahiyat Fakültesi Dergisi*, 16 (2007/2), p. 155-168; Yücer, *Şeyh Sa'deddin Cebâvî ve Sa'dîlik*, p. 177-181.

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