

Attention to Foreigners Visiting “Sultante Tekkesi” in Turkey

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ANNOTATION

This article provides information about the “Sultantepe Tekkesi”, which has a special significance among the “Uzbekler tekkesi” in Türkiye, built in the 13th century and fully functioning until the 20th century, as well as the conditions and attention created for its guests.

KEYWORDS: Ottoman Empire, dargoh, tekke, visitors' notebook, kunya notebook, Turkestan, Bukhara tekkesi, Ayyub tekkesi, Naqshbandiya.

History of Sultantepe tekkesi. According to documents kept in the General Administration of the Waqfs in Istanbul, this tekke was built by Sultan Mustafa III (1757-1774). The inscription on the wall of the building also notes that this structure was built in 1757 during the reign of Sultan Mustafa. However, according to the "Hadikatul Javome" by Ismail Ayvansaray (Istanbul, 1864-65), this tekke was built by the governor of the Marash parish, Abdullah Pasha, who died in 1754-55.

At the beginning of the 20th century, Uzbekler tekkesi in Sultantepe was often visited by famous personalities of that time. It was a place where scientists, poets, craftsmen, artists, calligraphers gathered and communicated. During the national revival after the fall of the Ottoman Empire, the sheikhs of Dargoh supported the Turkish patriotic forces. During the Turkish War of 1919-1922 against Great Britain, France, Italy and Greece, Tekke provided great assistance to the soldiers of Ataturk. In 1925, by the decision of the government, all tekkes in Istanbul were closed and ceased their activities, and their buildings were transferred to other foundations and organizations. Of these, only the Sultantepe tekke in Uskudar was not closed and continued to function even after the decision was made. Ataturk did not close the tekke, considering the services rendered. However, after 1925, when the Soviet regime was established in Central Asia and the republican regime was established in Turkey, the Uzbekler tekkesi in Uskudar, despite the closure, ceased to perform its former functions and became a venue for literary evenings.

Because caravans of pilgrims from Central Asia did not arrive here. The Ottoman Empire, which defended them, also went down in history. This tekke building still exists today. Currently, a specialized center of the Istanbul Foundation for Research and Education (İSAR) operates here. The descendants of Sheikh Adham Effendi live here to this day.

Permanent members and guests of tekke. According to the documents stored in Dargoh, you can get an idea of what kind of activity Tekke conducted. Uzbek tekke in Uskudar served as a hotel for pilgrims who arrived from Turkestan to Mecca in Istanbul. There are 2 entries that provide information about this. The first of them is called the "cunya notebook", and the second is the "notebook of visitors". In these notebooks, the names and patronymics of those who arrived in tekke, place of birth, date of arrival and other information are

recorded. In particular, the "cunya notebook" describes the weight of each guest, the color of hair and beard, personal signs. It also indicates the type of activity of the person, the date of his departure from Tekke and the purpose of the arrival of young children, women and other people whom he accompanied. In the second notebook, in addition to these data, the type of trade, his religious beliefs, nationality, names of women and children who accompanied him are recorded. The information in this notebook could also have been compiled by order of the Government. The first notebook contains information about those who arrived in 1905-1923. After that, only 3 people were registered (in 1942, 1947 and 1951). In total, the book contains information about 468 people. The second book contains information about 254 people who arrived in the period from 1809 to 1826.

The largest number of visitors come from different cities of Turkestan – Tashkent, Kokand, Samarkand, Bukhara, Koshgar, Margilan, Andijan, Namangan, Karakul and Osh. Several people arrived from the Chinese Old Turfan. Most of the arrivals went from here to Hejaz. Some of them returned after a few years, and many stayed here for a long time. The length of stay of the arrivals was different-from one night to 4 years.

There were close ties between the Sultantepe tekkesi and other dargohs of Istanbul, especially with the Ayub tekkesi and the Bukhara tekkesi, since the people mentioned in these notebooks mostly stayed in these dargohs. These dargohs include the Afghan tekkesi in Uskudar.

Among the visitors were people of such professions as a dehkan, a shoemaker, a hairdresser, a grocer, a student, a tailor, a driver. Of these, only one person recorded himself as a dervish. All the guests who lived in dargah worked around the clock and earned their own living. About 40 people lived in dargah, most of whom were engaged in crafts. All the buildings at the Dargoh Mosque were turned into workshops. Even some of the sheikhs of dargoh were engaged in crafts. Although one of them did not have his own workshop, he was a tailor. His products even attracted the attention of Sultan Abdulaziz (1861-1876), who chose some of them for his palace. Back in the time of Sultan Abdulhamid, Dargoh's tailors received orders for tailoring clothes for the palace.

Dargoh also holds documents from 1874-1877 on the costs and expenses of the production of bed linen. The funds received from sewing machines were spent on these expenses, on the costs of pilaf prepared for the dervishes to please the spirits of the saints, on daily medical expenses, etc.

Dargah also has several notebooks about the income from the Waqfs, which they spend on food and other needs of Dargah residents.

Many famous personalities are buried in the Sultantepe Tekkesi cemetery. There were many natives of Turkestan among them. In particular, there is the grave of the first and last president of the Bukhara Republic, Usmankhoji Pulatkhoji (1878-1968). After the Bolsheviks capture Bukhara and destroy the national republic, he arrives in Istanbul, where he continues his political activities, without ceasing the struggle for the freedom of the Motherland. In 1928, together with other Uzbek emigrants in Istanbul, he began publishing the magazine "New Turkestan". His son, Professor Temur Khoja, currently teaches Uzbek language and literature at the University of Michigan in the USA.

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