

vish orders were closed down in 1925, and his book is titled *Envar-ı Hazret-i Nureddin Cerrahi* (The Lights of His Excellency Nureddin Cerrahi). Written in the mid-twentieth century, it has not been published. It is thanks to the present *şeyh* that I could obtain a copy of the typescript, which constitutes a transcription, in Latin characters, of the original manuscript, apparently now lost.¹⁴

Although presented by its author as a *menakıbnâme*, the book is not really what is commonly understood by this term, namely a collection of saints' legends and miracles. It is more like a collection of biographies (*tabakat*) covering the *tekke's* *şeyhs* and their deputies (*halifes*), accompanied by an introduction explaining the *tarikât* rules. The interest of the work lies in the fact that its author, Şeyh İbrahim Fahreddin Şevki, has used several kinds of sources: older *menakıbnâmes*, *şeyhs'* spiritual genealogies (*silsilenâmes*), documents confirming the right of a given dervish to spread the teachings of his order (*icazetnâmes*), oral tradition, but also *vakıfıyyes*, imperial orders, and other documents once kept in the archives of the Nureddin Cerrahi lodge but not at present available to researchers, if indeed they survive. With the help of this rich material, it is possible to describe some features of life in an Istanbul *tekke* during the eighteenth and nineteenth centuries.

A case study: the Nureddin Mehmed Cerrahi Tekkesi in Istanbul

The *tekke* of Nureddin Mehmed Cerrahi was founded in 1703 through the conversion of a house in the Karagümrük quarter, near the Edirne Gate, in old Istanbul. Between 1761 and 1774 and, after an interruption of about thirty years, from 1805 until the closure of all dervish establishments in 1925, it remained in the hands of the same family, that of Şeyh Yahya Moravî. The *tekke* became the *asîâne*, the main and central establishment of the network of a newly created Halvetiyye branch, namely the Cerrahiyye, which spread mainly in the Ottoman capital and in Morea.¹⁵ In the second half of the nineteenth century, it had turned into one of the largest *tekkes* in Istanbul. According to Klaus Kreiser's study, with 22 male inhabitants around 1868, it belonged to the small minority of *tekkes*, no more than 8 percent in all, with more than 20 resi-

14 I am greatly in Şeyh Sefer's debt for having given me access to the typescript. I thank him respectfully for this kindness and for making me welcome in the *tekke*.

15 About the Cerrahiyye, cf. Şenay Yola, *Schejch Nureddin Mehmed Cerrahi und sein Orden, 1721-1925* (Berlin, 1982). Concerning more particularly its expansion in the Balkans, see Clayer, *Mystiques, état et société*: 256-59 and index.

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The Illuminated Table, the Prosperous House.

Würzburg-2003, s. 224.

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dent dervishes (*bücrenişins*).¹⁶ In 1885-86, 13 men and 14 women were living in this establishment.¹⁷ Apart from its size, the Nureddin Mehmed Cerrahi Tekkesi was also a religious center of considerable reputation, richly endowed by the sultans.

İbrahim Fahreddin's work provides data on various aspects of life in this *tekke*. We will divide them into three categories: beginning with buildings, material objects, and food; continuing with a discussion of the inhabitants; and finally considering the everyday life of the lodge. Whatever material information İbrahim Fahreddin's book contains is linked, in most cases, to the religious endowments (*vakıfs*) or other pious donations accruing to the establishment. The donors were mainly *şeyhs* of the *tekke*, influential persons of the Ottoman administration, sultans, or members of the imperial family. It was, to a great extent, through *vakıfs* that the buildings were regularly constructed, repaired, restored, and improved. In 1180/1766-67, the *sadrâzam* Muhsinzâde Mehmed Paşa, who was a *halife* of Şeyh Yahya Moravî, had a new building constructed "in the old style" (*tarz-ı atik üzre*).¹⁸ Sixteen years later, the *tekke* was destroyed during a major fire that ravaged the entire area of Balat. The *şeyh*, his family, and his dervishes, that is to say all the inhabitants of the lodge, had to move to another Cerrahi *tekke*, finding a home in the Sertarikzâde Tekkesi, in the Nişancı quarter. But this establishment soon went up in flames as well, and so another move became necessary, this time to the house of the *tekke's* *imam*, near the Kariye Camii. There *şeyhs* and dervishes lived and performed their religious duties for approximately one year, until donations from *tarikât* members had made possible the reconstruction of the *türbe*, of a kiosk (*kâyık*) in front of it for the performance of the order's rituals, and of a room for the dervishes. This was only a temporary solution, and in 1199-1200/1784-86, the Galata Voyvodası, an influential member of the Ottoman administration, ordered the construction of a *tevhidhane* and cells (*bücerat*).¹⁹

In the early nineteenth century, the *tekke* began to enjoy the Sultan's favor as well. As a result, the lodge was renovated and embellished approximately every twenty years. In 1233/1817-18, Mahmud II issued an order (*irade*) for the reconstruction of the *türbe*, the *tevhidhane*, and the *bücerat*, as well as the building of an imperial pew or gallery (*mahfil-i hümayun*). The Sultan himself was present at

16 See Kreiser, "Medresen und Derwischkonvente...": 116; Başbakanlık Arşivi, Kâmil Kepeci Evkaf No 6290/1, fols. 174-75.

17 According to the Ottoman statistics mentioned supra, in footnote No 2.

18 *Envar-ı Hazret-i Nureddin Cerrahi*, vol. II: 88.

19 *Envar*, vol. II: 114-116.

