

Harâbâtî Baba Tekke complex which is the most important and central Bektashi Tekke of Macedonia”(Tetevo, 1982: 56, transferor İzeti, 2004: 242)

There are various rumors related to the foundation of the tekke. One of them can be found in the text written in Macedonian on the entrance gate of tekke. According to this text while Sersem Ali Baba was a vizier, he wanted to retreat and went to Necef despite the Sultan. Later a Bektashi Dervish named Harabâtî Baba arrived to Kalkandere. He established the tekke and constructed the shrine of Sersem Ali Baba:

Thus the tekke has two names:

Harâbâtî Baba and Sersem Ali Dede Tekke (İzeti, 2004: 243)

The subject of our paper is poet Ali Riza Kadîmî Baba, one of the dervishes who had been to this tekke.

1.Kadîmî's Biography

Kadîmî Baba, whose real name was Ali Riza Oge was born in Malkara, Tekirdag in 1881. They were three brothers. He took his first education from his father, Muderris Hâfiz Emin Efendi in Malkara. Then he went to Malkara Secondary School.

Things had changed when the Balkan Wars broke out. Due to the disasters of the war the family left the town and their land and migrated to İstanbul. Ali Riza Oge looked for the ways of education there. He dealt with many businesses. He saw every kind of life in İstanbul. At last he applied for policing. He took the attention of his superiors with his success in the new entrants to the profession, and was promoted in a short period.

During his policing he dealt with Armenian deportations, helped to capture many Armenian Committee members, thus became a target for the committee members. Poisoning attempt and being shot by Armenians were important events in his life. His being shot while he was with his wife in 1336, a painful process had begun. The surgeries he had were very wearing. However he continued his duty. He passed to Anatolia during the Independence War and continued to his duty.

When he came back to İstanbul, with a slander he was dismissed from his job. After an investigation he was remittered and was appointed to İzmir Police Directorate, but this event affected him very much and resigned from policing. He passed to Liquor Store and retired from there.

During his 35 years professional life he worked in İnebolu, Ereğli, Samsun, Erzurum, Kars, Ankara, Kocaeli besides İstanbul; he started his professional life as a police officer and became a police sergeant, police captain, polis director, Armenian Desk Chief, Security Inspector. He had a very active and tough life due to the agitated situation of the era.

Oge had never mentioned of his being a poet and a Bektashi in his memories. Just once he mentioned about his being Bektashi with an expression “ as being a former Bektashi” while he was visiting a Bektashi Tekke in Cairo. (Öge, 1957: 189)

We met the information about his being Bektashi in his anthology that he had prepared but never found the opportunity to publish. According to the information that he gave, his father, his grandfather, his relatives were all Bektashi. He received permission from Huseyin Zeki Baba, the head of Karaagac Tekke on 23rd of Muharram Hijra 1324 (19th of March, 1906), he served as a dervish for two years in Karaagac Tekke, 4 or 5 months in Sersem Ali (Harâbâtî Baba) Tekke in Kalkandelen, Macedonia. (Öge, Bel. Yz. 131: 1736) He describes the periods he spent in Sufi path in a poem as following:

Nefes-i Kadîmî

Karaağaç'a geldim pek şâbb idim
Derin bir aşka düştüm sehâb idim

Aldım himmeti mürşidim Zeki'den
Kaldım o dergahda bevvâb idim

Hizmet ettim Sersem Ali Baba'ya
Tayaran eyledim zîrâ şihâb idim

Vardım türbesini ziyaret ettim
Kaygusuz Sultan'a türâb idim

Gördüm hayr himmetin sultanın
Derd ü firâkıyla ben harâb idim

Pîrimin yoluna fedâ ettim cânım
Görmedi kimse beni serâb idim

Üçler yediler hem de kırklar ile
Aynı cem'de içilen şarâb idim

Şâh-ı Hüseyin-i Kerbelâ'nın aşkına
Hem Kadîmî ciğeri kebâb idim (Öge, Bel. Yz. 131: s. 550)

He was the grand cousins with his Mentor Hüseyin Zeki Baba. His guide was Hasan Baba ,father-in-law of Hüseyin Zeki Baba. His chief authorization was from Ali Naci Baba. (Öge, Bel. Yz. 131: s. 1736)

Ali Riza Oge died in Bursa on 14th of April 1957 and was buried to Emir Sultan. (Öge, Bel. Yz. 131: s. 9-12)

He says the following in a poem which was his will to be written in his gravestone:

Mahlasım idi Kadîmî ismim hem Ali Rızâ
Ehl-i beytın yoluna cânımı kıldım fedâ

Gece gündüz Hak yoluna bezl-i makdiret edip
“Men ‘aref” dersin okudum halka oldum âşinâ

Cân gözüyle Hakkı gördüm pîrim himmet eyledi
Sırr-ı mi'râc-ı hakîkat kânı ol mihr-i vefâ

Tâ ezelden cânıma sûz-ı Hüseyin düşmüş idi
Dolmuş idi hubb-ı Haydarla bu gönlüm bî-riyâ

Vakd erişti bu Kadîmîn ten kafesinden bu dem
Bâğ-ı illiyîne uçtu murg-ı rûhu zâ'irâ (Öge, Bel. Yz. 131: s. 1080)

Ali Riza Oge, had a tough life with health problems beside the difficulties of his profession; however wrote some poems, and spilled the enthusiasm in his heart into the verses. He has become a poet who should be introduced to the current generation with his life and poetry.

2.His Works

2.1.Bektashi Poets Anthology

This work, with his words, was a result of 50 years study. He collected many of poems of the Bektashi dervishes and gave a brief biography of them. He also added his poems to this anthology. It is a valuable magazine with 1849 pages. According to the preface of this anthology ,which has not published yet, was completed in 1946.

2.2.True Memoirs of a Police Chief from Constitutional Monarchy to Republic

This work, is an extensive memoir book where Ali Riza Oge wrote his professional memories. It starts with the beginning of policing life and ends with the slander after returning to Istanbul and resignation . With this features, it is an important memoir book for lighting the agitated period and the policy of that era.

2.3.Letters

These are the private letters written by Ali Riza Oge to his close relative Cafer Ergin. He gave some information about his life and poems in these letters. They have not published yet. They belong to the last parts of his life. Samples of each letter which are protected by his family are existing. And also Bedri Noyan Dede Baba mentions about the letters of Kadimi, which are in his personal library, in his book “Shiism and Bektashi with all aspects” (Noyan, 2003: 267-262)

3.Literary Aspect

Kadîmî, give a place to both various poems of Bektashi dervishes and his poems in Bektashi Poets Anthology. In these poems he described Sufi joy, the doctrines of Bektashi path, phases, dervishes in

(nefes,divan,semai –types of poem) verses, on the other hand he wrote the martyrize of Hussein (the grandson of the Prophet Muhammad) in elegy format. He teaches the paths of Bektashi in a didactic way. We can see the impressions of the hymns of Yunus Emre and speeches of Ahmet Yesevi. In his poems (semai and divan) he describes the the pleasure of Bektashi path, its joy and difficulties like a classical Ottoman poet. He uses the classical Ottoman Poem formats. He is good at literary arts. He uses a pathetic language in his elegecy poems and expressed his suffers and emotions successfully. And also his descriptions were so alive that you can revive the Karbala event in front of your eyes.

Kadîmî wrote his poems (nefes) in syllabic meter, which is our national meter, but wrote his other poems (divan,elegy and semai) in aruz meter. Although time to time aruz defects were found but the usage of meter is successful. Except some of his elegies, he used a simple language. He showed all the possibilities of Turkish in his poems.

Although he has the similarities with the sayings of other Bektashi poets, we can mention that he has his own style.

Kadîmî reflects his full of love heart and the dervish path with a simple Turkish in his poem written in syllabic meter as flowing:

Nefes-i Kadîmî

Ben bir katara katıldım
Ulu mizanda tartıldım
Pek pahalıya satıldım
Katar başımızdır Ali

Kırklar meclisine girdim
Muhammed Ali'ye erdim
Allah eyvallahtır derdim
Pîrim Hacı Bektaş Velî

Hakka dair söz söylerim
Dünyayı versen neylerim
Mecnun gibi âh eylerim
Başımda esen aşk yeli

Lanet Yezid'in canına
Ceddine hem ecdâdına
Şah-ı Hasan Hüseyin uğruna
Akar göz yaşımın seli

Mürşid telkînin anlayan
Viridini pendî dinleyen
Kalbimde daim inleyen
Can sazımın tek bir teli

Olmayasın asla nâim
Gündüz kâim gece sâim
Biz okuruz hece daim
Lisanımızdır kuş dili

Düşmeyesin sakın çâha
İrişgör bir dergaha
Kadîmî kemteri şaha
Ulaştıran mürşid eli (Öge, Bel. Yz. 131: 553-554)

In his another poem he describes his lover like a classical Ottoman poet. Probably he was talking about his mentor Hussein Zeki Baba that he was draw aparted in this poem written in aruz meter:

Dîvân-ı Kadîmî

Yüzüne kâküllerini dökerek itme nikâb
Göster yüzünü âşık-ı zâra gel itme hicâb

Ey gonçe-i gülzâr-ı emel ey nûr-ı hakîkat
Rahm et firâkınla cigerim itme kebâb

Bu hüsn ü ânınla seni görseydi Zelîhâ
Mısır sultânlığın verir sana olurdu türâb

Aklımı eyledi yagma senin âhû gözlerin
Deldi bağrım tîr-i müjgânın okı etti harâb

Cânıma kâr eyledi çünkü firâkın ey perî
Gel yüzün göster Kadîmî kemtere kıl bir sevâb (Öge, Bel. Yz. 131: 829)

Conclusion

Kadimi Baba, whose real name is Ali Riza Oge, is a Bektashi Father who grew up in the last periods of Ottoman Empire, supported the National Struggle as a police chief, saw the agitated policy of that era, had a tough life. On one hand we see his police identity in his memoirs, on the other hand we see his Bektashi aspect in his 50-years work anthology and in the letters that we obtain from his family. Kadimi who stayed and served in the Harabâtî Baba Tekke which is one of the tekkes in important crossroads in the Balkans, is a poet at the same time. His poems are quite successful. Among his poems written in various types, his poems (nefes and divan) that he tells Sufi joy, Dervish path, Bektashis, his elegies in which he expresses his feelings about the matryize of Hussein are worth to read and examine.

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