

Historical Background of Kızılbaş : Sect Acceptance During the Karakoyunlu and Akkoyunlu Period (14-15th Century)

1. UNIQUE VALUE

1.1. Importance of the Topic, Intrinsic Value of the Research Proposal and Research Question/Hypothesis

So far, many academic studies on Kızılbaş have only dealt with the pre-Safavid historical process in a limited way, and researchers have tried to deal with it mostly on the Safavid -Ottoman axis after the 16th century or on the subject of Alevism-Kızılbaş in Anatolia. However, in order to understand Kızılbaş, it is necessary to focus on the development of Shiite schools, Turkmen movements that developed in Iran and Azerbaijan before the Safavid period , and the development of Shiism, Kızılbaş belief and Sufi movements in the Seljuk, Ilkhanid, Karakoyunlu and Akkoyunlu and Timurid periods in Iran, Khorasan and Azerbaijan in the 12th-15th centuries. . Reasons such as the fact that there are very few experts doing research on this subject and their lack of knowledge of the source language have prevented a versatile research on the subject. Therefore, since the course of Shiism in historical Iran and Azerbaijan in the 14th-15th centuries cannot be fully evaluated, Alevi-Bektashi, Kızılbaş or Safavid studies in Turkey remain incomplete and become repetitive. 14.-15. The relationship between religion and state during the domination of the Karakoyunlu-Akkoyunlu Turkmens in the historical Iranian geography in the 19th century, the transition between Sunnism and Shiism, the roles of Sufi sects on the state and society, the influence of Sunni, Shiite and Batini on the extremist and politicized sects , Twelver Shiism replacing Sunnism moving away from the center. situation, creating an identity through sect, the impact of Ghulat Shiite movements in Iran on Anatolia, whether the Ardabil Sect is Sunni or In addition to its connection with Shiism , issues such as its connection with Sufism and the resolution of the relationship with extremist movements are important issues that will contribute to history and sect studies waiting to be studied by experts in Turkey and is a neglected area: In this context, the proposed project has 5 main contributions to the field of history and literature . It can be summarized under the heading:

1. Before Karakoyunlu and Akkoyunlu, Nizari dispersed with Alamut as the center after the Mongol invasion in the 13th century. What happened to the Ismailis , in which regions they settled, and their relationship with Sufism, sects and Turkmens will be examined. Nizari Was the history of the Ismailis in the Karakoyunlu and Akkoyunlu periods structured within the Medici , Shiite -esoteric movements and movements (Hurufi, Musha'shas , etc.) also seen in Iran, Azerbaijan and Anatolia ? How were they structured? and did

it have any effects on the Qizilbash people? The question still remains a problem and no original study has been presented directly in the literature. It will be an original study in terms of revealing the sociological, political and belief map by unraveling the impact of these movements on the development of Kızılbaş .

2. Sunnism and Shiism intertwined with esoteric interpretations in the belief structure of the region , and the Sunni creed moved further away from the center, there are few studies on the sectarian and religious processes of the Karakoyunlu and the Akkoyunlus afterwards, who established a confederated structure consisting of various Turkmen tribes. Although there are general views in the literature that Karakoyunlu are Shiite and Akkoyunlu are Sunni, the belief acceptances of different Turkmen tribes in Anatolia and Iran are important in terms of examining the past and present differences in two different regions based on primary sources and field research and filling the gap in the literature.
3. Although there are historical studies on the acceptance and development of Islam in Anatolia, they emphasize and repeat the same references and views. Religious differentiation played a dominant role in this historical literature, where the weight of Islamization through Sufism and sects was felt. On the other hand, there is the historical literature developed under the influence of Köprülü and his influence, who laid the foundations of historical literature and whose views turned into a paradigm and became influential for many years. On the other hand, there is the historical literature that developed largely within the framework of the criticism of this paradigm after the 90s. There was indeed a search for what kind of Islam came into being in Anatolia in this early period, which manifested itself in Köprülü's research in response. Secondly, it stems from the issue of why a certain social segment in society has an understanding of Islam that is different from the mainstream Islam, and in this context, whether some religious-sufistic movements and socio-political events that developed here during the first Turkification and Islamization process of Anatolia were the source of this. . Abdülbaki Gölpınarlı, who put forward the most serious studies in this field and made a great contribution to the expansion of field knowledge, Irenne Historians such as Melikof and Ahmet Yaşar Ocak were seen as the most serious followers of the Köprülü paradigm . Gölpınarlı revealed through his works that he examined in depth many dimensions of the Sufi life here, without delving into the discussions about the issue of religious differentiation in Anatolia. Although İrene Melikoff touched on the relationship of Anatolian Alevism with similar belief groups in the surrounding regions (such as Ehli Hakks, Yazidis, Nusayris), and thus a connection with Gulat Shiism, she essentially constructed an Alevism based on Central Asia and Shamanism, like Köprülü. Like Melikoff, Ocak placed a strong emphasis on the Central Asian origins of Early Folk Islam, especially the Sky God belief, Shamanism, Ancestors and Nature cults. Ahmet T. Karamustafa, who studies on this subject, argues that the roots of Anatolian Sufism should be sought in Iraq through Vefailik , not in Khorasan .

4. Therefore, one of the areas that need to be looked at and which is not much emphasized in the historical literature is that there are few studies on the history of Iran and Azerbaijan in the 12th-15th centuries. The influence of the Turkmens on the development of Sufism and sects during the Karakoyunlu and Akkoyunlu periods, which dominated the regions in question, was quite high, and there are some questions that need to be asked regarding this issue. What was the relationship of the Ardebil Lodge with the existing authority powers according to the changing time and situation under the rule of the Ilkhanid, Karakoyunlu and Akkoyunlu administrations ?, How the Ardebil Lodge transformed from the Sufi foundation to Kızılbaşlık and then Twelver Shiism , Going between Anatolia, historical Iran and Azerbaijan geography. The circulation of the Turkmen people, their history, together with the influence of sheikhs, dervishes and fathers, is the Shiism that is developing in Iran and has begun to settle in the center, but it is necessary to look in detail at how much and how much which Shiite belief and Shiite Sufi movement has spread. Because in the literature studies on this subject, a general terminology is used under the title of Shiism. However, the connection between the belief accepted in both Anatolia and historical Iran and Azerbaijan with Shiism needs to be clearly established and the content of the generally used concept of Shiism needs to be re-evaluated and examined.
5. In order to understand the development of Alevism-Kizilbashism and Bektashism within the framework of Islam and the Islamization process in Anatolia, the influence of the understanding of Islam in Iran and Azerbaijan, especially Shiite sects, schools and sects, on Anatolia in the 14-15 centuries is important. The missing part of the Alevism-Bektashism studies carried out in Turkey is that the sect structure of Iran and Azerbaijan and the forms of acceptance and understanding of Shiism are not yet understood. The majority of studies on this subject proceed through evaluations and discussions from several different perspectives on the analysis of Anatolian Islam and the Islamization process. General literature studies on this subject are Fuat Köprülü's, which was later accepted by Ahmet Yaşar Ocak, on the entry of Shiite/Alevi elements into Anatolia , Nizari. Ismaili - Batini -Hurufi influence is seen as the basic interpretation. In addition to these, the views of Fuat Köprülü, Mélikoff , Chane , Babinger are also related to pre-Islamic belief, etc. It addresses the subject from different perspectives.
6. However, apart from the Anatolian and Central Asian elements, differentiations occurred with the migration of Turkmens to Iran and Azerbaijan. Therefore, the project in question is important in terms of looking at the origins of the belief of the Qizilbash in order to resolve the Qizilbash studies and re-evaluating the Karakoyunlu and Akkoyunlu Turkmens, who are seen as proto-Kizilbash, in line with the sources, by looking at their roles in the process, their religious acceptances, their political, religious and sociological effects and the religious basis they prepared.
7. In addition, while the differentiating processes of Shiism are emerging, a

general naming is made through the concept of Shiism in the research works conducted with Kızılbaşlık. Authorities expressing their opinions on this subject either use the concept of Shiism in general or use the terms Vela-yi Shia or Sufi Shiism, Fiqhi and Kalami Shiism, i.e. Twelver Shiism , Gulat -i Shia, Kızılbaşlık, Ön Kızılbaşlı etc. to make a distinction. It can be seen that different interpretations and naming have been made in the literature. 13-15. A new Shiism emerged as a result of the propaganda and beliefs of sects, Sufism and Shiite movements in the region between the 19th century and the 19th century. The meaning of the general concept of Shiism, especially used for the Safavid period , should be reconsidered. Because it seems that pre- Safavid Shiism and the Shiism seen until the middle of the Safavid period are completely different . There is almost no independent study that goes into detail and exemplifies this subject. Therefore, in order to understand which type of Shiism the Kizilbash belief is, the project in question proceeds through the belief adopted by the Karakoyunlu-Akkoyunlu, by solving the problem of confused naming and which Shiism in the literature, and by examining the current beliefs and practices of the local people in the regions dominated by the Karakoyunlu and Akkoyunlu, especially through field research, in line with the sources. In addition to evaluating a new perspective, we will try to present a methodology to fill the gap in the literature on this subject.

METHOD

The project work to be carried out will be handled in accordance with the historical research method. When looking at the study within a theoretical framework, a systematic style such as collecting, comparing and evaluating data from sources will be applied. When conducting research, sources written in Persian and Arabic come first. In addition to these, travel books, magazines , letters, etc. from that period. Existing information in written documents such as will also be included in our data sources. At the same time, research works related to our project, especially studies on the subject in Iran, will be consulted and libraries will be scanned. In this direction, firstly, with the initiative of the advisor on our subject at the University of Toronto, studies will be started in line with the university's library, archives and other facilities . Additionally, it will be easier to do research in many other libraries. Library archives in Iran and the West will be scanned. The first of these is "*Tehran University Central Library*" . There are 88 Turkish manuscripts in the catalogs of this library, but 132 Turkish manuscripts have been identified. There are also many Persian Manuscripts. Research will be conducted in *the Melik Library, Gulistan Palace Library, Medrese-i Sipehsalar Library, National Assembly Library, National Library, which is also one of the most important public libraries in Tehran* . Among these libraries, Medrese-i Sipehsalar Library contains Persian, Arabic and Turkish manuscripts and there are 24,000 volumes of works in the library. Tabriz Educational Library will be visited again . *Tabriz Library*

published two volumes of all printed and manuscript books, *Tehran National Assembly* published three volumes of a significant portion of printed books and manuscripts, and Medrese-i Sipehsalar Library published two volumes of indexes of manuscripts. An attempt will be made to identify chronicles, modern research and other documents related to our subject. Then, we will go to the " *Ayetullah Mar'aşî -i Necefi Public Library*" in Qom and try to access the resources there. This library is one of the important and respected libraries of Iran and has four thousand volumes of books written in Persian, Arabic, Turkish and Urdu languages, more than two thousand printed books written in Latin languages, more than fifty thousand manuscripts and twelve thousand microfilms. The library attracts the attention of researchers, scholars and orientalists around the world due to its unique features . The library is in the city of Qom, which is considered sacred and a religious center for Shiism . We will stay here for a while and search the general archives and try to obtain microfilms of the manuscripts related to our subject. In addition, manuscripts, printed *texts*, modern texts, etc. in the following libraries: *Melik Library, Nurbahş Library, Sipahsalar Library, Islamic Encyclopedia Library*. We will try to obtain all Persian, English and Turkish sources and research works related to our subject. General archives will be scanned from archives and libraries and microfilms of manuscripts related to our subject will be tried to be obtained.

In the second phase of the project , Rey, Tabriz, Ardabil, Meraga , Qom, Isfahan etc. By conducting field research in cities such as Karakoyunlu, Akkoyunlu and Erdebil Lodge , architectural works, religious buildings, hangahs , madrasahs, tombstones, etc. were discovered. will be identified and images will be taken. There will also be in-depth interviews to be conducted in the field. Especially around Maku Hoy and Tabriz, an attempt will be made to record the religious lives of the Turkmens, who see themselves as descendants of Karakoyunlu and Akkoyunlu, by conducting a survey on their beliefs and conducting oral history research. Coins, tombstones, etc. in the Azerbaijan Tabriz Museum, which was the capital of the Karakoyunlu, Akkoyunlu and Safavids . Ditigal samples will be tried to be obtained.

During the study, data will be collected, evaluated and categorized according to the previously created project draft plan. According to the data obtained, if necessary, the draft plan will be rearranged and our project will be developed. Interpretation styles, models and methods in the research works will be used to the extent necessary. While performing data analysis, the collected qualitative data will be printed from primary and secondary sources and content analysis and classification will be carried out.

Aims and goals:

The main purpose of this project is to examine the religious and sectarian beliefs of the Karakoyunlu-Akkoyunlu Turkmens by referring to primary sources, field research and oral historical records. Goals to be achieved in this study:

- 14-15. The sects and beliefs of the Turkmens who dominated the Near East and Southern Azerbaijan (Iran) geography in the 19th century will

be examined.

- In order to understand the development of Alevism-Kizilbashism within the framework of Islam and the Islamization process in Anatolia, the influence of the understanding of Islam in Iran and Azerbaijan, especially Shiite sects, schools and sects, on Anatolia in the 14-15 centuries is important. While the second intense Turkmen migration was experienced in the said area after the Ilkhanid period, the sectarian changes and transformations through Sunni- Shiism will be examined and its impact on Anatolia will be evaluated.
- , differentiations have occurred with the migration of Turkmens to Iran and Azerbaijan . Therefore, in order to solve the Kızılbaş studies, the project in question aims to look at the origins of the beliefs of the Kızılbaş people and to re-evaluate them in line with the primary sources and field research to be obtained by looking at the roles of the Karakoyunlu and Akkoyunlu Turkmens, who are seen as proto-Kizilbash, in the process, their religious acceptance, political, religious and sociological effects and the religious basis they prepared.
 - Accessing primary sources and translating and classifying them
 - hangahs , lodges, madrasahs , masjids , etc. built by the Karakoyunlu-Akkoyunlu Turkmens. identifying, photographing and keeping an archive record,
 - Conducting and recording interviews with relevant persons in accordance with oral history,
 - All data obtained will be evaluated in accordance with the purpose of the project and will contribute to the literature .

Synopsis Of My Monograph

Dr. AYŞE ATICI ARAYANCAN

He was born in Adana in 1978. In 2002, he completed his undergraduate education at Ankara University, Department of Eastern Languages, Department of Persian Language and Literature. He completed his master's degree at Ankara University, Institute of Social Sciences, Department of History, Department of General Turkish History, in the Department of Bâtîni Movements in the Great Seljuk Empire, Hasan Sabbah and His First Successors and Nizâri of Iran. He graduated in 2005 with his thesis titled *Ismailis (1090-1157)*. Between 2005 and 2010, he completed his doctoral studies at Ankara University, Institute of Social Sciences, Department of History, Department of Medieval Studies, with his thesis titled *Cihânşâh , one of the Karakoyunlu Rulers , and his Period 1438-1467 (Religious, Political-Cultural, Social)*. received the title. He speaks Persian and English. He worked at the Turkish Historical Society on the "Research Project on Social and Cultural History of Turkey" between 2003 and 2008 , and on the "Identification of Historical Turkish Artifacts Abroad Project" between 2006 and 2008. In 2007, with the financial support of TİKA, he worked on the Karakoyunlu people as a guest lecturer at the Oriental Desk Department of the Azerbaijan National Academy of Sciences. Subsequently, - again through TİKA - he carried out field and archive studies on the subjects of Karakoyunlu Turkmens and Ismailis in Iran, first at Al- Zahra University. In 2008, he continued his field and archive research on the same subjects at the University of Tehran in Iran for approximately 2 year within the scope of the TÜBİTAK International Research Scholarship Program. During the same period , he conducted research on Turkmen culture and history in the Turkmen Sahara region as a guest of the Mahdum Kulu Association. He attended language courses at the Dekhoda Institute of Tehran University . Between 2010 and 2012, he worked as a copywriter in various programs on TRT. Between 2012 and 2018, he worked as a lecturer in the Middle Ages Department of the Department of History at Hitit University. He has been working as a faculty member at Osmaniye Korkut Ata University, Department of History since 2018. He became an Associate Professor in 2019. He held some administrative positions such as department head, head of the main science branch, and various board members. In 2022, he worked as a guest lecturer at the Department of History at Martyr Beheshti University in Iran , where he conducted archive and field studies in many cities of Iran.

Assoc.Prof.Dr . *Master of the Mountain Hasan Sabbah and Alamut* by Ayşe Atıcı Arayancan in 2011 ; His books , *Assassins : Legend and Facts* , were published in 2018 , and *On the Road from Occupation to Conversion: Gazan Khan* was published in 2022 . In addition to his work on *Religion*

and State in the Middle Ages: East-West Axis, which he edited , he published articles related to his field in various journals, presented papers at national and international congresses/ symposiums , and gave conferences. Still Nizari He continues his studies in the field of Ismailis , Karakoyunlu-Akkoyunlu Turkmens, Shiite movements, sects and Kızılbaş in Iran. He is married and has two children.



To whom it may concern

During his undergraduate, graduate and doctoral studies at Ankara University Department of History to talk about the personal and academic characteristics of my student Ayşe ATICI ARAYANCAN

I am writing this letter both academic and social performance in various courses during education are below average was on it. A constant desire to work meticulously in the projects and assignments submitted, and her participation in classes made him different from other students. PhD thesis period her determination and desire to do work that has not been done before, and her research

Her creativity and determination to work make him an ambitious, focused personality. she showed once again that she is.

Ayşe ATICI ARAYANCAN's doctoral research project on project, she is certain that it will be one of the most important dynamics in his targeted career path. I'm looking. A doctoral support scholarship is needed to complete this project.

If supported, she will be successful in his doctoral education and contribute to the world of science.

I believe that a young academician will emerge. For this reason, about himself

I'm happy to give my advice.

Kind regards,

Prof.Dr. İlhan ERDEM

Ankara Universty

To whom it May concern,

this reference letter for Dr. Ayşe Atıcı Arayancan , who is applying to the post doctorate program opened at your institute. I have known Arayancan since the 2009-2010 academic year, when he started his master's program at Ankara University, Department of History.

Arayancan is an intelligent, hard-working academician who is prone to group work . He has proven himself with his academic performance throughout the process and his patience, determination and consistent work in the face of the difficulties of the subject he is researching. Arayancan has become an academician who can improve himself socially, transfer his intellectual knowledge, synthesis and analysis skills to group work in a positive way, and with these positive characteristics, contributes a significant human value and academic contribution to the environment in which he works.

That's why Dr. I think that including Ayşe Atıcı Arayancan in your program will make a significant contribution to her future academic studies and to the academic environment she is in.

Kind regards,

Prof.Dr. _ Haşim Şahin

Eskisehir Osmangazi University

Department of History