

SHAH ISMAIL'S SHIA PROPAGANDA AGAINST THE OTTOMANS

<https://doi.org/10.5281/zenodo.8287075>

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Abstract

The Safavids under the leadership of Ismail I own the territories in the east of Turkey was doing. Taking advantage of the moderation of Sultan Bayazid, he started a movement against the Ottomans, taking advantage of the situation in the eastern regions of the Ottomans and turning the Shiites in these regions to his side. And the result of this movement was Hasan, who was one of the murids of Sheikh Haydar, the sheikh of the Safavid sect, and who received education from him. The rebellion of the Caliph's son, Shahkhuli, began.

Key words

Ismail, Bayazid, Shahquli, Hadim Ali Pasha, Hasan Khalifa, Ottomans, Safavids.

INTRODUCTION

In 1501, when Shah Ismail proclaimed himself king, he completely conquered the Iraqi side, and in 1504 II. He sent gifts and greetings to Bayazid along with the ambassador, informed him about the good news, and he was returned with congratulations [5:228]. Murat Bey, one of Shah Ismail Aqquyunli's princes, took refuge from Alaudawla Bozkurd, marched against them, and did not march in Elbistan, but in Ottoman lands. As soon as he heard that Shah Ismail had come to Tokat, the intervention began. Ismail declared that he had no claim to the Ottoman lands and quickly turned to Elbiston, apologizing. Thus, he found an opportunity to campaign among the Alawite groups. In 1507, Ismail organized a campaign against the Zulqadirs and wanted to know the response of both the Mamluks and the Ottomans. The emergence of a single force under the leadership of Shah Ismail on the eastern border of the Ottoman Empire threatened the Uzbeks, Mamluks and Ottomans, in a word, the entire Sunni Islamic world. The Christian world in Europe also saw the role of such Shiite power in driving the Ottomans and Muslims out of

Europe. In the Pope's letter, Shah Ishmael's appearance was assessed as "a divine opportunity to take action against the Turks" [6:190]. During this period, the Shia movement was formed as follows. Although the Ottoman state was founded on the basis of Turkmen traditions, as the state expanded and rose, it moved away from the Turkmen way of life. The Ottoman government forced the Turkmens to settle down and pay taxes. Shah Ismail was well aware of this. In this way, Shah Ismail approached the Turkmen with the mahdi, the savior's character, gave them permission to freely graze their sheep in the mountains and plains, and started the Qizilbash campaign against the Ottomans who did not submit to anyone and violated the settled side of the Turkmen [2:63].

MAIN PART

The political and social structure of the Ottoman state already had the conditions that allowed Shah Ismail's propaganda activity and scope to be wide. These are;

1. The weakness of the Ottoman ruler. It is obvious that Bayazid Khan could not see the threat of the Shiite Safavids like his son, the Evil Sultan Salim, Shah Ismail's expansionist policy and propaganda, and his desire to achieve his political goals through Shiism. , could not take the necessary measures. That is why the Safavids easily managed to turn the Anatolian Turkmens to their side. However, in his letter, Sultan Bayazid condemned the actions of Shah Ismail and the qizilbash against the shrines, mosques, tekyas, and zawis, but if he respects the king, he does not understand that the qizilbash destroyed these places by his order [1:3].

2. There were reasons such as vassal's indifference and princes' sultanate rivalry.

Shah Ismail had to maintain religious and political ties with the main dervish community in Anatolia in order to strengthen the new state and continue its successful activities. Because Shah Ismail was described as a tyrant who was not popular in his hometown. But he could not risk a war with the Ottomans, he knew very well that he could not eliminate the Ottomans by force of arms.

It was in such a situation that he realized that there was no other way but to stir up the love of Islam and nationalism in the veins of the Turkmen tribes and women, so he chose the way to weaken it from the inside and started a violent campaign. This propaganda was carried out in two ways, oral and written. Oral missionaries were made through caliphs or dais. It was written on the basis of books and letters written by Shah Ismail himself. Also, when Bayazid returned from the Albanian campaign, he killed a red-headed man named Ishik who

planned to assassinate himself, carried out countermeasures against janissaries and some statesmen, these activities expanded and became important. indicates that scale has been reached [3:413].

Shah Ismail's activities in Anatolia had several advantages. We can list them as follows:

1. Due to the strengthening of the Ottoman Empire since its establishment, there was a desire to settle the nomadic groups in a settled life and introduced arrangements for paying taxes. 2. Shah Ismail Targiba's understanding of Mahdiism, charisma, personality, tariqat and military identity in his poems, one of which is related to ijAmoi and the other to e'Aqad, was able to successfully realize this advantage.

Say ALLAH, ALLAH, I am the king of the Ghazis.

Come, worship, the Ghazis, I believe in religion.

It is clearly seen in the above verse: Shah Ismail approaches the Turkmen and Ghazis with religious understanding and intention, and the rebellion against the current administration. He wanted to show the image that they should obey him, he wanted to show that Mahdiism had passed into his body.

3- The most important thing is that he succeeded in attracting eAsh by promising the amirs attached to him the free life they were accustomed to, an important military-political role, and religious excitement within the framework of the sect.

4- Settlers saw the Ottoman regime as a tyrannical regime that reduced economic activity and dignity, did not care about tribal law and justice [7:135].

In general, we can say the following: the Ottoman state's desire to establish a settled life and tax pressure on the Turkmens, to keep them on a certain path, to keep their numbers under control, Shah Ismail's poems written under the pseudonym Khatay, propagandists Deception of simple peasants, the concept of Mahdiism, permits to graze their animals under the pressure of the Ottomans, and promises of paradise to the settlers, turned Anatolia into a bomb ready to explode. This bomb explodes with rebellion and puts the Ottoman Empire in a very difficult situation.

The high point of this movement was the Shahkhuli uprising in 1511. Due to Shah Ismail's intense activity, the Shahquli rebellion broke out in Anatolia in 1511 [4:389]. The reasons for the uprising were already ready. The leader of the uprising was a man named Shahquli. In Ottoman sources, he was called Satanic. He went to a cave near his village with his father Hasan Khalifa, who was famous for his asceticism and piety, and even Sultan Bayazid sent 6-7 thousand Aksha to these

parents every year [8: 162]. This situation shows that Bayazid did not sufficiently understand the threat and activities of the Safavids. However, Shahquli was not only engaged in prayer, but through his men called the people to pledge allegiance to Ismail. Common causes of rebellion:

1. In general, the Anatolian people's resistance to the above-mentioned measures of the Ottomans.
2. Continuous communication with Ardabil of mainly nomadic Turkmens, who are closely related to ancient Turkic traditions.
3. Sheikh Junayd's visit to Anatolia and Varsak Turkmens and increased loyalty to Iran.
4. In addition, the economic and social difficulties of the nomads in Anatolia at the beginning of the 16th century confronted the Ottomans and the nomads.
5. Social and economic difficulties faced by talismanic Sipohis.
6. Pressure and uncontrollable attitude of local authoritiesA.
7. Wrong e-mail policy from the center was implemented.
8. Willingness to resettle settlers.
9. Unforgiving and unjust actions of collectors sent to collect taxes.
10. Some rulers control the people's lifestyle.

Shahquli, who did not miss all of this, spread his ideas for the first time in the Teke region, which is prone to Shiism. Although it is not clear, Timur did not touch this area with the ilamos of Sheikh Saddiddin, one of the grandfathers of Shah Ismail, when he committed countless robberies after the Ankara war. Therefore, the Teke area has been prone to Shiism ever since. II. The deterioration of Bayazid's health, the influence of the ministers in the administration, and the struggle between the princes eased Shahquli's work.

By sending his assistants to different regions, Shahkhuli tried to expand the sphere of influence of the rebellion and thereby strengthen the influence of the rebellion. During the search in Antalya, Shahquli's meeting and gathering were raided, but Shahquli managed to escape. His failure to capture gave Shahquli an extraordinary status and glorified him in front of the people. They began to claim that he was the Mahdi and the prophet. This situation shows how naive and gullible the people of Anatolia are. Because it is known that the institution of prophethood was closed with our prophet (pbuh). Aware of the uprising and the development of events, the Ottoman state sent Sanjaqbeys to suppress the revolted areas. After defeating the forces sent against him, Shahquli, more encouraged, entered the regions of Antalya, Elmali, Burdur and Kechiborlu. When he arrived in Bursa, the seriousness of the situation was understood, and Hadim Ali Pasha was

sent against the rebels. The rebels were able to escape due to the struggle of the princes while the rebels were being destroyed. Vizier Ali Pasha, who followed the fugitives, destroyed the rebels. However, Shahquli is known to have destroyed mosques, takyas, madrasas, and zawis during the campaign, tossed the Holy Qur'an into the fire, and killed people and animals indiscriminately [4:390]. Hadim was killed by Ali Pasha's troops in the fierce battles. Goat Sipohis and Turkmens who retreated to Iran attacked the Iranian caravan going on pilgrimage, killed many people and looted their goods. When the rebel leaders were asked why they rebelled against Bayezid II, the rebels said:

"Since the sultan was old, his weakness in his body caused unrest in the country. He refrained from taking steps to establish a party in the country. When the ministers reached out, many persecutions began. We could not bear their actions and chose this way. Especially, facing the door of His Highness and seeing his beautiful presence was our desire and the only Alak in our hearts."

And Shah Ismail, you knew that there was a father-son tradition between us and Sultan Bayazid, but you did not think of offending us in this regard. How did you try to attack our convoy in particular? Attacking a merchant is the job of a road blocker." He punished the leaders of the rebels by throwing them into cauldrons filled with boiling water [3:41].

Consequences of Shahquli's Revolt Shahquli did not intend to make a simple rebellion. But the fact that Shah Ismail threw the people who started the Shahquli rebellion into a cauldron of boiling water shows that he did not approve of this rebellion. Because Ishmael knew that the Ottomans should not be enemies. Therefore, it was the first event that overshadowed Ismail's plans for Anatolia. II. Bayazid, as he had done before, exiled Shia Alawites to Teke and Hamid provinces. We can say that some towns and districts have shrunk after the uprising in Anatolia, which killed 50,000 people. Exiles in Hamid and Teke regions are much bigger and wider.

The main purpose of these exiles was to punish the seditious organizations that broke the peace, to help in the construction and settlement of the newly occupied territories, and to keep the central government strong. According to Faruk Sümer, all these revolts and the development of the Safavids in Anatolia, II. It is the product of Bayazid's empty policy. However, it would not be correct to say that Bayazid is completely indifferent.

It is not correct to describe this uprising only as an uprising of the red-headed people. Because not only red-headed groups, but also many people from Sunni villages and amulet horsemen took part in the uprising. But the main group and

leader of the uprising was Qizilbash. During Shah Ismail's Shiite activism, many Turkish and Muslim blood was spilled, riots broke out in many parts of Anatolia, and the spiritual structure of Islam was damaged. Under the guise of religion and sect, Shah Ismail entered into a political struggle with the Ottomans, not with Sunnis and Shiites.

CONCLUSION

In short, the newly formed Safavids were viewed as a threat to the entire Sunni world. The high point of this is the organized actions against the Ottoman Empire. Although the Ottomans were strong, Sultan Bayazid did not take any measures because he was relatively moderate. .NaAjada led Ismail to become a leader among the rulers of the Islamic world. And this process continued until Sultan Salim started a war against the Safavids.

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