

THE CONCEPTS OF HETERODOX AND ORTHODOX ISLAM. THE ISLAM OF THE TURKIC NATION -KIZILBASHLIG

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Abstract

The old Indian, Turkic and Persian rooted, religious and tasawwuf movements –Tengrism (The belief of the Sky God), Shamanism, Shia Islam, Batiniyya, Sufism, and also the movements of Salman al-Farsi, Abu Muslim, Ishagat-Turki, Fatimi, Mavalilikin the leadership of Babak, the concept of Islam Heterodox appeared from the synthesis of the ideas of Buddhism, Manichaeism, Christianity stands on the basis of the outlook of Kizilbashlig. The ideology of Safavid consists of the synthesis of the traditions and hierarchy of Sufism –Islam as a religion, Shia as a faith, Safavid as a sect. The Heterodox Islam called Islamized Shamanism is the outlook formed from the combination of the culture of Ali, the culture of Kerbala with the ideas of incarnation, reincarnation, wahdat al-wujut (unity of existence).

Keywords: *Khorasan, Safavid, Kizilbashlig, Heterodox Islam, incarnation, reincarnation, unity of existence (wahdat al-wujut).*

After the accepting of the Islam religion of Turkish people, the concept of Islam was explained and adopted in different forms inside the Turkic societies. These embrace the concepts of the State Islam or Official Islam; Nation Islam or Traditional Islam; Madrasah Islam or Islam of the Book; Islam of Takka or Mystical Islam. The State Islam or Official Islam is to be called to the politicized form of Islam. The Nation Islam was accepted as the concept and manner of the Muslim not accepted the political feature, only adopted as the social manner of life, happening, the defining of the traditional belief and manner of life of society more than to base to the book, mixed with the prejudice partly. It is also to be called as the belief of the Heterodox Islam been one of the concepts appeared in the foreground inside the Islam as the oral and cultural element of the belief and traditions of the Turks. Yassaviyya, Qalandariyya, Bektashi Order, Alevism, Kizilbashlig got off from the inside of this belief form. The Madrasah Islam formed in the result of the passing to the living life and legal state, bureaucratic city culture of Turkmens represents the concept of the Orthodox Islam in the years of the enlightenment of the Ottoman Empire. The Orthodox Islam felt its heaviness among the Turks after the II part of the XIV century. In the period of Ottoman, the

way of the comment and plating (imitation, not approach creatively) was defined inside the traditions of Sunni Islam. The Ottoman Central Management was used this largely in the realizing of different political and management aims. The Takka Islam systemizing as the spreading among the nomadic and half-nomad Turks settled in the deserts represents the Heterodox Islam being the Nation Islam (Mehmetov 2009) created on the esoteric internal information, beliefs and prejudice of the old Turk, mystical events. The Turkish philosopher Hilmi Ziya Ulkan searched the appearing of different thought movements and beliefs in the Turk-Islam world in the discrepancy created among the madrasah which propaganda the main doctrines of Islam and Takka spreading and organizing the Sufism. According to Hilmi Ziya Ulkan, just only for this, “it couldn’t possible to combine the mind and spirit in one system in the Islam civilization” (Rustamov 2006: 15). According for us, the mind represented the jurisprudence and Madrasah Islam; the spirit represented the beliefs of the nation, Takka Islam.

Heterodox Islam – Kizilbashlig

The differences between the nomadic and sedentary city culture formed among the Turkish was caused to the emerging of the differences in the form of the spreading and organizing of Islam and these differences were caused to the law of Islam of the seated, stated, urbanized Turkish –the appropriation of the Orthodox Islam (Madrasah Islam) based to jurisprudence in the period of Islam. And uninhabited, urbanized Turkish appropriated the notion of the Heterodox Islam (Takka Islam, Nation Islam) having the synchronous outlook emerged from the synthesis of the old cultures and beliefs before Islam. Sociocultural contradictions, scuffles created from the conflicts of the state system with stuff system, the law system with the system of nation belief, the Madrasah Islam with the Takka Islam, the sedentary culture with the nomadic culture were happened among the Turkish based on the faith of Orthodox and Heterodox Islam.

After the accepting of Islam by Turkish, the two various groups were appeared in the notion of Heterodox Islam called as Alevism – Kizilbashlig formed inside the Islam. The Bektashis living as sedentary in the Takkas constructed in cities and Kizilbashes living as nomadic and half-nomad in the deserts. We must note that, both the State of Ottoman and the State of Safavid Kizilbash was founded by the Turkish having the Nation Islam –the belief of Alavi. But the socio-cultural differences has been started to appear among the Turkish in the result of the making opposite relations with different cultures and stateization and bureaucratization. That’s why, the Ottoman has appropriated the Orthodox Islam and the

Safavid has appropriated the Heterodox Islam. According to our thought, the Ottoman Empire has penetrated with the Arabic culture, has accepted the Arabic-Islamic model for expanding to the direction of Arabic-Islamic world, to the direction of Africa. The Safavids have penetrated with the Indian-European-Persian culture for expanding to the north of India and Khorasan and have appropriated the Heterodox Islam formed in this geography. After the appropriation of the Fiqh and Madrasah Islam by the Ottoman Empire, the Turkish who didn't accept the Madrasah Islam –the Fiqh methods have been organized around the sects adopting the Takka Islam. The Kizilbashes who adopted the notion of Heterodox –Takka Islam have been called aszandaqa, rafida, Shia and mulhid, later on Alevi.

The name of Kizilbash has appeared in the period of Shaykh Haydar (1460-1488) – the grandfather of Shah Ismail the founder of Safavid State (Shah Ismail is the ruler synthesizing the Islam of Khorasan rooted Turk Nation with the identity of Turk mevali which rose in the period of Abbasid Caliphate and he played the role of bridge among the Turk Nation literature and Divan poetry with his poems written under the name of Khatai in Turkish language, played an important role together with Nasimi, Fuzuli, Navai, Saib Tabrizi in the formation of the Turkish literature, was called for the wearing of the distinctive twelve-gored crimson headwear of the followers and Shaykh Haydar. This headwear has been called “Taj-e Haydar”, so that “Haydar’s crown”. The Kizilbash has been used as the meaning of “zandaqa” and “zandaqa disobedient” (so that, the disobedient to the rule of Orthodox Islam) in the regions of Ottoman Empire, later on, the word “Alevi” has been used instead of that humiliating name. Over time, the Alevism which kept the place of Kizilbashlig had been as the name of the heterodox groups in Turkey. The word “Alevi is the sign of the worshipping to Ali who known as the divine identity by these groups. But who worship to Ali, is called “Aliullah” in Iran. The word “Alevi” means “the person who comes from the family of Ali, so that, expresses the meaning of “Seyyid” in Iran (Melikoff 1999: 8-9). According to Ismayil Mahmudov, “The emerging of Safavism....must be searched inside the notion of the Nation Islam or Heterodox Islam” (Mehmetov 2009: 363). The Kizilbashlig combined the regions as “Aran, Shirvan, Eastern Anadolu, Azerbaijan, Iraq-i Adjam (the northwest of Iran), Iraq-i Arab (Mesopotamian Arab, Kirman, Fars and Khorasan (Shah Ismail Bugs Collection 2006: 3) in the Safavid State is the Nation Islam “forming from the synthesis of the old beliefs and traditions of the Turkish with Islam” (Shah Ismail Bugs Collection 2006: 94). The Kizilbashlig is the movement of the socio-political differentiation emerging in the result of one of the most important waves of migration of the Turkish history, appropriating the outlook of the Turkish culture, wahdat al-wujut (unity of existence) in its basis, happening the

great love to Islam and Ahl al-Baytk needed with the notion of Sufism disappointing of the sect” Ahmadov 2005: 69).

1. Many of the researches have characterized the Safavids as the “Hypocrite shias” called the notion of Kizilbashlig as Shia Islam. But the Safavids had no enough relations with Shia Islam to the period of Shah Tahmasib I, Shah Ismayil also declared the Shia Islam as the state sect in the result of the accepting the Sunni Islam as the ideology of state by Ottomans. But despite this, both Shah Ismail himself, and the epic noblemen of Kizilbash had the belief of Islam of the Turkish nation constantly. The Safavids have invited the scholars of Shia from the region of Arabia, specially from Cibali-Amel after Shah Ismayil accepted the Shia Islam as the state sect (Mehmetov 2009). Ahmed Yashar Odjac gives more information about the notion of Heterodox Islam organizing the basis of the Safavids. This Heterodox Islam didn't emerge in the result of the theological disputes continuing yearly as some of the Heterodox sects when the Islamic world existed and carried from outside between the nomadic Turkish. The explanation of this Heterodox Islam was appeared with the rests of the ancient religions of Islam coming with new mystical characters over the mystical culture coincided by the methods of the previous religions –with the incurring to differentiation as combined in one socio-cultural condition keeping these as the ways of mythological oral traditions. This Heterodox Islam gained the motives of Shia as the Shia Islam of the twelve Imams, the Cult of Hz. Ali, the Cult of the twelve imams and the cult of Karbala influencing some part of the nation (half-sedentary, half-nomad) as Turkmen classes largely in Anatolia during the starting of the end of XV century to XVI century (Ocak 1999: 43-44; 46). In contrast to the notion of Shia, the belief of the Turkish Nation Islam originated from the synthesis of the elements of Shamanism with Islam largely. The shaping of this belief has been longed to the IX-X centuries; it was improved with the explanation carried by Ahmad Yasavi. At last, the format of this belief which will be appearing such the Kizilbashlig and Alevism was spread among the nomadic Turkish groups specially. Ahmad Yashar Odjac explained this outlook such as which spread among the nomadic and half-nomad Turkish groups. “That's a pity, in Anatolia, the XIII century was found the strong representatives in the nomadic and half-nomad circles too (it also belongs to the Turks settled in Azerbaijan –I.M). The grandfathers living as nomadic or half-nomad in deserts, living with Turkmen and looking like to the old gam (shaman) ozans spread more primitive and simpler notion of Islam than the teaching of the jurisprudence being madrasah origin and in this situation, the Sufism of the Nation of Anatolia (coinciding to the conditions of Azerbaijan – I.M.) was formed. From this cause, the Islam impressed by the Turkmen grandfathers was formed in the form of Sufism being simple

and full of prejudice in these territories. Somehow it was the Nation Islam and this Nation Islam owned the heterodox feature more than the carrying the feature of Sunni Islam. Because the Turkman epics addressed by these grandfathers were secured the ancient beliefs of Shamanism and some cults related to their fathers (the ancestors), for that they were Islam superficially. This population staying apart from each kind of influence of the culture of the urban Iran and speaking in the Turkish language listening the speeches of the ozans carrying the addresses of the wanderer, grandfather or ozans excitingly and performed their sayings. The commentators of this nomadic nation belonging to different heterodox groups carrying these addresses were called special address as the form of Khorasan brave men differing from the region of Khorasan being the land of the school of Sufism (Ocak 2000: 63). The Kizilbashs divided into the groups. Each of the group was related to the Hearth under the rule of Dede. The succession of ancestry (the tree of the family) is the obligation of coming from Hz. Ali. Dede must be seyyid. This is a condition for the legality of the institute of Dedelik, and it is to show going inside of the Kizilbashlig with the Shia Islam (Melikoff and Bektas 1999: 207). (Nowadays, the system of Imamate in Iran is similar to the system of Dedelik in Kizilbashlig. The imam (the spiritual leader) must be the member of the Ahl al-Bayt in the system of Imamate.

Fuad Koprulu introduced the Alevi or the Kizilbashs as “the Desert-Bektashis”. Really they have developed less in illegal form (anarchique), have been based to the ancient traditions, customs, they have conducted the life style in the same form; they haven’t been based to the jurisprudence for that they weren’t urbanized. The nomadic Turkmens who haven’t been urbanized, haven’t become bureaucratic, haven’t appropriated the certain rule and laws and legal system were humiliated by the urban Turks who have been urbanized, have become bureaucratic from a sociocultural point of view, as answer to this, the Kizilbashs who bored from the social injustice, constraint and separations have expressed the dissatisfaction with the rebellions. Equal with the social injustices, the pressure of the religious regulations (the Madrasah Islam) has woken the feel of the rebellion ever inside the Kizilbashs, for this reason, the saying of Kizilbash has been started to perceive with the words “disobedient” and “zandaqa” (digress from the religion) in the same meanings. The main features of these rebellion groups were to give the preference to the beliefs based to syncretism, traditions before Islam and not to redeem to the Islam law was caused to be pushed of them to the outside of the social-legal system. Not to appropriate the sedentary lifestyle turned them into the target of the force of central management (The rule of the State). According to this, these classes were obliged to redeem to the rules of privacy for protecting

themselves. The religious outlooks being removed from the law and getting under control for differing from the official religion of these classes believing to the Nation Islam and being organized in the form of the sect and takkas - the secret knowledge based to the batini explaining of the sacred texts, the accessing of the strangers to the sect, the evening ceremonies in the closed places, the using from the esoteric literatures and knowledge was changed to the form of lewdness (gnosis, the total of the knowledge) during the synthesizing of all elements as the secret language which the saliks speak among themselves and etc.

2. The ideology of rebels believed to Mehdi has the great influence in the nearing of the notion of Heterodox Islam to the political events. This character having the contribution of the culture of Iran Mesiyanic (rescue, savior) which has the root of the ancient Mesopotamia emerged very openly in some of the religious-social nation movements implemented against the central rulers in Anatolia and Balkans since XIII century, and in the Middle Asia (Abu Muslim, Al-Mughanna, Babek, Fravartish – Y.M.) during the IX-X centuries.

Iren Melikoff writes based to Fernand Braudel that the Asia Minor (Anatolia) was the country of enthusiasms of war or struggle and Sufism. This sight was the main feature of the socio-cultural structure of the first three hundreds of Ottoman Empire. The first Ottomans were continued their victory in the enthusiasm of the sect being militant which the war and the religion going inside to each other. The dervishes have been Qadi, janissaries joined to Bektashis (Melikoff and Bektas 1999: 220). The great part of these rebellions such as Baba Ishak Rebellion happened in Seljuq Anatolia during XIII century, Sheikh Bedreddin Rebellion happened in Balkans during XV century, finally the Anatolia Rebellions (Galandaroghlu Rebellion, Hurufi Rebellions, Pir Sultan Abdal Rebellion were the rebellions of the persons relating to the outlook of Bektashi-Kizilbash Sufism) are the typical messianic rebellions reflecting the ideology of the rebellious who belief to Mehdi embracing the notion of the Heterodox Islam himself (Mehmetov 2009: 365). The motive of these rebellions were not the social dissatisfactions and demands in the first periods, they expressed the religious-ideological feature more. They were the movements that to revenge the blood of Huseyn by the leaders of the rebellion with waving the golden Flag of the Kizilbashs being the symbol of the blood of Hz. Husseyn, to damn the enemies caliphate Marwan and Yazid. The elements of Shia Islam reflecting in the religious believes of the part of nomadic nation was changed to the Shia movement with the propagandising of the Safavids. In the meaning of the love to Husseyn's family and the hate to his enemies, the law of the Tavalla and Tabarra belonging to Shia Islam was the source of the idea of rebellions (Melikoff and Bektas 1999: 230-231). These rebellions were directed to the system of Sunni, Madrasah and Fiqh Islam and to the

Central government being the political-legal representative of this Islam, to the Ottoman sultans. That's why, we can note that the thoughts about rebellion influenced to the outlook of Sufism by the Kizilbash movement starting in the east of Anatolia with the activity of the first Safavids, Shaykh Haydar, his son Junayd and Shah Ismail, the thought inclosing to the rebellion and violence included to Sufism by the activity of Shaykh Haydar in the second part of the XV century.

While the notion of Heterodox Islam was spreading in Anatolia appropriated by the sects as Qalandariyya, Yasaviyya, Haydariyya and Vafa'i in the movement of Sufism since XIII century, the Kizilbashlig was founded in Ardabil created by Shaykh Junayd (Mehmetov 2009). The notion of Heterodox Islam combining the ideas such as the movements of Sufism and Indian, Turkish and Persian rooted religion formed and synthesized in Khorasan –Shia Islam, Batiniyya, Isma'ilism, Hanafism, Jahminism, Jandakism, Jabriyya, Murjiyya, Zeydiyya, Kharijism, Malamaliyya, Sufism, Mavalism – the first representative was Salman Farsi, the movements as Abu Muslim entrained the belief of reincarnation to the notion of Heterodox Islam and Ishaq at-Turki spreading the idea of the providing of justice among the Islam nations such as the form of equal right, Fatimism (the daughter and the successor of Abu Muslim, also known as Al-Mukanna – Y.M.), Babakism-Khurranism, Yasawiyya synthesized the Turk fathers and spirits with the imagination of Tengri, Buddhism, Manichaeism, Christianity, Babaiyya, Ayyarism, Qalandariyya, Vafa'i, Hurufism (Yalmaz 2004: 242-265) stands on the formation of the outlook of Kizilbashlig. According to Shahi Ahmadov, the ideology of Safavid consisted from the synthesis of the traditions and hierarchies of Sufism –Islam as a religion, Shia as a sect, and Safavid as a belief. The Safavism has been the movement impressing to each other in the world of Turk Islam, motivating, appearing in the result of the factors influencing to the political structure and idea of the middle centuries under the result of opposite relations and compassions and it was affected from Suhrawardiyya, Hurufism, Ahis, Khurranism (Ahmadov 2005: 76-77).

“The notion of qam-ozhan changed to ashug, the notion of ata-dede changed to shaykh-dervish in Kizilbashlig. The ideas as the Hulul (Incarnation), (Divine being in human), tanasuh (denunciation) (the reborn of the spirit in the other body after the death), to change the dress (the turn of the spirit from one body to the other body)” (Shah Ismail Bugs Collection 2006: 92) were entrained the mystical Heterodox notions to the Kizilbashlig.

3.The new synthesis of Shia Islam of the twelve imamates was formed by the influence of Safavid propaganda and the leadership of Shah Ismail Safavid starting at the last years of the XV century. The cult of Hz.Ali, the cult of the twelve imamates and the cult of Karbala

mourning was changed to the basic principle of the notion of Heterodox Islam. Thus, this Heterodox Islam took a mediocre form (been Shia Islam). But this synthesis not only carried the essence of Sunni, but also didn't be Shia Islam (Mehmetov 2009). This notion appearing as the idea and movement of Safavid-Kizilbash had more different features than the Sunni and the Twelve Imams Shia Islam. But Kutlu Sonmez sorted the elements expressing the meaning of Kizilbas has following. To love and raise Hz. Ali and Ahl al-Bayt most, the dependence to the Karbala martyrs and the Muharram mourning, the Ottoman opposers, the curse to the Umayyads (Marwan, Muawiyah and Yazid) and Kharijis, the love to Hz. Ali and the friends of Ahl al-Bayt (tawalla), the hate to the enemies of Hz. Ali and Ahl al-Bayt (tabarra), the dependence to Shaykh Safi, Shah Ismail, Tekke of Ardabil, to wear the crown consists of twelve slices expressing the Kizilbashlig, the dependence to Hadji Bektash Vali (Sonmez 2003: 47).

4. Fuat Koprulu being one of the main founders of the notion of Heterodox Islam has spoken from the Heterodox Islam based to Sufism during gave the information about the religious organization in Anatolia among the XIII-XV centuries (Mehmetov 2009: 297-310). Cemal Kafadar thought that to divide the sects and religious movements into the two groups as "orthodox" and "heterodox" and proposed the new term as "metadox". The Sunni formed with the culture of madrasah forming in the result of the passing of Turkmens to the sedentary life and legal state, bureaucratic city culture in the years of the enlightenment of State is not the same with the Sunni mixing with the Turkmen traditions based to the nomadic-beylik culture in the beginning of the first foundation of Ottoman Empire (in the period of confessors Osman and Orkhan) in Ottoman Empire (Akyol 1999: 22). The ways of Baba Ilyas being the Turkmen Shaykh made the great rebellion against Anatolia Seljuqs who are called "Heterodox" by the historians as Fuat Koprulu, Abdulbaki Golpinarli with the Shaykh Edebali and Hadji Bektash Veli being his followers are different. ... Shaykh Edebali and Hadji Bektash Veli with confessors Osman and Orkhan are belonged to the sect of Babaiyya-Vafa'i. It is not possible to define that which of them is orthodox and which of them is heterodox. Camal Kafadar expressed the creation of the situation as "metadoxy" of the terms "orthodox" and "heterodox" in the existing of "doxy's" saying that not to explain the colourful religious table of Anatolia to the time of this place that changed to the legal state of Ottoman Empire. Islam is in the existing of "Metadoxy", so that "doxy" (Akyol 1999: 22-23). According to the writings of the researchers on Sufism as Anne Marine Shimmel, I. Melikoff, the Nation Islam spreading the sects as the Yasawiyya, Bektashism, Ahis, Alevism-Kizilbashlig has been the

ruler among the Turkish nations till XIII-XV centuries. I. Melikoff called the Nation Islam spread among the Turkish nations such as “Islamized Shamanism” (Melikoff 1999: 21).

The Turkish people who occupied Anatolia started to be urban passing to the sedentary lifestyle overtime. The sedentary lifestyle was caused to settle the dervishes in the tekkes creating near the city and districts. These dervishes were protected by the kings giving them commemorative feast and place during the period of the first three hundred years of Ottoman Empire. The Ottomans were used this kind of sects in the colonization of the lands occupied by them newly. The Ottomans also used from the tekkes in the controlling of the elements making the heterodox, rebellion in the sacred places of Anatolia. Some kind of anarchist groups of dervishes knowing as Abdals, Torlaks, Ishiks and Qalandaris were appeared in these places. These groups had their own leaders and local auliyas. But after a time, all of these auliyas were collected under the name of one person in the result of the activity of Ottoman kings: He was Hadji Bektash Veli knowing the religious living of the nation.

During speak about the notion of heterodox and orthodox Islam, we must note that though the belief of Alevi-Kizilbashlig shows as the tekke-Sufism formed in Islam, being of them as the two different outlooks appears during to compare the fundamental principles of Alevi-Kizilbashlig. The ideas about **1.The understanding and explaining of the Creator, the imaginations about God; 2.The life after the death (Aakhirah); 3.The creation of the World, the Universe; 4.The creation of the man** which being the fundamental principles opposed, the Alevism-Kizilbashlig with Islam are known as the two independent outlooks having different views.

1. The understanding and explaining of the Creator, the imaginations about God; the fundamental of the creation is God in the religion of Islam. Allah is unique, He doesn't give birth, He isn't born. There is no God except the God. The God created all of the Universe, world, men. But the idea of Wahdat al-Wujud is the basic in the belief of Alevi. The Creator and the created is the same. The whole of the creations is the Creator himself.

2.The life after the death (Aakhirah); the belief of Aakhirah, the belief of Paradise and Hell being the fundamental principles of Islam isn't existed in the outlook of Alevism-Kizilbashlig. According to Islam, the world consists of two parts: this world and the other world. This world is the world that men live here, the other is the world that men will go after death. After the death, the man will go to the Paradise for doing good things before died, will go to the Hell for doing bad things before died. The idea of Paradise-Hell was getting from Zoroastrianism and was passed to the religions having unique God. There has no the notion of Paradise-Hell, the notion of Circulation in the Alevism-Kizilbashlig, but the notion of

Circulation is believed. The idea of Circulation-Reincarnation was represented in the ancient imaginations before Islam being the Neoplatonic tuition borned from the synthesis of the Greece philosophy with the Egypt cabbalism. According to the belief of Circulation, the man will find the body again in different forms (animal, man, plant) after the death around the world. The Circulation is the idea that Islam doesn't accept this. The belief of the Circulation is expressed by the Sama dance in Sufi ceremonies.

3.The creation of the World, the Universe; In the belief of Islam, the God created the World, the Universe. But in the Alevism, the Creation was started with the reaching of the light to the Earth coming from the chandelier (Sun) hanging on the sky in Alevism. To exist with the light is the basis of the belief of Alevism.

4. The Creation of the man; According to Islam, the God created the first man, Adam from the land and created Eve from the rib of Adam. But in Alevism, the first man was created with the sacrificing one of the Forties and adding the blood to the chosen one in the Earth by the decision of the ceremony in the Forties Ceremony collected on the Sky (Cinar 2008: 49-51). All of these differences show that the Alevism-Kizilbashlig isn't one of the sect, it is the ancient outlook which "hidden" in Islam, it is covered with the dress of Islam for protecting itself. Alevism was caused to the birth of the Sufism movement covering with the dress of Mysticism in Islam.

According to the writing of the researcher of Alevism-Kizilbashlig – Eric Cornell "...This outlook (belief) seeing as expressing itself inside the Sufi Mysticism influenced more not only to the Christianity and Islam, but also to the formation of the cultures more. This outlook spreading with one of the mystical friendship organization laying the roots to the ancient histories included in many of the cultures secretly and protected itself secretly. The name of this outlook (belief) is Alevism or Kizilbashlig.

5.The sects of Alevism-Sufism were obliged to make coincidence with the leader religions where they were for the aim of protecting of massacre and attacks by the defenders of the orthodox Islam, constantly (Cinar 2008: 29). There has the saying in Alevism. "Yolbir, sürək min birdir." (The way one, but the chase is one thousand and one." There had many movements such as Vafa'i, Hurufi, Torlak, Ishik, Takhtachi, Ahilik, Abdal, Kizilbash, Badraddini and the other names formed for the conditions of creation, geography, time inside the Alevism-Kizilbashlig (Cinar 2008: 25). The Alevis are related to the "Fire's" in the system of social organization. "The system of Fire" is the form of organization of Alevis. "The system of Dedelik" implementing the religions and social leadership of this system has the fundamental importance in the "System of Fire". Dede are the spiritual leaders of these

fires and Alevism relating to these fires. The “Dedelikis” the family organization and passes from father to son with the relation of blood by heredity. “The Dedeler” of Alevism-Kizilbashlig is called Odjaq zadeh (birth form fire). Kizilbash dedeler has been the only force regulating the social life, the living principles, laws of Kizilbashes with their spiritual authorities and fairness. Dedeler and the fires ruled by them were organized basing to the three hierarchical structures. Murshid, Pir, Leader. The leader depends on Pir, the Pir depends on Murshid. This hierarchy creates one whole completing to each other.

6. Dedelik – The main duty of Dede is fulfilling the duties of Dedelik. Among the Kizilbashes, these duties are called “Cəmyürütməkvətəlipgörmək” (Cəmayinləriniaparmaqvətələbəyetişdirmək) or “Cəmcəmaatgörmək”. The most important duty given to Dede of Alevism-Kizilbashlig is to deliver the belief of Kizilbash to new generations secretly and under the curtains of secret (with symbols – Y.M.) inside the manner of Kizilbashlig. The main work is to fulfil this duty. For realizing this duty if needed, everything was given up. This fundamental formula is expressed with these sentences “Yölcümlədənuludur” or “Könülqalsın, yolqalmasın” in the Alevism-Kizilbashlig. In the way of Alevism, the fires are independent, the one cannot be preferred than the other, none of differences can be given to the fires in the hierarchy of fire with protecting the principle “Əriərdənseçənkordur” (Cinar 2007: 65). The Alevi call themselves as “Güruh-u Naci”, “Zümre-i Naci” or “Ümmet-i Naci”, the meaning is the chosen or rescued people, community.

Ey Güruh-u Naci sizə eşq olsun

Nəsihəti böylə aldım dədəmdən

Ey Güruh-u Naci sizə eşq olsun (Cinar 2007: 64).

According to the belief of Kizilbash, only that man who borned from the Kizilbash-Alevi father-mother, can be Kizilbash. But it is not enough. In the same time, “Yola girmək”, “İkrarvermək” and “Müsahibolmaq” is needed for being Kizilbash. Each of the person birth in the family of Kizilbash can include to the way of Alevism with one “leader” in Alevism. Who is choosing this way, is called “Talib”. “Give the ikrar” is the ceremony of the accepting to the “Way” (Yol) of all Alevi-Kizilbashes. “Müsahibedilmək” is one of the seven supposes of Alevism. “Müsahibedilmək” is supposed among the members of men.

The Alevi-Kizilbash chosen this way is in the compulsion of following the disciplines of the beliefs and laws of Alevism-Kizilbashlig during his life. The person who has done something wrong against the rules and believes of Alevism is excluded from the society of Alevism after declaring “düşkün”. “Düşkünlük” is the severe punishment among Alevi. The person who accepted to Alevism is in the compulsion to pass from the four doors (degrees)

for learning the belief of Alevism in the way of Alevi. These doors are called “Şəriətqapısı, təriqətqapısı, mərifətqapısı, həqiqətqapısı”. Each of the doors has ten levels. These doors are as the curtains of Secret. To pass from the four doors, forty levels are needed for reaching the secrets of Alevism. The person (traveller – Y.M.) reaches to the “Sirr-iHəqiqət” in the tenth level of Reality. This level is the situation of “Yaradaniçindəriməsi” of the person.

The followers of “Şəriətqapısı” are called “Bel oğlu” and the compulsion of succumbing to the Shariat of the Abrahamic religions (Islam –Y.M.) is existed only this door.

The second door is the door of Tariqa (Təriqətqapısı). Tariqa is the way. The followers of this door are called “Yoloğlu” or “Mühip” giving the meaning of the friend who loves. In this door, all rules of the religion Islam (Shariat) are abandoned. The third door is the door of civility (Mərifətqapısı). The followers of this door are called “Dervish”. In this door, the meaning of the unity of the created with the Creator (Wahdat al-Wujud) is learnt to the dervishes. The fourth door is called the door of Reality (Həqiqətqapısı). The door of Reality is the degree of mature man. The followers of this door are called “Baba”, “Brave man” (Ərən). In this door, “İnsan-iKamil” was wholewith the Creator.

İnsan Şəriət qapısında Adəm oğludur
Təriqət qapısında Yol oğludur
Mərifət qapısında Kamil insandır
Həqiqət qapısında Göy oğludur (Cinar 2007: 64).
Or
Şəriətdə Adəm oğluyam
Təriqətdə yol oğluyam
Mərifətdə Kamal oğluyam
Həqiqətdə göy oğluyam
Atam göy anam Yer (Cinar 2007: 182).

Ayin-i Cəm'i is the fundamental stone of Alevism. There have two special believes differentiating Alevism-Kizilbashlig from all of the Abrahamic religions. 1. The Creation; 2.The Unity of Existence (Wahdat al-Wujud). The ideas of the Creation and the Unity of Existence knowing the fundamental basis of the belief of Alevism and Alevi Ayin-i Cəm'i are the parts of the whole completing each other. It is one-systemized outlook.

According to the belief of the creation of Alevism reflecting in the breathings of Alevism-Kizilbash, the Creation passed three levels, three periods; The emerging of the world, the Circulation, the Creation of the man. According to the belief of Alevism-Kizilbash, the appearing of the universe was happened in the result of the explosion of the light being in

the highest hot temperature, expanding and which will annihilate all of the substances except itself. In the result of this explosion, the energy collecting in the Sun passing from some levels turned to the light and founded the base of the life in the world reaching to the land. The life, the living forms increased by the evolution, sorted, firstly the unanimated substances appeared, after this the plants, animals and at last, the man emerged in the Earth. The belief of the Alevism-Kizilbashlig called the levels of evolution in the Creation as “Dövriyyə” (Circulation).

The fundamental feature separating the doctrine of Kizilbash from Islam

The notion of the God in Kizilbashlig is the notion of the God arranged from the identifying of the notion of Tengri with Hz. Ali in the ancient Turkish – in the frame of the belief of hulul that we can say the God was shaped in the body of man. In this cause, Hz. Aliis in the Goddess position been different from the ancient historical Hz. Ali and it arranges the spinal column of the theology of Alevism. In Kizilbashlig, the cult of the Karbala mourning formed around Hz. Husseyn arranges the second important point (Mehmetov 2009). Reincarnation continuing to the metempsychosis (tenasüh); the seeing of the God as the Human (təcəlli); being the existences over human of Hz. Ali and the twelve imams; mourning to the Karbala martyrs; the accepting of the principles as “təvəlla”(tavalla) and “təbərri”(tabarra) of Shia Islam. The accepting as the fundamental principle of the struggle against the oppressor; - (This principle was the main idea of Abu Muslim movement struggling against Amav is in Khorasan. Abu Muslim movement had been the inspiring source of the rebellions carrying the social-political purpose of all Sufi movements expressing the belief of Heterodox Islam being the sources of idea of the Heterodox Islam (Melikoff and Bektas 1999: 212). Though these principles were the same in Bektashis and Kizilbashes, later the Kizilbashes added the cult of Mehdi and the local mystical folklore believes to Kizilbash's laws. In the belief of Bektashi, Alevism-Kizilbashlig, the elements can be encountered coming from different religions and philosophical meetings which the Turkish people accepted and met them as the other religions such Neoplatonism, Hermeticism, Buddhism, Manichaeism, Nestorianism or the local Christianity. For example, “The three laws” being one of the fundamental principles of Kizilbashlig-Alevism and nation Bektashism “Əliniqoru, Dilinisaxla, Belinibərk tut” (Əlinipislikdənqoru, Dilinisaxla–Lazımsızyerədanışma, Belinisağlamsaxla) is the repetition of the three principles of Manichaeism (ağızın, əlinvəkönlünmöhürü). These three principles were called “three earmarks” in the texts about Mani religion in the Turkish language. These texts were collected in the book “Manichi”

named “Şaustanif” (Shaustaniph). The idea as “The listeners ask forgiveness from God for not following the three principles (three earmarks: your mouth, your hand, your heart) was taken the main by the listeners in the book “Şaustanif” knowing as “The book of the guilt statement for listener (so that, the listeners – don’t include to the level of the Chosen arranged by Saliks) (Mehmetov 2009: 213). Nearby, the ideas of different nations and religions’ movements were reflected in believes of Bektashi Kizilbashes. Some kinds of elements of the ideas of the ancient pavlics spread in the Eastern Anatolia were accepted under the name of Mani religion.

7. Together with Shaykh Juneyd, the leaders of Safavid sect – such as Shaykh Haydar, Shaykh Ali with Shaykh Ismail found the great state in the result of struggles joined the collective people themselves who believe to the Heterodox Islam. Nowadays, the fundamentals of Shia believe in Anatolia and Iran is improving on this structure. This event has been lived in special form as the political, religious, social heritage founded by Shaykh Ismail on the large Islam geography (Akyol 1999: 365). From the beginning to nowadays, the Turkish boy and the groups living in villages that appropriated the outlook creating from the mixing of the esoteric knowledges and religions and being different from the groups believing to the official Islam (Orthodox Islam) were called Kizilbash.

In the work named “Tarix-i Qızılbaşan” written by unknown author, the arranging of the great division consisted of these tribes – Shamlu, Rumlu, Agacheri, Bayramlu, Akhramli, Ordekli, Garachorlu, Aq Qoyunlu, Bayundurlu, Moshulu, Pornak, Shaykhavand, Chepni, Bayat, Bayat and Bozchalu, Arapgila, Hinisli, Tekelu, Kara Koyunlu, Alpavutlu, Baharli, Yagirli, Qaramanli, Saadli, Hadjili, Bayburtlu, Varsak, Evoghlu, Qarajadaghli, Kurdish tribes, Lur tribes, Ustachi, Zulgadar, Avshar and the Kizilbash tribes of Qajar dynasty was noted (Ahmadov 2005: 72). In the little period of Shaykh Haydar’s life, the Safavid sect become the religious-political force, the defenders were the systemized Qadis. The members of the sect were called “Kizilbash” for wearing the crown consisting of the twelve golden lines which named “Tac-i Heydəri” (The Crown of Haydar). The fightable, believable groups knew that their leader Haydar and his father Juneyd were their God. These believable defenders worshipped to Shaykh Haydar as directed to Qibla, such as praying to the God.

Believes of Kizilbashes are the same with the Bektashism in the fundamental. Two of these sects are belonged to Hadji Bektashi. First of all, this is the belief of the Turkmen grandfathers enriched by the influence of Shia Islam softened the organizations and anthropomorphic and pantheist Hurufism which the Shia laws included there during the period of Kara Qoyunlu. But from the XV-XVI centuries, the Shia elements as the Twelve Imam Shia Islam, the cult of Hz. Ali, the cult of the Twelve Imams and the cult of Karbala

were entrained to the Nation Islam by Safavids, the synthesis of the Shia Islam with Nation Islam was created.

Referenced to V. Minorsky, Iren Melikovff writes that, the Kara Qoyuns were recognized by the Heterodox believes. The center of the State was the region Arjish being the center of the outlooks formed against the official religion forever and taking a place in the Northern-Eastern coast of the Lake Van (Ocak 2000: 63). The Aq Qoyunlus were known as Sunni in the history. Nearby, they were complicated with their khan and the surroundings. The ideology of Kizilbashlig carried the signs of the Heterodox Islam and the main fundamentals of Shia Islam spread in the top of the regions of state. The signs of this Heterodox Islam are revealed in the place naming Mohal-i Kara Qoyun situating among Maku and Khoy being one of the region of Iran-Azerbaijan in modern period. The belief “Ehl-i Hak” is the principal in the Mohal-i Kara Qoyun (Melikoff and Bektas 1999: 211).

Bektashilig nearby having the nuclear based on the traditions of Turk Shaman in the beginning, but it was changed to the form of outlook created from the synthesis of the ideas of Heterodox Shia Islam of Kizilbashlig spread among the Turkmen boys and with Hurufism borned from the mixing of Kabbala and anthropomorphic pantheism with Ismailism, with the influences of Ahislotjes later. Bektashilig got the form of “the total of the esoteric knowledges, science, treasure, lewdness” mixing with the elements coming from the local believes reflecting the first religious imaginations and from the Christianity in the west (Anatolia and Balkans – Y.M.), from Adjams and Kurds in the East (Fars, Tajik).

CONFLICT OF INTERESTS

The authors declare no conflict of interest.

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КОНЦЕПЦИЯТА ЗА ХЕТЕРОДОКСЕН И ОРТОДОКСАЛЕН ИСЛЯМ. ИСЛЯМЪТ НА ТЮРКСКАТА НАРОДНОСТ - КЪЗЪЛБАШИТЕ

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Резюме

Старите религиозни и тасауфни движения с индийски, тюркски и персийски корени - тенгризъм (вярата на небесния Бог), шаманизъм, шиитски ислям, Батиния, суфизъм, а също и движенията на Салман ал-Фарси, Абу Муслим, Ишага - Турки, Фатими, и това, ръководено от Бабак, залягат в основата на понятието хетеродоксен ислям, което е синтез от идеите на будизма, манихейството, християнството и са в основата на мирогледа на Къзълбашите.

*Идеологията на Сафавидите представлява синтез на традициите и йерархията на суфизма - исляма като религия, шиизма като вяра, Сафавидите като секта. Хетеродоксният ислям, наречен „ислямизиран шаманизъм“, е създаден като синтез от култа към Али, култа към Кербала, идеите за въплъщение, прераждане, *wahdat al-wiġut* (единство на съществуването).*

*Ключови думи: Хорасан, Сафавиди, Къзълбаши, хетеродоксен Ислям, въплъщение, прераждане, *wahdat al-wiġut* (единство на съществуването).*

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