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MADDE YAYINLANDIKTAN
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Moreen, Vera B. Iranian Jewry's hour of peril and heroism: a study of Babai
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CAHEN, Cl. À propos d'un article récent
Babailik (JA 1979, pp. 345-356) et des Babâ'is.
JA 268 (1980) pp. 69-70.

Cet article est dédié à
mon collègue Halil Inalcik

LA « RÉVOLTE » DES BABA'Î EN 1240, VISAIT-ELLE VRAIMENT LE RENVERSE- MENT DU POUVOIR SELDJOUKIDE ?*

Trois années avant la bataille de Kösedag (1243) qui assura aux Mongols la suprématie en Anatolie, l'État seldjoukide dut faire face à un soulèvement qu'on appelle la révolte des Baba'î. Celle-ci fut matée après de multiples affrontements grâce à la présence de mercenaires francs. De nombreuses sources d'époque ignorent les événements et celles qui en parlent manquent de clarté. Nous possédons toutefois un texte un peu plus détaillé écrit par un nommé Elvân Çelebi, un descendant de l'un des protagonistes de la révolte. La présente étude se propose de procéder à certains recoupements avec les registres de recensement ottomans pour mieux comprendre ce qui s'est passé à l'époque¹. Bien

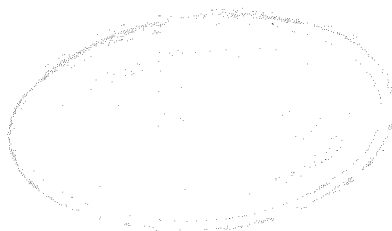
* Sigles et abréviations *in fine*.

¹ Étant donné que le sujet nous a entraîné hors des limites de la turcologie, nous avons fait appel à plusieurs collègues spécialistes de l'Orient chrétien, en particulier à Julius Abfalg et au Père Michel van Esbroeck, professeurs à l'Université de Munich. Nous avons eu de longues discussions, mais aussi des échanges de lettres, aussi bien sur des questions de linguistique, en particulier dans le domaine syriaque, que sur des problèmes d'histoire, à savoir la vénération de la Croix et le ralliement de certaines populations monophysites à Byzance. Nous leur devons tous les détails afférents à ces sujets qui sont exposés dans les notes, les interprétations du matériel mis à notre disposition étant dues toutefois à notre plume. Qu'ils trouvent ici l'expression de notre gratitude. Nous remercions également M. Jean-Pierre Mahé, Directeur d'études à l'École Pratique des Hautes Études, IV^e section, pour ses indications bibliographiques. Vu la complexité du

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Babailer

MADDE TAYINLANDIKTAN
SONRA GELEN DOKÜMAN

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METİS YAYINLARI

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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

18 KASIM 1996

À propos d'un article récent et des Babâ'is

L'article que vient de publier Ahmet Y. Ocak dans la dernière livraison du *J.A.* (1979, pp. 345-356)—et qui est, en fait, une adaptation partielle et résumée d'une thèse de 3^e cycle soutenue à Strasbourg en juin 1978, au jury de laquelle je participais—me met dans l'obligation, et je le regrette, de redire ici les critiques fondamentales que je lui avais adressées, et dont, malheureusement, il n'a pas cru devoir tenir compte.

La question principale est la suivante. Il est connu qu'il y a eu en Anatolie, un peu avant le milieu du XIII^e siècle, une révolte considérée en général comme dirigée par un certain Bâbâ Ishaq, dit Rasûl Allah, et appartenant plus largement à un mouvement dit, de son nom, *bâbâ'î*. D'autre part, les textes hagiographiques du XIV^e siècle et au-delà parlent d'un certain Bâbâ Ilyâs comme initiateur au même siècle d'un important mouvement mystique. La plupart des auteurs qui se sont occupés de ces questions depuis Fuad Köprülü considèrent implicitement qu'il y a soit identité de Bâbâ Ishaq et de Bâbâ Ilyâs, soit, en tous cas, liens étroits des deux à l'intérieur d'un mouvement *bâbâ'î* unique. M. A. Y. Ocak est également de cet avis, tout en le formulant de manière un peu rénovée grâce à la source nouvelle que constituent les *Menâkib* d'Elvan Çelebi (milieu XIV^e, mais le manuscrit peut être postérieur) sur lesquels il s'appuie. J'avais cependant exprimé des idées différentes dans un article (*Turcica*, I, 1969) qu'il cite en fin du sien sans en relever la signification, et sans qu'il tienne compte de ce que j'y disais, qui est peut-être aussi sujet à discussion, mais non à une pure et simple négligence. Certes il y a un parallélisme entre le récit de la révolte attribuée par les *Menâkib* à Bâbâ Ilyâs et celle que les autres sources attribuent à Bâbâ Ishaq. Mais il faut se rappeler—et il ne manque pas d'autres exemples—que les récits hagiographiques du genre des *Menâkib* cherchent à annexer tous les personnages connus du milieu auquel ils s'adressent, et qu'en l'occurrence ils peuvent avoir voulu annexer les traditions

Bābai

Babailik (020038)

Babai (Bābā'ī) is the name given to the supporters of a great socio-religious messianic revolt against Seljuk (Saljūq) rule in Anatolia in 637/1240. The rebellion was led by the Wafā'ī *ṣayh* (*shaykh*) Baba İlyas-i Horasani (Bābā İlyās-i Khurāsānī, d. 638/1240), supported by a certain Baba İshak (Bābā İshāq, d. 638/1240), who was most probably a converted Christian from the region of Kafarsūd. Baba İlyas was a disciple of Dede Gharkīn, a great Turkmen *ṣayh*, and a deputy of the order founded by Tāj al-Ārifīn Sayyid Abū l-Wafā' al-Baghdādī (d. 501/1107) (Elvan Çelebi, 9–13; Ocak, *La révolte*, 50–6; Ocak, *The Wafā'ī tariqa*, 209–48). According to contemporary sources, the participants in the uprising called themselves “Babai,” and their rebellion is known in modern historical literature as the Revolt of the Babais or the Revolt of Baba Resul (Bābā Rasūl).

This uprising marked an important turning point in the history of medieval Anatolia from several standpoints. In 640/1243, three years after the revolt, the Mongols invaded and ravaged the region. The Seljuk state lost its independence and came under Mongol dominion (Cahen, *La Turquie pré-ottomane*, 227–35; Turan, *Selcuklular zamanında Türkiye*, 427–50). Furthermore, the Babais are associated with two major events in the political history of Anatolia. The first is the founding, in the 7th/13th century, of the *beylik* (*beglik*, principality) of Karaman (Qarāmān) through the involvement of a certain Nure Sufi (Nüre Şūfī or Nūr al-Dīn Şūfī), one of the *halīfes* (*khatīfas*, deputies) of Baba İlyas (Şikari, 9–10). The second is the establishment of the Ottoman *beylik*, in which certain Babai disciples participated, led by

the famous 8th/14th century *ṣayhs* Edebalı and Geyikli Baba and others, who were closely related to the first Ottoman sultans (Neshrī, 1:25; Aşıkpaşazade, 6; Uruj, 8; Mehmed Mecdī, 20). Another of Baba İlyas's famous *halīfes*, Hacı Bektaş (Hajji Bektāsh, 605/1209–669/1271), whose name is associated with the foundation of the Ottoman *beylik*, apparently played no role in the revolt (Elvan Çelebi, 169–70; Aşıkpaşazade, 304; Cahen, *Baba İshāq, Baba İlyas, Hajji Bektash*, 53–64; Ocak, *La révolte*, 87–93). The rebellion was also significant for its influence on the foundation of the Bektāşi order, which was based on the cult of Hacı Bektaş, a chief Babai *halīfe*. It was important, too, in the development of Alevism (Kızılbaşism) in the ninth/fifteenth century, which was formed on the socio-religious foundations of the Babais.

The administrative blunders of the Seljuk sultan Gıyaseddin Keyhüsrev II (Ghiyāth al-Dīn Kaykhusraw II, r. 634–44/1237–46), and particularly those of his vizier Saadeddin (Sa'd al-Dīn) Köpek, have been cited as a possible reason for the revolt (İbn Bībī, 483–5; Turan, *Selcuklular zamanında Türkiye*, 407–11). The poor socio-economic conditions of the rural, semi-nomadic population have also been suggested as a cause for the uprising. These conditions occurred primarily because of the Seljuk agrarian regime—known as *miri* (*mūrī*)—which was essentially based on the *ikta* (*ıqtā'*)-system (grants of land to military officials for limited periods in lieu of regular wages) (Turan, *Le droit terrien*, 37–45; Cahen, *Le régime de la terre*, 572–5) and encroached upon Turkmen grazing lands. These areas tended to be transformed into *wakıfs* (*waqfs*, inalienable religious foundations) (Akdağ, 1:36–37) and finally into private plots of land, which created

Tāhīr Uryān oder die Gottestränen des Herzens (Munich, 1922); Maarof, Kamal, *Les Lurs, Le Luristan et le poète Baba Tahir Hamadarū: débuts de la littérature kurde* (Paris, 1989); Maqṣūd, Jawād, *Bābā Tāhīr-i Uryān-i Hamadānī* (Tehran, 1355 Sh./1976); idem, *Sharḥ-i aḥwāl wa āthār wa du-baytī-hā-yi Bābā Tāhīr-i Uryān* (Tehran, 1354 Sh./1975); Minorṣky, Vladimir, 'Bābā Tāhīr', *Elz*, vol. 1, pp. 839-842; idem, 'Sharḥ-i ḥāl-i Bābā Tāhīr, 'ārif wa shā'ir-i Īrānī, tr. Nuṣrat Allāh Kāsimī, *Armaghān* 9, 10 (1307 Sh./1928), pp. 569-588; Mīnuwī, Muḥtabā, 'Az khazā'in-i Turkiyya', *Majalla-yi Dānishkadāh-yi Adabīyyāt*, 4(2) (1335 Sh./1956), pp. 42-75; Moshiri, Mahshid, *Dictionnaire des poètes renommés persans* (Tehran, 2007); Munzawī, Khaṭṭī; idem, *Mushtarak*; Mustawfī, Ḥamd Allāh, *Nuzhat al-qulūb*, ed. G. Le Strange (Leiden, 1913); Nātil Khānlarī, Parwīz, 'Du-baytī-hā-yi Bābā Tāhīr', *Payām-i naw*, 1, 9 (1332 Sh./1953), pp. 37-39; Qazwīnī, Muḥammad, *Yāddāshthā*, ed. Īraj Afshār (Tehran, 1346 Sh./1967); Rashīd Yāsīmī, Ghulām-Riḍā, 'Bābā Tāhīr-i Uryān', *Armaghān*, 10, 1 (1308 Sh./1929), pp. 66-70; al-Rāwandī, Muḥammad, *Rāhat al-ṣudūr*, ed. Muḥammad Iqbāl (Tehran, 1333 Sh./1954); Rypka, J., *Iranische Literaturgeschichte* (Leipzig, 1959); Ṣabā, Muḥammad Muzaffar Ḥusayn, *Tadhkira-yi rūz-i rawshan*, ed. Muḥammad Ḥusayn Rukn-zādah-yi Ādamiyyat (Tehran, 1343 Sh./1964); Ṣafā, Dhabīḥ Allāh, *Tārīkh-i adabīyyāt dar Īrān* (Tehran, 1336 Sh./1957); Ṣafā'ī, Ibrāhīm, 'Ārāmgāh-yi Bābā Tāhīr', *Armaghān*, 28, 1 (1338 Sh./1959), pp. 11-18; Ṣafīzādah, Ṣiddīq, *Dānishnāmāh-yi nāmāwarān-i Yārsān* (Tehran, 1376 Sh./1997); Salīm, Ḥudūr Aḥmad, *Du-baytī nāmāh-yi Bābā Tāhīr: bā tarjama-yi manzūm bih Urd* (Hyderabad, 1974); Shadani, Andalīb, *Rubā'iyāt-i Bābā Tāhīr mutarjama u sharḥ* (Lahore, 1936); Shamissa, Cyrus (Shamīsā, Sīrūs), *Sayr-i rubā'ī dar shīr-i Fārsī* (Tehran, 1363 Sh./1984); Shams-i Qays, *al-Muḥjan*, ed. Cyrus Shamissa (Tehran, 1373 Sh./1994); Spierdijk, Jan, *Perzische kwatrijnen van Baba Tahir* (Amsterdam, 1933); Sulṭān 'Alī-Shāh, Sulṭān Muḥammad b. Ḥaydar, *Tawdīḥ: sharḥ-i Fārsī bar kalīmāt-i qīṣār-i Shaykh-i ajal Bābā Tāhīr-i Uryān* (Tehran, 1381 Sh./2002); Zarīnkūb, 'Abd al-Ḥusayn, *Dumbālah-yi justujū dar taṣawwuf-i Īrān* (Tehran, 1362 Sh./1983); Zunūzī, Muḥammad Ḥasan, *Riyāḍ al-janna*, ed. 'Alī Rafī'ī (Tehran, 1378 Sh./1999).

HORMOZ RAHIMIAN
TR. FARZIN NEGAHBAN

Bābā'ī Movement, a socio-religious insurrectionist movement that arose in Anatolia during the reign of the Saljūqs of Rūm in the first half of the 7th/13th century, at the

time of the Mongol invasion. The founder of this movement seems to have been one Bābā Ilyās Khurāsānī (q.v.), a prominent Turkoman Sufi shaykh, who came to Anatolia from Khurāsān at the beginning of the 7th/13th century. Ibn Bibī, the contemporary court chronicler of the Saljūqs of Rūm, refers instead to a certain Bābā Ishāq of Kafarsūd in northern Syria as the leader of this movement (p. 498). As head of the chancellery of the Saljūqs of Rūm, Ibn Bibī probably based his account on official state records, which would have identified Bābā Ishāq as the leader of the insurrection due to his active role in the movement. However, Ibn al-'Ibrī (Bar Hebraeus) states that Bābā Ishāq was only the *khalīfa* (representative) of its founder, whom he refers to anonymously as 'Bābā', a term denoting a popular preacher (p. 439; see also Sibṭ b. al-Jawzī, 8(2)/733). In his sole surviving work, *Manāqib al-qudsīyya (Menākibu'l-kudsiyye)*, Elvan Çelebi (fl. mid-8th/14th century), the son of the poet 'Ashiq Pāshā-zādah and grandson of Bābā Ilyās, identifies his grandfather as the leader of the movement as well as the *khalīfa* of another master, Dede Gharqīn; it was the latter who sent Bābā Ilyās from Khurāsān to Anatolia at the head of four other *khalīfas* to preach among the Turkomans there (pp. 13-20).

At the beginning of the 7th/13th century, Anatolia was in a state of social and economic disarray as a result of the wave of Turkomans fleeing the Mongol advance. Much of the tension stemmed from the socio-economic differences between the urban population and the nomadic Turkomans from the east (Çelebi, introd. 49; Motika, 12; Ra'īsniyā, 15). This situation led to political conflict between the Saljūqs and the Turkomans, the former being advocates of a strong centralised state and the latter wholly averse to state power. It was under such conditions that Bābā Ilyās came to Anatolia from Khurāsān and established a *khāniqāh* in the village of Chāt, on the outskirts of Amasya, as a base for his public preaching. The number of his disciples quickly grew, and his

Babarlik ✓

Hindistan

3 TEMMUZ 2002

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

B

Baba

Community of India

The Baba are an important community of Jammu and Kashmir. They trace their descent from Sheikh Abdul Qadir Jilani of Baghdad and use Baba or Shah as surname. They are the servants (*khidmatgars*) of *pirs*. They speak Kashmiri, which belongs to the Dardic branch of the Indo-Aryan family of languages, and use the Perso-Arabic script. They are non-vegetarian.

The Baba usually marry with the Mir and the Shah. Parallel and cross-cousin marriages are practised and junior sororate and junior levirate are allowed. Monogamy is common. Earlier, a cap called *kasaba* was worn by women as a marriage symbol. One third of the *mehar* amount, which is known as *backshdena*, is given after marriage and the rest is promised for future payment.

On the seventh day after childbirth, the secondary ceremony is performed. The naming ceremony is observed on the same day and the child is named by a *pir*. Tonsure (*jarrakasse*) is performed for both male and female children. Circumcision (*khatna*) is performed within one year for male children only. The first cereal-feeding ceremony (opt soap) is performed when the child is between six to nine months old.

Marriages are settled through a *mauzimou*, who can be any person. The marriage ceremonies start with the betrothal (*mangnee* or *korimangeh gantha*), followed by *nishani* and *hazri*. In marriage (*shadi* or *khandar*), *mehar* is fixed. A dance called *vanvun* is

performed by the womenfolk and songs are sung in praise of the bridegroom at the time of marriage. The *nuptial* and *wathal* or *walima* take place at the bridegroom house. *Firsal* is performed after seven days of marriage at the bride's place. The *kalma* and other verses from *the Qur'ân* are repeated in the ear of a dying person.

In the event of divorce, a *maulvi* issues the *talaqnama* (divorce deed). During the period of *iddat*, the wife gets compensation or a maintenance allowance. Divorcee, widow and widower remarriage is permitted. One third of the parental property is divided among the daughters and the rest goes to the sons. The Baba women enjoy status equal to that of men but do not possess decision-making powers. They participate in economic activities and contribute to the family income.

The dead are buried wrapped in a cotton cloth (*kafan*) and *namaz-e-janaza* is performed at the mosque. The services of a *Malla* are sought to dig the grave at the burial ground. On the Friday (*jumma*) following a death, *fateha* is read four times and a stone slab called *payur*, indicating the name, birth and death date, is erected on the grave. On the fortieth day, *chajiyon* is performed.

The Baba are mainly agriculturists but some are businessmen as well. The women generally do weaving and embroidery work.

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