



AENSI Journals

Advances in Environmental Biology

ISSN-1995-0756 EISSN-1998-1066

Journal home page: <http://www.aensiweb.com/aeb.html>

Qari Qala battle a context for formation of the Turkmen ethnic of Baghdad Shahsavan Tribe

¹Karim Bardi Sadeghi and ²Ataollah Hassani

¹Phd, Candidate, Department Of History Science And Research Branch, Islamic Azad University, Tehran, Iran.

²Associate Professor, Department of History, Shahid Beheshti University, Tehran, Iran.

ARTICLE INFO

Article history:

Received 25 April 2014

Received in revised form

8 May 2014

Accepted 20 May 2014

Available online 16 August 2014

Key words:

Ghadjar, Turkmen, Baghdad

Shahsavan tribe, Qari Qala.

ABSTRACT

One of the methods of Backed Families in formation of Corps of Military is the use of tribes Army forces in the wars and sometimes also appointed a tribe to prevent another tribe attacks. Meanwhile, the inter-tribal wars that led to the capture some groups of one tribe by another tribe. And families captured would survive in the hearts of a new tribe with little discrimination and create a new ethnic in that tribe. The problem is studied in this paper is the genealogy of Turkmen that has been taken to Saveh as captives, and has been developed in the heart of that tribe, and has created the Baghdad Shahsavan Turkmen tribe.

© 2014 AENSI Publisher All rights reserved.

To Cite This Article: Karim Bardi Sadeghi and Ataollah Hassani, Qari Qala battle a context for formation of the Turkmen ethnic of Baghdad Shahsavan Tribe. *Adv. Environ. Biol.*, 8(11), 501-504, 2014

INTRODUCTION

Iran, our land, due to its geographical position has always been the cradle of life and growth of the various peoples who have lived together in different historical periods. Kings often had a population policy requires that they should displace the tribes in their self-governing territory or use the tribal army to suppress the turmoil or securing different areas of interest. Tribal troop's collaboration with government has granted some concessions tribes. The most characteristic points, or ports assigned to them by the King was the dwelling-place of winter and summer.

Although tribes have their own port, but sometimes the plurality of population, water shortages, and the need for new pastures, and other existing bottlenecks caused the disruption of peaceful relations and wars among the different tribes have been occurred. Sometimes with the mediation rule, intended to provide security, were facing each other, the various tribes. Among the consequences of this conflict is the capture of some individuals of the parties, that they would have lived the rest of their life among the tribal people have been captured by. After a while, among the people of new tribe, they owned wife and children, and after some generations, they would have their own ethnic. These kinds of ethnics with titles that suggest a lack of their originality is to be known but they have the equal rights of the other races.

An example of this type of bondage and "ethnicity" for three of Turkmen occurred that were captured by the Naser aldin Shah's troops of Baghdad Shahsavan tribe and accordingly, as captive were brought in Saveh – the dwelling place of the tribe. Later, descendants of these three have a new ethnic among Baghdad Shahsavan tribe. Turkmen ethnic of Baghdad Shahsavan tribe after about a hundred years of tribal life, about fifty years ago have entered Qom and has been dwelt in Zand abad region.

The problem studied in this paper is the Turkmen ethnic genealogy and evolution of social life in the among Baghdad Shahsavan tribe and the impact of the new environment on the quality of their lives⁵.

The captivity of Turkmen by horsemen of Baghdad Shahsavanis not explicitly mentioned in any of the historical sources. So writer's mainstay in recording the event logs on oral interviews with survivors of the Turkmen of Qom that have maintained the events related to their ancestors chest to chest and from generation to generation. In some cases, a brief mention of the Shahsavan horsemen with government troops have been made that the content of this resource is sometimes inconsistent with information in verbal memory of Turkmen of Qom. In these cases, both rose in order to maintain the trust and finally the documents have been examined.

According to what Mr. Abolfazl Turkmen tells about his ancestors, once four Turkmen children were playing outside a castle and Shahsavan horsemen who were visiting their homeland, arrive and arrest them. At this time the first child that was bigger than his playmates resisted and threw himself off the horse and said this phrase

Corresponding Author: Karim Bardi Sadeghi, Phd., Candidate, Department Of History Science And Research Branch, Islamic Azad University, Tehran, Iran.

"Bash Gyder Veli Lash Gyd maz" means: if I lose my head, but my body does not follow. As a result, he would be frowned upon by the commander and to be killed. The remaining three children named Yar Mohammed, Khodanazar, and Enayat were brought as captive of war between Baghdad Shahsavan tribe, who have lived in Saveh. Each of them is given as a servant to the family of khans. They had grown in the ethnic of "Qrabeglv" of the Tribe of "Koosa lar" of Baghdad Shahsavan tribe and had married. And by dwelling the tribe, they are deployed in a village called "Sahl-Abad," near Saveh. About 45 years ago they moved to Qom and today; families who live in Qom with Turkmen family name are of generations of these three children that were captured.

The Turkmen are also looking for their children and found the signs from "Shoja' Nezam"⁷ when he returned from Mashhad that they were captured by Saveh Shahsavan tribe. This made Khodanazar's father, in search of his son to come Saveh. He found the living place of his son through one of the tribe individuals. But when the news was given to his son, he refused to go with his father. Possibly he was afraid that will suffer the same fate as his friend. His father would return with no results.

Mr. Turkmen believes that Aq Qala was the castle that kids have been playing at and who has captured children was Buyoog Mansour that was one of the Shahsavan's khans of the constitutional era. Doctor Ataollah Hassani believes that it was related to Ghadjar period⁸. According to the history of Naseri⁹, during the month of Shawwal 1286 Heshmat al-Dawla, the Uncle of Naser al-Din Shah and governor of Khorasan to prevent the attacks of Turkmen to border villages, campaign to Ghari Qala. In the cavalry, the armies of Baghdad Shahsavan tribe also accompany Heshmat al-Dawla, and after victory on Turkmen, they made a delusion by Naser al-Din Shah, and Shah Fath Ali Khan, the chief commander of the Baghdad Shahsavan horsemen is proud to receive the generalship title by Shah. These children are likely Enayat, Khodanazar, and Yar Muhammed in the attack, and around Qari Qala have been captured.

The second possibility is closer to reality that is common among the Turkmen lyrics in a part it says: "Teke Turkmen den daei Larry Gulsyn." Means: Let among the Turkmen come his Teke daei. If we note that the location of the Turkmen of Yamoot, and Aq Qala which today is located in the territory of Turkmenistan, is the location of Teke Turkmen, so these things should not be going around Aq Qala but Qari Qala.

Qari Qala had a triangular shape that was located between the Sombar River and southeast of Akhal-Teke. It is a part of the two non-arable deserts. Both prosperous and fertile are Qari Qala and Nakhor.

Strategic location of the fort was the cause that central government of Iran in Qajar period made a special effort to preserve the castle, because it has not been easy and local access for English spies had followed up Russian activities in Central Asia, this point has been considered to be the first dwelling place of Googlans. But little by little, the area was occupied by Teke and Googlans were expelled from there.

Qajar central government in order to well control the Turkmen living in the area several times began the campaign. In 1250, Muhammad Shah's intention to regulate the affairs of the Turkmen rebellion had reached Damghan and Semnan to Kalpoosh, since Fereydoun. Mirza was appointed to deal with the Turkmen and Fereydoun Mirza after a few days conquered "Qari Qala" and destroyed by order of the Shah, where there was not to be shelter for the Turkmen. This year reign supreme [Muhammad Shah's] appointed prince Ardeshir Mirza on behalf of the owner the government and went to discipline and punish the rebellious provinces of Gorgan and Yamoot and Googlans from court and after he arrived to Chaman Kalpoosh, the troops of Mansour Tarakema made Googlans and Yamoot to escape to Khiva and Gorganj. It's in Grass that the news of conquests Prince Fereydoun. Mirza, who was first coming and the capture of Qari Qala and the murder and blessing the plzain Turkmen was listened by governors¹².

According to Krodkov, the Turkmen in this war had emptied the castle and escaped to surrounding mountains and the Ghadjar troops captured the castle without any conflict. Another important event that made the capture of Qari Qala important for Qajar officials was harboring Salar's. Groom named Jafar Qolykhan in the castle and sits there and demand his pardon from the king. His request was granted and he was assigned to govern a province Astarābād.

In 1856 a bunch of Googlans and Yamoot Turkmen who lived around Khiva began to move in that area due to the political turmoil. They demanded the central government of Iran to comply with this requirement is to permit them to reside around of Qari Qala. Their request was accepted by Jafar Qolykhan and they were deployed in Qari Qala and surrounding lands. The residence of these new tribes also led to other conflicts. Including Mirza Aga Khan- the Minister of Naser al-din Shah- said the acceptance of deploying the Turkmen tribes surrounding Qari Qala by Jafar Qolykhan was dangerous, therefore the King ordered Jafar Qolykhan to layoff them. Jafar Qolykhan inevitably conquered the region by two consecutive campaigns and dispersed the Turkmen from the area. And another tribe of Googlans were deployed there.

After Jafar Qolykhan was returned from Qari Qala, Teke Turkmen captured there again because of the injuries made by Jafar Qolykhan, and expelled Googlans from there.

Because of the particular importance of Qari Qala, in the negotiations that took place to determine the borders of Iran and Russia, each of them considered Qari Qala a part of its territory. Soon, the Ghadjar rulers were forced to adjust their position. Thus a region was given to Iran instead of Qari Qala. The British

government, in particular, reacted strongly against the influence of Russia in the north east borders. So it was possible that the location of the land that is connected to OASIS of Khorasan being traded. Russia was inflexible against this evident decline of the government of Iran, but stubbornly insisted all its expansionist position. While this matter was raised, the Russians hoped that had the utmost expedition to Gogh hill, if necessary, have benefited the assistance in particular from the government of Iran. Apparent weakness of the Qajar government of Naser al-Din Shah led the invaders to enter their territory with hotly welcome. When the general Mooravyf demanded the relief and food from Bojnurd patriarch, he replied with the permission of the generalissimo writes: "You are allowed not only to accomplish the demand of Mooravyf but you should try to help as much as possible the Russian army."¹³

Finally Qari Qala in Naseri period in accordance with the Akhal convention 1881 was separated from Iran and was annexed to Russia today and today is part of the territory of Turkmenistan.

Qari Qala also has a stand at the Turkmen literature. Wilderness of the area on one side and being a part of the spiritual life of Magtumbgoly Faraqi - Turkmen national poet - become a journey that forced Karim Ghirban khan, the contemporary Turkmen poet to compose poetry has prompted the name. In his poetry likened the mountains to Faraqi's poem that have taken root in the ground. The poem with lyrics of Bakhshi, the famous Turkmen has become from Dawlet galdi ugdirev to Aydim¹⁴.

• Mountains are open with breasts.	Qujaghyni garan Daghlar
-If you're Qari Qala guests.	Qari Qala Mehman barsan
-oh, Sungi Mount! There is a great envy in your heart.	Sungi dagi Chindi hasar
-You are the mountains that have seen thousands of grief.	Monge Hasrety Guran Daghlar
-In winter snow-capped white your peaks.	Kala sine Ag dun Gyb
-On the side that you are facing the sun, you are green.	Arga sina guk dun gyb
-If I say hello, I would hear your greeting reflect.	Selam dysim selam dyib.
-Mountains that have given me the answer.	Jughabi mibern daghlar
-Every part of you is on the way.	Her kamaring bir yuli.
-That way, the way has been for thousands of years.	Mong asring omri yuli.
-Like Magtumbgoli poetry.	Magtugolintg She'ri yali.
-Its roots are dipped land.	Kukin yare uran daghlar.
-Floors have stone floors.	Qatbar - Qatbar Dashyngiz bar
-Chest bumps in some places are like the sky domain.	Qalqan - Qalqan Dushyngiz bar
-I don't know how old are you.	Bilman niche yashyngiz bar.
-You are from when the earth has created.	Dunya durap dewran daghlar.
-Maybe I'm your sacrificed!	Dashyngizdan aylanayin.
-Maybe I'm your sacrificed!	Dashyngizdan aylanayin.
-Maybe I would visited you!	Bashyngizdan aylanayin.
-Oh, Mounts! That you have been living witness of Faraqi.	Faraghyni guran daghlar ¹⁵

Language:

Turkmen Children's language company of Turkish Baghdad Shahsavan has changed from Turkmen to Shahsavan's Turkish, and today, the individuals with this ethnic, talk with Shahsavan's Turkish accent that is rooted to the northern regions of Iraq and south of modern Turkey such as Kirkuk and Mosul and Arwfa. Their artworks also are in this language.

Religion:

The Turkmen, like others are Muslims, but their religion is the religion of the Baghdad Shahsavan tribe, that has changed from the Hanafi Sunni to Duodenal Shiite.

Traditions and social customs:

There are some common traditions among the Qom Turkmen with traditions of other Turkmen. They have preserved their traditions through such Yashmagh and terms like "Agh Saqal" and "Yash Owla 'still apply.

However, the continuity of social traditions requires the two necessary things. First, the environment in which they lived is belonging to a nomadic culture base on Turkish culture. The second factor that must be considered is the Turkmen have come to town about five decades ago and have based their life on the basis of urban life. This in turn can cause fading of some social customs and traditions of the past among them.

Conclusion:

According to the research findings, horsemen prisoners of Baghdadi Shahsavan tribe after entering the tribe have discovered the possibility to adapt its culture and later in accordance with tribal customs of the tribe choose spouses. Also, according to the customs of their children for the tribe known as "Turkmen," this was their father ethnicity to have gained notoriety among the tribe. The Turkmen of Baghdad Shahsavan who have been settled in Zand abad of Qom, are the remnants of Turkmen that has been recorded as their last name on the birth certificate.

Change of residence during childhood and then continued to live among the Great Tribe like Baghdad Shahsavan tribe caused the disturbing social structure of the old fathers of this ethnicity, and their survivors have adapted to the social and cultural conditions of new tribe. Moved to the city and to accept the conditions of the urban life have doubled the existing conditions. Exact study of genealogy and determination of accurate location of capturing the Turkmen children, reasons of conversions, the reasons of remaining their ancestors among the Baghdad Shahsavan tribe, despite the father of a child coming to take him, and the reasons for it and change the language. . requires a good opportunity that the Turkmen researchers and Iranian scholars and fans get it with serenity.

REFERENCES

- [1] Etemad al-saltaneh, Muhammed Hassan khan, 1985. Regular History of Naseri. Volume III. By advisory of Muhammed Ismail Rezvani. Tehran: World of Book.
- [2] Ghorban Nafasov, K., 2001. Payamasy York (selected poems of Karim Ghorban Nafasov). By advisory of Murad Dardi Ghazi & Mahmoud Atta Gezly. Gonbad Kavoos: Il Arman publication. Co.
- [3] Hassani, A., 2000. Baghdad Shahsavan tribe: a halfway report." History. Specialist magazine of group of History of Tehran University. First year. No.1 (spring), pp: 199-245.
- [4] Krodkov, War Travel of General Skoblov, Translated by Mirza Amanullah. Manuscript of Library of Parliament. No. 692.
- [5] Sarly, Araz, M., 1994. Turkmanistan History. First volume. Tehran: publication of Ministry of Foreign Affairs.
- [6] The History of Baghdad Shahsavan tribe. 1990. Volume 1. Islamic Azad University doctoral treatise.
- [7] Turkmen, A., 2011. Oral history (Interviewer: Karim Bardi Sadeghi). Qom.