



УДК: 94(479.24)

ЗАХРА ИСЛАМОВА

*Преподаватель кафедры истории Азербайджана (для естественных факультетов),
Бакинский государственный университет, кандидат исторических наук
E-mail: zahraislamova@bsu.edu.az
<https://orcid.org/0000-0002-9530-4263>*

СТРУКТУРА РЕЛИГИОЗНОГО УПРАВЛЕНИЯ В ПЕРИОД КАРА-КОЮНЛУ

Аннотация

В период правления Кара-Коюнлу (1370-1468 гг.) религиозный институт сформировался как один из идеологических и правовых опор государства, а религиозное управление осуществлялось на основе многоуровневой структуры. Одновременное существование должностей сэдра и главного кадия объясняется разграничением административных и юридических функций в системе управления. В статье исследуются полномочия и правовые основы обеих должностей, а также анализируется влияние османской системы религиозного управления на их формирование. Полученные результаты показывают, что сэдр выполнял организационные и административные функции как высший религиозный руководитель государства, в то время как главный кадий возглавлял шариатские суды и занимался юридическими вопросами. Во второй половине XV века эти две должности были объединены, превратившись в институт садарета – централизованную форму религиозной власти.

Ключевые слова: религиозный институт, сэдр, главный кадий, религиозное управление, османское влияние, Кара-Коюнлу, Ак-Коюнлу.

THE STRUCTURE OF RELIGIOUS ADMINISTRATION DURING THE QARA QOYUNLU PERIOD

Annotation

During the Qara Qoyunlu period (1370-1468), the religious institution emerged as one of the main ideological and legal foundations of the state, and religious administration was organized through a multi-layered structure. The simultaneous existence of the offices of sadr and chief qadi is explained by the differentiation between administrative and judicial functions within the religious system. This paper examines the authorities, legal foundations, and functional distribution of these two positions, as well as the influence of the Ottoman model of religious governance on their development. The findings show that the sadr acted as the supreme religious leader of the state, performing organizational and administrative duties, while the chief qadi headed the sharia courts and dealt with judicial affairs. By the second half of the 15th century, these two offices had merged, forming the Sadarat institution – a centralized structure of religious authority.

Keywords: religious institution, sadr, chief qadi, religious administration, Ottoman influence, Qara Qoyunlu, Aq Qoyunlu

QORAQOYUNLI DAVRIDA DINIY BOSHQARUV TARKIBI

Annotatsiya

Qora Qoyunli davrida (1370-1468) diniy institutlar davlatning mafkuraviy va huquqiy ustunlaridan biri sifatida paydo bo'ldi va diniy boshqaruv ko'p bosqichli tuzilma orqali amalga oshirildi. Sadr va bosh qozi lavozimlarining birgalikda mavjudligi boshqaruv tizimida ma'muriy va huquqiy funktsiyalarning ajratilishi bilan izohlanadi. Ushbu maqolada ikkala lavozimning vakolatlari va huquqiy asoslari ko'rib chiqiladi va Usmonli diniy boshqaruv tizimining ularning rivojlanishiga ta'siri tahlil qilinadi. Tadqiqot natijalari shuni ko'rsatadiki, sadr davlatning oliy diniy rahbari sifatida tashkiliy va ma'muriy funktsiyalarni bajargan, bosh qozi esa shariat sudlariga rahbarlik qilgan va huquqiy masalalar bilan shug'ullangan. XV asrning ikkinchi yarmida bu ikki lavozim birlashtirilib, diniy hokimiyatning markazlashgan shakli bo'lgan sadaret institutiga aylandi.

Kalit so'zlar: diniy muassasa, sadr, bosh qozi, diniy boshqaruv, Usmonli ta'siri, Qora Qoyunli, Oq Qoyunli.

Introduction. From the late 14th century, the Qara Qoyunlu state emerged as one of the main centers of political stability and governance in Azerbaijan and the Near East. During this period, the state's religious ideology was grounded in Islamic law and Sharia principles, and the religious institution became a cornerstone of state legitimacy. Within the structure of religious administration, positions such as sadr, chief qadi, mufti, imam, khatib, and mudarris played a significant role. Among these, the most notable were the offices of sadr and chief qadi. Their simultaneous existence reflects the transitional character of the Qara Qoyunlu religious-political system. The aim of this study is to examine the origins, functions, and role of the sadr and chief qadi positions in the Qara Qoyunlu period, as well as to explain the process by which these two offices later merged into a unified sadarat institution.

Structure of the Religious Institution and Main Offices. During the Qara Qoyunlu period (1370-1468), the

religious institution played a crucial role as one of the ideological pillars of the state, performing legal, ideological, and social-regulatory functions. State authority was based on Islamic principles, and the state's religious policy was directed through a multi-tiered religious institution. Various officeholders within this structure carried distinct responsibilities and powers according to their functions.

At the top stood the sadr, the highest religious authority in the state. The sadr supervised religious administrations, mosques, and madrasas, managed endowment properties (waqf) and the distribution of their revenues, oversaw the activities of qadis, mudarris, and other religious officials, and acted as an advisor to the ruler on matters of Sharia.

Next in rank were the qadis, who served as heads of Sharia courts and religious-legal judges. They adjudicated family, inheritance, property, and criminal cases based on Islamic law and ruled on personal legal matters such as

marriage and divorce. Qadis were responsible for ensuring justice in the provinces.

The mufti provided legal opinions (fatwas) on religious-legal matters, offering guidance to qadis and sadrs in complex cases, and drafting decisions to ensure the proper application of Sharia law.

The imam led religious rituals in mosques, conducted Friday and daily prayers, supervised religious ceremonies (such as funerals, marriages, and Eid prayers), and played a mediating role in preserving religious knowledge and moral values among the people.

The khatib delivered sermons on Fridays and during holidays, promoting moral and religious education, and affirmed the legitimacy of the ruler by mentioning his name in the khutbah.

The mudarris taught religious and scientific knowledge in madrasas, covering disciplines such as fiqh, tafsir, hadith, logic, and literature. They played a key role in shaping the religious and intellectual environment and occasionally temporarily performed the duties of a qadi in local areas.

During the Qara Qoyunlu period, these offices constituted the main pillars of religious administration, fulfilling legal, social, and moral-regulatory functions.

The parallel existence of the sadr and chief qadi positions. During the Qara Qoyunlu period, the simultaneous existence of the sadr and chief qadi offices reflected the division of the state's religious and legal administration into two distinct directions. This separation ensured the more systematic and stable functioning of the religious institution, balancing ideological oversight with legal governance.

Since the formation of the religious institution in the Qara Qoyunlu period coincided with a transitional stage, some early sources mention the office of chief qadi alongside the sadr. In Timurid sources, the title of chief qadi is not recorded as a distinct office and appears formally for the first time in Ottoman administration. In the second half of the 14th century, while establishing religious institutions, the Qara Qoyunlus adopted certain titles and offices from their Ottoman allies. It is therefore assumed that the nascent religious institution, the incomplete specification of powers, and alliances with the Ottomans during the beylik period (1370-1410) led to the concurrent existence of the sadr and chief qadi offices, which were essentially identical in function.

In terms of legal and administrative authority, the sadr and chief qadi (qadi-yi quzzat) performed nearly the same functions during both the Qara Qoyunlu and later the Aq Qoyunlu periods. However, in terms of religious hierarchy, the chief qadi was the second most important office after the sadr. This person supervised all qadis in the country and acted as the ruler's closest assistant in directing state religious policy. Consequently, during this period, the sultan (ruler), as the head of religion in the state, personally appointed or dismissed the chief qadi [4].

According to Khunci, Qadi Isa served as the tutor to Prince Yaqub and was later appointed as sadr, playing a decisive role in major political decisions while retaining the qadi title [15, 69, 74]. The Anonymous History of the Qizilbash also notes that in the Aq Qoyunlu Sultan Yaqub's court, the office of chief qadi was performed by Qadi Isa Sadr (Safi al-Din Savaji) [11]. According to Kitab-i Diyarbakriyya, Sultan Jahanshah replaced the qadi of Herat, Qutb al-Din Muhammad, with Mawlana Abd al-Jabbar. This is also confirmed in 'Ahsan al-tawarikh, which reports that during the 1458 conquest of Herat, "Mawlana Jalal al-Din, son of Qa'ini, Mawlana Abd al-Jabbar, was appointed to the offices of qadi and muhtasib" [6].

The practice of appointing the head of a religious institution by the ruler can also be observed in other Eastern

states. According to Lapidus, in Bukhara, Central Asia, the emir appointed the chief qadi and the mufti as heads of the religious administration [10]. The appointment of the chief qadi by the ruler played an important role in enhancing the state's authority and ensuring respect for the office among the population. Therefore, rulers were invested in selecting a reliable and influential person for this office.

During the reign of Jahanshah, who came to power through the intermediation of Timurid Shah Rukh, the sadarat institution gradually began to overshadow the office of chief qadi, which was maintained only as an exceptional institution. However, in accordance with the personal wishes and instructions of the ruler, individuals close to him were appointed as chief qadis. Turkish historian İlgar Baharlu regards the Herat case as an exceptional instance, noting that the chief qadi was elected by all qadis of the country and acted as the deputy of the sadr [7].

The abolition process of the chief qadi office. Sources from the Aq Qoyunlu period also mention both the offices of sadr and chief qadi. This indicates that although the formation of religious institutions in Azerbaijan began during the Qara Qoyunlu period, it continued into the Aq Qoyunlu era. C. Wood notes that the Aq Qoyunlu regularly convened the "Divan-i 'Ali" to discuss political, economic, and military matters. Power was distributed more or less equally between two groups. The finance minister (vizier), state minister (münshi al-mamalik), inspector (mustawfi), minister of religious affairs (sadr al-shari'a), and chief Islamic judges (qadi al-quzzat – qadi-'askar) were invariably representatives of the city elites [9].

During the Aq Qoyunlu period, the minister of religious affairs was recognized as the sadr, while the chief qadi assumed a subordinate religious office under the sadr. The coexistence of these two offices reflected the dual organization of religious administration: one branch for administrative oversight and the other for judicial-legal functions. At this stage, the legal powers and responsibilities of the sadr and chief qadi were fully defined.

The sadr acted as the supreme religious authority of the state, supervising religious institutions – including mosques, madrasas, and waqf properties – and exercising administrative control. The office was primarily organizational and managerial, overseeing the proper distribution of waqf revenues, appointment of religious officials, and implementation of state religious policy. The chief qadi, in contrast, functioned as the executor of Sharia law, heading the judicial system and handling civil, family, inheritance, and criminal cases. The chief qadi supervised qadis and ensured the correct application of Sharia rulings.

Gradually, however, the sadr became recognized as the leader of all qadis, the head of the sadarat administration, and the second highest authority in the religious hierarchy after the ruler. In addition to heading the religious institution, the sadr also supervised all waqfs, directing matters related to the state's creed, faith, and religion. Consequently, by the second half of the 15th century, references to the title of "chief qadi" almost disappear from the sources, as the office was effectively merged into the sadr institution.

Conclusion. The study demonstrates that the simultaneous existence of the offices of sadr and chief qadi during the Qara Qoyunlu period was not incidental. It was influenced both by the adoption of certain administrative models from Ottoman religious administration and by the need to divide authority between religious and legal spheres. The sadr served as the supreme head of religious administration, overseeing mosques, madrasas, and waqfs, and ensuring the implementation of religious policy. The chief qadi played a critical role in the judicial sphere, supervising Sharia courts. From the second half of the 15th century, with the

centralization of religious administration, the office of chief qadı was gradually absorbed into the powers of the şadr, and the şadarat institution became the supreme religious administrative organ of the state. Thus, the dual structure of

the Qara Qoyunlu religious institution laid the foundation for a unified model of religious governance that would later be developed in the Aq Qoyunlu and Safavid states.

REFERENCE

1. Aka İsmail. İranda Türkmen hakimiyyəti: Karakoyunlular devri. Ankara: Türk Tarih Kurumu, 2001. 102 seh.
2. Azərbaycan tarixi üzrə qaynaqlar. Professor S.S.Əliyərli və dosent Y.M.Mahmudovun redaktəsi ilə. Bakı: Azərbaycan Universiteti, 1989, 328 s.
3. Beatrice Forbes Manz. Timurlu İranda İktidar, Siyaset ve Din. Çeviren: Dilek Şendil. İstanbul: Türkiye İş Bankası Kültür Yayınları, 2013. 415 seh.
4. Ebu Bekr-i Tehrani. Kitab-i Diyarbekriyye. Ankara: Türktarih kurumu, 2014. 418 s.
5. Fərzəlibəyli, Şahin Fazil. XV əsr Azərbaycan dövlətlərinin quruluşu. Bakı, "Elnur-P"-2003.118 səh.
6. Hasan-i Rumlu. Ahsenüt-tevarih. Çevirən Mürsel Öztürk. – 2.baskı. – Ankara: türk Tarih Kurumu, 2020. Səh 652.
7. İlğar Baharlı. Şahın Bahçesinde. Şah İsmail öncəsi və sonrası Kızılbaşlık. 1. Baskı. İstanbul, —KİTABEVİL yayınları, 2021. 240 seh. (səh 31-34)
8. İlhan Erdem. Karakoyunlu hükümdarlarından Cihanşah ve dönemi (siyaset-teşkilat-iktisad-din-kültür) 1438–1467. Doktora tezi, Ankara, 2010. Seh 458
9. John E. Woods. 300 Yıllık türk İmparatorluğu Akkoyunlular. Aşiret, Konfederasyon, İmparatorluk. 15. Yüzyıl türk-İran Siyaseti Üzerine bir İnceleme. Türkçeye çeviren: Sibel Özbudun. İstanbul: Milliyyet yayınları, 1993. 412 seh.
10. Lapidus, Ira M. (Ira Marvin) A history of Islamic societies / Ira M. Lapidus, University of California, Berkeley. – Third edition. Cambridge University Press, 2014. 1866 pp
11. Qızılbaşlar tarixi. Tərcümə və şərhlər M. Ə. Məhəmmədinindir. — Bakı, «Azərbaycan» nəşriyyatı. 1993 —48 s.
12. Peter B. Golden. An Introduction to the History of the Turkic Peoples. Ethnogenesis and State-Formation in Medieval and Early Modern Eurasia and the Middle East. Wiesbaden: Otto Harrassowitz, 1992, 494 pp.
13. Uzunçarşılı, İsmail Hakkı. Anadolu beylikleri ve Akkoyunlu, Karakoyunlu devletleri. 7. Baskı. - Ankara: Türk Tarih Kurumu, 2019. 297 seh.
14. Yüksel, Musa Şamil. Timurlularda din-devlet ilişkisi. – 2. Baskı. - Ankara: Türk Tarih Kurumu, 2021. 252 seh.
15. Фазлуллах ибн Рузбихан Хунджи. Тарих-и алам-ара-йи Амینی. – Баку: ЭЛМ, 1987. – 172 с.