Some Observations on Expressions Related to Conflict Resolution in Azerbaijani Karbala Elegies

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Abstract

Conflict, a concept in sociology, refers to the conscious effort of individuals and communities within a society to thwart one another's goals and prevent each other from achieving their interests. When conflict occurs between groups, it is called intergroup conflict. A significant portion of studies on conflict are based on conflict resolution strategies. Conflict resolution strategies are divided into several categories: the autocratic strategy, based on power, authority, domination, and competition; the avoidance strategy; the democratic strategy; and the agreement or compromise strategies. This study aims to evaluate situations related to conflict resolution within the context of elegies for Karbala. The reason for the enduring importance of the place called Karbala to this day is that Hussein, grandson of the Islamic prophet Muhammad, his family, and some of his close relatives were martyred by an army unit belonging to the Umayyads on 10 Muharrem 61 / (October 10, 680). And their graves are here. This event has been known as the Karbala Incident. In Turkish literature, literary works are not only products of artistic taste but also serve as historical documents offering insights into the sociological, cultural, religious, and historical fabric of the era in which they were written. Elegies, which means mourning after death, began to be written in a special genre called Karbala elegies, inspired by the event that left a deep mark on history: the martyrdom of Hussein and his companions in the region called Karbala. And it has become an important subject in Turkish literature. These elegies are called Karbala elegies. It can be seen that the Karbala elegies also address the phenomenon of two groups facing, off and entering into conflict. Moreover, these elegies contain data that can be considered related to conflict resolution. No academic work has been found on this data in the context of the Karbala elegies. Given that the region still retains the characteristic of reciting and continuing to write elegies for Karbala, we deemed it appropriate to limit our selection to the elegies of the poets Hasan Aga Asi (d. 1979), Mir Abdullah Maraghi (d. 19th century) and Mirza Muhammed Naki Kumri (d. 1891) from the Azerbaijan region. In the elegies by the aforementioned authors, mutual statements have been identified in the context of the conflict between the group led by Hussein and his family members and the armies of Ubeydullah in the region of Karbala. In addition to the conflict, the Karbala elegies also contain various statements by the parties regarding conflict resolution. Hussein mostly expressed these proposed solutions within the framework of the conciliatory conflict resolution theory. The opposing side, by contrast, acted within the context of the autocratic strategy, which is known to be based on power, authority, domination, and competition, and is considered conflict-resolution strategy. In this regard, they carried out a massacre. Historical sources recounting the Karbala Incident mention three proposals made by Hussein to the opposing side. These proposals were: permission to return to their cities, a request to be granted an audience with Yazid, or to reside in border towns and fight against non-Muslims. In the examples of verses we have taken from three different works, the statements aimed at a solution are mostly about relieving the thirst of Imam Hussein and his companions, allowing them to return to their cities, settling in border towns, reminders of being the grandson of the Prophet and his lineage, reminders of the Islamic faith, reminding them of the Holy Quran and its verses, and urging that they be released immediately without any justification. The opposing side, on the other hand, is described as a group that ignored these proposed solutions and continued with the war and massacre.

Keywords

Turkish Islamic Literature, Karbala, Elegy, Hussein, Conflict Resolution

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Azeri Sahası Kerbela Mersiyelerinde Çatışma Çözümüne Yönelik İfadeler Üzerine Bazı Tespitler

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Öz

Sosyolojik bir kavram olan çatışma, bir toplumda yer alan birey ve toplulukların bilinçli şekilde birbirlerinin amaçlarına ket vurmayı ve çıkarlarına ulaşmayı engellemek amacıyla sergiledikleri bilinçli çabaları ifade etmektedir. Çatışma gruplar arasında olduğunda gruplar arası çatışma adını almaktadır. Çatışma konusunda yapılan çalışmaların önemli bir bölümü de çatışmayı çözme stratejileri üzerine kurulmuştur. Çatışmayı çözme stratejileri ise güç, otorite, hâkim olma ve rekabete dayalı olan bir çatışma çözme stratejisi olan otokratik strateji, kaçınma stratejisi, demokratik strateji ve anlaşma yani uzlaşım stratejileri olarak kollara ayrılmaktadır. Bu çalışmada Kerbela mersiyeleri bağlamında çatışma çözümüne yönelik durumların değerlendirilmesi amaçlanmaktadır. Kerbela adlı yerin günümüze değin süren öneminin sebebi Hz. Peygamber'in torunu Hz. Hüseyin'in, ailesinin ve yakınlarının bazılarının 10 Muharrem 61 / 10 Ekim 680 yılında Emevilere ait askerî bir birlik tarafından katledilerek şehit edilmesi ve kabirlerinin burada olmasıdır. Bu olay Kerbela Olayı olarak anılagelmiştir. Türk edebiyatında edebi eserler sanatsal bir zevkin ürünü olmalarının yanında yazıldıkları çağın sosyolojik, kültürel, dinî ve tarihî dokusu hakkında görüşler sunan birer tarihî eser niteliği taşır. Tarihte derin izler oluşturan Hz. Hüseyin'in ve beraberindekilerin Kerbela denilen bölgede şehit edilmesi olayı, ölenin ardından yas tutmak manasına gelen mersiye türü içerisinde Kerbela mersiyeleri denilen özel bir alanda işlenmeye başlanmıştır. Devamında Türk edebiyatında önemli bir konu olarak yerini almıştır. Kerbela mersiyelerinde iki grubun karşı karşıya gelerek çatışma ortamına girmesi olgusunun işlendiği görülmektedir. Bunun yanında Kerbela mersiyelerinde çatışma çözümü sayılabilecek verilerin olduğu da saptanmıştır. Bu veriler üzerinde Kerbela mersiyeleri bağlamında akademik bir çalışmaya rastlanılamamıştır. Bu çalışmanın kapsamı, günümüzde halen Kerbela mersiyelerinin okunduğu ve yazılmaya devam ettiği coğrafya özelliği taşıması bakımından Azerbaycan bölgesinden seçtiğimiz Hasan Aga Asi (ö. 1979), Mir Abulfettah Meragi (ö. 19. y.y.) ve Mirza Muhammed Naki Kumri'ye (ö. 1891) ait mersiyelerle sınırlı tutulmuştur. Bahsi geçen müelliflere ait mersiyelerde Kerbela denilen bölgede karşı karşıya gelen Hz. Hüseyin ve aile fertlerinin de bulunduğu topluluğun ve Emevi kumandanı Ubeydullah'a ait orduların çatışma ortamı içerisinde karşılıklı söylemleri tespit edilmiştir. Kerbela mersiyelerinde çatışmanın yanı sıra tarafların çatışma çözümüne yönelik çeşitli çözüm önerilerinin uzlaşmacı çatışma teorisi kapsamında daha çok Hz. Hüseyin tarafından dile getirildiği saptanmıştır. Karşı tarafın ise daha çok güç, otorite, hakim olma ve rekabete dayalı olduğu bilinen ve çatışma çözme stratejilerinden biri kabul edilen otokratik strateji bağlamında hareket ettiği tespit edilmiştir. Bu doğrultuda da bir kıyım gerçekleştirdikleri görülmüştür. Kerbela Olayı'nın aktarıldığı tarihî kaynaklarda Hz. Hüseyin'in karşı tarafa yönelttiği üç tekliften bahsedilmektedir. Bu teklifler şehirlerine geri dönmelerine izin verilmesi gerektiği, Yezid ile görüştürülmelerinin sağlanması veya sınır beldelerinde ikamet ederek gayrimüslimlerle savaşmak istemeleri şeklindedir. Üç farklı eserden aldığımız beyit örneklerinde çözüme yönelik ifadelerin daha çok Hz. Hüseyin ve beraberindekilerinin susuzluklarının giderilmesi, şehirlerine geri dönmelerine izin verilmesi, sınır beldelerinde ikamet etmeleri, Hz. Peygamber'in torunu olma ve nesebleri yönündeki hatırlatmalar, İslam inancını hatırlatma, Kur'an-ı Kerim ve ayetlerin hatırlatılması yoluyla istenilen serbest bırakılma ifadeleri ve gerekçe sunmadan doğrudan serbest bırakılmaları gerektiği hususundaki telkinler

şeklinde karşımıza çıkmaktadır. Karşı tarafın ise bu çözüm önerilerine aldırış etmeden savaşa ve kıyıma devam eden bir güruh olarak betimlendiği görülmüştür.

Anahtar Kelimeler

Türk İslam Edebiyatı, Kerbela, Mersiye, Hüseyin, Çatışma Çözümü

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Introduction

Conflict, which is a sociological concept, refers to the conscious efforts of individuals and communities within a society to thwart each other's goals and prevent each other from achieving their interests: the ongoing struggle between individuals or groups within a society. In any society conflict may occur between two or more people, social movements, genders, interest groupings, organizations, classes, ethnic, racial or religious collectivities[1]. Conflict also manifests itself as a process involving varying degrees of violence between at least two groups, as well as the most significant events resulting from this violence[2]. There are also different types of conflict. These types include industrial conflict, power struggles, military conflict, and economic and social competition[3]. In the Turkish dictionary, conflict is defined as the first armed clash between a unit advancing against the enemy and the opposing side's reconnaissance and security forces[4]. When conflict occurs between groups, it is called intergroup conflict. A significant portion of the work on conflict also focuses on conflict resolution strategies. Individuals differ in their commitment to their own goals, their interest in others and their level of consideration for others. Conflict resolution strategies are categorized as the autocratic strategy, based on power, authority, dominance, and competition; the avoidance strategy; the democratic strategy; and the understanding or compromise strategies[5].

Within the context of Turkish literature, literary works are not only reflections of aesthetic expression but also serve as historical documents offering insights into the sociological, cultural, religious, and historical fabric of the era in which they were written. The reason for the enduring importance of the place called Karbala to this day is the martyrdom of Hussein, grandson of the Islamic Prophet Muhammed, his family, and some of his close companions, who were killed by a military unit belonging to the Umayyads on 10 Muharrem 61 / October 10, 680[6] and their graves are here. This event has been known as the Karbala Incident. It has also taken its place as an important topic in Turkish literature. In this vein, elegies, which mourn the decease[7], were written. These elegies are called the Karbala elegies. It is possible to say that the Karbala elegies are an important historical mirror that conveys the traces of a tragic event to the present day in scenes. The martyrdom of Hussein and his companions, as conveyed in the elegies of Karbala, appears to be the result of a process. Before reaching this tragic outcome, various opinions have been put forward regarding the reasons that led Hussein to this situation. The first of these is that Hussein's journey to the Karbala region was prompted by invitation letters from the people of Kufa, who expressed their intention to pledge allegiance to him. Another view is that Hussein rebelled for the caliphate. In the Kerbala elegies examined, this process is predominantly depicted as a response to an invitation that subsequently devolved into a state of conflict. The

[1] David Jarry - Julia Jerry, *Collins Dictionary of Sociology* (HerperCollins, 2005), 107.

[2] Sezgin Kızılçelik, *Açıklamalı Sosyoloji Terimler Sözlüğü* (Ankara: Atilla Kitabevi, 1994), 86.

[3] Gordon Marshall, *Sosyoloji Sözlüğü,* trans. Osman Akınhay - Derya Kömürcü (Ankara: Bilim ve Sanat Yayınları, 1999), 111.

[4] Şükrü Haluk Akalın, *Büyük Türkçe Sözlük* (Ankara: Türk Dil Kurumu Yayınları, 2011), 504.

[5] Nuri Bilgin, *Sosyal Psikoloji Sözlüğü Kavramlar Yaklaşımlar* (İstanbul: Bağlam Yayınları 2003), 72.

[6] Mustafa Öz, "Kerbelâ", *Türkiye Diyanet Vakfı İslam Ansiklopedisi* (Ankara: TDV Yayınları, 2002), 25/271.

[7] Mustafa İsen, *Acıyı Bal Eylemek Türk Edebiyatında Mersiye* (Ankara: Akçağ Yayınları, 1994), 3; Mehmet Arslan-Mehtap Erdoğan, *Kerbela Mersiyeleri* (Ankara: Grafiker Yayınları, 2009), 53.

elegies of Karbala, convey a conflict environment, also contain various suggestions that can be considered conflict resolutions. A review of the existing literature reveals that no dedicated academic study has yet addressed the conflict resolution- oriented discourses and the corresponding rhetorical strategies within Karbala elegies. The main point that we believe increases the importance of this issue is that these conflict resolutions were expressed by Hussein and presented to the opposing side. It has been observed that in the elegies of Karbala, these statements are often conveyed in the words of Hussein and sometimes, in those of his son Ali Akbar, who was with him. The geographical scope of this study has been intentionally delimited to the South Azerbaijan region, as it serves as a vital locus where the Karbala elegy tradition remains a living heritage. The region is significant not only for the continuous production of new texts by contemporary authors but also for the enduring oral performance tradition maintained by *mersiyehans* (elegy reciters). The corpus of this research is comprised of three pivotal 19th century works representing the late period of Azerbaijani Turkish. These include Kanz al-Masa'ib[8] by Mirza Mehmet Naqi, prominently known by the pseudonym Kumri, the Divan-ı Asi[9] by Mashhadi Hasan Aga Asi, and the Divan-ı Maraghi[10] by Abd al-Fattah bin Ali Husayni Maraghi. This study will identify and present solutions to the conflict in the aforementioned Karbala elegies, drawing on examples from the verses.

1. Solutions to the Conflict in the Karbala Elegies

The most important character in the Karbala elegies is Hussein, the grandson of the Prophet, and the son of Hz. Ali and Hz. Fatima. Historical sources report that when they arrived at the Karbala region, he made various proposals to the opposing side containing solutions to the conflict they had fallen into. It is known that these proposals included his desire to return, to fight in the border provinces, or to meet with Yazid. Shiite sources state that these proposals were not made and that he only wanted to return. Historical sources and elegies report that the army commander, Umar ibn Sad, viewed Hussein's proposal to go to Yazid favourably and informed the governor of Kufa, Ubeydullah, of this. However, it is reported that Shimr Zilcevan, seeing that Ubeydullah was receptive to the idea of taking these proposals to Yazid, convinced him that he should not miss this opportunity, as it might not be possible to capture him again[11]. After Omar ibn Sad's army arrived in Karbala, where Hussein was forced to stay, Hussein told his close associates to leave him, but his relatives did not abandon him[12]. The Karbala elegies analyzed in this study articulate a sophisticated repertoire of conflict resolution strategies. These include diplomatic proposals such as the desire to return to Medina or relocate to frontier provinces, alongside moral and genealogical appeals emphasizing the Ahl al-Bayt's lineage to

[8] Mirza Muhammed Naki Kumri, *Kitab-ı Kumri Derbendi* (İstanbul: İstanbul Büyükşehir Belediyesi Atatürk Kitaplığı, Türkçe Yazma Divanları Kolaksiyonu, 761) 140a-239b.

[9] Abdulfettah bin Ali Hüseyni Maraghi, *Divan-ı Abdulfettah bin Ali Hüseyni Maraghi* (Tahran: National Library of Tahran, 844) 10a-14a.

[10] Meşhedi Hasan Aga Asi, *Asi Divanı* (Tahran: National Library of Iran, 244) 105a-118b.

[11] İbn Kuteybe, *el İmâme ve's- Siyâse, Hilafet ve Siyaset,* trans. Cemalettin Saylık (Ankara: Ankara Okulu Yayınları, 2020), 303; Adnan Demircan, *Kerbela Keder ve Bela* (İstanbul: Beyan Yayınları, 2014), 50; Elnure Azizova, *Kerbelâ Vakası* (İstanbul: Marmara Üniversitesi, Sosyal Bilimler Enstitüsü, Yüksek Lisans Tezi, 2001), 76; Hüseyin Algül, *Kerbelâ Kanayan Bir Yara Gönül Sızlatan Bir Facia* (İstanbul: Ensar Yayınları, 2015), 127.

[12] a.mlf., *Kerbela Keder ve Bela* (İstanbul: Beyan Yayınları, 2014), 49.

Prophet Muhammad. Furthermore, the texts utilize religio-legal rhetoric—invoking Allah, Islamic tenets, and Quranic verses—while presenting humanitarian pleas regarding the quenching of thirst and legal arguments for their unconditional release.

1.1. The Proposals of Hussein and His Companions to Return to Medina in the Kerbala Elegies

In Asi's work, Hussein asks those facing him under what conditions they will end this fight. This question is clearly a search for a solution to the crisis he finds himself in. He tells the group, "Make way for me, take your hands off me," indicating that he wants to leave for another city, holding the hands of his scattered children. He then proposes returning to Medina rather than staying in Iraq, the region where they are located. This proposal bears the traces of a search for a solution. The relevant verses describing this topic are as follows:

Ne şartilen bu yana kalb yaresin bitirün
Yolumı baglamıyun siz de menden el götürün
Dutum bu derbeder etfalimin elinden men
Bir özge şehride ahir gidüm idüm mesken
Bele güman eylemeyün fikrüm milk ü mal iderem
Irak'ı terk eyleyüp men Medine'ye giderem
Tamamı memleketimden bugün men el çekerem
İyalimü götürüp çölleri gidüp gezerem (Asi, 118) [13]

The same subject is also mentioned in Kumri's work. In his work, Kumri conveys that Hussein wanted to return to the Hijaz region, which includes the cities of Mecca and Medina, in his own words:

Koyun gelüm kayıdım ey güruh-ı bed-ayin
Gidüp Hicaz'a olam yıllar ile hane-nişin (Kumri, 167b)
Yahamdan el götürün yol virün kenare gidem
Hicaz'e koymasuz Rum-ı zengibare gidem (Kumri, 167b)
İdem temam-ı vilayetimi va güzer size
Gerek değil mene kalsun bu rüzgar size (Kumri, 167b)

In this context, Hussein addresses the enemy, whom he refers to as a group that does evil deeds, saying, "Let me go." He addresses them, saying, "Take your hands off me." The request to turn back here indicates that he wants to get out of the conflict they are in.

Following the rejection of the ultimatum for allegiance, the texts highlight the Imam's unwavering commitment to his principles despite his repeated offers for a peaceful withdrawal. This refusal to recognize Yazid as a legitimate 'imam' serves as the ultimate boundary in his conflict resolution efforts. The poetic expressions of this pivotal refusal are presented below:

Yezid sizlere olsun imam siz ümmet
Koyun çıkam aranızdan besmidü bu hürmet (Kumri, 167b)
Cevab virdi o dem ibn Sad bed-kirdar

[13] The locations of the couplets in the works are indicated only by page numbers.

Ki ey Hüseyn Ali sıbt-ı Ahmed-i muhtar (Kumri, 167b)
Degil bu sözlerin ile hiçbiri bugün makbul
Ali adavetine eyleriz seni maktul (Kumri, 167b)
Aman sana o zaman virem ey garib-i vaten
Yezid'e biat idüp zillet-i ihtiyar idesen (Kumri, 167b)
Buyurdı şah-ı melaik sipah-ı zülcelal
Netice bağlamaz ey bi-haya bu emr-i muhal (Kumri, 167b)
Haram nutfesüz ey tagiyan-ı Kufe Şam
Yezid besdi sizin tek haram nesle imam (Kumri, 168a)

Another significant point to note here is the statement that the other side would not accept Hussein's proposals. This group, which then told Hussein, "We will kill you," presented an autocratic solution based on force and violence. Then, the new solution proposed by the group, who said, "If you pledge allegiance to Yazid, we will refrain from killing you," is also seen to be based on force and coercion. Kumri reports that Hussein declined this offer. No information in Maraghi's work indicates that they wanted to return to their cities.

1.2. Proposals to Fight Non-Muslims by Sending Karbala Eulogies to Border Regions

Hussein diversifies his proposed solutions, saying, "If you do not agree to this proposal either, whichever city you choose, I will go and settle there, or I will go and settle on the border." It is also recounted that during this conversation, his young son Ali Asghar, who was thirsty, was in his arms, and he asked for water for him, but instead of giving water, the opposing side shot an arrow at Hussein, which struck his son Asghar in the neck, causing his death. The relevant verses are as follows:

Ona da olmasuz ahir rıza ger ey leşker
Bir özge şehre gide Nur-ı çeşm-i Peygamber
Salasuz hangi bilad olsa orda mesken idim
Gedim veya ki bu serhaddilerde men memen idüm
O vakitde Hüseyin desteler kabakında
İderdi sohbet Ali Asgar kucakında
Gehi o leşkere etmam-ı hüccet eylerdi
Ali Asgar'a gahi o şeh su isterdi (Asi, 118)

In his work, Asi conveys that Hussein, whom he describes as the light of the Prophet's eye, wanted to go to another city. Here again, we see Hussein's efforts to offer a conciliatory solution. In the works of Kumri and Maraghi, however, there is no mention of any desire to go to the border towns.

1.3. Reminders of Allah, Islamic Faith, the Holy Quran, and Verses in the Kerbala Elegies

Another point to consider in the context of the proposed solutions encountered in the elegies we have examined is to remind the other side of the existence of Allah and the Islamic faith. In addition, it has been observed that there is a desire to end the current situation by referring to the Holy Quran and its verses. Asi, in his work, he presents the Holy Quran as

evidence to end oppression.[14] In the section describing how Hussein Ali Asgar confronted the enemy and brought them before him, the poem expressing his desire for the verses of the Holy Quran to serve as evidence among them to end their tyranny is as follows:

Ey cemaat isbat hakkıma
Bir görün ne burhan getürmüşem
Bir elimde süd emer uşag
Bir elimde Kur'an getürmüşem
Bir görün ne burhan getürmüşem (Asi, 104)
Dimem mülahaza eylün meni leb-i atşanı
Hakem idah aramızda velik Kur'an'ı (Asi, 116)

Subsequent to the martyrdom of his son and brother at Karbala, Hussein—witnessing the acute suffering of his household from thirst—confronted the spouse of the adversary, asserting that the ongoing conflict was groundless and necessitated an immediate cessation. According to Asi, Hussein sought to resolve the impasse through moral arbitration, proposing the sequential recitation of Quranic verses to establish a shared ethical framework for de-escalation:

Mahal yohdu dahi özge şur u gavgaya
İdün nazara o Kur'an-ı aye be aye
Size bu matlabı bu günde va güzar eyledim
Hemin bu barede küllen ihtiyar eyledim (Asi, 117)

In his work, Hussein Asi states that there is no need for conflict because there is none in the Holy Quran the word of Allah. The verses that convey that they should examine the Holy Quran page by page and that he brought the Holy Quran as evidence to distinguish between right and wrong are as follows:

Küllen ihtiyar eyledim sizi
Men bugün olum cümle müttefik
Bu kitab Allah kelamıdur
Eyliyün nazare varak varak
Kim çıhup görün din-i Hakk'dan
Kimdi pişva-yı tarik-i Hakk
Virmaka temyiz hak u batıla
Men kitab-ı Furkan getürmüşem (Asi, 105)

In contrast, Kumri underscores the sacred status of this blood as belonging to the Imam, asserting that it carries metaphysical consequences that will not escape divine retribution. This perspective is articulated through the persona of Hussein in the following verse, shifting the discourse from earthly negotiation to the inevitability of transcendental justice:

İmam kanıdı ey ehl-i kineye sar Allah
Bu kanı eyleyecek iddia yakin Allah (Kumri, 167b)

[14] Aynur Kurt, *Divan-ı Asi (Kerbela Mersiyeleri) İnceleme ve Tenkitli Metin* (İstanbul: Doğu Kütüphanesi, 2025), 91.

In the aforementioned poems, Asi's work primarily presents the Holy Quran and its verses as evidence and arbiters. Kumri's work, on the other hand, reminds us of Allah's existence. In Asi's work, Hussein's speeches are generally found in sections that describe how he confronted the enemy to ask for water for his son, Ali Asgar. It is possible to say that the common theme of Islamic faith in the works of Kumri and Asi, the reminder of the Holy Quran and its verses, carries the nature of a conciliatory solution proposal.

1.4. Reminding of the Prophet's lineage in the Kerbala elegies

The statements that Hussein is the grandson of the Prophet and the son of Ali and Fatima are common themes in the works of Asi, Kumri, and Maraghi. This reminder, conveyed in the words of Hussein can be interpreted not only as a call to end the enemy's oppression, but also as a desire to bring a solution to the conflict they are in.

In Kumri's work, Hussein conveys the following in his own words about his father, mother, grandfather, his brother Hasan and his descent from the Hashimi family:

Babam Resul-i huda'dur atam Ali-yi Veli
Menem sirac-ı münir-i harim-i lem-yezeli (Kumri, 140a)
Anamdu Zehra necibe-yi kevneyn
Biraderim Hasan-ı mücteba adımdır Hüseyin (Kumri, 140b)
Şehenşeh-i Medeni Haşimün sülalesiyem
Bahar-ı gülşen-i al-i Resul lalesiyem (Kumri, 140b)
O şaha baglayasan yol ki arşa lengerdir
Babası Ahmed-i Mürsel atası Haydar'dır
Bunu bilin ki ciger -guşe-yi Resulem men (Kumri, 141a)

Within the work of Kumri, this particular poem articulates Hussein's identity through his own voice, characterizing him as the "tulip" in the garden of the Prophet Muhammad. The verse delineates his noble ancestry, establishing him as the grandson of the Prophet, the son of the Ali, and the daughter of the Prophet, Fatima Zahra. The verse in which Hussein, states that his lineage is from the Hashimi tribe, says to his son Ali Asgar, "Even if you deny all this lineage, I am still an Arab," is as follows:

Dutun ne sıbt-ı Resulem ne Haşimi nesebem
Böyle hayal eleyün men de bir nefer Arabam (Kumri, 167a)

In his elegies, Asi expresses the verses in which Hussein, speaking in his own words, asks for water for his son Asgar and states that he is from the lineage of the Prophet of Islam, saying to the opposing side, "According to your opinion, I am your enemy. You know me to be a sinner. But I am from the lineage of the Prophet of Islam." He expresses these verses as follows:

Yagıyam sizün zumunuza göre
Ger meni bilürsüz günahkar
Lik nesl-i Peygamberüzdü bu
Ey koşun bunun ne günahı var
Emmiyüpdi süd içmiyüpdü su (Asi, 105)

Similar expressions are also found in Maraghi. Maraghi, quoting from the words of Hussein, states that Zehra, the daughter of the Prophet Muhammad, was the light of his eyes, emphasizing that he was from the Ahl al-Bayt, that his name was Hussein, and that he was one of the heroes of paradise, while his brother Hasan was the other. He then requests that they give Ali Asgar, who is in his arms, even a drop of water, seeking the Prophet's approval. The relevant verses are as follows:

Ziya-yı merdümek-i dide-yi Betulem men (Maraghi, 10b)
Beşimci al-i abayam veliyyi Yezdanam
Adım Hüseyndü ferzend-i şah-ı Merdanam (Maraghi, 11a)
Behişt yigitlerinin seyyid-i be-kavl-i Resul
Biri menem birisi kardeşim Hasan-ı makbul (Maraghi, 11a)

Once again, it conveys that Ali Akbar, the son of Hussein, addressed the enemy as a reckless group, declaring that he was Ali Akbar, the son of the martyrs' seyyid, descended from the pure lineage of the Prophet. Ali Akbar, emphasizing that he is the rose of the noble soil of the martyrs, questions why they did not respect the Prophet and his Ahl al-Bayt and dared to kill them. The relevant verses are as follows:

Buyurdular ki menem ey güruh-ı bi-perva
Aliyyi Ekber-i ferzend-i seyyid-i şüheda (Maraghi, 13b)
Zi nesli pak-i Resul-i fülki cenabam men
Gül-i ser-i seyyid-i al-i Turabam men (Maraghi, 13b)
Çerağ-ı encümen dudman-ı Zehrayam
Aziz u muhterem-i candan-ı valayam (Maraghi, 13b)
Ney eyledük size biz ey güruh-ı bi-perva
Sebep ne sahlamasuz hürmet-i Resul-i Huda (Maraghi, 13b)

"Subsequently, the discourse of Ali al-Akbar resonates with renewed intensity: What necessitates this fervent pursuit of our annihilation? For what reason is the sanctity and veneration due to the Prophet's honor being so egregiously forsaken? Why don't you seek the approval of Allah's Messenger? We are neither idolaters, nor polytheists, nor are we unfit. Shame on you, for we are the family of the Prophet of Islam." The relevant verses are as follows:

Niçün katlimize ragıp olmayasuz yekser
Nedendi gözlemisüz ab-ru-yı Peygamber (Maraghi, 13b)
N'olur rıza-yı Resul-i Huda'nı gözliyesüz
Bu tıfl-ı teşneye bir cüra su reva bilesüz (Maraghi, 11a)
Bu şah-ı teşne-ciğer nur-ı çeşm-i Zehradur
Bakiyyetü'şiyem-i fahr-i al-i Tahadur (Maraghi, 14a)
Ne bütt-perest u ne müşrik ne na-revayuk biz
Haya u şerm kılun al-i Mustafayuk biz (Maraghi, 14a)

The reminder of the Prophet Muhammad's lineage, jointly emphasized in Asi, Kumri, and Maraghi, can be interpreted as a solution proposed by Hussein and his son Ali Akbar. This is because these reminders are intended to put an end to the oppression being inflicted. These

statements, which can be seen as a reflection of the effort to reach a compromise, should also be considered as exhortations for the opposing side to abandon their torment, which they inflicted out of shame and reluctance. These proposed solutions are considered significant because they are reasons the family of the Prophet put forward to the Muslim community. However, the works convey that the opposing side continued their oppression despite these words.

1.5. Requests to Quench Their Thirst

One of the most important themes in the elegies of Karbala is the narration of how Hussein and his companions were left thirsty in the region of Karbala. This issue, frequently mentioned in the elegies of Karbala with expressions such as "leb-i teşne" and "leb-i atşan," emerges as the most intensely discussed topic, jointly addressed by Asi, Kumri, and Maraghi.

In Asi's elegies, he recounts how the enemy cut off the water supply, leaving Hussein and his companions thirsty, and how both children and adults lost their strength as a result. He narrates Hussein's words, saying, "Either answer us or give us water," and how no help came from the other side:

Kesmüsüz nece gündü su yolı
Kaht olup eyle haymelerde ab
Gaşy idüp ateşden uşaklarım
Kalmıyup büyüklerde sabr u tab
Gözlüri anası balasını
Ya virün su ya inke bir cevab
Koymuşam gelende o bi-kesi
Zar ve dide giryan getirmişem (Asi, 105)

Hussein addressed the opposing side, whom he called a community that had fallen into injustice and falsehood, asking them why they had declared him an outsider when he had no one left, why they had made his blood lawful, and why they had killed his brother without mercy, as follows in Asi's work:

Özüz bahun görün ey kavm-i na-hakk u batıl
Olup Hüseyin onun hansı hükmüne dahil
Nedür delil menim kanımı helal idüsüz
Meger bu bi-kesi sizi harici hayal idüsüz
Sizün salahuza ger olmasa menim bu sözüm
Hemin bu matlaba dilden veli rızayem özüm
Egerçi zulümle kana dönüpdü göz yaşım (Asi, 117)

It was reported that Hussein said, "If my words are not for your good, I am willing to accept this request." After this was reported, the end of the poem, in which oppression turned tears into blood.

In Asi's work, Hussein asks the opposing side, whom he refers to as a community that has fallen into injustice and falsehood, why they shed his blood and why they killed his brother by thirsting him to death:

Özüz bahun görün ey kavm-i na-hakk u batıl
Olup Hüseyin onun hansı hükmüne dahil
Nedür delil menim kanımı helal idüsüz
Meger bu bi-kesi sizi harici hayal idüsüz
Sizün salahuza ger olmasa menim bu sözüm
Hemin bu matlaba dilden veli rızayem özüm
Egerçi zulümle kana dönüpdü gözyaşım (Asi, 117)

In Asi's work, Hussein continues to question why he has no helpers left and why he is being killed in this desert. After this questioning, he states that when Allah's day of justice comes, he will be held accountable, reminding them of their faith in Allah as follows:

Onun da siz bugün ey fırka-yı huda-neş nas
Cefayile eyliyüpsiz bisat-ı ayşını yas
Ne bir muin ne de bir yaver u penahım var
Ne bir kömek ne alemdar u ne sipahım var
Dahi bu deşt-i gam-efzada yalkuzam görüsüz
Kömeksiz arhasız ahir ogulsuzam görüsüz
Ne var ogul u ne kardaş ne dadıma yetenim
Kalan bu elsiz ayaksız uşaglarımdı menim
Huda-yı adl kuran günden adl divanın
Size güzeşt iderem men ölenlerin kanın (Asi, 117)

In his work Maraghi, the part where it is conveyed that Hussein is a sinner in the eyes of the enemy, that he himself is the enemy, but that the children are not sinners and that he asked for water for them, is as follows:

Sizin yanunızda mücrim-i günahkaram
Dutum ki düşmen-i dinim mua seza-varam (Maraghi, 10b)
Bu tıfl-i bi-günehi teşnelik idüpdi kebab
Olupdu anasının sinesinde süd na-yab (Maraghi, 10b)
Sizin yanunızda dutum mende çok taksir
Diyün bari ne günah eylemiş bu tıfl-ı sagir (Maraghi, 10b)
Meger meni tanımazsuz ey ümmet- güm-rah
Celal-i menziletimden degül misüz agah (Maraghi, 10b)

Maraghi, referring to Ali Asgar, the son of Hussein, emphasizes that he could not be nursed because his mother had no milk left and was dying of thirst.

In response to all these offers and suggestions, the enemy stated, "We know who you are. But according to the decision that has been made, no one will help you, not even with a drop of water," indicating that they would not give him any water, and that they killed Ali Asgar by shooting him in the neck with an arrow. These verses are as follows in Maraghi's work:

Virüp o leşker-i ebter be nev o şaha cevab
Ki cümlemiz tanuruk kimsin ey sütude-Cenab (Maraghi, 11a)
Veli mukarrer idüp ibn-i Sad'a İbn-i Ziyad

Ki itmeye sana bir katre su ile imdad (Maraghi, 11a)
Yiyüp füsus-ı sirişk ile doldurup dide
İrade itdi ki ta haymeye rücu ide (Maraghi, 11a)
O hays u bişde bir na-be-kar bir oh atup
Döküp imam-ı zemanın kolın cerahat idüp (Maraghi, 11a)
Geçüp imam-ı zemanın kolından oh-ı perran
Degüp bogazına o tıflı eyleyüp bi-can (Maraghi, 11a)

The verse in Kumri's work where he states that they have dammed the Euphrates River and that this oppression has gone too far is as follows:

Bu zulm besdi ki üç gün Fırat'ı bağlamısuz
İyal-i Haydar'ı suz-ı atşla dağlamısuz (Kumri, 167b)

In another part of Kumri's work, Hussein says, "Do not burn my children's hearts with the fire of oppression, and do not block the waters of the Euphrates River for me." The relevant verse is as follows:

İyalimin ciğerin zulm-ı od ile daglamıyun
Hüseyn'e ab-ı Fırat'ın yolın baglamıyun (Kumri, 59a)

In Kumri's work, the verse in which Ali Akbar, the son of Hussein, asks for water, saying, "Even if you consider us sinners, have mercy on these children and give them a sip of water," is as follows:

Dutum bizler günahkaruk gelün etfale rahm
Virün vir cura su yandı Ali Asgar hararetden (Kumri, 239b)

There are numerous poems in which requests to quench the thirst of Hussein, as conveyed in the works, are expressed. It is reported that these requests, which were a result of the search for a solution, were not fulfilled by the opposing side, and that they killed Ali Asgar, the hero who stood out alongside Hussein in the scenes of requesting water.

1.6. Proposals Stating That They Should Be Released Without Justification

It is known that the people of Kufa sent many letters pledging allegiance to Hussein. It is also known that these letters invited him to Kufa[15]. In his work, Kumri describes how Hussein set out on his journey in response to the letters inviting him to Kufa, saying, "If you are Muslims, have mercy," and "Let me go," as follows:

Eger kabakda yazan nameden peşimansuz
Gelün bakun görün insaf idün Müselmansuz
Koyun gidim gibe bathaya didesi giryan
Dutam ammoglıma matem çü Kumri-yi nalan (Kumri, 140b)

Kumri's work states that Hussein did not come to this desert of his own free will with the family of the Islamic prophet. "The reason I came to this desert with my devoted followers and

[15] İbn Kuteybe, *el İmâme ve's- Siyâse, Hilafet ve Siyaset,* 300.

children is the invitation letters you wrote to me." The verses in which he reveals his intention are as follows:

Temam-ı sözlerimün sıdkına sübut u güvah
Hayatda olan ashab-ı Resulul ile
Bu deşte gelmemişem men öz ihtiyarım ile
İyal ü yar-ı hevadar-ı can-nisarım ile
Yazup mene nice min name vü kitabeler
Vatandan eyledüz avar ba-melal ü keder (Kumri, 167a)

Hussein cried out, "What is my sin? Come, do not shed my blood. Put an end to this oppression," and his verses are as follows:

Nedir zamanede taksirim ey güruh-ı dalal
Adavet ile menim kanım bilürsüz helal (Kumri, 167b)
Be ser-zemine gelin tökmeyün cefa ile kan
İmam kanını vallahi bilmeyin asan (Kumri, 167b)

"I did not come here for fighting and slaughter." His call for a solution to end this conflict was conveyed in Kumri as follows:

Sizinle gelmemişem azm-i kıtal ü davaya
Temamınız bakaram durmayasuz temaşaya (Kumri, 240a)

In the verses of Kumri's work, when direct release is requested, it is emphasized that Hussein's intention was neither war nor massacre, and that he set out with his family and loved ones upon invitation. The intention expressed here can be accepted as traces of a search for a conciliatory solution.

Conclusion

An important topic in Turkish literature, the Karbala elegies depict the conflict between the two groups: Hussein and his companions, and Ubeydullah's army. At the same time, it has been determined that the Karbala elegies contain statements that can be considered conflict resolution. The Karbala elegies are still read and written today. Given the enduring tradition of composing and reciting Karbala elegies to this day, the Azerbaijan and South Azerbaijan regions are of particular significance in this context. In the elegies by the poets Asi, Maraghi, and Kumri, whom we selected from this region, it has been determined that the proposed solutions, within the framework of the conciliatory conflict theory, were mostly expressed by Hussein. It has been observed that the opposing side did not respond positively to anything that was said and resorted to slaughter. For this reason, it has been determined that they acted within the context of the autocratic strategy, which is characterized by power, authority, and dominance and is considered a conflict-resolution strategy. In this regard, it has been observed that they carried out a massacre. In examples of verses taken from three different works, it has been concluded that the statements aimed at a solution mostly refer to the quenching of the thirst of Hussein and his companions and to reminders of their status as the Islamic Prophet's grandson and lineage. In addition, we see expressions of desire for release through reminders of the Islamic

faith and the Holy Quran, as well as exhortations to release them directly without justification, in the form of requests to allow them to return to their cities and reside in border towns. There is no mention in any of the three works of a request to meet with Yazid directly. The examples in the verses obtained show that all these proposed solutions reflect a tendency to distance themselves from the conflict environment in which they find themselves. It has been determined that Hussein conveyed the vast majority of these conflict resolution proposals. In very few places is Hussein's son, Ali Asgar is seen to have a say in these resolution proposals. It has been found that the opposing side is described as an army that continued to fight and slaughter without paying attention to these resolution proposals. We believe that this article will serve as a source for academic studies on conflict and conflict resolution in the elegies of Karbala.

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