

Emirate of Muks and Its Surrounding in Terms of Historical, Scientific, and Literary Perspective

Dr. Ömer Aytaç Aykaç

Van Yüzüncü Yıl Üniversitesi \Türkiye

Dr. Zikrullah Aykaç

Muş Alparslan Üniversitesi \Türkiye

Abstract:

With the weakening of the Ilkhanids at the end of the 13th century, the Kurdish Emirates began to establish dominance in the regions and geographies where Kurds were concentrated. In the middle of the 14th century, many Kurdish principalities, especially Jazira, Hakkari, Bedlis, Bahdinan, Baban, and Ardalan, began to show their power in this geography. They showed this with the minted coins, the sermons given in their rulers' names, and the structures such as mosques, madrasahs, inns, and baths they had built as a sign of power. In addition to the aforementioned Kurdish emirates, large and small ones were established in many other centers, one of which is the Muks Kurdish Emirate.

Although the Emirate of Muks is geographically located between Hakkari and Wan, some researchers have included the geography where this emirate is located in the Kharzan or Bohtan region in terms of language and dialect similarity of Kurdish. In the Sharafname, which is one of the essential sources of Kurdish history, Şaraf Khan-i Bedlisî shows the Muks from the same ancestor as Hizan and İspayird and mentions it as a critical principality region between the mountains. As stated in various historical chronicles, the high mountains surrounding Muks acted as natural walls for this geography. They contributed significantly to making the region a safe center by protecting it from many dangers.

Being a safe zone, a general rule of the Middle Ages, turned the said principality into a scientific and literary center. For this reason, the primary aim of this research is to determine one by one the structures such as mosques, masjids, madrasahs, and inns, which were built as a sign of their power by various Emirs in the Emirate of Muks, which were among the essential Kurdish Emirates in the Middle Ages, to introduce poets and literary figures. In this study, the literature will be searched first, and the data collected about the Emirate of Muks will be analyzed descriptively from a historical, geographical, and sociological perspective. In general, the cultural elements of Muks in the historical, scientific, mystical, and literary fields will be determined, and the region's historical value will be revealed.

In this research, the phases of the history of the Emirate of Muks will be stated, and the effect of landscape on this principality will be mentioned. As we have seen from previous studies, the Muks Emirate, which has an identity, was called the 'Town of the al-Mohads' in the past. In this context, we will identify the madrasahs, dervish lodges,

and zawiyas built in the Muks Emirate and reveal their historical importance, some of which are the Emir Hasan-i Wali Madrasa, Arvasi Madrasa and takka and Taramakh Madrasa. Molla Ali Teremakhî (17th century), Molla Yunus Arqatinî (17th century), Sheikh Muhammed Qutub-i Arvasi (18th century), Molla Hashim-i Muksi (18th century), who were educated in these madrasahs, are just a few of these scholars and Sufis. Apart from these, important classical Kurdish poets such as Feqiyê Teyran (17th century), Wedaî (19th century), Lakher (19-20th century), and Bayaz (19-20th century), who were brought up in and around the Muks Emirate, were critical literary figures to the region. They contributed and became the pioneers of Classical Kurdish Literature.

However, the scientific and literary tradition in the region continued for a while after the Emirate of Muks, which was abolished with the Ottoman Empire's central policy towards the middle of the 19th century. With the establishment of the Republic, with the laws against the dervish lodges and madrasahs, with the construction and relocation of new centers, the geography of Muks lost its importance, just as it was in Doğubayazıt, Silivan, Jazire, Hakkari, Hizan, and other centers and principalities. Inspired by all these, in this research, the history of the Emirate of Muks will be discussed with its geographical and literary aspects, and it will be tried to determine its historical and literary position among the Kurdish principalities.

Keywords: *Kurdish Emirate of Muks, History, Geography, Literature.*

Introduction:

Muks, located on the border of Türkiye and Iran, is a historic center in Kurdistan geography in both scholarly and literary terms. Muks, which is referred to in the sources as *Qasabatu'l-Muwahhidîn* (the city of those who know God as one), has been given this title by the madrasahs, which are the source of knowledge and sharia, on the one hand, and the lodges, which are the fountains of sufism. In addition, many scholars and Sufis who grew up in Muks contributed this title to the city. In Şerefname, written by Şerefhan Bitlisi (2016: 254), information is shared about the Hizan section of the Nemirans, the inhabitants of Muks, and it is emphasized that the region is famous for its saints and scholars. The name Muks, which is the old name of Bahçesaray, now a district of Van, pronounced as Müküs, *Miks*, or Muks, is mentioned as Moxoene in Latin sources and Mōeks in Byzantine sources. Some researchers argue that the name Muks comes from the Moks, the ancestors of the Georgians, while others suggest that it derives from the Armenian word Mokk or Mogkh (Marciak, 2017: 223).

The borders of Muks are Gevaş and Çatak districts to the east of Van, Hizan district of Bitlis to the West and Pervari district of Siirt to the southwest. It is geographically cut off from the Lake Van basin due to the Ikhtiyar Shahab Mountains, an extension of the Southeastern Taurus Mountains. It is located in the upper region of the valley formed by the Muks Stream flowing from the Aghirov Mountain towards the Tigris. Surrounded by high mountain ranges such as Agirov, Hasam-shir, Arnos and Krapet, this small city is like a sheltered castle whose walls are made of steep natural mountains (Hakan, 2002: 7). The fact that this geography, which has natural borders surrounded by steep and high mountains, is a closed basin and naturally separated from other regions, provided many advantages to Muks in the medieval period, especially security. In

addition, the fact that the Emirs who headed the emirates followed a successful policy in their administration and supported scientific and literary life made the region an important center in this field.

From the Middle Ages until the Tanzimat Period, Muks was located in a geographical location neighboring of Botan and Hakkari Emirates, which were the powerful emirates of the region. Due to this geographical location, Muks became a field of competition for the powerful emirates on the one hand. On the other hand, it possessed the literary, scientific, and cultural acquis of the emirates mentioned above. In other words, due to its geographical location, Muks benefited from the intellectual basin and acquis of the powerful emirates in the region. They created a solid and unique literary and scholarly tradition. This unique and robust tradition can be seen in the folklore, food and drink culture, clothing and attire, entertainment, weddings and festivities, tales, epics and poems of Muks. In this limited study, we will focus on the place of Muks, a center of literature and science, in Kurdish literature.

A Brief History:

Muks, located in the land of the Corduene in ancient times, was included in the Moxoene Province during the Roman period and constituted one of the most important military bases of the empire in the east. In the region, including Muks, Lake Van and its surroundings, Armenian principalities ruled until the 7th century. From the 7th century onwards, when the Arab armies conquered the region, the Armenian principalities in the area were subordinated to the Abbasids. The Vaspurakan Kingdom, which partly continued its sovereignty, including Muks, came under Byzantine rule from the 10th century onwards and disappeared shortly afterward (Demirkent, 1992: 236; Hakan, 2002: 10).

Lake Van and its surroundings, inhabited by Armenians and Kurds, remained under the rule of the Marwanids (990-1085), a Kurdish state, for nearly half a century. From the XIth century onwards, after the Mongol and Turkish raids became active in the region, the ethnic and political balances in the area were shaken, and the Marwanid state was eliminated by the Great Seljuks (1037-1194). Thus, the Seljuks and later the Ayyubids (1171-1250) became the new rulers of this region, including Muks. In the XIIIth century, the Kurdish emirates, whose foundations were laid during the Ayyubid period, continued their rule in the areas they were located after the disappearance of the Ayyubids, dependent on the Mongols and Ilkhanids. With the disappearance of the Ilkhanids (1256-1353) in the 14th century, the Kurdish emirates declared their independence in their areas of dominance. Establishing the emirates of Hizan, Ispayird and Muks in the geography defined by Şerefhan as Nemiran coincides with this period (Bitlisi, 2016: 255).

After the disappearance of the Ilkhanids, the Kurdish Emirates in the region came under the rule of the Turkomens tribal states Qara Qoyunlu (1380-1469) and Aq Qoyunlu (1378-1508). After the fall of Akkoyunlu, they came under the rule of the Safavids. As a result of the 1514 Battle of Chaldiran, some of the emirates in Kurdistan continued their existence as autonomous or semi-autonomous in their internal affairs and subordinate to the Ottomans in their external affairs (Epözdemir: 2005; Ciwan: 2015). As one of these emirates in Kurdistan, the Muks emirate underwent a similar historical process. In the 19th century, with the Ottoman centralization policy, the Emirate of Muks was abolished in 1846 and centrally-appointed administrators

administered the region. After the abolition of the emirates, Muks was transformed into a township in 1862 and then into a district directorate under the township of Çatak/Shatak with the new administrative organization in 1902.

During the 1915 Armenian events, Muks was devastated, and when the Armenians, who constituted half of the total population of Muks, left the city, Muks shrunk even further. As a result of the Russian occupation of the region, the Arvas Madrasah was burned and the Mir Hesenê Welî Madrasah was destroyed. Muks, which tried to rise from its ashes in the following years, suffered a tremendous blow when the Kemalist Republic banned madrasahs, shrines and lodges. Despite all this, Muks managed to raise a few poets in Kurdish literature by continuing the tradition in the Republican period. Muks, connected to Gevaş/Wastan district in 1932 during the Republican period, was connected to Pervari/Berwari district of Siirt between 1958 and 1964. In 1964, Muks was again connected to Gevaş district, and in 1987 it was connected to Van as a district (Masatlı, 2003: 9-10).

Scholar and Literary Life in Muks:

In 1514, during the Battle of Chaldiran between the Ottomans and the Safavids, the Kurds sided with the Ottomans, which led to the signing of a treaty between the Kurdish Emirates and the Ottomans through Idris-i Bitlisi. According to this treaty, the Kurdish emirates would maintain their former status, but at the same time, they would be subordinate to the Ottoman sultan, who was also the caliph. This treaty would also be valid for the future sultans and Emirs on both sides (Epözdemir, 2005). After this treaty, the investments made in Kurdistan in public works, economics and education paved the way for a great revival in science and culture, especially in literature. Indeed, important intellectuals and poets such as Melayê Cizîrî (d. 1640?), Feqiyê Teyran (d. 1632), Şêx Şemseddinê Exlatî (d. 1674), Ehmedê Xanî (d. 1709) and Melayê Bateyî (d. 1760?) lived in this period.

The prosperous life of the Kurdish Emirates also manifested itself in Kurdish cities' social and cultural organization. The madrasahs, inns, baths, roads and bridges built by Kurdish emirates brought vitality to their emirates, which led to trade development. Similar developments were also observed in Muks. In this context, the three inns built by Mir Hesenê Welî, one of the first known Emirs of Muks, between the routes of Muks, Gevaş and Çatak, and the madrasah built in his name in the center of Muks are concrete examples of these developments. The Pira Sor [Red Bridge] built by Mir 'Abdal in 1595 and the Mizgefta Sor [Red Mosque], whose construction date is unknown, are among the services of the Emirate of Muks in the fields of public works and faith. In addition, the gravestones with high artistic value in the old city cemetery in Muks today are essential in showing urbanization. In addition, the fact that almost all the houses in the city are two-stories and the importance attached to walnut carving in house decorations can be read as an expression of an aesthetic and artistic concern in the city. Undoubtedly, the investments made in the field of civil architecture contributed significantly to both the scientific and literary development of the city.

Fountains of Knowledge and Literature: Kurdish Madrassas:

Kurdish madrasahs have a privileged place in transmitting Kurdish culture, language, and literature to the present day. While this is true for Kurdistan, it is more

decisive for Muks. The existence of three important madrasas in and around Muks, the dominant place of the Kurdish ulema, and men of letters who grew up in these madrasas in Kurdish contemplative life reinforces this statement. In this section, 'Abdaliye/Mir Hesenê Welî Madrasah, Arvas Madrasah and Teremakh Madrasah have a critical place in the history of both Muks and Kurdish thought, will be examined and their place and role in the history of Kurdish thought will be clarified.

Madrasah of Ebdaliye/Emir Hesenê Welî Madrasah:

It is estimated that the madrasah known as Ebdaliye or Madrasah of Emir Hesenê Welî was built by Mir Ebdal, who is recorded as the first emir of Muks. The madrasah, recorded as Madrasah of 'Abdaliye in the early periods, was later recorded as Madrasah of Mir Hesenê Welî. One of the possible reasons for this name change is that Mir Hesen, Mir Ebdal's son, named the madrasah after himself. The second rumor is that Mir Hesen was very popular because he was both a mir and a mudarris at the madrasah. For this reason, the Madrasah of 'Abdaliye was named Madrasah of Mir Hesenê Welî.

According to the inscription of the madrasah written in Persian, this madrasah was restored by Mir Ehmed, one of Mir Hesen's grandsons, in 1158/1745. In the same inscription, it is written that the madrasah was restored in 1310/1892 by Mir Mutiullah, one of the mir family (Taşkın, 2017). Although the madrasa is in ruins today, its plan as a building is visible. Although we do not have the foundation books of this madrasah, which was probably a two-story building consisting of three halls at the first entrance and five small rooms with arched entrances, the foundation villages, lands and fields of the madrasah are still known among the people. Supported by the Emirs of Muks, it was one of the most famous madrasas in Kurdistan, along with the Mir Nasir Madrasah in Tanz, the Finik Madrasah, the Medreseya Sor and the Mir Ebdal Madrasah in the Botan region. According to Ebdurreqîb Yûsuf (1988: 50), who has done substantial research on the history of Kurdish literature, the number of mudarris reached ten, and in some periods, the number of students reached up to three hundred. The fact that many great scholars, Sufis and literary figures, who will be mentioned later, were educated at this madrasa caused its reputation to spread throughout Kurdistan.

Madrasah and Lodge of Arvas:

The Arvas Madrasah and lodge are located in the Arvas [Doğanyayla] village, 20 km from the center of Muks. The grandfathers of this family in the village of Ervas came first to Mosul and then to Diyarbakir and Siirt due to the sack of Baghdad by Hulagu Khan. Muhammad bin Qasim, a member of this family, settled in the village of Arvas for his teaching, guidance and sufi services; in 1691, he built a mosque, lodge and library with the support of Mir Ibrahim (d. 1746?), the mir of Hakkâri. It is rumored that this library, which was famous in the region, was burned by the Russians during World War I and that there were about five thousand manuscripts in the library.

The Madrasah of Arvas is a complex with a mosque and a lodge next to the madrasah. However, The Madrasah has a reputation as a madrasah in Kurdistan. At the same time, the madrasah came to the forefront with its work in sufism. Initially belonging to the Qadiri order, after the spread of Naqshbandism in Kurdistan, Arvas Madrasah's followers became members of the Naqshbandi order (Işık, 2013: 61-62). In the field of sufism, great sufis with the titles of 'Qutub', 'Ghaws' and 'Sayyid' emerged from Arvas

lodge. Seyyid Muhammed Qutub (Abdurrahman Ervasî) (d. early 18th century), Seyyid Abdurrahim Ervasî (d. 1786), Seyyid Fehim Ervasî (d. 1895) and Mela Resul Ervasî (d. early 20th century) are some of them. There are many great names from the Arvas family who opened lodges and madrasas in the immediate vicinity, including Ghavs-i Hizan Seyyid Sibğatullahê Ervasî (d. 1870), Sheikh Ebdurrahmanê Taghî (d. 1886) and Seyyid Abdulhakim Ervasî (d. 1943), to name just three.

Madrasah of Teremakh:

Another important madrasah in this region is Teremakh [Yaylakonak], 23 km from Muks. This madrasah was founded by Elî Teremakhî. The first known Kurdish grammar book (comparative with Arabic and Persian) was written by Elî Teremakhî, therefore Elî Teremakhî and his madrasah has a vital place in Kurdish history (Üneşi: 2016). Apart from this information, we do not know enough about the Teremakh Madrasah. However, it is possible to say that the reputation of this madrasah did not spread as much as the other madrasahs in Muks. This shows that the Teremakh Madrasah remained a more localized institution, called 'hucre' in the Kurdish madrasah literature, offering elementary and intermediate level courses like the children's schools.

Muks from a Scientific and Sufi Perspective:

The fact that the Emirs of Muks pursued a peaceful policy with other Emirs in the region and that Muks was a fortress protected by high mountain ranges kept the city from war and conflict most of the time. In addition, the madrasahs and lodge built with the direct or indirect support of the Emirs enabled Muks to become a center of knowledge and Sufism. This created a favorable environment for many scholars and Sufis to grow up in Muks. In this section, we will briefly introduce the scholars from Muks who left their mark on the history of Kurdish literature and thought with their works.

Mela Eliyê Teremaxî:

We do not have any information about Mela Eliyê Teremaxî's life other than what Mela Mahmudê Bazîdî (1797-1867) reported. Bazîdî (2010: 55) wrote a preface to *Teremakhî's Tesrîfa Kurmancî* in a study prepared to be sent to the Russian Academy of Sciences in St. Petersburg. In this preface, Bazîdî states that Teremaxî lived in the late 16th century and was educated in various madrasahs in Muks, Behdînan, Soran and Baghdad. In the same article, Bazîdî notes that Teremaxî was famous in his time in the science of morphology and that his fame persists in Kurdistan. According to al-Bazîdî, al-Taramaxî wrote the previous work because the science of morphology was complex. Students had difficulty in learning this science (Üneşi, 2016: 30). The essential reason for the survival of this work written by al-Taramaxî is that it was included in the curriculum of madrasahs in Kurdistan (Bazîdî, 2010: 56). In his study on the subject, Leezenberg (2014: 720) points out that although Teremaxî's book is at the beginner level for a grammar book, the central importance of his work lies in the Kurdishization of madrasah education in Kurdistan in the 17th century. Leezenberg considers Teremaxî's work the starting point of philological Kurdish nationalism.

Mela Yûnusê Erqetînî:

According to Bazîdî, Mela Yûnusê Erqetînî, who was from the village of Erqetîn in Muks and lived in the 17th century, contributed two important works to the history of Kurdish prose. One of these books is *Zurûf* and the other is *Terkîb*. Mela Yûnus wrote

these two works on Arabic adverbs and syntax in Kurdish so that the students in the madrasah could understand Arabic grammar more easily. These works were taught as textbooks in Kurdistan madrasahs for centuries. Since Erqetîni's works were written in the Kurdish of the 17th century, they constitute an example of a document and a source for studies on the Kurdish of the period in areas such as spelling, word structure, word order, etc. ((Narozî, 1996: 8-9)).

Şêx Mihemedê Qutbê Ervasî:

Şêx Mihemed Ervasî is one of the great and important scholars who grew up in The Lodge of Ervas in the 18th century. He trained himself in both religious sciences and Sufism. He was given the title of 'Qutub' because he reached high levels in sufism. Şêx Mihemed lived his life in the lodge and mosque in his village, and apart from the Kurdish medical book he wrote, we do not have enough information about his life. This work, recorded in Kurdish literary history as *Tibba Ervasî*, is among the essential Kurdish prose works written in the 18th century. Yıldırım (2013: 9) states that Şêx Mihemed developed a method of medicine based on experience and herbs, following the example of the great medical doctor Calinus.

Mela Hashimê Miksî:

Another scholar from Muks is Mela Haşimê Miksî. He is from the Hemdan hamlet of Muks. He first attended a madrasah under his father Mela Ehmedê Tînîsî. His grandfather Hacı Mela Muhammed Mîr Hesenê Welî was a notable scholar who worked as a mudarris at the Madrasah. His fourth great-grandfather was Hecî Usivê Tînîsî, the brother of Feqiyê Teyran. Mela Haşimê Miksî's only surviving work is *Terîqu'n-Najat* [The Way of Salvation], a Kurdish verse work consisting of approximately 330 couplets about the conditions of Islam (Taşkın, 2016: 67-68). In this work, Mela Haşim was influenced by Mela Xelilê Sêrtî's *Nehcu'l-Enam* in terms of content and style.

Muks from a Literary Perspective:

In his Şerefname, Şerefhanê Bitlisi, who provides detailed information about the Emirs of Kurdistan, mentions the Emirs who attached importance to entertainment and did not skimp on the entertainment in their diwans. Based on this information, it can be said that literature and poetry were valued in Emirates of Kurdish, poets could live in the mansions and palaces of the Emirs, and literature developed in these circles due to this patronage.

The divans established in the mansions of the Emirs of Muks became the most important place for the poets here. Feqiyê Teyran mentioned the Muks mir in his poems, and Weda'î wrote eulogies and elegies for the Muks mir of the time, Şêxî Beg. In short, the poets' relationship with the Emirs of Muks is reflected in their poetry. All this shows that the Emirs of Muks attached great importance to literature and patronized poets. As a result, Muks managed to become a literary center of attraction. It is seen that the literary tradition that reached its peak in Muks during the emirates period continued even after the abolition of the Emirates of Muks (1846).

Feqiyê Teyran:

Feqiyê Teyran, whose real name was Muhammad, became famous with the pseudonym Feqiyê Teyran [Talebesi of the Birds]. Feqiyê Teyran lived in Muks in the 16th and 17th centuries and died in the village of Şandis in Hizan in 1041/1632 (Adak et al.,

2014: 111). Feqiyê Teyran went to Cizre, one of the period's most important centers of madrasah education. After finishing his madrasah education, he worked as a professor at Mir Nasir Madrasah in Finik, just north of Cizre, and trained students. While in Cizre, Feqiyê Teyran earned Melayê Cizîrî's praise with his poetry (Teyran, 2014: 16-17).

Although most of Feqiyê Teyran's poems are lost, the verses we have in our possession consist of poems gathered together in recent years under the name *Dîwan*. Feqî, whose *Dîwan* contains many odes, ghazals, stanzas and quatrains, has become one of the crucial cornerstones of classical Kurdish literature with his unique style. In the triangle of Muks, Hizan and Ispayird, which has rich oral literature, most of Feqiyê Teyran's poems are known by heart among the people. Many legends about him, such as his love story with Sinem, the daughter of the mir of Hizan, and many others, are passed down from generation to generation. Feqî, many of whose poems are recited as hymns in madrassas and lodges, also has an exceptional place in Kurdish Yazidi culture in the Caucasus today. Feqî is known in literary circles in the Caucasus and Armenia as *Şayir û Aşiqê Cime'etê* (Folk Poet and Lover). In the folkloric fieldwork of the Jalil family, many new poems by or attributed to Feqî were collected (Jalil O. & Jalil C., 1978: 53-81).

Feqî, who is one of the pillars of classical Kurdish literature along with Melayê Cizîrî and Ehmede Xanî, is one of the founding fathers of Kurdish literature because of the simple language he used in his poems and his unique style close to folk literature. In classical Kurdish literature, poets such as Aghayokê Bêdarî (d. 18th century), Bekir Begê Erizî (d. 19th century) and Şêx Nûredînê Birîfkanî (d. 1851), Feqî Reşîdê Koçer (d. 1927) were influenced by him.

Weda'î:

The poet, whose real name was Abdulhamit, was born in 1790 in the village of Tînîs in Muks. Abdulhamit, one of the well-known scholars of his time, was the clerk of the Muks miri Şêxî Beg. He succeeded his brother Khan Mehmûd, who was killed in 1821, and Khan Ebdal, who would later succeed him as divan clerk (Sungur, 2013: 74-76). Weda'î, who stayed at the mir mansion in Muks and wrote eulogies for Şêxî Beg and Xan Mehmûd, is one of the best examples of the patrimonial relationship between patron and poet in classical Kurdish literature.

In Weda'î's *divan*, Persian poems outnumber Kurdish ones. The fact that he wrote 'tahmis' to the poems of poets such as Hafiz and Mullah Jami, considered masters of the Persian language, shows his talent in the Persian language. Weda'î, who likewise displayed his skill in Kurdish poetry, apparently devoted himself to Sufism towards the end of his life, and was initiated into Şêx Tahayê Nehrî (d. 1853), one of the caliphs of Mewlana Xalidê Şarezorî (Khalid-i Bagdadî) (d. 1826), in the Nehri village of Hakkârî. The poet is estimated to have died in the 1850s and his grave is in his town (Acar, 2016: 297).

Lakher:

Mela Emerê Aşiq, known by the pseudonym Laxer in classical Kurdish literature, was born in 1860(?) in the village of Tînîs [Güneyyamaç] in Muks and died in 1912 in the village of Zivistan [Elmalı]. He started his religious education with his father and continued his education in Mir Hesênê Welî and Ervas madrasahs. Mela Emer briefly studied at a madrasa in Gevaş and then went to Medreseya Sor [Red Madrasa] in Cizre with his cousin Mela Khurşîd. Here, Mela Emer inhaled Melayê Cizîrî's inspiration and, for

a long time, spent his nights in seclusion and worship at Melayê Cizîrî's tomb. After a while, Mela Emer, who became known as Aşiq, returned to Muks and received his 'permission' from his teacher Mela Ebdullahê Miksî at the Mir Hesenê Welî madrasah. After working as a mudarris at this madrasah for a while, he worked as an imam in the villages of Tînîs, Teremax and Zivistan and raised many students. In addition to these scholarly activities, Mela Emer belonged to the Naqshi order and was a follower of Seyyid Fehim Ervasî from the village of Ervas (Dokî, 2011).

Mela Emer, influenced by Melayê Cizîrî in his poetry, is one of the most influential classical Kurdish poets of the last period who managed to create his style. Mela Emer also wrote 'takhmis' to many of Melayê Cizîrî's poems. Although his divan is complete, only about thirty poems have survived to the present day, and his divan includes poems in Persian, Arabic, and Kurdish.

Beyaz:

We do not have enough information about the life of the poet known as Mela Xurşîdê Tînîsî. It is not known where Beyaz, the cousin of Mela Emerê Aşiq, received his madrasa education. All that is known is that he and Mela Emer studied together at the Medreseya Sor in Cizre. Mela Xurşîdê Tînîsî wrote his poems in Kurdish under the pseudonym Beyaz and in the classical style, and a few of his poems were found among Mela 'Umerê Aşiq's manuscript poems. Based on these poems, it can be said that there are other poems of Beyaz, who was a skilled poet, but they have not yet been unearthed (Mela Mihemedê Gulnar, personal interview, November 12, 2017).

Hemzeyê Miksî:

Hemze, known among Kurds as Hemzeyê Miksî or Hamza of Muks, was born in Muks in 1892. Hemze started his education at the Mir Hesenê Welî madrasah in Muks and then continued his education at the Medreseya Khorkhor [Horhor Madrasah] in Van, after which he went to Istanbul and studied Persian Language and Literature at Daru'l-Funun. After his university education, he studied at Madrasa al-Waizin and graduated from there. Hemze, who was involved in education and training activities throughout his life, sometimes worked as a teacher and sometimes as an imam (Aydeniz, 2000: 17).

Hemze, who was among the first founders of the Kurdish Students' Hêvî Society and the Kurdistan Ta'ali Society in Istanbul, also contributed significantly to the cultural activities of the society. Hemze actively worked and wrote articles in the journals such as *Hêvî*, *Rojî Kurd*, and *Hetawî Kurd* published by the societies mentioned above. He was the managing editor of the magazine *Jîn*, affiliated with the Kurdish Tamim and Education Society. In 1919, he prepared a foreword to Ehmedê Xanî's masterpiece *Mem û Zîn* on behalf of the society in Istanbul and had it printed for the first time. Together with Mela Şefik Ervasî, he published many classics of Kurdish literature under the umbrella of these societies and pioneered their reaching more people and spreading more among Kurds at that time (Aydeniz, 2000).

Hemze did not leave the region immediately after the establishment of the Republic, and went to Mardin's Ömerli/Mahsertê district, where he worked as a teacher for a while. He was then arrested and detained. After his release from prison, he went to Syria and did political work in the Khoy-bûn organization. At the same time, Hemzeyê

Miksî continued his life as a teacher in Hesîcê/al-Hasakah, where he died in 1958 (Aydeniz, 2000).

Naci Orhan:

Born in 1940 in Muks, he is a politician and poet. Orhan graduated from primary school and speaks Ottoman Turkish and Persian. In 1978, he served as mukhtar for a while in Muks sub-district. When Muks became a district in 1989, he became its first mayor and served until 2009. Orhan, one of the Emir of Muks on his father's side and one of the sheikhs of Ervas on his mother's side, is one of the respected personalities of Muks (Remzi Orhan, personal interview, October 15, 2017). Orhan used simple and plain language in his poems written in Kurdish and Turkish, and wrote his poems in syllabic meter. In his works, he mostly drew attention to social problems, emphasized the values of Muks and expressed his love for people.

Mîrê Zirav:

Mela Mihemedê Gulnar, one of the last poets of both classical Kurdish literature and Muks, was born in 1955 in the village of Tînîs. Mela Mihemed started his madrasa education with his father. Upon his father's death, he went to the madrasas of the leading seyyids of the region and completed his Arabic and religious education. He attracted attention with his intelligence in the madrasa life he started as a child and was given the nickname Mîrê Zirav by his teachers. In later periods, this nickname became the poet's pseudonym. After receiving his ratification, he worked as a village imam in the Muks, Westan and Shakh districts, while continuing to train students in the madrasa style. Mela Mihemed, popularly known as Mîrê Zirav, has a divan of classical poems in Arabic and Persian as well as Kurdish (Taşkın & Yeşilçinar, 2017).

İbrahim Sungur:

The poet is from the Şêxa (Ünlüce) hamlet of Muks and was born in 1953. After completing his madrasah education in Muks, Erciş, Berwarî and Hizan, Sungur continued his school life. He worked as a teacher and school administrator in Westan, Qerqeli, Muks and Van. In addition to his poems written in classical style, he has many translations from Persian and Arabic. Among his important works are the translations of Mem û Zîn masnavi and Şerefname into Turkish (Sungur, 2011).

Shuara-yî Nemiran (Immortal Poets):

As a scholarly and literary basin, Muks has always been a center of attraction for the scholars and poets around it. The competition in the field of poetry and science and the patronage of these poets by the Emirs of the period led to the emergence of important poets in Kurdish literature. Undoubtedly, one of the most immortal poets in Kurdish literature is Mela Huseynê Bateyî, who lived in the Emirate of Hakkârî in the 17th century. Bateyî, presumably a Mir Hesenê Welî madrasah graduate, was the author of the first Kurdish mawlid. Bateyî, who was known to be on good terms with the Mir of Muks at the time, is said to have visited the Mir of Muks every year (Yûsuf, 1988: 50). His divan, written in Kurdish, is one of the critical cornerstones of classical Kurdish literature.

Another poet from Nemiran's Hizan branch is Silêmanê Hizanî (d. 18th century). He authorizes one of the most notable Kurdish masnavi, Yûsuf û Zuleykha. Silêman dedicated this work to the Mir of Hizan (Hîzanî, 1759/2013: 208-210). Another featured

name from *Şuara-yı Nemiran* is Aghayokê Bêdarî. Living in the 18th century in the Ispayird region, Aghayok is the pinnacle of classical Kurdish literature in the genre of critical poetry woven with witticisms. Aghayok's dîwan, which breathed new life into classical poetry with his poems, has not survived (Doskî, 2013: 44-47).

Şêx Muşerref Khinokî (d. 2008), who wrote his name on the pages of Kurdish literature with his divan with Sufi content, is another Sufi poet of this region. In this geography surrounded by steep mountains, in the small madrasah he built in the Nemiran valley, he was also engaged in Sufi poetry while caring for his students. He became one of the critical sufi poets of classical Kurdish literature with his poems (Sadînî & Doskî, 2013: 9-20).

Conclusion:

One of the many Emirates in the Kurdistan geography in the historical process is the Emirates of Muks. The Emirs of Muks attached importance to peace and stability in their sovereignty areas and supported scientific and literary life. For centuries, political stability established in and around Muks brought a commercial, economic and cultural revival. Undoubtedly, the vitality in the fields as mentioned earlier also manifested itself in the scholarly and literary fields. Especially after the 15th century, Muks, a center of attraction in Kurdistan geography with its madrasas, became an academic center for poets with mansions of Emirs. Due to these characteristics, Muks, on the one hand, trained the prominent poets of classical Kurdish literature and on the other hand, managed to attract the attention of Kurdish poets.

Significant madrasas such as Mir Hesenê Welî Madrasah, Teremakh Madrasah and Arvas Madrasah and lodge, built within the emirates' borders, were the keystone of Muks becoming a center of literature and science. Poets and thinkers such as Feqiyê Teyran and Weda'î, who grew up in this neighborhood, are among the founding figures of classical Kurdish literature. Scholars such as Mela Yunusê Erqetînî, Mela Eliyê Teremakhî, Mela Haşimê Miksî and the shaikhs of the Lodge of Arvas are just a few of the scholars that Muks has gifted to humanity.

In the 19th century, with Ottoman centralization, the emirates were abolished. The deterioration of the political structure in many cities of Kurdistan led to the loss of the scholarly and literary environment. However, despite this unfavorable political and literary atmosphere, Muks, which has a rich literary and cultural heritage, managed to maintain those as mentioned earlier scholarly and literary traditions for a while and produced essential representatives in this field. In the Republican period, it can be safely said that Muks suffered from the same kind of forgetfulness and indifference that befell historical cities in Kurdistan such as Cizîr, Silîva, Hekkari, Bazîd, Betlis and Hizan.

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Kurte:

Di dawîya sedsala 13. de bi lawazbûna Îlxaniyan re, li herêma û erdnîgariyên ku Kurd lê kom bûne, Mîrnişînên Kurdan dest bi serdestiya xwe dikin. Di nîveka sedsala XIXan de gelek mîrekiyên kurdan bi taybetî jî Cezîre, Hekarî, Bedlîs, Behdînan, Baban û Erdelan li vê erdnîgariyê dest bi nîşana hêza xwe kirin. Vê yekê bi diravên derkirî, xutbeyên ku li ser navê mîrên xwe dane, bi avahiyên wek mizgeft, medrese, xan û hemam ku wek nîşana desthilatdariyê çêkirine nîşan didin. Ji bilî wan mîrnişînên kurdî yên navborî, li gelek navendên din jî mîrnişînên mezin û biçûk hatin avakirin, ku yek ji wan jî Mîrnişîna kurdan a Muksê ye.

Tevî ku Mîrnişîna Muksê ji aliyê erdnîgarî ve di navbera Colemêrg û Wanê de cih digire jî, hin lêkolîner ji aliyê ziman û hevsengiya zaravayên Kurdî ve erdnîgariya ku ev mîrnişîn li herêma Xerzan an jî Bohtanê ye, bi cih kirine. Di Şerefnameyê de, ku yek ji çavkaniyên bingeîn ên dîroka Kurdan e, Şaraf Xan-î Bedlîsî Mukiyên ji bav û kalên Hîzanê û Îspayird nîşan dide û weke herêmeke krîtîk a sereke ya di navbera çiyayan de bi nav dike. Weke ku di dîroka cihêreng de jî tê gotin, çiyayên bilind ên derdora Muksê ji bo vê erdnîgariyê wek dîwarên xwezayî tevdigerin. Bi parastina herêmê ji gelek metirsiyan tevkarîyeke girîng kirin ku herêma bibe navendeke ewle.

Ji ber ku herêmeke ewle, rêgezeke giştî ya Serdema Navîn bû, ev mîrektî veguherand navendeke zanistî û edebî. Ji ber vê sedemê, armanca bingeîn a vê lêkolînê ew e ku yek bi yek avahiyên wekî mizgeft, mizgeft, medrese û xanên ku wek nîşana hêza xwe ji hêla Emîrên cûrbecûr yên Mîrnişîna Muksê ve hatine çêkirin, destnîşan bike. Mîrnişînên Kurdan yên bingeîn di Serdema Navîn de, ji bo danasîna helbestvan û kesayetiyên edebî. Di vê xebatê de wê pêşî li edebiyatê bê lêgerîn û daneyên ku di derbarê Mîrnişîna Muksê de hatine berhevkirin dê ji hêla dîrokî, erdnîgarî û sosyolojîk ve bi ravekî werin analîz kirin. Bi giştî hêmanên çandî yên Muksê yên di warên dîrokî, zanistî, mîstîk û wêjeyî de wê bîr diyarkirin û nirxa dîrokî ya herêmê derkeve holê.

Di vê lêkolînê de, dê qonaxên dîroka Mîrektiya Muksê were vegotin û bandora peyzajê ya li ser vê mîrekiyê were vegotin. Weke ku me di lêkolînê berê de jî dîtiye, Mîrnişîna Muksê ku xwedî nasname ye, berê jê re digotin 'Bajarê El-Muhadiyan'. Di vê çarçoveyê de em ê medrese, lojmanên derwêş û zawiyan ku li Mîrektiya Muksê hatine çêkirin bidin nasîn û girîngiya wan a dîrokî derxin holê, ku hinek ji wan Medreseya Emîr Hesên-î Welî, Medreseya Arvasî û medresa takka û Taramaxê ne. Mela Elî Teremaxî (sedsala 17.), Mela Yunus Erqatî (sedsala 17.), Şêx Muhammed Qutub-î Arvasî (sedsala 18.), Mela Haşim-î Muksî (sedsala 18.), ku di van medreseyan de perwerde bûne, tenê çend ji van in. alim û sofîyan. Ji xeynî van helbestvanên girîng ên klasîk ên kurd ên wekî Feqiyê Teyran (sedsala 17-an), Wedaî (sedsala 19-an), Laxer (sedsala 19-20) û Bayaz (sedsala 19-20) ku li Mîrektiya Muksê û derdora wê mezin bûne. , kesayetiyên edebî yên rexnegir ên herêmê bûn. Beşdar bûn û bûn pêşengên Edebiyata Kurdî ya Klasîk.

Lê belê kevneşopîya zanistî û edebî li herêmê piştî Mîrektiya Muksê ya ku bi siyaseta navendî ya Împaratoriya Osmanî ya di nîveka sedsala 19. de ji holê hat rakirin, demekê berdewam kir. Bi damezrandina Komarê re, bi zagonên li dijî lojman û medreseyan derwêşan, bi avakirin û veguheztina navendên nû re erdnîgariya Muksê jî mîna Doğubayazî, Silîvan, Cezîrê, Colemêrg, Hîzanê, girîngiya xwe winda kir. navend û mîrekiyên din. Bi îlhama van hemûyan, di vê lêkolînê de dê dîroka Mîrnişîna Muksê bi

aliyên wê yên erdnîgarî û wêjeyî ve bê nîqaşkirin û dê hewl bê dayîn ku cihê wê ya dîrokî û edebî di nav mîrekiyên kurdan de were destnîşankirin.

Peyvên Sereke: *Mîrnişîna Kurdî ya Muksê, Dîrok, Erdnîgarî, Wêje.*

Özet:

İlhanlıların XIII. yüzyılın sonlarında zayıflamalarıyla birlikte Kürtlerin yoğunlukta oldukları coğrafyalarda Kürt beyleri tarafında kendi bölgelerinde hakimiyetlerini kurmaya başladılar. Nitekim tarih XIV. Yüzyılın ortalarına geldiğinde söz konusu coğrafyada Cizre, Hakkari, Bitlis, Behdinan, Baban ve Erdelan başta olmak üzere birçok Kürt beylikleri artık iktidarını açık bir şekilde basmış oldukları sikkeler, kendi hükümdarları adına okuttukları hutbeler ve birer iktidar nişanesi olarak inşa ettirdikleri mescit, medrese, han, hamam vs. yapılarla da gösterdiler. Adı geçen Kürt beyliklerinin yanı sıra diğer pek çok merkezde irili ufaklı Kürt beylikleri de kurulmuştur ki bunlardan birisi de Müküs Kürt Beyliği'dir.

Müküs Beyliği coğrafik olarak Hakkari ve Van arasında yer almasına rağmen kimi araştırmacılar bu emirliğin bulunduğu coğrafyayı Kürtçenin dil ve ağız benzerliği yönünden Garzan veya Bohtan bölgesine dahil etmişlerdir. Kürt tarihinin önemli kaynaklarının başında gelen Şerefname'de ise Şeref Han-ı Bitlisî Müküsü Hizan ve İspayird ile aynı atadan göstermiş ve buradan dağlar arasında kalmış önemli bir beylik bölgesi olarak bahsetmiştir. Çeşitli tarihi kroniklerde de belirtildiği gibi Müküsün etrafını saran yüksek dağlar bu coğrafya için adeta birer doğal sur vazifesi görmüş ve bölgeyi birçok tehlikeden koruyarak güvenli bir merkez olmasına önemli katkıda bulunmuştur.

Nitekim ortaçağın genelgeçer bir kuralı olan emniyetli bir bölge olma beraberinde sözkonusu beyliği adeta ilmi ve edebi bir merkeze dönüştürmüştür. Bu sebepten ötürü bu araştırmanın öncelikli amacı ortaçağda önemli Kürt beylikleri arasında yer alan Müküs Beyliğinde, çeşitli mirlerin eliyle iktidarlarının birer nişanesi olarak yapılmış olan cami, mescid, medrese ve han gibi yapıları birer birer tesbit etmek, ardından mezkur beyliğin eğitim kurumlarında yetişmiş olan ilim adamlarını, şair ve edipleri tanıtmaktır. Metod olarak bu çalışmada öncelikle literatür taraması yapılacak ve Müküs beyliği hakkında toplanan veriler tarihi, coğrafi ve sosyolojik bir perspektifle betimsel olarak analiz edilecektir. Genel olarak Müküs'ün tarihî, ilmî, tasavvufî ve edebî alanlardaki kültürel öğeleri tespit edilerek bölgenin tarihteki değeri ortaya konulmaya çalışılacaktır.

Bu araştırmada Müküs beyliğinin tarihinin hangi evrelerden geçtiği belirtilecek, buna ek olarak bulunduğu coğrafyanın bu beylik üzerindeki etkisine değinilecektir. Nitekim daha önceki çalışmalardan da gördüğümüz üzere bir kimlik sahibi olan Müküs Beyliği, geçmişte 'Muvahhidlerin Kasabası' olarak adlandırılmıştır. Bu bağlamda yine Müküs Beyliğinde inşa edilen medrese, tekke ve zaviyeler tespit edilerek bunların tarihi önemini ortaya koyacağız ki hali hazırda Mir Hasan-ı Veli Medresesi, Arvasi Medresesi ve Tekkesi ve Teremax Medresesi bunlardan bazılarıdır. Bu medreselerden yetişmiş olan Molla Ali Teremaxî (17. yy), Molla Yunus Erqetinî (17. yy), Şeyh Muhammed Kutub-ı

Arvasî (18. yy), Molla Haşim-i Miksî (18. yy) bu alimler ve mutasavvıflardan sadece birkaçıdır. Bunların dışında yine Müküs emirliği ve çevresinde yetişmiş olan Feqiyê Teyran (17. yy), Wedaî (19. yy), Laxer (19-20. yy) ve Beyaz (19-20. yy) gibi önemli Klasik Kürt şairleri bölgeye edebî açıdan önemli katkıda bulunmuş ve Klasik Kürt Edebiyatının öncülerinden olmuşlardır.

Ancak XIX. yüzyılın ortalarına doğru Osmanlı Devletinin merkezi bir politika izlemesiyle birlikte ortadan lağvedilen Müküs Beyliğinin ardından bölgede var olan ilmî ve edebî gelenek bir süre daha devam etmiş Cumhuriyetin kurulmasıyla tekke ve medreselere karşı çıkan kanunlarla, yeni merkezlerin inşası ve taşınmasıyla birlikte, tıpkı Doğubeyazıt, Silvan, Cizre, Hakkari, Hizan ve diğer merkez ve beyliklerde olduğu gibi Müküs coğrafyası da önemini yitirmiştir. Bütün bunlardan mülhem bu araştırmada Müküs Beyliği tarihi, coğrafi ve edebi yönleriyle ele alınmaya çalışılarak Kürt beylikleri arasında tarihi ve edebî pozisyonu belirlenmeye çalışılacaktır.

Anahtar Sözcükler: *Müküs Kürt Emirliği, tarih, coğrafya, edebiyat*



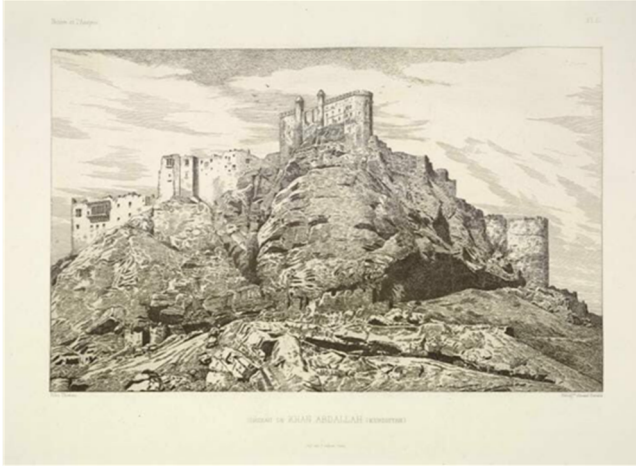
1990lı yıllarda Pira Sor köprüsü.



1915li yıllar, Muks ve ünlü kaymakamı
Muksmirzadelerinden Muti'ullah Beg.



Miks_1910_ Mutiullah Beg döneminde Miks çarşısı (Foto H.
Magakyan)



Kela Xoşebê_1847_Han Abdallah (Kurdistan) ifadesi ressam T. Felix tarafından gravürün altına yazılmış.



KelaXoşebê_SketchesbetweenthePersianGulfand Black Sea, Robert Clive. First Edition, London- DickinsonBros, 1852.