

HISTORICAL ANTHROPOLOGY OF SHAHSUN NOMADS OF IRAN

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Abstract

Nomads are a group whose axis of social communication is organized based on relative, causal, real, or ideal kinship. Shahsun lived in parts of northwestern Iran, especially Mughan and Ardabil. Shahsuns are one of the most important and famous nomads of Eastern Azerbaijan province and have a long history. Shahsun nomads have special customs and traditions. Their life is mostly based on the animal husbandry economy, and agricultural activities are at the next stage of importance. They had special local clothes such as Petawa and Charuq, which are indicators of Ilat Shahsun's clothing. Among the special arts of Shahsun, I can mention handicrafts, the most important of which is Varnish weaving, as well as music and the use

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of various instruments such as Reeds, Tutak, Tar, and Garman, which are popular among these nomads. The beauty of Arsbaran is that in their way of accommodation, it is possible to mention the use of pavilions, Kome, and Chatma. Apart from field research and objective observations and experiences, the present article is an analytical study and review of texts and documents related to the history of Shahsuns. This research is based on the opinion of the French anthropologist Marcel Moss, who believes in the in-depth research method, that is deep observation and study about a limited community like nomads. What is followed in this research is to investigate and analyze the culture, beliefs, religious practices, and social behavioral patterns of the Shahsun nomads.

Keywords: Nomads, Shahsun nomads, clothing, Handicrafts, pavilions and Kome, culture and beliefs.

Discipline: Cultural Anthropology

Absztrakt

IRÁN SHAHSUN NOMÁDJAINAK TÖRTÉNETI ANTROPOLÓGIÁJA

A nomádok olyan közösséget alkotnak, amelynek társadalmi kommunikációs tengelye rokonsági, oksági, valós vagy eszmei kapcsolatok mentén szerveződik. A Shahsunok Irán északnyugati részein, különösen Mughan és Ardabil térségében éltek. Az iráni Kelet-Azerbajdzsán tartomány egyik legjelentősebb és legismertebb nomád népcsoportja a Shahsunok, akik hosszú múltra tekintenek vissza. A Shahsun nomádok sajátos szokásokkal és hagyományokkal rendelkeznek. Életmódjuk alapvetően az állattartásra épül, míg a mezőgazdasági tevékenységek másodlagos jelentőségűek. Különleges helyi viseletük közé tartozik a *Petawa* és a *Charuq*, amelyek az Irán Shahsun népviseletének jellegzetes elemei. A Shahsunok sajátos művészeti kifejezőmódjai között kiemelkedő szerepet játszanak a kézműves mesterségek, amelyek közül a legjelentősebb a *Varnish-szövés*. Emellett a zene is fontos része kultúrájuknak; a különböző hangszerek, mint a *Reed*, *Tutak*, *Tar* és *Garman*, széles körben elterjedtek a közösségükben. Az *Arsbaran* vidékének természeti szépségei között a Shahsunok hagyományos szállásformákat alkalmaznak, mint a *pavilonok*, *Kome* és *Chatma*. A jelen tanulmány terepkutatásokra, empirikus megfigyelésekre és tapasztalatokra épül, valamint elemző áttekintést nyújt a Shahsunok történetével kapcsolatos szövegekről és dokumentumokról. A kutatás Marcel Mauss francia antropológus mélyreható vizsgálati módszerén alapul, amely a közösségek, így a nomád társadalmak mélyreható megfigyelését és elemzését helyezi előtérbe. A kutatás célja a Shahsun nomádok kultúrájának, hiedelmeinek, vallási gyakorlatainak és társadalmi viselkedési mintázatainak feltárása és elemzése.

Kulcsszavak: Nomádok, Shahsun nomádok, viselet, kézművesség, pavilonok és Kome, kultúra és hiedelmek.

Diszciplína: kulturális antropológia

The Shahsuns are a group that was formed by Shah Abbas I instead of the Qizlbash to take the place of the Turkish nomads that had helped them before the formation of the Safavid dynasty. He invited other nomads to establish Shahsun "friend of the king" and the king accomplished this task. The nomads of Shahsun considered themselves to

belong to a clan composed of 32 clans. Each clan had a Bey and several Obas (Ili camp); each Oba was divided by different combinations, and an Aq Saql "white beard" was in charge of several Obas. This article deals with the anthropology of the Shahsun nomads in Azerbaijan from the 10th century until now. I will examine the history of the

nomads and various perspectives on their formation before delving into the main topic. In the following section, I will analyze the Shahsun nomads, considering their historical formation process. The next part examines the customs and traditions of the Shahsun nomads in the historical process with an approach to anthropological factors and then the status of the Shahsun nomads and their tyranny will be reviewed.

Historical background

With the emergence of anthropological knowledge within social sciences in the Western world, field research was conducted regarding recognizing and investigating nomad social, cultural, economic, and political structures. Henry Field is one of the researchers who studied and researched ethnic and tribal compositions and their structural features in Iran. Several European anthropologists, such as Paul Basniyeh, Cornelis Apt Ltd., and Günther Schweitzer, have investigated the issue of the Shahsun nomadic community. There have been publications published about Shahsun nomads by the Institute of Social Studies and Research (ISSR) of Tehran University, including studies related to the settlement of nomadic shepherds of the Shahsun plains and the nomad settlement program, the marriage system among the Shahsuns, as well as structural changes in the economy and the culture of the region and the people living there.

The English anthropologist Richard Tupper focused his research on the Shahsun tribal community since his student days, living among them for several decades.

Ilat and nomads

Il and nomads

Il or El is a Turkish-Mongolian word that has more than a thousand years of historical background. This word is used in ancient Turkish and Persian texts to refer to province, peace and friendship, multitude and group, friend, tame and

obedient, people, and congregation. (Bloukbashi, 2003: 17). In another definition, it means clan: "An Il includes several clans that are united with each other due to consanguinity or socio-political reasons and usually live in a geographical area that is considered the territory of the clan. The clans of the same clan usually have relative or causal kinship with each other; sometimes they may unite without having kinship and form a clan. Most of it is the same" (Gorhod, 2004: 322). According to Tupper Il, it was a political union of nomads and a term to introduce a mass of nomads, and the nomads, despite the lack of a common relationship between them and the gathering of some clans that make up the nomads from other places, is more than the concept of political citizenship, and having loyalty to a boss conveys the concept of cultural unity.

A nomadic society is a society whose livelihood is based on traditional animal husbandry and follows the tribal system, to gather livestock and provide for their livelihood, they have a regular seasonal movement, often from the black tent. They use portable pavilions and shelters for all or part of the year (Bahret, 2004: 34). In addition to the aforementioned definition, there is another definition of nomads: "Nomads today refer to a society whose social relations are organized based on relative or causal kinship, real or ideal. The members of this community are aware of their ethnic affiliations and are actively concerned about their preservation and reputation" (Khosravi, 2010: 38). Part of their livelihood is on natural pastures, and nomadism is one of its consequences.

Factors of formation of Eilat

Given the long history of migration, nomads as organizations have formed over time. The main factors that led to the formation of nomads can be listed according to the characteristics of each nomad:

- Security and Social Needs: A major part of the country's population has lived in

desertification and migration from the past; their dependence on potential events and dangers and defending life has been a vital necessity for each of them. In a particular period, there has been a creation of a collective power to defend or invade the nomads, and the common and collective life has continued from one to generation another.

- **Livestock:** Physical needs have been one of the basic needs that have led to human movement from one point to another or settlement in a specific area. Therefore, the type of livestock or pasture is another factor in the formation of nomads in the early days, and on the other hand, common aspects of this type of life are simultaneously used to exploit pastures and cooperatives and help each other.
- **Family dependencies:** Due to the limitations of personal communication, geographical barriers, and observance of some ancient tribal traditions, the nomadic marriage was first confined to the nearest households then to the tribe, other nomads, and finally to the rural community, or the city was expanding.
- **Geographical and Ecosystem:** The continuous growth of population over time has led to the expansion of the nomadic environmental territory, and those who have been in this area have been formed in the frame of independent nomads.
- **Language and dialect:** Another factor in the formation of nomads can be considered a common language between them. Usually in the category of nomads, one of the aspects of distinction is language. In the existing boundaries, the common language of each nomad differs from that of other nomads.
- **The authority and characteristics of the tribal leaders:** The authority of the tribal

chiefs has been another factor in attracting or dominating tribal nomads. The canvas has been effective (Boom, 2005: 27).

The nomadic segmentation in terms of life pattern:

The social composition of the Iranian population consists of three distinct urban, rural, and nomadic societies. Social life in this land has long been influenced by the interactions and lives of the aforementioned societies, and in the meantime, the tribal society has always played a distinct role in the country's political destiny and economy. A wide range of Iran has been the realm of life and activity of this community. A wide range of nomadic living spaces. The nomadic biological area shows that a large part of the western, southeastern, and northern regions of the country are tribal lands. The size of these lands is 936,000 kilometers, which accounts for about 59% of the area (Mosh, 2005: 45). Part of the nomadic lands, a common living space with the rural and urban community, and part of the nomadic ecosystem.

In the current situation, Iranian nomads are divided into two major groups in terms of their biological pattern: Desert nomads and settled nomads.

Desert Nomads: This group of nomads do not have buildings or houses in the village and live under tents or mobile shelters all year round. The economic life of this group is mainly dependent on livestock, and pasture is the main source of food for the livestock. The majority of this group of nomads are landless.

Settled Nomads: This group of nomads has permanently settled in Qeshlaq or Yilaq, and some of them are content with herding cattle in the pastures around the centers of settlement, and some of them only give their cattle to the relatives of the first group to use pasture fodder. They leave in some cases, despite the concentration of agricultural activities in the territory of permanent

settlement, they use their agricultural methods in other territories in different ways, such as renting land. The living pattern of this group of nomads who abandoned the nomadic life for many reasons and settled in one place is rural. Although they still have adherence, dependence, and interest in the nomadic life, these bonds are separated according to the age of settlement. Of course, in this group, there are different spectrums; some of them have potential conditions for migration. Many times in the past, nomadic nomads have become nomads after settling down for a long time, especially the nomads who settled by force or because of desperation and poverty. Just as after the Islamic revolution and in the heat of the war, groups of settled people turned to migration (Verjavand, 1344: 98).

II Shahsun

Iran's nomads, who have their livelihood and customs, are considered one of the most attractive ways of social life in Iran. Ardabil province has many nomads, the most important and coherent of which are the Shahsun and Arsbaran nomads, which are scattered in different regions of the province.

The Shahsun nomads are one of the most important and famous nomads of the Ardabil and East Azarbaijan provinces, which have a long history and special socio-cultural characteristics. The members of this clan are cattle breeders and use the green pastures of the mountains of Ardabil. Arsbaran nomads also live in mountainous areas, and their main territory is the western part of the Maghan Plain. Shahsuns of the Shiite religion who speak the Azerbaijani Turkish language have lived a nomadic life in the past, and in the present century, they also make a living through agriculture. Regarding the way of life and customs of the Shahsun nomads, different opinions have been

expressed regarding the name and historical background of the Shahsun nomads, which I will express.

The origin of Shahsun nomads

Ilats and nomads who migrated to the country of Iran from the east and west before the Seljuk attack, with the Seljuk, or after the Seljuk and became Iranians and did great services for Iran, which the history of the Seljuk is proof of.

The Seljuqs are one of the 24 nomads of Oghuz (Gaz). These nomads have settled in Iran for thousands of years, and they have spent their time in desert tourism and livestock farming, and they have lived in summer camps. Most of these nomads are in Azerbaijan (these lands on both sides of the Aras River), Anatolia, Syria, and Iraq, where they have been replaced and lived. Until the emergence of Timur and his march to the West and the opening of the Middle Eastern countries, one after the other, Timur faced Turkic peoples in Syria and Anatolia and fought a hard war. Indeed, the nomads could not resist Timur's campaign, but they were noticed by Timur because of their bravery and manly fighting, and Timur took nearly 30 thousand families with him to his land, which is Central Asia. This number of people from Eilat, in the absence of Timur's army, went to the city of Ardabil, and at the request of Sultan Ali Siahpoosh, they separated from Timur's army and stayed in Azerbaijan. Some historians have considered this province as having 9 or 7 nomads, the most important of which were Begdali (Shamlu) and Rumlu. Since the Begdali were from Syria in Timur's army, they became known as Begdali Shamlu or Shamlu. It was this nomad that joined the Safavid dynasty and created the Safavid dynasty. Shah Ismail I brought them to the throne of Iran; these people were called Qizilbash; the people of Qizilbash, who were a strong arm and defender of the country and the Safavid dynasty, had authority in all state affairs and were in charge

of the administration of the country until the middle of the era of Shah Abbas I. Shah Abbas I ended the power and influence of Qazlbash by creating a group called Shahsun, and the influence of Shahsun increased day by day. From that time until our time, the people of Shahsun have been living in tents and engaged in animal husbandry, but in recent years they have settled in some areas and engaged in agriculture and animal husbandry. Azerbaijan has been the territory of three factions or three Shahsun groups since that time. Arsabaran 2. Anklet 3. Northeast Azerbaijan, around Sablan, Sahand, the central core, and the residents on both sides of the Aras River.

Sykes says about the formation of the Shahsun nomads: "Shah Abbas I invited the members of all the nomads to come to name Azad (Shahsun) or Dostdar Shah. This policy and good planning were completely successful. The Shahsun nomads have remained strong until today and inhabit a large area between Tabriz and Ardabil and southeast of Qazvin".

Hatum-Schindler writes: "1. The Shahsuns are one of the most important and large Turkish nomads in Ardabil. 2. Among the Bedouin nomads of Iran, Shah Abbas I formed this nomad in the 7th century to break the power of Qazlbash. It means the lovers of the king. In 1896. The Minanlu was the main branch of the Shahsuns".

Henry Field wrote: "Shahsun is one of the most important and large Turkish nomads in Ardabil" (Kurzon 1892 (Vol. II) - p. 270).

Mohammad Karimzadeh, in his book *Shahsuns of Fars*, describes the historical background of Shah Sonha as follows: "The history of King Sonha dates back to the time of the Sufi kings. The writers of chronicles and travelogues believe that Shah Abbas Yazragh wanted to reduce the influence and power of the rulers. Thirty-two Qazalbash clans, who in those days were in charge of all the affairs of the country and were considered a great power and a leader against the

king, made an effort to create a well-equipped and organized army in one regiment of infantry and one cavalry (Zadeh, 1352: 87). And it was considered to be disobedient and to remove their power and prestige".

In the book *Bustan al-Siyah*, written by Hajj Zain al-Abidin Shirvani, it is stated about Shah Sunha: "A group of Qizilbash came out against the Shah. Abbas boldly advanced and the Shah said: The Shah Sunha came after every sect and defeated the Shah's opponents.

Vladimir Minorsky, in an article entitled *Shahsuns*, which is included in the *Islamic Encyclopedia*, points out that the existing documents have made Malcolm's narration somewhat confusing: because historical sources of the Safavid era lead us to the fact that Shah Abbas I was a nomad He created it and called it Shah Son, it does not lead. Minorski directs the attention of the readers to the narratives of the Shahsuns themselves. The narrations of Shahsuns are different from the narrations of others, but it is not in conflict with them, and there is only a difference in details. The Shahsuns have also confirmed the migration of their ancestors from Anatolia. The official narrative and accepted belief of the people of the nomads, which is reflected in the writings related to the Shahsun nomads, have been prioritized in the current century. According to the Shahsuns, the Shahsun clan consists of thirty-two clans with equal status. The Shahsuns claim that they have never been under the command of a senior leader. There is no historical document confirming Malcolm's narrative, which was formed based on his incorrect understanding of the sources. However, his story has been accepted by both recent Iranian and foreign historians (Tupper, 45:1384). Even his narrations have been widely accepted among the Shahsuns through new educational books. People like Curzon, Brown, and Sykes gave formality to this story following the writing of *Shahsunha's* article by Minorsky. Only a handful of historians

specializing in the Safavid period, including Bausani, Petroshevski, and Morkan, have questioned Malcolm's story. Some have reconstructed an old legend in the form of historical fact, despite citing Minorski and sometimes previous research (Same, 32).

Most historians believe that the word "Shahsun" is derived from its original meaning, which means personal loyalty and religious devotion to the Safavid kings. The Safavid kings inherited their enduring legitimacy from Sheikh Safi, the founder of the Safavid school, who was considered a descendant of the Shia imams. For this reason, the establishment of the Shahsun nomads from the combination of different nomads represents a part of the military and tribal policy of the Safavid kings.

Clans of the Shahsun clan

The names of Shahsun clans of Azerbaijan are:

Haji Khojalo, Ajirlo, Javadlo, Joroglu, Gedeh Biglo, Giklo, Mustali Biglo, Serkhan Biglo, Moradlo, Johnny Yarlo, Demirchi Lo, Talesh, Mikael Lo, Homan Lo, Kor Abbaslo, Koja Biglo, Meghan Lo, Pirayo Klo, and Qara Ghasemlo Sazi Jafarlo, Arab Lo, Khalifa Lo, Edolo, Zargarlo, Bigold Lo, Sarvanlar, Hossein Khan Biglo, Ali Babalo, Sidlo, and Jafarlo (Ismailpour, 1998:204).

Cultural identity and historical continuity of Shahsun clans

In the 1960s, the Shahsun nomads considered themselves members of the nomads, which consisted of thirty-two clans. Each clan consisted of several small clans. The head of the clan was called Bey, and the head of the nomads was called Aq Saqal (white beard). Each clan was also divided into several Oba (Ili camps). The terms clan and nomads had different meanings outside the hierarchy. Obedience to a chief was a characteristic feature of the clan. Ail was referred to as a political union consisting of various clans. Ail was also

called a group of nomads. The clan was part of a larger political unit and was led by an Aq Saqal (White Beard). In most cases (tire) was formed from one (Bobek or family) and was named after the founder of that family (Azizi, 1362:75). The official approval of the nomads by the government was practically a confirmation of the importance of its political dimension. However, from the point of view of the nomads, the clan was considered a cultural unit. Some clans within the Shahsun clan union were always considered independent political units. The distance between the smallest clan and the whole clan was so great (one hundred to one) that the small clans inevitably formed clusters and factions. With all these interpretations, the question that comes to mind is: what factors have been involved in the continuation of the identity of the serf clans? First, as mentioned, the central government recognized the clan as a unit by appointing clan heads. But it cannot be argued with certainty that the integrity and continuity of the identity of the serf clans were only a result of their recognition by the government and the efficiency of the heads of those clans. On the other hand, marriage was considered the key to the continuation of the clan identity. The political leadership of the nomads no longer had a role in maintaining the integrity of the nomads, but in most cases, the head of the nomads was able to maintain the integrity of the nomads in various ways. Since the subjects still sought the approval of the head during marriages, the heads of the clans traditionally supervised the marriages of their subjects. In addition to being able to prevent the formation of categories based on alliances, the head of the clan could also gain the consent of the influential heads of clans through the establishment of alliances, like the Qajar and other ruling dynasties.

Holding celebrations, especially circumcision celebrations, and weddings of family members, was one of the other ways that the chiefs could

increase the unity of the clan. In the 1960s, the heads of the clans, mainly to impress the elites of the district, held big celebrations. Such celebrations preserve the identity and enhance the reputation of the nomads due to the recreation (and sometimes revival) of the customs and traditions of the nomads. The peasant class could not afford to hold such big celebrations. The first-degree relatives of powerful chiefs rarely had relations with the people of the vassal class of the clan. Most of the marriages were either within the family or with the big class of other clans and influential non-Ili families. The members of the family of the chiefs, who had less influence and power, were often connected with the members of their families, like the class of subjects.

Causal links, friendship, values, and common customs are more important than the factors in maintaining the solidarity and cohesion of different clans of a clan. They played a political role. As a culturally homogenous group, the nomads became an arena of competition and eye-to-eye when establishing celebrations and rituals. The rules and regulations of rituals and celebrations were the same for all members of the clan. Some clans were famous for having different customs and traditions of intensity and weakness in the tendency to marry close relatives. But these differences were not to the extent of differences between clans. The members of each nomad emphasized the uniqueness and superiority of their nomads in some matters, and in support of their statement, they pointed to tangible things such as herding, agriculture, rituals, dialects, and terms (Naba'i, 1366: 42). Despite the lack of context for social competition and the absence of a real hierarchy based on aristocracy, the wealth and population numbers of the clans were important in political matters. Because these two factors affected the independence of the nomads. Despite this, there was no correlation between wealth and the size of the clan and gaining influence. Some heads of

relatively small clans had more dignity and prestige compared to the heads of larger clans. Apart from greatness and wealth, some other characteristics, such as adherence to religion, truthfulness, or even theft, bring fame to clans. The preservation of the identity, cohesion, and survival of the vassal clans depended to some extent on the support of the government, having a specific territory, and above all, a common culture and a high rate of intra-clan marriage.

Examining the customs and traditions of the Shabsun nomads in the historical process

Customs of Eilat Shabsun

The establishment of Islamic and Iranian festivals and rituals is one of the most important customs of Shabsuns, which is done especially and follows the principles of the nomads. Shabsuns celebrate and visit each other on religious holidays, including Eid al-Adha and Eid al-Fitr, after the Eid al-Fitr prayer. Marriage ceremonies and rituals are very important among the clan. When a boy wants a girl, he sends two of the elders of the nomads to the girl's father's tent, and if they agree, they make a pact and pay a lot of attention to it. After the proposal, the groom's family takes gifts for the bride, such as a scarf, gold, mirror, fabric, and sweets. A few days before the wedding date, the guests are invited to participate in the ceremony. The guests bring gifts, and as soon as the guests of the groom and his companions approach, they go to welcome them together with the musicians of local instruments. The guests eat dinner in the tent of the groom's family and give a sum of money to the cook and butler. This ceremony continues for several days, and on the last day, the guests go to the bride's house and bring the bride with them to the groom's tent. When the bride is about to leave her father's house, one of her family members ties a beautiful golden belt around her waist, and then the bride moves towards the groom's house with her mirror and dowry. When the bride approaches

the groom's tent, the groom throws a red apple or a bouquet to him, and at this time, the riders take turns performing local shows. One of the rituals of the Shahsuns, which enriches the culture of the nomads, is the Yalda night ceremony, which is the beginning of the winter season. Yalda night is celebrated with special passion among these nomads. On this night, the first of January, which is Yalda night, the people of Ail (Chile Qarpzai) eat Chele watermelon and believe that by eating watermelon, the cold will not affect them. Shab Cheleh is considered the longest night of the year, and the ceremony related to it is a kind of family and friendly night out. During this night stay, all kinds of winter foods are eaten, such as dry fruits and sweets. Eating spring and summer fruits that have been preserved until the first night of winter by various tricks is a kind of insistence on the existence of warm and blessed spring and summer. Cooking white rice on the night of Big Chele or Yalda is a kind of white magic for a white day and good luck in the cold winter. Most of the winter ceremonies are related to the small chela, which covers the hardest and coldest days of winter. In some villages and sometimes in the urban areas of East Azerbaijan, there are common rituals in this regard, such as lighting fires on the roofs and sometimes shooting or making noise. The most usual and common rituals are related to the small challah. The public suspects that the old woman Sarma, or Qari Nene, gets scared and runs away when the fire and the noise are lit (Abbas Marufan, 1367: No. 3). The mentioned ceremonies are performed not only among nomads but in all regions of Ardabil and East Azarbaijan provinces, but each of the villages and cities may increase or decrease a part of the mentioned ceremonies according to their originality and roots.

Clothing

The local costumes of the Shahsun nomads are also considered one of the cultural identities of

these nomads. The men of the Shahsun nomads do not have special clothing; their suits and hats, known as Turkish hats, which are similar to the hats of the men of Gilan, constitute the clothing of the Shahsun men. Among men, in addition to wearing colorful socks, a type of handwoven wick called Petawa was used, which protected their feet from cold or snake bites. The clothes of the women of the Shahsun nomads are each reminiscent of a corner of the clothing of the people of other regions of Iran. The women's scarf is made up of a Charqad Guldari, which is closed with a bow. Aphid is one of the special scarves of nomads, which is still common, and after wearing the scarf, they put the aphid on the scarf and wrapped it around a few times. In some nomadic clans, it is also called Aphid Yailiq. All women's shirts are made of various and happy colors and are long. Tanban is a shawl they wear, and it is similar to the tanbans of Gilan, Bakhtiari, and Qashqai women. Among other important clothing items was a type of clog called Charuq, which is made of leather and used as shoes, the vest of Shahsun women. It consists of sewn cloths without sleeves, on which gold and silver coins are sewn, and the number of coins indicates the wealth of the family. Among Shahsun nomadic women, it is common to wear jewelry including beads and gold on the hands and neck, as well as cosmetics such as henna and vermillion, which are even used by old women (Ismailpour, 1998:295).

Language and dialect

The foundation and pillar of every culture is its language, which expresses the words of every language, the thoughts, and the type of relationships of human reactions in every society. There are different languages and dialects among nomads and nomads, which include Iranian and non-Iranian languages. Turkish is one of the non-Iranian languages spoken by the Eilat and Shahsun nomads in East Azarbaijan province. The common

Turkish language in Iran includes dialects that belong to the Oghuz Turkic language group. Although there is a kinship between the Shahsuni Turkish language and the Azerbaijani and modern Turkish languages, the languages and dialects of these two groups are not mutually intelligible (Bulukbashi, 2002: 92).

Music

Art plays an important role among the Shahsun nomads; among the special arts of these people can be music and dance, which were accompanied by each other, and no doubt, the local dances and songs of the nomads are a part of the precious gem of the culture and folklore of this land, which shows a patient, people, brave, hardworking, and loving the water and soil of their motherland, Iran, and it shows a rich and proud cultural history in this land. The original music of Azerbaijan is also the birth of these people who call such original music with their ballads, poems, and music (Maqam), and the musician and singer of these poems are called (Ashiq). The music of nomads and peoples is not separate from Azari music, and for centuries it has found a place in the hearts of the people of this border and region among the members of the society, but with all these nomads, it has its weight and songs and traditional devices and instruments, which are important. The most popular musical instruments are Reed, Tar, Saz, Garman, and Totak.

Azari music and poetry begin with Ashiqlar and end with the joy of love. Ashiq in Farsi is the same as Ashiq, which has become Aashiq in Azari language. The expression of love is always accompanied by music and poetry, and the main stories of Karam, Korawghli, Nabi's Trafficker, Ramaq, Ezra, and Sara are among these sentences (Same., 302).

Handicrafts

The Shahsuns are one of the largest livestock breeders and farmers in East Azarbaijan and Ardabil. Their lives are largely dependent on livestock, and the presence of livestock products has made handicrafts very important among these nomads. Types of Rugs, Jajim, Khorjin, and Jal asb are among the most important handicrafts of Shahsun nomads. The most important weaving of Shahsuns is sumac Rugs, which are called Verni bafi in the local language. Verni-bafi is the most important and beautiful handicraft of these nomads, whose complex designs are woven with vertical or horizontal machines in the form of long and narrow pieces three meters long, and their surface is decorated with intricate patterns and needles. The most common design of these rugs is called Noah's Ark, which is in the shape of an embroidered woman with a ship design, and in the middle of it, a tree and birds and animals can be seen around it. A rug is a type of rural and nomadic handicraft that is used in rural homes to store bed linens and sleeping accessories, and in Koch Ilat and nomads, the rug is considered a very suitable means of carrying various items. The rug is in the shape of a rectangular cube, is sewn in different lengths, and has beautiful and heartwarming patterns. In terms of the special style of the image of animals and birds, as well as in terms of coloring, the horses of the Shahsun nomads are considered to be the best Iranian horses. Khurjin is used to carry objects and hand tools and is woven with special and beautiful patterns. In addition to Khorjin, some other accessories needed by nomads, such as Camel's skin and tape for tents, are woven in the same way. Shahsun carpets, like the Baloch carpets of Khorasan, which have been influenced by their neighbors, have a Kurdish color and glaze, so that their Lopodi products, with a very hard and compact and not very delicate texture, remind the mind of Kolya weaves. The common designs in Shahsun carpets in the local

term are Laki Nima, Shabiri Nari, and Doquz Boruni (Ismailpour, 1377: 319).

Settlement

The Shahsuns live in the beautiful region of Arsbaran in a mountainous and plain area, and their main territory is in the western part of the Mughan plain around Ahar city. The name of these nomads is taken from the area of their residence between the land of Arsbaran and Karabagh. The history of these nomads is also very similar to the history of Shahsuns. The summer area of the Shahsun nomads is formed by the mountains around Arsbaran and Sablan. The winter area (Qashlagi) of the Shahsun nomads is also south of the Mughan plain and around the Qarasu River and the side of the Aras River in the Khodaafrin region. The most organized group of Shahsuns live in the west of the Mazandaran Sea. In addition to the Shahsuns of the Moghan Plain, there are many groups of Shahsuns living in different areas that are located between Tabriz and Tehran. Among the most important of them, the groups that live around Hashtroud, Mianeh, Bijar, Qazvin, Saveh, Varamin, Hamadan, and Qom should be mentioned. Other groups of these nomads live around Zanjan. Also, a group of Shahsun nomads lives in the Niriz region of Fars on the south shore of Bakhtegan Lake. Shahsuns of Fars are a branch of the Inanlu nomads. A group of Shahswans in Shahin City live in the Yilaq fortress in the mountains, which are known as Shahswans (Bulokbashi, 2012:51-47).

Gazebo and shed

One of the cultural indicators of Shahsuns is their tents, which are known as al-Achiq. The Shahsuns live in hemispherical and hall-shaped tents, which are called Al-Achiq and hall-shaped tents. Kume is usually smaller than al-Achiq and is woven from rough material, and al-Achiq is woven with delicacy and skill, and they are more durable

than Kume. The interior space of the huts is usually 5 meters. The main hut is generally made of white and elegant felt. These felts are decorated with colorful designs on the front and sides, and tassels are hanging on the doors of the entrances, these features distinguish the main tents from other tents. The felts of this tent gradually turn brown and finally black due to rain, dust, and smoke inside. Al-Achiq is superior to Kume in the eyes of the Shahsuns, and every Kume resident tries to turn his Kome into Al-Achiq in a short period. But superiority does not have the slightest effect on the social base of its owner (Andrews, 1977:125-123).

The nomadic population of Iran, especially the Shahsun nomads

The total population of Iran's nomads in 1906, out of 8 million of the total population of Iran, more than 2 million people, or about a quarter of Iran's population, belonged to the nomadic. In the 1956 census, 2-3 million of Iran's 21 million population belonged to the nomads, which started a downward trend. According to the latest statistics of the Iranian Statistics Center and the Organization of Nomadic Affairs of Iran in 2007, out of the (782,495,700) million population of Iran, (2,343,312) people, equivalent to (1.68%), are nomads, of which 47,248,000 people are equivalent to 2.02 % of the total nomads of Iran are Shahsun nomads.

Policy of disarmament and resettlement of Shahsun nomads

Reza Khan became the king of Iran in 1305. Reza Shah's hatred of the nomads was well-known and common, and he considered the Ili system and the leaders of the ilet as a political threat, after reaching authority, he decided to overthrow the Ili. Reza Khan's policy in this direction had two main dimensions: the first was the suppression and disarmament of the nomads, and the next stage

was the forced resettlement of the nomads, which was implemented in the last decade of his reign. Reza Shah was able to stop the armed conflicts between the nomads by using the army and appointed one of the army officers, Il Bey, as the head of the nomads, who was responsible for establishing political security. After the disarmament, the nomads' fear of the army intensified, and the victory of the army over the clans and the nomads was celebrated (Tupper, 2004: 333).

The forced resettlement of the nomads was the second stage of Reza Shah's policies, which were implemented in 1310. In line with the implementation of this order to settle the nomads, this community had to build village houses under the supervision of Il Bey (an army officer), at their own expense, which the nomads themselves did not want to implement, so the settlement officials burned their tents until nine. There is no place to live in winter or summer (Zahed, 115:1358).

The biggest damage of the forced settlement policy was the creation of a class gap and discrimination in the society of that day. This program created a special conflict and enmity between the lord and the serf. The government land transfer document was given to the elders of the clans, and the common people of the nomads were deprived of land ownership, which brought irreparable consequences.

Conclusion

As a social necessity, a nomad is formed based on security and social needs, economy, family affiliations, geographical area, language, and the authority of tribal leaders and gathers a group. The Shahsun nomads, which are one of the tribal groups of Azerbaijan, were formed by Shah Abbas I in the 10th century AH, and until now they live in the categories of desert nomads and settled nomads. Based on anthropological indicators and

factors, they have maintained their cultural identity until now. The Shahsun nomads were facing the destruction of their identity during the period of forced settlement, which was rebuilt after the Islamic revolution of the Ili Shahsun regime. The Shahsun nomads have continued their customs and traditions in this historical process and have their religious ceremonies and festivals. Their clothes are one of the indicators of their identity, and weaving is one of their most important works. The Shahsun nomads's subjects are more or less equal in economic and social terms and adhere to the old egalitarian model among the people of the nomads. The Shahsun nomads guarantee economic and social equality through marriage among their relatives, and in fact, marriage is the key. It is considered the continuation of the clan. After the Islamic revolution of Iran, Shahsun nomads called nomads (Il Son) were re-created, the Ili system in the old sense was destroyed, and the duties and heads of clans were assigned to the nomad affairs organization, this organization recognized the importance of these units and supports them to maintain their values and identity standards.

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