

REPUBLIC OF AZERBAIJAN

On the rights of the manuscript

ABSTRACT

of the dissertation for the degree of Doctor of Sciences

**SPIRITUAL CULTURE OF THE AZERBAIJANI PEOPLE
IN THE SAFAVI PERIOD
(ETHNOGRAPHIC RESEARCH)**

Speciality: 5102.01– Ethnography and ethnology

Field of science: History

Applicant: **Asgar Sujayat Ahmad**

Baku – 2022

The work was performed at the "Historical Ethnography" Department of the Institute of Archaeology, Ethnography and Anthropology of the Azerbaijan National Academy of Sciences.

Scientific supervisor: Corresponding member of ANAS,
Doctor of Historical Sciences

Gadir Ibrahim Gadirzade

Official opponents: Full member of ANAS,
Doctor of Historical Sciences, Professor
Ismayil Mukhtar Hajiyev

Full member of ANAS,
Doctor of Historical Sciences, Professor
Yagub Mikayil Mahmudov

Doctor of Anthropological Sciences, Professor
Aliaga Eyyub Mammadli

Doctor of Historical Sciences, Professor
Olzhobay Kubatbekovich Karatayev

Dissertation council ED 1.30 of Supreme Attestation Commission under the President of the Republic of Azerbaijan operating at A.A.Bakikhanov Institute of History of the Azerbaijan National Academy of Sciences.

Chairman of the Dissertation council: Doctor of Historical Sciences,
Professor

Karim Karam Shukurov

Scientific secretary of the Dissertation council: Doctor of Philosophy in History,
Associate Professor

Ilgar Vahid Niftaliyev

Chairman of the scientific seminar: Doctor of Historical Sciences,
Professor

Fazail Imran Veliyev



GENERAL CHARACTERISTICS OF THE DISSERTATION

The relevance of the subject and degree of development The historical-cultural heritage, national-spiritual values of every nation is its heritage and memory. Studying this heritage seriously, preserving it, valuing it, properly presenting and representing it has always been appreciated highly as the most valuable and important activity done in the name of the nation. In our opinion, one of the main tasks of our researchers working in other scientific fields, especially historians, ethnographers, culturologists, political scientists, is to preserve our historical and cultural heritage and values that have passed down from millennia to the present day, to ensure its perpetuity, as well as to research it at the appropriate level, present and able to promote it. This would be a solid response to those who falsify and misappropriate our history. At the same time, it should be noted that this factor plays an important role in the formation of a positive image of our people. It is very important to study the historical ethnography of our people, which has regained its independence today, the various stages of the history of our national and cultural development, to give a correct assessment of the events and processes. It should be noted that from time to time we come across research on the history of our people, including its ethnography, serving different ideologies and the interests of different parties, where we often witness a one-sided and biased attitude to existing realities.

One of the most important periods in the history of Azerbaijan, distinguished by its socio-political, economic and cultural development, is the years when the Qizilbash-Safavis were in power. Historical-ethnographic research of the cultural heritage of this period, including a number of important aspects of its spiritual life, is one of demands of today and is of great importance. Such researches allow us to follow the connections between different stages of our spiritual culture history, to reveal their similarities and differences, to study a number of our customs and traditions, holidays, rites and ceremonies, games and entertainments, science and education

system, folklore, literature, to determine the development dynamics and unique aspects of our art and other humanitarian activities.

The investigation of the Safavi period, which we involved in the study from a historical-ethnographic viewpoint as the object of research, is also important in terms of studying the spiritual culture of the Azerbaijani people, the analysis of the changes that occurred in the spiritual life of the Safavi society and the observing of development trends, as well as the standards of thinking, spiritual needs, lifestyle, customs, etc. of the people of that era.

It should be stated that until recently, approaches to various problems of Azerbaijani history and ethnography, both inside and outside the country, did not accurately reflect the true history of our people. Therefore, within the framework of the new opportunities created after our independence, there was a need to re-purify our national history, literature, art and our system of national moral values, and important steps were taken to eliminate the problems artificially created in our history.

One of the most important periods in the history of Azerbaijan requiring a new approach is the Safavi period. The reason is that many approaches to Safavi history, especially in Iranian and Western historiography, have been flawed and biased and have not fully reflected reality so far. Therefore, the study of various issues related to the history and ethnography of the period and the publication of historical realities is one of the important issues of today. To do this, sources, related to the period, as well as works written by local and foreign authors about the Safavis, should be involved in a comparative study and in-depth analysis.

The Safavi state of Azerbaijan, which existed 235 years and played an important role in the socio-political, economic and cultural life of Azerbaijan and the region, was one of the strongest and largest empires in the world and has a very important place in the history of our people. Prominent scholar on the Safavis O.Efendiyev rightly writes about the role of this state in the history of the Azerbaijani people: *“The history of the Safavi state is inextricably linked with the history of the Azerbaijani people and its subsequent ethnic consolidation. The unification of the southern and northern*

provinces of Azerbaijan within the single, relatively centralized boundaries of the Safavi state laid the foundation for closer political, economic, cultural and ethnic integration of these provinces than in the past. After decades of feudal fragmentation, Azerbaijan regained its state integrity in the 16th century and made some progress in the economic and cultural spheres”¹. It was the Azerbaijani Turks who created this state and spread its influence in the region. Thanks to the steps taken by the Safavis, the Azerbaijani (Turkish) language for the first time in the Middle Ages rose to the level of interstate correspondence and the language spoken in the palace, and became used in all parts of the country. The Safavi era is the period when the Turkish influence is mostly felt in the geography that surrounds us².

The establishment of the Safavi state was also marked by a number of innovations and differences in the history of Islamic statehood. For the first time in the history of Islamic statehood, a Sufi sect in the person of the Safavis was able to gain power through politicization. The Safavi shahs were not only the leaders of a sect, but also the leaders of the political power they created. They represented both political and religious power. The ideology of Qizilbashlik, which was formed on the basis of the synthesis of Turkmen religiosity and militancy with Safavi Sufism, played an important role in the formation of this state.

The revival of Shiism, its transformation into a dominant ideology of an influential medieval state, like the Safavi state, and its spread and consolidation in the region is also the service of the Safavis. Shiism, which has traditionally been in opposition and constantly humiliated and oppressed, was brought into state policy thanks to the Safavis and began to play an important role in the religious and socio-political life of the region.

The establishment of a strong centralized state during the Safavi era gave a great impetus to the revival and development of the

¹ O.Əfəndiyev. Azərbaycan Səfəvilər dövləti / O.Əfəndiyev. – Bakı: ”Şərq-Qərb”, - 2007. s.4

² C.Aydoğmuşoğlu. Şah Abbas ve zamanı /T.C.Ankara Üniversitesi Sosyal Bilimler Enstitüsü Tarih (Genel Türk Tarihi) Ana Bilim Dalı, doktora tezi. - Ankara, 2011. s.2

economic life of the country. International relations, including trade and economic relations, expanded, and various fields of handicraft and cities had flourished. The created favorable conditions had a significant impact on the development of cultural life as a whole, including spiritual culture. In particular, great progress has been made in science (medicine, astronomy, history, philosophy, etc.) architecture, art book design, miniature art, carpet weaving, literary activities and other fields.

One of the important points that make the study of spiritual culture issues of the Safavid period relevant is that the problem was for the first time involved in a comprehensive study from the historical and ethnographic point of view. It should be noted that so far the issues related to the spiritual culture of the period have been studied mostly by culturologists, philologists, folklorists, art historians and others. The vast majority of research conducted abroad has approached the issues from the viewpoint of corporate interests and tried to present them in terms of the interests of the Iranian (Persian-Aryan) people. Therefore, the study of ethnography of the Safavi period, as well as the issues of non-material culture of the period, is one of the most important and urgent problems facing the science of Azerbaijani ethnography.

In the ethnographic study of non-material culture of the Safavi period, the three-volume "Ethnography of Azerbaijan"³, especially its third volume, the third volume of the seven-volume "History of Azerbaijan"⁴ played an important role in determining the methodological direction of research.

O.Efendiyev's researches play an important role in the study of the Safavi period from various aspects, including the problems of spiritual culture. O.Efendiyev is one of the first scholars on the Safavis, who deeply studied the issues related to the Safavi state of Azerbaijan, distinguished by his conceptual approach to the issues and correctly assessed the role of this state in the life of the Azerbaijani

³ Azərbaycan etnoqrafiyası (3 cildə) / Baş red. T.Bünyadov. - Bakı: "Şərq-Qərb", - c. 3. - 2007

⁴ Azərbaycan tarixi XIII-XVIII əsrlər: (7 cildə) / məsul redaktor O. Əfəndiyev. - Bakı: Elm, - c. 3. - 2007

people, its cultural rise and ethnic consolidation, as well as strengthening of statehood traditions. In a number of his works, including “The Azerbaijani state of the Safavis”, and again in his “Formation of the Azerbaijani state of the Safavis in the 16th century”⁵, some issues related to the Safavis were studied on the basis of primary sources and objective conclusions were reached by conducting in-depth analyses. A number of provisions put forward by the historian on the history of the Safavis are still relevant today and are one of the main sources on which the vast majority of modern scholars on the Safavis rely. A number of issues related to the problem we study are reflected in the author’s works, including the emergence of the Safavi sect, its main ideas, the identity of Qizilbash and the Qizilbash movement, the peculiarities of their beliefs, the activities of Safavi shahs, including Shah Ismail in the establishment and spread Shiism as a sect, issues related to individual clergy, etc.

In the works of the prominent historian S.Aliyarov, we also come across important information about the elements of spiritual culture of the Safavi period, especially the ideology of Qizilbash and the elements that influenced the formation of this ideology. He is the editor and author of a number of sections of the book entitled “The History of Azerbaijan. From the Remote Past to the 1870s”⁶ which is important in this regard. In the section “The role of socio-political heresy in Safavis’ coming to power, the doctrine of Qizilbash” S.Aliyarov, based on the creativity of Shah Khatai and the sources of the time, discusses the important elements influencing the formation of the Qizilbash doctrine, as well as the social base and driving forces of the movement. The author connects the establishment of the Safavi state with the “*Qizilbash movement, which spread to Azerbaijan and some neighboring countries*”, and concludes that “... *the movement ideologically, under the banner of adapted Shiite heresy, fought for the*

⁵ Əfəndiyev, O. Azərbaycan Səfəvilər dövləti / O.Əfəndiyev. – Bakı: ”Şərq-Qərb”, - 2007, yenə onun, Образование Азербайджанского государства Сефевидов в XVI веке / O.Эфендиев, - Баку, Изд-во АН Азерб. ССР, - 1961

⁶ Azərbaycan tarixi (Uzaq keçmişdən 1870-ci illərə qədər) / Prof. S.S.Əliyarlının redaktəsi ilə. - Bakı: Çıraq, - 2009

monarchy".⁷ "In particular, the author's article "From the experience of researching literary sources on the heretical movement in Azerbaijan" in the book "Our history with undisclosed topics"⁸ is very important in terms of our ethnographic research. The article describes in detail the Qizilbash movement, its ideological bases and extreme tendencies in the Shiite sect, the qazilik, the traveling dervishes, the abdals (vagrants) and qalandars (wanderers), who are the "man of the road and the situation", as well as a number of features of Ahi brotherhood based on the works of Nasimi and Khatai.

The work of M.Dadashzadeh "Medieval non-material culture of the Azerbaijani people"⁹ is of special importance in the study of the problems of spiritual culture of the Azerbaijani people in the Middle Ages, including the Safavi period. The book contains rich information on the origins of folk holidays, including Nowruz, features of the holiday, games and entertainments, especially the game of chovgan, tents, hunting, etc. covering the Safavi period as well.

A lot of issues related to the non-material culture of the period are reflected in Kh.Gasimov's studies on the cultural history of Azerbaijan, as well as his monograph "Azerbaijani culture in the Middle Ages"¹⁰.

Volume III of the "Ethnography of Azerbaijan" is of great importance in the study of issues related to the national and religious holidays of the period¹¹. This volume contains rich materials related to such holidays as Nowruz, Gurban and Ramadan. It should be emphasized the importance of the "Nowruz" encyclopedia¹² created by B.Abdulla and T.Babayev in the investigation of issues related to

⁷ S.Əliyarov. Göstərilən əsəri, s.368.

⁸ S.Əliyərli. Tariximiz açıqlanmamış mövzuları ilə / S.Əliyərli. - Bakı: Mütərcim, - 2012.

⁹ M.Dadaşzadə. Azərbaycan xalqının orta əsr mənəvi mədəniyyəti / M.Dadaşzadə. - Bakı: Elm, - 1985.

¹⁰ X.Qasimov. Orta əsrlərdə Azərbaycan mədəniyyəti / X.Qasimov. - Bakı: Aspoliqraf, - 2008.

¹¹ Azərbaycan etnoqrafiyası (3 cildə) / Baş red. T.Bünyadov. - Bakı: "Şərq-Qərb", - c. 3. - 2007.

¹² Novruz bayramının ensiklopediyası // tərt. ed., B.Abdulla, T.Abbasov. - Bakı: Şərq-Qərb, - 2008.

the Nowruz holiday. The book contains detailed information about a number of moments of the Nowruz holiday. Issues related to various aspects of Nowruz holiday, including A.M.Chay's "Turkish Ergenekon holiday Nowruz"¹³, G.Yologlu's "Seasonal ceremonies (historical-ethnographic research based on the materials of Turkic peoples)"¹⁴, R.Allahverdi's "Calendar myths and Nowruz"¹⁵, I.Imamverdiyev's Nowruz activities in Azerbaijani and Iranian Turks and Nowruz in ashug poetry"¹⁶, Kh.Agaverdi's "Archaic ritual bases of Nowruz holiday"¹⁷, H.Azimi's "Nowruz ceremony and performance among Azerbaijanis"¹⁸ and F.Bayat's "Socio-Economic and Philosophical Foundations of the New Day of Nowruz"¹⁹ are widely covered. These works were referred to in the dissertation. In the research on the peculiarities of Gurban and Ramadan, R.Ozdirey's "Sacrifice Worship"²⁰, A.Shukurov's "Islam, customs and traditions"²¹, S.Becky's "Nowruz Sacrifice Relationship and

¹³ M.Çay Abdulhaluk. Türk ergenekon bayramı Nevruz (ilaveli beçinci baskı) / M.Çay Abdulhaluk. - Ankara, Levent Ofset Matbaacılık ve Yayıncılık Ticaret Ltd. Şti., - 1993.

¹⁴ G.Yoloğlu. Mövsüm mərasimləri (türk xalqlarının materialları əsasında tarixi-etnoqrafik tədqiqat) /G.Yoloğlu. – Bakı: "Xəzər Universiteti" nəşriyyatı, - 2009

¹⁵ R.Allahverdi. Təqvim mifləri və Novruz / R.Allahverdi. - Bakı: Nurlan, - 2013. - 180 s.

¹⁶ İ.Imamverdiyev. Azərbaycan və İran Türklerinde Nevruz Etkinlikləri və Âşık Şiirinde Nevruz // A. Ü. Türkiyat Araştırmaları Enstitüsü Dergisi, - Erzurum: 2005. Sayı 28, - s.223-239.

¹⁷ X.Ağaverdi. Novruz bayramının arxaik ritual əsasları // - Bakı: Azərbaycan şifahi xalq ədəbiyyatına dair tədqiqlər, "Nurlan", 2009. Otuz birinci kitab, - s. 43-86.

¹⁸ H.Azimi. Nevruz Töreni və Azərbaycanlılar Arasında İcra Olunması // Türk Dünyasında Nevruz Üçüncü Uluslar Arası Bilgi Şöleni Bildirileri, (Elazığ, 18-20 Mart 1999), - Ankara: AKM Yay., - 2000, - s.71-74.

¹⁹ F.Bayat. Yeni gün/novruz bayramının sosial-iqtisadi və fəlsəfi təməli // Azərbaycan şifahi xalq ədəbiyyatına dair tədqiqlər. – Bakı: "Nurlan", Otuz birinci kitab, - 2009. - s. 22-42.

²⁰ R.Özdirek. Kurban ibadeti. Esas Melumatlar, Aktual Suallar. R.Özdirek, Anadolu türkcəsindən Azərbaycan türkcəsinə uyğunlaşdıran: E. Kərimov. - Bakı, İpək nəşriyyatı, - 2011. - 97 s.

²¹ A.Şükürov. İslam, adət və ənənə / A.Şükürov. - Bakı: Azərənəşr, - 1981.

Rites-Practitioners in Relation to the Sacrifice”²², A.Ahmad’s “Spiritual culture of Azerbaijan in the 12th-15th centuries”²³ was used.

In researching a number of issues related to the hospitality tradition of the period we are discussing, S.T.Bunjadova’s monograph “Azerbaijani hospitality”²⁴ has a special place. In the work one can find interesting views about the features of the centuries-old tradition of hospitality of the Azerbaijani people, the stages of historical development and its differences and similarities in accordance with these stages. The work is rich in various sources related to Middle Ages, including the Safavi period.

During the research, H.Guliyev’s “Some issues of family life in Azerbaijan”²⁵, S.Ozban’s “Portuguese Travellers: on the roads of Iran, Turkey, Iraq, Syria and Egypt”²⁶, A.Ahmad’s “The tradition of hospitality in Azerbaijan during the Safavis”²⁷, N.Alkan’s “Caravans on the Iranian Silk Road in the 15th and 16th centuries”²⁸ was also widely used.

The problem of religion and religious relations in the Safavi era is one of the most studied topics in world Safavi studies. It was during this period that the foundations of jurisprudence and belief-rituals of Shiism as a separate sect were reworked, large-scale sectarian activities and the process of legitimization of Shiism and

²² S.Bekki. Nevruz Kurban İlişkisi ve Kurbanı Bağlı Olarak Yapılan Ritler-Pratikler // Hacı Bektaş Veli Araştırma Dergisi, - 2004, sayı 29. - s.11-18.

²³ Ə.S.Əhməd. XII-XV əsrlərdə Azərbaycanın mənəvi mədəniyyəti / Ə.S.Əhməd. - Bakı: Elm, - 2012.

²⁴ Ş.T.Bünjadova. Azərbaycan qonaqpərvərliyi / Ş.T.Bünjadova. – Bakı: “Elm”, - 2005. - 152 s.

²⁵ H.Quliyev. Azərbaycanda ailə məişətinin bəzi məsələləri / H.Quliyev. – Bakı: “Elm”, - 1986. - 96 s.

²⁶ S.Özban. Portekizli Seyyahlar: İran, Türkiyə, İrak, Suriyə və Mısır Yollarında / S.Özban, - İstanbul: Kitap Yayınevi, - 2007. - 201 s.

²⁷ Əhməd, Ə.S. Səfəvilər dövründə Azərbaycanda qonaqpərvərlik adəti // Bakı: Azərbaycan arxeologiyası və etnoqrafiyası. – 2016. № 2. - s. 152-168.

²⁸ N.Alkan. 15. ve 16. Yüzyıllarda İran ipek yolunda kervanlar. // Uludağ Üniversitesi Fen-Edebiyyat Fakültesi Sosyal Bilimler Dergisi. - 2006. Yıl: 7, Sayı: 11, - s.141-157.

many important events took place in the Safaviyya sect, such as the politicization of Sufism. During the writing process of the dissertation, these problems were discussed in detail and many researches published in different languages were used.

Ideological-political and ritual bases of Turkmen religiosity and Safavi Sufism, religious worldview, cultural and domestic life of nomadic Turkmen tribes, characteristic features of the newly formed ideology of Qizilbashlig, Safavi tendency to Shiism and heretical activity of the initial Shiism, also the heretical character of the original Shiism they adopted, as well as mass conversion activities after the establishment of the Safavi state and many other issues were reflected in detail in “The Birth of Alevism. Social and Political Foundations of Qizilbash Sufism” (1300-1501)²⁹ published by Turkish scientist R.Yıldırım in 2017 in “İletişim” publishing house.

The author claiming that the Safavi movement was created on the basis of a synthesis of the Turkmen way of life³⁰ and Sufism, and considers the establishment of the Safavi state as a “Turkmen success”.³¹ *“The main reason why these freedom-loving people chose the path of Qizilbash is due to the open-mindedness and indifference to the rules of Shariah in the new religion created by Ismail”.*³²

While working on the subject, a researcher of Iranian origin living in the United States, professor of Long Island Stony Brook University S.A.Arjomand’s works, including his large-volume article translated into Turkish “Religious exuberance (guluww), Sufism and Sunnism (guluww), Sufism and Sunnism (1501-1722)”³³ in Safavi period Iran was used. In his works, the author touches on many

²⁹ Yıldırım R. Aleviliğin Doğuşu Kızılbaş Sufiliğinin Toplumsal ve Siyasal Temelleri [1300-1501]. / R.Yıldırım, Çeviren: Barış Yıldırım. – İstanbul: İletişim yayınları, - 2017.

³⁰ Yenə orada, s.255

³¹ Yıldırım R. Göstərilən əsəri, s.255

³² Arjomand S.A. Safevî dönemi İran’ında dinî taşkinlik [guluww], Sufilik ve Sünnilik (1501-1722), Çeviri: Namiq Musalı // Kapadokya Tarih ve Sosyal Bilimler dergisi (Cappadocia: Journal of history and social sciences), - 2016. 2016. sayı: 7, - s.160-195

³³ S.A.Arjomand, Göstərilən əsəri, s.186

issues such as the peculiarities of Imamiyya Shiism, the differences between the early Safavi Shiism and the Shiism of twelve Imams, Gulat Shiism and the struggle between the Safavi shahs and the ulema, and Shiite Sufi relations, etc. The author of the article connects the elimination of extreme Shiism after the establishment of the Safavi state with political factors. In this regard, he writes: *“The abolition of guluww (In everything, transcending one’s own point, limit and pattern is called “guluww”) was rooted entirely in the principles of statehood (state interests), and these principles were being divided into two. The first reason for the pressure was the need to link the model of political power, which was not conducive to the extreme and therefore changing expectations of the Mahdi, known as guluww, to a stable order suitable for governing a centralized empire. The second political reason that accompanied the abolition of guluww was the need for the legal subjugation of both the sedentary population and the nomadic tribes. This made it necessary to bring to this world a model of religion that was more dogmatic and more connected to the previous world than guluww Mahdiism”*³⁴

One of the authors we addressed on the subject is Roger Savory, a well-known expert on Safavi history. It should be noted that he translated Iskender bey Munshi’s “Tarixi alam-areyi Abbasi” (“History of Abbas who decorated the world”) into English. His work “Iran under the Safavids”³⁵, published in 1980 is considered one of the fundamental works in terms of studying the history of the Safavis. The coming of the Safavis to power, the doctrine of the Twelve Imams, the Qizilbash movement, the Qizilbash aristocracy, the Shiite policy of the Safavi shahs, the struggle against extremism in the country, the attitude towards non-Muslim minorities, the ulema, especially their political influence after Shah Abbas I in connection with the crisis, their dominance in power, their ability to influence the processes in the country, and many other issues were reflected there. However, R.Savory, like a number of Western historians and orientalist (Andrew J.Newman, W.Hinz and others),

³⁴ Arjomand S.A.Göstərilən əsəri, s.186

³⁵ R.M.Savory. Iran under the Safavids / R.M.Savory, Cambridge: Cambridge University Press, - 1980

mistakenly considers the establishment of the Safavi state as a turning point in Iranian history and considers the period of this state's existence as an era of revival and domination of Persian identity and culture in Iran.

One of the authors we refer to the religious life of the Safavis is Ali Shariati (1930-1977), an Iranian researcher known as a historian, sociologist and theologian. In his "The supreme Shiite Safavi Shiite"³⁶, "Martyrdom"³⁷ and many other works, one can find interesting approaches to Islam, Shiism and the religious life of the Safavis. He emphasized that the Safavis played an important role in the revival and spread of Shiism, and that they had a great contribution to this work. A. Shariati writes: *"For ten centuries, he saw himself under the torture of Sunni leaders, Sunni caliphs, Ghaznavi, Seljuki, Kharazmshahi, Elkhani and Teymuri sultans, imams and qazies attached to the government and the Sunni regime. A Shiite, who lived in constant turmoil under the curtains of tekiya (to hide faith when there is a danger - A.A.) and in the darkness of the dungeon, suddenly found heroes who could solve his feelings of hatred and enmity with their sharp swords and bring religious freedom and faith to salvation. These leaders, with a sharp mind and the inner conviction of the Shiite society, were able to build their political structures in the depths of the people's spirit, conscience and thought. This is because the Safavi government is the only one with deep roots among the people in the history of post-Islamic Iran."*³⁸ At the same time, he distinguishes the Shiism spread and worshiped by the Safavis by describing it as "Safavi Shiism". The researcher believes that this Shiism was a new Shiism that emerged as a result of the transformation of "movement Shiism" and "Ali Shiism" into "institutional Shiism" and "Safavi Shiism", which had been fighting against Sunni for 900 years³⁹. He claimed that the

³⁶ A.Şeriatî. Ali şiası Safevi şiası / A.Şeriatî, - Ankara: FECR yayınevi, - 2009

³⁷ A.Şeriatî. Şehadet / A. Şeriatî, çev. M. Şayir, - Ankara: FECR yayınevi, - 1995

³⁸ A.Şeriatî. Ali şiası Safevi şiası / A.Şeriatî, - Ankara: FECR yayınevi, - 2009, s. 49

³⁹ Yenö orada, s.42

Safavis had “created an extraordinary masterpiece” such as “*Blood, Martyrdom and Rebellion Shiism*” by preserving “*Ashura Shiism*”⁴⁰.

One of the authors we addressed in connection with the problems we studied is R.Matthee (born: 1953), a professor on history at University of Delaware, one of the most famous universities in the United States. He is the author of numerous studies on the history and culture of the Safavi country, as well as its religious life. Many of his researches such as “Poverty and Perseverance: The Mission of the Jesuits (Jesuits) in Isfahan and Shamakhy in Late Safavi Iran”, “Was Safavi Iran an Empire?”⁴¹ and others covered the religious life of the Safavis, theological debates organized by the Safavi ruling elite with Christian missionaries, the attitude of other religions in the country, and the activities of Christian missionaries in the Safavi country. He described the attitude of the Safavis towards other religions as tolerant, saying that the Safavis were an example of “*pragmatic tolerance*”, no matter how “*noteworthy and paradoxical*”⁴². In his works, Matthee also covers issues related to Armenian Christians during the Safavi period. He opposes the unreasonable exaggeration of the number of Armenians living in the territory of the Safavi Empire by a number of Armenian and Western authors. In his opinion the rise of the Armenians as a Christian community is linked to their “*business acumen*”, the tolerance existing in the country, as well as the help and support provided to them by the Safavi shahs. Matthee writes that Shah Abbas I relocated a large group of them from Julfa to the country’s capital, as well as giving them religious freedom and other privileges for his own commercial purposes⁴³. He also emphasizes that Catholic missionaries played an important role in the religious

⁴⁰ Yenə orada, s.124

⁴¹ R.Matthee. “Poverty and Perseverance: The Jesuit Mission of Isfahan and Shamakhi in Late Safavid Iran” // *Al-Qantara*, - 2015. 36(2), - p. 463-501.yenə onun Safevî İrani Bir İmparatorluk Muydu? // Çev. İlker Külbilge, Cihannüma. Tarih ve Coğrafya Araştırmaları Dergisi, - 2017. Sayı III/2, – s.179-208.

⁴² R.Matthee. Safevî İrani Bir İmparatorluk Muydu? // Çev. İlker Külbilge, Cihannüma. Tarih ve Coğrafya Araştırmaları Dergisi, - 2017. Sayı III/2, s.195

⁴³ Yenə orada, s.193

and cultural renaissance of Armenians during the Safavi period. He writes: In the time of the Safavis, “*Armenians experienced a cultural and religious renaissance. Because of this renaissance, they are indebted, at least in part, to Catholic monks. Because the monks brought books from Europe and educated young Armenians, helped Armenian merchants in Europe, the Far East and other places*”⁴⁴.

V.Minorsky’s “Persia: religion and history”⁴⁵, L.Lockhart’s “The Fall of the Safavid Dynasty and the Afghan Occupation of Persia”,⁴⁶ Musa al-Mousavi’s “Shiite and Shiite struggle”,⁴⁷ M.G.S.Hodgson’s “The Venture of Islam: Conscience and History in a World Civilization” [volumes II and III],⁴⁸ A.Muller’s “History of Islam from the foundations to the modern times” (in 4 vols.),⁴⁹ H.F.Farmaya’s “The Beginnings of Modernization in Iran: The Policies and Reforms of Shah Abbas I (1587-1629)”,⁵⁰ E.R.Firğlali’s “Islamic sects in our age”,⁵¹ F.Topaloğlu’s “Influence of Iranian

⁴⁴ R.Matthee. “Poverty and Perseverance: The Jesuit Mission of Isfahan and Shamakhi in Late Safavid Iran” // *Al-Qantara*, - 2015. 36(2), - p. 494.

⁴⁵ V.Minorsky. *Persia: religion and history* // *În Iranica*, - London: Stephen Austin & Sons Ltd, 1964, Vol. 775, - pp. 242-259

⁴⁶ L.Lockhart. *The Fall of the Safavi Dynasty and the Afghan Occupation of Persia* / L.Lockhart, - Cambridge: Cambridge University Press, - 1958.

⁴⁷ M.G.S.Hodgson. *İslâm’ın Serüveni - Bir Dünya Medeniyeti Bilinç ve Tarih* (3 ciltde) / M.G.S.Hodgson, çev. Alp Eker, Mutlu Bozkurt, Birol Çetinkaya, - İstanbul: İz Yayınları, - 1993. c. 2; Hodgson, M. G. S. *İslâm’ın Serüveni: Bir Dünya Medeniyetinde Bilinç ve Tarih* (3 ciltde) / M.G.S.Hodgson, çev. Alp Eker, Mutlu Bozkurt, Birol Çetinkaya, - İstanbul: İz Yayınları, - 1993. c. 3.

⁴⁸ А.Мюллер. *История ислама с основания до новейших времен* [в 4 т.] / А.Мюллер, пер. с нем под ред. Н.А.Медникова, -Санкт-Петербург: изд.Л.Ф.Пантелеева, - т. 3. - 1896

⁴⁹ H.F.Farmayan. *The Beginnings of Modernization in Iran: The Policies and Reforms of Shah Abbas I [1587-1629]* / H.F.Farmayan, - Utah: Middle East Center University Of Utah, - 1969.

⁵⁰ E.R.Fığlalı. *Çağımızda itikadi İslam mezhepleri* / E.Fığlalı, - İzmir: İlahiyat Vakfı Yayınları, - 2004.

⁵¹ F.Topaloğlu. “Şia’nın Oluşumunda İran Kültürünün Etkisi” / *Temel İslam Bilimleri Anabilim Dalı. Doktora Tezi* / - 2010.

Culture on the Formation of Shia”,⁵² Nasr Seyyid Husseini’s “Religion in Safavi Persia”, “Sufi Articles”,⁵³ C.Aydogmushoglu’s “Religious Policy of the Safavi Ruler Shah Abbas”⁵⁴, M.Chelenkin’s “Religious Policy of the Safavis and Iran’s Shiism”,⁵⁵ M.Bozan’s “Shii Kerbala’s Menkâbevi Narrative in Imami Sources”,⁵⁶ M.A.Köksal’s “Hz. Hüseyin ve Kerbela Faciası”,⁵⁷ M.Nemat’s “Pirs in Azerbaijan (Socio-ideological economic-political centers)”,⁵⁸ Z.H.Bayramlı’s “The role of Turkish nobles in the formation and management of the Safavi state of Azerbaijan”,⁵⁹ as well as the works of many other authors on the study of religious relations of the Safavi period were used in he dissertation.

One of the important directions involved in the research as an element of non-material culture was related to the education system and scientific knowledge of the Safavi period. It should be noted that the establishment of the Safavi state as a whole gave impetus to the economic life of the country, the work on statehood and military construction, the revival and growth of towns, as well as the development of science and education. However, from the 16th

⁵² S.H.Nasr. Tasavvufi Makaleler / S.H.Nasr, çev. Sadık Kılıç, İstanbul: - İnsan Yay., - 2002, yəne onun “Religion in Safavid Persia” // Iranian Studies, - 1974. Vol. 7, No. 1/2, - p. 271-286.

⁵³ C.Aydoğmuşoğlu. Safevi Hükümdarı Şah Abbas’ın Dinî Siyaseti // Turkish Studies - International Periodical For The Languages, Literature and History of Turkish or Turkic. – 2011, Volume 6/3, - p. 1329-1337.

⁵⁴ M.Çelenk. “Safevîlerin Din Politikası ve İran’ın Şiileşme Seyri” // - Çanakkale: Çanakkale Onsekiz Mart Üniversitesi İlahiyat Fakültesi Dergisi, - 2014. Sayı 4, - s.7-35.

⁵⁵ M.Bozan. Şii-İmami Kaynaklarda Kerbelâ’nin Menkâbevi Anlatımı // Çeşitli Yönleriyle Kerbela (Tarih bilimleri), Uluslararası Kerbelâ Sempozyumu bildirileri. – Sivas: Asitan Yayıncılık, - 20-22 Mayıs, - 2010. c.1, - s.477-492

⁵⁶ M.A.Köksal. Hz. Hüseyin ve Kerbela Faciası / M,A,Köksal, - İstanbul: Köksal Yayıncıq, - 2001.

⁵⁷ M.Nemət. Azərbaycanca pirlər [Sosial-ideoloji iqtisadi-siyasi mərkəzlər]. Bakı: Azər nəşr, 1992.

⁵⁸ Z.H.Bayramlı. Azərbaycan Səfəvi dövlətinin quruluşu və idarə olunmasında Türk Qızılbaş əyanlarının rolu / Z.H.Bayramlı. – Bakı: “Avropa”, - 2015.

⁵⁹ Bayramlı Z.H. Azərbaycan Səfəvi dövlətinin quruluşu və idarə olunmasında Türk Qızılbaş əyanlarının rolu / Z.H.Bayramlı. – Bakı: “Avropa”, - 2015.

century onwards, began the process of decline in the Islamic area. During the writing process of the dissertation, the factors influencing the development of education and science in the time of the Safavis, its specific features, as well as its shortcomings and problems were widely covered.

One of the works widely used in the research of scientific knowledge and education system of the period we are talking about is the work of M.Tarbiyat “Danismandani-Azerbaijan (prominent scientists and artists of Azerbaijan)”⁶⁰. In this work, which is one of the best examples of Tazkirah literature, based on sources the author gives information about 919 Azerbaijani men of science and culture that lived in different periods. In the work one can find information about the life and creativity, as well as the activities of many scientists and artists of the Safavi period. It should be noted that the expression “Danismandani-Azerbaijan” in Persian means “Azerbaijani scientists”.

In the study of the cultural life of the country, including the education system, S.Onullahi’s works “From the cultural history of ancient Tabriz (10th-17thcenturies)” and “On some issues of the education system in Tabriz in the 16th-17th centuries”⁶¹ are important. In these researches, valuable information can be found about the educational system of the time, especially the important role played by teachers in schools during the Safavi period in the teaching of religious doctrines.

The researches of M.Chamberlain “Knowledge and Social Practice in the Middle Ages”⁶², F.Rustamov “History of pedagogy in the East (ancient and medieval)”⁶³, Z.Mammadov “Medieval

⁶⁰ M.Tərbiyət. Danişməndani - Azərbaycan (Azərbaycanın görkəmli elm və sənət adamları) / M.Tərbiyət. – Bakı: Azərbaycan Dövlət Nəşriyyatı, - 1987

⁶¹ S.Onullahi. Qədim Təbrizin mədəniyyət tarixindən [X-XVII əsrlərdə] // Qobustan. - 1974. №3. - s. 54-57, yenə onun “XVI–XVII əsrlərdə Təbrizdə maarif sisteminin bəzi məsələlərinə dair” // Azərbaycan SSR Elmlər Akademiyasının xəbərləri. TFH seriyası, - 1974, №4. - səh. 22-28.

⁶² M.Chamberlain. Ortaçağ'da Bilgi ve Sosyal Pratik, Şam, 1190-1350 / M.Chamberlain. çev. Büşra Kaya, - İstanbul: Klasik Yayınları, - 2014.

⁶³ F.Rüstəmov. Şərqdə pedaqogika tarixi (qədim və orta əsrlər) / F.Rüstəmov. – Bakı: Nasir, - 2002.

Azerbaijani philosophers and thinkers”⁶⁴, Z.Hüseynli “Approaches of Turkish Historians Written in Persian to Turkish History (16th-17th Centuries)” and “Historical Sources of the Safavi Period (from the Period of Shah Abbas I to the end)”⁶⁵, J.Aydogmushoglu “Shah Abbas [1587-1629] and Cultural life”⁶⁶, R.Khalilov “Schools and madrassas of Kerbela”⁶⁷, Najaf A. “The concept, structure, methodology and teaching tools of education in medieval Azerbaijan (X-XVI centuries)”⁶⁸ are of great importance in the study of scientific knowledge and education system of the mentioned period.

In the cultural life of the Safavi period, miniature art, art book design, and calligraphy are attracting more attention as the most developed fields. It should be noted that the miniature art of the period, although benefiting from the traditions of previous schools (Garagoyunlu, Aghgoyunlu and Herat schools), as well as advanced European styles, had a specific character and was one of the most advanced styles of its time. Safavi artisans brought a number of innovations to miniature art and played a major role in enriching it in terms of themes and techniques. The miniature art of the Safavi period can be considered as one of the brightest pages of Islamic miniature art. It is no coincidence that researchers such as V.Minorsky and E.Zonis, the authors of a number of studies on the Safavis, attach great importance to the work of miniature artists when assessing the creative

⁶⁴ Z.Məmmədov. Azərbaycan fəlsəfə tarixi / Z. Məmmədov. - Bakı, Şərq-Qərb, - 2006.

⁶⁵ Z.Hüseynli. Farsça Yazan Türk Tarihçilerin Türk Tarihine Yaklaşımları (16-17. yy.) // I. Uluslararası Türklere Tarih Bilinci ve Tarih Yazıcılığı Sempozyumu. Bildiriler Kitabı. – Zonguldak: Bülent Ecevit Üniversitesi Yayınları No: 7, - 23-25 Ekim 2014, - 2015. - s.221-228; yenə onun, Səfəvilər dönməinə aid tarixi qaynaqlar (I Şah Abbas dönməindən sonnadək) // – Bakı: Filologiya məsələləri, - 2013. №4, - s. 303-311.

⁶⁶ C.Aydoğmuşoğlu. Şah Abbas (1587-1629) Devrində İranda Sosial və Kültürel Hayat // Türk Dünyası İncelemeleri Dergisi /Journal of Turkish World Studies, - 2011. XI/2, - s.261-276.

⁶⁷ Chamberlain M. Ortaçağ'da Bilgi ve Sosyal Pratik, Şam, 1190-1350 / M.Chamberlain. çev. Büşra Kaya, - İstanbul: Klasik Yayınları, - 2014.

⁶⁸ Rüstəmov F. Şərqdə pedaqogika tarixi (qədim və orta əsrlər) / F.Rüstəmov. – Bakı: Nasir, - 2002.

potential of the Safavi period. V.Minorsky wrote in his research "Iran: Religion and History": "*The creative energy of the Safavi period ... found a more worthy embodiment in the fields of architecture and miniature painting, which were more in line with the spirit of that time*"⁶⁹. The study of such areas as calligraphy, art book design and miniature art of the mentioned period is widely reflected in the research works of A.Gaziyev "Artistic design of the Azerbaijani manuscript of the 13th-17th centuries"⁷⁰, P.Kazimi "Book and library culture of the Turkic peoples"⁷¹, B.Denike "Iranian Painting"⁷², Adamova A.T. "Persian manuscripts, paintings and drawings of the 15th - beginning of the 20th centuries: a catalog of collections"⁷³, O.Akmushin "Medieval Iran: Culture, History, Philology"⁷⁴, "Persian miniatures of the 14th-17th centuries", co-authored by O.F.Akmushin and A.A.Ivanov⁷⁵, M.M.Ashrafi "From Behzad to Rizai Abbasi. "The development of miniatures: 16th - beginning of the 17th centuries"⁷⁶, R.Efendi "Azerbaijani art"⁷⁷, M.Abbasli "Shah Ismail's life in miniatures"⁷⁸, K.Karimov "Azerbaijani miniatures", "Sultan

⁶⁹ V.Minorsky. Persia: religion and history // In Iranica, - London: Stephen Austin & Sons Ltd, 1964, Vol. 775, - p. 253.

⁷⁰ А.Ю.Казиев. "Художественное оформление азербайджанской рукописной книги XIII-XVII веков" / А.Ю.Казиев, - Москва: Издательство «Книга», - 1977.

⁷¹ P.F.Kazimi. Türk xalqlarının kitab və kitabxana mədəniyyəti / P.F.Kazimi. - Bakı: "ABC" nəşriyyatı, - 2012.

⁷² Б.Денике. Живопись Ирана. Б.Денике, - Москва: "Искусство", - 1938.

⁷³ Денике Б. Живопись Ирана. Б.Денике, - Москва: "Искусство", - 1938.

⁷⁴ О.Ф.Акимушкин. Средневековый Иран: Культура, история, филология / О.Ф.Акимушкин, - Санкт-Петербург: Наука, - 2004,

⁷⁵ О.Ф.Акимушкин. Персидские миниатюры XIV–XVII вв / О.Ф.Акимушкин, А.А.Иванов, - Москва: Наука, - 1968.

⁷⁶ М.М.Ашрафи. От Бехзада до Ризайи Аббаси. Развитие миниатюры. XVI - начала XVII века / М.М.Ашрафи,-Ташкент: СМИ-Азия, МИЦАИ, - 2011.

⁷⁷ R.Əfəndi. Azərbaycan incəsənəti / R.Əfəndi. – Bakı: "Şərq-Qərb", - 2007.

⁷⁸ M.Abbasli. Şah İsmayılın ömür yolu miniatürlərdə / M.Abbaslı. – Bakı: İşıq, - 1981.

Muhammad and his school”⁷⁹, A.Mammadbagiroglu researches “XVII century Azerbaijan manuscript book (palaeography and textual issues)”⁸⁰ and others.

In the study of musicology, mughams, ashug music, musical instruments, dances and folk games and entertainments of the Safavi period, “History of Azerbaijan music” [Volume I]⁸¹, “Selected works” by U.Hajibeyov (Volume II)⁸², A.Badalbeyli’s “Detailed monographic music dictionary”⁸³, Bulbul’s “Selected articles and reports”⁸⁴, E.Zonis’s “Classical Persian Music: An Introduction”⁸⁵, R.Zohrabov’s “Azerbaijani mughams”, “Mugham”⁸⁶, S.A.Abdullayeva’s “Azerbaijani music and fine arts” and “Azerbaijani folk instruments [musicological-organological research]”⁸⁷, M.Karimov’s “Azerbaijani musical instruments”⁸⁸, Z.Safarova’s “Azerbaijani music science”⁸⁹, as well as S.Agayeva’s

⁷⁹ K.C.Kərimov. Azərbaycan miniatürləri / K.C.Kərimov. – Bakı: “İşıq”, - 1980, her again, Sultan Məhəmməd və onun məktəbi / K.C.Kərimov. – Bakı: “İşıq”, - 1993

⁸⁰ Ə.Məmmədbağiroğlu. XVII əsr Azərbaycan əlyazma kitabı (paleoqrafiya və mətnşünaslıq məsələləri) / Ə.Məmmədbağiroğlu. - Bakı: “Elm və təhsil”, - 2018.

⁸¹ Azərbaycan musiqi tarixi (2 cilddə) / Lay. rəhb. və red. Z.Səfərova (ön söz), - Bakı: “Şərq-Qərb”, - c.1. - 2012.

⁸² Ü.Hacıbəyov. Əsərləri: (4 cildə) / Ü.Hacıbəyli. – Bakı: Azərb.SSR EA-nın nəşriyyatı. - c. 2. – 1965.

⁸³ Ə.Bədəlbəyli. İzahlı monoqrafik musiqi lüğəti / Ə. Bədəlbəyli. - Bakı: Elm, - 1969.

⁸⁴ Bülbül. Seçilmiş məqalə və məruzələri / Bülbül. - Bakı: Elm, - 1968.

⁸⁵ E.Zonis. Classical Persian Music: An İntroduktion / E.Zonis, - Cambridge: Harvard University Press, - 1973

⁸⁶ R.Zöhrabov. Azərbaycan muğamları / R.Zöhrabov. – Bakı: «Təhsil», - 2013, Muğam / R.Zöhrabov. - Bakı: Azərnəşr, - 1991

⁸⁷ S.A.Abdullayeva. Azərbaycan musiqisi və təsviri sənət / S.A.Abdullayeva – Bakı: “Oğuz Eli”, - 2010, again his, Azərbaycan xalq çalğı alətləri (musiqişünaslıq – orqanoloji tədqiqat) / S.A.Abdullayeva. – Bakı: Adıloğlu, - 2002.

⁸⁸ M.T.Kərimov. “Azərbaycan musiqi alətləri” / M.T.Kərimov. – Bakı: Yeni nəsil, -2009.

⁸⁹ Z.Səfərova. Azərbaycan musiqi elmi (XIII- XX əsrlər) / Z.Səfərova. – Bakı: “Azərnəşr”, - 2006

“On the philosophical roots of music science of the Middle East”⁹⁰, R.Mammadova’s articles “Folklore sources of Azerbaijani mughams”⁹¹ are of great importance. In the study of games and entertainments of the time, G.Shukurov’s “Hunting Ceremonies in the Safavis”⁹², Iranian scientist M.T.Bahar’s “Javanmardi”⁹³, Kh.Agaverdi’s “Games on horse and chovken in Karabakh”⁹⁴, A.B.Bakhshaliyev’s “Sports games and entertainments in Azerbaijan in the Middle Ages (according to Chardin’s “travelogue”)⁹⁵ and the works of many other authors have been benefited.

During the writing process of the doctoral dissertation, reference was made to many sources, including written sources of the period under study, examples of oral folk art, works of writers of that period, epigraphic monuments, examples of miniature art, official documents. It is a positive thing that some of the main sources of the period have already been translated into Azerbaijani, and interesting research works on many of them have been prepared and published.

Among the written sources of the period, one of the main places is occupied by the works of local and foreign authors who provided information about Azerbaijan. These are very reliable sources reflecting the spiritual world of the Azerbaijani people. Among the local sources in the historical and ethnographic study of the period Iskender bey Turkman Munshi, Hasan bey Rumlu, Khaja

⁹⁰ S.Ağayeva. Orta əsr şərqinin musiqi elminin fəlsəfi kökləri haqqında // - Bakı: “Şərq Fəlsəfəsi Problemləri” Beynəlxalq elmi - nəzəri jurnal, - 2018. № 2, s. 5-18.

⁹¹ R.Məmmədova. Azərbaycan muğamlarının folklor qaynaqları / “Muğam aləmi” Beynəlxalq Elmi Simpoziumunun materialları. –Bakı: Şərq-Qərb”, 18-20 mart, - 2009. - s. 294-299.

⁹² Q.Şükürov. “Safəvilərdə Av Mərasimləri” //Acta Turcica Çevrimiçi Tematik Türkoloji Dergisi, - 2009. Yıl 1, Sayı 1, - s.57-71.

⁹³ M.Т.Бахар. «Джаванмарди» // Ираннаме. Научный востоковедческий журнал.– Алматы: -2008, №1, - с. 212-221.

⁹⁴ X.Ağaverdi. Qarabağda atüstü oyunlar və çövkən // “Ümumtürk kontekstində Qarabağ xalq oyunları və meydan tamaşaları” mövzusunda Beynəlxalq Elmi Konfransın materialları – Bakı: Elm və təhsil, - 2014, - s. 28-48.

⁹⁵ A.B.Baxşəliyev. Orta əsrlərdə Azərbaycanda idman oyunları və əyləncələr (Şardenin “səyahətnamə”si üzrə) // - Bakı: Sumqayıt Dövlət Universiteti «Elmi Xəbərlər», Sosial və humanitar elmlər bölməsi, - 2014. №3. - s. 49-53.

Zeynalabidin Ali Abdi bey Shirazi, Ibn Bazzaz Ardabili, Sharafkhan Bidlisi, Oruj bey Bayat, Sadiq bey Sadigi Afshar, Gazi Ahmad bin Hussein al Husseini Qumi, Arakel Tabrizli, Hasan Jalalyan, Simeon Yerevantsi and many others have been widely used. Issues related to the ethnography of the Safavi period have been extensively covered in the writings, travelogues, diaries and reports of many Europeans, travelers, merchants, missionaries and diplomats. It should be noted that medieval European sources have a number of advantages over local sources in terms of a more detailed study of the domestic and economic life of our people, as well as traditions and ceremonies. Because local sources based on the principles of traditional Eastern historiography, preferred descriptions of events related to the life of the ruler, as well as political and military travels. While righting the dissertation was referred to Evliya Chelebi, Michele Membre, Vincenzo Alessandri, Giovanni Antonio Menavino, don Garcia de Silva Figueroa, Pietro della Valle, Du Mans, Pierre Davit, J.Chardin, Adam Olearius, Sanson, Jean-Baptiste Tavernier, Tadeusz Krushinski, Jan Jansen Struys, Engelbert Kaempfer, Jan Fedot Kotov, Y.Tadeusz Krushinski and many other European authors.

Separate research works of these researchers such as N.Musali, Sh.K.Mammadova, A.Mizayev, E.T.Garayev, Z.Bayramov, R.Dadashova, F.R.Unat, T.Gunduz, Z.Veliyeva, Y.Zeyrek, P.P.Bushev and others dedicated to various sources on Safavi history were widely used during the development of the dissertation.

The creativity of the representatives of the poetic school, as well as the works of Shah Ismail Khatai, M.Fuzuli, Hagiri, Sharuri, Amani, S.Tabrizi and others, which provide very valuable information about the rich spiritual culture of the Safavi period, is a valuable source. In their works, in one way or another, the attitude to the ethnographic landscape, socio-political processes of that period is expressed in the examples of fiction.

Examples of oral folk literature are also important in the study of spiritual and cultural issues of the period under study. There is a lot of information on various issues of the problem studied in folklore genres such as epics, proverbs, poems of that period. Ashug

literature, especially the epic “Koroglu” is even more important in this regard.

The works of the representatives of the medieval miniature school (Behzad, Sultan Muhammad, Mohammadi, Mir Sayyid Ali, Muzaffar Ali, Reza Abbasi, Ali Gulu Jabbadar, etc.) are also important as a source in the study of the subject. The visual revival of various musical instruments, games and entertainment ceremonies here allows to restore the structure and complete appearance of musical instruments of that period, as well as to give a more accurate idea of how games and entertainment ceremonies were held.

The object and the subject of the research. Certain aspects of the spiritual culture of the Safavi period, the features of its development, new forms of manifestation, the role it played in the life of the Safavi society, etc. constitutes the object and subject of the research work.

The objectives and tasks of the research. The main purpose of the research is to study in detail and comprehensively the various aspects of the non-material culture of the Safavi period of the Azerbaijani people from a historical and ethnographic viewpoint. To achieve this goal, the following tasks have been set:

- To clarify various aspects of the spiritual life of the Azerbaijani people in the period under study, to follow the evolution of spiritual life, to identify the main development trends and directions of spiritual culture;
- To determine the area of distribution and specifics of national and religious holidays, to clarify the similarities and differences in terms of history compared to the present;
- To give an ethnographic character of the Azerbaijani hospitality in the studied period and to reveal a number of new qualities of the hospitality tradition;
- To identify the role and influence of religion and religious relations, including Islam in the lives of medieval Azerbaijanis, to analyze the main aspects of the Qizilbashlig doctrine, the dominance and legitimization of Shiism, immigrant ulema, strengthening the institution of Shiite jurisprudence, guluww Shiism, the study of many issues, such as attitudes towards Muslims, religious holidays,

religious ceremonies, and the policy of the Safavis regarding shrines. Describing and scientific interpretation of traveling dervishes, their specific features, rituals and ceremonies related to them;

- Carrying out analysis of the development features of education and scientific knowledge of the Safavi period, clarifying the similarities and differences of the Safavi education system with the medieval Muslim education system, analysis of the quality indicators of the education system and scientific knowledge;

- To give the ethnographic character of the Azerbaijani music culture in the studied period, to determine the directions of its development, its role in meeting the spiritual needs, to study the issues of religion and music, haraam (prohibited) and halal (allowed) music;

- To investigate issues related to analysis of the characteristics of the games and entertainments of the Safavi period, the rituals, costumes, decorations, ornaments, game tools (cue, cannon, sword, spear, etc.), saddle animals (horses, camels, etc.), fighting animals (bulls, goats, rams, camels, etc.), food and drink;

- To study the developmental features of the traditions related to calligraphy and designing of fiction books;

- Interpretation of the main factors contributing to the development of miniature art, the study of specific features of the miniature art of the period, the role of miniature art in the study of some aspects of the ethnography of the period;

- Determining the scale of sustainable inheritance and succession in the development of all forms of spiritual culture, as well as the study of the mechanism of connection of new cultural achievements with the past cultural heritage;

Methods of the research. Methods such as theoretical approach, description, comparison, scientific-critical and generalization were used in writing the research work.

The main theses of the dissertation submitted for defense. The main theses of the dissertation submitted for defense are as follows:

- In the Safavi period, the holiday of Nowruz maintained its position, despite the negative attitude of Islam, especially Shiism, to

the national holidays. Along with reviving the previous holiday customs and traditions, it was significantly enriched with new elements.

- In that period, Gurban and Ramadan were the main religious holidays and have played an important role in the lives of Muslims. In the Safavi country, both holidays were of special importance to the ruling political and religious elite and were celebrated in high spirits with numerous festive events, including various games and entertainments, music and dances.

- In the Safavi period, it was always important for our people to welcome the guest with respect and friendly. One of the important features of Azerbaijani hospitality in that period was the attitude to the guest regardless of ethnic or religious affiliation and the promotion of moral qualities such as helpfulness, kindness, honesty in dealing with them.

- In its development, the Safavi sect introduced a new doctrine instead of peaceful, pacifist Sufism. This doctrine, called Qizilbash Sufism, was a new and different system of ideas that emerged as a result of the synthesis of the ideas of the Safavi sect and Turkmen religiosity.

- The Safavis revived Shiism and made it the dominant sect in the region. They greatly enriched Shiism by reworking its ideological, political and jurisprudential foundations. Thanks to the Safavis, Shiism became a sect that could prove its identity and ensure its perpetuation.

- One of the important directions of the religious activity of the Safavi ruling elite was the struggle against extremism (guluww or gulat). Because such extremism seriously hindered the strengthening of the foundations of the state, as well as the establishment and spread of Islamic Shiism.

- There were a number of changes in the way Safavi Shiites thought about pilgrimage. The main activities of the Safavi ruling religious and political elite in this area were related to the improvement and attractiveness of traditional Shiite shrines, as well as the creation of new ones and their popularization among Shiites.

- The Safavis added new elements to the tragedy of Kerbala, which remained in the memory of Muslims as a tragic and mourning event, and made it one of the important means of propaganda for Shiism.

- Attitudes towards non-Muslims were tolerant during the Safavi period. During this period, representatives of other religions were able to maintain their relative independence as a religious community, and they had a monopoly on a number of issues within the community. They, especially Armenians, Georgians, Jews and Indians, were integrated into the socio-political life of the country and gained an important position in the economic and political spheres.

- The Safavi education system brought a revival and dynamism to the educational life of the region. This is confirmed by the positive attitude of the ruling elite, especially Shah Ismail, Shah Tahmasib and Shah Abbas to education, the diversity of education, as well as the increase in the number and coverage of schools and the large number of students. During the Safavi period, quarter schools were more widespread as a lower level of education, and madrassas as a higher level. Along with the humanities, mental sciences were taught in such educational institutions.

- In characterizing the scientific knowledge of the Safavi period, we witness the higher development of the mental sciences, such as medicine, historiography, philosophy, astronomy and theology. One can observe that the ruling religious-political elite pays more attention to theology and creative potential (theology, calligraphy, miniature art, architecture, poetry, etc.) than to the natural sciences. Despite the development trends in various fields of science in the country, there were a number of serious factors that could hinder its development.

- During the Safavi period, the art of calligraphy was highly developed, with hundreds of calligraphers and nassakhs (secretary who wrote the manuscripts). New lines of Arabic graphics, such as “shikesteysi nasta’liq” and “tugrayi-shahi” were invented, and the existing lines were improved. During this period, along with the scale of the copied works, its geography expanded to cover various areas.

- One of the brightest pages of Islamic miniature art is the miniature art of the Safavi era. Safavi artists were able to raise the existing miniature art to a higher level by enriching it in terms of themes and techniques. Intricate compositions, multi-figure, variety of color shades, more similarity of the depicted figures and objects, etc. From this viewpoint, the miniature art of the Safavi period is gaining originality. One of the distinguishing features of Safavi miniature art is the wide range of ethnographic motifs in the paintings.

- Despite a number of restrictions stemming from Islam, the art of music, its various genres, developed during the Safavi period and kept its important role in the cultural life of society. This is evidenced by the fact that folk festivals, holidays, receptions at various levels, official parades, dinner parties, weddings were accompanied by music. During the Safavi period, the process of renewing the art of music and enriching it with new elements continued.

- In the Safavi period, games and entertainments played an important role in inculcating such qualities as health, combat readiness, skills, mental education, cheerfulness and entertainment. Games and entertaining performances such as chovgan, kapak, jirit, horse-racing, wrestling, fencing, archery, backgammon, chess, juggling, animal fights, joking, jugglery, fireworks, as well as hunting- a favorite pastime of the upper class were more popular and widespread in Azerbaijan at that time. In particular, horse games played an important role in the life of the Safavi aristocracy and representatives of the ruling class, including the Shah, were active participants in these games.

Scientific innovations of the research work. The innovations of the research work can be grouped as follows:

- For the first time, the issues of non-material culture of the Safavi period in Azerbaijan were involved in a complex study, generalizations were made and many problems were identified from the historical and ethnographic viewpoint;

- Following the rising dynamics of the non-material culture of the Safavi period, was emphasized that it was one of the main factors strengthening the ethnic consolidation of Azerbaijanis, conditioning its socio-political development and cultural progress;

– The national and religious holidays of the Safavi period are thoroughly studied on the basis of the sources of the period, their role in the life of the Safavi society, the peculiarities of some rituals and customs related to the holidays, their performance features, traditions and innovations, the negative attitude of Islam to entertainment and festivities, the connection of Nowruz holiday with the teachings of Shiism were clarified;

– For the first time, the detailed investigation of tradition of hospitality in the Safavi period, clarification of issues that are little-studied or have never been studied such as the peculiarities of the performance of the hospitality ceremony, its transformation into a regulated ceremony and its acquisition of new qualities, the development of our cuisine and musical culture, the enrichment of our cuisine, the development of the entertainment sector and its positive effect on the image of the Safavi country (thanks to foreigners who observed and wrote about the advantages of hospitality in the country);

– Religious relations were studied ethnographically, Issues such as the ideology of Qizilbashlig, the factors influencing its popularity, the peculiarities of Qizilbash propaganda, the reasons for the transformation of Shiism into a dominant sect, the issue of its legitimacy, gulat Shiism, the struggle against it, the formation of Shi'ite ulema, emigrant ulema, ruling political and relations between the religious elite, discourses of religious intellectuals of new status, traveling dervishism, their colorful rituals and ceremonies, the policy of pilgrimage of the ruling class, new places of pilgrimage and elements of the applied ritual, Kербala ceremony, its enrichment with new ritual elements and opportunities of these issues to influence the way of thinking, worldview and the social environment of Azerbaijan as a whole were studied;

– The main features of the education system and scientific knowledge of the time, as well as the factors influencing and stimulating the development of various fields of science and the network of educational institutions were extensively studied, problems of education, science and scientific-practical activity, shortcomings and reasons hindering their development have been clarified;

– On the basis of rich ethnographic materials collected, calligraphy and miniature arts of that period, as well as music and games and entertainment were studied, their main features and development trends, as well as applied innovations, their form and style features were studied;

– One of the important innovations of the researched scientific work is connected with the study of the common and different aspects of the issues of Islamic, Iranian and Turkish spiritual culture in this period, as well as the possibilities of interaction.

Scientific and practical significance of the research. The rich materials, scientific results and generalizations collected on the issues of non-material culture of the Safavi period Azerbaijan in the dissertation can be useful for those who are engaged in a comprehensive study of the heritage of this period, as well as culturology, folklore, literature, science, education, philosophy and study of art. The results of the research can help to study many issues of Azerbaijani historical and ethnographic science.

Materials of the dissertation can be used as a useful tool in the teaching of Azerbaijani history and ethnography, history of religion, study of art in universities.

Approbation and application. The dissertation was discussed at the Department of Historical Ethnography of the Institute of Archaeology and Ethnography of ANAS. The main content of the research work was published by the author in the form of monographs, as well as theses and articles in both domestic and foreign scientific journals, and was reflected in speeches at national and international scientific conferences held in the country and abroad.

Name of the organization where the dissertation work was performed. It was performed at the Department of Historical Ethnography of the Institute of Archaeology and Ethnography of ANAS.

The total volume of the dissertation with characters, indicating the volume of the structural units of the dissertation separately. The dissertation consists of an introduction, six chapters and paragraphs explaining and interpreting individual scientific

problems, a conclusion, a list of references, an album and accepted acronyms.

The research work generally consists of 521892 characters. The introduction consists of 40755 characters, Chapter I consists of 53312 characters, Chapter II consists of 29908 characters, Chapter III – 141622 characters, Chapter IV – 58526 characters, Chapter V – 44207 characters, Chapter VI – 120185 characters and the Conclusion of 19837 characters.

MAIN CONTENT OF THE DISSERTATION

The **introductory part** of the research work discusses the relevance and level of development of the topic, defines the goals and objectives, methods of research, indicates the main provisions to be defended, substantiates the scientific novelty, theoretical and practical significance of the dissertation.

Chapter I of the dissertation is called “**Holidays**”. In this chapter, the role of secular and religious holidays in the life of the Safavi society, their peculiarities, specific features, applied innovations, a number of rituals and customs related to these holidays are studied.

The first sub-chapter of Chapter I, entitled “**Nowruz holiday**”, elucidates various issues related to Nowruz holiday, such as customs, ceremonies, their peculiarities, the influence of religion on the holiday, and attempts to connect it with the teachings of Shiism. The study shows that although the negative attitude of Islam to secular holidays has had some effects on Nowruz, in the time of the Safavis it was able to maintain the status of a rare carnival-type folk holiday, which was attended by large crowds; there were mass scenes, where everyone could celebrate together, regardless of social status. One of the important features of the holiday during the Safavi period was the inclusion of this holiday in the list of official state events. This factor significantly increased the importance of the Nowruz holiday and played a major role in its popularization.

The investigation revealed that during Nowruz in the Safavi period people wore new clothes, made bonfires, jumped over bonfires and water, splashed water, organized public walks, roasted wheat, stained eggs, cleaned household items, grew semeni, performed many customs and rituals, such as baking sweets, cooking pilaf, making presents, making wishes and listening to doors, visiting the graves of loved ones. Thus, all these Nowruz traditions have survived.

One of the important elements of the Nowruz festivities was the holding of various games and entertainments during the holidays. During the Nowruz festivities, Safavi shahs and regional rulers organized various entertaining performances and games in the town squares, and sometimes they themselves became participants in the games and entertainments held here. During the days of Nowruz, it was more common to hold field performances and games in the city squares, such as chovgan, kapak, ox, rooster and ram fighting, wrestling, juggling, fireworks during the Safavi period.

Another most noteworthy issue is the enrichment of the holiday with a number of new customs and ceremonies. As an example, we can show that the game and entertainments called “cracking eggs”, which has been carried out during the Nowruz holiday from that period, is one of the traditions of Nowruz. Azimi Hekime, a Turkish researcher, notes that “cracking eggs” dates back to the time of Shah Abbas I. He quoted from Chardin saying that “cracking eggs” was one of favorite games of Shah Abbas. During the Nowruz holiday, the Shah, who ordered to decorate the city of Isfahan with a chandelier, went for a walk in the city and cracked eggs with the young people gathered in front of the shops, and if he lost, he gave the young man a great gift⁹⁶.

The second sub-chapter of Chapter I, entitled “**Gurban holiday**”, reflects the specificity of Gurban (Moslem Festival of sacrifice) as a religious holiday, the features of its celebration, the role it played in the life of the people of the Safavi period, and the beliefs associated with it.

⁹⁶ H.Azimi. Nevruz Töreni ve Azerbaycanlılar Arasında İcra Olunması // Türk Dünyası'nda Nevruz Üçüncü Uluslar Arası Bilgi Şöleni Bildirileri, (Elazığ, 18-20 Mart 1999), - Ankara: AKM Yay., - 2000, s. 71-72

It should be noted that Islam regulates this holiday and defines a system of norms and rules who can sacrifice, which animals can be sacrificed, how the sacrifice should be made, and how the meat of the sacrificed animal should be distributed. This system of norms and rules maintained its former position in the Safavi country even after the Safavis came to power and Shiism became the dominant sect, and almost no significant changes took place in the conduct of the holiday. This is because the twelve Imams of the Safavis, the Shiites, considered the sacrifice to be one of the most important deeds of a Muslim and the Feast of Sacrifice to be one of the main religious holidays. Therefore, in the Safavi country, the Gurban holiday was celebrated as one of the main religious holidays of the Shiites. Gurban holiday was also celebrated as an official holiday by decrees of the Safavi shahs.

Despite being a religious holiday, we are witnessing the celebration of this holiday with great joy among the Safavis. Proof of this is the organization of large dinner parties, scenes of various public performances and musical entertainments at the state level, both in the center and in the regions, during the Gurban holiday. During his visit to Isfahan in 1624, F.Kotov, a Russian merchant who watched the Gurban holiday celebrations with the participation of the Safavi Shah, drew attention to this aspect of the holiday and wrote: *“Thus, they celebrate for three days. They do nothing, they don't trade, they blow trumpets and they sell red eggs. They took each other's hands and kiss them”*⁹⁷. Kotov, who said, “They were holding each others' hands and kissing each other's hands,” probably did not understand the essence of the issue. He touched on the custom of kissing the hands of adults on holidays, which continues to this day without realizing it. The French merchant J.Chardin also included this holiday in the list of “respectable” and “solemn holidays” celebrated by the Safavis. He writes: *“The holidays of*

⁹⁷ Хождение купца Федота Котова в Персию / (Перевод Н.А. Кузнецовой). - Москва: Издательство восточной литературы, - 1958. с.88.

Ibrahim's Gurban and martyrdom of Ali's followers for the religion are honorable holidays".⁹⁸

During the research, we observe that there are a number of beliefs about the sacrifice during the Safavi period. One of them is that the sacrificial camel's hair or the sacrificial meat is salted and kept sacred. According to popular belief, something taken from a sacrifice made for the God would help and benefit them.

The third sub-chapter of Chapter I, entitled **“Ramadan Holiday”**, examines how Ramadan is celebrated by medieval Azerbaijanis, and a number of features of the holiday.

For Muslims, the month of Ramadan is considered a holy month, and therefore fasting, one of the five basic conditions of Islam, is observed during this month. Fasting has a definite content in the Islamic world. Fasting, means worshiping God first and foremost, while keeping oneself away from worldly blessings for a certain period of time. Since the work done during fasting is considered one of the rewards done for the God. It is considered the purest and cleanest month in the Islamic world.

During the Safavi period, the holy month of Ramadan was highly valued, and the ritual of fasting was considered a commandment of God, a rule of the religion, and one of the important deeds of Muslims. The holiday of Ramadan was celebrated at a high level, with various lavish events. It is known that the Qizilbashes, who formed the main social base of the Safavis - the bearers of the Islamic faith, did not often do important Muslim deeds, such as fasting and praying. However, after the Safavis came to power and made the twelve Imams' Shiism the dominant sect, a number of serious steps were taken to strengthen Islamic principles and Shariah principles with the support of local and foreign scholars.

One of the most important features of the holiday is the factor of mutual assistance and helping the poor during the holiday. The Safavi Shahs also held large charitable events during the month of Ramadan and holidays. Such charitable activities were often

⁹⁸ Ж.Шарден. Путешествие Шардена по Закавказью в 1672-1673гг. / Ж.Шарден, -Тифлис: Скоропечатня М.Мартиросянца, - 1902, с.281

accompanied by a reduction in the tax burden, the pardon of prisoners, and the giving of alms and gifts. Sources of the period contain a lot of information about the various Safavi shahs giving tax concessions and gifts to their subjects every year.

Another important feature of the holiday was visiting the graves of relatives on the day of the holiday, cleaning and construction works, praying for the souls of the dead, reciting the Qur'an or having Qur'an recited. There is enough information in the sources that the Safavi shahs visited the graves of their relatives during the month of Ramadan.

Fasting and sacrificing during the month of Ramadan have also led to the emergence of many religious and social traditions. Many of these traditions include lighting candles in mosques, inviting for iftars, helping those in need, conveying the time of the sahur to the people by playing drums and singing in the streets, organizing games and entertainments on Ramadan nights, and preparing food for Ramadan.⁹⁹

Chapter II is called **“Hospitality”**. This chapter investigates the characteristics of Azerbaijani hospitality during the Safavi period. The first sub-chapter, entitled **“Welcoming a Guest”**, examines in detail the issues related to welcoming a guest in the time of the Safavis. One of the important elements of the tradition of hospitality was to treat the guest with respect, with a smile and to say “welcome”. Even at the time of the Safavis, Azerbaijanis approached the guest on the principle of *“the guest is the guest of God”*, *“the guest is the beauty of the home”*¹⁰⁰, always respected him and cherished him.

Although there were some differences in form between the custom of the common people and the court of the palace, the hospitality was based on the same principles. Of course, the process of welcoming a guest by the ruling class, especially in the palace, varied depending on the position of the guest. Ordinary people welcomed guests depending on the ability of the host. In either case, even if the guest was a complete stranger, the host would have to welcome him, provide him with free accommodation and food, care

⁹⁹ Günay H.M. Ramazan // Türkiye Diyanet Vakfı İslam ansiklopedisi: (44 ciltde) - Ankara: TDV yayınları, - c. 34: Osmanpazarı – Resuldar. – 2007. s. 434

¹⁰⁰ Atalar sözü / Toplayanı Ə.Hüseynzadə. - Bakı: “Yazıçı”, - 1981, s. 91-92

for him, and do his best for his comfort.¹⁰¹ There was a special position in the Safavi palace called “mehmandarbashi”, the main task of who was to look after the reception of foreign ambassadors and distinguished guests, to meet their needs.¹⁰² In the time of the Safavis, by the order of the shah, everyone who visited the country was given money called mehmandari to pay for food, accommodation and daily expenses.¹⁰³ In general, during the Safavi period, it became a tradition for the Safavi state to cover all the expenses of the ambassadors.

The second sub-chapter of Chapter II, entitled “**Keeping the Guest**”, emphasizes that after the guest was welcomed, the necessary work was done to provide him with a bed and comfort. During the Safavi period, guest houses (*darul-ziyafa*) were usually used to accommodate high-level guests. In the house of the poor, one of the rooms was reserved for a guest and was called a “living room”. One of the accommodation places for guests was caravanserais. In the Middle Ages, as well as during the Safavi period, one of the places for staying of guests in Azerbaijan was the buildings belonging to the Sufis called khanagah (also called *zaviya*, *ribat*, *takiya*, etc.). These buildings were special places where Sufis gathered, lived permanently, educated disciples, and received guests.¹⁰⁴ Separate caravanserais were often built in khanagah complexes to accommodate visitors. At the inns, guests were usually received until noon. When they entered, “...*first they prayed two rakats, put all their food on the table during the meal, and shared it with the inhabitants of the khanagah*”.¹⁰⁵

¹⁰¹ Ş.T.Bünyadova. Azərbaycan qonaqpərvərliyi / Ş.T.Bünyadova. – Bakı: “Elm”, - 2005. s. 37

¹⁰² O.Əfəndiyev. Azərbaycan Səfəvilər dövləti / O.Əfəndiyev. – Bakı: “Şərq-Qərb”, - 2007. s. 316.

¹⁰³ R.Mathee. Prostitutes, Courtesans and Dancing: Women Entertainers in Safavid Iran // Iran and Beyond, ed. R.Mathee, B.Baron. - Costa Mesa: Mazda Publishers, - 2000. p. 161

¹⁰⁴ Ə.S.Əhməd. XII-XV əsrlərdə Azərbaycanın mənəvi mədəniyyəti / Ə.S.Əhməd. - Bakı: Elm, - 2012, s. 104

¹⁰⁵ Yənə orada, s.104

Inviting a guest to home, giving a banquet in his honor, and in many cases providing a bed played an important role in creating a warm atmosphere between the guest and the host. People set aside one of the best apartments in the house, the so-called “living room”, for the guest, along with his belongings. In general, in the Middle Ages, including the Safavi period, it was considered important to accommodate guests in host houses and to take care of their comfort.

The third sub-chapter of Chapter II, “**Seeing of the Guest**”, deals with the departure of a guest with gifts, which is one of the important elements of the tradition of hospitality. Gifts were usually presented by the host at the end of the dinner party. Gifts can vary greatly in shape and character. These could range from valuables such as jewelry to simple household items and weapons, including exotic and ordinary animals¹⁰⁶. At times, the guest also presented gifts to the host. Even in the time of the Safavis, the host was responsible for the safety of the guest. Thus, the protection of the guest who took refuge in the host (even if there were dangers), not to yield him was considered an important act for the host and a matter of honor. It was unacceptable for someone to humiliate, insult, or treat a guest badly, and it was considered disrespectful to the host himself. Ensuring the protection of the guest’s property was also a matter for the host. The situation after leaving the guest house was considered beyond the authority of the host. However, if the guest had a specific request or wish when he left the house, of course, the host would do his best to fulfill his wish and, if necessary, to take the guest to a certain place¹⁰⁷. While in Tabriz, E.Chelebi wrote an interesting story about respecting a guest and not humiliating him. He notes that when he was a guest of Kalbali khan in Tabriz, Khan

¹⁰⁶ Ə.S.Əhməd. Səfəvilər dövründə Azərbaycanda qonaqpərvərlik adəti // Bakı: Azərbaycan arxeologiyası və etnoqrafiyası. – 2016. № 2, s. 163.

¹⁰⁷ Ş.T.Bünyadova. “Orta əsr Azərbaycan ailəsi” / Ş.T.Bünyadova. – Bakı: “Elm” nəşriyyatı, - 2012, s. 300.

forbade swearing against the Sunnis and announced this to the people of the city through heralds¹⁰⁸.

Chapter III, entitled **“Religion and Religious Relations”**, focuses on many issues, such as the features of the Safavi Sufi sect, its politicization activities, the ideology of Qizilbashlig, why the Safavis converted to Shiism, the acceptance of Shiism as the dominant sect, its spread and legitimization in the country, the steps taken to address the shortage of Shiite ulema, the fight against extremism and teachings, the Safavi policy of pilgrimage, the symbolization of various events related to Shiism, the popularization of measures related to them, the treatment of non-Muslims and their situation, based on the sources of the time.

In the first sub-chapter of Chapter III, entitled **“Safavi activities related to the transformation and legitimization of Shiism and the fight against extremism”**, emphasizes that the revival of Shiism during the Safavi period and its transformation into a dominant sect throughout the country was one of the results of the Safavis’ socio-political activities, both as a sect and as a state.

One of the first steps of Shah Ismail as the head of state after the establishment of the Safavi state was related to the reforms he wanted to implement in the religious sphere. Shah Ismail, without fear or hesitation, converted to Shiism in a Sunni-dominated region, declaring Shiism the official sect of the twelve Imams and making it the dominant sect in the region. After Shah Ismail officially declared Shiism to be the dominant sect of the twelve Imams, he was faced with the important task of socializing Shiism and assimilating it to a wider audience, as well as the ability of Shiism to express itself in public opinion.¹⁰⁹ One of the first steps taken by the Safavis in this direction was to symbolize the imams. The sermon on behalf of the twelve Imams was one of the first steps in this direction. At the same time, changes were made in the call to prayer and iqamah (*iqamah is*

¹⁰⁸ Ö.Küpeli. Evliya Çelebinin ilk İran seyahatı güzargahı ve kalelerle ilişkin bilgiler // Türk Dünyası İncelemeleri Dergisi / Journal of Turkish World Studies, - 2011. XI/2, s. 75

¹⁰⁹ Ə.Ağaoğlu. İran və inqilabı / Ə.Ağaoğlu. – Bakı: Azərneşr, - 2009. s.47

the second call to Islamic Prayer, given immediately before prayer begins).

One of the most important aspects of the Safavi policy of Shiism was the forcible Shiism of the Sunnis, who make up the majority of the country's population. The Qizilbash mobilized all the resources of the state to realize this work, and taking advantage of this to carry out a large-scale sectarian activity unprecedented in the history of Islam.

Faced with a shortage of Shiite staff and Shiite religious literature, one of the first steps of the Safavi state was to form a new class of Shiite scholars. However, it was impossible for the Safavi state, which had just adopted Shiism as a state religion and faith, to find the cadres it needed in a Sunni-dominated area, and it took a long time to train them. In this case, Shah Ismail and his caliphs invited Shiite scholars from South Lebanon (Jabal Amil), then considered Shiite cultural centers, Bahrain, Najaf and other places to fill this gap and created all conditions for their activities. According to the sources of the time, during the rule of the Safavis, hundreds of Shiite scholars from the Shiite centers mentioned above came to the Safavi country and continued their activities there. These Shiite scholars, who went down in history as immigrant scholars, soon began to interpret, teach, propagate, and develop Shiite teachings in accordance with the new structures of the emerging Shiite state.

One of the important directions in the religious policy of the Safavi shahs was related to the struggle against extreme meetings (guluww or gulat). Such meetings seriously hindered both the strengthening of the foundations of the state and the settlement and spread of Isnaashariyyah (Isnaashariyyah is the largest sect of the twelves) Shiism. It should be noted that the main carriers of extreme meetings were the Turkmen masses of Qizilbash, who have preserved many aspects of their old beliefs. The creation of a strong centralized state required a change in the lifestyles and religious and cultural characteristics of the Qizilbash Turkmens, who are Kongar nomads with a tribal structure, considered to be the pillars of the Safavids, since the principles of statehood could not accept the meetings and the power that represented it, which would threaten its

existence. In this sense, the interests of the Safavi government and the newly formed religious elite made it necessary to abolish *guluww*. It should be noted that the reforms carried out by Shah Abbas I to strengthen the centralized state played an important role in the fight against extreme trends.

One of the issues we focus on in the dissertation is related to the struggle of the Safavi government and the class of ulema against Sufism. The medieval statehood traditions, in which the Safavi state existed, as well as the process of formation of a strong central state, did not accept alternative institutions, activities and ideas that were not subject to its will. In this sense, the Sufi sects of the time were an alternative to the Safavi state. The sectarian etiquette of Sufism, especially the attachment of *murshids*, their prestige among the people, the relative independence of the *tekkes*, and their extremist ideas that did not conform to the official religious ideology, did not coincide with the goals and objectives of authoritarian political institutions at the time. The emergence of new actors in the Safavi system after the establishment of the state (the class of Shia ulema, the official class called “*Tajikiyyah*”, slaves organized from non-religious and ethnic groups, etc.) is one of the factors that led to the narrowing of the sphere of activity of *Qizilbash* Sufis and their withdraw from the power.

As a result of severe pressure from the Safavi government and the ulema class, Sunni sects such as *Kazeruniyya*, *Khalvatiyya*, *Naqshibandiyya*, and *Mowlaviyya* were subjected to severe pressure and repressive measures and were forced to suspend their activities in the country. Unlike the Sunni sects, the *Nurbakhshiyya* and *Zahabiyya* sects that were branches of the *Kubrawiyya* sect and later became Shiites, as well as the Shiite *Neymatullahiyya*, *Qalandariyya* and various marginal dervish groups under its influence, were initially able to establish warm relations with the *Qizilbash* government. However, later, especially during the rise of the clergy, their activities were severely curtailed due to severe pressure, and many were forced to flee from the country.

The second sub-chapter of Chapter III, entitled “**Pilgrimages and Shrines**”, examines the pilgrimage and shrines of the Safavi

period, as well as the policy of pilgrimage conducted by the ruling religious and political elite from an ethnographic viewpoint.

The Safavis, who pursued a great policy of Shiism, were interested in turning the tombs of Shiite saints into shrines and encouraged them in every way. Because the presence of places and shrines associated with Shiite saints enriched and strengthened Shiism as a sect. The presence of various symbols reminiscent of Shiite saints and associated with their names, including holy places and shrines, played an important role in the propagation, strengthening and spread of Shiism. It served to increase the attractiveness and popularity of Shiite shrines, as well as to increase the respect and reverence for Shiite saints. It was very important for the Safavi elite to have separate Shiite shrines. For this purpose, they tried to appropriate the Ahl al-Bayt tombs in Mashhad, Gum and Iraq. The Safavis began to equate shrines such as Kerbala and Mashhad with pilgrimages to the Kaaba and to some extent replaced them. Religious people who visited the graves of imams in Kerbala and Mashhad now carried religious titles such as “Kerbalai” and “Mashadi”.

One of the characteristic features of the Safavi worldview of pilgrimage was that they were able to develop a different idea of pilgrimage by synthesizing the pilgrimage traditions of the ordinary people with the pilgrimage traditions of Islam. This new thinking manifested itself in the creation and circulation (in the example of imams) of many places of pilgrimage of various natures (holy and sacred places, shrines etc.) This new thought has helped to turn the tombs of people who lived in the minds of the people, revered and somewhat mythalized, into a sacred place of pilgrimage and the spread of this tradition, despite the fact that centuries have passed since they died. During this period, the tradition of turning the graves and places of residence of saints and guardians into places of pilgrimage became widespread. People believed in these saints' virtue and greatness. The study also contains information about the rituals of pilgrimage, their rules, as well as the characteristics of many places that became shrines during the Safavi period.

The third sub-chapter of Chapter III, entitled “**The Ceremony of Muharram**”, deals with the tragedy of Kerbala, which remains a

tragic and mourning event in the memory of Muslims. After the Safavis came to power and Shiism became the dominant sect, events related to the event of Kerbala began to be celebrated again at the state level, with the participation of a large religious community. The event of Kerbala was one of the important levers in the policy of the Safavis to spread and socialize Shiism, as well as to neutralize the Sunni worldview and fight against it. They have improved the rituals of the ceremony, making it more systematic and more effective in influencing people's feelings and emotions. The Safavis encouraged the holding of condolences in connection with this event and tried to exhibit it in a wider area. For this purpose, ceremonies were organized at the state level. The ruling elite of the country, including the Safavi shahs, participated in these events. Special attention was paid to holding the ceremonies in the regions.

During the Safavi era, the ceremonies associated with the tragedy of Kerbala were enriched with a number of ritual elements. One of the groups (chains) moving to the place where the ceremony took place, beating themselves with chains, torturing themselves, cutting off the head with a sword on the day of Ashura, or scratching the forehead with a sharp razor or dagger (the ritual of shedding blood), Shabih performances as one of the forms of religious square performances are of this kind.

The dissertation also emphasizes the application of some harmful tendencies, rituals and customs in Muharram events, since the time of the Safavis. Many events, such as the Safavi politicians and Shiite scholars' thoughts that the more they mourned the martyrdom of Hadrat Hussein, the more they would be rewarded for their suffering, the country's 40-day mourning period, have led some circles to view Shiism as a "*religion of tears and contempt*" and to call it "*the religion of sorrow*"¹¹⁰

The fourth sub-chapter of Chapter III, entitled "**Non-Muslims and attitudes toward them**", analyzes the situation of non-Muslims

¹¹⁰ A.Şeriatî. Şehadet / A. Şeriatî, çev. M. Şayir, - Ankara: FECR yayınevi, - 1995, s.48

living in the territory of the Safavi state and the attitude towards them.

Based on the analysis of the dissertation, it is concluded that the attitude of the Safavis toward non-Muslims was tolerant. Despite the negative attitude of the Christian world towards Islam in the Middle Ages, many Christian sources of the period speak extensively of the tolerant attitude towards Christians in the Safavi territories. Numerous Shahs' decrees concerning the protection of the rights of Christian citizens, which have survived to the present day, also indicate a tolerant attitude.

This sub-chapter also examines the reasons for the tolerant attitude of the ruling political and religious Safavi elite, as well as the Safavi community, towards non-Muslims. It is noted that during the Safavi period, representatives of other religions were able to maintain their relative independence as a religious community, and the solution of a number of issues within the community was their monopoly. They, especially Armenians, Georgians and Jews, were able to integrate into the socio-political life of the country and gain important positions in the economic and political spheres.

One of the religious features of the time is the fact that a large number of non-Muslims converted to Islam voluntarily, along with those who forcibly converted. In addition to the stimulating steps of the Safavi government, economic interests, livelihood opportunities, holding a position, taking a certain position in the socio-political life also played an important role in this work. Although a large number of missionaries arrived in the country, they were not allowed to preach among Muslims. The renegade of those who converted to Islam was also severely punished. Muslims who changed their religion were rare. It was customary for Muslims to take sick children to Christian missionaries for treatment, and in families where the child did not survive, to give a newborn a Christian name.

Chapter IV is called **“Education and Science”**. In this chapter, many issues such as the existence of various forms of education in the Safavi period, the characteristics of the educational process, its impact on the development of science and culture, development trends and problems of scientific knowledge, the degree of

application of scientific innovations in public life are involved in historical ethnographic research.

The first sub-chapter of Chapter IV entitled **“Education”** examines the education system of the Safavi period, its features, the multilevel nature of education, the teaching process and its features, the problems of the education system as a whole and other issues.

During the Safavi period, along with the continuation of previous educational traditions, new educational institutions began to emerge in connection with the establishment of a strong centralized state and relative stability in the country. The ruling elite's positive attitude to education, patronage of science and art, the formation of a new Shiite cleric and the need to enrich the ideological foundations of Shiism, the need of a strong and powerful Safavi state for educated officials and military personnel, and many other factors stimulated the creation and development of a network of educational institutions at various levels in the country.

Educational institutions of the Safavi period can be divided into several groups according to their characteristics. The first of these includes official educational institutions with a specific time and place, specific goals and objectives, as well as operating under the supervision of public administration bodies. Examples are residential areas, palaces, divans and military schools of various kinds, especially madrassas. Another group of education included mosques, tekke, khanagah, akhi organizations, libraries and bookstores, ulema, scholars, and educational institutions that operated freely in places such as the homes and palaces of government officials. In addition, there were educational institutions belonging to religious minorities and missionary organizations living in the Safavi area, which had their own specific features.

Education in the country was of two stages. The first stage was primary education. Primary schools established in the Islamic East during the Abbasid period under the name of kuttab were known as neighborhood schools during the Seljuk, Elkhani, Garagoyunlu, Aghgoyunlu and Safavi eras. Such schools were also known as “mektebi ibtidaiyya” (primary school). Although the students in

these schools acquired reading and writing skills, the main purpose was to study the Qur'an and acquire religious knowledge.

The study focuses on the problems of the Safavi education system, such as predominance of the humanities in the Islamic education system since the middle of the 16th century, the coldness and hostility towards the mental sciences and philosophy, and the consequent decline of the mental sciences, as well as the preference for the study of jurisprudence and Arabic in education, the predominance of the method of memorization in education, the very weak or no tradition of updating, changing and improving the subjects taught and the literature on them, are also analyzed and studied.

The second sub-chapter of Chapter IV, entitled “**Science**“, examines the features and problems of the development of scientific knowledge in the time of the Safavis on the basis of the sources of the time.

The study characterizes the strengthening of competition between the countries of the region, the continuation of large-scale military campaigns, and the need for innovation in various spheres of economic and cultural life as the main factors that stimulate the development of science and its growth. The positive attitude of the Safavi shahs and the ruling elite to education, science and art, as well as the patronage of scientists and artists are also considered a factor that has a positive impact on the development of creative potential and science. It is noted that in the Safavi society, educated, knowledgeable, creative people were always respected and held an important position in society. This fact is confirmed by the secretary of the Holstein ambassador A.Olearius, who visited the Safavi country in 1636-1639. He writes: “*Although the number of those who study the free sciences is not as great as ours, these sciences and the masters of these sciences are highly respected. Such people are called philosophers*”.¹¹¹

¹¹¹ А.Олеарий.Подробное описание путешествия Голштинского посольства в Москвию и Персию в 1633, 1636 и 1639 годах / А.Олеарий, Пер. с немец. П.Барсова, - Москва: Университетская типография, - 1870, с. 814

Analyzing the scientific knowledge of the time, it is concluded that among the mental sciences, such sciences as medicine, historiography, philosophy, astronomy are more developed. In general, we see that the ruling religious and political elite pay more attention to theology and creative potential (calligraphy, miniature art, architecture, poetry, etc.) than to the natural sciences.

The dissertation examines a number of serious factors that hinder the development of various fields of science in the country. Examples of these factors were great influence of the ruling Shiite clergy on socio-political processes, their hostile attitude towards innovation and any alternative thinking, as well as their attempts to monopolize issues related to education and science, forcing many scientists to leave the country as a result of the policy of total Shiism, the severance of ties with the great Sunni world under the leadership of the Ottomans, including the Islamic world, and the general decline in the Muslim world, etc.

Chapter V of the dissertation is called **“Calligraphy and Miniature Art”**. This chapter examines the characteristics of calligraphy and miniature art at the time of the Safavis, the factors determining their development, new styles, new trends and new schools in this field.

The first sub-chapter of Chapter V, entitled **“Calligraphy”**, deals with the creation of special workshops in the palace of the Safavi shahs for the copying of books in Arabic script and the production of fiction books, the involvement of many of the most talented and skilled artists of the time, including calligraphers, had a great impact on the development of calligraphy. The special attention paid to this field by the ruling elite and the growing demand for beautifully written books in society (many medieval politicians and intellectuals considered such books a real treasure) stimulated the development of this art, as well as new calligraphy styles. Examples of these new styles are the type of calligraphy called “tugrayi-shahi” invented by Atig Ordubadi, one of the famous calligraphers of the time, and the creation of a new calligraphic style by Murtuzagulu khan Shamlu called “Shikasteyi nasta’lig”.

During this period, a number of works related to the secrets of calligraphy were created. In addition to information about a number of artists and calligraphers of the period, these *risalehs* contain information about the rules of calligraphy, styles, writing skills, how to choose paper and pen, the rules of making ink, paint and other writing materials needed to copy books. Examples of booklets on calligraphy include Khalil Tabrizi's (1536) "Basics of Calligraphy" (Usul-i Hutt), Gazi Ahmad ibn Mir Munshi's (1546-1606), "Gulustani Huner" (Gulustani Art), or "booklets on Calligraphers and Artists" and "Rasmul-calligraphy" and other booklets written by Mahmud Chapnavis on the "Six" lines.

Sources of the period include artists such as Khoja Seyyid Ahmad Mashhadi, Gasim Shadishah, Mevlana Abdi Nishapuri, Mevlana Shahmahmud Zarringalam, Mevlana Dost Herati, Ustad Behzad's nephew Mevlana Rustam Ali, Hafiz Babajan Mekhlami Turbati, Artists like Mirza Ahmad Mirza Ataula oglu, Mevlana Muhammad Amin Agili and many others who became famous in the art of calligraphy during the Safavis.

The second sub-chapter of Chapter V, entitled "**Miniature Art**", examines the characteristics of the miniature art of the Safavi period, the development trends in art. Based on the master miniature artists of the time and the works of art created by them today, which adorn the world's famous museums and galleries, we can say that one of the brightest pages of Islamic miniature art is the Safavi miniature art. Safavi artists were able to raise the existing miniature art to a higher level by enriching it in terms of themes and techniques. Miniature art of the Safavi period is original in terms of complex compositions, multi-figure, abundance of images of nature, variety of shades of color, its resemblance to the depicted figures and objects.

The miniature artists of the time brought a number of innovations to miniature art. One of them was related to miniature works drawn on a single sheet. Such miniatures were separate works of art, decorated with various paints, and sometimes drawn by the "black pencil" method, reflecting a specific plot. Among the single-page miniatures, portraits played an important role. One of the innovations of the 16th century in Safavi illustrated books and

miniature art was the creation of ornamental frames around miniatures (as well as in the margins of the texts for miniatures). In this case, the area was expanded and the frames were decorated with patterns, which used the style of decorating albums.

The influence of such methods as Baroque, Flemish, and Italian, which were popular in Europe in the 17th century, was very strong. For example, the secular themes reflected in the paintings, the details of the luxurious life, and the dazzling colors were among the features of the Borocco-style paintings. At the same time, the Isfahan school learned a number of new subjects through the Europeans. These are the topics that have not been covered before in relation to openly dressed women and love relationships.

Chapter VI is entitled **“The Art of Music and Games and Entertainments.”** The first sub-chapter entitled **“Music”**, deals with issues related to the study of the development trends of the Safavi music, their genre features, innovations in music, musicology, our mughams and ashug music.

Despite a number of restrictions stemming from Islam, the art of music developed during the Safavi period and retained its important role in the cultural life of society. This is evidenced by the facts such as folk festivals, celebrations, receptions of various levels, receptions, official ceremonies, dinner parties, weddings accompanied by music etc.

During the Safavis, the process of renewing the art of music and enriching it with new elements continued. During this period, mughams, their voices, sections, and corners changed and new ones appeared. Examples include the “Mahur Hindi” mugham, the “Kabili” section, the “Bayati Gajar” and finally a desgah (19th century), Segahi-ajam” (17th century), mugham section, “Mirza Hussein segahi” (18th century), “Shah Khatai” mugham section and others.

During the period under study, ashug art also took a special place in the cultural life of the Azerbaijani people. In the time of the Safavis, the process of turning the ozan into an ashug and the kopuz into a saz was completed, ashug music entered the life of the city and the Safavi aristocracy, its genre features were enriched and a large number of new ashug tunes (Bash divani, Shahseveni, Heyderi,

Ibrahimi) , “Sultani”, “Jangi Koroglu”, “Doshemeh Koroglu”, “Bozugu”, etc.), epics (“Shah Ismail”, “Koroglu”, “Ashug Garib”, “Abbas and Gulgaz”, “Asli and Kerem” etc.)

One of the important features of the music of the Safavi period was the spread of the art of mugham and, in this connection, the art of singing, as well as dance in large cities with cultural centers. Composer’s music performed by ensembles was also characteristic of urban culture. Ashug music and folk songs based on oral traditions were more widespread among a number of Turkmen tribes and villages still living a semi-nomadic lifestyle.

During the Safavi era, religious music developed and its genre features were enriched. Religious music itself was divided into forms such as mosque and sectarian music. The form of the mosque included tilawat (recitation of the Qur'an aloud), azan, zikr, takbir, elegy, novhas, and minajat. The music of the sect included hymns, odes, nafas, elegy, ceremonies, and saz melodies and so on.

The second sub-chapter of Chapter VI entitled “**Musical Instruments**” provides detailed information about the musical instruments of that time and their features.

Musical instruments have a special place in the development of the art of music of the Safavi period. During this period, our musical artists invented new musical instruments (“sheshtar”, “Sheshkhana” telli (stringed) saz), and some of the existing ones were improved. Musicologists who classified Azerbaijani musical instruments of the Middle Ages divide them into three branches: stringed instruments, wind instruments and percussion instruments. The stringed musical instruments used in Azerbaijan at the time of our research are mainly: kopuz, saz, ud, rubab, tanbur, barbat, setar, chahartar, sheshtar, jang, pandur, santur, kamancha and others. Among the wind musical instruments in Azerbaijan tulum, tutek, nei (a kind of musical wind instrument like flute), zurna, balaban, mushigan, trumpet, geranay, nafir and others were widespread. During the Safavi period, percussion instruments such as kos (kus), jift-kos (luxury), lakkiti, nagara, qoshanagara (a musical instrument consisting of two drums tied with each other and struck with two

sticks), dumbek, duhul, drums, sinj, shakhshakh (chalpara), and qashugek were widely used.

The third sub-chapter of Chapter VI, entitled “**Dances**”, discusses the characteristics of Azerbaijani folk dances, the diversity of genres, and the ways in which they are performed.

At the time of the Safavis, despite the negative attitude of Islam, dances played an important role in the entertainment life of society. This is evidenced by the fact that dances, along with other types of music, are performed during the holidays, square performances, public entertainments, as well as dinner parties organized by the palace and various segments of society.

There were dance groups at the Shah's palace and the residences of local rulers, whose main mission was to entertain the audience with their dances by attending dinner parties and festivities. It should be noted that the local rulers also had service systems appropriate to the Shah's palace, including music-related drums. The French merchant and traveler J.Chardin also wrote about musicians and dancers: “*According to the service system in the Shah's palace, the local rulers had a similarly complex system of servants. Musicians and dancers are also included in such a servant system*”¹¹². One of the main distinguishing features of the dancers in these groups was their professionalism. They knew the secrets of this art and were able to dance skillfully.

During the Safavi period, religious dances, including Sufi dances, were widespread. Various Sufi sects and fraternities performed some rituals in the accompaniment of music, performing dances called sema or semah. In particular, many rituals of traveling dervishes were accompanied by dances. Among the nomadic dervish groups, the Abdals differed in this respect. They became famous for their storytelling, music, and pranks. The Abdals considered the meyxana as sacred as a mosque¹¹³.

¹¹² J.Şardən. Səyahətnamə / J.Şardən. - Bakı: Elm, - 1994, s. 27.

¹¹³ Ə.S.Əhməd. Səfəvilər dövründə din və dini münasibətlər / Ə.S.Əhməd. Bakı: Mütərcim, - 2019, s. 281

The fourth sub-chapter of Chapter VI, entitled “**Games and Entertainments**”, examines the differences in the nature, character, number of participants, and style of performance of games and entertainment as part of people's lifestyles.

In the era we are talking about, games and entertainments, despite their hierarchical differences, have become one of the rare means of allowing people to come together and have fun in the same environment, away from everyday worries. In addition to being one of the ways to establish contact between the ordinary people and the representatives of the palace, he also played an important role in inculcating such qualities as health, combat readiness, skills, mental education, merriment, and entertainment.

During the Safavi period, horseback games such as chovgan, kapak, jirit, and horse-racing, as well as games such as wrestling, fencing, archery, juggling, fighting with various animals, backgammon and chess became more popular and widespread.

Horseback games, especially chovgan was more common among the ruling class. This game was one of the main equestrian games performed by the Safavis during palace festivities and large square performances. One of the factors that made it popular among the Safavis was the close involvement of high-ranking officials, including the Safavi shahs, in this game and its inclusion in the list of palace entertainments. Wrestling was one of the most common sports in which the general public could participate. This game, which has been popular among Azerbaijanis since ancient times, maintained its popularity during the Safavi period and was one of the indispensable performances of folk festivals, weddings, holidays and palace entertainments. Existence of a wide network of wrestling halls (places where wrestlers gather, competitions, trainings) and wrestling associations in the cities of Azerbaijan in the above-mentioned periods, the respectful mention of the image of the wrestlers in the folklore and works of the poets of the time, their great respect among the people as brave and heroic, the importance given to them by the highest officials can be considered as facts confirming the popularity of the game.

In the Middle Ages, hunting, which was considered an indicator of power and strength, became very popular in Azerbaijan with the establishment of the Safavi state and became one of the important activities of the ruling class. One of the important qualitative changes in the nature of hunting since that time was due to its transformation into a means of entertainment and spiritual satisfaction, especially in the lives of the upper class. At the same time, hunting retained some of its traditional functions, such as nutrition, training, and heroism.

During the Safavi period, Azerbaijani hunters used many different methods and techniques, as well as hunting tools and means. One of the most widespread hunting methods in Azerbaijan at that time was called "hoop hunting". One of the most common methods of hunting was the widespread use of prey birds, hunting dogs [tula, tazi] and leopards. During the Safavi period, the tradition of using prey birds trained in hunting was widespread.

In the entertainment life of the Safavis, the importance of celebrations, weddings (weddings and circumcision ceremonies), walkings, parties and conversations connected to various events (thrones, trips, successes, conquests, ceremonies for welcoming high-ranking Chinese guests, ceremonies for awarding nobles of different levels), coffee-houses, teahouses, taverns, baths as a place to talk and have fun, should also be noted.

As a result, generalizations were made regarding the dissertation work and it was reflected in the main conclusion.

The main content of the research is reflected in the following published theses, articles and conference materials:

1. Orta əsrlərdə İslam dünyasında sufiliyin nüfuz qazanmasının səbəbləri haqqında. Azərbaycanşünaslığın aktual problemləri // Azərbaycanşünaslığın aktual problemləri. Ümummilli lider H.Əliyevin anadan olmasının 89-cu ildönümünə həsr olunmuş III Beynəlxalq elmi konfransın materialları, - Bakı:- 2-5 may, - 2012,- s. 169-174.
2. XII-XV əsrlərdə Azərbaycanın mənəvi mədəniyyəti / Ə.S.Əhməd. - Bakı: Elm, - 2012. - 368 s.

3. Əxi təşkilatının strukturu və peşə mərasimləri // - Bakı: Azərbaycan arxeologiyası və etnoqrafiyası, - 2012. № 1, - s. 144-153.
4. Miskin Abdal yaradıcılığında mənəvi mədəniyyət məsələləri // Azərbaycanşünaslığın aktual problemləri. Ümummillî lider H.Əliyevin anadan olmasının 90-illik yubileyinə həsr olunmuş IV Beynəlxalq elmi konfransın materialları, - Bakı:- 01-04 may, - 2013, - s. 205-208.
5. Əxi sözünün etimologiyasına dair bəzi mülahizələr // - Bakı: Azərbaycan arxeologiyası və etnoqrafiyası, - 2013. № 1, - s.136-143.
6. Miskin Abdal yaradıcılığında dini məsələlər // - Bakı: AMEA Xəbərlər (tarix, fəlsəfə, hüquq), - 2013. № 1, - s.190-205.
7. Naxçıvanda yağışçağıрма mərasimləri // Azərbaycan Arxeologiya və Etnoqrafiya elminin inkişafında Naxçıvan məktəbinin rolu. Elmi konfransın materialları, - Bakı: - 28-29 aprel, - 2014, - s. 113-116, (həmmüəllif)
8. Qurbani yaradıcılığında mənəvi mədəniyyət məsələləri // Azərbaycanşünaslığın aktual problemləri. Ümummillî lider H.Əliyevin anadan olmasının 91-ci ildönümünə həsr olunmuş V Beynəlxalq elmi konfransın materialları. - Bakı: - 05 – 07 may, - 2014, - s. 215-219.
9. Səfəvilər dövründə Azərbaycanda ovçuluq // - Bakı: Azərbaycan Arxeologiyası, - 2014. Cild 17, № 1, - s. 90-98.
10. Aşıq Qurbani yaradıcılığında dini məsələlər // - Bakı: Azərbaycan arxeologiyası və etnoqrafiyası jurnalı, - 2014. № 1, - s.181-190.
11. Bayramlar onların genezisi və əsas funksiyaları // Azərbaycanşünaslığın aktual problemləri. Ümummillî lider H.Əliyevin anadan olmasının 92-ci ildönümünə həsr olunmuş VI Beynəlxalq elmi konfransın materialları, - Bakı, - 05 – 07 may, - 2015, - s.278-282.
12. Роль Сефевидского братства в общественно-политической жизни Азербайджана средних веков // - Warszawa: Nova polityka wschodnia, - 2015. №1(8), - s. 139-153.

13. Ailə-məişət və mənəvi mədəniyyət məsələləri Oruc bəy Bayatın kitabında // - Bakı: Bakı Universitetinin Xəbərləri. Humanitar elmlər seriyası, - 2015. - №1, - s. 115-121, (həmmüəllif)
14. Orta əsrlərdə Azərbaycanda tolerant və multikultural ənənələrin formalaşmasında Azərbaycan poetik məktəbinin rolu // Ulu öndər H, Əliyev irsində multikultural və tolerant dəyərlər. Ulu öndərin anadan olmasına həsr olunmuş Beynəlxalq Elmi Konfransın Materialları, - Bakı, - 03 – 05 may, - 2016. - I Hissə, - s.214-219.
15. Ahiliyin yayılma alanı və Azərbaycan // - Ankara: Türk Kültürü və Hacı Bektaş Veli Araşdırma Dergisi, - 2016. - sayı 78, - s. 159-176.
16. Səfəvilər dövründə Azərbaycanda qonaqpərvərlik adəti // -Bakı: Azərbaycan arxeologiyası və etnoqrafiyası, 2016. - № 2, - s. 152-168.
17. Orta əsrlərdə Azərbaycanda multikulturalizm // Azərbaycanşünaslığın aktual problemləri. Ümummillə lider H.Əliyevin anadan olmasının 94-cü ildönümünə həsr olunmuş VIII Beynəlxalq elmi konfransın materialları, - Bakı, - 04 – 05 may, - 2017, - s.153-157.
18. İsgəndər bəy Münşi Türkmənin “Dünyanı bəzəyən Abbasın tarixi (Tarixə-ələmarayə-Abbasi)” adlı əsərində oyun və əyləncələrə dair məsələlər -Bakı: AMEA Tarix İnstitutunun Elmi əsərləri. 63-cü cild. Bakı, 2017. s.170-185.
19. İsgəndər bəy Münşi Türkmənin “Dünyanı bəzəyən Abbasın tarixi (Tarixə-ələmarayə-Abbasi)” adlı əsərində Nowruz bayramı ilə bağlı məsələlər - Bakı: Bakı Universitetinin Xəbərləri. Humanitar elmlər seriyası, - 2017. - №2, - s. 120-130.
20. Азербайджанское гостеприимство в трудах европейских авторов о Сефевидском государстве // - Москва: Вестник Московского Государственного Лингвистического Университета (Общественные науки), - 2017. - Выпуск 4 (788), - с. 88-96.
21. The relationships between Ahiism and Futuwwa in Middle Ages // - Toruń: Studia Orientalne, - 2017. - nr 1 (11), - s. 179-196
22. Səfəvilərdə Türkmən parağının “taçı-heydəri” parağı ilə əvəzlənməsi // “Azərbaycanda arxeoloji və etnoqrafik

- araşdırmalar”. AMEA-nın həqiqi üzvü Teymur Əmraslan oğlu Bünyadövnun anadan olmasının 90 illiyinə həsr edilmiş elmi sessiyanın materialları, – Bakı, 07 fevral, - 2018, - s. 128-130.
23. Səfəvilərdə Hz. Əli kultu // Azərbaycanşünaslığın aktual problemləri. Ümummilli lider H.Əliyevin anadan olmasının 95-ci ildönümünə həsr olunmuş IX Beynəlxalq elmi konfransın materialları, - Bakı, - 03 – 04 may, - 2018, - s. 189-193.
 24. Miskin Abdal və Aşıq Qurbani yaradıcılığında sufizmə dair məsələlər // - Bakı: Mütərcim, ədəbi, elmi, tərcümə jurnalı, - 2018. - № 46, - 2018, - s. 9-16.
 25. Конные спортивные игры сефевидского периода. Азиатские исследования // Torun: Размышления на тему политики и демократии. Seria Bibloteka Azji Pacyfiki, -2018, - с. 159-174.
 26. Правила гостеприимства в азербайджанских обрядах в восприятии европейских авторов // Torun: Размышления на тему политики и демократии. Seria Bibloteka Azji Pacyfiki, - 2018. - с. 142-158, (həmmüəllif)
 27. Səfəvilər dövründə Nurbəxşiyyə təriqəti // - Bakı: AMEA Tarix İnstitutunun Elmi əsərləri, - 2018. - 73-cü cild, - s. 155-162.
 28. Səfəvilər dövründə Neymətullahilik - Bakı: Bakı Universitetinin Xəbərləri. Humanitar elmlər seriyası, - 2018. - №4, - s.105-111.
 29. Şiəliyin hakim ideologiyaya çevrilməsində və yaygınlaşmasında Səfəvi şeyxlərinin xarizmatik keyfiyyətlərinin rolu // Azərbaycanşünaslığın aktual problemləri. Ümummilli lider H.Əliyevin anadan olmasının 96-cı ildönümünə həsr olunmuş X Beynəlxalq elmi konfransın materialları. - Bakı: - 07 may, - 2019, - s.118-121.
 30. Abdallar haqqında bəzi mülahizələr // - Bakı: Lənkəran Dövlət Universiteti Elmi Xəbərlər (Humanitar Elmlər), -2019. - № 1, - s. 8-21.
 31. Səfəvilər dövründə din və dini münasibətlər / Ə.S.Əhməd. - Bakı: “Mütərcim”, - 2019, - 512 s.
 32. Човган в Азербайджане в эпоху Сефевидов // - Москва: Вопросы истории, - 2019. - № 5, - с. 219- 224.
 33. Адам Олеарий о системе образования в период Сефевидов //VI Международный азиатский конгресс «Сила Азии.

- Государство, Общество, Экономика». Между Азией и Европой. Мысли о литературе и языке, - Тогућ: 23-24 мая, - 2019, - с. 98-112.
34. Səfəvi dövrü aşiq yaradıcılığının bəzi xüsusiyyətləri haqqında //Azərbaycanşünaslığın aktual problemləri. Ümummilli lider N.Əliyevin anadan olmasının 97-ci ildönümünə həsr olunmuş XI Beynəlxalq elmi konfransın materialları, - Bakı: - 05-07 may, - 2019, - s.79-82.
35. Медресе в системе образования Сефевидов // - Київ: Вчені за писки Таврійського Національного Університету імені В.І. Вернадського, Серія: Історичні науки, - 2020. - Том 31 (70), № 3, -s.117-121.
36. Səfəvi təriqətinin şüaləşdirilməsində Şeyx Cünydin rolu // _ - Bakı: Azərbaycan arxeologiyası və etnoqrafiyası, - 2020. - № 2, - s.101-108.
37. İmamzadələr Səfəvilər dövründə meydana gələn ziyarət məkanlarından biri kimi // Filoloji elmlər inovativ tədqiqatlar kontekstində. Beynəlxalq elmi praktik onlayn konfransın materialları, - Bakı: - 24 dekabr, - 2020, - s. 151-155.
38. Азербайджанский тюркский язык в период Сефевидов // Международная научно-практическая конференция "Наука, образование, культура": Посвященная 30-й годовщине Комратского государственного университета, Сборник статей, - Комрат: -11 февраля, - 2021, т. 2, - с. 205-209.
39. Səfəvilər zamanında Yeni Culfa // "Qarabağ dünən, bu gün və sabah" 20-ci elmi-əməli konfransının materialları toplusu, - Bakı: - 26 may, - 2021, - s. 180-194.
40. Политика паломничества Сефевидов // Труды международной научно-практической конференции, посвященной 30-летию независимости Республики Казахстан «Гуманитарные науки в эпоху глобализации: исследования и решения». - Шымкент: - 2021, - с. 208-211.
41. Factors influencing the formation of tolerance towards non-Muslims in the time of the Safavis // - Social Paradigm. An international journal of Social Science, - 2021. - 4(1), - p. 34-41.

The defense will be held on 28 October 2022 at 10.00 at the meeting of the Dissertation council ED 1.30 of Supreme Attestation Commission under the President of the Republic of Azerbaijan operating at A.A.Bakikhanov Institute of History of the Azerbaijan National Academy of Sciences.

Address: AZ 1143, Baku, H.Javid Avenue, 115.

Dissertation is accessible at the Scientific Archive and Library of A.A.Bakikhanov Institute of History of the Azerbaijan National Academy of Sciences.

Electronic versions of dissertation and its abstract are available on the official website of A.A.Bakikhanov Institute of History of the Azerbaijan National Academy of Sciences.

Abstract was sent to the required addresses on 26 September 2022.

Signed for print: 23.09.2022

Paper format: 60x84 1/16

Volume: 91 913 characters

Number of hard copies: 20