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ABSTRACT

of the dissertation of the degree of Doctor of Philosophy

**ARDABIL RULE OF THE SAFAVIDS AND KIZILBASH
IDEOLOGY**

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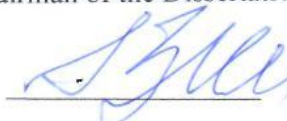
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I.GENERAL CHARACTERISTICS OF THE DISSERTATION

Relevance and elaboration of the topic. The Safavid state, covering one of the most powerful periods in the history of Azerbaijan, was created as a result of a long historical and political struggle. The establishment of the Safavid sect by Sheikh Safiaddin Ishaq in Ardabil in 1300 is the beginning of the emergence of the Safavid state. In the early days of its creation, the Safavid sect only met the religious and spiritual needs of its followers, and joined the political struggle due to historical necessity. Changes in the ideological direction of the sect resulted in the emergence of the Kizilbash ideology. As a result of the political struggle started under this ideology, a strong Safavid state was established.

The topic of Safavid rule of Ardabil and Kizilbash ideology is very important from the point of view of studying both Azerbaijan and Safavid history. While there are numerous monographs on Safavid history in Azerbaijani historiography, our researchers have not comprehensively investigated the subject of the Safavid sect and Kizilbash ideology. Only Jafar Ibrahimov has a monograph dedicated to the current problem called "On the history of Safavid rule in Ardabil". However, in this work, which has a very small volume (it is only 46 pages), more than the study of the topic, there is more space for the propaganda of Soviet ideologues, Leninism, Marxism.

In history books, the period of activity of the Safavids in Ardabil and the topic of Kizilbash ideology were studied in the most cases either as a chapter of Safavid history or as a paragraph or two in general history books. In the current dissertation, all the materials related to the history of this period have been gathered together, analysed and investigated in a complex way, and a special effort has been made to analyse the topic based on the sources. When researching the topic of Kizilbash ideology, it is impossible to deeply understand and study this problem based only on historical sources. Complex use of philosophical and religious knowledge is necessary to analyse ideological issues. Therefore, while researching the topic, in addition to historical sources, studies on the history of philosophy of Azerbaijan, the Holy Kuran, hadiths and religious literature were also

addressed, and the history of the Safavid sect was studied in a comprehensive way.

The reason for paying attention to the study of this topic, which is still relevant today, is to study the experience of statehood of that period, to shed light on the problems of the Safavid empire, which are not so much involved in research, based on the sources.

Many valuable works on the history of the Safavid state of Azerbaijan were written even after we regained our independence. But unfortunately, there are non-historians among those who apply to the topic, and the superficial approaches of those "researchers" cause the spread of incorrect information in the society. Such issues increase the relevance of the topic. In order to give a solid answer to such questions and to reveal the historical truths and inform people correctly, it is necessary to comprehensively re-examine the Safavid history, especially the path that led the Safavids from sheikhdom to kingship and the Kizilbash ideology, which sheds light on this path, based on the sources.

In our modern times, the Safavid theme is one of the actual topics that are also involved in research in foreign historiography. However, it should be noted that in the monographs of foreign researchers, it is possible to find biased opinions as well as interesting information. English, Russian and Persian-speaking authors who approach the issue from a more political point of view do not deny that the Safavid state was founded by Turkish tribes, that Shah Ismail founded the state relying on these Turkish tribes, and that Turkish was spoken in the palace, but they do not give up their claims that this state is a Persian or Iranian state. In our dissertation, we analysed such biased approaches in the works of foreign researchers from different religions and sects, made various comparisons, and expressed our attitude to the issues based on the sources.

Also, the fact that the problem of denominationalism and sectarianism in the world causes discussions even today makes the subject of the Safavid sect and the ideology of Kizilbash an actual issue. In many cases, the Safavid sect and the Kizilbash ideology are identified with the religious and ideological system of today's Iranian Shia state. However, in our research, we have shown that Kizilbash is

not the same essence as current Iranian Shiism, referring to Khatai's poems, Sheikh Safi's command¹ and sources.

The topic that we have involved in the research is one of the main topics that remain relevant in Turkish historiography. Reasons such as the long-term tension between the Ottomans and the Safavids, the tendency of Anatolian Turkmen tribes, who were Ottoman subjects, to the Safavid sect, and sectarian discrimination have led to a subjective approach to the Safavid subject in Turkish historiography and distortions related to the Safavid history. However, in recent times, the Turkish government has been awarding scholarships to researchers studying this topic in order to increase interest in the objective study of the Safavid subject again based on sources. Therefore, new articles and monographs rich in facts are being written in the historiography of Turkey, which fundamentally prove that the Safavid state is the Turkish state of Azerbaijan. On the other hand, the ideology of Kizilbash still remains in the territory of Turkey under the name of Alevism. The government pays special attention to the investigation of the roots of Kizilbash ideology and Alevism in order to eliminate the problems related to Alevis in Turkey.

When talking about the study of the topic in Azerbaijani historiography, we should first mention the name of Ogtay Efendiyev. His monograph named "Azerbaijan Safavid State" is a very valuable research work in terms of studying the history of the Safavid State.² In the work, the establishment of the Safavid state and the socio-economic and political history of this state in the 16th century are thoroughly investigated. In the monograph, the issues related to the Ardabil period of the Safavids and Kizilbash were briefly touched upon.

¹ Works of Shah Ismail Khatai / Compiled by: A. Safarli, Kh. Yusifli. Baku: East - West, 2005, 384 s; Ergün S. N. Hatai Divanı, Şah İsmail Safevi edebi hayatı ve nefesleri. İstanbul: İstanbul Maarif kitaphanesi, 1956, 248 s; Şeyh Safi Buyruğu / Özetleyen: D.Kaplan. Ankara: Türkiye Diyanet Vakfı yayınları, 2015, 520 s.

²Afandiyev O. The Safavid state of Azerbaijan. Baku: Azerbaijan state publishing house, 1993, 301 s.

We also find information on the subject in the book "History of Azerbaijan" edited by Suleyman Aliyarli.³ Since this book covers the period of Azerbaijan's history from the distant past to the 1870s, the information about the Safavids' Ardabil rule and the ideology of Kizilbash is briefly given here. Nevertheless, these data are very consistent and scientifically important. In his article entitled "From the research experience of literary sources on the heresy movement in Azerbaijan", the scientist developed the concept of using Shah Ismayil Khatai's divan as a historical source and presented it to researchers. The mentioned article was accepted and used as the main direction in the research work.⁴

In the research work of the Safavid scientist Zabil Bayramli entitled "the role of the Turkish nobles⁵ in the structure and administration of the Safavid state of Azerbaijan", information about the important position of the Kizilbash in the administration system of the Safavids, the "caliphate" institute formed under the influence of the Kizilbash ideology, and other issues have been reflected. The author's research entitled "Silsilatun-Nasabi Safaviyya" as a source of Azerbaijani history" is dedicated to the study of an important Persian-language source related to the ancestry of the Safavids.⁶

Information from the works of the historian Yagub Mahmudov, who studied the travel books of Western European travellers who visited Azerbaijan in the XIII - XIV centuries, was also used in the research.⁷

³History of Azerbaijan. From the past to 1870 / Edited by S. Aliyarli. Baku: Chirag, 2009, 872 s.

⁴Aliyarov S. From the research experience of literary sources on the movement of heresy in Azerbaijan // Issues of Azerbaijani philology, I release, Baku: Science, 1983, s. 179-204.

⁵Bayramli Z.H. The role of the Turkish nobles in the structure and administration of the Safavid state of Azerbaijan. Baku: "Avropa" publishing house, 2015, 348 page.

⁶Bayramli Z.H.'s "Silsilatun-Nasabi Safaviyya" as a source of the history of Azerbaijan. Baku: Europe, 2019, 106s.

⁷Mahmudov Y.M. Unstudied pages. Baku: Ganjlik, 1972, 97 s.; Travelers come to Azerbaijan. Baku: Ganjlik, 1977, 138 s.; Travelers, discoveries, Azerbaijan. Baku: Ganjlik, 1985, 184 s.

When talking about the historiography of the subject, we must mention the name of Mirza Abbasli. He studied "Safvatus-Safa" and other important sources and provided interesting and historical information about the ethnic and religious affiliation of the Safavids⁸.

Professor Shahin Farzaliyev comprehensively researched the source named "Ehsanut-tavarikh" dedicated to the political historical events of the history of Azerbaijan from 1404 to 1478 and compared the obtained materials with relevant facts of other sources of the period, and created the monograph "Azerbaijan in the XV-XVI centuries"⁹. In the thesis work, this work was touched upon as appropriate and the facts in the work were used in the comparative analysis of events.

Namig Musali is one of the Azerbaijani historians who recently conducted research on Safavid history and the activities of Safavid sheikhs. In his research, there is solid information on the subject.¹⁰

Nargiz Akhundova, one of the researchers of the history of the XV-XVI century, wrote a monograph on the development of Sufism in Azerbaijan, which contains interesting information about the origin of the Safavids and the first Safavid sheikhs. The information from this work was also used in the dissertation work.¹¹

In our dissertation, we used information from monographs and articles of contemporary historians such as D. Azimli, X. Gasimov, R. Agayev, Z. Hasanaliyev¹², who are known for their research on the

⁸Abbaslı M. Safevîler'in. Kökenine Dair. // Belleten cilt. XL, Sayı. 156, Ankara: Türk Tarik Kurumu Basımevi, 1976, s. 287- 329.

⁹Farzaliyev Sh. Azerbaijan in the XV-XVI centuries. (Based on Hasan bey Rumlu's work "Ahsanut-tavarikh"). Baku: Science publishing house, 1983, 150 s.

¹⁰Musali N. The reign of Shah Ismail I (Based on Tarikh-i Alemara-yi Shah Ismail). Baku: Science and education, 2011, 485 s.

¹¹Ахундова Н. Развитие суфизма в Азербайджане: возвышение шейха Сефи Аддина Исхака Ардебилли в эпоху Ильханата. Баку: ИПО Турхан, 2017, 248 с.

¹² Azimli. D. Azerbaijan's trade relations with Western European countries and Turkey (The second half of the XV century - the first half of the XVII century). Baku: Turkhan NPB, 2014. -292 s; Gasimov H. Azerbaijani culture (XVI-XVII centuries). Baku: Nurlan, 2002, 170 s; Aghayev R.A. Mutual relations between Azerbaijan and Central Asian states (XV-XVI centuries). Baku: Kur, 2004, 151 s;

socio-economic and political history of Azerbaijan in the XV-XVII centuries.

The works of Azerbaijani historians S. Ashurbeyli and M. Nematova¹³ were also of special importance in the study of the topic.

Among the literature we used in the dissertation work, there are many studies related to the historiography of Turkey. This is related to the wide spread of Kizilbash ideology in Eastern Anatolia. As Faruk Sumer said, although the head of the sect was in Ardabil, its body was in Anatolia¹⁴. Along with Faruk Sumer, in the works of Turkish historians Mehmet Saray and Zeki Velidi Togan¹⁵, we find interesting information about Safavid history as well as biased opinions. However, let's also note that many of the Turkish historians we mentioned showed an unbiased position by writing that the origin of the Safavids was non-Turkic and by presenting wrong approaches to the Kizilbash. The reason for this is the conflicts between the Safavid-Ottoman states and their approach from a sectarian point of view. However, a change in this approach can be felt in the serious historical research works written recently. Tufan Gunduz, Cihan Aydoghmushoghlu, Omer Faruk Teber, Mustafa Ekinci¹⁶, among the researchers of the modern era, try to provide objective information

Hasanaliyev Z. International relations of the Safavid state in the 17th century. Baku: Nurlan, 2007, 344 s.

¹³ Ashurbeyli S.B. The state of Shirvanshahs (VI-XVI centuries). Baku: Avrasiya press, 2006, 416 s; Nematova M.X. Epigraphic monuments of Azerbaijan (XVII-XVIII centuries). Baku: Azerb. SSR EA publishing house, 1963, 157 s.

¹⁴ Sümer F. Safevi devletinin kuruluşu ve gelişmesinde Anadolu türklerinin rolü. s.9.

¹⁵ Sümer F. Safevi devletinin kuruluşu ve gelişmesinde Anadolu türklerinin rolü (Şah İsmail ile Haleflerive Anadolu Türkleri). Ankara: Güven matbaası, 1976, 265 s; Saray M. Türk-İran münasibetlerinde şiiğin rolü. Ankara: Türk Kültürü Araştırmalar Enstitüsü, 1990, 162 s; Togan Z.V. Sur l'origine des safavides. Melanges Le Massignon, vol. III, Damas, 1957, s. 557.

¹⁶ Gündüz T. Son kızılbaş Şah İsmail. İstanbul: Yeditepe yayınevi, 2017, 176 s; Aydoğmuşoğlu C. Safeviyye tarikatı tarihi. Ankara: Berikan yayınları, 2014, 96 s; Teber Ö. F. XVI. Yüzyılda Kızılbaş farklılaşması: İlahiyat doktoru. ... dok. tezi. Ankara: 2005, 210 s; Ekinci M. Anadolu Aleviliğinin Tarihsel Arka Planı. İstanbul: Beyan yayınları, 2002, 240 s.

about the activity period of the Safavids in Ardabil and the ideology of Kizilbash, referring to reliable sources.

While researching the topic, we had difficulty gathering information related to ideological issues. Although we were able to obtain enough sources and research works related to the political history of the period, we encountered the reality that there is little information in the sources related to the ideology of Kizilbash. For this reason, we tried to learn and research based on the information in some works, the traditions and religious thoughts of the Turkmen tribes of the time, the poems of the Safavid dervishes and singers, as well as Shah Ismail Khatai's own divan, and the "Sheikh Safi's command"¹⁷ in order to understand the subject of Kizilbash ideology.

While researching Kizilbash ideology, we have widely used the researches of Irene Melikoff, Ahmed Yashar Ocak and Mehmet Rihtim¹⁸. These works have guided us in clarifying our direction while studying ideological issues

In the researches of Fritz Mayar, the issue of Kizilbash sect was touched upon within Islamic mysticism¹⁹ and the more mystical aspects of Kizilbash sect were highlighted. Another European orientalist scholar, Roger Savory, also researched Safavid history and provided information about the Safavid sect, its leaders, and its

¹⁷ Shah Ismail Khatai. "Keçmə namərd körpüsündən": Songs and poems. Baku: Writer, 1988, 344 s; Works of Shah Ismail Khatai / Compiled by: A. Safarli, Kh. Yusifli. Baku: East-West, 2005, 384 s; Aslanoghlu İ. Şah İsmail Hatai (Divan, Dehname, Nasihatname ve Anadolu Hataileri). İstanbul: Der yayınları, 1992, 566 s; Ergün S. N. Hatai Divanı, Şah İsmail Safevi edebi hayatı ve nefesleri. İstanbul: İstanbul Maarif kitabhanesi, 1956, 248 s; Şeyh Safi Buyruğu / Özetleyen: D.Kaplan. Ankara: Türkiye Diyanet Vakfı yayınları, 2015, 520 s.

¹⁸ Melikoff İ. Destan'dan masal'a türkoloji yolculuğu. Çeviri: T. Alptekin. İstanbul: Demos, 2008, 271 s. ; Kırkların Ceminde. Türkçesi: T. Alptekin. İstanbul: Demos, 2007. 196 s.; Uyur idik uyardılar. Alevi bektâşi araştırmaları // türkçesi: T. Alptekin. İstanbul: Cem yayınevi, 1993, 288 s.; Ocak A. Y. Türk sufiliğine bakışlar. İstanbul: İletişim yayınları, 2016, 272 s; Rihtim M. Azerbaycan tasavvuf tarihinde ilk sufiler // Journal of Kafkaz university (history, low and political sciences). N-29, 2010, s 102-111;

¹⁹Meier F. Essays on İslamic Piety and Mysticism.trans: by J. O'Kane.Leiden: Brill,1999 , 752 p.

ideological direction at the beginning of his research work.²⁰ Another European author, A.C. Newman, in his work devoted to the history of the Safavid state, devoted a little space to the period of activity of the sheikhs of Ardabil.²¹

In the works of Russian researchers V.V. Bartold, B.N. Zakhoder and I.P. Petrushevski²², the issues of ethnic identity of the Safavids and their religious-ideological affiliation were touched upon. However, none of these authors, with the exception of I.P. Petrushevski, did a detailed study of the Safavids' rule in Ardabil. They superficially touched on this issue in their works and made serious mistakes.

In the works of I.P. Petrushevski, there are scientifically important facts about the Safavid administration of Ardabil and the ideology of Safavid. He approached the history of the Safavids as a part of the history of Azerbaijan and studied the Safavid state as the state of Azerbaijan.

In our dissertation, we also used the works of Iranian historians Nizamaddin Mujir Sheybani²³ and Rahimzadeh Safavi²⁴. Iranian historians describe the facts they get from the sources they refer to without conducting a comparative analysis. That's why they couldn't

²⁰Savory R. M. The Safavid State and Polity. Cambridge: Cambridge university, 1974, 220 p.

²¹Newman A. J. Safavid Iran Rebirth of a Persian Empire. London and NewYork: I.B. Tauris, 2006,281 p.

²² Bartold V.V. The place of the Caspian regions in the history of the Muslim world. Terc: Z.Bunyadov və N. R. Aghayeva. Baku: Elm, 1999. 160 s; Заходер Б. Н. Средиземноморье и Передняя Азия (сXI по XVIII вв). Москва: Изд-во МГУ, 1940, 132с; Петрушевски И. П. Государство Азербайджана в XV веке // Сборник статей по истории Азербайджана. Выпуск I. Баку: Изд. Академии Наук, 1949, с. 153-213; Ислам в Иране в VII-XV веках. Ленинград: Изд. Ленинградского Университета, 1966, 400с.; Очерки по истории феодальных отношений в Азербайджане и Армении в XVI начале XIX вв. Ленинград: Изд. ЛГУ, 1949, 379 с.

²³ نظام الدين مجير شيباني، تشکیل شاهنشاهی صفویه، تهران: چاپخانه دانشگاه، 1346، 273 ص.
²⁴ رحيم زاده صفوی. شرح جنگها و تاريخ زندگانی شاه اسمعیل صفوی، تهران، بیروز، 1346، 211 ص.

get correct scientific results. On the other hand, those historians who approach all issues from the "concept of Iranianism" speak from the position of Persian nationalism.

The object and subject of the research. The object of the Safavid rule of Ardabil and Kizilbash ideology is the Safavid sect and the Safavid state, which actively participated in historical processes from the 13th century to the 30s of the 18th centuries. The subject of the study is the origin of the Safavids, the Safavid sheikhs who founded the Safavid sect and increased the number of disciples of the sect, the tribes connected to the Safavid sect, the sect's participation in political processes and struggle, the ideological system of the sect and the ideology of Kizilbash.

In order to investigate the object and subject of the subject, it is necessary to use reliable sources, including a) Farsi-language sources; b) Ottoman sources; c) travel documents; d) historical documents.

Among these sources, we should first mention the name of "Safwatus-Safa", which tells about the life and activities of Sheikh Safiaddin al-Ardabili. The work was written by Tawakkul bin Bazzaz, who was a disciple of Sheikh Sadreddin. The author completed the work consisting of twelve chapters in 1357. By order of Shah Tahmasib I (1524-1576), the work was translated into Turkish by Muhammad bin Huseyn Katib Nishati in 1543. The translated copy of the translation of "Sheikh Safi Tazkiresi" into Turkish by Nishati, kept in the public library named after Saltykov-Shedrin in St. Petersburg, was compiled in Azerbaijani by Mohsun Nagısoylu and Sever Jabbarli and published in 2010.²⁵

There are scientifically significant facts about Sheikh Safieddin, his ancestors and successors, as well as Kizilbash ideology in the work "Tarikh-i habibus-siyarfi akhbar efradi-bashar" by Giyasaddin ibn Humammaddin al-Husayn (1415-1535/1537), who is known as Khandemir and is written in the style of general history of the time.

²⁵Şeyx Səfi Təzkirəsi. ("Səfvətüs-səfa"nın XVI əsr türk tərcüməsi)/Tərtibçilər və nəşrə hazırlayanlar: M.Nağısoylu, S.Cabbarlı, R.Şeyxzamanlı.Bakı: Nurlan, 2010, 932 s.

The Tehran edition of the work, which was published with individual parts translated into European languages, was used in the research work.²⁶

Among the sources involved in the study, the work "Tarikhi-alemara-yi Shah Ismail" written by an anonymous author is of great scientific importance in terms of the detailed study of the problem we are investigating. The scientific critical text of the source was published in Tehran in 1363 under the name "Alemara-yi Safavi" by Y. Shukri.²⁷

Another source we use when researching Kizilbash ideology is Hasan Bey Rumlu's "Ahsanut-tavarikh"²⁸. The historical events of the years 1404-1494 are reflected in the first volume of the work, and the historical events of the years 1494-1578 are reflected in the second volume. The source was translated into Azerbaijani by Ogtay Efendiyev and Namig Musali, and both volumes were published in Kastamonu in one book.²⁹

One of the most reliable sources of the period is the three-volume work "Tarihi-alemara-yi Abbasi" by Iskander Bey Munshi (1560-1634). Iskander Bey Munshi, who served in the Kizilbash army for a while, was in the service of state officials, and finally became a member of the palace munshis, because he knew what the Kizilbash ideology and the Kizilbash ideology was, he gave information of great scientific importance about it in his work. During our research, we used the versions of the work translated by Ogtay Efendiyev, Namig Musali and Shahin Farzaliyev³⁰.

²⁶تاریخ بیباک سیر فی اخبار افراد بشر، تالیف غیاث الدین بنهما مال الدین الحسینی المدعو به خواندامیر، جلد چهارم، تهران، انتشارات دانشگاه، 1333، 796 ص.

²⁷عالم آرای صفوی، به کوشش یدالله شکر، تهران: انتشارات اطلاعات، 1363، 688 ص
²⁸احسن التواریخ، تألیف حسن رملو، به سعیدو تصحیح چارلس نارمنسین، تهران: از انتشارات کتابخانه صدر، 1342، 541 ص، احسن التواریخ، تألیف حسن رملو، به احتامام عبد الحسین نوای، تهران: بنگاه ترجمه و نشر کتاب، 1349، 539 ص.

²⁹Hasan Bey Rumlu. Ahsanut-tawarikh (The best of histories). Translations and comments from Persian, corresponding member of ANAS, Ph.D., Professor O. Efendiyev, Ph.D., associate professor N. Musali. Kastamonu, 2017

³⁰Iskander Bey Munshi. Tarikh-i alemara-yi Abbasi (History of Abbas decorating the world). Translated from Persian, authors of the introduction, comments and

One of the sources we use is Valigulu ibn Davudgulu Shamli's "Gesasul-khagani"³¹. In the source, a special place is given to the information about the genealogy of Sheikh Safieddin.

Another of the sources we use regarding the Safavid administration of Ardabil and Kizilbash ideology is Muhammad Yusif Ghazvini's "Kholde-barin"³².

Materials related to the topic in the works of one of the historians of the Safavid period such as Sayyid Huseyn bin Murtuza Huseini Astrabadi's "Az Sheikh Safi ta Shah Safi"³³, Molla Kamal's "Do kitabi-nafis az madareki-avvaliyye yi tarih-Safavian"³⁴, "Silsilatun-nasabi Safaviyyah" by Sheikh Hussein bin Sheikh Abdal Zahidi³⁵ and many other historians were also involved in the research.

Ottoman historian Muneccimbashi Ahmet Dede gave information about the early history of the Safavids in his history book. The first volume of the work called "Sahaiful-akhbar fi-vakayiul-esar" by Muneccimbashi, a seventeenth-century Ottoman historian, was published in Turkish with Latin letters by Ismayil Erunsal.³⁶ This section contains interesting information about the policy that the Ottoman state tried to implement in relation to the Turkmen tribes in Anatolia, and as a result of this policy, the Anatolian Turkmen were inclined towards the Safavids.

indexes. O. Efendiyev and N. Musali. Volume I. Baku: Tehsil, 2009, 792 s; Iskander Bey Munshi Turkman. The history of Abbas, decorating the world (Tarix-e alemaraye-Abbasi). Translated from Persian by Sh. Fazil. Baku: East-West, 2010, 1400 s.

³¹قصص الخاقانی، نویسنده ولی قلی بن داودقلی شاملو. تصحیح و پاورقی: دکتر سیدحسن سادات ناصری، جلد 2-1، تهران، 1371، 524+201

³²محمد یوسف قزوینی، خلد برین، تهران: چاپخانه شیرین، 1372، 900 ص.؛ همچنین رجوع شود به نسخه خطی موزه بریتانیا

³³سید حسین بن مرتضی حسینی آسترآبادی، تاریخ سلطانی از شیخ صفی تا شاه صفی، تهران: چاپخانه بهمن، 1358، 311 ص.

³⁴ملا کمال بن جلال الدین محمد منجم، زبدة التواریخ، نسخه خطی؛ همچنین دو کتاب نفیس از مدارک اولیه تاریخ صفویان، خلاصة التواریخ – تاریخ ملا کمال، اراک، 1334، 127 ص.

³⁵شیخ حسین پسر شیخ ابدال پیرازحاعدی. سلسلهالنسبصفوییه. تهران، ایرانشهر، 1343، 110 ی

³⁶Müneccimbaşı A. D. Sehaif ül Ahbarfi Vekayi ül Asar. Arapçadan terc: İ. Erunsal. I cilt. Yayınlayan: Tercüman gazetesi. İstanbul: Kervan Kitapçılık, 1979, 300 s.

There are a large number of travel books on the history of the Safavid state of Azerbaijan. In particular, it is possible to find interesting facts about the representatives of the Safavid- Kizilbash until Shah Ismail I in the travel books of the Venetian ambassadors.³⁷

Due to the fact that most of the local and foreign sources related to the topic we are studying were written to order, as well as the fact that many of these works do not have autograph copies and subsequent manuscript copies are subject to changes according to the time, we have tried to be careful when comparing the facts, we have obtained from the sources.

The goals and objectives of the research. The main goal of writing the dissertation is to comprehensively analyse the main issues such as the Safavid administration of Ardabil and the Kizilbash ideology, which was formed based on the Safavid sect, by using primary sources, and uncovering the historical truths. In accordance with the set goal, the following tasks are planned:

- To analyse the source materials on the subject, to study the socio-economic and political situation on the eve of the establishment of the Safavid sect;

- To analyse the ethnicity and religion of Sheikh Safiaddin al-Ardabili, the founder of the Safavid sect, along with his ancestors;

- To explore the life and activities of the Safavid sheikhs, who were active from Sheikh Safiaddin to Shah Ismail I, and the establishment of the Safavid sect;

- To determine the reasons for the change of the religious-ideological direction towards the political direction in the Safavid sect during the time of Sheikh Juneyd;

- To investigate the process of forming the Kizilbash army of Sheikh Heydar and the direction of military-political activity;

- To clarify the main principles of Safavid sect and Kizilbash ideology;

- To analyse the factions behind the Kizilbash ideology and the reasons why they accept this ideology;

³⁷A narrative of Italian travels in Persia in the fifteenth and sixteenth centuries / trans. Charles Grey Esq. London: Hacluyt society, 1873, 268 p.

Research methods. The methodological basis of the research is the comparative analysis, evaluation and summarization of existing facts to reveal the integrity of the historical facts in the sources. A critical approach method was also used when referring to the facts in the sources. While conducting the research work, the main sources related to the period were studied, objectively serious analyses were conducted and a general result was obtained. In addition to the sources, the method of critical approach, analysis and comparative approach was also used during the use of historical works. It was possible to determine the authenticity of a number of data by using a complex and systematic approach in the research of the dissertation work. Interdisciplinary methods including historical-genetic, religious-ideological methods were used for the study of the ideological direction of the subject.

Main issues defended.

- In the early days of the Safavid sect, it was only a Sufi-Darvish sect;

- Sheikh Juneyd is the first Safavid sheikh who changed the ideological system of the sect and came up with the ideas of creating a state;

- Sheikh Heydar enforced the wearing of a red, twelve-slice hat to distinguish his followers from other members of the sect and to demonstrate the power of the sect;

- Along with traces of Shiism, Sufi traditions were also preserved in Kizilbash ideology;

- Supporters and followers of Kizilbash ideology are Turkic tribes of Anatolia and Azerbaijan;

Scientific novelty of the research. The main aspects determining the scientific novelty of the dissertation are the following:

- The Safavid administration of Ardabil and the ideology of Kizilbash were investigated together and comprehensively for the first time;

- The information about the first Safavid sheikhs, the ancestors of the Safavids, contained in the works of Valigulu Davudgulu Shamli's "Gesasul-khagani" and Yusif Vazir Ghazvini's "Kholde-

barin", Molla Kamal's "Do kitabi-nafis az madareki-avvaliyye yi tarih-Safavian" were used for the first time in Azerbaijani historiography;

- The question of the ethnic identity of the Safavids was clarified in the research work, and a number of new information about the lineage of Sheikh Safiaddin al-Ardabili contained in the work "Safwatus-Safa" was included in the dissertation work;

- The system of religious thought that existed in the early days of the Safavid sect has been extensively studied and the way the religious views of the Safavid sheikhs changed over time has been consistently traced based on the sources;

- The "Sheikh Safi command" containing the basic principles of Kizilbash ideology was included in the research for the first time;

- During the analysis of ideological issues, Shah Ismail Khatai's divan was widely used;

- While researching the subject of the Kizilbash sect, in addition to sources and historiographical works, the Holy Quran, books of hadiths, religious-ideological literature and works related to the history of philosophy were also addressed;

- European and Turkish researchers used the term "oral Islam" instead of "heterodox Islam" and "people's Islam";

- New ideas about the Kizilbash tribes, Abdal, Dervish, Akhi, Ghazi groups, which are the backbone of the Safavid sect, were included in the dissertation work.

Theoretical and practical significance of research:

Proposing new scientific propositions and uncovering historical truths based on the comparative analysis of materials obtained from the first sources in the dissertation is of great importance from a scientific and theoretical point of view. For this reason, the materials and obtained results of the dissertation can be used in lectures and seminars of higher schools, in conducting specialty courses in faculty history, and in writing textbooks and teaching aids.

Approval and application of research. The research work was carried out at the Department of History of Azerbaijan (natural faculties) of Baku State University. The practical provisions of the dissertation work are reflected in the author's published articles, speeches at international and republican conferences.

The name of the institution where the dissertation work was performed. It was performed at the Faculty of History of Baku State University.

The structure of the dissertation. Dissertation work consists of introduction, 3 chapters, conclusion and list of used literature.

The total volume of the dissertation. The total volume of the dissertation consists of 162 pages and 301283 characters, including cover and contents 938 characters, introduction 27881 characters, chapter I 86267 characters, chapter II 50088 characters, chapter III 99639 characters, conclusion 10618 characters, used literature 25852 characters.

II. MAIN CONTECT OF THE DISSERTATION

In the "**Introduction**" part of the dissertation, the facts that prove the relevance of the dissertation topic are included, the sources and literature are analysed, the chronological framework, theoretical-methodological basis and practical significance of the dissertation work are explained along with the goals and objectives, and a brief summary of the main scientific innovations is also given.

The first chapter of the dissertation is called "**The Safavid Sufi-Dervish Society**" and consists of three sub-chapters. The first sub-chapter of the first chapter is entitled "**The eve of the establishment of the Safavid Sufi-Darvish society and the socio-economic and political situation of the time**".

Mongol campaigns caused people to be oppressed not only materially, but also morally. In such a situation, many religious-ideological trends that filled the spiritual void and held people high were formed and were able to unite the masses around them. As stated in the book co-authored by Z. Bayramli and B. Shabiyev, "social indiscipline, poverty, lack of human security, fear and terror prevailing in the country gave impetus to the expansion of the Sufism movement."³⁸

One of the sects that emerged with the expansion of the Sufism movement was the Safavid sect. The Safavid sect, which originated as a Sufi-dervish order, later began to show Shiite tendencies.

During the Timurid era, the Safavid sect, distinguished by the large number of its disciples, became a large landowner when Amir Teymur gave Ardabil and its surrounding villages to Darulirsha. In the book "History of Azerbaijan" edited by S. Aliyarli, it is noted that at the end of the first half of the 15th century, the leader of the Safavid sect, Sheikh Ibrahim Shahenshah (1429-1447), became the hereditary

³⁸Bayramli Z., Shabiyev B.(co-author) The Safavid State of Azerbaijan (XVI-XVIII centuries). Baku. Science and Education publishing house. 2017, s 6

feudal ruler of Ardabil province, and the military and political organization of the sect turned into a spiritual state.³⁹

The second sub-chapter of the dissertation called "**Ancestors, Ethnicity and Religion of Sheikh Safieddin Ishaq**" is about the ancestors of the founder of the sect, Sheikh Safieddin, and his ethnic and religious affiliation.

The main goal of the Safavids, located between two Sunni sectarian states (the Ottomans in the West and the Uzbeks in the East), was to deliberately connect their family tree to Imam Ali, to differentiate themselves from these states by adopting the Shia sect, and to increase their power in this way. However, neither in the official correspondence, nor in the travel books of the travellers of the time, was there any information about whether Safieddin and his descendants were Seyyids or of Arab origin.

Some historians serving Persian nationalism tried to Persianized the Safavid lineage along with Arabization, but they did not achieve results despite their special efforts.

Although some western historians have brought up this idea again, they have not been able to confirm it with sources. H. Roemer, referring to the works of Tavakkul ibn Bazzaz and Sheikh Husayn Zahid, in the chapter of the book "Cambridge History of Iran" dedicated to the Safavid period, writes that the information about the Arab origin of the Safavids in the sources originated from the genealogy falsified by the ruling dynasty.⁴⁰

One of the arguments used by Russian historians to describe the Safavids as Persians is the fact that Shah Ismail I accepted the title of "Shahenshah" after entering Tabriz. They attribute this to the desire of the Safavids in adopting this title to indicate a connection with the Sasanians⁴¹. Researching the topic, Ogtay Efendiyev found that this

³⁹History of Azerbaijan. From the past to 1870. / Edited by S. Aliyarli. Baku: Chirag, 2009, s. 323

⁴⁰The Cambridge History of Islam. The central Islamic lands from pre-Islamic times to the first World War / Editby: P.M. Holt, A.K.S. Lambton, B. Lewis. Cambridge: Cambridge University Press, 2005, p. 394.

⁴¹Иванов М.С. История Ирана. Москва: Издательство Московской Университета, 1977, с. 231

opinion was not confirmed in the primary sources of Safavid history, and based on the sentences of the chronicler of the time, Ali Zeynalabdi, who during the battle in Shirvan called the army of Farrukh Yasar of Kizilbash as "those who ruled in Yezid, the son of Muawiyah... Yazidis of Karbala, Yazidis of Shirvan's Sasanian descent", and notes that the Safavid chronicler did not treat the Sasanians well.⁴²

Although the issue of Safavid lineage is often a subject of controversy due to some political reasons, the scientifically important facts in the sources of the period and the information on the use of Turkish in the Safavid palace in the travelogues clearly reveal the fact that the Safavids came from Turkish ancestry.

The most valuable information given to us by "Safvatus-Safa", which is considered an authoritative source of the 14th century, is that in the work, Safiaddin al-Ardabili is repeatedly referred to as "Turkish Piri". When Safiaddin al-Ardabili, when he was still twenty years old, went to and from Shiraz in order to seek a spiritual guide, in their meetings with thinkers such as Ruknuddin Beyzavi, Maulana Raziuddin, Sadi Shirazi, Sheikh Zahiruddin, Amir Abdullah, they always addressed the Sheikh as "Piri Turk" (Turkish Piri).⁴³

The third sub-chapter of the first chapter is called "**Emergence of the Safavid Sufi-Dervish Society, First Safavid Sheikhs**". This subchapter contains information about Sheikh Safiaddin al-Ardabili, Sheikh Sadreddin, Sheikh Khoja Ali and Sheikh Ibrahim.

The "Safavid" sect, which was founded by Sheikh Safiaddin in Ardabil in 1300, functioned as a Sufi-dervish sect when it was first

⁴²Фендиев О.А. Образование Азербайджанского государства Сефевидов в начале XVI века. Баку: Изд. АНАзерб. ССР, 1961, с. 91; Khaja Zeynalabidin Ali Abdi Bey Shirazi. Takmilatul-akhbar (History of the Safavid period - Tahmasib period). Translation from Persian, introduction and comments by A.H. Rahimli. Baku: Elm, 1996, s. 32.

⁴³ Tazkirah of Sheikh Safi. (16th century Turkish translation of "Safvatus-safa") / Editors and publishers: M.Naghisoyle, S.Cabbarli, R. Sheikhzamanli. Baku: Nurlan, 2006, s. 64-73.

established. It is true that Sheikh Safieddin was a representative of Zahidism during the lifetime of Sheikh Zahid Gilani. But the name Zahidiyya did not last, after the death of Sheikh Zahid Gilani, two independent sects called Khalwatilik and Safaviyya emerged from Zahidiyya. The Safavid sect, which is closely related to sects such as Sufism and Hurufism, was also related to the Akhis, the secret organizations of master disciples, and the Simavi movement that took place in the Ottoman Empire in the 15th century.⁴⁴

The disciples of the Safavid sect were devoted to their sheikhs and accepted their advice and orders without question. This was one of the elements that led the Safavid state to victory. One of the reasons for the victory was that they believed in the path they started and continued depending on their sheikhs.

The second chapter of the dissertation is called "**Emergence of clerical-feudal rule in Ardabil**" and consists of three sub-chapters. The first sub-chapter of the second chapter is called "**Religious-ideological and political activity of Sheikh Juneyd**".

The fact that Sheikh Juneyd (1447-1460) was the leader of the Safavid sect is considered a turning point in the fate of this sect. With Sheikh Juneyd, the sect openly intervenes in political processes and begins to claim to establish a state. During his time, the trend towards Shiism and politics in the sect began to be clearly seen.

Due to these issues, Sheikh Junayd, who was not accepted by his uncle Sheikh Jafar and Jahanshah Baharli, had to leave the Dargah of Ardabil in 1448. In such a situation, Hasan Bey, who intends to fight with Jahanshah Baharli, invites Sheikh Juneyd to Diyarbakir. According to the writings of Iskandar Bey Munshi, Hasan Bey welcomed Sheikh Junayd and his entourage (entourage means staff, companion - G.R.) with great respect and honor.⁴⁵

⁴⁴Bayramli Z., Shabiyev B.(co-author) The Safavid State of Azerbaijan (XVI-XVIII centuries). Baku. Science and Education publishing house. 2017, s. 7.

⁴⁵Iskander Bey Munshi. Tarikh-i alemara-yi Abbasi (History of Abbas decorating the world). Authors of the Persian translation, introduction, commentary and index AMEA-nın müxbir üzvü, t.e.d., professor O.Əfəndiyevvət.e.n. N.Musalı. I cild. Bakı: Təhsil, 2009, s. 62.

In 1459, Sheikh Junayd returned to Ardabil with an even stronger position and started a jihad campaign against the Circassians. Shirvan Shah Khalilullah I and Jahanshah Baharli join their forces and block the movement of Sheikh Junayd's army. According to Sara Ashurbeyli, a researcher of the history of the Shirvanshah state, the main battle between Sheikh Junayd and the combined army of Shirvanshah and Garagoyunlu took place near the village of Kipchak on the left bank of the Samur River.⁴⁶ In the battle in 1460, Sheikh Junayd died on the spot after receiving an arrow wound.

Although the sect lost its Sheikh in this battle, it did not weaken and disappear. Because the murids who gathered around Sheikh Junayid were attached to him with all their souls. They completely surrendered to him and carried out all his orders without questioning. Complete commitment to the Murshid was one of the main principles of Sufism. In fact, this attachment existed within the sect from the very beginning. Sheikh Junayd was the first Safavid sheikh to use this belief for political purposes.

The second sub-chapter of Chapter II is called "**Military-political activity of Sheikh Heydar**".

When Sultan Junayd died, he bequeathed the sheikhdom to Heydar, the son of Hasan Bey Bayandurlu's sister Khadija Bey. Sheikh Heydar stayed with his uncle Hasan Bey Bayandurlu until he was 9 years old and was brought up in the palace. He was specially prepared by him for the post of sheikh, and he started managing the Dargah of Ardabil from 1468. Muneccimbashi writes that even though he was only 10 years old when he started the management of the Dargah, the Ardabil Dargah regained its former power with Sheikh Heydar. Thousands of disciples from everywhere, especially from Anatolia, began to visit this dargah again.⁴⁷

Sheikh Heydar tested the abilities of his disciples who came to visit the Ardabil dargah, and recruited those skilled in fighting into his

⁴⁶Aşurbəyli S.B. Şirvanşahlar dövləti (VI-XVI əsrlər). Bakı: Avrasiya press, 2006, s. 297.

⁴⁷Müneccimbaşı A. D. Sehaif ül Ahbarfi Vekayi ül Asar. Arapçadan terc: İ. Erünsal. I cilt. Yayınlayan: Tercüman qazetesi. İstanbul: Kervan Kitapçılık, 1979, s. 181.

army. He appointed some of his disciples who came to the dargah as caliphs and sent them to their hometowns for preaching. The name of the disciples of the Safavid sect "Kizilbash" is also related to the name of Sheikh Heydar. He orders his warriors to wear a red striped hat with twelve slices representing the twelve imams. After this incident, the disciples of the Safavid sect began to be called Kizilbash. At the time when the Safavids were gaining strength, Hasan Padshah Bayandurlu died in 1478, and his son Sultan Yaqub (1478-1490) came to power in his place. Sultan Yaqub realized that the power of the Safavid sect was growing and posed a threat to his state, so he took a stand against Sheikh Heydar. As a result, relations between Aghgoyunlu and the sect are strained. At such a time, in order to show his strength, Sheikh Heydar, like his father, gathered his followers to Dagestan for the purpose of jihad of the Circassians, and started marches to the north of Azerbaijan - Shirvan.

Sheikh Heydar, who was not successful in his march on Darband, returned and attacked the combined forces of Shirvan and Aghgoyunlu.⁴⁸ On the 29th of Rajab, 893 A.H. (July 9, 1488 AD), the combined forces of Heydar's army faced off in Tabasaran and Sheikh Heydar's army was defeated in the battle. About this battle, Faruk Sumer writes that although the Sofus (Sufis) were truly brave, they were defeated because their Sheikh was killed by an arrow.⁴⁹

Sheikh Sultanali was the third initiator of the transition of the Safavid sect from sheikhdom to kingship. He takes advantage of the power struggles within the Aghgoyunlu to continue the unfinished politics of his grandfather and father. Upon hearing the news of Sheikh Sultanali becoming the head of the sect (1493-1494), the Safavid disciples again united around the sect. Sheikh Sultanali also begins to restore the army units of his supporters. However, Sultanali cannot win in the fight against Aghgoyunlu either.

⁴⁸Sarwar G. The History of Shah İsmail Safawi. Aligarh: Kniritit, Baptist Mission Press, 1939, p. 25.

⁴⁹Sümer F. Safevi devletinin kuruluşu ve gelişmesinde Anadolu türklerinin rolü (Şah İsmail ile Haleflerive Anadolu Türkleri). Ankara: Güven matbaası, 1976, s. 10.

It is necessary to note that 3 Safavid leaders were killed in 34 years. In fact, the sect must have lost its influence after these events. But on the contrary, the ideology of Kizilbash continued to strengthen among its followers without losing any of its previous influence. As a result, after a long and difficult struggle led by Shah Ismail, the Safavids established a state that left deep traces in history.

Chapter III of the dissertation work is called "**Kizilbash Ideology**" and is divided into two sub-chapters. In the first sub-chapter, "**Emergence of Kizilbash ideology and the main principles of the ideology**" were investigated.

When we look at the heritage of Shah Ismail Khatai, which reflects the main elements of the Safavid sect - Kizilbash ideology, the first noticeable aspect of this ideology is its Sufi views. The Safavid sect originated as a Sufi-Darvish sect.

The concepts of Sufism and Tasavvuf have always been used interchangeably. Researching the topic of sects, Yagub Babayev writes that the concepts of Sufism and Tasavvuf have the same meaning and gives his explanation as follows: "Sufism and Tasavvuf is a religious-philosophical, mystical, spiritual-moral system of thought and behaviour that was widespread in the Islamic world in the Middle Ages."⁵⁰ Such Sufi- Tasavvuf views were closer to the concept of Islam of the Turkic tribes. When they accepted Islam, they lived by adapting this religion to it without abandoning the customs of their past beliefs. The main reason for this was that because the Turks who created urban culture had madrasa education, they learned Islam from the Koran and hadiths in the madrasa and followed the existing rules as prescribed in the religion. A part of the Turks engaged in pasture farming, as they were constantly in migration, had a superficial knowledge of the basic rules of Islam and learned about Islam from the oral sources they heard. This was one of the most important factors affecting their complete separation from the previous belief system.

As a result, a new ideology - Kizilbash ideology - was formed from the unity of Sufism, a way of life from past religious beliefs, and Shiism tendencies.

⁵⁰Babayev Y. Sect literature: Sufism and hurufism. Baku: Nurlan, 2007, s. 8.

The second sub-chapter of chapter III is called "**The forces behind the ideology of Kizilbash**".

The Turkmen tribes living in Anatolia, Iraq and Azerbaijan were the main supporters of Kizilbash ideology. The sources contain extensive information about these tribes. Oruj Bey Bayat named 32 tribes and showed that all the duties of the state are in their hands. The largest of these 32 tribes mentioned by him were Ustajli, Shamli, Afshar, Turkman, Qajar, Zulghadar, Tekali and Bayat.⁵¹ I.P. Petrushevski notes that in the 15th century, the Safavids' stronghold was formed by the nomadic tribes of Azerbaijan. Later, they were called Kizilbash. At first, they consisted of seven tribes (Shamli, Rumlu, Ustali, Tekali, Afshar, Gajar, Zulghadar). Of these, only the Shamli and Rumlu tribes were completely dependent on the Safavids. And only a part of the other tribes followed the Safavids.⁵² Sh.Farzaliyev mentions the names of these seven tribes and writes that although these tribes obeyed the "holy" Safavid sheikhs and called themselves murids, Sufis, and dervishes, in reality they served the Safavids as troops.⁵³

The forces that the Safavids relied on were not just representatives of known tribes. Along with them, Kizilbash ideology was spreading widely among different social strata of the population. If the principles of Kizilbash ideology were close to the thoughts of any social group, that group became a supporter of Safavids.

In the "**Result**" part of the dissertation, the research was concluded, recommendations were noted and appropriate scientific generalizations were made. Below are some of our conclusions:

1. A number of historians write that during the time of Sheikh Safieddin and the first other sheikhs, the sect had a Sunni Shafi

⁵¹Üç Osmanlı Tarihi: Oruç Beğ Tarihi / Hazırlayan: Atsız N. Ankara: Ötüken, tarihsiz, s.90.

⁵²Petrushevsky I.P. Azerbaijani states in the 15th century. // Works of Azerbaijan EA Institute of History and Philosophy. I vol. Baku: 1994, s.101.

⁵³Farzalibeyli Sh.F. Azerbaijan and the Ottoman Empire (XV - XVI centuries). Baku: Azerbaijan State publishing house, 1995, 145 s.

tendency. But as a result of our research, we did not find in any serious source a record that Sheikh Safiaddin belonged to the Shafi sect. According to the information contained in "Safvatus-Safa", the most prestigious source of the period, in the early days of its establishment, people from different sects gathered around the Safavid sect. Based on this information, we can say that this sect does not belong to any sect.

2. Although the issue of Safavid lineage and the ethnicity of Sheikh Safiaddin Ardabili is a subject of controversy due to some political reasons, scientifically important facts in the sources of the period, information on the use of Turkish in the Safavid palace in travelogues, as well as the fact that Sheikh Safiaddin is referred to as "Turk piri" in "Safvatus-safa" are proof that the Safavids are of Turkish descent.

3. Until the establishment of the Safavid state, the Safavid sheikhs did not become the official rulers of Ardabil. In the 15th century, the Jagir people, who were part of the Garagoyunlu tribe, were the rulers of this place. However, the fact that the Ardabil takke has great influence and large land ownership is often presented in the historical literature as the Safavid rulership of Ardabil.

4. Today's Iranian Shiism cannot be equated with Kizilbash. Although it contained Shiite elements, Kizilbash ideology was not a marginal Shiite sect. In none of the sources written in the early days of Kizilbash, we find expressions of disrespect for other Rashid caliphs. The sources also mention Sheikh Safi's statements that he respected all four caliphs. This is evidenced by the absence of negative opinions about other caliphs in Shah Ismail Khatai's poems.

Adherence to the Kizilbash ideology ensures the long existence of the Safavid state. A struggle that takes place over a period of 200 years is won by a strong leader, right time and strong faith. As a result of that struggle, the foundation of the Safavid state, which left deep traces in history, was established.

The main content of the dissertation is reflected in the following published scientific works of the author:

1. Ərdəbil dərğahında dini ideologiyanın siyasi ideologiyaya doğru dəyişməsi//Tarix və onun problemləri. Bakı, 2016, №1, səh. 19-25.
2. Background of the Kizilbash ideology//Сборник научных работ «Гиля: научный вестник». Киев, 2016, Выпуск 114 (11). стр. 137-141.
3. Səfəviyyə Sufi-dərviş hərəkatı və Qızılbaş ideologiyası// Strateji Araşdırmalar Mərkəzi “Strateji təhlil”. Bakı, 2016, Say 3-4 (17-18) səh. 231-243.
4. Qızılbaşlar kimdir//Azərbaycan xalqının Ümummilli lideri Heydər Əliyevin anadan olmasının 93 illiyinə həsr edilmiş Gənc tədqiqatçıların IV beynəlxalq konfransı materialları (toplu). II kitab. Bakı, 2016, səh. 1644-1646.
5. Şeyx Heydər Səfəviyyə təriqətinin rəhbəri kimi//“Müstəqil Azərbaycanın 25 il ərzində keçdiyi tarixi yol” mövzusunda keçirilən elmi-praktik konfransın materialları. Bakı, 2016, səh. 79-81.
6. Səfəviyyə təriqəti və Anadolu türkmənləri//Gənc Türkoloqların I Türkoloji qurultayın 90 illiyinə həsr olunmuş “Müasir türkoloji tədqiqatlar: problem və perspektivlər” mövzusunda beynəlxalq elmi konfransın materialları . Bakı, 2016, səh. 44-45.
7. Səfəvi Şeyxlərinin Qızılbaşlığı təbliğat üsulları və bu təbliğatın nəticələri//Tarix və onun problemləri. Bakı, 2017, №4, səh. 20-24.
8. XII-XIII əsrlərdə Azərbaycanda sosial-iqtisadi vəziyyət// Bakı Universitetinin Xəbərləri. Humanitar elmlər seriyası. Bakı, 2017, №4, səh. 101-106.
9. Halk İslamı ve Kızılbaşlık//Akademik Hassasiyetler. Ankara, 2017, sayı: 8, sayfa. 24-30.
10. Şeyx Səfi buyruğunun Ələvi tarixində yeri//“İslam Həmrəyliyi-2017: reallıq və perspektivlər” mövzusunda

- Respublika elmi-metodik konfransının materialları. Bakı, 2017, səh. 230-231.
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