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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**POPULATION OF THE SAFAVID STATE
(historical-demographic research)**

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I. GENERAL CHARACTERISTICS OF THE DISSERTATION

Relevance and degree of study of the topic. The Safavid Empire, one of the most glorious pages in the history of statehood of our people, played an important role in the statehood history, international relations and military-political life not only of Azerbaijan and all of the South Caucasus, but also of all the Near and Middle East.

In the short period of its existence, the Safavid state has become a powerful military and political factor in the entire middle East. The Azerbaijani statehood created by Shah Ismail contributed to the evolution of the worldview of the Azerbaijani Turks, including the re-evaluation of their role in the formation of their own and ethno-social space.¹

Studying the population of the Safavid state is one of the most actual issues of our time. Because today at least the middle East, one of the most problematic places of ethnic diversity, was once part of the Safavid state. Recent research on the history of the Safavid state confirms that the Safavid Empire, which played an important role in the military and political life of the Near and Middle East for more than two hundred years, was not actually Persia*, as Western travelers report, but, as local sources informed, was called the “Doulat-e Qizilbash”, that is, the state of Qizilbash. The fact that before the collapse of the Safavid Empire was based mainly on the Union of the Turkic-Qizilbash peoples, was not subjected to any persianization after the transfer of the main political center located on the territory of Azerbaijan to Isfahan, is confirmed in the sources. Further consolidation of this fact more increases the relevance of the topic, and with the study of the composition of the state's population, many questions are answered by themselves.

Questions, such as how the population of Turkic origin living in

¹ Mehdiyev, R.Ə. Şah İsmayıl Səfəvi ali məramlı tarixi şəxsiyyət kimi // Azərbaycan. – 2012, 5 dekabr. – s. 3-6.

the medieval period of Safavid state understands their identity, how they call themselves, how they remember their past and ancestors, how they distinguish themselves from representatives of other peoples and ethnic groups, to what extent the terms “Turk” and “Turkmen” are used among various layers of Safavid and Ottoman society, and what significance they have important for studying the history of the Turkic people of Azerbaijan.

As in the Ottoman Empire, one of the most magnificent States of the middle ages, in the Safavid Empire, socio-political institutions and official ideology were based primarily on religious principles. The population of the Safavid state consisted mainly of Muslims. The non-Muslim population of the Safavid state, noted in the native language as “gavur” and gebr – Gregorian Armenians and gregorianized Albanians - were organized as the “Armenian nation”, Zoroastrians living in special quarters – jubaras - as the “nation of Zoroastrians”, and Jews - as separate religious communities with the official status of “Jewish nation”. Note that in the Middle ages, the word “nation” meant a religious community based on religious beliefs.²

One of the factors that determine the relevance of the topic is Turkish - the native language of Azerbaijani tribes, widely spoken in the Safavid Palace, as well as throughout the state and has become a common language. In contrast to a number of Eastern States, the Safavid state has increased the authority and the use of the Turkish language has expanded. This is even confirmed by Nasrulla Falsafi: *“at a time when sweet Persian was the language of politics and literature in the Ottoman Empire and India, he (Shah Ismail Khatai - E.N.), made Turkish the official language of the Iranian Palace... there is no doubt that Shah Ismail I, who created a unified state, undoubtedly, he did not set himself the goal of restoring the national*

² Mustafayev, Ş.M. Səlcuqilərdən Osmanlılara: XI-XV yüzilliklərdə Anadolunun türk mühitində etnosiyasi proseslər / Ş.M.Mustafayev. – Bakı: Elm, – 2010. – s. 2-3

and political unity of Iran”.³

One of the factors that determine the relevance of the topic is the existing parallels and changes in the distribution of the population of the Safavid state and the territory of the distribution of the population living on the territory of modern Iran. Teymur Pirhashimi wrote like that: *“Today there is not a single person in the world who would deny the unity of language and origin among the population living in the North and South of Araz”*.⁴ Unfortunately, after 1925 to break up integrity of Azerbaijan, to reduce its prestige to divide a region that speaks the same language, has the same culture and makes up almost half of the country's population, Hamadan, Qazvin, Zanjan, Ardabil provinces were established in the place of the administrative territorial unit known as the Beglerbegi of Azerbaijan during the Safavid period. The south of Azerbaijan currently consists of the geographical divisions of Iran - East Azerbaijan, West Azerbaijan, Hamadan, Qazvin, Zanjan, Ardabil provinces. Along with such changes in Iran, the intensive attempts to disrupt the settlement of Azerbaijani Turks due to population movements make it even more necessary to study the issue.

It should be noted that in the historiography of the motherland, issues related to the history of the population of the Safavid state have not been deeply studied, only general information is given about the problem. From this point of view, initiative for the study of the population of the Safavid state increases the relevance of the topic and defines the path for future research.

Historical and demographic research of the population of the Safavid state has not been a separate object of research not only in the historiography of the homeland, but also in foreign historiography as a whole. Only some issues of the problem have

³ Fəlsəfi, N. Zendegani Şah Abbas-e əvvəl (cəld-e əvvəl) / N.Fəlsəfi. – Tehran: İntişarat-e elmi, . – 1347. – s. he, ze, ye

⁴ Pirhaşimi, T. Arran vilayəti əst əz Azərbaýcan // Varlıq, – 1985, № 3-4, – s. 54; Mədətli, E.Y. Azərbaýcan həqiqətləri İran tarixşünaslığında / E.Y.Mədətli. – Bakı: Təhsil, – 2011. – s. 18

been studied in some generalized works or on the basis of *tahrir daftars* (tax registers) compiled during the Ottoman occupation on different regions of the Safavid state. The historiography of the problem, including these studies, can be systematized as follows:

- Generalized works;
- Research works written on different tribes, oymaks and obas;
- Historico-demographic research on the Ottoman and Azerbaijani population;
- Research conducted on individual administrative units;
- Research and catalogs on diseases and natural disasters, especially earthquakes;

When we say generalised works, we mean both works on the history of Iran and Azerbaijan, as well as works on the Safavid state in general. Although, the volume 6 of the 7 volumes published by the University of Cambridge on the history of Iran, works by John Malcolm, Kaveh Farrukh, William Haas, Vasily Barthold ⁵ and others on the history of Iran, as well as the 3rd volume of the multi-volume history of Azerbaijan ⁶ contains information on some issues

⁵ The Cambridge History of Iran: [In 7 volumes] / edited by Peter Jackson Lecturer in History, University of Keele and the late Laurence Lockhart. – Cambridge: University press, – vol. 6: The Timurid and Safavid periods – 2006. – 1156 p.; Malcolm, J. The History of Persia from the most early period to the present time: containing an account of the religion, government, usages and character of the inhabitants of that kingdom: [in two volumes] / J.Malcolm. – London: John Murray, Albemarle-street, – Vol. 1. – 1829. – 555 p.; Malcolm, J. The History of Persia from the most early period to the present time: containing an account of the religion, government, usages and character of the inhabitants of that kingdom: [in two volumes] / J.Malcolm. – London: John Murray, Albemarle-street, – Vol. 2. – 1829. – 595 p.; Farrokh, K. Iran at war, 1500-1988 / K.Farrokh. – Oxford: Osprey, – 2011. – 481 p.; Haas, W.S. Iran / W.S.Haas. – New York: Columbia University press, – 1946. – 273 p.; Бартольд, В.В. Сочинения: [в 9 томах]. – Москва: Наука, – Т. 7: Работы по исторической географии и истории Ирана. – 1974. – 667 с.

⁶ Azərbaycan tarixi: [Yeddi cildə]. / Məs. red. O.Əfəndiyev – Bakı: Elm, – III cild (XIII-XVIII əsrlər). – 2007. – 592 s.

related to the problem (population, ethnic composition, natural disasters, diseases, exile, resettlement), it does not give a general impression from the point of view of a comprehensive study of the problem. However, in comparison with them, the works of both Azerbaijani⁷ and foreign researchers⁸ on the history of the Safavid state contain more systematic and valuable information on the history of the population of the Safavid state.

Both Azerbaijan and Turkey historiography is rich with research works on different tribes, oymaks and obas. Especially in Turkey historiography, Faruk Sumer's researches⁹ gives a complete impression to the researcher on the ethnic composition of the Safavid state. In addition, the researches of Subhan Saatchi,¹⁰ Tufan

⁷ Bayramlı, Z.H. Azərbaycan Səfəvi dövlətinin quruluşu və idarə olunmasında türk qızılbaş əyanlarının rolu / Z.H.Bayramlı. – Bakı: Avropa, – 2015. – 348 s.; Dadaşova, R.İ. Səfəvilərin son dövrü (ingilisdilli tarixşünaslıqda) / R.İ.Dadaşova. – Bakı: Nurlan, – 2003. – 440 s.; Əfəndiyev, O.Ə. Azərbaycan Səfəvilər dövləti. – Bakı: Şərq-Qərb, – 2007. – 344 s+8 s.; Həsəneliyev, Z.M. Səfəvi dövləti XVII əsrdə (Avropa səyyahlarının məlumatları əsasında): / tarix üzrə elmlər doktoru dissertasiyası / – Bakı, 2005. – 294 s. və b.

⁸ Bilge, R. 1514 Yavuz Selim və Şah İsmail. Türklər, Türkmenlər və Farslar / R.Bilge. – İstanbul: Giza yayınları, – 2011. – 438 s.; Douglas, E.S. Ateşli silahlar çağında İslam İmparatorlukları: Osmanlılar, Safevilər, Babürlülər / E.S.Douglas. – İstanbul: Ufuk yayınları, – 2013. – 352 s.; Gündüz, T. Son Kızılbaş Şah İsmail / T.Gündüz. – İstanbul: Yeditepe, – 2014. – 175 s.; Kaplan, D. Safevilər və Kızılbaşlıq. Aleviliğin tarihsel temelleri / D.Kaplan. – Ankara: Gece kitablığı, – 2015. – 189 s.; Küçükkalfa, A. Şahlar-Sufilər-Türkmenlər / A.Küçükkalfa. – İstanbul: Matsis Matbaa Hizmetleri, – 2011. – 320 s. və b.

⁹ Sümer, F. Avşar // İstanbul: Türkiye Diyanet Vakfı İslam Ansiklopedisi, – c. 4. – 1991, – s.160-164; Sümer, F. Bayat // İstanbul: Türkiye Diyanet Vakfı İslam Ansiklopedisi, – c. 5. – 1992, – s.218-219; Sümer, F. Bayatlar // İstanbul: İstanbul Üniversitesi Edebiyat Fakültesi Türk dili ve Edebiyatı Dergisi, – 1952. 4/4, – s.373-398; Sümer, F. Döğərlərə dair // İstanbul: Türkiyat Mecmuası, – 1953, – s.139-158 və b.

¹⁰ Saatçi, S. İrak türkmen boyları. Oymaklar ve yerleşme bölgeleri / S.Saatçi. – İstanbul: Ötügen, 2015. – 248 s.

Gündüz,¹¹ Cevdet Turkey¹² and Huseyn Arslan¹³ on the Turkic tribes with reference to Ottoman *tahrir daftars* is extremely valuable and it provides detailed information about the Turkic-Qizilbash tribes, which was involved in the establishment of the Safavid state. Anvar Chingizoglu's researches¹⁴ are especially distinguished among the works written in this direction in the historiography of motherland.

The historical-demographic research on the Ottoman population is based on the works of Turkish economic historian Omar Lutfi Barkan,¹⁵ and the research work of Professor Karim Shukurov,¹⁶ who defended his doctoral dissertation on “Azerbaijani population: research history and sources”. These studies have more clearly reflected both the development of the theoretical basis of the problem and the ways to determine the rules for calculating the population.

The works of both local and foreign researchers on different regions of the Safavid Empire, which cover a very large area, are of particular interest in terms of obtaining information about the

¹¹ Gündüz, T. Anadolu'da Türkmen Aşiretleri. Bozulus türkmenleri 1540-1640 / T.Gündüz. – İstanbul: Yeditepe, – 2015. – 206 s.

¹² Turkey, C. Osmanlı imparatorluğun'da Oymak Aşiret ve Cemaatlar / C.Turkey. İstanbul: İşaret Yayınları, – 2012. – 832 s.

¹³ Arslan, A. Osmanlılar'da Coğrafi Terim Olarak "Acem" Kelimesinin Manası ve Osmanlı - Türkistan Bağlantısındaki Önemi (XV-XVIII. Yüzyıllar) // Ankara: Ankara Üniversitesi Osmanlı Tarihi Araştırma ve Uygulama Merkezi Dergisi, – 1997. №8, – s. 83-87.

¹⁴ Çingizoğlu, Ə., Avşar, A. Avşarlar / Ə.Çingizoğlu, A.Avşar. – Bakı: Şərq-Qərb nəşriyyatı, – 2008. – 336 s.+32 s. ; Çingizoğlu, Ə. Cavanşir-Dizaq mahalı / Ə.Çingizoğlu. – Bakı: Mütərcim, – 2012. – 216 s.; Çingizoğlu, Ə. Ərdəbil xanlığı / Ə.Çingizoğlu. – Bakı: Mütərcim, – 2014. – 260 s. və b.

¹⁵ Koç, Y. Ömer Lutfi Barkan'ın Tarihsel Demografi Çalışmalarına Katkısı ve Klasik Dönem Osmanlı Nüfus Tarihinin Sorunları // Ankara: Bilig: Türk Dünyası Sosyal Bilimler Dergisi, – 2013. Sayı 65, – s. 177-202

¹⁶ Şükürov, K.K. Azərbaycan əhalisi: Öyrənilməsi tarixi və qaynaqları (qədim zamanlardan müasir dövrdək): / tarix üzrə elmlər doktoru dissertasiyası/ – Bakı, 2005. – 578 s. Biblioqr.: s.334-578.

population history of different cities¹⁷, beglerbegies¹⁸, as well as different regions of Azerbaijan¹⁹.

The researches and catalogs on mass diseases and natural disasters in the territory of the Safavid state, especially earthquakes, consist mainly of foreign researches. Manuel Berberian's researches on earthquakes²⁰ and catalogs of earthquakes²¹ is extremely valuable in terms of studying the impact of this natural disaster on the population and provides a complete picture of the problem. The

¹⁷ Aşurbəyli, S.B. Bakı şəhərinin tarixi / S.B.Aşurbəyli. – Bakı: Avrasiya press, – 2006. – 416 s.; Muradov, V. Orta əsr Azərbaycan şəhərləri / V.Muradov. – Bakı: Maarif, – 1983. – 157 s.; Onullahi, S.M. XIII-XVII əsrlərdə Təbriz şəhəri (sosial-iqtisadi tarixi) / S.M.Onullahi. – Bakı: Elm, – 1982. – 280 s.; Гейдаров, М.Х. Города и городское ремесло Азербайджана XIII-XVII веков. Ремесло и ремесленные центры / М.Х.Гейдаров. – Баку: Элм, – 1982. – 283 с. və b.

¹⁸ Baxışov, V.B. Çuxur-Səd bəylərbəyliyiinin hüduqları və Osmanlı işğalı dövründə inzibati bölgüsü haqqında // – Bakı: Bakı Universitetinin Xəbərləri, Humanitar elmlər seriyası, – 2008. № 2, – s. 182-186.; Aydoğmuşoğlu, C. Tarihte Tebriz: / Yüksek lisanz tezi / – Ankara, 2007. – 133 s.; İvecan, R. Revan livası yerleşim ve nüfus yapısı (1724-1730) // İstanbul: Tarih dergisi, – 2010. Sayı 50 (2009/2), – s.121-148 və b.

¹⁹ Qarabağlı, A. Qarabağ, onun qədim tayfaları və toponimləri / A.Qarabağlı. – Bakı: Mütərcim, – 2008. – 480 s.; Məmmədli, M.Ş. Azərbaycan ədəbiyyatının Borçalı qolu (1920-ci ilə qədər) / M.Ş.Məmmədli. – Tbilisi: Kolori, – 2003. – 363 s.; Məmmədli, M.Ş. Ədəbi Borçalı. Bədii ədəbiyyatda Borçalı mövzusu (1920-ci ilə qədər) / M.Ş.Məmmədli. – Bakı: Borçalı NPM, – 2002. – 94 s.

²⁰ Berberian, M. Natural hazards and the first earthquake catalogue of Iran / M.Berberian. – Tehran: IIEES, – Volume 1: Historical hazards in Iran prior to 1990. – 1995. – 668 p.; Berberian, M. The Historical Record of Earthquakes in Persia. Encyclopedia Iranica, VII (F.6). – Drugs-Ebn al-Atir, USA, California: Mazda Publishers, Costa Mesa, – 1996, – p.635-640

²¹ Мушкетова, И., Орлова, Л. Каталог землетрясений Российской империи / И.Мушкетова, Л.Орлова. – СПб.: Типография императорской Академии Наук, – 1893. – 586 с.; Catalog of significant earthquakes 2150 B.C.-1991 A.D. Including Quantitative Casualties and Damage / P.K.Dunbar, P.A.Lockridge, L.S.Whiteside. – USA: U.S. Dept. of Commerce, National Oceanic and Atmospheric Administration, National Environmental Satellite, Data, and Information Service, National Geophysical Data Center, – 1992. – 329 p.

works of researchers such as Nukhat Varlik²² on diseases in the Ottoman Empire and Charles Melville²³ on natural disasters and diseases in the Safavid state is not only a research work, but also a primary source for studying the impact of demographic problems on the population.

The study of the population of the Safavid state requires the collection and systematization of documents and materials reflecting even the smallest facts on the subject, and on this basis, to study the problem. It should be noted that since the chronological framework of the study covers the period from the creation to the collapse of the Safavid state, the sources to which we refer can be grouped as follows:

- *Ijmal* (abbreviated register) and *mufassal daftars* (detailed registers) which was compiled by the Ottoman sultans during the occupation of various regions of the Safavid state;
- Published various historical-diplomatic, legislative documents;
- Works of the contemporaries of the period - Safavid and Ottoman historians;
- Works of the European, Ottoman and Russian travelers.

The Safavid state lost some territories during the wars with the Ottomans and was able to return them only after a certain period of time. The Ottoman sultans performed special registration work to facilitate the collection of taxes in the occupied territories of

²² Varlik, N. Disease and empire: A history of plague epidemics in the early modern Ottoman Empire (1453-1600): /A dissertation submitted to the faculty of the division of the humanities in candidacy for the degree of doctor of philosophy department of near eastern languages and civilizations/ – Chicago, Illinois, 2008. – 283 p.

²³ Ambraseys, N.N., Melville, C.P. A History of Persian Earthquakes / N.N.Ambraseys, C.P.Melville. – Cambridge: Cambridge University Press, – 2005. – 240 p. vø b.

Azerbaijan, as well as in other areas of the Safavid empire, and reflected their results in their *Ijmal* and *Mufassal Daftars*. The types of such *tahrir daftars*, which are called *ijmal* and *mufassal*, actually contain the same information, one in the form of a detailed and the other in the form of a summary. In these sources, the population is registered not by ethnicity, but by religion. However, this note was not made for all settlements, but for places where Muslims and Christians live together.

We have used only a few of these sources, which are important for studying the history of the Safavid state as a whole. During the research, we did not refer to the original Ottoman *daftars*, but to publications that were translated and used in the research²⁴.

The second group of sources, cited in the course of the study, consisted of various published historical, diplomatic and legislative documents. In particular, the decrees of the Ottoman sultans²⁵ on the execution and exile of the Qizilbash, the collection of Ottoman documents about the Qizilbash²⁶ and the collection of documents in Persian²⁷ are extremely valuable from the point of view of studying the problem.

The works of contemporaries of the Safavid and Ottoman historians are important for the study of this problem. Hasan beg

²⁴ Lori vilayətinin icmal dəftəri / elmi red. H.Məmmədov; ön söz, mətnin tərtibi, tərc. və qeydlərin müəll. Ş.Mustafayev. – Bakı: Nurlan, – 2004. – 87 s.; Kırzioğlu, M.F. 1593 yılı Osmanlı Vilayət Tahrir Defterinde Anılan Gence-Karabağ Sancakları Ulus ve Oymakları // Ankara: A.Ü. Ed. Fak. Araştırma Dergisi, – 1979. A. Caferoğlu Özel Sayısı, – s. 199-222; Gəncə-Qarabağ əyalətinin müfəssəl dəftəri / Ön söz, tərcümə, qeyd və şərhlərin müəllifi H.Məmmədov (Qaramanlı). – Bakı: Şuşa nəşriyyatı, – 2000. – 576 s. və b.

²⁵ Canpolat, C. Osmanlı Belgelerinde aleviler hakkında idam ve sürgün fermanları / C.Canpolat. – İstanbul: Markiz yayınları, – 2012. – 192 s.

²⁶ Öz, B. Aleviler ile ilgili Osmanlı belgeleri / B. Öz. – İstanbul: Can yayınları, 2014. – 302 s.

²⁷ Nobuaki, K. Persian documents: Social history of Iran and Turan in the fifteenth to nineteenth centuries / K.Nobuaki. – London and New York: Taylor & Francis e-Library, – 2005. – 189 p.

Rumlu, İsgandar beg Munshi, Gazi Ahmad Gumi, Oruj beg Bayat, Arakel Tabrizli, Zakariyya Aylisli, Yesai Hasan Jalal and the works of other Safavid historians²⁸ serve as the main source of information on the population of individual cities and provinces of the state, the consequences of natural disasters and diseases in the Safavid state. Tadhkirat al-Muluk²⁹ by Mirza Samia, one of the Safavid authors, provides systematic information about the administrative division of the Safavid state and disposition of the population. The works of Ottoman historians - Idris Bitlisi, Sharafkhan Bitlisi, Jalalzade Mustafa, Hadidi, Heydar Chalabi, Khoja Sadaddin Efendi³⁰ and others give detailed information about the deported, killed and looted population by the Ottoman troops during the Safavid-Ottoman wars,

²⁸ Rumlu, Hasan. Şah İsmail Tarihi (Ahsenü't Tevarih) / Çeviren C.Cevan. – Ankara: Ardıç yayınları, 2004. – 256 s.; A chronicle of the early Safawis being the Ahsanu't-tawarikh of Hasan-i-Rumlu: [In 2 volume]. (English Translation) / translated by C.N.Seddon, M.A., I.C.S. (Retired). – Gujarat: Oriental Institute Baroda, – vol. 2. – 1934. – XV+301 p.; İsgəndər bəy Münşi Türkman. Dünyanı bəzəyən Abbasın tarixi (Tarix-e aləmara-ye Abbasi). 2 kitabda. I kitab / Fars dilindən çevirən Ş.Fərzəliyev. – Bakı: Şərq-Qərb, – 2010. – 1144 s.; İsgəndər bəy Münşi Türkman. Dünyanı bəzəyən Abbasın tarixi (Tarix-e aləmara-ye Abbasi). 2 kitabda. II kitab / Fars dilindən çevirən Ş.Fərzəliyev. – Bakı: Şərq-Qərb, – 2014. – 1400 s. ; Məmmədova, Ş.K. “Xülasət ət-təvrix” Azərbaycan tarixinin mənbəyi kimi / Ş.K.Məmmədova. – Bakı: Elm, – 1991. – 120 s.; Россия и Европа глазами Орудж-Бека Баята – Дон Жуана Персидского / перевод с английского, введение у комментарии и указатели О. Эфендиева и А.Фарзалиева. – СПб: Издательство Санкт-Петербургского университета, – 2007. – 211 с. və b.

²⁹ Minorsky, V.F. Tadhkirat al-muluk. A manual of Safavid Administration (circa 1137/1725). Persian text in Facsimile (B.M. Or. 94-96) / V.F.Minorsky. – London: printed by W. Heffer & Sons, – 1943. – 360 p.

³⁰ İdris-i Bitlisi. Selim Şahname / haz. H.Kırlangıç. – Ankara: Kültür Bakanlığı Yayınları, – 2001. – 432 s.; Şerefhan Bitlisi. Şerefname: [2.ciltte] / Ş.Bitlisi, farsçadan çeviren A.Yegin. – İstanbul: Nubihar, – c.1. – 2014. – 487 s.; Şerefhan Bitlisi. Şerefname: [2.ciltte] / Ş.Bitlisi, farsçadan çeviren O.Aslanoğlu. – İstanbul: Nubihar, – c.2. – 2014. – 296 s.; Celalzade, M. Selim-name / Haz.: Prof. Dr. Ahmet Uğur-Ögrt. Gör. Dr. Mustafa Çuhadar. – İstanbul: Milli Eğitim Bakanlığı yayınları, – 1997. – 706 s. və b.

as well as the composition of the population in some regions of Safavids state.

Both the political and socio-economic life of the Safavid state attracted the attention of Ottoman, Russian, European travelers, merchants and missionaries, who provided extensive information on these issues in their diaries and reports. The most controversial point for each of these sources was that they presented the information as true without further analysis or left the decision to the discretion of the researcher. In this regard, it is necessary to be critical of the information provided by these sources.

Object and item of research. The population of the Safavid state is the main object of the dissertation research. The item of the research is historical-demographic study of the Safavid population.

Goals and objectives of the study. The main purpose of the dissertation is to collect information from various sources and studies on the population of the Safavid state and study it by the method of comparative analysis, summarize and study as a single problem in the historical-demographic direction. In order to achieve this goal, the following tasks have been set:

- To clarify the boundaries and administrative-territorial division of the territory of the Safavid Empire, to study the reasons for the changes;
- To make clear the factors affecting population distribution in the territory of the empire and to determine the number dynamics of the population;
- To define the reasons for the changes in the ethno-demographic situation of the population;
- Clarify the place and role of the Turkic-Qizilbash tribes in the government;
- To study the religious and social composition of the population;
- To find out the reasons for the demographic problems of the population (birth, marriage, death, natural increase);

- To study the impact of migration and exile on population number dynamics;
- To clarify the impact of natural disasters and diseases on population number.

Research methods. In the study of the problem the historical approach, critical-analytical method, comparative analysis, the method of cause-and-effect relationships were used, the latest achievements of world history and the historiography of the Motherland were taken into account. The main research method is the method of comparative analysis, which is widely used in scientific research.

Basic provisions of protection. These provisions include:

- The Safavid state, represented by many historians as Iran or Persia, was actually the state of Azerbaijan. The main center was Azerbaijan, the leading force was the Azerbaijani Turks.
- During the existence of the Azerbaijan Safavid Empire, the number of its inhabitants varied from 5 to 10 million people.
- Studying of the Ottoman *daftars* for clarify the demographic composition of the population in the Safavid empire allows to create a certain imagine.
- Almost all Turkman tribes are represented in the ethnic composition of the population.
- Given that the official religion of the Safavid state was Islam and that it covered areas inhabited by Muslims, it became clear that Muslims constitute the majority in the religious structure of the empire.
- A significant part of the social structure of the population was made up of tenant peasants.
- The resettlement of Christian merchants for the development of trade from the beginnig of the 17th century led the Safavid state to a crisis and ultimately

became one of the factors that accelerated the collapse of this state by the end of the 17th century.

- Although there was a largest decline in the number of population as a result of epidemics and natural disasters in the Safavid state, it was lower than in Europe.

Scientific novelty of the research. The research of all scientific issues raised in the dissertation is based on information from primary sources. The study of the population of the Safavid state became the object of research for the first time in the historiography of Azerbaijan, and the following scientific results were obtained during the study:

- For the first time in the history of Azerbaijan, the population of the Safavid state was studied comprehensively;
- The wrongness of presenting the Safavid state as the "Iranian state" and "naming the main ethnic groups as Persians" is scientifically based;
- For the first time in the history of Azerbaijan, all Qizilbash oymaks were studied separately together with the obas;
- The religious composition of the population within the Safavid Empire has been investigated and refined;
- Studied social problems, covering the social structure of the population, legal relations between different layers;
- It was proved that the Qizilbash-Turkic tribes played a leading role in the administration of the Safavid empire;
- For the first time in the history of Azerbaijan population migration of the Safavid period has been studied comprehensively, especially was attempted to determine a number of people, which was resettled from Tabriz to Istanbul after the Battle of Chaldiran in 1514 by Sultan Salim and was provided important information about the names and occupations of these people;

- For the first time in the history of Azerbaijan, natural disasters and diseases affecting the dynamics of the population of the Safavid state were studied, and the information obtained was generalized.

Theoretical and practical significance of the research. The scientific-theoretical and practical significance of the study is explained by the fact that the factual material used in the dissertation, and from the results can be used for the conducting specialized courses on "The population of the Safavid state" at the history faculties of universities, writing generalizing works, in the preparation of teaching materials, scientific conferences and seminars.

Approbation and application. The research work was discussed at a meeting of the "Historical demography of Azerbaijan" department of the Institute of History named after A.A. Bakikhanov of ANAS on December 6, 2017 and recommended for protection. The provisions covering the main content of the dissertation are reflected in the author's scientific articles, as well as in his speeches at the Institute of History named after A.A. Bakikhanov of ANAS, other scientific institutions and educational institutions of the country, as well as at scientific conferences which was organized abroad.

The name of the organization in which the dissertation work is carried out. The dissertation work was carried out at the Institute of History named after Abbasgulu Aga Bakikhanov of the National Academy of Sciences of Azerbaijan.

The structure and capacity of the thesis. The dissertation prepared in accordance with the "Rules for the preparation of dissertations" of the Higher Attestation Commission under the President of the Republic of Azerbaijan. The total volume of the dissertation, including the introduction, 3 chapters and the conclusion, consists of 249733 characters.

Introduction: number of characters – 16743, Chapter I: number of characters – 94942, Chapter II: number of characters – 97101,

Chapter III: number of characters – 36016, result: number of characters – 4931.

II. THE MAIN CONTENT OF THE DISSERTATION

The introduction justifies the relevance of the topic. The chronological framework, the level of study and the source base of the study are explained, the goals and objectives of the study are determined, scientific innovation is substantiated, the methodological foundations, theoretical and practical significance, as well as information about the approbation and structure of the dissertation are indicated.

The first chapter, entitled *“Population number dynamics and dislocation”*, is divided into two subsections. In the first subsection, entitled *“Administrative-territorial division of the Safavid state”*, it was first explained that the territory of the Safavid empire of Azerbaijan varied from about 1.5 million km² to 3.6 million km². This subchapter analyzes the administrative-territorial division of the Safavid state, presented by both the Safavid historians and European travelers, and the information given by Mirza Samian in his work "Tadhkirat al-Muluk" is taken as the main division. A source called "Tadhkirat al-Muluk" was noted that the empire was divided into 4 provinces and 13 beglerbegis. These provinces are composed of Arabia, Lorestan, Georgia and Kurdistan. 13 Beglerbegis includes Qandahar, Shirvan, Herat, Azerbaijan, Chukhur-i Sa'd, Qarabagh and Ganja, Astrabad, Kuh-Giluya (Fars), Kirman, Marv-i Shah-i Jahan, the country of Qalam-rau-i 'Ali-Shakar (Hamadan), Mashhad-i muqaddas Mualla, Dar al-saltana (capital) Qazvin.³¹

Generally, in the XVI-XVII centuries in the Safavid Empire, the territory of the beglerbegis did not remain stable, the territories of individual administrative units changed many times, cities, even

³¹ Minorsky, V.F. Tadhkirat al-muluk. A manual of Safavid Administration (circa 1137/1725). Persian text in Facsimile (B.M. Or. 94-96) / V.F.Minorsky. – London: printed by W. Heffer & Sons, – 1943. – p.163

entire districts, moved from one province to another. Generally, in the XVI-XVII centuries in the Safavid Empire, the territory of the beglerbegis did not remain stable, the territories of individual administrative units changed many times, cities, even entire districts, moved from one province to another. From this point of view, unlike all the studied sources, the accurate administrative-territorial division in Tazkirat al-Muluk further simplifies the study of the administrative system of the Safavid empire.

The second subchapter, entitled “*Population number dynamics and dislocation*” primarily explains the issue of population dynamics. It is known that, only during the reign of Shah Sultan Hussein I, who came to the throne in 1694, was a general population census carried out for 3 years from 1699 to 1702, as the Albanian Catholicos Yesai Hasan Jalal testified in his work.³² Unfortunately, this census and the decree have not been revealed yet. Although the most systematic information on the number of population by tribes living in the Safavid state can be obtained from the “Tohfeyi Shahi”, the fact that the numbers are quite large casts doubt on the reliability of the source information. According to the source, at the beginning of the 18th century, 16,110,000 people (according to the figures - 16,090,000 people), 44,400,000 families or 220,000,000 people lived in the Safavid state, of which 28,290,000 were sedentary. However, studies show that in the 17th-18th centuries the population ranged from 5 to 10 million in total³³.

³² Yesai, Həsən-Cəlalyan. Alban ölkəsinin qısa tarixi (1702-1722-ci illər) / Erməni dilindən tərcümə edən. T.İ.Ter-Qriqoryan; Ruscadan çevirən. H.Dadiyev, V.Musayev; Ön söz müəllifi Z.M.Bünyadov. – Bakı: İşıq, – 1992. – 50 s.

³³ Floor, W., Herzig, E. Iran and the World in the Safavid Age / W.Floor, E.Herzig. – London and New York: I.B.Tauris & Co Ltd, – 2012. – p.33; Lockhart, L. The fall of the Şafavī dynasty and the Afghan occupation of Persia / L.Lockhart. – Cambridge: Cambridge University Press, – 1958. – p.10-11; Minorsky, V.F. Tadhkirat al-muluk. A manual of Safavid Administration (circa 1137/1725). Persian text in Facsimile (B.M. Or. 94-96) / V.F.Minorsky. – London: printed by W. Heffer & Sons, – 1943. – p.186; Douglas, E.S. Ateşli silahlar çağında İslam İmparatorlukları: Osmanlılar, Safeviler, Babürlüler / E.S.Douglas. – İstanbul: Ufuk

The settlement of the population in the Safavid state was mainly in the form of *oymaks* and *jama'ats*. Although attempts to break this tradition have been made since the time of Shah Abbas I, quite relative success has been achieved in this area. It should be noted that Cevdet Türkay, author of “Oymak, Ashiret and Jama'ats in the Ottoman Empire”, has recorded 230 *oymaks* based on Ottoman daftars over 15 years.³⁴ There are definite parallels between these recorded *oymaks* and *qizilbash oymaks* of the Safavid state. These common features have been widely studied by F.Sümer,³⁵ T.Gündüz,³⁶ A.S.Bilgili³⁷ and other researchers. This subchapter provides detailed information on the location of each of the *oymaks* known as *Qizilbash*. Looking at the location of the *Qizilbashs*, it becomes clear that they lived densely in the historical lands of Azerbaijan and were further strengthened by the Turkman tributaries from Anatolia. Population polls show that at the end of the 16th century, the Safavid state alone had a total of 850,000 families, or about 4,250,000 people, in the 14 most important and largest of the 229 cities of the empire.³⁸ However, it is unacceptable to admit that

yayımları, – 2013. – s. 186; Newman, A.J. Safavid İran. Rebirth of a Persian Empire / A.J.Newman. – London, New York: I.B. Tauris & Co Ltd, – 2009. – p.6, 242

³⁴ Türkay, C. Osmanlı imparatorluğun'da Oymak Aşiret ve Cemaatlar / C.Türkay. İstanbul: İşaret Yayınları, – 2012. – 832 s.

³⁵ Sümer, F. Avşar // İstanbul: Türkiye Diyanet Vakfı İslam Ansiklopedisi, – c. 4. – 1991, – s.160-164; Sümer, F. Bayat // İstanbul: Türkiye Diyanet Vakfı İslam Ansiklopedisi, – c. 5. – 1992, – s.218-219; Sümer, F. Bayatlar // İstanbul: İstanbul Üniversitesi Edebiyat Fakültesi Türk dili ve Edebiyatı Dergisi, – 1952. 4/4, – s.373-398; Sümer, F. Döğerele dair // İstanbul: Türkiyat Mecmuası, – 1953, – s.139-158; Sümer, F. Kaçarlar // İstanbul: Türkiye Diyanet Vakfı İslam Ansiklopedisi, – c. 24. – 2001, – s.51-53 və b.

³⁶ Gündüz, T. Anadolu'da Türkmen Aşiretleri. Bozulmuş türkmenleri 1540-1640 / T.Gündüz. – İstanbul: Yeditepe, – 2015. – 206 s.

³⁷ Bilgili, A.S. Azərbaycan türkmenleri tarihi // Ankara: Türkler özel sayısı, Orta Çağ, – c. 7. – 2002. – s. 22-43

³⁸ Россия и Европа глазами Орудж-Бека Баята – Дон Жуана Персидского / перевод с английского, введение и комментарии и указатели О. Эфендиева и

these figures fully reflect the population of the state. Because the numbers we are citing reflect the population of the 14 largest and most important cities. If considering that in the Safavid Empire, in addition to these cities, there were more than 200 medium and small cities, then we can see how unsatisfactory this figure is.

The second chapter, which has four subchapters, is titled "*The composition of the population*". In the first subchapter of the chapter, entitled "*Demographic Composition*", an attempt was made to analyze the family, age and gender composition in the Safavid state, especially to clarify family relations, mainly with reference to the works of Jean Chardin, Oruj beg Bayat, Kakash and Tektander.³⁹ From the information contained in these sources, it is clear that in the Safavid state, marriage existed through a concubine, sigh (temporary wedlock) and marriage, and all of them were allowed to enter into together. Each of these methods of marriage was used by middle-class and wealthy families. But poor families usually built their families by registering the marriage. If we look at the problem from the point of view of the social status and prestige of the family, we can conclude that the number of people in the family is quite large in wealthy and middle class families. For this reason, to determine the dynamics of the population, albeit approximately, the number of people in a family is taken on average 5 people is relative in character.

А.Фарзалиева. – СПб: Издательство Санкт-Петербургского университета, – 2007. – с.30-33

³⁹ Какашъ и Тектандеръ. Путешествіе въ Персію черезъ Московію 1602-1603 гг. Книга вторая. Сто семьдесятъ седьмая. Издана подъ завѣдываніемъ Е.В. Барсова. – Москва: Университетская типография, – 1896. – с.37; Россия и Европа глазами Орудж-Бека Баята – Дон Жуана Персидского / перевод с английского, введение у комментарии и указатели О. Эфендиева и А.Фарзалиева. – СПб: Издательство Санкт-Петербургского университета, – 2007. – с.36; Voyages de Ma. Le Chevalier Chardin, En Perse, Et Autres Lieux De L' orient. Tome second, Contenant le Voyage de Paris à Ispahan. Second partie, Qui comprend le Voyage de Mingrelin à Tauris / J.Chardin. – Amsterdam: Chez Jean Louis de Lorme, – MDCCXI (1711) . – p.261-272;

The second subchapter entitled “*Ethnic composition*” states that on the eve of the establishment of the Safavid state, the Turkmans were the most widespread tribes in the country. By 1514, as its borders expanded from the city of Derbent in the north to the Persian Gulf in the south, from the Euphrates River in the west to the Amu Darya River in the east, the ethnic composition of the Safavid state became more complex. This subchapter provides information about each of the Turkmen and non-Turkmen tribes in the Safavid state and clarifies the issue of the ethnicity of some tribes.

And in the third subchapter the “*religious composition*” was studied. It should be noted that the religious composition of the Safavid state is widely studied from the point of view of studying individual religious communities. In particular, some research papers were written about the non-Muslim population - Christian, Jewish and Zoroastrian religious communities - living in the Safavid state. It is clear from this subchapter that the religious composition of the Safavid state consisted mainly of Muslims. It is impossible to determine the percentage of both Muslim and non-Muslim population due to insufficient information in the sources. This number can only be considered some beglerbegiliks, in individual provinces, using, especially, the example of the tahrir daftars compiled by the Ottomans. The daftars also contain information about Muslims under the heading “Musluman”, “mahalleyi-muslumanan”, and about Christians under the heading “kebran”, “mahalleyi-kebran”. At the same time, if the settlement consisted only of Muslims and Christians, then the information about the taxpayers did not indicate to which religious community they belonged,⁴⁰ the areas where Muslims and non-Muslims live together were marked as mahalleyi-aramina.⁴¹ Although efforts were made to convert non-Muslims to Islam, most Armenians and Jews did not

⁴⁰ İrəvan əyalətinin icmal dəftəri / Araşdırma, tərcümə, qeyd və əlavələrin müəll.: Z.Bünyadov, H.Məmmədov. – Bakı: Elm, – 1996. – s. 11

⁴¹ İrəvan əyalətinin icmal dəftəri / Araşdırma, tərcümə, qeyd və əlavələrin müəll.: Z.Bünyadov, H.Məmmədov. – Bakı: Elm, – 1996. – s. 19

convert. Among the non-Muslim population of the empire were Jews, who lived mainly in the central cities, whose number from the XVI century to the first half of the XVIII century ranged from 10 thousand to 100 thousand people, as well as Zoroastrians, who lived in special quarters and numbered from 100 thousand to 10 thousand people, Gregorian Armenians, whose total number reached 70 thousand people, Georgian Christians, numbering 225 thousand people, and Circassian Christians, numbering 40 thousand people.

The Albanian population, which is part of the Christian community living in the Safavid state, was also studied in this subchapter. In particular, attention was paid to the resettlement of Albanians to the territory of present-day Afghanistan by Amir Teymur and the Afghan-Agvan ties. In this direction, the research involved given information of Yesai Hasan Jalal, Tadeusz Kruszynski,⁴² and the toponymic work of Roza Eyvazova⁴³ related to Afghanistan. But the question that, the Afghans have the same roots as the Albanians But the question that the Afghans have the same roots as the Albanians requires a separate study. Another issue explored in this subchapter is the answer to the claim that the Armenians resettled to Azerbaijani lands after the Turkmenchay Treaty of 1828 were supposedly Christian Albanians exiled from Qarabagh to Iran in the early 17th century. As known, Qarabagh Christian Albanians who rebelled against Shah Abbas I were exiled to Mazandaran.⁴⁴ This opinion is not confirmed in the work of

⁴² Yesai, Həsən-Cəlalyan. Alban ölkəsinin qısa tarixi (1702-1722-ci illər) / Erməni dilindən tərcümə edən. T.İ.Ter-Qriqoryan; Ruscadan çevirən. H.Dadiyev, V.Musayev; Ön söz müəllifi Z.M.Bünyadov. – Bakı: Işıq, – 1992. – s.22; The history of the late Revolutions of Persia: Taken from the memoirs of Father Krusinski, procurator of the Jesuits at İspahan: [in 2 volumes] / T.Krusinski. – London: Printed for J.Pemberton, at the Golden-Buck in Fleet-Street, – vol. 1. – MDCCXXXIII (1733) . – p.137-139

⁴³ Eyvazova, R. Əfqanıstanda türk mənşəli toponimlər / R.Eyvazova. – Bakı: Elm, – 1995. – s.23

⁴⁴ Петрушевский, И.П. Очерки по истории феодальных отношений в Азербайджане и Армении в XVI – начале XIX вв. / И.П.Петрушевский. –

Iskandar beg Munshi, the source of the period.⁴⁵ Tsarist Russia did not move the Christian population from Mazandaran to the lands of Northern Azerbaijan at all. On the other hand, if this non-scientific statement had even the slightest scientific basis, it would have been justified earlier and better than anyone else by the Russian occupiers, who pursued a policy of bloody resettlement.⁴⁶

Although the majority of Muslims in the religious composition of the population were ethnically dominated by Turkic tribes, along with them there were Kurds, urban Tajiks, Tats, mixed with Turkic tribes, other Iranian-speaking ethnic groups-Pushtuns, Talishs, Balochs, Lurs, Semitic-speaking Arabs, Gilzais and Abdalis from Afghan tribes. During the research, a certain opinion was formed about the number of the population from these tribes.

The fourth subchapter is called the "*Social composition*". The dissertation analyzes the social structure of the population of the Safavid state using sources from that period. As a result of the research, it became known that the population in the Safavid Empire was made up of representatives of Shah and ruling generation, pen men (*Ahl-e Qalam*) and sword men (*Ahl-e Shamshir*), militaries, religious figures, artisans and merchants, peasants known such names as rich, renter, free community, *qara*, *qarib*, *bekar*, *khoshnishin*. As a result of the study of the social structure of the population, it turned out that the majority of the population of the Safavid state were tenant peasants, and the number of artisans in the middle of the 17th century was about 30,000 people. It becomes clear that the number of the army reached 120 thousand people in the XVI

Лениниград: издательство Ленинградского ордена Ленина университета имени А.А.Жданова, – 1949. – с.253

⁴⁵ İsgəndər bəy Münşi Türkmən. Dünyanı bəzəyəən Abbəsin tarixi (Tarix-e ələmarə-ye Abbasi). 2 kitabda. II kitab / Fərs dilindən çəvirən Ş.Fərzəliyev. – Bakı: Şərq-Qərb, – 2014. – s. 1575

⁴⁶ İrəvan xanlığı: Rusiya işğalı və ermənilərin Şimali Azərbaycan torpaqlarına köçürülməsi / elmi red. Y.M.Mahmudov. – Bakı: Çəşioğlu, – 2010. – s.385

century, 200 thousand people in the XVII century and about 60 thousand people in the XVIII century.

The third chapter, entitled "*Demographic problems of the population*", consists of two subchapters. In the first subchapter, under the title "*Population migration*", the migration of the population carried out for various purposes in the Safavid state was explained. In this subchapter, population migrations were studied by grouping in the form of "war-induced migrations", "economic-induced migrations", "migrations for the purpose of establishing a military base and punishment", "Migrations carried out by another State for the purpose of creating a military base", and individual migrations. The emigration caused by the war in the Safavid state had a greater impact on the wars with the Ottoman Empire in the West. The scorched earth policy applied to the historical Azerbaijani lands located on the border with the Ottoman Empire led to the relocation of the local population living in this territory to other parts of the empire. In particular, there is enough space to study the event of 1514, known as the "Exile of Tabriz". During the exile, about 154 people were transferred from Tabriz to Istanbul during this event, 22 of them died on the way.⁴⁷ Shah Tahmasib I, Shah Abbas I scorched earth policy and its results were discussed. It became known that this measure, although it prevented the occupation of the country, caused great economic damage to the Safavid state. For example, as a result of the traditional "scorched earth" tactics of Shah Abbas I towards the Ottomans, the prosperous land with Nakhchivan, Irevan, Julfa and other cities, turned into burnt and deserted lands.⁴⁸

In the course of the study, it became clear that the migration process was carried out not only in wartime, but also with the aim of creating an economic and military support for the Safavid Shahs

⁴⁷ Arslan, H. 16 yy. Osmanlı toplumunda yönetim, nüfus, iskan, göç ve sürgün / H.Arslan. – İstanbul: Kaknüs yayınları, – 2001. – s.325-333

⁴⁸ Рахмани, А.А. Азербайджан в конце XVI и в XVII веке (1590-1700 годы) / А.А.Рахмани. – Баку: Элм, – 1981. – с. 69

themselves. This allowed the Azerbaijani Safavid State to maintain its existence for more than two centuries.

In the second subchapter, under the title “*Demographic problems caused by natural disasters and diseases*” the demographic problems of the population in the Safavid state, were involved in the study for the first time. The study revealed that as a result of the floods that occurred in the Safavid Empire in the first half of the XVI-XVIII centuries, 135 thousand people were affected, 98 thousand people were touched by drought, 636 thousand people were influenced by an earthquake, and 744 thousand people died in general. The influence of mass diseases on the demographic situation of the population in the Safavid state was studied on the basis of sources from that period. Studies show that the death toll from cholera and plague in the country was about 400,000. In fact, in many cases, people who saw the impossibility of fighting plague and cholera decided to leave their homes. All these were accompanied by changes in the demographic situation of the population. Overall, these demographic problems led to a decline in the population of the Safavid Empire. Although in the middle of the XVII century the population in the empire reached 7-8 million people, as a result of massive epidemics and natural disasters, the population decreased to 3-4 million people in the 20s of the XVIII century.

In the section "Conclusion" of the dissertation, the main scientific and theoretical conclusions obtained during the research are systematized and summarized.

The main content of the dissertation is reflected in the following theses and articles:

1. 1514-cü il Təbriz sürgünləri // Bakı: Tarix və onun problemləri. Nəzəri, elmi, metodik jurnal. General Səməd bəy Mehmandarovun 160 illik yubileyinə həsr olunmuş xüsusi buraxılış, – c. 4. – 2015. – s. 82-89

2. Населения Дербента при государстве Сефевидов // Материалы Международной научной конференции. «Дербент в историческом процессе Кавказа и России», посвященной 2000-летию г. Дербента, – Махачкала: – 19 июня, – 2015, – с. 294-301
3. Səfəvilər dövlətinin inzibati-ərazi bölgüsü // “Kitabi-Dədə Qorqud” və türk dünyası. “Kitabi-Dədə Qorqud”un tərcüməsi və nəşrinin 200 illiyinə həsr olunmuş beynəlxalq elmi konfransın materialları, – Bakı: – 29 dekabr – 2015, – s. 774-782
4. Safeviler döneminde Nahçıvan’ın şehir hayatı // Nahçıvan ve Doğu Anadolu abideleri uluslararası sempozyumu (Dünü, bugünü ve yarını), – Nahçıvan: – 11-12 mayıs – 2016, – s. 334-341
5. Səfəvilər dövlətində əhalinin miqrasiyası // Bakı: Pedaqoji Universitetin xəbərləri. Humanitar, ictimai və pedaqoji-psixoloji elmlər seriyası, – c. 64 (2). – 2016. – s. 177-190
6. Səfəvilər dövlətində əhalinin dini tərkibi // – Bakı: Bakı Universitetinin xəbərləri. Humanitar elmləri seriyası, – 2016. – s. 139-147
7. Səfəvilər dövlətində əhalinin demoqrafik tərkibi // Astana: Материалы V Международной научно-практической интернет – конференции «Евразийское пространство в мировой цивилизации» посвященная 25-летию Независимости Казахстана, – 2016. – с. 13-18
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9. Səfəvilər dövlətinin Xəzəryanı şəhərlərinin əhalisi // – Bakı: Pedaqoji Universitetin xəbərləri. Humanitar, ictimai və pedaqoji-psixoloji elmlər seriyası, – c. 65(3). – 2017. – s. 100-112
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