

REPUBLIC OF AZERBAIJAN

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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

HISTORY OF THE SAFAVID STATE OF AZERBAIJAN IN MODERN GREAT BRITAIN HISTORIOGRAPHY (BASED ON THE RESEARCH OF R.M.SAVORY)

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Applicant: **Lamiyya Sakhavat gizi Namazova**

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Scientific supervisor: Full member of ANAS, Doctor of Historical Sciences, professor
Yagub Mikayil oglu Mahmudov

Official opponents: Doctor of Historical Sciences, Associate Professor
Tahira Dadash gizi Hasanzada

Doctor of Philosophy in History
Farida Gara gizi Namazova

Doctor of Philosophy in History
Nurlan Pasha oglu Nasirov

One-time Dissertation council BED 1.30/1 of Supreme Attestation Commission under the President of the Republic of Azerbaijan operating at A.A.Bakikhanov Institute of History of Azerbaijan National Academy of Sciences

Chairman of the Dissertation council:

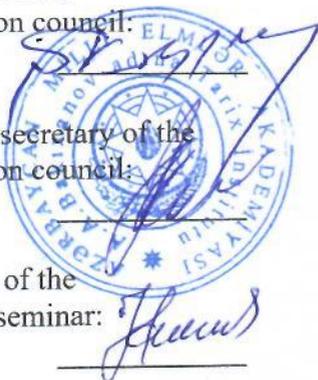
Doctor of Historical Sciences, Professor
Karim Karam oglu Shukurov

Scientific secretary of the Dissertation council:

Doctor of Philosophy in History, Associate Professor
Ilqar Vahid oglu Niftaliyev

Chairman of the scientific seminar:

Doctor of Historical Sciences, Associate Professor
Tofiq Humbat oglu Najafli



I. GENERAL CHARACTERISTICS OF THE DISSERTATION

The relevance and degree of development of the topic. The study of the history of the period from the creation of the Safavid state of Azerbaijan to its fall is one of the most important tasks of our historiography. This, first of all, explains the relevance of the problem under study. On the other hand, despite the fact that many works have been dedicated to the history of the Safavid state by both Azerbaijani historians and foreign researchers, the works of the outstanding orientalist Roger Mervyn Savory, who are of great importance in the study of this problem, have not been involved in comprehensive research until now.

Despite the fact that more than 500 years have passed since the establishment of the Safavid state of Azerbaijan, one of the great empires of the Middle Ages east, the golden page of the history of the statehood of Azerbaijan, the relic of Shah I Ismail, is of great importance for our historiography. National leader Heydar Aliyev highly appreciated the role of the Safavid state in the history of our statehood: “... *The life and work of Shah Ismail Khatai and other statesmen further developed the love of the people for the Homeland and statehood, made it the most important and main goal of life*”.¹ In general, the Safavid Azerbaijani state, which raised our native language to the state level and continued the traditions of our statehood for more than two centuries, is the highest stage in the history of our statehood. The Safavid state united all the Turkic tribes on the territory of Azerbaijan, passed on to future generations the traditions of state-building and administration, rich knowledge and information about neighboring peoples, mechanisms of communication with them. The transformation of the Safavid state of Azerbaijan into one of the most powerful empires of the Near and Middle East was the result of

¹ Əliyev, H.Ə. Müstəqilliyimiz əbədidir: [46 cilddə] / H.Ə.Əliyev, bur. məs. R.Mehdiyev. – Bakı: Azər nəşr, – c. 14: dekabr 1997-fevral 1998. – 2005. – s.10

successful reforms and domestic and foreign policy carried out by Shah I Ismail, Shah I Tahmasib, Shah I Abbas and other Safavid rulers.² In this sense, from the point of view of a deeper study of the history of the Safavid state of Azerbaijan, it is of particular importance to consider the rich factual material in works published in different languages, including English.

In the modern era, when serious changes are taking place in international relations, it is important and necessary from a scientific point of view to involve in research the works of European and American authors for a comprehensive and in-depth study of the history of our country, which has further expanded its ties with Western countries, which is one of the aspects that determine the relevance of the research topic.

Since the 30s of the 20th century, interest in the history of the Safavid state in Western historiography was limited until the 70s. Since the 80s of the 20th century, thanks to the merits of R.Savory, an honorary professor at the University of Toronto, an orientalist scientist of British origin and the author of a series of works on the Safavid state, more extensive research began to be conducted on the history of the Safavid state. In order to better understand the relevance of the problem, it is necessary to answer the questions: Who is R.Savory? What are the factors that determine the relevance of his research as a separate problem?

R.Savory is the author of fundamental works on the history of the Safavids. In 1950, R.Savory, who completed his bachelor's degree in Oriental studies at Oxford University, defends his research on "The development of the early Safavid state during the period of Ismail and Tahmasib (based on the study of 16th century Persian sources)" in order to receive a doctorate degree in 1958. This dissertation was supervised by Ann Lambton and Vladimir Minorsky from the University of London. After successfully defending his scientific work, he lectured in

²Mahmudov, Y.M. Azərbaycan: qısa dövlətçilik tarixi / Y.M.Mahmudov. – Bakı: Təhsil, – 2005. – s. 31

Persian at the School of Oriental and African Studies of the University of London in 1950-1960, and worked as an assistant professor in the same University in 1960-1961. In 1961-1965, R.Savory continued to work as an associate professor in the field of Islamic studies, and in 1965-1968 as a professor, and even in 1968-1973 he was appointed head of the department. In 1976-1987, R.Savory, who was a professor of Middle Eastern and Islamic studies at the University of Toronto, continued his work as an honorary professor at the University of Toronto from 1987.³

Although R.Savory, who studied the history of the Safavid state in accordance with the line of Iranism prevailing in English-language historiography, mistakenly presented this state as part of the Iranian statehood, his research on the history of the Safavid state as a whole served as a source for many authors. In fact, his works caused a special change in the views of many authors engaged in the study of the history of the Safavid state of Azerbaijan. Even today, the writings of R.Savory serve as a primary source for world historians conducting research on the Safavids.

The study of the history of the Safavid state on the basis of the research of one of the leading representatives of English-language historiography R.Savory means the study of the history of Azerbaijani statehood, including its place in international relations. The listed issues have not been studied separately on the basis of the works of R.Savory, although there is a great need to study them.

Although the socio-economic, political history and cultural life of the Safavid state have been studied in the historiography of the Homeland, valuable dissertations, monographs, scientific articles have been written, but the problem of the history of the Safavid state in modern British historiography has not been a separate object of study not only in the historiography of the Homeland, but also in foreign

³Namazova, L.S. 1960-1970-ci illərdə Rocer Seyvorinin əsərlərində Azərbaycan Səfəvi dövlətinin tarixinin tədqiqinə dair // – Bakı: Geostrategiya, – 2017. №5 (41), – s. 55

historiography as a whole. The work of R.Savory was occasionally considered as part of the study of certain historical issues that arose from the formation of the Safavid state to its fall. In this sense, the historiography of the problem can be systematized as follows:

- R.Savory's works on the Safavids;
- Relation to the works of R.Savory in the historiography of the Homeland;
- Relation to the works of R.Savory in foreign historiography.

Since in the course of the study the works of R.Savory will be given the most detailed information, in order to avoid repetition, we consider it sufficient to mention only two of his most important works, which are of great importance in the study of the Safavid state, and to make a general comment. In his works "Iran under the Safavids"⁴ and "Studies on the History of Safawid Iran",⁵ R.Savory widely used factual materials collected in this direction in Western historiography, and rich Eastern sources to describe the origin of the Safavid state, its administrative structure, management system, foreign policy course were widely covered, the political history, socio-economic and cultural life of the state were studied. These two works of the author form the main line of his study of the Safavid state. In the following years, R.Savory had many different publications related to the Safavids, which served to expand information on some problems of the history of the state.⁶ The information in almost each of his articles in the course of the

⁴ Savory, R. Iran under the Safavids / R.Savory. – Cambridge: Cambridge University Press, – 1980. – 277 p.

⁵ Savory, R.M. Studies on the History of Safawid Iran / R.M.Savory. – London: Variorum Reprints, – 1987. – xiv+302 p.

⁶ Savory, R. Notes on the Safavid state // – New Haven, Conn.: Iranian Studies. Bulletin of the Society for Iranian Cultural and Social Studies, – vol. 1. – 1968. №3, – p.96-103; Savory, R.M. Some Notes on the Provincial Administration of the Early Safawid Empire // – London: Bulletin of the School of Oriental and African Studies, University of London, – vol. 27. – 1964. №1, – p.114-128; Savory, R.M. The Consolidation of Safawid power in Persia // – Berlin: Der Islam, – band. 41. – 1965. №1, – p.71-94; Savory, R.M. The Principal Offices of the Safawid State during the Reign of Ismail I (907-30/1501-24) // – London: Bulletin of the School

study was analyzed separately, certain comparisons and parallels were made. R.Savory has completely translated the work “Tarik-e Alamara-ye Abbasi” (“History of Abbas who decorated the world”) by Iskandar Beg Munshi, which is an important source of the Safavid period, into English.⁷ The researcher, like many Western researchers, considered this source one of the best works of the Safavid period.⁸

As we mentioned above, the works of R.Savory also served as a primary source for many researchers studying the history of the Safavid state. The reason for this was that the author used in his works not only Persian-language sources, but also other sources of that time, especially the information of European travelers.

In the historiography of the Homeland, the research of R.Savory in different periods of time was in the spotlight. From this point of view, the position of Ogtay Afandiyev attracts attention. The work “Azerbaijani State of the Safavids” by O.Afandiyev is one of the most valuable studies on the history of the Safavid state.⁹ In this work, the outstanding Safavid scientist O.Afandiyev not only quotes the works of R.Savory, but, if necessary, objectively interprets his ideas. For example, he refutes the opinion of R.Savory about the inadmissibility of

of Oriental and African Studies, University of London, – vol. 23. – 1960. №1, – p. 91-105; Savory, R.M. The Principal Offices of the Safavid State during the Reign of Tahmasp I (930-84/1524-76) // – London: Bulletin of the School of Oriental and African Studies, University of London, – vol. 24. – 1961. №1, – p. 65-85; Savory, R. The Safavid State and Polity // – Boston: Society for Iranian Studies: Iranian Studies. Studies on Isfahan: Proceedings of the Isfahan Colloquium, – vol. 7. – 1974. №1/2, – p.179-212 və s.

⁷ Monshi, E. History of Shah Abbas the Great (Tarik-e Alamara-ye Abbasi): [in 2 vol.] / translated by R.M.Savory. – Boulder, Colorado: Westwies Press, – vol. 1. – 1930. – 544 p.; Monshi, E. History of Shah Abbas the Great (Tarik-e Alamara-ye Abbasi): [in 2 vol.] / translated by R.M.Savory. – Boulder, Colorado: Westwies Press, – vol. 2. – 1930. – 848 p.

⁸ Savory, R. Is There an Ultimate Use for Historians? Reflections on Safavid History and Historiography – Tahlili az tarikh o tarik-negari-e dowran-e Safaviyah // – Toronto: Iran namah, – vol. 13. – 1995. № 3-4, – p.286.

⁹ Əfəndiyev, O.A. Azərbaycan Səfəvilər dövləti / O.A.Əfəndiyev. – Bakı: Şərq-Qərb, – 2007. – 344 s.

dividing the territory of the state into “mamalyk” and “kassa” in the first Safavid period in the XVI century, referring to a source called “Tadhkirat al-Muluk”. O.Afandiyev also rightly characterizes the opinion of R.Savory that “two sadrs and two vazirs have equal rights and bear the same duties throughout the territory of the Safavid state” as an unfounded and unimaginable statement.¹⁰

Academician Yagub Mahmudov, one of the historians of Azerbaijan, referred to the research of R.Savory when studying the relations between the Safavid state of Azerbaijan and the countries of Western Europe at the end of the XVI century.¹¹

In the monographs of Rovshan Mughanlinsky “Azerbaijani states of the 15th-16th centuries in English historiography”¹² and Dilara Hasanzade “Anglo-Safavid relations in the late 16th - early 17th century (according to the materials of English sources)”¹³ the works of R.Savory are mentioned in the explanation of some issues.

Rahima Dadashova is one of the researchers who referred to and commented on the works of R.Savory in the historiography of the Homeland. In her monograph, for the first time in Azerbaijani historiography, the last period of the Safavid state is studied on the basis of English-language studies, while certain references are made to the works of R.Savory, if necessary, an attempt is made to objectively interpret these references.¹⁴ As necessary, the author expressed his

¹⁰ Əfəndiyev, O.A. Azərbaycan Səfəvilər dövləti / O.A.Əfəndiyev. – Bakı: Şərq-Qərb, – 2007. – s. 253

¹¹ Mahmudov, Y.M. Azərbaycan diplomatiyası: Ağqoyunlu və Səfəvi dövlətlərinin Avropa ölkələri ilə əlaqələri (XV-XVII yüzilliklər) / Y.M.Mahmudov. – Bakı: Təhsil, – 2006. – s.212

¹² Муганлинский, Р.А. Азербайджанские государства XV-XVI вв. в английской историографии / Р.А.Муганлинский. – Баку: Издательство “Бакинский Университет”, – 1998. – 168 с.

¹³ Гасанзаде, Д.Г. Англо-Севевидские отношения в конце XVI – начале XVII веков (по материалам английских источников) / Д.Г.Гасанзаде. – Баку: Издательство Бакинский Университет, – 2007. – 196 с.

¹⁴ Dadaşova, R.İ. Səfəvilərin son dövrü (İngilisdilli tarixşünaslıqda) / R.İ.Dadaşova. – Bakı: Nurlan, – 2003. – 439 s.

critical attitude to the works of historians of other foreign countries. R.Dadashova in the course of her research rightly managed to prove the inadmissibility of the ideas of R.Savory, questioning the Turkic origin of the Safavids.¹⁵

In the studies of Tofiq Najafli, Ramil Aghaev, Zabil Bayramli, Nizami Suleymanov, Namig Musali, Ahmad Guliyev,¹⁶ the works of R.Savory were used in Azerbaijani historiography.

The works of R.Savory served as a source and in many cases reliable confirmation for representatives of foreign historiography in both Western and Turkish historiography, the works of R.Savory are considered as the most reliable reference books. Of great importance are the works of Turkish historians such as Tufan Gunduz, Bakir Kutuyukoglu, Doghan Kaplan, Hayati Bashirli, Ibrahim Erdal, Taha Akyol¹⁷ and others in terms of studying the topic. Among Western

¹⁵ Dadaşova, R.İ. Səfəvilərin son dövrü (İngilisdilli tarixşünaslıqda) / R.İ.Dadaşova. – Bakı: Nurlan, – 2003. – s. 35.

¹⁶ Nəcəfli, T.H. Səfəvi-Osmanlı münasibətləri / T.H. Nəcəfli. – Bakı: Turxan NPB, – 2014. – 516 s.; Nəcəfli, T.H. Azərbaycan Səfəvi dövlətinin Hindistanın türk - müsəlman sultanlıqları ilə əlaqələri / T.H. Nəcəfli. – Bakı: Turxan NPB, – 2020. – 400 s.; Ağayev, R.Ə. Azərbaycan və Mərkəzi Asiya dövlətlərinin qarşılıqlı münasibətləri (XV-XVI əsrlər) / R.Ə.Ağayev. – Bakı: Kür, – 2004. – 151 s.; Bayramlı, Z.H. Azərbaycan Səfəvi dövlətinin quruluşu və idarə olunmasında türk-qızılbaş əyanlarının rolu / Z.H.Bayramlı. – Bakı: Avropa, – 2015. – 348 s.; Quliyev, Ə.S. I Şah İsmayılın hakimiyyəti dövründə Azərbaycan Səfəvi dövlətinin xarici siyasəti ingilisdilli tarixşünaslıqda // – Bakı: Geostrategiya, – 2018. №1 (43), – s. 10-13; Quliyev, Ə.S. XVI əsrin ortalarında Azərbaycan Səfəvilər dövlətinin ictimai-siyasi vəziyyəti: Mikel Membrenin “Səyahətnamə”si əsasında / Ə.S.Quliyev. – Bakı: Şərq-Qərb, – 2011. – 192 s.; Rumlu, H. Əhsənüt-təvarix (Tarixlərin ən yaxşısı). Hicri 807-985 / Miladi 1404-1578-ci illərin hadisələri haqqında tarixi salnamə / H.Rumlu, fars dilindən tərc. və şərh. O.Əfəndiyev, N.Musalı. – Kastamonu: Uzanlar, – 2017. – 661 s.

¹⁷ Kütükoğlu, B. Osmanlı-İran siyasi münasibətləri (1578-1612) / B.Kütükoğlu. – İstanbul: İstanbul Fətih Cemiyeti, – 1993. – 340 s.; Kaplan, D. Safevilər və Kızılbaşlıq / D.Kaplan. – Ankara: Gece kitablığı, – 2014. – 189 s.; Gündüz, T. Son Kızılbaş Şah İsmail / T.Gündüz. – İstanbul: Yeditepe Yayınevi, – 2014. – 175 s.; Beşirli, H. Anadolu'da Yörükler: Tarihi ve Sosyolojik incelemeler / H.Beşirli,

historians, the works of Willem Floor, Edmund Herzig, Rula Abisaab, Leonard Lewisohn, John Foran, Charles Melville, James Reid, Michel Mazzaoui¹⁸ and others were involved in the study.

Object and subject of the research. The main object of research of the dissertation is the works of the historian of British origin R.Savory. The subject of the research is a comparative study of the history of the Safavid state of Azerbaijan on the basis of R.Savory's research and other works devoted to the study of the problem.

In order to study the object and subject of the problem, a number of guidebooks of European and Eastern travelers, official documents, Persian-speaking and Turkic-language sources were involved in the study. The sources of the Safavid period were studied by I.P.Petrushevski, Y.Mahmudov, O.Afandiyev, A.Rahmani, M.Heydarov, S.Onullahi, Sh.Farzaliyev, Z.Bayramov, Sh.Mammadova, N.Musali and others.

In 1543, Muhammad ibn Husayn Katib Nishati translated the text into Turkish and called it “Sheikh Safi Tazkira”. The original is

İ.Erdal. – Ankara: Phoenix Yayınevi, – 2007. – 218 s.; Akyol, T. Osmanlı'da ve İran'da mezhep ve devlet / T.Akyol. – İstanbul: Milliyet Yayınları, – 1999. – 261 s.

¹⁸ Abisaab, R.J. Converting Persia: Religion and Power in the Safavid Empire / R.Abisaab. – London; New York: I.B. Tauris & Co. Ltd., – 2004. – 256 p.; Floor, W. Safavid Government Institutions / W.Floor. – Costa Mesa, CA: Mazda Publishers, – 2001. – 311 p.; Foran, J. Fragile Resistance: Social Transformation in Iran from 1500 to the Revolution / J.Foran. – Boulder, CO: Westview Press, – 1993. – 452 p.; Iran and the world in the Safavid age / ed. W.Floor, E.Herzig. – London; New York: I.B. Tauris & Co. Ltd., – 2012. – 506 p.; Mazzaoui, M.M. Safavid Iran and Her Neighbors / M.M.Mazzaoui. – Salt Lake City, Utah: University of Utah Press, – 2003. – 209 p.; Melville, C.P. Safavid Persia: the history and politics of an Islamic society / C.P.Melville. – London; New York: I.B. Tauris & Co. Ltd, – vol. 4. – 1996. – 426 p.; Reid, J.J. Studies in Safavid mind, society, and culture / J.J.Reid. – Costa Mesa, CA: Mazda Publishers, – 2000. – 427 p.; The Heritage of Sufism / ed. L.Lewisohn, D.Morgan. – Oxford: Oneworld Publications, – vol. 3: Late classical Persianate Sufism (1501-1750). – 1999. – 548 p.

the work “Safvatus-Safa” (“Cleanliness of purity”),¹⁹ written in Persian by the author of the 14th century, Ibn Bazzaz Ardabili. The book describes the socio-political life of Azerbaijan in the XIII-XIV centuries.

“Ahsanal-tavarikh” (“The best of stories”) by Hasan Beg Rumlu²⁰, one of the historians of Azerbaijan, is one of the important chronicles related to the problem under study. In the second volume of the source, historical events that took place in 1494-1577 found their manifestation. This work describes the relationship of the Safavids with the Ottoman Empire and the Mughal empires, as well as with the state of Shaybanids, disputes between the parties.

Valuable facts related to the topic we are studying are contained in the work entitled “Jawahir al-Akhbar”²¹ by the author Budag Munshi Qazwini, the chronological framework of which includes the period from Adam to 1576.

Among the sources related to the history of the Safavids, an important place is occupied by the work of Ghazi Ahmed Ibrahim Gumi – “Khulasat al-tawarih” (“Summary of Stories”).²² The work, rich in facts related to the socio-economic and political history and culture of Azerbaijan of the XVI century, includes such information as the creation of the Safavid state, its transformation into an empire, the role of the Safavid dynasty in governance, Safavid-Aghgoyunlu, Safavid-Shirvanshah, Safavid-Shaybanids, Safavid-Ottoman relations, military history of the Safavid state, etc.

¹⁹ Şeyx Səfi təzkirəsi (“Səfvətüs-səfa”nın XVI əsr türk tərcüməsi) / red., izahların və lüğətin müəll. M.Nağısoylu, tərt. və nəşrə hazır. M.Nağısoylu, S.Cabbarlı, R.Şeyxzamanlı. – Bakı: Nurlan, – 2010. – 931 s.

²⁰ Rumlu, H. Əhsənüt-təvərix (Tarixlərin ən yaxşısı). Hicri 807-985 / Miladi 1404-1578-ci illərin hadisələri haqqında tarixi salnamə / H.Rumlu, fars dilindən tərc. və şərh. O.Əfəndiyev, N.Musalı. – Kastamonu: Uzanlar, – 2017. – 661 s.

²¹ جواهر الأخبار (بخش تاریخ ایران از قراقریونلوها تا سال ۹۸۴ ق. (تالیف: بوداق منشی قزوینی مقدمه، تصحیح و تعلیقات: محسن بهرام نژاد. تهران: میراث مکتوب، ۱۳۷۸، ص ۳۲۵

²² Məmmədova, Ş.R. “Xülasət ət-təvərix” Azərbaycan tarixinin mənbəyi kimi / Ş.K.Məmmədova. – Bakı: Elm, – 1991. – 120 s.

Among the Persian-language sources of the Safavid era, the work “Tarik-e Alamara-ye Shah Ismail” (“History of Shah Ismail, who decorated the world”) occupies an important place.²³ The name of the discussed work is also known in the scientific literature as “Tarikh-e alamara-ye Safavi”, “Tarikh-i Ismail”, “Murshidname”. This source, which describes historical processes in prose form, provides valuable material for studying the attitude of the people to the founder of the Safavid state and to their own history as a whole.

On the basis of information of particular importance given in the work “Tadhkirat al-Muluk” by Mirza Samia in 1725²⁴ an idea is formed about the state structure, the powers of the ruling bodies, the status of officials, nicknames and titles that existed in the Safavid era. It should be noted that one of the manuscripts of this work was published in the form of photographs by V.F.Minorsky in 1943, including its English translation and a detailed explanation.

One of the sources rich in valuable facts about the Safavid era is the work of Azerbaijani historian Iskander Beg Munshi (1560-1634) “Tarik-e Alamara-ye Abbasi” (“History of Abbas who decorated the world”).²⁵ In this source, the author provided information on the rule of the Safavid rulers Shah I Ismail, Shah I Tahmasib, Shah II Ismail, Sultan Muhammad and Shah I Abbas, as well as on people who held various religious and secular positions.

Of particular importance among the sources of that period is the work of the Azerbaijani Uruch Beg Bayad from the Qizilbash

²³ Musalı, N.S. I Şah İsmayılın hakimiyyəti (“Tarix-i aləmarə-yi Şah İsmayıl” əsəri əsasında) / N.S.Musalı. – Bakı: Elm və Təhsil, – 2011. – 482 s.

²⁴ 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. – Cambridge: W.Heffer & Sons LTD, – 1943. – 218+130 p.

²⁵ Münşi, İ. Dünyanı bəzəyən Abbasın tarixi. (Tarixə-aləmarəye-Abbasi) / İ.Münşi, fars dilindən tərc. Ş.F.Fərzəliyev – Bakı: Şərq-Qərb, – c. 2. – 2014. – 1400 s.; Münşi, İ. Tarix-i aləmarə-yi Abbasi (Abbasın dünyanı bəzəyən tarixi) / İ.Münşi, fars dilindən tərc. O.Əfəndiyev, N.Musalı – Bakı: Təhsil, – c. 1. – 2009. – 792 s.

Bayad tribe, known in Europe as the Don Juan of Persia²⁶. In 1604, the work of Don Juan - Uruch Beg was printed in Spanish for the first time. This work consists of three books (published by G.LeStreng), and since it is based on Uruch Beg's personal memories and impressions, his descriptions and commentaries are original.

In the course of the research process, if necessary, were used from the works of Ottoman historians of that time Sh.Bitlisi,²⁷ I.Pechevi,²⁸ E.Chalabi²⁹ and European travelers, such as V.Alessandri,³⁰ P.Della Valle,³¹ F.Kotov,³² A.Oleari,³³ J.Struys³⁴ including works written according to the information of European

²⁶ Oruç bey (Don Juan). Elçilik katibinin kaleminden Safeviler / Oruç bey (Don Juan), çev. L.Aksüt Kuzucular. – Ankara: Yurt Kitap Yayın, – 2014. – 316 s.

²⁷ Bitlisi, Ş. Şerefname / Ş.Bitlisi, farsçadan çev. O.Aslanoğlu. – İstanbul: Nubihar Yayınları, – c. 2: Osmanlı-İran tarihi. – 2014. – 296 s.

²⁸ Печевы, И.Э. История: Извлечения по истории Азербайджана и сопредельных стран и областей периода 1520-1640 гг. / И.Э.Печевы, пер. с тур. З.М.Буниятова. – Баку: Издательство Элм, – 1988. – 98 с.

²⁹ Bayramlı, Z., Əzizli B. Azərbaycan Evliya Çələbinin 1654-cü il “Səyahətnamə”sində. Dərs vəsaiti. / Z.Bayramlı, B.Əzizli. – Bakı: Azərbaycan, – 2000. – 160 s.; Evliya Çələbi Səyahətnaməsində Azərbaycan / nəşrə haz. M.Rıhtım. – Bakı: Nurlar NPM, – 2012. – 291 s.

³⁰ Venesiyalılar I Şah Təhmasibin sarayında (Mikele Membre və Vinçenzo Alessandri) / ingilis dilindən tərc. ön söz, giriş və şərh. O.Əfəndiyev. – Bakı: Təhsil, – 2005. – 112 s.; سفرنامه ونیزیان در ایران، ترجمه دکتر منوچهر امیری، تهران: شرکت سهامی، انتشارات خازمی، 1349، ص 450

³¹ پیترولا والہ، سفرنامہ پیترولا دلا والہ، ترجمہ و حواشی از شعاع الدین شفا، تهران: شرکت انتشارات علمی و فرهنگی، 1348، ص 483

³² Котов, Ф.А. Хождение купца Федота Котова в Персию / Ф.А.Котов. – Москва: Восточная литература, – 1958. – 110 с.

³³ Оleari, А. Описание путешествия в Московию и через Московию в Персию и обратно / А.Оleari, Введ., пер., примеч. и указ. А.М.Ловягина. – Санкт-Петербург: Издание А.С.Суворина, – 1906. – 528 с.

³⁴ Стрейс, Я.Я. Три путешествия: По Италии, Греции, Лифляндии, Московии, Татарии, Мидии, Персии, Ост-Индии, Японии и различным другим странам. 1647-1673 / Я.Я.Стрейс, пер. с немец. Э.Бородиной, ред. А.Морозова. – Москва: Соцэкгиз, – 1935. – 415 с.

travelers,³⁵ a collection of materials published on the basis of Russian archives³⁶ relating to the last period of the Safavids.

Goals and objectives of the research. The main purpose of the dissertation is to study the level of research of the history of the Safavid state of Azerbaijan in the research of professor-orientalist R.Savory, to compare the opinions, assumptions and scientific views reflected in the works of the author with various historiographical data, using historical sources, combining these materials with important historical processes of the period, consider them as a single problem, give their critical analysis and summarize. In order to achieve the set goal, we tried to perform the following tasks:

- To find out at what level the question of the origin of the Safavid dynasty was studied in the studies of R.Savory;
- To study the level of research on the emergence and expansion of the Safavid state of Azerbaijan in the research of R.Savory;
- In the works of R.Savory in the Safavid state of Azerbaijan:
 - economic life: agriculture and crafts;
 - trade and the level of its development;
 - administrative administration;
 - the social structure of society;
 - and finally, to illuminate the level of study of cultural

³⁵Mahmudov, Y.M. Odlar yurduna səyahət / Y.M.Mahmudov. – Bakı: Gənclik, – 1980. – 120 s.; Mahmudov, Y.M. Səyyahlar, kəşflər, Azərbaycan / Y.M.Mahmudov. – Bakı: Təhsil, – 2012. – 296 s.; Английские путешественники в московском государстве в XVI веке / Х.Уиллоби [и др.], переводчик Ю.В.Готье. – Москва: Юрайт, – 2019. – 283 с.; Bell, J. Travels from St. Petersburg, in Russia, to diverse parts of Asia: [in 2 vol.] / J.Bell. – Glasgow: Foulis, – vol. 1: A journey to Ispahan in Persia, in the years 1715, 1716, 1717, and 1718. Part of a journey to Peking in China, through Siberia, in the years 1719, 1720, and 1721. With a map of the author's two routes between Mosco and Peking. – 1763. – 357 p.

³⁶Бушев, П.П. История посольств в дипломатических отношений Русского и Иранского государств в 1586-1612 гг: (по русским архивам) / П.П.Бушев. – Москва: Наука, – 1976. – 478 с.

life, in particular the problems of science and art, using the origins of time.

- To study the level of research of issues related to the foreign policy of the Safavid state of Azerbaijan in the works of R.Savory, to analyze the level of research of Safavid-Ottoman relations;

- To clarify the research level of relations between the Safavid state of Azerbaijan and the eastern countries in the study of R.Savory;

- To clarify the level of study of the trade policy of some European states on the territory of the Safavid state in the study of R.Savory against the background of the colonial intentions of Western states in relation to the East;

- To emphasize the level of study of the decline and fall of the Safavid Empire of Azerbaijan in the study of R.Savory.;

- To study the level of study of the military-political plans of the Russian and Ottoman Empires regarding the Safavid state of Azerbaijan in the works of R.Savory and analyze them using the sources of that time;

- To study the level of research in the works of R.Savory of the struggle against foreign domination in Azerbaijan under the leadership of Nadir Shah Afshar and the restoration of the historical borders of the Safavid Empire of Azerbaijan, to analyze and evaluate using time sources.

Research methods. Critical attitude to the works related to the study of the problem under study, comparative analysis to determine the reliability of the information reflected in the works, and generalization of the results obtained are the main methods used in the research work. A systematic and complex approach method was also used to determine the accuracy of some data. In addition, the method of individual assessment was used. In the course of the study, the studied issues were approached critically, serious analyzes were objectively conducted, and general conclusions were drawn. When studying individual issues of the topic, we tried to proceed only from specific historical facts.

Basic provisions of defence. These provisions are as follows:

- R.Savory was the first to translate from Persian into English the work of Iskandar Beg Munshi “Tarik-e Alamara-ye Abbasi”, thereby enriching the English-language historiography of the Safavid period and in general, his works are an important historiographical basis for the study of Safavid history;

- Although the creation of the Safavid state by the Turkic tribes and the fact that Azerbaijan was the center of this state are not denied in the works of R.Savory, confusion was deliberately created regarding the origin of the Safavid dynasty under the influence of the previous English-language historiography;

- The Safavid state, which R.Savory persistently called “Iran” or “Persia”, in all its socio-political, economic and cultural-spiritual indicators is the Azerbaijani Turkic state;

- In the works of R.Savory, attention is paid to the study of the political history of the Safavid state, including its cultural life;

- Studies conducted by R.Savory prove that the Safavid state, which gave Europeans great privileges, eventually managed to use Europeans for its own purposes;

- In the works of R.Savory, the reasons for the fall of the Safavid state were mainly related to political events;

- In the works of R.Savory, the Afsharid Empire and the Qajar state, which arose after the fall of the Safavid state, are presented as a continuation of the Qizilbash state.

Scientific novelty of the research. In the dissertation for the first time in Azerbaijani historiography:

- Various problems of the history of the Safavid state of Azerbaijan have been comprehensively studied on the basis of the works of R.Savory;

- It was noted that in the works of R.Savory special attention was paid to issues related to the history of the Safavid state of Azerbaijan, and it was emphasized that his position on the Turkic origin of the Safavid dynasty corresponded to historical reality;

- Issues related to the creation and expansion of the Safavid state of Azerbaijan were objectively covered in the works of R.Savory;

- R.Savory's research on the socio-economic and cultural life of the Safavid state of Azerbaijan is analyzed and summarized in a comparative manner with the sources of that period and the information available in the historiography of the Homeland;

- On the basis of new facts, it is once again proved that indeed the weakening of the Safavid and Ottoman empires as a result of the long Safavid-Ottoman wars created favorable conditions for the implementation of colonial invasions by European states in the Near and Middle East, as well as in the Indian Ocean basin;

- The level of research of the history of the relations of the Safavid state of Azerbaijan with the Ottoman Empire and other Eastern countries in the works of R.Savory was determined and analyzed;

- In the works of R.Savory, the study of the activities of the British, French and Dutch East India companies in the territory of the Safavid state once again confirms that the Western European states pursued a colonial trade policy here;

- In the study of R.Savory, when studying the level of research on the issues of the decline and fall of the Azerbaijan Safavid Empire, it was revealed that the author showed a position characteristic of English-language historiography in explaining these issues;

- R.Savory's attitude to the struggle against foreign rule in Azerbaijan under the leadership of Nadir Khan Afshar and the restoration of the historical borders of the Safavid Empire of Azerbaijan was clarified, analyzed and evaluated using the sources of that time.

Theoretical and practical significance of the research. The scientific, theoretical and practical significance of the study can be explained by the fact that the factual material used in the dissertation and the results obtained can be used in conducting special courses

“History of the Safavid state of Azerbaijan in English Historiography”, at the historical faculties of universities, when writing generalizing works, in the preparation of textbooks and teaching aids, can be used to hold scientific conferences and seminars.

Approbation and application. The provisions covering the main content of the dissertation work are reflected in the author's scientific articles published in the Republic of Azerbaijan, Ukraine and the Republic of Turkey, and in his speeches at scientific conferences organized in various scientific centers and educational institutions.

The name of the organization in which the dissertation work was performed. The dissertation was performed in the department of “Medieval history of Azerbaijan” of A.A.Bakikhanov Institute of History of the Azerbaijan National Academy of Sciences.

The total volume of the dissertation. The dissertation consists of an Introduction, four chapters with thirteen subchapters, a Conclusion and a list of references. The total volume of the dissertation (excluding the list of references) is 277403 characters.

Introduction: number of characters – 29115, Chapter I: number of characters – 35329, Chapter II: number of characters – 87573, Chapter III: number of characters – 74070, Chapter IV: number of characters – 41416, Conclusion: number of characters – 9900.

II. MAIN CONTENT OF THE DISSERTATION

In the Introduction, were broadly justified the relevance and degree of development of the topic, object and subject of the research, goals and objectives of the research, research methods, basic provisions of defence, scientific novelty of the research, theoretical and practical significance of the research, and also were shown approbation and application, the name of the organization in which the dissertation work was performed and the total volume of the dissertation.

The first chapter called “**The question of the creation of the Safavid state of Azerbaijan in the works of R.M.Savory**” consists of two subchapters. The first subchapter, titled “*The question of the ethnicity of the Safavid dynasty*” first of all clarifies why R.Savory concluded that the Safavids were not Turks, preferring the mentality “either Kurdish or Persian, but not Turkic”. Thus, analyzing the opinions of R.Savory in this direction, it was found that his thoughts on the ethnicity of the Safavid dynasty were based on assumptions. In response to these ideas, it is proved that the founders of the Safavid state were Turks on the basis of the work “Safvetus-safa”, to which R.Savory refers. It is no coincidence that in the original copy of the manuscript of this work, not only is there no information that the Safavids were Persians, but even in the work Sheikh Safiaddin Ishaq is repeatedly called “Young Turk” and “Turk Piri”.³⁷ The question of the Turkish origin of the Safavids is further supported by evidence from other sources of the period and various research papers. It should be noted that such orientalists as V.V.Bartold, I.P.Petrushevsky and V.F.Minorsky, the French historians J.-P.Roux, J.-L.Bacque-Grammont, the German scholar A.J.Dierl, the Iranian historian N.Falsafi and other researchers³⁸ quotes based on the

³⁷ Аббаслы, М. К вопросу о происхождении Сефевидов // – Баку: Изв. АН АзССР. Серия литературы, яз. и искусства, – 1973. № 2, – с. 40.

³⁸ Бартольд, В.В. Сочинения: [в 9 томах] / В.В.Бартольд. – Москва: Восточная литература, – т. 2, ч. 1: Общие работы по истории Средней Азии: Работы по истории Кавказа и Восточной Европы. – 1963. – с.748; Бартольд, В.В. Сочинения: [в 9 томах] / В.В.Бартольд. – Москва: Восточная литература, – т. 6: Работы по истории ислама и арабского халифата. – 1966. – с. 54.; Петрушевский, И.П. Государства Азербайджана в XV веке // – Баку: Сборник статей по истории Азербайджана, – 1949. вып. 1, – с. 205; Ру, Ж.-П. История Ирана и иранцев: от истоков до наших дней / Ж.-П. Ру, пер. с фр. М.Ю.Некрасова. – Санкт-Петербург: Евразия, – 2012. – с. 174-175, 302; Dierl, A.J. Anadolu Alevliği / A.J.Dierl, almanca çev. F.Yiğit. – İstanbul: Ant yayınları, – 1991. – s.60; نصر الله فلسفی، زندگانی شاه عباس اول، ج 1، تهران: چاپخانه مهارت، 1364، ص. 169; Əfəndiyev, O.A. Azərbaycan Səfəvilər dövləti / O.A.Əfəndiyev. – Bakı: Şərq-Qərb, – 2007. – s.34-35 və d.

evidence of sources in this direction leave no doubt that the origin of the Safavids is Turkic.

The second subchapter, entitled “*Creation and expansion of the Safavid state of Azerbaijan*”, analyzes the works of R.Savory on the creation of the Safavid state and its relation to the system of governance. In the course of the study proved that in the first years of the Safavid dynasty, religious power and secular power were intertwined and it was impossible to separate them from each other. The opinion of R.Savory about the unacceptability and impossibility of dividing the territory of the Safavid state into “mamalyk” and “kassa” in the first years of the existence of the Safavid state is refuted by the data provided by us from other research works. Because Shah I Ismail Khatai, in addition to being a world leader, also held the position of overseer of spiritual and spiritual organizations and the role of murshid-i-kamil.³⁹ Studies prove that the Safavid state was not a state with an unorganized administrative system consisting of independent administration of individual provinces, as R.Savory argued.⁴⁰ On the contrary, the Safavid Azerbaijani state has had an organized administrative system since its inception. If the original conditions necessary for statehood did not exist at the time of its creation, the Safavid state would have been destroyed and erased from the historical scene in a short time during the wars with the Ottoman Empire. It is important to pay attention to such an important factor that in 1500, when the state was still on the verge of its creation, the Hobek Congress was held in accordance with the tradition of holding a congress of great importance for the

³⁹Savory, R.M. Some Notes on the Provincial Administration of the Early Safavid Empire // – London: Bulletin of the School of Oriental and African Studies, University of London, – vol. 27. – 1964. №1, – p.114; The Encyclopaedia of Islam: [in 12 vol.] / ed. Donzel E. van, Lewis B., Pellat Ch. – Leiden: Brill, – vol. 4. – 1997. – p. 186-187.

⁴⁰Savory, R. The Safavid State and Polity // – Boston: Society for Iranian Studies: Iranian Studies. Studies on Isfahan: Proceedings of the Isfahan Colloquium, – vol. 7. – 1974. №1/2, – p.179.

Turkic tribes. The congress on the Sarygaya Erzincan-Tarjan plateau, which was attended by 72 oymak-begs and grandfathers representing 40 hearths, is actually a clear example of organized state-building.⁴¹

This subchapter also discusses the biased opinions of R.Savory: showing the Safavid state which written as “Mamalik-Mahrusah” in the sources, as “Mamalik-Iran”; or the Safavid state forced the people to accept Shiism.⁴² Citing sources, it is confirmed that during the creation of the Safavid state, Shah I Ismail sat on the throne of Azerbaijan, not Iran.⁴³ At the same time, the subchapter examines the path of the Safavid state from its creation to transformation into an empire on the basis of the works of R.Savory and determines that the victories of Shah I Ismail were associated with both his personal skill and his loyal environment, as well as his belief in invincibility. However, the first and last defeat of Shah I Ismail in a battle in which he personally participated prevented the expansion of the Safavid state towards the West. In 1514-1524, the Safavid state lost Diyarbakir, Balkh, Kandahar, and even Uzbek attacks in the direction of Khorasan gained activity again.

The second chapter, consisting of five subchapters, is called **“Socio-economic and cultural life of the Safavid state of Azerbaijan in the works of R.M.Savory”**. In the first subchapter, entitled **“Economic life: agriculture and crafts”** the development of agriculture and crafts in the Safavid state is clarified in comparative order with the sources of the time. R.Savory's attempt to separate the red-headed people from the local population by calling the local

⁴¹ Coşar, Z. Höbek Kurultayından Safevi Devletine Şah İsmail / Z.Coşar. – İzmir: Sergi Yayınevi, – 2013. – s.53-54.

⁴² Savory, R. The Safavid State and Polity // – Boston: Society for Iranian Studies: Iranian Studies. Studies on Isfahan: Proceedings of the Isfahan Colloquium, – vol. 7. – 1974. №1/2, – p.180; The Encyclopaedia of Islam: [in 12 vol.] / ed. C.E.Bosworth, Donzel E. van, Heinrichs W.P., Lecomte G. – Leiden: Brill, – vol. 8. – 1995. – p. 765.

⁴³ Sarwar, G. History of Shah Ismail Safawi / G.Sarwar. – Aligarh: Muslim University, – 1939. – p. 38.

population by the general name “iranian peasants” and marking them as farmers living in the villages does not fit into any form and does not reflect the historical reality. True, the Safavid state consisted not only of a population of Turkish origin. However, not only the population, called tat, tajik, were engaged in agriculture. Although the main occupation of the Qizilbash was cattle breeding, the members of the tribe, whom they took with them to the provinces under their control, eventually settled down and engaged in agriculture and crafts. Otherwise, as R.Savory recognized on the basis of the French traveler Jean Chardin, the Safavid peasant lived better than the peasants who lived in the most productive parts of Europe, wore silver and in some cases gold jewelry, dressed well, and their houses would not be provided with dishes and furniture (probably with carpets).⁴⁴

This subchapter also studied the principles of operation of the palace quarries, which played an important role in the economic life of the Safavid state, and the economic policy of the Safavid rulers. One of the most important findings of the study concerned the level at which the right to work is ensured. It turns out that in the Safavid state, the workers of the palace quarry, in addition to receiving food or monetary remuneration, in addition to the salary, were provided with general labor protection. Even when they fell ill or could not work, their wages were not reduced, and they were entitled to free treatment from palace doctors and pharmacists. After the death of the father, the children of those who worked in the quarries were accepted for service at the age of 12-15 years and received their father's earnings.⁴⁵

⁴⁴ Savory, R. *Iran under the Safavids* / R.Savory. – Cambridge: Cambridge University Press, – 1980. – p. 187; Lambton, A.K.S. *Landlord and Peasant in Persia: A Study of Land Tenure and Land Revenue Administration* / A.K.S.Lambton. – London: Oxford University Press, – 1953. – p. 127-128.

⁴⁵ Savory, R. *Iran under the Safavids* / R.Savory. – Cambridge: Cambridge University Press, – 1980. – p. 189.

The second subchapter, titled “*Trade*” examines the trade relations of the Safavid state against the backdrop of the consequences of international conditions. It is concluded that R.Savory managed to reveal the essence of trade treaties concluded by the Safavid state with the Portuguese, The British, the Dutch and the French separately. In this subchapter, R.Savory, giving interesting information about local Christian merchants in the Safavid state, writes about Armenian merchants that the English agent William Gibson, in his report sent to London, called armenians liars in business relations and very reluctant to fulfill their promises and strongly advise not to cooperate with them.⁴⁶

The third subchapter is called “*Administrative administration*”. In this subchapter from the study of the system of administrative administration of the Safavid state, conducted by R.Savory, it is known that the Safavids already had a system of statehood from the early periods. In the “Tarik-e Alamara-ye Shah Ismail” dating back to the period, it is mentioned that the subordinate territories were under the rule of the beylarbeks.⁴⁷ Administration in some provinces of the Safavid state is presented as a kind of miniature model of the central government.⁴⁸ In general, the information of R.Savory in this direction makes it possible to systematically monitor the dynamics of the development of the Safavid state.

In the fourth subchapter entitled “*Social structure of society*”, summarizing the views of R.Savory, it can be concluded that, although the author tried to get a general idea of the social structure of society in the Safavid state, he overlooked many issues. Thus, in

⁴⁶ Savory, R. Iran under the Safavids / R.Savory. – Cambridge: Cambridge University Press, – 1980. – p. 199.

⁴⁷ Musalı, N.S. I Şah İsmayılın hakimiyyəti (“Tarix-i aləmara-yi Şah İsmayıl” əsəri əsasında) / N.S.Musalı. – Bakı: Elm və Təhsil, – 2011. – 482 s.

⁴⁸ The Cambridge History of Iran: [in 7 vol.] / ed. P.M.Holt, A.K.S.Lambton, B.Lewis. – Cambridge: Cambridge University Press, – vol. 6: The Timurid and Safavid Periods. – 1986. – p. 369.

his research in this direction, the researcher paid more attention to socio-territorial and socio-professional factors, and the socio-ethnic and socio-demographic elements of the Safavid state were almost not involved in the study.⁴⁹

The fifth subchapter is called *“Science and Art”*. As a result of our research, it was concluded that R.Savory in a general way studied various areas of culture of the Safavid period. The conclusion of R.Savory is that during the 235-year period of the existence of the Safavid Empire, they made a valuable contribution not only to the development of the culture of the East, but also to the development of world culture as a whole.

The third chapter, consisting of three sub-chapters, is called **“Foreign Policy of the Safavid State of Azerbaijan in the Works of R.M.Savory”**. The first subchapter, entitled *“Safavid-Ottoman relations”*, shows that although R.Savory did not aim to study Safavid-Ottoman relations as a separate problem, he tried to form a broad picture of these relations. Especially interesting are the opinions of R.Savory about the first battle between the Safavids and the Ottoman Empire. Considering the possibility of the victory of Shah I Ismail in the battle of Chaldiran, R.Savory writes that if the Turks (Ottomans) had been defeated, the power of Ismail could have been greater than that of Tamerlane (Amir Timur), only by the glory of such a victory he would have established himself as the absolute ruler of the East.⁵⁰ In general, R.Savory in his work “Iran under the the Safavids”, gradually considering Safavid-Ottoman relations, managed to determine the dynamics of the development of relations between the parties, as well as to reveal the essence of the problem.

The second subchapter of the third chapter is called *“Relations of the Safavid state of Azerbaijan with the eastern countries”*. As a

⁴⁹ The Cambridge History of Iran: [in 7 vol.] / ed. P.M.Holt, A.K.S.Lambton, B.Lewis. – Cambridge: Cambridge University Press, – vol. 6: The Timurid and Safavid Periods. – 1986. – p. 351-372.

⁵⁰ Savory, R. Iran under the Safavids / R.Savory. – Cambridge: Cambridge University Press, – 1980. – p. 45.

result of the research conducted on the basis of R.Savory's research, it is known that, in contrast to the relations of the Safavid state with the Shaybanids, relations with other eastern states were relatively moderate. Although the Safavids had some problems with the Mughal Empire with regard to the sultanates of Kandahar and the Deccan, the problems encountered were largely resolved peacefully and in some cases through short-term attacks on Kandahar.

In the third subchapter, entitled “*Relations with the countries of Western Europe*”, we studied the relations of the Safavid state with the West against the background of diplomatic, political and military relations, trade relations, mutual exchange of religious ideas based on the information of R.Savory. A study of the foreign policy of the Safavid state of Azerbaijan, conducted by R.Savory, shows that the Safavids, who were not content with granting great privileges to Europeans, used Europeans for their own purposes whenever possible. But at the end of the XVII and the beginning of the XVIII century, as a result of the expansion of the rivalry of Western states in the East, including in the territory of the Safavid state of Azerbaijan, the weakened Safavid state became a battlefield of various forces. Gradually, Russia gains an advantage in this arena, which lays the foundation for its future military-political aggression.

The fourth chapter entitled “**The weakening and decline of the Safavid state of Azerbaijan in the works of R.M.Savory**” consists of three subchapters. The first subchapter is called “*The weakening of the Safavid state of Azerbaijan and the uprisings against the central government*”. Based on the facts mentioned by R.Savory, from this subchapter, it is known that the Safavid state of Azerbaijan, one of the great empires of the Middle East, entered a period of economic crisis and political decline in the late 17th and early 18th centuries. According to the scholar-orientalist, the main reason for this was the change of traditional trade routes as a result of the opening by European states of the sea trade route to India, as well as the loss of importance of transit trade routes passing through the territory of the Safavid Empire. Due to the sharp reduction in transit

caravan trade, the state treasury lost its main sources of income, and the economic situation of the country began to deteriorate due to the decline of the urban economy.⁵¹ According to R.Savory, this Turkish dynasty (the Azerbaijani state of the Safavids. - L.N.) has left the historical scene, giving Iran a rule capable of ensuring stability and progress for two centuries and a quarter, despite internal difficulties and external pressure.⁵²

From the second subchapter entitled *“The policy of dividing the territory of the Safavid state of Azerbaijan between Russia and the Ottoman states”* it is clear that the division of the territory of the Safavid state between these empires was only temporary, After the death of Peter I in 1725, Nadir Khan (later Nadir Shah) completely stopped the intentions of the Russians, and after 1726 the Ottomans, to continue expanding deep into Safavid territories.

The third subchapter is called *“The fight against foreign invaders”*. From the studies conducted in this subchapter, it is known that most of the information given in the works of R.Savory on the struggle of Nadir Shah Afshar with foreign invaders is brief and generalized. If we summarize the information of R.Savory's research on the weakening and decline of the Safavid state of Azerbaijan, the researcher comes to the conclusion that this state actually fell into decay in 1722. He assesses Nadir Khan's activities as the work done on the way to the creation of a new state, presenting the activities of the Afshars, then Qajars as Qizilbash, confirming the idea that they are not separated from the Safavid state, but are its successors. In this

⁵¹ Nəcəfli, T.H. XVIII əsrin I yarısında Səfəvi-Osmanlı münasibətləri Türkiyə tarixşünaslığında // – Bakı: AMEA Tarix İnstitutu Elmi Əsərlər, – 2013. №44, 45, 46, 47, 48, – s. 222; Nəcəfli, T.H. Səfəvi-Osmanlı münasibətləri / T.H. Nəcəfli. – Bakı: Turxan NPB, – 2014. – s. 354

⁵² The Cambridge History of Iran: [in 7 vol.] / ed. P.M.Holt, A.K.S.Lambton, B.Lewis. – Cambridge: Cambridge University Press, – vol. 6: The Timurid and Safavid Periods. – 1986. – p. 372.

sense, it is no coincidence that R.Savory called the Qajars “the last Qezelbas”⁵³ and is based on his research.

In the section “**Conclusion**” of the dissertation, the main scientific and theoretical results obtained during the study are systematized and summarized.

⁵³ Savory, R.M. The Qajars: The last of the Qezelbas // – Costa Mesa, CA: Society and Culture in Qajar Iran: Studies in Honor of Hafez Farmayan, – 2002. – p. 3-32.

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

1. 1960-1970-ci illərdə Rocer Seyvorinin əsərlərində Azərbaycan Səfəvi dövlətinin tarixinin tədqiqinə dair // – Bakı: Geostrategiya, – 2017. №5 (41), – s. 55-58.
2. Azərbaycan Səfəvi dövlətinin sosial strukturu R.M.Seyvorinin tədqiqatında // – Bakı: Bakı Universitetinin Xəbərləri. Humanitar Elmlər seriyası, – 2018. № 1, – s. 182-190.
3. Azərbaycan Səfəvi dövlətinin Qərbi Avropa ölkələri ilə siyasi əlaqələri R.M.Seyvorinin tədqiqatında // – Bakı: Tarix və onun problemləri, – 2018. № 1, – s. 364-372.
4. Azərbaycan Səfəvi dövlətinin ərazisinin bölüşdürülməsi siyasəti R.M.Seyvorinin tədqiqatında // – Bakı: Pedaqoji Universitetin Xəbərləri. Humanitar, ictimai və pedaqoji-psixoloji elmlər seriyası, – c. 67. №1, – 2019, – s. 184-188.
5. Azərbaycan Səfəvilər dövləti və Azərbaycan Xalq Cumhuriyyəti: müqayisə və paralellər // Azərbaycan Xalq Cumhuriyyətinin 100 illik yubileyinə həsr olunmuş beynəlxalq elmi konfransın materialları, – Bakı: – 21-23 may – 2018, – s. 782-786.
6. Сефевиды и Восток (На основе исследований Роджера Сейвори) // Киев: Гілея: науковий вісник: Збірник наукових праць, – 2021. Вып. 165 (№10), – с. 63-67.
7. Rocer Seyvorinin baxışından Səfəvi dövrü xalçaları // 13. Uluslararası Bilimsel Araştırmalar Kongresi. Sosyal Bilimlerde Yeni Araştırmalar-VI, – Ankara: – 11-12 mart – 2022, – s. 291-295.
8. Səfəvilər dövlətində kənd təsərrüfatı, sənətkarlıq və ticarət (Rocer Seyvorinin tədqiqatı əsasında) // – Osmaniye: Akademik Tarih Düşünce Dergisi, – c. 1. №9, – 2022, – s. 274-289.

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

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