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On some issues of nineteenth-century history and ethnography of Azerbaijani towns (on the basis of Lankaran materials)

Lankaran – one of the historical towns of Azerbaijan lies in the Lankaran lowland – on the south-western coast of the Caspian Sea, in the east of foothills of Talish mountain ridge, in the section where Lankaranchay flows into the Caspian Sea. Since ancient times the town's population consisted of the Talysh and Azerbaijani Turks, and from the ethno-confessional point of view of those belonging to the Islamic religion, that's to say from the Muslims. Location on the significant land and sea trade routes, historically have ensured the development of trade, as well as the different areas of manufacturing and processing in Lankaran. The town's architecture, historical monuments, material and spiritual culture, crafts traditions, cuisine, clothing, etc. rouses great interest. The article deals with these and other issues relating with historical and ethnographic characteristics of Lankaran town.

Keywords: Lankaran, Caspian Sea, trade, market, mosque.

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До деяких проблем історичної етнографії міст Азербайджану в XIX столітті (на основі матеріалів міста Ленкорань)

Поява ремісничого мистецтва було нерозривно пов'язане із зародженням міст, і через його вирішального впливу на них, вважається одним з важливих поворотних етапів в історії суспільства. У цьому контексті, ремісництво, що було провідним чинником в процесі зародження міст в Азербайджані, було важливою сходиною не тільки в розвитку історії виробництва, а й соціально-економічного та культурного розвитку, в цілому. У цьому сенсі, дослідження традицій ремісничого виробництва міста Ленкорані має велике значення.

Ключові слова: Ленкорань, Каспійське море, торгівля, ринок, мечеть.

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SUPREME POWER IN THE ILKHANATE STATE (ON THE BASIS OF ENGLISH-LANGUAGE WORKS)

In the beginning of thirteen century the result of unification and occupation of the Near and Middle East by turco-mongol tribes under the command of Genghis Khan was created Ilkhanate state in the center of Azerbaijan. Since the beginning of the twentieth century the supreme power and administration system of Ilkhanate state was investigated and getting valuable scientific results by Soviet and Azerbaijan historiography. However, in these works scholars utilized very less information in English-language historiography. In point of view, the paper we attempt to analyze this topic on the basis of English-language historiography and modern researchers' works.

Keywords: Ilkhanate, Supreme Power, English-language historiography.

(стаття друкується мовою оригіналу)

In 1206, after decades of struggle with rival tribes of the eastern steppe, Genghis Khan proclaimed the formation of the Great Mongolian, a polity which in the course of three generations became the largest land empire in world history. The empire began its expansion southward, launching a series of campaigns against the Tanguts and the Jürchen Chin dynasty which culminated in the capture of Chung-tu (Peking) in 1215 [9, p. 17]. The commercial overtures of the Khwarazmshah Muhammad in 1218 turned Mongolian attention westward. The incident at Utrar, where a Mongolian caravan was despoiled by Khwarazmian officials, led to an invasion of Transoxania in 1219. Between 1220 and 1221 the armies of the Khwarazmshah were overwhelmed and Western Iran, Azerbaijan, and Georgia were invaded by Cebe noyan and Sebuqtay Bahadur who were dispatched by Genghis Khan.

After dead of Genghis Khan his successors continued his expansionist policy and the reign of his grandson Mengu Khan who in 1253 dispatched to his brother Hulagu in order to occupation Ismaili castles, Abbasid Caliphate and Mamluk Egypt.

Since the beginning of the twentieth century the supreme power and administration system of Ilkhanate state was investigated and getting valuable scientific results by Soviet and Azerbaijan historiography [1; 8]. However, in these works scholars had utilized very less information in English-language works. In point of view we attempt to analyze this topic on the basis of English-language historiography and modern researchers' works.

In the middle of the thirteenth century, the structure and governance of the Ilkhanate in contrast to the Genghis's ulus states were not constantly. So that, the first administration system which ruled nomadic style, particularly according to the Greet Yasa of Genghis Khan was chanced according to religious policy of Ilkhanate ruler and was adopted the traditional administration system of Near and Midde Esteren states.

According to the professor Reuen Amitai, from the reign of Ahmad Takudar who firstly rejected to mongol buddist beliefs, inclining İslam and formal adaption of that religion during the reign of Qazan Khan, casued the ruler of Ilkanate were get away nomadic-administration policy and comply with the Muslim administration system but it was not to absolutely abandoned to Yasa of Genghis Khan [5, p. 10]. So that the coinage of Tagudar Ahmad added before name the «sultan» title and Gazan Khan used both «sultan» and «Padisha-e Islam» title [6, p. 353–356].

The Ilkhan who was a super power ruler on the head of administration system in the Ilkhanate state. He concentrated unlimited power in his hand and was commander of the army.

English-language scholars paid attention and get interesting result the selection process of Ilkhanate ruler. According to Bertold Spuler who investigated the issue basis on Persian sources, the Ilkhanate rulers, were selected to throne on the basis of the principle of heredity and as usual Ilkhanate descendants [2, p. 279].

There was a supreme consultative organ which called turkish kurultai near the Ilkhanate rulers. The khurultai sometimes called as «kenesh» and «kengesh» in the Persian sources [7, p. 77]. Christopher Atwood cited that the kurultai was a large gathering of people coming from distant places, which could last for many weeks. At its center was the discussion of pressing issues by members of Genghis Khan's family, imperial sons-in-law, captains of the army and others; a notable feature of the kurultai is the participation of women. The discussions were accompanied by feasting and drinking and the wearing of elaborate robes [3, p. 229].

English-language researchers paid attention the summoned and functions of kurultai and get useful results. For example, Florence Hodous emphasize that the kurultai which had summoned in order to selected new ruler from the time of Genghis Khan had three features. Firstly, the legislation of the reign new selected Ilkhanate ruler, second, to consolidate new laws (Yasa) and third, legal trials [4, p. 87–103].

According to Ilkhanate sources the khurultai usually was summoned in accordance with select new Ilkhanate ruler, starting new battle and sometimes to solve political and economic crisis. Bertold Spuler cited for selection of new Ilkhan was the principle of inheritance that time kurultai

was formality and ceremony character. So that everyone who participates in kurultai to recognized the new Ilkhan's reign. Also, if someone had disobeyed to his reign and his oppositions were punished basis on the Genghis Khan's Yasa. In addition, there were information about in the sources that punishment the commanders of the Ilkhanate troop who made mistake in the battles by the decision of kurultai [7, p. 580].

The time of Genghis Khan the location of that type kurultai were near the Onan and Kerulen river but in Ilkhanate time the kurultai took place in Mugan, Tabriz, Uchan, Kharabagh and so on places and cities of Azerbaijan [2, p. 286].

According to Bartold the time and location of kurultai in order to selected new ruler was announced by persons who called «tavechi» [8, p. 312]. That was important to participated prenses and women of the Ilkhanate dynasty in the kurultai if they didnt come to that estimated rebellion and punished.

One of the type of khurultai was called war conditions and in order to made plan aganist enemies. That khurultai which noted major sources Ilkhanate time the commanders of the troops had to participated and made strategies for battles One of the issues are attracted to attention of the English–language historiography is sending approval decree from Superme Mongol khaan in order to enthronement of Ilkhanate rulers.

It is known from the primary sources in Ilkhanate time, when Hulagu Khan was dispatched to West giving to him some task and were ordered to return after fulfilling these tasks. That is why he called Ilkhan so subordinate Khan. However, after the death of his brother and Supreme ruler Mengu Khan in 1259, Hulagu started to rule his territory as independently and established independent Ilkhanate or Hulaguids dynasty.

After the death of Mengu Khan his two brothers Khubilai and Arig Boge began to fight in order to Supreme Mongol throne and this time Hulagu Khan supported Khubilai and his the step earn to him getting recognition decree as ruler all territory under domination when Khubilai take Supreme Mongol throne. After this time the confirmation of Ilkhanate ruler from the Superme Mongol Khan had began and the rule cantinued after Hulagu and his descedents.

Tommas Allsen who investigated the confirmation of Ilkhanat ruler by Supreme Mongol Khan note that this regulation was formal but until the reign of Gazan Khan Ilkhanate ruler paid attetuo to got approval decree and kingdom seal from Grand Mongol Khan [9, p. 31–32]. In fact, according to Rashidaddin, second Ilkhanate ruler Abaga Khan refused sat on the throne and sat on the stool untill to came the confromation decree from Grand Mongol Khan [2, p. 290; 7, p. 78]. Nevertheless, Allsen estimate that sending of confromation decree and stamp after the death of Khubilai Khan was not important and for instance Ghazan declared himself Ilkhanate ruler and sat on the throne without approval by Grand Khan [9, p. 35–36].

In conclusion, the Ilkhan was considered supreme power in Ilkhanate administrative system which had unlimited dominion above his terrotory and subjects. In addition, there was a superme deliberative organisation Khurultai which participated the memmbers of Hulagud dynasty. According to english–language historiography the khuriltai were made in order to selected new Ilkhanat ruler and to organized for new combat operations. The activities of khurultais were formal and diffrent early Turkish states and only legitimated the selected candidate of Ilkhanate throne. In the view some of the English–language scholars the khurultai also fulfilled trial function.

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Верховна влада в Ільханатській державі (на основі англомовних робіт)

На початку тринадцятого століття в результаті об'єднання і окупації на Близькому і Середньому Сході турецько–татарськими племенами під командуванням Чингіз–хана в центрі Азербайджану була створена Ільханатська держава. Верховна влада і державний лад Ільханатської держави було досліджено починаючи з початку дванадцятого століття і воно досягло значних наукових результатів в радянській і азербайджанській історіографії. Однак в цих роботах вчені використовували дуже мало інформації з англомовної історіографії. З цієї точки зору в цій статті ми намаємося проаналізувати цю тему на основі англомовної історіографії та сучасних дослідницьких робіт.

Ключові слова: Ільханат, Верховна влада, англомовна історіографія.

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BACKGROUND OF THE KIZILBASH IDEOLOGY

The Safavid dargah was founded by Sheikh Safiaddin in the Ardabil city. The sufi–darvish dargah changed its direction to shiism within time. Sheikh Heydar named his followers as Kizilbash and the ideological system which the taricat leaned to fame as Kizilbash ideology. Sheikh Junaid announced his political aims which were the secret mission of the dargah from the beginning – when the dargah was established in order to meet spiritual needs of followers. The army consisting of Kizilbash followers started to his political struggle in order to establish new state and the goal was reached when Ismail started to lead the taricat. As a result of religious, ideological and political struggle during approximately 200 years the State of Safavid – which left deep impressions on the history of Azerbaijan – was established. So hidden plan of Kizilbash ideology was realized.

Keywords: Safaviyya order (sect), Dargahk of Ardabil, Kizilbash, Sheikh Safiyaddin, Sheikh Heydar, Sheikh Junaid.

(стаття друкується мовою оригіналу)

«Religion should be separated from the state», – despite the popularity of this famous saying, a brief look at history is enough to deny the idea involved here.

Either the present political situation leads to the religious ideology, or the current religious ideology interferes with the political struggle to establish the governmental system based on religious policy. Kizilbash ideology, which was the basis of the Safaviyya sect, emerged just as a result of the