

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 Hūlagud dynasty. According to english–language historiography the khuriltaiies 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, англомова 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

current political situation of the same period. Afterwards, the real political purposes in the back stage of the sect started to appear. Consequently, a great Safavids state was created after a long campaign. Safavid state, established as the consequences of operations held by the Kizilbash ideology and the Safavid sect, which emerged as Sufi – darvish order and had a tendency towards Shiism over time, forms a special period in the history of Azerbaijan. Considering this rationale, topics covering the Kizilbash ideology or the Safavid state still preserve its popularity. One cannot deny the fact that the period discussed is still relevant for our current history. Therefore, this topic continues to be examined today in order to shed a light to some dark issues involved.

This article researches what is hidden behind the back stage of the Kizilbash ideology and how this ideology led the way to the Safavid State.

The establishment period of the Safaviyya sect comes about in a very complex political situation in Azerbaijan. People oppressed not only financially, but morally at a time when political disbalances caused by ruthless Mongol attacks and the devastating invasions of Tamerlane. At such a time, religious ideological trends started to appear as a way to satisfy the highest morality and people who felt a spiritual gap found the remedy as joining these ideologies. This is just the period of time when the emerged Safaviyya sect was able to get many supporters in Azerbaijan, Anatolia and Iran.

The Safaviyya sect takes its name from the name of Sheikh Safiyaddin Ishak. Even in the age of the Mongol Safiyaddin Ishak (1254–1334) who acts as a sacred heritage prince creates the Safavid sectarian unity [1, p. 323]. Relating to the establishment of the sect Petrushevski, a well-known researcher of that period, notes that the sufi–darvish community called Safaviyya was established in the XIV century in the Ardabil city of South Azerbaijan. The head of the society, Sheikh Safi was adherent and brother-in-law of famous «Sheikh of darvishes» – Zahidi Gilani [2, p. 99]. Sheikh Safiyaddin leaves his birthplace Ardabil to find the truth, right way and this search leads him to Gilan – Presence of Sheikh Zahidi Gilani. Sheikh Safi becomes the most respected adherent of Gilani and marries to the daughter Bibi Fatima. Consequently, he is considered to be the legitimate successor. Thus, the Safavid dynasty lineage is linked to famous Sufi religious scholar in northern Iran. Based on this reason, the roots of the relationship with Sufi groups are tried to be justified [3, p. 14]. Although the Safiyaddin becomes the head of the sect after the death of Sheikh Zahid Gilani, he does not stay in Gilan, and turns back to Ardabil. As a result of this, the Safaviyya sect was founded (approximately in 1300). The Safaviyya sect sets the way to the Safavid state within about 200 years by overcoming many difficulties. During this time period, the ideological way of the sect had been subject to many changes.

The data about the sect's ideological way – Shia or Sunni – is not organized during the first establishment time when Sheikh Safi was the leader in Ardabil. Therefore, it is very difficult to say which orientation dominates the ideology (Sunni or Shiite). As the most authoritative information source about Sheikh Safi – «Safvat Al Safa» article of Ibn Bazzaz – had been changed later for political purposes of the Safavid government, one cannot reach reliable data on Shaykh's religious beliefs. By examining a number of copies of «Safvat Al Safa» thoroughly and referring to the same article, researcher Abbas Mirza states that, if Sheikh Safiyaddin –

the founder and leader of the sect which constitutes millions of people in the East in itself – follows a certain direction, he would not able to unite everyone faithfully around Darul Irshad including not only different Shii and Sunni groups, but also tasavvufian and sagely groups [4, p. 290].

Once again, by mentioning «Safvat Al Safa», the researcher also notes that though the majority of Sheikh Safiyaddin adherents are Shafi and Hanafi, there are so many Shii, as well as mevlaviyya, kubraniyya, ahilik and other supporters of sagely groups [4, p. 290]. Mehmet Saray, another researcher of the topic, writes in his book named «The role of Shiism on the relations between Turkey and Iran», during the governing time of Sheikh Safi and his son Sadraddin the sect follows Sunni direction, tended to Shiite over time, and starting from the governing time of Shah Ali Shiism begins to be preached exactly [5, p. 11]. By supporting this view, another Turkish author Y. Karadeniz states that the sect initially emerges as the Sunni movement but under the custody of the Mongols and Tamerlans it is spreaded by a tendency towards Shiism [6, p. 33]. The tendency towards Imamiyyat, Shiism in the Safaviyya sect was not a sudden case, since the initial days of the sect there were Shiism oriented thoughts in the ideas of Sheikh Safi. But these secret thoughts are declared wholly during Sheikh Junaid's period.

Over time, the public image of the sect as well as its religious image evolves. Suleyman Aliyarli writes that the public face of Safaviyya sectarian institution changed in the second half of the XIV century. The head of the sect, Sheikh turned out to be the great owner of the land. Sadrudin (died in 1392), the son of Sheikh Safiyaddin, was such a landowner [1, p. 323].

During the time of Ali Shah when Shii trend appeared initially, the Ardabil palace's socio-political influence was even greater. It is influenced by its close relationship to Teymur. Alexander Mr. Munshi gives information about the relationship between Sheikh Ali and Teymur in his article named «Alamarayi Abbasi».

The author notes that after his trip to the Ottoman Empire Teymur meets Shah Ali, and gives the Turkmen families he brought with him to the patronage of Sheikh. At the same time, several villages around Ardabil are gifted to the custody of the sheikh's governance [7, p. 64]. At the time of the inheritance of Sheikh Ali – Sheikh Ibrahim – the Safaviyya sect becomes the independent administrator of Ardabil. Suleyman Aliyarli emphasizes in his book about the history of Azerbaijan that near the end of the first half of the XV century the head of the sect, Sheikh Ibrahim (died in 1447), acts as the feudal heritage governor of Ardabil province. In this case, the sect's military-political organization turns into a spiritual state. So this sect did not limited themselves only to disseminate their views around the whole country, they took over the political power in one province of the country, the spiritual and the secular authorities joined into his hands [1, p. 323–324].

The politicization trend behind the ideology manifested itself towards the middle of the fifteenth century. Unfortunately, there is no exact data on the sources about political trends of Kizilbash ideology and state-building acts until Sheikh Junaid's governing period. With the beginning of his sheikhdom position Junaid's political power struggles appear. Junaid also demonstrates this in his thoughts. Abbasgulu Agha Bakikhanov writes in his «Gulistani Iram» work that Sheikh Junaid collected the power of external and internal state (government) in his hands. Disciples from every corner of the

country were gathered in his doorstep. Sheikh Junaid's glory and his disciples number increased day by day. At that time, Shah of Iragi – Arab, Iragi – Ajam and Azerbaijan – Turkman Garagoyunlu Jahanshah improvised about Sheikh Junaid because of his state's possible devastator activities [8, p. 106]. An European researcher of Safavid era Alloche, writes about the activities of the Sheikh Junaid that when his succession time arrived Juneyd changed the course of life that followed by their grandfathers. Launching protests revived the desire for power in his world of imagination. When the Junaid's father died, he left the country for this or any other reasons [9, p. 51].

Afraid of further political authority claims of İram Junaid, Jahanshah was required him to leave Ardabil. When Junaid understood that he did not have enough power to deal with Garagoyunlus he left Ardabil. Being one of the researcher of Safavids' history Oktay Afandiyev writes: In 1449 seeing further pressure from Garagoyunlu and Jahanshah obliged Junaid to move Anatolia and Garaman [10 p. 36]. However, another researcher Faruk Sumer emphasizes that the reason made Sheikh Junaid leave Ardabil and migrate to Anatolia is the struggle between him and his uncle Sheikh Jafar over the throne of sect. Sheikh Jafar could preserve his position as a head of sect due to the support of Garagoyunlu Jahanshah [11, p. 7]. Upon his arrival to Ottoman lands Sheikh Junaid asked II Murad to let him reside there, but Murad refused his request by saying «Two Sultans/Padishahs cannot fit into one throne». German researcher Hinz claims that when Sheikh Junaid arrived to Konya he introduced himself as an ancestor of Hazrat Ali and began to spread his own ideas among the people [13, p. 18].

At the end Sheikh came to Diyarbakir and he was warmly welcomed in Uzun Hasan's palace which also was considered as opposition against Jahanshah. Marriage with Uzun Hasan's sister Khadijah Bayim made Sheikh Junaid's position even stronger. Omer F. Tabar writes that interesting and one of the unexpected point is, although Sheikh Junaid and Jahanshah were sharing the same mazhab (shiaism) but they stand in an odd position as rebels, on the other hand even without sharing the same mazhab with sunni Uzun Hasan, Sheikh had very good relationship with him [14, p. 64]. The fore mentioned fact that having good relationship with sunnis proves that main purpose of Junaid was not the religious authority, but was political one.

Due to campaign of Sheikh Junaid in Anatolia the number of sect followers increased considerably. Faruk Sumer writes that, the reason why large group (majority of them) of Anatolian turks joined to the sect was due to the campaign lead by Sheikh Junaid [11, p. 7]. Another Turkish researcher mentions that during his residence period in Anatolia mostly spreading his ideas among nomadic Junaid succeeded to reach 12 thousands sufi path followers. After employing large number of followers in region whose duty was spreading sufi ideologies among others Junaid returned to Ardabil as more powerful Sheikh [15, p. 76].

The reasons why Junaid could easily spread his ideology in Anatolia among different groups was that they had very little religious education and political situation at that time were allowing him to promote his ideas. Faruk Sumer writes that as Junaid introducing himself as a successor of Hazrat Ali's ideology and showing clearly his political view helped him to gain a lot of followers as well. Being in very difficult economic, political and cultural situation at that time

was another reason especially for Turkmen groups to join and support Sheikh Junaid [11, p. 27]. Centralisation policy by Ottomans also played an important role in the increased the number of people who joined Safavid's sect.

All after these series of events political intention of his ideology were very clear to everyone and Junaid declared himself as a sultan and began to announce his worldliness ideologies. Shahin Farzaliyev writes: Although Junaid was also called Sheikh, after equipping his followers with weapons he entitled himself as a «Sultan» and started to spread his shia ideologies in military (as well as political) way in Azerbaijan and Anatolia [16, p. 62]. In addition, the same author notes that in 15th century vital supporters of safavids were considered 7 groups which was called as «Kizilbash» (Shamli, Rumlu, Ustacli, Tekeli, Afshar, Khadjar, Zulkhadar) and although they call themselves as «murid», «sufi», «darvish» but in fact they were functioning as feudal armies for Safavids.

These armies which called as «Murids» were known as very loyal and fearless, just with one command of their Sheikh they were ready even to sacrifice themselves. Supporters had very deep expectation and they deeply believed that this ideology would play a vital role in forming fair society and state in the region.

After returning to Ardabil Junaid continued to his political fight as well. Taking into account the danger comes from Jahanshah and in order to provide some trophy to his followers, as well as to show his power he attacked Charkazs in Shirvan. But he was killed in the battle by Shirvanshah Khalil who was supported by Garagoyunlus.

When we have a look Sheikh Junaid's short but productive life we witness that he did a lot for reaching his targets through. We can see that he made powerful and tight propagandas in the territory of Azerbaijan, Anatolia, Georgia and Syria in order to hit his targets. We also can experience that as he was very well informed about the culture and feelings of the social class which he was addressing helped him succeed to gather a lot military followers (murids) around him as well.

Even after his death his followers gathered around his youngest son Sheikh Heydar whom given a birth by his wife Khadijah Bayim and there was a reason behind why Junaid appointed his youngest son as a successor in his last will. As Sheikh Heydar's mother Khadijah Bayim was from Akgoyunlu family, it would have great impact on his future activities [17, p. 26]. When was entitled as a «Sheikh» Heydar gained his uncle Uzun Hasan's support too. In fact Uzun Hasan was also very interested and keen on supporting Sheikh Heydar as well. He also had intention to benefit from Safavids' force in the struggle with Garagoyunlus. We can observe that both sides were very interested to benefits from each other during the struggle for the authority in the region.

During his administration in order to increase his power Heydar made some changes. Firstly, he gathered all his Safavid followers around him under one flag and recalled them as Kizilbash. The purpose here was to establish new organized army. Isgandar bey writes about the establishment and history of «Kizilbash» title.

He writes that, Sheikh Heydar has seen a nightmare which came into reality later. The messengers of unseen world make him responsible to decorate his supporters' head with the red-stripped hat which is the sign of the twelve imams. After this dream, Sheikh wears a hat of happiness and replaces the twelve-stripped «Heydar hat» («tarake-Heydari») with turkmen's hat which was in vogue at that times. The people who

follow and support the Sheikh obey his beliefs. Starting from that time, all members of the dynasty distinguished from the others by wearing that valuable hat. Therefore, those famous men became popular with «kizilbash» phrase. [7, p. 69].

Historian Wolter Hinz writes on this topic that, for the reason of blood ties with prophet only these 12 imams are considered his predecessor and their name were embroidered onto the 12 slices [13, p. 65]. Fazlullah ibn Ruzbihan writes that, Sheikh Heydar's purpose of this change was to differentiate his followers from other sects followers [18, p. 276]. Starting from that time Safavids followers who have strong relations with their Sheikhs, wear this hat willingly and are timely called «Kizilbash». Sheikh Heydar not only satisfies to change the clothes of his followers, but also starts to set organized army units from his followers. That «kizilbash» army accept the every word of their Sheikh as expression of God, sacrifice their lives for their leaders and ideals without any hesitation.

The Eastern history researcher Petrushevski writes that, since Sheikh Heydar's time the Kizilbash followers started to say the words of «Oh my leader, I am going to sacrifice for you» in the battles in Azerbaijani language [3, p. 102]. Referring to the Ottoman resources historian Faruk Sumer writes about the relationship between the leaders and Kizilbashes that, during Sheikh Heydar times the members of the sect were increased and they started to visit the Dargah with donations and gifts. Even they answered to their neighbours who recommended them to visit the tomb of the Prophet in Madinah that, «we visit alive not the dead» [11, p. 12]. The writer also note that, Kizilbah turks willingly endured to all kinds of dedication for the love of Sheikh and Shah.

That feature was one of the most important factors of establishment and existence of the state [11, p. 8]. Describing the importance of the Kizilbash movement in formation of the state Suleyman Aliyarli writes: «The Safavid state was established due to a number of internal factors and Kizilbash movement covering Azerbaijan and some of the neighboring countries». From ideological point of view that movement was arisen under the banner of Shiite schism tailored to the race for reign.

During the period of Sheikh Heydar the changes within the sect begins to mostly worry the Akgoyunlu. Despite the fact that Heydar was married to Uzun Hasan's daughter Halima Beyim, the fight against the Kizilbash started with the ascension of Sultan Yagub to power.

Thus Sheikh Heydar had made a campaign to Shirvan, as did his father, and was killed during that campaign with the support of the Akgoyunlu to the Shirvanshah (1488). After that event Sultan Yagub had the Safavid sect family confined in Istakhr tower for a long period of time. With ascension of Rustam Mirza to the throne of Akgoyunlu the Safavid family was freed from restraint. New Akgoyunlu padeshah Rustam freed the Safavid family from imprisonment, met them with honours and sent to Ardabil. There is no doubt that releasing the Safavid family from imprisonment was a canny move and was a part of a plan for bringing them to the fight against Baysungur [19, s. 107]. That is why reigning of Sultan Ali as Safavid sheikh was quite short. He was killed during the campaign against the Akgoyunlu in 1493. Historian Namig Musali based on the anonymous source of «Alemara-yi Shah Ismail» writes that Sultan Ali, who was watching the Akgoyunlu forces from afar, believing that he would be killed in that struggle appointed his brother Ismayil to be the head of Safavid order [19, p. 110].

This issue is the one requiring the historical investigation. As is known, Sheikh Heydar had 3 children – Sultan Ali, Ibrahim and Ismail. The question is why, despite the fact that Ibrahim was older than Ismail, namely the latter was selected for being a sheikh? This issue remains unclear in the history. Some sources say that Ibrahim was hiding in Lahijan together with Ismayil and then he returned to Ardabil to his mother; however there is no any information about his further fate. Historians today continue researching this dark point.

With the death of Sultan Ali the Safavid lost three sheikhs in the political struggle. Namig Musali writes that in the second half of the fifteenth century the Safavid three times started the campaign trying to build their own state, but they failed to achieve their goal. However those subsequent misfortunes were not the end of the Kizilbash struggles for their ideology. Political movement for ideology the Kizilbash wholeheartedly believed in led them to victory. The following factors played a certain role in that victory: the ideology was developed in a manner touching people's moral feelings, political conditions were favorable for strengthening the ideology and the followers were heartily committed to ideology. According to European historian Savoury the basic 3 elements kept that ideology dynamic and led to the victory.

1. Unconditional obedience of the followers to the leader of the Safavid sect Sufi discipline (sect followers had an affection towards the sheikh, they showed absolute obedience to him).

2. Followers saw in the Sheikh an impersonation of God and considered him as the sanctified one. During Junaid period followers considered him to be God and called him the son of God.

3. That element had been of a great importance since the establishment of the Safavid state. They believed that Sheikh is the representative of Prophet Mehdi, one of the 12 Prophets (imams) on earth [20, p. 188–200].

German author Anton Josef Dierl in his work «Anatolian Alevis» writes that with the death of Sheikh Heydar the Kizilbash period also came to the end. However his son Ismayil, who was born in 1487, achieved amazing growth [21, p. 61]. After Ismail came into power, the followers of the ideology started to steadily go forward to the goal. Turkish historian Mahmud Chalng dividing the Safavid activity into 3 periods writes that the third period of the Safavid dynasty started with Shakh Ismayil. During that period, transition from Sheikh to Shakh came to the end and Ardabil mission was completed [22, p. 21]. As per Ashik Pashazadeh, adherence of the followers to Ismayil had reached such a level that the Safavid supporters used to say «Shakh» for welcoming each other [12, p. 268]. Hinz equates this to German salute «hay Hitler» [13, p. 79].

Religious, ideological and political struggle during approximately 200 years completed with victory thanks to the strong leader, right timing and the strong belief and as a result the State of Safavid was established. At the end the hidden plan for achieving the political authority was realized and the existence of the State of Safavid for long years was provided with dedication to this ideology. When we analyse this period we understand that the State of Safavi did not established easily and suddenly but was realized by Kizilbashes systematically, step by step within the plan. Transforming Safavid followers into the Kizilbash soldiers and dedication of followers to their Sheikhs were the pieces of the hidden plan which was secretly prepared and managed by Kizilbash ideology for achieving its

purpose at the end. The struggle of the sect of Safavid was done secretly at the beginning, in open way during Junaid period but the goal was reached when Ismail started to lead the sect. As a result of these processes the State which was established in the leadership of Ismail could keep his independence for long years and became a strong State in the region.

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Тасмні плани кизилбашських ідеологів

Сефевідський тарикат був заснований Шейхом Сафіяддіном в місті Ардебіль. Суфі-дервішських дерях згодом змінив свій напрямок в сторону шійізму. При шейху Хейдер мюрідів стали називати кизилбашів, і ідеологія, на яку спирався тарикат, стала відомою, як кизилбашська ідеологія. При Шейху Джунейда тарикат оголосив політичні цілі, які на початку ховалися, оскільки тарикат був заснований для задоволення духовної потреби мюрідів. Армія, створена кизилбашськими мюрідами, розпочала політичну боротьбу за створення держави. Боротьба завершилася успіхом після того, як Ісмаїл став очолювати тарикат. В результаті релігійно-ідеологічних і політичних дій сефевідська держава правила близько 200 років і залишила глибокі сліди в азербайджанській історії. Таким чином, тасмний план кизилбашської ідеології був реалізований.

Ключові слова: Тарикат Сафавія, Ардабильський даргах, Кизилбаш, Шейх Сафіяддін, Шейх Хейдер, Шейх Джунейд.

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КОММУНИСТИЧЕСКАЯ НОМЕНКЛАТУРА АЗЕРБАЙДЖАНСКОЙ ССР: КРАТКАЯ ХАРАКТЕРИСТИКА И МЕХАНИЗМЫ ФОРМИРОВАНИЯ (ПЕРВАЯ ПОЛОВИНА 1920-х ГОДОВ)

Рассмотрено образование одного из важнейших институтов сталинизма в Азербайджанской ССР – коммунистической номенклатуры в первой половине 1920-х годов.

Автор на основе архивных материалов подвергает научному анализу историю возникновения правящей политической группы – партийной номенклатуры Советского Азербайджана в условиях большевистского режима в первой половине 1920-х годов.

Советская система назначения партийных, государственных и правительственных кадров была тоталитарной и антинародной, так как, в стране, в частности в Азербайджанской ССР демократические выборы не проводились. Группа руководящих кадров республики формировалась, независимо от воли народных масс.

Как известно, в процессе создания партийной номенклатуры важнейшую роль сыграли партийные комитеты и их соответствующие отделы, то есть вся кадровая политика в Республике находилась под контролем Коммунистической партии.

Ключевые слова: коммунист, номенклатура, тоталитаризм, большевистский режим, антидемократический режим.

(статья друкується мовою оригіналу)

Один из основных институтов сталинизма в Азербайджанской ССР – коммунистическая номенклатура начала складываться сразу после апрельского переворота 1920 года. Суть данного нововведения заключалась в полном и безоговорочном подчинении кадровой политики, особенно назначения ответственных работников республики интересам колониального большевистского режима.

Латинское слово «номенклатура» означает перечень, совокупность имён. Хотя данный термин, традиционно, использовался в естественных и технических науках, в то же время, он применим и к общественно-политическим процессам.

Номенклатура – это государственные служащие, которые назначаются на различные ответственные посты. Исходя из этого, можно констатировать, что номенклатурный принцип назначения на руководящие должности присуще к любой политической системе. Но при многопартийных политических системах номенклатура формируется демократическим путем и вся её деятельность происходит под чётким контролем свободных избирателей, то есть народа, чего нельзя сказать о «герое» данного исследования – коммунистической номенклатуре. Если в демократических странах номенклатура формируется всенародно избранным президентом или высшими демократическими органами, то в процессе создания советской номенклатуры исключительную роль сыграли партийные комитеты различного уровня.

Именно, эта особенность советской номенклатуры стала основным критерием её определения. Отметим, что наиболее полное определение коммунистической номенклатуры дано в партийной литературе начала 1980-х годов: «За многие годы деятельности партии сложились определенный порядок формы и методы работы с кадрами. Важнейшее место среди них