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Malahat Sevdimova

<https://orcid.org/0000-0001-7237-9572>

Senior teacher of the Department of History and Methods of Teaching It at Lankaran State University, Azerbaijan, malahat-80@mail.ru

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Establishment and Administrative System of the Safavid State of Azerbaijan

Abstract

The article deals with the history of the Safavid state, which is the most spectacular period in the history of Azerbaijan's statehood. In the article, the creation of the Safavid state, the unification of the Azerbaijani lands into a single state, the structure of the state, the ethnic affiliation of the state, military organization, religious institutions, the place and role of the Turkish Qizilbash nobles in the administration system and the scientific literature were tried to be investigated. Here a number of new problems are discussed in a broad plan for the first time. The article is considered for a student, master, doctoral, specialist on history and reader auditorium.

Keywords: Safavid, Vizier, Sadr-Azam, Nazire (Minister)-E-Buyutat

Azərbaycan Səfəvi Dövləti'nin Kuruluşu və İdarə Sistemi

Öz

Makalede Azərbaycan dövlətçilik tarixinin ən görkəmli dönmə olan Səfəvi Dövləti'nin tarixi ele alınmaktadır. Makalede Səfəvi dövlətinin kuruluşu, Azərbaycan topraklarının tek bir dövlət halində birləştirilməsi, dövlətin yapısı, dövlətin etnik mənsubiyeti, askeri teşkilatı, dini kurumlari, Türk Kızılbaş soylularının yönetim sistemi ve bilimsel literatürdəki yeri ve rolü araştırılmaya çalışılmıştır. Burada bir takım yeni problemler ilk defa geniş bir planda ele alınmıştır. Makale öğrenci, yüksek lisans, doktora, tarih uzmanı ve okuyucu kitlesi için düşünülmüştür.



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Anahtar Kelimeler: Safevi, Vezir, Sadr-Azam, Nazire (Bakan)-E-Buyutat

Introduction

Our history provides a wealth of information about the Safavid state of Azerbaijan, which was centralized, militarily, politically strong and covered large territories at the beginning of the 16th century, its structure and administrative system. From the moment the Safavid state was founded as a political organization, it established a central authority and created local administrative bodies in administrative areas. This also created conditions for the exercise of supreme power in the entire territory of the country. The Safavid state, which had a simple administrative structure, was further strengthened as a result of the creation of new positions and institutions in its further development. The military and political forces, organized mainly from the Turks both in the center and in the localities, formed the basis of the country's administration. The study of the structure and administrative system of the Safavid state shows that both religious and secular powers of the state were united in the hands of a shah with unlimited privileges, as in a classical muslim state with a multiple administrative system. The fact that the Safavid shahs managed their affairs in accordance with the existing religious ideology, while being secular leaders, proves that the state was based on a theocratic monarchy-type administrative system. The issuing of state decrees and judgments in the name of God is one of the main indicators of the divine essence of power.

O. Efendiyev, while commenting on the structure of the administration of the Safavid state, explained the reality by stating that the ruler made excessive use of his unlimited powers (Fərzəliyev, 1983). He rightly points out that the Safavid rulers, like other Eastern rulers, resolved state issues on their own. Also, O. Efendiyev, while analyzing the relations between the local administrations and the Shah in the Safavid state, states that the Safavid shahs had a cheaper administrative apparatus due to the fact that they always participated in the processions together with the courtiers and emirs. He writes that the Safavid state, which covered vast areas, was administratively divided into many provinces. If the central power was ruled by the shah, the provinces were ruled by rulers named khan, sultan, kalantar, darga, and vizier. In the 16th and 17th centuries, the administration of provinces and districts in the Safavid state was mainly in the hands of the Qizilbash Turkish tribes, who had extensive rights and powers. Despite the hereditary nature of the supreme power in the Safavid state, positions, titles, and ranks in the central and local administrative bodies were not inherited (Əfəndiyev, 2015). It is possible to clearly see the role

of emirs in the Safavid state and its administrative structure. In his work dedicated to the history of the Safavid state, Z. Bayramli divides the emirs in the state structure into three categories: palace emirs (umara-ye dargah), troop emirs (umara-ye lashkar) and border emirs (umara-ye sarhad) (Bayramlı, 2017). Palace emirs were in the service of the shah in the center of the government and had special duties. They were known by the name of "umara-ye dovletkhana-ye mubarak" - emirs of the scriptorium. Among them, guards, masters of slaves, butlers, and gunners were considered the main supports of the state. Including those mentioned, vizier-i azam (grand vizier), divanbey, waqiyanevis umara-ye were called "jangi".

The head of the state, the shah, was considered the absolute judge and at the same time the head of the country's religious administration. Being the head of the Sufi-dervish religion, the shah was the supreme religious judge and concentrated secular power in his hands. The shah, who had the status of an unlimited judge, had extensive powers in the civil, military, and economic fields. The political and social activity of Shah Ismayil Khatai, the creator of the brightest pages of the political and at the same time cultural history of the Azerbaijani people, is clearly reflected in his poetry. The government in the Safavid state had a unique structure. The supreme council, which was an advisory body to the shah and consisted of the most influential emirs of the Gilzbash tribes, functioned in the central administration system. Despite the decisions made in this twelve-member council, the last word was given by the shah, who had unlimited power. According to the study obtained as a result of the analysis of extensive scientific data, it can be emphasized that the administrative governance in the Safavid state had a complex structure and there was a division of power between the ruling classes. As in every medieval state, the Safavid state had its own broad structures in the exercise of power. In this regard, we would like to mention several tasks related to the administrative structures of the state. In the central administration system, the attorney was in the second position after the shah. Being a member of Supreme Majlis, he was considered a full-fledged deputy of the shah in both secular and religious affairs. The first person to hold this position was Ismail's preceptor (lala) - Huseyn Bey Shamli. This position was abolished later during the reign of Shah Tahmasib I.

One of the most important positions in the higher administrative system was the position of a vizier. The grand vizier, who was at the head of the civil administration, was considered the second-ranking official after the shah. During the reign of Shah Ismail I, the vizier did not have a special influence, since the attorney and emir al-umara held a dominant position in the state

administration. They mainly controlled the income and expenditure of the state treasury and the palace. Until the reign of Shah Abbas I, the duties of viziers were limited to financial affairs. Later, being the deputy of the Shah in both secular and religious affairs, grand vizier was a member of the Supreme Majlis, and participated in the meetings under the title of Amir-i-Azam. In addition to being the head of the state court, the vizier was also considered the viceroy of the king and was directly responsible for the rule of law in administration, internal politics and the management of financial affairs in the country's internal administration. According to I. Munshi's, during the reign of Shah Abbas I, there were six grand viziers under his guidance.

Based on the sources, Z. Bayramli notes that although the position of vizier was not very prestigious during the time of the first Safavid rulers, since the reign of Shah I Abbas, viziers took a secondary position in the state administration system with their powers being expanded (Bayramlı, 2017). The prime minister, who approved the official documents of the state with his seal, at the same time supervised the affairs of the country's revenue, treasury, finance and foreign policy.

The head of the Safavid troops was Amir-al-Umara (khan of khans). Since the army was composed of disorderly military forces in the early days of the Safavid state, the position of amir-ul-umara was essentially considered the commander-in-chief of the Safavid army. As the military work was entirely in the hands of the Azerbaijanis, this task was the monopoly of the Azerbaijani nobles. During the reign of Shah Ismail I, amir al-umar was given individually as a purely military rank. Among those holding this position were Muhammad Bey Ustagli (Chayan Sultan), his son Bayazid Sultan, Abdulla Khan Ustagli and others.

Among the emirs of the State Council, one of the emirs who was the main pillar of the state was gorchubashi. Adam Oleari states that the guards regiment, which he characterizes as a chief of archers, was organized during the reign of Shah Ismail I. Gorchubashi was the head of the shah's elite guard fighters and was considered the pillar of the state, as well as one of the greatest emirs. Referring to the manuscript of "Khulasat al-tavarikh", Sh. Mammadova shows that the position of gorchubashi remained the highest position until the 18th century, and apart from general state gorchubashi, individual provinces had their own gorchubashi. Sh. Mammadova also states that based on the Berlin copy of the mentioned work, the word "gorchu" also occurs in the form of "qoruqchu" (guardian) (Makhmudov, 1991). Guards, which were considered reliable military, were also used for the protection of special people, as well as from danger.

“Tarikh-i Gezelbashan” (“History of Golden Heads”) (Tarix-i qezelbaşan, 1993) written by an unknown author, which reflects the historical events of the Safavid period, contains certain information about the people who acquired the positions of guards. For example, the author of the work, while talking about the famous people of the Khinislu tribe, notes that “Amir Sultan was the centurion of the romanian guards during the time of Shah Ismail I. After his death, he became the treasurer of Shah Tahmasib. Safavid Gorchubashs, who were the head of the military forces, had an important role in the administration of the state. The sources also contain information about the military activities of the guards. The importance of this position increased especially during the reign of Shah Tahmasib I. In “Takmilatul-Akhbar”, which is a valuable source for studying Safavid history, there is information about the participation of guardsmen in the military campaigns of Shah Tahmasib. In the work, we see that Sevindik bey was the gorchubashi - “Giya bey Gorchi Qajar and Shirhasan Gorchi sent Iymur Zulghadar with 30 guards to bring news from Van (Əli Əbdi bəy, 1996). Gorchibashi Sevindik Bey and the senior guards were ordered to stand at the gate of the Akhlat fortress and not allow the soldiers to touch anyone from the fortress community. After that, they attacked Archish Castle. Bediuzzaman, who was his gorchibashi, was also killed there. “Gorchubashi, who had the right to resolve all issues related to the guards, was one of the high-ranking secondary emirs (jangi emirs) who united the provincial guards under his authority. At the same time, the Gorchubashes actively participated in the shah's military campaigns and battles. For gorchibashi, who was the head of the guards, the bookkeeping and accounting work was done by vizier-i-gorchiyan-i-azam or mustoufi-yi-gorchiyan-i-azam. Since Shah Safi I relied mainly on guards in the military organization of the state, the head of this military staff was composed of Turkish nobles, as in the era of the previous Safavid shahs. Sadr-azam was a political position in the Safavid state and was the head of the religious institution that managed the waqfs. This position was mainly used to control the clergy because the Safavids accepted the belief in the official sect as a criterion of loyalty to the state. Rooting out beliefs and ideas that did not fit the ruling sect was one of the main tasks of the sadr-azam. He should also prevent oppositionist and heretics and try to spread Shiism. Maulana Shamseddin Lahiji Lala, the first head of the Safavid state, was the preceptor of Ismayil, who spent his adolescence in Lahijan.

As we know, the Safavid state was territorially divided into divan and provinces. Divani al-Mamalik (Divan of State Provinces) headed by mustoufi al-mamalik and “Divani Khassa” (Divan of Royal Provinces) headed by mustoufi-ye khassa functioned to govern these territories. Although

both mustofis were equal in rank, mustofi-ye khassa was second after mustofi al-mamalik. R. Dadashova, referring to historical sources, states that the position of mustofi al-mamalik was included in the supreme Divan near the end of the 17th century. Mustoufi-ye khassa had control over the property of the king and his family, the financial affairs of the palace, the accounting issues of divan taxpayers, at the same time, the property scriptorium where the income and expenses of the properties were recorded. There was also a treasurer for tax debts - mustoufiy-i bekaya. In scientific sources of the period, Mir Masud Jurbadghani is mentioned as the first mustoufi-al-malik. Avarachanavis was also a financial scribe under mustoufi al-mamaliki. Expense documents of scribes, accountants and other tax officials were registered in Avarachanevis scriptorium. Nazire (minister)-e-buyutat was one of the authority holders who held a special position in the palace and was a member of the state council, who controlled and headed the shah's property. In the Safavid state, the minister, who was called the requisite-supplier, was solely responsible for the supply and provision of the palace, served to meet the needs of Byutat Shah and his family, courtiers' clothing, food and other things. One of the most influential emirs of the state was a butler (eshikagabashi). Eshikagabashi, who led the palace guards and guard regiments, at the same time was responsible for maintaining order in the palace. They also played an important role in the state's foreign relations. As with other positions in the Safavid state, the appointment to this position was from among the Qizilbash-Turkish nobles. A chancellor, who was one of the holders of power and position in the central scriptorium, was responsible for the king's seal in the state court, independent of other bodies. A chancellor was one of the responsible persons trusted by the shah and held the position of a kind of adviser to the shah. He put the king's seal on the decrees, orders, documents related to land. A chancellor was a prestigious position independent of other bodies in the state administration from the time of Shah Ismail I. As a rule, this task was entrusted to the nobles of Qizilbash. Mirshikarbaşı was the head of the shah's hunting activities, with hunters and fowlers (falconers) under his command. Hunting was a fun event. Back in the middle of the 13th century, Shah Ismail I was appointed the head of the Safavid army by his brother Sultanali at the meeting of Sufi emirs in Ardabil under the leadership of Sheikh Safiaddin. In this regard, the post of khalifa al-khulafa was established to lead the widespread "Safaviyya" Sufi-Darvish network in the central government system. As a rule, the privileged nobles of the Gilzibash tribes were appointed to this position. In addition to performing the function of deputy of shah's military affairs the khaliph al-khulafa was responsible for attracting new leaders to the army and supervising them in a unified

way. But later, the position of khalifa al-khulafa was removed from state affairs and turned into a sect scribe. O. Efendiyev considers the khaliphate as the theocratic organization of the "Safaviyya" sect. Among the high-ranking officials involved in the state administration, munshi, who was the Shah's scribe, had an important role. Munshi al-mamalik, who was the head of the Supreme Divan's scriptorium, was one of the influential officials and managed a certain part of all the Shah's correspondence, decrees and other official documents, and registered soyurqals (a piece of land donated to feudal lords in exchange for military service) given to the Sufis. The munshi, who also recorded the history of the ruling dynasty, was appointed from people who were very close to the shah. Muayyar al-mamalik was in charge of the financial affairs of the state. The holder of this position with mints under his direction regulated the value and circulation of money, and controlled the production of precious metals throughout the country. He also determined the amount of the "vajibi" (tax), levied in favor of the shah. Muhtasib al-mamalik was an official responsible for trade in city markets and approving the price of commodities and had representatives in all provinces of the country. His main task was to monitor the preservation of accuracy in trade, compliance with measures and weights. Each of the civil, military, religious and courtiers of the Safavid state had their own scriptorium. A special official, a scribe, called daftardar was in charge of the shah's scriptorium, and he wrote the rulings and decrees of viziers and mustoufis, documents and fees about soyurgals. Daftardar - was responsible for writing judgments and decrees, as well as keeping various documents. One of the responsible officials in the administration of the Safavid state was the chronicler. A person close to the shah was appointed to this position and was called "vagiyanvis". Acting as the shah's personal chronicler, this person was mainly responsible for compiling and protecting all state documents. The documents for which he was responsible mainly included royal letters, judgments, decrees, state income and expenditure accounts. As noted by Faruk Sumer, the chroniclers knew not only Persian but also Turkish, and stating that the state continued this tradition until the end, he called the chroniclers the Turkish scholars. One of the other competent emirs who held a prominent position in the Safavid state administration was considered divanbey. Divanbey's duties included the implementation of Sharia rulings, urban, civil and criminal cases, and control over order in the villages. In the central apparatus following officials worked independent of other bodies in the state divan: a person who created rules and laws in the meetings of the shah and stands in front of him in open meetings, who is subordinate to the head of the butler - yasavul, a military scribe with great authority and respect among the emirs and troops

- lashkarnevis, the scribes who recorded incoming funds-mustoufiy-i mal, avarajanavis, who belong to the financial department and operated under the supervision of mustafi al-mamalik, the officer in charge of commodities and raw materials - mustoufi-yi arbab-i tahawil, a person who is in charge of financial affairs - sahib-i tovcih, those who were in charge of reception of foreign ambassadors and guests - mehmandarbaş, sufrechibashi (waiter), halvachibashi, muneccimbashi, the head of the shah's hunting events - mirshikarbaş, the head of the shah's divankhana - divanbeyi, one of the holders of power, who is responsible for the seal of the shah - chancellor and other officials.

1. Palace facility

Information about the palace organization and the officials working in this process is also reflected in contemporary sources. It is also known from other sources that in the 15th century there existed different positions in Azerbaijan, such as, emiraxurbash (chief stableman), hakimbash (chief physician), munajimbash (head of the palace astrologers), harem butler (head of the harem guards), jabbadarbash (chief of the armory staff), mehmandarbash (chief of those who receive distinguished guests) and others. These officials, who had certain powers, were elected from Turkish notables.

2. Religious management

It is known that the Safavid state existed as a theocratic monarchy since its inception, and the state judge, having unlimited authority, acted as a representative of both secular and religious power. In general, since religion played an important role in government, religious figures were highly cared for. The main law of the Safavid state was considered Muslim law. The greatest clergyman of the country and the head of all clergymen was the chairman-i-khassa. It is clear from Minorsky's analysis that in the 17th century, the position of sadri-khassa (chairman of property) included two parts: property (the shah's property) and amme (other administrative units of the state). Equal in rank and responsibilities, two great clerics, Sheikh ul-Islam and Ghazi, were subordinate to sadri khassa. The holders of these two positions, appointed by the shah, were busy with Sharia issues. Both in Sharia courts and in secular courts, the doctrine of the "Quran" and fiqh (Islamic law) according to the Islamic religion were taken as the basis. M. Seyidov, who studied the medieval state and legal history of Azerbaijan, notes that Shah Ismail I declared himself the head of state and religion, while the rulers of the states of Garagoyunlu, Aggoyunlu and Shirvanshahs did not allow themselves such a right (Seyidov, 2004). As is known, the religious

factor was an important criterion in the formation and improvement of statehood in the Safavid state, where Shah Ismail I declared the Shiite sect as the official state religion. In this regard, we agree with Y. Mahmudov's opinion that *"when Shiism was declared the ruling sect in the entire Safavid empire, the Safavid rulers paid special attention to sanctifying themselves among the masses of the people in order to strengthen their power"* (Mahmudov, 2006).

According to Sh. Fazil - "Shah Ismail I, who raised the Shia sect as a flag over Azerbaijan and Iran in order to win in his political struggle, raised Shiism to the level of an irreconcilable religious ideology against Sunnism." Emphasizing that muslim clerics were divided into two categories - high class and low class, S. Onullahi notes that since Shah Ismail I and other Safavid shahs who came to power after him were both heads of religion and state, the Safavid rulers financially and morally supported the Shia clerics belonging to the high class. It should be noted that Shah Ismayil I, who took various initiatives with the idea of establishing the Safavid Qizilbash state in the lands of Azerbaijan, took advantage of the Shia sect and demonstrated his intention to strengthen his power. From historical sources, it is known that the position of ghazi-muasgar, who conducted legal affairs based on Sharia laws, existed in the army (Onullahi, 1982).

3. Administrative-Management System

The Safavid Empire of Azerbaijan covered a wide area from the Euphrates to Kandahar, from the Caucasus to the Indian Ocean. The Safavid state, which had a large territory, was administratively divided into governorships and beylarbeys. The empire was divided into four provinces and thirteen governorships consisting of Arabia, Luristan, Georgia and Kurdistan. Baylarbeys were the following: Azerbaijan, Shirvan, Karabakh, Chukhur-Saad, Hamedan, Qazvin (these six beylarbeys covered the historical lands of Azerbaijan), Kandahar, Herat, Astrabad, Kuhgiluya (Persia), Kirman, Merv, Mashhad. This administrative division belongs to the period before Shah Abbas I. The Safavid empire was divided by Shah Abbas I into the territories of Persia, Khorasan, Azerbaijan, Gilan and Mazandaran, and Iraqi Ajam. At the beginning of the 18th century, Ardabil district was considered the holy dynasty of the Safavid dynasty, so it was not included in the territory of any beylarbeys. Ardabil was governed by a judge appointed by the shah - a waqf trustee. Of course, this provincial division was different in different periods. In the second half of the 17th century, the territory of Azerbaijan was administratively divided into Tabriz, Chukhursad (its center was Iravan, Nakhchivan province was also included here), Karabakh and Shirvan beylarbeys.

During the Safavid era, the territory of Azerbaijan was divided into provinces. In the 16th and 17th centuries, one of the largest provinces of the Safavid state was the Beylarbey of Azerbaijan, which included the lands of South Azerbaijan. The Beylarbey of Azerbaijan, which was part of the Safavid empire, was divided into four beylarbeys according to the administrative aspect: Beylerbey of Shirvan with the center of Shamakhi, Beylerbey of Karabakh (Ganja) with the center of Ganja, Beylerbey of Tabriz with the center of Tabriz, Chukhursed Beylerbey with the center of Iravan. The political power of the Safavid state largely depended on the embassies of eastern and European countries, which bordered on beylerbeys, and the military potential of the region. After Shah Ismayil came to power in 1501, he entrusted the administration of the Azerbaijan Beylarbey to Khan Muhammad Ustagli. In the Safavid provinces, the position of beylarbey existed until the reign of Shah Abbas I. It should be noted that the governor of the province, who was appointed from the governors of Qizilbash, was considered to be the commander-in-chief of the armed forces of the state in addition to carrying out administrative duties. Beylarbey, who was given the title of khan by the Shah, was the supreme authority in beylarbeys. Since the border regions were more important militarily, the Safavid shahs appointed their trusted personal beylarbey to those regions. Confirming this opinion, Seidova (2007) notes that in the 17th century, not local nobles were assigned to Shirvan beylarbey, where military forces were stationed, but mainly servants from the royal guards (qulams). During the Safavid era, the beylarbeys appointed to the provinces were also given tiyul (land given for military service) by the Shah. In addition, they headed secular and religious administrations in the provinces. In many historical sources of the period, there is information about the appointment of princes as judges of large provinces. Thus, after the overthrow of the Shirvanshah dynasty in 1538, Shah Tahmasib I appointed his brother Algas Mirza as governor of Shirvan. Since he opposed the Shah and fled to the Ottoman state, the younger prince Ismayil Mirza was appointed beylarbey to Shirvan. However, since the governors of the provinces were appointed by the Shah's decree, the Shah could release them from their positions at any time. At the end of the 16th century and the beginning of the 17th century, the tendency of hereditary transmission of the provincial administration increased. Provincial judges were interested in the process of transferring their respective positions, titles and ranks to their successors. This dealt a significant blow to the centralization policy of the state. It was for this reason that Abbas I abolished dynastic authority in some provinces, turning them into private

property and appointing a dargah or vizier with the status of a judge. This served to further strengthen the dependence of the provinces of Shah Abbas I on the central state.

As mentioned, after the provinces became private property, they were not ruled by beylarbeys, but by emirs selected from among Turkish tribal nobles and princes with the status of judges. Amir - was a military rank mainly given by the shah. Judges with the titles of khan, sultan, amir al-umara, beylarbeyi ruled the provinces. The title of "sultan" was given to provincial emirs mainly during the reign of Shah Ismayil I, and the title of "khan" began to be given during the reign of Tahmasib I. The authority of the khan was wide, all the civil and military officials of the province under his authority were subordinate to him.

The title of amir al-umara, the commander-in-chief of the army, was given by the ruler. In addition to personally leading the battle, he also had the authority to rule over various regions. Amir al-umara also had an important role in strengthening the state. Khaja Zeynalabdin Abdi Bey Shirazi in his work "Takmilatul-Akhbar" mentions that after Shah Ismail I camped in Sarab, the position of amir-ul-umaria was given only to Div sultan Rumlu. According to Sh. Farzaliyev, during the 15th and 16th centuries, amir al-umara was considered one of the highest positions in the country (Fərzəliyev, 1983). According to M. Seyidov, while in the 15th century the position of amir al-umara was not given to two people at the same time, in the 16th century, sometimes two people held that position at the same time. Sometimes the emir al-umaras were appointed as lala (preceptor). Lala was preceptor of Shah's and his khans' sons. The lalas who were involved in the upbringing of the princes were usually appointed from close people of the ruler. In addition to having a high position, at the same time, his seal in the supreme court was considered superior to the seals of all the emirs.

According to the new administrative regulations of the time, the khans and sultans appointed to the provinces had a flag, a drum and a special robe given by the Shah, and they were also considered as the president of the provincial court. They also had the privilege of maintaining a certain number of military forces for the protection of the country borders, internal order discipline, and the fulfillment of military obligations to the Shah. This showed that beylarbays were the head of the province and also performed the function of the head of the armed forces. They also had financial rights within the province.

As in the provinces, in the counties power was transferred by inheritance. The governor of the districts was appointed directly by the Shah. Starting from the 16th century, this rule was

applied in all periods of Safavids' reign. Judges carrying this position were called sultans. The sultans themselves had extensive economic rights and were subordinate to the provincial administration. In addition, the district judges had to ensure military-administrative order, collect taxes and serve the beylarbey with the troops subordinate to him.

As is known, the territory of the Safavid state was divided into divani (state) provinces and khassa (ruler) provinces. In exchange for public service, tiyul (land given for military service) was granted. Later, due to the centralization policy carried out by the Safavids, the conventional form of land ownership - tiyul - became widespread at the expense of state lands. "They granted tiyul to Huseyn bey lala from the Supreme Divan, who was famous as Lala bey". Property and waqf lands were considered inviolable. By the end of the 17th century, since the state territories were turned into private lands, the property lands remained only in one part of the territory. Private lands were mainly provinces of the border areas, and this was important in terms of ensuring the security of the lands. The administrative management of private lands was concentrated in the hands of the minister and mustoufi-khassa. Divani-khassa regulated, recorded and managed the financial affairs of the property belonging to the Shah and his family.

The establishment of the Safavid state in the 16th century played an important role not only in Azerbaijan, but also in the history of Middle Eastern countries. In addition to the local sources of the period, European sources also contain a lot of information about the administrative structure and military organization of the Safavid state of Azerbaijan. The writing of the article is of great importance, because the structure and management system of the Safavid state was written based on the analysis of actual materials. Scientific sources that are of great importance for the investigation of the topic were involved in the research. The articles pay special attention to the structure and management system of the Safavid state, one of the great feudal states of the East.

4. Military Establishment

The military system of the Safavid state was mainly consisted of the Qizilbash-Turkic population. All military positions in the army were dominated by the Qizilbashs. Although the army consisted of disorderly regiments in the first years of the Safavid rule, as a result of the military reforms of Shah Abbas I, the army was improved and even stronger types of troops equipped with new, modern combat equipment for their time were created.

The army of the state consisted of two categories and was divided into state and royal troops. The state army consisted of orderly regiments subordinated to the provincial authorities and guard

units in the provinces. The Shah's army included riflemen, soilders and artillery troops. I.P. Petrushevski notes about the Safavid army that *"as to the army, it consisted of two parts: one was the special army of the shah, and the other was the troops of the provincial governors"* (Petrushevskiy, 1949, p. 94).

Z. Bayramlı states that there was also a special regular royal guard in the army, which consisted mainly of afshars and was distinguished by its combativeness. However, F. Sumer notes that the guards were organized by Shah Ismail I from private soldiers based on the Jagatai military establishment. The guard regiment was divided into groups headed by majors, centurions and corporals. The emir of the guards was called Gorchubashi.

In the army, the orderly regiments under the command of the provincial judge were also of special importance. The provincial troops, which were mainly made up of the Qizilbash tribe cavalymen, were headed by the elder of each tribe and had the title of amir al-umara of that troop. In the 16th century, fundamental reforms were carried out in the military organization of the last Safavid state. Shah I Abbas, who carried out a new military reform, organized new types of troops and created a permanent army consisting of cavalry-gizilbash, rifleinfantry, soilders (military servants), an artillery regiment, and guard regiments. Also, there were yasaules, led by yasavulbashi (head of yasaules), in the army. In terms of technical equipment, cold weapons - bows, spears, swords, shields, battle axes - prevailed in the army, so firearms were not widespread. The Azerbaijani language was used in the army as well as in the palace. There were military units such as ghazi, vizier and mustoufi there.

Before Shah Abbas I reign the Safavid army consisted of cavalry units called cheriks. Each military unit was headed by a tribe called sahibi-goshun (owner of the army). Tribal emirs received territories from the shah in exchange for service. The regiments of provincial judges, guards were considered state troops, and soldiers, riflemen, and artillerymen were considered Shah's troops. Another type of state troop was the orderly military guard called gorchu. Gorchu groups were a type of troops, mainly from Azerbaijani tribes, known for their fearlessness and combativeness. The second position in the state administration was held by the butler who was the chief of the Shah's soliders. He solved all the affairs of the shah's property issues and was considered one of the emirs who were the backbone of the state. In the military staff, the rifleman, who was the head of the rifle military units, the second after the gorchubashi and butler, also had an important role in the state council. As in other military units, the solution of all issues related to riflemen belonged

to the head of the riflemen. As always, in the Safavid state, the role of ambassadors and envoys in the improvement of relations between rulers and countries was great. They had a special role in the preparation and signing of peace treaty. In the Safavid state, envoys were given special importance, special control was taken to ensure that they reached their homes, and serious measures were taken for their safety. However, the attitude towards the envoys varied due to the political situation of the time. Despite having immunity rights, some of them were well received, some were arrested, and others were killed. In the 16th century, especially during the reign of Shah Tahmasib I, the number of ambassadors was increased to a certain extent. The time of the envoys' stay in the country they visited depended on the nature of the issue, the time it took to resolve it, and they were deeply interested in the social, political and economic conditions of the country they were staying in. In particular, in the 16th century, the ambassadors of both countries played a role in easing of the strained Safavid-Ottoman relations, and they resolved the contradictions with their own efforts.

Conclusion

Based on the above, it is possible to conclude that the Safavid state of Azerbaijan, which was founded by Shah Ismail I and played a decisive role in its creation of the Turkish ethnos, was one of the powerful empires of the Near and Middle East during the Middle Ages. The strengthening of the Safavid state of Azerbaijan influenced the improvement of the local administration system, central authorities were organized, local administrative authorities were established, the religious and secular issues of the state were entirely resolved based on rules and regulations, and the exercise of supreme power throughout the country was ensured.

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