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POLITICAL HISTORY OF THE EARLY SAFAVID PERIOD THROUGH THE SOURCE «FUTŪḤĀT-I SHĀHĪ»

Abstract

This article examines the historical work *Futūḥāt-i shāhī* (1519–1520), written by Sultan Sadriddin Ibrahim al-Amini Heravi, and evaluates its importance as a primary source for understanding the political transformations of the early Safavid period. The study analyzes the author's intellectual formation in the Timurid cultural environment of Herat and his later service at the Safavid court under Shah Ismail I. Particular attention is devoted to the structure of the work, which consists of two main sections: the *Muqaddima* and the *Fath*. The *Muqaddima* establishes a religious and genealogical framework legitimizing Safavid authority through descent from the Shi'i Imams and ultimately from the Prophet Muhammad. The *Fath* focuses on the military campaigns, political consolidation, and ideological construction of power under Shah Ismail I. The article also addresses manuscript traditions, debates concerning authorship, and the historiographical significance of the text. Despite its rhetorical and panegyric style, the work remains a valuable narrative source for reconstructing regional political processes in Iran and Central Asia in the early sixteenth century.

Keywords: Futūḥāt-i Shāhī; Safavid dynasty; Iranian history; Timurid historiographical tradition; Safavid historiography.

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«FUTŪḤĀT-I SHĀHĪ» ДЕРЕККӨЗІ АРҚЫЛЫ ЕРТЕ СЕФЕВИЛЕР МЕМЛЕКЕТІНІҢ САЯСИ ТАРИХЫ

Аңдатпа

Бұл мақалада 1519–1520 жылдары Сұлтан Садриддин Ибрахим әл-Амини Херави жазған «Futūḥāt-i shāhī» тарихи еңбегі талданып, оның ерте Сефевилер мемлекетінің саяси тарихын зерттеудегі маңызы айқындалады. Автордың Тимуридтік Гераттың мәдени және ғылыми ортасында қалыптасуы, сондай-ақ кейін Шах Исмаил I сарайындағы қызметі арнайы қарастырылады. Еңбектің құрылымы екі негізгі бөлімнен — «Muqaddima» және «Fath» — тұратыны талданады. «Muqaddima» бөлімінде Сефевилер әулетінің билігін шиит имамдары арқылы және Пайғамбар Мұхаммедке дейін жалғасатын генеалогиялық тізбек негізінде діни тұрғыдан заңдастыру көрініс табады. Ал «Fath» бөлімінде Шах Исмаил I-дің әскери жорықтары, саяси билікті нығайту үдерісі, қарсыластары және мемлекеттік идеологияның қалыптасуы сипатталады. Сонымен қатар мақалада қолжазба дәстүрі, авторлық мәселесіне қатысты ғылыми пікірталастар және деректің тарихнамалық құндылығы қарастырылады.

Риторикалық және мадақтау сипаттағы стиліне қарамастан, бұл еңбек XVI ғасырдың алғашқы ширегіндегі Иран мен Орталық Азиядағы саяси өзгерістерді зерттеуде маңызды тарихи дереккөз болып табылады. Сонымен бірге, еңбек діни легитимация мен саяси биліктің өзара байланысын терең түсінуге мүмкіндік береді. Бұл дерек саяси идеологияның қалыптасу эволюциясын және биліктің символдық негіздерін талдауда да маңызды рөл атқарады.

Түйін сөздер: «Футухат-и шаһи»; Сефевидтер әулеті; Иран тарихы; тимуридтік тарихнамалық дәстүр; сефевидтік тарихнама.

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ПОЛИТИЧЕСКАЯ ИСТОРИЯ РАННЕГО СЕФЕВИДСКОГО ПЕРИОДА В СВЕТЕ ИСТОЧНИКА «FUTŪḤĀT-I SHĀHĪ»

Аннотация

В статье анализируется историческое сочинение «Futūḥāt-i shāhī» (1519–1520), написанное Султаном Садриддином Ибрахимом ал-Амини Херави, и определяется его значение как важного источника по политической истории раннего Сефевидского государства. Особое внимание уделяется интеллектуальному формированию автора в культурной среде тимуридского Герата и его последующей деятельности при дворе шаха Исмаила I. Рассматривается структура произведения, состоящего из двух основных частей — «Muqaddima» и «Fath». В разделе «Muqaddima» автор выстраивает религиозно-генеалогическое обоснование власти Сефевидов, выводя их происхождение от шиитских имамов и пророка Мухаммада, что отражает идеологические основы раннесефевидской государственности. Раздел «Fath» посвящён описанию военных кампаний, процессу политической консолидации и идеологическому оформлению власти шаха Исмаила I, а также характеристике его окружения и противников. В статье дополнительно рассматриваются рукописная традиция произведения, научные дискуссии об авторстве, проблемы атрибуции и его место в историографии XVI века. Несмотря на риторический и панегирический характер текста, данный труд остаётся ценным нарративным источником для изучения политических процессов в Иране и Центральной Азии в начале XVI века.

Ключевые слова: «Футухот-и шахи»; Сефевидская династия; история Ирана; тимуридская историографическая традиция; сефевидская историография.

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“FŪTŪḤĀT-I ŞĀHĪ” KAYNAĞI IŞIĞINDA ERKEN SAFEVÎ DEVLETİ’NİN SİYASİ TARİHİ

Özet

Bu makalede, 1519-1520 yıllarında Sultan Sadriddin İbrahim el-Amînî Herevî tarafından kaleme alınan “Fütûhât-i Şâhî” adlı tarihî eser analiz edilmekte ve onun erken Safevî Devleti’nin siyasi tarihini incelemedeki önemi ortaya konulmaktadır. Yazarın, Timurlu Herat’ın kültürel ve

bilimsel ortamında yetişmesi ile daha sonra Şah İsmail'in sarayındaki hizmeti ayrıca ele alınmaktadır. Eserin yapısının iki ana bölümden (Mukaddime ve Fath) oluştuğu incelenmektedir.

“Mukaddime” bölümünde, Safevî hanedanının iktidarı, Şii imamlar aracılığıyla ve Hz. Muhammed'e kadar uzanan bir soyağacı temelinde dinî açıdan meşrulaştırılmaktadır. “Fath” bölümünde ise Şah İsmail'in askerî seferleri, siyasi iktidarı güçlendirme süreci, rakipleri ve devlet ideolojisinin oluşumu tasvir edilmektedir.

Ayrıca makalede el yazması geleneği, eserin müellifine ilişkin bilimsel tartışmalar ve kaynağın tarih yazımı açısından değeri de ele alınmaktadır. Retorik ve övgü dolu üslubuna rağmen bu eser XVI. yüzyılın ilk çeyreğinde İran ve Orta Asya'daki siyasi değişimleri incelemede önemli bir tarihî kaynak niteliğindedir. Bununla birlikte eser, dinî meşruiyet ile siyasi iktidar arasındaki ilişkiyi daha derin anlamaya imkân tanımaktadır. Bu kaynak aynı zamanda siyasi ideolojinin oluşum sürecini ve iktidarın sembolik temellerini analiz etmede de önemli rol oynamaktadır.

Anahtar kelimeler: “Fütûhât-i Şâhî”; Safevî Hanedanı; İran Tarihi; Timurlu Tarih Yazımı Geleneği; Safevî Tarihçiliği.

Introduction

The early Safavid period represents a crucial stage in the political and ideological transformation of Iran and the wider Central Asian region. The emergence of the Safavid dynasty under Shah Ismail I not only altered the balance of power in the early sixteenth century but also introduced a new model of state legitimacy grounded in Shi'i ideology and Sufi authority. Understanding this process requires a careful examination of contemporary narrative sources that reflect both political realities and ideological constructions of power.

One of the most significant sources for the study of this period is the historical work *Futūhât-i shāhī* (1519–1520), written by Sultan Sadriddin Ibrahim al-Amini Heravi. Composed at the Safavid court, the work offers a detailed account of Shah Ismail I's rise to power, military campaigns, and the consolidation of Safavid authority. At the same time, it reflects the intellectual background of its author, who was formed within the Timurid historiographical tradition of Herat and later served the Safavid state as a court historian. Despite its panegyric style, *Futūhât-i shāhī* occupies a central place among early Safavid narrative sources. The work combines religious legitimation, genealogical discourse, and political history, making it an essential text for analyzing the ideological foundations of Safavid rule. This article aims to examine *Futūhât-i shāhī* as a historical source, focusing on its structure, authorship, manuscript tradition, and historiographical value for reconstructing the political history of the early Safavid period.

Methodology

The study is based on a qualitative historical analysis of *Futūhât-i shāhī* using source-critical and comparative historiographical methods. The text is examined as a narrative source produced within a specific political and ideological context, taking into account the author's background, intended audience, and literary conventions. Primary attention is given to the internal structure of the work, particularly the division into the *Muqaddima* and *Fath* sections, and their respective functions in constructing Safavid legitimacy and political authority. Manuscript catalogues, published Persian editions, and scholarly studies are used to trace the transmission, attribution, and reception of the work. In addition, the content of *Futūhât-i shāhī* is compared with other contemporary and later Safavid historical works, such as *Habib al-siyar*, *Ahsan al-tavarikh*, and *Tarikh-i alam-ara-yi Abbasi*, in order to identify continuities and influences within Safavid historiography. This comparative approach allows for an assessment of the reliability, originality, and historiographical significance of Heravi's narrative.

Analysis and results

The study confirms that *Futūhât-i shāhī* is a key narrative source for understanding the political history of the early Safavid period. Despite its panegyric character and limited attention to social and economic issues, the work provides essential insights into the mechanisms of political legitimation, military consolidation, and ideological construction of power under Shah Ismail I. The

analysis reveals that the value of *Futūḥāt-i shāhī* lies not only in the factual information it conveys but also in its representation of Safavid political thought and historical self-perception. The work illustrates how history was used as an instrument of state ideology and how religious discourse was integrated into political narratives. Overall, *Futūḥāt-i shāhī* should be regarded as an indispensable source for the study of Safavid state formation and early sixteenth-century political processes in Iran and Central Asia. When used critically and in comparison with other contemporary sources, it contributes significantly to a deeper understanding of Safavid historiography and the broader development of Islamic historical writing. The analysis demonstrates that *Futūḥāt-i shāhī* is not merely a chronicle of military victories but a carefully constructed ideological text. The *Muqaddima* serves as a legitimizing framework in which the Safavid dynasty is presented as divinely sanctioned through its claimed descent from the Shi‘i Imams and ultimately from the Prophet Muhammad. This section reflects the central role of Shi‘ism in Safavid political ideology and illustrates how genealogy and religion were employed to justify sovereign authority. The *Fath* section constitutes the main historical narrative of the work and focuses on the military campaigns and political achievements of Shah Ismail I. Although written in an exaggerated and rhetorical style, it provides valuable information about the organization of the Safavid army, preparations for battles, and conflicts with rival powers, particularly the Shaybanids. The emphasis on victory and divine support reinforces the image of Shah Ismail as both a spiritual and political leader. The author’s intellectual formation within the Timurid cultural environment of Herat strongly influenced the stylistic and structural features of the work. Elements characteristic of Timurid historiography—such as ornate language, extensive use of poetry, and religious references—are clearly present. At the same time, the work reflects the new political realities of the Safavid state, demonstrating a synthesis of Timurid historiographical traditions and Safavid ideological objectives. The manuscript tradition and scholarly debates over authorship further highlight the importance of *Futūḥāt-i shāhī*. The confusion with the *Shahanshohnama* and later clarification of Heravi’s authorship underscore the complexity of Persian historiographical transmission and the need for critical analysis when working with such sources.

The work “*Futūḥāt-i shāhī*” (شاهی فتوحات – “The Victories of the Shah”) written in 1519–1520 by Sultan Sadridin Ibrahim al-Amini Heravi (born 1477) is considered a historical source dedicated to the victories of the Iranian Shah Ismail I Safavi (reigned 1501–1524). From the use of the title “sultan” in the author’s name, it can be understood that he was directly connected with the ruling family, that is, the Timurid dynasty. In particular, the author himself mentions in “*Futūḥāt-i shāhī*” that he was related on his mother’s side to Sultan Husayn Bayqara (reigned 1469–1506) (“*Futūḥāt-i shāhī*”, pp. 20–21). The paternal lineage of the author traces back to the famous Khorasan shaykh Abu Sa‘id al-Khayr (967–1049). Information about this is described in more detail in the work “*Habib as-siyar fī akhbar afrad al-bashar*” (“The Friend of Biographies in Reports about the People of Mankind”) by Khwandamir (1473–1534). From the author’s pen name, it becomes clear that Heravi was originally from Herat. The work “*Futūḥāt-i shāhī*” was written at the Safavid court in Iran, as the author himself emphasizes in the introduction to the work, stating: “In the year 927 (1519–1520), I wrote this blessed text.”

The reason for Heravi’s arrival from Herat to Iran is connected with conflicts involving Muhammad Shaybani Khan (reigned 1500–1510). Muhammad Shaybani Khan, who came from the Dasht-i Qipchaq and captured Samarkand, Bukhara, and Khwarazm, also took Herat in 1507. After this, Heravi was arrested along with representatives of the Timurid dynasty and court officials. However, after Muhammad Shaybani Khan was defeated by the Safavid army and killed in the battle near Merv in 1510, and after the city of Herat passed into Safavid hands, Heravi was released. Taking into account his high status, Shah Ismail I showed him respect, presented him with gifts, and returned his property [1, 9–10].

Heravi lived in Herat until 1518, and later, due to the attacks of the Shaybanids and the intensification of Shi‘a–Sunni hostility, peace in Khorasan was disrupted. As a result, like many

figures of science and culture, he was forced to leave Herat and move to Tabriz, the capital of the Safavid state. Shah Ismail I appointed Heravi as a court historian.

Apparently, he had attained a certain status in the field of historiography, since he was invited to the court and entrusted with the task of writing a historical work about the shah's victories. Of course, this was a very great responsibility. Although the work was written in Iran, it can be observed that, in terms of orientation (genre), it is based on Timurid historiographical traditions. The reason for this lies in the fact that the author had served at the Timurid court.

When Heravi arrived at the Iranian court, he was forty-five years old and had already formed as a historian. The literary environment of Herat also influenced him, and this influence is naturally reflected in the writing of “Futūḥāt-i shāhī.” In this regard, Sholeh Quinn, a scholar who studied Safavid-period historiography and a professor at the University of California, emphasized that the work “Futūḥāt-i shāhī” was written in a genre similar to the seven-volume work “Rawzat as-safa” (“The Garden of Purity”) by Mirkhwand (1433–1498), a representative of the Timurid school of historiography, as well as to the work “Safvat as-safa” (“The Garden of Sufism”) by the Iranian historian Ibn Bazzaz (d. 1358) [2, 363–367]. Thus, it can be concluded that Timurid and Iranian historiographical traditions positively influenced each other.

In introducing this work to the wider public and the scholarly community, manuscript catalogues play an important role. The inclusion of the work in catalogues began in the mid-nineteenth century. In a catalogue published in French in 1852, the Russian orientalist Boris Andreevich Dorn (1805–1881) described the work “Futūḥāt-i shāhī” under the title “Shahanshohnama” [3, 290]. He attributed the authorship of the work not to Heravi, but to the historian Kamaliddin Bina'i (1453–1512), who was originally from Herat and served at the Timurid court. It can be assumed that the scholar concluded that the two works had the same author because Bina'i wrote in Persian and because his work “Shaybani-nama,” like “Futūḥāt-i shāhī,” was written in the form of a poetic epic.

According to Ali Anooshahr, a professor at the University of California who studies the history of Iran and India, references in the “Safarnamas” based on Italian travelers' journeys to Iran and published in London in 1873 also have their place in the study of “Futūḥāt-i shāhī” [4: 249].

The Russian orientalist Vasiliy Vladimirovich Bartold (1869–1930), in his work “Report on a Journey to Turkestan” published in 1904, while describing the conflicts between Babur and Shaybani Khan, discussed the issue of the unknown authorship of this work. In particular, he objected to the opinion of Boris Dorn, pointing out that Bina'i lived in Mawarannahr and had died by the time the work was written, whereas the author of “Futūḥāt-i shāhī” resided in Khorasan.

In 1960, “Futūḥāt-i shāhī” was included as a work by Heravi in the “Catalogue of the Academy of Sciences of the Tajik SSR” published in Dushanbe [5, 141–144].

The Azerbaijani scholar Oktay Efendiyev, while discussing sources on Safavid history, also addressed “Futūḥāt-i shāhī.” He emphasized that the role of the Tajik historian Abdulg'ani Muhammadovich Mirzoyev was significant in establishing that the works “Shahanshohnama” and “Futūḥāt-i shāhī” are in fact one and the same [6, 7–8]. He characterized A. Mirzoyev as the scholar who discovered “Futūḥāt-i shāhī.” By comparing the texts of the two works, the scholar proved that the work “Shahanshohnama” is the second volume of “Futūḥāt-i shāhī.” As evidence, he relied on works written in the sixteenth century after “Futūḥāt-i shāhī.” In particular, the works “Ahsan at-tavarikh” (“The Most Beautiful History”) by Hasan Beg Rumlu and “Tarikh-i alam-ara-yi Abbasi” (“The World-Adorning History of Abbas”) by Iskandar Beg Munshi are similar in structure to “Futūḥāt-i shāhī,” and these works state that they referred to it. Qazi Ahmad Qumi, in his work “Khulasat at-tavarikh” (“Brief Chronicle”), while indicating the main sources of the period, primarily mentions the works of Heravi.

From the middle of the nineteenth century, the work “Futūḥāt-i shāhī” began to be used as an important historical source in scholarly literature devoted to the coverage of various issues. In particular, in the book by the Bangladeshi scholar Ghulam Sarwar devoted to the life of Ismail Safavi, information is provided about the work “Futūḥāt-i shāhī” and its author [7, 14–16]. Another

Azerbaijani historian, Samid Bagirov, presented information about the life of Ismail Safavi by analyzing the works “Futūḥāt-i shāhī” and “Habib as-siyar fi akhbar afrad al-bashar” [8, 12–19].

Although this Persian-language work is of great importance as a source, it has not yet been fully translated into other languages. Its editions have been published in Persian, and for the first time “Futūḥāt-i shāhī” was prepared for publication in Persian by Muhammad Reza Nasiri and published in Tehran in 1962. Up to the present day, the work has been published several times in Persian.

Copies of the work. Information about the copies of “Futūḥāt-i shāhī” is presented in detail in the studies of Abdulg‘ani Mirzoyev [9, 16–19]. Copies of the work are preserved in Iran (National Museum of Tehran), Russia (Saint Petersburg), and Tajikistan (Dushanbe). The copy kept in the National Museum of Iran under inventory number M94 is considered the most complete. In addition, about forty manuscript copies have been identified in Tajikistan. The Russian copy is transcribed in nasta‘liq script and contains eight battle illustrations.

Structure of the work. The work “Futūḥāt-i shāhī” consists of two volumes, and its total size comprises 265 folios [10, 10–19]. The parts of the work are referred to as volumes or daftars. Heravi named the first volume “Muqaddima” (“Introduction”) and the second volume “Fath” (“Victory”) [10, 17–19].

In the “Muqaddima” section, the author’s biography, brief information about the Safavids, and five chapters are presented. Several chapters are named after shaykhs such as Hazrat Shaykh Khoja Ali, Hazrat Sultan Junayd, and Sadridin Musa Ardabili. The second part, “Fath,” consists of twenty-six chapters. Muhammad Reza Nasiri, who published “Futūḥāt-i shāhī,” provided at the end of the book explanatory indexes in alphabetical order, including: “List of Poems,” “List of Hadiths, Proverbs, and Arabic Sentences,” “List of Persian Poems,” “List of Arabic Poems,” “Place Names,” and “Personal Names.”

The first volume of “Futūḥāt-i shāhī” is not directly related to the military campaigns of Shah Ismail and serves another purpose, namely, to substantiate the Safavids’ claims of kinship with the seventh Shi‘a Imam and, through him, with the Prophet Muhammad (peace be upon him). The brief content of the chapters of the “Muqaddima” is as follows:

- In the first chapter, the creation of the world and humanity, the religion of Islam, and the origin of the Prophet Muhammad (peace be upon him) are discussed.
- In the second chapter, the life and activity of the Prophet (peace be upon him) are fully described.
- In the third chapter, the history of Caliph Ali (656–661) and the Shi‘a Imams is covered.
- In the fourth chapter, information is given about the grandfather of Shah Ismail, the “refuge of justice,” whose genealogy in the twenty-sixth generation traces back to Imam Musa al-Kazim.
- In the fifth chapter, Ismail’s childhood is described, that is, the events that occurred during the first twelve years of his life.

The language of the work “Futūḥāt-i shāhī” is highly expressive, its style is exaggerated, and it is characterized by a scarcity of content. The narratives include numerous quotations from the Qur’an, hadiths, as well as poetic passages. Most of the poems cited in the book belong to the author himself, which indicates that Heravi was also a highly accomplished specialist in the field of poetry.

The book begins with traditional praises (hamd) and eulogies (na‘t), which later became an initial model for historical works of the Safavid period. However, the author did not personally witness the events; rather, he narrated events he had heard from commanders and soldiers who participated in the battles. Issues of the social and economic life of the population are not covered in the work. The main attention is focused on the victorious campaigns of Ismail Safavi and their results, preparations before battles, and information about his army. Nevertheless, the work can serve as an important source for studying and analyzing the political processes that took place in the region during the first quarter of the sixteenth century. Chroniclers and historians have presented

the emergence of the Safavid dynasty in different periods based on different approaches. This source contains detailed information about the reign of Shah Ismail and about how this young Sufi came to power. In particular, it describes how Ismail Safavi founded the dynasty, became a religious leader among the people, and, acting as a military-political leader, strengthened his position. In addition, information is provided about important historical developments in Iranian history, as well as about historical events that occurred in the neighboring region of Khorasan, including political processes involving Husayn Bayqara, the last ruler of the declining Timurid state.

Conclusion. The historical work “Futūḥāt-i shāhī” by Sultan Sadriddin Ibrahim al-Amini Heravi constitutes one of the most significant narrative sources for understanding the political transformations that took place in Central Asia and Iran during the first quarter of the sixteenth century. As demonstrated in this study, the importance of this work extends far beyond its function as a chronicle of military victories. It represents a complex historiographical product shaped by political ideology, religious legitimation, and the intellectual traditions inherited from earlier Persian historical writing. Through its content, structure, and stylistic features, “Futūḥāt-i shāhī” provides invaluable insight into the formation of Safavid political power and the broader dynamics of regional history.

A key factor that enhances the scholarly value of this work is the author’s personal background and intellectual trajectory. Sultan Sadriddin Ibrahim al-Amini Heravi was educated and intellectually formed within the cultural and scholarly environment of Herat, one of the major centers of Timurid historiography. His service under Timurid rulers and later at the Safavid court allowed him to act as a bridge between two major historiographical traditions. As a result, “Futūḥāt-i shāhī” reflects a synthesis of Timurid literary-historical conventions and Safavid ideological objectives. This synthesis illustrates the continuity of Persian historiography while simultaneously revealing how historical writing was adapted to serve the needs of a new ruling dynasty.

The structure of the work further emphasizes its ideological and political purpose. The Muqaddima section is not merely an introductory narrative but a carefully constructed legitimizing framework. By tracing the Safavid dynasty’s genealogy to the Shi‘a Imams and ultimately to the Prophet Muhammad, the author provides a religious foundation for Safavid authority. This genealogical narrative highlights the central role of Shi‘ism in Safavid state ideology and demonstrates how historical discourse was employed as a means of political and religious legitimation. Such an approach reflects broader trends in Islamic historiography, where history served not only to record events but also to justify power and authority.

The second volume, Fath, focuses on the military and political achievements of Shah Ismail I and constitutes the core historical narrative of the work. Although written in a highly rhetorical and panegyric style, this section contains valuable factual material concerning military campaigns, preparations for battle, strategic decision-making, and relations with rival powers, particularly the Uzbek khanates. The descriptions of conflicts, territorial expansion, and diplomatic interactions enable scholars to reconstruct the political landscape of the region and to analyze the mechanisms through which the Safavid state consolidated its power. Even though the author did not personally witness all the events described, his reliance on testimonies from participants provides the work with a certain degree of historical reliability.

At the same time, the limitations of “Futūḥāt-i shāhī” must be acknowledged. The work offers little information on the social and economic conditions of the population, as its primary focus remains on dynastic legitimacy and military success. However, this limitation does not diminish its historical value; rather, it defines the specific perspective from which the work should be approached. When used in combination with other contemporary sources, “Futūḥāt-i shāhī” allows historians to gain a more comprehensive understanding of the political and ideological foundations of the Safavid state.

The history of the manuscript tradition and the scholarly attribution of the work further confirm its importance. The preservation of numerous manuscript copies in Iran, Russia, and

Tajikistan, as well as the debates surrounding its authorship in nineteenth- and twentieth-century scholarship, demonstrate the enduring interest in this source. The eventual establishment of Heravi's authorship and the recognition of "Futūḥāt-i shāhī" as a distinct historical work underscore its authenticity and academic significance.

In conclusion, "Futūḥāt-i shāhī" should be regarded as an indispensable primary source for the study of Safavid political history and the wider political processes of the sixteenth-century Islamic world. Despite its rhetorical style and ideological orientation, the work provides crucial evidence for understanding the emergence of the Safavid dynasty, the role of religion in state formation, and the interaction between Central Asian and Iranian political forces. Its analysis contributes not only to Safavid studies but also to the broader field of Islamic historiography, highlighting the dynamic relationship between history, ideology, and power.

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