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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

THE HISTORIOGRAPHY OF THE KHURRAMIDS MOVEMENT

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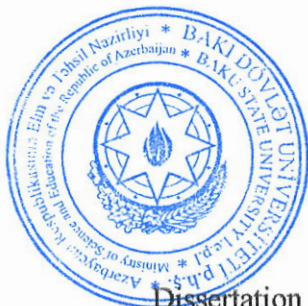
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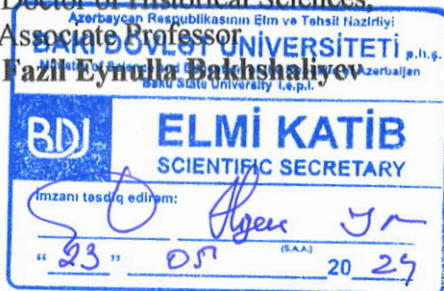
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GENERAL CHARACTER OF THE DISSERTATION

Relevance of the research topic and the degree of its development. After Azerbaijan claimed of its state independence, a new age began in the research of incompletely studied various periods of Azerbaijani history, scientific-research works with new content were realized related to a number of historical periods and events. One of the unsolved problems in Azerbaijani history is the historiography of the Khurramids movement. In the 20th century, the scope of the scientific-research works related to the period of the 8th-9th centuries of Azerbaijan history was limited mainly due to the ideological requirements imposed by the existing social-political structure, and the problem of the Khurramids movement was researched incompletely, either from the view-point of the full release of information from historical sources into scientific circulation, or from the view-point of broad and comprehensive analysis of the positions and opinions of modern researchers. Though various types of research have been published on the subject until today, The Khurramids movement, and especially the 9th century stage of this movement, which became widespread under the leadership of Babak Khurrami, has not been systematically and objectively studied. One of the main obstacles for the wide research of the problem was that the scientific literature in which there were opinions of western historians and researchers hadn't been substantially involved in the study. As with the continuous influence of the ruling Soviet ideology, the goals, ideological principles, religious-faith outlook, social demands, class content of the Khurramids movement and other issues were perverted, the connection of the Babak period and the previous stages of the Khurramids movement was not fundamentally established and Babak movement was introduced like a separate rebellion¹, today, in the history of independent Azerbaijan, liberated from the ideological

¹ История Азербайджана. В трех томах / под ред. И.А.Гусейнова, А.С.Сумбатзаде, А.Н.Гулиева, Е.А.Токаржевского. АН Азерб. ССР, Ин-т Истории. Т.1. С древнейших времен до соединения Азербайджана к России. Баку: Академия Наук Азерб. ССР, 1958, 422 с.

shackles of the Soviet period, there is a need to research the history of the Khurramids movement and its Babak period again and fundamentally.

On the other side, the opinions of researchers, who have studied this period, about the content and essence of the Khurramids movement were contradictory and superficial in many cases, as the information about the essence and goals of the movement in historical sources known to the history science were often involved to the scientific circulation without defining the level of truthfulness, in many cases ignoring the fact that they were written at the dictation of the side that was hostile to the Khurramids, without comparative analysis, just as it was mentioned in the sources; as a result, a large number of conflicting opinions about the same movement were formed. The opinion of the academician Z.Buniatov about the main slogans, goals, the social politics of the Khurramids, the leadership over the masses of people who joined the movement and other issues to be of that still needed to be researched in detail², gives reason to think that the subject of the Khurramids movement has kept its relevance in the Azerbaijani history today.

Another feature characterizing the relevance of the topic is that numerous literatures containing the position of European, American, Turkish and Iranian historians in the scientific-research works written about the Khurramids movement were almost ignored. The database on the stages of the movement, the leaders of the rebellion and the events that took place in this context was not completely and chronologically systematized, as well as, The positions of European, American, Turkish, Iranian and Russian historians on this problem have been studied in a scattered and incomplete way. Ignoring most of the historical sources, where a great number of facts were written about it, in the research studies made until today prevents a full and comprehensive position in the motherland historiography on the events that took place in this period of Azerbaijan's history. The significance of the research of the Khurramids movement for the Azerbaijani history science is closely

² Bünyadov Z.M. Azərbaycan VII-IX əsrlərdə. Bakı: Şərq-Qərb, 2007, 424 s., s.40

connected with the Babak period (816-838 AD), the movement's most widespread period, to surround the whole Azerbaijani historical-geographic area from the South to the North, as well as, the liberation struggle of Azerbaijani people against foreign invaders in the IX century and the Azerbaijani historical statehood traditions. In the history science of the independent Azerbaijan there is a need for a new, systematic, non-interested, objective, rational, multifaceted and conceptual scientific approach to this movement.

In the process of researching the problem of the Khurramids movement, it was taken into account that researchers-scientists from different countries touched on the subject of the Khurramids movement; the ideas and propositions in the works written by them are grouped as follows.

The chronological framework of the dissertation surrounds the 8th-9th centuries. This period should be characterized as a period of significant changes in the history and geopolitical maps of the Middle East, Front Asia, Caucasus, Iran and Khorasan regions. This period should be characterized as a period of significant changes in the history and geopolitical maps of the Middle East, Front Asia, Caucasus, Iran and Khorasan regions. The overthrow of the Umayyads and the rise to power of the Abbasids, Arab-Byzantine and Arab-Khazar wars entering a new phase, the transformation of the religious-politically oriented Mu'tazili sect into the official sect of the Caliphate palace and persecuting the sects and movements with different views mercilessly were accompanied by numerous armed rebellions and uprisings against the existing government in the central, northern and eastern regions of the Caliphate. Except the protests and rebellions of a purely social and class content, the great majority of the rebellions and uprisings happened in the remarked period surround the stages of the Khurramids movement. Existed more than a century, the Khurramids movement stands out for its well-organized form, ideological content and wide scope in the middle of the 8th century under the leadership of Abu Muslim Khorasani, whereas the rise of the Khurramids movement in the 9th century and spreading over all the northern, central and eastern regions of the Caliphate was conditioned with the leadership of

Babak Khurrami. From this view-point, the historiography of the Khurramids movement should contain two main historical periods:

- the VIII century stages of the movement;
- the IX century stages of the movement.

The events happened during the VIII century when the Khurramid movement began, except the rebellion of Abu Muslim Khorasani which surrounded all the eastern and central territories of the Caliphate, covered separate geographical regions of Iraq, Azerbaijan, Iran and Central Asia, and sometimes they were of a local in scale. During this period, protests and uprisings of a Khurramid content were suppressed one after another under the political pressure and oppression of the Abbasid caliphate, but the ideas of Khurramism and protests against the Caliphate continued to spread. As the most important reasons for the continuation of these protests, one can mention mainly the internal police led by the Abbasids, the resettlement policy applied for the occupied regions, intolerable tax and land policies, creating a basis for displaying of national-religious discrimination, attempts to eliminate the national traditions of the peoples of the region, relentless persecution of the Abbasid palace against Islamic sects and movements and other factors. The IX century period of the Khurramids movement is characterized by its well-organized forms, as well as, surrounding all the eastern and central provinces of the Caliphate, and covering large masses of people. Being the leader of the Khurramids after their chieftain Javidan ibn Shahrak's death in 816 AD, Babak's activity led to the Khurramids movement becoming widespread again, and it was seen as the biggest threat to the Abbasid caliphate throughout its existence for several centuries. In the dissertation work, the overlooked factual materials about the activities of the Khurramids after the execution of Babak in 838 AD existing in the scientific circulation are also reviewed and systematically analyzed. Taking into account first of all the great significance of the theme of the dissertation work for Azerbaijani history science, the need for conducting scientific research works which should contain new approaches related to the Khurramids movement period of the motherland history, as well as, the fact that Babak Khurrami as the

personality who led to the greatest stage of the remarked movement belongs to Azerbaijan, the first group in the dissertation work contains the analysis of the works, thoughts, hypotheses and considerations of Azerbaijani historians and scientists within the motherland historiography of the Khurramids movement. It was mentioned that the first information about the Khurramid uprisings and people's liberation movement under the leadership of Babak Khurrami in the Azerbaijani history science is found in the book "Gulustani-Iram" by Abbasgulu Agha Bakikhanov. Later, the approaches and positions of Panteleimon Juze (Bandali Covzi)³ and Jahangir Zeynaloglu⁴ related to the Khurramids movement, who presented theses on this topic, were analyzed and clarified on contradictory points. In the Soviet period, the subject of the Khurrami movement was addressed more regularly in the years of World War II; the researches and works of Azerbaijani soviet historians Z.Ibrahimov⁵, Z.I.Yampolsky⁶, Z.Lankaranly⁷ involved great interest of the scientific world from the view-point of the theme of people's liberation movement against the foreign invaders to take its place in the scientific circulation. Beginning from the second half of the XX century, the work on the study of the Khurramids movement was further expanded; numerous scientific works of Ziya Buniatov, M.I.Azarli's research, E.Z.Azizov's dissertation work and Naila Valikhanli's wide-content monograph played great role in penetrating deeper into the problem of the Khurramids movement and achieving more objective scientific conclusions. In the first chapter of the dissertation work, especially the monograph "Azerbaijan in the VII-IX centuries" by Ziya Buniatov and the book

³ Жузе П.К. Папак и папакизм. // Известия Бакинского Государственного Университета. Вып.2. Баку: 1921, второй полутом, s. 204-216

⁴ Zeynaloglu, Cahangir. Müxtəsər Azərbaycan tarixi. Elmi-publisistik və tarixi kitab. Bakı: Azərbaycan Dövlət Kitab Palatası, 1992, 144 s.

⁵ İbrahimov Z. Azərbaycan xalqının ərəb işğalçılarına qarşı mübarizəsi, namizədlük dissertasiyası. Bakı: 1941.

⁶ Ямпольский З.И. Восстание Бабека. Краткий очерк. Баку: Издательство Аз.ФАН, 1941, 51 s.

⁷ Lənkəranlı Z. Babək. Bakı: EA AzF Nəşriyyatı, 1943, 24 s.

“Arabian caliphate and Azerbaijan” by Naila Valikhanli⁸ were attentively analyzed from the view-point of the research of the Khurramids movement; in addition to mentioning the scientific merits and innovations of these works, approach with a new point of view for a number of important issues touched there due to the demand of the time was demonstrated, as well as, other scientific works and articles of the well-known historian-scientists on this topic were analyzed in a comparative way. Also by bringing together the points that attract attention in the scientific studies of M.Sharifli⁹, A.S.Yunusov¹⁰, H.Vali, N.Aliyeva¹¹, R.Aliyev¹², A.Alakbarov¹³, H.Shamiyeva¹⁴, L.Gafarzadeh¹⁵ and others who touched on the subject of the Khurramids movement at a certain level in their research works, they were reviewed.

Taking into account the fact that the first stages of the movement surrounded mainly the nowadays Iranian territories, the thoughts and opinions of Iranian historians about the Khurramids movement mentioned in their works were collected in the second group. In the works of the well-known Iranian historians Said Nafisi¹⁶, Abdulhusseyn Zarrinkub¹⁷, Dr.Golamhusseyn Sadigi¹⁸,

⁸ Vəlixanlı. N.M. Ərəb xilafəti və Azərbaycan. Bakı: Azərnəşr, 1993, 157 s.

⁹ Şərifli M.X. Azərbaycan feodal dövlətləri IX əsrin II yarısı – XI əsrlərdə. Bakı: Elm, 1978, 343 s.

¹⁰ Юнусов А.С. Восстание Бабека. // Вопросы истории. 1989, №12, s. 134-144

¹¹ Əliyeva N.A. Azərbaycan Yaqut əl-Həməvinin əsərlərində. Bakı: Çapşöglü, 1999, 245 s.

¹² Əliyev R.Y. İslam. Bakı: İrşad, 2000, 380 s.

¹³ Алекперов А. Тюрки Азербайджана. Древность и раннее средневековье. Баку: Шагр-Гарб, 2011, 560 s.

¹⁴ Şamiyeva H. Xürrəmilərin dini inanc və ayinləri, qadına münasibət. // Tarix və onun problemləri, №4. Bakı: 2009, s.26-32

¹⁵ Кафар-заде Л. Освещение народно-освободительной борьбы хуррамитов под предводительством Бабека в английской историографии. // Tarix və onun problemləri. Mənbəşünaslıq. Tarixşünaslıq. №3, 2013, s.326-333

¹⁶ Səid Nəfisi. Babək Xürrəmdin delavəre Azərbaycan. 1-ci çapı. Tehran: Əsatir Nəşriyyatı, 1954, 273 s.

¹⁷ Əbdülhüseyn Zərrinkub. Do qərne sükuut. (İki əsrlik sükut). Tehran: Əmirkəbir nəşriyyatı, 1957, 2-ci nəşər, 213 s.

Mahammad Javad Mashkur, Nadali Hamadani¹⁹, M.Parmun²⁰, Abuzar Vardasbi²¹, Nasir Najmi²², Samad Sardariniya, Zabiullah Safa, Mahammad Mehrab²³, Murtaza Ravandi, Behruz Khamachi²⁴ and others, the theme of the Khurramids movement was researched from various points; a large space is devoted to the information taken from sources of the ancient period in Arabic, Persian and Armenian languages related to the history, essence, goals and social content of the remarked movement. Although in the works of Iranian historians, as a rule, the tendency to present the Khurramids movement as an event specific to Iranian history is observed, a large number of sources involved in the study and a rich database is of great interest from the point of view of making multifaceted and systematic considerations about the Khurramids movement.

In addition to this, it's necessary to mention that a number of works in Iranian historiography in which the Khurramids movement and especially its Babak period was researched contain interesting information that is important for the historiography of the movement. Among them, the works called "The movement of the red dressed" by Ali Mirfetrus, "Babak Khurramidin in the mirror of thinking" by Ahmad Yaghma, "Babak and the Khurramids (red-dressed) movement" by Seyyid Vahid Husseyni, "The movement of Babak Khurrami who wanted Musavat" by Amir Husseyn Khonji, "Babak Khurrami" by Golamhusseyn Yusofi attract attention, as well.

¹⁸ Qulamhüseyn Sədiqi. İranda dini hərəkat hicri II və III əsrlərdə. 1-ci nəşr. Tehran: Bəhmən nəşriyyatı, 1993, 404 s.

¹⁹ Nadəli Həmədəni. Həməseye Babək Xürrəmidin. III nəşr. Tehran: Bamdad nəşriyyatı, h.ş. 1353, 309 s.

²⁰ Pərmun M. Əbər mərd, əbər həməsə. Babək Xürrəmdin. Tehran: Cəhan kitab nəşriyyatı, 1975, 66 s.

²¹ Əbuzər Vərdəsbi. Sorx cameqan və nəmid puşan. Tehran: Peyvənd nəşriyyatı, 1979, 110 s.

²² Nasir Nəcmi. Qiyame Məziyar və Babəke Xürrəmidin və sorx-ələmhaye Mazandaran. I nəşr. Tehran: Ədib nəşriyyatı, 1989, 282 s.

²³ Məhəmməd Mehrab. Babək Xürrəmidin. III nəşr. Təbriz: Həşimi Sudmənd nəşriyyatı, 151 s.

²⁴ Behruz Xamaçi. Qələhaye tarixiye Azərbaycan. II nəşr. Təbriz: Setare nəşriyyatı, 265 s.

The third group includes the opinions and considerations of western historians who made researches on the Khurramids movement. The position of western historiography on this matter is of great importance because unlike the Iranian historians who try to demonstrate an approach for the Khurramids movement from the perspective of their state's interests, or the Russian-soviet historiography which studied the theme by distorting the essence of the Khurramids movement and Babak personality in several aspects within its political-ideological interests, the western historiography attempted to show a more independent and more objective point of view on the problem of the Khurramids movement. In particular, the tendency of European and American historian-scientists to show a free attitude to the information related to the movement in the sources is obviously felt in their works. Of course, some of the European historians just repeated the theses and thoughts of the traditional historiography on the theme of the Khurramids movement at particular points; expressing a superficial position without deeply analyzing the content and essence of the movement and the historical-ideological relations between its stages, they also included ideas that do not have a serious scientific basis like the presence of the social demands in the content of the movement, almost no role of local feudal lords and landlords in the movement, the Khurramids supposedly to defend the ideas of utopic communism, as well as, to expose to moral deviance (the theme of common women), being addicted to drinking and revelry etc. These opinions, which were repeated mainly due to the influence of Arabian-Persian historians who were hostile to the Khurramids and the Russian-Soviet historiography of the XX century, are seen in the works written by Bernard Lewis²⁵, Yulius Wellhausen²⁶, David Samuel Margoliouth²⁷,

²⁵ Lewis, Bernard. *The Arabs in history*. Oxford: Oxford University Press, 2002, 240 pp., s.109

²⁶ Wellhausen, Yulius. *The Arab Kingdom and its fall*. Trans. by Margaret Graham Weir. M.A., published by the University of Calcutta. Calcutta: 1927, 592 pp., s.516

²⁷ Margoliouth, David Samuel. *Hürremiyye*. / *İslam Ansiklopedisi*. İstanbul: V/I, 1979, s.596

Gustav Von Grunebaum²⁸, Edwin Wright²⁹, W.Muir³⁰ and Wilferd Madelung³¹. As a part of western historiography, the position of Turkish historiography on these issues is accompanied by assumptions that have not been seriously investigated. Some European historians produced superficial results in the analysis of the religious outlook of the Khurramids, as well. Here one can mention the thoughts of Y.Wellhausen and C.Bosworth³² related to the Khurramids supposedly to be fireworshippers, or Zoroastrians, out of Islam, or even pagans. Nevertheless, a great number of near-objective results attract attention in the majority of western historians' views on the content and essence of the Khurramids movement and the dissertation work contains the remarked views widely, as well. First of all, the fact that the Khurramids movement was against the Abbasid caliphate and consisted of the people's liberation struggle against the Arabian colonialism, was mentioned in the dissertation work referring to many a western historian – Mark Whittow³³, W.Madelung, B.Lewis³⁴, Maurice Lombard³⁵ and the others, together with those mentioned above. It was emphasized that

²⁸ Von Grunebaum, Gustav Edmund. *Classical Islam. A history 600 AD to 1258 AD*. New edition. New Jersey: Adline Transaction Publishers, New Brunswick, 2005, 243 pp., s.205

²⁹ Wright, Edwin M. Babak of Badhhdh and Afshin during the years 816-841 AD. I. // *The Muslim World*. Vol. XXXVIII. 1948, №1, s. 43-59

³⁰ Muir, W. *The Caliphate: its rise, decline and fall from original sources*. Edinburgh: John Grant, 1924, 604 pp., s.504

³¹ Madelung, Wilferd Ferdinand. *Khurramiyya*. // *Encyclopaedia of Islam*. New edition. Vol. 5, second edition. Leiden: E.J.Brill, s.63

³² Bosworth, C.E. Azerbaijan IV, Islamic history to 1941. / *Encyclopaedia Iranica* / ed. by Yartasher E. Vol.3, fasc. 2-3. London: New-York: Routledge & Kegan Paul, 1987, s.225

³³ Whittow, Mark. *The making of orthodox Byzantium: 600-1025*. Berkley and Los Angeles: University of California Press, 1996, 477 s., s. 195, 203, 215

³⁴ Lewis, Bernard. *The Arabs in history*. Oxford: Oxford University Press, 2002, 240 pp., s.111

³⁵ Lombard, Maurice. *The golden age of Islam*. Princeton: Merkus Wiener Publishers, 2003, 259 s., s.152

the western researchers such as Edwin Wright³⁶, Audrey L. Altstadt³⁷, V.F.Minorsky³⁸, Patricia Crone³⁹, Bernard Lewis⁴⁰ and others mentioned the fact that one of the main goals of Babak Khurrami, the leader of the IX century stage of the Khurramids movement was mainly the independence and liberty of Azerbaijan.

Also in the sphere of the Khurramids' ideas and religious-faith outlook, the scientific conclusions of the western researchers quite differ from the theses of the traditional historiography and involve great interest. The dissertation work contains both the information of Britannica Encyclopaedia and Islamic Encyclopaedia, and various interesting opinions and considerations of separate European and American historians, as well. The dissertation gives a comparative analyses of the views and opinions of European and American researchers about the Khurramids to be an ezoteric Islamic sect and to believe in the imams coming from the descendants of the daughter of Islam Prophet⁴¹, to expose strongly to the influence of shiite doctrine⁴², and at the same time, to be much close to Sufi mystics unlike the traditional shariat shiism⁴³, to preserve the ideas of tanasukh and rijaat⁴⁴, hulul and analhaqq which traditional sects are

³⁶ Wright, Edwin M. Babak of Badhdh and Afshin during the years 816-841 AD. I. // The Muslim World. Vol. XXXVIII. 1948, №1, s. 50

³⁷ Audrey L. Altstadt. The Azerbaijani Turks: power and identity under Russian rule. Stanford University. Stanford: Hoover Institution Press Publication, 1992, 334 s., s.155-156

³⁸ Minorsky, V.F. Caucasia IV. Sahl ibn Sunbat of Shakki and Arran. // Bulletin of the School of Oriental and African Studies. London: University of London. Vol. 15, №3 (1953), s. 504-529

³⁹ Crone, Patricia. The nativist prophets of Early Islamic Iran. Cambridge: Cambridge University Press, 2012, 586 s., s.76

⁴⁰ Lewis, Bernard. The political language of Islam. Chicago: University of Chicago Press, 1991, 184 s., s.134

⁴¹ <http://www.britannica.com/EBchecked/topic/316875/Khorram-dinan>

⁴² Whittow, Mark. The making of orthodox Byzantium: 600-1025. Berkley and Los Angeles: University of California Press, 1996, 477 s., s. 195

⁴³ Walker, Benjamin. Foundations of Islam. London & Chester Springs: Peter Owen Publishers LTD, 1998, 464 s., s. 307

⁴⁴ Robert B.Buckley. The early Shiite Ghulah. / Journal of Semitic Studies. Oxford: Oxford University Press, Autumn 2, XLII (1997), s.307;

suspicious of⁴⁵, to introduce themselves as followers of Mahdi who will come from the prophet's descendants⁴⁶, and to be very close to batiniiyyah, ismailite, qarmatiyyah⁴⁷, alevite and qzyylbash⁴⁸ sects of Islam from the religious-ideological view-point.

The results of a number of studies conducted in European and American historiography on the themes like the relationship between Babek Khurrami, the leader of the Khurramids movement, and Theophilus, the Byzantine emperor, the Khurramid removals to the Byzantine territories, the activities of the Khurramids in Byzantine were also touched upon in the dissertation. Thus, the view and opinions of J.Rosser⁴⁹, W.Treadgold⁵⁰, C.Bosworth, M.Rekaya⁵¹, W.Madelung, D.Letsios⁵², E.Venetis⁵³ were collected together and systematically analyzed in the third chapter of the dissertation.

While studying the western historiography of the Khurramids movement in the dissertation work, the position and viewpoint of Turkish historians on the problem was also analyzed. Factors preventing from the objective position of the Khurramids movement in Turkish historiography are mainly the followings: The historians

⁴⁵ Reuben, Levy, M.A. *A Baghdad Chronicle*. Cambridge: Cambridge University Press, 1929, 280 s., s.98

⁴⁶ Van Vloten, Gerlof. *Emevi Devrinde Arap Hakimiyeti, Şia ve Mesih Akideleri Üzerine Araştırmalar*. trc. Mehmed Said Hatipoğlu. Ankara: Ankara Üniversitesi İlahiyat Fakültesi Press, 1986, 104 s., s.60

⁴⁷ Crone, Patricia. *The nativist prophets of Early Islamic Iran*. Cambridge: Cambridge University Press, 2012, 586 s., s.180-181

⁴⁸ Savory, Roger M. *Kizil-bash*. / *Encyclopaedia of Islam*, vol. 5. Paris: online edition, 2005, s.243

⁴⁹ Rosser, J. Theophilus' Khurramite Policy and its Finale: The Revolt of Theophobus' Persian troops in 838. // *Byzantina* 6, 1974, s.268-269

⁵⁰ Treadgold, Warren T. *A History of Byzantine State and Society*. California: Stanford University Press, 1997, 1019 s.

⁵¹ Rekaya, Mohammad. *Mise au point sur Theophobe et l'alliance de Babek avec Theophile (233-234/839-840)*. // *Byzantion* 44, 1977, s.47-64

⁵² Letsios, Denetrios. Theophilos and his 'Khurramite' Policy: Some Reconsiderations. *Graeco-Arabica*, vol. 9-10, 2004, Athens: s. 249-271

⁵³ Venetis, Evangelos. *Korramis in Byzantium*. *Encyclopaedia Iranica Online*, <http://www.iranicaonline.org/articles/korramis-in-byzantium> New York, Columbia University Center for Iranian Studies, 2005

of Turkey suppose the Abbasid Caliphs, who were hostile against the Khurramids, to be close to the religious faith of the majority in Turkey from the religious view-point. They take the position of supporting the religious-political line followed by the Ottoman rulers who played the role of the successor of the Abbasids in the issue of caliphate. Moreover, the leader of the Khurramids movement Babak Khurrami had an alliance with the Byzantium and due to the fact that the Khurramids fought against the Abbasid armies as part of the Byzantine army, an indifferent attitude is shown towards them in Turkish historiography. Additionally, the commander-in-chief of the caliphate army Afshin Hidr ibn Kavus, who managed to defeat and capture Babak Khurrami, is promoted as a "positive Turkish hero" in traditional Turkish historiography. And all of the remarked cases were analyzed in the dissertation work, and it was emphasized that this position of the Turkish historians was strengthened by the influence of the position of traditional western and Russian-soviet historiography and the historians of Turkey repeat as a rule the historical information related to the movement. So, the opinions of Enver Behnan Şapolyo⁵⁴, Yusuf Ziya İnan⁵⁵ and others about the Khurramids being utopian communists and fighting the class struggle have been noted in this chapter.

At the same time, it is mentioned that a certain number of interesting information about the Khurramids movement was included in the works of the Turkish historians as well. In the works of the Turkish researchers such as Bahriyya Uchok⁵⁶, Sebahattin Çelik⁵⁷, Hakkı Dursun Yıldız⁵⁸, Nesimi Yazıcı⁵⁹, Osman Turan⁶⁰,

⁵⁴ Şapolyo, Enver Behnan. *Mezhepler ve tarikatlar tarihi*. İstanbul: Milenyum Yayınları, Elif Kitabevi, 2013, 555 s., s. 389-445

⁵⁵ Yusuf Ziya İnan. *İslam tarihinde ilk komünist hareketi ve bastırılışı: Babek isyanı*. İstanbul: Bayramaşık Yayınevi, 1976, 89 s., s.16-17

⁵⁶ Üçok, Bahriyye. *İslam tarihi: Emeviler-Abbasiler*. Ankara Üniversitesi İlahiyat Fakültesi Yayınları, LXXXI. Ankara: Sevinç Matbaası, 1968, 210 s., s.99-102

⁵⁷ Çelik, Sebahattin. *Abbasiler döneminde Hürremiyye mezhebi ve Babek isyanı*. // Balıkesir Üniversitesi Sosyal Bilimler Enstitüsü Dergisi, cilt 9, sayı 15. Balıkesir: 2006, s.95-105

⁵⁸ Yıldız, Hakkı Dursun. *Abbasiler*. / İ.A. cilt 1. Ankara: Türkiye Diyanet Vakfı Yayınları, 1970, s.36

Abdulkerim Ozaydin⁶¹, Faruk Sumer⁶², Sait Uylash, Avni Ilhan⁶³, Mehmet Shemsettin Gunaltay⁶⁴, Nahida Bozkurt⁶⁵, Rejep Uslu and others, the Khurramids movement and its VIII-IX centuries stages were researched on different levels; these works include the historical information about Azerbaijan, Iran and Khorasan regions where the remarked movement was risen, as well as, the opinions about Babak Khurrami and the commanders of the caliphate army who defeated him – Afshin Hidir ibn Kavus, Bugha al-Kabir, Abu Saj Divdad, Itakh and Jafar al-Khayyat.

In the dissertation work, the materials reflecting the research works carried out in the period of tsar Russia and the USSR regarding the Khurramids movement were brought together in the fourth group, and the approaches of Russian historians of the modern period on the theme were attracted attention, as well. It was mentioned that during the period of tsar Russia, the interest for the theme of the Khurramids movement was mainly due to the presence of numerous information about the Khurramids in sources belonging to the Orthodox Byzantine period. Additionally, the notes related to the movement and Babak personality in the book “Gulustani-Iram” by the prominent Azerbaijani thinker Abbasgulu Agha Bakikhanov caused the increasing interest for the remarked theme in the scientific world. One can find information related to the Khurramids

Yıldız, Hakkı Dursun. Babek. / D.İ.A. cilt 4. İstanbul: 1991, s. 376-377

⁵⁹ Yazıcı, Nesimi. İlk Türk-İslam devletleri tarihi. Ankara Üniversitesi İlahiyat Fakültesi Yayınları, №192. Ankara: 1992, 146 s., s. 23-24

⁶⁰ Osman Turan. Babek. / İslam Ansiklopedisi. Cilt II. İstanbul: 1944, s.173

⁶¹ Özaydın, Abdülkerim. Arran. / İ.A. Cilt III. Ankara: Türkiye Diyanet Vakfı Yayınları, 1970, s. 394-395

⁶² Sumer, Faruk. Abbasiler döneminde Orta Asya’lı bir prens: Afşin. / Türk Tarih Kurumu (TTK) Belleteni, c.LI / sayı 200, 1987, s. 654-665

Sumer, Faruk. Afşin. / İ.A. cilt I. Ankara: Türkiye Diyanet Vakfı Yayınları, 1970, s.655

⁶³ İlhan, Avni. Batıniyye. / İ.A. Türkiye Diyanet Vakfı Yayınları. Cilt V. Ankara: 1970, s.191

⁶⁴ Günaltay, Mehmet Şemsettin. Abbasoğulları. // Türk Tarih Kurumu Belleteni, VI/23-24, 1942, s. 177-205

⁶⁵ Bozkurt, Nahide. Mu’tezilenin altın çağı: Memun dönemi. I. Baskı. Ankara: Ankara Okulu Yayınları, 2002, 142 s.

movement, its most famous leader in the VIII century Abu Muslim Khorasani, the leader of its IX century stage Babak Khurrami and the leader of the Khurramids removing to Byzantium Nasser in a certain number of literature and works published in the remarked period. Thus, the information in the works of V.A.Abaza, F.Uspensky, A.Muller⁶⁶, A.Vasilyev⁶⁷, A.Krimsky⁶⁸, V.Bartold⁶⁹ and others was analyzed on different aspects. With the change of the social structure and the appearance of the USSR state on the stage of history, research in the field of history entered a new stage, too. Within the search for the historical foundations of the ruling communist ideology and the motives of the historical class struggle; a number of distortions were made regarding the Khurramids movement, ie placing the liberty struggle of the Khurramids and researching their religious-philosophical outlook in the background, the thoughts of the movement to be just the class rebellion against the local feudals and landlords, as well as, the Khurramids to be the followers of the utopic communism and against the Islam religion and other considerations were put into scientific circulation. Among the soviet historians, Mikhail Tomara⁷⁰, Y.Belyayev⁷¹, I.P.Petrushevsky⁷²,

⁶⁶ Мюллер, Август. История Ислама. С основания до новейших времен. пер. с немецкого под ред. приват-доцента Н.А.Медникова. Том I-II. Санкт-Петербург: Издание Л.Ф.Пантелеева, 1895, 385 s.

⁶⁷ Васильев, Александр А. Византия и арабы. Политические отношения Византии и арабов за время Аморийской династии. Санкт-Петербург: Типография И.Н.Скороходова, 1900, 407 s.

⁶⁸ Крымский А.Е. История арабов, их халифат, их дальнейшие судьбы и краткий очерк арабской литературы. Москва: Издание Д.В.Солодова и В.Ф.Павловского, Типо-литография В.Рихтер, 1903, 296 s.

⁶⁹ Бартольд В.В. Историко-географический обзор Ирана. Санкт-Петербург: Типография Киришаума, 1903, 176 s.

⁷⁰ Томара М.Л. Бабек. Из серии «Жизнь замечательных людей». Москва: Издательство «Журнально-газетное объединение», 1936, 200 s.

⁷¹ Беляев Е.А. Арабы, ислам и арабский халифат в раннее средневековье. Второе издание. Москва: Издательство «Наука», гл. ред. восточной лит., 1966, 279 s.

⁷² Петрушевский И.П. Ислам в Иране в VII-XV веках (курс лекций). Ленинград: Издательство Ленинградского Университета, 1966, 400 s.

N.V.Pigulevskaya, A.Y.Yaku-bovsky⁷³, Y.Manandyan, T.Ter-Grigoryan, S.T.Yeremyan, A.I.Koles-nikov, V.I.Abayev, B.N.Zakhoder⁷⁴ and others touched the issue of the Khurramids movement and tried to analyze the pre-Babak period and stages of the movement and the predecessors of Khurramids' ideas in their works. As the works of the well-known Azerbaijani historian-scientists of the soviet period about the problem of the Khurramids movement were researched within the motherland historiography, they were included in the first chapter of the dissertation work. The fourth chapter of the dissertation also includes the opinions and hypotheses of the researchers who touched on a certain level the theme of the Khurramids movement in the independent Russian historiography in the period after the collapse of the USSR. We can mention here the research works of T.Irmiyayeva⁷⁵ and I.M.Filshtinsky⁷⁶.

The object and subject of the research. As the object of the research it was chosen the historiography of the Khurramids movement. A systematic and comparative analysis of the results of all scientific researches carried out in the science of history to date about the goals and content of the Khurramids movement which was one of the most important historical events in the IX century period of Azerbaijani history, Khurramids teachings and ideas, religious and philosophical outlook of the Khurramids, social requirements and social composition of the movement, events that happened in the stages of the movement before Babak and after Babak, the

Петрушевский И.П. История Азербайджана. Краткий очерк с древнейших времен до XIX века. Баку: Издательство Аз.ФАН, 1941, 211 с.

⁷³ Якубовский А.Ю. Восстание Мукадды – движение людей в «белых одеждах». / Советское Востоковедение, том V. Москва-Ленинград: 1948, s.48-51

⁷⁴ Заходер Б.Н. История восточного средневековья. Халифат и ближний восток. Москва: Издательство МГУ, 1944, 152 с.

⁷⁵ Ирмияева Т.Ю. История мусульманского мира от халифата до блистательной порты. Пермь: издательско-полиграфический комплекс «Звезда», 2000, 111 с., s.54-61

⁷⁶ Фильштинский И.М. История арабов и халифата (750-1517 гг.). Москва: Восток-Запад, 2006, 352 с., s. 43-96

personality of Babak Khurrami who led the people's liberation movement against Arabian hegemony in Azerbaijan, his life activity, political status and the role he played, as well as, the relations of the Khurramids with the other political centers and sects – Byzantium, Tabaristan, Khorasan, Batinids, Qarmatis, Ismailites etc. and other issues are the main subject of the research.

The goals and tasks of the research. The main goal of the dissertation consists of researching the historiography of the Khurramids movement which was widely spread against the Arabian caliphate in the VIII-IX centuries, as well as, defining the history, content, essence, stages, surrounding geography, political, religious-philosophical and ideological aspects of the movement by attracting the existing literature related to the problem of the Khurramids movement together to the research. Taking into account the remarked goal, the following tasks have been included the dissertation:

- to research the problem of the Khurramids movement on the basis of the analysis of the reasons for the emergence of the Khurramids movement in the VIII-IX centuries;
- to research the stages of the Khurramids movement separately and in the chronological order and to define the systematic relations and connection of the remarked stages with one-another;
- to research the motherland historiography of the Khurramids movement and to analyse the researches of Azerbaijani historians and investigators within the existing literatures;
- to attract the existing positions and approaches related to the theme of the Khurramids movement in Iranian, European, American, Turkish, Russian and soviet historiography to the research systematically and evaluate objectively;
- to systematize factual materials about one of the main goals of the IX century stage of the movement led by Babak Khurrami to consist of the idea of the independence of Azerbaijan;
- to analyze the information related to the influence of the Khurramids movement on the political processes in the region, the relations and contacts of the Khurramids with Byzantium, their removal to the Byzantium territories of that period (Anatolian region)

and their activities there, as well as, the religious-philosophical and ideological principles of the movement;

- to achieve collecting together the necessary literature within the theme of the Khurramids movement which might be used in further researches and analyzing them by the historical-comparative method.

The methods of the research. The methodological basis of the dissertation consists of the historical approach and scientific objectivity, the theoretical and conceptual approach to the problem and the system-structure principles. Researching all three principles together, in mutual relation gives opportunity to lead a scientific-research work in the theme of the Khurramids movement and to provide systematization of the works, scientific articles and researches, views and opinions on the research of the problem created to date, based on structural division. At the same time, the necessary scientific methods such as the historical-comparative and historical-system methods were used in the research work, as well.

The main theses to be defended:

- Collecting together the literature created by the Azerbaijani historians and researchers on the theme of the Khurramids movement, researching the motherland historiography of the remarked movement;

- Defining the position of Iranian historians about the problem of the Khurramids movement;

- Attracting the thoughts and opinions of the western researchers about the Khurramids movement to the research systematically, defining the positions of European, American and Turkish historians about the movement;

- Determining the cases of distortion of the content and essence of the movement and the struggle aims and ideas of the Khurramids by means of analyzing the works of the Russian and soviet historians on the theme of the Khurramids movement, as well as, systematizing the approaches of the Russian-soviet historiography and the independent Russian historians for the problem of the Khurramids movement;

- The Khurramids movement was not a peasant uprising of a purely class struggle content, it was the great liberty movement against the Abbasids caliphate lasting for more than a century and surrounding the geography of Near East, Front Asia, Caucasus, Iran and Khorasan.

- According to its idea basis and goals, the VIII and IX century stages of the Khurramids movement were the same, but from the view-point of content and activity directions, they were different, and each stage had its chieftain (leader).

- The IX century stage of the Khurramids movement, which was more extensive and lasted for a long time was mainly connected with the historical Azerbaijani area and ultimately led to the creation of an independent state out of the Arab caliphate control in the region, which gives reason to say that Babak Khurrami, the main leader of the movement in the 9th century, was not just a rebel leader, but a statesman with a political status.

- The analysis over the theoretical-idea basis of the Khurramids movement gives reason to say that the Khurramids were a sect within Islam, belonging to the Batinids branch of Islam, opposing the Mu'tazilah sect to which the ruling dynasty of the Abbasid caliphate belonged and had the Islamic faith supported by the large masses of people. Being quite different from the dogmas of the traditional shariat faiths, this Islamic faith was very close to the religious views of the other sects of people's Islam, having the principles and conceptions of the Sufi Islam and containing the ideas which had deep esoteric-batinid content.

The scientific novelty. First of all, the historiography of the Khurramids movement has been systematically studied according to the historical-structural division and attracting for the first time in the solution of the problem the works of Azerbaijani, Iranian, European, American, Turkish and Russian historians and investigators to the research all the materials have been collected according to the chapters and the problem of the Khurramids movement has been re-studied with extensive use of these literatures. Additionally, for the first time in the history science, the motherland historiography of the Khurramids movement was made as a separate chapter, the works

and thoughts and considerations of the well-known Azerbaijani historian-scientists, as well as, the hypotheses and considerations of young historians and investigators were widely analyzed. For the first time it was determined in the dissertation that the content and essence, a great number of points in the religious-philosophical and ideological principles of the Khurramids movement were distorted in the Russian-soviet historiography. The different features in the opinions of the soviet and independent Russian historians were looked through in details and researched in the dissertation.

One of the scientific novelties in the dissertation work consists of including the historical information database about the Khurramids to be the Islamic sect, to be mentioned amongst the extreme Shiite sects, and about its faith principles to be similar especially with the other Islamic sect such as Ismailite, Qarmatiyyah, Sufism, Alevism, Hurufism and Qyzylbash sects, to the scientific circulation in parallel with the theses of the traditional historiography. In this context, a new approach was demonstrated for the religious-faith views of the ruling dynasty of the Abbasid caliphate which was hostile against the Khurramids movement, as well. The historical fact that the Khurramids movement under leadership of Babak created an independent state in the region out of the control of the caliphate has been mentioned in the dissertation for the first time, and it creates a foundation for clarifying the issue of the political status of the movement and its leader Babak Khurrami which can be considered the scientific novelty of the research, too.

Theoretical and practical significance of the research.

Numerous facts and materials, collected literatures and the scientific conclusions in the dissertation work can be used in order to make scientific innovations in the further research and scientific works related to the problem of the Khurramids movement, as well as, during the teaching of Azerbaijani history, the history of Front Asia, Near and Middle East and Iranian history in relevant higher education institutions, especially in the spheres such as historiography, source studies and sectarian studies. Issues arising from the content of the dissertation can be of great benefit in the study of the history of Azerbaijan's national statehood.

Approbation and usage. The first discussion of the dissertation was held at the meeting of the Department of Social Sciences of the Faculty of Humanities of Azerbaijan University on April 15, 2019, and the second discussion was held there on April 16, 2021. The issues directly related to the main content of the research were touched upon by the author in two monographs and about a dozen scientific articles.

The name of the organization where the dissertation work was completed. The research work was performed at the Department of Social Sciences of the Faculty of Humanities of Azerbaijan University and recommended for defence.

The total volume of the dissertation in symbols indicating the volume of each of the structural elements of the dissertation separately. The dissertation introduced in 164 pages consists of Introduction – 13 pages (25333), four chapters including two subchapters – 125 pages (245088), Conclusion – 10 pages (19507) and reference in 228 titles – 18 pages. The total volume of the dissertation consists of 289928 characters, except the list of the used literature.

THE MAIN CONTENT OF THE WORK

In the **Introduction**, the relevance and scientific significance of the topic is justified, the tasks and goals, the chronological framework of the research is defined, the object and subject of the research, theoretical and methodological bases, as well as scientific-practical benefits are mentioned, and the subject's historiography and source base are analyzed.

The first chapter of the dissertation is called **“The motherland historiography of the Khurramids movement”**. In this chapter, the researches of the well-known Azerbaijani historian and researchers about the history, content, goals, social content, leaders, surrounding geography, ideological basis of the movement have been systematized, collected together and analyzed comparatively. Especially it has been emphasized that namely due to the hard work of Azerbaijani historians the thought about the IX

century stage of the Khurramids movement to be an event belonging to Azerbaijani historical-geographical area was strengthened in the science of history, by proving the premise that the movement consisted of the people's freedom struggle against the Arab caliphate with numerous rigorous scientific grounds and the idea that it was a peasant uprising with purely social demands and a class struggle character was gradually pushed into the background. It was mentioned that Azerbaijani historians studied the problem of the Khurramids movement in difficult conditions based on the demands of the social structure during the Soviet period, and with the restoration of the state independence of Azerbaijan, along with a number of problems in the sphere of history, favorable conditions have been created for an independent and objective study of the problem of the Khurramids movement. The researches on the subject of the Khurramids movement's homeland historiography by Z.Ibrahimov, Z.I.Yampolski, Z.Lankaranli, Z.Bunyadov, N.Valikhanli, E.Azizov, M.Sharifli and others are analyzed in details in this chapter, a number of important issues have been clarified by conducting numerous comparative analyses. At the same time, in the first chapter, the opinions and thoughts of young researchers who conducted scientific research on the subject of the Khurramids movement in the field of history of independent Azerbaijan were also included.

The second chapter of the dissertation is called **“The Iranian historiography of the Khurramids movement”**. In this chapter, provisions and ideas in the works of Iranian historians and researcher-scientists about the theme of the Khurramids movement are clarified. During the analysis, it is noted that the attitude towards the Khurramids movement in Iranian historiography was mainly formed under the influence of the views of the existing ruling circles and the religious-sectarian elite of Iran. Although the Khurramiyyah belief was considered more as an intra-Islamic movement and sect, the position of Iranian historians towards the movement is ambiguous. And in our opinion, this is connected with the facts that first of all, the Khurramids movement realized the idea of the independence of Azerbaijan, moreover, the Persian source authors

whom the Iranian scientists referred to more, were hostile to the remarked movement and supported the Abbasid caliphs, additionally, the faith and the religious-sectarian outlook of the Khurramids are not explained at the level of Sharia, which is based on Iranian ruling circles and scholars. As a matter of fact that in the faith of the Khurramids, who were especially mentioned in the sources to believe in the imams coming from the descendants of Islam prophet and expected appearance of Mahdi, the love for the prophet's family (ahl-al-bayt) and the belief of the returning of the last imam (rijaat) seem to be in line with the ideological foundations of Iran's ruling sect, nevertheless, the Khurramids' ideas such as hulul, tajalla, tanasukh (returning of souls), donbadon, analhaqq are more consistent with the beliefs of sects of the people's Islam and differ from the traditional Shiite outlook, therefore the historian-scientists and researchers of Iran show as a rule an extremely cautious, sometimes openly negative attitude towards the Khurramids. In addition, it is mentioned in the analyses in chapter II of the dissertation that Said Nafisi, Abdulhuseyn Zarrinkub, Abuzar Vardasbi and others approach the problem of the Khurramids movement more objectively and impartially. In general, the Iranian historiography of the Khurramids movement has a lot of interesting information about the history and content, leaders and the previous stages of the movement, and the need to use this database in the study of the problem of the Khurramids movement is emphasized in the dissertation work.

The third chapter of the dissertation is called **“The Khurramids movement in the western historiography”**. In this chapter, the thoughts and opinions of the European historians, as well as, the American researchers and Turkish scientists were brought together, and analyzed comparatively in terms of content. The chapter consists of two subchapters. In the first subchapter called **“The Khurramids movement in the European and American historiography”**, the theses and considerations related to the history of the movement mentioned in the works of European historian-scientists are introduced. It was mentioned that the works of European and American historians and researchers, which were involved in the study of the Khurramids movement for the first time,

stand out for their freer approach to the problem. Though the influence of the traditional Russian-soviet historiography is observed on a certain level in the positions of the European historians for the Kurramids movement, in parallel research and studies there is more objective approach to many aspects of the problem which can be mentioned as one of the specific features of European and American historiography. There are many interesting propositions and ideas that are close to the truth in the works of the western historians such as Clement Huart, Roger Savory, Dominique Sourdel, Robert Buckley, Benjamin Walker, Reuben Levy, Patricia Crone, Bernard Lewis about both the religious-sectarian outlook of the Khurramids, or the Khurramids-Byzantium relations and the content and essence of the movement, and this creates a favorable ground for making new approaches to the problem of the Khurramids movement. In the second subchapter called **“The Khurramids movement in the historiography of Turkey”**, for the first time, the literature reflecting the attitude of Turkish historiography as a component of western historiography to the Khurramids movement has been collected. It was mentioned in the subchapter that in the works of the Turkish historians and researcher-scientists the history of the VIII-IX century stages of the Khurramids movement which was seen as the biggest rebellion of the Abbasid period was analyzed on the basis of the sources and in some cases the degree of objectivity of those data was not investigated in these analyses. And in many cases the template provisions formed in traditional historiography regarding the religious-philosophical and ideological aspects of this movement were repeated. In this regard, the analyzes carried out in the dissertation show that the indifferent attitude of Turkish historians towards the Khurramids movement in general is also directly related to the acceptance of the Abbasids as a positive side in Turkish history related to the caliphate factor, and the Khurramids-Byzantine relations.

The fourth chapter of the dissertation is called **“The Russian, soviet historiography of the Khurramids movement”**. In the remarked chapter, it is mentioned that since the period of tsar Russia, the attention of Russian historians were focused on the subject of the

Khurramids movement and the initial information about it appeared in the scientific literatures. After the creation of the USSR, the study of this problem gradually expanded, at the same time, due to the requirements of the ruling communist ideology, the content and essence of the movement was distorted by presenting it as a peasant uprising reflecting a purely class struggle. A number of points that attract attention in the researches of Russian-Soviet historians on the subject are analyzed in this chapter. It is also emphasized in the remarked chapter of the dissertation that in the literature created in the period after the collapse of the USSR, some important issues about the Khurramids movement that were ignored during the Soviet period were investigated almost objectively.

In the **“Conclusion”** of the dissertation, the research is concluded and the results are summarized. The scientific results obtained at the end of the research are as follows:

1. It becomes clear as a result of the analyses of the existing literatures that the Khurramids movement and especially the IX century stage of this movement under the leadership of Babak was not of a communistic nature from a theoretical and ideological point of view, didn't have quite anti-feudal feature and didn't consist of the struggle of the peasants against the exploiting classes.

2. As the great movement which lasted more than a century beginning from the first years of the power of the Abbasids dynasty, the Khurramids movement should be studied in historiography according to eight main stages. These stages, which had the same conceptual basis, but each differed in content and activity, except Abu Muslim Khorasani's rebellion against the Umayyads, may be accepted as follows: 1. Sunbad's revolt (Sunbadiyyah) (755 AD); 2. Isaq at-Turki's revolt (755-757); 3. The revolt of Ustadsiz (Istadsis) (767-769); 4. The rebellion of Hashim ibn Hakim, nicknamed Muganna (Mughanna) (Mubayyizah or the White-dressed) (775-776); 5. The rebellions of Gorgan batinids under leadership of Abdulgahhar (Abu Al-Garra) and Amr ibn Mahammad (Sorkhaham or people in red flags) (778-796); 6. Javidan's period (808-816); 7. The rebellion happened in Azerbaijan under the leadership of Babak (the Babakids, Muhammira, the Hurramids or the Red-dressed)

(816-837); 8. The rebellion of Tabaristan Khurramids under leadership of Mazyar, son of Qarun (838-840). Amongst the remarked stages of the movement, the Khurramids of the period led by Babak were more known as “Muhammirah” (the Red-dressed).

3. It has been confirmed that amongst the main goals of the Khurramids movement under leadership of Babak, the factor of liberation of Azerbaijan from the Arabian invasion was in the foreground and the remarked movement was primarily a struggle for people's freedom. At the same time, it was found out that as a logical consequence of the people's liberation movement, an independent state institution which didn't obey to the Arabian caliphate existed in the region for more than 21 years.

4. Babak Khurrami was not just a leader of a rebellion or a movement, and had a status of the leader and a king of a state which existed more than 21 years in the region. As the king, he realized official correspondence with the neighboring states, appointed governors to various provinces, established his rules by marching to the northern and western territories of Azerbaijan, suppressed rebellions against the state and his administration. The ideological foundations of this state institution ruled by Babak were formed from the ideas of the Khurramiyyah sect. The remarked state institution with the capital city of Bazz castle fell in late August 837 as a result of the invasion of Arabian armed troops.

5. According to a numerous number of source information and hypotheses of the western researchers referring to them, it was revealed that from the religious view-point the Khurramids were a sect belonging to Islam; they believed in God, angels, prophets and Koran, interpreted the Koran with their inner interpretations, had deep respect and reverence for the family of the Prophet of Islam and were waiting for the appearance of Mahdi, the twelfth imam of the Ahl al-Bayt (prophet's family).

6. The Khurramids did not accept the Shariah prohibitions (haram) that were brought into the Islamic Sharia later and were inconsistent with the foundational book of the religion. They denied the caliphate institution in Islam and opposed the Mu'taziliyyah, the official court sect of the Abbasid dynasty, and the predatory Arabian

militarism that abused religion. The analyses conducted on the religious-sectarian worldviews of the Khurramids give reason to say that the sect of Khurramiyyah belonged to the batinid branch of Islam which was also called “the extreme Shiite sects” and was very close to Sufism and people’s Islam according to its faith, actually it was a sect within Islam which had the same religious-philosophical outlook as the sects of the later periods like Sufism, Alevism, Hurufism and Qyzylbash faith.

7. Based on the opinions of western historians, it can be said that the ruling dynasty of the Abbasid court, the enemy of the Khurramids, distorted the tenets of the religion to suit their own dynastic interests and oppressed the other Islamic sects which opposed the religious views of their Mutaziliyyah faith. They behaved very harshly against everyone who was their opponent from a political and religious-ideological view-point, including the Prophet's descendants. Moreover, they implemented an intolerable policy towards the indigenous peoples of the territories they captured.

8. The Khurramids' migrations to Byzantium and their activities there form a separate page of the Babak period of the movement. A great number of facts related to the Khurramids who migrated to the territories of Byzantium (to nowadays central and eastern Anatolian lands) together with their families in 833-834 years and their leader Nasser involve interest have a great significance in the historiography of the Khurramids movement.

The main conclusions of the dissertation are covered in the following published articles of the author:

1. Təhrif olunmuş tarix: Babək və hürremilər olduğu kimi. Bakı: Elm və Təhsil, 2014, 255 s.

2. Движение Хуррамитов в Российской и советской историографии. ISBN: 978-613-4-96363-3. LAP Lambert Academic Publishing, 2018, 62 s.

3. Babək və xürremilərin dini-məzhəbi dünyagörüşləri barədə. // Tarix və onun problemləri, №2. Bakı: 2015, s.20-27

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