

REPUBLIC OF AZERBAIJAN

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ABSTRACT

of the dissertation for the degree of Doctor of History

**ETHNIC AND SOCIAL COMPOSITION OF THE
POPULATION OF AZERBAIJAN DURING THE ARAB
CALIPHATE (7th-9th CENTURIES)**

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I. GENERAL CHARACTERISTICS OF THE DISSERTATION

The relevance and degree of development of the topic.

There are many uninvestigated or poorly studied issues in the history of Azerbaijan. And in-depth study of these issues can help to solve certain problems that arise in modern times or are artificially created. From this viewpoint, the investigation of issues related to the ethnic and social composition of the population living in Azerbaijan in the early Middle Ages is of great interest to the science of Fatherland history.

The issues related to the ethnic and social composition of the Azerbaijani population, especially the ethnic history, are one of the most interesting, at the same time the most complicated issues in the history of the country, which have been waiting for many years.

Despite numerous monographs and articles on Albania, Atropatene and the Arab Caliphate in Azerbaijan, a number of questions about the historical geography of Azerbaijan, the language, ethnic and social composition of its population have not yet been answered and no significant works have been written in this field so far. None of the researchers, both domestic and foreign, pursued to study the ethnic and social picture that existed in Azerbaijan during the Arab Caliphate as a separate scientific problem. In other words, although there is some information about the ethnic and social composition of the Azerbaijani population during the Arab Caliphate in general works, no special research has been conducted on the specific historical period covered in our study.

This research is the first comprehensive study to shed light on these poorly studied issues and can contribute to eliminating the gap in the study of the ethnic and social composition of the Azerbaijani population during the Arab Caliphate.

The geopolitical space in which Azerbaijan gained its independence, the war in which it was involved under various pretexts, and, finally, the social relations inherent in each society make the investigation of issues related to the ethnic and social composition of the population even more relevant. We must not forget that this problem is not only of scientific and theoretical, but

also important political significance. To substantiate the truthfulness of this opinion, it is enough to pay attention to the modern historical situation, ethnic, religious and social conflicts in the immediate vicinity of the region where we live.

The Azerbaijani Turks, who had an absolute superiority in the Caucasian region, settled significantly in the historical Azerbaijani lands now known as Armenia before the emergence of the present-day Dagestan, Georgia, South Azerbaijan and the artificially created Daglig Garabagh (Nagorno-Karabakh) problem. The spread of Azerbaijani Turks in such a vast area is not accidental and has historical roots.

Azerbaijan, where the majority of the population is Turkic, along with the Turks, has been the common homeland of many Caucasian and Iranian-speaking peoples since ancient times. They have lived here for centuries and have a similar history and common values. Today, it is impossible to imagine the life of Azerbaijani Turks without those peoples who have lived together for a long time. However, unfortunately, in the 19th-20th centuries in the historical literature there were attempts to distort this unique ethnic landscape of Azerbaijan and present it in their own way. Interestingly, these attempts were not made against ethnic minorities, but against ethnic Turks, who were in majority. Thus, a fictitious problem arose, such as the alleged arrival of the Turks in Azerbaijan later, the Turkification of the local population, as they say, and, finally, the transformation of the local population into Turks with the arrival of the Seljuks, and research was conducted “to solve this problem”. The same efforts have been made in the field of studying the Azerbaijani Turkish language.

There is a disease in the science of history, of not accepting the coexistence of the peoples belonging to the Turkic, Iranian and Caucasian language families in the lands of Azerbaijan since ancient times. It is as if the blessing of some foreign “great scholar” is expected to accept that the Turks are local people. On the contrary, “facts” about the antiquity of the history of other nations, including Armenians and Georgians, are invented, internationally accepted

historians are “found out” in this field, and what these “great historians” say is accepted as doctrine.

The historical geography of Azerbaijan during the Arab Caliphate, the ethnic and social composition of the population was not a separate object of study both in the historiography of the homeland and foreign countries. Nevertheless, in the works of both Azerbaijani and a number of foreign historians of the 7th-9th centuries, there are a number of materials that are of interest to us and can help to better investigate the subject under study.

A.A.Bakikhanov was the first who in his work “Gulustani-Irem” dealt with the history of Dagestan and Shirvan and touched upon some points related to ethnic history¹.

The paragraphs “Muslimization and Gregorianization of the Azerbaijani population”² and “The problem of ethnogenesis in Azerbaijan in the 8th-9th centuries”³ in Z.M.Bunyadov’s monograph “Azerbaijan in the 7th-9th centuries” are of great interest and importance for us. In a number of articles by Z.M.Bunyadov also was touched upon some instances related to our subject⁴.

The monograph “The Arab Caliphate and Azerbaijan” by N.M.Valikhanly contains a number of interesting facts on the subject of the resettlement of Arabs in Azerbaijan⁵. The third paragraph of her recently published monograph also contains a number of instances that help us⁶. In other works of the author also there are

¹ Бакиханов, А.А. Гюлистан-и Ирам / А.А.Бакиханов. – Баку: Элм, – 1989. – с.21-24.

² Bünyadov, Z.M. Azərbaycan VII-IX əsrlərdə / Z.M.Bünyadov. – Bakı: Elm. – 1989. – s.85-100.

³ Bünyadov, Z.M. Azərbaycan VII-IX əsrlərdə. – s.162-167.

⁴ Буниятов, З.М. Из истории Кавказской Албании VII-VIII вв / Вопросы истории Кавказской Албании (Сборник статей) / – Баку: Издательство Академии Наук Азербайджанской ССР, – 1962. – с. 149-180; Yenə onun: Буниятов, З.М. О длительности пребывания хазар в Албании в VII-VIII вв // – Баку: Известия АН Аз ССР. Серия общественных наук, – 1961, № 1. – с. 21-34.

⁵ Vəlixanlı, N.M. Ərəb xilafəti və Azərbaycan / N.M.Vəlixanlı. – Bakı: Azərnəşr, – 1993. – s.60-74.

⁶ Vəlixanlı, N.M. Azərbaycan VII – XII əsrlərdə: tarix, mənbələr, şərhlər / N.M.Vəlixanlı. – Bakı: Elm və təhsil, – 2016. – s.102-120.

comments on the facts given in Arabic sources about the historical geography, ethnic composition and language of the population of Azerbaijan. On the other hand, N.M.Valikhanly did a great job in translating the works of Arab geographers-travelers⁷.

In the monograph of M.Kh.Sharifli dedicated to the 9th-11th centuries' history of Azerbaijan, issues related to the history of Azerbaijan of 7th-9th centuries were also touched upon. In this monograph, some instances related to the population living in the territory of Shirvan, as well as the social situation are of certain importance to us⁸.

In the second chapter of the monograph "The state of Shirvanshahs" by S.B.Ashurbeyli entitled "The state of Shirvanshahs in the 6th century - the first half of the 9th century" there is some information about the ethnic picture of Azerbaijan, especially its Shirvan region and languages that existed in Azerbaijan⁹. In the second chapter of the author's work on the history of Baku, certain views on the ethnic and social composition of the Azerbaijani population were given¹⁰.

P.K.Juzen's article on the mutaqallibs contains some interesting facts about the resettlement policy pursued by the Arabs in Azerbaijan and its ethnic and social consequences¹¹.

S.S.Aliyarly has a number of articles on the history of the Azerbaijani Turkic people. In these articles special attention is paid

⁷ Vəlixanlı, N.M. IX-XII əsr ərəb coğrafiyaşünas-səyyahları Azərbaycan haqqında. Bakı: Elm, 1974; Ибн Хордадбех. Книга путей и стран . Пер. с араб., коммент., исслед., указ и карты Н. Велихановой / Ибн Хордадбех – Баку: Элм, – 1986.

⁸ Şərifli, M.X. IX əsrin II yarısı – XI əsrlərdə Azərbaycan feodal dövlətləri / M.X.Şərifli. – Bakı: Elm, – 1978. – s.34-37.

⁹ Aşurbəyli, S.B. Şirvanşahlar dövləti / S.B Aşurbəyli. – Bakı: Avrasiya press, – 2006. – s.17-90.

¹⁰ Ашурбейли, С. Б. История города Баку / С.Б. Ашурбейли. – Баку: Азернешр, – 1992. – с.52-86.

¹¹ Жузе, П.К. Мутагалибы в Закавказье в IX – X вв // – Тифлис: МИГК, – 1937, вып. III, – с.167-215.

to the ethnic and anthropological features of the Azerbaijani Turks. His articles have been published as collection¹².

A number of monographs and articles by G.A.Geybullayev considered the ethnic landscape of the ancient and medieval population of Azerbaijan in general. His two monographs should be noted in particular¹³.

In a number of works by Y.M. Mahmudov¹⁴, there are interesting facts that will help us to investigate the subject in more depth.

In the researches of F.M.Asadov¹⁵, N.Ch.Akhundova¹⁶, G.J.Jabiyev¹⁷, N.A.Aliyeva¹⁸ and Kh.S.Gasimov¹⁹, the works of the

¹² Əliyərli, S.S. Tariximiz açıqlanmamış mövzuları ilə / S.S.Əliyərli. – Bakı: Mütərcim, – 2012.

¹³ Qeybullayev, Q.Ə. Azərbaycan türklərinin təşəkkülü tarixindən / Q.Ə.Qeybullayev. – Bakı: Azər nəşr, – 1994. Yənə onun: Гейбуллаев Г.А. К этногенезу азербайджанцев / Г.А.Гейбуллаев. – Баку: ЭЛМ, – 1991.

¹⁴ Mahmudlu, Y.M. Səyyahlar, kəşflər, Azərbaycan / Y.M.Mahmudlu. – Bakı: Təhsil, – 2012; Yənə onun: Mahmudlu, Y.M. Dədə Qorqud yurdunun qədim sakinləri: Azərbaycanlılar // – Bakı: Altay dünyası, – 1999. № 5-6, – s. 119-133; Yənə onun: Mahmudov, Y.M. “Dədə Qorqud kitabı” – xalqın yaratdığı və yaşatdığı tarix // Dədə Qorqud dünyası (məqalələr toplusu). Y.M.Mahmudov. – Bakı: – 2004. – s. 18-35.

¹⁵ Асадов, Ф.М. Полемика о длительности доминирования хазар на Южном Кавказе в хазароведческих исследованиях второй половины XX века // Средневековый Восток: проблемы историографии и источниковедения (Сборник статей памяти Героя Советского Союза, академика З.М.Бунятова) – Баку: ЭЛМ, – 2015. – с. 16-35.

¹⁶ Ахундова, Н.Ч. Тюрки в системе государственного управления Арабского халифата (VIII-сер. X вв.) / Н.Ч.Ахундова. – Баку: ЭЛМ, – 2004..

¹⁷ Cəbiyev, Q.C. Girdiman tarixi (VI-IX əsrlər) / Q.C.Cəbiyev. – Bakı: Şərq-Qərb, – 2010.

¹⁸ Əliyeva, N.A. Azərbaycan Yaqut əl-Həməvinin əsərlərində / N.A.Əliyeva. – Bakı: Çarşıoğlu, – 1999; Yənə onun: Əliyeva, N.A. Azərbaycanın elmi-mədəni mühitinin öyrənilməsində ərəbdilli ədəbiyyatın rolu (XI-XIII əsrlər) / N.A.Əliyeva. – Bakı: Elm və Təhsil, – 2015; Yənə onun: Əliyeva N.A. Əs-Samaninin “Kitab əl-Ənsab” əsəri Azərbaycan mədəniyyəti tarixinə dair mənbə kimi / N.A.Əliyeva. – Bakı: Şərq-Qərb, – 2010; Yənə onun: Əliyeva, N.A. Orta əsrlərdə Azərbaycan alimlərinin elmi əlaqələri və tədris fəaliyyəti / N.A.Əliyeva. – Bakı: Turxan NPB – 2015.

authors who dealt with the period of the Arab caliphate of Azerbaijan were considered in general and some interesting ideas were said that directly related to the studied subject.

While the research works of a number of scholars on Albanian studies, researchers dealing with the history of Atropatene in the Sassani period, as well as researchers of the Seljuk period were considered. Because some facts in these research works allow us to more accurately and fully imagine the ethno-political landscape in the territory of Azerbaijan, both on the eve of the establishment of the Arab caliphate and during its decline.

Among such researchers first of all, we can mention the works Y.A.Pakhomov²⁰, I.H.Aliyev²¹, A.H.Fazili²², Y.B.Yusifov²³, A.S.Sumbatzadeh²⁴, Z.I.Yampolsky²⁵, K.H.Aliyev²⁶, T.M.Mammadov²⁷, F.J.Mammadova²⁸, S.Y.Gasimova²⁹,

¹⁹ Qasimov, X.S. Etnogenezis problemi və mədəniyyət tariximiz // Elm. – 1994, 8 aprel.

²⁰ Пахомов, Е.А. О Дербендском княжестве XII – XIII вв // – Баку: Изв. Аз.ГНИИ, – 1930. Т. 1, вып. 2, – с. 1-12.

²¹ Алиев, И.Г. О некоторых вопросах этнической истории азербайджанского народа / И.Г.Алиев. – Баку: Нурлан, – 2002; Yenə onun: Алиев, И.Г. Очерки истории Атропатены / И.Г.Алиев. – Баку: Азернешр, – 1989.

²² Fazili, A.H. Azərbaycanın qədim və ilk orta əsrlər tarixi İran tarixşünaslığında / A.H.Fazili. – Bakı: Elm, – 1984.

²³ Юсифов, Ю.Б. Об актуальных проблемах этнической истории Азербайджана // Проблемы изучения источников по истории Азербайджана (сборник статей). – Баку: Изд-во АГУ, – 1988. – с. 15-39.

²⁴ Сумбатзаде, А.С. Азербайджанцы – этногенез и формирование народа / А.С.Сумбатзаде. – Баку: Элм, – 1990.

²⁵ Ямпольский, З.И. Об этногенетической непрерывности на почве Азербайджана // Вопросы истории Кавказской Албании (Сборник статей). – Баку: Издательство Академии Наук Азербайджанской ССР, – 1962. – с. 32-43.

²⁶ Алиев, К.Г. Писатели античности об Азербайджане / К.Г.Алиев. – Баку: Улу, – 2001.

²⁷ Мəммədov, Т.М. Qafqaz Albaniyası ilk orta əsrlərdə / Т.М.Мəммədov. –Bakı: Təhsil, – 2006.

²⁸ Мəммədova, F.C. Azərbaycanın (Albaniyanın) siyasi tarixi və tarixi coğrafiyası (e.ə. III əsr-eramızın VIII əsri) / F.C.Мəммədova. – Bakı: Azərneşr, – 1993.

²⁹ Касумова, С.Ю. Азербайджан в III-VII вв / С.Ю.Касумова. – Баку: Элм, – 1993.

Sh.M.Mustafayev³⁰, T.H.Najafli³¹, A.N. Najaf³², L.A.Aliyeva³³, S.I.Aliyeva³⁴.

Some researches in the field of archaeology are noteworthy in terms of a deeper study of both the ethnic and social composition of the population of Azerbaijan during the Arab Caliphate.

Among the archaeological researches works of I.A.Babayev and G.M.Ahmadov³⁵, A.Nuriyev and A.Babayev³⁶, A.M.Mammadov³⁷, N.A.Museyibli³⁸, T.M.Dostiyev³⁹, J.A.Khalilov⁴⁰, M.J.Khalilov⁴¹ should be especially noted.

During the research was also referred to ethnographic, anthropological and lexical investigations on ethnic minorities in Azerbaijan⁴².

³⁰ Mustafayev, Ş.M. Səlcuqilərdən Osmanlılara: XI-XV yüzilliklərdə Anadolunun türk mühitində etnosiyasi proseslər / Ş.M.Mustafayev. – Bakı: Elm, – 2010.

³¹ Nəcəfli, T.N. Cahangir Zeynalıoğlunun “Şirvanşahlar yurdu” əsəri haqqında // – Bakı: AMEA A.A. Bakıxanov adına Tarix İnstitutu. Elmi əsərləri, – 2009, C. XXVIII, – s. 73-79.

³² Nəcəf, Ə.N. Hun minilliyi (b.e.ə. IV – b.e. VI əsrlərdə türk dünyası) / Ə.N.Nəcəf. – Bakı: TEAS Press Nəşriyyat evi, – 2015.; Yenə onun: Səlcuqlu dövlətləri və Atabəyləri tarixi. Bakı: Qanun, 2010,

³³ Əliyeva, L.A. Qıpçaqlar və Azərbaycan (etnogenez kontekstində) / L.A.Əliyeva. – Bakı: BDU nəşriyyatı, – 2006.

³⁴ Алиева, С.И. Азербайджан и народы Северного Кавказа (XVIII – начало XXI вв.) / С.И.Алиева. – Баку: Şərq-Qərb, – 2010.

³⁵ Babayev, İ.A. Qəbələ (Tarixi-arxeoloji oçerk) / İ.A.Babayev, Q.M.Əhmədov – Bakı: Elm, – 1981.

³⁶ Nuriyev, A. Bərdə şəhərinin tarixi-arxeoloji oçerki (Antik və orta əsrlər) / A.Nuriyev, Ə.Babayev. – Bakı: Nurlan, – 2001.

³⁷ Məmmədov, A.M. Gəncə və onun ətrafının tarixi-arxeoloji tədqiqi (Ən qədim zamanlardan – XIX əsrə qədər) / A.M.Məmmədov. – Gəncə: Elm, – 2008.

³⁸ Museyibli, N.Ə. Azərbaycan arxeologiyası: uğurlar, problemlər, perspektivlər (elmi-publisistik məqalələr toplusu) / N.Ə.Müseybli. – Bakı: AFPoliqrAF, – 2017.

³⁹ Dostiyev, T.M. Şimal-Şərqi Azərbaycan IX-XV əsrlərdə / T.M.Dostiyev. – Bakı: BDU nəşriyyatı, – 2001.

⁴⁰ Халилов, Дж.А. Материальная культура Кавказской Албании (IV в. до н.э. – III в. н. э.) / Дж.А.Халилов. – Баку: ЭЛМ, – 1985. – 279 с.

⁴¹ Xəlilov, M.C. Albaniyanın xristian abidələri / M.C.Xəlilov. – Bakı: Xəzər Universiteti nəşriyyatı, – 2011.

⁴² Xəlilli, X.D. Azərbaycan türklərinin etnogenezi və milli inkişaf tarixi / X.D.Xəlilli. – Bakı: MBM, – 2007; Quliyeva, N.H. Azərbaycan tatlarının ailə

In the works of Russian-Soviet researchers V.V.Bartold⁴³, A.I.Kolesnikov⁴⁴, M.I.Artamonov⁴⁵, L.N.Gumilyov⁴⁶, S.A.Pletneva⁴⁷ and others, some issues related to the ethnic composition of the Azerbaijani population during the Arab caliphate were touched upon.

In the works of Iranian researchers R.Raisniya⁴⁸, S.A.Kesrevi⁴⁹, J.Heyat⁵⁰, S.Nefisi⁵¹, J.Mashkur⁵², M.T.Zahabi⁵³, Y.Zeka⁵⁴, R.Inayatullah⁵⁵, M.Ravandi⁵⁶ issues related to the ethnic

məişəti və mənəvi mədəniyyəti / N.H.Quliyeva. – Bakı: Nurlan, – 2005; Hüseynova, G.İ. Tat dilinin ləksikası / G.İ.Hüseynova. – Bakı: Elm və təhsil, – 2013; Əliyev, M.M. Azərbaycan tatları / M.M.Əliyev. – Bakı: MBM, – 2006; Məmmədov, K.A. Azərbaycan türklərinin paleoantropologiyası // Tarixi və milli dəyərlər kontekstində Azərbaycan milli kimliyi (məqalələr toplusu). K.A.Məmmədov. – Bakı: Elm və təhsil, – 2014; Kazimov, Q. Azərbaycan dilinin tarixi / Q.Kazimov. – Bakı: Təhsil, , – 2003.

⁴³ Бартольд, В.В. География и этнография Ирана. Сочинения: [в 9-ти томах] / В.В.Бартольд – Москва: Наука, – т. 7. – 1971; Yenə onun: Бартольд, В.В. Азербайджан и Армения. Сочинения: [в 9-ти томах] / В.В.Бартольд – Москва: Наука, – т. 7. – 1971.

⁴⁴ Колесников, А.И. Завоевание Ирана арабами / А.И.Колесников. – Москва: Наука, – 1982.

⁴⁵ Артамонов, М.И. История Хазар / М.И.Артамонов. – СПб: Изд-во Государственного Эрмитажа, – 2002.

⁴⁶ Гумилёв, Л.Н. География этноса и исторический период / Л.Н.Гумилёв. – Ленинград: Наука, – 1990; Yenə onun: Гумилёв Л.Н. Открытые Хазарии (историко-географический этюд) / Л.Н. Гумилёв. – Москва: Айрис-пресс, – 2004.

⁴⁷ Плетнева, С.Б. История хазар / С.Б.Плетнева. – Москва: Наука, – 1986.

⁴⁸ رئیس نیا رحیم. آذربایجان در سیر تاریخ ایران. بخش اول و دوم. تبریز، 1368.

⁴⁹ کسروی احمد. آذری یا زبان باستان آذربایجان. تهران، 1325.

⁵⁰ Heyət, C. Türk dili və ləhcələrinin tarixinə nəzər / C.Heyət. – Bakı: Şəms, – 2006,

⁵¹ نفیسی سعید. تاریخ اجتماعی ایران از انقراض ساسانیان تا انقراض امویان . تهران، 1342.

⁵² مشکور محمد جواد. نزری به تاریخ آذربایجان و آثار باستانی و جمعیت شناسی ان. تهران، 1369.

⁵³ Zəhətabi, M.T. İran türklərinin qədim tarixi (Fars dilindən tərcümə edən İ. Əsədov) / M.T.Zəhətabi. – Bakı: Şəms, – 2010.

⁵⁴ یحیی ذکا. ردیابی زبانهای ایران در قفقاز. گویش تاتی یا ارانی. ایران و قفقاز (اران و شروان). نوشته گرداواری و تنظیم دکتر برویور جاوند. تهران: نشر قطره، 1378. صص 287-295.

⁵⁵ عنایة الله رضا، آذربایجان و اران. ایران و قفقاز (اران و شروان). نوشته، گرداواری و تنظیم دکتر برویور جاوند. تهران: نشر قطره، 1378. صص 55-76.

⁵⁶ راوندی مرتضی، تاریخ اجتماعی ایران، ج 3، تهران، 1364.

and social composition of the Azerbaijani population were also covered.

Turkish historian Z.V.Toğan stated certain views on the ethnic processes taken place in Azerbaijan⁵⁷. In the works of other Turkish researchers F.Sumer⁵⁸, M.F.Kirzioglu⁵⁹, M.Saray⁶⁰ we find some materials that will help us.

A number of European, American and Jewish historians have also written about the population of Azerbaijan and its language during the Arab Caliphate. Among such researchers can be mentioned C.E.Bosworth⁶¹, A.Kastler⁶², H.Kennedy⁶³, P.V.Golden⁶⁴, K.A.Brook⁶⁵, D.M.Danlop⁶⁶ and others.

So, although historians of both homeland and foreign countries have expressed some views on the ethnic and social composition of the Azerbaijani population during the Arab Caliphate in one way or another, none of them intended to investigate this issue as a problem and as a separate object of study.

⁵⁷ Toğan, Z. V. Ümumi türk tarihine giriş. C.1. En eski devirlerden 16. Asra kadar. 3. Baskı [2 ciltde] / Z.V.Toğan. – İstanbul: Enderun Kitabevi, – 1981.

⁵⁸ Sumer, F. Oğuzlar (Turkmenlər). Tarihleri, Boy teşkilatı, Destanları. İlavelerle 3. baskı / F.Sumer. – İstanbul: Milli Eğitim basım evi, – 1980.

⁵⁹ Kirzioglu, M.F. Yukarı – Kür ve Çoruk Boylarında Kıpçaklar / M.F.Kirzioglu. – Ankara: TTKY, –1992.

⁶⁰ Saray, M. Quzey ve Güney Azərbaycan türklərinin tarixi / M.Saray. – Bakı: Şərq-Qərb, – 2010.

⁶¹ Босворт, К. Э. Нашествия варваров, появление тюрок в мусульманском мире. Мусульманский мир (950-1150) (сборник статей) / К.Э.Босворт. – Москва: Наука, – 1981.

⁶² Koestler, A. The Thirteenth tribe. The Khazar Empire and its heritage / A. Koestler. – London: Hutchinson of London. – 1976.

⁶³ Кеннеди, Х. Великие арабские завоевания / Х.Кеннеди. – Москва: АСТ, – 2010.

⁶⁴ Golden, P.B. The conversion of the Khazars to Judaism. The World of the Khazars / Edited by P.B. Golden, H. Ben-Shammai and A. Rona-Tas – Leiden: Brill, – 2007. – pp. 123-162; Yenə onun: Golden P.B. Türk xalqları tarihine giriş / Çorum: Kara M, – 2007.

⁶⁵ Brook, K.A. Hazar yahudileri (Çevirmen İsmail Tulcalı) / K.A.Brook. – İstanbul: Nokta kitab, – 2005.

⁶⁶ Dunlop, D.M. Hazar Yahudi Tarihi (İngilizceden Çeviren Zahide Ay) / D.M. Dunlop. – İstanbul: Selenge yayınları, – 2008.

Object and subject of the research. The object of research is the history of Azerbaijan in the VII-IX centuries, and the subject is the population living in that period. In accordance with the object and subject of the chosen topic, the dissertation examines the ethnic and social composition of the population living in the territory of Azerbaijan during the Arab Caliphate, identifies the main ethnic groups and social strata on the basis of primary written sources and existing scientific literature.

Goals and objectives of the research. The main goal of the research is to study the ethnic and social composition of the Azerbaijani population during the Arab Caliphate, based on materials found in medieval sources, especially in Arabic and Persian-language sources, and various opinions in the field of history, archaeology, ethnography, anthropology and linguistics. In order to achieve this goal, the research has the following tasks:

- To clarify the ethno-political situation in the territory of Azerbaijan on the eve of the Arab invasion;
- To identify the contradictions between the Arabic-speaking sources and pre-Arab sources regarding the ethnic composition of the Azerbaijani population;
- To determine the role of Turkic-speaking peoples in the formation of the Azerbaijani people, who marched on the territory of Azerbaijan in the early Middle Ages;
- To represent the ethnic view of Azerbaijan during the Arab Caliphate and to substantiate the main role of the Turks in the ethnic composition of the population;
- To determine the Iranian-speaking ethnic groups living in the territory of Azerbaijan during the Arab Caliphate;
- To determine the category of Caucasian-speaking population living in the territory of Azerbaijan during the Arab Caliphate;
- To clarify opinions on Azeri and Arran languages;
- To study the level of impact of the resettlement policy pursued by the Arabs on the ethnic composition of the population;
- To determine the role of the ruling classes in the social structure of the population of Azerbaijan during the Arab Caliphate;

- To reveal the social structure of the urban population of Azerbaijan during the Arab Caliphate and its separate subgroups;
- To determine the social composition of the rural population during the Arab Caliphate;

Methods of research. In order to achieve the goal during the research, the method of historical-comparative analysis was preferred. In order to represent the ethnic landscape in the territory of Azerbaijan during the Arab Caliphate, to differentiate the ethnic groups that played a key role in this ethnic landscape, as well as sources written in different languages, available scientific literature, which can be obtained to determine the social composition of the population, its subgroups were analyzed and logical conclusions were drawn.

The basic provisions for defense: The main provisions of the dissertation are as follows:

- During the Arab Caliphate, Azerbaijan meant the territories south of Araz and north of Araz, including Arran and Shirvan, up to Derbent. In other words, the historical lands of Azerbaijan covered the territories from Zanzan in the south to Derbent in the north, from the shores of the Caspian Sea in the east, to the city of Tiflis in the west, Lake Van and the territories up to the Tigris River;

- A comparative analysis of the information provided by Arabic-speaking sources and their predecessors on the ethnic composition of the Azerbaijani population gives us to say that there are certain contradictions between them. The names of a number of ethnoses found in pre-Arab sources, including the names of Albanians, are not found in Arabic and Persian sources as an ethnos;

- On the eve of the Arab conquest, part of the Turkmen tribes (Huns, Sabirs, Khazars) entering the lands of Azerbaijan from the north settled here and mixed with the so-called “Turks” of local origin, further increasing the share of the Turkic origin population in the region;

- The population of Azerbaijan during the Arab Caliphate was mainly representatives of three language families (Turkish, Indo-European and Caucasian). Among them, the ethnoses commonly called “Turks” definitely prevailed.

- A number of Arabic-speaking authors call the ancient population of Azerbaijan “Turks” when talking about the events that took place before our era. Turks have inhabited the territory of Azerbaijan since ancient times, and their role increased in the early Middle Ages with the influx of Huns, Sabirs and Khazars, and in the 11th century with the Seljuks.

- The facts found in historical sources show that the existing concept of the Azerbaijani Turkic people and their language formed in the 20th century - ostensibly this people in the 11th-12th centuries substantially suppressed other peoples and its language became the dominant language - is groundless;

- During the Arab Caliphate, along with Turks Caucasian and Iranian-speaking tribes lived together in Azerbaijan. Some of these tribes have disappeared, and some still preserve their names and languages and continue to live in Azerbaijan. But, Arabic-speaking authors did not name most of the Caucasian and Iranian-speaking tribes living in Azerbaijan;

- The policy of resettlement pursued by the Arab caliphate brought new trends to the ethno-political map of the country and resulted in certain changes. However, the resettlement of Arab tribes and clans in Azerbaijan during the Arab Caliphate and the spread of the Arabic language did not lead to the Arabization of the population;

- During the Arab Caliphate, the main ethnos in the territory of Azerbaijan was the Turks, and the main language was undoubtedly their Turkic language.

- The ideas formed in the scientific literature that the Azeri language is a language of Iranian origin, and that the Tat and Talish languages are its successors, are wrong.

- There is no reliable information about the ethnicity of the Arran language in any written source. Those who refer this language to the Caucasian language family are not based on any concrete facts. If we consider that in the time of both the Sassanis and the Arabs the only force resisting the foreigners were the Turks, the Albanians could be understood as the Turks here, and the Albanian (Arran) language as their language;

- The materials of the sources show that in the early days of the Arab Caliphate, there was a division close to the class and social structure of the Sassani period. Here, the terms of former social origin, along with new terms, had been developed for a long time and preserved their existence. However, in addition to the pre-Arab strata, a number of completely new social strata and corresponding social terms had emerged;

- According to sources, during the Arab Caliphate, as in any class society, it is undeniable that the population was divided into two main groups: 1. The ruling classes (al-tabaqat al-aliyya); 2. The lower layers (al-tabaqat al-asfal). Sometimes the term “middle classes” (at-tabaqat al-vusta) is also found in primary sources.

- The primary sources deal with the urban and rural population separately. Summarizing the information of these sources, it can be concluded that from the social viewpoint during the Arab Caliphate, the population living in the territory of Azerbaijan was divided into three groups: 1. The ruling classes; 2. Urban population; 3. Rural population;

- According to the Arabic-speaking authors, there were some differences between the social composition of the urban and rural population;

- During the Arab Caliphate, the population living in the towns of Azerbaijan was socially divided into the following groups: 1. The ruling classes represented in the administrative system; 2. craftsmen and merchants; 3. Population groups from different categories not included in any of them; 4. Farmers-peasants living mainly in the suburbs of the town. However, in medieval sources there are two expressions related to the urban population. 1. locals; 2. newcomers;

- During the Arab Caliphate, a vast majority of the population of Azerbaijan was rural. According to the sources, the rural population consisted of: 1. Representatives of the ruling class, landowners and community leaders living in rural areas; 2. Peasants who were directly engaged in agriculture and were divided into different categories; 3. Cattle-breeding farmers. 4. Craftsmen; 5. A stratum not belonging to any group that earned its living in different ways.

Scientific novelty of the research. The ethnic and social composition of the Azerbaijani population during the Arab Caliphate is studied for the first time in the history of the homeland, and a number of new provisions are put forward:

- Contradictions were found between Arabic-language sources and pre-Arab sources providing information on the ethnic composition of the Azerbaijani population;

- There were certain differences between the Turkic-speaking peoples who marched on the territory of Azerbaijan in the early Middle Ages, and the people who lived in this area before them, generally called "Turks";

- It was substantiated that Turks played a leading role in the ethnic composition of the Azerbaijani population during the Arab Caliphate, and that the territory of the country was an integral part of the all-Turkic environment;

- It was determined that the Arabic and Persian-language sources referring to the ancient and early medieval period refer to Azerbaijan as "the land of Turks" and its population as "Azerbaijani Turks";

- It was determined that the Caucasian and Iranian-speaking peoples had a certain place in the ethnic composition of the Azerbaijani population during the Arab Caliphate, and that they had similar and common values with the Turks;

- The arguments of the supporters of the idea that the Azeri language used in the territory of Azerbaijan during the Arab Caliphate was of Iranian origin and the Arran language was of Caucasian origin were found to be inconsistent;

- The ethnic, linguistic and religious consequences of the resettlement policy pursued by the Arabs in Azerbaijan have been revealed;

- The main role of the ruling classes in the social structure of the population of Azerbaijan during the Arab caliphate was identified;

- The social structure of the urban and rural population of Azerbaijan during the Arab Caliphate was defined to be complex.

The theoretical and practical significance of the research.

In the dissertation, the ethnic and social composition of the Azerbaijan population during the Arab Caliphate for the first time is studied on a scientific basis, and the results of this research, in turn, can help to study the composition of the medieval Azerbaijani population in more detail. The obtained results can be used in research works on the period of the Arab Caliphate of Azerbaijan, research on the ethnogenesis and social composition of the population, as well as the scientific regulation of ethnic and social issues in the territory of Azerbaijan.

The approbation and application of the research. The dissertation work was carried out in the department of “Medieval History of Azerbaijan” of A.A.Bakikhanov Institute of History of ANAS, discussed at the meeting of the department on April 23, 2018 and recommended for defense.

The main results of the dissertation are reflected in the author’s 1 monograph, 27 articles published in various scientific journals, as well as in his reports at a number of scientific conferences.

The name of the organization in which the dissertation work was performed. The dissertation work was carried out in the department of “Medieval History of Azerbaijan” of A.A.Bakikhanov Institute of History of ANAS

The total volume of the dissertation. The total number of characters in the dissertation (the list of works being exception) is 499.592 marks. Introduction-23.914, Chapter I-68.921, Chapter II-62.449, Chapter III-77.632, Chapter IV-82.709, Chapter V-67.681, Chapter VI-102.555, Conclusion-13.731.

II. THE MAIN CONTENT OF THE DISSERTATION

In the “**Introduction**” section of the dissertation the relevance of the researched problem, chronological framework, level of study are explained, its goals and objectives are defined, scientific innovation is substantiated, theoretical-methodological bases, practical significance are shown, and also information about approbation and structure of the dissertation is given.

Chapter I of the dissertation is entitled “**Ethnic situation in the Azerbaijani lands on the eve of the Arab conquest and the settlement of new Turkic tribes in Azerbaijan**” and consists of three sub-chapters. The first sub-chapter, entitled “**Ethnic processes in Azerbaijan on the eve of the Arab conquest**”, reflects the ethnic landscape of the country before its incorporation into the Arab Caliphate. In order to determine the ethnic composition of the population of Azerbaijan in the 7th-9th centuries, it should be spoken about the ethnogenic situation that existed before the Arabs, especially in the 4th-6th centuries.

According to researchers who studied the early medieval history of Azerbaijan, in the early Middle Ages in the territory of Azerbaijan lived a number of peoples and tribes belonging to different language families. Among them can be mentioned the Khazars, Cadusiis, Legs, Utis, Amards, Albanians, Gargars, Lpins, Zekens, Khenuks, Tavaspar, Qats, Gluars, Mascuts, Jilbs and others.⁶⁷ However, in the works of Arabic and Persian-speaking authors, no information is found about the origin or names of the vast majority of these tribes and peoples.

One of the peoples who lived in Azerbaijan during the Sassani period and on the eve of the Arab conquest, which is reflected in Arabic and Persian-language sources are the Gargars. Arabic and Persian-language sources call the Gargars Turks. For example, in

⁶⁷ Məmmədov, T.M. Qafqaz Albaniyası ilk orta əsrlərdə.., s.43-79; Məmmədova, F.C. Azərbaycanın (Albaniyanın) siyasi tarixi və tarixi coğrafiyası., s.85-95; Алиев, К.Г. Писатели античности об Азербайджане.., s.31; Ağayev, R.Ə. Ərəb xilafəti dövründə Azərbaycanın əhalisi / R.Ə.Ağayev. – Bakı: Turxan NPB, – 2017, s.50.

“Hudud al-Alam”, an unknown author, who gives detailed information about other peoples along with the Gargars, then writes: “All these (peoples) we talking about are Turks” (و این همه کی ما یاد کردیم انواع ترکست)⁶⁸.

One of the tribes living in Azerbaijan on the eve of the Arab conquest was the Kangars. Konstantin Bagryanorodny writes in his work that Pechenegs used to be called Kangar⁶⁹. He continues that after their defeat by the Khazars, they left their lands and settled in the lands of the Turks.

In the early Middle Ages one of the tribes living in the northern part of Azerbaijan were the Bulgars. Syrian Zakaria Ritor mentions them among the nations settled in front of the Caspian gates⁷⁰.

The Barsils are one of the Turkic tribes mentioned in a number of early medieval sources, including Arabic-language sources. It appears from the information provided by Al- Balādhurī and Qudama ibn Ja’far that Barsilia located between the Mount Beshbarmag and the Derbent Pass⁷¹.

Some written sources suggest that one of the tribes inhabiting Azerbaijan in the early Middle Ages was the Kipchaks/ Qipchaqs⁷².

There are different opinions about the Cadusiis who lived in Azerbaijan. N.V.Pigulevskaya writes that in the work of Iohan of Antioch “the Cadusiis are considered to be of Huns”⁷³.

68 حدود العالم من المشرق الى المغرب كه بسال 372 هجرى قمرى تليف شده است. بكوشش دكتر منوچهر ستوده، تهران، كتابخانه طهوري، 1983م. ص- 88.

69 Константин, Багрянородный. Об управлении империей / Текст, перевод и комментарий. Под ред. Г. Г. Литаврина, А. П. Новосельцева / Багрянородный Константин. – Москва: Наука, – 1989. с.159.

70 Пигулевская, Н.В. Сирийские источники по истории народов СССР / Н.В.Пигулевская. – Москва-Ленинград: Наука, – 1941. – с.165.

71 البلاذري احمد بن يحيى بن جابر. فتوح البلدان. بيروت، دار الكتب العلمية، 1420هـ. ص، 121: فدامة بن جعفر. الخراج و صناعة الكتابة. بغداد، دار الرشيد للنشر، 1981م. ص-193.

72 Картлис Цховреба (История Грузии) / Под ред. акад. Р.Метревели. – Тбилиси: Изд-во Артануджи, – 2008. – с.20; Əliyeva, L.A. Qırçaqlar və Azərbaycan (etnogenez kontekstində). – s.22; Bünyadov, Z.M. Azərbaycan VII-IX əsrlərdə. – s.106;

73 Пигулевская, Н. В. Сирийские источники по истории народов СССР. – с.48.

The second sub-chapter of **Chapter I** of the dissertation is entitled **“The influx of new Turkic tribes to Azerbaijan and its ethnic consequences”**. In this sub-chapter the influx of Huns, Sabirs and Khazars to Azerbaijan and the process of settlement in the country is elucidated. In the works of a number of domestic and foreign historians, while studying various problems of the early medieval history of Azerbaijan issues related to the Huns were also touched upon. Investigations of Y.R.Jafarov in this field should be noted in particular⁷⁴. According to some researchers, the influx of Huns to Azerbaijan played a great role in the formation of the Azerbaijani Turkic people⁷⁵. As early as in the 5th century, the Huns settled extensively in the area of present-day Mugan. At that time, the town of Aghun (Balasagun) was built in the south of Mugan. A'tham al-Kūfī calls the area the Balasajan plain⁷⁶. At that time, one of the fortresses in Arran was called Hun fortress⁷⁷.

M.Kh.Sharifli calls the Khinalig tribe “Hunlug” and considers that the foundation of Khinalig village could have been laid by the Huns who came here in the 4th century⁷⁸. As a result of the increase in the number of Huns inhabiting the lands of Azerbaijan in the 5th-6th centuries, a “Huns’ country” emerged in the area between the Kur and Araz rivers⁷⁹. The possibility that some catacombs are related to the Huns has already been mentioned in the scientific literature⁸⁰.

⁷⁴ Джафаров, Ю.Р. Гунны и Азербайджан / Ю.Р.Джафаров. – Баку: ЭЛМ, – 1993.

⁷⁵ Насибов, Ю.М. Этапы консолидации и формирования азербайджанского Народа // – Азербайджанцы, – Баку: ЭЛМ, – 1998. – с.35-38; Ağayev, R.Ə. Hunlar və Azərbaycan xalqının formalaşmasında onların rolu // – Bakı: Pedaqoji Universitet Xəbərləri, – 2014. № 4. – s.185-191.

⁷⁶ الكوفي ابو محمد بن اعثم، كتاب الفتوح. الجزء السابع و الثامن. بيروت، 1991 م. ص- 247.

⁷⁷ Kalankatlı, Moisey. Albaniya tarixi. Mxitar Qoş. Alban salnaməsi. Müqəddimə, tərcümə, qeyd və şərhlərin müəllifi akademik Z.M.Bünyadovundur / Moisey Kalankatlı, Qoş Mxitar – Bakı: Avrasiya press, – 2006. – s.19.

⁷⁸ Şarifli, M.X. IX əsrin II yarısı – XI əsrlərdə Azərbaycan feodal dövlətləri. – s.34.

⁷⁹ Bünyadov, Z.M. Azərbaycan VII-IX əsrlərdə. – s.172.

⁸⁰ Бернштам, А.Н. Очерки истории гуннов. – с.102-103.

A number of Arabic-speaking authors also mention the Sabir Turks in their works. Al-Mas'udi identifies them with the Khazars: *"The Khazars are called Sabir in Turkish and Khazaran (Khazars) in Persian. They are of Turkic origin"* (*والخزر، ويدعون بالتركية سبير*)⁸¹.
وبالفارسية خزران وهم جنس من الترك.

Many Syrian sources recorded the presence of the Sabirs in the areas around Derbent in the 4th- 5th centuries⁸². Most of them settled in Ganjabasar (Shakeshen), in the area between Agstafa and Shamkir⁸³. The names Bilasuvar, which was mentioned in the Mugan plain throughout the Middle Ages, Tutsuvar, which was also found in the work of Hamdullah Qazvini in South Azerbaijan in the 14th century, and Qalasuvar in Guba are reminiscent of Suvars (Sabirs). According to S.B.Ashurbeyli⁸⁴, the word "bila" means "place", "town". There are also opinions that the town of Shabran is called Sabran and that this name is associated with the Sabirs⁸⁵. In one of the copies of Ibn Khordadbeh's work, "Sabran" (السابران) is written instead of "Shabran"⁸⁶. It should be noted that the place names Suvar and Sabiroba, found in the Khachmaz district, are probably related to the Sabirs⁸⁷.

The Khazars played an important role in the ethnogenesis of the Azerbaijani Turks. This tribe is one of the pure Turkic tribes without any doubt⁸⁸. Due to the fact that Northern Azerbaijan has long been in the hands of the Khazars, the Arabs sometimes called

⁸¹ المسعودي. كتاب التنبيه و الاشواف، ليدن، 1967. ص- 83.

⁸² Пигулевская, Н. В. Сирийские источники по истории народов СССР..., с.165.

⁸³ Vəlixanlı, N.M. Ərəb xilafəti və Azərbaycan. – s.64; Агаев, Р.Э. Поселение тюркских племен в Азербайджане и отражение этого процесс в топонимике страны // – Волгоград: Вестник ВолГУ, Серия 4, История. Регионоведение. Международные отношения, – 2017. № 4, – с. 46-55.

⁸⁴ Aşurbəyli, S.B. Şirvanşahlar dövləti. – s.76.

⁸⁵ Vəliyev (Baharlı), M.H. Azərbaycan: fiziki, coğrafi, etnoqrafik və iqtisadi öçerk / M.H.Vəliyev (Baharlı). – Bakı: Azər nəşr, – 1993. – s.36; Мирзазаде, Ч.Х. Топонимы Азербайджана в средневековых арабских географических источниках / Ч.Х.Мирзазаде. – Баку: ЭЛМ, – 1988. – s.68-69.

⁸⁶ ابن خردادبه ابو القاسم عبد الله، كتاب المسالك و الممالك، ليدن، بريل، 1889، ص- 123.

⁸⁷ Aşurbəyli, S.B. Şirvanşahlar dövləti. – s.28.

⁸⁸ Heyət, C. Türk dili və ləhcələrinin tarixinə nəzər. – s.21.

this area the “Caspian country”. For example, when Al-Tabari speaks about the Azerbaijani *sephbudlug* created during the reign of Khosrow I, he calls it the “Khazar country” (*هي بلاد الخزر* – “it is the Khazar country”)⁸⁹. Al- Balādhurī and Qudama ibn Ja’far present the town of Gabala as follows: “*The town of Gabala, is the same Khazar*”⁹⁰ (*ومدينة قبلة وهي الخزر*). In Ibn Miskawayh’s work, the expressions “*Turks in the northern regions*” (*الترك الذين في ناحية الشمال*) and “Khazars” and “Khazar Turks” are found separately in relation to the territory of Azerbaijan⁹¹.

The primary written sources provide with information that since the 20s of the 7th century Northern Azerbaijan had been under the rule of the Turks-Khazars, and in the 628-629 years the Albanians considered Albania “the eternal property of the Caspian Khagan”⁹². The period of staying of the Khazars in the lands of Azerbaijan has always been the subject of controversy in historiography⁹³. As can be seen, the history of the Khazars is closely linked with the history of the Azerbaijani people. The toponymic materials also prove their presence in the Azerbaijani lands⁹⁴.

The third sub-chapter of **Chapter I** is called “**The Albanian**” **problem in the history of Azerbaijan**”. There are different opinions in the historical literature about the origin and language of the entire Albanian population, that is, the ethnoses presented in the form of “Albanians” in general⁹⁵. There was a whole army of researchers in Soviet historiography of 20th-century, (A.G.Shanidze, G.A.Melikishvili, K.A.Klimov, K.V.Trever, I.M.Dyakonov, S.T.Yeremyan and others) who claimed that

⁸⁹ الطبري ابو جعفر محمد بن جرير، تاريخ الامم و الملوك، الجزء الثالث، ص-92.

⁹⁰ البلاذري. فتوح البلدان، ص.120. : قدامة بن جعفر. الخراج و صناعة الكتابة، ص-322.

⁹¹ ابن مسكويه. تجارب الامم. الجزء السادس بيروت، 1421م، ، ص-134.

⁹² Bünyadov, Z.M. Azərbaycan VII-IX əsrlərdə. – s.53.; Kalankatlı Moisey. Albaniya tarixi. – s.118.

⁹³ Bünyadov, Z.M. Azərbaycan VII-IX əsrlərdə. – s.54-55; Yenə onun: О длительности пребывания хазар Албании в VII-VIII вв. – с.21-25.

⁹⁴ Qeybullayev, Q.Ə. Azərbaycan türklərinin təşəkkülü tarixindən. –с.204.

⁹⁵ Məmmədov, T.M. Qafqaz Albaniyası ilk orta əsrlərdə. – s.53; Ağayev, R.Ə. Bir daha Albaniya və albanlar haqqında // – Bakı: Bakı Dövlət Universitetinin İlahiyyat fakültəsinin Elmi Məcmuəsi, – 2017. № 28, – s. 371-381.

Albanians were Caucasian-language. However, their research does not provide any convincing evidence to support this claim.

Turkish researchers such as F.Kirzioglu, Sh.Kaya and A.Seferoglu classified the Albanians as one of the peoples of Turkic origin belonging to the Scythian tribal union⁹⁶.

There is a wrong approach in historiography - the “disease” of not allowing the history of Albania close to the history of the ancient Turks. However, not only Arab-Persian sources, but also Armenian and Georgian sources along with the names “Khazar” and “Hun” repeatedly use the term “Turks” in the lands of Northern Azerbaijan, which they present mainly in the form of “Agvan”. Based on all this, one of the representatives of the emigrant Azerbaijani literature, M.B.Mammadzadeh, states that “Albania is a Turkish country”⁹⁷.

Thus, the existing historical sources clearly show that the search for the root of the name “Albanian” in the Caucasian-Iberian or Indo-European language family is a matter of no scientific perspective.

Chapter II of the dissertation entitled “**The Turkish population of Azerbaijan in the 7th-9th centuries**” consists of two sub-chapters. The first sub-chapter is entitled “**The concept of “Turkification” of the local population of Azerbaijan**”.

The main existing concept of the Azerbaijani Turks and their language, formed in the 20th century, is that this nation supposedly suppressed other peoples in the 11th-12th centuries, and its language became the dominant language. At this time, a number of questions arise: why not other peoples and their languages (Talysh, Persian, Lezgi, Tat, etc.), just the language of the dominating majority of the population living in the territory of present Azerbaijan disappeared, was replaced by language of the newcomers and turned into Turkish? There is only one answer to all such questions: in the 11th -12th centuries, there were no fundamental ethnic and linguistic changes, and no new peoples or languages emerged. The Seljuks, who came to

⁹⁶ Nəcəf, Ə.N. Hun minilliyi (b.e.ə. IV – b.e. VI əsrlərdə türk dünyası). – s.192.

⁹⁷Məmmədzadə, Mirzə Bala. Azərbaycan tarixində qədim türk Albaniya // – Bakı: Azərbaycan, – 1989. № 10, – s. 118-130.

the territory of Azerbaijan, met here with the Turkic-speaking people who with few differences spoke like them⁹⁸.

The Seljuks did not have the power to change the ethnic composition of the local population. By the time the Seljuks arrived in mass in the southern and northern lands of Azerbaijan, they had already captured a number of towns with favorable positions, such as Nishapur, Hamadan, Rey, Isfahan and Baghdad. If the Seljuk invasion had led to ethnic and linguistic change, then the above-mentioned territories, which were occupied before Azerbaijan, would have had better conditions. It is no coincidence that none of the capitals of the Seljuk state (Nishapur, Rey and Isfahan) was included in the list of Azerbaijani towns.

Thus, the concept that continues to dominate in the history science - the concept of changing the ethnic composition of the Azerbaijani population and its language with the advent of the Seljuks - is scientifically incorrect and unacceptable.

The second sub-chapter of **Chapter II** is called “**Azerbaijani Turks**”. The predominance of Turkic ethnoses in Azerbaijan at that time was not due to small families (enclaves), but to Turkic communities mentioned in ancient sources and other Turkic tribes that came here in the early Middle Ages and intermingled with local Turks - Huns, Sabirs, Khazars. Most of information found in the primary written sources show that the presence of the Turks in the present-day geography of Azerbaijan dates back to long before the emergence of Islam and the Seljuk campaigns. We find information about the Turks living in Azerbaijan since ancient times in al-Ṭabarī’s work⁹⁹. In his work r Belami indicates to the living of Turks in both Azerbaijan and Mā Warā’ an-Nahr (Transoxiana). Thus, in his work, the expressions “Azerbaijani Turks¹⁰⁰ (*torkan Azərbadqan*

⁹⁸ Ağayev, R.Ə. Səlcuqlara qədərki dövrdə Azərbaycanda türklərin varlığına dair faktlar // – Bakı: Tarix və onun problemləri, – 2015. № 2, – s. 28-37; Ağayev, R.Ə. Azərbaycan türkləri haqqında məlumatlar Yəmən hökmdarlarına həsr olunmuş mənbələrdə // – Bakı: Strateji təhlil, – 2015. № 1, – s. 191-201.

⁹⁹ Ağayev, R.Ə. Ət-Təbəri Azərbaycan türkləri haqqında // – Bakı: Geostrategiya, – 2016. № 5, – s.16-20.

¹⁰⁰

بلعمي، ابو علي محمد. تاريخ بلعمي، تهران، 1353، ص-681.

– (تركان انزبادگان) and “Turks of Mā Warā’ an-Nahr”¹⁰¹ (*torkan Məvarau-n-nəhr*-تركان ماوراءالنهر) are found separately.

In the works of al-Ṭabarī¹⁰² and Ibn Miskawayh¹⁰³, we find numerous facts indicating that the town of Derbent was the northern border of Azerbaijan and that the Turks lived in the lands extending to Derbent¹⁰⁴. Nashwan al-Ḥimyarī calls Azerbaijan a Turkish country¹⁰⁵. A slightly different episode, we find in *Kitab al-Tijan*. The author writes that the Yemeni army was “*advancing into the Turkish country*” (*اوغل في بلد الترك*), and an inscription about this march was engraved on the mighty opposite rocks in the “*Turkish city of Bab*” (*باب مدينة الترك*)¹⁰⁶.

Al- Ṭabarī points out that Azerbaijan was in the hands of the Turks during the Arab Caliphate, as it was in ancient times: “*Ar-Raish moved on the Turks in the territory of Azerbaijan, and it (Azerbaijan) was in their (Turks’) hands in that times*” (*فدخل على الترك*)¹⁰⁷.
(*ارض انزبيجان و هي في ايديهم يومئذ*).

One of Muawiya I’s dialogues with Ubayd ibn Shari’ah in “*Kitab al-Tijan*” is as follows:

قال معاوية: و ما بال انزبيجان لله أنت؟! قال: له انها كانت من ارض الترك و اجتمعوا له.

Translation: “*Mua’wiya said*”: “*For God’s sake, w hat is your opinion about Azerbaijan!?” (Ubayd) said: “It is from the Turkish lands. They have gathered there (have settled there)”*”¹⁰⁸.

¹⁰¹ Ibid. – p.942.

¹⁰² الطبري ابو جعفر محمد بن جرير، تاريخ الامم و الملوك، الجزء الثامن، ص- 67.

¹⁰³ ابن مسكويه، تجارب الامم. الجزء السادس، ص- 278.

¹⁰⁴ Ağayev, R.Ə. Ərəb Xilafəti dövründə “Azərbaycan” tarixi-coğrafi anlayışı və onun həudları // “Azərbaycanşünaslığın aktual problemləri”. Ümummillilider Heydər Əliyevin anadan olmasının 92-ci ildönümünə həsr olunmuş konfransın Materialları, 2 hissədə, I hissə. Bakı: – 5-7 may, – 2015, – s. 49-52; Yenə onun; Ağayev, R.Ə. İbn Miskəveyhin “Kitab təcari bəl-uməm” əsəri Azərbaycan əhalisi haqqında // – Bakı: Tarix və onun problemləri, – 2015. № 3, – s. 11-17.

¹⁰⁵ الحميري نشوان بن سعيد. ملوك حمير و اقبال اليمن ببيروت 1978 م، ص- 65.

¹⁰⁶ وهب بن منبه. كتاب التيجان في ملوك حمير، صنعاء، 1979، ص.65-66.

¹⁰⁷ الطبري ابو جعفر محمد بن جرير، تاريخ الامم و الملوك، الجزء الاول، ص- 197-198.

¹⁰⁸ وهب بن منبه. كتاب التيجان في ملوك حمير، ص- 416.

Another dialogue of Mu'awiya I with Ubayd ibn Shari'ah is as follows: قال معاوية: وما الترك و آذربيجان؟ قال عبيد: هما بلادهم يا أمير المؤمنين.

Translation: “*Mu'awiya said*”: “*What do Azerbaijan and Turks mean?*” Ubayd said: “*Oh Emir of the Faithful (name given to caliphes), both is their country*”¹⁰⁹.

In the work of Al- Ṭabarī¹¹⁰, we find the following words related to H.89 (707):

”غزا مسلمة بن عبد الملك الترك حتى بلغ الباب من ناحية آذربيجان ففتح حصونا
و مدائن هنالك “

Translation: “*Maslama ibn 'Abd al-Malik marched against the Turks, reached al-Bab from the Azerbaijani side, and conquered fortresses and cities there*”.

Two facts are reflected here at the same time: the northern border of Azerbaijan is Derbent and the settlement of Turks in Azerbaijan.

One of the first information about the stretching of the northern borders of Azerbaijan to Derbent and the settlement of the Turks is found in the work of Caliph ibn Khayyat al-Usfuri¹¹¹. He writes:

فغزا مسلمة سنة احدى و تسعين الترك حتى بلغ الباب من نحو آذربيجان

Translation: “*In 91 (709), Maslama marched against the Turks and reached al-Bab from the Azerbaijani side*”.

Al-Usfuri writes in another part of his work that al-Jarrah, who captured Balanjar in 104 AH (722), returned to Warsan. Very interesting information can be found in that part of the author's work:

ثم سار الجراح الى الاتراك و هم اربعون اهل بيت، فسالوه الموادة على ان
يكونوا معه على الخزر.

Translation: *Then al-Jarrah moved against the Turks. They consisted of 40 houses (families). (The Turks) asked him (al-Jarrah) for peace, on the condition that they should be with him against the Khazars.*”¹¹².

¹⁰⁹ Ibid. – p.449.

¹¹⁰ الطبري ابو جعفر محمد بن جرير، تاريخ الامم و الملوك، الجزء الثامن، ص-67.

¹¹¹ العصفري خليفة بن خياط. تاريخ خليفة بن خياط، ص-303.

¹¹² Ibid. – p.330.

Al-Usfuri, who wrote that al-Jarrah accepted the peace offer of the Turks, does not indicate the exact location and name of that settlement. By showing the existence of ethnoses specifically called "Turks" along with the Khazars of Turkic origin, the mentioned episode once again shows that the Turks fighting with the Arabs, often mentioned in historical sources regarding the territory of Azerbaijan, are not only Khazars.

Other such facts are found in the work of Caliph ibn Khayyat al-Usfuri.¹¹³

The Persian-language source "Mujmal at-tawarikh wa-l-qasas" also points out that Turks have lived in Azerbaijan since ancient times¹¹⁴.

Ibn Khaldun's work contains interesting facts about the settlement of the Tiflis region by the Turks in the 7th-8th centuries¹¹⁵.

Byzantine and Armenian-Georgian sources are also on the side of the Turks. Georgian sources deal with "mutual friendly relations between Turks and Georgians" since ancient times¹¹⁶. In these sources, names such as "Turks", "Khazars", "Bunturks" are often found in relation to the territory of Azerbaijan. Theophylact Simocatta calls the Turks "barbarians" and writes that they live on the banks of the river, which our historians call Araxes, also call it Aras¹¹⁷.

Toponymic materials also give us reason to comment on the existence of Turks in the South Caucasus since ancient times¹¹⁸.

¹¹³ Ağayev, R.Ə. Xəlifə ibn Xəyyat əl-Usfurinin "Tarix" əsəri Azərbaycan haqqında // Azərbaycan Milli Elmlər Akademiyasının həqiqi üzvü, Sovet İttifaqı qəhrəmanı Ziya Musa oğlu Bünyadovun xatirəsinə həsr olunmuş "Müasir şərqşünaslığın aktual problemləri" ("Ziya Bünyadov qıraətləri") mövzusunda Beynəlxalq Elmi Konfransın materialları, – Bakı: – 16-17 oktyabr 2017, – s.19-25.

¹¹⁴ Bünyadov, Z.M. Azərbaycan VII-IX əsrlərdə. – s.174.

¹¹⁵ ابن خلدون عبد الرحمن بن محمد. تاريخ. الجزء الثالث بيروت، 1421هـ، ص-111.

¹¹⁶ Карлис Цховреба (История Грузии). – с.19.

¹¹⁷ Симокатта, Феофилак. История / Перевод С.П.Кондратьева / Симокатта Феофилак. – Москва: Наука, – 1957 – с.78.

¹¹⁸ Алиев, К.Г. К вопросу о племенах Кавказской Албании. – с.6.

Chapter III of the dissertation is called “**Non-Turkish population of Azerbaijan during the Arab Caliphate**” and consists of three sub-chapters. The first sub-chapter is called “**Population of Iranian origin**”. According to the information provided by medieval sources, the Iranian-speaking ethnic groups or population groups that lived in Azerbaijan during the Sassani and Arab Caliphate consisted mainly of: 1. Siyabijes or Siyasijes; 2. Tats; 3. Talyshes; 4. The Kurds; 5. Parsi people; 6. Daylamites/Dailamites. The Iranian-speaking peoples mentioned were very few in number. There is no direct information in the sources about many of them (Tats, Talyshes, Daylamites, Parsi people) that lived in Azerbaijan during the Arab Caliphate¹¹⁹. This information is available only indirectly.

According to a number of Arabic-speaking authors (Al-Balādhurī, Qudama ibn Ja’far, others), one of the tribes resettled by the Sassanis in Derbent and adjacent areas was called Siyasijes¹²⁰.

A number of Arabic sources (Al-Balādhurī, ibn Khordadbeh, al-Garnati, Ibn al-Faqih) mention Taylasan among the places conquered in Azerbaijan during the Arab conquest. Researchers consider that Taylasan means “Talyshan”, i.e., the area where Talyshes live¹²¹.

According to some researchers, the name Tat, which is attributed to the population of Iranian origin, previously did not reflect the name of a particular ethnic group, but its way of life and social status¹²². According to some sources, the Turks gave the name Tat to this ethnos¹²³. M.Kh. Sharifli believes that the word “Tat” did

¹¹⁹ Ağayev, R.Ə. Ərəb Xilafəti dövründə Azərbaycanın İrandilli əhalisi // Aida İmanquliyevanın 75 illik yubileyinə həsr olunmuş “Şərqsünashğın Aktual Problemləri” mövzusunda Respublika Elmi Konfransının Materialları, – Bakı: – 2014, – s. 313-315.

¹²⁰ البلاذري. فتوح البلدان، ص. 120-121.: قدامة بن جعفر. الخراج و صناعة الكتابة، ص- 323.

¹²¹ Vəlixanlı, N.M. IX-XII əsr ərəb coğrafiyaşünas-səyyahları Azərbaycan haqqında. – s.16.

¹²² Савина, В.И. Этнонимы и топонимии Ирана // – Москва: Ономастика Востока, – 1980. –с.143.

¹²³ Kaşğari, M. Divanü Luğat-it-Türk tercümesi. Çeviren Besim Atalay: [2cilddə] / M.Kaşğari. – İstanbul: TTK Basımevi, – c. 1. – 1985. –s. 349-351.

not exist until the 10th century¹²⁴. One of the Iranian-speaking ethnic groups mentioned in Arabic-language written sources is the Kurds. There are different opinions about the meaning of the word “Kurd”¹²⁵. A study of source materials shows that the Kurds mainly preferred a nomadic lifestyle. For this reason, other nomadic tribes were generally referred to as “Kurds”.

Primary written sources also contain information about the Parsi people¹²⁶. Various opinions exist about the origin of this name, and researchers note that the word is of Iranian origin.

Arabic-language sources also mention the Daylamites living in present-day South Azerbaijan and adjacent areas¹²⁷.

The second sub-chapter of **Chapter III** is entitled “**The population of Caucasian origin**”. One of the Caucasian-language ethnic minorities living in Azerbaijan is Udins. K.V.Trever identifies the Udins with the Uties¹²⁸. V.F.Minorski suggests that Udi is a remnant of Uti language and a successor of Albanian¹²⁹. T.M.Mammadov considers it wrong to equate the Uties with the Udins and not to make any distinctions¹³⁰. There are opinions that the Udins came to Azerbaijan later among the Mongol tribes¹³¹.

In the works of almost all Arabic-speaking authors who lived in the 9th-10th centuries, are found such expressions as the “Lakz country”, “Lakzs” and so on. The vast majority of researchers equate

¹²⁴ Şərifli, M.X. IX əsrin II yarısı – XI əsrlərdə Azərbaycan feodal dövlətləri. – s.37.

¹²⁵ Kürtler (Tarih, toplum, din) / Proje Editörü Prof. Dr. A.Demircan, Tarih Bölümü Editörü Doç.Dr. M.Akbaş – İstanbul: Nida, – 2015 – s. 43-44.

¹²⁶ Фрай, Р. Наследие Ирана / Р.Фрай. – Москва: Восточная литература, 2002. – с.76-77.

¹²⁷ Минорский, В.Ф. История Ширвана и Дербента X—XI веков / В.Ф. Минорский. – Москва: Издательство Восточных Литературы. – 1963. – с.32.

¹²⁸ Тревер, К.В. Очерки по истории и культуре Кавказской Албании / К.В. Тревер. – Москва-Ленинград: Издательство АН СССР, – 1959. – с.46-66.

¹²⁹ Минорский, В.Ф. История Ширвана и Дербента X—XI веков. – с.29.

¹³⁰ Məmmədov, T.M. Qafqaz Albaniyası ilk orta əsrlərdə. – s.56-59.

¹³¹ Cavadov, Q.C. Udilər (tarixi-etnoqrafik tədqiqat) / Q.C.Cavadov, R.Ə.Hüseynov – Bakı: Azərbaycan, – 1996. – s.15.

the term “Lakz country” with the term “Lezgi country” and consider Lakzs to be Lezgins¹³².

The “History of Albania”, as well as Armenian and Georgian sources, mention the names of the Lpin, Sliv and Jigb tribes, who are believed to have lived in northeastern Albania. According to G.A.Geybullayev, the Lbins are the ethnic names of the Avars living in Albania and the Silvs living in Dagestan. The Jigbs are the present Sahurs, who now call themselves Yixbi. He considers that the name of the Iori River, mentioned in the sources from the 1st century, is in the Avar language¹³³.

Ibn Rusta calls the ruler of Sarir “Avar” (اوار) ¹³⁴ Abu Said Gardizi also confirms that the ruler of Sarir was called “Avar”¹³⁵.

Arabic-language sources also deal with a group of people called “Tabarsaran”. Al-Garnati’s information shows that the idea – “the people of Tabasaran are also Lezgins” is not true¹³⁶.

There is no reliable information in Arabic-language sources about the Khinalig, Gryz, Haput, Ingiloy, Sahur and Budugs for the present.

The last sub-chapter of Chapter III is called “Other population groups”. Primary written sources in different languages contain the names of some ethnic groups living in Azerbaijan during the Arab Caliphate or in close contact with the territory of Azerbaijan and not included in any of the existing language families. Among them, Sanars, Siyavurdies and Lpins should be especially noted.

Information about the Sanars is also found in the works of some ancient authors¹³⁷. Georgian and Armenian sources also

¹³² Vəlixanlı, N.M. IX-XII əsr ərəb coğrafiyaşünas-səyyahları Azərbaycan haqqında. – s.64.; Минорский В.Ф. История Ширвана и Дербента X—XI веков. – с.50.

¹³³ Qeybullayev, Q.Ə. Azərbaycan türklərinin təşəkkülü tarixindən. – s.173.

¹³⁴ Vəlixanlı, N.M. IX-XII əsr ərəb coğrafiyaşünas-səyyahları Azərbaycan haqqında. – s.166.

¹³⁵ الجرديزي، زين الاخبار القاهرة، 2002 م، ص.-396.

¹³⁶ Vəlixanlı, N.M. IX-XII əsr ərəb coğrafiyaşünas-səyyahları Azərbaycan haqqında. – s.160.

¹³⁷ Агаев, Р.Э. Сведения арабоязычных первоисточников о санарах // – Москва: Вопросы Истории, – 2018. №11, – с. 158-166.

contain information about the Sanars¹³⁸.

More detailed information about the Sanars can be found in the works of Arabic and Persian-speaking authors. Information about the Sanars is given in “Hudud al-Alam”¹³⁹.

The name Lpin (Lbin, Lupen) is found in the works of both ancient and medieval authors. According to F.J.Mammadova, the Lpins were spread in an area from the central parts of the Samur River to the Alazan River Valley¹⁴⁰..

Many Arabic-speaking authors who lived in the 9th-10th centuries (Al-Balādhurī, Qudama ibn Ja’far, Ibn al-Faqih, al-Ma’sudi) also mention in their works the names of tribes called As-Siyavurdiya in the area between Ganja and Tiflis (in Armenian sources Sevordik), illegal, engaged in robbery¹⁴¹. Those Siyavurdies later plundered the town of Shamkir¹⁴².

According to al-Ma’sudi, various tribes settled in the mountains of Abu Musa (Karabakh Mountains)¹⁴³. These mountains were the home of a tribe from the Aran peoples¹⁴⁴.

The ethnicity of the Ergeshs and Chilbs, whose names appear in the “History of Albania”, is also unclear¹⁴⁵. K.V.Traver also noted that to determine their ethnic identity is difficult¹⁴⁶. It is believed that the Chilbs are the same as the Silvs. Silvs, as well as Jigbs, have been classified by some authors as Caucasian peoples¹⁴⁷.

Chapter IV of the dissertation is entitled “**The resettlement policy of the Caliphate in Azerbaijan and its ethno-social**

¹³⁸ Bünyadov, Z.M. Azərbaycan VII-IX əsrlərdə. – s.15.

¹³⁹ حدود العلم من المشرق الى المغرب ص- 162 .

¹⁴⁰ Məmmədova, F.C. Azərbaycanın (Albaniyanın) siyasi tarixi və tarixi coğrafiyası (e.ə. III əsr-eramızın VIII əsri). – s.83.

¹⁴¹ المسعودي. مروج الذهب و معادن الجواهر، الجزء الاول، بيروت، 2005 م، ص-157.

¹⁴² Vəlixanlı, N.M.. Azərbaycan XII – XII əsrlərdə. – s.161; Ağayev R.Ə. Ərəbdilli mənbələr siyavurdilər haqqında // – Bakı: Bakı Dövlət Universitetinin Xəbərləri, – 2017. №4, – s. 86-93.

¹⁴³ Велиханова, Н. М. Изменение исторической географии Азербайджана в результате арабского завоевания. – s.48.

¹⁴⁴ Vəlixanlı, N.M.. Azərbaycan XII – XII əsrlərdə. – s.107.

¹⁴⁵ Kalankatlı Moisey. Albaniya tarixi. – c.28.

¹⁴⁶ Тревер, К.В. Очерки по истории и культуре Кавказской Албании.– s.47.

¹⁴⁷ Гейбуллаев, Г.А. К этногенезу азербайджанцев. – с.154-156.

consequences” and consists of three sub-chapters. The first sub-chapter is called **“The first phase of resettlement policy”**. The main focus here is on the resettlement policy pursued by the Rashidi caliphs (632-661) and the Umayyads (661-750) in Azerbaijan. The Arabs used not only Arabs, but also Turkic and non-Turkic tribes in their resettlement policy in Azerbaijan¹⁴⁸. The main purpose of the resettlement policy was to strengthen the rule of the Arabs and to help establish Islam more decisively.

The process of occupation and settlement of territories by the Arabs had gone significantly accelerated. However, the establishment of Islam took a long time. In their works, the Arabic-speaking authors gave wide coverage to the specific facts about the resettlement of Arabs in Azerbaijan and adjacent areas¹⁴⁹. The first tribes migrated to Azerbaijan did not belong to a certain group, but consisted of different Arabian (northern, central and southern) tribes, i.e., Qeyses, Nizaries and Qahtanies. However, a study of sources shows that in any case, the northern tribes were preferred during the Umayyad period¹⁵⁰. After the end of the conquest, more troops began to be placed in the northern limits of the Caliphate. It was during this period that military camps were established, which later became fortified towns, and special points called “bab” (gates) were established at mountain passes¹⁵¹.

The second sub-chapter of **Chapter IV** is entitled **“The second phase of resettlement policy”**. The resettlement policy implemented by the Arab Caliphate in Azerbaijan was also continued during the rule of the Abbasi dynasty. However, certain changes took place in the content of this policy. The privileges of the northern tribes began to disappear. The Abbasi, relying on the Arab (Yemeni) tribes in the south, gradually began to expel the northern tribes from their settlements in Azerbaijan and Arran. The southern tribes from

¹⁴⁸ Ağayev, R.Ə. Sasanilər dövləti və Ərəb xilafətinin Azərbaycanda həyata keçirdiyi köçürmə siyasətində türk tayfalarının yeri // – Gəncə: Gəncə Dövlət Universiteti, Elmi Xəbərlər, – 1918. № 1, – s.223-229.

¹⁴⁹ العصفري خليفة بن خياط. تاريخ خليفة بن خياط ، ص.151.:: البلاذري. فتوح البلدان.ص- 127.

¹⁵⁰ Bünyadov, Z.M. Azərbaycan VII-IX əsrlərdə. – s.164.

¹⁵¹ Vəlixanlı, N.M. Ərəb xilafəti və Azərbaycan. – s.39.

Yemen replaced the Nizari from the northern tribes¹⁵². Ibn Hawqal's work contains interesting information about this resettlement and its consequences¹⁵³. The rule of replacing the northern tribes, who were supporters of the Umayyads, with the southern tribes loyal to the Abbasi, was on the whole, abolished after the coming to power of Harun al-Rashid (786-809)¹⁵⁴. The last group of Arabs was moved to Arran during the reign of Caliph al-Ma'mun (813-833)¹⁵⁵.

During the rule of both the Umayyads and the Abbasi dynasty, not only Arabs but also other peoples were moved to Azerbaijan. The Turks dominated among them. Persians were also used in the process of resettlement of the Arabs¹⁵⁶.

The third sub-chapter of **Chapter IV** is entitled “**Ethno-social consequences of resettlement policy**”. The resettlement of numerous Arab tribes and clans to the territory of Azerbaijan during the Arab Caliphate and the spread of the Arabic language did not lead to the Arabization of the population. However, the Arab conquest and their resettlement policy here left a deep trace on the economic, political, ethnic, cultural and socio-religious life of Azerbaijan and led to a number of consequences. Although Arabic influenced the language of the local population, as Ibn Khaldun points out, unlike such countries as Egypt and Damascus, “in the countries beyond Iraq this language did not become permanent”¹⁵⁷. Ibn Hawqal's work indicates to this fact when talking about the population of Arab origin living in Azerbaijan. Ibn Hawqal notes that the area up to Daghargan, Tabiz and Ushnu-Azeri and the surrounding areas are known as the “bani Rudiniyya estates”. He goes on saying that they were from Arabs, but later turned away from them, were defeated

¹⁵² Bünyadov, Z.M. Azərbaycan VII-IX əsrlərdə. – s.165-166.; Vəlixanlı N.M. Ərəb xilafəti və Azərbaycan. – s.52-53.

¹⁵³ Ağayev, R.Ə. İbn Hövqəlin “Kitab surət əl-ard” əsəri Azərbaycan haqqında // – Bakı: AMEA Tarix İnstitutunun Elmi Əsərlər, – 2011. c.XXXIX, – s. 10-25.

¹⁵⁴ Bünyadov, Z.M. Azərbaycan VII-IX əsrlərdə., s.167.

¹⁵⁵ Ibid. – p.168.

¹⁵⁶ Ağayev, R.Ə. Sasanilər dövləti və Ərəb xilafətinin Azərbaycanda həyata keçirdiyi köçürmə siyasətində türk tayfalarının yeri. – s.123-129.

¹⁵⁷ ابن خلدون عبد الرحمن بن محمد. تاريخ. الجزء الاول. ص-476.

and destroyed, lost their traces, and left no trace of them except a little information¹⁵⁸.

Chapter V of the dissertation entitled “**Ethnolinguistic situation in Azerbaijan during the Arab Caliphate**” consists of three sub-chapters. The first sub-chapter is called “**Azeri language**”. According to Arabic-speaking authors, the main languages used by the population in Azerbaijan during the Arab Caliphate were “Azeri” and “Arran”. S.A.Kasravi distorted the facts of historical sources and showed that “Azeri” language is of Iranian origin¹⁵⁹.

Arabic-speaking authors used the term “Azeri” not because of ethnicity, but because of geographical notion. Arabic-language sources also include Azeri, Azerbi, Azeriyya and Azerbiyyi expressions related to the language of the Azerbaijani people. In the primary written sources, these expressions were used in other cases as well, and here, too, the geographical notion was taken as a basis. For example, in Ibn ‘Abd al-Munim al-Himyari’s work while speaking about the reign of Caliph Omar, we find the following expression: “*Azerbaijan - the term Azerbi refers to it*” (*أذربيجان- ينسب*) . (*Əzərbəycən-yunsəb iləy hə Əzərbə*). The author then writes: “*الصوف الاذربي منسوب الى اذربيجان*” (“*Əs-sufu-l-Əzərbə mənsubun ilə Əzərbəycən*”), that is “*Azerbi wool belongs to Azerbaijan*”¹⁶⁰. Abu Mansur al-Jawaligi¹⁶¹ and Yagut al-Hamawi¹⁶² also confirm that the term “Azeri” is used in relation to Azerbaijan. In the collection “Name-ye Daneshvaran” written by four prominent scholars during the reign of Nasraddin Shah (1848-1896) from the Gajar dynasty, the language of the Azerbaijani people “Azerbiyya” was called “the language of the Turks” (*لغة ترکان- language-e torkan*)¹⁶³.

158 ابن حوقل ابو القاسم النصبي. كتاب صورة الأرض. القسم الثاني. ص- 337.

159 كسروي سيد احمد. آذري يا زبان باستان آذربايجان. 1304ص-10.

160 الحميري محمد بن عبد المنعم. الروض المعطار في خبر الاقطار بيورت، 1975م. ص- 20.

161 الجواليقي ابو منصور، المعرب من الكلام الاعجمي على حروف المعجم . الطبعة الثانية بيروت، .

دارالكتب، 1969م، ص- 145.

162 الحموي ياقوت، معجم البلدان. ص- 128.

163 طالقاني آقا ميرزا حسن و ...، نامه دانشوران، ج 1. تهران، 1296 . ص- 857.

The arguments of the proponents of the idea that Azeri is of Iranian origin and that the Tat or Talysh language is its successor (if it is possible to say so) are nothing but a distortion of historical facts.

The second sub-chapter of **Chapter V** is called “**The Arran language**”. According to Arabic-speaking authors, the second most widely used language in historical Azerbaijan was “Arran” or “Arani”. Al-Idrisi¹⁶⁴, Ibn Hawqal¹⁶⁵, al-Muqaddasi¹⁶⁶, Zachariah Ritor of Syria¹⁶⁷ and others have given information about this language.

The vast majority of modern scholars who comment on the Arran language have tried to connect the Arran language with the Udin language repeating each other and without referring to any facts. Some Iranian historians even claim that this language is of Iranian origin¹⁶⁸.

According to a widespread opinion, the Albanian alphabet was compiled based on the Gargar language. Proponents of her case have been working to make the actual transcript of this statement available online. In this case proponents of this statement refer to the information of Movses Khorenatsi¹⁶⁹ and Movses Kaghankatvatsi¹⁷⁰, who state that Mesrop Mashtos came to Arsvalen, the ruler of Albania, and Patriarch Eremi to make alphabet for Albanians.

The main point that attracts attention is that researchers at any cost try to find answers to questions related to the Albanian (Arran) language outside the Turkish language. The information provided by Arabic-speaking sources and logical considerations unequivocally state that this language is not of Caucasian or Iranian origin. There is only one way out: to connect this language with Turkish languages.

¹⁶⁴ الشريف الإدريسي، كتاب نزهة المشتاق في اختراق الافاق القاهرة، 1422، ص- 686.

¹⁶⁵ ابن حوقل ابو القاسم النصبى. كتاب صورة الأرض. القسم الثانى. ص- 376.

¹⁶⁶ المقدسى المعروف بالبشارى، أحسن التقاسيم في معرفة الاقاليم، القاهرة، 1411، ص- 378.

¹⁶⁷ Пигулевская, Н. В. Сирийские источники по истории народов СССР. – с.165.

¹⁶⁸ يحيى ذكا. رديابى زبانهاى ايران در قفقاز ، ص- 287.

¹⁶⁹ Хоренский, Моисей. История Армении / Моисей Хоренский. – Москва: Типография В.А. Гатцукъ, – 1893. – с.196.

¹⁷⁰ Kalankatli, Moisey. Albaniya tarixi. – s.35-37.

Those who say that this possibility is true, that is, that Albanian (Arran) can be a Turkish language, and that it is of Caucasian origin, have indirectly accepted it. For they share opinion in compiling the Albanian (Arran) language on the basis of the Gargar dialect. The Gargars are a people of Turkic origin. By the way, let's note that in "Kitabi-Dada Gorgud" we also see expressions like "The head of the Albanians Qazan (khan) (البن لر باشي قزان)¹⁷¹ and "I saw Albanians riding gray and white horses" (اغ بوز اتلر چابدرر الينلر كرردم)¹⁷².

So, if we consider that the main forces resisting foreigners in Arran during the Sassani and Arab periods were the Turks, the Albanians could be understood as the Turks here, and the Albanian (Arran) language as their language.

The third sub-chapter of **Chapter V** of the dissertation is called "**Khazar language and other local languages**".

Along with Azeri and Arran languages, Arabic-speaking authors show that Persian and Arabic were used as a common language in Azerbaijan, Arran and Armaniyya. For example, al-Muqaddasi stated that Persian was also used among the population in Azerbaijan, Arran and Armaniyya¹⁷³. Ibn Hawqal writes that only "*merchants and property owners*" understand Arabic well¹⁷⁴.

The Khazar language was also used in Azerbaijan during the Arab Caliphate. Information provided by Ibn Hawqal about the language of the Khazar people is very interesting and contradictory¹⁷⁵. We find similar information of Ibn Hawqal about the Caspian Khazar language in al-Istakhri's work¹⁷⁶. Al-Istakhri uses the phrase "*they probably speak the Khazar language*"¹⁷⁷ when talking about the language of the Derbent population.

¹⁷¹ Kitabi-Dədə Qorqud. Əsil və sadələşdirilmiş mətnlər / tərt ed., S.Əlizadə – Bakı: Öndər, – 2004. – s.80.

¹⁷² Kitabi-Dədə Qorqud Ensiklopediyası / Red. hey. sədri Anar. – Bakı: Yeni nəşrlər evi, – c. 2. – 2000. – s.415.

¹⁷³ Vəlixanlı, N.M. IX-XII əsr ərəb coğrafiyaşünas-səyyahları Azərbaycan haqqında. – s.134.

¹⁷⁴ ابن حوقل ابو القاسم النصبی. کتاب صورة الأرض. القسم الثاني. ص- 348.

¹⁷⁵ Ibid. – p.393.

¹⁷⁶ الاصطخري ابو اسهق ابراهيم بن محمد الفارسي. المسالك و الممالك، القاهرة، 1381، ص- 130.

¹⁷⁷ Ibid. – p.113.

In his work, Asam al-Kufi spoke about Berdik¹⁷⁸ and Ibrahim ibn Asim al-Uqeyli, who “knew the Khazar language well” (*كنا فصيحاً* – بالخزرية – *kənə fəsihən bi-l-xəzəriyyə*) in the territory of Azerbaijan¹⁷⁹.

The collection of medieval sources, “Kartlis Tskhovreba” (The Life of Kartli), states that after the campaigns of the Savirs (Sabirs) in the 6th century and the Khazars in the early 7th century, Kartli began to speak six languages, including Khazar¹⁸⁰.

Many Arabic sources (al-Istakhri, al-Muqaddasi, Ibn al-Faqih, ibn Hawqal) state about the existence of numerous languages in the Caucasus Mountains and surrounding areas. Some authors even call the Caucasus Mountains “Mountain of Languages” (*جبل الالسن* – “jibalu-l-alsuni”)¹⁸¹.

Ibn Hawqal, who shows that different languages are spoken in the Caucasus Mountains and surrounding areas, confuses the modern reader and writes:

“و يجمع الكثير منهم لسان واحد”

Translation: “*Most of them have a common language*” or “*most of them are united by a common language*”¹⁸².

Willingly or unwillingly, the words of E.Q.Weidenbaum come to mind here. He writes that in the Middle Ages, the Azerbaijani language became an international language in the South Caucasus with its simplicity and eliminated more and more languages in Dagestan¹⁸³.

Chapter VI of the dissertation is entitled “**The social structure of the population of Azerbaijan during the Arab Caliphate**” and consists of four sub-chapters. The first sub-chapter is entitled “**The notion of “social strata” during the Arab Caliphate**”.

178 الكوفي ابو محمد بن اعثم، كتاب الفتوح. الجزء السابع و الثامن، ص- 246.

179 الكوفي، ابو محمد بن اعثم، كتاب الفتوح. الجزء السابع و الثامن، ص- 247.

180 *Картлис Цховреба (История Грузии)*. – с.20.

181 ابن سعيد المغربي. الجغرافيا، بيروت، 1970م. ص- 205.

182 ابن حوقل ابو القاسم النصبی. كتاب صورة الأرض. القسم الثاني. ص- 349.

183 Вейденбаумь, Е.Г. Путеводитель по Кавказу / Е.Г.Вейденбаумь. – Тифлисъ: Типография Канцель, – 1988. – s.120.

Before dealing with the information on the social composition of the Azerbaijani population in the works of Arabic-speaking authors, it is necessary to consider their attitude to this issue, i.e., the issue of social division of the population into certain strata. In the early days of Islam, people had high hopes that the new society would eliminate the sharp differences and build a relatively good life. However, from the earliest days of the Arab Caliphate, social stratification and subsequent social contradictions began to manifest themselves. In their works several Arabic-speaking authors attempt to justify the stratification and social inequality that existed during the Arab Caliphate. Many of them repeatedly point out in their writings that members of society consist of those who govern and those who are governed¹⁸⁴.

In his work, al-Maqrizi divides people into seven groups¹⁸⁵. And Ibn Khaldun writes that people are divided into four main social groups according to their field of activity and means of earning: 1. Officials working in the public administration system; 2. Those engaged in agriculture; 3. Those engaged in trade; 4. Those who choose handicraft as a profession¹⁸⁶.

By considering the times before him Al-Mawardi (974-1058) notes that people are divided into four groups and states how to deal with each of them¹⁸⁷. Al-Muqaddasi mentions sufis, rulers, writers, ignorant people, muezzinas (a person who calls Muslims for divine service), merchants, emirs, nobles, confessors, judges and others among the people he encounters in society¹⁸⁸. In his work, Abu'l-Faḍl-Bayhaqi¹⁸⁹ draws attention to the classes and their authority during the reign of Caliph Ma'mun.

184 راوندي مرتضى، تاريخ اجتماعي ايران، ص- 211.

185 السودان نزار عيون. نشوء و تطور الفكر النفسي الاجتماعي عند العرب. 2014، ص- 121.

186 ابن خلدون عبد الرحمن بن محمد. تاريخ. الجزء الاول، بيروت، 1421، ص- 480.

187 الماوردي ابو الحسن. قوانين الوزارة و سياسة. بيروت، دار الطليعة للطباعة و النشر، الطبعة الاول، 1979 م. ص- 144.

188 المقدسي المعروف بالبشاري، أحسن التقاسيم في معرفة الاقاليم، القاهرة، ص- 43-45.

189 Бейхаки, Абу-л-Фазл. История Масуда (1030-1041). Вступительная статья, перевод и примечания А.К.Арендса / Бейхаки Абу-л-Фазл. – Ташкент: Издательство АН Узбекской ССР, – 1962. – с.66.

The second sub-chapter of **Chapter VI** is entitled “**Social composition of the ruling classes of the population**”. From the social viewpoint, the population living in the territory of Azerbaijan during the Arab Caliphate mainly can be grouped as follows: 1. The ruling classes; 2. Urban population; 3. Rural population.

The emir (governor -general) stood at the top of the ruling class. All military and civilian power was concentrated in the hands of the emir¹⁹⁰. The emir’s residence was called “*dar az-zaim*”. There was a special security service at the Emir’s residence, and the guards were called “*hajib*” (حاجب), and their chief was called “*hajibu-l-hijab*” (حاجب الحجاب). For instance, Asam al-Kufi in his work spoke about the Hajib of al-Harashi, one of the rulers of Azerbaijan¹⁹¹. Among the persons acting under the direct guidance of the Emir, the amil (amil al-kharaj) and the gazi (amil as-salat) should be mentioned first¹⁹². In the provinces, including Azerbaijan and Arran, the second person after the emir was amil. Amil and gazi were considered the closest assistants of the emir¹⁹³. Amil was already the representative of the emir in places, as well as the civil judge who oversaw the taxes.

While dealing with the events that took place in the Arab Caliphate in H 211 (826) “*Tarikh-e Sistan*” (“*History of Seistan*”) lists the positions of *avan*, *mearif* and *head of mezalim*¹⁹⁴. The terms “*hissab*”, “*jabi*”, “*mutamid*” related to the 7th century¹⁹⁵, “*mustehiss*” “*mustekhrij*” related to the 9th century are also encountered in the work¹⁹⁶.

¹⁹⁰ Bünyadov, Z.M. Azərbaycan VII-IX əsrlərdə. – s.139.

¹⁹¹ Əl-Kufi, Əhməd ibn Əsəm. “*Kitab əl-futuh*” (“*Fəthələr kitabı*”). Azərbaycanın VII-IX əsrlər tarixinə dair çıxarışlar. Ərəbcədən tərcümə edənə, ön söz, qeyd və şərhlərin müəllifi Z.M.Bünyadov / Orta əsr ərəb mənbələrində Azərbaycan tarixinə dair materiallar. – Bakı: Nurlan, – 2005. – s.45.

¹⁹² Буниатов, З.М. Из истории Кавказской Албании VII-VIII вв. – с.167.

¹⁹³ Заходер, Б.Н. История Восточного средневековья (Халифат и Ближний Восток) / Б.Н.Заходер. – Москва: МГУ, – 1944. – с.33.

¹⁹⁴ Тарих-и Систан (История Сеистана) / Перевод, введение и комментарий Л.П.Смирновой. –Москва: Наука – 1974. – с.116,

¹⁹⁵ Ibid. – p.114.

¹⁹⁶ Ibid. – p.232.

Town mayor, muhtasib, arif, quarter chiefs, shurta, munhi and mushrif, sahibu hares, barid chiefs, meliks, patricks, azadlar, mutaqaillibs and clergy were also among the representatives of the ruling class.

The third sub-chapter is called “**Urban population**”. According to Arabic-language sources, Azerbaijani towns during the Arab Caliphate were mainly divided into two groups: 1. Big cities (First class). 2. Relatively small towns (secondary)¹⁹⁷. As already mentioned in the scientific literature, summarizing the information provided by sources about the towns during the Arab Caliphate, they can be divided into 3 categories in the modern sense from the socio-economic viewpoint: 1. Agrarian-type towns with weak social stratification; 2. Towns with social stratification, but not sharp, mainly centers of crafts and trade, inhabited by middle-class owners; 3. Big cities, where art and trade operated mainly for foreign markets and have a very high level of stratification¹⁹⁸. However, despite these differences, artisans and merchants still defined the main image of all towns from a social viewpoint.

During the Arab Caliphate, on the whole, the urban population was divided into the following groups according to their social status and composition: 1. The ruling classes represented in the administrative system. 2. Artisans and merchants. 3. Farmers-peasants living mainly in the suburbs of the town. 4. Population groups of different categories not included in any of them. Each of these groups had different degrees, especially within the first and second groups.

In addition to the above-said, there are two other expressions related to the urban population in medieval sources. 1. Locals; 2. Newcomers.

Along with the secular and spiritual nobility of the ruling class, the towns were inhabited by merchants, usurers (moneylenders), artisans who had lost contact with agriculture, and a number of different groups.

¹⁹⁷ ابن حوقل ابو القاسم النصبي. كتاب صورة الأرض. القسم الثاني. ص- 335-334.

¹⁹⁸ İsmayilov, R.İ. Misirdə kənd və şəhər (Abbasilər dönəmi) / R.İ.İsmayilov. – Bakı: Elm və təhsil, – 2015. – s.103-104.

During the Arab Caliphate, the majority of the urban population in Azerbaijan was artisans and merchants. Among them, artisans dominated in number. Town artisans met the needs not only of the urban population, but also of the population living in the surrounding villages¹⁹⁹.

In recent years, the territory of Azerbaijan has been well studied from the archaeological viewpoint, and certain achievements have been made. Archaeological excavations were carried out in a number of towns of Azerbaijan, the obtained materials were studied scientifically, and number of monographs and research works were written²⁰⁰. According to archaeological materials and written sources, it was determined that there were dozens of arts and crafts in the towns of Azerbaijan in the early medieval ages. This incomplete list included blacksmithing, gunsmithing, coppersmithing, jewelry, tinsmith, bricklaying, masonry, pottery, glass production, carpentry, weaving, tailoring, silkworm breeding, dyeing, bone-carving, tanning, shoemaking, saddle-making, confectionery, pharmaceuticals, bakery, butchery, perfumery and so on. In Ibn Hawqal's work, it is clearly indicated that almost all the above-mentioned art products were sold in the Gursura²⁰¹.

During the Arab Caliphate, merchants and other trade-related strata also played an important role in the urban population of Azerbaijan. The merchants themselves were divided into several groups. Big merchants were distinguished among them. Ibn Hawqal mentioned such merchants in his work. One of the famous merchants operating in Kursura was Abu Ahmad ibn Abdu-r-Rahman al-Shizi Maragayi. He was considered the “*greatest of Azerbaijani merchants*” (سید تجار انریجان –)²⁰².

¹⁹⁹ Babayev, İ.A. Əhmədov Q.M. Qəbələ (Tarixi-arxeoloji oçerk). – s.31-32.

²⁰⁰ Azərbaycan arxeologiyası: [6 cildə] / M.Rəhimovanın redaktəsi ilə. – Bakı: Şərq-Qərb, – C. 6. – 2008; Dostiyev, T.M. Şimal-Şərqi Azərbaycan IX-XV əsrlərdə / T.M.Dostiyev. – Bakı: BDU nəşriyyatı, – 2001; Məmmədov, A.M. Qədim Gəncə (arxeoloji tədqiqatlar əsasında) / A.M.Məmmədov. – Bakı, Təknur, – 2014; Nuriyev, A. Bərdə şəhərinin tarixi-arxeoloji oçerki (Antik və orta əsrlər) / A.Nuriyev, Ə.Babayev – Bakı: Nurlan, – 2001

²⁰¹ Vəlixanlı, N.M. Azərbaycan VII – XII əsrlərdə. – s.296.

²⁰² ابن حوقل ابو القاسم النصبي. كتاب صورة الأرض. القسم الثاني. ص - 352.

There was also a small class of merchants in the towns. Besides them, there were other social groups (caravanserais workers, money changers, money experts, moneylenders, etc.) associated in one way or another with trade.

Medieval Arabic and Persian-language written sources, while talking about the social structure of the population living in the towns of Azerbaijan during the Arab Caliphate, also gave information about *battal* (unemployed), *raqiq* (slaves), *ummal* (day laborers).

The fourth sub-chapter of **Chapter VI** is entitled “**Rural population**”. During the Arab Caliphate, a large share of the population of Azerbaijan was rural. Although the sources provide relatively detailed information about the urban population, they are often silent about the social composition of the rural population. However, some medieval Arabic-language sources indicate that during the Arab Caliphate, Azerbaijan had many villages along with towns. For instance, Ibn al-Faqih writes that there were more than four thousand villages in Arran alone²⁰³.

According to the information provided by sources, the rural population can be grouped as follows: 1. Representatives of the ruling class, landowners and community leaders living in rural areas. 2. Peasants directly involved in agriculture and divided into different categories. 3. Peasants engaged in cattle-breeding; 4. Craftsmen. 5. Layers who do not belong to any group and live in different ways.

Some Arabic-language sources mention villages captured by the Arabs. According to them, the emergence of landowners -maliks in the Derbent region dates back to the Arab rule²⁰⁴.

The *iqtdars* held a special place among the ruling classes of the rural population²⁰⁵. Abu Yusuf²⁰⁶ and Hamid ibn Zanjuya²⁰⁷, who dealt with the economic life in the period of Arab Caliphate, devoted

203

ابن الفقيه. كتاب البلدان. ص- 586.

204 Ахмедов, Ш. Земельные отношения в Дагестане в V – XI вв // – Махачкала: Ученые Записки Дагестанский филиал Академии Наук СССР, Серия общественных наук, – 1969. № 19. – с.49.

205 Bünyadov, Z.M. Azərbaýcan VII-IX əsrlərdə. – s.130.

206

ابو يوسف يعقوب بن ابراهيم . كتاب الخراج. ص-57-58.

207

حميد بن زنجوية. كتاب الاموال، الرياض، 1430، ص- 613-636.

a special chapter to the formation of the category of *iqtdars* (“*sahib al-iqta*” - صاحب الإقطاع) in their works.

The term *dehqan* (plougher, peasant) maintained its existence during the Arab caliphate. The term is often found in Arabic-language sources (Al-Balādhurī, al-Vaqīdi, al-Kharazmi, Asam al-Kufī, Yahya ibn Adam, al-Ma’sudi, etc.). According to al-Ma’sudi, the peasants were divided into five classes. Each layer had its own uniform²⁰⁸.

Abu Yusuf mentions the townsmen and the villagers separately and calls them “*ahl al-madain*” (population of towns)

(*اهل المدائن*) and “*ahl al-qura*” (population of villages) – *اهل القرى*)²⁰⁹. In Arabic-language sources, the villagers were generally referred to as “*fallah*” (فلاح) and “*mūzariun*” (مزارع). In Ibn Hawqal’s work, we often come across the term “rural population”²¹⁰. His work also touches on the issue of ethnicity of the rural population and the villages in the Savalan region where the population spoke different languages.

In general, according to the sources, the peasants of the Arab caliphate can be grouped as follows: 1. Peasant, having land and mainly engaged in agriculture and its various fields; 2. Landless peasants; 3. Community peasants; 4. Peasants engaged in cattle breeding.

In the “**Conclusion**” section of the dissertation, the scientific-theoretical results obtained in the research process are systematized and summarized. As a result of the research, the general ethno-social situation of the country's population during the Arab caliphate period, as well as ethnos and social groups, were determined.

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المسعودي، مروج الذهب و معادن الجواهر، الجزء الاول، ص- 241.

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ابو يوسف يعقوب بن ابراهيم . كتاب الخراج، ص- 68.

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ابن حوقل ابو القاسم النصبی. كتاب صورة الأرض. القسم الثاني، ص- 337.

The main content of the dissertation is reflected in the following published works of the author:

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