

**REPUBLIC OF AZERBAIJAN**

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**ABSTRACT**

of the dissertation for the degree of Doctor of History

**AZERBAIJAN POLICY OF THE CALIPHATE  
DURING THE RASHIDI CALIPHS**

**Speciality:** 5503.02 – History of the Motherland

Field of science: History

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**Baku - 2025**

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## **I. GENERAL CHARACTERISTICS OF THE DISSERTATION**

**Relevance of the topic and degree of development:** The investigation of the Caliphate's policy regarding Azerbaijan during the era of Rashidi Caliphate allows us to understand not only the process of the conquest of Azerbaijan, but also its integration into early Islamic civilization, socio-economic and religious changes. The study of this period also allows us to obtain new scientific results regarding the methods of rule of the Caliphate and the geopolitical position of Azerbaijan at the time. Therefore, the topic of this dissertation is relevant both in terms of historical research and regional studies.

The era of the Rashidi Caliphs is considered the initial stage of integration of Azerbaijan into the Islamic world. It was during this period that Azerbaijan entered a new stage in political and religious terms after being subordinated to the Caliphate. The fact that this process began precisely during the period of the Rashidi Caliphs and the formation of management methods influenced subsequent periods. Understanding the policy pursued by the Caliphate during this period helps to realize the historical aspects of Azerbaijan's entry into Islamic civilization.

The interaction of Azerbaijan with the early Muslim administration, diplomatic negotiations and agreements with local feudal lords during the campaigns of Arab troops, had a certain impact on the future governance model. This is of great importance in terms of studying the attitude of the Azerbaijani population to the Caliphate, and in terms of expanding scientific knowledge about the causes of future uprisings and their suppression.

The study of the impact of the early Caliphate era on the socio-economic life of Azerbaijan, the tax policy (jizya - a tax collected from non-Muslim populations, kharaj - the main land tax levied on the Muslim population in Islamic countries in the Middle Ages, ushr - Arabic: ondabir – a kind of tax that existed in Muslim states in the Middle Ages) applied during the period of the Rashidi Caliphate and the consequences of these taxes for the local population are of great historical importance. Analyzing how the economic situation and trade

relations of Azerbaijan changed as a result of the Arab invasions is important for the history of the development of the region.

It is of great importance to clarify the military strategy of the Caliphate during the era of the Rashidi Caliphs and the geographical importance of Azerbaijan. In particular, it is of great importance to examine the strategic goals of the policy of conquest carried out during the era of Caliph Umar ibn Khattab (634-644). Since the geographical position of Azerbaijan increased its importance for the Caliphate in terms of military and trade, it helped to better understand the role of Azerbaijan in the expansion plans of the Caliphate related to the South Caucasus and the Caspian Sea.

There is a great need to clarify the dissemination of Islam and the religious transformations taken place in Azerbaijan during the early Caliphate. In this regard, the study of the initial stage of the spread of Islam in Azerbaijan is of great importance. It is very important to study the religious policy of the Rashidi Caliphs in Azerbaijan and the process of how local religious beliefs (Zoroastrianism, Christianity and monotheism) changed under the influence of Islam.

The policy of Caliphate towards Azerbaijan during the Rashidi Caliphate is an important stage in the history of Azerbaijan. This research is of great importance in understanding the initial stages of the current integration of the Republic of Azerbaijan into the Muslim world.

The study of the Rashidi Caliphs era, which covers the early medieval history of Azerbaijan, is of both scientific and political relevance. Despite the fact that certain studies have been conducted to solve these problems, there are still issues related to this period that have not been studied in depth in Azerbaijani historical science. The study of these issues can help solve the problems that have arisen or have been artificially created. In this regard, the study of the arrival of the first Arab armies in Azerbaijan during the Rashidi Caliphs, the settlement of Arabs in the territories of Azerbaijan, and the dissemination of Islam in these territories is of great interest for Azerbaijani historical science.

In the Middle Ages, works written by local authors on the history of Azerbaijan were either forgotten by historians or not published. Among these, we can mention the works of Azerbaijani historians Mukhtass ad-Din Abulkhair Nimatullah ibn Muhammad as-Salmasi, who lived in the 11th century, entitled “History of Azerbaijan”, “History of Maragha” and “History of Arran”,<sup>1</sup> and the work of Azerbaijani historian Fakhraddin Abul-fazl Ismail bin al-Musanna at-Tabrizi, who lived in the 12th century, entitled “History of Azerbaijan”.<sup>2</sup> The work of Albanian historian Musa Kalankatli, “History of Albania”, has survived to this day, despite undergoing many changes.

As we have noted, the Rashidi period (632-661) has not been an independent object of research either in the historiography of the homeland or the historiography of foreign countries. However, despite this, in the works of both historians of the homeland and world historians regarding the Middle Ages, there are materials that interest us and can help us to more fully investigate the topic we are studying. Although these materials are mainly related to military-political, economic and cultural history, they play the role of a kind of scientific basis for studying the Rashidi period.

The valuable ideas expressed in the works of a number of Azerbaijani historians, in particular, A.A. Bakikhanov, Z.M.Bunyadov, S.B. Ashurbeyli, S.S. Aliyarli, N.M. Velikhanli, Y.M. Mahmudov, N.Ch. Akhundova, N.A. Aliyeva, F.M. Asadov, Y.R. Jafarov, A.H. Pashazadeh, A.M. Mammadov, R.A. Mursalov, R.A. Agayev, R.A. Mustafa, R.N. Aslanova and others, have created a favorable opportunity for studying the topic.

A.A. Bakikhanov, one of the historians of the 19th century, in the first and second chapters of his work “Gulustani-Irem”, provided information about the Arab conquests, especially the events taken

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<sup>1</sup> Сеидбейли, М.Г. Научно-культурная жизнь Азербайджана (второй половины 13-начало 14 в.) / М.Г.Сеидбейли. – Баку: Чашыюглы, - 1999. - 140 с.

<sup>2</sup> Rəisniyan, R. Azərbaycan dər seyri tarixi-İran. / R.Rəisniyan. - Təbriz: 1368. – 1132 s, s.11

place in Azerbaijan during the Rashidi period.<sup>3</sup> Touching upon the conquest of Bab al-Abwab, A.A. Bakikhanov wrote: “Although successive campaigns were made to conquer Bab al-Abwab during the Rashidi period with the armies led by Suraqa ibn Amr, Abdurrahman ibn Rabia and his brother Salman ibn Rabia al-Bahili, the Arabs, who constantly faced strong resistance from the Khazars, were unable to achieve success, and Suraqa, Abdurrahman and Salman were killed by the Khazars”.<sup>4</sup>

In some articles by P.K. Zhuze, interesting facts are found about the migration policy implemented by the Arabs in Azerbaijan and its results.<sup>5</sup>

In the monograph of Z.M. Bunyadov “Azerbaijan in the 7th-9th centuries”, the history of Azerbaijan in the 7th-9th centuries was studied extensively for the first time. In the mentioned monograph, the scientist, who involved a number of primary sources in the research, emphasized their scientific significance.<sup>6</sup> The mentioned monograph provides us with detailed information about the Arab invasion of Azerbaijan, the spread of Islam in Azerbaijan, the Arab-Khazar (Caspian) wars and Azerbaijan, the land and tax policy implemented by the Arabs, the administrative and management system, Azerbaijani towns and trade routes.

In the monograph by M.Kh. Sharifli dedicated to the history of dynastic states that existed in Azerbaijan in the 9th-11th centuries, issues related to the history of Azerbaijan in the 7th-9th centuries are also touched upon. The monograph discusses the Arab campaigns against Azerbaijan, the conquest of its towns by the Arabs, the Arab administration established here after the conquest, the resettlement of

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<sup>3</sup> Bakıxanov, A. Gülüstani-İrəm. / A.Bakıxanov. - Bakı: ASSR EA nəşriyyatı, - 1951. - 302 s, s.15, 32-57; 57-84

<sup>4</sup> Bakıxanov, A. Gülüstani-İrəm. / A.Bakıxanov. - Bakı: 1991. - 305 s, s.49-52

<sup>5</sup> Жузе, П.К. Мутагаллибы в Закавказье в IX-X вв // П.К.Жузе. -Тифлис: МИГК, вып. 3, - 1937. – с. 167-215, s.167-215; Жузе, П.К. Арабские племена в Азербайджане // - Архив Ин-та истории АНАН инв, - № 509. - 18 с, s.18.

<sup>6</sup> Būnyadov, Z.M. Azərbaycan VII-IX əsrlərdə / Z.M.Būnyadov. - Bakı: Azər nəşr, - 1989. - 336 s, s.7-27

Arab tribes to Azerbaijan, issues related to the population living in these territories and their social status.<sup>7</sup>

Some of the information provided in the works by S.B.Ashurbeyli dedicated to the history of Shirvan and Baku, especially the facts about the conquest of Shirvan and Baku by the Arabs, helped us during the research. In the second chapter of the monograph “The State of the Shirvanshahs” by S.B.Ashurbeyli entitled “The State of the Shirvanshahs in the 6th century - the first half of the 9th century”, is provided information about the conquest of Shirvan by the Arabs<sup>8</sup>. In the second chapter of this work dedicated to the history of the city of Baku, there is also information about Baku being under the rule and administration of the Arab caliphs.<sup>9</sup>

In a number of articles by S.S. Aliyarli, along with historical events that took place in Azerbaijan in the Middle Ages, is also provided information about the ethnic and anthropological characteristics of the Azerbaijani people.<sup>10</sup>

One of the authors conducting research on the Caliphate era of Azerbaijan is academician N.M. Velikhanli. In her monograph entitled “Arab Caliphate and Azerbaijan”, along with the historical borders of Azerbaijan and Arran, a number of interesting information about the mentioned period can be found.<sup>11</sup> In N.M.Velikhanli’s work entitled “Azerbaijan in the 7th-12th Centuries: History, Sources, Comments”, the history of the early Middle Ages of Azerbaijan was extensively studied, and the information available in Arabic-language sources about the historical geography, borders, towns, population and ethnic composition of the population was translated and comments were

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<sup>7</sup> Şərifli, M.X. IX əsrin ikinci yarısı - XI əsrlərdə Azərbaycan feodal dövlətləri / M.X.Şərifli. – Bakı: Turxan, - 2015. - 460 s, s.15-35

<sup>8</sup> Aşurbəyli, S.B. Şirvanşahlar dövləti / S.B.Aşurbəyli. - Bakı: Avrasiyapress, - 2006. - 416 s, s.17-90

<sup>9</sup> Ашурбейли, С.Б. История города Баку / С.Б.Ашурбейли. - Баку: Азернешр, - 1992. - 304 с, s.52-86

<sup>10</sup> Əliyərli, S.S. Tariximiz açıqlanmamış mövzuları ilə / S.S.Əliyərli. - Bakı: Mütərcim, -2012. - 560 s.

<sup>11</sup> Vəlixanlı, N.M. Ərəb xilafəti və Azərbaycan / N.M.Vəlixanlı. - Bakı: Azərneşr, - 1993. - 157 s.

given.<sup>12</sup> In a number of articles, the author also expressed his attitude to the facts given in the works of Arabic-language authors regarding the historical geography, ethnic composition and language of Azerbaijan.<sup>13</sup>

A.H. Pashazadeh in his work “Islam in the Caucasus” touched upon the reasons for the Arabs’ march to Azerbaijan and the spread of Islam in Azerbaijan.<sup>14</sup> Taking into account the texts of the treaties concluded with the population of Northern and Southern Azerbaijan during the Arab conquests, the author calls the conquests in Azerbaijan “the history of treaties”.<sup>15</sup>

N.A. Aliyeva’s work “Mujam al-buldan” contains detailed information about the events that took place in Azerbaijan during the period mentioned in her monograph “Azerbaijan and the Caucasus”, the historical geography of the region, and the lives and activities of prominent scientists and cultural figures of the Muslim world.<sup>16</sup>

Some interesting ideas about the period of the Arab Caliphate in Azerbaijan were also expressed in the research of Academician Y.M.Mahmudov,<sup>17</sup> F.M.Asadov,<sup>18</sup> and Academician N.Ch.Akhundova.<sup>19</sup>

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<sup>12</sup> Vəlixanlı, N.M. Azərbaycan VII-XII əsrlərdə: tarix, mənbələr, şərhlər / N.M.Vəlixanlı. - Bakı: Elm və təhsil, - 2016. - 480 s.

<sup>13</sup> Vəlixanlı, N.M. Bir daha Şirvan və Şamaxının tarixinə dair (ərəbdilli mənbələrin məlumatına əsasən) // - Bakı: AMEA A.A.Bakıxanov adına Tarix İnstitutunun Elmi əsərləri, - 2009. XXVIII c, - s.25-38; Vəlixanlı, N.M. Erkən orta əsrlər Şirvan tarixinin bəzi məsələlərinə dair // - Bakı: Milli Azərbaycan Tarixi Muzeyi, Elm, - 2009. - s.5-21, s.5-21

<sup>14</sup> Paşazadə, A.H. Qafqazda İslam: Tarix və müasirlik / A.H.Paşazadə. – Bakı: Azər nəşr, - 1991. - 224 s

<sup>15</sup> Paşazadə, A.H. Qafqazda İslam: Tarix və müasirlik / A.H.Paşazadə. – Bakı: Azər nəşr, - 1991. - 224 s, s.43

<sup>16</sup> Əliyeva, N.A. Mucəm əl-buldan əsərində Azərbaycan və Qafqaz / - Bakı: Elm və təhsil, - 2020. - 424 s.

<sup>17</sup> Mahmudlu, Y.M. Səyyahlar, kəşflər, Azərbaycan / Y.M.Mahmudlu. Bakı: Təhsil, - 2012. - 296 s; Mahmudlu, Y.M. Kitabı-Dədə-Qorqud tarixi mənbə kimi və ya türkün çağlayan bulağı // - Bakı: Altay dünyası, - 1997. № 1-2, - s. 150-155

<sup>18</sup> Асадов, Ф.М. Арабские источники о тюрках в ранние средневековье / Ф.М.Асадов. - Баку: Элм. – 1993. - 202 с.

<sup>19</sup> Ахундова, Н.Ч. Тюрки в системе государственного управления арабского халифата (VIII-сер. X вв.) / Н.Ч.Ахундова. - Баку: Элм, - 2004. – 374 с;

During the research we used some information from the works of other Azerbaijani researchers, such as F.J. Mammadova,<sup>20</sup> G.C. Jabiyev,<sup>21</sup> N.A.Aliyeva,<sup>22</sup> Kh.S. Gasimov,<sup>23</sup> R.A. Agayev,<sup>24</sup> R.A. Mustafa,<sup>25</sup> A.S. Yunusov.<sup>26</sup>

During the investigation, the works of researchers engaged in the history of Albania and Atropatena were also involved in the research. These investigations create conditions for a comprehensive study of the events that took place on the eve of the Arab campaigns, as well as in the subsequent period in the territory of Azerbaijan. Among these researchers, we can mention the works of Y.A.

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Ахундова, Н.Ч. Политические, экономические и религиозные последствия арабских завоевателей на Кавказе // - Кавказ и глобализация. Журнал социально- политических и экономических исследований, - 2010. - т. IV, вып. 3-4. - с. 121-131.

<sup>20</sup> Məmmədova, F.C. Azərbaycanın (Albaniyanın) siyasi tarixi və tarixi coğrafiyası (e.ə. III əsr-eramızın VIII əsri) // F.C.Məmmədova. - Bakı: Azərneşr, - 1993. -262 s, s.228

<sup>21</sup> Cəbiyev, Q. Girdman tarixi (VI-IX əsrlər) / Q.C.Cəbiyev. - Bakı: Şərq-Qərb, - 2010. - 616 s.

<sup>22</sup> Əliyeva, N.A. Azərbaycan Yaqut əl-Həməvinin əsərlərində / N.A.Əliyeva. - Bakı: Çəşioğlu, - 1999. - 244 s; Əliyeva, N.A. Əs-Səmaninin “Kitab əl-Ənsab” əsəri Azərbaycan mədəniyyəti tarixinə dair mənbə kimi / N.A.Əliyeva. - Bakı: Şərq-Qərb, - 2010. - 224 s; Əliyeva, N.A. Azərbaycanda İslam mədəniyyəti (VII-XIII) / N.A.Əliyeva. – Bakı: Elm-təhsil, - 2017. - 488 s.

<sup>23</sup> Qasimov, X. Orta əsrlərdə Azərbaycan mədəniyyəti / X.S.Qasimov. Bakı: Azərpoliqrafiya, - 2015. - 448 s.

<sup>24</sup> Ağayev, R.Ə. Ərəb xilafəti dövründə Azərbaycan əhalisi / R.Ə.Ağayev. - Bakı: Turxan, -2017. - 344 s.

<sup>25</sup> Mustafa, R.Ə. Tiflis əmirliyi / R.Ə.Mustafa. – Bakı: Turxan, - 2019. - 412 s; Mustafa, R.Ə. Tiflis və ətraf ərazilərdə türk tayfaları (e.ə. IV - b.e. VII əsrlər) // - Bakı: AMEA Tarix İnstitutu. Elmi əsərlər, - 2011. XXXIX c, - s. 48-59

<sup>26</sup> Yunusov, A.S. Azərbaycanda İslam / A.S.Yunusov. - Bakı: Zaman, - 2004. - 364 s.

Pakhomov,<sup>27</sup> I.H. Aliyev,<sup>28</sup> A.H. Fazili,<sup>29</sup> S.Y. Gasimov,<sup>30</sup> T.M. Mammadov,<sup>31</sup> G.A. Hajiyev.<sup>32</sup>

In the research process, the results of the investigations conducted by Azerbaijani archaeologists were also included in the study. Because archaeological research is more noteworthy in terms of studying the state of the population during the Arab Caliphate. In this regard, the works of M.J. Khalilov,<sup>33</sup> A.M. Mammadov,<sup>34</sup> T.M.Dostiyev<sup>35</sup> and others occupy a special place.

The works of Turkish historians also touch upon issues related to the history of the Rashidi caliphs' era in Azerbaijan. In those works, one can find facts about the Huns, Khazars and Oghuzs. Among these historians, Z.V. Togan stands out in particular. In the works of Z.V. Togan,<sup>36</sup> certain ideas were expressed about the ethnic processes taking place in the territories of Azerbaijan based on Arabic-language sources. Turkish historians such as M.F.Kırzioğlu,<sup>37</sup> R. Sheshen,<sup>38</sup> F.

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<sup>27</sup> Пахомов, Е.А. Крупнейшие памятники Сасанидского строительства в Закавказье // - Ленинград: Проблемы истории материальной культуры, - 1933. - № 9-10, стр. 37-45.

<sup>28</sup> Алиев И.Г. О некоторых вопросах этнической истории азербайджанского народа / И.Г.Алиев. - Баку: Нурлан, - 2002. - 372 с.

<sup>29</sup> Fazili, A.H. Azərbaycanın qədim və ilk orta əsrlər tarixi İran tarixşünaslığında / A.H.Fazili. - Bakı: Elm, - 1984. - 196 s.

<sup>30</sup> Касумова С. Азербайджан в III-VII вв / С.Касумова. - Баку: ЭЛМ, - 1993. - 140 с.

<sup>31</sup> Məmmədov, T. Qafqaz Albaniyası ilk orta əsrlərdə / T.Məmmədov. - Bakı: Təhsil, - 2006. - 400 s.

<sup>32</sup> Hacıyev, Q. Bərdə şəhəri, coğrafi, siyasi və mədəni tarixi / Q.Hacıyev. - Bakı: Uni-Print, - 2008. - 250 s.

<sup>33</sup> Xəlilov, M. Albaniyanın xristian abidələri / M.Xəlilov. - Bakı: Xəzər Universiteti nəşriyyatı, - 2011. - 344 s.

<sup>34</sup> Məmmədov, A. Gəncə antik və ilk orta əsrlərdə // - Bakı: Tarix və onun problemləri jurnalı, - 2010. (№3), - s.163-171.

<sup>35</sup> Məmmədov, A. Gəncə antik və ilk orta əsrlərdə // - Bakı: Tarix və onun problemləri jurnalı, - 2010. (№3), - s.163-171.

<sup>36</sup> Zeki, T. Azərbaycan / T.Zeki. – İstanbul: Milli Eğitim Basımevi, - c.2. - 1979. - s.91-118, s.91-118; Zeki, T. Arran. / T. Zeki. – İstanbul. I c. - 1940. - s.596-598

<sup>37</sup> Kırzioğlu, M. Yukarı – Kür və Çoruk Boylarında Kıpçaklar / M.Kırzioğlu. - Ankara: TTKY. VII. Dizi. – Sayı.121, - 1992. - 278 s.

<sup>38</sup> Şeşen, R. Müslimarlarda tarix-coğrafiya yazıcılığı / R.Şeşen. - İstanbul: İSAR, - 1998, - 451 s.

Sumer<sup>39</sup> also wrote many valuable monographs and articles on issues related to this period.

Information about the history of the early Caliphate period of Azerbaijan can also be found in the works of a number of Russian-speaking authors. V.V. Bartold devotes more space to information about the medieval history of Azerbaijan in his works. A number of articles included in his selected works provide detailed information about the mentioned period of Azerbaijan history.<sup>40</sup> In those articles, ideas about the borders of Azerbaijan and Arran, the origin and language of the population were noted.

Another Russian author, A.I. Kolesnikov, in his works, touches upon the invasion of the Sasanian lands by the Arabs and the resettlement of Arab tribes to the Sasanian lands after the invasion.<sup>41</sup> The author also mentioned the resettlement of Arab tribes to Azerbaijani lands as appropriate.

Issues related to the Arab-Khazar wars that took place in Azerbaijan during the Rashidi Caliphs' era are reflected in the works of Russian-speaking historians M.I. Artamanov,<sup>42</sup> A.P. Novoseltsev,<sup>43</sup> L.N. Gumilyov,<sup>44</sup> Y.A. Fyodorov,<sup>45</sup> and G.E. Grenibaum.<sup>46</sup>

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<sup>39</sup> Sumer F. Oğuzlar (Türkmenler). Tarihleri, Boy teşkilatı, Destanları. İlavelerle 3. baskı. Ana yayınları / F.Sumer. - İstanbul: Milli Eğitim basım evi, - 1980, - 701 s.

<sup>40</sup> Бартольд, В.В. Мусульманский мир / В.В.Бартольд. Москва: Наука, - с. 6. – 1966. - 785 с; Бартольд, В.В. Двенадцать лекций по истории и турецких народов в Средней Азии / В.В.Бартольд. - Москва: Наука, - с.5. – 1968. - 194 с.

<sup>41</sup> Колосников, А.И. Завоевание Ирана арабами / А.И.Колосников. - Москва: Наука, - 1982. - 270 с, s.147-218

<sup>42</sup> Артамонов, М.И. История хазар / М.И.Артамонов. - Ленинград, - 1962. - 522 с.

<sup>43</sup> Новосельцев А. Хазарское государство и его роль в истории Восточной Европы и Кавказа / А.Новосельцев. - Москва: Наука, - 1990. - 264 с.

<sup>44</sup> Гумилев, А.Н. Тысячелетие вокруг Каспия / А.Н.Гумилев. – Баку: Айрис-Пресс, - 1990. - 312 с.

<sup>45</sup> Федеров Я. Ранние тюрки на Северном Кавказе / Я.Федеров. -Москва: Издательство Московского университета, - 1978, - 296 с.

<sup>46</sup> Грюнебаум, Г. Классический ислам. Очерк истории (600-1258) / Г.Грюнебаум. - Москва: Наука, - 1986, - 216 с.

The works of Persian-speaking authors R. Raisnia,<sup>47</sup> A.Kasravi,<sup>48</sup> J. Faqih,<sup>49</sup> N. Mirza,<sup>50</sup> A. Zarrinkub,<sup>51</sup> while discussing the history of Iran during the Sassani and Arab Caliphate, also give extensive space to issues related to Azerbaijan. In those works, one can find interesting information about the invasion of Azerbaijan by the Arabs, the resettlement of Arabs to Zanjan and Maragha during the Arab Caliphate, the Arab-Khazar (Caspian) wars, medieval towns of Azerbaijan, separate provinces, the lifestyle of the urban population, etc.

Western historians also expressed certain opinions in their works about the events that took place in the territory of Azerbaijan during the Arab Caliphate. Among these researchers, one can mention Kh.N. Kennedy,<sup>52</sup> A. Tritton,<sup>53</sup> F. Hitti,<sup>54</sup> De Lacy,<sup>55</sup> M.Brosset,<sup>56</sup> C. Brockelman<sup>57</sup> and others. Their works provide information about the Khazars, Huns and the migration policy of the Arabs. Thus, although historians of both the homeland and foreign countries expressed certain opinions about the events that took place in Azerbaijan during the Caliphate in one way or another, none of them set out to study the

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<sup>47</sup> Rəisniyan, R. *Azərbaycan dər seyr-e tarix-e İran / R.Rəisniyan*. - Təbriz, -- 1389, - 1132 s.

<sup>48</sup> Kəsrəvi, Ə. *Şəhriyar-e qomnam / Ə.Kəsrəvi*. – Tehran, -1930, - 261 s; Kəsrəvi, Ə. *Azəri ya zəban-e bastan-e Azərbaycan / Ə.Kəsrəvi*. – Tehran, -1304, - 56 s.

<sup>49</sup> Cəmaləddin, F. *Aturpatakan / F.Cəmaləddin*. – Tehran, - 1346, - 545 s; Həmdullah, Q. *Nuzhətəl-qulub / Q.Həmdullah*. – Leyden, - 1915, - 386 s.

<sup>50</sup> Nadir, M. *Tarix və coğrafi-ye dar-üs-səltəneyi Təbriz / M.Nadir*. - Tehran, - h.1323, - 383 s.

<sup>51</sup> Zərrinkub, Ə. *Tarix-i İran bəd əz-İslam / Ə.Zərrinkub*. – Tehran, - 1343.

<sup>52</sup> Kennedy, H.N. *The Prohhet and the Age of the Caliphates / H.Kennedy*. - Great Britain, - 2004. - 420 p

<sup>53</sup> Tritton, A. *The Caliphs and their non - Muslim subjects / A.Tritton*. -London, - 1930. - 260 s.

<sup>54</sup> Hitti, P. *Arap Tarihinin Mimarları / P.Hitti, çev: Ali Zengin*, - İstanbul, - 1995.

<sup>55</sup> De Lacy, O. *Islam at the Cross Roads / O.De Lacy*. - London, - 1923. - 218 p.

<sup>56</sup> Brosset, M. *Histoire de la Georgrie / M.Brosset*. - St. Peters, - 1819. - 694 p.

<sup>57</sup> Brockelmann, C. *Geschichte der Arabischen Literatur (GAZ) / C.Brockelman*. – Leiden, - Supplement, I-III Vols, - 1937-1942. - 557 s; Brockelmann, C. *Geschichte der İslamischen Völker und Staatenn / C.Brockelman*. -München: R. Oldenbourg, large 8 vo, swen wraps, - 1943. - 495 s.

Rashidi period as a problem, and this problem was not studied as a separate object of research.

**Object and subject of the research.** The main object of the research is the military-political, socio-economic, religious and cultural processes that took place in the territory of Azerbaijan during the Rashidi Caliphs. The subject of the research is to investigate and generalize the conquest of Azerbaijan by the Arabs and its inclusion in the Rashidi Caliphate, the socio-economic and political changes that took place in the country, religious and cultural processes, the geopolitical position of Azerbaijan, the reforms carried out in Azerbaijan by the Rashidi Caliphs, the resettlement of Arabs to the territories of Azerbaijan, and the role of Azerbaijani towns in the development of trade on the basis of primary sources of the period.

**The goals and objectives of the research.** The goal of research is to investigate the military-political, socio-economic, cultural events that took place in Azerbaijan during the reign of Rashidi Caliphs based on early medieval Arabic and Persian-speaking sources, to investigate the spread of Islam in Azerbaijan, the Arab migration policy, the applied management methods, the development of towns, and the ways of developing science and culture. To achieve this goal, the following tasks were performed:

- To clarify the political situation in Azerbaijan on the eve of the conquest;
- To clarify the reasons for the first Arab campaigns to Azerbaijan during the reign of Rashidi Caliphs and the results of these campaigns;
- To clarify the reasons for and results of the Arab-Khazar wars during the early Caliphate;
- To analyze the results of the Arab military campaigns to Azerbaijan during the period of Caliph Osman;
- To clarify the reasons for the migration policy implemented by the Arabs after the conquest of Azerbaijan and to analyze the results of this policy;
- To identify and analyze the reforms that the Rashidi Caliphs tried to implement in Azerbaijan;

- To clarify the geostrategic and geopolitical importance of Azerbaijan in the region during the Early Caliphate;
- To clarify the system of governance applied in Azerbaijan during the reign of Rashidi Caliphs;
- To analyze the land policy implemented by the Arabs in Azerbaijan during the reign of Rashidi Caliphs;
- To analyze the tax system applied by the Arabs in Azerbaijan during the reign of Rashidi Caliphs;
- To clarify the level of development of Azerbaijani towns during the Early Caliphate and their role in foreign trade;
- To determine the role of the ruling classes in the social composition of the Azerbaijani population during the reign of Rashidi Caliphs;
- To analyze the level of development of science and culture in Azerbaijan during the reign of Rashidi Caliphs;
- To clarify the changes that occurred in the social composition of the urban and rural population of Azerbaijan during the reign of Rashidi Caliphs;
- To clarify the religious policy implemented in Azerbaijan during the reign of Rashidi Caliphs;
- To analyze the ways in which Islam spread in Azerbaijan during the reign of Caliph Ali.

**Methods of the research.** In order to achieve the goal set during the study, the comparative analysis method was mainly preferred. At the same time, an attempt was made to preserve the complex of historicity, systematicity and objectivity. Historiography allows us to consider the goals and activities of specific participants in historical events, the Arab campaigns to Azerbaijan, the reasons for the spread of Islam in the region; the principle of systematicity allows us to consider events in their dynamic development and connection, to trace their uniqueness; the method of historical objectivity allows us to analyze political events, to understand the expediency of the spread of Islam in Azerbaijan. In order to analyze the events that took place in the territory of Azerbaijan during the Rashidi era, sources written in various languages, especially Arabic, and existing scientific literature were comparatively analyzed and consistent scientific conclusions

were made. At the same time, scientific and theoretical literature written in Azerbaijani, Turkish, Russian, Arabic, Persian and Western languages on general historical issues was critically used.

**Main provisions of the defense.** The following provisions were put forward for defense in connection with the research work:

- It is clear from the information provided by Arabic-speaking sources that during the period of the Rashidi Caliphs, the administrative management system of the Sasanian era was preserved and the historical Azerbaijani lands were considered as a single whole (political, geographical, administrative). Despite the fact that in Arabic-speaking sources Arran and Shirvan are presented as northern provinces of historical Azerbaijan, the borders of historical Azerbaijan reached Hamadan and Zanzan in the south, Derbent in the north, the Caspian Sea coasts in the east, and Tiflis and its surroundings in the west;

- On the eve of the Arab campaigns and during the Early Caliphate, the borders of the territories presented under the historical geographical concept of “Azerbaijan” completely coincide;

- Since the policy pursued by the Rashidi Caliphs in Azerbaijan was based on the Qur’an and the Sunnah of the Prophet, it did not serve to obtain plunder and booty, but to expand the geography of the Islamic religion. The treaties concluded with the local population during the campaigns by Omar ibn Khattab and Osman ibn Affan to Azerbaijan and their conditions confirm this once again;

- The treaties concluded between the Arabs and the local population during the conquests facilitated the widespread dissemination of Islam in the territories of Azerbaijan;

- Although the migration policy implemented by the Arabs during the Early Caliphate led to certain ethnocultural results, the ethnic composition of the population did not change completely;

- Since the main area of the Arab-Sasanian and Arab-Khazar wars that took place during the Rashidi Caliphs was Azerbaijan, the local population became a participant in these wars;

- During the Early Caliphate, Azerbaijani towns located in favorable strategic positions continued to play a major role in international transit trade;

- A new era began in the development of Azerbaijani towns, which were chosen as military bases during the Early Caliphate;
- Arab campaigns in Azerbaijan during the Rashidi Caliphs united the Turkish and non-Turkish population of the country against foreign invaders;
- Azerbaijan's entry into Islamic civilization led to the acquisition of a new essence in terms of culture and the beginning of a new world-class cultural development process in the country.

**Scientific novelty of the research.** The scientific novelty of the research work lies in the first comprehensive involvement of the topic "Azerbaijani policy of the Caliphate during the Rashidi Caliphs" into scientific research. The period of the Rashidi Caliphs is of great importance in terms of studying the initial stage of Azerbaijan's integration into the Islamic world, the military, political and economic policy of the Caliphate. The following scientific innovations were achieved in the research process:

- On the eve of the Arab campaigns and during the Early Caliphate, the territories presented under the historical geographical concept of "Azerbaijan" completely coincided with the borders of historical Azerbaijan;
- The socio-economic and political situation in Azerbaijan on the eve of the Arab campaigns was comprehensively analyzed based on primary sources;
- The religious policy implemented by the Rashidi Caliphs in Azerbaijan has been deeply analyzed, and it has been determined that Islam spread not through force, but through contracts, concessions, and fair governance;
- The treaties concluded by Arab commanders with the local population during the Rashidi Caliphs and their conditions have been fully clarified;
- The role played by Azerbaijan's entry into the Islamic geography in the development of towns during the early Caliphate has been analyzed in detail;
- The role of Azerbaijan's entry into the Islamic civilization in the development of science and culture has been deeply analyzed and confirmed;

- The reforms carried out in Azerbaijan during the early Caliphate have been extensively analyzed based on primary sources;
- The position of Azerbaijani towns during the Rashidi Caliphs, their level of development and their role in international trade have been comprehensively analyzed;
- The place of Azerbaijan in Islamic civilization during the early Caliphate has been determined;
- The essence of the administrative system applied in Azerbaijan during the Rashidi Caliphs has been clarified;
- The historical borders of Azerbaijan and the territories it covered have been determined based on primary sources during the early Caliphate;
- The main directions and results of the Arab resettlement policy in Azerbaijan have been clarified;
- The changes that occurred in the ethnosocial composition of the Azerbaijani population during the early Caliphate have been determined.

**Theoretical and practical significance of the research.** The research work theoretically expands the existing ideas in the history of Azerbaijan during the Rashidi caliphs, which is the Early Caliphate period, and serves to strengthen the theoretical foundations of the study of history as a scientific source. In the research work, the Arab marches organized to Azerbaijan during the Rashidi caliphs, the causes and consequences of these marches are scientifically investigated from a factual and theoretical viewpoint, and previous studies written on this topic are analyzed. The results obtained during the research, in turn, can help in the detailed study of the Rashidi period of medieval Azerbaijan.

The main provisions of the research work can be used experimentally in the research works written about the period of the Arab caliphate of Azerbaijan, in the studies written on social-political and socio-economic topics, in the scientific-research works written on the history of science and culture, and in the classes held in the relevant faculties of the universities.

**Approbation and application of the research.** The topic of the dissertation was discussed based on the minutes of the meeting No. 09

of the department “History of Azerbaijan in the 7th-14th centuries” of A.A. Bakikhanov Institute of History of ANAS dated June 16, 2023 and was recommended as the subject of the doctoral dissertation.

The main provisions and main results of the research were reflected in the scientific articles published by the author in Azerbaijan, Turkey, Russia and Ukraine, as well as in his speeches at international practical conferences held in Azerbaijan, Russia and Ukraine. The articles were mainly published in scientific journals and materials of international conferences recommended by the Higher Attestation Commission. The topic of the dissertation is completely covered in the published articles.

**The organization where the dissertation work was performed.** The research work was carried out at the department of “History of 7th-14th centuries” of A.A.Bakikhanov Institute of History of ANAS.

**The structure and scope of the dissertation.** The total volume of the dissertation in characters, indicating the volume of the structural sections of the dissertation separately. The research work consists of an introduction, four chapters, fifteen subchapters, a conclusion and a list of used literature. The total volume of the dissertation (excluding the list of used literature) is 471.462 characters, including Introduction 25.890, Chapter I 120.662, Chapter II 95.988, Chapter III 65.358, Chapter IV 150.522, Conclusion 13.042 characters.

## **II. THE MAIN CONTENT OF THE DISSERTATION WORK**

In the “**Introduction**”, the relevance of the researched problem, chronological framework, level of study are explained, goals and objectives are defined, scientific innovation is justified, theoretical-methodological foundations, practical importance are indicated, and also is given information about the approval and structure of the dissertation.

The thesis consists of four chapters. Chapter I is called “**The main sources of the topic and the main research Works**” and consists of two sub-chapters. In the first sub-chapter, called the “**Source Studies Base of the Research**”, the Arabic and Persian

sources that deal with the events taken place in the territory of Azerbaijan during the Rashidi period, the early caliphate period, have been extensively studied.

Systematic research and publication of works related to the medieval history of Azerbaijan is considered one of the important issues for our science. Besides the pre-Islamic history of Azerbaijan, the Arabic-language sources providing information about the medieval history of Azerbaijan and the territories covered by it describe in detail the political, religious, social, economic history and town life of the Islamic era. Among these works are al-Tabari's "Tarikh ar-rusul wal-muluk", al-Balazuri's "Kitab al-Futuh al-buldan", Asam al-Kuf's "Kitab al-Futuh", al-Yaqubi's "Tarikh", Ibn Khordadbeh's "Kitab al-masalik wal-mamalik", the works of Yaqut al-Hamawi "Mujam al-bulban" are particularly distinguished.

Ubayd bin Shariya al-Jurhumi, who provides information about Azerbaijan and its early caliphate period, says that the people living here are Turks from time immemorial. This is also confirmed by Ubayd bin Sharia's reply to caliph Muawiyah. When the caliph asked him about Azerbaijan, Ibn Shariyya firmly stated that Azerbaijan is a Turkish land and Turks live here compactly.<sup>58</sup>

One of the Arabic-language authors, Wahb ibn Munabbih, in his work "Kitabul-mulukul-mutawwaja min Himyar wa akhbarihim wa qisasihim wa guburihim wa asharihim" tells about the fact that Shimr ibn Qattaf, one of the Yemeni generals, entered Azerbaijan and defeated the Turks.<sup>59</sup> In another place, while talking about the dialogue between caliph Muawiya and Ubayd bin Shariyya, it is clearly stated here that Turks have lived in Azerbaijan since the beginning. According to Wahb ibn Munabbih, who spoke about the events that happened during the time of the ruler of Yemen, Tubba al-Raid, the envoy sent by him was killed by the people of Azerbaijan, and the ruler who attacked in response defeated them on the border of Azerbaijan and Mosul.<sup>60</sup>

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<sup>58</sup> Vəhb ibn Münəbbih. Kitab ət-Tican. Səna: 1347, 507 s, s.416-417

<sup>59</sup> Vəhb ibn Münəbbih. Kitab ət-Tican, s.416-417

<sup>60</sup> Vəhb ibn Münəbbih. Kitab ət-Tican. s.449

Abu Yusif Yakub ibn Ibrahim al-Kufi is one of the authors who provides information about the management apparatus, taxes and other issues implemented in Azerbaijan during the caliphate.<sup>61</sup> In addition to Azerbaijan, the work contains extensive information about legal issues implemented in other territories subject to the caliphate. This work, written at the request of caliph Harun, contains information about tribute and its collection, zakat, alms, jizya, iqta and other land obligations, as well as types of feudal exploitation of peasants in the lands belonging to private individuals as well as state lands. The events taken place during the Rashid period, and the dialogue between the caliph Umar ibn Khattab and the ruler of Khuzestan, Hormuzan al-Farsi, are also widely discussed.<sup>62</sup>

Historian al-Balazuri, provides extensive information about the attack of the first Arab armies on Azerbaijan during the Rashidi period, the conquest of Azerbaijani towns by the Arabs, agreements concluded between the Arabs and the local population, the first military campaigns on Azerbaijan, the history and economic situation of the towns of Azerbaijan, the spread of Islam in Azerbaijan, the relocation of Arab tribes to Azerbaijan and settlement in these areas.<sup>63</sup>

Al-Balazuri, who talks extensively about Azerbaijan in his work “Futuh al-buldan”, even gives separate information about the Azerbaijani towns located in these two provinces in the special titles “Conquest of Ermeniyye”<sup>64</sup> and “Conquest of Azerbaijan”<sup>65</sup>. Among

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<sup>61</sup> Əbu Yusif əl-Kufi. Kitab əl-xərac. Beyrut: 1979, 244 s

<sup>62</sup> Əbu Yusif əl-Kufi. Kitab əl-xərac. s.32

<sup>63</sup> əl-Bəlazuri. Fütuh əl-Buldan. Beyrut: 1987, 777 s, s.273, 282, 285-287, 425, 455-456, 459, 464

<sup>64</sup> əl-Bəlazuri. Fütuh əl-Buldan. s.272-297

<sup>65</sup> əl-Bəlazuri. Fütuh əl-Buldan. s.455-463

these towns, we can mention the names of Shirvan,<sup>66</sup> Shabran,<sup>67</sup> Derbend,<sup>68</sup> Shamakhy,<sup>69</sup> Shamkir<sup>70</sup> and Beylagan.<sup>71</sup>

During the research, we have widely used Persian-language sources as the basis of source studies of the period. Among these sources are “Tarikh-e Balami” by Abu Ali Muhammad al-Balami, “Farsname” by Ibn al-Balkhi,<sup>72</sup> “Azerbaijan der seyr-e tarikh-e Iran” by R.Raisnia,<sup>73</sup> “Shahriyaran-e gomnam” by A.Kesrevi and “Azəri ya zaban-e bastan-e Azerbaijan”,<sup>74</sup> “Aturpatakan va nuhdati adabi” by J.Faqih,<sup>75</sup> “Nuzhat al-bulub” by H.Qazvini,<sup>76</sup> “Zein al-akhbar” by Mohammad Jardizi,<sup>77</sup> A.H.Zarrinkub’s “Tarikh-i Iran bad az-Islam”,<sup>78</sup> N.Mirza’s “Tarikh va geograf-ye dar-us-seltaneyi Tabriz”,<sup>79</sup> and N.Khosrov’s “Safarname”<sup>80</sup> are of special importance. In these works, one can find a number of interesting information about the occupation of Azerbaijan by the Arabs, the towns and provinces of Azerbaijan, the ethnic composition and cultural environment of the population.

The second sub-chapter of Chapter I of the dissertation is called **“The historical base of the study”**. In this sub-chapter, the research works that talk about the historical events of the period are included in the research. Among the most important works for studying the political history of Azerbaijan on the eve and during the Arab invasion,

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<sup>66</sup> əl-Bələzuri. Fütuh əl-Buldan. s.276-277

<sup>67</sup> əl-Bələzuri. Fütuh əl-Buldan. s.273; əl-Bələzuri. Fütuh əl-Buldan. Leyden: 1866, 681 s,s.194-195

<sup>68</sup> əl-Bələzuri. Fütuh əl-Buldan. Leyden: 1866, 681 s, s.190

<sup>69</sup> əl-Bələzuri. Fütuh əl-Buldan. Leyden: 1866, 681 s, s.210

<sup>70</sup> əl-Bələzuri. Fütuh əl-Buldan. Beyrut: 1987, 777 s, s.203, 286

<sup>71</sup> əl-Bələzuri. Fütuh əl-Buldan. Beyrut: 1987, 777 s, s.273-274; əl-Bələzuri. Fütuh əl-Buldan. Leyden: 1866, 681 s, s.194

<sup>72</sup> İbn əl-Bəlxı. Farsnamə. Tehran: 1363, 244 s

<sup>73</sup> Reisniyan, R. Azərbaycan dər seyr-e tarix-e İrən. Təbriz: 1389, 1132 s.

<sup>74</sup> Kəsrevi, Ə. Şəhriyaran-e qomnam. Tehran: 1930, 261 s; Kəsrevi, Ə. Azəri ya zəban-e bastan-e Azərbaycan. Tehran: 1304

<sup>75</sup> Cəmaləddin, F. Aturpatakan və nuhdəti ədəbi, Tehran: 1346, 545 s.

<sup>76</sup> Həmdullah, Q. Nuzhət əl-qulub. Leyden: 1915, 386 s.

<sup>77</sup> Məhəmməd, C. Zeyn əl-əxbar, nəşir: Abdulhay Həbibı, Tehran: 1347 hş.

<sup>78</sup> Zərrinkub, Ə. Tarix-i İrən bəd əz-İslam. Tehran: 1343.

<sup>79</sup> Nadir, M. Tarix və coğrafi-ye dar-üs-səltəneyi Təbriz. Tehran, h.1323, 383 s.

<sup>80</sup> Nasir, X. Səfərname. Tehran, h.1312, 70 s.

the researches of N.V.Pigulevskaya can be mentioned.<sup>81</sup> During the study of his works, it is known that the Arabs took the management rules implemented in Azerbaijan from the Byzantine and Sassanid states, which were huge states of that time.

In the works of K.Patkanov, T.I.Uspensky, Y.M. Kulakovsky, A.A.Vasiliev and G.Laskini, there is information about the mutual relations of the states existing in the territory of Azerbaijan with Byzantium, the activities of Byzantine soldiers in Azerbaijan during the Sassanid-Byzantine wars, the mutual relations of Byzantines with Azerbaijani rulers, etc.

In Azerbaijani historiography, A.A.Bakikhanov's work "Gulustani-irem" written in 1841, which provides information about the medieval history of Azerbaijan, contains interesting information about the military campaigns to Azerbaijan during the Rashidi period, the conquest of Azerbaijani towns by the Arabs, geographical and strategic position of the towns and their population.<sup>82</sup>

Hasan al-Qadari's work "Asaru Dagestan", which provides information about the medieval history of Azerbaijan, contains information about the Shirvan and Derbend regions of Azerbaijan. The work was published with the financial support of H.Z.Taghiyev.<sup>83</sup>

Z.M.Bunyadov's monograph "Azerbaijan in the 7th-9th centuries", provides detailed information about the caliphate period of Azerbaijan, on the eve of the first Arab conquests and during the caliphate, the spread of Islam in Azerbaijan, the settlement of Arab tribes there, the Islamization of the local population, the creation of independent feudal states on the territory of Azerbaijan, etc.<sup>84</sup>

In the monograph "Feudal states of Azerbaijan in the second half of the 9th century - in the 11th centuries" by M.Kh.Sharifli, besides the events related to the history of Azerbaijan in the 7th-9th centuries,

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<sup>81</sup> Пигулевская, Н. Византия и Иран на рубеже V-VII веков, М.Л., 1946, 289 с; Пигулевская, Н. Сирийские источники по истории народов СССР / Н.В.Пигулевская. – Москва: АН СССР, - 1941. - 170 с.

<sup>82</sup> Bakıxanov, A. Gülüstani-İrəm / A.Bakıxanov. - Bakı: ASSR EA nəşriyyatı, - 1951, - 302 s.

<sup>83</sup> Əl-Qədari Həsən. Əsəru Dağıstan (əski əlifba ilə). Bakı: 1928.

<sup>84</sup> Bunyadov Z. Azərbaycan VII-IX əsrlərdə. Bakı: Azərnəşr, 1989.

there is also information about the population living in these areas and their social situation.<sup>85</sup>

Academician N.M.Velikhanli, who provides extensive information about the caliphate period of Azerbaijan, has studied the political life and historical geography of Azerbaijan, the scientific and literary environment of 7th-12th centuries Azerbaijan and its language, and the ethnic composition of the population based on Arabic-language sources. The academician's monograph "Arab Caliphate and Azerbaijan" contains interesting information about the resettlement of Arabs to Azerbaijan, borders of Azerbaijan and Arran.<sup>86</sup> In a number of articles, the author touched on topics related to historical geography of Azerbaijan, ethnic composition and language of its population, and expressed her attitude to the facts given in these works using Arabic-language sources.<sup>87</sup> Among her works dealing with the early caliphate and later periods, we can mention the works "Nakhchivan - from the Arabs to the Mongols (7th-12th centuries)" and "Nakhchivan's 7th-12th centuries in history and historiography".<sup>88</sup> In these works, the conquest of the city of Nakhchivan by the caliphate, the Arab caliphate of Nakhchivan and the history of the Azerbaijani feudal states of Shaddadis, the Seljuks and the Atabey, are extensively analyzed. In the article "On the scientific-literary environment of 7th-12th centuries Azerbaijan and its language" the scientific-literary environment of Azerbaijan in the 7th-12th centuries and its language is analyzed.<sup>89</sup>

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<sup>85</sup> Şərifli M. IX əsrin ikinci yarısı – XI əsrlərdə Azərbaycan feodal dövlətləri. Bakı, 2015. 458 s, s.15-35.

<sup>86</sup> Vəlixanlı N. Ərəb xilafəti və Azərbaycan. Bakı: Azərnəşr, 1993, 157 s.

<sup>87</sup> Vəlixanlı N. Bir daha Şirvan və Şamaxının tarixinə dair (ərəbdilli mənbələrin məlumatına əsasən) // AMEA A.A.Bakıxanov adına Tarix İnstitutunun elmi əsərləri. Bakı-2009. XXVIII c. s.25-38, S.25-38; Vəlixanlı N. Erkən orta əsrlər Şirvan tarixinin bəzi məsələlərinə dair // Milli Azərbaycan tarixi muzeyi. Bakı: Elm. 2009. s.5-21, s.5-21.

<sup>88</sup> Vəlixanlı, N. Naxçıvan - ərəblərdən moŋqollaradək (VII-XII əsrlər) / N.Vəlixanlı. – Bakı: Elm, - 2005. - 152 s; Vəlixanlı, N. Naxçıvanın VII-XII əsrlər dövrü tarixdə və tarixşünashqda / N.Vəlixanlı. - Naxçıvan: Əcəmi, - 2015. - 180 s.

<sup>89</sup> Vəlixanlı N. VII-XII əsrlər Azərbaycan elmi-ədəbi mühiti və onun dili məsələsinə dair. Bakı: İpək yolu jurnalı, 1998, №1-2.

In N.Velikhanli's work entitled "Azerbaijan in the 7th-12th centuries: history, sources, comments"<sup>90</sup> covering six centuries, the events about Azerbaijan were translated with comments based on the Arabic-language sources of the time, and the opinions about Azerbaijan and its people as a result of the Arab conquests were investigated. Also, detailed studies were conducted on the feudal states that emerged in the territory of Azerbaijan after the weakening of the caliphate and the mutual relations between these states and the caliphate.

In Allahshukur Pashazadeh's work "Islam in the Caucasus",<sup>91</sup> the spread and establishment of Islam in the Caucasus, including Azerbaijan, after the first conquests, and the adoption of Islam by the local population, were paid special attention, and the development of religious sciences as well as secular sciences in Azerbaijan during the caliphate was touched upon, and interesting opinions were uttered about it.

One of the researchers of this period, Elnur Nasirov, in his works "The Conquest of Azerbaijan during the Rashidi caliphs"<sup>92</sup> and "Azerbaijani Scholars who Lived in the Middle Ages",<sup>93</sup> information is provided about the first conquests, the settlement of Arab tribes in Azerbaijan, the role of Azerbaijani writers in the development of Islamic culture after the spread of Islam, Azerbaijani towns Maraga, Barda, Ganja, Urmia, Ardabil, etc. where Azerbaijani scholars were born.

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<sup>90</sup> Vəlixanlı, N. Azərbaycan VII-XII əsrlərdə: tarix, mənbələr, şərhlər / N.Vəlixanlı. - Bakı: Elm və təhsil, - 2016. - 480 s.

<sup>91</sup> Paşazadə A. Qafqazda İslam / A.Paşazadə. – Bakı, - 1991, - 224 s.

<sup>92</sup> Nəsirov E. Rəşidi xəlifələr dövründə Azərbaycanın fəthi. Bakı, 2006, 103 s.

<sup>93</sup> Nəsirov E. Orta əsrlərdə yaşamış azərbaycanlı alimlər. Bakı: 2011, 413 s.

The works of S.Ashurbeyli,<sup>94</sup> N.Ch.Akhundova,<sup>95</sup> N.A.Aliyeva,<sup>96</sup> G.A.Hajiyev,<sup>97</sup> A.S.Yunusov,<sup>98</sup> R.A.Aghayev,<sup>99</sup> R.A.Mustafa,<sup>100</sup> A.Shiraliyeva<sup>101</sup> also contain interesting information about this period.

Chapter II of the dissertation entitled “**Social and political situation in Azerbaijan on the eve of the Arab marches**” consists of three sub-chapters. The first sub-chapter is called “**Historical borders of Azerbaijan on the eve of Futuhut**”. In this sub-chapter, the historical borders of Azerbaijan are studied mainly on the basis of Arabic-language sources.

In Arabic-language sources, when talking about the period before the caliphate, only the concept of Azerbaijan is used. When talking about the events that happened in relatively later periods, the concept of Arran is given a place along with the concept of Azerbaijan. Based on this, it can be said that both the north and the south of Araz were called together Azerbaijan. Later, after two states - Atropatene and Albania - were formed on the lands of Azerbaijan, the territory was divided into two parts purely from a political-administrative viewpoint. Arabic-speaking authors who deal with the events of the early 4th century BC – 3rd century AD use two political-administrative units according to that division, but they never

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<sup>94</sup> Aşurbəyli S. Şirvanşahlar dövləti. Bakı: Avrasiyapress. 2006. 416 s; Ашурбейли С. История города Баку. Баку: Азернешр, 1992, 304 с.

<sup>95</sup> Axundova N. Тюрки в системе государственного управления Арабского Халифата. Баку, «ЭЛМ», 2004; Əməvilər dövründə ərəb-türk münasibətləri // Şərqsünaslığın aktual problemləri mövzusunda Respublika konfransının materialları. Bakı-2003, s.333-334

<sup>96</sup> Əliyeva N. Azərbaycan Yaqut əl-Həməvinin əsərlərində. Bakı: Çəşioğlu. 1999. 244 s; Əliyeva N. Azərbaycanda İslam mədəniyyəti (VII-XIII). Elm-təhsil, Bakı-2017. 488 s; Əliyeva N. Mucəm əl-buldan əsərində Azərbaycan və Qafqaz. Bakı: Elm və təhsil, 2020, 424 s.

<sup>97</sup> Hacıyev Q. Bərdə şəhəri, coğrafi, siyasi və mədəni tarixi. Bakı: 2008, 250 s.

<sup>98</sup> Yunusov A. Azərbaycanda İslam. Bakı: Zaman nəşriyyatı, Bakı, 2004, 364 s., s.30-39; 39-57

<sup>99</sup> Ağayev, R. Ərəb xilafəti dövründə Azərbaycan əhalisi / R.Ə.Ağayev. - Bakı: Turxan, -2017. - 344 s.

<sup>100</sup> Mustafa R. Tiflis əmirliyi. Bakı: Turxan, 2019, 412 s.

<sup>101</sup> Şirəliyeva A. X əsrin ərəbdilli müəllifi Əbu Mənsur əs-Səəlibi Azərbaycan tarixi haqqında. Bakı-2021, Turxan NPB, 224 s, s.38-73

presented the lands north of Araz under the name “Albania”. When talking about the lands in the south, they preferred the terms “Azerbaygan” or “Azerbijan” instead of “Atropatene”.<sup>102</sup>

Chapter II of the dissertation, entitled “**The Struggle of the Rashidi Caliphs for Azerbaijan (Stage I)**”, consists of five subchapters. The first subchapter is titled “**The Historical Borders of Azerbaijan on the Eve of the Arab Campaigns**”.

Ibn al-Faqih (9th-10th) in his work “Kitab al-buldan” notes the following while giving information about the borders of Azerbaijan: “Azerbaijan occupies the territory from Barda to Zanjan. The most remote point of Azerbaijan is Varsan, and its borders extend to the Araz River.”<sup>103</sup> One of the contradictory issues here is that the territories between the historical Azerbaijani towns of Varsan and Barda are not mentioned to which province they belong. However, despite this, the author mentioned Beylagan, one of the main towns of Arran, among the towns of Azerbaijan.

When Asam al-Kufi mentions Beylagan and Barda, medieval towns of Azerbaijan, he refers to these towns as Arran and Azerbaijan.<sup>104</sup> Narrating the events that happened during the caliphate of the Rashidi caliph Osman ibn Afwan, the author states that the general Salman ibn Rabia reached Beylagan, one of the towns of Arran, Adiyya ibn al-Kindi camped in Beylagan, one of the towns of Azerbaijan, and al-Haris ibn Amr camped in Barda. Apparently, Asam al-Kufi writes the lands located in the north of Araz as Arran and Azerbaijan.

Al-Yaqubi, who provides information about Azerbaijan in his book “Kitab al-Buldan”, mentions the towns of Zanjan, Ardabil, Barzand, Varsan, Beylagan, Barda, Maragha, Shatar, Sarab, Marand, Tabriz, Mayanij, Urmia and Khoy as Azerbaijani towns.<sup>105</sup>

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<sup>102</sup> Ağayev, R. Ərəb Xilafəti dövründə Azərbaycan əhalisi. 344 s. s.29

<sup>103</sup> İbn əl-Fəqih. Kitab əl-buldan. Beyrut: 1996, 760 s, S.582; Sharifov, Sh.Sh. Historical boundaries of Azerbaijan in arab-language sources // - Київ: Гілея: науковий вісник, - 2019. - Вип. 147 (№ 8), Ч. 1, - p.155-159.

<sup>104</sup> Əsəm əl-Kufi. Kitab əl-Fütuh. cuzul əvvəl vəs-səni. Beyrut: 1991, 592 s, S.343-344

<sup>105</sup> əl-Yəqubi. Kitab əl-Buldan. Leyden: 1860, 168 s, s.47

South Azerbaijan is mentioned by some Arabic-speaking authors as “Near Azerbaijan” (“Azerbaijan al-adna”). At-Tabari and Ibn al-Asir, who talk about the events of 695, also call South Azerbaijan so.<sup>106</sup>

At-Tabari, who mentions Bab al-Abwab as an Azerbaijani town, while talking about the attack of the Khazars, repeatedly states that they defeated the Arabs and entered Azerbaijan from Bab al-Abwab, and that the Arabs also defeated them around Bab al-Abwab and drove them out of Azerbaijan.<sup>107</sup>

The battle of the Yemeni ruler Tubba with the Turks in Azerbaijan is mentioned by Ibn Misqaveyh.<sup>108</sup> In the mentioned work, there is also a text about the life of Khosrow I, translated from Pahlavi to Arabic, where is reported that Turks live in Azerbaijan, and Khazars live in the north of them.<sup>109</sup>

Al-Muqaddasi, who places Azerbaijan, Arran and Ermeniyye in one climate, mentions this climate as “ar-Rihab”. The author, who provides information about the geography, towns and natural resources of each of these provinces, also writes that Barda is the capital of the Arran province.<sup>110</sup>

Ibn Hawqal, who provides information about the borders of Azerbaijan, places the territories of Ermeniyye, Azerbaijan and Arran in one climate. He explains the reason as the fact that this climate is under the rule of one person.<sup>111</sup> The author, who gives information about the plant grown in Azerbaijan, states that it grows in the entire territory of Arran, starting from Bab al-Abwab to Tiflis, and at the same time, starting from the vicinity of al-Rass to the regions of the Caspian country, it grows in all the territories under the control of the

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<sup>106</sup> Ağayev R. Ərəb Xilafəti dövründə Azərbaycan əhalisi. 344 s. s.34; Sharifov, Sh.Sh. Historical boundaries of Azerbaijan in arab-language sources // - Київ: Гілея: науковий вісник, - 2019. - Вип. 147 (№ 8), Ч. 1, - p.155-159.

<sup>107</sup> Ağayev R. Ərəb Xilafəti dövründə Azərbaycan əhalisi. 344 s. s.34; ət- Təbəri. Tarixi. IV cild, Qahirə: 1970, 584 s, IV, s.155-156, 246-247

<sup>108</sup> İbn Misqəveyh, Təcarib əl-umm. I, Beyrut: 2003, 383 s, I, s.80.

<sup>109</sup> İbn Misqəveyh. Təcarib əl-umm. s, I, s.129-130.

<sup>110</sup> Vəlixanlı N. IX-XII əsr Ərəb coğrafiyaşünas səyyahları Azərbaycan haqqında, Bakı: Azərbaycan Dövlət Nəşriyyatı, 1974, 220 s, s.130

<sup>111</sup> İbn Havqəl. Kitab surət əl-arz. Leyden: 1992, 439 s, s.285

rulers of Azerbaijan. At the same time, Ibn Hawqal, who provides information about the mountains and roads in Azerbaijan, describes the Kur and Araz rivers, as well as the Khilat and Kabuzan lakes, and mentions the Gabq mountain.<sup>112</sup> Based on this information, we can say with complete certainty that the territories including Bab al-Abwab in the north and Tiflis in the west up to Lake Van are the historical borders of Azerbaijan.

Nashvan ibn Said al-Himyar refers all the lands north of Araz and extending to Bab al-Awbab to the “land of Azerbaijani Turks”<sup>113</sup> and states that the town of “al-Bab” is also a “Turkish city”.<sup>114</sup> It is clear from the information provided by al-Nashvan, who gave information about the gifts sent by the ruler of Babylon to the ruler of Yemen, that the gifts sent were from Azerbaijan, where both the Persians and the population of Babylon were in close contact. Answering the questions of Haris al-Raish, the Malik of Yemen, the ambassador said that the Turks were placed in Azerbaijan, that Babylon was dependent on them, and that the people of Damascus were afraid of them.<sup>115</sup>

Giving information about the borders of Azerbaijan, Yaqut al-Hamawi states that it is bordered by the territories starting from Barda in the east to Erzincan in the west, and Deylam, Jibel and Tarom in the north.<sup>116</sup>

While some Arabic-language sources provide information about Azerbaijan and Arran, it is stated that Barda, one of the central towns of Azerbaijan, is located in Arran,<sup>117</sup> Azerbaijan’s borders extend to

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<sup>112</sup> Ağayev R. Ərəb Xilafəti dövründə Azərbaycan əhalisi. 344 s. s.36-37; İbn Havqəl, Kitab surət əl-arz, Leyden: 1992, 439 s, s.297.

<sup>113</sup> Nəşvan ibn Səid əl-Himyəri. Muluku Himyər və əqyalu-l-Yəmən. Beyrut: 1978, 224 s, s.65.

<sup>114</sup> Ağayev R. Ərəb Xilafəti dövründə Azərbaycan əhalisi. 344 s. s.35; Nəşvan ibn Səid əl-Himyəri. Muluku Himyər və əqyalu-l-Yəmən, s.66.

<sup>115</sup> Ağayev R. Azərbaycan türkləri haqqında məlumatlar Yəmən hökmdarlarına həsr olunmuş yazılı mənbələrdə. Strateji təhlil, Say 1 (12) 2015, s.191-201; Nəşvan ibn Səid əl-Himyəri. Muluku Himyər və əqyalu-l-Yəmən. s.65-66.

<sup>116</sup> Əliyeva N. Azərbaycan Yaqut əl-Həməvinin əsərlərində. Bakı: Çarşıoğlu, 1999, 244 s, s.125

<sup>117</sup> İbn Xəllikan. Vəfayətul-ayan. Dərus-sadr, Beyrut: 1972, 4071 s, II, s.250

Georgian lands, and Dabil is one of the remotest towns of Azerbaijan<sup>118</sup>.

The second subchapter of Chapter II is called **“The socio-political situation in Azerbaijan on the eve of the Arab campaigns”**. As we know, Azerbaijan has been the center of attention of invaders throughout history due to its strategic and geographical conditions and natural resources. From this point of view, the territory of the Azerbaijan state has regularly become a field of wars. The territory of Azerbaijan and the states existing in these territories were mostly destroyed during the long wars between the Byzantine-Sasanian empires on the eve of the conquest. Providing information about Azerbaijan (Albania), which is located between the Caucasus Mountains and rich in natural resources, M. Kalankatuklu states that the Kura River passes through the middle of the country and flows into the Caspian Sea.<sup>119</sup>

In the early Middle Ages, the territory of the state of Albania, which existed in the territory of Azerbaijan, became the battlefield of two huge empires, the Byzantine and the Sassanid. There was a struggle between these two empires for the seizure of Azerbaijan. Also, the nomadic peoples who entered the lands of Azerbaijan at the instigation of these two empires wanted to get wealthy due to the country's rich economy and natural resources. As a result of northern tribes attacks, the rich towns and villages of Azerbaijan were destroyed and looted.

The northern tribes who took advantage of these wars and entered Albania through the Chola pass managed to stay in this area for about four years. However, Shapur II (309-379), who did not want to give Albania to the northern tribes due to its natural resources and strategic location, sent a large army against them and defeated and drove out from the Albanian lands.<sup>120</sup>

In the first half of the 5th century, Yazdegerd II (439-457), who wanted to make the Albanians completely independent and

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<sup>118</sup> İbn Xəllikan. Vəfayətul-ayan. Dərus-sadr, Beyrut: 1972, 4071 s, I, s.259-260

<sup>119</sup> Kalankatuklu M. Albaniya tarixi. Bakı: Elm, 1993, 269 s, s.16

<sup>120</sup> Məmmədov T. Qafqaz Albaniyası ilk orta əsrlərdə. Bakı: Təhsil, 2006, 400 s, s.236

zoroastrianism a single religion in the country, began to take decisive measures. For this purpose, it was announced that those who accepted Zoroastrianism would be exempted from taxes, those who did not obey would be killed, and their wives and children would be exiled.<sup>121</sup>

The Albanians, who wanted to prevent this, appealed to Emperor Theodosius (408-450). Although Theodosius welcomed their request, his death prevented this help from being implemented. The new emperor Marcian (450-457) who came to the throne refused to help. Deprived of the help of Byzantium, the Caucasian peoples had to fight alone against the Sassanids. The parties met in 450 near Khalkhal. While the Sassanid army was defeated in the ensuing battle, part of the army was drowned in the Lubnas River.<sup>122</sup> After this victory, many fortresses and towns held by the Sasanians were liberated. Even the Albanians who fled the oppression of the Sassanids and hid in the Caucasus mountains returned and joined the victorious group.<sup>123</sup>

A year later, in 451, Yazdegerd II, who sent the army headed by Mehrnersek against them, defeated the rebels in a battle on the plain of Avaray. Exploitation of the Caucasian peoples and Albanians by the Sassanids caused rebellions again after Yazdegerd II.

Firuz I (459-484), who came to power in 459, appealed to the rebels and invited them to recognize Sasanian rule. But seeing that his invitation was rejected, Firuz I called the huns to war against Vache II (444-463). In 462, the huns, who entered the country through the Alan Gate, fought against the Albanians, but could not subdue Vache II. In the end, in 463, the collapse of the country and the weakening of the army caused Vache II to stop fighting. As a result, the position of the Sassanids in Albania was strengthened again, and with the

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<sup>121</sup> Məmmədov T. Qafqaz Albaniyası ilk orta əsrlərdə, s.240; Şərifov Ş. Ərəb istilasından əvvəl Azərbaycanda vəziyyət // - Bakı: Strateji təhlil, SAM. - 2018. Say 3-4 (25-26), - s.333-345

<sup>122</sup> Şərifov Ş. Ərəb istilasından əvvəl Azərbaycanda vəziyyət, s.333-345; Məmmədov T. Qafqaz Albaniyası ilk orta əsrlərdə, s.241

<sup>123</sup> Мамедов Т. Албания и Атропатена по древнеармянским источникам (IV-VII вв.). Баку: “Элм”, 1977 – 147 с, s.67

abdication of Vache II , the country began to be ruled by a Marzban appointed by the Sassanis.<sup>124</sup>

The rule of the Sassanids in Albania made the situation of the people even worse. Persecution and pressure to abolish Christianity intensified. All these created conditions for a new uprising in the country. These events opened the way for the huns to enter Albania again.

At the beginning of the 6th century, the northern Hun-Sabir tribes defeated the Sasanian army guarding the Chola Pass and entered the Albanian lands. Gubad I (488-496; 499-531), who sent an army to Albania, not only expelled the northern troops from the country, but also took control of the Chola and Derbend passes.<sup>125</sup>

Azerbaijan and Arran, which were subjugated to the Sassanid Empire at the end of the 6th century, together with Iberia and Armenia, formed the Northern Viceroyalty. During the Sassanid period, the Kustaks consisted of provinces. Among the thirteen provinces included in the Northern Kustak were Azerbaijan, Ermeniyye, Iberia, Arran, Balasakan, Sisakan and other provinces (Mukan, Deylam, Dimavend, Ruyan, Amul).<sup>126</sup> The country called Azerbazgansepahbud, subordinated to Northern Sepahbud, consisted of Azerbaijan, Ermeniyye, Rey, Arran and others.<sup>127</sup> Ardashir I gave the names Azerbazganshah, Shiryanshah, Barashkanshah, Allanshah, Ermeniyyeshah, Filanshah to the kings of Azerbaijan and Ermeniyye.<sup>128</sup> Located in a favorable geographical and strategic position, Azerbaijan protected the empire from the Khazars in the north and the Byzantines in the west.

Byzantium and Sassanids, who fought for possession of Arran, tried to achieve their political and economic goals. In this struggle,

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<sup>124</sup> Məmmədov T. Qafqaz Albaniyası ilk orta əsrlərdə, s.245; Şərifov Ş. Ərəb istilasından əvvəl Azərbaycanca vəziyyəti, s.333-345

<sup>125</sup> Məmmədov T. Qafqaz Albaniyası ilk orta əsrlərdə, s.247; Şərifov Ş. Ərəb istilasından əvvəl Azərbaycanca vəziyyəti, s.333-345

<sup>126</sup> Bünyadov Z. Azərbaycan VII-IX əsrlərdə. Bakı: 1989, 336 s, s.40; Şərifov Ş. Ərəb istilasından əvvəl Azərbaycanca vəziyyəti, s.333-345

<sup>127</sup> İbn Xordadbeh, Əl-məsəlik vəl-məmalik, Leyden-1889, 352 s, s.118-119

<sup>128</sup> İbn Xordadbeh, Əl-məsəlik vəl-məmalik, s.17-18; Şərifov Ş. Ərəb istilasından əvvəl Azərbaycanca vəziyyəti, s.333-345;

along with the Khazars who wanted to get rich due to the natural resources of Arran and Azerbaijan, other nomadic tribes helped Byzantium.<sup>129</sup>

The third subchapter of Chapter II of the dissertation is called **“The reasons for the first conquests during the Rashidi Caliphs”**. There are several reasons for the conquests that took place during the Rashidi Caliphs and ended in victories. These include political, economic and religious reasons. Muslims did not forcefully convert people to Islam in the territories they conquered, but simply explained the advantages of Islam and invited them to the religion. According to the instructions of Caliph Umar, violence was not used against Christians; they became Muslims after living in the same country with Muslims and becoming closely acquainted with Islam. Non-Muslims living in the region did not pay heavy taxes, as was the case during the Byzantine era; taxes were collected only from those who carried weapons.<sup>130</sup> When the city of Jerusalem was conquered by the Arabs, Caliph Umar went to Jerusalem at the request of the city’s people and gave them a letter of alms. One of the clearest examples of this is the fact that Caliph Umar went to Jerusalem at the request of the city people and gave them a letter of alms.<sup>131</sup>

One of the political reasons for the success of the conquests during the Rashidun period was that the peoples of Syria, Egypt and Iraq, which were under Byzantine and Sasanian rule, readily accepted the Arabs who came to the region during the conquests.<sup>132</sup> One of the most important reasons for this is that the Arabs who came were of the Semitic race.<sup>133</sup>

One of the main reasons for the conquests that took place during the Rashidi period and ended in victories was economic reasons. There are even different opinions among historians about whether these

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<sup>129</sup> Şərifov Ş. Ərəb istilasından əvvəl Azərbaycanda vəziyyət, s.333-345

<sup>130</sup> Bəlazuri. Fütuhul-Buldan. Beyrut: 1987, s.130; Robert Mantran. İslam’ın Yayılış Tarihi VII-XI yüzyıllar, Çev; İsmet Kayaoğlu, Ankara: 1981, 254 s, s.89

<sup>131</sup> L.Caetani. İslam Tarihi, Çev; Hüseyin Cahit, İstanbul, 1927, X, s.113

<sup>132</sup> Robert M. İslam’ın Yayılış Tarihi, Çev; İ.Kayaoğlu, Ankara, 1981, s.90

<sup>133</sup> Leon Caetani. İslam Tarihi, Çev; Hüseyin Cahit, İstanbul: Tanin matbaası, 1927, X, s.104

conquests were related to economic factors.<sup>134</sup> Some authors note that these conquests were carried out in the form of attacks on the fertile lands of the north due to hunger caused by climate change,<sup>135</sup> some say that they were carried out by people who set out with a sense of hunger,<sup>136</sup> and some say that they were military campaigns carried out simply for the purpose of invasion and plunder.<sup>137</sup> It is a wrong idea to think that the main reason for the continuous advance of the Arab conquerors who seized the wealth of the north was related to the economic factor. Historical sources also mention that the real goals of the Muslim soldiers participating in the army during the first conquests were not economic factors.<sup>138</sup>

One of the main reasons for the conquests that took place during the Rashidi era was religious grounds or reasons. During the first conquests, different opinions were expressed about jihad. Some purposefully propagated the statements that "jihad is a duty to seize land and wage constant war"<sup>139</sup> or that "Muslims fight with the Quran in one hand and the sword in the other".<sup>140</sup>

The fourth subchapter of Chapter II is called "**The Arab military campaigns against Azerbaijan during the reign of Caliph Omar**". Caliph Omar paid special attention to the capture of Shirvan, which covered Azerbaijan, its northeast and center, in addition to Azerbaijan. The reconnaissance military units that arrived in the country before the army that carried out large-scale campaigns in Azerbaijan delivered information about the events to the center, Medina, in a timely manner.<sup>141</sup> In 639, in connection with the decrees

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<sup>134</sup> Marshall G.S. Hodgson, *İslamın Serüveni*, çev: Heyet, İstanbul-1993, I, s.150

<sup>135</sup> W.Durant. *İslam Medeniyeti Tarihi*, çev; O.Burhanettin, İstanbul, Trz., s.13

<sup>136</sup> L.Caetani. *İslam Tarihi*, Çev; Hüseyin Cahit, İstanbul, 1927, X, s.113

<sup>137</sup> W.Gairdner, *Batının İslam Korkusu*, çev; H.Kazıkkalay, Konya, 1995, s.50

<sup>138</sup> əl-Bələzuri. *Fütuhul-Buldan*. Beyrut: 1987, s.142

<sup>139</sup> Hans Kruse. *İslam Devletler Hukukunun Ortaya çıkışı*. İslam Tetkikler Enstitüsü Dergisi, çev: Y.Z.Kavakçı. İstanbul-1971, IV cild, cüz: 3-4, s.57-65

<sup>140</sup> P.Hitti. *Arap Tarihinin Mimarları*, çev: Ali Zengin, İstanbul-1995, I, s.218

<sup>141</sup> Şərifov Ş. Xəlifə Ömər ibn Xəttabın dövründə Azərbaycanın strateji və geosiyasi əhəmiyyəti və fəthi // *Azərbaycanşünaslığın aktual problemləri*, Ümummilli Lider Heydər Əliyevin anadan olmasının 92-ci ildönümünə həsr olunmuş VI Beynəlxalq elmi konfrans, - Bakı: Mütərcim, 5- may – 7 may, - 2015, - s. 426-429.

of Caliph Omar on the pursuit of the Sasanian armies, the military units located in Kufa and its surroundings began to march in the direction of Azerbaijan, Isfahan and Rey.<sup>142</sup>

As a result of the Arab campaigns against Azerbaijan during the reign of Caliph Omar, the cities of Khoy, Salmas, Urmia, Bajarvan, Mayanij, Ardabil, Mughan, Beylagan, Shamakhy, Gabala, Dabil, Derbent, etc. from Azerbaijan were subordinated to the caliphate. Information about these campaigns is available in al-Balazuri's "Futuh al-buldan", at-Tabari's "Tarih", and Ibn al-Athir's "al-Kamil fit-tarikh".<sup>143</sup>

The fifth subchapter of the second chapter of the dissertation is called **"Participation of the Azerbaijani population in the Arab-Sasanian wars"**. The works of Arabic-speaking authors Asam al-Kufi, al-Yaqubi, at-Tabari, al-Balazuri, Ibn al-Athir, ad-Dinavari, Ibn Khaldun and Ibn Misqawayh extensively discuss the Arab-Sasanian wars. According to the sources, the Azerbaijani population, which helped the Sassanis in these wars, also fought against the Arabs. Because at that time, the south of Azerbaijan was completely dependent on the Sassanis, and the north was partially dependent on them. According to the sources, the armies gathered from the south of Azerbaijan were led by Mehran al-Azari, Rustam al-Azari, Khurzad al-Azari, Isfandiyar ibn Farrukhzad, Bahram ibn Farrukhzad, and the group that came to the aid of the Sassanis from the north (Arran, Albania) was led by Javanshir al-Mehrani. However, we must regretfully state that although the names of the commanders who led the army gathered from the south are mentioned in Arabic-language sources, the name of Javanshir al-Mehrani, who came to the aid from the north of Azerbaijan, is not mentioned.

The most extensive information about the early stages of the Arab-Sasanian wars and the struggle of the southern Azerbaijani

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<sup>142</sup> Şərifov Ş. Ərəblərin xəlifə Ömər dövründə Azərbaycanca hərbi yürüşləri // Geostrategiya, Aylıq ictimai-siyasi, elmi-populyar jurnal, № 05 (35) sentyabr-oktyabr 2016., s.12-16; Kazıcı Z. İslam müəssiseleri tarihi. İstanbul: 1991, 336 s, s.33

<sup>143</sup> Bəlazuri. Fütuh əl-buldan, Beyrut: 1987, s.455-456; İbn Əsir. əl-Kamil fit-Tarix. II, 503 s, Beyrut: 1987, II, s.429; ət-Təbəri. Tarix, Qahirə: 1970, IV, 584 s, s.154-155

population against the Arabs in these battles was provided by Arabic-speaking authors Asam al-Kufi, at-Tabari and Ibn al-Athir. From the information provided by Asam al-Kufi, it appears that the Arabs who entered the territory of Iraq during the reign of Caliph Abu Bakr captured some of the Sasanian nobles who ruled these territories, and these individuals later converted to Islam. After these events in 633, the Arabs' success on the battlefield and their further advancement naturally worried Yazdegerd III (632-651). Seeing this, the daughter of the emperor, Buran, wrote a letter to the Azerbaijani king Mehran, asking him to fight against the Arabs with the army under his command.<sup>144</sup>

Following Buran's letter, Mehran al-Azari, who set out from Azerbaijan with an army of 80.000, defeated the Arabs in a battle that took place on the banks of the Euphrates River in a place called Banqiya.<sup>145</sup> In this battle, known in history as the "Bridge Battle", also was killed the Arab commander Abu Ubayd al-Saqaf. A year later, in the "Buwayb" battle, the victorious Arabs killed many Sasanian soldiers, including Mehran.<sup>146</sup> Asam al-Kufi attributes the death of the Azerbaijani ruler to the 14th year of the Hejira, which is also known in history as "Yawmu-Armas" ("Day of Armas").<sup>147</sup>

When studying Arab sources, it becomes clear that in the Battle of Ayn al-Tamr, which took place in 633 during the reign of Caliph Abu Bakr, Azerbaijanis fought against the Arabs under the leadership of the Azerbaijani ruler Mehran. The Arabs who won this battle took possession of the Ayn al-Tamr fortress.<sup>148</sup>

After the killing of the Azerbaijani ruler Mehran in the Battle of Buwayb in 635, the brothers Rustam al-Azari, Khurzad al-Azari, and Isfandiyar al-Azari should be especially mentioned among the people whose names are mentioned most in the battles between the Arabs and the Sassanis. Hamza al-Isfahani, one of the Arabic-speaking authors, writes that Rustam al-Azari and his brother Khurzad al-Azari were

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<sup>144</sup> Əsəm əl-Kufi. Kitab əl-Fütuh, cuz-ul-əvvəl vəs-sani. Beyrut: 1991, 592 s, s.133

<sup>145</sup> Əsəm əl-Kufi. Kitab əl-Fütuh, cuz-ul-əvvəl vəs-sani, s.133-134

<sup>146</sup> ət-Təbəri. Tarix, III cild, 632 s, Qahirə: 1969, III, s.472

<sup>147</sup> Əsəm əl-Kufi. Kitab əl-Fütuh, cuz-ul-əvvəl vəs-sani, s.159-160

<sup>148</sup> ət-Təbəri. Tarix, III, s.376-377

originally from Azerbaijan. <sup>149</sup> At-Tabari, while talking about the Battle of “Qadisiyya”, states that Rustam al-Azari, unlike Hamza al-Isfahani, was from the Persians. <sup>150</sup>

After the victory in the Battle of Buwayb, the Arabs began to enter the Sassani lands under the leadership of Saad ibn Abu Waqqas. Concerned about this, Yazdegerd III gathered a large army and appointed Rustam al-Azari, who was from Azerbaijan, as its leader. The groups that came from Arran and Ermeniyye were also subordinate to him. <sup>151</sup> In 636, the Arabs and the Sassanis were defeated in the Battle of Qadisiyya, where Rustam was killed. Following this victory, the Arabs surrendered the Sassani capital of Ctesiphon. <sup>152</sup>

Another Azerbaijani commander who closely participated in the Battle of Qadisiyya and the defense of Madain and fought against the Arabs was the Albanian ruler Javanshir al-Mehrani. However, unlike Mehran al-Azari, Rustam al-Azari and Khurzad al-Azari, Javanshir’s name is not mentioned in any Arabic source. Al-Belazuri, who extensively deals with the conquest of Madain, does not mention Javanshir’s name, like others. <sup>153</sup>

According to the work “History of Albania”, Javanshir was presented to Yazdegerd III by Rustam al-Azari, who praised him and gave him the title of “Commander of Albania”. <sup>154</sup>

One of the battles that took place between the Arabs and the Sasanians was the Battle of Jalula. It appears from the information provided by Arabic-speaking authors such as Al-Balazuri, Al-Tabari,

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<sup>149</sup> at-Təbəri. Tarix, III, s.477

<sup>150</sup> at-Təbəri. Tarix, III, s.477

<sup>151</sup> Bünyadov Z. Azərbaycan VII-IX əsrlərdə. Bakı: Şərq-Qərb, 2007, 424 s, s.90-91; Şirəliyeva A. X əsrin ərəbdilli müəllifi Əbu Mənsur əs-Səlibi Azərbaycan tarixi haqqında. Bakı-2021, Turxan NPB, 224 s, s.61

<sup>152</sup> Şərifov Ş. İslam tarixi, Bakı: Elm və təhsil, 2017, s.75

<sup>153</sup> əl-Bələzuri. Fütuh əl-buldan, Beyrut: 1987, s.366-367.

<sup>154</sup> Kalankatuklu M. Albaniya tarixi. Müqəddimə, tərcümə, qeyd və şərhlər akademik Z.Bünyadovundur. Bakı: 1993, 235 s, s.117; Ağayev R. Azərbaycan əhalisindən təşkil olunmuş hərbi dəstələr Ərəb-Sasani müharibələrində // - Gəncə: GDU, Elmi xəbərlər, - 2019. № 3, - s.66-71; Şirəliyeva A. X əsrin ərəbdilli müəllifi Əbu Mənsur əs-Səlibi Azərbaycan tarixi haqqında. Bakı: 2021, Turxan NPB, 224 s, s.64

Ibn Al-Athir and Al-Ufuri that the Azerbaijanis participating in this battle were led by Khurzad Al-Azari, the brother of Rustam Al-Azari. However, in this battle, the Sasanians were defeated, and the commander Khurzad Al-Azari was killed. At-Tabari and Al-Ufuri mention Khurzad Al-Azari simply as Khurzad ibn Khurra [Hormuz,<sup>155</sup> while Al-Balazuri mentions Khurzad as Rustam's brother.<sup>156</sup>

One of the battles fought by the Azerbaijani population against the Arabs was the Battle of Nahavand in 642. According to Asam al-Kufi, 30.000 Azerbaijanis participated in this battle.<sup>157</sup> The Arabs who won the Battle of Nahavand began to enter the territories of Azerbaijan. At that time, the group fighting against the Arabs was led by Isfandiyar ibn Farrukhzad.<sup>158</sup>

In 642, the Arabs who won the battle near Ardabil captured the Azerbaijani marzban Isfandiyar. After him, the group fighting against the Arabs was led by his brother Bahram, but he was also defeated. After these defeats, an agreement was concluded between the Arabs and the Azerbaijani population, and according to the terms of the agreement, the local population agreed to pay a tax of 800 thousand dirhams.<sup>159</sup>

Chapter III of the dissertation is entitled **“The struggle of the Rashidi Caliphs for Azerbaijan (stage II)”** and consists of four subchapters. The first subchapter is called **“The Arab military campaigns against Azerbaijan during the reign of Caliph Osman”**. In 645, according to the order of Caliph Osman, the Arab armies led by Habib ibn Maslama and Salman ibn Rabia besieged the city of Dabil, located in western Azerbaijan, on the border with Ermeniyye. Soon after, the people of Dabil, who had concluded an agreement with the Arabs, surrendered the city to them. The agreement concluded with the people of Dabil stated that the lives and property of the Christians, Jews, and Magians living in the city were safe, and that their properties, churches, synagogues, and temples were inviolable.<sup>160</sup> Then, the Arabs, moving in

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<sup>155</sup> Bəlazuri. Fütuh əl-buldan. Beyrut: 1987, s.369

<sup>156</sup> Bünyadov Z. Azərbaycan VII-IX əsrlərdə. Bakı: 1989, s.79

<sup>157</sup> Əsəm əl-Kufi. Kitab əl-Fütuh, cuz-ul-əvvəl vəs-sani, s.289

<sup>158</sup> Bünyadov Z. Azərbaycan VII-IX əsrlərdə. Bakı: 1989, s.79

<sup>159</sup> əl-Bəlazuri. Fütuh əl-buldan, Beyrut: 1987, s.455-456

<sup>160</sup> Bəlazuri. Fütuhul-buldan, Beyrut: 1987, s.282; Bəlazuri. Fütuhul-Buldan, çev. Zakir Kadiri Ugan. I-II. I, 390 s; II, 411 s, İstanbul: 1955-1956, I, s.323

a southeastern direction, concluded an agreement with the people of Nakhchivan in 646 on the same terms and subordinated this place to the caliphate.<sup>161</sup>

Continuing his campaigns, Salman ibn Rabi'a quickly conquered other Azerbaijani cities, including Beylagan, Barda, Shamkir, Gabala, Shamakhy, Shabran and Sheki. He was eventually killed by the Khazars in the battle for Bab al-Abwab in 653.<sup>162</sup>

As a result of the campaigns during the reign of Caliph Osman, the cities of Beylagan, Barda, Shamkir, Gabala, Shamakhy, Shabran, Nakhchivan, Dabil and Tiflis, which were among the Azerbaijani cities, were subordinated to the Arabs, and Northern Azerbaijan began to be governed by rulers appointed by the caliph.

The second subchapter of Chapter III is called **“The Arab-Khazar War and Azerbaijan during the Rashidi Caliphs”**. The active period of Arab-Khazar relations, which began during the reign of Caliph Omar (634-644), coincides with the Rashidi period from 643-656. These relations continued during the Umayyads (661-750) and Abbasids (750-1258). The conflict between the Arabs and the Khazars occurred after the capture of many Azerbaijani cities by the Arabs, including Bab al-Abwab. The Arab general Abdurrahman ibn Rabi'a's attack on the Khazar city of Balanjar in 643 led to the start of the war between the two states.<sup>163</sup> According to al-Tabari, the Arabs marched twice on the Khazar city of Balanjar. The first of these marches took place in 643 during the reign of Caliph Umar, and the second in 653 during the reign of Caliph Uthman. The Arabs were defeated in both of these marches.<sup>164</sup>

The third subchapter of Chapter III is called **“The political situation in Azerbaijan during the reign of Caliph Ali”**. During the caliphate of Caliph Ali ibn Abu Talib, the first relations with Azerbaijan began with the appointment of governors to these territories. Because, as a result of the disagreements that occurred within the caliphate, Islamic power in Azerbaijan, as well as in some provinces, weakened, which

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<sup>161</sup> Bəlazuri. Fütuhul-buldan, Beyrut: 1987, s.282

<sup>162</sup> Əsəm əl-Kufi. Kitab əl-Fütuh, I və II cüzlər, 592 s, Beyrut:1991, s.345

<sup>163</sup> Əsəm əl-Kufi. Kitab əl-Fütuh. Cuz ul-xəmis vəs-sədisi, Beyrut: 1991, s.344-345

<sup>164</sup> Şərifov Ş. Ərəb-Xəzər müharibəsi və Azərbaycan // Akademik Tarih və Düşence Dergisi, 2020, İyun, 7 (1), s.685-699; Təbəri. Tarix, Qahirə: 1970, IV, 584 s, s.155-160

created the opportunity to separate from the central administration.<sup>165</sup> When analyzing the sources, it becomes clear that Caliph Ali ibn Abu Talib first appointed Said ibn Sariyah al-Khuzaini as the governor of Azerbaijan, and then Ashash ibn Qeys al-Kindi.<sup>166</sup> Caliph Ali, who first appointed Said ibn Sariyah to the post of shurta, later sent him to Azerbaijan as the governor.<sup>167</sup>

During the reign of Caliph Ali, the process of resettling Arabs in Azerbaijan intensified. When the governor Ashash ibn Qeys appointed by Caliph Ali arrived in Azerbaijan, most of the population had already converted to Islam and was busy reading the “Qur’an”. The governor settled Arabs who were receiving pensions and were members of the Divan in Ardabil, and built a mosque there. Later, relatives of the Arabs who settled here from Kufa, Basra and Syria also came and acquired as much land as they could, so the local population became dependent on the Arabs.<sup>168</sup>

The fourth subchapter of Chapter III is called “**The Religious Policy of the Rashidi Caliphs in Azerbaijan**”. Islam first came to Azerbaijan from a political and religious perspective during the reign of Caliph Omar ibn Khattab. With the fall of the Sassanis and the conquest of the northern lands, the roads to Azerbaijan, Ermeniyye, the Khazar Turks living in the Caucasus, and even the Bulgar Turkic tribes living along the Volga-Don were opened to Muslims. Many companions who came to Azerbaijan through the conquests closely participated in the spread of Islam in these territories. However, despite this, the first serious steps in this direction were taken by the Muslim Arab conquerors. Because in the peace treaties they concluded with the cities they conquered and the population of this region, they created the basis for the establishment and spread of Islam in those cities, and eliminated all obstacles that could arise in this way. The treaty concluded by Huzayfa

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<sup>165</sup> Wellhausen Julius. *Arap devleti ve sukutu*, (trc. Fikret Işıltan), Ankara, 1963, s.47

<sup>166</sup> L.Caetani. *Chronographia İslamic*, Paris, 1912, s.395

<sup>167</sup> İbn Həzm əl-Əndəlusı. *Cəmhərətü-l-ənsabil-arab*. Qahirə, 1948, s.226

<sup>168</sup> Bəlazuri. *Fütuhul-buldan*. Beyrut: 1987, s.460; Bəlazuri. *Fütuhul-buldan*. Leyden: 1866, s.328-329; Ağayev R. *Ərəb xilafəti dövründə Azərbaycanın əhalisi*, s.215-216; Şərifov Ş. *Bərdə şəhərinin Xilafət tərəfindən fəthi*. Bakı: ADPU Tarix, İnsan və Cəmiyyət, 2018. № 2 (21), s.89-99

ibn al-Yaman, one of the famous companions and Arab commanders, with the population of Ardabil, is one of the main factors that played a major role in removing these obstacles.<sup>169</sup>

Later, the treaty concluded by Utba ibn Farqad with the ruler of Ardabil, Isfandiyar ibn Farrukhzad, also created conditions for the spread of Islam. This treaty, the full text of which was recorded by the historian al-Tabari, can be said to be a very important stage in the spread of Islam in Azerbaijan. With this treaty, there is no doubt that the doors of Azerbaijan were opened not only to Muslim Arabs, but also to Islam, and all obstacles standing in the way of Islam were removed.<sup>170</sup>

During the reign of Caliph Uthman (644-656), the city of Ardabil became the political and religious center of Islam, and according to the previously concluded agreement, many Arab soldiers and families were settled in various cities of Azerbaijan, as well as great efforts were made to spread the religion of Islam in these lands. Mosques and madrasahs were built in the territories of Azerbaijan, especially in Ardabil.

During the reign of Caliph Ali, Ash'as ibn Qays was again appointed as the governor of Azerbaijan. Al-Ash'as ibn Qays, who accepted the spread of Islam as both an official and divine duty, began to invite the population to the religion of God in Ardabil and the surrounding cities and took serious measures to achieve success in this work. He created a group of Muslim Arab families, including the people of Qurra, to propagate Islam, settled them in the homes of the local population under the most favorable conditions and demanded them to invite the people to the new religion.

During the Rashidis, the Arabs, after collecting taxes in the territories they conquered, did not touch the religious beliefs and customs of the local population and gave them freedom. Unlike the Sassani period, the amount of taxes collected during the Rashidis was also small and taxes were collected not from individuals, but from the entire country.

The Arabs who subjugated Ardabil, Maragha, Barda, Barzand, Bab al-Abwab, and other cities of Azerbaijan, along with placing military

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<sup>169</sup> ət-Təbəri, Tarix, Qahirə: 1970, IV, s.155, əl-Bəlazuri, Beyrut: 1987, s.455

<sup>170</sup> ət-Təbəri. Tarix. Qahirə: 1970, IV, s.155; Şərifov Ş. Ərəblərin xəlifə Ömər dövründə Azərbaycanca hərbi yürüşləri // - Bakı: Geostrategiya, - 2016. № 05 (35), - s. 12-16

units in these cities, also built mosques in some of them. The first mosque in Azerbaijan was built in the city of Ardabil during the time of Caliph Ali ibn Abu Talib.

Chapter IV of the dissertation is entitled **“Socio-economic situation and administrative system of Azerbaijan during the Rashidi caliphs”** and consists of four subchapters. First subchapter of Chapter IV is called **“Administrative system in Azerbaijan during the Rashidi caliphs”**. After the first conquests, Arab Caliphate, which ruled over a vast area, did not have its own administrative management system. In this regard, Arabs, who did not touch the administrative division and management system existing in the territories they owned during the first conquest period, kept them as they were and contented themselves with collecting taxes from local judges.

Later, the Arabs, who changed the administrative division, created a new administrative division system. During the Sassanid period, the name Azerbaijan, which covered both the southern and northern lands, during the Umayyad Caliphate (661-750) was mostly applied to the region along the right coast of Araz. The South Caucasian lands subject to the Caliphate were called "Armenia". There are several reasons why these lands are called "Armenia" by the Arabs. The main reason for this is the events taken place in 639-640. As a result of the wars against Byzantium in these years, the Arabs who captured the Armenian lands in Mesopotamia under Byzantium, moved the viceroyalty center to the city of Dabil and began to spread to the South Caucasus territories from this direction. After that, the Arabs, who defeated Byzantium in many battles, kept the name “Ermeniyye” as it was and subjugated other lands that did not belong to Byzantine Ermeniyye to Debil. Another reason was the religious similarity of non-Armenian peoples (Georgians, Albanians) and Armenians in the provinces of “Arab Ermeniyye”, unlike “Byzantine Ermeniyye”.<sup>171</sup>

Later, the Arabs who completely ruled these lands began to call “Ermeniyye” as Ermeniyye I, II, III and IV. The lands of Arran - present-day Northern Azerbaijan - were included in Ermeniyye I. According to the sources, Sisajan, Arran, Tiflis, Barda, Beylagan, Gabala, Shirvan, Ermeniyye II, Jurzan, Sugdebil, Bab Feyruz Gubad, Lakz, Ermeniyye III,

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<sup>171</sup> Vəlixanlı N. Azərbaycan VII-XII əsrlərdə. Bakı-2016, s.45-46

Busfurrajan, Dabil, Siraj Tayr, Bagravand, Nashawa, Ermeniyeye IV, Shimshat, Khilat, Galigala, Ercis and Bacuneis were meant.<sup>172</sup>

Second subchapter of Chapter IV is called “**Land and tax policy of the Caliphate in Azerbaijan**”. During the Caliphate, lands were divided into five main groups: sultan estates, igta lands, estate lands, waqf lands, and community lands.

The **sultan lands**, which gradually increased by confiscating or buying the properties of deceased or dismissed officials, were large and brought great income.<sup>173</sup>

The control of the **igta lands** given by the caliph to any person was also at the discretion of that person.<sup>174</sup> Although the land was considered the property of the igta owner, ownership was often not expected, and the igta could be redeemed and given to a private divan. The caliph did not have the right to grant igta from Khas lands.<sup>175</sup> The owners of igta, who did not have military obligations, had to pay taxes<sup>176</sup> and repair the existing water channels, roads and bridges on the lands they owned.<sup>177</sup> Igta lands were divided into two parts: donated and leased iqta. In general, **the donated igta**, which was given as a share from the land without an heir, the owner died and was not cultivated, was passed on to the full ownership of that person.<sup>178</sup> Igta lands that were not inherited, often given to soldiers and leased, included tribute lands.<sup>179</sup> Igta was divided into four types: civil, special, military and caliph’s iqta. During the Caliphate, when the holders of **civil igta** given to officials were removed from their

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<sup>172</sup> İbn Xordadbeh. *Kitab əl-Məsalik əl-məmalik*. 1889, s.122; Bəlazuri. *Fütuh əl-buldan*, Beyrut: 1987, s.273; İbn əl-Fəqih. *Kitab əl-buldan*. Leyden: 1885, s.285-287

<sup>173</sup> Bünyadov Z. VII-IX əsrlərdə Azərbaycan, 1989, s.127; İbn Misqəveyh. *Təcarib əl-umm*. Oksford-1920-1921, I, s.152

<sup>174</sup> əl-Xarəzmi. *Məfatihul-ulum*, Leyden: 1895, s.39

<sup>175</sup> Mavərdi. *Əl-Əhkamus-sultaniyyə*, Misir: 1909, s.183; İbn Misqəveyh. *Təcarib əl-umm*. I, s.136

<sup>176</sup> Qəlcəşəndi. *Kitab Sübhul-aşa*. Qahirə: 1919, XIV, s.139-143

<sup>177</sup> Hilal əs-Sabi. *Tuhfətul-umərai fi tarixil-vüzərai*, Beyrut: 1904, 598 s, s.254

<sup>178</sup> Bünyadov Z. VII-IX əsrlərdə Azərbaycan, Bakı: 1989, s.128; İbn Cauzi. *Tarixi Ömər ibn Xəttab*. Qahirə: 1916, 269 s, s.60

<sup>179</sup> Əl-Mavərdi. *Əhkamus-sultaniyyə*, Küveyt: 1989, s.248-258

positions, the lands in their possession were given to the persons appointed to the new position.<sup>180</sup>

A **special igta**, which was not given to poets and was the full property of the owner, could also be bequeathed by the owner. **The military igta**, which was not inherited and was not considered the property of the owner of the iqta, was mainly given from the lands of the caliph, khass and treasury.<sup>181</sup> Igta lands were often allocated from waqf lands to persons with special services in the army.<sup>182</sup>

**Property lands**, which Al-Mawardi called “igta temlik”,<sup>183</sup> were among the special plots of land that were donated. Estate lands were mostly donated to various individuals or communities. Such plots of land were also called caliph’s igta.<sup>184</sup> In addition to paying additional taxes, the landowners had to bear the cost of restoring the canals that crossed their land.<sup>185</sup> Those who owned land that could be inherited, donated and bought and sold were free from military service.

One of the main types of land during the Caliphate was waqf lands where holy places were built. The people who used these lands did not have personal rights over it. These lands included lands seized by force and subjugated on the basis of a contract.<sup>186</sup> The lands belonging to the population were included in the **community lands**.

During the Caliphate period, besides tribute and jizya, khums, zakat and ushr taxes were collected from the territories subject to the caliphate.

**Khums tax** is levied on peaceably acquired property, wages, mines and treasures, land purchased by a disbeliever or a dhimmi from a Muslim, military booty, including captives captured and enslaved in battles against the disbelievers, captive women and children, as well as it

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<sup>180</sup> Qazi Əbi Əli Muhassin İbn Əli Tənuhi. əl-Fərəc bəd əş-şiddət. Qahirə-1955, I, s.137; Əbu İshaq əs-Sabi. Rəsailus-Sabi, Lübnan: 1898, I, s.23

<sup>181</sup> İbn Misqəveyh. Təcarib əl-umm. II, s.97

<sup>182</sup> Bünyadov Z. VII-IX əsrlərdə Azərbaycan, Bakı: 1989, s.129; Əbu İshaq əs-Sabi. Rəsailus-Sabi, Lübnan: 1898, I, s.498

<sup>183</sup> əl-Mavərdi. Əl-Əhkam əs-sultaniyyə. Küveyt: 1989, 390 s. s.248-258

<sup>184</sup> əl-Qasim ibn Salam. Əl-Əmval. Qahirə: 1353 h., s.161

<sup>185</sup> Əbu İshaq əs-Sabi. Rəsailus-Sabi, Lübnan: 1898, I, s.252

<sup>186</sup> Bünyadov Z. VII-IX əsrlərdə Azərbaycan, Bakı: 1989, s.130-131; Mavərdi. əl-Əhkamus-sultaniyyə, Misir: 1909, s.132-133

was taken from movable property.<sup>187</sup> **The zakat tax**, which was collected once a year on other cereals except rice and beans, precious stones and cattle, was collected after the harvest of barley and wheat.<sup>188</sup> During the Caliphate, a **ushr (tenth) tax** was levied on products sold. The fields that were irrigated naturally were subject to one-tenth tax, and from others, one-twentieth.<sup>189</sup>

Third subchapter of Chapter IV is called **“Resettlement of Arabs to Azerbaijan by the Rashidi caliphs”**. During the Rashidi caliphate, the relocation of Arabs to Azerbaijan served three main purposes:

1. To strengthen the power of the caliphate in Azerbaijan, to ensure the spread of the Islamic religion;
2. Exclude the forces that do not agree with the policy of the Caliphate from the central government;
3. To reduce government expenditure by providing land and property to government wage earners.

The sources do not provide specific information about the transfer of any Arab tribe to Azerbaijan. The first information about the resettlement of Arabs to Azerbaijan was given by al-Belazuri. The author writes about it: “When Walid ibn Ugba came to Azerbaijan during the reign of Caliph Osman, Ashas ibn Qays from the Kinda tribe was with him. Walid, who left Azerbaijan, appointed Ashas ibn Qays as the judge of Azerbaijan. Azerbaijanis who did not accept his judgement, revolted against the new judge. In this regard, Ashas ibn Qays appeals to Walid. Walid sent a large army in Kufa to help Ashes. Ashas, who suppressed the rebellion with the help of the auxiliary group, transferred the Arabs who were paid from baitul-mal to Ardabil, one of the ancient towns of Azerbaijan, and ordered them to invite the local population to Islam.”<sup>190</sup> Elsewhere, al-Balazuri writes: “After the subjugation of Azerbaijan, the Arab tribes from Kufa, Basra and Syria went there and took possession of as much land as they could. Some of them bought the lands of non-

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<sup>187</sup> Bünyadov Z. VII-IX əsrlərdə Azərbaycan, s.131; Mavərdi. əl-Əhkamus-sultaniyyə. Misir: 1909, s.123-124; Azərbaycan tarixi. II, Bakı: 2007. s.188

<sup>188</sup> Bünyadov Z. VII-IX əsrlərdə Azərbaycan, s.132; Mavərdi. Əhkamus-sultaniyyə, Misir: 1909, s.110-111

<sup>189</sup> Bünyadov Z. VII-IX əsrlərdə Azərbaycan, s.132; Mavərdi. Əhkam əs-sultaniyyə, Qahirə: 1909, s.112-115

<sup>190</sup> Bəlazuri. Fütuhul-buldan. Leyden: 1866, s.328

Arabs. After the protection of the villages was entrusted to them, the local population became servants of the Arabs.”<sup>191</sup> Al-Balazuri’s notes do not provide information about which tribe was first moved to Azerbaijan, but the text shows that more people were moved to these areas than the towns of Kufa, Basra and Damascus.<sup>192</sup>

According to Ibn al-Faqih, tribes from Egypt and Damascus settled in Azerbaijan during the Rashidi period and became land owners there.<sup>193</sup> When examining the sources, it is known that the first tribes that were moved to Azerbaijan were the nizari, qahtanis and ghaysis. These tribes were from northern, central Arabia and southern tribes. According to Al-Yaqubi, before the Abbasids came to power, Rabi and Mudar nizars from the northern tribes were transferred to Azerbaijan.<sup>194</sup> After the Abbasids came to power, Southern Arabs - Yemenis began to predominate among the tribes moved to Azerbaijan.<sup>195</sup> The main task of these tribes and tribes that were transferred to the territories of Azerbaijan was to invite the local population to Islam.<sup>196</sup>

Fourth subchapter of Chapter IV is entitled “**Azerbaijani towns during the Rashidi era**”. According to the information provided by Arabic-speaking authors such as Ibn Havqal, al-Muqaddasi, Yaqut al-Hamawi, Ibn Misqaweih, Ibn Khordadbeh, in the Middle Ages in Azerbaijan there were economic towns such as Barda, Baku, Shamakhy, Shabran, Derbend, Ganja, Beylagan, Nakhchivan, Ardabil, Maragha, Marand. significant towns have existed. Ibn Havqal, who gives information about the towns of Azerbaijan, states that Arran Barda, Bab al-Abwab and Tiflis are large, Beylagan, Varsan, Bardij, Barzanj, Shamakhy, Shirvan, Shabran, Gabala, Sheki, Janza, Shamkir and Hunan are small and similar towns.<sup>197</sup> After stating that these towns are covered with trees, grain fields, and apricot trees, the author adds that fruits are

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<sup>191</sup> Bəlazuri. Fütuhul-buldan. Leyden: 1866, s.329

<sup>192</sup> Bəlazuri. Fütuh, Beyrut: 1987, s.460

<sup>193</sup> İbn əl-Fəqih. Kitab əl-buldan, 760 s, Beyrut: 1996, s.581

<sup>194</sup> Yəqubi. Tarix, I, 365 s, Beyrut: 1379, I, s.275; Bünyadov Z. Azərbaycan VII-IX əsrlərdə. Bakı: 1989, 336 s, s.164

<sup>195</sup> Yəqubi. Tarix, II cild, Təhqiq Abd-Al Amir Mihnə. Beyrut: 2010, s.309

<sup>196</sup> Bəlazuri. Fütuh əl-buldan. Beyrut: 1987, s.459

<sup>197</sup> İbn Havqəl. Surət əl-ard. Leyden: 1928, 572 s, s.342

very cheap in these towns, and food products are almost plentiful.<sup>198</sup> In the Middle Ages, most of these towns were high-level towns with economic, social, political, cultural and economic importance of their time.

As in all periods, the towns of Azerbaijan were among the socially, economically and politically developed towns during the Rashid period and the subsequent periods. Most of the medieval Azerbaijani towns were conquered and submitted to the Caliphate during the Rashid period. Both in this period and in subsequent periods, just as trade goods were sent from Azerbaijani towns to foreign countries, various goods were brought to Azerbaijani towns from those countries. Medieval Azerbaijani towns had comprehensive trade relations with Eastern and Western countries, Khazars and Slavs.

In the **“Conclusion”** section of the dissertation, the main scientific and theoretical results obtained during the research process are systematized and summarized. The analysis of the information provided by the primary sources allowed us to come to the following scientific conclusion during the research process:

- Arabic and Persian-language sources of the Middle Ages play a major role in the study of the early medieval history of Azerbaijan. The main events of the period under study have been preserved in the Arabic-language sources involved in the study. These sources contain detailed information about the geographical boundaries of Azerbaijan, the ethnic groups that existed here, the states that operated there, and religious beliefs. These sources, along with the pre-Islamic history of Azerbaijan, extensively describe the political, socio-economic, and cultural life of the early Caliphate period. From this viewpoint, the systematization and study of these works is of great importance for the history of Azerbaijan.

- When we say “Azerbaijan”, on the eve of the Arab invasion and during the Caliphate, we mean the territories south of the Araz River, including the lands of Arran, up to Derbent. Based on Arabic-language sources, we can definitely say that the territories starting from Hamadan and Zanzan in the south, Bab al-Abwaba in the north, the Caspian Sea coasts in the east, Tiflis and its surroundings in the west, Lake Van and the upper reaches of the Tigris River were the historical lands of

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<sup>198</sup> İbn Havqəl. Surət əl-ard. Leyden: 1928, 572 s, s.336

Azerbaijan. On the eve of the Arab invasion, some of the Turkic tribes that entered the lands of Azerbaijan from the north settled here and, mixing with the local people, further increased the influence of the population of Turkic origin.

- During the Rashidi Caliphs, the Caliphate identified Azerbaijan as a military-strategic target in the fight against the Sasanian Empire.

- Since the time of the Rashidi Caliphs, the Arabs who crossed the borders of Arabia in order to spread Islam and expand the territory of the newly established state, faced two great empires - the Byzantine and Sasanian empires. Azerbaijanis also closely participated in the Arab-Sasanian wars (633-651) that took place during the reign of the Rashidi Caliphs Abu Bakr, Omar ibn Khattab and Uthman ibn Afwan.

Arabic-language sources confirm that the Azerbaijani population fought against the Arabs as allies of the Sasanians in the wars that lasted from the 30s to the end of the 40s of the 7th century. The Arabic-language sources that we studied show that Azerbaijani commanders such as Mehran al-Azari, Rustam al-Azari, Khurzad al-Azari, Isfandiyar ibn Farrukhzad and Bahram ibn Farrukhzad, Javanshir al-Mehrani fought against the Arabs in the battles of Ayn al-Tamr, Buwayb, Qadisiyya, Jalula, Madain, Nahavand, Ardabil, Wadi-ruz and Garmizan.

- The strategic position and economic resources of Azerbaijan made it an important territory for the Caliphate.

- During the Arab conquest, the lands from Zanzan to Derbent (Bab al-Abwaba) were included in the borders of historical Azerbaijan. As a result of the military campaigns that began during the reign of Caliph Omar, Azerbaijani cities such as Khoy, Salmas, Urmia, Mayanij, Bajervan, Shiz, Ardabil and Mughan were subjugated to the Arabs, the Arabs were defeated in the battles with the Khazars near Derbent, and the commander Abdurrahman ibn Rabi'a was killed.

As a result of the campaigns that continued during the reign of Caliph Uthman, the conquest of Azerbaijan by the Arabs was completed with the subjugation of cities such as Dabil, Nakhchivan, Sisajan, Beylagan, Barda, Shamkir, Bardij, Gabala, Sheki, Shirvan, Shabran, Masqat and Derbent. At the battles for Derbent during the reign of Caliph Osman, the brother of the commander Abdurrahman, Salman ibn Rabi'a al-Bahili, was also killed.

- Since the main battles of the Arab-Khazar wars during the reign of the Rashidi Caliphs took place in Azerbaijan, more damage was inflicted on the local population and Azerbaijani cities. The Arabs, who captured the Derbent pass, managed to consolidate in the South Caucasus.

-During the period of conquests, the treaties concluded between the Arab commanders and the city rulers and the local population of Azerbaijan not only regulated the relations between the local people and the new rulers, but also served as a means for them to become acquainted with the Islamic religion and accept it. As a result of the treaties concluded, the lives, property and national and spiritual values of the local population were taken into account, their temples were preserved, and they were allowed to continue their customs and traditions.

- During the period of the Rashidi Caliphs, the economic management model of the Caliphate was applied in Azerbaijan.

- During the early Caliphate, the population in Azerbaijani society, as before, retained the social division into ruling classes, urban population, and rural population, and the leading role belonged to the ruling classes.

- The resettlement policy implemented during the early Caliphate left a deep trace on the socio-economic, political, ethnocultural, and religious life of Azerbaijan: religious unity was ensured in the country, left a deep trace on the spiritual worldview of the local population, and a Muslim culture and lifestyle were formed.

- After the first Arab conquests, Azerbaijan was subordinated to the Caliphate in the form of two provinces - Azerbaijan and Arran, due to its geographical position and the role of cities in international trade, which were of great importance and gave impetus to its future development.

- During the early Caliphate, mosques began to operate in Azerbaijani cities, and the first Islamic madrasah was opened in the city of Ardabil. The opening of mosques and madrasahs had a significant impact on the development of science and culture in Azerbaijan. Well-known Azerbaijani scholars contributed to the development of Islamic culture.

- The integration of Azerbaijan into Islamic culture gave impetus to the rapid development of Islamic architecture and art in the country.

Magnificent works of art were created, traces of which have survived to our time.

- As a Muslim country, Azerbaijan further developed its mutual relations with many countries of the Near and Middle East, gained the opportunity to benefit from the achievements of Islamic culture, as well as to transfer its scientific and cultural successes to other nations.

- During the era of the Rashidi Caliphs, the Caliphate's policy on Azerbaijan was systematically implemented in military, economic, social and religious aspects.

**The following scientific works have been published by the applicant on the main topic of the dissertation:**

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The defense of the dissertation will be held on 30 October 2025  
10:00 at the meeting of the Dissertation Council ED 1.30 of the Higher Attestation Commission under the President of the Republic of Azerbaijan operating at the Institute of History and Ethnology name after A.A. Bakikhanov of the Azerbaijan National Academy of Sciences.

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The dissertation is accessible at the scientific Archive and library of the Institute of History and Ethnology name after A.A. Bakikhanov of the Azerbaijan National Academy of Sciences.

Electronic versions of the abstract are available on the official website of the Institute of History and Ethnology name after A.A. Bakikhanov of the Azerbaijan National Academy of Sciences.

Abstract was sent to the required addresses on 26 September 2025

Signed for print: 19.09.2025

Paper format: A5

Volume: 89542

Number of hard copies: 20