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HISTORY OF THE AZERBAIJANI STATE (FROM ANCIENT TIMES TO THE EARLY MIDDLE AGES)

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Akif Nagi

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Author:

Akif Nagi – PhD in History, Associate Professor Azerbaijan Technical University Baku, Azerbaijan. ORCID: 0009-0005-9762-1886

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INTRODUCTION

The content of historical science is the historical process. At the heart of historical science is the collection, systematization and generalization of facts. The history of Azerbaijan is an integral part of world history. The prominent Azerbaijani historian A. Bakikhanov writes in his work *Güliüstani-İrəm*: “History is a silent orator that conveys to successors the condition of their predecessors and explains the paths of progress and decline”. He brings to the attention of people in the clothes of the past the consequences that may arise in the future. Historical science conveys to us the experience of the world... The history of each country is useful for the people living in it. The great philosopher of the West, Hegel, also clarifies the issue. According to his idea, history begins only with the formation of the state and “ends” with the establishment of a “real” state structure. Hegel believed that the “real” or “ideal” state is a special form of free Organization of persons. The family is the core of the state, the source of life. According to Hegel, in the state, as in nature and the human body, each organ must perform its function. He emphasized that history refers to peoples with a state: “a people (nation) without a state structure has no history”.

Hegel also notes that history is not a collection of random events, but an area in which reason dominates. Through the ideas of two thinkers, we tried to create a clear idea of historical science. History is a product of the purposeful activity of the mind. The history of Azerbaijan is studied as an integral part of world history. However, different aspects of our history must be taken into account. In particular, attention should be paid to the issue of periodization of the history of Azerbaijan. The periodization of world history is based primarily on such signs and characteristics as the nature of production and social relations, the alternation of social strata and classes, the emergence of religious and other ideological trends, civilizations, the occurrence of revolutions. This approach does not justify itself in relation to the history of some countries, especially the Eastern countries, including Azerbaijan. The theory of Eurocentrism (European centralism), which placed some countries of Europe at the center of world history, is subject to considerable criticism and does not reflect the

realities. It would be more correct to take an individual approach to the history of each country, taking into account the main directions and features of world history. In relation to periodization, such principles as statehood, territorial-geographical location, ethnic-linguistic affiliation, cultural-spiritual values should be taken as a basis, and the territory in which the capital of the state is located should be taken into account.

As the leading principle, statehood, the emergence, development of the state, the stages that it goes through should be taken as a basis. The territorial-geographical principle implies the boundaries of the formation, existence of the state, ethnic-linguistic affiliation implies the identification of the leading Ethnos, cultural-spiritual values imply the unity of thinking, lifestyle, ideological-religious views. It should also be borne in mind that the capital of the state is located on the territory where the people have lived for centuries. The decisive role within these principles is due to the existence of the state. If there is a state, then the people have already formed. Because the state cannot be created by a flock of people, tribes, tribes, only the people can create it. And the people are a community of people living in a single territory, having a common spoken language, having a single cultural-spiritual-religious unity. It can create such a formed people's state. With the formation of the state, the history of the people, the nation, in fact, the state itself, begins. Taking into account what has been said, We divide the part of the history of Azerbaijan considered here into the following periods and stages:

- 1) the period of initial statehood.
 - a) the pre-State stage and the formation of primitive human relations.
 - B) the creation and development of the Azerbaijani state (e.A. III-II millennia).
- 2) the period of classical statehood (e.A. I Millennium-y.e. III century).
 - a) the state of Azerbaijan during the reign of Manna, Maday (media), Oguz (Guz, Scythian, Scythian), Achaemenid dynasties (e.A. X-IV centuries).
 - b) Adarbayan (Atropatena) and Arran (Albania) States (e.A. IV-y.e. III centuries).
- 3) period of relative independence and restoration of independence (III-beginning of XII century).

- a) Relations of Azerbaijan with the Sassanids and the Arab Caliphate.
- b) restoration of independence of Azerbaijan, coming to power of new dynasties (IX-beginning of XII century).

The first period of periodization carried out by the world historiography on the history of Azerbaijan, the second period is ancient, the third period can be equated with the Middle Ages. Our periodization is based on the fact that five thousand years ago, e.a.

In the first half of the III millennium, the Azerbaijani state was formed and continued to exist continuously to this day. Azerbaijan was occupied only during certain historical periods, yet even under occupation it preserved its relative independence and soon restored its sovereignty. It should also be emphasized that the Azerbaijani state has existed continuously; only the ruling dynasties have changed. Therefore, instead of expressions such as “the State of Aratta,” “the State of the Kutis,” or “the Safavid State,” one should use formulations like “the Azerbaijani state referred to as Aratta,” “the Azerbaijani state during the rule of the Kuti dynasty,” “the Azerbaijani state during the rule of the Safavid dynasty,” and similar expressions.

The naming of the state by the name of the dynasty serves to distort the history of Azerbaijan.

In Europe, in Russia, different dynasties were in power, but no one uses the expression “the state of The Tudors”, “The State of the Stuarts”, the state of the Bourbons”, “the state of the Rurichs”, “the state of the Romanovs”. But Azerbaijan presents its state as a new state every 50-100 years, and it is hypocritically presented as the ability of the people to create such a state.

In fact, this is an attempt to simplify the statehood of Azerbaijan and indicates insidious intentions. Every 50-100 years the state has not changed, new dynasties have replaced each other in power.

CHAPTER I. FORMATION OF THE AZERBAIJANI STATE AND DEVELOPMENT (E.A. III-II MILLENNIA)

1.1 The emergence of primitive people and ancient settlements.

The emergence of mankind took place over 4 million years. During this period, man has come a long way from primitive existence to the modern type of man. There is an evolutionary theory and a religious approach to the emergence of man. According to all religions, the “father of Man”, the first man created by God, was Adam. According to the general position, its lowering to earth took place about 6-7 thousand years ago.

According to the theory of evolution, man was formed as a result of evolution and perfection from a special species and later eradicated monkeys. This theory refers to primitive human remains that lived hundreds of thousands of years before Adam. As a common position, it is believed that even before the time of Adam, people were on earth, developed, and with the arrival of Adam, a new generation of people joined the common process.

The process of the emergence of man covered 3 main periods: the stone, Bronze, Iron Ages.

The Stone Age began about 4-3.5 million years ago, e.A. It lasted until the fourth millennium.

Bronze Age e.A. The fourth (son was) Javan, from whom (came) the (Ionian) Greeks. A. It began in the I Millennium.

The Stone Age is divided into 3 main stages-Paleolithic, Mesolithic, Neolithic.

Paleolithic (ancient stone stage) from 4-3.5 million years e.A. By the XII millennium BC, Mesolithic (Middle Stone stage) e.A.

XII-VIII millennia, Neolithic (new stone stage) e.A. VIII-VI millennia, the intermediate stage of which is the eneolite (copper-Stone stage) e.A. Covers the VI-IV millennia.

The first example of the process of human formation - the remains of Pithecanthropus (Greek for “monkey man”)-was discovered in 1891 on the island of Java (Indonesia).

Pithecanthropes lived 1.8 million-900 thousand years ago. Ancient human remains were found near the German city of Heidelberg (Heidelberg man), in the German Neanderthal gorge (Neanderthal), in the French Cro-Magnon cave (Cro-Magnon). These humanoid monkeys lived in Europe, Asia, the Caucasus and Africa [39, p.28-29]. 30-35 thousand years ago, people of the modern type began to form.

From the humanoid ape to the modern human type, 3 major stages have been passed: archanthropes (Greek for “oldest man”), paleanthropes (Greek for “ancient people”), modern humans. The transition from the first to the second took place with the arrangement of instruments, the transition from the second to the third took place with the formation of a modern man of build. The first representative of the archanthropes was Homo Habilis (Greek for “skilled man”). It began to form about 2.5 million years ago. His remains were found in the Olduvay gorge (Tanzania). He was called a “skilled man” for making primitive tools out of stone. Pithecanthropus, Heidelberg man, synanthropes also (found near Beijing) belong to the archanthropes.

This period lasted until 300 thousand years ago. Azikhanthropus, whose remains were found in Azerbaijan, are also attributed to archanthropes, more precisely, to the transition period from archanthropes to paleanthropes. About 300 thousand years ago, the era of paleanthropes begins and lasts until 35 thousand years ago. Their most typical representative is Neanderthals. Neanderthals lived in Europe, Asia, Africa and other places [39, p.30-31]. 30-35 thousand years ago, people of the modern type began to form.

There are enough examples of material culture reflecting the development of mankind in the territory of Azerbaijan. Paleolith materials were found in azykh (Khojavand region), Taglar (Khojavand region), Dashsalahli (Gazakh region), Gazakh (Nakhchivan region), Buzeyir (Lerik region) caves. Height of 13.5 m in azikh cave of which 10 cultural layers were identified [49, pp.55,60,61].

The materials here form the Guruchay culture (azykh cave is located on the Guruchay Coast). The quruchay archaeological culture covers the period from 1.2 million years ago to 700 thousand years ago, the Lower Paleolithic. Traces of the Acheulean culture (as it is called according to the first samples found in the French

settlement of St. Achilles) are observed here, after the Guruchay culture. Thus, the first stage of development of Guruchay culture reflects the pre-Ashel period. The periods and stages of this culture are determined by the characteristic features of the materials obtained. The Acheulean culture covers about 700-120 thousand years ago.

Ancient people living in open camps in the guruchay gorge moved to the nearby azykh cave due to changes in climatic conditions. It is believed that people began to live in the cave about 1 million years ago.

Rough stone tools used by primitive people were found in the layers of the cave, which date back to the most ancient period. These tools are made from ordinary river stones. Primitive people used these tools in their work to cut and chop the animals they hunted. The materials obtained in the azykh cave belong to the period of the Lower Paleolithic (4 million – 100 thousand years ago).

Azikh cave is located in Khojavand region of Azerbaijan, on the left slope of Guruchay gorge. The cave was recorded in 1960 by archaeologist Mammadali Huseynov. Azikh cave is 1400 m from the sea surface it is located high. It is one of the largest karst caves in the Caucasus (named after the relief caused by water melting rocks, first encountered on the Karst Plateau of Slovenia), the length of the interior is 230 m. The cave consists of six large halls. At the same time, the cave has an entrance and exit. In addition to tools of Labor, bones of various extinct wild animals were found from the cave.

The oldest remains of the hearth discovered in the azikh cave are about 700 thousand years old. The use of fire by ancient people was a very important event in their life. At first, natural fire was used, which was formed as a result of lightning strikes or spontaneous combustion of organic matter. Later, people learned to get fire by hitting pieces of dry wood, Flint, against each other. Fire, hearth played a huge role in people's lives. The hearth was used to warm up, prepare food and protect against wild animals. In 1968, archaeologist M. Huseynov discovered a fragment of the lower jawbone of an early human in the Azikh Cave. This is one of the oldest finds in the world. Anthropologists called that Primitive Man Azikhanthropus, that is, "azikh man". Azikhanthropes lived 350-400 thousand years ago. The azikh jawbone proves that Azerbaijan is one of the territories of ancient man's Formation.

During the Middle Paleolithic (100-35 thousand years ago), changes arose in the attitude of ancient people to the environment, in their religious views. It was during this period that faith in the afterlife first arose. Forms of religious imagination were formed, associated with the belief in magic, animals (totems), the forces of nature.

From 100 thousand years to 35 thousand years ago, it is considered the period of the mustye culture (so called because the first specimens were found in the French city of Mustye). At this time, Neanderthals lived, switched from rough stone tools to tapered ones, and burial rules arose. In Azerbaijan, rich materials from this period were discovered in the Taglar Cave [49, p.67].

During the Middle Paleolithic period (100–35 thousand years ago), changes occurred in ancient humans' attitudes toward the environment and in their religious beliefs. Faith in the afterlife emerged for the first time during this period. Forms of religious concepts related to magic, belief in animals (totems), and natural forces also appeared.

The period from 100,000 to 35,000 years ago is considered the Mousterian culture (named after the town of Le Moustier in France, where its first examples were found). During this time, Neanderthals lived, the transition from crude stone tools to sharp-edged tools took place, and burial practices emerged. In Azerbaijan, rich materials belonging to this period were discovered in the Taghlar Cave [49, p. 67]. Mesolithic-Middle Stone Age in the territory of Azerbaijan e.A. From the 12th Millennium e.A. It covers a period up to the 8th millennium. During this period, there were more favorable climatic conditions for living. People who created new tools of Labor were mainly engaged in hunting, gathering and fishing.

In the Mesolithic period, the arrow and the bow were invented. With the help of this weapon, people could hunt animals from a greater distance. During the Mesolithic, the first agricultural habits were also emerging. Life and occupation of Mesolithic population in Azerbaijan Gobustan monuments ("Oxlar", "Ana Zaga", "Firuz", etc.). People here are approximately e.A. They lived from the 12th Millennium. In Gobustan, people were engaged in hunting, fishing and gathering, and over time-cattle breeding and agriculture .

The period covering the 8th–6th millennia BCE is called the New Stone Age — the Neolithic. During this time, people no longer obtained everything ready-made from nature; instead, they began to produce goods themselves. In other words, humans freed themselves from total dependence on nature and started manufacturing the products they needed. Among their main occupations, animal husbandry and agriculture held a leading place. In this period, the formation of a productive economy was completed.

In the territory of Azerbaijan, Neolithic sites such as Gillidagh near Ganja, the Damjili Cave in Gazakh, and the “Ovçular zağası,” “Anazağa,” and “Firuz” camps in Gobustan have been studied. The lower layers of Yanigtepe (kichik Tepe), located near Tabriz, and Haji Firuz, south of Lake Urmia, also belong to the Neolithic era. One of the monuments of this period is Kultepe I, which was explored in 8 km north-east of Nakhchivan city, in the village of the same name of Babek region.

From the 6th millennium BCE, the Eneolithic period (the Copper–Stone Age) began in Azerbaijan. This period lasted until the 4th millennium BCE. It differs from other stages of the Stone Age, because during this time ancient people used metal alongside stone tools. At first, they produced various objects from copper by using the cold-hammering technique. Over time, as labor skills increased and improved, ancient people learned the secrets of primitive metalworking — first heating copper ingots in a fire and later smelting them.

Settlements of this period in Azerbaijan were studied in Ganja-Gazakh, Mil-Karabakh, Mugan-Nakhchivan regions, around Lake Urmia and near Tabriz. In the Eneolithic era, almost all of the domestic animals known to us were domesticated. E.A. At the end of the V Millennium, domestication of the horse began in Azerbaijan for the first time. In jalilabad region, domesticated horse bones were found from the ancient settlement of Alikömektepe [11].

Starting from the end of the 4th millennium BCE, the Eneolithic period was replaced by the Bronze Age. In Azerbaijan, this period lasted until the end of the 2nd millennium BCE. The emergence of bronze was driven by the needs of primitive society.

The presence of copper deposits in Azerbaijan created favorable conditions for the development of metalworking and metallurgy. Tools made of pure copper were fragile, unreliable, and wore out quickly. Therefore, ancient craftsmen began adding various alloys — for example, antimony, arsenic, nickel, and later tin — to copper, thus producing a stronger metal: bronze. Since most labor tools, weapons, household items, and ornaments were made of bronze, this period is called the Bronze Age.

The Bronze Age occupies a very important place in the history of the development of the primitive communal system. The first social division of Labor took place in Azerbaijan in the early Bronze Age, agriculture separated from cattle breeding, male labor requiring hard labor (khish Agriculture, Cattle Breeding, metalworking) moved forward, anaxaganate (anaxaganate, matriarchy began about 40 thousand years ago.- A.N.) replaced by Patriarchate (patriarchy).

New sectors of the economy have appeared, labor inequality and social inequality have appeared. In the Bronze Age, large cultural and ethnic associations-large tribes and tribal formations appeared in Azerbaijan.

As people develop, their life becomes social, tribal, and then tribal structures come to replace the herd community, and people's speech, language, religious views improve. The development of thinking and speech of the first people is divided into two stages: the first stage is conditioned by the era of archanthropes and paleanthropes, the second stage is conditioned by the era of Homo Sapiens. The speech of the most ancient people consisted of small screams, as in other creatures .

Gradually, the theory of a single language, the “primordial language”, posits that there was originally one language from which the languages of the world's peoples developed. The primordial language had formed by the 12th millennium BCE, and from that time it began to divide into various proto-languages. This process was mainly associated with the disintegration of the primitive communal system and the increase in migrations and population movements. It was precisely in the 12th millennium BCE, with the fragmentation of the primordial language, that the earliest ancient languages emerged, forming the basis of modern language families — the Proto-Indo-European, Proto-Semitic, and Proto-Turkic languages.

Back in the XVIII century, scientists from different countries expressed ideas about the “great language”, a single language source. However, the exhaustive theory of the great language was developed by the nineteenth-century German scientist August Schleicher. According to him, all languages were formed from the Indo-European language, protodilin . It is universally accepted that, just like all the peoples of the world, their languages also originate from a single root. In the 12th millennium BCE, the fragmentation of proto-languages began, and between the 12th and 6th millennia BCE, language families emerged.

In the XII millennium, the disintegration of protodys began, in the XII-VI millennia, At this time, the largest language families were formed — Indo-European (Germanic, Celtic, Romance, Iranian, Greek, Slavic, etc.), Semitic (Akkadian, Assyrian, Babylonian, Hebrew, Arabic, etc.), and Sumerian–Hurrian–Altaic (Turkic, Mongolic, etc.). The fragmentation of the Proto-Turkic language occurred in the 8th–7th millennia BCE in the first homeland of the Turks, in the Near East (present-day Azerbaijan, Eastern Turkey, Iran, Iraq, Georgia, etc.) [50, p. 83].

In the XII millennium, the proto-Turks, separated from the sami, induseuropean and other tribes (they were also formed in front Asia), migrated in large masses. Some of them remained in the original homeland, in front Asia, others moved mainly in two directions, to the west, to the Balkans, to the east, to the borders of today's China. As a result of these migrations, the Turks have many similar toponyms and ethnonyms in their Western and eastern Homeland. For example, one tributary of the Amur River is called Kura, the other is called Urmu; in the Mehri region, near the village of Nuvadi, there is the Salanj River, in Central Asia-the Selenga River; In the Uighur-populated Kashgar region of China there is azikh village, in the Khojavand region of Azerbaijan there is azikh cave. The word Altai itself is a modified form of the word Aratta, which the Turks brought from front Asia. There is also an Alatey form of this word. They all have the same meaning, meaning “mountain”. The first homeland of the Turks, the cradle of Altai, is not Central Asia, but front Asia, Azerbaijan. Some of them left the front Asia, after a certain time, for example e.A. In the VIII-VII centuries, they returned as Oguz (Lamb, Scythian, Scythian), Cimmerians. XX century English archaeologist

Lloyd Seton, based on facts, expressed the opinion that the Turanians, Turks settled in the basin of the Tigris-Euphrates rivers 10-12 thousand years ago, made their contribution to world civilization and laid the foundation of an ancient civilization.

Thus, starting from the most ancient times in Azerbaijan there was a process of creation and formation of man, here were the most ancient human settlements in the world, our ancestors passed all stages of development of the ancient world and completed the pre-state period. In our country, all the prerequisites for the formation of a state, a single territory, central settlements, economic and military power, management ability, common means of contact, speech, proto-Turkic (proto-Azerbaijani) language, the same religious and ideological ideas have been formed.

1.2 The creation of the state of Azerbaijan (Aratta), its territory, relations with neighbors.

The loan is amortized for the remainder of its term. Society is gradually looking for forms of self-government, the transition from community herd to clan, from tribe to tribe was an indicator of these searches. Various theories about the emergence of the state have the right to life, but theories about the outcome of class relations do not justify themselves. Consider the approach presented by Aristotle in his work "politics". According to his definition, the state is a form of coexistence created by free people in order to achieve better living conditions. He notes that "the state arises in accordance with the nature of what exists, arises from the nature of people." Aristotle categorically emphasizes that the state is a product of natural development [12].

Starting from the XVIII-XIX centuries, the approach of Kant and Hegel in relation to the state is taken as a basis. In his position, Kant refers to Aristotle, while Hegel refers more to Plato. Hegel considered the monarchy, Kant considered the Republican method of administration optimal. It should be noted here that Plato preferred not monarchy (from the word "mono", which means monotheism), tyranny (which means arbitrariness, violence), democracy (people's power), but aristocracy (power of the good, nobility), fair management of the minority (the best citizens). In

ancient times, the state, society was ruled by a minority stratum of nobles, nobles, aristocrats.

The poor, illiterate majority did not participate in the administration. Proponents of this approach put forward the theory of elitism in modern times, that is, they propose the management of the state by the elite, elitist, high class. However, there is no clear idea on what principle the elite class will be formed. According to us, this form of government can be partially attributed to the fact that the governing layers of the sitting parties retain power by replacing each other. It can be said that a new form of government emerged from the synthesis of aristocracy and democracy: the people, the entire population chooses, but from within the political elite, and random people are maximally limited to the governing bodies of the state.

Kant viewed the state as a means of ensuring the happy life of individuals, the population. According to his idea, the state should serve individuals. Hegel, on the other hand, believed that the state is not a means, but a goal. The state is the implementation of the divine idea. The state should work for the sake of the state, and not for the individual, and protect the state. If there are no external threats, Wars, then the state must internally provide the conditions, freedom that are possible for the "subjective" activity of individuals, families, society. Hegel accepts the thesis that" the state must ensure the happiness of citizens", but notes that extreme activities to achieve this goal are harmful to the state. In modern times, nations choose between these two approaches, often trying to combine certain aspects of both positions.

The Azerbaijani state was also formed in accordance with these universal principles, prerequisites, including territorial and linguistic unity, unified religious and ideological views, conditions such as the maturity of economic relations, military forces, opportunities for self-defense. The process of state formation in Azerbaijan e.A. It ended at the end of the IV - beginning of the III Millennium. The state of Azerbaijan, which the neighboring peoples called Aratta, was created and the Five-Millennium history of continuous statehood of the Azerbaijani people began. It is not known how this state is called in local sources, but what is known is that, in essence, the state of Azerbaijan, along with Sumer, was one of the two oldest states in the region.

E.A. By the middle of the IV millennium, the most civilized territory of the world and front Asia was Mesopotamia (Ikichayarasi), the most civilized people were the Sumerians (this name was given to them by the Akkadians after the territory in which they lived). The Sumerians were Turks and were relatives and neighbors with Azerbaijani lineages. The first state of the Sumerians arose between the southern course of the Tigris and Euphrates rivers. Sumerian name for the first time e.A. It is painted in Akkadian sources in the XXIII century [12, p.8]. The population of the southern Ikichayara was called in cuneiform “the people of Sumer (his country)” or Kengir, as well as the qarabars (“sag giga” in Sumerian) [95, p.47].

The state of the Sumerians existed mainly in the form of city-states. The first such institutions e.A. It was formed as a city-state of Kish in the XXVIII-XXVII centuries. Soon after them, the city-state of Uruk was formed. Prominent representatives of Uruk were En-Merkar, Lugalbanda, Gilgamesh. After them, the city-states of Ur, Lagash, Umma rose. Umma e.A. In the XXIV century, it united all of Sumer, creating a single state, with the city of Uruk as the capital [95, p.72-76].

According to most scholars, the Sumerians came to Mesopotamia from outside, from the Zagros Mountains of Southern Azerbaijan . In the second half of the 3rd millennium BC, the Sumerians were defeated by their northern neighbors, the Akkadians, and most of them left the region. Some returned to their ancestral homeland—the Zagros Mountains—while others moved in various directions, including eastward. The city of Sibir located there, as well as the name *Siberia* as a whole, was associated with them .

Information about the first Azerbaijani state (Aratta) is mainly found in Sumerian cuneiform texts. Relations between the population of Azerbaijan and the population of Mesopotamia began as early as the 7th–5th millennia BC. Archaeological materials from the ancient settlements of Goytepe (around Lake Urmia), Kültepe I (Nakhchivan), Leylatepe (Aghdam), and Ubaid in Iraq clearly demonstrate this [49, p.116]. The groups east of the Sumerians—Arattans, Lullubis, Gutis, and Kassites, considered Azerbaijani tribes—were friendly to them, while the Akkadian-Semites in the west were hostile. This hostility continued between the Assyrians and Babylonians

(descendants of the Akkadians) and the Guti, Kassite, Turukki, and Su tribes, who shared the same origin as the Sumerians.

Azerbaijan during the relevant period is described in general terms in Sumerian literature, including epics, proverbs, and parables as follows:

- A land incredibly rich in gold, silver, and other precious metals, as well as construction materials;
- Located far away and difficult to reach;
- The home of the goddess Inanna, the protector of the land, although this goddess eventually begins to protect Uruk rather than Aratta.

The main sources concerning the Azerbaijani state of Aratta are the Sumerian epics. One of these epics (“Enmerkar and the Lord of Aratta”) describes the relationship between the rulers of Uruk and Aratta. Here, the “Lord” (originally translated as *high priest*) of Aratta is also understood as its ruler, though his name is not mentioned in the source. The epic states that Enmerkar’s messenger crosses the “Black Mountain,” passes over seven mountains, reaches the land of Aratta, and conveys the demands of the ruler to the lord of Aratta. The lord of Aratta instructs him to respond as follows: “I am the lord, ... the ruler of all the people ... How can Aratta submit to Uruk? Aratta will not submit to Uruk...”. In the later parts of the epic, it becomes clear that this confrontation continues for several years, and in the end the parties reach an agreement and continue cooperation. Aratta and Uruk had kinship and friendly relations. Another Sumerian epic (“Uruk and Aratta”) states that the ruler of Aratta calls the Sumerian Enmerkar his brother, saying that they are children of the same mother.

This epic states that the name of the ruler of Aratta is Ensugirana (some authors present her name as Ensukeshdanna or Sukushsiaranna). Here Ensugirana is already shown as the superior side. He demands that the ruler of Uruk, En-Merkar, submit to him. This time, their confrontation ends in peace. This episode suggests that Aratta is strong enough. In the third epic (“Lugalbanda and En-Merkar”), the ruler of Uruk is attacked by the Akkadians, he has to wage war and sends his warlord Lugalbanda to Aratta to get help. This indicates the alliance of two kindred, friendly states. The

population of Aratta, which had such friendly relations with the Sumerians, consisted of Turkic tribes [46, p.94].

For a long time, various versions were put forward regarding the area where aratta is located. Attempts were made to search for its location in Central Asia, and even in Russia, Armenian" scientists", on the other hand, tried to present it as an ancient, primordial form of the name Urartu, but were rejected for lack of any basis. The famous American Sumerian Samuel Kramer wrote in his book " Sumerians. With his work" the first civilization of the world "(1963), he put an end to these disputes based on:" Aratta was located near Lake Urmia, a little further to the east " [57, p.299, 305-306]. Thus, the state of Azerbaijan (Aratta) covered the southern and southeastern part of Lake Urmia [57, p.275], had entered into economic, political and cultural relations with the Sumerian city-states between Ikichay. The country was ruled by a ruler with the rank of ensi. Mashmash (priest, vizier), sukkal (Messenger), ugula (chief) and others, who were part of the noble class, were servants of the state administration. The country had already formed state-owned administrative bodies and officials, there was polytheism. The Sumerians considered Aratta a sacred place, stating that they learned a lot from this country [10]. Economic relations between the Sumerian state and the country of Azerbaijan continued, from which gold, silver, building materials were brought to Ikichayara, and from Sumer to Aratta mainly grain and fruits. The population of the country of Aratta is gold, silver, construction, copper, mountainstone, etc. he was producing. Agriculture also occupied a certain place in the life of the aratta population. Iron farming was widespread here [10]. Aratta, mentioned in Sumerian sources, the aratta River and Alateye, which retained the same name, indicate the southern and southeastern mountainous area of Lake Urmia in Azerbaijan. In Urartian sources, the area where the country of Aratta is located is called Alateye. Aratta and Alateye are different dialect names of the same mountainous area, the word that forms both names has the meaning of "mountain". Aratta's borders reached Zanchan in the South East and Zaribar Lake in the south west. Aratta is the first known name given to the territory of ancient Azerbaijan [85].

E.A. At the end of the XXIV century, the Akkadians defeated the Sumerians, on that territory they created the Akkadian state (e.A. XXIV-XXII centuries). The defeat of the Sumerians also negatively affected the state of Aratta. The local arattian dynasty had to leave power. Conditions were created for the coming to power of other local Turkic dynasties, Lullubids and Kuti. The new dynasties did not allow the Akkadian state to occupy Azerbaijan.

1.3 The rule of lullubi, Kuti and other dynasties in Azerbaijan.

After the collapse of the Aratta dynasty in the Azerbaijani state, the lullubid dynasty came to power. The sources say that the reign of this dynasty is e.A. Information about the period of the second half of the XXIII century remains. As in the time of the arattans, during the reign of this dynasty, the central province of the country was formed by the territory on the southern shores of Lake Urmia. The term “lullubi state” used in historical literature is incorrect, the essence of the issue is that a new lullubid dynasty came to power in the Azerbaijani state. The issue should be set in the form of the foundation of the Azerbaijani state under the leadership of the arattal dynasty and the subsequent replacement of dynasties in this state for five thousand years.

For the first time about the lullubi lineage e.a. XXIII century reported in Akkadian sources. This name was used by the Hurrians in the form of lullu and the urarts in the form of Lulu. It is said that in Urartian it means “enemy”, “alien”. The form Lullubi was used in Akkadian, it was noted that the suffix “bi” indicates the sum in Elamite. However, it is more correct that the suffix “bi” is of Turkic-Sumerian origin. According to another version, the form lulu is explained by the meaning lu-“man”, lulu-“men”. It is more logical that the word Lulu is of Sumerian-Turkic origin. The words el, ulu, ulus in Turkic languages have been associated with the expression “Lulu”. There are no facts about the proximity of the lullabies to another language, Ethnos. The facts from which indicate that they were Turkmen .

In the time of the lullubids, as in the time of the Arattans, the territory of the State stretched from the south of Lake Urmia to the east to present-day Zanjan, and in

the western direction the territory expanded and reached the present Iraqi city of Suleymaniye (near Kirkuk) [95]. Examples of Lullubi culture have been found in many places. The monument, discovered in the so-called Sari pul between Baghdad and Hamadan, shows the ruler Anubani from the lullubi dynasty, who, with his victorious appearance, put his foot on the captive. This indicates that the rule of the Lullubis reached to Hamadan in the southwest.

Let's highlight one important conclusion here. Historical science sometimes combines two methods to come to an objective conclusion. One of them implies a movement from today to antiquity, and the other from antiquity to the present. Moving from ancient times to the present day, we say that our ancestors lived from Lake Urmia to Zanjan in the east, to Hamadan in the south, to the Suleymaniye-Kirkuk line in the west, and from today we turn our faces to ancient times and say that Azerbaijani Turks live in those territories today. So, for five thousand years, the same Ethnos has lived on the same territory, and the same territory belongs to the same Ethnos.

Other monuments from the lullubid period have also been found in areas between the cities of Persepol and Suz in present-day Iran. The influence of Sumerian culture is felt in these monuments . These sources report both the victories of the state and the territories covered by it. During the lullubi dynasty, along with the lullubis, turukki, water, as well as two rivers, the Sumerian descendants who returned to their homeland lived together and formed the bulk of the population in Azerbaijan.

The first ruler mentioned in history from the lullubi dynasty was Satuni (e.A. 2230-2200). Satuni e.A. In the 2220s, he began military campaigns against the Akkadian State, entered into incessant wars with their ruler Naram-Suen. The Akkadian ruler Naram-Suen admitted that he fought with great difficulty against these “merciless enemies” who came from the side of Lake Urmia. But in the end Satuni was defeated and had to retreat, the Akkadians managed to maintain their independence . The next representative of the dynasty was Immashkun (e.A. 2200-2170) United all of the local magistrates and consolidated central authority. He was called the “king of Kings” for uniting local judges under his rule, eliminating centrifugal tendencies.

Anubanini (e.A. 2170-2150), the power of the state increased slightly, new territories were seized, including the territories of the State stretched in the south to the present Persian (Kangaroos) Bay (approximately to the Zagros Mountains, Khuzestan Province) [95, p.67-68]. Anubanini carved his political and military achievements on stone slabs, in accordance with the Sumerian and Akkadian traditions of that time. As mentioned above, one of such monuments was discovered in the so-called Sarı pul near the current Iranian city of Zohab (Kermanshah province). On the same stone pillar it is written: "Anubani, the mighty ruler, the ruler of the land of the lullubids, I left my image and the image of the goddess Ishtar on Mount Batyr" . This monument shows both the power of Anubani and the territories he controlled.

The lullubis were also influenced by the Inter-Two-River culture, as was the case during the aratta period. They were also familiar with the cuneiform system. Even after the departure of power, the lullubis remained on the stage of history for a long time as a political and military factor, they were e.A. In the second millennium, Assyrian sources mention the " land of Lullubi", "Lullubis " and other forms [45, p.13, 14].



Figure 1. Lulubi tribal settlement area [95]

E.A. In the third millennium, the ancient Azerbaijani tribes, Kutis (Guti) in the territories from the western and southwestern shores of Lake Urmia to the Zagros Mountains became a military-political power. The word “Kuti” is often mentioned in cuneiform in the form of “ku”, which means “ağbaniz” “Aq” whitish in Turkish, and -ti is a plural suffix [95, p.82]. In these territories, the power of the lullubid dynasty was nominal. The lullubi authorities reckoned with the relative independence of the Kutis, who often acted and fought together or separately against the main enemy, the Akkadian state. For example, the Akkadian ruler Naram-Suen approximately e.A. He was in power from 2236 to 2201. At that time, the state of Azerbaijan was ruled by Satuni of the Lullubis (2230–2200 BC), while the leader of the Kutis was Erridupizir (also known as Enridavazir) (2225–2205 BC). Both of them fought against Naram-Suen, but neither succeeded in achieving victory. Naram-Suen complained especially about the Kutis, reporting that the troops he had sent against them had been annihilated, stating that “not a single man returned alive.” The cruel enemy of Azerbaijan was finally killed in battle by the Kutis in 2201 BC. At that time, the Kutis were led by Imta [45, p.9–11].

In the works of 19th-century French and German Orientalists — including the Franco-German scholar Jules Oppert and the French Orientalist François Lenormant — their books Old Writing and History of the Ancient East provide interesting information about the era of the Lullubis and the Kutis: it was the Scythians (Oghuz – A.N.) who supplied Babylon with eleven kings and who dominated the basin of the Euphrates and the Tigris from around 2200 to 2000 BC.

The Kutis were more active against the Akkadians during this period. They both prevented enemy attacks and organized counterattacks. These attacks were continued during the reign of kuti leaders Sarlag, Yarlagash and others, finally Elulumesh (e.A. 2177-2171) e.A. In 2175, he won a complete victory over the Akkadians and established his rule between the two rivers. The reign of the Kutis between the two rivers lasted about 100 years. They chose the city of Arrapha (now Kirkuk) in the ancient Azerbaijani land as the capital. The representative of the lullubis is the mighty Anubanini e.A. After his death in 2150, The Kuti dynasty came to power in the

Azerbaijani state, including between the two rivers. By defeating the Akkadian state, the Kutis also avenged the neighboring and kindred Sumers.

The most important point should be noted here. After the death of Anubanini (c. 2150 BCE), no other representative from the Lullubi dynasty is mentioned. As a lineage, the Lullubis are recalled in the 2nd–1st millennium BCE, and their role in military-political processes is noted. However, there is no evidence of their representation in the ruling power. At first glance, the confusion is that the rule of the Lullubis is attributed to the south of Lake Urmia, and the rule of the Kutis is attributed to the south-west and west of that Lake. In fact, the so-called lands were the same or very close territories. The foundation of Azerbaijani statehood was also laid in this single territory, after the Arattans, the state was headed first by the Lullubis, and then by the Kutis. On the other hand, very often such an expression is used that e.A. In the II millennium, the lullubi state disintegrated, “many lullubi rulers” appeared. In fact, we should not talk about the split of the “lullubi state”, but about the replacement of the lullubis by the Kuti in the Azerbaijani state, about the split and the emergence of small local authorities only after the weakening of the kuti. Once again, we note that not two separate states existed, but a single state of Azerbaijan, in which two dynasties replaced each other.

To the reign of the ruler of Kuti Erridupizir (e.A. 2225-2205), which speaks of the presence of “70 rulers” in the basin of Lake Urmia and their creation of an alliance [65]. The Akkadian sources, who provide this information, allow distortion in order to draw attention to the fact that large forces are standing against their state. At that time, we could talk not about 70 rulers, but about a single Azerbaijani state. Another interesting point in those Akkadian sources is also striking. There, the Ethnos around Lake Urmia are called Ummanmanda- “army of Manda” or “army of the unrecognized” [65]. The word "Manda "can be considered as the initial form of use of the name “Manna”, which appeared in our history a thousand years after that time. E.A. It is known that in the first millennium the Assyrians also called madais, Cimmerians, Oghuz (lambs, Scythians, Scythians) that way.

During the reign of the Kuti, the economy and trade between the Two Rivers entered a new stage of development. The Kutis were drawn into the circle of two inter-river cultures. Short textual inscriptions of Kuti rulers were compiled with cuneiform inscriptions. They also worshiped the moon, the goddess of fertility and love. At the time of the kuti ruler Tirika, an uprising broke out between the two rivers, and about 100 years after the Kuti rule between the two rivers, e. A. Ended in 2104 .

E.A. After the defeat of the Kuti dynasty at the end of the III Millennium, other Azerbaijani lineages kas (kassi), su, turukki are more actively involved in military-political processes, partly the role of lullubi, Kuti is also mentioned in the sources. These lineages e.A. During the second millennium, they sometimes strengthened, sometimes weakened, but did not allow neighboring states to seize Azerbaijan. After the fall of the Sumerians, their territories-the south of the Two Rivers (Mesopotamia) - came under the control of the Akkadian state. They were originally located in the center and north of the Ikichayara, after defeating the Sumers, they controlled almost the entire space between the two rivers. After the overthrow of the Kutis, the reign of the Akkadians did not last long, e.A. In the last years of the III Millennium, their existence as a state was ended by their Southeastern neighbors, the Elamites. The state of Elam (existed in the regions of Khuzestan and Luristan in present-day Iran, the center of which was the city of Suz) could not control the territory for a long time E.A. At the beginning of the second millennium, the northern part between the Two Rivers came under the control of the Assyrians, and the central and Southern-under the control of the Babylonians, both of whom were descendants of the sami.

The Azerbaijani dynasties fought precisely with the Assyrian and Babylonian States during these years, not allowing their intervention. In certain periods, Azerbaijani tribes tried to counterattack against both states. In this sense, the muscles were more active. They tried to capture Babylon E.A. This was initiated several times, starting from the XVIII century. At that time, the famous rulers of Babylon were Hammurabi (e.A. 1792-1750) was in power . At that time and beyond, kaslar could not break the Resistance of Babylon. Only e.A. They succeeded in this in 1595. The kas dynasty of Azerbaijan came to power in Babylon and e.A. He ruled there until 1155,

for more than 400 years. The first representative of the muscles to take power in Babylon was Aqum II (e.A. 1595-1571) called himself “the ruler of the Kassians (Kaslar), Akkadians, Babylonians, Kuti” [95, p.104]. This initiative of the representative of the Kas lineage showed the succession relations of such Azerbaijani dynasties as kuti, kas. The Elamites, who strengthened again to the rule of the muscles in Babylon, put an end to it .

At the same time as the lullubi, kuti, kassi lineages, turukki and su lineages were active in the region. For some time they operated together, united in a tribal alliance with the lullubis on the shores of Lake Urmia. Turukki lived in the territory of Southern Azerbaijan and in the southern part of the Caspian Sea [49 p.67]. After the departure of the Kuti dynasty from power, the turukki concentrated more in the south of the Caspian Sea, strengthening their own military-political units. The name of the turukki has come down to us in the Assyrian cuneiform writings . Water tribes lived mainly in the Zagros Mountains and south of Lake Urmia. They, too, have always been in alliance with the lullubi and turukki .

E. A. At the beginning of the II millennium, the independent activity of the turukki and water tribes living in the basin of Lake Urmia begins. They were in earlier times under the rule of the aratta, and then the Kuti and Lullubi dynasties. After their collapse, the turukki and su tribes were able to independently intervene in the events between the two rivers. Their attacks posed a threat on the borders of the Assyrian state, which arose north between the two rivers. The Assyrian ruler Shamshi-Adad i (e. A. 1813-1783) organized a military campaign against the turukki. However, this could not prevent the intervention of the tribes. The turukki settled in the province of Sumer, which was under the control of the Assyrians. Part of the turukki made peace with the Assyrians.

E.A. At the beginning of the II millennium, the Azerbaijani tribes were represented by individual leaders or petty leaders. The turukki had several rulers, and the lullubids had many. The early Azerbaijani state was already fragmented and the power of individual Petty rulers was established. During this period, there probably existed an alliance of turukki, lullubi, kuti and other tribes . E. A. In the sources of

Assyrian rulers at the end of the XIII century, the names of the regions of Azerbaijan Kassi, Kuti, Lullubi, Subari, Mehri, Nairi are mentioned [50, p. 12-14].

Thus, e.a. In the first half of the III Millennium, mainly on the shores of Lake Urmia, on our historical lands, the foundation of the Azerbaijani state was laid, the state was successively ruled by the arattali, Lullubi, Kuti dynasties, a single state continued to exist for a period of up to about a thousand years, e.a. At the end of the III-beginning of the II millennium, as a result of the weakening of power, centrifugal tendencies intensified, small military-political associations appeared on the territory of Azerbaijan.

1.4 Formation of language, Ethnos and cultural values.

EA.in the III-II millennia, ethnic, linguistic, religious and ideological processes were rapidly developing in Azerbaijan, and a fairly clear picture appeared. In the previous period, the division of the ulu language into protodils manifested itself more specifically. The proto-Turkish and proto-Azerbaijani reality regarding this period should be perceived unambiguously. One of the issues involving various opinions, sometimes distortions, is related to the relationship between the proto-Azerbaijani language and the Sumerian language. Some scholars put forward the idea that two different languages operate in the neighborhood and from here they influence each other, explaining by this the presence of Turkic words in the Sumerian language. Studies of various scientists have revealed more than 200 words of Turkic origin in the Sumerian language. For example, words such as ada-ata, AMA-mother, bilga-bilg (wise), bal-balta, dingir-tengir, de-say, duru-duru, eren-Eren, en-en, lu-ulu, oud-fire, oud-fire and so on can be cited . Based on these facts, scientists prefer the “neighborhood effect” option.

Other scholars explain this fact by the fact that both languages are of the same root, and the Sumerians are of Turkic origin. This position corresponds to reality and is more convincing. Many well-known experts of the world argue that the Sumerian language is a relative of the Turkic language. German Orientalist Hugo Winkler, who lived in the XIX - early XX centuries, states that" the Sumerian language corresponds

to the Turkic languages in its main signs ". The French historian Elize Reklyu emphasizes that in this language "there are no features characteristic of the Iranian and sami languages, on the contrary, there is a kinship with the Turanian, Ural-Altai languages". The researcher of Sumerian and other ancient languages, the Russian scientist Dmitry Reder, draws attention to the fact that the Sumerian language "in its structure is most comparable to the Turkic languages". Turkish linguist Ahmet Cevat notes that "it is a language similar to old Turkish" [29, p.10,58-59]. In his fundamental work published in America in Azeri, Turkish, Russian and English, Azerbaijani researcher Tariyel Veli Nuvadili confidently declares that the Sumerian language is "pure Azeri Turkish" .

One of the most ancient inhabitants of Azerbaijan was the proto-Turks, who used the common spoken language-Turkic. Most likely, the proto-Turks at this time were residents not only of ancient Azerbaijan, but also of the Anatolian peninsula and Central Asia and gradually moved to the North [45, p.78].

The world does not want to accept that history begins with the Turks, whatever was in ancient times, the Turks were at the root of it all. To be a clear witness to this, let's make a brief digression into the events associated with the Greeks, ancient Italians. Turkic tribes e.A. In the third millennium, he lived in the present Greek lands in approximately the same historical period in which the foundation of statehood was laid in Azerbaijan, before the Greeks arrived there, e.A. Created the state in III-II millennium BC, e.a. At the beginning of the second millennium, the Greeks left those territories in the coming period and moved to present-day Italy, the Aegean islands and western Anatolia [41, p.3]. The author of these ideas, the well-known Turkish researcher Adila Ayda, continues by saying that on the territory of Italy approximately e.A. In the twentieth century, two Turkic tribes - the tours (from which the word Turan comes) and the Sakas-United to form the tursakas (Etruscans) and founded their state [46, p.7]. A. With extensive research on the moon, he proves that the language of the Etruscans is Turkic. Most likely, from the ancient tribes of Azerbaijan, the turukki and the Etruscans were related [45, p.171]. Regarding the Etruscans, it should be especially

emphasized that the religious, legendary expressions Alpine, alpan, tantra (I) and others used by them were also used by all Turks in the same form [67, p.182-183].

It should be noted that in this place there are quite a few facts about the Turkic origin of the Trojans, who are considered one of the mysterious peoples of antiquity. Scandinavian works of geography tell about the Turks who came and settled from Asia Minor to the north-to the Scandinavian countries, their leader Tor, the son of Odin. In some sources of Scandinavia, this people, who came under the leadership of Tor, the son of Odin, are called “Trojans”.

For the sake of objectivity, it should be noted that Eastern Anatolia, the front Caucasus and the Northern Ikichayarasi were the first homeland of the Indus-European tribes. E.A. In the V-IV millennia, the common Indo-European (protohindeuropean) language existed here, e.A. Within the boundaries of the IV-III millennia, this language was divided into dialects, dialects, at about that time they moved to the West, North, East [44, p.83]. The original place of Indo-European, Turkic, sami, Caucasian and other language families was front Asia, where they lived next door to each other and enriched each other's languages. Indianeuropeans rate e.A. Began to leave in the IV millennium and e.A. In the VIII century, they made a partial retrograde [45, p .173].

Let's also consider some ethnonyms and toponyms on the topic. The names of Kuti, lullubi, kas (kassi) and other tribes and dynasties are mainly Turkic [9, p.50]. E.A. The word “turukki”, dating back to the III millennium BC, was an ancient form of the ethnonym “Turk”. Lullubi, kuti and other names were given to them mainly by neighbors or peoples who marched in the region. But these extraneous names themselves could have arisen among the same-language Tribes [46, p.238]. The German scientist Benno Landsberger, who dealt with the history of antiquity, languages, and the Turkish specialist Kemal Balkan are of the opinion that the Kutis are Turks, that their names of rulers are of Turkic origin [6, p.170]. Experts also emphasize that the name of the kas (kassi) tribe and dynasty of Azerbaijan is the initial form of the tribal name “sak”. There is an opinion that the Kassis (Kassis) are very ancient, perhaps even older than all tribes. It is believed that the Saks are from their later descendants [45, p.188]. Some of the proto-Turks e.a. At the end of the IV -

beginning of the III millennium, he entered into close communication with the Sumerians and influenced the Sumerian language. This should be regarded as the interaction of languages of the same root. The first Sumerians established political, economic and cultural relations with the population of Azerbaijan. E.A. Turkic tribes lived in Azerbaijan in III-II millennia. Once again, we note that this is clearly indicated by the names of places and persons [46, p.232]. At the same time, the traces of the Turkic language in the Sumerian and hindeuropean languages were associated with the presence of a ulu, a root language, with the unity of origin of world languages.

The terms prototurk and protoazerbaijan are used in the same sense. In order to draw attention to the processes taking place in the territory of Azerbaijan, to the fact that the name “Azerbaijan” is valid for all periods e.a. Since the third millennium, it is more expedient to call the languages of the tribes living in our territories, dynasties in power, not proto-Turkic, but Proto-Azerbaijani. Because they lived in the same territory, in the territory of Azerbaijan, in the state and began to unite and differ as one people [6, p.194]. During this period, the population living in our territories was formed as the Azerbaijani people. From this time the era of the proto-Azerbaijani language begins. The language of Turkic tribes living in Azerbaijan is formed and gradually develops as the ancestor of the future single Azerbaijani language. This process e.A. It lasts until the middle of the I Millennium [45, p.194].

Today it is generally accepted that our language belongs to the Oguz group of Turkic languages. However, they shorten the history of Oguz languages too much and limit it to the middle of the first millennium of the new era. This misunderstanding must be eliminated. It is known that the Azerbaijani language was formed on the basis of Oguz and Kipchak dialects [5, p.3-14]. Well-known scientists such as Tamaz Gamkrelidze, Vyacheslav Ivanov, Yusif Yusifov believe that the Oghuz lived in the territories of Azerbaijan from time immemorial, e.A. Part of the tokhar/Takhar tribes that separated from front Asia, including the southern lands of Azerbaijan and moved to Central Asia in the third millennium were Turkic-speaking Oghuz [46, p.81-82]. There was no significant difference between the Oguz and Kipchak dialects, which underlie the Azerbaijani language, they complemented each other and formed the

Azerbaijani language. The Oguz and Kipchak dialects of the Turkic language did not differ significantly from each other [11, p.156-157].

It would be useful to mention some points in Arabic sources related to the ancient population of Azerbaijan. Arab author Abdulmalik ibn Hisham, who lived in VIII-IX centuries of the new era, wrote a conversation between Caliph Muawiyah I (661-680) and his contemporary Ubayd ibn Shariyya Al-Jurhumi in his work "the book of crowns on the rulers of Himyar". The content of this conversation is as follows: Ubayd ibn Shariya narrates that during the time of the Yemeni King AR-Raish, one of his commanders entered Azerbaijan into battle with the Turks. As a result of the battle, the Turks were defeated... The war and the way he traveled (in Azerbaijan.- A.N) printed on two stones... In this place, Muawiyah asks Ubayd ibn Shariyya about Azerbaijan: what is your connection, your fuss and your memory about Azerbaijan? Ibn Al-Qayyim (may Allah be pleased with him) said: They concentrated there, mixed with each other and improved [3, p.56-57]. Another anonymous Persian source from the beginning of the XII century also notes that "Azerbaijan is a country that has been in the hands of the Turks since ancient times" [13, p.183].

Researchers indicate that the ruler of Yemen, AR-Raish, lived at the same time as the Prophet Moses. And the period of the Prophet Moses is approximately e.A. It is attributed to the XIV-XIII centuries. What has been said shows that Turks were the majority in Azerbaijan at that time [69].

During this period, certain cultural patterns can already be noted. These examples indicated the creative skill of our ancient ancestors, their ability to depict their thoughts in certain forms. There are more than 6 thousand rock paintings in the ancient settlement of Gobustan. These belonged mostly to the Eneolithic stage, which was considered the heyday of early art. These paintings reflected religious and artistic views. Men and women, a scene of fishing, wild animals, a scene reminiscent of the folk dance "Yalli" and so on were reflected here.

E.A. In the middle of the fourth millennium there was a culture of Leylatepe (Aghdam). Burial in ceramic pots is characteristic of this culture. E.A. In IV-III millennia, the Kura-Araz culture was included. This culture is characterized by the

widespread use of local ore deposits, the development of the art of metalworking. During this period pottery was also developed [56, s.59-60]. In the late Bronze Age, there was a Mughan culture covering the mughan plain. For this culture, bronze swords, daggers, as well as Gray vessels without ornaments are characteristic [68]. In the territory of Nakhchivan there was a culture of painted dishes of The Late Bronze Age. A part of the Khojaly-Gadabay culture also covers this period.

The population of Azerbaijan was already familiar with the writing culture during this period. People began to use primitive writing-pictograms (pictograms) in the Neolithic era. After him e.A. In the IV-III millennia, cuneiform inscriptions appeared. Cuneiform writing was first used by the Sumerians, later writing from them was mastered by the Akkadians, Elams, urarts and others . The population of Azerbaijan lived in the neighborhood with these tribes and used cuneiform inscriptions. Unfortunately, there is no information yet on the widespread use of cuneiform writing, other than episodic facts relating to some representatives of the lullubi and Kuti dynasties. E.A. and at the end of the II millennium, the first alphabetic writing appeared. In Phenicia (the territory of present-day Lebanon), the first alphabet arose, on the basis of which later Aramaic, Latin, Greek, Arabic and other alphabets appeared.

Thus, e.a. During the III-II millennia, the next stage of ethnic and linguistic processes continued in Azerbaijan. A common spoken language was formed, issues of ethnicity became quite clear. Azerbaijan was inhabited by ethnic groups of Turkic, Indian-European and Caucasian origin, most likely representatives of sami tribes, who settled mainly in the neighborhood. The common means of communication was formed on the basis of proto-Azerbaijani and proto-Turkish languages. The leading Ethnos of the country were proto-Turks, proto-Azerbaijanis. It was during this period that the first stage of formation of a single Azerbaijani people began, the first elements of religious-ideological, cultural, spiritual unity and features were created, with the dominant role of the Turks and the fusion of ethnic groups of Turkic, Indian, Caucasian origin with each other, enrichment, kinship and concentration.

CHAPTER II. BEGINNING OF THE ERA OF CLASSICAL STATEHOOD

2.1 The coming to power of the manna dynasty

After a certain period of political retail in Azerbaijan e.A. At the end of the II - beginning of the I millennium, a strong central power was again formed. By that time, political and military power was mainly represented by the KAS (Cassi), turukki, su, lullubi, kuti lineages. The main service of these clans and dynasties was also that they did not allow the conquest of Azerbaijan by neighboring states. They show this resistance as retail military-political forces, but could not get together and create a single centralized state. Separately, local judges, heads of military-political associations functioned. In the sources, their names remained as “countries” of Zamua, Gilzan, allabria, Missi, Manna, Parsua, Uishdish, Kyzylunda, Ushkaya, Andia, Zikertu, Sangibutu, Puluadi. In fact, these were not independent countries, but the names of the provinces of Azerbaijan, which were ruled by local judges E.A. At the beginning of the first millennium, Manna from these provinces came to the fore, became the center of power, and the manna dynasty began to restore central power. Unfortunately, as a result of the wrong approach, the term “Manna state” was used. It should be noted not the state of Manna, but the restoration of centralized power in the state of Azerbaijan under the leadership of the manna dynasty. In Assyrian sources, the term “Manna” (Munna) is more often used in the sense of a tribe . If we clarify a little more, then the term “Manna” rather denotes a new dynasty than a tribe. Therefore, the statement not the state of Manna, but the state of Azerbaijan, in which the manna dynasty is in power is true.

Part of the above-mentioned provincial names is explained in Turkish: Kyzylunda-Gold, Red Hill; Uishdish-five teeth; Ushkaya-three rocks and so on . The name Manna is found in Assyrian sources as “Manna”, “Munna” [45, p.18-19], Mana in Urartian sources [50, p.66-68]. Most scholars believe that the leading Ethnos in Azerbaijan during this period were lullubi and Kuti, while turukki, su and other clans also took part in the management of the state. The manna dynasty were both relatives and followers of the lullubi and Kuti.

At the time of the manna dynasty, the classical Azerbaijani statehood was founded. The borders of the state were concretized, the system of government was formed, Central-provincial relations were formed, the rules of vertical subordination were determined, the form of absolute power, monarchy was established, the transfer of power on the basis of succession became the norm, documents were developed and adopted, which most likely regulated state Life, domestic economic relations, trade relations were formed, These and other signs indicated that a system of government was created in accordance with the states of that time, such as Assyria and Urartu. Azerbaijan did not lag behind those neighboring states, competing on an equal footing and preventing attempts to encroach on its independence. The Azerbaijani state actively resisted the neighboring states of Assyria and Urartu, sometimes seizing their territories. Assyria was located in the western neighbourhood of the Azerbaijani state, and Urartu was located in the North-West.

During this period, the borders of the state of Azerbaijan extended in the South-West to the top of the Diyala (left tributary of the Tigris River) and Kichik Zab (left tributary of the Tigris River, about the side of Erbil-Kirkuk) rivers, in the North-West to the shore of Lake Van, in the East to the Caspian Sea, in the North to. The rulers of Manna bore the title “yanzu”. An advisory body - the “Council of Elders” - functioned next to them. We take information about the events that took place in this historical territory of Azerbaijan from the sources of Assyria and Urartu and from the rock inscriptions found in this area. Manna name for the first time e.A. In 843, the Assyrian ruler Salmanasar III (e.A. 859-824) in the form of “Munna” and “Manna”. [45, etc.18-19]. In the 16th year of his own Reign, e.A. Describing the campaigns of Salmanasar III in 843, he informs that, having occupied a settlement in the inner Zamua, he reaches the country of Manna (Munna). Manna (Munna) is also mentioned within the captured territories, but apparently they could not gain a foothold there. Because the later information did not include facts about Azerbaijan's dependence on Assyria. Meanwhile, the capital of the state was the city of Izirtu (near the city of Ziviya (Zeyva) in present-day South Azerbaijan). The city was located in the area slightly to the south from Lake Urmia.

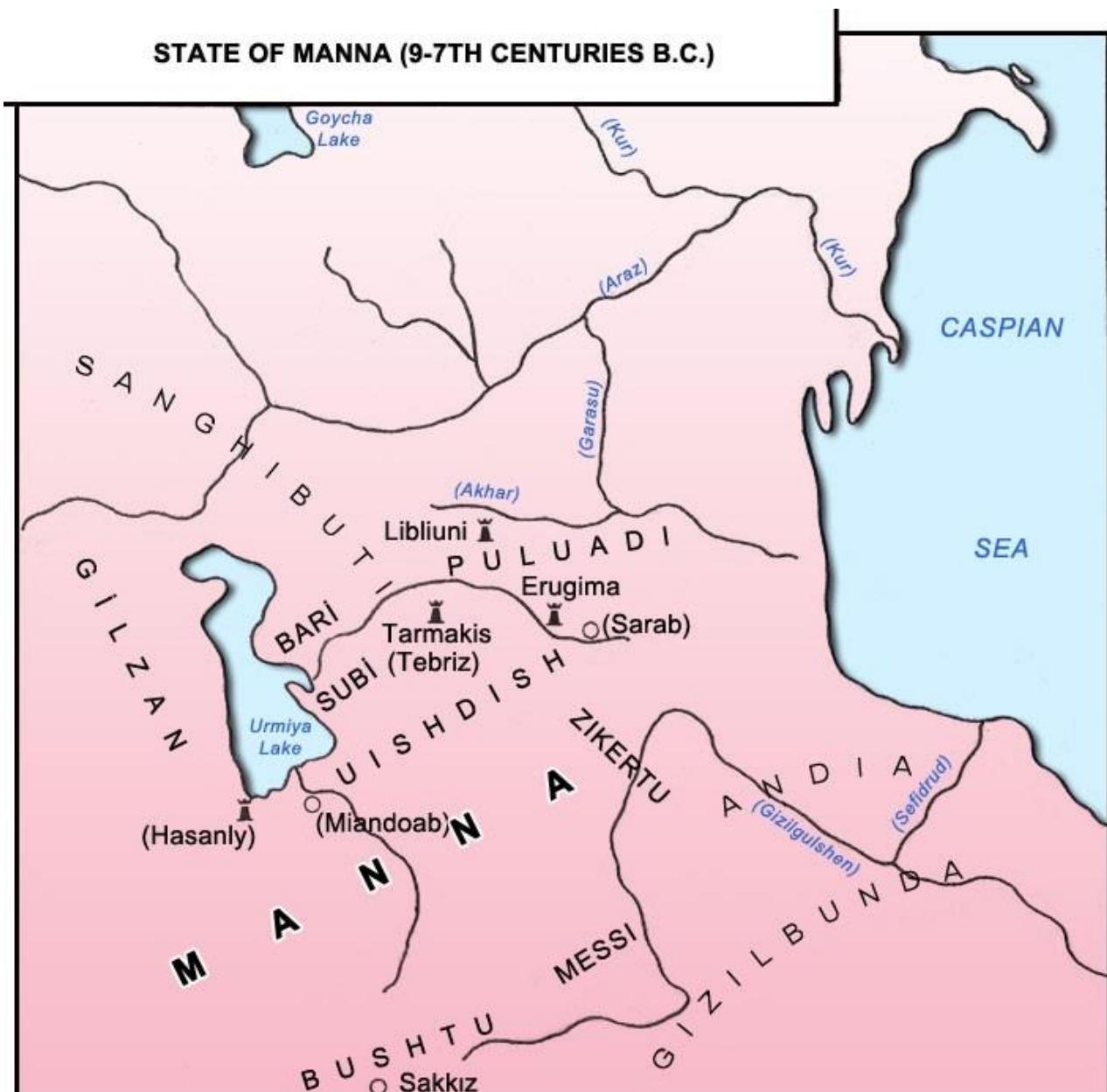


Figure 2. Manna Map[99.p.8]

Let us consider the information in Assyrian sources about the manna dynasty in chronological order. The Assyrian rulers before Salmanasar III mentioned above also name the provinces of Azerbaijan. For example, Ashshurnasirpala II (e.A. 884-859), Zamua, Gilzan, Allabria and other provinces of Azerbaijan are mentioned in cuneiform records, as well as in several places "Land of Lullumeys", "land of Lullu", "arakdi the city they call" [45, p.14-17]. Let us also clarify the records of Salmanasar III. He shows that in the 4th year of his reign (e.A. 855) raided the country of Zamua, in the 16th year (e.A. 843 BC), having overcome Mount Kullar, entered the inner country of Zamua,

from there entered the country of Munna, then the country of Allabria, captured those territories [45, p. 18-19]. As we mentioned earlier, he was unable to control these territories. Salmanasar III describes his first contact with Udaki, a representative of the manna dynasty: “in the 30th year of my Reign (e.A. 829) I approached the city of Udaki, Manna.

Mannali Udaki... he left his sovereign city of Zirta and fled... I destroyed and robbed his country... I left the country of mannash and continued the March” [45, p. 19]. Several points should be noted here. First, taking into account the balance of forces in Udaki, he did not resist the Assyrians, left the country after the robbery of Salmanasar III, There is also no fact about the murder or departure of Udaki, it is possible that he continued to rule. Secondly, the name of the capital of the country, Izirtu, is first mentioned in the form of “Zirta”, indicating that already at this time the state with its capital existed. Our opinion is confirmed by other information of Salmanasar III. In the 31st year of his reign (e.A. 828) notes that as a result of the march led by the chief of the troops, he received taxes “from the Gilzans, from the Mannans” [45 p.20]. From this, as well as from further data, it can be concluded that the provinces of Azerbaijan were already largely united under the rule of the manna dynasty, therefore, not the names of the provinces, as in the previous period, but rather the expression “Manna” or “Mannians” covering the entire territory are used. It is no coincidence that V Shamshiad (e.A. 823-810), III Adadnerari (e.A. 810-782), Tiglatpalasar III (e.A. 745-727) and others also mainly use the terms “Manna” or “Mannians” [45, p.21, 22, 23]. In these sources, for example, in the writing of Tiglatpalasar III, there is also the use of such expressions as “country of Kuti”, “Kitians” [45, p.22] it reaffirms that one of the main components of the population of Azerbaijan for three thousand years was Kutis. It should also be noted that the name of our country is not mentioned among the countries that pay Assyria a “permanent tax”. This shows that the Azerbaijani state ruled by the manna dynasty was never part of Assyria or any other state.

Apparently, the first representative from the manna dynasty, mentioned in Assyrian sources, was Udaki, it is not known when he came to power, b.c. It is noted

that in 829 he could not defend his power [45, p.19-20]. After the ruler Udaki, the head of Azerbaijan Iranzu (b.c. 740-719) name b.c. It is mentioned in Assyrian sources in 718. Starting from this time, the data of the Assyrian ruler Sargon II show that the reign here was generational. Aza (e.A. 719-716) and Ullusu (b.c 716-680) were the Sons of Iranzu. From wood (b.c. 680-650), then his son Ualli (e.A. 650-630). At the head of the state was the ruler-yanzu, who, as noted, had the right of inheritance. The territory of the state is divided into provinces, at the head of which were the people appointed by the ruler – the Viceroys.

Strengthening the power of the ruler and the development of the economy allowed Azerbaijan to become one of the most powerful states in the Middle East. Of the relatively free provinces, the Missi province was located southeast of Lake Urmia. On the eastern borders of the state was the Kyzylunda province. Zikertu province was located in modern Ardabil district. These provinces were made dependent on the central authority. The most remote province in our eastern borders has been Andia. The Azerbaijani state took and subjugated Andia from the Assyrians in its time of power. Within the subordinate provinces, the uishdish province is also mentioned. This province was located in the territory of modern Maragha District [75].

In the north-west of Azerbaijan there was a terrible enemy-Urartu. The name "Urartu" was given to them by our ancestors, Turkic lineages. They called themselves "Biayni". The Sami tribes called this country "Nahariya", "Nairi". The word "Urartu" first appeared in b.c. In the XIII century, it was used in Assyrian sources in the meaning of "Upper country", the meaning in the Assyrian language was not known. This name is explained in Turkish: "ur" in Turkic languages means high, upper,"art" - mountainous terrain. Urartu was mainly located around Lake Van with the central city of Tushpa [68, p.181]. I Argishti (C.b.c. 786-764) and Sardur II (C. b.c. 760-730), the campaigns of the rulers of Urartu against the provinces of Azerbaijan were consistent. At the same time, the Azerbaijani state also made frequent attacks against Urartu.

The state of Azerbaijan is in full swing.

(b.c 740-719), became a powerful state and continued its alliance with Assyria. Shuandahul and Durdukka fortresses of Azerbaijan b.c. In 719, at the instigation of the

ruler of Urartu, he rebelled against Iranzu. Iranzu managed to suppress the uprising [98]. Approx b.c. After the death of Iranzu in 719, a struggle for power began between their sons. His eldest son Aza ascended the throne and continued his father's policy. However, he was soon killed, and with the help of Urartu, he succeeded his brother Ullus to the throne. Assyria, however, did not come to terms with this and took action. The goal of the Assyrian ruler Sargon II, who carried out this campaign, was to eliminate Urartian influence in Azerbaijan and restore the alliance. He restored his Ullus to relations with Assyria and defended Assyria in the war with Urartu.

And Ahsheri, who came to power after ullusunu, renounced the alliance and, together with their northern neighbors Oghuz (Guz, Scythian, Scythian), opposed Assyria and won a victory together. Azerbaijan b.c. In 650, during the reign of Ahsheri, it was attacked by the Assyrian ruler Ashurbanipal, which was defeated due to weakening by internal contradictions, and the Assyrians returned the province of Allabria, which was occupied by Azerbaijan, and other territories neighboring Assyria. After this defeat, the population spoke out against Ahşeri and they killed him [33 p.61-62]. His son Wally (b.c. 650-630), and he recognized the victory of Assyria. The Azerbaijani state remained an ally of Assyria until 616 BC and fought on Assyria's side in the Assyrian–Babylonian war. Having inflicted a decisive defeat on Assyria, the Madais became a serious force in the Middle East. They are approx b.c. Between 615-610 they replaced the manna dynasty in Azerbaijan. The written source of the last mention of the manna dynasty is the Bible. In the book b.c. In 593, along with the Madai, the mannas are called to speak out against Babylon [41].

Written sources and archaeological materials (Hasanli, Ziviyya, Goytepe, etc.) proves the high economic development of Azerbaijan during this period. The main types of farming were agriculture and cattle breeding.

Horsemanship occupied an important place. An extensive network of artificial irrigation made it possible to engage in gardening and viticulture. Crafts, metalworking were widely developed. The ziviyya hoard, gold, silver and bronze objects in Hasanli, black glazed pottery and Assyrian reliefs in urban planning techniques and the palace complex discovered in Hasanli showed a high level of development. There were many

defensive fortresses in the country [47, p.22-24]. The population worshiped the forces of nature and sacrificed to the Gods. Thus, during this period, the classical Azerbaijani state was formed; under the reign of the Manna dynasty, Azerbaijan pursued successful domestic and foreign policies, establishing itself as one of the leading states in the region.

2.2 The rule of Maday (Medya), Oguz (Guz, Scythian, Scythian), Achaemenid dynasties in Azerbaijan

At about the same time as the manna dynasty, a new dynasty was formed on the territory of Azerbaijan-the Madai dynasty. They lived mainly in the lower parts of South Azerbaijan, in the Southern Territories, in the basin of the present Kizilüzen River [47, p.249-250]. During the period when the manna dynasty was in power, the Madai existed as a military-political union, a tribal union, tried to subjugate the surrounding territories. During this period, they did not fight against the central power, the manna dynasty, but gradually concentrated their forces and waited for their time to come to power in Azerbaijan.

The first information about the Maday people is recorded in Assyrian sources of the 9th century BC. The Assyrian ruler Salmanasara III (b.c. 859-824) of the country of Madai (Medes) (the area inhabited by the Madai - A.N. the) is mentioned. There Salmanasar III e.A. There is talk of his visit to that region in 835 [44,p.19]. And of the historians, Herodotus was the first to provide information. Of the ancient authors, along with Herodotus, Diodorus, Plutarch, Strabo, Ammian Marsellin and many other historians and geographers left interesting information about the history of the Madais. Herodotus shows that they consisted of 6 tribes – Buss, paretakens, strukhats, arizants, budis and Mags [48, p.50]. In various sources of the period, they are known under the names amaday, maday, matay, medoy, medya and others. Most researchers believe that the Madai (Medes) tribes belonged to these territories e.A. They moved no later than the end of the II millennium – the beginning of the I Millennium [58]. One of the statesman and ideologues of Azerbaijan, M.A. Referring to some sources, including the famous French Orientalist of the XIX century Francois Lenormant, rasulzadeh in his

work "Siyavush of our century (our age)" indicates: "it was clear that the Medes were ancient Iranians... Their identity is so far asparagus (doubtful.- A.N.)... But in the inscriptions of Bisitun... the third stone was thought to be written in Medes. Then the arrival of the Assyrian, the success in reading the cuneiform script did not leave us with a doubt that it was one of the Turanian languages, the Assyrian language gave us the name of the Assyrian-Babylonian uyghar (civilization).- A.N. the) spoke about the more ancient provinces, the founders of which were... These verses show that the new covenant is made with the new covenant is made with the new covenant with the new covenant.- A.N.) was... From French scientists Le Norman (F.Lenorman.- A.N.) in his published work, he called the Medes "the Medes of Turan"... This is how he says that the provinces here are Turks" [70, p.35-36]. This information F.Lenorman's book "history of the Ancient East", published in Paris in 1868. Textbook" is more widely reflected in the section "Aryan and Turan dynasties". The author specifically indicates: mussels... The descendants of turan or tatar-Finns, indicated in the book of Genesis as the descendants of Magog, prevailed (the author "uses the lexicon of the era in which he lived by tatar-Finns, in fact, referring to the Azerbaijani Turks.- A.N.)... The Medes, as is more commonly imagined, were not only inhabited by the Indo-European race, but most of their population, even then and today, belonged to the large Turan family. The word" medya "itself is of purely turan origin, meaning" country" "territory"... The population of the country is always, until our time, too... evidence of belonging to the tatar-Finnish race is sufficient [59, p.400]. F. Lenorman Of Zoroastrianism In The Medes (Maday.- A.N.), this religion was created by the Madai, Zoroastrianism was formed in the struggle with previous religions: the Medes of Turan fought for a long time against the dualism of the Zoroastrian religion [8, p.400]. The author continues his idea with interesting facts: Turanians... They made up a significant part of the population of Susiana, located in the lower reaches of the Tigris River, on its Left Bank, and for a long time their language prevailed here... Turanians or Asian Scythians (Oghuz.- A.N.)... They were in constant renewed national, political and religious competition with the ARIAs... The domination of the turanians in Mesopotamia lasted up to two centuries, their civilization left an indelible mark on this country... Based

studies of Jules Oppert (Jules Oppert was a nineteenth-century German-French Orientalist, he conducted extensive research in Mesopotamia and Medea (Madai) and in 1855 published the work “Ecriture Anarienne” (“ancient writing”), according to the theory presented here, the language spoken by the Assyrians at first was not Aryan or Semitic in origin, but Turanian, which is a relative to the- A.N. the) proved that it was this people who brought the cuneiform system to Babylon and Assyria [59, p.401-402]. This theory was accepted by the majority. But later he was refused. Modern research shows that this theory is not far from the truth.

The process of the coming of the Madai to power in Azerbaijan is approximately b.c. It began at the end of the VIII century. At that time, the territory in which they lived was part of the Azerbaijani state, where the Manna dynasty was in power, and was ruled by a viceroy appointed from the center. Meanwhile, the head of the tribal union of the madais, Deyok (b.c. 712-675) did not oppose the central authority, but no longer hid his political ambitions. He closely united the Madai tribes around him, circa b.c. In 678, he founded the city-fortress of Ekbatan (now Hamadan) [85, p.178]. After Deyok, his son Fraort, or Kashtariti, who headed the military-political union of the Madai (b.c. 675-653) (his name is given in cuneiform writing in the form of Kashtariti, and in the work of Herodotus in the form of Fraort), during the period the Madai functioned significantly independently, reducing dependence on the central authorities of Azerbaijan, as well as Assyria, which attacked the region. Meanwhile, the city of Ekbatan was also strengthening and expanding, becoming the center of the Madai. After the Madai (median) dynasty came to power, it moved the capital to that city. Madai b.c. Since 673, he began to pursue an independent policy.

Maday dynasty b.c. In the 70s of the VII century, Assyria was formed as a result of a powerful popular movement led by Kashtariti and defended by other Madai rulers, as well as manna, Cimmerians and Oghuz (Guz, Scythian, Scythian). It was he who created a regular army from the detachments of tribal troops and continued the struggle with the Assyrian state (b.c. 625-585) the period of his reign was a turning point. During the time of the Madai, Azerbaijan turned into a large state of the Ancient East. Kiaksar abolished the dependence on Oguz (Guz, Scythian, Scythian), moved the

capital of the state from Izirtu to Ekbatan, the manna dynasty withdrew from power, reckoning with reality. Madai together with the Oghuz (lambs, Scythians, Scythians) and Babylonians b.c. In 612, he founded the capital Nineveh, b.c. And in 605 they destroyed the Assyrian state as a whole and seized its lands. Astiaq, who came to power after kiaksar (b.c. 585-550), along with his successful policy, made a number of mistakes, put pressure on the nobility, including the representatives of manna, and tried to limit their authority. All this complicated the internal political situation.

At about the same time as the Madai dynasty, the Oguz (Guz, Scythian, Scythian) dynasty began to rise in Azerbaijan. Three dynasties - manna, Madai and Oghuz (lambs, Scythians, Scythians) fought for power in Azerbaijan. Their struggle was mainly peaceful, taking into account the balance of forces, they made concessions to each other, transferring power to each other without going into a tough confrontation. It was in this way that the manna dynasty ceded power to the Madai, so for a long time they remained in the status of a privileged noble class, only in the time of Astiag did Relations break down. One important point should also be noted that these three dynasties often performed together against common enemies, especially the Assyrians.

Oghuz (Lamb, Scythian, Scythian) tribes b.c. They left the front Asia in III-II millennia, including Azerbaijan b.c. They retrograde in the second half of the VIII-early VII centuries. Together with them came the Cimmerians of the same root. Sak and Skif, which are called Oghuz, are the same words, the word sak was used by Persian, and the word skif (skiz) was used by Western and Russian sources [10, p.54]. They started moving from the northern shores of the Black Sea and returned to their homeland in two directions. One group came from Asia Minor, the other group from the Caucasus Mountains and the South Caucasus, passing through the northern lands of Azerbaijan. These tribes during the reign of the manna dynasty, b.c. At the beginning of VII century settled in north-western regions of Azerbaijan, created Tribal Union, Military-Political Union. On the basis of this union, a new dynasty was formed. One of the first leaders of the military-political union became Tugdamme. He called himself "the head of the Land of the Saks and the Kuti" [50, p.218-298]. This fact once again shows that related tribes and lineages lived in the same territory, replacing each other,

did not forget their ancestors, the head of Oguz (Guz, Scythian, Scythian) did not forget his ancestor a thousand years ago-Kutis, and considered himself their successor. Based on what Herodotus said about these tribes themselves, he states that they were b.c. Starting from the XVI-XV centuries, they lived on the northern coast of the Black Sea, in areas up to the Sea of Azov [42, 7].

These tribes settled in the territories from Lake Urmia northwards, in the lands now called Armenia and up to the Ganja region. Most likely, their center was the Azerbaijani city of ganja [85, p.245-246, 247]. They lived in the north of Lake Urmia under the name "shishpapaq saklar", and also lived in Mingachevir, in the area where Araz and Kur meet (it was named Balasakan, Sak duzu), on the eastern shores of the Caspian Sea, Around Hamadan, around Ganja called Sakasena and other places. The area where they lived in Karabakh was called Artsak ("art" in Turkish means mountainous, high, that is, mountain Saks). The "Arsak" form of this expression is also explained in Turkish, meaning "brave, brave saklar". Zangezur areas were also a region inhabited by the Saks and were called Sisakan. The sources mention the SI tribes belonging to the Saks. "Sisakan" meant the space of the SI Saks [36, p.163]. The term "siuni" (syuni, sunik) used in connection with zangazur meant "source of water, lake" in Urartu [14, p.264, 265]. In the book "Avesta" the names of the Saks living in Central Asia are mentioned, they are also called Tur here, the area where they live is called Turan [36, p.151].

After brief information about these tribes, we should note that, having chosen Ganja as their center, they soon became a serious military-political force and joined the struggle for power in Azerbaijan. The names of their leaders Taksak, Ishpakay, Atey and others remained in the sources [41]. This dynasty b.c. In the middle of the VII century, he achieved his goal, came to power in Azerbaijan, and the manna and Madai dynasties had to accept their power. They b.c. In 653-625 he ruled the Azerbaijani state. The greatest merit of this dynasty was the unification for the first time in history of a significant part of the southern and northern territories of Azerbaijan into a single state [36]. They, despite all their success, had to shape back in the face of pressure from the madais, after 28 years, e.A. He left power in 625. Some of these tribes returned to the

northern shores of the Black Sea, and the other part remained in the territories that still live in Azerbaijan today the names of the Saks and Cimmerians. They b.c. In the first half of the VII century, Ashguz (Ishguz) is mentioned in Assyrian sources, and Ishkugul in Urartian sources in its Forms.

Astiaq (b.c. 585-550) at the time, the Madai (Medes) dynasty faced serious resistance from internal forces, a crisis of power. Possessing serious economic power in the state, as well as influence, the manna nobility went into opposition to him. The ruler Astiag believed that no force could shake his power, so he lost his political vigilance, took an unfair position against influential persons, and imposed more than enough punishments. An example can be noted that shows the mistakes of the astiag. He married his daughter Mandana to Cambyses I, a ruler of the province of Parsua, originally a Persian. But later he feared that a boy who would be born to them could pose a threat to the authorities. Therefore, he brought his daughter to the palace, to himself, instructed the warlord Harpag, a descendant of Manna, to take the child away and kill him as soon as he was born. Harpag, on the advice of his wife, did not kill the child himself, but called The Shepherd by the name of Mithradat, gave the child to him and told him to take it away and put it out of reach in the forest, where he would die his own death. The Shepherd was also the wife of Ispak (in Medes it meant "dog".- Herodotus."Ispak", "ispakay" are ancient Turkic names.- A.N. the) Keeps His Word, does not kill the child, instead of him he puts his stillborn children in a basket and takes them to the forest, and after three days he takes them and hands them over to the Harpag [42, p.108-113]. Almost 10 years later, this mystery was revealed, it turned out that the child, who was considered dead, lived, was returned to his family. Astiaq severely and cruelly punished Harpag for this incident, killing his son, preparing food from his meat and bringing it to the table, and putting mutton in front of everyone, and Harpag from his son's meat. After harpag tasted that dish, Astiag revealed the essence of the matter. This angered Harpag and made him Astiag's fierce enemy. The situation that had arisen was taken advantage of by the already grown-up son of Cambyses, Cyrus II, who merged with Harpag and e.A. In 553 he rebelled against Astiaq, b.c. In 550, Astiaq was

overthrown from power, but he was not killed, he was kept in a vile state in the palace until the end of his life [42, p.130].

Thus, the Achaemenid dynasty of Persian origin, represented by Cyrus II, came to power in the Azerbaijani state. Of interest is the opinion of Herodotus about the origin of Cyrus II: "he descended from two different peoples – the one whose maternal side was more famous than the father's. His mother Medes, ... and his father, according to the mother, standing low in all respects... there has been a farce" [10, s.91]. For the first time, the Turkic dynasties were replaced by the Persian dynasty, which represented the local authorities of one of the provinces of the country. After that, the nature of the state did not change, the Azerbaijani state continued to exist. An important role in the state was still played by the descendants of manna, Madai and other Turkish nobles. The term "Achaemenid state" is also completely wrong. No ancient sources use the terms "Achaemenid state", "Achaemenid Empire". It should be regarded as an Azerbaijani state temporarily ruled by the Persian dynasty, which came to power as a result of palace coup and rebellion.

After the coup, the madais disagreed with the rule of the Achaemenids, continued to fight and tried to restore their power. One of the important events of this struggle is b.c. It happened in 522. In the same year, the priest Gaumata, a descendant of Madai, taking advantage of the fact that the ruler Cambis II was outside the country, revolted, came to power, ruled the country for 7 months. Meanwhile, a Persian-born nobleman named Darius, having killed Cambysh II (according to another version, Cambys II fell from a horse and died from a wound received), came to power, suppressed the uprising, executed Gaumata. Gaumata enjoyed great prestige among the madais and other populations, his murder was met with discontent in many places, as Herodotus notes, "everyone in Asia except the Persians grieved his death". The struggle of the madais continued later. 1 year after the uprising of gaumata, b.c. In 521, the madais began a large-scale uprising under the leadership of Fravartish (Herodotus calls him Fraort II). I Dara (e.A. 522-486) ruthlessly suppressed the uprising, cut off the nose and ears of their captured Fravartish, gouged out his eye, locked him in the doors of the palace, and other leaders of the uprising were executed by transferring him to the stake in

Ekbatan. Uprisings also took place in other areas of the country. The Turkish-born population of the Parthian and Hirkanian provinces rebelled and sided with Fravartish, who joined the Madai and declared himself the ruler of Madai. Darius I ruthlessly suppressed their rebellion.

It should also be noted that Darius I came to power in an illegal way, with a scam “whose horse will be the first to neigh.” Cambyses II, son of Cyrus II (b.c. 530-522) married his two sisters (in the Persians, the marriage of a sibling was considered common), they had no children, he killed all his relatives who could be candidates for power, including his brother Bardia. Therefore, there was no future heir to power. In this case, Darius I seized power by falsely ascribing himself to the descendants of Cyrus, ruled the country on behalf of the Achaemenids. With this, the Great Lie was founded on the first lie, the so-called “Achaemenid Empire”. In fact, the essence of the matter was that these false heroes temporarily seized power in the Azerbaijani state.

The Achaemenids consolidated central power, created an effective system of government. Ekbatan remained the main capital of the state, but cities such as Suz, Persepol also played the role of centers at certain times. The Achaemenids conducted a series of military campaigns, conquering vast territories, including a significant part of Asia Minor, Babylon, Macedonia, expanding the territories of the state [40, p.20].

Thus, the process of improving the state structure in Azerbaijan continued. The dynasties that came to power retained the main attributes of the state. The state of Azerbaijan has become one of the main factors of the region. For the first time there was a tradition of unification of the southern and northern lands of Azerbaijan into a single state.

2.3 A new stage of ethnic, linguistic and cultural processes

The formation of the Azerbaijani people. E.A. In the first half of the first millennium, Azerbaijani statehood reached a high level of development for that time, and a clearer picture of ethnic, linguistic and cultural processes was created. Just as we used to attribute the proto-Azerbaijani and proto-Azerbaijani concepts to all processes, we must now approach all processes through the prism of Azerbaijan and Azerbaijan.

Along with the expression of the Azerbaijani state, such expressions as the Azerbaijani language, people and culture should be used. Let us note once again that if there is a state, then the people already exist. The state could be created by the people. During the arattali, Lullubi, Kuti dynasties, the Azerbaijani people experienced the initial stage of their formation. The created state also corresponded to the level of development of the people. During the manna, Maday (Medya), Oguz (Guz, Scythian, Scythian) and Achaemenid dynasties, the Azerbaijani people, who created a classical state structure, were on the square. Therefore, the formation of the Azerbaijani people B.C. It should be attributed to the first half of the I Millennium. It was from the formed people that the Turkic-speaking Manna, Maday (Medya), Oguz (Guz, Scythian, Scythian), as well as the Persian-speaking Achaemenid dynasties could rise.

The Azerbaijani people were formed by the mixing of Ethnos belonging to the Ural-Altai (Turkic), Hindeuropean, Caucasian language families. The majority of the population was made up of Turkic tribes and lineages, the common spoken language was also Turkic. After the Achaemenids came to power, they tried to strengthen the position of the Persian language, preferring the Persian language in the palace, creating rock monuments and other documents in this language. But they could not eliminate the Turkic-Madai language, they did not manage to exclude the madais from the management of the state. The Turkic-Madai language remained the spoken language of the population, Persian was not so widespread. It should also be noted that the Achaemenids took a lot of things from the Madai (Medes), as well as, as Herodotus reports, “the Persians also took on the clothing of the Medes” [47, p.135]. B.C. In the first millennium, Aramaic was mainly used both in interstate contacts and inside countries. In the time of the Achaemenids, this language was also the official language of the Azerbaijani state. Aramaic or Aramaic people led a nomadic life on the territory of Syria, despite this extensive status of their language, they did not have their own state. Their language was somewhat close to Hebrew, including in the sami family.

The Achaemenids, of course, tried to ensure the superiority of the Persian language and culture, but they could not achieve what they wanted and change the character of the Azerbaijani state. From these actions of the Achaemenids, the madais

were wary in advance and tried to prevent them from coming to power. In this sense, a text left in the sources attracts attention. Herodotus transcribed in writing an appeal of the madais, led by the priest Magi, to the ruler Astiag. At a time when Cyrus II rebelled against Astiag, and a tense situation arose, they sounded the alarm: "for us, the sovereign, the most important thing is to strengthen your power, or if the power... passes to the Persians, the Madai will be enslaved like strangers, becoming a source of hatred for the Persians." [47, p.17]. This fact, along with other aspects, showed that ethnicity and bigotry were already on the agenda at that time.

The ethnic composition of the population of Azerbaijan did not differ much from the situation about two thousand years ago, it consisted mainly of the lullubi, kuti, su, turukki tribes themselves or their descendants. They were also at the origins of the manna and Madai tribes. They were Turkic-speaking tribes. There are different opinions about the ethnicity of the six Madai tribes mentioned by Herodotus-paretakens, strukhats, Buss, budis, arizants and Magi, but there is no clear, reasoned position. More attention is attracted by the Maq tribes. Most researchers consider Magi to be of Turkic origin [95, p.395]. They are the most ancient tribes of Azerbaijan. It is noted that the muk and mugh tribes, which are widespread in our country, are also a branch of them. Manna, Madai, Mughan and so on are associated with their name. There is also a side of the issue where the Magi were fire-worshippers, fire-worshippers, the homeland of fire-worshippers was Azerbaijan, and the main temple of fire-worshippers was there. The main book of fire worship "Avesta" is about b.c. It is believed to have occurred in the 660s. As noted by almost all Arabic-speaking authors, including Al-Balazuri, al-Qazwini, al-Hamawi, it should not be doubted that the book itself and its author Zoroaster belong to the Azerbaijani world [15, Introduction, P.5; 3, etc.74; 12, p.336; 13, p.138, 249]. "Avesta" consists of four main parts, such as fold, Yasna, Videvdad, Yasht. The layers were created several hundred years before the main text [36, p.180]. "Avesta" is both a sambal art work, an ideological base of a great religion, and an important source for the study of the history of Azerbaijan. It is noted that the book was written on 12 thousand calfskin, but that version of it was not available, b.c. It was destroyed in a fire during the military campaign of Alexander The

Great in the IV century. Only in the third century of the new era was it restored by the Sassanids, translated into Pahlavi and turned into a book again. This version of the book has also not fully reached modern times. It is reported that the first version of the "Avesta" "is written in the" Avesta language", but there is no exact data on this language, it is believed that it is close to the Maday or Oguz (Guz, Scythian, Scythian) languages, that is, Turkic.

One of the biggest fakes is the presentation of the "Avesta" as a "monument of ancient Iranian culture." This work is unequivocally a monument to Maday (Medya)-Azerbaijani culture, history, ideological thought. The book was translated many times, subjected to distortions, attempts were made to make it Persian. But they could not destroy its main essence. There are no hints of Iranian or Persian expressions here. Because at that time there were no concepts of Iran, Persia. On the contrary, expressions such as Turan, Turan, Tour (Turkish) are widely used. The term "Aria" is used territorially in the book. This expression was later adopted by the Persians into the form of "Aryan". And firdowsi in his work" Shahnameh "came up with a fake, mythical expression" Iran". Until that time, the term "Iran" was not used in any sources, sometimes the terms "pars", "Persia", "Persia" were used. There is no talk about the" Iran-Turan "war presented by Firdovsi in the" Avesta", it is about the huge territory inhabited by Turans (Turks), where different peoples also live, the struggle of various military-political, religious and ideological forces, replacing each other in power. It should be noted here that all the leaders and rulers of forces hostile to each other sacrifice Stallions (young male horse) to the Gods. The Turks were the only people in the whole world who sacrificed horses. This fact indirectly indicates that the friendly, hostile forces in the" Avesta " were all Turks [15, Introduction, P.5, 6, 7, 11, 12, 13; Text: s.41, 46, 47, 53, 163, 187, 192; 21, s.27, 63, 76, 83, 112, 137, 464, 480; 35].



Figure 3. The Book of Avesta[93]

During this period, the culture of alphabetic writing was also gradually spreading. Civilized peoples mainly used Phoenician and Aramaic writing and languages. There is no information about the presence of local writing options in Azerbaijan. Only Moses Kalankatli episodically notes that the writing of the madais has been [61, p.16]. M. Taking kalankatli's information as a basis, it should be noted that samples of Madai line inscriptions were found in different places, but they were damaged and short, so they could not be read. Russian-Soviet historians Mohammed Dandamayev, Vladimir Lukonin, Igor Dyokonov put forward the opinion that these inscriptions are. I. Dyakonov in his" history of the Medes " confidently states that Manna and Medes (Madai) had linear inscriptions, and Persian writing originated from these inscriptions, the ancient parses (Persians) received their cuneiform inscriptions from the madais [29, p.264, 336]. The conclusions of Bakhtiyar Tuncay, who conducted many years of research on the writing of Manna, should be taken into account. B. Found from the village of Ziviyya (Zeyva) near the city of Tuncay Izirtu, e. A. It is based on the studies of various authors on the pattern of writing on a silver plate of the IX-VIII centuries, and also reveals its own conclusions. He first takes as a basis the concept of a prominent specialist in cuneiform writing, antiquity, doctor of historical sciences Yusif Yusifov, b.c. It presents the Turkish history of the III-II millennia, substantiates that the manna inscription is Turkish.

Manna inscriptions do not belong to cuneiform inscriptions, mainly signs of epigraphic, descriptive monuments found in Central Asia, first of all, equate with Yenisei inscriptions. It should be noted that the treasure of Ziviyya (Zeyva), where the said Silver Plate was also found, was discovered in 1947 near the village of Ziviyya (Zeyva), located 40 km east of the city of Sakkiz in South Azerbaijan. XX century French archaeologist Roman Grishman suggested that the name of Sakkiz city is associated with Saks [17]. Zeyve's Treasury included 341 items, including 43 gold, 71 silver, and 103 ivory items. The French archaeologist Andre Godard gave the examples of art found here the name “animal style” (more often animals are depicted). The great German archaeologist, as well as the researcher of the “Avesta” Ernst Hersfeld, his follower A. Godard said that the art of Oguz (Guz, Scythian, Scythian) originated from The Art of Ziviyya, and this art belonged to the mannans [18]. It is noteworthy that the Assyrian ruler Sargon II (e.A. 721-705) b.c. Of the “city of Zibia”, which he named in the VIII century and indicated its location [50, p.23] the name, almost unchanged in the form of “Ziviyya”, has retained its existence in the same place.

The English scientist Richard Barnett stated that all these items are the first and more ancient samples of art of later centuries found in the mounds of Oguz (Guz, Scythian, Scythian) in the North Caucasus, the northern Black Sea, the southern regions of Russia, Central Asia, Altai, Siberia, East Turkestan [22]. The famous Russian-Soviet and Ossetian archaeologist Bagrat Texov, continuing his ideas, writes that the Oghuz (lambs, Scythians, Scythians) went through Medes (Madai) to Central Asia and Siberia, along the Black Sea coast to the North [43, p.17-18]. That is, the Oguz (Scythian, Scythian, sak, Turkic) tribes formed their culture, religion, language in Azerbaijan, on the shores of Lake Urmia, and then part of them moved in different directions. Therefore, everyone must admit that the roots and bases of the Oguz (Guz, Scythian, Scythian) samples found in different parts of the world come from ancient Azerbaijan.

Now let's go back to the inscription on the named plate. B. In the words of Tuncay, this manna inscription is the “great-grandfather” of the Yenisei inscriptions [98]. It is possible to read only an unfinished fragment of the article. B. Tuncay focuses

on the researcher from Southern Azerbaijan, Mansur Headi. After long studies, he arranged the inscription in this way: M-şm-ksyz-s-yz-nna-dy-d... (later not understood). Researcher M. After the head arranged the vowels in place, it was obtained as follows: Ma-Sham-kishyezi-Asa-yaz-Nana-Idiay-d (dingir). M. Its leader, in conclusion, offers the following text: The King of Mazamua (or the head of the Land of Mazamua) worships the God Asa Nana Idiay (newborn Moon) [97]. Due to the fact that the text is short and incomplete, it has been difficult to give a definitive opinion on its content, and some authors also offer different readings. This is not so important, the main thing is that b.c. Azerbaijani (Manna) writing of IX-VIII centuries was discovered, its letters were identified, it was found that they were identical to Yenisei letters. The fact that the article is in Turkish is beyond doubt.

One of the most important issues during this period should be noted. Meanwhile, the initial version of the word "Azerbaijan" is found. B.C. The names of settlements andarpatkanu/ andarpatkan, andirpattianu, regions are mentioned in cuneiform writings of VIII-VII centuries. Those regions covered the territories inhabited by the manna and Madai tribes, the banks of the Kyzyl-floating river, the surroundings of the present City of Qazvin [50, p.42,74; 2, p.133]. In the Syrian sources of the V-VI century, "the history of Karkhi De Beth Selokh", translated by the Russian Orientalist Nina Pigulevskaya in the book "Syrian sources on the history of the peoples of the USSR" (Moscow-Leningrad, 1941), it is indicated that the ruler of Madai Arbak (Adurbad, Azurbad) defeated Assyria and built fortress walls, these territories were named Adorbaygan. This fact is also confirmed by Ammian Marsellin, one of the authors of antiquity [27, Section 1.1]. Also in the Chronicle of the Assyrian ruler Sargon II about the aforementioned ruler of Madai (Medes) Arbak B.C. Information is given on the events of 713 [42, p.104]. Thus, the names Adurbad, Adorbaygan, andarpatkan, andirpattianu should be mentioned as an ancient form of the name "Azerbaijan", taking into account the fact that the Azerbaijani state already existed before that period.

Once again, highlighting the issue of ethnic composition, let us pay attention to the situation in Azerbaijan and the surrounding territories. To do this, consider the sources of the two millennia before and after our era. E.A. The first millennium is

important for us also because the arrival, or rather the return to our region of the Oguz (Guz, Oguz, ashguzay, ishguzay, Scythian, sak, Scythian) tribes, which the world did not suspect were Turks, falls on this period.

The entry of the Oghuz (Guz, Scythian, Scythian) into our region is reflected in Assyrian cuneiform writings and other sources related to the period when the manna and Madai (median) dynasties of Azerbaijan were in power. To make the issue clear, let us draw attention to how this people who came to our region are called, various terms used. In Assyrian cuneiform writings, the terms ashguzai, ishguzai are used to refer to them [50, p.54,57,59]. Azerbaijani historian Zaur Hasanov, after thorough research, based on his analysis and, first of all, on the famous English researcher of the XIX-XX centuries Ellis Minns, shows that the people whom Russian-Soviet historiography calls “Scythian” are presented in Assyrian and other sami sources under the name “Ash-Guz-ay” and “Ish-Guz-ay”, and in Herodotus ' history under the name “skuz” [79, p.53; 19, p.115].



Figure 4. The Oghuz Tribes[50.p.76]

The names “ashguzay” and “ishguzay” in the cuneiform script are the names given by these Turkic tribes themselves, and in the ancient Turkic language they most

likely meant “fighting lambs”, “Conqueror lambs” [79, p.127]. Other peoples also heard and adopted this name from their language. The most interesting thing is that the name “skuz” (“Lamb”), given by Herodotus based on primary sources, was later distorted during translation into different languages. Named E. Minns, Zaur Hasanov summarized, confirmed by Minns and Russian-Soviet historian Igor Dyakonov, Herodotus gave the name of the people called “Scythians” in the ancient Greek (Hellenic) Alphabet in the singular “skuzes”, in the plural “skuzai” (this is a slightly modified form of the name “ashguzai” in Assyrian sources). The name given by Herodotus based on primary sources and the words of that people itself was translated into English as “scyth” (skiz), Russian and Soviet historiography translated the English form “skiz” as “Scythian”, and Azerbaijani historiography adopted this term. In Turkish historiography, this English spelling was translated as “Scythian”. And at the root of all these names is the name “Lamb” [67, p.42; 29, p.243; 24, p.124].

There are different opinions about the meaning of the word Oguz (Lamb). The authors of the fundamental work “ancient Turkic dictionary”, based on the opinion of Mahmud Qashgarli, note that the word “Lamb” “is used in the meaning of’ North ” [79, p.54; 28, p.620]. There is logic in this version, even today the words “Guz”, “guzey” in Turkish mean the North. The idea that the word Oğuz is in the sense of origin, ancestor, consisting of the parts “oğ” and “uz” can also be considered justified [24, p.284-285]. There are also those who say that the word Guz-skuz-Oguz means “nomad” in Turkic [24, p.287]. Russian-Soviet historian Mikhail Artamonov, combining the existing versions, notes that “uz, Guz, Oguz are nothing more than different variants of the name of the same Ethnos ” [23, p.499].

Thus, b.c. In the VII century, Turkic tribes operating military-political activities in mainly northern and partly Southern Territories of Azerbaijan were called Guz and Oguz. They were presented by the Assyrians as “ashguzai, ishguzai”, the Greeks as “skuz”, in later times the British as “skiz”, the Russians as “Scythians”, the Anatolian Turks as “Scythians”. The prominent Azerbaijani scientist Panah Khalilov used the terms “Scythian “and” Scythian Eli “in 1998 when translating Herodotus 'book” history” into Azerbaijani Turkish. We respect the author's position, but we consider it

acceptable to give preference to the terms “Oguz” and “Oguz country”, “Oguz state”. For complete clarity, the Oguz (Lamb, Scythian, Scythian) format should be used.

The Oguz (Guz, Scythian, Scythian) tribes have existed since the most ancient times and played an important role in world history. The ancient Roman historian Gney Pompey Trog (e.A. I-y.e. I centuries) note that the Oghuz (Lamb, Scythian, Scythian) have always been considered the most ancient tribe [40, II, 1]. Strabo also points to their antiquity: “it is possible that Homer (e.A. IX-VIII centuries) took information about the tepegoz (Cyclops) from the history of the Oguz (lambs, Scythians, Scythians) [36, book I, f.II, paragraph 10]. Strabo, repeating his idea in a different way, shows: the Oghuz (lambs, Scythians, Scythians) lived long before us, were contemporaries of Homer [37, Book VII]. The ancient Greek poet Alkaeus (e.A. VII-VI centuries) presents homer's Achilles as “the hero of the lands of Oguz (Lamb, Scythian, Scythian)” [24, p.34]. One of the most famous philosophers of the ancient world, seven Greek sages, anacharsis (e.A. VII-VI centuries). He lived in Athens for 30 years, worked, was always proud of his Oguz (Lamb, Scythian, Scythian) origin. He was the son of a ruler, after returning to his homeland, he sometimes worshiped and performed rituals in accordance with the religion of the Greeks. His brother Sauli, who had already become ruler, finds out about this and kills him [24, p.34-35]. It should be noted that in the country of the Greeks (at that time it was called “Hellenic”) there were other well-known of the Oghuz (lambs, Scythians, Scythians), of whom the doctor and philosopher Toxar was more famous. Let us also clarify here the name “skolot” given to the Oghuz by ancient sources. Herodotus indicates that all these Oguz (Guz, Scythian, Scythian) tribes were called skolot together, which was associated with the name of their second ruler, Kolaksai [47, IV, 6; 24, p.125]. This version is confirmed by most authors. Kolaksay and his father, the first ruler of the Oghuz, Targitai e.A. There is an opinion that he lived in the XV century [24, p.299]. The above-mentioned Strabo, Q. P. If we refer to the data of TROG and others, then this idea should be taken fully seriously.

We can say with full determination that the history of the formation of Oguz (Guz, Scythian, Scythian) Turkic tribes in our region, including Azerbaijan, entered the

military-political arena and created their Statehood e.A. It begins in the second half of the II Millennium, e.A. In the first millennium, it acquires a large scale and is successfully continued in the later stages. Oghuz (lambs, Scythians, Scythians) together with lullubi, kuti, turukki, su, kas, maday and other Turkic lineages took part in the formation of the Azerbaijani people starting from the most ancient period.

We are talking about the return of the Oguz (Guz, Scythian, Scythian) tribes to Azerbaijan and the surrounding territories in a few thousand years. This event e.A. It happened in the VIII-VII centuries. On the eve, they lived in vast territories between the Danube, Dnieper, Don rivers, the Black and Azov seas, led a predominantly nomadic life, but also switched to a sedentary style of activity. These facts are found in Herodotus [47, IV, 8, 12, 99; V, 52], Strabo [38, book XI, f.vi, paragraph 2], Gney was reflected in the works of Pompey Trog [87, 2, 2] and other authors. According to a story written by Herodotus, the Oghuz (lambs, Scythians, Scythians) moved to those territories e.A. They arrived in the XV century and their first ruler was Targitai [47, IV, 7]. According to other information given by Herodotus, they moved westward, crossing the Araz River [47, IV, 12]. Herodotus also draws attention to the fact that on the other side of the Istr (Danube) River there was another tribe from the Oghuz (lambs, Scythians, Scythians), called asylars, who were dressed in the clothes of the Madai (Medes) and considered themselves descendants of the Madai (Medes) settlers [47, v, 9].

The Oghuz (lambs, Scythians, Scythians) established their own state between the Danube, Dnieper, Don rivers, Azov and Black Seas and e.A. At the end of VIII – beginning of VII centuries a group of them came to Azerbaijan. The course of the event can be presented as follows: the Oghuz (lambs, Scythians, Scythians), a branch of Turkic tribes that once migrated from the territories of Azerbaijan to the East, to Central Asia, to Altai e.A. In the 2nd half of the II millennium-the beginning of the first millennium, they moved across the shores of the Caspian Sea to the Danube – Black Sea region, and from there they returned to Azerbaijan. In the Danube-Black Sea region, the history of the Oghuz (lambs, Scythians, Scythians) begins with Targitai and his sons, and in Azerbaijan it is continued with Oghuz Khan. The head of the Oguz

returned to Azerbaijan at this time, Ishpakay in the Assyrian mizi Article [50, p.54], Madies in Herodotus [47, I, 103], and in the “Oguznama” transcribed by the XIV century Azerbaijani historian Fazlullah Rashidaddin Hamadani, he is presented as Oguz Khan. The Azerbaijani historian Zaur Hasanov rightly notes that a comparative analysis of the data of Herodotus and Rashidaddin showed that the events described in the “Oguzname” were described by Oguz (lambs, Scythians, Scythians) e.A. It gives full reason to say that it was identical to his activities of the VIII-VII centuries [24, p.298]. Z. Hasanov substantiates this opinion, among other arguments, with an interesting fact. Herodotus writes that the Oghuz (lambs, Scythians, Scythians) went on a campaign on Egypt, the ruler of Egypt appeared before them with gifts, declared his submission [47, I, 105]. Approximately the same event is described in Rashidaddin's “Oguzname”: as soon as the Sons of Oguz Khan approached the borders of Egypt, all the famous people of the country appeared before them, brought valuable gifts, declared their subjects, they returned with good news to their father, who was waiting in Damascus [41, p.53; 24, p.295]. By the way, Q.P.TROG also noted that Tanai, the ruler of Oguz (Guz, Scythia, Scythia), had gone as far as Egypt [87, 1, 1, 4]. The fact contained in three different sources should be noted.

Thus, e.A. At the beginning of VII century Oguz (Guz, Scythian, Scythian) tribes entered Azerbaijan. This event is interpreted in detail by Herodotus, showing that the Oghuz (lambs, Scythians, Scythians), pursuing the Cimmerians, entered the Lands of Medes (Madai) and conquered almost all of front Asia [47, VII, 20]. Here, attention should be paid to the phrase “All front Asia”, which includes Azerbaijan. Historians of Azerbaijan and foreign countries, relying on sources, create a realistic picture of this event. The Russian-Soviet historian Igor Dyakonov described this event as e.A. It dates back to the 70s of the VII century. He then informs that the state of Ashguz is mentioned in the Bible (The Book of Ieremaeus). Researchers believe that this state, created by the Oghuz (lambs, Scythians, Scythians), existed approximately on the territory of the modern Republic of Azerbaijan. The Assyrians called him Ashguzai. The other name of this country was Sakasena [29, s.243-248; 24, p.119]. An amendment should be added to the statement that the Oghuz (lambs, Scythians, Scythians) did not create a

new state, but came to power in the existing Azerbaijani state, displacing the manna and Madai (Medes) dynasties. Summarizing the opinions of various authors, we can note that the oghuzs (lambs, Scythians, Scythians) seized power in Azerbaijan and the surrounding territories, were in power for about 28 years, retaining the possibility of influence in the so-called Sakasena territory even after the departure from Central Power. Part of them returned to the Danube-Black Sea basin, while the other part remained in the region and continued their military-political existence in various forms. Sakasena was a large area, it covered the Azerbaijani lands from present-day ganja and its environs, including some area from Araz to the south to the Kura River, to Shamkir region in the West. It should be noted that since this period, the Oghuz (lambs, Scythians, Scythians) lived in the northern and Southern Territories of Azerbaijan, participated as a military force in all military operations, including the military campaigns of the Madai (Medes), the struggle against the attempts of the Achaemenids to seize power, the campaigns of Alexander The Great, the events of the Parthian, Sassanid.

Rashidaddin's information about the name "Azerbaijan", which refers to the period when the Oguz (lambs, Scythians, Scythians) were in power, should be taken into account. Rahila Shukurova in the introduction to the "Oguznama" translated by Rashidaddin from Persian shows that the main events reflected in the epic take place between the authorities of Oguz Khan and Inalsur Khan, the beginning of which is e.A. Taking it from the seventh century "" according to Rashid Al-Din, it begins in Oguz and continues for almost two thousand years" [41, p.9]. Such an identical phenomenon is reflected in all editions of the work in different years and languages. Oghuz (lambs, Scythians, Scythians) Ujan (region in present-day Southern Azerbaijan.- A.N.) they came to the place where it was said, Oguz Khan ordered there that everyone should bring a skirt of land, pour it somewhere. He himself did what he said before everyone else, and then the others repeated his example. As a result, a large mountain was formed. Oguz Khan called it "Azerbaijani". The meaning of the word is explained in the work that "Azer" means "high" in Turkish, and "baygan" means "the place of the rich and the great" [41, p.21]. This fact is the name of "Azerbaijan" e.A. It shows that

it was operated starting from the seventh century. Those who forgot the names of Oguz, Guz, ashguz with their fraudulent deeds, also attributed the name "Azerbaijan" to the meaningless and illogical expression "Atropatena". The phrase "Azerbaijani", also called "oguzname" e.A. It also echoes the name "Adorbaygan" in Assyrian sources of the VIII-VII centuries. It was impossible for representatives of the people who created the "oguznama" or Rashidaddin, the vizier of Hulaki of the XIII-XIV centuries of Jewish origin, to proceed from any political conjuncture. Therefore, the authenticity of this information should not be in doubt. Historian Zaur Hasanov suggests on the basis of Rashidaddin's "Oguznama" that Oguz Khan's heirs headed east and laid the foundation of the Mongols [24, p.294]. A certain correction should be made to this opinion, so that part of the heirs of Oguz Khan went to the East.

According to the ideas of ancient authors, our country e.A. I-y.e. We once again draw attention to the ethnic picture of the first millennium BC. Arrian (y.e. I-II Centuries) notes that Oguz (Lamb, Scythian, Scythian) and massagets are the same Ethnos [13, Book IV, paragraph 17]. Strabo (e.A. I-y.e. I centuries) refers sak and savromats to the Oghuz (lambs, Scythians, Scythians) [37, Book VII, paragraph 9]. In another place, he notes that starting from the Caspian Sea, most of the Oghuz (lambs, Scythians, Scythians) are called daylar, and the land of massagets is located along the Araz River [38, book XI, Chapter VII, paragraph 6]. Herodotus emphasized that the massagets also dress like oghuzs (lambs, Scythians, Scythians) and lead a similar life to them [47, I, 215]. The Greek author of Parthian origin Isidor Kharakli (b.c. I-y.e. I centuries) notes are also interesting. He States about our country: here the so-called mountains of Zagros begin... The Upper Medes (Maday.- A.N.), where the city of Koshkobar is located..., then comes Ekbatan, the capital of the Medes (Madai)... Here, between Ekbatan and the Caspian Sea, the city of Raqiana (raga) is located... Here Kaspi (Caspian.- A.N.) mountains begin, behind which the gates of Kaspi (Caspian) are located... From here begins Sakastan, it is also called Paretakena..., these territories belong to the Oghuz (lambs, Scythians, Scythians) and Saks... The cities of Barda, Min, Palakenti and Sigal are located here, as well as the capital of the Saks [paragraphs 30, 4, 6, 7]. For us, there are a number of important points here, in particular, it is very

important to indicate that one of the Madai (Medes) tribes mentioned by Herodotus – the paretakens, the province named after them, and the Oghuz (lambs, Scythians, Scythians) lived here. Pliny the elder (y.e. I century) also gives an ethnic description of the population living in our country: to the Sea (to the Caspian Sea.- A.N.) on the right side of the entrance... the Udin Oguz (Lamb, Scythian, Scythian) tribe lives... Above the coastal areas of the Albanians and udins are the lands of the Sarmatians, utidors and pakhars..., and on their back sides live Amazons and savromats [24, p.53]. The Roman - Byzantine – goth historian Jordan (y.e. VI century) further concretizes our ethnic map: Scythia (this expression is given in English as “Scythia”, that is, Scythia, as mentioned above, should be considered as an English version of the expression Oguz (lamb), so it would be more correct to use the expression “country of Oguz” here.- A.N. the) reaches far, in the East it is bounded by the seres. At the beginning of the Seres people's history, Kaspi (Khazar.- A.N.) lived on the shore of the sea... Seres formed the last points of the eastern borders of the Oguz country [31]. The historian Zaur Hasanov summarizes the views of Jordan, noting that Jordan equates the Huns, Albanians and Seres, calling them all Oguz (Guz, Scythian, Scythian), noting that the Huns and Albanians still live on the shores of the Caspian (Caspian) Sea, and the seres went east, lived on the border with China and formed the eastern borders of the Oguz country [24, p.113]. Let us add that the Greek authors consider the seres to be a Turkic tribe living on the border with China.

To reaffirm what we have said, let us consider the issue of the Huns and Azerbaijan. Misconceptions about the term” Scythian ” have taken their place in World historiography, and it has not yet been possible to eliminate this fallacy. There are almost no controversial points regarding the Huns and the fact that they are Turks. Therefore, we want to draw attention to the hun-skif (actually Oguz) - Turkish formula.

Initially, Atilla (Western sources write “Attila”.- A.N.) let us pay attention to the hun-Scythian (Oguz) - Turkic territories of the era. The territory of the Land of Oguz, which the Assyrians called Ash-Guz, Herodotus S-Q (K)uz, which the British shaped S-Kizia, the Russians shaped S-Kifia, and the Anatolian Turks shaped Is-Kitiya, given elsewhere in the work of Jordan, was as follows: Vistula (Visla.- A.N. the river

Germania (y.e.in the fifth century, the name “Germania” did not mean the state, but the territory inhabited mainly by Germanic tribes.- A.N.) and flows through the country of Hun (Oguz) - Scythia... The border of the country of Hun (Oguz) is the Istr (Danube) of Germany.- A.N.) grows up to the place where the river begins..., Passing through the Bosphorus, it stretches to the Caucasus Mountains and the Araz river, then turns to the left, to the coast of the Caspian (Caspian) Sea..., reaching up to Albanians and Seres [31, paragraph 16, 30, 31]. V century Roman diplomat and historian Priscus Panian participated in meetings with Attila as part of the diplomatic staff and wrote down what he saw. His work is among the main sources related to the era of Attila. He notes that the borders of the Oghuz (Huns) country – Scythia-are also close to Medya (the state of Azerbaijan, where the Madai dynasty is in power), the road to it is familiar to the Huns (Oghuz), and the Huns went there during the famine [32, p.33; 39, P.34].

Extensive and accurate information is given in the work of Prisk, a participant and witness of diplomatic relations between the state of Huns (Oguz) – Scythia and Rome. He uses the terms Scythians and Huns, Scythia and the state of the Hun, The Ruler of the Hun and Scythia, the Scythian people and the Hun people as synonymous, words with the same meaning, sometimes even using the form “Scythians (Huns)”, presenting Attila as the ruler of Scythia (Oguz), sometimes the Hun (Oguz) [32, p.14, 41, 42; 33, paragraphs 9, 14, 33; 39, P.12, 13, 14, 15, 18]. The English historian Edward Gibbon (XVIII century) also in his famous work “the fall and collapse of the Roman Empire” uses the terms Scythian and hun in the same sense, moreover, combining Attila and Genghis Khan into the same root, presenting them as “Scythian conquerors” [26, p.1208, 1211, 1226]. E. Gibbon also focuses on the origin of Attila, suggesting that he was a descendant of the Hunnic rulers who once, in antiquity, fought with the Chinese [26, p.1207]. The famous Byzantine historian Feofilakt Simokatta (VI-VII centuries) in his “history” repeatedly notes that the neighboring peoples called the Huns Turks [34, kit.1, etc.36, kit.3, etc.77, kit.4, etc.106]. F.Simokatta also shows the Huns as a branch of the Scythians (Oghuz) and calls their ruler the Kagan [34, kit.1, etc.36]. There should be no doubt about the Turkishness of those whose rulers are Kagan, they should not be confused with other Ethnos and peoples. The historian Zaur Hasanov,

based on the data of various authors, primarily Prisk, puts forward a logical opinion that “the Huns are the direct successors of the Scythians (oguzes) described by Herodotus, and they considered themselves followers and heirs of the legendary Scythian rulers” [24, p.253-254].

Apparently, e.A. Since the beginning of the first millennium, the existence of Oguz (Guz, Scythian, Scythian, Huns) was formed in a vast territory, this situation continued in an ascending line. Despite their various names, most of our ancestors were Turks, spoke Turkish, and today we are known as Turks all over the world. Our opinion on the language was expressed by the Roman historian G.P.Troga (e.A. I-y.e. I centuries). He points out that the Madais (Medes), Parthians and Scythians (oguzes) speak different dialects of the same language, pointing out: “Parthians are called Scythians (Oguzes, lambs, Scythians.- A.N. they had driven them out of themselves... Their language consisted of a mixture of both, being in the middle of the language of the Scythians and Medes” [40].]. It would be appropriate if we also mention an episode from Prisk's work here. He describes Attila's return from his trip, the welcoming ceremony: when entering the settlement where Attila's Palace was located, he was met by a large number of girls wrapped in white fabrics and veils, sang songs in Oguz (Lamb, Scythian, Scythian, Huns) and sang poems [33, p.23]. The Huns (Scythians, Oghuz) also took part in the formation of a number of peoples of Europe, laid the foundation for their state. For example, one of his most trusted warlords after Attila's death, in Prisk's words, is Edekon, “a famous warrior and a born hun” [39, P.19] of the Germanic tribes, they became the king of the scups, and his son Odoacr became the first king of Italy in 476 [39, P.19].

During this period, the religious ideas of the Azerbaijani population were mainly associated with polytheism and idolatry. The book” Avesta ” was already written, the remains of the corresponding fire-worship temples were discovered. The images on the Gold Glass found in hasanlitapa demonstrate the worship of Gods and sacrifices [71]. Azerbaijan became one of the cultural and religious centers of the Middle East. Maday fabrics were well known in many countries. Horses, Roosters, goats, deer and other animals were depicted on them. Maday gowns were popular throughout the Middle

East [41, p.453]. Azerbaijanis were already building large, luxurious houses, palaces, building cities and familiarizing themselves with urban culture. The built castles already reflected local architectural patterns. The remains of the Livar fortress near the city of Marand, the Saranj fortress at the confluence of the Azerbaijani-Turkish-Iranian border, the Maku fortress and others are examples of magnificent architecture of that time. During archaeological excavations, a large number of art, decorative art, sculpture, metalworking and other samples were discovered. They learned from each other in certain areas and shared their experiences. For example, the madais sent their sons to the Oghuz (lambs, Scythians, Scythians) to undergo shooting training.

Different tribes lived in mutual relations, enriched each other's cultures, formed the culture, religious beliefs and worldview of Azerbaijan in general. Serious results were being achieved in all areas.

CHAPTER III. ADARBAYGAN AND ARRAN INDEPENDENT STATEHOOD CONTINUATION (B.C. IV – A.D. III CENTURIES)

3.1 Adarbayan (atropatena) at a new stage of independent statehood

Starting from this period, statehood continued in parallel in the southern and northern territories of Azerbaijan. In our southern lands, these traditions were already two thousand years old, and in our lands from the Araz River to the north, this process began several centuries ago. We can make this conclusion about our northern lands on the basis of the materials available for now. It is also not excluded that the issue will be revised when new archaeological and written sources appear. The northern lands of Azerbaijan, starting from the most ancient stages of the Stone Age, have been the habitat of people continuously. Therefore, it does not seem logical that the traditions of statehood arose here so late. Most likely, these perceptions will change with the discovery of new materials.

During this period, new changes were manifested in the southern lands of Azerbaijan. First of all, it should be noted that, based on the data of previous centuries related to our southern lands, taking into account the initial versions of the name “Azerbaijan”, we can already use the name Adarbayan. During this period, our name “Azerbaijan” is mentioned differently in different sources. This dependence and addiction to extraneous sources must be stopped. There is no need to pay much attention to how someone calls our state and language.

The name “Atropatena” b.c. I-e. It was proposed by the Greek historian and geographer Strabo, who lived in the I centuries, and this name has made a place in World historiography. In addition to our great reverence for Strabo, we must note that this was his subjective opinion and was not confirmed by any other source, it was just that the authors who followed him chose an easy path, repeating the same name. Strabo did not cite any sources when naming this name., Based on the fact of the existence of a ruler called “Atropat”, he put forward his own version. It should be noted that this version is voiced 300-400 years after the corresponding period. After so much time, the nomination of this name cannot be taken seriously. Strabo himself calls the area

more “mussels”, “big mussels”, “small mussels”, uses the term “Medes” [81]. This aspect of the issue should also be kept in mind. Strabo also uses the terms” Atropate mussel“, ”Atropatena ” [81]. The ancient Azerbaijani historian Allahverdi Alimirzayev rightly states that we do not consider Strabo's statement on important issues” related to the history of our country “reliable:“it is no secret to anyone that there are significant discrepancies in the information about our history in his geography”[65, p.75].

None of the authors who lived in about the same period as Strabo used the term “Atropatena”. These data are mainly related to the military campaigns of Alexander The Great to the region. A significant number of people who accompanied him or served in the army wrote memoirs and chronicles (the word“Chronicle” in Persian means “annual writing”). Among them, the works of Aristobul, a specialist in fortifications, and callisfen, a military man, stand out. But their books have not survived to this day. Their works were widely used by various authors and wrote their own books. Of them b.c. I.of Arrian ("Alexander's Campaign"), Plutarch ("On the fate and valor of Alexander"), Gney Pompey Trog ("Philip stories"), pouf Quint Kursi ("The History of Alexander the Great") they were more famous. None of these works use the name Atropatena, mainly the names of two equal-status Medes (Madai) and Persians (Persida). The terms” Achaemenid state“, ”Achaemenid Empire “are not used at all, it is noted that Alexander The Great fought against the” Persians “and” Medes”. Arrian said that Alexander “overcame the Persians and Medes, the tribes subordinate to them” [96], that on the battlefield against him “Persians, Medes, Parthians, Saks, Albanians stood” [96], that “Darius fled to the Medes for help”, that he entered the Medes ' capital Ekbatan “[96], “that Atropate was assigned satrap to the Medes” [97], that Darius was “the ruler of the Persians and Medes” [97], R.K.Kursi, on the other hand, said that the “Persians and Medes” unleashed a military force at the Battle of Gavgamel with Alexander [99], in which the” cavalry of Medes and Hirkania ” played a key role [99],” that the Perses fled from the battlefield like a flock of sheep ” [99], that Alexander “crossed the Araz (Araks) River and entered the Medes” [99]and so on. From these works it is clear once again that in the region there was a large and historical Madai (“Medya”), as well as “Persia”, which tried to steal the history and culture of the small

Madai. We should also know that since ancient times, the expressions Medya (Madai) and Azerbaijan have been synonymous names for the same country and state. It is no coincidence that from the beginning of the new era until the XIX century, the authors and travelers of Europe often called our territories from Derbent to the Zanjan – Qazvin – Hamadan line as Medes.

Taking into account the fact that Strabo's "authorship" is not confirmed by other sources, does not reflect reality, long before that time there were ethnonyms and toponyms in Azerbaijan with the roots of Atur, Atr, Atdir, Adir, Andir and other words, we believe that the name "Atropatena" should be unambiguously abandoned. The ruler, whom Strabo called Atropat, really headed the state, in local sources his name is presented as "aturpat". The naming of the state by its name is not confirmed by any sources, and also logically does not correspond to reality. The state has its own name b.c. "Antarpatianu", "Andirpatianu", "Adorbaygan", which have been reflected in various sources since VIII-VII centuries, including cuneiform, have taken the names of the Azerbaijani provinces, and from this period we must accept the names Adorbaycan, Adarbaygan as a working form. It should be especially noted that a number of World Orientalists defend this position. For example, the Norwegian linguist and historian Yorgen Alexander Knudson "prayers of the Assyrians to The Sun God about the state and ruling families" Knudzon J. A. Assyrische Gebete an den Sonnengott für Staat und königliches Haus aus der Zeit Asarhaddons und Asurbanipals. Leipzig, 1893, P.127) in the work b.c. In the Assyrian cuneiform writings of the VIII-VII centuries, the toponym Antarpatianu (Andirpatianu) was called "Atropatena" (Azerbaijan.- A.N.) values it as the initial variant of its name. German scientists Paul Rost, Ernest Georg Klauber, Friedrich Wilhelm König, who came after him, fully defend this idea [2, p.68]. It is no coincidence that in the document "memorandum to the Paris Peace Conference of the Republic of Caucasus Azerbaijan" (some sources name it "Requirements of the Peace Committee of the Republic of Caucasus Azerbaijan from the Paris Peace Conference") submitted to the Paris Peace Conference in 1919 on behalf of the government of Azerbaijan, the version of "Atropatena" is not used at all, The document also notes that this name is known from a very ancient time, "from the

prehistoric period”, and “the lands of Azerbaijan resisted many conquerors, from Alexander The Great” [49, p.25]. However, such Soviet scientists as Igor Dyakonov and Igrar Aliyev rejected these ideas and turned their attention in the wrong direction. According to some Arab sources, the Adarbaygans are the children of Azerbaycan, the grandson of Sam, the son of the Prophet Noah [101, p.47-48]. Despite the fact that the information reaches in the form of narration, the compatibility of the name must be taken into account.

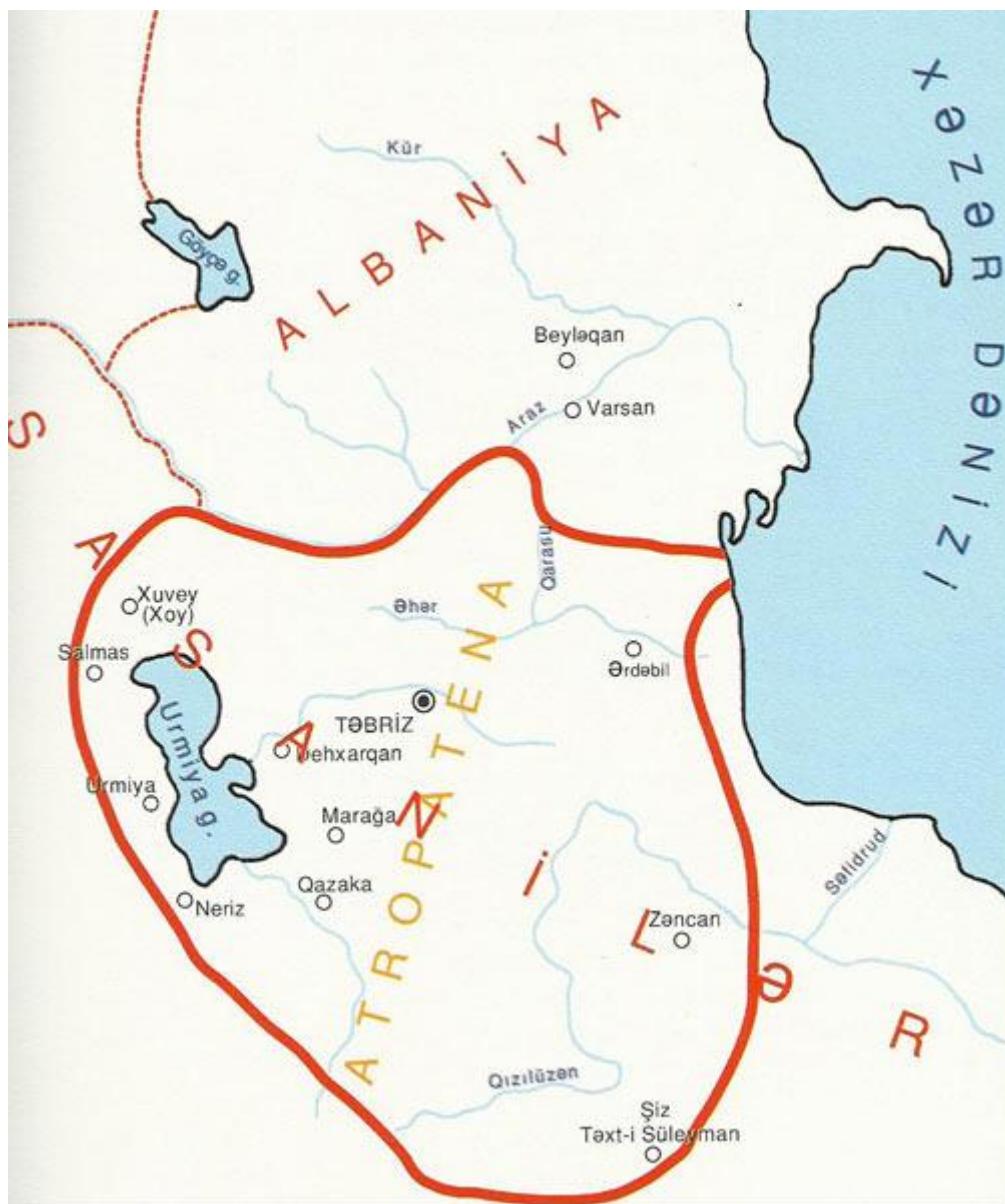


Figure 5. Map of Atrapotena[94]

As we mentioned above, the period of bipartisanship has begun in Azerbaijan since this time. These states in the North and south of Azerbaijan were in certain

relations, sometimes penetrated into each other's territories, sometimes acted together against external threats. During this period, two dynasties - Aturpati and Arsakites- were in power in adarbayan. The aturpatians are associated with the name of their first known ruler, Aturpat (in the language of "Avesta" it means "keeper of fire"). The arsak dynasty belonged to the Parthians of Turkic origin, who had the same roots as the population of Azerbaijan.

Aturpat was of maday-Turkic origin, his father's name was given in the sources as "Eran". This name can also be presented as "Eran", "Aran" of Turkic origin [35, p.392-393]. Aturpat is sometimes likened to the legendary Turan ruler Afrasiyab, who, as one Persian source indicates, notes that "the city of Ganzek was built by him "in Adarbaya [61, p.119]. In the "Avesta" "the name of Afrasiyab is written as" Frangrasian", he is presented as the head of the Turanian tribes. In Turkish sources, the Alp is given by the name of ER Tonga. In firdovsi's" Shahnameh " he is shown as the ruler of the Turan state.

The aturpati dynasty is about y.e. He was in power until the first century. Of their other representatives, whose names are described in Turkish, Artabazan, Ariobarzan, Artavaz and others can be cited. Artabazan means "arta" in Turkish - Shukh, gyumrah, and "bazan" is the name of the Turkic family. Ariobarzan " ario "means brave, brave in Turkish, while" barzan "is the same as the word" bazan". "Artavaz" - "arta" is the same as the above word, and "vaz" is an abbreviated version of the word "bazan" [60, p.401-402].

Azerbaijan existed on the territory of present-day Southern Azerbaijan, but at the same time covered a certain part of Northern Azerbaijan. The Araz river sometimes separated and sometimes connected the two Azerbaijani states, that is, at certain times the border line between them did not play a significant role. For the most part, the Nakhchivan region was part of Adarbaya. Western Azerbaijan, now called Armenia, Zangezur and even Karabakh were sometimes used as joint territories due to their location on the line of contact of the two states. A fact that is indirectly related to this issue attracts attention. In the work "Kitabi-Diyarbakriyya", dedicated to the life and path of power of the famous akkoyunlu ruler Uzun Hasan, it is shown that Uzun Hasan

is Bayan (sometimes written in the form of “Bayindir”) from Oguz height.- A.N. the) is a descendant of the Khan. It is noted that the descendants of bayandr lived in the territories of Northern and Southern Azerbaijan and eastern Anatolia from very ancient times. It is reported that Uzun Hasan's 23rd grandfather Sungur Bey lived on Goycha and Zangazur sides in the time of the Prophet Muhammad, that is, in the VII century, and spent the last years of his life on the plateau of Alagoz and goycha Lake in the Gundogan of the Arpa River. The work further shows that Uzun Hasan's 54th grandfather (perhaps his 64th grandfather) was Oguz Khan, and his 52nd grandfather was Bayan Khan. It is also noted that Bayandan Khan kept “Iran, Turan, Rum, Damascus” and other territories under his rule, lived in Karabakh in winter and on Lake goycha in summer [78, p.XII; 9, p.39-49]. This information should be approached carefully, clarified, used. Based on these facts, we can say that the reign of Bayandan Khan falls on the centuries before our era. One of our shortcomings is that we are overly addicted to antique sources, almost fetishize their information, and try to make history for ourselves from the information they give biased and truncated. As a result, in accordance with the wishes of Western historians, we create the history of an incomplete, incomprehensible, constantly defeated people. We must take Eastern sources seriously, believe in them more, refer to them. The above facts provide additional clarity to the activities of the Oguz-Turkic tribes mainly in the territory of Adarbaygan. It is no coincidence that this period is called “Sak period” and “Oguz period” in our region. Oguz Khan is also identified with Mete Khan, the Ruler of the Huns [60, p.442]. Of course, any comparison is flawed, but one fact is clear that wherever you look, starting from distant millennia, a Turkish trace appears there. It is impossible to cover up this fact. Wherever you turn, you see a Turk in front of you, what Stone you raise, a Turk comes out from under you.

B.C. In the middle of the fourth century, the rule of the Achaemenids was heading for decline. B.C. In the spring of 334, Alexander the Great entered Asia Minor, the territories of the Adarbaygan state. B.C. In May 334, on the banks of the Granik River (Gojabash River in the Dardanelles province of Turkey), his first battle with the Achaemenids in power in Adarbaygan took place. The Second Battle of Alexander with

the Achaemenid Army e.A. In 333, he became near the city of Iss (a city in the Turkish province of Hatay). The Achaemenids were defeated in both battles, and the ruler Darius III fled the battlefield. Asia Minor came under the rule of Alexander. Third Battle B.C. In 331, on October 1, it took place near the village of Gavgamel (near the current Iraqi city of Erbil). Darius III's army was routed [58, p.41-43]. However, Darius III did not want to come to terms with defeat. He fled to the central part of Adarbayga, to Ekbatan, where he began to gather an army. There satrap was Aturpat, and he took part in the Battle of Gavgamel. Alexander Freed Aturpat from satrapy and appointed a new Viceroy there. But soon the situation changed. It became clear that the kadusis and Oghuz (lambs, Scythians, Scythians), allies of Aturpat, do not defend Darius III. Under such conditions, Aturpat also withdrew from the surroundings of Darius III. Therefore, Darius III left Ekbata and moved east, towards Parthia. In pursuit, Iskander reached him near the present City of Lülanz (in the Iranian province of Isfahan). The commanders of Darius III killed him with blows of spears so that he would not fall into the hands of the enemy. He sent greetings to Alexander from the Greek warriors, who reached him before Alexander, heard his last breath. By the time Alexander arrived, he was already dead. Alexander treated him with respect, took out his Ababa and covered it, and then Persepol (near the present City of Shiraz, the ruins of the so-called Tekhti-Jamshid remain, this city was burned by Alexander shortly after, in this fire the first version of the "Avesta" written on calf skins also perished) organized his solemn burial in the city. Aturpat also changed his policy and sided with Alexander. Therefore, he, b.c. In 328 he was reinstated as his own former satrap.

Aturpat consolidated its power when Alexander was busy occupying other lands. In general, Alexander did not enter the territory ruled by Aturpat. Aturpat became related to the Macedonians. He married his daughter to one of Alexander's close commanders - Perdikka. Alexander cared about kinship with the local nobility. He himself married 2 Achaemenid Princess daughters, and his tradition was continued by his 80 friends. Also at the Suz celebrations, 10 thousand warriors were married to local women. E.A. In June 323, Alexander died. After Alexander, his successor became

Perdikka, the son-in-law of Aturpat. E.A. After Perdikka's death in 321, the satrapies were divided a second time.

Azerbaijan became the first independent state in the East, free from Macedonian influence. An independent state appeared in Azerbaijan again. The capital was the cities of Gazaka (present-day Takhti-Suleiman) and Vera (present-day Maragha) [80]. In the work "Shahristanhaye Iran" written in the VII century in Persian, it is shown that the province of Azerbaijan (Adurbadagan) includes the regions of Ganzak (Gazaka), Frasyak (Fraaspa), Turkert (Tavresh, Tabriz) [55]. Of the rulers of adarbaygan, Aturpat (b.c. 328-280), Artabazan (e.A. 230-190s), Mithridates (b.c. 110-65), Dara (b.c. 65-50s), the dates of the reign of Vano (20-30s) are known [65, p. 49-50]. E.A. At the end of the IV century, the Seleucid state was founded in the neighborhood of Azerbaijan. Seleucid (b.c. 305-280) and his son Antiochus i (e.A. 280-261) despite the efforts of b.c. In the first half of the II century, the Seleucid State fell into decay. Bactria, Sogdiana and Parthia separated from him. Soon Parthia became an independent state.

3.2 The emergence of classical state traditions in Arranda (Albania).

At the same time as adarbaygan, our other state - Arran (Albania) existed in the territories of Azerbaijan from the Araz River to the North. Information about the pre- era period of this state is very scarce. In some sources there are signs of the presence of the state, well-known rulers in this territory from time immemorial. For example, the Azerbaijani historian Musa Kalankatli said that tribes called "alban" have lived here since ancient times, and that their rulers were the Prophet Noah (b.c. The first half of the III millennium, according to some reports, b.c. The first half of the IV Millennium) claims to be the descendants of his son Japheth. In various sources, the names of the Sons of Japheth are mentioned Madai, Turk, Khazar and others. It is noted that the madais lived in the territory of Madai (Medes). Some Arab authors called Japheth "the father of the Turks" [51]. From this we can build an approximate table that from the descendants of Japheth a large part of the Turks arose, at the same time from the descendants of the other son of Noah, Sam (Semin), from Sarah, the wives of the Prophet Abraham, the descendants of the Jews with Isaac, from Hagar the

descendants of the Arabs with Ishmael, from Kantura, the daughter It is said that Shu'ayb was a descendant of Kantura from the prophets. M. According to kalankatli and other authors, until the beginning of the new era, the Aranese dynasty ruled in Arran (Albania), which was attached to the name of the representative of this genealogy, Aran. Representatives of this dynasty, confirmed in official sources, are almost unknown. B.C. There is information about Oroys, Kozis, Zober, named in connection with the attacks of the Romans in the first century and attributed to the lowland dynasty. It is also clear that their names have undergone changes and distortions in Roman sources. The state of Arran (Albania) b.c. It is known that it has existed since the IV century, but at that time information about the structure of the state, its specific activities, the system of government, its rulers is still absent.

Relatively extensive information is given about the ancient period of Arran (Albania) in the works of the Greek author Strabo “geography” and the local author Moses Kalankatli “history of Albania”. Strabo specifically notes that by” Caucasian peoples “he meant” Albanians and Iberians ” [80, b. II, cap. IV], Albanians (interestingly, he uses not “Albanian”, but “Albanian”, in Russian - “албанец”.- A.N.) emphasizes their proximity to nomads, “nomads (of course, here we mean nomadic Turkic tribes, Huns, Oghuz (lambs, Scythians, Scythians) and others.- A.N.) they helped Albanians and Iberians” [83, b. XI, cap. IV]. Strabo's position on the borders of Arran (Albania) is also interesting for us: “Albanians are Caspian (Caspian.- A.N.) lives between the sea and the Iberians, in the East their country reaches the sea, and in the West it is bounded by the Iberians, ... their northern side is surrounded by the Caucasus Mountains” [83, b. XI, cap. IV]. Strabo indicates that the military power of the Albanians is also high: “they perform with more armies than the Iberians, have 60 thousand infantry and 22 thousand cavalry forces” [80, .b XI, cap. IV]. Strabo also attaches special importance to local rulers, noting that earlier each tribe had its own ruler there, and “now everyone is ruled by one ruler” .The author touches on interesting points about the ethnicity of the legs with the Amazons and gels, states that the gel and legs belong to the Oguz (Guz, Scythian, Scythian) tribes .He also says that on Albania (Arran), in the mountains, the Amazons live, the leg and gels live between the Amazons

and the Albanians, the Amazons live with the gargars (here, too, not gargars, but “gargars”, in Russian the phrase “гаргарейцы”).- A.N. The) indicates that they have a close relationship, once a year, in the spring, Gargar men and Amazons met for procreation on the nearby mountain, lived together for two months, keeping girls born later to them, and sending boys to gargars .

Some points in the book of Moses Kalankatli should also be considered separately. The author distinguishes between the legendary Aran and the real Aran, noting that he came to power in Arran (Albania) in the First Century AD on the initiative and support of the Parthian authorities, and that he was “a descendant of Japheth and a Sisakan Lineage” [2, book I, Chapter V]. The author draws attention to an interesting fact that “Atropatena (Adarbaygan.- A.N.) ruler Artavazd (B.C. I century) from his country “gathered many troops, invited the armies of the powerful peoples of the Caucasus Mountains and Albania and Iberia, marched with them to Mesopotamia, with the help of which he brought the Romans out of there” [2, book I, Chapter IX].

There are quite rich archaeological materials related to that period of our state. As a result of excavations carried out since 2006 by the joint Azerbaijani-German delegation near Garajamirli village of Shamkir region b.c. The remains of the palace and settlement of VI-IV centuries were discovered. A large number of interesting specimens were obtained here on an area of more than 1000 square meters [57]. Archaeological samples discovered in Mingachevir testify to the relations of the population living here, in Arran, with the Madai, the proximity of their life and life. Found there b.c. Rings-seals of the fifth century indicated the high level of the state, the development of the economy [86, p.54]. Archaeological materials discovered in Yaloylutepe territory of Gabala region (Albania) b.c. It provides valuable information on its history dating back to the III-I centuries. Of the finds here, the graves are richer in more accurate facts. It turns out that people were buried in that ancient period in a special order, on their side. Iron knives, sickles, kirkirs, daggers, spears, arrows, gold earrings and rings, bowls of water and food, and so on, found in the graves, indicated the political, military, economic power of the state, the level of its development [97].

On the basis of these and other materials, most researchers believe that the State Of Arran (Albania) b.c. It was formed, formed in the IV-III centuries.

In the book of Herodotus "history " (b.c. V century) the Albanians are not mentioned, only the caspians, who were related to them, they lived next door to the Saks [47, p.92-93]. Most likely, Herodotus meant other tribes living in the northern lands of Azerbaijan, including Albanians, by the phrase "kaspi". The name of the Albanians is b.c. It is filmed in connection with the military campaign of Alexander The Great to the region in the IV century. Military chroniclers accompanying Alexander the great indicate that the troops of the Azerbaijani state, in which the Achaemenids were in power, along with the Saxons, cadusians, madais, Albanians acted against Alexander The Great [92, p.53]. Since this period, Albanians, as a military-political power, as a people with their own state, participate in all important events of the region. There is no information about the entry of Alexander the great or his successors into Arran (Albania), about their subjugation. Extensive information about Arran (Albania) b.c. In connection with the intervention of the Romans in the region in the first century, it is given in the work of the Greek author Strabo "geography", in the writings of military chroniclers. They note that Arran (Albania) was already actively involved in the military-political life of the region, had a strong central power, a well-armed army [92, p.58-59, 145].

As in adarbayan, in Arran (Albania), the Parthian state b.c. In the II-I centuries, he did not touch the power of local dynasties, preferring this form of general government, the Arranite dynasty ruled the country almost completely independently. And from the first century of the new era, the Parthians became close to the local dynasty due to kinship and sent one of the small branches of their Arsak dynasty to the leadership of Albania (Arran). The Albanian-arsak dynasty ruled the state independently. M. Kalankatli reports that the first representative of this dynasty was Sanatruk. He came to power in 63 (not to be confused with Sanatruk in the IV century.- A.N.). His reign was continued by The Brave Vachagan I.

Thus, b.c. At the end of IV—beginning of III centuries another ancient Azerbaijani state - Arran (Albania) was formed in northern and southern regions of

present Dagestan. There are different opinions about the name Albania. Russian historian Camilla Trever believes that the meaning of the name "Albania" is not entirely clear. In his opinion, the matter is also difficult because there is a country with the same name in the Balkans, and this name is also found in Italy and Scotland. The ancient Celtic name of Scotland in the IX-X centuries was "Alba", "Albania", one of the islands of Scotland bears the name "Arran", which is one of the names of Albania [92, p.8]. Researchers have not yet been able to determine the relationship between these interesting facts. There is no complete information in the sources about how the indigenous people of Arran (Albania) called their country. All albandian sources were destroyed by Arabs and Armenian churches during the Arab Caliphate. Other sources called the country in accordance with their language. The Greeks named the country as Albavea, the Latins as Albania, the Persian-speaking sources as Arran, the Arabic-speaking sources as AR-Ran [86, p.4]. Albanian historian Musa Kalankatli, whose work has come down to us, in the book "history of the Albanian country" (the original of this book was destroyed by the Armenian church during the Arab Caliphate, the version translated into Armenian was preserved) shows that the country was named Arran after the first semi-legendary ruler Aran [Book 2, 1, Chapter V]. Due to the fact that Musa Kalankatli is a local author, he is closely familiar with the tairix of his country, it is more believable that the name voiced by him corresponds to reality. The versions, which were also presented by Greek, Roman, Persian authors, could have been distorted versions of the name "Arran" in different languages. Moreover, Persian and Arabic sources M. They repeat the initial "Arran" variant of kalankatli. Therefore, we accept that the name of the country has been Arran since ancient times, but we continue to use the name "Albania", which has become functional in World historiography. We should also note that the word "Albanian" itself is of Azerbaijani origin. This word is explained in Azerbaijani Turkish by the expression alp/alb meaning "brave", "brave" and the plural suffix "an" [41, p.76]. Only e of the name "Albania". A. It should also be noted that it was used starting from I century antique sources . Arran (Albania) bordered present-day Dagestan in the North, Iberia in the West, and Adarbaygan in the South. In the East, its borders rested on the Caspian Sea. In terms

of current geographical conditions, ancient Arran (Albania) covered the Republic of Azerbaijan, Armenia and part of the Republic of Georgia, Derbent and southern Dagestan. The capital of this state was first Gabala, and then the city of Barda. Herodotus, Pompey, Ptolemy, Strabo, Trog, Julius Solin, Arrian and others noted that the population of Arran (Albania) was ethnically diverse. According to Strabo, Albanian, sakasen, Muk, uti, Gargar, sövde, kaspi, gel, leh, mard, silv, sodi, lumen and other tribes settled in Albania, which had “a population speaking 26 languages”. [80, s.777]. The well-known researcher Bakhtiyar Tuncay, referring to the Azerbaijani-Soviet historian Zelik Yampolsky, indicates that Strabo's book “geography” does not contain “26 languages”, but “26 dialects” (in Russian “наречие”), and the translators mistakenly presented it as “language” [97; 15, p.65]. It should be noted that in the central part of Albania, on the right and left banks of the Kura River, there was no significant linguistic diversity. The ancient Turkic tribes living here merged with the newly arrived Turkic tribes, forming the vast majority [51, p.146-150].

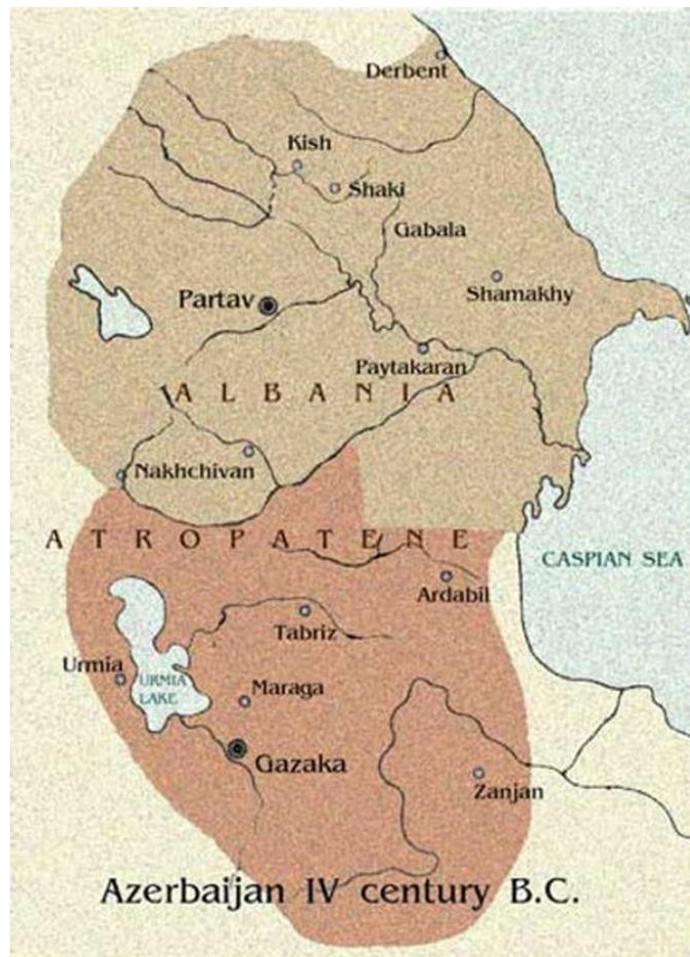


Figure 6. Map of Atrapotena[94]

Although some claim that the Albanian name remains unexplained, the fact that the names “Albanian” and “alpan” remain in Azerbaijani, Turkmen, Kazakh and other Turkic languages indicates the Turkic origin of the name. The initial tribal unions on the territory of Arran (Albania) are still b.c. It was formed at the end of the II millennium-the beginning of the I Millennium. B.C In Arran (Albania), which fell into the sphere of influence of the Adarbaygan state, where the Achaemenids were in power in the VI-IV centuries, already e.A. From the end of the IV century, some signs of the state were distinguished. For example, as we mentioned, the troops of the brave Albanians, kaspi and sakasens took part in the Battle of Gavgamel on the side of Darius III [58, p.46]. In Roman sources b.c. The ruler oroys (e.A. 80-30s), Zober (e.A. 30-e.10s) and the names of the commander Kozis, brother of Oroys. Of the arsaks of Parthian origin, Vachagan, Vache, Urnayr, Satoy, Asay, Asuagen and others are known [65, p.56, 57].

The troops of the Roman state under the leadership of the commander Pompey b.c. In 66, he first came to the region. The first Arran (Albanian) ruler named in historical sources, Oroys, attacked the Romans with an army of 40 thousand people on the banks of the Kura. The oroys chose a good time to attack, but the sudden attack did not take place. Having learned about the attack in time, Pompey won the battle and prompted Oroys to conclude an agreement. After that, Pompey turned to Iberia, but the Albanians did not give him rest, subjecting the Romans to Perdition and raising uprisings. The enraged Pompey returned back to b.c. At the beginning of 65, on the coast of Alazan, he faced an Albanian horde of 72 thousand people, led by Oroys ' brother Kozis. The Roman warlord used a military trick to trap the Albanians. In the course of the bloody battle, Kozis made his way with his sword and entered the camp where Pompey stood and struck the Roman commander with a spear. Pompey, on the other hand, mortally wounded Kozis with a blow of a spear. This battle, in which the Arran (Albanian) women also took part, also ended with the victory of the Romans. Retreating to the mountains, the Oroys again had to conclude peace with Pompey [86, p.104]. However, the subsequent resistance of the Albanians did not allow Pompey to get to the shores of the Caspian. Information about the history of Arran (Albania) in

the I-II Centuries AD is scarce. From the 20s of the new era, representatives of the Parthian Arsaks appeared on the throne in Arran (Albania). The Albanian Arsakites also managed to preserve the independence of the country [64, p.109].

Thus, the State Of Arran (Albania) maintained its independence, pursuing a successful policy, and prepared serious grounds for further success.

3.3 Economy and cultural and spiritual values of Azerbaijan.

The economy of Azerbaijan at this time had a classical structure, consisted of sections of crafts, agriculture and trade, areas of activity. Various sectors of the economy successfully developed in both parts of Azerbaijan, both in Adarbaygan (Atropatena) and Arran (Albania), reflecting certain differences, reflecting approximately the same features, performing similar tasks and ensuring mutual relations. Economic and political processes complemented each other, conditioned and created conditions for the development and improvement of each other.

The mutual relations of the two Azerbaijani states covered all areas. Their boundaries along the Araz River were often conditional. Sisakan or Sunik province, which covers the territories of modern Nakhchivan and Zangazur, as well as Balasakan province, which covers the areas where Kura and Araz meet, at different times became part of Arran (Albania) and Adarbayga [61, p.124]. This situation continued until about II century, and from III century these territories were once part of Arran (Albania). This was also due to the fact that some tribes, for example, kaspi and Albanians, lived in the territories of both states [36].

The materials available show that agriculture, crafts, trade, urban life in Adarbaygan developed at a high level, there was a unique culture, local language and writing. Sources indicate that more Temple land ownership developed. The population was engaged in agriculture, cattle breeding, viticulture was widespread. Livestock, especially equestrian, was developed. Horses of the "Nisa" breed, known in the world, were bred here. Oil was also extracted in certain parts of adarbayga and exported to foreign countries. Western countries called it " Madai (mussel) oil". Cities such as gazaka, Fraaspa, Fanaspa were centers of crafts and trade. Starting from India, China,

the trade route went to the Mediterranean Sea through the countries of Adarbayan, Arran (Albania) [49, p.20-21].

Arran (Albania) had very fertile soil, it was possible to harvest two or three times a year. Water mills were widely used here. Craft workshops operated in the cities. One of the most popular craft areas was metalworking. Craftsmen of this field made weapons, tools of Labor, household items, ornaments. Pottery, glass making, weaving were also widespread [49, p.24-26].

Rare examples of Arran (Albanian) and Adarbayan culture were also created. Albanian stone sculptures occupy a special place. In Aghdam, Barda, tartar, Aghdere regions, 19 human statues and idols carved from Stone were discovered [12, p.100-104]. Balbal (also called dashbaba, balbals played the role of headstones or tombstones in the ancient Turks. These stone statues indicated the number of heroic deeds of the man buried in the Tomb. These unique monuments shed light on the ancient history of Azerbaijan and provide additional evidence of the history of the Turkic world by identifying with the Turkic monuments in Central Asia .

Karabakh sculptures consist of images of men with braided hair. It is known that the lullubis from the ancient Azerbaijani tribes kept such braids. Oghuz (lambs, Scythians, Scythians), Khazars also kept “braided hair” [5, book II, Chapter XII]. One of the “Wicker statues” found in the Janyatag region of Karabakh was once brought to Baku and is now kept in the open air near the Maiden Tower. These sculptures show that the Azerbaijani people had a high culture in ancient times.

Various areas of culture, including urban planning, Castle Buildings, pottery products in the form of animals, geometric figures on pottery, floral paintings, and patterns developed in adarbayan. These achievements led to the creation of a school of ceramics and pottery here. This art school e.A. III-y.e. It covered the II Centuries [49, p.23-24].

The territory of Azerbaijan was distinguished by its diversity in terms of religious beliefs. Zoroastrianism was widespread in adarbayan after paganism. Adarbayan was the center of Zoroastrianism [23]. Here, in the city of Gazaka, the main temple of religion, Azergushnasp, was located. B.C. Zoroastrianism and fire

worship were almost the only religion in the pre-Islamic period from the V-IV centuries. Since the beginning of the new era, attempts have been made to preach the Christian religion here, but to no serious avail.

Until the first century of the new era in Arranda (Albania) there was a worship of various celestial bodies and a little fire. It is reported that the male statues mentioned above were also used for religious rituals [91]. Christianity began here in the 50s of the new era with the missionary activity of the Apostle (apostle) St. Elysee. Therefore, Albanian churches are called apostolic churches. The religious communities created by St. Elysee functioned for a long time, were engaged in the preaching of the Christian religion. Elysee founded the First Church in the Caucasus in Kish village of Sheki region in the First Century. He was killed in Sheki in the 70s of the first century, and his disciples continued his work [5, book II, Chapter XLVIII]. M.A comparative analysis of the versions of kalankatli's book translated into Russian by Armenians and the version of its translation into Azerbaijani also reveals a number of interesting points. It is known that the Armenian manuscript of the book was first published in 1860 in Petersburg by Mkrtich Emin in Russian, in 1861 it was published again in Petersburg by Armenian author Kerop Patkanov under the name "История агван" in Russian, in 1984 by modern Armenian author Shavarsh Sumbatyan under the name "История страны Алуванк" in Yerevan, in 1961 in England by Charles Dovsett Charles Dowsett) was published in English under the name "history of Caucasian Albania", and in 1992 by Ziya bonyadov in Azerbaijani under the name "history of Albania".

The Azerbaijani version of the book states that " Albania adopted Christianity 270 years before the Armenians [5, book II, Chapter VI]. Sh.In sumbatyan's translation, however, the fact turns out to be quite the opposite, claiming that the Armenians allegedly adopted Christianity 270 years earlier than the Albanians. It is good that the Armenians themselves deny each other. K.Patkanov's 1861 translation indicated that the Azerbaijani version was correct, and even mentioned that the Albanians converted to Christianity not 270 years, but 280 years earlier than the Armenians [History of Agvan... St. Petersburg, 1861, Part II, Chapter 47]. These and other facts contribute to the formation of a correct idea of our history.

During this period, qualitative changes also took place in connection with the development of our common language. In general, the language is more like a living organism, it is constantly changing, updating, enriching. Therefore, at all stages of our history, the state of the common spoken language should be kept in mind. It is known that e.A. In the first half of the first millennium, when our classical statehood was established and Manna, Maday, Oguz (Guz, Scythian, Scythian) dynasties replaced each other, the Azerbaijani people speaking Turkic language as a common means of communication was formed. The process of improvement of the people and language continued during the period we are considering.

Adarbayan (Atropatena) language is used in connection with the territories of Azerbaijan from the Araz River to the south, and maday (Medya) language is more often used. Often they try to connect these so-called languages with Persian. However, there are no facts, no serious evidence to substantiate this claim. Since ancient times, this territory was inhabited by lullubi, kuti, turukki, su, kas, manna, Madai, Oguz (Lamb, Scythian, Scythian), Huns, kaspi, maq and other tribes. These were all Turkic tribes, they had nothing to do with the Persians. On the contrary, on the example of the madais, we saw that they had a hostile and hated position on the Persians. Some authors B.C. He notes that the term “Azeri language” was also used in the first millennium. The madais were Turkic-speaking tribes. And the tongue that speaks [e] proud things,A. The formation of the Parthian factor in the region in the II century should also be taken into account. The Roman author Pompey Trog, who lived in the first century of the new era, notes that the Parthians were of Scythian origin, their language was related to the Oghuz (lambs, Scythians, Scythians) of the Madai (Medes in the text.- A.N.) among their languages, “occupies a middle position, it consisted of a mixture of both” [83]. Obviously, it is not possible for another to arise from two different languages. It could be about two dialects of one language. The Parthians spoke the language, Turkic, which consisted of a synthesis of the Maday and Oguz (Guz, Scythian, Scythian) dialects of the Turkic language. Their dominant position in the region also strengthened the position of the Turkish language. What has been said can be summed up so that b.c. Since the 2nd half of the first millennium Adarbayan

(Azerbaijan), to put it briefly, Azeri language was used in our territories from the Araz River to the South. Azeri was one of the early forms of the Turkic language [50, p.226]. According to the researchers, the Azeri language is “Medya” (Maday.- A.N.)- Formed as a direct continuation of the language "Atropatena" (Adarbaygan) . At that time, our people spoke Turkish, but the term “Turk” was not used yet. The claims that there is a Tribe Called Azeri, that they speak the “Azeri language” of Persian origin, have no basis and are nothing more than the fiction of biased historians. A Tribe Called Azeri, in general, never existed .

The same processes were taking place in our territories from the Araz River to the North. Local Turkic tribes were gaining strength, New Turkic tribes were constantly coming to the country, boiling and mixing with the locals. Another dialect of the Turkic language was developing here - arran. Arabic authors regarding this language Arran language, M. Kalankatli, Syrian author Zakhari Ritor and others, used both the Arran and Albanian language expression. Z. Ritor also used the term "Land Of Arran (Albania)" [50, p.217-220].

Along with Albanians, aran, Gargar, gugar, UTI, kaspi, Kengar, Oguz (Guz, Scythian, Scythian, sak), massaget, tartar, sovde, hun, savar, Hungarian and other turkmenshali, as well as Caucasian-speaking tribes such as udin, leq, dzhigb, kadusi, get lived here [23, p.142-189]. The majority of the population was Albanians, gargs, UTIs, who settled here from the distant past, and Kipchaks, oghuzs, Huns who came to the country at the beginning of the new era . M. Kalankatli also notes an interesting fact that“Alexander The Great once called the Hephthalites Gargar and kamichik (“kamichik “is a distorted form of the word” Kipchak”).- A.N.) (M.In the Russian version of kalankatli's book, it is written as “гаргары и камчики-эфталиты”.- кн. I, гл. XXVII) and moved here, near the mountains of the Greater Caucasus ” [5, book I, chapter XV].

We want to draw attention to three issues. First, there should be no doubt about the Turkic origin of the Albanian tribes. Among the tribes of the Huns, whose Turkishness is beyond doubt, there was a Tribe Called alban [4, p.194]. There is no solid evidence that Albanians are Caucasian-speaking [3, p.22]. On the contrary,

scientists such as Fakhraddin Kirzioglu, Shukru Kaya, Adnan Seferoglu, Yusif Yusifov, Zelik Yampolski, Giyasaddin Geybullayev, Firudin Jalilov show that Albanians are Turks. Our famous historian Mirza Bala Mammadzade calls "Albania a Turkish country" [3, p.23]. In many parts of the Northern-Southern Territories of Azerbaijan, toponyms remain in the name of Albanian even today. Secondly, one should not confuse Caucasian-speaking udins and Turkic-speaking UTIs and put forward wrong ideas. There is no connection between them [50.p.149]. The UTIs and a branch of them, the utigurs, were part of the hun-Turkic Tribal Union . The third, according to sources, was the Albanian ruler Aran Sisakan (sünik), a descendant of the sisaks. Thus, the population of Sisakan (Zangazur, Sunik) also consisted of Aran's own tribe - aranites (Albanians) .

Thus, e.A. IV-y.e. Between the III centuries, the economy of Azerbaijan was developing successfully, our two states functioning in a coherent way, moving towards the formation of a single territory, one state, a common Azerbaijani Turkic language, joint cultural and spiritual values, and strengthening the results achieved in previous periods.

CHAPTER IV. SASSANIDS AND ARAB CALIPHATE OF AZERBAIJAN

RELATIONS WITH

4.1 Azerbaijani and Sassanid authorities. Socio-administrative-ideological changes

The Parthian Empire covered vast territories, often faced with the difficulties of management. A number of territories, countries that were in the sphere of influence of the empire, including Adarbaygan, Arran (Albania), had independence, if we put it in modern terms, Parthia was a state of the Confederate type. The territories were ruled by representatives of local dynasties. One of such territories was the province of pars or Persia, which was part of the Azerbaijani state at the time of the Madai and Achaemenid dynasties. As part of Parthia, this province was ruled by representatives of the local Persian Sassanid generation. The first known representative of the generation, Sasan, served in the temple, was a priest [6; 40, p.116-117]. His son Papak (Babak) was able to reach the post of ruler of the small Istakhr region, which was part of the Pars province. Papak's son Ardashir, on the other hand, took advantage of the weakening of the Parthian arsak dynasty to oppose the central power. Ardashir in 224 near Isfahan the names of the Parthian ruler Artaba V (sources also indicate the names of Artaba V, sometimes V Vologez, as the last ruler of the Arsaks of Adarbaygan - A.N.) defeated his troops. With this, he came to power on the territory of the Parthian state. Ardashir I (224-241) chose the capital of the Parthians, the city of Tisfun (Ctesiphon, Madain), as his center, and in 226 he proclaimed himself Shahanshah (Shah of the Shahs), holding a coronation there. In the Parthian state, local judges were called Shahs. Ardashir I called himself "the king of the Shahs" for subjugating them.

The Sassanids did not create a new state, they came to power in Parthia, overthrowing the arsak dynasty. And after coming to power, they began to subjugate States in nominal dependence on Parthia, often independent. The Parthians kept the city of Ekbatan at the time of the Madai dynasty as one of their capitals. The Sassanids were back in shape from this tradition, choosing the city of Tisfun as their capital. The ruins of the city are left 32 km from Baghdad, on the side of the Tigris River.

Adarbayan with rich natural resources, located in a favorable position, was more significant for the Sassanids. By that time, adarbaya was ruled by representatives of the local generation of arsaks. The Sassanids put an end to the rule of the local dynasty and the internal independence of the country in 227, appointed a viceroy there, and Adarbayan became one of the most important Sassanid provinces [19, p.61-74]. The religion of Zoroastrianism, which occupies a dominant position in adarbayan, was declared the Sassanid state religion. Shahanshah Sapur i (years 241-272) gave the order to spread this religion compulsorily in all provinces. The temple of fire worship in Gazaka, adarbaya, was still considered the main temple. After the shahanshahs ascended the throne, they had to visit here on foot from the center of the state. As a religious center, adarbayan had a special, autonomous, self-governing status. Sassanid representatives had to receive the blessing of the religious center in Adarbayan in order to be called the legitimate ruler. Therefore, the power of the Sassanids over Adarbayan was not superior to the influence of the religious throne of Adarbayan on the central power. There is no need to exaggerate saying "Sassanid state, empire". At that time, the so-called "Sassanid state" was not used in the sources, this state was often referred to as "median state", "Parthian state", sometimes "Persian state", and its troops were called "Medes", "PARF" troops, sometimes "Persian troops". The Sassanids then attacked Arrana (Albania), Iberia. After long-term Wars, The Sassanids also included Arran in their sphere of influence in 262 [13]. But Arran retained its independence, the local arsak dynasty remained in power. Both parts of Azerbaijan, under certain conditions, entered the sphere of influence of the Sassanids. Although this slowed down the development of Azerbaijan, it created conditions for the economic and cultural rapprochement of two parts of it – Adarbayan and Arran.

It should be noted that in later Arab sources our historical lands of this period, including from Qazvin-Hamadan in the south and to Derbent in the north, are already referred to as "Azerbaijan". For example, Tabari (IX-X centuries) shows that the first ruler from the Sassanid dynasty, Ardashir (224-241), "to Hamadan, from there... Moved towards Azerbaijan "[7, paragraph I], Sassanid ruler Bahram (Bahram Gur) (420-438) "with the Turks (Khazars.- A.N.) to fight... He left for Azerbaijan "" 20,

paragraph X], " at the time of Kasra (Khosrov Anushiravan ((531-579)- A.N) Azerbaijan and neighboring lands..., the country of the Khazars was ruled by the Viceroy "[75, p.74; 2, p.215].

During this period, Rome was also fighting for the Arran territories, trying to expel the Sassanids from there. In the fourth century, wars took place between the Roman Empire and the Sassanids for Arran and Iberia. At the beginning of the IV century, part of the territories of Arran (Albania) passed into the sphere of Roman influence. Another battle took place between the Sassanids and Rome in 359 near Amid (in the Turkish province of Diyarbakir), the Sassanid ruler Shapur II won. As a result of this battle, the occupied territories of Arran, Arsak, Nakhichevan, Kaspiana, etc. their provinces were returned. Rome did not retreat from its position, in 371 there was a new battle on the Dzirav plain (in the Turkish province of Agri). Urnayr (313-371), the ruler of Arran, who participated with his troops on the side of the Sassanids, was wounded in the Battle of Dzirav. Rome won and captured Arran's provinces of Utı, Sakashen, Girdman and Kolt (western territories). After negotiations between Rome and the Sassanids, a peace treaty was signed in 387, according to the terms of the treaty, the territories lost in the Battle of Dzirav were returned to Arran (Albania) [10, p.35-36;15]. This situation continued until about the seventh century.



Figure 7. The Sasanid State[94]

The Sassanids attached special importance to Arran, which was of strategic importance. The Sassanids were concerned about the arrival of Turkic tribes from the north to the region, the growth and strengthening of the Turkic population there. The desire to close the Derbent passage and keep it under control was also associated with this fear. The Derbent earthen fortification was built during the reign of Yazdegird II (438-457), in the VI century it was replaced by stone walls [24, p.48-55]. The fortification, built at the expense of the strength of the population of Arran and the funds of the state, was moving into the interior of the Caspian Sea.

The Azerbaijani people did not accept the rule of the Sassanids, made speeches and raised an uprising. One such uprising took place in 450, became widespread, but was eventually defeated. A new wave of rebellion took place in 457 under the leadership of the Albanian Kagan Vache II (444-463). The rebels captured the Derbent fortress, entered into an alliance with the tribes living in Dagestan. The battles, to which the Huns also joined, continued until 463, with the superiority of one side or another. Vache II, tired of the war, renounced power and withdrew to his mansion in the province of Chola, where he practiced worship until the end of his life. In 463, the power of the local dynasty in Arran was abolished, and the country began to be ruled by the Sassanid Viceroy – Marzban [90]. In 487, The Believer Vachagan III, brother of the last representative of the Arsak dynasty Vachen II, came to power in Arran, the power of the local dynasty was restored. On his initiative, in 488, a church council was convened in the city of Aquen (now in the territory of the Agdam region), decisions were made on social, politically important, family relations, taxes, strengthening Christianity. However, it was not possible to retain power, after the death of Vachagan III in 510, the rule of the arsakli dynasty ended. From that time until 628, the country was ruled by Sassanid viceroys.

In the III-V centuries of the new era, significant changes took place in the social and administrative life of Azerbaijan, new forms of ownership appeared. In Europe, communal land tenure is falling apart, which increasingly extinguishes material interest, those lands passed from the disposal of the chief owner into the hands of

private individuals. Land ownership that fell into the hands of private individuals was called feed (“estate” in Latin, “estate”) or len (“gift” in German) [13].

The process of feudalization, which covered Christendom, as well as our country, changed the nature of land ownership. If in the previous period the land was the property of the state and the nobles, now part of the land passed into the hands of the feudal lords. These lands were donated for service, private feudal land ownership was formed in two ways:

1) the hereditary possession of the feudal lord over the land, which was his personal property, was called dastakert (in the Pahlavi language it consists of the words “hand” (set) and “Earth” (kert)).

2) conditional land ownership khostak (in Pahlavi it meant “donated”) [51, p.72.]. This form arose through the provision of land to representatives of the ruling class, especially the military, for temporary use by the state during their service.

Feudal lords were divided into two groups - secular and ecclesiastical. Secular entrepreneurs, in turn, were divided into large and small feudal lords. Large feudal lords were called patricians, and small feudal lords were called Azats. The class of spiritual feudal lords was represented in Adarbayan by Zoroastrian priests, and in Arran by pagan religious priests, and later by Christian church figures. The basis of feudal relations was the full ownership of the feudal lord over the land and partial ownership of the peasant [27].

There were some distinctive features of this period in Azerbaijan. The most important of them should be noted that serfdom was not introduced in Azerbaijan, as in the Eastern countries. This was also due to the poor development of private farms of the feudal lords or their absence at all. Feudal relations in Arran, according to sources, were formed in the IV century. During this period, the social composition of the population was made up of judges, Azats, clergy, taxing peasants and artisans [27].

The Arran state was divided into a number of provinces in the III-V centuries. Among them are Chola (Chori), Sheki, Lipina, Girdman, Utı and Paytakara (Beylagan). They were a territory separated from each other by mountains, rivers and other natural borders. Chola occupied the territory stretching along the Caspian Sea from present-

day Derbent to mount Beshbarmag. This place was called the Albanian Gates. In the north-west of Arran was the mountainous Sheki province, Lipina between Chola and Sheki. Girdiman, UTI provinces with central Barda covered a large area. Paytakaran province covered part of the Mile plain and Mughan [24, p.157-178].

From the first centuries of the new era, changes also took place in the religious and ideological sphere. There was a struggle between Zoroastrianism, which dominated the region, and nascent Christianity. One of the new religious initiatives was called Manichaeism. This religious teaching claimed to become a world religion by borrowing certain aspects from Zoroastrianism and Christianity. This teaching was named after its founder Mani (216-277). According to this teaching, Manichaeism was to become a common religion and replace all existing religions. This teaching, which did not turn against the ruling class in the early days, later reflected dissatisfaction with the ruling class. Therefore, Mani was executed in 277, but the effects of his teaching remained [24, p.19-20]. In the IV century, Christianity spread significantly in Arran, in 313 it was adopted as the official religion by the local ruler Urnayr (C.313-371). One actual issue related to the arrival of Christianity in the region should be highlighted in particular. In the fourth century, along with all Albanians, the population of Sisakan (Zangezur) also converted to Christianity. Here, representatives of the ruling sisakan dynasty bore the name “Sakli” or “Sahl”. Their most famous representative was Sahl (Sakli) ibn Sunbat. After the arrival of the Arabs, the Christian judges of Sisaka were called by the Arabs “Malik”. Sahl ibn Sunbat was also Malik [7, p.165].

After some time, the mazdakis movement, which began in the 80s of the fifth century, turned against social injustice. At the head of this movement was Mazdak. The head of the movement, Mazdak, began to spread his ideas in Hamadan. Mazdak developed some aspects of manhood and Zoroastrianism by putting them at the forefront. He preached an equal distribution of blessings. During the time of the Sassanid ruler Gubad I (488-531), Mazdak was the priest of one of the fire worship temples, and then the high priest of the state, he was called Möbids-möbidi (good of the good), and his supporters were appointed to important government posts. After putting an end to the economic and political claims of the priests and nobles, Gubad I

renounced the alliance with Mazdak. By Order of Khosrov (531-579), who succeeded his father Gubad I, Mazdak and his close associates were executed in 531, and his associates dispersed to the north of Azerbaijan, Central Asia and other countries [23, p.114-115].

During this period, the position of the Turkic population in Azerbaijan was further strengthened, new Turkic tribes and lineages were massively introduced into our territory from different directions. Starting from the first centuries of the new era, the Huns, Khazar tribes came to Arran. Meanwhile, those tribes came and left the territory after a while, but each time a certain part of them remained and settled. In the V century, the campaigns of the Huns took on a massive character. One of their most massive campaigns was in 462. The kengers who came as part of the Huns created the Kenger province in the territories of Nakhchivan and what is now called Armenia [14, p.19]. Near Derbent were located 13 Turkic tribes, consisting of savar, avar, Khazar, Bulgar and others, who, following the Huns, entered the interior of Arran and settled [18, p.16] the tribes of Huns-savir settled in Ganja, Kur-Araz became the country of hun (Turks), a large branch of Huns called Turk settled in Mughan [6, p.415], in the areas of Beylagan and Varsan (approximately the city and province in the Ordubad area), in the Araz Valley, the Turkic language was widespread [23, p.179-181].

Until the VI century, Turkic tribes were known mainly under the names “hun” and others, in the middle of the VI century the name “Turk” began to be used as a generalizing term. For the first time, the goyturks presented this name as an official State address. After them, this name was attributed to various Turkic-speaking tribes and peoples. Goyturk ruler Istyi Khagan (552-576) established his rule in the east of Central Asia, he moved west in 567, entered the northern lands of Azerbaijan, Arran, went up to Derbent, but could not gain a foothold in these territories, returned back to Central Asia, to the eastern banks of the Amu-Darya river [12, p.93]. During this campaign, which lasted two years, part of the goyturks remained in Azerbaijan, in the South Caucasus. (Goyturk or Turkic Khaganate was a Turkic state that covered Central Asia and part of China in 552-774. Its capital was the city of Suyad, located in the Chui region of present-day Kyrgyzstan, the ruins of which are now left. At certain times, the

borders of this state reached the north of the Black Sea, Crimea and the Caucasus. As a result of the internal struggle, at the beginning of the VIII century, the West and East were divided into Turkic kaganates. The Western Khaganate was defeated by the Khazars, the Khazar Khaganate was formed on their territory, and the Uyghur state was formed in the place of the Eastern Turkic Khaganate. The first known Turkish written monuments of this period, Orkhon-Yenisei inscriptions, were discovered. These writings were attributed to the Rooney writing system. Rooney inscriptions were also used in Sweden, Norway, Denmark, Iceland in the I-XII centuries. The word " Rooney " means " mystery ", " mysterious whisper " in ancient European languages. (May the peace and blessings of Allah be upon him).

Starting from the first centuries of the new era, Azerbaijani Turkic language became a common means of speech and communication throughout the Caucasus and the Middle East . Written sources created in this language have not yet been found in the broadest version, but examples of oral literature are known to have been created. These magnificent works, known as " oguznames ", provide valuable information on the history of the Turks, starting from the time of the Huns. The oguznames cover all works on Turks, large and small. Among them, the most magnificent is " the book of Grandfather Gorgud ". The full title of this work is " Kitabi Dedam Gorgud Ala-lisani-taifeyi-oguzan ". The name " Oguz " used here does not refer to the Seljuk Oguz, but to much earlier.

According to the " oguzname ", Oguz Kagan had 6 sons – Day, Moon, Star, Sky, Mountain, Sea. From each son there were 4 grandchildren, a total of 24 grandchildren. Each of them created his own height, his hand, so these 24 Heights represented the Turkic world. These Oguz Turks, as we mentioned, at least e. and from the VIII-VII centuries he was on the military-political Square. Bayat, the son of goy Khan, was one of the main lineages. Their famous leader is Bayan (Bayindir) Khan is the leading person in the epics [13, p. XXXVIII]. Most researchers believe that the events of the epic " Dede Gorgud " relate to the territories of Azerbaijan - Ganja, Barda, Nakhchivan, Goycha, Derbent, gazlik (Caucasus) mountain and others [7, etc. 19]. The places that our ancestors visited in these epics were Rum eli, the Black Sea coast . It is accepted

by most researchers that Dede Gorgud in the work" the book of Dede Gorgud " is a historical figure, he is from Bayat Elin. If we take as a basis the events, place and person names in the work, it should not be doubtful that Dede Gorgud lived in the pre-era period, and the epic was formed gradually, starting from that period. The epic was copied into writing in certain periods, and the version of a part of it, "Tepegöz boyu", written in Persian in the VI century, was in the Palace Library of the Sassanids . For the first time writing in Azerbaijani Turkic in the form of an epic was transferred in 1074 .

The military-political processes related to our country continued. A new stage of the wars of Byzantium, the successor of Rome with the Sassanids, began in 603. The war, which passed with relative advantages, expanded in 623. In 629, a peace treaty was signed between Byzantium and the Sassanids. For peace, Arran remained under the influence of the Sassanids, Iberia came under the control of Byzantium [65, p.51].

The weakening of the Sassanids in protracted wars strengthened the tendency for independence in Arran. At the turn of the VI-VII centuries, the state of Girdiman was formed, ruled by the Mehranid dynasty, a descendant of the Arsaks. Its creator was Mehran, a relative of Khosrov II (590-628). Mehran, who tried to escape the Revenge of Khosrov, who seized the murderers of his father Hormuz IV (579-590), fled to Arran in 591 and brought with him about 30,000 families. He wanted to go to the Land of the Khazars and join them. Khosrov understood that if Mehran joined the Khazars, there would be a great danger, so Khosrov sent a letter with the following content: "My brother, my faithful brother, do not be an enemy and move away from me. If you don't like living together with me, the further you have traveled when this letter reaches you, the more land you take to live in the country."

According to Musa Kalankatli, Mehran stopped at Girdman, where the Qasid reached him, and founded the city of Mehrabad there. Then Mehran went north from Girdman province, summoned 12 judges of it to him by cunning and took possession of the country By Sword [5]. The Mehranis, who captured Barda in 628, made it their capital, and soon after that they began to rule the whole of Arran [9, p.206]. With this, Arran's independence was fully restored.

4.2 The intervention of the Arab Caliphate in the region. The spread of Islam

On the eve of the Arab Caliphate's arrival in the region, the lands of Azerbaijan south of the Aras River continued to exist as a religious center within the Sasanian Empire. The state of Arran (Albania), which encompassed the territories north of the Araxes River—modern-day Republic of Azerbaijan, the entire territory of Armenia, part of Georgia, and Southern Dagestan—continued to maintain its independence from the Sasanians, subject to a certain degree of dependence. During these periods, in the territory of Arran, mainly on the western shores of the Caspian Sea, the Onogur (395-466 AD) (onoğur means “ten arrows” in Turkic) and the Savirs (466-558) (savir means “cavalry,” “horseman”) who replaced them, nomadic Turkic military-political confederations existed. The Savirs, in particular, played a significant role, even participating in battles against both the Sasanians and the Byzantines . Attila's (434-453) vast empire, which stretched from the Caucasus to the Rhine and from the territory of present-day Denmark to the Danube, The borders of the Hun state (whose capital was the Pannonian province and city in present-day Hungary) also reached part of the Caspian coastlands of the present-day Republic of Azerbaijan . During the reign of the Sasanians, beginning in the 6th century, a state called Shirvan or the Shirvanshahs is also mentioned in the territory of Azerbaijan. The 9th-century Arab author Al-Baladhuri mentions the title of Shirvanshah among the petty kings appointed to the South Caucasus by I Khosrow (531-579).

It should be noted that during this period there were no state institutions in the South Caucasus, except for the Azerbaijani States and the Georgian principalities. On the territory of present-day Georgia, there were such small states as the principalities of Kartli, Laz. From them, the state of Kartli, in union with Arran (Albania), passed into the sphere of influence of the Sassanids, and the state of Laz—into the sphere of influence of the Byzantine State [41, p.38-41, 46-49; 14, p.112-122, 141-145.]. In the first half of the VII century, the Islamic teaching was founded by the Prophet Muhammad, a resident of Mecca. After the death of the Prophet Muhammad (C.632), his successors were called caliph, that is, “heir to the prophet”, and the state was called the Caliphate. During the reign of Caliph Omar (634-644), the Arabs launched an

offensive against the Sassanids. This threat also covered Azerbaijan. The population of Arran, led by Javanshir, and the population of Adarbaygan, led by Isfandiyar Farrukhzad, who was also the ruler of the province, fought against the Arabs along with the Sassanids. In the Battle of Kadisi (located near the Iraqi city of Kufa), which took place in 636, the Sassanid army was defeated. Because Yazdagird III was a minor (he was 12 years old), the battle was led by Rustam Farrukhzad (the image of Rustam in Firdovsi's "Shahnameh" is written in his person), the ruler of Adarbaygan, the commander of the Sassanid troops. Another major commander was Javanshir, the head of Arran's troops. Rustam died in the battle, and Javanshir was seriously wounded and could hardly escape. After Rustam's death, his brother Isfandiyar Farrukhzad took his place in Adarbaygan. Tisfun (Medain), the central city of the Sassanids, was destroyed. In 639, Javanshir, together with the Sassanids, returned to Arran (Albania), realizing the futility of Resistance [56, II, 18]. The Sassanids were also defeated in the Battle of Nahavand (a city located between Hamadan and Isfahan) in 642. Sassanid power began to rapidly collapse. Sassanid rule was put to an end after its last ruler, Yazdagird III, was killed in Merv by unknown persons in 651. The ruler of Azerbaijan, Isfandiyar Farrukhzad, fought, put up serious resistance to the Arabs, but, considering the absence of Central Power, preferred the way of negotiations with the Arabs. He signed a treaty with the Arabs in 644, accepting their rule. Azerbaijani historian Jahangir Zeynaloglu in his book "A Brief History of Azerbaijan", published in Istanbul in 1924, makes an important note about the ethnic composition of Azerbaijan on the eve of the arrival of the Arabs: "Isfandiyar, together with his subordinates, converted to Islam. This year the Turks converted to Islam for the first time in Azerbaijan" [106, p.13]. Javanshir (638/642-681), replacing his father Varaz Grigor in power, pursued a completely independent policy, at the same time fighting against the remnants of the Sassanids, Arabs, Khazars. He defeated the Sassanid representatives who tried to seize Barda and expelled them from the country. Javanshir constantly fought with the Arabs, did not surrender, sometimes moving away from persecution, moved to the other side of the Kura River, and then returned and struck the Arabs again [56, II, 19]. He finally decided to enter into an alliance with Byzantium, met several times with Emperor Constantine

II, in 660 they concluded an alliance, together they fought against the Arabs. During this time, the Arabs cannot gain a foothold in Arran (Albania). Constantine II attached particular importance to alliance with Javanshir, addressing him as “ruler Javanshir, Prince of Albania, ruler of the East” [56, II, 21]. The Khazars put up serious resistance to the Arabs. The Arabs did not enter the interior of Arran (Albania) and moved along the coast of the Caspian Sea towards Derbent. The first battle between them took place near Derbent in the so-called Balanjar. The Khazars won the Battle of Balanjar I in 643 and Balanjar II in 653 [72, p.688-699]. In 662, the Khazars again defeated the Arabs near Balanjar and entered the territory of Azerbaijan. Javanshir opposed them and defeated them near the Kura River. In 664-665, the Khazars again launched an attack on Arran. They crossed the caviar and reached the shores of Araz. Javanshir signed a peace treaty with the Khazars, the Khazar Khagan Alp Ilitverin, as Musa Kalankatli said, “married the daughter of the ruler of Turkestan”, “they agreed on fraternal friendship” [56, II, 29], together opposed the Arabs. Meanwhile, the Syrian ruler Muawiya came to power in the Caliphate. He laid the foundation for the rule of the Umayyad dynasty (661-750). In 750 they were replaced by the Abbasids (750-1258), descendants of Abbas ibn Abdulmutalib, a cousin of the Prophet Muhammad.

Javanshir correctly assessed the situation and decided that he should change his point of view in mutual relations with the Caliphate. Because the Caliphate emerged strongly from Byzantium in the field of politics. Javanshir went to the meeting of Caliph Muawiyah twice. Both times caliph Muawiyah greeted him with great solemnity as “glorious Javanshir”, “ruler of the East” [56, II, 31]. The first time he left in 667, his goal was to accept an alliance with the Caliphate. After this visit, the population of Arran for 3 years was free from foreign attacks. Three years later, the Caliph again (year 670) invited Javanshir to Damascus. Javanshir acted as a mediator between the Caliph and Byzantium. Giving gifts to Caliph Javanshir, he subordinated Zangazur to him and offered him to take over the southern lands of Azerbaijan. However, Javanshir rejected this proposal, asked to reduce the tax imposed on his country, and the tax burden was eased by 1/3 times. In 681, as a result of the conspiracy, Javanshir was killed. As a result, the intermediate Wars Expanded, weakening the

country. Javanshir's nephew Varaz Tridat (681-699) came to power. Intermediate wars contributed to the expansion of the attacks of the Arabs, Khazars, Byzantines on the country [65, p.51-54]. In 705, the Arabs put an end to the rule of the Mehranid dynasty. The Arabs carefully spread the religion of Islam in Azerbaijan, at first they did not force people. This was due to the fact that the population was not offended yet. There was no pressure at all against the Christian population in Arran. They were considered to be "people of the book." Large landowners began to use Islam to strengthen their positions. Others joined them.



Figure 8. The symbol of Islam[100].

The arrival of the Arab Caliphate in the region lasted from the middle of the VII to the beginning of the VIII century, and vast territories, including present-day Iran and the South Caucasus, were included in the state, which was the bearer of a new ideology, the religion of Islam. The Arabs created the Emirati administrative structure. The emirate's number was 5, they brought it to 15 at the time of the Abbasid dynasty. From the Araz River to the south and North, all Azerbaijani lands were first part of the fourth and then the third emirate. The viceroys were called emirs, and the viceroyalty was called the Emirates. The emirate was divided into districts (counties). The area consisted of 12 rustaks (districts), each of which included 12 villages. Azerbaijan,

Turkmenistan, the eastern part of Asia Minor were part of the emirate called Al Jazeera. The center of the emirate of Al Jazeera became Dvin, and from 780-Barda [26, p.115-117]. To establish communication between the center of the caliphate and the provinces, a postal network called Barid was created [26, p. 120]. In the course of the occupation, the policy of resettlement occupied an important place. Tens of thousands of Arab families were settled in Derbent, Barda, Beylagan and Shirvan. The main goal of the resettlement policy of the Sassanids and Arabs was to create an ethnic support for themselves, to keep the local population in obedience and to ensure the incessant collection of taxes [88, p. 46-48].

The Arabs created their own tax system. Non-Muslims were regularly charged a tribute-land tax along with the life tax jizya. Muslims, on the other hand, paid a separate tax, Khums (one fifth of the income). Zakat is one of the main taxes paid once a year at the end of the month of Ramadan by wealthy people in the amount of 2.5 percent of the annual income and distributed to disadvantaged people as alms. From a socio-economic point of view, the lands were divided into five varieties. 1) Sultan (caliph) Estates.

- 2) Igta lands.
- 3) Property lands.
- 4) Foundation soils.
- 5) community lands.

The Sultan gradually increased the land by buying and selling, or by confiscating the property of officials who died or were removed from office. Most of the cultivated land belonged to the economy. The Caliph gave land to individuals, entrusted him with control over the land, that is, the land became the property of the iga owner. The owners of the estate could buy and sell the land, give it away as hereditary. These landowners had to pay additional taxes and pay expenses to restore the canals that ran through the area. Foundation lands were one of the main types of ownership. The foundation meant Land Estates attached to religious institutions. The villages have lands belonging to the population, hayfields, cattle grazing, fuel gathering places, cemeteries, etc. community lands were [26, s. 91-115].

4.3 The struggle for the restoration of the Azerbaijani state. Freedom movement under the leadership of Babek

In the middle of the VIII century, the protests of the masses of the people against the caliphate took the form of open uprisings. In 748, with the support of the local judge Ibn Safwa, an uprising broke out in Beylagan. This rebellion, led by Musafir ibn Kasir of beylagan, nicknamed "The Butcher", spread to Ardabil and other places. The rebels, who moved towards Barda under the leadership of ibn Kasir, a former government official who also had military experience, defeated the Arab military forces. Power in Azerbaijan, albeit for a short time, passed into the hands of local representatives led by a traveler [95, p.55]. The Arabic author of IX-X centuries Al-Kufi noted that " in Azerbaijan The Wayfarer ibn Kathir... he ruled [5, p .48].

The liberation struggle of the 40-50s of the VIII century, the uprisings of Abu Muslim Khorasani (747-750), which began in the Khorasan Province of Central Asia and spread to other regions, took on a series character. After the dynastic coup took place, the victorious Abbasids ruthlessly suppressed the uprisings. The uprising in Shamkir in 752 was also ruthlessly prevented. Abu Muslim was executed in 755 [80, PP 35-36; 13, p. 59].

Khurramism directed against the Arab occupation spread in Azerbaijan and neighboring countries. The khurramis, as a symbol of freedom, raised a red flag and wore red clothes. Therefore, they were called " red wearers", " Reds ". It is indicated that the first speech of this movement began in 778 in Isfahan, and then spread to Azerbaijan, Gilan, Mazandaran, Luzistan and other territories. The movement was led by Abu Al-Qarra, the son of Abu Muslim, according to some sources [46, p.202]. There are various legends about the origin of the name " Khurram ". Academician Z. According to bunyadov, the term "Khurram" is derived from the concept of "fire". Persian "Khur" ("Khur", "khvar") means "sun"- "fire" . The khurramis believed that the world exists constantly: there is a struggle in the world between two forces, good (divine) and evil (demonic). They believed that in the struggle of forces opposite to each other, a good, merciful spirit would win. The new teaching saw the root of all injustices in private ownership of land and public inequality. The motto of the

khurramis was to give the lands to the community, to free rural communities. The second major exodus of the khurramis took place in Ardabil, Savalan mountains, Mughan in 808-809. The uprising was led by Javidan, the owner of the castle of Bazz, a small landowner [46, p.202]. Javida, who lived in the castle of Bazz, had large flocks of sheep and sold the sheep at the Zanjan market. Once, when he sold cattle and returned to Bazz, he accidentally ended up in Babek's mother's house in Bilalabad village of Ardabil because of the bad weather. He sees that Babek is capable, businesslike. Therefore, he asks his mother to give Babek to him as a son and declares that he will pay him every month in return. Babek's mother Barumand agrees with this. Babek is at his service in the castle of Bazz next to Javida. Soon after, Javidan was wounded and died in a fight with his constant rival Abu Imran. After Javida's death in 816, Babek (798-838) led the khurramid movement [5, p.273]. The center of the Babek movement was the Fortress of Bazz. There are different opinions about where it is located. But academician Z. O, according to bunyadov, was located in the north-west of Ardabil (at 145 km), in Garadagh, in the Kaleybar District [27, p.225-226]. The khurramid movement soon expanded and strengthened, covering the whole of Azerbaijan. His goal was to put an end to Arab rule and restore a single Azerbaijani state. Under Babek, the majority of the population of Azerbaijan was made up of Turks and Azeris used in the same sense. Al-Yaqubi, the ninth-century Arab author, indicated that “the population of Azerbaijan is the Azeris of Ajam (Al-Ajam Al-azariyya) and... it is a mixture of ancient Javidanis” [87, p.218]. The Arabs called those who could not speak their language “Ajam”, in the Middle Ages this word was used to refer to the Persians, other non-Arabs, and more often to the Azerbaijani Turks.

Caliph Mamun (813-833) sent the first regular army against Babek in 819. In this first battle, Babek did not win, but did not lose either. The fighting continued with the superiority of one side and the other. Towards the end of the 20s, Babek defeated all the troops sent by the Caliph, liberated Barda, Ardabil, Nakhchivan, Beylagan, Shirvan and other territories. Babek thus United Azerbaijan into a single state. In the Battle of Hashtadsar in 829, the Arabs set themselves the goal of capturing the Fortress of Bazz. However, as a result of Babek's chosen tactics, the 150 thousand Arab Army

destroyed 30 thousand people. In 830, they liberated Hamadan, and there was a danger of losing all the eastern lands of the Caliphate [64, p.61]. In 830-833, under Babek, the movement reached its height and endangered the existence of the Caliphate. The authors of his time, especially Arab authors, admitted that this movement led by Babek had grown enormously, its influence had increased considerably, so that it was about to destroy the Abbasid Rule [87, p.70].

After Mamun's death in 833, his brother Mötasim (833-842) began to take serious measures. In the battle that took place that year between the army sent under the command of Isaac ibn Ibrahim and the rebels near Hamadan, the rebels bravely resisted, but the Arabs won, suffering heavy losses. After this battle, the Arabs stopped fighting Byzantium and directed all forces against the khurramis. Afshin Heydar ibn Kavus, a Turkish-born commander who gained fame in the wars with Byzantium, was appointed commander-in-chief of the army fighting the khurramis in 835. He moved his headquarters to Barzand near the khurramis. In 836, the khurramids won the Second Battle of Hashtadsar, but events were already continuing in favor of the Arabs. Afshin in August 837 with his troops, the main part of which consisted of Turks, approached the Fortress of Bazz and besieged it [28, p.246]. Afshin offered Babek to conclude peace by promising to receive a decree for his forgiveness. Trying to stop the war through negotiations, the Arabs, knowing that Babek was a talented commander, tried to use him in the war against Byzantium. According to some reports, Afshin wanted to enter into an alliance with Babek against the caliphate, about which there was a correspondence between them [72, p.142-144]. But Babek rejected Afshi's offer. The Arabs set fire to the fortress, and numerous enemies invaded the fortress. Both sides suffered great losses. In August 837, the Arabs captured the Fortress of Bazz. 7600 people were taken prisoner, including several sons of Babek. About 80 thousand Azerbaijanis and more than 100 thousand caliphate soldiers were killed in the battle for the fortress of Bazz, many buildings were destroyed [36, p.20]. Leaving the siege, Babek retreated towards Araz. The Caliph gave an order that 2 million dirhams will be paid to whoever brings Babak alive and 1 million dirhams to whoever brings his head. In a letter sent by Caliph Mötasim at a time when Afshin was looking for Babek, Babek

was endowed with mercy. In response to the Caliph's offer of pardon, Aman stated that "... it is better to live one day as a ruler than to live forty years as a lowly slave". Babak's two brothers Muawiyah and Abdullah, along with his mother and others, arrived in Shaki province and hid in the fortress of Sahl ibn Sunbat, a former ally of Babak, a native Albanian descendant [28, p.205]. Sahl sent news to Afshin, and a few days later, during the organized hunt, Babek was captured. Babek was brought to Afshin in Barzan after he looked at the castle of Bazz for the last time. In 838, on March 14, he was cruelly executed in the city of Samira near Baghdad [63, p.63]. Babek was 39 years old at the time of his execution.

Despite the defeat of Babek, this movement, which lasted 21 years, shook the entire caliphate. This liberation movement is one of the bright pages of the history of Azerbaijan. It is reflected in medieval sources where the khurramis destroyed more than 225 thousand soldiers and many Arab commanders during the Babek movement [36, p.211].



Figure 9. Babek[25]

First of all, the khurramid movement, including Babek, did not oppose islam, but attributed themselves to one branch of Islam. They remained faithful to the family of the Prophet, The Descendants of Imam Ali. The khurramids were against the rule of both the Umayyad and Abbasid dynasties of the Caliphate. The medieval author Nizamulmulk in his" political Note "notes that" Shiites do not reckon with the caliph of Baghdad"," they want to destroy the Bani-Abbas (children of Abbas) dynasty ". Azerbaijani-Arab-Russian historian Bandali Jovzi (Bandali Jovzi was born in Jerusalem in 1870, received a religious education, came to Russia at the end of the same century, accepted Christianity and the title of Panteleimon Juze Christian, worked at Kazan University, and since the 1920s at the Azerbaijan State University as an Orientalist professor, Dean and other positions, died in Baku in 1942. the) shows that the khurramites "" goal was not to resist Islam and destroy it... Its purpose was to resist the Arabs, an invading nation" [26, p.310; 4]. Modern historian Jeyhun Bayramli believes that " superstition, khurremism, alawism, Sufism, hurufism, and later Gold-headedness... they are the links of a single chain of ideas that have manifested themselves at different times." The khurramis, in fact, can be considered the predecessors of the kyzylbash. Secondly, Babek's goal was to put an end to the rule of the Caliphate, restore the independence of Azerbaijan, the tradition of statehood, and build a state under his rule. Babek achieved this goal with 21 years of struggle. The official symbols of this state were the capital city called Bazz, the army, the Military Council, the crimson flag, the specific territory, the administrative management system, diplomatic relations with the Byzantine Empire, and the ruler. Babek was not a rebel, but a ruler who built his own state [25]. In a letter to his son, Babek calls himself "the ruler". Elsewhere, the word "ruler" used here has been replaced by the terms "King" and "King" [26, p.335, 400-401.]. Ziya Bunyadov wrote in the XV century Arabic author Jalaladdin as-Suyutin's "history of the caliphate" that "in 837 Mötasim captured the king of Azerbaijan (Malik)" [26, p.335]. Historian Jeyhun Bayramli also draws attention to the succession between the classical Azerbaijani state of the Safavid dynasty and the Azerbaijani state of the Khurramids. According to the medieval author Fazlullah ibn Ruzbehkhan, " Sheikh Heydar preached to his murids the religious rules

of Babek "[26, p.358]. Third, Azerbaijani historian Rashid Bey Ismayilov, who lived in the first half of the twentieth century, drew attention to Babek's ethnicity and noted that "a Turk named Babek... he appeared and completely ruined Azerbaijan"- A.N) [53, p.50]. Sending Babek's severed head to Khorasan during his execution gives reason to come to some conclusions. The source describes this incident as follows: "Mötasim sent his head to Khorasan. And his body in Samira... hung" [18]. First of all, it should be noted that the Turks lived in Khorasan and nearby areas from time immemorial. Turkish researcher Nihat Zechtkaya notes that " in Khorasan in the period close to the emergence of Islam... of the Turkic peoples, the Huns(Hepthalites), the Khalajs,... Aghaji, Sul and Yazar Turks lived" [25]. The Turks living here treated the family of the Prophet with special attention, did not accept the Abbasid dynasty, which, in their opinion, "disrespected the family of the Prophet," and organized uprisings. These Turks were the main force of the khurramid movement. It was no coincidence that the Eighth Imam, imam RZA, who died in 819-820, and a number of his family members were buried in Mashhad, Khorasan province [25]. The Turks living here Hz. Also of interest are the claims that Abraham was related to his offspring. In the Takvin section of the Bible [78] it is written that the Prophet. After the death of Sarah and Hagar, Ibrahim married a woman named Gantura ("Ketura"), from which he had 6 sons. Abul-Faraj in his work" Kuchtasar-ud Duvel "states that after Sarah died, Ibrahim married Gantura, the daughter of the Turkish King, and the Prophet Moses" descended from the son of that woman named Yakshan." Another historian, Mammadhasan Gambarli, wrote in Ibn Abiri's "a brief history of states" that "Ibrahim married the daughter of a Turkish Kagan" and cites Turkish historians about this [6]. In the Hadiths about the Prophet Muhammad, the descendant of Ibrahim from this woman is called" Bani Gantura". Professor Firidun Agasioglu notes that in the VII-IX centuries, Arab historians said that the Turks from Khorasan were of the Kanturaogullar family, and in the Islamic period, the first Arabs who came to Azerbaijan called the Turkic stature here "Bani Kantura" [25]. Drawing attention to the connection of what was said with Babak, it should be noted that Ahmad ibn Asam Al-Kufi in his work "Kitab al-Futuh" reports that one of the court poets of the Caliph called Babak "Sultan

of Khorasan" or later distorted and called "the devil of Khorasan". These data give reason to assert that the Turks of Azerbaijan and Khorasan existed in these territories from the same root and ancient times, and Babek was one of the Turks of Khorasan. There are also claims that Abu Muslim al-Khorasani, who led the uprising of 747-750, was also from the Turks of Khorasan, and Babek was his maiden granddaughter. All this allows us to make some considerations about the source of the Khurramid movement, Babek's ethnicity.

Thus, the struggle under the leadership of Babek against the Arab Caliphate, albeit for a short time, resulted in the restoration of the Azerbaijani state and created the basis for further statehood activities.

4.4 Economic life and culture of Azerbaijan in III - IX centuries

Socio-economic life in the North and south of Azerbaijan was characterized by a new rise. Most of the population was made up of farmers. Most of the entrepreneurs leased their land to them. Kharak was a land tax at the time of the Sassanids, accounting for 1/3 to 1/6 of the crop, depending on the proximity or distance of arable land to the cities. At the time of the Arabs, the main tax consisted of tribute (land tax) and gezit. Gezit was a can tax, it was collected from artisans once a year. The Christian population paid taxes on jizya and tribute. In the north, the peasants were called shinakan (which in Pahlavi meant "rural population"). Other manufacturers included artisans - stonemasons, carpenters, jewelers and others [64, p. 40-41].

In Arran (Albania), agriculture, livestock, crafts developed. On the banks of the Kura River, the Mil-Mugan plain, the population of Nakhchivan was mainly engaged in agriculture, cultivated grain, cotton, grapes, melons [75, p.26]. Kzylo (marena) was cultivated throughout the territory of Arran - from Derbent to Tbilisi. Livestock here was also at a high level, there were large and small horned animals, as well as camel and horse farms. Fishing developed around the Kura and Araz rivers, on the shores of the Caspian Sea [56]. Weaving, leather processing, coppersmithing, glass processing, carpet weaving and other fields of the craft reached a high level. Craft production was

mainly based on domestic raw materials, working for the domestic market, but goods were also exported abroad .

Adarbayan was developing as one of the main provinces of the Sassanids. Here the judges, nobles, Azats made up the superior class. As in Arran, the bulk of the population in Adarbayan was peasants. In the VI century, land relations developed significantly, the nobles seized communal lands, making the peasants dependent. The estates of religious institutions also expanded, the main temple of fire worship was one of the main landowners . The cities of Gazaka, Fraaspa, Vera, Ardabil, Tabriz stood out in adarbayan for their volume and economic role

Azerbaijan was one of the main participants in international trade. International trade was carried out through the Great Silk Road and the Great caravan route. This road began in China and Japan, covered India, Pakistan, Uzbekistan, Tajikistan, Kazakhstan, Afghanistan, Turkmenistan, Iraq, Syria and other territories, passed to Azerbaijan, Georgia, Turkey, from here to Greece, Spain (until the XIII century, the Cordova caliphate was located here), from where it entered other countries of Europe. Great Silk Road e.A. From the II century to y.e. It existed until the XVI century. This path was not only a field of trade, but also an exchange of cultural, spiritual values, worldviews, ideas, literary works of art, branches of science. Azerbaijan was represented at a high level in each of these areas. By this way, we exported silk, oil, precious stones, wool, cotton, dishes, medicines, natural dyes and other products to the world market. Along the Great Silk Road, silk, spices, gold and so on were transported from East to West, and tin, Mercury, cloth and so on were transported from West to East. Azerbaijan played the role of mediator, “Golden Gate” in this trade. The Great Silk Road covered Derbent, Baku, Shamakhi, Barda, Ganja, Tbilisi, Gazaka, Ardabil, Tabriz and other cities of Azerbaijan.

In Arran, mainly woven, sewing goods were exported, which were sent to different countries through Derbent . Arran was also famous for the export of such goods as dyeing materials, saffron. Sturgeon caviar was also exported from here. In Barda and surrounding regions, an important place was occupied by the cultivation of hazelnuts, Cranberries, chestnuts, figs and other fruits, cocoons and silk production,

fishery. A large market operated in Ardabil, merchants from many parts of the world came here. For the end of the IX century, the city was surrounded by Fortress walls. During this period, Ganja was formed as a trade center, Derbent as a transit point of the South-North Road. In the VIII-IX centuries, trade developed and continuously brought income to the Treasury.

Before the Arabs came to Azerbaijan, the names Arran, Adarbayan were widely used, often various forms of the name "Azerbaijan" were attributed to all our Northern-Southern Territories. Everyone perceived Azerbaijan as a great Turkish country. Byzantine author Feofilakt Simokatta (580-630s) uses the "Adarbayan" form of the name "Azerbaijan" in his famous "history" about the events of VI-VII centuries, sometimes introduced as the rulers of Persia and Medes I Gubad (488-531), Khosrov II (590-628), famous "Midian commander" of Khosrov II Bahram Chubin fled to the north, to the country of the Turks, they are hiding in adarbayan ". And in the sources of Syria of the VII century, the expression "country of Azerbaijan" is used directly in connection with the same events [1, p.212, 213]. When the Arabs came to Azerbaijan, the center of the southern lands of Azerbaijan was Ardabil, at the beginning of the IX century Maragha, from The X century Ardabil again, and the center of the northern lands was Barda [84, p.29]. One of the Arab authors, Al-Yagubin, called Arran "upper Azerbaijan" [84 p.48] one of the interesting facts. Meanwhile, several categories of cities existed in Azerbaijan and Arran: Large, Medium, Small Cities. But most of the cities had not yet turned into large art and Trade Centers. From the cities of this period, Barda, Derbent, Baylakan (Paytakaran) differed [28, p. 123].

Culture in Azerbaijan was also developing in a rising line. Meanwhile, the general features of the culture formed in the southern and northern parts of Azerbaijan are more clearly manifested. Such a position is based on the fact that in Adarbayan the Pahlavi writing system of the Sassanids was used, and in Arran from the beginning of the fifth century the Albanian alphabet with 52 letters was used [64, p.49]. There is no exact information on the Albanian Alphabet. Bakhtiyar Tuncay, a well-known researcher of the history of Azerbaijan, concentrated the views of serious scientists involved in this field and tried to create a general picture. Referring to the Russian-

Soviet albanist Kamilla Trever, he shows that the Albanian script (Alphabet) was created on the basis of the Gargar language or dialect [86, p.308-309]. At the same time, it is noted that, according to the famous Russian-Soviet sharists Saul Abramzon and Vasily Bartolda, as well as other authors, the gargars were from the Kipchak tribes, they were Turks.B. Tuncay also draws attention to the fact that many sources mention the restoration and renewal of the Albanian Alphabet, and not its origin in the fifth century [87]. He expressed this idea to K. With reference to Trever, he justifies: "already in Albania at the beginning of the V century... there was an alphabet... they renewed it" [76, p.307].

Everyone confirms that there was an Albanian Alphabet, but there is still no exact data on this alphabet. Georgian researcher Iliya Abuladze discovered the first version of this alphabet in the Matenadaran archives of Armenia in 1937. This sensational find was celebrated as a great event, but even today it has not been confirmed that it is the so-called Alphabet. In 1948-1952, Azerbaijani archaeologists discovered a Christian temple of the VI-VII centuries in Mingachevir, examples of writing on its walls, but later it turned out that they were Turkic Rooney inscriptions. Of course, Turkish Rooney inscriptions are also very important for us, but we could not get information about the Albanian Alphabet [87]. Even the sample of writing found in 1996 in Sinai, in the Church of St. Catherine, could not fully clarify the issue, it became clear that it did not correspond to the wanted Alphabet. In any case, it is the most widespread idea that the Albanian Alphabet exists, that it was created on a local initiative, that there is a wide culture of writing. In the fifth century, schools operated in Arran. During the reign of the ruler of Arran, Asuagen, children were involved in school, taught to read and write, and even provided with food. III believer Wachagan paid special attention to Christian temples and schools .

Adarbaygan culture has not been studied enough. More or less obtained materials indicate a high level of urban planning culture here. It is noted that the city of Fraaspa existed from antiquity to the early middle ages. Schools operated under religious temples. In the city of gazaka, priests, in addition to religious activities, were engaged in training upbringing, Medicine, writing historical Chronicles [

During this period, the North and south of Azerbaijan also developed in a coherent way in the field of culture, enriching each other and becoming more memberally part of the whole.

In the VII century, the compilation of the history of the country began. At this time, Musa Kalankatli, who was born in the village of Kalankatli near Barda, wrote the work "history of Agwan (Albanian)". The epic "Kitabi-Dedam Gorgud" was formed and completed during the Caliphate. The creativity of the first Arabic-speaking poets and writers of Azerbaijan dates back to VII-VIII centuries. Of these, we should mention Dawdak, Musa Shahavat, Ismail ibn Yashar, his son Muhammad and others [69, p.64]. From the work of Camel, who lived in the VII century, only the work dedicated to the death of Javanshir, Ruler Of Arran, has reached US [47, p. 214-236].

One of the main features of the Azerbaijani culture of this period is the spread of islam from the VII century and its expression in all spheres of culture. In the meantime, madrasas, schools, mollahanas, mosques, shrines, etc., which began to operate. on the one hand, it served religion, the spread and promotion of its ideas, and on the other, it stimulated the development of various spheres of culture [46, p. 235]. Already in VIII-IX centuries, the norms of islam manifested themselves in all spheres of Azerbaijani culture and became a leading factor.

It is more appropriate to clarify an issue related to this period, which is still relevant today and raises controversy. It was during this period that the issue of the arrival of Arabs and Islam in the region began to be clearly seen in many ways. This is a question of attitude to Azeri or Turkish language, Turkish or Azerbaijani, Azeri idioms and terms. To clarify the issue, the attitude, disputes, facts of the past and subsequent periods should be taken into account.

It should be noted in advance that in the V century a single Turkic language was formed in Adarbaygan and Arran, and in the VI-VIII centuries unique examples of oral folk literature and "Oguzname" appeared in this language. The word "Turk" "was used in Azerbaijan from the VI century, and the word" Azeri" from the VII century . Considering the ancient form of the name" Turk "" turukki", it should be noted that this expression was first used by the Goyturks, referring to them. The formation of the

Turkic name is associated with them. After them, only the population of Azerbaijan used the term “Turk” to indicate its ethnic and national identity. Other Turkic-speaking tribes called themselves differently, maday, hun, Khazar, Seljuk, Ottoman, Uzbek, Kazakh and other names. The term “Azeri” was used by the Arabs, and their goal was to distinguish the Turkish population of Azerbaijan from other Turks. The Arabs used the term “Turk” in relation to the Turkish soldiers and commanders who were in their army, and more often they preferred to call them by the address of the tribes to which they belonged. At the first time the Arabs arrived in the region, the population of Azerbaijan was composed of Turks, but after a while they considered the terms “Ahli Azerbaijan” and “Azeri” more acceptable for the reasons mentioned above. In any case, the issue should be approached from the position of the Turkic-Azeri people. Let us also note one interesting fact contained in the sources. In the “Chronicle” of Mikhail (XII century) from Syrian authors, Babek's supporters are sometimes referred to as the “people of media”. This once again confirms that the Madai (Medes) were Turks.

Therefore, it must be recognized that they mean the same thing, not to oppose these expressions to each other. Let us bring to attention a fact that is often addressed by Azerbaijani researchers, but interpreted in different ways. This is the fact associated with the poet Khatib Tabrizi (1030-1108), a very prominent Azerbaijani scientist, literary critic, linguist, connoisseur of the Arabic language. This event is marked by the completion of the previous 200-300-year process. The presentation of Azeri as the “language of the Azerbaijani population” in Khatib Tabrizi's famous conversation with his teacher Abul Ala Maarri is a clear example of the fact that Turkish is meant by “Azeri” [10, p.558-559]. The content of the conversation is as follows: "Khatib Tabrizi was talking about a city in Numan (Syria.- A.N.) In the mosque of maarri, I was sitting in front of Abul Alan... At this time, I saw a neighbor who entered the mosque... Abul said: Go and talk to him... I went and talked to my neighbor for a long time... When he returned, Abul asked, what language was he? I said that this is the language of the Azerbaijani population".

Some scholars translated Tabrizi's phrase in the text as “Azeri”, others as “azerbi”. Some researchers, however, treated the text too freely and translated it as

“Azerbaijani Turkish”. The terms” Azeri “or” azerbi ” are closer to reality, and their meaning is the same. Both expressions are abbreviated versions of the words “Azerbaijan”, “Azerbaijani”. Therefore, it makes no sense to refuse this name. In the time of the Arabs, our country was called Azerbaijan by all, and our language was called “Al-Azeri” and Azeri from this root. Since this time, the term “Azeri” has been used in official circles, and “Turkish” among the people. Of the Arabic authors of IX-XIII centuries Yagubi, Masudi, Yagut Hamavi and others used the term “Azeri” more .

As the Arab influence in the region weakened, the terms “Turkish” and “Turkish” already prevailed. In the XIII-XIV centuries, Hamdulla Qazvini and other authors widely used the word “Turk” in relation to Azerbaijan. At that time, the names of “Seljuk”, “Ottoman” languages were used in present-day Turkey, “Uzbek”, “Kazakh”, “Turkmen”, “Kyrgyz”, “Uyghur” and other languages were used in Central Asia. Only in Azerbaijan was the term “Turkish language” dominant. During the Safavids, Turkish was declared the official language, only the term “Turkish” was used. Foreign travelers, for example, the French traveler Jean Batist Tavernier, who visited the country in the second half of the XVII century, noted that the “courtiers of the Safavids speak Turkish” .However, in parallel, at least a little, the expression “Azeri” was also used. In the late XIX-early XX centuries, instead of the term “Ottoman”, the expression “Anatolian Turks” appeared on the territory of Turkey, and in order to distinguish the Azerbaijani Turks, the term “Azeri” began to be used more often. During the Azerbaijan Democratic Republic, we had a widespread return to the word” Turk“, but after the collapse of the ADR, as well as the comprehensive use of the term” Turk “in Ataturk Turkey, public, political figures and writers again preferred the term” Azeri”. If it were not for the influence of some subjective factors, in modern times “Azeri”, “Azeri language” could have taken its place as a term reflecting a successful, as well as historical, ethnic and national reality.

By subjective factor we mean the approach of Iran and some authors there. But here, too, historical facts demonstrate the correct approach to the word” Azeri”. For example, in the books issued in the second half of the XIX century in Iran, the language of the population of South Azerbaijan is called “Azeri”, and to make it clear, it is

explained that Azeri means Turkish. Many European Orientalists also consider Azeri to be “the ancient Turkic language of Azerbaijan” [10, p.565]. Jahangir Zeynaloglu, originally from the Azerbaijani Turks, wrote in his work “history of Azerbaijan”, published in Istanbul in 1924: “in Azerbaijan... nations such as tat, Talysh, lezgi and later Arab, Kurdish have mixed and merged with the local Turks, and a new Turkic people, that is, the Azeri Turks, have come to the body” [95, p.12].

The matter is so clear and easy, but with the coming to power of the Pahlavis in Iran in the 20s of the XX century, entanglement and misunderstanding were purposefully created. The main ideologist of it was the Iranian author of Turkic origin Ahmed Kasravi. Without relying on any sources or facts, falsifying historical data, in 1926 he wrote a “work” called “Azeri or the ancient language of Azerbaijan” and made a false claim that the Azerbaijani Turks were from some Azeri tribe in Iran, and their language was Persian. Azerbaijani scientists, irritated and outraged by this false thesis, rejected the Azeri expression and exaggerated the Turkish word. Rapidly, writings, works on this topic appeared. In fact, there was no need to put these expressions against each other, we also noted above that these two terms meant the same thing. Our prominent scientist Firdun Jalilov (Agasioglu) stood against this process and brought out the truth: “after all, who proved it that the Azeri was a tribe of Persian origin, which was falsely put forward... In history, there were no tribes of Persians called Azeri, Azer, Khazar are the same words and ancient Turks”. In conclusion, it should be noted that the afshars living in Afghanistan speak Turkish, call themselves Azeri, their language Azeri, and say that their ancestors spoke this language .

Thus, we observed the development of the economy and culture of Azerbaijan even in the most difficult times. At the same time, looking at the history of about 1.5 thousand years, conducting a comparative analysis and revealing the facts, we came to the conclusion that we should not oppose the Azerbaijani, Azeri, Turkish and Azerbaijani Turkish expressions, but use them as words of the same content.

CONCLUSION

Thus, Azerbaijan is one of the few regions in the world where the human species was formed, where people passed through all stages of development in a continuous manner, and which is rich in ancient human settlements. This process naturally led to the emergence of the state at the end of the 4th millennium BCE and the beginning of the 3rd millennium BCE. In the first half of the 3rd millennium BCE, the state known to its neighbors as Aratta emerged in Azerbaijan. After the Arattans, the Lullubi and Kuti dynasties came to power, followed by the Kas or Kassi dynasty. For a relatively short period, at the end of the 2nd millennium BCE, the Turukki and Su dynasties controlled the military-political situation in Azerbaijan.

At the beginning of the 1st millennium BCE, the local Manna or Mana dynasty came to power in the Azerbaijani state, later replaced for a short period by the Maday dynasty and the Oghuz (Guz, Iskit, Scythian) dynasty. All dynasties that ruled until this time were Proto-Azerbaijani (ancient Azari), Proto-Turkic (ancient Turkic), Azari, or Turkic-speaking. The local but Persian-speaking Achaemenid dynasty seized power in the 6th century BCE by overthrowing the Maday dynasty. They did not establish a new state but ascended to the leadership of the existing Azerbaijani state. Their rise coincided with the emergence of the Greeks, and as a result of wars between them, the Greeks—without examining earlier history—wrongly regarded them as the ancient rulers of the land and introduced the terms “Persia” and “the state of the Persians,” which later laid the basis for the false historical concept known as the “Iranian state.”

The Achaemenids collapsed under the blows of Alexander of Macedon and were removed from power. After nearly ten years of foreign rule, the local Turkic-Azari-speaking Atropatids restored statehood in the southern part of Azerbaijan. In the north of the Araxes River, the Azerbaijani state continued to exist under the Turkic Aranid dynasty. The Parthian Arsacids, belonging to the Turkic-Oghuz (Guz, Iskit, Scythian) lineage, established the Parthian Empire. One branch of this related dynasty came to power in southern Azerbaijan, and another in the north.

In the 3rd century CE, the Persian-origin Sasanian dynasty defeated the Arsacids in Parthia and seized power, entering Azerbaijan as conquerors. During Sasanian rule, the northern part of Azerbaijan preserved relative autonomy, and the local Arsacid and Mehranid dynasties largely maintained their authority. The southern part of Azerbaijan, as a religious-ideological center, held a special status and relative independence, being governed by local leaders whose authority in certain matters even exceeded that of the kings. Sasanian occupation was later replaced by the military invasion of the Arab Caliphate, and Azerbaijani territories were incorporated into the Caliphate. Azerbaijan did not surrender immediately and resisted Arab attacks for nearly 50 years. Only fifty years after Arab rule was established, a powerful liberation struggle arose—the Khurramite movement—and in the early 9th century, the military-political union led by Babak restored the Azerbaijani state.

Shortly after the defeat of Babak's uprising, the struggle for independence revived once again, local dynasties rose to power, and the Azerbaijani state continued to exist. The Mazyadid dynasty established its rule mainly in the northern regions of Azerbaijan, and from 861 to 1538 the Mazyadids, along with their related

dynasties—the Kasranids and Derbentids—governed these territories. In the southern regions, the Jajids, Salarids, and Rawadids succeeded one another, and during the Rawadid period the Shaddadid dynasty rose to prominence in the territory between the Kura and Araxes rivers. Some of these dynasties at various times united the northern and southern regions and ruled a unified Azerbaijani state.

The arrival of the Seljuks in the region should be understood as the unification of related Turkic lineages. The Seljuks did not immediately abolish the rule of the local Rawadids, Shaddadids, and Kasranids; in fact, the Seljuk state was established with Azerbaijan as its central region and functioned as a joint Azerbaijani–Seljuk state. It is no coincidence that the heirs of the Seljuk sultans resided in the Azerbaijani city of Ganja.

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