

This textbook, *“The History of Azerbaijan”* was written in accordance with the existing academic-thematic programme in this area of study. The history of the country is described starting from the ancient times to the beginning of the 21st century. The maps in this book were originally published in the work *“The Historical Geography of Azerbaijan”* (Baku, 1986). This textbook is intended for students, lecturers and non-specialists working in the educational system as well as for the general reader with an interest in Azerbaijan.



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THE HISTORY OF AZERBAIJAN



*from ancient
times to the
present day*

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Textbook for the higher educational institutions

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FROM THE AUTHOR

This book is dedicated to the historical destiny of our nation during a long period – from ancient times till the beginning of the current century. The territory of historical Azerbaijan occupied Eastern parts of the South Caucasus and the North-Western part of Iran. Azerbaijanis, who restored their state independence in the northern part of the country in the last decades of the 20th century, had written their line on each page of mankind's history, in all of its periods.

Although, the present territory of the Republic of Azerbaijan is around 86.6 thousand square kilometres, there have been phases in its history, when the territory of the country occupied millions of square kilometres as a result of the diligence of her sons. The territory of the Azerbaijan Democratic Republic, which had existed for 23 months and was liquidated by the Bolsheviks, covered more than 114 thousand square kilometres. In the Soviet period, the regime occupied these territories and Azerbaijan was gradually reduced in size to the benefit of its cruel neighbours. For instance, the contemporary Republic of Armenia, which was created in the lands of Western Azerbaijan and which couldn't even find a capital for itself, hardly reached to 10 thousand square kilometres in 1918 but thanks to its Soviet–Bolshevik protectors the margins of its frontiers extended over 3 times.

Nevertheless, we are sure that approximately 50 million people of the Azerbaijan nation, who possess one of the 20 main languages of the world, who live in the territory within about a quarter million square kilometres – from Derbent to Nakhichevan, from Borchali to Zenjan, from the shores of the Caspian Sea to Goycha – will clear these lands of their enemies to be as it was before, and they will raise their three coloured flag, which is decorated with the half-moon and star on high, so that Azerbaijan will occupy its rightful place among modern civilizations and will undoubtedly make its impact on mankind's development.

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CHAPTER 1

PRIMITIVE COMMUNAL SYSTEM IN THE TERRITORY OF AZERBAIJAN

1.1. THE FIRST DWELLING HOUSES OF HUMAN BEINGS. THE DEVELOPMENT PERIODS OF PRIMITIVE COMMUNAL SYSTEM

The South Caucasus, as well as all historical territories of Azerbaijan are included to an ancient zone of human settlements. Construction of the present territories of Azerbaijan at the result of liquidation of huge marine territories goes to the period of 3 million years before.

Sometimes, before the representatives of Soviet historical science guessed that the beginning of the history of mankind in Azerbaijan went back to 5-6 thousand years before, but at the result of investigations of prominent historians and archaeologists of Azerbaijan there was proved that our motherland possessed Quruchay archaeological culture that had 2,6-3 million ages and which could be compared with famous Olduvay culture.

During the last 50 years, there were revealed rich materials and samples of material culture in order to investigations of the history, formation and development of ancient people at the result of complex researches in the territory of Azerbaijan. On the base of these researches there were examined the history of further past of Azerbaijan, as well as the development of mankind and specialties of material culture of the ancient settlers.

At present time, there is no doubt that Azerbaijan stays in the line of ancient regions, where were the signs of primary human beings. The discovered historical and archaeological investigations much more enriched the cultural heritage. So, there was proved that the history of the first human inhabitants in Azerbaijan began even 2 million years before and archaeological cultures, replaced one another in the Eneolithic and the Bronze Ages, such as Shomutepe, Kultepe,

Leylatepe, Kur-Aras, Khojaly-Gedebey, Talish-Mughan and others, illustrates the subsequence of social and agricultural forms of human inhabitants in the territory of Azerbaijan since the ancient ages.

The discovery of Quruchay culture in Karabakh by the prominent representative of archaeological science – Mammadali Huseynov and his colleagues also the monument of Azikh cave, as well as monuments of ancient Palaeolithic that were found in Kazakh, Nakhichevan, Lerik and other regions of the country proved that Azerbaijan referred to the territories of initial occupation. Although Quruchay culture concerned to 1.5 mln. years ago, M.Huseynov who discovered this culture referred its formation to 1.7 – 2,1 mln. years ago.

The discovered cultural materials in the caves of Azikh and Taglar (Karabagh), Damjili and Dashsalahli (on the Aveydagh mountain, the region of Kazakh, Zara, Kalbajar), Qazma (Nakhichevan) and Buzeir (Lerik) give us rich and various evidences about the ancient people that settled in the territories of Azerbaijan during the periods of the Palaeolithic Age.

Azikh cave played an important and special role among the monuments of Palaeolithic period in Azerbaijan. At the result of investigations there were revealed 6 huge halls and plenty of archaeological materials, laid in 10 cultural stratum, concerned to the Lower Palaeolithic – the stages of shel, ashel as well as the Middle Palaeolithic period. Stone tools of labour that were discovered here gave us information about the settlers and their livestock on the shore of Quruchay river.

The most essential scientific discovery of Azikh cave should be considered a piece of jaw with two teeth, which was found in 1968, in the 5th stratum. The scientific investigations that were carried out with the modernist methods and technical equipment of the last quarter of XX century proved that this jaw belonged to 18-22 years old woman, who lived 350-400 thousand years ago, it means at the Middle Ashel Age of Lower Palaeolithic Period. This discovery was the most ancient item that found in the territory of USSR and where the jaw discovered according to the same place it was called as "Azikhantrop" ("human from Azikh"). The remaining of Azikhantrop especially, allowed us know that the territory of Azerbaijan is included to the line of the ancient settled territories of the world.

Labour tools that discovered in Azikh cave referred to the Lower and the Middle Palaeolithic period (the Age of "mustye") and they were much more colourful and various that were small sized and well-made

and better than the stone tools of initial phase-gigantolithic. These findings gave us chance to learn about livestock of Azikhanthrop, especially their abilities and hunting tools and imagination about fauna Palaeozoic of the North Caucasus. At the result of investigations in the cave there was cleared that the inhabitants of Azikh began to use the flame approximately 700 thousand years ago. The hearths, fired by Azikhanthrop protected people from wild animals, as well as by the vehicle of them meat was cooked and eaten easily by the ancient people. That reason also aided ancient inhabitants to develop their physics and brain. Especially valuable discoveries are the scull bones of bear finding in the plant of Azikh cave, showed that there were existed totemic ideas and thoughts in Azikhanthrop.

In conclusion, we can say that in the period of existence of initial communities about one million years the labour tools were improved and hunting methods of primary settlers were developed. Later, the humans began to develop, their brain increased and they began to be nimbler, smarter and at last appeared the speech. Primary settlers began to understand and learnt the struggle against of natural disasters, to obtain and preserve flame as well as began to create their first houses, learnt to pray and worship under the frame of totemism: specialists thought that initial religious ideas of primary people were shaped namely in the phase of the Lower Palaeolithic period, when the people prayed to animals and natural events.

The results of researches showed that approximately 100 thousand years ago the stage of the upper ashel also the lower Palaeolithic Age gave their place to the middle Palaeolithic Age.

The monuments of material culture of the Middle Palaeolithic Age that continued about 60-65 thousand years (from 100 thousand years BC to 35-40 thousand years BC) were first of all found in the area of Mustye, in France. Therefore, this period was also called as “the phase of culture of Mustye”.

There happened great innovations in material culture as well as spiritual life of primary "able human" - "homo habilis" in the phase of Mustye. This first of all showed itself in the shape of more suitable stone tools and equipment, better than the ones of the Palaeolithic period. Another success of the Middle Palaeolithic period was the formation of spear – arm that played an essential role in the hunting process.

The physical development of the human being in the period of Mustye reached to the highest level and resulted with the creation of

“Neanderthal human”, looked like to the modern people in appearance (This human being was called “Neanderthal” because, the first remaining of such person were discovered on the shore of the river of Neandr in Germany. Neanderthal people lived in opened houses that were made from different hand-made materials along the caves.

Spiritual livestock of people also changed in the phase of the Middle Palaeolithic period. So, progress continued in the life of “able human” and there were shaped grave celebrities and the belief to the other world.

The traces of the Middle Palaeolithic period and remaining of material culture of the phase of Mustye can be found in the cave of Azikh, Taglar, Damjili, Baglar, Zar as well as in the mustye stratum of Buzair and Qazma, in the shore of Urmia, in the camps of Qadirdere, Chakhmagh, Maralli (in Kazakh region) and other settlements.

One of achievements of the Middle Palaeolithic Age was the preparation of labour and hunting tools by the technics of “levallua”. The guns, prepared from silicon and obsidian were much longer and sharper which increased their importance. The material culture of Mustye period in Azikh cave is rich with triangle slivers, saw tooth and sharp-pointed tools, exactly, in this period were found the tools with nozzle and notched. In the centre of Taglar cave 9/10 tools that found there were sharp-pointed and scraping knife that were made much more carefully and comprehensively. We can say that they were especially made for the hunting. The inhabitants of this period prepared special guns for hunting, which opened way to the individual hunting along with collective hunting. People of the Middle Palaeolithic period hunted more than 25 types of animals, such as deer, cave bears, wild horses, goats, donkeys and wild boars. The hunting of primary human became much more developer and better ensured their family members with food.

According to the thoughts of many specialists, the first camp of the period of Mustye at the territories of former USSR, as well as the Middle East that characterized this phase is the camp of Taglar. Here systematically investigations began since 1963, and there was found 5 stratum from 6, which preserved 7 thousand stone tools and 20 thousand bones of various animals in itself, which belonged to the Middle Palaeolithic period. The Mustye complex of Taglar gave us chance to learn about the local development of Mustye phase, as well as to follow the evolution of last Ice Age.

The people of the Middle Palaeolithic period had not already been nomadic hunters and collectors. They made caves and settled there. For example, according to specialists thought Taglar cave was the settlement of primary people approximately for 50-55 thousand years and here each inhabitant had to bring to the cave more than 500 animals during a year. This meant not only meat, but also dress and other necessary materials by means of separating knife. There was consideration that the division of work between sexes began approximately in this period; men were engaged in hunting, women were engaged in collecting and housekeeping. We should notice that paleoanthropic was able to differ the colours in this period too. For example, there were found stone decorations in the colours of black, red, yellow, brown, grey, green and white in Taglar cave.

Labour in common, blood relativeness and long-termed combined settling shaped the feelings of joint care among the people, also taking care of sick persons at the period of Mustye. Discovered settlements of the Middle Palaeolithic period were situated far from one another at the territory of Azerbaijan and it showed that the settling of people at those periods had enlarged.

The creation of clan communities in this phase could be considered the sign of formation of the phase of initial communities in the stage of the Middle Palaeolithic period. Finally, at the result of evolution of Neanderthal human at the end of Mustye phase, the process of physical formation of human was over and there was appeared the human of contemporary type - "Homo sapiens" ("Rational human").

The livestock of people in clan communities became more safe and stable. There were shaped early tribes that consisted of several clans on the ground of blood relativeness in the Upper Palaeolithic period. Labour in common, combined using of guns and tools, new marriage relationship that differed from the oldest vague and the determination of posterity from the sole line were the main signs of the clan community.

In the initial phase of clan communities' woman played superior and leading role both in household and communal life of clan. Thus, men were engaged in hunting and fishery, but women were responsible in preserving of flame and property, making of dress, take care of children, olds and sick persons, collecting of eatable items. At the result of these, women played an important role in livestock and the clan was formed by the woman line. This period was called "matriarkhat" in the

history and continued in Upper Palaeolithic period (40 thousand years-14th millennium BC), the Mesolithic (13th-8th millennium BC) and the Neolithic (7th-6th millenniums BC). The monuments and material items, belonged to the upper Palaeolithic period can be found in the caves of Damjili, Taglar, as well as in opened settlements of Yataq Yeri (in Kazakh region).

In the upper stratum of Taglar cave were found tools of Upper Palaeolithic period along with the guns that belonged to the phase of Mustye. This fact showed that guns and tools of the Upper Palaeolithic period were developed at the result of evolution in the period of Mustye.

The tools, prepared from silicon and obsidian were characteristic for Upper Palaeolithic period.

There were discovered some remaining, such as hearths, some natural colours – red okhra, which probably used in art, drawings and spiritual ceremonies as well. At that period some big animals vanished and main objects of hunting were Caucasian deer, mountainous goat and ox.

The differing specialties of the Upper Palaeolithic period was that the preparation of tools decreased. This tradition that continued in the Mesolithic and the Neolithic periods as well, were related with changes, happened in household life of people at that time.

For the Mesolithic period, there were characteristic the preparation of little tools, looked like triangle and other algebraically figures. In the Damjili caves, in the graves of Firuz settlement and in more than 20 rock monuments of Gobustan, in the mountains of Zagros as well as in Shusha and Karabakh regions were discovered the guns from silicon that belonged to the Mesolithic period.

The most essential and significant achievement of the Mesolithic period is the shape of axe and bow, which were supported by the discoveries in Damjili and Gobustan: the most ancient drawings in Gobustan are the descriptions of people with axes and bows on the rock. The discovery of axe and bow, in contemporary life the distanced gun gave opportunity to hunters – after that they could obtain and hunt animals and birds even at far distances, both small groups of hunters and sole hunters were able to go to hunting. Big groups of hunters that used natural types and stone tools also sustained and these evidences were proved by the rock drawings of Gobustan. One of achievements of household in the Mesolithic period was considered the shape of fishery. There were found the pictures of fish and fish networks on the

Gobustan rocks, as well as there were discovered several bone guns and tools for sewing fish networks and so on. The drawings of boats on the rocks of Gobustan also witnessed to the large extension of fishery at that time.

Ancient rock drawings of Gobustan that discovered at the present time, which numbers reaches to 6000 are not only the samples of art of primary life, also give us a chance to determine example about the life of people in the Mesolithic and the Neolithic periods.

Among the pictures of Mesolithic period, the drawings of hunter with axe and bow incline the attention most of all. Major themes of these drawings were animals, living near the settlements of Gobustan, scenes of hunting and fishery and so on. The description of human beings, scenes of hunting with bow and dog also oxen are characteristic for the Mesolithic and may be for the Neolithic periods. Therefore, the Mesolithic period became an important transitive phase which ended with the "Neolithic revolution".

Since the end of 8th millennium BC, in the territory of Azerbaijan the Mesolithic period gave its place to the Neolithic period – the "new stone" stage. The push for this economic revolution in the territory of Azerbaijan was made in the Mesolithic period – so, people for thousand years gathered their practical knowledge about animals and plants, gave attention to the growing of plants, learned to domesticate animals. In the Neolithic period people learned to create much more suitable and difficult tools of labour. Major monuments, belonged to this period were found near Ganja, on the shore of Urmiya Lake not far from Tabriz, in Gobustan, in Kultapa (Nakhichevan), in Karabagh (Chalagantepe, Qargalartepesi) and in Kazakh region.

The most prominent and significant achievement and the cause of revolution in the Neolithic period is considered the shape of producing household, which main spheres are cattle breeding and farming. The separation of clan and tribes that were engaged in farming and cattle-breeding shaped the cross from consumption industry to producing industry. This event, which played significant role in the change of society and in the development of producing powers was called the "Neolithic revolution". This first industrial revolution in the history of the world changed the economy of mankind, provided man to control his extra food. Of course, new sphere of household did not immediately liquidate former ones-collecting, hunting and fishery sustained their importance at the beginning of the Neolithic period.

There began the settlement and occupation of plain areas that were useful for producing industry. There were shaped conditions in order to transition to the “agricultural” livestock. The monuments of Haji Firuz, Yanigtepe and Sulduz in the Southern Azerbaijan are the remainings about the settlements of village type and farming-cattle-breeding household, referred to the end of the Neolithic period (6th millennium BC). New industry increased the productiveness as well as pushed to the creation and development of intertribal exchange.

The one of achievements of the Neolithic period was pottery and production of ceramic plates. The plate was handmade and after giving essential form it was burned in the flame. At the end of the Neolithic period, such plates were coloured. Such pottery productions were discovered in Hasanli, Dalmatepe in Southern Azerbaijan, in the first Kultepe of Nakhichevan .

The transition into the producing industry, settling of human groups and units of broaden regions gave opportunities to increasing the number of population. There were shaped such types of domestic household as sewing, weaving, bricklaying and so on. Such innovations in livestock of people as well as in industry were going to the destruction of communal-klan stage.

Approximately, since the second half of 6th millennium BC, the territory of Azerbaijan entered to the new stage of its development – Eneolithic period (the copper stone stage). In the period of Eneolithic that lasted till the half of 4th millennium BC the producing industry more developed and the people firstly got acquainted with metal-copper. As copper is not tough metal so, it was used only in producing of decorative items, but stone tools had been dominated yet. That is why this period was called the Eneolithic.

The population increased frequently in the Eneolithic period. The main engagement became to hoe farming. There were discovered plenty of settlements, belonged to the Eneolithic period in Ganja – Kazakh, Mil – Karabakh, Mughan and Nakhichevan territories, as well as near the river of Urmia Lake and Tabriz of the Southern Azerbaijan. During this period people lived in the settlements next to the shores of rivers. Houses were circle and were made from bricks. They were not so big and were counted for monogamous families, which had areas in the common fields. The people were engaged in hunting and fishery along with cattle breeding and farming. Sewing, weaving and pottery were much more popular spheres of craft. Farming fields were planted by hoe and harvests were kept in special cases. The remainings of grape,

discovered in Shomutepe and Alikomemtepe witnessed that there was appeared vine at the Eneolithic period in Azerbaijan.

Cattle-breeding were developed. Small and big cattles as well as horned cattle were raised since the 5th millennium BC. There was also found the bones of domesticated horse in Alikomektepe in Jalilabad region. The Eneolithic was the period of prosperity of “matriarchy” – woman played an important role in the community and this evidence was proved by the discovered women’s figures in different settlements. Old and wise men began to play significant role in the phase of Eneolithic.

Funeral ceremonies also possessed special place at that time – burials were implemented in determined territories such as in the middle of settlements, also under the ground or next to the wall. The implementation of this ceremony in settlements and painting the died person into red colour were related to the belief of people to the life after death. There were discovered several paintings concerned to funeral ceremonies in Gobustan rocks. First jug graves were also found in the settlements of the Eneolithic period. There were discovered bones of dogs – which showed that the domestication of dogs finally ended, parts of pottery items in the graves of died people.

Beginning from the half of 4th BC the Eneolithic period was substituted by the Bronze period. During the Bronze period that lasted till the end of 2nd millennium BC, stone tools were entirely replaced by bronze. There were found a lot of copper mines in different regions of Azerbaijan (Gedebey, Karabakh, Dashkesen, Nakhichevan). But, copper was not so solid for making strong tools. So, people at that time added to copper some other things, such as arsenic, antimony, lead and tin. At the result of this mixture they acquired new solid material – bronze. At the Bronze period there happened further development of producing powers and there occurred changes in the social life also in leading spheres of economy. During this period clan communities destroyed and there occurred the transition to the early class communities. The Bronze age is divided into 3 periods: first – Early Bronze Age (the mid of 4th – 3rd millennium s BC), second – the middle Bronze Age (the end of 3rd – 1st half of 2nd millennium s BC), third – the Late Bronze Age (14th – 12th centuries BC).

The changes, occurred in the life stock and social life during the Bronze Age were well pursued in the monuments of Kur-Aras archaeological cultures, which were extended in all territories of Azerbaijan – in Karabakh, Kazakh, Shamkir, Khachmaz, Gobustan,

Nakhichevan (Kultepe I, Kultepe II) and in the Southern Azerbaijan (Goytepe, Yanigtepe). There were found plenty of archaeological items, such as remaining of various settlements stone figures, bones of domesticated animals (ox, ass, dog), labour tools, guns, different makings from bones, stones, metals and so on.

There was pursued high level of farming technique in the settlements that belonged to Kur-Aras culture. Hoes that were made from bones have already collapsed at that period. And the scientific investigations proved that, farming have been rapidly developing in the first half of 3rd millennium BC – there happened transition from hoe farming into plough farming. There was formed artificial farming, use of animals in this process extended the number of agricultural areas.

The results of archaeological researches gave us chance to think that, there were increased the measures of construction of settlements at the period of Stone Age – there were extended oval settlements with flames in the centre or next to the wall.

Settlements at the period of Bronze Age were constructed near the water sources, natural valleys were suitable for farming and for social life. The study of such settlements showed that, they were often strengthened by defence walls. Such defence settlements of Early Bronze Age could be meet both in the North and South Azerbaijan, not only in plane areas of country (for instance, settlements of Dair, Gobustan, Goytepe, Yanigtepe), but also in mountainous areas and regions (settlements of Delidagh and Kalbajar). Houses of the period of Kur-Aras culture were constructed from bricks as in the Neolithic and the Eneolithic periods, but cobble-stones were much more famous at that time (that is, in the period of Bronze Age). The sample of such settlements met in Kultepe II in Nakhichevan region. There were found big worshipping places with huge walls and they were discovered in Kultepe (Nakhichevan), in Serkertepe (Khachmaz) and in Babadervish (Kazakh).

There were developed various kinds of craft, such as metal-working, pottery, weaving and sewing. Especially, in this period, people that were engaged in one type of craft settled in special zones. There were increased the quality of pottery items in the Bronze Age too. The discovered compact stoves in different areas proved that, trade and handicraft were in prosperity of this period. There were found pottery stoves in Babadervish. There were preserved tools from stones and bones along with bronze.

In plane areas there were extended artificial farming, but in mountainous areas there were enlarged rainfed farming. The preferences were given to grain cereals. In order to keep grain cereals the people used special jars and brick settlements. There were kept grain in 22 open holes that was found in Babadervish. In Yanigtepe was discovered oval room with brick walls, which served for keeping grain cereals.

Growing grapevines were enlarged and began to possess an important place in agriculture during the Bronze Age. Cattle-breeding also developed intensively. The number and types of domesticated cattle were increased too. There happened first division of labour in the Bronze Age. The development of production gave chance to keep extra products, which assisted to the extension of exchange. There was formed stratification among cattle-breeders. It is proved by funeral of tribe leader in Uchtepe burial mound, in Mil region. This burial mound is belonged to the 3rd millennium BC.

Farming began to demand much more power and endurance. Namely, man utilized plough, he was engaged in cattle, worked as potter and farrier. The leading position in economy passed to the man. So there began the phase of patriarchy (father-leading period). Changes, occurring in economic life of people influenced to their social life too. So that, there was shaped social inequality, during this phase (in Bronze Age), which was proved by funeral and grave remaining, found at the result of archaeological excavations. So, social inequality was shaped in the middle of 3rd millennium BC.

Close form of existence of tribal society had been shaken at that period. As the example to these thoughts we can bring the burial mounds of Uchtepe in Mil region with the height of 15 meters with the diameter of 130 meters. The size of under grave hole here was 36 square meters. All these discoveries proved that, this burial mound belonged to the tribe leader. But there is existed one much bigger burial mound in Uchtepe with the height of 21 meters. Such burial mound could be constructed in the honour of leader that united tribes. These burial mounds proved that, in the mid of 3rd millennium BC there were established tribal units in the territories of the North Azerbaijan.

Rock descriptions and images in the region of Kalbajar that belonged to early Bronze Age, also the remaining of sewing, weaving and pottery items proved that, there occurred changes in art.

So, development of farming, cattle-breeding and trade in the period of early Bronze Age changed social relations too. Differing from the Eneolithic period, died people were buried far from settlements and

their graves were covered by burial mounds in early Bronze Age. There were formed different funeral ceremonies and collective burial; patriarchy had strengthened in society.

There began the period of the middle Bronze Age in the 1st half of 2nd millennium BC in the territory of ancient Azerbaijan. Settlements were much huger and relationship among tribes was much more sustainable at that period. So, during this phase we can speak about separate ethnocultural commonalities. There increased social and property inequality. The study of settlements of this period – they are Kultepe I and Kultepe II in Nakhichevan, Uzerliktepe, Goytepe and Chinartepe in Aghdam region, castles of Oglankala and Chalagantepe in Nakhichevan, burial mounds of Borsunlu, Yanigtepe and some others in South Azerbaijan – confirms thoughts above mentioned.

The settlement that is famous as Kultepe II at the present time is the place that situated between Nakhichevan chay and Ceyranchay rivers and this area was the city-castle of Nakhichevan, which was established 3500 years ago. This ancient city with the size of 10 ha, was one of the early city-states in the territory of Azerbaijan. The establishment of such settlements was associated with the development of economy and trade as well. There were revealed strong defence fences in the settlements of Uzerliktepe, Oglankala and Garakopektepe. They were constructed from huge stone blocks.

The oval houses and settlements were replaced with houses of multi rooms and correct designs. Most of settlements, referring to the middle Bronze Age are huge in size. So that, the territory of Chinartepe in Karabakh was 7 ha, Yangitepe was 9 ha, Kultepe II in Nakhichevan and settlement of Jafarkhanli, not far from Jalilabad were 10 ha and around of such settlements there were constructed big defence walls. Square defence walls of Uzerliktepe (Aghdam), which had the wide of 2 meters was built from bricks.

There were shaped gardening, kinder-gardening, growing grapevines and winemaking in the phase of the middle Bronze Age. There were extended artificial growing and farming systems and all of these improved the labour tools. Small horned cattle much more enlarged in cattle-breeding and horses were used both in farming and riding. There was also widely utilization of wool cloth in sewing and weaving. Trade became the separate field of engagement and there occurred the second social division of labour in the middle Bronze Age (in the stage of primary communities). There were found whole trade

and craft zones and pottery stones at the result of architectural excavations in Kultepe II.

There were found high-qualified makings with various ornaments in pottery at that time. There were also appeared gold and silver makings. People made guns, tools and etc. from metal. There were discovered plenty of bronze makings, made by qualified masters at the results of investigations. Archaeologists also found a lot of labour tools, connected with sewing and weaving. Hunting and fishery preserved its assistance power in economy.

The power of tribe leaders and superior powers of society of tribe leaders and superior powers of society had strengthened. This was proved by burial mounds of leaders. Shamanism and magic were extended in religion – this was proved in rock descriptions of Gobustan, Gemigaya and Istisu. Primary art much more developed at that time. Art makings of that period proved itself by described animals, people, plants and geometrical ornaments.

Strengthened settlements – cyclopean areas in mountainous regions were also shaped in the middle Bronze Age. Cyclopean areas of Oglangala, Galaciq, Chalkhagala, Govurgala in Nakhichevan were the settlements, constructed from huge parts of rocks. Such "huge walls" were built in order to protect the property and cattle of tribal units.

There were discovered approximately 140 various bronze makings in rich grave that was next to the first one, there were found gold, silver and bronze jewellery. Gold and bronze jewellery were found in burial mounds near contemporary city of Shaki. All of these reveals gave us basic to say that, there began the division of specialties in metal-working at the beginning of 2nd millennium BC – various specialties, such as gun making and jewellery making began to develop in this period.

So, there occurred new social division of labour in the period of the middle Bronze Age-trade separated from farming.

Pottery also separated and become the separate field of trade. Pottery work place with four stoves, which was found in Kultepe II and surrounded the area of 120 square meters, it can be the evidence to thoughts of above mentioned. On the dish, found in Kultepe II, there were described moving animal heads that turned to the direction of dangerous. But on the dish, discovered in Khaftavantepe there were described the scenes of hunting. So, most of dishes of the phase of the middle Bronze Age can be considered essential samples of art trade, made by artists.

The description of people on dishes also gave us evidences about the dress of that period. The item from four teeth that was found in Uzerliktepe is the part of sewing machine of the Bronze Age.

Metallurgy and metalworking rapidly extended and developed in the period of the late Bronze Age and the Early Iron Age. Stoves and copper items, were found in Mingachavir, guns, dishes and jewellery from Shamkir and Gedebey were the awesome samples of masters at that time. At the end of 2nd millennium BC there began the produce of metal, basing on the technique of cold blow. Iron guns and swords were made in the same forms as bronze weapons. Continuity between bronze and iron metallurgies, different parts from the Bronze Age in the early Iron Age makings were the main factor of transition into Iron Age. Western Azerbaijan, Talish-Mughan zone and regions of Urmiya River were the main areas of iron makings.

There was pursued great progress in pottery. There were made dishes in black and white colour in different regions of Azerbaijan, with geometric ornaments and description of people, animals and birds on them.

Winning round of stone was also developed at that period. Plates and dishes, discovered in Khojali, Mingachavir, Goranboy, Yukhari Alabashli were the real products of art.

During the division of trade the producing items turned into goods. There was shaped trade centres in the period of the middle Bronze Age. Development of trade assisted to the creation of equivalent of goods – at that time there was used small horned cattle in spite of money during exchange. There exist direct evidences that exactly during the middle Bronze Age there were shaped trade relations with the countries of Front Asia. So, there are close similarity between the items and makings, found in Alikomektepe and reveals, found in the territories of Eastern shores of Mediterranean Sea (Syria, Palestine, Lebanon).

Prosperity of economy, collection of extra products, jewellery and guns in the hands of tribal leaders and superior powers established private property, where were also included cattle, fields and labour tools. The society of that period consisted of rich men, craftsmen, and commune. The last ones were the major producing power of community. Difficult works, such as building water pipes, making defence fences and securing the territory of tribe were on their shoulders.

The second half of 2nd-millennium and the beginning of 1st millennium BC – during the late Bronze Age and the early Iron Age – were the periods of destruction of the stage of primary communities and the transition of early class formations. This period gave plenty of monuments to the territories of Azerbaijan. Further development of economy and trade at that period caused to the property inequality not only between tribal leaders and between superior powers of tribes also, between separate families. The discoveries of rich graves in the Khanlar, Terter and Aghdam areas proved the thoughts about the strength of different tribal powers. Even there were found servants' bones in several graves, which were belonged to tribe leaders with the size of 200-250 square meters. Most of murdered and buried people of that time were military officers and slaves of tribe leaders. Ancient people thought that, they would serve to their chief in another world too. Such funeral ceremonies noted in burial mounds of Gedebeý, Ganja, as well as in Garabulag, Dovshanli and Borsunlu.

The change of attitude to women and turning them into slaves of chiefs were related to the circumstances and leading positions of men in tribes too. May be, it's not casually that, there were not discovered any women images and statues during archaeological excavations of that period. Despite of it, there were found plenty of descriptions and statues, belonged to men during investigations.

By increasing private properties at that time, there began the forms of desire to acquire trophy by easy means. That's why wars became the permanent profession of representatives of "military democracy" at that period.

Improvement of guns and weapons, vehicles for defence and security also assisted to such wars. So, the settlements of that period were protected by durable walls and fences, which proved thought of above-mentioned.

There are many such cyclopean-zone and settlements, which were constructed from big parts of rocks in Dashkesan and Gedebeý regions (Dashlitepe, Nagaradagh, Chobandashi, Molla Abdulla bulagi, Pir Galachasi and etc.) as well as in Nakhichevan, Khanlar and Aghdam (Garatepe). Making of different types of attack and defence weapons, such as swards, axes, bows and etc. also proved the evidence that, wars were extended in the half of 2nd millennium BC. As graves of leaders and rich men also, weapons and guns became much more developed in the late Bronze Age. These facts witnessed about directive changes in the

social life and construction of neighbourhood communities – the destruction of the stage of primary communities became inevitable.

1.2. COLLAPSE OF PRIMITIVE COMMUNAL SYSTEM

Archaeological evidences witnessed to the essential advancements in economic and social life of tribes of Azerbaijan during the end of 2nd millennium and beginning of the 1st millennium BC. High development were reflected in metallurgy during the early Iron Age. During this period there were deepening the differences in economy in separate regions. Metalworking was much more improved in the regions, which were engaged in cattle-breeding, because of that the tribes that were engaged in cattle-breeding settled in mountainous areas and such areas were enriched with various metals. In plain zones, farming economy, gardening and growing grapevines had been developing too.

Iron century, as it called in science surrounds the 12th-11th centuries BC in our country. Our knowledge about the history of Azerbaijan during the end of 2nd millennium and the beginning of 1st millennium BC were enriched not only by cuneiform sources, but also at the result of archaeological discoveries. Major monuments of those periods were Hasanli IV, Dinkatepe II, Goytepe, Marliktepe, Sulduz, Kaluraz, monuments of Nakhichevan region and so on. The level of improvement of tribes, living in the territory of Azerbaijan was not always the same. Exactly the settlers of South Azerbaijan, who were in neighbourhood of the ancient statehoods of the Middle East that turned into class society, acquired much more success at that time. There were strengthened the unit of separate tribal groups at that time too.

There were found lots of burial mounds and etc. (such as stone boxes), referring to the late Bronze Age in Karabakh, Lenkoran, Ganja-Kazakh and Shaki-Zagatala regions. There are plenty of guns, weapons, tools of agriculture, equipment of craftsmen, jewellery in these graves as well. Settlers of this period extended in large territories. Partly nomadic cattle breeding became the leading sphere of economy at that time. Cattle-breeders climbed to the mountains, settled and formed cyclopean zones. The importance of horses as moving and carrying vehicle improved in this period. There were discovered the bones of horses as well as camels in the graves. Farming developed at that time and there were constructed water pipes too.

There were planted various types of grain cereals of that time. The extra grains were kept in jars (kyups). The remaining of grain and flour were found in the settlement of Saritepe of Kazakh region. During the archaeological excavations there were also revealed the remaining of

vine, pomegranate, orange, which showed the progress of gardening in this period. Weaving was rapidly developed. The role of iron had been increasing and since the 7th century BC, it began widely utilized. Houses, as in the past times were built with bricks. Many settlements of that time, such as Garatepe in Aghdam region had defence walls. There were preserved the remaining of castle of cyclopean type in Minor Caucasus and Nakhichevan.

Soon, there were established early state formations on the ground of tribal units. They were new form of social political societies. During the Iron Age bronze items were relatively supplanted by iron items.

Ancient social, cultural, ethnocultural and religious traditions began to stay in the past since the beginning of Iron Age. The collapse and destruction of the stage of communal system and transition it into early class societies at the territory of Azerbaijan at the end of 2nd millennium and at the beginning of 1st millennium BC were proved not only by properties difference and by the founding of burial mounds of military officers of that period too. But also by the fact about the shape of small political entities, noticed in cuneiform sources.

In conclusion, we should notice that, the acquirer of iron caused to main changes in society-rapid development of agriculture, enlargement of product exchange, shape of economic innovations, durable relations with neighbourhood countries, the collapse of clan stage and at finally, the transition into social differential class society.

CHAPTER 2

TRIBAL UNITS AND INITIAL STATE FORMATIONS IN THE TERRITORY OF AZERBAIJAN

2.1. TRIBAL UNITS

The collapse of the stage of primary communities and the shape of class society, occurring in various periods, in various forms in separate regions differed from one another for its characteristics, features and specialties too.

World historiography refers the beginning of class society to the Iron Age but there are some exceptions too. For example, the states of the ancient East turned into class society much earlier. Suitable climate and other natural conditions gave the ground for increasing of labour producing before the utilization of iron, at the result of which these states turned from the stage of primitive communal system into class society much earlier. So that, even four-three thousand years ago there were established magnificent states in Egypt, Mesopotamia and they were highly developed civilizations.

That's why it was strange that, there formed thought about the shape of class society in Azerbaijan and establishment of slavery states in this territory only in the first half of 1st millennium BC. Especially, lots of antique authors mentioned that, natural and climate conditions in the regions of Azerbaijan are not worse than above-mentioned regions.

In our historiography there is mentioned about the early tribal units only in 3rd and 1st millenniums BC. But such delayed social development of Azerbaijan that possessed deep relations with neighbourhood states of Mesopotamia even since the end of 4th millennium and the beginning of 3rd millenniums BC was not persuasive. So, since the last decades of the 20th century Azerbaijan scientists began to confirm that, in the regions of South Azerbaijan which were in close relations with Mesopotamia at the end of 4th millennium and at the beginning of 3rd millenniums BC, state formations were established even from 3rd millennium BC.

Namely in this period cattle breeding improved and at finally separated from farming. And at the result of it, social division of labour was shaped. There had been continuing struggle among tribes for invasion of new territories. More powerful tribes attacked to weak ones and captured their lands and treasure. Such circumstances obliged weak tribes to unite under relative, strong tribes and at the result of it, there were shaped tribal units.

In 3rd and 2nd millenniums BC the tribes of nakhch and gargar settled at the territories of Nakhichevan and Mil-Karabakh, in the north of Aras River, but the tribes of lullaby, kutium, su and turukky settled around the Urmia Lake.

There were shaped specific religious thoughts in tribal units. They worshiped to the Gods of Sky, Sun, Moon, goddess of love and fertility.

2.2. INITIAL STATE FORMATIONS

Aratta. Prominent Azerbaijani historian, professor Y.B.Yusifov on the ground of Shumerian-accadian and other sources proved that, first state formation in the territory of Azerbaijan was Aratta, which was shaped in South Azerbaijan in the first half of 3rd millennium BC. The territory of Aratta surrounded the territory from Urmia Lake to the river of Diala in the South, and the regions of Zanjan-Kazvin in the South-East. Aratta, which was ruled by the leaders that possessed the title of "ena" and the country, called "the state of pure traditions" had close relationship with city-states of Mesopotamia, especially with Uruk.

There was existed polytheism in Aratta. There was largely extended worship to the goddess of fertility-Inanna, the goddess of protector of individuality of human being-Lama, as well as protector of Aratta-God Dumuzi.

Although the natural and climate conditions of Aratta inclined the states of Mesopotamia and they relatively attacked to this state, Aratta could preserve its independence.

The population of Aratta were engaged in acquiring of gold, silver and copper as well as trade, farming and cattle breeding.

Aratta, which is one of the ancient names of Azerbaijan means "mountain", "mountaneous country". This state formation and its capital played an important role in socio-economic, social-political and cultural life of not only Azerbaijan, but also Front Asia during the first

half of 3rd millennium BC. This evidence was proved by plenty of facts, preserved in shumerian, accadian and assyrian sources.

State formation of Lulluby. At the result of difficult social-political and military processes in Mesopotamia, in the second half of 3rd millennium BC and the formation of the state of Accad here caused to the collapse of Aratta and shape of new unit of Lulluby at the western frontiers of former Aratta. It is obvious that, later, the tribes of su and turukky were also included to this unit. But in the 23rd century BC there was established the second state formation of our history-state of Lullubum (Lulluby) in the areas from the Urmia Lake in the South, especially, at the territory of former Aratta.

At the end of 23rd century BC, the governor of Lulluby-Sidurri was so sure in his military powers that, he joined to the military unit against the ruler of magnificent state of Accad-Naramsuena and participated in military campaigns.

Ruler Immatun, who governed Lulluby during first period 33 years of 22nd century BC subordinated all small local governors and became "tsar of tsar". The power of Lulluby much more strengthened during the reign of subsequent tsar-Annubanini (2170-2150 BC). This was proved again by "Stone obelisk", made by famous Azerbaijani even since the period of existence of cuneiform in Aratta as well. This obelisk was made on mountain near the Zokhab city. There was mentioned on the obelisk that, territories, subordinating to Annubanini surrounded from the Urmia Lake to the Persian Gulf. The population of Lulluby were engaged in cattle breeding, farming and trade as well as was in close ties with Mesopotamia. There is known from the "Stone obelisk" that, settlers of Lulluby worshiped to Anu (God of Sky), Ishtar (Goddess of love and fertility), Sinu (God of Moon), Shamashy (God of Sun).

Approximately in the 2nd millennium BC the state of Lulluby collapsed and there were shaped lots of "small lullubian governings" in its territory.

Lullu, which was the leading power in the state of Lulluby was prominent as courageous, military and brave ethnos of the whole Front Asia. Although neighbours called them "strangers", "foreigners" and "enemies" they widely utilized the military skills of lullubians as well as used from the labour of lullubian slaves and women.

State formation of Kutium. Tribal unit of Kutium (gutium) that settled from the West to the South-West territories of the Urmia Lake in the 3rd millennium BC shaped its state formation in the same

millennium as well. Kutiums had close relation with Mesopotamia: they were in close attitudes with shumerians, were subjected to the attacks of Accadian rulers. Accadian troops under the leadership of Naramsuena made campaign through the territories of kutiums and shumerians, but lost the battle and couldn't attain to his aim. United military troops under the leadership of Kutium ruler Enridavazir (2225-2200 BC) protected holy city of Shumerians-Nishapur and the temple-Enlilya, which was situated in this city from accadian invasion. That's why, there was constructed special monument where Enridavazir was called "magnificent ruler of Kutium and four sides of the world".

Although Naramsuena made an alliance with Elam and other countries, he couldn't stop the interference of Kutium to Mesopotamia at the end of 23rd- century and at the beginning of 22nd centuries BC. At the result of attempts of Kutium ruler Yarlaqash and his successor Elulumesh, Mesopotamia was subordinated to the Kutium dynasty in 2175 BC. In this period Kutium territories were extended from the Urmia Lake to the Persian Gulf. During 80-100 years of governing of the lands, of Mesopotamia Kutiums did not change the local governing system, but ruled this region by the vehicle of governors. The governors of Shumer that were subordinated to kutium used the title of "ensi" and possessed large independence in governing. The evidences, which were mentioned in the sources of Ur, Nishapur, Sippar and Umma confirm that, there were close ties between Kutium and Shumer states and sometimes they made military alliances too.

There was preserved the list of Kutium pantheon in cuneiform sources, which formed close economic, political and cultural relations with Mesopotamia. In this pantheon that was led by Goddess, Gods used only Accadian names and it was considered that, God Assar was one of the Kutium Gods.

Tirikan, who came into throne in Mesopotamia in 2104 BC, was the last Kutium ruler. The governance of Tirikan was too short, only 40 days. So, ensi of the city of Uruk, Utuhenqal made uprising against Kutiums. Kutiums were defeated by Utuhenqal in the area of Muru, not far from the city of Urmia. Tirikan was captivated and exiled to his motherland.

Therefore, the governance of Kutium in Mesopotamia was over in 2104 BC. During the reign of Kutium in this area, local fights were ended in Mesopotamia, there was set order in this land, secured the trade way from "Up Sea" (lake of Urmia) to "Down Sea" (Persian Gulf),

as well as their shaped close relationship between kutiums and shumerians.

Soon after these events the state formation of Kutium relatively destroyed and was divided into small areas. Such destruction and chaos in the territory of Azerbaijan continued till the beginning of 1st millennium BC, that is till the establishment of slavery state of Manna.

Tribal units of turukky and su became the most powerful military-political formations of the basin of Urmia at the beginning of 2nd millennium BC. These tribes were under the subordination of three state formations that were existed in the territory of Azerbaijan in the 3rd millennium BC, and after their collapse turukky and su tribal units began to play an important role in military political processes of the region. Turrukky tribes often intervene the lands of Mesopotamia and disturbed such significant state as Assyria. In the first half of the 18th century BC turukky tribal units were strengthened in the region of Shumarra-Assyrian region and fought against Assyria and Kutium. There were preserved lots of and wide evidences about the fought of Assyrian tsar Ishmedagan I and the head of Turukky-Lideya for Shumarra.

In 1762-1760 BC the prominent tsar of Babylan-Hammurapi made campaign to the territory of South Azerbaijan and defeated the troops of the states of Subartu and Kutium. Tribes of Turukky were also inclined to this conflict and in 1755 BC, there was shaped an alliance among the states of Subartu, Kutium and Turukkym. At the result of it, Hammurapi was obliged to turn into defence as well.

The interference of Assyrian rulers to the southern lands of Azerbaijan lasted even in the second half of 2nd millennium BC. Among them – Adadnirary I, Salmanasar I, Tukulti-Ninurta I, Tiglatpalasar I and others often made campaigns to the territories of above-mentioned tribes, plundered cities and villages, destroyed temples and killed the population.

Ethnos of ancient Azerbaijan – turukkiums, kutiums, lullubeums and their neighbours struggled against the expansive policy of Assyria and did their best to preserve their independence. At the result of such struggle, Assyrian invaders could not strengthen in these lands for a long time.

One of the most difficult and interesting problems of the ancient history of Azerbaijan is the issue about the ethnolinguistic characters of ethnos and tribes that settled here. Specialists confirm that, the existed

sources are not enough for acquiring complete result on this issue. Nevertheless, professor Y.B.Yusifov, who made information about the ethnolinguistic character of our ancestors, proved that "Aratta" meant "mountain", "mountainous country" exactly on the base of toponymic materials, as well as the sources of neighbourhood tribes. According to his thoughts, ethnonym of "turukky" was an early form of the name of "Turk" tribes. Y.B.Yusifov considers that, "in 3rd and 2nd millenniums BC namely Turkish ethnos lived in the territory of Azerbaijan and one of the ancient settlers of Azerbaijan were protho turks". Author, mentioning the tribes of turukky, su and others under the subordination of Lullubium tribal unit, tells that, "there is formed such impression that, Lulluby was the name of prothoturkish settlers of Azerbaijan". Y.B.Yusifov preserved his idea about prothoturkish origin of utiums, su, kutiums and other ancient tribes of Azerbaijan and proved his thought with interesting facts.

Prominent scientist-historian of Azerbaijan, Associate Member of the Azerbaijan National Academy of Sciences - M.A.Ismailov and plenty of other historians, scientific researchers confirmed or inclined to the idea that, Prothoturkish ethnos played the leading role among the ethnos at the territory of Azerbaijan.

The thoughts of authors on the 1st volume of published VII volumed book of "History of Azerbaijan" and the idea of prominent historian, academician I.Q.Aliyev has exceptions on this issue. I.Q.Aliyev proclaims that, according to ethnopolitical image of South Azerbaijan during antique period "there settled the tribes of turukky, niqimkhy, uruatry and others along with above-mentioned tribes. There is not any information about their ethnolinguistic character". I.Q.Aliyev referred to the language of tribes in the North of Azerbaijan to North-Eastern Caucasian linguistic family and confirmed that, kutiums also concerned to these tribes and according to his opinions, at the result of the settlements of Iranian linguistic elements "at the territories of North-Eastern Iran, there was shaped iranization in Western Iran, especially in the South of Azerbaijan at the end of 2nd millennium and at the beginning of 1st millenniums BC".

Conception of ethnogenesis, planned by Soviet historians, anthropologists was politicized. This conception served to the seizure of Azerbaijanis from other Turkish nations, including to Oghuz group – turkmens and turks of Anatolia. Even there was shaped such conception that, Turks of Soviet and Iranian Azerbaijan were differed from each other. The "investigation" about the anthropology of

Azerbaijanis confirmed that, "Southern Azerbaijanis were the successors of midians", and Northern Azerbaijanis were the successors of "Caucasian tribes"... They were united only because of Turkish language". In 20s of the 20th century German anthropologist Felix von Luschan separated "Eastern" or "Oriental" race from European race and included Azerbaijanis and turkmens to this race.

The term of "Caspian race" was shaped by the soviet scientist V.Bunak in 40s of last century. His term of "Caspian race" was in equal with Feliks fon Lushan's "Oriental" or "Eastern race".

Caspian anthropological type was characterized with dark hair and eyes, low head signs (dolikhof kefal) and middle or high length of body. There is no disagreement about the including of "Caspian race" to European family, but the only disagreement is about, which group of this family Caspian race is included to. So, there were verifications on the classification of Caspian race. In 1947, V.Bunak referred Caspian type to the Mediterranean race. Q.F.Debets included Caspian type to Front Asian race, but A.I.Yarkho, M.Q.Levin, Y.Y.Roqinshy and M.Q.Abdulashvili argued that, Caspian type had approach and suit with the anthropological types of Middle Asia and Northern India, as well as with the anthropological types of Front Asia and Balcan peninsula. Let's present short summary of anthropological findings about the ancestors of modern Azerbaijanis.

The period of Mesolithic (12th-7th millenniums BC). The first discoveries of Homosapiens in Caucasus were found in the territory of Azerbaijan, not far from the city of Baku, in the area of Gobustan, foot of the mountain of Kichikdash. Remaining, revealed by Rustamov and F.Muradov were not kept well, but visual observations confirmed that, they were belonged to Caspian race that was southern group of European race. The founding that revealed in Southern Azerbaijan, in the area of Tepe-Sialk is also in convenience with the people of Gobustan.

The period of Neolithic (7th-6th millennium BC). The physiological type of the population of Neolithic period can be characterized by skulls. So, the women skull, found in Gobustan, the camp of Kynaz was concerned to the Caspian type of great European race.

Skulls, found in Daghestan, at the area of Chimkend and which was belonged to the period of Neolit (in ancient times Azerbaijanis lived exactly, in Derbend region) were investigated by V.Bunak. According to his information, these skulls were also concerned to Caspian race.

The period of Eneolithic (5th millennium BC). Caspian (Oghuz) type was the most enlarged type of Caucasus in the period of Eneolithic. According to V.Bunak, Caspian type was related to the population of Eneolithic of Front Asia.

The periods of the early and middle Bronze Age (4th-2nd millenniums BC). There are enough founding for characterizing physical type of Caucasian population in the period of the early and middle Bronze Age. Morphological specialties of Berkaber, Lchashen (in modern Armenia), Samtavro, Cararat (in Georgia), Qinchin (Derbend region of Daghستان Republic of Russian Federation) founding gave us bases to consider that, the most enlarged type of above-mentioned phase was the Caspian race.

The periods of late-Bronze Age and early Iron Age (2nd-1st millenniums BC). All dolichocran series of South Caucasus (Artik, Samtavro, Mingechavir, Akunk, Basarkhecher (Vardenis)) in the periods of late Bronze Age and early Iron Age looked like to the ancient skulls of metallic phase of Front Asia very much. It is important to mention that, the excavated series, found from the territories of modern Armenia and Georgia were differed from the present skull signs of the population of these countries. That's why, prominent Georgian historian I.A.Cavakhasvili wrote in his book of "The history of Georgian people": "Anthropology, according to the skulls divides people into several branches: one of these branches is short sculled or brakhicran people, the others long sculled or dolikhocran people. All revealed skulls proved that there lived long sculled, that was dolikhokefal people in Caucasus. May be, that's why, professor R.L.Vizkhov consider that, Armenians and Georgians did not have any suit with the population of Caucasus and they are not aboriginal people of these lands. When they came to this country, these lands had already been occupied by other people".

V.V.Bunak also confirmed that, Armenians came here from other places and they were not native inhabitants of Caucasus. In his special work about the skulls of iron century (14th-13th centuries BC) from the basin of the Sevan lake (Goycha) V.V.Bunak wrote these words: "...they have not any suit with the further Armenian inhabitants of Caucasus Armenia". It is also important to note that, all burial mounds, found in the territory of Eastern South Caucasus, that is in the contemporary Azerbaijan Republic at the period of late Bronze Age (2nd and 1st millenniums BC) were belonged to the dolikhocran (long sculled) people and they were branch of Caspian race. But the servants of these people were brakhicran (short sculled) ones as well. Scientist E.A.Resler

also noted such order about the burial mounds that discovered in the territory of Karabakh.

There have characterized two dolikhocran variants of Caspian race, referring to the 1st millennium BC, which was found in Mingachevir graves. One of them has big face but the other one has small face.

At the beginning of last century, France anthropologist T.Ami who investigated stone statue of Kutium leader (leader of the ancient Azerbaijan tribe), found analogy to this anthropological type in Shusha, ancient city of Azerbaijan. Scientific researches proved that, Azerbaijanis looked like to another Turkish nation of Oghuz group-turkmens not only because of linguistic relationship, but also for their anthropological and genetic specialties.

Q.F.Debets wrote about anthropological proximity of Azerbaijanis and Turkmens: "In the ancient time there lived people in Eastern Caucasus and in Southern parts of Middle Asia, who were not differ from modern Azerbaijanis and turkmens. So, on the base of this thought we can make conclusion that, the ancestors of Azerbaijanis and turkmens are the tribes that lived in these territories". Other Soviet anthropologist, L.V.Oshanin also considered that, Caspian type was the modification of Front Asian race, which was existed in the territory of Turkmenia for 4 millennium s. In the territory of Azerbaijan from the period of Mesolithic till the present day the priority was given to Caspian anthropological type.

To our mind, it is not right to give the final conclusions about this problem because of scarcity of sources. It is obvious that, population in this period for their ethnolinguistic character were multi-coloured. Without refusing other thoughts, we consider that, especially prothurkish population played an important role in ethnolinguistic character and also in positions of this region. Undoubtedly, Iranian languages could not remove the use of leading local languages from these territories.

2.3. THE STATE OF MANNA

Difficult socio-economic and social-political processes, happening at the end of 2nd millennium and at the beginning of 1st millenniums BC in the southern regions of Azerbaijan caused to major results that were preserved in the history of this territory.

Even in the 9th century BC, there were existed the regions of Alateye, Andia, Allabria, Barua, Sanqibuti, Zamua, Zikirtu, Karalla, Gizilbunda, Gilzan, Mazamua, Meishta, Misi, Surikash, Uishdish, Khubushkia and etc. in the basin of the Urmia Lake of the territory of South Azerbaijan. These lands were invaded by neighbourhood states, especially by Assyria. There were established political unions that were differed for their powers.

The union of Zamua that was mentioned in Assyrian sources in 9th century BC was the largest among unions and along with Gilzan played an essential role in the formation of the state of Manna. The area of Zamua, which centre was the city of Zamri was not the sole entity at first and was governed by separate leaders. At the sources mentioned that the name of Nuradad as the men, who centralized large part of Zamua. He was a tribal leader of Daraga territories.

At the end of the 10th century and at the beginning of 9th centuries BC Adadnirary II, Assurnasirpal II – rulers of magnificent state of Front Asia – Assyria made plundering campaigns to Zamua. The population of Zamua did not obey Assyria and relatively made revolts against foreign invaders. Assurnasirpal II (883-859 BC) began campaign to the lands of Zamua in 881-880 BC, for neutralizing such revolt and captured the areas of Urmia region. During the campaign, he captured seven castles, belonged to the governor of Zamua, Ameki and plundered Zamua too. But, South Azerbaijan population fought against this intervene. For instance, defenders of the Mesu castle killed 500 soldiers from Assyrian army and protected the castle.

There was existed much more powerful political union in Zamua at the first part of the 9th century. The state was ruled by governors. There was developed agriculture, trade and here were rich natural resources. There was existed polytheism in Zamua.

Along with Zamua, Gilzan was the other powerful union of the basin of Urmia Lake. This name was initially noticed in Assyrian sources at the beginning of the 9th century BC. The state of Gilzan bordered with Kurruri and Khubushki. Gilzan was very rich country and that is why, it always inclined Assyrian leaders. But Assyrian invaders never could capture this state. Even magnificent ruler of Assyria, Salmanasar III took only trophy from Gilzan, during his campaign.

The state of Urartu, which strengthened for some time at the end of the 9th century BC, could subordinate Gilzan.

One of the other political formation, established in the basin of the Urmia Lake, it was the state of Parsua. It was situated in the East of

Gilzan and in the South and South-West of Manna. Parsua was as well as such cattle-breeding “military” tribes as Messi, Maday and Gizilbunda were often invaded by Assyrian and Urartu troops.

Among the states of that period, which was engaged in farming and trade and “did not know any authority over itself” was Gizilbunda. Although such Assyrian rulers as Shamshiadad V and Adadnirari III destroyed Gizilbunda, this state could preserve its independence.

There was noticed the name of Amaday region in the Assyrian sources of the 9th century BC, which was situated in the Southeast from Zikertu, along to the river of Kiziluzen (modern river of Sefidrud). The centre of this region was Sagbitu.

Andia, which played an important role in social-political and socio-economic history of South Azerbaijan and that was situated in the North from Gizilbunda (along to the river of Kiziluzen) occupied the territories between Maghara and Ardabil in 8th century BC. So, Andia, Zikertu, Shurdira, Kharuna, the regions of Ulmania, Sangibutu, Puluadi and others shaped suitable conditions for the formation of the slavery state of Manna. Exactly, during the fought against Assyrian and Urartu armies, there was established the state of Manna in the zone of Urmia and Zagrossian mountains.

First signs of the state of Manna that was successor of the state formations of Aratta, Lulluby and Kutium, which was existed in the 3rd and 2nd millenniums BC in this region appeared in the second half of the 9th century BC. But, even in the 8th century BC this state began to play an important role within the whole regions.

The name of Manna (in the form of “Munna”) was firstly mentioned in manuscripts of Salmanasar III, Assyrian ruler, which was compiled in 843 BC. This name was often mentioned as “Mannas” or “Manna” in cuneiform sources. The name of this state was noticed as “Manna” in Urartu cuneiform sources, but as “Minni” in Byblia.

Manna, with its capital, called Zirtu (Izirtu) fought “not for life, but for death” in order to preserve its existence, soon became a powerful state that subordinated all the territories of South Azerbaijan.

In the beginning of last quarter of the 9th century BC Manna was invaded by Assyrian leader-Shamshiadad V. Assyrian leader destroyed 300 populated zones and then by attacking to the leader of Urartu – Ishnini he captured 11 castles, 200 populated zones and “killed his soldiers” too. In 820 BC, Shamshiadad V again attacked to Urartu through the lands of Manna. The region of Messi fought against Assyrian interference. So, the Assyrian army, which pursued Messians

captured 500 populated zones, also obtained trophy and captives. Then Shamshiadad V moved to Gizilbunda and conquered the city of Kinaki, the castle of Urash, the region of Dirishati and others. Assyrian invasion to Manna continued even later, but they could not strengthen in this state.

The state of Urartu, established around the Van Lake, in Eastern Anatolia in the 9th century BC, began to big expansive policy through Eastern lands in the second half of the same century. Ishpuini did his best to increase his lands with the lands of Manna.

Even after the withdrawal of Ishpuini from Manna he continued his campaigns. During his and his son's reign (his son was Menua (810-781 BC)) Urartu attacked to the lands of Manna, even captured the city of modern Miandob, but could not strengthen there. During the reign of other leaders of Urartu-Argishti I, Sarduri I and others-plundering campaigns had been continuing.

At the result of the weakening of Assyria, the attacks of Urartu to Manna became much more powerful. Nevertheless, the success of Sarduri II in the 40 s of the 8th century BC had not been continued long. Manna became a powerful dynasty. Assyrian tsar-Tiglatpalasar II did many invasions and repaired the power of its state. He defeated Urartu, which settled in western parts of Manna. Tiglatpalasar III, without touching the lands of Manna, made wars with Urartu and Media. During this period there was created an alliance between Manna and Assyria.

One of the most magnificent rulers of Manna, Iranzu (740-719 BC) rationally used from his military-political power and made an alliance with Tiglatpalasar III, attained to return the captured regions by Urartu. During the reign of Iranzu Manna was the centralized state. Its lands were ruled by governors that appointed by Iranzu. The boundaries of Manna stretched from the river of Aras to the Median lands in the Southeast, in the South till the lands of Kassits and in the West till the lands of Urartu.

In order to protect and preserve his independence, Iranzu created an alliance with Assyria and conducted pro-Assyrian foreign policy too. Nevertheless, there were pro-Urartian people in Manna. Urartu was engaged in provocations among the disagreed people of Manna at that time.

At the result of the attempts and support of Urartian leader-Rusa I of the regions of Manna – Zikertu rebelled against the authority. Along with the governor of this region-Metatti, the other regions, such as

Durduka and Shundakhul also rebelled against Iranzu in 719 BC. Soon the cities of Sukka, Bala, and Abitikna made uprising and went to the side of the enemy. At that time, when Iranzu needed the aid, Assyrian king Sargon II understood the danger over Assyria and immediately sent expeditions to rebelling cities, defeated them and exiled its population to other regions (especially to the territory of modern Syria).

After the death of Iranzu the circumstances in Manna became strained again. Coming to the throne, Aza (718-716 BC) conducted pro-Assyrian policy, as his father Iranzu. His rivals, i.e. pro-Urartian powers organized attempted assassination against Aza. No one could protect him on "the mountain of Uaush". Urartu leader Rusa I and rebeller Metatti could incline the governor of Uishdish-Bagdatti to this revolt.

After the death of Aza, his brother Ullusunu (his name means, "most prominent, great man") came into the throne of Manna (716-680 BC). It is obvious that, he came into this throne by the vehicle of Rusa I and the first gave 22 Mannian castles as gift to the ruler of Urartu. Ullusunu immediately changed the direction of the foreign policy of Manna and shaped alliance with Urartu against Assyria. That is why, angry Sargon II directed his army to Manna, captured Izirtu and other cities and killed Bagdatti, who associated Aza. Governors of Allabria and because of their betray Karalla were punished. But Metatti could hide from Sargon II. Assyrian king, withdrawing Urartians, returned "tsar gifts" to Manna. So, Ullusunu, being alone came to Sargon II and begged Assyrian king to forgive him. Sargon II forgave Ullusunu and returned him the throne of Manna.

Rusa I, who did not agree with coming back of Ullusunu to the reign in Manna invaded to this state and captured 22 castles. Although the campaign of Sargon II in 715 BC was over tragically for rebels, Assyrian tsar could not completely liquidate anti-assyrian powers in Manna. That is why, in order to strengthening his position there, Sargon II organized campaign to Manna and neighbourhood states in 714 BC. Sargon II, met with Ullusunu in the castle of Sirdakka, confirmed alliance with him again, destroyed rebelling powers of Manna and returned Zikertu, Uishdish and other rebelling lands under the subordination of Ullusunu. Then Assyrian king attacked to Urartu, destroyed its cities and villages too. Rusa I could not bear to this lost and killed himself. Urartu, weakened after this event could not intervene to the interior affairs of Manna.

Manna, which was the ally of Assyria for a long time, shaped the alliance with cimmerician-scythian-sakian kingdom after the establishment

of the kingdom of the last one in the South-Caucasus. In these circumstances, there were also created anti-Assyrian powers in Manna. During the reign of Ahsheri (675-650 BC) Manna denied to conduct pro-Assyrian policy and began to carry out independent policy. At the result of it, mannian territories were invaded by Assyrian army in 650 BC and Assyrian tsar Assurbanipal destroyed Izirtu, overwhelmed Ahsheri. Soon pro-Assyrian powers rebelled against Ahsheri and he was killed. His son Ualli (650-630 BC) came on the throne and restored alliance with Assyria, sent his sons as captives to Ninevia. After this, Manna preserved alliance with Assyria.

The name of Manna was finally mentioned in the sources, related with the events of 616 BC. In this year, Manna came to the help of Assyria, which was under the danger of the expansion of Midia-Babylon coalition. Manna could preserve its independence till 593 BC. In the 6th century BC, at the result of Median activity Manna was collapsed from the scene of history.

Evidences of Assyrian, Urartian and other sources confirm that, there was developed economy and plenty of cities in Manna. Evidences about the capture of castles, cities and villages of Manna dynasty, showed that this country was tightly populated.

There was developed farming, cattle breeding and trade in Manna. The population maintained close relationship with neighbourhood countries. Founding in Hasanli prove that, trade was improved in Manna too.

Writings and archaeological materials showed that, there was existed writing in Manna.

Mannians possessed rich religious culture. There were constructed plenty of temples to the honour of Gods of Manna in various cities and villages. Generally, Mannian pantheon was too large.

2.4. CIMMERIAN – SCYTHIAN – SAKIAN KINGDOM

At the beginning of the 7th century BC, there began wide settlement of Cimmerian, Scythian, Sakian tribes in the territory of Azerbaijan.

Cimmerians were settled in the North Caucasus even in 8th century BC. Although their first settled motherland was western regions of North Caucasus, they extended in the territory of the north shores of Black Sea from Kerch to Crimea.

Since the beginning of the 8th century Cimmerians, because of several reasons began to leave their motherland and settled in Front - Asia and Anatolia; during the determined time they were active participants of military-political life in Anatolia and Mesopotamia.

Main reason of Cimmerians moving from their native lands was coming of scythian-sakian tribes to the North Caucasus and to the shores of Black Sea in the second half of the 8th century BC. Exactly after the overwhelm by scythian, Cimmerians had to leave North Caucasus. Scythian, pursuing Cimmerians that were withdrawn from Europe entered to Asia. They arrived in the lands of Manna and Media. At the result of these events Cimmerian-scythian-sakian tribes intervened to Azerbaijan at the last quarter of the 7th century. So, approximately in the 70s of the 7th century BC they established powerful realm in the North-West side from the Urmia Lake, along to Aras River, between Manna and Urartu. This kingdom was the most powerful military-political entity of Front Asia about 30 years.

Discussions about ethnolinguistic character of scythian continued for a long time. In the last decades, there formed such idea that, this powerful ethnic union was consisted of various Turkish tribes and were called as ishguz, ashguz, skit, skif, sak in different sources.

Such prominent scientists as M.A.Ismailov, Y.B.Yusifov agree with this idea.

Part of scythians was called sakians in the sources, since the end of the 8th century and till the beginning of 7th centuries BC. The name of sakians put great trace in the toponomy of the South-Eastern Caucasus and the South Azerbaijan. So, the names of Sakasena, Zagatala, Balasakan and etc. were in coincidence with sakians.

The thoughts of Y.B.Yusifov about the ethnonym of scythian-skitian are more interesting. Based on the information of famous author, Prokopy referred Cimmerians to the tribes of Turkish origin and guessed that, their ethnic contents were vague: "There were ethnos from Turkish and Iranian origin among them". Scientist also considered that, among the tribes, coming to Azerbaijan from the North at the end of the 8th century and at the beginning of 7th centuries BC, there were many ethnic unions from Turkish origin too.

We also support such idea that, although Cimmerian-scythian tribes were multi-coloured in ethnic contents, there were many tribes, related to Turks and which compiled the majority population of Azerbaijan at that time.

As it was mentioned above, although Cimmerian-scythian-sakian kingdom lived very short life they put deep trace in the political-military history of Front Asia.

Probably, in the eve of above mentioned tribes' movement to Front Asia, this region was divided into 2 fronts-Assyrian and anti Assyrian. Cimmerians that joined to the alliance against invader (Assyria) became the leading power of the struggle against Assyria.

One branch of scythian, extended in various parts during the moving to Front Asia, occupied in the South of Urartu under the leadership of Partatua (According to Herodotus, Prototy). But scythians under the leadership of Ishpakay settled in the North-Western and Western lands of Manna.

Soon there occurred fought between Assyrian tsar-Assarkhaddon and scythians. In one of such fought Assarkhaddon destroyed the troops of Ishpakay with the help of Mannian population. Assarkhaddon married his daughter to Partatua and at the result of it could destruct the united powers of scythians. Scythians, settled the regions near Khubushkia and which did their best to unit anti Assyrian powers of Manna and Media refused to fight against Assyria. Mady, the son of Partatua was the only of Assyria and "began military campaigns in Minor Asia in order to prevent Median intervene to Assyria".

In the mid of the 7th century BC united Cimmerian-Scythian-Sakian realm was ruled by Tugdamme. Tugdamme that used the title of "ruler of states of sak and Kutium" entered to the alliance with the Assyrian king – Assurbanipal in 60-50 s of the 7th century BC and conducted expansive wars in Minor Asia. He died during one of his campaigns to Minor Asia.

Cimmerian-scythian-sakian kingdom that was established in the West side of South Azerbaijan and included some parts of North Azerbaijan in itself. According to Y.B.Yusifov's thoughts, the dynasty united major parts of both regions of Azerbaijan.

Nevertheless, military-political circumstances in both Front Asia and Azerbaijan rapidly changed in examining period. Cimmerian-scythian-sakian kingdom couldn't resist to the king of Media-the tsar of the country, which was shaped at the same time with above mentioned kingdom in the area of modern Iran and that was subordinated to sakiens for 28 years (653-625 BC) – Kiaksar (625-585 BC) and collapsed at the beginning of the 6th century BC.

CHAPTER 3

AZERBAIJAN AS PART OF THE MEDIAN AND AHAMANI EMPIRES

3.1. AZERBAIJAN AS PART OF THE MEDIAN EMPIRE

The motherland of medians (1st millennium BC) was located in the Southeast of Manna that is in the centre of Iran. The Media, which was in neighborhood with Manna, land of Gizilbunda that was mentioned for the first time in the Assyrian king Salmanasar III's chronicle. There were mentioned the names of 6 main midian tribes (mags, buses, budies, peretakens, arizants and stukhats) in the sources.

The state of Media was established during the fought against Assyria. Median lands were captured and plundered by the Assyrian kings (Sham-shiudad V, Adadnirari III, Tiglatpalasar III, Sargon II and others) for several times in 9th and 8th centuries BC. Assyrian invaders turned midian lands to slums.

According to Assyrian sources, Dayukku, who ruled Midia during the invasion of Sargon II, was abandoned to the Khamat, city of Assyria together with his family.

The tribal union of Midia was shaped especially in the East and Southeastern part of Southern Azerbaijan, in Khurvin, Marlik, Sialk, etc.

According to Herodot, first attempt to create total and independent Midia belonged to Deyok. Deyok (712-675 BC), for some historians Dayaukku (they consider that Dayaukku is the title that means "governor of the area") joined Midian tribes at the end of the 8th century BC and established unit state and declared the city of Ekbatan the capital of a new created state.

But several specialists supposed that, there was not any independent state during the reign of Deyok. Because in governance of Sinnakherib, prominent Assyrian king (705-680 BC) there could be existed only small unions.

The settlement of skifians in the Central Asia strengthened anti-Assyrian movements in the region. In this process there began struggle and movement of midian, mannaeans and skifians against Assyria

during 70s of the 8th century BC. The leader of these movements was Kashtariti (Fraort), the head of Kar-Kassek castle, which situated in Bitkhari, Midia. But skifians, which suddenly became the allies of Assyria, attacked Midia.

There is an estimation that, Manna – kimmerian skifian alliance aided to Kashtariti in this struggle against Assyria and at finally in 672 BC he liberated Midian lands from the reign of Assyria and established centralized state.

In the middle of the 7th century BC Fraort organized great invasion to Assyria. But this attack failed because of skifians. So that Kashtariti died at the battle and Midia became the subordination of skifians for 28 years (653-628 BC).

Only in the last period of the 7th century during the governance of Kiaksar (625-585 BC) or Khuvashtra, Umakishtar midians liberated from skifian oppression.

Making small areas under his subordination and adopting the title of “king of kings”, Kiaksar for the first time in the history of Midia shaped regular army, divided them into rational parts and especially at that period, it means, in 616 BC started the war against Assyria, in alliance with New-Babylon king Nabupalassar. In the same war Manna became an ally of Assyria, Kiaksar entered to Arrapkh, invaded and destroyed the city of Assur and in its slums met with his ally Nabupalassar.

Allied troops of Midia and Babylon captured several cities, such as Arbela, Kalat and in 615-612 BC and at finally in 612 BC conquered the Assyrian capital Ninevia. It is also essential to mention that, this city was called as “the great city”, “the city for three days walk”, “the city of lions”. So, in 605 BC the last defence castle of Egyptian- Assyrian powers was occupied and in 604 BC the Assyrian empire was destroyed and its territory was divided between allies.

The governor of magnificent statehood in Midia of Central Asia was Kiaksar-after this event rationally subordinated Urartu, Manna and Skifian Kingdoms. Although these states were allies of Midia, as independent subjects their independence were over in the eve of Lydian war (in 590 BC). So that, the name of Manna was noticed in the historical sources in 593 BC for the last time. Consequently, the state of Manna was collapsed.

According to the conditions of peace, treaty that signed at the result of Midia-Lidia wars (590-585 BC) the frontier between two states was declared the river of Qalis (modern Kizil-Irmak) in Central Asia. In

the same year (585 BC) Kiaksar died. The borders of the empire, created by Kiaksar, extended from Kizil Irmak in the west to the river of Qilmend in Central Asia in the East, from Caucasian mountains in the North to Indian ocean in the south. Manna, which was obeyed to this state, gradually, was called “Minor” or “Northern Midia” as well.

After the treaty of 585 BC Midia became the most powerful state of Central Asia. But Astiag (585-550 BC), who married the daughter of Lidian king, Aliatta couldn't preserve the significance of the state for a long time. Conflicts, happened because of the area of Kharran shapened and aggravated Midian –Babylon relationships and Astiag's attempts shaped strain circumstances in the country. So in the middle of 6th century BC there formed anti –Astiag powers in the area.

In 553 BC, the governor of Persia (which was captured by Midia), the son of Kambiz with Akhamanid (Khakhamanish) origin Kurush (Kir II) arose revolt against Astiaq and at the result of 3 years war Ecbatana was conquered by him. So, in 550 BC the empire of Midia collapsed and its regions were included to the state of Akhamanid.

The name of this state (the Akhamanid) state was related to the name of its creator. He led this origin from the Parsa (Persia) which was situated in the south-west of Iran in the beginning of the 7th century BC. The governor of Persia, Kambiz I (584-558 BC) was under the subordination of Midian king Astiag. So, Kir I, who occupied Ekbatan, declared himself the Midian king, and killed all Midian successors to the throne.

In 547 BC Kir II destroyed the army of Lidian king Krez and captured Minor Asia, including territories from Greek cities to the Aegean seashore. Then he occupied all lands in the Middle Asia and India too.

Nevertheless, massaget tribes did not obey Kir II. The queen of massagets Tomris was not scared and fought against Persian invaders in order to preserve the independence of her motherland. Consequently, Tomris destroyed the Persian army and Kir II was killed at the battle.

The son of Kir II-Kambiz II (530-52 BC) began campaign to Egypt in 526 BC and conquered this country after a year. In 522 BC, when Kambiz II was in Egypt state revolution in Iran took place and brother of Kambiz II- Bardia came to the throne. When Kambiz returned from Egypt to Iran, he suddenly died in Syria. But Daria I, who was from the other part of Akhamenids declared that, Bardia was not the brother of Kambiz, but originally mag. And at the result of that, Bardia-Gaumata was overthrown from the throne. Then Daria I came

to the reign, became very famous because he decreased all taxes for settlers. In order to legitimate this right to power, Daria I (522-486 BC) married to Atessa, the daughter of Kambiz. Dependent on Persia areas Midia, Elam and Babylon, which revolted against the state. In 522-521 BC he settled above mentioned revolts and restored previous frontiers of Akhamani Empire.

3.2 AZERBAIJAN AS THE PART OF THE AKHAMANID EMPIRE

During the reign of Daria I various tribes settled in Azerbaijan areas at that period (kaspies, uties, myukies, mars and etc.) were under the subordination of Akhamani Empire and participated in Akhamani-Greek wars in the context of Akhamenids' army.

(Despite efforts by) The foreign policy of Ahamani empire more and more failed despite efforts by Daria I. So, in 500 BC there began an uprising of Greek cities in the seaside of Aegean Sea; the campaigns of Daria XI in 490 BC and his son Kserks I (486-465 BC) in 480-479 BC to Greece were over with substantial losses. From the beginning of second half of the 5th century BC the dynasty of Akhamanis couldn't exit from the line of unlucky. The country was surrounded by conflicts; separatism, palace quarrels were resulted with the weaken of Akhamani dynasty.

At that time, there was shaped the power in the west of Akhamenid Empire, which would destruct this state later. Macedonia, during the reign of Phillip II strengthened a lot and subordinated approximately all Greek states in the second half of the 4th century BC. Namely after the victory in Chaeronea in 338 BC, Phillip II became an absolute ruler of Iliad. So, the war was with Iran. During the preparation to the Eastern campaign Phillip II was killed and his son Alexander the Great (336-323 BC) came to the throne. The young ruler could successfully finish the preparation to Eastern campaign, created well-organized, military army (35 thousand soldiers) and inclined such prominent soldiers as Antipater, Ptolemy, Perdicca. This strictly organized army began his campaign crossing through Hellespont (Dardanelles strait) to Minor Asia in 334 BC.

After the destruction of whole tsar dynasty in Iran, the representative of opposite side of Akhamenids- Kadoman came to the throne. During the governance of this tsar who accepted the throne

name of Darius III (336-330 BC) Akhamani Empire reminded the colossus, waiting his death.

Alexander, who destroyed the Akhamani troops in the battle of Qranic in 334 BC (in Minor Asia), destroyed the army, leading by Darik III in the battle of Iss (in the frontiers of Northern Syria) in 332 BC; at the result of this battle Macedonian king took mother, wife, two daughters and son of Daria III as captives. Soon conquering the cities of Levant and Egypt, crossing through Tigris and Euphrates, Alexander the great again confronted with the army of Daria III in 331 BC in Gavgamel (modern Cancal) near Arbela. According to numerous sources, Persian army included soldiers from all subordinating territories of Akhamani Empire during that battle. Midians, including to the Daria's army were headed by Atropat, caspians by Frodat, mards by Ariabarzan and Orontobat as well. In this army Albanians, kadusians, sakasens, and etc. also fought against Alexander.

Lack of talent and fear of Darius caused the defeat of his army. The tsar of tsars run to Ecbatana and his dynasty collapsed. Alexander, who obtained the greatest victory of his life, occupied huge cities such as Babylon, Suzian and the treasure of Daria III. Soon Greeks captured the motherland of Akhamanis-Parsa (Persia). In the city of Persepolis Alexander acquired gold and silver about 120 thousand talents (1 talant=40 kilogram). During the fire in Persepolis, organized by Alexander, the manuscript of "Avesta", the holy book of Zoroastrian religion was burned. When Alexander directed from Persepolis to Ecbatana, Daria III tried to run to the Middle Asia, but near the seashore of Caspian Sea the closest soldier of Daria III-Bess killed him. As the result of this, the Akhamani dynasty collapsed and Alexander declared himself the successor of Akhamani king.

Alexander finished his 10 years Eastern campaign by attacking India. He declared the city of Babylon as the capital of his empire, so he realized his main desire in 323 BC. He was buried in Alexandria of Egypt (his grove was hidden for 2300 years and only at the end of the 20th century, occasionally was revealed during the archaeological excavations).

CHAPTER 4

ANCIENT STATES OF AZERBAIJAN

4.1 THE STATE OF ATROPATENA

There occurred great changes in all territories of Macedonian rule after the death of Alexander the Great, as well as there was shaped the slavery state of Atropatena in the south of Azerbaijan.

The territories of Atropatena boundaries with the river of Aras in the North, mountains of Lagros in the west, the lands of medians in the south and the Caspian sea and the tribes that occupied the south shores of this sea in the North - East.

There were mentioned the names of different tribes, such as myuks, caspians, matiens, mards (amards), cadusians, elimeys, anariaks, which surrounded the lands of Atropatena in antique and middle Ages sources.

There is no any discussion about the linguistic origin which the settlers of Atropatena belonged to, but we are considering that, as Atropatena consisted of different origins, they spoke in various languages. The name of the state of Atropatena is as ancient as the history of country. According to the oldest sources the name of the state was referred to the name of subordinated governor of Akhamani dynasty – Atropat. Several scientists consider that, Atropatena means “(the state) belonging to Atropat” and is the initial form of modern Azerbaijan. This name changed as Atropatakan, Adurbadaqan, Azerbaijan and finally during the period of Arabian caliphate it accepted its contemporary version. According to the representatives that mentioned above – has shown the name of Atropat, may be wasn't the name of governor who captured Minor Asia (at present, South Azerbaijan) but this title (which means, “atr”-fire, “pat”-leader) was the name of priest of Zoroastrianism.

But according to the sources, referred to the 1st millennium BC, Y.B.Yusifov showed that, there was existed the area of Andirpatianu

(Andarpatian) near the river of Kiziluzen even in the 8th -7th centuries BC.

This name, which meaning related to the “flat area with mountains and hills”, “Mountains ridge” or “foothill area” later was referred to the whole south Azerbaijan, as well as Northern Midia. And at the result of phonetic changes (Andirpatianu – Andirpatian – Adirpatiqan – Adebayqan – Adirbiycan - Azirbaycan) adopted its modern version.

Obviously Alexander the Great drove out Atropat from the authority, because of that he led the troops of midians, kadusians, albanians and sakasens in the context of Daria’s army in Akhamani – Greek wars. And Alexander the Great gave the governance of Midia firstly to Oksidat, then to Arsak. According to some sources, in the first years Atropat wanted to struggle against Alexander the Great, but after some period, he understood that there was no any meaning began to normalize relations with Alexander the Great. So, in 328 BC again it was returned to his authority. Atropat married his daughter to Perdicca – close friend confederated and was a commander of Greco – Roman cavalry and strengthened his position.

During the campaign of Alexander the Great to India the influence of Atropat, who put down the uprising, implemented by Bariaks in 324 BC and strengthened. After the meeting with Atropat in Nisey plains, Atropat did not let him to go and took him to Suz. Amazon women that were given to Alexander as gifts in Suzian weddings by Atropat also strengthened his positions. And that’s why, Atropat was an independent ruler and there is no doubt that, after the death of Alexander the Great he came to the throne of Perdicca in 323 BC. Nevertheless, the governing of Perdicca did not last long and he was killed during the campaign to Egypt by his soldiers. The empire of Alexander was divided between his soldiers. The soldier of Alexander, Selevk (321-281 BC) that became the governor of Syria and Babylon established new, great empire in Iraq and in the Middle Asia soon. This empire fought against Rome and the state of Parfia, created in 3rd century BC in the South-West of Middle Asia (at present time, in Turkmenistan) by Arshakids and which had been existed for 5 centuries (until 276 BC).

During the last Iranian-Byzantine war in the year of 603, the people of Albania were subjected to new trials. At the result of military actions, which was resulted behalf on Sasanid Empire, lots of provinces that were subordinated to Byzantine passed to the power of Iran.

In the same year Albanian Catholicos Viro utilized from vague circumstances and began the struggle against Sasanid regime together with his supporters. But troops, sent to After that Bactria, Sogdiana and Parfia became independent, the Selevkid governor Antioch III (223-187 BC) did his last best to return these lands. His Eastern campaign (209-205 BC) was successful and the lands till India became under the control of Antioch.

Even in the first years of Antioch's reign the governor of Media, Molon organized the revolt against the Selevkids (222-220 BC). After that uprising Antioch invaded to Atropatena, ruled by Atrobarzan and in 220 BC he made this land obey. Old Atrobarzan did not fight against Antioch and recognized the supremacy of Selevkids, but preserved interior independence.

Anyway, after that Antioch lost the battle against Rome in Magnezia in 190 BC, Atropatena released from this supremacy. After the death of Antioch during the uprising in Elimaida political crisis in this country strengthened and his successors couldn't preserve the state of Selevkids.

During the weakening of Selevkid state the soldiers of Antioch created the new state of Armenia in the west Atropatena in 189 BC and this new created state enlarged its regions behalf on neighbourhood countries.

In the middle of the 2nd century, Parfia occupied Media and Mesopotamia. There is no doubt that, Atropatena became under the subordination of magnificent Parfia too. And Southwest Asia became the front of struggle between Rome and Parfia for sometimes.

At the beginning of 1st century, conflict between Rome and Pont was strengthened. So, general Lucius Licinius Lucullus, who was sent to the East by Roman Senate in 71 BC destroyed the troops of Mithridates VI (the king of Pont) and captured Armenia Tigran II (95-55 BC), who was put into the throne by Arsakids (he was captured by Arsakids for a time; according to some sources he was a relative of Arsakids by mother line) in last the battle against Lucullus near the capital city of Tigranokerta in 69 BC, although alban, iber, Atropatenian tribes helped to Armenia.

Again in 68 BC Tigran was defeated by Lucullus near the city of Artaxata. Nevertheless Tigran could invade and destroyed Cappadocia.

Great general G. Pompey that was appointed to the post of Lucullus captured Armenia and subordinated Tigran to Rome. But Atropatena wasn't mentioned among the states, occupied by Pompey.

In 36 BC, Atropatena was captured by general Antony, who married to Cleopatra, the queen of Egypt. Antony attacked to Atropatena with the aid of Armenian tsar Artabazan II and besieged one of the basis castles of the region-Fraaspa. Atropatena that was ally of Parfia at that time possessed a great and powerful army. Atropatena, which had a huge capital city-Qazaka and such castles as Vera, Aganzana and Fraaspa was able to assemble 50 thousand soldiers to its army.

During the besiege of Fraaspa the king of Parfia Fraat IV and governor of Atropatena Artabaz III often attacked to the troops of Antony. The tsar of Armenia betrayed and run from the battle field (because of his betrayal Antony executed Tigran in Alexandria in 34 BC and gave the head of him and governing of Armenia to the tsar of Atropatena). That's why, Antony lost his soldiers and deviated from Atropatena.

According to some sources, after this victory there became misunderstanding between Atropatena and Parfia in division of captures. So, at the end of 1st century BC and at the beginning of 1st AD century the governors of Atropatena Artabaz and Ariobarzan signed the alliance with Rome and at the result of it obtained the throne of Armenia for a little time.

Soon, nevertheless Atropatena approached to Parfia again. In 20 AD, after the governing of last ruler from Atropatians, Ariovast, Parfia brought to the throne the relative of Parfians by mother line. So that, after 350 years of governance of Atropatian dynasty, this state was reigned by little Arshakids till the beginning of the 3rd century, until the occupation of this country by Sasanian Empire.

The slavery state of Atropatena was one of the states that played an important role of the life of region from the 20s of the 4th century BC till the 3rd century AD. Atropatena played an essential role in the restoration and development of ancient traditions of Azerbaijan, as well as in the process of shape of ethnic identity in Azerbaijan.

4.2. ANCIENT ALBANIA

At the end of 4th and at the beginning of 3rd centuries there was established one more ancient state at the territory of Azerbaijan and several southern regions of Dagestan – Albania. Albania was bounder with Sarmatia in the North, Iberia in the West, Armenia in the South-

West and with Atropatena in the South. Its frontiers extended to the Caspian Sea in the East. So, the territory of ancient Albania surrounded the territory of the modern Azerbaijan Republic, the part of territories of Armenia and Georgia, as well as Southern Dagestan (Derbent) the capital city of this state was Gabala, then Barda.

Antique authors such as Herodotus, Ptolemy, Strabo, Pompey Trog, Yuli Solin, Arrian (first of all the name of Albans was mentioned in the works of Arrian) and others mentioned ethnic diversity of Albanian settlers. There settled Albans, sakasens, myukies, uties, qarqars, tsovdeys, caspians, legs, mards, silvs, lupenies and other tribes in Albania that, “they spoke in 26 languages” (Strabo).

Modern academic investigations about the ethno linguistic identity of Albanian settlers show that, although ancient settlers were differed from the ethno linguistic, viewpoint the prominent role in this region played Turkish element. Among them there were some Caucasians and Iranian tribes too. Although some researchers consider that, the name of “Albans” is not understandable, this word and calling of “Alban”, “Alpan” is referred to Turkish background. Basing on the ancient Turkish word of “alp//alb” (brave, courageous, daring, plucky, manly), we can say that, the name of Albania means” the country of braves, the state of men”.

The central, especially plain regions of Albania were settled by Turkish ethnos, but Dagestan was occupied by Caucasian-Iberian tribes. Multi linguistic specialties were referred to Dagestan too.

First tribal unities were shaped at the end of 2nd and at the beginning of 1st centuries BC in the territory of Albania.

There became shown the signs of statehood in Albania, from the end of the 4th century BC, which was under the influence of Akhamani empire in 6th -4th centuries BC.

For example, there was obvious that Albanian, Caspian and sakasen troops participated in the army of Daria III during the Qavqamel battle as the independent entities. And it is the fact that, these troops were placed next to the line of Daria’s troop proved that they also possessed qualified military structure. Some antique authors referred Albania among the countries, captured by Alexander the Great, this region became an independent after the death of this magnificent king. May be the process of the subordination of small entities, also the centralized power began even in the period of Akhamanians and was over during the reign of Alexander the Great.

In the 1st century BC Albania confronted with the attacks of small country under the name of “Armn”- Armenia that was situated next to the Van lake and Eastern Anatolia. Armenians, who settled and came here from Balkan Peninsula did their best to enlarge their territory by capturing lands from Atrapatena, Albania and Iberia. So, the territories of Albania such as, near the lake of Goycha, the lands of modern Nakhichevan, the ancient Caspiana and others were often attacked by Armenia.

Most of Armenian historians, who referred to the invasions of Artashes I (189-160 BC) and Tigran II (95-55 BC) tried to prove that, ancient lands of neighbourhood countries, especially Azerbaijan concerned to Armenia and according to such claims they made the international world believe to the legend of the existence of “Great Armenia from Sea to Sea”. Some of these historians localized Caucasian Albania in the left shore of Kura and included the right shore of the river to Armenia under the name of “Aghvan district”. Nevertheless, antique manuscripts as well as linguistic, ethnographic and other sources confirmed that, Caucasian Albania extended the modern areas of the Azerbaijan Republic, part of Armenia, Georgia and Dagestan.

Roman Empire did not refuse from the goals about the capturing of Albania. As it was shown above, the attack of Mitridat Evpator VI and Tigran II to Minor Asia resulted bitterly for themselves.

After the campaigns of Lusy Litsinay Lukull against Mitridat VI and Tigran II, the senate of Rome appointed Q. Pompey as the governor of occupied Eastern provinces. Rome soldiers under the leadership of Pompey, which destroyed the troops of Tigran II, the successor of Mitridat VI moved to the South Caucasus in 66 BC. The first Albanian governor Oroys attacked to Rome army with his 40 thousand troops in the shore of Kura. Although Oroys chose a suitable moment for attacking (Rome soldiers were celebrating their holiday of Saturnalii) this attack was destroyed. So, Pompey defeated the troops of Oroys and made him sign the treaty.

Although, Pompey directed to Iberia after this victory, Albanians implemented different uprisings. Nervous Pompey came back to Albania and met with 72 thousandth troop of Kozis, the brother of oroys near the shore of Alazan in 65 BC. During the battle Kozis entered to the camp of Rome and did his best to kill Pompey. But Rome general wounded Kozis. This battle, where amazon women also participated ended with the victory of Rome. So, Oroys, who went to mountains and was obliged to sign treaty with Pompey again.

Nevertheless, the struggle of Albania did not let Pompey to reach to the Caspian shore.

During the famous expedition through Armenia (in 36 BC) under the leadership of general Antony, Roman army entered to Albania under the leadership of general Kanidie Kross. They won the battle over Albania and obliged governor Zober to subordinate them.

There are a few facts about the history of Albania in 1st and 2nd centuries BC. Frequent attacks of Rome, Parfia and other neighbourhood states to Albania proved that, this state could preserve its independence. The Roman emperor Adrian (117-138) sustained in friendly relationship with Albania, which could preserve its independence and territorial integrity during the Eastern campaign of Roman emperor Trayan (96-117).

According to many sources, Albania was governed by little line of Arshakid dynasty in 205 AD. New dynasty did his best to strengthen its foreign political positions as well. According to latest foreign sources that were confirmed by Albanian historian M.Kalankatlu, the territories from the shore of Kura till the river of Aras, the present time Agstafa belonged to Albania. The southern part of modern Dagestan was also included to Albania.

At the end of 3rd and at the beginning of 2nd centuries BC there was shaped social, class inequality in the Northern part of Azerbaijan and began the process of class society. In the second half of 1st millennium BC close neighbourhood, close relationship with Median and Akhamani empires pushed to the formation of slavery relations in socio-economic and social-political life stock of Albania. Close relations with neighbourhood states that archaeological facts also proved the results about the transition of Albania from the period of initial communities to feudalism without slavery phase did not possess any ground. In Albania, that did not differ from its neighbourhood countries in socio-economic development, the settlers worshiped to the Sun, Moon and other Gods. Superior priest of temple of Moon that was situated in the West of the country was considered the most influenced and prominent person after the tsar.

Economic life: Slavery in Albania and Atropatena did not reach to the level of classic slavery, the labour of slaves were utilized in the work of temples and houses. Antique authors gave evidences about the use of slaves that were called “ierodul” (“holy slave”) in the work of temples “holy places” (the area where the temple of God of Moon was situated in) in the west of the country.

During the slavery period the settlers of Azerbaijan were engaged in agriculture, craft and cattle-breeding as well. Strabo wrote that, Albanian fields produced “not only all kitchen garden harvests, but also various plants; there were planted ever-green plants too. The plains of Albania were irrigated much better than Babylon and Egypt rivers. And that’s why it preserves its beauty and harvested capability”.

Different agricultural implements, were discovered in archaeological excavations proved that arable farming was superior engagement among the population of Azerbaijan. Cultivated plains, suitable climate, suitable natural conditions provided arable farming to be the most developed engagement. In Albania that possessed the best irrigative system, there were gathered 2-3 harvests in a year. There were enlarged fishery in Azerbaijan too.

The most significant place in the agriculture of Albanian tribes played cattle-breeding. All types of tribes were engaged in this type of agriculture. The harvest plains gave suitable conditions for development of cattle breeding here. Cattles were used in the producing of cheese, butter and milk. The animals were utilized not only in milk producing, but also the producing of meat, leather also they were used as the power of cultivation of lands.

Albanians were engaged in poultry and hunting of wild birds too. Ancient authors gave some evidences about these. There are found the bones of deer, oxen, gazelle and other animals during the excavations. In the writings of Strabon and Yuly Solin were mentioned about the use of hunting dogs by Albanians during the hunting.

Craft and trade: Archaeological materials prove that, there were developed jewellery, pottery, sewing and other implements of handicraft in Albania.

Ancient Azerbaijan cities, situated in suitable strategic regions and played an important role as trade centres, as well as there were places in the intersection of trade ways. There were crossed not only local (connecting separate regions of the country) but also international (connecting different countries) trade ways.

Qazaka, Gabala, Vera, Ayniana, Anariaka and other Azerbaijan cities had trade relations with Greek, Macedonian, Roman, Parfian and other antique cities. These were proved by the discoveries of foreign moneys and other objects in the territory of our country.

There were famous different versions of craft from ceramic in the agriculture life stock of Albanian population. Pottery was much more well-known among the craft types. The huge population that settled at

the cities were engaged in this type of craft. There were discovered various plates, burned bricks in archaeological excavations, implemented in Minghachavir, Gabala, Shamakha, Ismaili, Quba and other cities of Azerbaijan.

Most of pottery things were related to local traditions, but there were felt the influence of the culture of Greece, Rome and the Middle East in the handicrafts of Albanian craftsmen.

There were existed the produce of a glass in Albania, in the beginning of our century. But most of glass products especially art products were brought from foreign countries. There were discovered different types of cloth such as silk and wool.

There were extended international relations along to local trade at the result of the creation of Albanian state in Azerbaijan. Developing agricultural life stock, being the intersection of international trade ways became the reasons of joining of this state to the world trade relations. This process intensified after the campaign of Alexander the Great.

The one of international ways crossed through the territory of Albania across the Caspian shore and united the North and the South. Transit water way also crossed through Albanian area. Historians mentioned that, through the river of Amu-Derya “there are brought a lot of Indian products..... These products were directed to Albania from here and they were delivered to the Black sea through the river of Kura”. The international relations were confirmed by discovered of different brought materials, such as ceramics, glass and glass materials, metal plates, jewellery and also foreign moneys.

The population of Azerbaijan made trade relations by exchanging and they had no possess monetary till the establishment of Albanian state. Strabo described this trade even at the 1st century BC as: “They did not use coins and they are only engaged in barter (exchange trade)”. But the message of prominent antique author is denied by the reveal of coins and monetary treasures of the ancient time. The reveal of such moneys in Shamakha, in 1958 and silver moneys in Gabala (1966) confirmed that, Albanians use monetary before Strabo, that is 100 years ago. Earliest coins that were discovered in the historical territory of Albania belonged to the period of Alexander the Great.

Approximately, in the half of the 3rd century BC there began to mint their own coins in Albania that looked like to the coins of Alexander the Great. They were found in monetary treasures as well as in archaeological excavations. Along to local coins there were utilized the coins of Selevkids, Parfia, Rome and other huge states in Albania.

Religions points: There were extended different religious thoughts in Azerbaijan in the antique period. Totemizm, Fetishism, Fire-worshipping and polytheism were much more famous here.

Approximately, at the end of the 6th century BC Zoroastrianism that inclined to fire worshipping played an important role in religious life stock of Atropatena. The main points of this religion are described in the books of Avesta - Yasna, Yashta, Videvdat and etc. According to sources, Zoroaster (Zaratushtra, Zardusht), the creator of Zoroastrianism, which was enlarged in the central Asia, Iran, Afghanistan, Southern Azerbaijan lived in the 7th century BC. But neither of thoughts about the motherland of Zardusht (such as his motherland could be Iran, Azerbaijan or Central Asia) was able to be confirmed.

Religious thoughts of Zoroastrianism presented the world as the place of struggle between two powers Good and Bad, or Ahuramazda (Hormuzd) and Anqra Manyu (Ahriman)

There were some considerations that, the thoughts of Avesta were extended not only in Atropotena, but also in some regions of Northern Azerbaijan. But most of the population in the North believed to sky Gods, such as “Helios, Zevs, especially Selena”.

We cannot also forget that, Turkish ethnos that settled here worshiped to the God (Tanrı) of sky. This belief referred to the pray of Sun, Moon and other sky elements.

Not only Zoroastrianism priests – mags, but also the leaders of Albanian temples, especially superior priest of the God of Moon possessed great influence in the social – political life stock of the country.

CHAPTER 5

AZERBAIJAN AS PART OF THE SASANIAN EMPIRE

5.1 INCLUDING AZERBAIJAN INTO THE STRUCTURE OF THE SASSANIAN EMPIRE

One of the important phases in our native history can be considered the middle ages history, which continued approximately fifteen centuries. There were shaped and developed feudal relations, happened essential events that possessed decisive function in military – political, ethnic and religious life stock of Azerbaijan, as well as in whole region.

In the medieval history, which will be examined in below – mentioned chapters (it means, in 5th – 8th chapters) plenty of foreign tribes intervened to our territories and in the North of Azerbaijan there was extended Christianity, but in the south parts there was enlarged Zoroastrianism, according to historical evidences, after some time the religion of Islam became the superior religion here, there were shaped small and great states, there were developed culture, science, literature and art, the formation of Azerbaijan language and Azerbaijan nation were over.

The beginning of the Middle Ages in the history of Azerbaijan referred to including of South Caucasian lands to the content of Sasanian Empire – one of the most significant states of early medieval in the second half of the 3rd century. This was a period, when feudalism – much more progressive social – economic phase was shaped at the result of the crisis of slavery factors in the countries of Mediterranean and Asia. The mentioned processes that possessed decisive meaning for these countries were extended in the territories of Azerbaijan too. Differing from the societies that were enriched with slavery issues, feudal relations firstly were shaped earlier, secondly developed much more intensive in Azerbaijan. In 224, parfian governor of Fars-Ardashir district, the son of Babakan from the origin of Sassanids implemented uprising against Artaban V Arshakid (213-224) and obtained victory. In

226 Ardashir declared himself “ShahenShah of Iran”, chose Ktesefon as a capital of its state – former residence of Arshakids; So, the dynasty of Sassanids’ came into the throne in Iran. During the governing of the kings from Sassanid’s dynasty Iran became the most powerful state of the region and the reign of Sassanids Empire were reflected in the destiny of Transcaucasia also its countries.

During the rule of Ardashir I (226-241) the state was divided into districts, which leaders were Shahrdar appointed by ShahenShah. Since the 5th century these districts were headed by marzbans, who possessed large responsibilities and obeyed to only the king of the state – ShahenShah. System of control of Sasanian Empire was classified as the ‘system of well controlled provinces’.

Both Ardashir I and his successor Shapur I (241-272) implemented huge expansive policy. Becoming of Sasanian Empire to powerful political state in the Middle East coincided to the period of weakening of Rome Empire. In military struggles between two states priority were preserved in the side of Iranians. In the big battle near Edessa in 260 the Roman emperor Valerian was defeated and he was captivated. In the monument of Naqshi – Rostam that was based in the honour of this victory the state of Atropatena and Albania were also included to the provinces that aided to Shapur I. The monument proved that, all lands from Caucasian mountains to Albanian were subordinated to Sassanids.

During the Sassanid phase Atropatena, which had been already called Adurbadagan became one of the most important provinces of Iran and the residence of the governor was situated in Tabriz. Sassanids declared Zoroastrianism inclining to fire – the main and leading religion of Atropatena – the official religion of the state. The ShahenShah Shapur I gave resolution about the confirmation of Zoroastrianism the leading religion in the whole country too. Everybody, who rejected to testify was committed. In 4th century, there were extended Christianity in the subordinated South Caucasian provinces of Sasanian Empire.

Zoroastrianism priests possessed high influence and rights in the country. They controlled the juridical system. Approximately a thousand peasants worked in the lands of main temple, situated in Qazaka, holy centre of Adurbadagan and crown celebrities of Sassanid ShahenShahs were also taken in this temple; New ShahenShah had to walk to the Qazaka temple in Novruz holiday and burn his fire: after the burning of fire his ruling period officially began.

Differing from Adurbadagan that became one of the provinces of Sasanian Empire, Albania could preserve its independence and the reign of the dynasty of Arshakids, which were in the throne since the 1st century AD partly paid only taxes and participated in military actions of Sasanian Empire if there was any need. The main reasons of such differ of Albania from Atropatena were related to its geographic and strategic issues as well as the aid of Rome and Byzantine to Albania against the struggle of Sassanids Empire. Moistey Kalakatlu mentioned about 10 local governors from the dynasty of Parfian Arshakids during 3rd and 5th centuries, such as Vachaqan I, Vache I, Urnayr, Vachaqan II, Mikhravan, Satoy, Asay, Arsuaqen, Vache II, Vachaqan III.

In the subordinating provinces of Sasanian Empire there often occurred uprisings under the different religious names. One of them was the teaching of Mani (Maniism). This movement, directed against the official zoroastrism, was related to the name of Mani, the leader of uprising. Mani was born in the prominent family of Mesopotamia in 216 and wished about world religion. Really, Maniism united the elements of Zoroastrianism, Buddhism and Christianity in itself. There were mentioned the features of Asceticism, to live single and dualistic view – points too. The whole world was considered the place of struggle of light and dark powers.

Along these features Maniism was against the rich people and the successors of this movement considered that, a human being should live in a simple form, did not have to kill anyone and none of them should eat meat.

Maniism possessed success in the various areas of the world as well as became rival of such religions that were official in its time. Main results of this success were the simply of the movement and its cultural boundaries.

Maniists decorated their temples with plant ornaments, which shaped crosses and it had 4 main halls.

In the first years Sassanids did not feel any danger from this movement and that is why did not prevent its propaganda. In 246, during the meeting of Shapur I with Mani, the second even gave the ShahenShah his book, called “Shapurakan” (“The book of shapur”) where the main ideas of new created movement were presented. But, after that, when the movement of Maniism began to be against the state and its official religion, the successors were pursued. Mani obliged to run from Iran, but after years he was captured and was executed in 277.

Maniism was banned, its successors were able to run to the countries, where maniism was extended.

Then, in the 3rd century Bundos, the religious view – point that was enlarged in Rome and Iran became the successor of Mani. Bundos attempted to spread his movement even in Albania. The teachings of Bundos were differed from Maniism: this movement called the people to an active struggle against the powers of evil and proved that, the Good would win at the end. Calling to the struggle at the side of Good gave a chance to the shape of the movement of Mazdakids in the 5th century.

During the reign of Shapur II (309-379) political circumstances in all subordinated countries of Sassanid dynasty, also in Albania aggravated. In the 4th century there were going wars between Iran and Rome for obtaining Albania, Adurbadagan and other lands of South Caucasus. And both of these countries did their best to incline nomadic tribes, coming from North Caucasus into their own side.

Author of the first century Dionysus Perieget, in his work, called “Anonym chronograph” (354), as well as Fanstos Byzantiysky, the writer of the fourth century informed about huns (bulgars, khazars and barsils) that settled in the shores of Black and Caspian Seas.

At the beginning of 30s of the 4th century huns participated in the interference of North Caucasian tribes to South Caucasus along with alans and mascuts, but at the beginning of 60s of the 4th century they rebelled against Sassanid Shah Shapur II together with alanian tribes.

In 30s of the 4th century leader of united nomadic tribes Sanaturk declared himself the governor (298-338) of the Albanian province of Paytakaran.

According to sources, Sanaturk prepared to invade Armenia, but Armenians appealed to Rome emperor – Constantine and the last sent to their aid the army under the leadership of Antiox. Antiox brought to the throne the son of Tiridat III – Khosrov II Kotak and directed to Sanaturk with his army. And Sanaturk, together with Sassanid troops, coming into his side strengthened in Paytakaran (Beylagan). Then Antiox ordered to plunder the local population due to weaken Sanaturk, but did not gain anything. That is why, he returned to Rome with his army and considered his mission finished.

After the united campaign of Armenian, Iberian and Roman troops to the Albanian Paytakaran, there began the second phase of fought – campaign of Sanaturk against Armenia together with Albanian and hun troops.

Sanaturk captured Armenia and about a year ruled to this state. Only after a year Armenians could withdraw Sanaturk from their capital Valarshapat.

Soon, after above mentioned events, Armenia was governed by Tiran (338-345) for a decade and Albania again became the centre of struggle between Sassanid Iran and North Caucasian tribes, which came here through Chor strait (Derbent). They attacked both Armenia and Adurbadagan from there, and in this case, ShahenShah Shapur II came to the help of Tiran and “prevented North Caucasian invasion to Armenia”. In subsequent decades friendship relations between Shapur and Albanians lasted. In 359 there became inevitable war between Sassanid and Roman Empires (Rome Empire also defended Armenia). Before the battle, Iranian troops strengthened in the foot of Agridagh; major camp of Sassanid ShahenShah was situated in Nakhichevan. Roman author Ammian Martsellin described Shapur before the battle of Amid in 359 in such words: Shapur was accompanied by tsar Qrumbat on the left (he was the king of khionits) and “tsar of albanians with various military officers at the back sides” on the right. The results of Amid battle were the assassination of Armenian general Vasak and capturing Armenian tsar – Arshak II in one of the castles too. Then, several regions as Artsax (Mountenous Karabakh), the country of mars (Nakhichevan), the country of Caspian’s (Caspiana) and Iberia were subordinated to Sasanian Empire.

Last decades of the reign of Shapur II was intensified by political fights and military battles with Rome Empire. Shapur’s policy was consisted of subordinating whole South Caucasus, firstly inclining Albania, then Iberia to his side. It is important to mention that, Shapur II attacked to Iberia in 368. In 371 Armenian tsar Pap, which brought to the throne by Emperor Valent (364-378) began an active struggle against Sassanid Iran. Albania aided to Iran at that time, especially Urnayr, who was married to Shapur’s sister, was well-known among Sassanid nobles. When Shapur began the campaign against Armenian and Roman army, Urnayr asked Sassanid Shah to fight independently against Armenian tsar Pan as the gift.

Battle in the Dzirav field, near the region of Baqavan was over by the victory of Rome and its allies. (It happened in 371). After this victory the river of Kura became the frontier between Armenia and Albania for short time (till 387).

Sassanid-Roman wars lasted for a long time and finally in 387 there was concluded treaty between them. According to this agreement

Armenia was divided between Iran and Rome Empire – its Western part went to Roman Empire, and the eastern part was included to Iran. According to an agreement between Albania and ShahenShah, former lands of Albania that were frontiers between Albania and Armenia during 371-387 were returned to the first one.

Information of Favstos about the participation of hun and alanian tribes in the events of 60s of the 4th century were the last information about them, as tribes playing an important role in the South Caucasus till the beginning of the 5th century.

During the reign of Yezdigerd I in Sasanian Empire (399-420) conditions of Albania and Christian church were improved. This period was very compound for Sasanian Empire; firstly, because of local struggle between ShahenShah and local nobles, secondly because of bad relationship with Middle Asian eftalits.

Because of difficult circumstances Yezdigerd I decided to use from the aid of Christians against nobles and give Christians a lot of privileges. Iranian Christians should play the role of bridge between Iran and Rome Empire (Byzantine) for Yezdigerd I. General soviet, called in 410 and took to the agenda the issue to join Persian and Byzantine churches. Such policy of Sasanian Empire could not influence to the positions in Albania and Adurbadagan that was politically related with Iran.

Sassanid ruler paid great attention to Albania because of its rich natural resources and geo – strategic positions. Northern nomadic people often invaded to Albania, i.e. Sassanid provinces and so, Sassanid rulers did their best to close Derbent passage, due to prevent their attacks.

At the end of the 4th century then cavalry that was consisted of barsils, khaylandurs, khazars and savirs passed from Chor (Derbent) passage and plundered the territories of Albania and Adurbadagan. These invasions continued subsequently. In order to prevent such attacks there was concluded agreement between Iran and Byzantine in 422. This agreement implied that, Byzantine took the obligation of security of Daryal passage.

Anyway, Sasanian Empire, which was scared of the increase of Christianity and influence of Byzantine in the state began to strict fought against this religion. Problems on the strengthening of Zoroastrism (Zardushtism) and fire worshipping were entrusted to the representative of nobles – Mihr Nersekh. At the result of strict policy of Sassanid government tsar reign was liquidated in Armenia, but in

Albania and Kartli (Iberia) the rule of local dynasties was preserved. Sasanian Empire kept strong troops in the frontiers in order to protect the territory from the attacks of northern nomadic tribes, as well as used these troops for subordinating obeyed nations.

Expansion policy of Sasanian Empire pursued the liquidation of interior independence of Albania and transition of this country into frontier provinces of the Empire. Persians shaped a chain of strengthening means, which began from Caspian Sea in the North and began to construct Derbent castle.

New period of this active and aggressive policy was related to the reign of ShahenShah Yezdigerd II (438-457), who was famous for his cruel and severe policy to obeyed nations. Exactly, during his reign there began final phase of subordination of Albania at the instigation of Zoroastrianist priests. The parts of this policy were to incline local nobles of Albania to office works, to extend Zoroastrianism in the areas and by these means, to provide loyalty and cultural-religious influence of civil population. As Iran implemented war against Eftalits of the Middle Asia, she need plenty of strong soldiers and troops, which should be provided by subordinated people. Yezdigerd II increased taxes twice and called cavalry from Albania, Iberia and Armenia, in order to weaken their struggle against the Empire.

Guide of this policy of Empire had to be the governor in Berde marzban, which was directly subordinated to ShahenShah. This governor should govern not only areas in Albania, but also in Kartli and other strategic regions.

Construction of defence walls and castles, great armies and troops were implemented by the vehicle of ordinary people. Moisey Kalankatlu wrote: "Iranian Shahs weakened the country bringing constructors, bricklayers and various building materials for the construction of great surroundings between Caucasus and Eastern (Caspian) seas". Due to create durable security for themselves, Sassanid ShahenShahs settled in strategic places people, who, spoke in Persian. They were especially from Deylem (Tabaristan), North Iranian province. Settlers occupied regions from Absheron peninsula to Derbent, they were provided with special benefits, at that time when native people of these areas gave plenty of taxes.

According to sources, the heaviest tax form was khara-land tax (cess), which was composing 1/5 of gathered grain. Also, peasants and craftsmen gave the tax of qezit, but merchants gave-bac. Population could not utilize their harvest till they gave all taxes. Except of this,

ordinary people implemented labour obligation, called kar (work). According to plenty of sources, Persians plundered ordinary people with these taxes.

In the middle of the 5th century Albania was governed by nephew (sisters son) of Yezdigerd II-Vache II (440-463). He was son and successor of Turk from origin tsar Arsu agen. They were the successors of Urnayr and came from the Turkish origin, the dynasty of Aran. The circumstances in Albania became strained during the reign of Syunik Vasak (443-451). He closed Derbent passage and prevented hun tribes to enter the South Caucasus. Major cause of this was related with the desire of huns to aid Armenia, where was prepared the revolt against Sasanian Empire under the leadership of Vardan Mami.

Konyan Sassanid oppression caused to disagreement in subordinated people. Due to prevent revolts Sassanid rulers did many measures, such as called men of such regions to army. They were sent to far places, for example to Central Asia, where most of them died in the battles with nomadic tribes. Simultaneously, Persians did their best to extend Zoroastrianism in subordinated regions in order to protect their cultural-religious positions.

Sources proved that, ShahanShah Yezdigerd II sent letter to the tsars of Iberia, Albania and Armenia by the instigation of Zoroastrianist priests in 450. In this letter he demanded them to accept Zoroastrianism as well as called them to the capital of Sasanian Empire-Ktesifon. Moisey Kalankatlu informed that, "strict order of the ShahanShah obliged us to stop worshipping our religion and accept pagan religion of mags". Nobles of Caucasian countries made an agreement among themselves to accept Zoroastrianism, in order to gain time and protect their lands from plunder.

Tsar of Albania, Vache II was also among the people who came to the capital of Sassanid's and accept fire-worshipping. Lazar Parbsky wrote that, "after that, the nobles of all three countries swore to Gospel and returned to their countries". Then Albanian tsar, queen and priest of three states went to the "house of sacrifice", worshiped to fire and ShahanShah gave them gifts and presents. 300 mags were sent to different regions of Albania.

Zoroastrianist mags, being in Albania demanded from ordinary people to accept this religion. Till the construction of zoroastrianist temples Christian churches were changed into temples. Zoroastrianist mags attracted people with presents and promises about decreasing of taxes. Simultaneously, they feared them that, men would be killed,

women and children would be turned into slaves. All of these evidences certainly excited the population, so that Persian government sent much more troops to the castles of this region.

The population firstly resisted to new religion passively. But when mags began to intervene to trial issues and did not implement their promises about decreasing taxes, especially, peasants began the uprisings against them.

The people, who were disagreed from current conditions killed mags, also Iranian troops that were sent here for preventing revolts were destroyed by united Albanian, Armenian and Iberian troops. Big battle between rebels and Iranian army took place near the winter residence of Albanian tsars – the city of Khalkhal. Although the great number of Iranian troops, which were led by marzban of Derbent – Sebukht, rebels again overwhelmed this army. Albanian historian wrote that, the battle was so bloody that, the river near here was coloured into red. Iranian troops were destroyed completely, only one soldier was survived and exactly, he riding on a horse informed about defeat to the leaders of Sasanian Empire, settled in the camp near Kura.

After this battle big part of Albania was cleaned from enemies, Albanians destroyed Persian garrisons, under the leadership of prince Vakhan they liberated “castles and cities, which were subordinated to Persia. Then they directed to “hun”, Derbend gates, objected them to Albanian rule and after that all these regions were united under the governance of Vakhan, “the man, who was from the origin of Albanian tsars”, wrote Elishe, author of the 5th century, who dedicated his work to anti-Sassanid revolt. Vakhan went to the “country of khans and other tribes of barbars”, which were allies of khons, made agreement with them and shaped durable alliance.

Although huns promised to aid Albania, they could not do it in the same year, because of their own local quarrels. ShahenShah Yezdigerd II sent big army under the leadership of khazarapet Mihr Nersekh and marzban Mushkan Nisalavyurt to the rebelling regions. Decisive battle between the troops of Vardan Mamikonian and Persian armies occurred in the field of Avarayr (near Maku) in May, 451.

The troops of rebels that were consisted of Albanians and Iberians were defeated in this battle. Hired tribes of huns, kabails, hels and other North Caucasian tribes, inclined by Vasak also fought on the side of Sassanids. In this battle Vardan and other Alanian and Armenian feudal were killed. Those, who worshiped Christianity and survived at that time hid in the mountains. There were sent cavalry squads to

Albania, Armenia and Iberia due to straighten with disobedient population. Although Sassanids restored their authority, they couldn't completely strengthen in Albania.

Only after a year, on oguz and haylandur tribes intervened to Caucasus and exterminated Persian troops. If we took into account the size of plundering, this movement was very essential. So that, according to historians' information hun tribes exterminated Sassanid Persian troop in Albania, arrived even in Byzantine and returned to their native lands with great trophy.

After the death of Yezdigerd II in 457, there began intestine fought for the throne in Iran (457-459). This fought was between Yezdigerd's sons – Hormuzd and Peroz, which ended with the victory of Peroz, especially by the great aid of eftalits (white hunns). Vache II utilized the circumstances, denied Zoroastrianism and again began extend Christianity in Albania. Due to prevent hun intervene to Albania Vache II destroyed Persian troops, entered to Derbent and strengthen the passage with his own army. Finally, in 459 Vache II declared his disobedience to the new Sassanid ShahenShah Peroz (459-484). Revolt and disobedience of Albanians, under the leadership of tsar lasted till 463. Albanians had struggled for their independence by the vehicle of their allies – maskuts, lpins and neighbourhood mountainous tribes for 2 years. This uprising was prevented only after that, when hun – on oguz tribes, hired by Peroz crossed Alanian gates (Daryal passage) and intervened Albania in 462.

That war, which brought misfortune and unhappiness to the ordinary people and that destroyed the most part of Albanian territory ended only by refusal of Vache II from independence and from throne too. Vache II requested from ShahenShah Peroz to preserve his ancestral domain and thousand families that were given him by his father and Peroz agreed with this. So, after that the dynasty of Arshakids was over in Albania in 463. Northern part of Azerbaijan was turned into marzbanianity and passed to the subordination of marzban-governor of Sasanian Empire. Residence of the governor-Marzban, which was situated in Partav (Berde) was not only the centre of Albania, but also Eastern Georgia and Persian army, placed in these two states.

Nevertheless, Sassanids could not completely break the resistance of Albanians and neighbourhood people: unfortunate wars of ShahenShah Peroz against his former allies – hun – eftalit tribes, increasing of taxes, religious pursuing caused to new anti-Persian revolt, taken place within 482-484s. But the major event was the death of Peroz

in one of the battles with eflatits and destruction of Persian army. This reason obliged Persian government to concentrate namely on Iran and that's why, all Persian garrisons, excepting strategic areas were withdrawn from South Caucasus.

New ShahenShah Valaria (485-488), who brought empty treasure (because of continual wars), political fights and bad economic conditions from his predecessor stopped the religious persuing of Caucasian people and signed the "Nvarsak agreement" with them. According to this agreement, Sassanids did not have to impose Zoroastrianism to Christians and Christians should not impose Christianity to Zoroastrianism. Approximately, after 30 years of leading of marzbans in Albania the dynasty of Arshakids was restored here – new owner of Albanian throne was the nephew of Vache II – Vachagan III Pious (487-510).

There are some evidences that, after the death of Vache II in 470, Vachagan converted to Zoroastrianism and was appointed the governor of Artsakh. Being the tsar of Albania, Vachagan III attained to restore former privileges of Albanian tsars, decrease the taxes and so on. Moisey Kalankatly described Vachagan's coming into throne in such words: "population of Albania were re-united under sole realm, appointed to the throne the son of King's family Vachagan. He was the son of Yezdogerd, brother of Vache who was the tsar of Albania and Vachagan came into the throne by the vehicle of Valarsh, the king of Persia". According to the information of historian, Vachagan had to convert to the religion of mags by oblige of Persian king, but he was Christian secretly. Moisey Kalankatlu informed that, Vachagan declared about his Christianity, before than ShahenShah of Persia gave freedom to religious consciousness.

When Vachagan III became the governor of Albania, in 487 it was happened by the permission of Valarsh. But when Valarsh was overthrown in 488, Vachagan's authority was limited only with Artsakh. In 488, Kavad I (488-531) came into the throne and Vachagan extended his authority to the whole Albania in 493. Although at the result of this, Albania became under the vassal authority of Sasanian Empire, Vachagan III attained to took all power into his hands. Peasants, who obliged to hide in the mountains, gradually returned to their native lands: Vachagan III sent information to all areas of country and warned population that, no one would be pursued – peasants, craftsmen and others could return to their motherland. So, there was developed agriculture, craft and trade after this event.

Vachagan III returned all properties of Albanian nobles and officers, which was confiscated because of their participation in anti-Sassanid revolts. Otherwise, those people who served to Iran were deprived from their properties, and were assassinated. Albanian church was also interested in the strengthening of tsar's authority. "The history of Albanians" informed us about strengthening of the church power during Vachagan's reign, increased the struggle against Zoroastrianism, built new churches, also had constructed new schools under these churches. Due to further strength of the positions of church and Christianity, tsar Vachagan III called assemble in the territory of Aluen (in modern Aghdam region) in 498.

According to Albanian tsar's mind, Aluen assemble had to stimulate the confirmation of independence of Albanian church, strengthening of religious ceremonies, destruction of remaining of non-Christian religions. On the other side, Vachagan III did his best to strengthen state power, prevented unauthorized behaviour of feudal, equal klir (clergy) with secular world by the vehicle of the accepting of these church obligations. These obligations (rules) was also essential for protection of state independence and struggle against foreign invaders. So, Aluen rules (obligations) possessed historical need.

Aluen assemble possessed some rights and power, which was confirmed in "The history of Albanians", wrote by Moisey Kalankatlu: "I, Vachagan, Albanian tsar/then church and secular nobles/-we confirmed rules in such way..." The author finished assemble rules as below-mentioned: "These rules were confirmed and accepted by bishops, priests and azats by the participation of tsar. These obligations were confirmed by the signatures of: adviser of tsar Mihr, khazarapet Mirhorik, forefathers: Marut, Tirazol, Asparakos, Shama, Bakur, Aratan, Arshes, Vardan Brave, possessor of Gardman: Khurs, Hermanosan, Hosken, senior representative Pyuraq and other leaders and azats of Albania. Due to the confirmation of this assemble there was put the signature of Vachagan, Albanian tsar".

There were put such issues in the assemble, which were disagreed by religious and secular world. The analyses of assemble obligations showed that, most of the problems were decided behalf on the Albanian church.

Laws, accepted in the Aluen assemble and which reflected social relationship of various types of population were the only historical law documents of early medieval Albania. This codex of laws, consisting of introduction and 21 articles gave the church simple rules of society of

Albania-for example, about marriage and divorce issues, types and amount of taxes were solved behalf on church.

According to church obligations, church authority was determined by church-administrative entity-diocese. The frontiers of diocese were in appropriation with the territorial frontiers of lands. But not in all territories there were own diocese, for instance, there were eleven regions in Artsakh, but only Gaband, Kolmank, and Irank possessed diocese. But sometime whole province (**nakhang**) entered to an only diocese, as Paytakaran did. Aluen laws and obligations accelerated the development of feudal relations in Albania.

Tsar Vachaqaan attained several goals that he thought by the vehicle of Aluen assemble. Assemble assisted to the confirmation of independence of Albanian church, as well as Vachaqaan attempted to strengthen the state authority, prevented unauthorized behaviour of feudal, equal klir (clergy) with secular world, achieved religious unity of all population, which was essential for state independence too.

To the end of the reign of Vachaqaan III, i.e. in 503 nomadic tribes of hun-savirs, which destroyed the union of onaquars in North Caucasus, intervened Albania and Iberia through the defended by Sassanid army, Derbent passage and captured these two states. Only after five years, in 508 Sassanid ShahenShah Kavad could withdraw saviours from the South Caucasus and returned Derbent and Daryal passages. During these difficult circumstances, when Sasanian Empire attained stability in the centre, it abolished the governing of Arshakids in Albania in 510. Reign in the country was given again to the governor-general of Sassanids.

Undoubtedly, Vachaqaan was the prominent governor in the history of Albania. Exactly, in his governing period there was the most suitable conditions for economic and social prosperity, for strengthening of Christianity and prosperity of Albanian church. The name of Vachaqaan was mentioned as “Pious” in historical sources of that time.

5.2. ALBANIA IN THE PERIOD OF LEADING SASSANID MARZBANIAN

Especially, at that period Sasanian Empire was shaken with the movement, led by Mazdak, which historians called and characterized as heretic-mobed, i.e. server of Zoroastrianism. Movement possessed its objective causes, there laid socio-economic demands of the phase on its ground. The population were divided into four stratum. Priests and soldiers, men were included to the first and second to stratum. The third one was compiled from document composers, authors, poets, book-keepers, translators, doctors and other representatives of intellectuals. Farmers, cattle-breeders, merchants and craftsmen were belonged to the fourth, most exploited stratum.

The explored period was the developing phase of feudal relations not only in Iran, but also in subordinated regions of Sasanian Empire, as we observe it from Albania. There was happening the concentration of all lands into feudal and nobles and peasants were exploited too. Allotments, which had been given to peasants were gradually concentrated in the hands of feudal. At the result of this, peasants became under the subordination of feudal, gave them big amount of taxes, as well as the division of communal lands and transition of such lands to the hands of feudal authority caused to decrease of taxes that were included to the state treasure.

The wars, implemented by the Sasanian Empire, the shape of great feudal hierarchy, deepening of exploitation of peasants and other problems created all conditions for mass dissatisfaction of people. There was shaped ideological ground of the movement, which was covered the years of 481-589 under the leadership of Mazdak, the son of Bamdad.

Mazdak began the propaganda of his teaching in Mesopotamia and soon plenty of leaders from the various areas of the Empire joint to him. The movement of Mazdakids was implemented under religious cover as other movements of medieval period. The defenders of this movement and believers, which jointed in itself the elements of Zoroastrianism, manism, philosophic thoughts of hellinistic world and Christianity, taught the ideas of equality, censured thief, lie, struggled against the exploitation of civil population. The ideas of Mazdakids about social equality and justice made great attraction among the mass people, who disagreed with heavy economic circumstances and discriminations. The poor peoples among peasants and city people,

slaves, craftsmen, the part of small and middle arable farmers joint to this movement. So, execute to the beginning of military movement in 491 became starvation of population at that time. Major driving force of movement was peasants, they attacked to the properties of arable farmers and homes of rich merchants, stole their properties and divided them among themselves. The part of rich land owners were killed, most of them escaped from the country.

In the first phase of the movement, i.e. till the year of 496, the teachings of Mazdak that aimed to weaken the power of priests and feudal was supported even by ShahenShah (Gubad) Kavad I. Kavad I appointed Mazdak his adviser and at the result of it he utilized the power of Mazdakid movement. By Mazdak's advice Kavad I opened state granaries for starving people.

At the result of disagreement of the Sassanid feudal hierarchy, Kavad I was dethroned and his brother became a new ShahenShah of Sasanian Empire. But Kavad I was able to return the throne by the vehicle of eftalits. ShahenShah, who attained weakening of feudal hierarchy partly, did not need the help of the Mazdakid movement ever more. He was scared from the power of this movement and considered that Mazdak was the threat for statehood. That's why, Kavad I refused to support above mentioned movement and his leader.

In 529, the Mazdakid movement was neutralized and his leaders, as well as Mazdak were assassinated approximately 80 participants of movement were killed.

Although the Mazdakid movement was depressed, it had great influence among the society-to the positions of head priests of Zoroastrianism were weakened, the number and influence of big arable farmers were reduced, central power and its columns-middle arable farmers, i.e. azats were strengthened too. The ideas of Mazdakids influenced to other people uprisings in this region.

After the neutralization of Mazdakid movement, during the reign of Khosrov I Anushiravan (531-579) the number of middle and small landowners were increased in Iran. According to our consideration, the Mazdakid movement influenced not only to Iran, but also to the areas of South Caucasus. That's why, military-administrative reforms, made by Khosrov Anushiravan were concerned to the lands of Azerbaijan. Interior governance was completely eliminated in Albania and in its major parts, i.e. in Chola, Kambisena, Paytakaran and etc. There were appeared Sassanid officers-marzbans, who were obeyed to the marzban of Partav. Marzbans had to make condition to extend Zoroastrianism,

as well as prevent anti-Sassanid movements in the regions. Albania, Adurbadagan, Iberia and Armenia were included to one of four great military-administrative provinces to the part of Northern kustak (“kustak” means, “country” in pahlevid language).

Major political line, implemented in Albania by Sassanid regime, consisted of the strengthening of imperial power and defence of North frontiers of the empire. The security of Northern/Caucasian passages was important not only for Sasanian Empire, but also for Byzantine. That's why, Byzantine signed special agreement with Iran in 442. According to this agreement, Byzantine should pay the determined amount of “gold” to Sassanids, in order to defend the Daryal passage. It was interesting that, Iran and Byzantine made alliance with various rival tribes against hun-bulgarian tribes and protected Caucasian passages together although they were foes at that time. For example, sabirian tribes, which fought against Sassanids at the beginning of the 6th century, participated in the struggles for South-Caucasus on the side of Iran or Byzantine in 516. In the mid of the 6th century nomadic avars, settled in North Caucasus defeated sabirian union. After that, part of sabirian tribes settled in the territory between Aghstafa and Shamkir. Since that period khazars, which were included to the content of Turkish khaganate along with sabirians, bulgarians, barsilians and others began to play leading role among these tribes. At that time Turkish khaganate seized large territory from Mongolia to Black Sea.

In 552 khazars attacked to Albania. According to the information of the “History of Albanians”, the plunder and destruction at the result of these invasions were so terrible that, the residence of Albanian Catholicos in Chola was moved to the new political centre of the state-Partav (Barda). After short period, khazarian tribes intervened to Albania again. Sassanid army was able to withdraw them from the country, part of them were killed, others were captivated and about 10 thousands of khazars were settled in Gabala by the order of ShahenShah Khosrov Anushiravan.

Iranian-Byzantine conflicts for Albania had not only political, but also economic goals: khazars and other nomadic tribes, who became the allies of Byzantine during its difficult periods aimed to live in rich cities of Azerbaijan-Albania and Adurbadagan. Agreement about armistice between Byzantine and Iran, which was signed in 562 gave a chance to regulate circumstances in Northern frontiers.

Among the countries, included to Northern Kustak, Azerbaijan that possessed special strategic essence and which could prevent the

invasion of khazars in the North and Byzantine in the West was in the centre of attention of Sassanid Shahs. In 571, at the result of the annulment of the treaty between Byzantine and Iran, Albania was exposed to the attacks of Byzantine. Menandr, in his "History" work informed that, approximately in 574, Byzantine army invaded to Albania, met with sabirian and alanian tribes there and took captives from them; in 576 they again attacked to Albania, but at this time made sabirian and alanian tribes settle in right shore of Kura, in order to "stay in Roman land". So, the joint attack of Albanians and khazars to Byzantine in 576 on the side of Sassanid Empire was not casual fact.

During the last Iranian-Byzantine war in the year of 603, the people of Albania were subjected to new trials. At the result of military actions, which was resulted behalf on Sasanian Empire, many provinces that were subordinated to Byzantine passed to the power of Iran.

In the same year Albanian Catholicos Viro utilized from vague circumstances and began the struggle against Sassanid regime together with his supporters. But troops, sent to Albania by Khosrov II depressed this uprising. Most of representatives of Albanian feudal hierarchy were murdered. Viro was able to hide and run to the capital city of Iran – Ktesifon (Median). Only by the aid of the wife of Khosrov II – Christian Shirin Viro was not associated as other participants of revolt. By the order of ShahenShah, Viro had to live exile life in Ktesifon ever more but at the result of protection of Shirin he could play active role in political and religious life of his country.

In the years of 612-613 Viro took part in the church assemble, called by the initiative of Khosrov II from the representatives of Christian people of Sasanian Empire. Representatives of two rival sections (monophysite and dyophysite) had to determine the essence of khalkedonian and autikhalkedonian teachings and came to the sole decision. The assemble declared about the acceptance of official Christianity and namely, at the result of attempts of Viro, Khosrov II gave Albanian princes from the Mikhranid dynasty title of "master of Girdiman and prince of Albanian state". First of all, this title was given to the first Albanian prince Varaz Griqor in the year of 627.

In 623, after unsuccessful attempt of armistice the emperor of Byzantine, Irakly (610-641) gathered great army and invaded to Azerbaijan through passing Kolhida, Iberia and Armenia; first of all he captured Nakhichevan and then crossing the river of Aras occupied Adurbadagan, its capital city, Kazaka and destroyed the temple of Zoroastrianism here.

Capturing the great amount of captives and jewellery Irakly entered to Albania and aimed to stay there in winter. He appealed to the princes of Albania, Iberia and Armenia and offered them to pass into the side of Byzantine voluntarily, serve his army in winter, otherwise he would beat with them as heathens, his army would conquer castles and plunder the country. Moisey Kalankatlu wrote about this event as below mentioned: "Greek army settled in the area near the village of Kalankaytuk. This army plundered all areas and fields on their way and then settled in the camp near the river of Terter, next to the village of Divtakan". By the order of Khosrov II feudal and princes of Albania left the capital and settled in castles, then Persian army suddenly attacked to Byzantine army and withdrew them from Azerbaijan.

At the result of this unsuccessful campaign of the Emperor, Irakly appealed to khazars in the year of 624 in order to, as Albanian historian described it, "undermine great Caucasus mountains, open the gates of Chora, call various barbarian people and together with them dethrone selfsatisfied Khosrov".

The Byzantine Emperor inclined the leader of Khazars, Jebukhagan to this invasion, promising him "eternal governance" of Albania, Lpinia and Chora. In 627, khazars intervened to Albania. This was first invasion from contentious attacks of khazars to Derbent/Chola and Partav/Barda. Prince and representatives of Sasanian Empire began to think only about their escape. Moisey Kalankatlu informed: "Jebukhaqan attacked to Albania with his son Shat. Nobody could count the number of his army. When the feudal hierarchy and governors of Khosrov, which were sent there, heard about the destruction of the castle of Chola they had to escape and hide in the mountains of Artsakh region". After that, Sassanid governors left the area, Albanian population had to hide in the mountains of Artsakh. Capturing Albania, Khazarian army directed to Tiflis and met with the army of Irakly there. Khazars continued to stay in Albania, especially in the region of Gabala during the whole winter.

In 628, khazarian Khaqan sent the second army to Albania under the leadership of his son, Shat. At this time they wanted to subordinate this state. Last marzban of Albania-Svema Vashnasp "brought all his properties, plundered Albania and escape to the Persian state".

According to foreign and local sources, in 627, during the Iranian-Byzantine war Irakly met with his new ally-khazars on the walls of besieged Tiflis and signed with them agreement. As Moisey Kalankatlu informed, "khazars implemented attacks to our Albania by

the order of Irakly”. Albanian population had to leave their homes, properties and hide in the mountains of Artsakh.

After the murder of Khosrov II Parviz in Iran, in 628, his son Shiruya, who was well-known with the name of Kavad II came to the throne. He released all prisoners and the Catholicos Viro, who was taken into the prison during the reign of his father. After 25 years of exile, Viro returned to his motherland which was plundered and destroyed by khazars and at that time he was the sole influential person, who was able to aid to the political development of the country.

Due to prevent the destruction of the country, Viro appealed in one side to Iran, in the other side to the son of Khazarian Khagan Shah (in March-April of 629), who led to the campaign over Albania, Nevertheless, Khazars, who learnt the double policy of Viro broke off negotiations and began to new, more destructive invasions to Albania. Viro again came to the camp of Shat near Partav. So that, at the end of 629 and at the beginning of 630 Albania was formally under the subordination of Sasanian Empire, simultaneously gave tribute to khazars.

Interference and strengthening of khazars in Albania continued in the 7th century too. At this time plenty of Turkish tribes lived compactly in all areas of the country. The one of such regions was Gabala, whose name in several Arabian sources was mentioned both Gabala and Khazar. Extended Turkish language was the vehicle of relations of people in Albania till the Arabian supremacy.

Plundering and destructing invasions of that time implemented their goal. Albania was captured by “three generals”-Hunger, Sward and their assistant Death. Thousands of people, as well as Catholicos Viro became the victims of epidemic.

Left shore of Albania and the ancient capital city was under the governance of khazars. But in 630 interior struggle, began in Turkish Khaganate ended the supremacy of Turks in North Caucasus and there was shaped independent Khazar Khaganate.

International circumstances, struggle of khalkedonits and diophysites in Byzantine, fought for the throne in Iran (during four years (629-632) 10 ShahenShah came to the throne of Sasanian Empire) certainly diverted the attention from the Northern frontiers of Empire, as well as from Albania. These events, also the weakening of both sides during Iranian-Byzantine wars gave a chance to the restoration of political independence of Albania and the Mikhranid dynasty came to the reign in Albania. The first representative of this dynasty was Varaz-

Grigor (628-642), the governor of Girdiman, who took the title of the prince of Albania even during the reign of Khosrov II.

5.3. ALBANIA UNDER THE GOVERNING OF MIKHRANIDS

At the beginning of the 7th century there was shaped the prince clan of Mikhranids in the historical scene of Albania. The founder of this dynasty, Mikhran was the relative of the Sassanid ShahenShah, Khosrov II. Coming into the throne in Iran in 591, Khosrov decided to punish everybody, who was guilty in his father's death. Probably, Mikhran was also concerned to this issue. Albanian historian wrote: "Mikhr, the relative of Khosrov had to escape and brought approximately 30000 families with himself. He entered to the country of Albanians, came to the region of Uti, near the great city of Partav". Then historian informed that, "Mikhr wanted to leave Albania, which was governed by Sassanid marzbans and did his best to join to khazars and call them to the fought with ShahenShah. But Khosrov listened to his advisers and understood that, Mikhran would be able to disturb him, in the last joint with the foes of Sassanids. That's why, Khosrov sent letter to Mikhran, where he suggested him "to choose hands under Khosrov's subordination and settle in such areas, which he liked". Historian informed that, Mikhran settled in Girdiman with the families, came with him and established there the city of Mikhravan.

All these facts looked like to legends, but all of them have historical ground. Legend about the moving of Mikhranids from Iran was created during the reign of Khosrov, i.e. at the period of strengthening of Sasanian Empire. But the incline of politics of Mikhranid dynasty either to Byzantine, or to the alliance of Turks (huns) showed that, this legend did not have any historical context. In reality, since 70s of the 6th century there were settled the part of Turkish hun tribes, sabirians in the area of Girdiman. The Byzantine historian, Menandr in his "History" work informed that, approximately in 574 Byzantine troops intervened to Albania, where they met with sabirian and alanian tribes. It's fact that, during Byzantine-Iranian wars both Byzantine and Iran utilized from the aid of mercenary sabirian troops. According to above-mentioned evidences we can consider that, Mikhranids were concerned to sabirians by origin, but then, due to increase the essence of the dynasty they were begun to concern to the

Iranian origins, which were familiar with Sassanids. It's also important to mention that, some historical sources concerned Mikhranids not only to Iranians, but also considered that, especially, Sassanids wanted them to settle in the area of Girdiman, in the boundaries of Georgia and Armenia. These areas were strategically essential for Sasanian Empire too. But it's obvious that, according to the peace treaty, signed between Iran and Byzantine in 591, Albania, along with the territories of Girdiman, Tiflis and Dvin came to the subordination of Sasanian Empire. Most of the population in these territories were Azerbaijanian Turks, especially sabirians, along with Albanians were settled in Girdiman. Mikhranids, who by origin were shaped from sabirians and Albanians did their best to enlarge their power in whole Albania.

Mikhr, who strengthened in Girdiman, called "twelve men from local hierarchy killed them and entirely owned the country. According to Moisey Kalankatlu, after Mikhr there came to the throne such representatives of prince clan as Armael, Varda, Vardan Brave (who built the castle of Gardman for three years), Varazman and Varaz Grigor, whose sons were Varaz-Peroj, Javanshir, Khosrov and Varazman. So, from Mikhr, who began to rule the Girdiman approximately in 600, till Javanshir (642-680) implemented the building of castles, probably he did not satisfy the reign in the boundaries of Girdiman. So, Vardan Brave invited 60 representatives of the local Albania clans of Aranshakhs as guests and gave them, as Moisey Kalankatlu described, "deathful meal". He did not kill only Zarmikhr Aranshakh, his brother-in-law. So, as prominent orientalist, academician V.V.Bartold mentioned, "There was restored Albanian national dynasty, but by Persian origin in Albania".

Nevertheless, only during the reign of Varaz Grigor (625-642), grandson of Vardan Brave, who converted to Christianity in 628 and accepted the name of Grigor during Iranly's Byzantine Emperor being in Albania Girdimanian governors was able to extend their reign over the whole Albania, and marzbanian regime that lasted from 510 to 628 was entirely collapsed. Catholic Viro, who returned from exile at that time, baptized Varaz Grigor to monophysite rite of Christianity, as well as Mikhranids accepted the title of "great princes of Albania".

So, if Southern Azerbaijan - Adurbadagan - stayed under the marzbanian subordination of Sasanian Empire in the eve of Arabian expansion, Northern Azerbaijan was under the influence of Iran, but preserved its political independence and achieved its own governors

from Mikhranid clan, which ruled this state till the beginning of the 7th century.

There were appeared Arabs in the Middle East in the 7th century. Their invasion to Iran during the reign of Yezdigerd III (632-651) made the "tsar of tsars" (i.e. Yezdigerd III) appeal to subordinating countries and demand troops from them. Varaz Grigor, the prince of Albania also received such order and suit to the aid of Yezdigerd III the army was under the leadership of his second son, Javanshir. He headed to Albanian army in the years of 636-642; he was the sparapet - head commander of Albanian troops and served in the side of Persian army. He was especially distinguished in the battle near Kadissia, on January 6, 637. Here, the Persian army was overwhelmed and wounded and Javanshir was able to survive with difficulty.

In 642 Javanshir returned to his motherland and became the prince - ishnakh of Albania, although Varaz Grigor did not die. That is why, we should not consider Javanshir's first year of ruling the year of 636 as it was before, but the year of 642. Coming to the throne Javanshir first of all moved his residence to Partav. This fact proved that, the properties of Mikhranids were extended, as well as Mikhranids continued to implement the policy of Arshakids. Moving of the residence to Partav also simplified to control the large territory, spreading not only Albania, but also Lpinia and Derbent (Chola). When the state of Sassanids was destroyed by Arabs, the remaining of Persian army did their best to strengthen in the northern areas of former empire, i.e. in Albania. That is why, Javanshir was obliged to struggle with these troops.

Javanshir concluded "indestructible alliance" with Atrnersekh, the owner of Iberia, for whom Persian troops also represented threat. By joint attempts they were able to withdraw Persians from Utik and Shakashena. Javanshir fought with Persian troops twice and overwhelmed one of their generals. But at that time, other part of Persian troops entered to the city of Barda, captivated his mother and brothers. During the third battle Javanshir was wounded from the head and was obliged to move away to Iberia. Persians captivated his father, Varaz Grigor and conquered Partav. Javanshir was escaped from Iberia and the prince of Albania, together with his brother Varaz Peroj and by the aid of Georgian army returned not only Partav, but also cleaned all territories of the state from Persians. Persian general learned about the victory of Javanshir by the vehicle of Syunik prince, i.e. Javanshir's father-in-law appealed to Albanian prince with concluding peace treaty.

Concluding an agreement Javanshir came back to his motherland with his mother and brothers.

Javanshir and his old father Varaz Grigor understood that, Albania could not exist without the support of powerful dynasty. That is why Javanshir began to look for ways, due to shape durable relations with three major states of that time - Byzantine, Khazar Khaganate and Arabian Caliphate. But we will speak about these issues in the next chapter of the book.

5.4. FORMS OF LAND PROPERTIES

There began a new phase of development in the medieval history of Azerbaijan, which major signs were the forms of ownership and land-tenure. This was such period, when in all countries of Mediterranean and Front Asia slavery phase was being destroyed and the signs of new progressive socio-economic formation, i.e. feudalism were being shaped. These processes were extended in the areas of historical Azerbaijan too, but the main difference of Azerbaijan from above mentioned countries was that, feudal relations were shaped there much more earlier and much more intensively. Both in pre-Islamic and post-Islamic period whole right over useful and useless lands belonged to the state. As the supremacy over the land properties belonged to the state none of big land owners could be rivals with it. Only nobility and aristocracy, who served to the state and peasants, who planted the lands stayed between state and the right of land-tenure.

There were existed two types of feudal properties over lands in Albania, i.e. in the northern part of historical Azerbaijan: 1) absolute or hereditary ownership - dastakert, which was shaped at the result of the collapse of communal ownership and that was given to the representatives of leading class on the right of inherited estate by the state; 2) conditional land ownership - khostak, which was temporarily given to feudal aristocracy and clergy for their serving as vassals.

Although in early feudal phase absolute ownership was enlarged in Albania, but some period conditional ownership became the leading one. Along with these two ownerships there were also existed land properties of temples and churches, simultaneously, communal and private land properties of peasants.

At this period there were existed communal lands, private land properties, which was given by ShahenShah as conditional ones, lands

of big feudal, which were hereditary properties and the lands of temples in the southern part of historical Azerbaijan, i.e. in Adurbadagan. The inherited land properties were called dastgirds, and conditional land properties were called khvastaks in Adurbadagan as in Albania.

According to the sources, Albanian society were divided into feudal-azats, who were the leading class of that time and peasants - shinakans. The representatives of the leading class were called nakharars, nakhapets, azgapets and etc. in these sources. Nevertheless differing from the term "azats", which meant the general class of feudal, the term of "nakharars" was concerned to the superior and high stratum of feudal aristocracy.

There was gradually shaped feudal hierarchy inside of the leading class. The power and role of the sovereign-ishkhan was strengthened in the centralized state. As the head of secular and religious power, he possessed the right of making law, led the deliberative organ, as well as he was the chief commander of the army. The highest stratum of the hierarchy belonged to big and middle aristocracy and the later one to the small nobility.

In the early period of governing of Sassanids, Azerbaijan became one of numeral regions (cities) of the Empire. The provinces were headed by shehرداریs, but the provinces were led by paygospans. Differing from Adurbadagan, which became the one of provinces of Sassanids even in the early age of the existence of this Empire, Albania was able to preserve its local independence and this region was governed by the dynasty of Arshakids, which was in the reign since the first century AD. Certainly, the geographic positions and geostrategic essence of Albania, as well as its supportive politics to Sasanian Empire during Iranian - Byzantine wars assisted to this.

Major posts in Albania in the period of 3rd - first half of 7th centuries were khezarapet, khramanator and sparapet. In the early period of the existence of Sasanian Empire, Sassanid troops were led by khezarapets (i.e. the head of thousands). But later this title extended and became to concern to the guard of Shah's treasure. In Albania khezarapet led the state expenses and khramantar as in Iran was the vezir and conducted all state issues. Sparapet himself was the commander of cavalry in Sassanid army, but in Albania this title was concerned to the head commander of the entire army.

There were existed two types of a court - church and tsar courts. Church courts examined the issues of church servants, who violated

laws, but tsar courts examined the conflicts among clergy and aristocracy, as well as crimes.

In Adurbadagan, which was completely subordinated to Sassanids and became the dastakert of ShahenShah and his family, the population were divided into 4 stratum: priests, military officers, scribes and tax-paying class. The last - forth stratum consisted of all working population - arable - farmers, cattle - breeders, craftsmen and merchants. The major mass of the working population in Atropatena were the independent peasants, who were united in the communities. It's essential to mention that, major part of the forth stratum consisted of exploited class - who was depended on feudal, i.e. peasants that were united in peasant communities. As in Albania, in Adurbadagan the village communities were led by chiefs.

There were mentioned such terms as agarak and yerdumard in the sources. Agaraks were the allotments, belonging to yerdumards in Albania. "Yerd" meant allotment that was given to separate families and "mard" meant the man, who was responsible to this lands. So, according to the source, has noted that "when the azats devided their land and peoples ... they re-established the payment for each yerd" or otherwise it meant as the devotion price of rent between azats and yerds of immediate producers. The therm of Yerdumard can be examined as lessee of the allotment.

Further development of peasant community played great role in the process of creation of feudal-dependant peasantry. The sources informed that, although the basic labour in Albania was consisted of peasants, slaves were also utilized in house-hold and state construction too. According to the source, Urnayr, Albanian governor appealed to his soldiers before the Dzirav battle and said that, "... Remember, when we captivate the greek soldiers we should not kill all of them, because we would utilize them as slaves in our cities and palaces". Local historian informed that, tsar Vachagan III turned all mags into slaves.

So, during the early feudalism, slavery existed in primitive form in Albania. But in Adurbadagan slavery was much more increased. Slaves worked both in temples and Shah's properties. So that, differing from Albania, formation of feudal - dependant peasantry in Adurbadagan happened not only because of the evolution of peasant community, but also because of the shape of the new form of slave labour.

According to the evidences of sources, in the early period of formation of feudal relations the major form of the exploitation consisted of church and secular taxes, gathering as kind. There were

existed such religious tribunes in Albania at that time as: poll-tax, church dessiatina, tax from the harvest, tax pack the soul of the deceased. According to the order of Shapur II, in Adurbadagan, the person who did not pay poll-tax, became the dependant of the person who paid for him this tax.

During the ruling of Khosrov I, poll-tax-gezit was taken from all men from the years of 20 to 50 old, in both parts of Azerbaijan; only aristocracy, scribes, priests, and officers were free from this tax. Free shinakans were subjected to twice exploitation along with church exploitation: the exploitation of Albanian state, as well as Sasanian Empire, whose vassal was Albania. Peasant community paid land taxes on the amount of 1/5 of harvest along with poll-tax; craftsmen and merchants paid the tax of badj. In Adurbadagan the population paid taxes for the construction and repair of city walls, cleaning of canals and etc. along with land and poll-taxes.

In 4th-7th centuries, in the circumstances of the increasing of inherited ownership, development of private feudal ownership and arising of money exchange shaped suitable conditions to pay state taxes not only by kinds, but also by money. Increasing of taxes caused to the poverty of small landowners and made them sell their properties.

Strengthening of feudal relations create suitable conditions for the development of producing powers. On the written sources, archaeological and ethnographic materials witnessed that arable-farming, cattle-breeding and trade were much more developed in Azerbaijan at this period. Suitable climate, efficient lands, plenty of rivers, lots of summer and winter pastures (summer pasture in mountains and winter quarters) shaped objective conditions for such development.

Arable-farming, gardening and growing grapevines were developed especially in Kura-Arasian and Pre-Caspian lowlands and in Nakhichevan too. Remaining's of various types of grains, arable farming tools, which were revealed during archaeological excavations, proved that, arable farming was developed in medieval Azerbaijan.

Evidences and information of early medieval authors proved that, cattle-breeding, as well as horse-breeding and fishery were developed along with arable-farming in Azerbaijan-both in Northern and Southern parts of this country. On this context, the information of Moisey Kalankatlu about Albania is much more interesting: "Albanian country, situating between Caucasian mountains possesses plenty of natural enrichments. Great river, the Kura slowly flows to the Caspian Sea, bringing small and big fish with it. This country possesses grain and

vine, oil and salt, silk and cotton resources as well. Mountains are enriched with gold, silver and copper: There are plenty types of animals and birds. The capital of Albania is great Partav”.

Written and archaeological sources noted that, the process of creation of new cities (Partav Barda, Paytakaran/Beylagan) was happened along with the prosperity of ancient ones (Gabala, Nakhichevan , Chola/Derbend and etc.) in Albania during the early medieval period. There were existed three types of cities in Albania at that time. Partav, Derbent, Gabala, Beylagan were concerned the first type. Situating in the international transit ways and being the administrative and trade-craft centres, these cities were characterized as “great” and “glorious” cities in the sources.

Trade and craft centres, which were situated far from major trade ways, as Sheki, Shamkir, Girdiman, Nakhichevan should be concerned the second type. Such cities were simultaneously the castles, where main troops of the state were settled in. The cities of the third type were the administrative centre of feudal regions, but at the same time, from the social-economic view-point they should be considered half-city settlements with arable-farming characters. For example, Torpakkala in Gakh region and Gaurkala in Aghdam region were concerned the last type. According to the sources, these cities were governed by local governors-gordzakals.

Since the 5th century the capital of Albania was Gabala, which was existed till the 18th century. At the result of archaeological excavation in the city of Gabala there was found the treasure of coins, minted from the name of Sassanid ruler, Bakhram II. In 5th century at the result of hun invasions and attacks the economic and political role of Gabala decreased, so, the capital city was moved to Barda. But the centre of Albanian church was situated in Gabala till the 5th century.

Beginning from the 5th century the capital of Albania, as well as the residence of Sassanid governor became Partav, which was situated in the intersection of essential trade ways. Later, the residences of last Arshakids and Mikhranid princes who came to the governor after them was also situated in Partav. This city, being the centre of craft and trade was destroyed by khazars, who fought in the side of Byzantine in 628, during Iranian-Byzantine wars, but was restored soon. Sources mentioned the names of Shabran, Shamakha, Khalkhal, Amaras, Khunan and other cities as well-known cities of that time. In the southern part of Azerbaijan more famous, cities of that period were Ardabil, Qazaka, Maragha/Afrakhruz, Tabriz, Urmia and etc. Qazaka,

Maragha and Ardabil were the capitals of Atropatena/Adurbadagan in various years.

At the result of increasing of productive power, development and strengthening of feudal relations, as well as increasing the role of cities in the economy of Albania and Adurbadagan, there were shaped certain changes in social structures of the cities - there were created free craftsmen, who broke off relations with arable-farmers.

In Azerbaijan, which possessed rich material resources were developed many kinds of craft, as well as weaving and pottery, jewellery and so on. Remaining of carpets, glass items, pottery stoves, jewellery things, discovered in the territory of historical Albania (in Beylagan, Minghachavir, Gabala, Shamakha, Torpakkala and etc.) proved the information of written sources about craft of that period.

Persian sources of medieval period also give information about the craft kinds and the masters of these spheres in the southern part of Azerbaijan during 3rd-7th centuries. These masters settled in various quarters (mahallas), but they united in corporations and workshops.

Written sources and archaeological excavations witnessed about the wide development of internal and foreign trades in Azerbaijan. So, there were discovered such items of jewellery and coins during the archaeological investigations that, they were brought here from foreign countries.

According to the written sources, Albania, which was able to preserve its political independence at this period were divided into gavars – regions and nakhangs – provinces on the context of administrative – territorial attitude. Left shore of Albania was divided only into gavars. On the local Albanian source, called “Armenian geography of the 7th century” mentioned Gabala, Sheki, Kambisena, Ejder consisted of eleven gavars; first three gavars were episcopates of Albanian church. The provinces of Lpinia and Chola, which could preserve local autonomy and lost it only during the reign of Vachagan III, were also included to left shore of Albania.

Right shore of Albania was divided into four big provinces (nakhangs) – Artsakh, Uti, Paytakaran and Syunik.

Each of these nakhangs subdivided into small gavars, which played the role of church – administrative entities.

During the reign of Sasanian Empire Albania possessed the territory, which stretched from Derbent in the North till the river of Aras in the South, from Iberia in the West till the Caspian Sea in the East.

5.5. CULTURE

Monuments of material culture, construction and decorative applied art represent the level of spiritual development, ideology and artistic taste of the nation. The culture of Azerbaijan in 3rd – 7th centuries was developed in the context of difficult political circumstances. Agricultural development, adoption of Christianity and aspiration of Sassanids to confirm Zoroastrianism also influenced to the culture of that period.

Despite of tight relationships with various nations and states, as well as the cultural exchange with foreign countries the architecture of Caucasian Albania was not changed by foreign influences. But exactly in the coherence with the architecture of foreign countries, by the influence of their artistic and constructive principles there were created significant temple complexes and other monuments of architecture of Caucasian Albania.

The most prominent samples to this architectural monuments can be considered “uzun divarlar” (“long walls”) in the pass of Demirgapi (Derbent, 5th-6th centuries), Chiraggala (6th century), oval Christian church in the village of Lekit (5th – 6th centuries), Basilica in the village of Qum (approximately 6th century), complex of temples in Minghachavir (7th century) and other monuments, which witnessed about the high level of constructive culture of that period. Castles of Beshbarmaq that began from the shore of the Caspian Sea and lasted till Babadagh, and Gilgilchay, which was situated in the territory of contemporary Devechi/Shabran region give the determine evidences about the development of defensive settlements in Azerbaijan.

Activity of art masters in Caucasian Albania was developed in two main spheres: one of them was the creation of artistic products from silver and bronze, the second one consisted of the creation of items from jewellery. Archaeological excavations proved about increasing of jewellery at this period and this sphere could be characterized as one of the most developed art spheres in Azerbaijan during the examined period. It is also important to mention that, because of military-political circumstances jewellery masters were engaged in the decoration of weapons.

The samples of the sculpture was widely extended in the art of Albania at that time. So, in the temple of Minghachavir there were described two peacocks which stayed opposite to each other, on the right and on the left of holy tree of eternal life were one of the significant samples of Albanian sculpture.

There were given the descriptions of deer, lions, as well as oval descriptions on the silver and bronze dishes, which were found in Minghachavir and Torpaggala. In the samples of oval structure, which were concerned to that period there were described men and animal scenes that were related to hunting and religious ceremonies as well. Great interest attracts the plate, belonged to 4th – 6th centuries in the Pre-Caspian shore of Albania. There was described horse-rider in the centre of the plate and the dog pursues him.

Artistic glass of Caucasian Albania was so developed and enlarged during the centuries that, there were shaped its own traditions. So, glass items of that period are quietly distinguished with their constructive forms. Examined types of glass items of Caucasian Albania proved that, they were all made by the methods of moulding and blowing in 1st – 7th centuries.

The most prominent sphere of decorative-applied art of Caucasian Albania was the artistic ceramics.

The period of 3rd-7th centuries was the phase of creating of written language and literature, education and enlightenment. Because of the enlargement of Christianity and the need for the translation of church books into local languages, there was created Albanian alphabet consisting of 52 letters.

In 5th-7th centuries there existed schools inside of church in Albania, where only the children of aristocracy and clergy could study. Moisey Kalankatlu wrote that, by the order of tsar Vachagan there were built schools in Albania due to give education in the spirit of Christianity. Composing of the work of Albanian historian in the 7th century approved about the high level of Albanian population. Sources informed about the learning of books by heart by students in Albanian schools of that time. But these books weren't protected till nowadays because of criminal intent of Armenian church. The samples of Albanian literature are known only by the epigraphic manuscripts of 5th – 10th centuries, discovered in historical territory of Caucasian Albania.

CHAPTER 6

AZERBAIJAN AS PART OF ARABIC CALIPHATE

6.1. CONQUEST OF AZERBAIJAN BY ARABS AND THE DISSEMINATION OF ISLAM

In 20-30s of the 7th century three greatest states of that period – Sassanid and Byzantine empires and Khazar Khaganate fought for the confirmation of supremacy in the Caucasus. Azerbaijan, which was politically subordinated to the Sasanian Empire possessed essential significance in the Northern frontiers of the Empire. That is why, it was obvious that Azerbaijan became the arena of destructive Iranian – Byzantine – Khazarian wars. Intervening to the territory of the Sasanian Empire, Byzantine emperor Irakly I (610-640) destroyed the properties of Sassanids in the South Caucasus and even captured the most important centre of North-Western kustak – Qanzak. Byzantine troops destroyed the one of the major temples of Zoroastrianism in Qanzak and in the latest two years the troops of two allies – Byzantine and Khazarians were able to destruct even the capital city of the Sasanian Empire – Ktesifon. At the end of long lasted Iranian – Byzantine wars (603-628) Azerbaijan became under the influence of Byzantine – Khazarian block and Northern Azerbaijan was completely subordinated to Khazaria, whose troops helped to Byzantine in above – mentioned war.

The end of the destructive war for both sides coincided with the shape of new conquerors–Arabs in the historical arena. The ground for these conquests created socio–economic and religious–ideological revolution, which were implemented by the prophet Muhammad at the end of 20s of the 7th century in Arabic society. So, prophet Muhammad united most parts of Arabic tribes under the new religion–Islam, in 630. Prophet Muhammad, who satisfied with the dissemination of new religion–Islam at the early period, began to conduct decisive policy and fought against heathenism/paganism after the conquest of political power. Firstly, there was given a chance to the leaders of tribes, their members and other heathens to convert to Islam voluntarily, but after

the determined period they were obliged to convert to Islam, otherwise they were withdrawn from the tribes.

Islam orders five major obligations or the "pillars of belief" (arkan-ad-din) to the believers:

1. Admission of the symbol of belief (Shahadet) in monotheism (tovhid) and the prophet mission of Muhammad. It's expressed in such way; "There is no god except Allah, and Muhammad is the prophet, sent by the God" ("La ilahe illallah, Muhammadun Rasulallah");

2. Daily praying (namaz);

3. Observance/maintenance of fast (oruc) during the whole month of Ramadan;

4. Obligatory alms (zakat);

5. Pilgrimage to Mecca (Hajj);

Even, when Prophet Muhammad was in life his revelations and homilies were written on papers, stones or bones. In the presence of prophet Muhammad's successors or chalips ("deputy", "substitute") these revelations and sermons/homilies were gathered under the name of Koran, or more certainly Qur'an ("reading" "declamation"), which became the holy book of Muslims.

New monotheist religion was shaped in such way and it summed up lots of elements of previous beliefs of the Middle East, such as heathenism, Zoroastrianism, Judaism and the Christianity. For instance, Islam confessed the existence of angels and accepted Bible story about the creation of first human beings – Adam and Eva by the God and their withdrawing from the Paradise. Prophet Muhammad kept the belief of pagan Arabs about the spirits of the nature – djins, who were the creation by Allah in Islam and they were created from "flame" before human beings. As in Zoroastrianism there has been belief in divs – who was subordinated to the Devil, the enemy of people and God.

It's essential to mention Islamic teaching about prophets (in Arabic: Rasul), each of whom was sent to the determined nation: Adam, Noah, Ibrahim (Avraam), Musa (Moisey), Isa-al-Masih (Issus Christos). Simultaneously, Koran was not examined only as a new book and Islam only as new religion. Otherwise, this – sole and eternal belief to monotheism was revealed to Avraam, Moisey, David, Issus and other prophets, but sometimes laterite had been forgotten. That's why, prophet Muhammad was chosen as guide and restorer of initial belief by God, and Koran was the book of God, which was existed forever. This evidence makes us understand, why Islam, as religious system achieved such wide dissemination among various nations in a short time.

Muslim conquest, which began since 7th century deeply changed the historical destiny of peoples, settled in the large territory from the Atlantic ocean till India. Arabs, the centre of political supremacy intervened these lands and conquered them not because of peaceful aims, although they concluded “peace treaties” with the governors of some conquered lands. Of course, exterior shell of these conquests consisted of converting of heathens to real belief (“war for belief” – jihad, gazavat), but this was only an execute for conquering neighbourhood nations and countries.

First campaign of Arabs, beyond Arabian peninsula began in the presence of the prophet Muhammad, but more wide expansions were realized in the governance of caliphates – Abu – Bekr (632-634), Omar (634-644) and Osman (644-656).

The victory of Arabs in Nehavend, in spring of 642 opened the way not only to the East, i.e. to Rey and Horasan, but also to the North of Azerbaijan. Due to differ this Sassanid province from the further Arabic-Turkish name of Azerbaijan, we should call the above-mentioned area as Adurbadagan/Adurbaygan. The province of Sasanian Empire – Adurbaygan stretched the territory among the Urmia Lake, the river of Aras and Caspian Sea. The capital of this province was Ardabil.

Arabs, who captured most of cities and countries in the Middle East without any difficulty, encountered with great resistance in many areas of Azerbaijan. The first step of interference to Azerbaijan after Nehavend was the conquest of Abhar and Qazvin. Qazvinians invited mountainous people from Deylem due to resist to Arabs, but these people did not fought against them and after the victory of Arabs they expressed their desire to serve Arabs.

In the next year military troops attacked to other lands of Azerbaijan. According to the Arabic historian of the 8th century, al-Bazauri, Huzeyfa b.al-Yaman arrived in Ardabil and there he fought with the defenders of the city, as well as with local marzban too. Local governor Isfandiyar and his brother Bahram intensely resisted to Arabs, at the result of which there were sent other troops under the leadership of Bukeyr and Utba to Ardabil. Isfandiyar was obliged to conclude agreement. According to this treaty, the population of Azerbaijan had to pay land and poll-taxes to Arabs, as well as each family had to keep one Arabic soldier for twenty-four hours period. Instead of it, the people were guaranteed for individual security and the unviability of their

religious temples and homes. This campaign of Al-Bazauri coincided in the year of 22 of Hijri, i.e. in 642-643 AD.

In 23/644 the Marzban of Azerbaijan, Isfandiyar came to the aid of Rey, which was considered as the break of above-mentioned treaty by Arabs. So that, caliph Omar ordered to Utba Farkad to intervene to the western part of Azerbaijan from Mosul or Shahrazur, and Bukeyr b. Abdullah from Hamadan as well; Isfandiyar was overwhelmed in the battle with Bukeyr, taken part near the inhabited zone of Carmizan. He was captivated and his soldiers escaped to mountains, continued their fought independently. At this time, Utba appeared in the west. Bahram, the brother of Isfandiyar did his best to prevent his interference but he also lost the battle. So, Isfandiyar requested to conclude treaty.

In 644-645s, utilizing the vague political circumstances in Caliphate after the death of caliph Omar, the population of Azerbaijan rebelled against Arabs and refused to obey to arrangements of concluded treaties with Arabs. By the order of new caliph, Osman (644-656) there was sent an army under the leadership of al-Valid ibn Ukba to Azerbaijan. It was the beginning of the second phase of Arabic conquest in over Azerbaijan, in which the country was conquered with more heavy arrangements of treaty. According to a new treaty, the population of Azerbaijan had to pay *cizya* in the amount of 800 thousand silver coins per year along with contribution.

After that, al-Valid sent the army consisted of 6 thousand soldiers to the northern parts of Azerbaijan through the river of Aras under the leadership of Salman ibn Rabia and Habib ibn Maslam was sent to Nakhichevan. Habib concluded treaty with the people of Nakhichevan, taxed to them *cizya* and *kharac*, but the army of Salman, passing from the Bicheneq passage moved in the direction of Baylakan. "And moved Salman ibn Rabia to Arran and captured Baylakan without fought and taxed to them *cizya* and *kharac*". Later, Arabic troops attacked to Barda, its population resisted for a long time, but then had to conclude treaty with the same arrangements as Beylakan people. After that, Salman crossed the left shore of the Kura, captured cities and concluded treaties with the governors of Gabala, Sheki, Kambechena, Kheyzan, Shirvan, Maskat, Lakz, Filan and Tabasaran. Finally, in 652 Derbent was conquered, at the result of which the conquest of the whole Azerbaijan was over. According to al-Kufi, Derbent (al-Bab), how it was astonishing, had been captured without great loses, but it happened, as the author mentioned, thanks to Khazars, who were attracted by Islam. When Muslims entered to Al-Bab, the city was abandoned.

Nevertheless, soon the population of Derbent and Shirvan rejected to obey to the treaty, concluded with Arabs. Due to prevent the interference of Khazarian troops to Derbent, Salman ibn Rabia again attacked to Derbent in 652-653 s. Then the Arabic army continued their campaign through the capital of Khazar Khaganate, Belendjer. But Arabic troops lost the battle and Salman was killed.

After the receiving news about the defeat of Arabs and the death of their leader, great part of Azerbaijan separated from the Caliphate. That is why, Caliphate again sent the army under the leadership of Habib ibn Maslam to the Caucasus in 655. Habib ibn Maslam appealed to the governors of various areas with the demand of subordination from Dabil, the residence of Arabic governor. But, these peaceful demands weren't responded. Soon Habib was replaced by Khuzayfa ibn Yaman, whom caliph Osman appointed the ruler of Azerbaijan, Arran and Armenia. In order to govern the subordinated Northern provinces easily and the new ruler moved his residence from Dvin (Dabil) to Barda, which was situated in the centre of above-mentioned provinces. Khuzayfa was in Medina at that time and Sultan ibn Zafir governed in Barda from his name. The northern part of Azerbaijan, which had been resisting to Arabic invasion for ten years was subordinated to Caliphate in a year namely at the result of ibn Zafir's activity.

The map of relationship between conquerors and obeyed population was shaped differently. According to the materials of Arabic authors, there is created impression that relations between conquerors and subordinated people were not determined by their religious identity, but by their behaviour in a concrete situation, i.e. religious relationships between Arabian-Muslims and obeyed population were put into the second stage, after political and economic relations.

During the Arabic expansion and at the religion – Islam brought to the East by them were examined in two types of conquest of foreign population: “forcible” and “peaceful”, which considered the concluding of peace treaty and voluntary subordination. The first type of conquest was applied in the circumstances, when local population of some areas did not want to obey to Arabs and the conflict was solved by force means, i.e. “forcible”, by the means of weapons behalf on Muslims, which gave them great priorities in front of captured territories. It meant that the destiny of “forcible” subordinated population and their properties were presented to winners. In these occasions, by the decision of the commander of army the part of population were killed or turned into slaves, others were departed from their native lands and

their lands and properties were confiscated after taking khums – 1/5 of the trophy behalf on all society.

For non-Muslims the treaty, concluded with Caliphate consisted of the opportunity for peaceful solution of the conflict, chance to protect their own life, the life of their family and their properties. The treaty was composed in the form of message of Arabic military commander to the local government or religious community.

After the introduction, there was compiled basic part of the treaty, where were presented two suggestions to the local population: either they should convert to Islam, or obey only in political spheres, but in this case they had to pay poll-taxes, participate in military actions on the Arabic side as soldiers or assisting powers.

So, after ten years of resistance Arabs conquered Northern and Southern parts of Azerbaijan, as well as other territories of the world, included them to Caliphate by the treaties, which regulated their relations with obeyed nations. According to these treaties, local population had to either convert to Islam or had to pay poll-tax – *cizya* instead of it. Differing from the southern part of Azerbaijan – Adurbadagan, which was completely lost its independence, the northern part – Albania subordinated to Arabs only as vassal. Preserving his independence and power by recognition of the hegemony of Caliphate and by paying taxes, Javanshir did his best to maintain relations with Byzantine.

Varaz Grigor, who witnessed plenty of wars and passed from various trials, according to Moisey Kalankatlu inclined to the vassalian dependence on Arabs and that is why "voluntarily went to meet Arabs". Javanshir did not join to his father and chose another way. Still in 654, he sent a letter to Byzantine emperor Constantine II, where he asked the emperor to adopt Albania under his patronymic. There was written such phrases in the letter: "Magnificent and powerful tsar of Romans (i.e Byzantine), Constant, the ruler of marine and lands, the parapet of Albania, Javanshir together with subordinating me Eastern country greet you. I ask you to adopt the subordination of farther nation for our submissiveness". Byzantine Emperor accepted this letter with satisfaction, as intensified Arabic invasions made him find allies.

After the conquest of eastern provinces of the empire by Arabs, the danger from the South made Constant II to search support in the eastern part of Caucasus. Javanshir met with the emperor of Byzantine, Constant and concluded agreement with him, despite of the coming danger of Arabs in the village of Kinkivar. In this case, the emperor

gave an order where he wrote to Javanshir that he was glad to see Albanian parapat under his patronomy and noticed that, “our sons will be tightly connected with your successors with great love and close friendship””. In this order, the governor of Albania was mentioned as the “owner of Gardman and the prince of Albania, parapat Javanshir”. Albanian historian wrote that Constantin II gave Javanshir silver throne along with Byzantine title of “proton – patriky”. The emperor also ordered to sent 1200 “Albanian men” the title of patriky, since Javanshir could shared these titles whoever he wanted.

Agreement with Byzantine was not the sign of solid and durable policy of Javanshir, but his anti-Arabic policy.

In 662, khazars overwhelmed Arabs near Balancar and then attacked to Albania. But there they met with the troops of Javanshir, that’s why had to retreated. After two years, in 664 khazars again invaded to the country, plundered all areas till the river of Aras. Javanshir had to conclude treaty with khazars and recognize himself the vassal of this khaganate. Due to make much more durable relations he even married to the daughter of Khazar Khagan.

Nevertheless, objective circumstances – the essence of Arabic empire and its power obliged Javanshir to take into consideration Caliphate, which was much more magnificent than Byzantine at that time.

Interior fought of 50-60s in Caliphate resulted with the murder of the last “righteous” caliphs – Ali ibn Abu Talib (656-681). The power was concentrated in the hands of the governor of Syria and the founder of Omeyyads (661-750), Muavia I. The fifth caliph moved the capital to Damascus, which was located near Byzantine and Caucasus. The circumstances of Albania became strained. Because of aggravated days in the Byzantine, the empire could not help to Albania.

Political revolution in Caliphate, which was resulted with coming to the throne of the Omeyyads, made Javanshir change his policy. So, Javanshir who lost his hopes and the aid of Byzantine, which could resist to Caliphate with difficulty decided to subordinate to the “owner of the South” in order to prevent further Arabic invasions to his motherland. With this aim he visited the capital of Omeyyads, Damascus in 667 and 670 and met here with caliph Muavia. Although he was greeted with respect in both visits, Javanshir had to accept hard arrangements, presented him by Muavia I. So, according to these arrangements Javanshir had to pay 2/3 of the country taxes to the treasure of Caliphate.

Thanks to his correct strategy and politics, Javanshir was able to preserve his “prince tyle”, previous ruler in Albania, its independence in interior affairs, especially he could protect the country from further Arabic invasions. Muavia I, was also satisfied with that, Javanshir separated from the alliance with Byzantine as well as caliph was glad that, there was the country and the prince in the most important region, i.e. near the frontiers of Byzantine Empire and Khazar Khaganat, which was under the dependence of Caliphate. Political circumstances gave chance to Javanshir to take supplementary privileges from Caliph and strengthen his positions. Namely in these hard conditions for South Caucasian peoples, Albania was only under vassal dependence of Caliphate, gave her only taxes and was able to preserve its prince authority.

The activity of Javanshir, which was directed to the protection of his authority did not satisfy all aristocracy of Albania. So, in 680 (according to some sources, in 681) he became the victim of pro-Byzantine princes’ alliance, who disagreed with his policy. The successor of Javanshir became his nephew – Varaz Trdat I (680-699). According to Moisey Kalankatlu, exactly, caliph Yazid I (680-683) appointed him the “governor of Eastern provinces and the ruler of kingdom of Albania”.

Sedition in the centre of Caliphate after the death of Muavia I (680) weakened the positions of this empire and its army, which defended northern frontiers of the Caliphate. In this case, the murder of Javanshir gave a suitable condition to his relative, Khazar Khagan – Alp Ilitver to intervene Albania. Khazarian army, led by Khagan himself destroyed all lands and cities till the province of Uti, plundered and took trophies. In 681, Varaz Trdat I sent Albanian Catholic Eliazar and then the episcope Great Ketman Israil for negotiations with Khazar Khagan. Great Ketman could not only make peace, but also was able to convert Khagan to Christianity. But, the concluded agreement was cancelled because of new campaign of Khazar Khagan to Albania and Iberia (Eastern Georgia) in 685. Simultaneously, there began the campaign of Byzantine to South Caucasus in 686, which lasted till 689. Soon, Arabic invasions were also restored in the territories of above mentioned countries.

* * *

During the reign of caliph Mervan I (684-685), the founder of the branch of Mervanids of the dynasty of Omeyyads, Albania refused to pay per-year taxes to Arabs.

In 680, khazarians, Arabs and Byzantines again began the fought for South Caucasus. According to the arrangements of the treaty concluded between caliph Abd al-Malik ibn Maarvan (685-705) and Byzantine Emperor Yustinian II (685-695 and 705-711) in 689, Albania, Kartly and Armenia became under the influence of both magnificent rivals and the taxes, gathered from these countries had to be divided into equal parts. As Moisey Kalankatlu informed, Albania “paid taxes to three nations – khazars, taziks (Arabs) and Greeks (Byzantines) at that time”. In 692 Justinian II concluded the treaty with caliphate and attacked to Syria, but soon had to retreated. After this event, Arabs did not take into consideration of Byzantine and in 693 caliphate appointed his brother Muhammad ibn-Marvan the governor of al-Djazira, Azerbaijan and Armenia. But, despite of these actions, the positions of Arabs in Albania was very weak. The population of Albania had to pay taxes to Khazar and Byzantine along with Caliphate, which disagreed the people.

In this difficult case, the prince of Albania, Varaz Trdat I decided to continue Javanshir’s policy, which ended with failure. Regulating his relations with Khazars and Arabs, Varaz Trdat I, together with his sons Gagik and Vardan directed to Constantinople’s in order to ask the emperor to decrease taxes in 699. Here he was declared guilty because of the relations with Caliphate and was sent into prison till 705.

When Varaz Trdat came back to Albania, he restored the payment of taxes to Arabs and Byzantine. Due to completely subordinate Sheruye, who came to the throne during the absence of Varaz Trdat in Albania, caliph sent an army under the leadership of Maslam ibn Abd al-Malik. Marvan captivated Sheruye and all other guilty people from Albanian nobility and sent them to the capital of Caliphate – Damascus. After the assassination of Sheruye Albania began to be governed by caliph’s governors. The rule over the country was centralized directly in the hands of caliph’s governor, at the same time the prince and Catholics of Albania became the advisors of this governor, who had no any right to make independent decisions. So, in 705 Albania lost the legitimacy of vassal and whole Azerbaijan – both North and South were completely subordinated to Caliphate.

So, since 705 Albania lost his political independence as well as its vassalage came to the supremacy of Arabs and it was called the regions

of Arran. Namely since this period Albania, together with other conquered regions, especially Armenia, Eastern Georgia and the part of contemporary Daghestan was included to the new created province, under the administrative name of Arminiyya. This name, which were mentioned in all Arabic sources was the result of inheritance by Arabic conquerors the pre-Arabian administrative system of Byzantine Armenia, established in the mid of the 6th century, i.e. after the reforms of Justinian I.

It's obvious that, new conquerors, who succeeded to the former Byzantine administrative system, preserved its former administrative name of "Arminiyya". Along with these objective causes, Eastern part of South Caucasus was called Arran in Arabic authors' "books" and Syrian written materials. Academician Z.M.Bunyatov related this unit with religious factors. Armenia scientist A.N.Ter-Qevondyan also joined to this thought and called the people of these regions "sole group of Christian nation of North part", as it was mentioned in the work of Syrian author.

Preserve of administrative name of "Arminiyya" was maintained by Arabic conquerors, as Armenian church struggled against Byzantine (the rival of Caliphate) in the 7th century. Soon, Armenian Church was able to lead over Albanian Christian church (which lost its statehood at the beginning of the 8th century) namely by the aid of Caliphate.

Nevertheless the historians preserved pre-Arabic, Sassanid names of these territories – Azerbaijan (Adurbadagan), which was summed up all "Northern kust" during Sassanid reign, but only the territory of historical Azerbaijan during Arabic governance. Namely such image of historical geography of the Caspian Sea was described by Arabic geographer and voyager of the 10th century Ibn Khaukal. He called all coastal lands from Derbent to Gilan Azerbaijan.

Along with Albania, Syunik, the city of Tiflis, which was under the subordination of Muslims since 644 and the territories of mountainous people were also included to the Arabic province-Arran.

The South part of Azerbaijan – Adurbadagan was united under the sole governance with another Arabic province – Al-Jazeera.

The heads of provinces, who were appointed by caliph gathered civil and military authority in their hands in early years. They were the commanders of the Arabic troops, located in provinces, as well as they led over the officers, such as amils (tax officer) and gazies (head of court). Later the provinces began to be governed by divan, located in the main city and which was led by amir or vali. The function of amil,

amir and gazi had not been already implemented by the sole person, but by various officers.

Arabs relied on the troops, located in main cities (mahals) – Ardebil, Beylagan, Derbent, Barda, Nakhichevan, Maragha and others. Main part of local aristocracy, which lost their privileges and military-administrative authority expressed their disagreement at that period.

Arabic Caliphate, which was in the level of magnificence and power in the beginning of the 8th century, fought against khazars in order to strengthen its positions in strategically essential regions, as Azerbaijan and her neighbourhood countries. Derbent, which was the main arena of early Arabic – khazarian wars (108-717) was passed from hand to hand.

In 707/708, the governor of Armenia, Muhammad ibn Marvan sent his nephew – the son of Caliph Abdulmalik – Maslama for conquering pre-Caspian regions.

Maslama became famous in the battles against Byzantine and directed “against Turks of Azerbaijan”, captured cities and castles and arrived in Derbent (al-Ban). Destructing the castle and its walls, Maslama captured this strategically essential castle and then returned to the capital; he was rewarded by his uncle – caliph. Maslama ibn Abdulmelik was the governor of North provinces during 709-732 with two breaks and he led the wars against both foes of Caliphate – Khazar and Byzantine. The campaigns of Arabs expanded: Maslama fought under the castle walls of Derbent, Belencer and Constantinople, at-Tarik fought in far countries of the West and Kuteyba fought in Central Asia. In 717, Arabs had to prevent khazarian invasion, which was coincided with the reign of caliph Omar II (717-720). In 720/721 30 thousandth khazarian troops again attacked to the territory of Caliphate. At this campaign gipchags and other Turkish tribes helped them but this attack was also prevented by Arabs.

In the year of 104 Hijri (722/723), caliph Yazid ibn Addulmalik appointed al-Carrakh al-Hakami, who was not concerned to Omeyyad dynasty the governor of Azerbaijan and Armenia instead of his brother Maslama. After a little rest around Barda, Al-Carrakh crossed the river Kura and reached to Derbent, where he overwhelmed khazarian troops. After capturing Derbent Arabic general al-Carrakh directed to Belencer, conquered the capital city of Khazar khaganate and settled the captives around Gabala. Then al-Carrakh returned to Sheki with big trophies and many captives, gave rest to his army here.

Both fighting sides made campaigns against each other for the end of 20s of the 8th century. At the beginning of 730-731s 300 thousandth khazarian troops, by the aid of other Turkish tribes intervened to Azerbaijan through Derbend and Daryal passages; Plundering all cities and villages on their way, they reached to Ardebil, where was located Arabic army. So, in the bloody battle near Savalan Arabs were defeated. Khazarians occupied most of cities and villages of Azerbaijan, Arran and Armenia in a short time. This danger obliged Caliphate organized much strongest army against khazars. New appointed commander Sayd al-Kharashi called voluntary people to join to his army for "holy war". Passing from al-Djazira Sayd was able to withdraw khazars from Khilat, Barda, Baylakan, Varsan, Ardabil as well as tens of cities and castles.

In 732/733 Marvan ibn Muhammad, the brother of caliph Maslama and who was appointed the governor of Azerbaijan and Armenia arrived in Arran with his 120 thousandth troops and settled the camp near Kasak (Kazakh). He began his campaign by liberating Shabran and Derbent from khazar supremacy and then Marvan directed to khazarian towns such as Belencer, Babandar and Samandar. Marvan could arrive in the capital city of Khazaria, located near Itil (Volga) and convert part of the population, as well as the Khagan to Islamic religion. 40 thousand captivated Khazars were settled between Samur and Shabran by Marvan.

Due to strengthen the positions of Arabs in Derbent region, Maslama divided Derbent into 4 zones and located there 24 thousandth Arabic troops. Invasions of Marvan, as well as tax policy, implemented by Caliphate pestered not only khazars, but also local population. As sources informed (al-Kufi, Ibn al-Asir and "Derbent-name") according to the arrangement of the agreement, signed between Marvan and mountainous people in 738, Arabic governor received "100 slaves, 20 thousand grain from Kumik and Tuman, 14 thousand grain and 40 thousand dirhams from Kura and Miskindj, 20 thousand grain and 50 thousand dirhams from Shirvan per year. All these means were gathered and kept for the military officers and soldiers of the city (Derbent – I.M.)".

In the proceeding years khazars were scared to attack to Azerbaijan. Only in the years of the governance of weakened Omeyyad dynasty, khazar utilized from the sedition in the centre of Caliphate and intervened to Arran.

Abbasids (750-1258) also considered South Caucasus strategically essential region. In the early period of the governance of Abbasid

dynasty (763-765s) khazars plundered the areas of Arran and Eastern Georgia. In these years either Arabs or khazars overwhelmed in the battles. First Abbasid caliph Abu-1-Abbas as-Saffakh gave the authority Azerbaijan and Armenia to his brother Abu Safar. The last one became the caliph under the name of al-Mansur (754-775) and appointed Yazid as-Sulami the governor of these lands. During 763-764s as-Sulami fought with khazar troops twice.

Finally, after the next Arabic-khazarian war, happened during the reign of caliph Harun ar-Rashid at the end of the 8th century, there was concluded peace treaty, which ended Arabic-khazarian war, lasted about hundred years. This plundering war, which weakened Caliphate and destroyed local population weakened the positions of Caliphate in the Caucasus. Arabs could create stable governing system here only during the ruling of Harun ar-Rashid (786-809).

6.2. EMIGRATION, LAND AND TAX POLICY OF ARABS

Conquests of Arabs in new territories were accompanied by the migration of Arabic tribes, which settled in conquered territories and constructed there military settlements. Being the owners of Azerbaijanian lands, Arabs did their best to strengthen there by the means of emigration of their fellow-tribesmen, especially from South Arabia and constructed military settlements in such strategic towns as Derbend, Barda, Baylagan, Gabala, Khunan, Varsan, Tabriz, Miyana, Sarab and so on. Arabic garrisons, which were settled in rabats were kept by the vehicle of local population. Arabic settlers settled around the cities of Barda, Baylakan, Gabala, Derbent, Tabriz and other cities even in the first years of their conquests.

In Arran there have always been rabiits, which settled in Barda, Shamakha and Shabran. But in the southern part of Azerbaijan there were settled the representatives of other tribes, who “did their best” to turn the local population into debtors (muzariuna).

This migration continued till the first quarter of the 9th century and was stopped in the period of great anti-arabic movements of khurramids, which was led by Babek. Several settlements of modern Azerbaijan, which kept the ethnic origin of “arab” in their names tell us a lot about above-mentioned emigration policy.

Immediately after the conquests, Arabs began to build and restore boundary settlements, construct castles by the means of local

population and captivated people. The strengthening of northern parts of Arran was accompanied by settling in Bab-al-Abvab (Derbend) plenty of Arabic population. There has already been mentioned that about 24 thousand Arabs settled in Derbend and its around regions even after the second conquests of this city by Maslama ibn Abd al-Malik. Later, Al-Bazauri mentioned that when Shamkir was captured by Salman ibn Rabia, Arabic soldiers-veterans settled there with their family and relatives. Settlers from Syria, Kufe, Basra actively settled in the plains of Araz and Kura. They occupied harvestive lands and dependent peasants, transited into settled life-stock. Caliphs supported and accepted such emigration of colonists, since the treasure became free to maintain military people, as well as the state obtained support and pillar in captured territories. Arabic settlers were very self-confident and considered themselves privegeous over civil population.

Major aim of emigration policy of Caliphate in strategic regions consisted of the creation of pillars of Caliphate administration, strengthening boundaries against Khazars, defeat of possible revolts, providing of the gather of taxes and dissemination of Islam. In conclusion, this policy was directed to the change of demographic circumstances, assimilation of local people, in a word, transition of Azerbaijan into one of Arabic countires. Al-Istakhri wrote about one of most settled areas of Derbend: In the mountains of Bab al-Abvab there was constructed castles (rabats), where soldiers lived and were created for the protection of roods, through which khazars entered to Islamic lands. There exists 14 of them, where the people of Mosul, Diyar-Rabia and Suria lived and which were known by the names of these tribes. Arabic language were preserved here from generation to generation.

There were concentrated such troops, which did not take salary from caliph, who were called “mutataviya” in rabats. There were settled whole tribes, which captured the best lands of local population and that made “leaders of tribes gave to their hands the protection of areas and captivated their wives and children in order to prevent possible uprising of population”. In this lands Arabic garrisons maintained by the means of local population and settlement of Arabs in the homes of this population was the one of main arrangements of concluded treaties or forcible conquest. Camps rapidly became the centres of urban life, where the priority was given to Muslim culture.

So, the major duties of rabat were the strengthening of the power of caliphate in the region, protection of frontiers, defeat of possible uprising of local population and provision of tax gathering.

Commanders of rabats implemented the function of local authority and tax officer in the duty of amil.

The policy of creation of Arabic settlements and occupation of existed settlements were intensively implemented in the presence of caliph Harun ar-Rashid (786-809) and in his reign caliphate was prospered. Historian Al-Yakubi (the end of the 9th century) informed that when Harun ar-Rashid appointed Yusuf al-Mulama to the governance of Arran, the last one migrated part of nizarits to the country of Arran. "During this governance the number of nizarits increased, but at first the Yemens were much more populated there."

Arabic settlers played significant role in the dissemination of Islam and fortification of Caliphate's power in Azerbaijan. So, Arable-farming population of Azerbaijan completely lost their independence and the people, who did not convert to Islam – zimmies – became double dependent people as well.

By settling Arabic colonists in the lands of Azerbaijan and transiting them into settled life stock, Omayyad caliphs achieved two goals: first of all, they freed the state treasure from wastes and pensions, secondly they strengthened the authority of Arabs in conquered regions. If in first years the settlers were separated people, but later they became whole tribes. Although sources mention that lands, which were taken from local population were not properties of Arabic soldiers, but in fact it was so.

Settlers played an important role in the dissemination of Islam, confirmation of Arabic supremacy and implementation of the land policy of Caliphate. Muslim conquered put deep traces of political and economic life in conquered regions, as well as in Azerbaijan. According to Arabic system of ownership, lands were divided into 5 major categories:

1. Caliph's estate
2. The lands of iqta
3. The lands of mulk
4. The lands of vaqf
5. Common lands

Caliph's estates were gradually increased by the vehicle of bought or confiscation of properties, possessing to died or dismissed officers. These lands were very large and brought wide profits. There were created several divans due to govern caliph's lands.

Most of suitable lands were concerned to the category of conditional ones, which were granted to military or civil service; it was

called **iqta**. Owners of iqta did not obligate compulsory military service, but they paid taxes for this land. They had to repair canals, ways and bridges, which were located in their lands. The lands of iqta theoretically divided into two categories, depending on which law they were given by: granted (tamlik) iqta and iqta hired (idjara). According to sources, granted iqta was given to a person as a complete property and they could pass by generation. Owner of this iqta paid the tax of tithe (desyatin). Such iqtas were usually granted by the land of non-cultivated or which owners died and they had no any successor. Al-Kharazmi wrote: "Sultan granted land to the person and gave him control over this land", i.e. this became the property of the owner of iqta. Nevertheless, such rights of ownership sometimes was not pursued and iqta could be taken from his owner and given to social divan. Hired iqta could not be passed by generation, they were often given to military officers. Kharadj lands were also included to them. In fact, iqta was depended on the circumstances of his owner and on the ground of this, it could be divided into four categories: civil iqta (personal); special iqta (khass); military iqta and caliph's iqta.

Civil iqta was much more enlarged; the size of this type of iqta was depended on the authority and influenced to the officers-igtadars, but during dismissal this iqta was taken from former officer and given to a new one.

Special iqta was given to the people who had special contribution. Its owners were completely legal owners of these lands, passing them to generation. There were granted whole areas for such type of iqta in the presence of Abbasids. After the defeat of uprising, led by Babek, caliph Mutasib granted Afshin with Azerbaijan, Arran and a part of Arminiyya as iqta. In 851, caliph Mutavakkil granted Muhammed ibn Yazid ibn Mazyad such iqta and strengthened the city of Derbend with the lands and encircled it. Gandja was also granted to him as iqta and this land began to be called "khalidiyya" – land, lied fallow – after this occasion. Owner hired peasants – hired men due to cultivate this land. He paid determined tax to the treasure for this land and instead of it could pass iqta to generation. The owner of such iqta was freed from other taxes. Nobody could take this land of iqta from the person, who gave it by generation. The owner of iqta was called "mukta".

Military iqta was given by the means of other types of lands, such as iqta khass, caliph's estates and treasure lands. Troops could be granted with iqta by waqf lands too. Military iqta could not be passed from generation to generation or it was not inherited; muslim lawyers

understood iqta as property, which could be bought, sold or passed by generation.

There were continued to be preserved inherited properties of feudal aristocracy in Azerbaijan at that time. They were called mulk and his owners were called "malik". The sources for such category of lands were:

1.Reviving of the lands of mavat (abandoned lands), drainage of marshes by the enlargement and support of central authority and planting this land; it was given to its owner with complete ownership.

2.Bought of treasury lands. Officers and others obtained treasury lands and became their permanent owners, received stable profit from them. The owners of this type of lands had to pay special taxes, repair canals, passing from their property. The category of mulk was existed in Caliphate in the first years of her establishment. The lands of mulk could be bought, sold and passed by generation, i.e. it was in complete authority of feudal. The owners of this land did not have to obligate special military service.

The lands of vaqf were one of major types of land-tenure and ownership over lands. The lands of vaqf implied land properties, which were concentrated in religious institutions. The lands of areas and cities, which were subordinated to Arabs were turned into vaqf. Vaqf – was the "property of Allah" and people could only utilize it, having no personal rights on it. For some period, Azerbaijan entirely were included to vaqf, as it was conquered by force.

Common lands – were the lands, possessing to the settlers of villages, pastures for fostering cattle, cemetery and so on. Communal lands were utilized in the condition of paying kharac behalf on Treasury.

After the conquest of Azerbaijan and Arran Arabs kept tax system/apparate of their predecessor – Iran and Byzantine as in other conquered countries. After coming to the throne the dynasty of Omeyyads tax policy was a little bit changed but it was not so heavy. It was ordered not to take taxes from priests, azats and horsemen. In the first phase, the population of Northern Azerbaijan, who were mostly Christians payed to the Treasury of Caliphate two types of taxes – cizya and kharac, which Muslim people were freed from. They payed only tithe (ushr) according to shariat, cizya was taken from male sex per year, taking into account their living conditions: the rich should pay 48 dirhams, people from middle level-24 and the poor -12 dirhams. Land taxes were also taken in double form from non-Muslim people.

If the taxes were taken in the amount of the phase of Sasanids from Christians, but since 20s of the 8th century Omeyyads increased the amount of kharac from them. The tax policy, regarding to Christian population was weakened in the reign of Omar II (719-720). But after his death, in the ruling period of his successor Yazid II (720-724), Sahib al-kharac (governor of the kharac of caliphate) Usama ibn Zeyid at-Tanukhi “increased kharac for Christians, obliged them to pay, brought money and branded monks’ hands” in 721/722.

Tax policy of Arabs in Azerbaijan and Arran was originally changed in the presence of caliph Khashim. So, in previous times Muslim law did not differ *cizya* from kharac, but in the reign of Khashim kharac began to be distinguished as one of the most important taxes, which brought great profit to Treasury. In 725, there was implemented new general census in Azerbaijan and Arran by the order of caliph Khashim. Moisey Kalankatlu informed that it was also inventory of cattle and all kinds of property. This subsequent census “turned people, cattle and the country into slave”, so that in the next year there began big starvation in Arran. New tax system, implemented after this census took into account to take taxes not only from civil population, but also from monks.

In the presence of Khashim population were obliged to pay extra taxes for economic and trade items, marriage agreement and in Azerbaijan there were restored former Sasanid taxes, such as “gifts for Novruz and makhreddjan”, which had been abolished by Omar II.

These difficulties were first of all badly influenced to *zimmies*, who payed taxes both Arabs and their owners-local feudals.

Unbearable treatment of officers caused to replacing of Arabs with local feudal, who better knew local conditions and system – they could easily oblige population to pay these taxes. But this measure did not reach to its aim, since officers, who converted to Islam exteriorly began to plunder arable-farmers-their former subordinators much more than previous officers.

Plenty of taxes made small land-owners to give their lands under the patronomy of Arabic tribes, big land-owners from Arabic origin and state officers. These lands were registrated under the category of *kham* and *ildja*, their real owners payed part of the harvest as tax to their partonomies. For instance, settlers of Maragha gave their lands to the patronomy of Marvan ibn Muhammed. Most of the settlers in Azerbaijan gave their villages and lands to Arabic emigraters in such way.

Expansive conquests were being continued in the northern boundaries of Caliphate in the presence of Omeyyads and Arabs satisfied only bringing taxes from the whole region. Despite of lots of information about the kharac, cizya and other taxes or profits in the works of medieval authors, uncertainty in terminology did not give us opportunity to determine exact amount of taxes, bringing from the lands of Azerbaijan and Arran during the reign of Omeyyads. Taxes were gathered completely by money in the presence of Omeyyads, but it was gathered partly by natura i.e. the products of arable-farming during Abbasid reign. This tax system became the form of plundering of peasants during Abbasid caliph Mansur's reign.

During caliph Mehdi's (the successor of Mansur, 775-785) reign circumstances of population were a little bit facilitated. Mehdi gave order, which the system of kharac was changed by. Instead of kharac "misakh" (tax with money) there was brought kharac "mukasama" (tax with agricultural products) its amount and conditions were accurred: there was taken half of harvest from irrigation lands and 1/3 or quarter of harvest from other lands as well. There was applied kharac to fruit trees and growing grapevines during Mehdi's reign.

At first, certain evidences about the amount of kharac, taken from Azerbaijan, Arran, Mughan and other regions were referred to the period of ruling of caliph Harun ar-Rashid. There was taken 4 million dirham profit per year from Azerbaijan, 300 thousand dirham from Mughan and Karkh, and common profit of Caliphate Treasury consisted of 530,3 million dirham during Harun's reign.

Kharac system was the major source of profits of Caliphate Treasury, as well as it was one of the basics of further development of feudal relations in Caliphate.

There were other taxes except of kharac and cizya at that time. Muslims payed separate taxes of khums, zekat, sadaka besides of tithe (ushr) and kharac.

Khums was taken from whole property, oil and salt enterprises, gold and silver mines, sea foods from the part of military profit and trophy, including captives, who were brought during wars and turned into slaves, from captivated women, children and moving property;

Zekat was taken behalf on poor Muslims and consisted of no less than 1/10 of harvest and property.

Sadaka was given to poor and orphan people.

Taxes, which were taken from merchants consisted of two types: there was taken 1/30 amount of the product from zimmies, but

merchants, coming from foreign countries payed 1/10 amount of product, if this product amounted more than 200 dirham.

Differing from previous time, monks and cathedral lands had to pay some taxes too.

Kharac of Azerbaijan equaled to 4-4,5 million silver dirhams per-year. Al-Yakubi informed that, "kharac of Azerbaijan constituted 4 million dirhams, but sometimes it was either more or less". Mughan payed 300 thousand dirhams and Arran about 3 million dirhams, which generally constituted 8 million dirhams per-year.

The beginning of long lasted war with khazars resulted with that governors of various regions violated order of Koran about taking cizya only from zimmies-non muslim people ones; at the beginning of 8th century they applied this tax to mavals-people who converted to Islam recently. This policy caused to disagreement of ordinary people and caliph Omar II (717-720) ordered to his governors to stop taking cizya from mavals. But after his death this rule was restored. During Omar's reign there was ordered to zimmies to carry swearn/pig stamp, which was the sign of poll-tax.

During first campaigns, Arabs, who converted to Islam recently, demonstrated great toleration to Christians and jews, who were called "People of Book" (akhl al-kitab) in Koran. This toleration was a little bit demonstrated to zoroastrianism, monikheys and other politheists too. Arabs obliged to convert to Islam only heathens, whom they considered non religious people. That's why, they called subordinated people muslimuna (in Arabic it means "subordinated" - muslim).

First caliph Abu-Bakr also called his soldiers not to forget Allah in such words: "When you meet the enemy and overcome over him by the aid of Allah, do not mock at his body, do not be treacherous and caward. Kill neither a child, nor old and woman... pass by the people who prayed to God, but hit those people who did not convert to Islam or let them to pay taxes as well".

Toleration to non-arabic population was explained with that Arabs understood the strategic essence of Azerbaijan in the fought with Byzantine and khazars as well as convert to Islam freed people from paying poll taxes. Namely, that's why, Arabs treated with civil population with patient. Convert to Islam gave material privileges to local feudals, so that they protected their right over own properties. They were also freed/liberated from paying cizya, which was taking according to wealth by coming to Islam. Merchants and craftsmen, among urban population converted to Islam in order to preserve their

property. Arabic authority presented lots of privileges to merchants and craftsmen and stimulated their activity.

There was disseminated zoroastrianism in South Azerbaijan, which was directly included to Sasanid Iran. Despite of the treaty, concluded between Arabs and local population and which permitted to the worship to previous religions, zoroastrianism was supplanted by Islam soon. New ideology, which declared equality among muslims in front of Allah, was rapidly spread among non-Iranian population of Sasanid Empire, as well as among Azerbaijanis. According to Al-Balazuri, previous religion was worshiped only by mountainous regions of Azerbaijan, where even in 10th century Islam was not disseminated entirely. Sources informed about various ethnic entities, settled mountainous villages of Ardebil and they were called Kafirs - "infidels". And the reason of their maintainance in above mentioned regions was that according to ibn-Haldun, Arabs "were inclined to invade only plain areas and they did not achieve their aims in mountainous regions". Namely these mountainous regions were the pillar of the revolts against Arabs.

Settlers of Arran were Christians by religion and they were concerned to the "people of Book". So, there was concluded agreement with them, where was noticed that this people had to pay tax, as well as accept the political dependence of Caliphate. But, gradually Islam supplanted previous religion there too. First of all, Islam was adopted by local aristocracy, which aimed to gain patronomy of Arabs by converting to this religion. Convert to Islam presented material privileges to local feudal as they preserved the right of ownership over their land properties. The process of Islamization in Arran lasted longer than in South Azerbaijan. Sources of the 10th century gave plenty of information about muslims-urban settlers and Christians – rural settlers. Among urban population merchants and craftsmen converted to Islam due to protect their properties. Arabic administration presented great privileges to merchants and craftsmen and stimulated their activity.

Emigration policy of Arabs – resettling of conquered countries by Arabic settlers, whom were ordered "to call local population to Islam" – also influenced to the dissemination of new religion.

Local population, who converted to Islam began to be known under the name of manha (mavals). Although mavals were considered in equal rights with Arabic members of Islamic community, they became the clients of separate Arabic families or whole tribes. Mavals were included to army of conquerors and observed them in campaigns.

The number of muslims was increased because of military captives, who was considered the slaves of their commanders. Convert to Islam guaranteed such captive to liberate.

Islam became the leading religion in Azerbaijan at the mid of the 8th century. New religion, which was in most cases adopted by the people of high stratum in order to keep their material and moral privileges, presenting to them by Arabs, sometimes was accepted by peasants, which were freed from poll-taxes.

As Islam forbidded the image of live being, described art in Azerbaijan was decreased by the confirmation of Arabic supremacy and Islam at that time.

At first, people who converted to Islam in the South Caucasus became Albanian – heathens who did not convert to Christianity, as well as Turks and Iranian linguistic tribes, settled by Sasanids in the territory of Azerbaijan. Exactly, they along with those Christians who converted to Islam voluntarily became first maval of Caucasus.

The population of Albania, including the representatives of prince dynasty of Mikhranids continued to worship to Christianity even in the period of first Arabic conquests. At the beginning of the 8th century Omeyyads, who seeked durable support in South Caucasus utilized from the religious disagreement between Armenians and Albanians – Arabs did not satisfied with that Albanian diophysite church, led by catholicos Nerses seeked support in Byzantine, the great enemy of Caliphate. Arabs subordinated the catholicos of Albania to Armenian catholicos Iliya (703-717), after that there began supplanting Albanian clergy and grigoryanization of Albanian population. Monuments of Albanian literature were also grigoryanized.

So, regions with armenianized Albans, such as Artsakh (modern Karabakh) "was never regarded to Armenian culture". Objective scientists as N.Adonts, Q.Shamidze, I.Petrushevsky mentioned that "Artsakh was not always been under the Armenian influence"; according to I.P.Petrushevsky "Armenian church could never reign over the successors of Arran people with such cultural influence, which it possessed in Syunik during the phase of Orbelyans and after them".

So, Armenian church grigoryanized part of the population of Albania by the vehicle of Arabic conquerors. This process lasted till 1836, when Russia completely liquidated Albanian catholicate and began to regard the successors of cristian population of Albania to Armenians.

6.3. ECONOMIC CIRCUMSTANCES IN THE PERIOD OF ARABIC DOMINION. TRADE AND CRAFT CITY-CENTERS

Arable farming. Arable farming and cattle breeding continued play significant role in economic life of Azerbaijan in the second half of 7th-10th centuries. Arable tools in various constructions played an important role in farther development of arable farming of Azerbaijan and the increasement of its productivity. More qualified and deeper cultivation of the land could be implemented by the vehicle of utilize of improved plough. Ordinary plough became the most important tool in cultivation of land in 7th-10th centuries and was widely applied in the whole territory of Azerbaijan (in Shirvan, Arran, Nakhichevan and Southern regions of Azerbaijan). However, the shape of heavy or “black” plough, which provided to cultivate lands deeper and better was the great event in arable farming. There was no need for deep cultivation of land in mountainous regions, related with climate conditions, specialty of relief and soft ground. That is why, “black” plough was oftenly applied in foot hills and plam regions.

In this period, there has already been applied arranged system. There has been known two-field and three-field system with spring sowings. Hacked arable farming was kept in wood regions. In plains, as well as partly in mountainous regions there was applied artificial irrigative. Difficult systems, preserved till nowadays, various methods of irrigation, rich terminology, legends as well as traces of ancient canals and other irrigative items (springs, kakhrizes and etc.) told us about high level of development of irrigative system in Azerbaijan.

Natural farming and climate conditions of Azerbaijan made a chance of shape and development of artificial irrigation and its different types in Azerbaijan. Major essence in the technique of irrigation was given to the erection of main canal that was supported by special rules, which were related with the facilitation of labor processes. There were largely utilized from the labor of slaves, who were captivated by soldiers during wars.

Beginning from 7th-10th centuries rice-growing, which was developed slowly before, began to increase rapidly and play more important role in economic life of Azerbaijan. Rice growing was widely extended in Shabran, Shirvan, Sheki and Lenkharan region during 9th-10th centuries. Among technical cultures, flax and cotton were much more enlarged in Medieval Azerbaijan at that time. Artificial irrigation of

Mughan, Mil and other plain regions created special conditions for the development of cotton growing and this industry became one of major spheres of agriculture. There was often mentioned in sources that, "Arran produces lots of cotton". Study of cotton remaining, found in Minghachavir settlement №3, which was referred to 3rd-8th centuries showed that the cultivated cotton-plant in Azerbaijan at that time was close to modern sorts. Among technical cultures saffron and madder also possessed an essential place in the economy of medieval Azerbaijan and they were more important goods, which were exported to foreign countries.

In 9th century, weaving became much more developed field in the cities of Azerbaijan. At the result of silk-growing along with other spheres of economy became one of the mainest fields in several regions. Al-Istakhri and "Khudud al-alam" (10th century) testified that there was no such great, prosperous and beautiful city, equaled to Barda, where was growing plenty of mulberry trees and producing lots of silk. There were given evidences about the producing of silk in other regions of Arran also development of silk growing in Shabran and Shirvan.

In 7th-10th centuries market-gardening became the independent field. Simultaneously, gardening also continued to develop at that time. There was revealed the remaining of pomegranate, peach, nuts, apple, pear and other fruits in archaeological excavations.

There are valuable evidences in lots of sources about the development of gardening in medieval Azerbaijan. Arabic travelers mentioned that there couldn't be found such pomegranates, cherry, mulberry and nuts in different regions of Azerbaijan in the works of authors. According to written sources, the researchers considered that in 9th century the Azerbaijani grape, apple, pear, apricot, pomegranate, chestnut and other fruits were utilized in the whole medieval Past. Among sub-tropical culture olive was much more spread fruit in medieval Azerbaijan.

Wine growing was also developing along with gardening in Azerbaijan at that time. But the dissemination of Islam influenced to wine-growing and wine-making at that time. So, vineyards in large areas were destroyed by Arabs in Azerbaijan.

Cattle breeding. In 8th-10th centuries settled and nomadic forms of cattle breeding played leading role in Azerbaijan. But, simultaneously semi nomadic cattle-breeding was shaped and gradually developed at that time. It is important to mention that nomadic tribes settled in Azerbaijan and played an important role in the formation of semi

nomadic cattle breeding in this region. Other factors, which influenced to the shape of semi nomadic cattle breeding were suitable conditions and many pastures in Azerbaijan. Several researchers think that semi nomadic cattle breeding where was shaped in the phase of early medieval finally formed in 11th-12th centuries. Semi-nomadic cattle breeding was enlarged in Shirvan, Karabakh, Mil and Mughan steppes.

According to written sources, horse and camel-breeding was also developed in Azerbaijan at that time. According to their evidences khazars withdrew plenty of horses from the country in 764. Arabic authors 8th-10th centuries informed that Azerbaijan was famous with its fast and durable horses. They were especially evaluated in Iran, Iraq, and Syria. In "My grandfather Korkud's book" there was told about horse-breeding in details. After the conquest of Azerbaijan by Arabs, there began to foster Arabic horses. After a while, Arabic horses mixed with local breed, at the result of which was shaped new breed with higher indicators. Karabakh horses were much more well-known breed at that time.

Development of merchantry gave a chance to the intensive development of camel-breeding. Camel was indis pensable animal for carrying heavy luggage. According to archaeological materials and written sources, we can testify that there were fostered dromedary and two-humped breeds of camel in the Middle Ages' Azerbaijan. These animals were very durable, took big luggage, rapid enough and gave valuable wool. Because of their qualifications camels largely extended even in stepper regions of Azerbaijan where semi nomadic form of cattle breeding dominated.

Commodity of animal-breeding was developed in mountainous regions of Azerbaijan. There had been sheep, goats, cows, buffalos, oxen, horses, domestic birds in peasantry economy. Fishery and hunting were the support for agriculture.

City-centers of craft and trade. The period of Caliphate was the phase of prosperity of urban life in the country. At that time most cities of Azerbaijan were big settled areas, where were concentrated all types of medieval craft. Cities were the centers of both interior and foreign trade. If we take into account that Barda, Nakhchivan, Beylagan, Tabriz and Shamakha possessed more than 100 thousand settlers, then it became obvious that the development of cities happened for the reason of population growth being engaged in craft industry. There were mentioned the names of such cities as Ardebil, Mughan, Barda, Nakhchivan, Beylagan, Gabala, Shaki, Shamkir, Derbend (Bal al-

Abvab.), Shabran, Shamakha, Qazaka and others in the sources informed us about the period of conquest of Azerbaijan by Arabs. Arabic authors of 9th – 10th centuries added the names of tens of cities and settled areas, which either existed or which location were being still unknown to this list.

The cities of Azerbaijan, examined by their sizes or roles that they played in socio-economic and political life of the country and could be divided into three categories.

Such cities, as Barda, Ganja, Beylagan and Derbend which were located on the most important transit ways of craft and trade, regarded to the first category.

The cities, which simultaneously were the centers of developed craft and trade but differing from first ones were located far from major trade way and which were transited into essential military centers with castles and garrisons during Arabic reign included to the second category. Shaki, Gabala, Nakhchivan, Ardebil, Amaras, Gardman are referred to this category.

The third category included the administrative centres of the biggest feudal properties-cities of village type.

In this period Barda which was called "The mother of Arran" and where the residence of caliph's governors was situated, was the biggest city of not only Azerbaijan and but also the whole Caucasus. There lived about 100 thousand people here at that time. The bazaar of Barda, "Kurki" was one of the most prominent bazaars in the Middle East. The most important city export was silk. Intersected trade and caravan ways in Barda, connected it with Derbend, Tiflis, Dabil, Ardebil and through these cities with northern, southern and eastern countries. There were imported various fabric, metal products, perfumery, fur and etc., also exported silk, silk clothes, cotton, carpets, oil, cattle, horses and so on through these ways.

One of the biggest cities of Azerbaijan, along with Barda was Gandja, which was the important craft-trade centre not only in the Caucasus but also in the Middle East. Gandja was one of the biggest cities of the East during Caliphate authority. Written materials testified that Gandja was an "essential city", "possessed fortification, great cattle with high walls" and it was "the last forefront of Muslim world in frontiers". That's why, all rulers gave big essence to the strengthening of this city.

There were increased all types of craft in Gandja. Sources especially mentioned about the growing of silk and producing of silk

clothes here. There existed the development of black smith's industry and it was a reason of producing of dishes and other items. As Gandja was one of the residences of the governor of Arran, there were concentrated lots of administrative institutions. There were located Sultan's palace, feudal aristocracy.

There was given information about the essential city of Arran-Beylagan in the sources. It was also a big and strengthened city of its time. Archaeological revealing testified about the high level of economy, urban industry and craft in Beylagan.

The one of the most strengthened cities of Azerbaijan was Nakhchivan, which possessed big and durable walls. There were beautiful palaces, medreses, mosques and tombs in Nakhchivan. Local craftsmen produced clothes, carpets, bedspreads/ counterpanes, wood dishes made from Khalandj (iron tree) for interior and foreign markets.

There were developing lots of fields of urban craft, such as metal-making, silk-growing, carpet-making, weaving, pottery, jewelry-making, glass-making and etc. in Azerbaijan in 8th-10th centuries. At the result of archaeological excavations (in Gandja, Gabala, Minghachavir, Beylagan-Orenqala, Derbend, Baku, Shabran, Shamakha and others) in the cities of Arabic period there were revealed items, referring to all spheres of medieval craft industry. Major prosperity was examined in ceramic industry of dishes, constructive bricks which were exported to other cities and regions of the country. Jewelry making was also developed at that time. For instance, jewelry-makers of Baylagan applied hard techniques in this industry.

Tabriz was the strengthened city and possessed much stronger defensive system than other cities of Azerbaijan. There were always settled foreign merchants in Tabriz, since this city produced all kinds of Middle Ages items. There was located one of the state mint in Tabriz.

As it was known, ancient ways of world transite trade of the Eastern countries with the Northern Europe crossed across Azerbaijan. And during the 8th-10th centuries these ways through the shore of Caspian Sea, Absheron peninsula and Derbend passage went to the lands of khazars and farther.

The cities of Shirvan, especially Shamakha was well-known with its silk-growing and silk products. Silk and silk clothes were exported to other cities of Caucasus and Middle Eastern countries. Silk was exported from Shirvan to northern countries. Derbend was not only the most important castle but also there was weaved carpets and carpets products, produced cotton, flex, cotton and flex products in Derbend

which this city was famous with. Sources gave evidences about natural resources, agricultural products, products of craft and trade in the cities of Shirvan. For instance, Arabic and pension geographers and historians of the 9th-10th centuries informed us about social-economic life of medieval Baku in details and they especially mentioned that “Baku is famous with its white oil”.

Archaeological excavations revealed the structure of medieval Derbend, which was constituted from two parts: bulwark (kuhendiz) and the city itself (Shahristan). Bulwark of Naringala possessed essential place in the complex of defensive settlements of Derbend. Materials of archaeological excavations showed that there was intensive urban life, prosperous craft and trade in Derbend during 8th-10th centuries. In the most valuable historical work, “Tarikh-at-Bab” was mentioned “administrative building” in Derbend, where city aristocracy swore to the governor-Amir. The assemblies of city aristocracy were organized there.

Feudal city was closely connected to rural settlements, agrarian regions which supplied it with agricultural products and industrial raw materials. City supplied rural settlements with craft items, although part of the population of Baylakan, Shamakha and Derbend were engaged in suburban industry. There were wine-yards and fruit gardens around cities.

There were built lots of biggest buildings – palaces (gasr) and kyoshks where aristocracy, urban nobility and grandees (buzurgan) lived.

The cities of Shirvan were famous with the production of specific products. So, Baylakan was well-known with candies and ceramic dishes, Baku with oil and salt, Shamakha with raw silk and silk clothes, Derbend with saffron and flex clothes. Along with interior trade, the cities of Shirvan exported oil, salt, kirmiz (mader), saffron, raw silk and silk clothes, carpet and carpet items, ceramic, glass, copper and wood dishes, weapons, jewelry, agricultural products and fruits exported for foreign markets. Nearness to the sea and the river of Kur assisted to the development of fishery. Various kind of fish were exported to foreign countries.

Great amount of coins, revealed in the cities of Azerbaijan at the result of archaeological excavations testified about the development of commodity-monetry relations and improvement of the cities of Azerbaijan in 8th-10th centuries. Improvement of producing powers in the part of sole Arabic empire determined the increasement of the

number of cities, most of which were trade-craft centres and connected points of international trade relations.

There were preserved Sasanid drachmas and Byzantine miliarises in the monetary of Azerbaijan for some period even after the conquest of this country by Arabs. First Arabic coin with the name of the founder of Omeyyads dynasty referred to the year of 660, but these coins were not enlarged at that time. Circumstances were changed after the monetry reform of Abdulmelik (685-705), when gold Byzantine and silver Sasanid coins were replaced by gold Arabic dinars and silver Arabic dirhams.

During the Arabic reign mint of coins was implemented in the centres of social-economic and military-political life of the country, such as Barda, Derbend, Ardebil, then in several restored or reestablished cities-Shamakha, Baylagan, Gandja, Shamkir.

Structure of governance and social structure of the urban population. The examined period coincides to the phase of the improvement of feudal relations in the Middle East, as well as in Azerbaijan. At that time, Middle Eastern city completely shaped its interior structure. Urban administrative institutions formed and improved in the period, when Azerbaijan was included to the compound of Arabic Caliphate. Seldjuk conquests and supremacy did not influence radically to social relations and the evaluation of cities. Cities were the social economic and cultural centres of the country. Azerbaijan was the part of Middle Eastern society with its specifications.

Azerbaijan is referred to the regions with high urban culture. Suitable conditions of political and socio-economic life in Azerbaijan in 8th-10th centuries assisted to the shape, facilitation and development of cities, especially those, which were the centres of separate vilayets. Among those cities were Gandja, Derbend, Baku, because their economic development reached to the highest level. This feature assisted to the urbanization of these cities too.

Main part of the urban population were constituted by craftsmen and tradesmen. The highest stage of urban population in Azerbaijan was constituted by big land-owners, merchants, clergy, administrative officers. Inherited feudal land-owners were also included to the stage of land owners. Another class of feudal in Azerbaijan was clergy, which was included to the stage of theologians and lawmakers. Being influence class to the cities, highest clergy regulated religious norms of the life of urban population. Local feudals tried to utilize from the influence of clergy not only on wide ordinary population but also on the various

representatives of state authority. Clergy played some role in social life of cities: trails (as gazies) were concentrated in their hands.

Another group of urban nobility was military aristocracy-amirs and commanders of military garrison. Representatives of this group, leaning on military troops played significant role in the system of urban administration. Because of their services, they obtained land properties on the rights of iqta from their suzerain.

So, urban nobility, which consisted of big land-owners, clergy and military aristocracy lived in cities, possessed large lands and other various properties. Possessed big amount of financial potential, representatives of these classes occupied leading posts in administrative system of urban governance.

Big merchants were also included to the urban aristocracy. They possessed bazaars, caravan-palaces, craft workshops also occupied essential posts in urban administration.

Amils were engaged in gathering taxes in the cities. They controlled big profits with the amount of hundred thousands dinars and part of this profit was appropriated by the officers. The obligations of small control officer, **nazir** were consisted of counting the profits, coming from rural settlements and industry, as well as salt production and oil springs. An officer, controlling the accounting of troops and military salary was called **arid**.

Mirab was engaged in provision of city with water and division of this water resources among urban population. He also controlled the construction of irrigative canals, cleaning of springs as well.

The majorest class of urban population were craftsmen, who were exploited by feudal owners of cities that owned quarry and craft workshops. Craftsmen were belonged to the depended part of population – raiyyats. Representatives of various spheres of craft industry, related with architecture, were architect, bricklayer, engineer, military leader. These privileges were given to bricklayers and architects, who possessed significant place among masters and had better conditions in social relations than other mass of this category of craftsmen.

Craftsmen of Azerbaijan had their own organizations, the most extended one among them was **akhi**. Akhi means “my brother” in Arabic. Main part of these organizations was constituted by craftsmen and urban poverty, which found the best form of the unit of their power for the struggle against feudal aristocracy in the organizations of akhi.

There lived dervishes and poorer stratum of urban population in cities, whose main part was constituted by landless and destroyed peasants, coming to the cities for temporary living. They were in a lower stratum of social structure among urban population and these peasants played an important role in struggle and uprisings, happened in cities.

Structure of urban administration and financial apparatus were entirely changed during the Arabic reign in Azerbaijan. In the period of Abbasid reign, there was established stable administrative and fiscal structure, subordinated to centralized power. As a rule, namely the representatives of aristocracy, including muslim clergy, which simultaneously were big land owners, who protected their interests occupied administrative posts at that time.

Formation and creation of administrative institutions in the cities of Azerbaijan, especially the institutions of police, trial (court) and other functions was directed to the exploitation of labour population of cities and accomplishment of treasury by the taxes.

Major administrative institutions, which observed the implementation of rules in cities were the post of **rais** – “city head”, **shikhna** – chief of “city police”, **muhtasib** – responsible man for property relations of urban population, such as payment of taxes on time, implementation of testament as well as patronomy and **gazi** – officer and head court in the city and its around. The post of gazi was occupied by the man, “who was religious, kind, and justice in the leading issues of shariat”. Qazi was appointed by central administration. Namely, representatives of prominent families, which possessed enough authority in the city were appointed to this post. The appointment of gazi was subdued by the order, read in mosque and which was the court authority of gazi extended by.

6.4. NATIONAL UPRISINGS AGAINST CALIPHATE

Struggle inside of Caliphate among the successors of Ali, Omeyyads and later the representatives of the clan of prophet’s uncle, Abbas caused to the social-political crisis in Caliphate. Heavy tax policy of Omeyyads resulted with the active resistance of all countries, included to Caliphate. This disagreement, expressed in anti-feudal and anti-arabic uprisings caused to the collapse of the dynasty of Ommeyyads, which was deprived from social support. Abbasids which came to the throne in the mid of

the 8th century differed from their predecessor with their general muslimic character.

Nevertheless, coming to the throne of Abbasids in the mid of the 8th century did not facilitate circumstances and livestock of the population in Arran and Azerbaijan. If during the reign of Omeyyads completely all taxes were payed by natural means, during Abbasid authority only part of the taxes were payed by these means. (There were taken only valuable and rare items as natura at that time). One of the forms of feudal exploitation was share-cropping in Azerbaijan. Destructing taxes made small landowners divide their lands into small parts and give them to share-croppers. Such circumstances were subdued by large disagreement of population in the forms of religious and social-political uprisings.

The hate of mass population to Caliphate caused to opened military uprisings in the mid of the 8th century. Deepening of interior crises in Caliphate made suitable conditions to this. In 748, at the set of the reign of Omeyyads dynasty there was arisen revolt in Beylagan. The uprising was led by Musafir ibn Kesir, with the nick-name of "al-kassab". Inspirer of this uprising was an active supporter of khariccits, ad-Dehhak ibn Qeys ash-sheybani. Local governor, ibn Safvan also jointed to the rebels. This uprising was spread to Ardebil, Varsan and other regions. Local feudals, Ibban ibn Mansur and Hatib ibn Sadal, who protected their own interests being in the side of Caliphate, made campaign to Beylagan. Rebelled settlers of Arran captured the castle of Beylagan, released all prisoners, except of emir.

Inspried from this success, the rebellors directed to Barda, defeated Arabic garrison and killed the local governor, Asim ibn Yezid. Punitive army, sent by Omeyyads also could not overcome this uprising. The uprising in Azerbaijan coincided with the revolt in Khorason (in 747), which was led by Abu-Muslim and became the civil war, extended to Iran and Irag. Caliph Mervan II directed main part of his army against Abu-Muslim, but it was overwhelmed by rebels. Due to gather new army he directed to Syria, then Phalastine, from there he escaped to Egypt, where he was killed.

With the death of Mervan II, 90 years authority of Omeyyads dynasty was over and the power in Caliphate passed to the dynasty of Abbasids (750-1258), which moved the capital to Bagdad, established in 762. That's why, caliphate began to be called Bagdad Caliphate. First Abbasid caliph Abu-l-Abbas (750-754) appointed his brother and future successor of throne, caliph Abu-Jafar the governor of Azerbaijan,

Arminiyya and al-Cazira. Abbasids, which could overwhelm his rivals, was also able to neutralize uprisings, directed against Caliphate. Beylaganians were defeated, the leaders of rebels, as well as Musafir were executed.

Local settlers of Shamkir rose against their Arabic patronymigrants, settled in the city in 752. The hate against conquerors was so strong that, rebellors captured and destroyed Shamkir. Abbasids pressed this uprising too. Neutralizing these uprisings, Abbasids tried to establish long lasted and stable circumstances in Azerbaijan by the vehicle of south-arabic tribes, which emigrated here. But the strengthening of feudal exploitation, existed order collection of kharac (this tax was collected not only because of the amount of harvest but because of the size of land) assisted to the decrease of conditions of peasants, including small land owners. There was shaped first news about Khurramid movement in 778-779. This uprising has been pressed only during the reign of Harun ar-Rashid.

Beginning from the year of 778 till the end of the 8th century he changed more than fifteen governors in the South Caucasus, but none of them was able to prevent the spread of people uprisings here. There began new uprisings in Ardabil, Shirvan, Arran-Barda and Beylagan in the years of 793-794. Urban settlers captured the power in Beylagan. Beylaganians achieved victory in the first battle against Arabic troops near Barda. So, caliph Harun ar-Rashid directed great army against retellers; after the suppression of centres of uprisings in Southern Azerbaijan, the army directed to Beylagan; destructing castle walls, Arabs entered to the city and punished all population.

At the end of the 8th century Said ibn Salim, who was appointed the governor of Azerbaijan and Arminiyya, directed to Derbend, where local governor, Nedjm ibn Khashim rose revolt against the caliph. After capturing Derbend, Nedjm ibn Khashim was captivated and assassinated, but his son Khayun called khazar khagan for help. But khazars did not aid to rebellors instead of it, they plundered the city and returned to their countries with trophies. Soon, troops of rebellors, led by Khayun were dispersed. Said ibn Salam pressed uprisings, which rejected to pay cizya and kharac in other regions of Arran.

6.5. *KHURRAMIDS*

The one of mainest result of Arabic-khazar wars, lasted about one and a half century, along with above mentioned uprisings were that, these evidences obliged Caliphate to waste their power and means, as well as did not provide Arabs to maintain their positions in Azerbaijan. The majorest stroke to the authority and prestige of Caliphate was inflicted by the mignificant popular-liberation movement of Khurramids, begun in Azerbaijan by the leading of Babak and continued for whole twenty years (817-837).

Beginning from the reign of caliph al-Mehdi there were shaped plenty of different sects and teachings in Caliphate. After the death of abu-Muslim, the representatives of the sect of “abumuslimiyye” firstly united with “ravendids” and then with the representatives of other sects; so they shaped great social-religious teaching of “Khurramdin”. Several scientists erroneously added/referred Babak and his supporters to the Shiite unit of “khurramdin”.

In fact, there were lots of representatives of Shiite and Sunnite teachings of Islam among the participants of uprisings, arisen against Omeyyad and then Abbasid oppression. The supporters of fire-worshiping, such as khurramids and mazdakids also joint to these uprisings. Academician Z.M.Bunyadov expressed that “peasantry mass of Azerbaijan (especially in mountainous region) maintained their pro-islamic belief, related particularly with zaroastrionism and mazdakizm. We could not expect loyal attitude to Arabs and Islam from the peasantry mass of Azerbaijan, especially expression of the supremacy of Arabs and tax (kharac) system was the vehicle of collecting the half of agricultural products from peasants and exploitation too. So, these features strengthened the resistance of civil population against Arabic supermacy”.

Extended popular movement was united under the name of “khurramism”. Masudi, Yakut and other Arabic authors of that phase related this name with the name of the location not far from Ardebil. Ibn an-Nadim, Samani and others explained this word as “cheerful, immoral” and considered khurramids “madjuses” – supports of the teaching of zaroastrionsm, fire worshipers. Speaking about the consequence of “Khurram”, Arabic authors expressed the political interests of Caliphate to the movement, which rejected Islam and that’s why these authors called Khurramids Godless people as well. It was obvious that, people who spent their valuable time “in merry wild life”

and who were “blasphemers”, couldn’t conduct organized struggle to such great statehood, as Caliphate. And such ideology was not able to unite and rise all people for 20 years.

Even since the mid of the 8th century khurramids participated in anti-arabic uprisings: in the uprising, led by Sumbat in 755, in the uprising, headed by Abu al-Qarran in 778 and in the uprising, led by Amr ibn Muhammed, during the years of 796-797. New and more independent phase of khurramid movement was concerned with the name of Javidan, small feudal, who owned the castle of Bazz, located in Ardebil region. First revolts of khurramids took place in 808, on the mountains of Savalan, Garadagh, Ardebil and Mughan under red khurramid banner. Caliph Harun ar-Rashid sent against the rebels Abdullah ibn-Malik with 10 thousand horsemen.

Uprising was pressed, most part of rebellors were killed, plenty of soldiers and civil people were captivated. Ibn al-Asir informs that caliph, personally ordered to beat military captives and to sell others, including women and children. Some part of khurramids could hide in mountains. Local struggle between khurramid leader, in order to obtain leadership in the movement was also one of the mainest factors of the weakening of this movement. In 816, two khurramid leaders – Abu Imran and Javidan met in an open battle, which was resulted with the death of the first and deathful wound of the second one. After the death of Javidan, the leadership over Khurramid movement passed to the closest supporter of Javidan, Babek. This was implemented namely by the vehicle of Javidan’s widow.

Extension of Khurramid movement was related with the name of Babek. So, soon this movement was extended to Isfahan, Rey and Hamadan. Khurramids is the general name of united relative sects, which ideas was related with corns of the ideological ideas of Mazdakid movement, although they were concerned to Shiites, which put their prophet on higher level than Muhammed and in fact refused Islam by muslim philosophers. As mazdakits, khurramids were also dualists, they accepted the existence of two fighting powers-light and dark, i.e. Good and level, God and Devil. Social structure, based on property inequality, violation and exploitation were considered the sign of devil beginning of the world by khurramids. They taught active fought with injustice of social structure. According to khurramids, the corn of this inequality consisted of the existence land property and social inequality.

Thoughts of khurramids possessed socio-economic consideration: taxes, exploitation, properties were the signs of evil and should be

destroyed. All suitable lands had to be given to the use of peasantry communities, i.e. they declared that, these lands should be cultivated together and had to be given to general authority of free rural communities. They tried to liberate peasants from feudal dependence, state taxes and “equal community” form. Namely, because of that khurramids reflected hope of the nation, resisted against feudal exploitations-private and state, as well as the religion of Islam they were supported by peasant mass of population.

There are existed few evidences about, how khurramids would be able to realize their ideas in sources. But one thing was obvious: there had been hope and thoughts of the nation about social equality and destruction of foreign supremacy on the ground of khurramid movement.

By teaching the possibility of the creation of fair society, khurramids believed to the victory of Good over Evil at the end. Participants of khurramids believed to the eternity of spirit, it was obviously observed in the testament of wounded Javidan: “I will die today, this night. My spirit will leave my body and enter to the body of Babek, will unit with his spirit. I appoint him the head of my successors”. Special representatives of khurramids meleks, called the population to the fought. This struggle, as other anti-caliphate uprisings, arisen under religious slogans gradually turned into popular liberation movement, which directed against Arabs and Islam. Although the major moving power of the movement were peasants, urban poor and craftsmen, also the local feudals, who disagreed because of the decrease of their rights by Caliphate administration also inclined to khurramids.

Large critical analyses of the term of “khurram”, which was the name of the movement of “khurraminds” shaped and was examined in prominent work of Z.M.Bunyadov, “Azerbaijan in 7th-9th centuries”. In this work Z.M.Bunyadov examines all tendencies, related with the term of “khurram”, which was expressed not only by medieval, but also by Arabic and contemporary scientists. These scientists did their best to change ideological identity of this powerful popular liberation movement. Namely, these Arabic scientists that mentioned above were obliged to testify about the mass people character of this movement and mentioned that, as soon as Babek became the leader of khurramids “lots of disagreed peasants from Azerbaijan and Arran joint to the movement” and “the amount of its supporters increased so much that, just horsemen of khurramids were 20 thousand”. So, Al-Masudy’s words “And the deal of Babek al-Khurrami was grown up in the

country of Arran and Baylagan, and his troops were increased in those country” were not casual.

6.6. POPULAR LIBERATION FOUGHT UNDER THE LEADERSHIP OF BABEK

During Babek’s leadership the centre of Khurramid movement continued to be the castle of Bazz. At the beginning of uprising, Arabs, living around the castle of Bazz were beaten and departed. As the leader of the movement, Babek has already showed his worth. His people, extended in all regions of the country called people to join to their liberation fought and to create voluntary troops. Soon, the number of horsemen troops, which constituted from peasants, craftsmen and urban poor reached to 20 thousand. Except of them, as it was mentioned above most part of local feudals, even the prominent statesmen of Caliphate participated in liberation war till the year of 830. Among them we can mention the names of Tabaristan, Mezyar, emir of Mingindjar, governor of Merend, Ismu al-Kurdi, governor of South Caucasus, Khatim ibn Kharsan, who did his best to separate from Caliphate.

The troops of Caliphate did not encounter with khurramid in big battles till the year of 819 and caliph palace did not consider this movement strict one. But the first achievements of rebellors and liberation of lots of regions by them obliged caliph al-Mamun (813-833) to direct regular army against Khurramids under the leadership of Yahya ibn Muzin. This army was destroyed and dispersed. In 821, one of the biggest Arabic feudals, Savada ibn Abdulhamid utilized from vague circumstances and attacked to Syunik. Governor of Syunik, Vasak appealed to Babek for help. Troops, sent by Babek overwhelmed and drove Savad away. After the death of Vasak, Babek married to his daughter and occupied the regions of Syunik, Beylagan, Arsakh and Uti.

Subsequent decade (821-830) brought significant military victories to Babek: In 821, khurramids destroyed caliph army, led by the governor of Azerbaijan, Isa ibn Muhammed near the city of Barda; in the year of 823/824 Babek destroyed another army of Caliphate and captivated its commander, Ahmed ibn Cuneyda. Barda, Ardebil, Nakhichevan , Beylagan and Shirvan were liberated. Babek’s comrades in arms, such as Asim, Tarkhan, Rustem, Muaviyya, Abdulla also participated in all battles. Babek appointed his comrade, Rustam the

governor of Arran. In one of significant and essential battles happened between khurramids and Arabic army in 828, there were destroyed 30 thousand Arabic troops, led by Muhammed ibn Hamid at-Tusi. Babek besieged Arabs near Maragha and destroyed this army. Ibn Hamid was killed and his army was defeated. The subsequent battle that took place in 829/830 was the fifth defeat of Caliphate.

As the governors, appointed by caliph couldn't attain to overcome khurramid movement, Arabic administration had to rapidly change them. Only in 829, there were changed four valies in Azerbaijan: Ibrahim ibn al-Loys, Abdulla ibn Tahir, Ali ibn-Khitam, Udjayer ibn Anbasan.

In 830, troops of Khurramids captured Hamadan, which deprived Caliphate from major strategic and transit ways, connected this state with eastern lands. Due to fight with Caliphate in unit, Babek set relations with Byzantine emperor. According to al-Masudi, Babekid movement scarcely collapsed the Abbasid reign. Understanding this danger, Caliph al Mutasim concluded treaty with Byzantine and then concentrated all his powers against Babek. Ushrushan Turk, Afshin Haydar ibn Kabus was appointed to the commander of Arabic army. Afshin became prominent during Arabic-Byzantine wars.

Simultaneously, at that time, i.e in 830/831 Beylagan ians, headed by Davan and Shapukh rose against Babek and killed his supporter, the governor of Arran-Stepannos Ablasad. Although Beylagan ians could capture several regions of Uti and Arsakh, local governor Esai Abu Musa withdrew them by the aid of Babek. Nevertheless, later the relations between Babek and local Albanian feudals began to weaken; such feudal as Sahl ibn Sumbat, Esai Abu Musa and other albanian princes separated from Khurramids, since they did not like Babek's intercession to peasants, his desire to reconcile them with feudals, his interference to Albanian properties and not accepting "advice" from them.

Military achievements of Khurramids deeply disturbed administrative circle of Caliphate. The existence of Caliphate was under dengeour and this was obviously noticed in the works of Arabic authors, who openly expressed their dislike to Khurramids as well as support of interests of Caliphate. At-Tabari writes: "unexpected victory of khurramids brought the caliph to horror", according to Dinavari "Activity of Babak enlarged and they began to be afraid of him. Commanders fought with him but they could not win, Babak destroyed troops and killed the commanders". Al Kindi informed that, "this war

brought to our master and caliph Amir al-Mumin great dengeour and disturbance”. And Masudi (died in 956) writes: “The work of Babak increased to an unexpected amount, his influence was strengthened, the number of his army was so increased that he scarcely destroyed Abbasid dynasty”.

At the result of the caliph Al-Mamun’s death in 833, there were arisen uprisings in Isfahan, Fars, Kuhistan. Before his death Al-Mamun gave his tastement to the future caliph, to his brother Al-Mutasim. The main arrangement of this tastement was the order to concentrate all power of Caliphate to the war with khurramids. “And about khurramids – wrote al-Mamun-send decisive and cruel man to the war against them, patiently helped him with money, guns and troops. If the war continued direct go against them yourself with your close people.”

After coming to the throne, al-Mutasim immediately began to strict preparation of the war with khurramids. First of all, new caliph ended military actions against Byzantine and utilized from 4 years (833-837) break for mobilization of his power against Babek and for preparation of material-financial provision of his army. Then he implemented the order of his brother and achieved the change during the war. Abu-Said Muhammed, who was sent to Azerbaijan with a new army attained to overcome Khurramids in the winter of 833, near Hamadan region. At the result of this victory, he could restore information centre and all castles in the way from the capital Samarra till Zancan and Ardebil. In this cruel war the troops of Khurramids were destroyed. The initiative also passed to the hands of Caliphate military commanders.

Babek understood all these events and that’s why he began to correspond with Byzantine emperor, Teofil. In one of his letters Babek wrote that the caliph sent all his army against khurramids and if the emperor wanted to attack to Caliphate, then nobody would encounter him. Although, Teofil attacked to Arabic lands with 100 thousand army and captured the city-castle of Zibatru and some other castles, this did not give any facilitation to Babak.

The happened change in liberation war was not casual. The war, led by Babek approximately 20 years was unequal and cruel, it was arisen against the biggest empire of early medieval phase, which exploited the wealth of subordinated countries more than two hundred years and which utilized all her military and financial potential against Babek and Khurramids.

There were also happening changes inside of Khurramid movement. The slogan about returning lands to rural community was disliked by local feudals, who jointed to this movement. By the order of caliph, Arabs inclined such people into their side, learnt the secrets of Khurramids from them and in consequence stroke these rebellors.

In 835, capable military commander from Turkish origin, Afshin Haydar ibn Kavus was appointed the head of Arabic army. This commander showed himself in the best side during the war against Byzantine, conducted in Azerbaijan and Egypt. Afshin was eager to press Khurramid movement rapidly and he moved against rebellors with his amount of 10 thousands Turkish garrison. His assistant, Bugha at Turkish side also aided with five thousands troops.

In 836, Babek destroyed the troops of self-confidence Bugha, who thought to overcome Babek sole, on the foothills of the mountain of Hashdadsar: khurramids pursued Arabic troops and suddenly Babek attacked to them with his two thousandth troops. Bugha could hardly escape. It was the last achievement of Babek. The power of Khurramids was exhausted.

In the summer of 837, Afshin besieged the castle of Bazz. Arabic commanders promised Babek forgiveness by the caliph Al-Mutasim, but he rejected such suggestion. Babek replied to the letter of his elder son, who was captived by Afshin and offered to his father to surrender in such words: "You are not my son. It's better to live as a leader for one day than a slave for forty years" Soon, the soldiers of caliphate entered to the castle and the city was captured by Arabic troops on August 26, 837. Afshin ordered to destruct forts and burn the castle in three days. Neither of forts, nor houses were kept, he destroyed all of them. According to the sources during the capturing of Bazz, more than 80 thousand khurramids were killed, 7600 khurramids, including Babek's sons and his family members were captivated. Babek, his brothers Abdullah and Muaviyya, his last wife, the daughter of Syunik governor – Ibnat Kalandaliye and his mother could hide in the place, which lied to Arran through the river Araz.

Babek sent message to one of his former ally, Sahl-ibn Sumbat (Albanian governor). When Sahl learnt the location of Babek and his family he decided to surrender Babek to Arabs - appointed 1 million dirham to the head of Babek and promised privileges attracted him. Sahl came to Babek, kissed his hand and called himself the slave of Babek. Sahl brought Babek to his castle and immediately sent his horseman to the camp of Afshin. So, Arabic soldiers captured Babek. Sahl received

the promised million dirham, also Afshin rewarded him with the big tie, with great diamond on it and the crown. Sahl's son, who participated in the action also received the award of one million dirham. Soon Abdullah, Babek's brother was also brought. Namely Babek noticed the location of his family during his speech with Sahl.

Afshin brought Babek to Samarra. After a brief inquiry, on March 14, 838 Babek was quartered (i.e. executed), then his head, hands and feet were chopped, the head of Babek was crammed in his stomach and he was burned. His brother was executed in such way. Before the death Babek was coregous and did not beg forgiveness from the caliph. After the execution of Babek his head was sent to Khorasan and body was kept in Samarra in order to frighten the population. Arabic author al Mukaddasy wrote gladly that, victory over Babek was the greatest victory of Islam and his captivation and assosination was the holiday for all Muslims. But other medieval sources fairly mentioned that, "Babek was the hero of its time, whom the Caliphate was scared". The historical importance of popular liberation fights in Azerbaijan, led by Babek is great. Although the Khurramid movement was pressed, it had significant trace and consequence for Azerbaijanis and other nations, which were subordinated to the Caliphate. This liberation movement, lasted more than twenty years engrossed great forces and means of Caliphate and played an important role in weakening of magnificent Arabic empire. At the result of these losses Caliphate couldn't preserve its interior stability and couldn't succeed to step unbreakable uprisings of other conquered countries. Khurramid movement became the one of factors, which prepared the release of Azerbaijan and other neighbourhood countries from the subordination of Arabic supremacy in the second half of the 9th century.

6.7. THE CULTURE OF AZERBAIJAN IN THE PERIOD OF THE CALIPHATE SUPREMACY

The improvement of socio-economic relations and the increase of producing power assisted to the development of culture of Azerbaijan in 8th-10th centuries. In this period the culture of Azerbaijan nation developed on the ground of "Arabic-muslim culture", which property concerned to the 8th-10th centuries. The fact of the unit of many states and nations in the frame of Caliphate influenced to the spiritual development of society, as well as assisted to the mutual influence,

mutual activity and cultural enrichment of nations. The influence of cultural enrichment of nations, converted to Islam made conditions to the creation of common features in all spheres of culture: in literature, philosophy, science, art, music. This was explained firstly, with great provision for the approach of various nations from different economic, political and spiritual life.

Medieval “Arabic-muslim culture” was the result of material and spiritual creation of lots of nations settled in Caliphate, as well as Azerbaijanis. Regardence of various tribes and nations to general-muslim culture did not deprive them from their own originality. In Azerbaijan there were opened schools in the context of concil mesjids (“djame”) of big cities in the end of the 7th century, where only the children of rich families could study-they were thought initially in Arabic, then in Persian languages. Children studied history, geography, astronomy, mathematics and medicine sciences along with grammar of Arabic language, disciplines and shariat.

Science. There was mentioned in this chapter that, after the conquest of Azerbaijan by Arabs, there began islamization of population, there was adopted Arabic writing and there were created first poetry creations of Azerbaijanis in Arabic language. Despite the weakening and collapse of Caliphate authority in Azerbaijan and the establishment of little, local state formations, the creations of Azerbaijani scientists, phylosophists and poets continued to increase in Arabic language.

Knowledge of Arabic language, as well as latin language which played an important role in the medieval Europe at that time gave change to the scientists, poets and masters of applied art of Azerbaijan to get acquainted with the high achievements of science and culture of all muslim world, opened opportunities to learn the prominent and significant scientist and artistic works, created by chinese, indian, Iranian (pehlevi), Syrian and antique authors. Moreover, this was certainly, rich heritage. For instance, Arabs learnt decimal system of counting, numbers, including zero from Indians. They obtained compass, paper and gunpowder from China. The didactics book of indians-“Kalila and Dimna”, “The book of tsars” (“Khodjay-name”), “Mazdak”, “Old book” (“Ayna-name”), artistic-didactic creation of “Shahrizada and Parviz” were translated from pehlevi language into arabic. The medicine work of “Names of medicine and remedy plants”, tractate of “Siddkhanta”, which was about the moving of planets with astronomic grids were translated from Indian into Arabic language.

Nevertheless, the majorost service of the translators was the interpretation of works of antique authors from greek into Arabic language. The works of Evclid, Ptolomeus and other hellinistic scientists, translations in arabic language assisted to the improvement of precise sciences all over the muslim world. The works and the names of Halen and Hippocratus were much more famous in the medicine too. The names of Aristotal and Platon were reminded with respect also in muslim world.

Free knowledge of arabic language provided nonarabic scientists–philosophers, poets to create their works in this language; because of that they became the succeed of all muslim world. The scientists of big cities of Azerbaijan also participated in this creative work. Due to get knowledge, Azerbaijanis went to study in such cultural centres of Arabic East, as Baghdad, Kufa, Basra, Damascus, Caire and other towns. Scientific and cultural relations assisted to the development of mathematics, astronomy, geography, medicine, philosophy, logic, music, i.e. the sciences, related with daily demands and trade-economic relations of a man in Azerbaijan along with whole Muslim East.

There were existed the valuable facts about scientists and thinkers of Azerbaijan, who created their works in Arabic and conducted significant scientific and pedogocical activity not only in Azerbaijan, but also in other scientific and cultural centres of Muslim world.

Among them, we should mention the name of Isa-ar-Raki Tiflisi (10th century), the author of “Tibbi” (“Medicine”). There are plenty of information about humanitarian sciences, first of all authorized people in the sphere of “fight”(i.e. law) in different sources and literature. Among them, Abul-Hasan-Berdai (9th century), Ahmend Berdai (died in 914), Abdulmalik Hunadji (died in 935), Mekki Berdai (died in 965), Jafar Maraghi (889-967),Abumuhammed Ardebili (died in 953/54), Musa Salmasi (died in 990), Abdulhasan Ardebili and Ahmed ibn Suleiman Tabrizi (10th century), Abuturab al- Maraghi (died in 1025/26), Abubekr al Shirvani, Hussein Berdai (died in 1029), Abu Bekr al-Maraghi (10th century), Jafar Ardebili (10th century), Amineddin Tabrizi and others were much more prominent.

One of the mainest ideologists and propagandists, lived in Caliphate was originally Azerbaijanian, Abdulhasan ibn Harun az-Zenjani. He was from the society of “Brothers of purity”, which was the secret society and played a great role in the development of early medieval scientific-philosophic thought in the country. Prominent

scientists of that time, Yakub al-Kindi and Abunar al-Farabi were also included to this society.

Muhammed Ali Bakui (was born in 948) and Abu-Bekr Muhammed ibn Ali Maraghi were the prominent representatives of philosophic thoughts of Azerbaijan who wrote their creations in Arabic language. Maragha, where the residence of Arabic governor was located, became the biggest centre of science and theology at that time. Fakhraddin Omar Razi and philosopher Shihabaddin as-Sukhraverdi who become well-known in all over the Middle East also studied here, under the protection of the prominent philosopher Sheykh Madcaddin ad-Cili. Shihabaddin as-Sukhraverdi was the author of 49 books, where he developed philosophic thought of lots of scientists in the East and the West.

Literature. Since the mid of the 8th century achievements of Arabic poetry and its main forms-gazel, gasida, poems measure of aruz, tractates and the creations on the theory of poems have been extended in Azerbaijan. There were created works on astronomy, theology, philosophy and etc. in Azerbaijan. According to right explanation of I.Y.Krachkovsky, "Arabic literature, as well as Arabic culture at all obliged not to only Arabs, but also to the whole nations, subordinated to Caliphate and its development". Azerbaijan nation were also included to such nations, as they represented prominent scientists, philologists and poets to Arabic science and culture.

Referring to initial sources, Arabic scientist-philologist Ibn-Kutayba testified in his work, called "Book of poetry and poets" that, there were Azerbaijanis among the poets of Medine and he gave samples and names of Ismail ibn Yassar, his brother – Musa Shakhavat and Abu Abbas al-Ama. Musa Shakhavat, the one of prominent poets of the phase of Omeyyads began his creative activity in 80s of the 7th century. He created works approximately in all janres of poetry: especially he wrote satiric (hidja) and panegyric (madkh) poets, as well as appealed to didactics. It's important to mention that, his satiric poets possessed general character. He criticized gazies, despotic rulers, self-confidence, bluntness and hypocrisy of governing stratum. Musa Shakhavat did not enter to any political group and did not interfere to political struggle. There were reflected hate and anger to the poet for unbearable world in his satiric poets. Musa Shakhavat's poets distinguished with their artistic skill. Poet possessed all features of poetic forms and Arabic language too.

It was characteristic political incline for the creation of talented poet, Ismail ibn Yasar, who lived in 7th-8th centuries. He created love gazels, eulogistic odas, sad elegies. Differing from Musa Shakhavat, he protested against Arabic hegemony and supported conquered nations, included to Arabic Caliphate in his poems. Although his poetic measures of poems, the means of expression were concerned to Arabic literature, ibn Yasar's creation were enriched by Azerbaijanian thought and spirit. Abu Abbas al-Ama was also an Azerbaijanian poet, who wrote his poems in Arabic language, but differing from his fellow-countrymen, al-Ama fought in the side of Omeyyads and expressed his thoughts about this dynasty with respect, even after Omeyyads' collapse. There were preserved only little part of his creation till the present time and they were especially eulogistic poems, dedicated to Omeyyads. The author of the work, called "Brief notion and chosen people of the century", Ali al-Bakherzini (died in 1074) dedicated whole chapter to Azerbaijanian poets – he counted 70 names of the representatives of Azerbaijanian poetry.

Although Arabic language became the language of science and literature, there was continued the development of national folklore, proverbs and dastans in Azerbaijan. One of the specific features of Azerbaijanian folklore consisted of that, it possessed common features with the folklore of other Turkish nations. There are similarities of texts in oral literature testifying that the shape of these sources referred to the sole ethno geographic area.

The bigger and greater movement of Azerbaijanian folklore is "My grandfather Korkud's book" which was the part of "Oghuzname" and had delivered in written form to the present day. Although various motives of this epic literature influenced to subsequent Azerbaijanian folklore and classic literature, in general oral traditions were not preserved. That's why "My grandfather Korkud's book" is referred to the written literature.

According to some investigators, "My grandfather Korkud's book" which is constituted from 12 legends (dastan/boy) completely consisted of poems, as other Turkish dastans. The main content of the legends of this epic literature is constituted: defence of native land and nation, deathful struggle of heros-oghuzes, personificated power of good with conquerors, educative-didactic expressions, which did not lose their validity even in nowadays.

Architecture. Strengthening of Islam in Azerbaijan determined new direction in the development of architecture; but adaptation of

ancient temples for the need of new religion, construction of mosque, medreses, markets, caravanserais, bathes and other settlements were implemented on the ground of early constructive traditions.

There were preserved few amount of monuments, as well as religious buildings of muslim type from the period of 7th-10th centuries.

Certain notion about the design of religious structures of 7th-10th centuries were given by Juma-mesjid in Shamakha, mosque in Aghsu and the village of Syundi. There are some evidences in the sources that there have been constructions from wood columns in the cities of Gabala, Ardebil and Ordubad.

There were noticed about the great religious buildings and palaces in Barda, Derbend, Ardebil, Marand, Maragha, Urmia, Shirvan, Shamakha, Shamkir, Shabran, Gandja, Gabala, Nakhichevan, Tabriz, which were referred to 7th-10th centuries. There were constructed strong palaces in Marand and Urmiya. Medieval descriptions of Barda, Ardebil, Gabala, Gandja and other cities testified that they all passed from the same process of formation of early-feudal cities. The forms of squares, which were located in much bigger urban structures testified that there were regions with palaces and common buildings in the cities of Azerbaijan at that time. Al-Muqaddasi informs about the existence of cruciform square in Ardebil, the location of council mosque in Gabala. Al-Istakhri wrote that in the ruins of one of the cities, the palace was located next to the council mosque and market was located in the centre.

Written sources and archaeological excavations testified that there were increased the network of close water-supply system and kargizes in Azerbaijan too. The system of big and small open canals-ariks for the most part of cities was also characteristic.

Art. Decorative art played important role in the cultural life of the country in 8th-10th centuries. Arabic and Persian sources of 9th-10th centuries praised the makes of local masters of this period. According to their evidences, carpets, clothes, ceramic, metallic and jewelry making of Azerbaijanian masters were famous not only in Azerbaijan, but also they were demanded in other countries of Caliphate, as well as were exported to Byzantine, western and northern countries of Europe.

There are many evidences about the craft makings of Barda, Shamakha, Beylagan, Maragha, Ardebil, Arabic historian al-Mugaddasi (wrote in 980) called Barda the Baghdad of this zone and notices that "There is nothing, which looks like to the carpets, leather and bedspread, prepared in Barda".

As the materials of archaeological excavations proved that there were prepared ceramic makings in the early medieval in Azerbaijan by pottery circles. The samples of decorative-applied art were cups, lamps, baskets and other ceramic makings, which were prepared by potters and possessed special beauty. Glaze, which was applied in ceramic makings differed with its colour and quality. The technique of glaze has been known even since the first centuries of our era but this technique was developed namely in 9th-10th centuries. The glazed ceramic making from Orengala (Beylagan) is distinguished with its brightness and purity.

The images of animals, wild animals and birds were described on the dishes too.

Artistic metal of the early medieval was the direct continuation of the traditions of craft which were shaped in pre-muslim period. Jewelry making was also developed at that time.

The supremacy of Islam caused to the decrease of painting and graphic art in Azerbaijan, but it couldn't stop its development at all. As Muslim religion forbidden the image of man, whole creation was dedicated to the description of geometric lines, astronomic and other scientific grids and so on. Only one field of the graphic art-written graphics increased much. The ornaments of letters decorated the walls of mosque, palaces, bazars, ceramic makings and clothes.

Azerbaijani folk music was also subjected to influence. There were created such features in the music culture of Azerbaijan that were common for the countries of Caliphate, but there was preserved distinctiveness too. Azerbaijani national mugham, which enriched muslim music, simultaneously possessed national motives.

CHAPTER 7

THE WEAKENING OF AUTHORITY OF CALIPHATE AND FEUDAL STATES OF AZERBAIJAN IN THE 9th AND THE FIRST HALF OF 11th CENTURIES

7.1. THE STATE OF SHIRVANSHAHS

The weakening of military-political power of Caliphate in the mid of the 9th century at the result of big uprisings in the border areas of the empire, interior squabbling and further development of feudal relations caused to the strengthening of the positions of provincial governors-emirs. Gradually, the authority of the dynasty of governors, who stayed in power inheritedly mixed with local people. This process was reflected also in the territory of Azerbaijan, where were established independent or half-dependent feudal states. Their governors gradually decreased the amount of taxes, payed to the Treasury and then refused to pay them at all. Obtaining real independence, these rulers recognized only spiritual authority of caliph over them. Even in the period of strong supremacy of Arabic Caliphate, there were existed feudal properties, depended on Arabs, such as in Beylagan, Shaki, Syunik, Gabala, Varsan and etc. in Northern Azerbaijan as well as in Arran. But they were independent only in interior affairs. Namely the uprising of Khurammids assisted to the establishment of independent and half-dependent states' formations. Chronologically, the first among above-mentioned feudal state formations in the territory of Azerbaijan was the state of ShirvanShahs Mazyadids (861-1027); and in the southern part of the country the feudal state formations of Sajid (889-941), Salarids (941-981), Shaddadids (951-1088) and Ravvadids (981-1116) substituted one another. The capital cities of these 4 states were Ardebil and Tabriz.

The murder of caliph al-Mutavakil caused to the anarchy in the years of 861-870 and entered to the history of Arabic Caliphate in the phase of Abbasids as the period of anarchy. At the result of it, there

were shaped political ambitions of local governors. Such ambitions about the establishment of independent states were shaped by governors of Shirvan from the dynasty of Mazyadids – the successors of the tribes of rabia, emigrated here by Arabs. Prominent Arabic general Salman ibn Rabia, who conquered Shirvan in the mid of the 7th century also came from this origin.

The founder of this state, who declared himself independent from Caliphate, was Heysam ibn-Khalid. His grandfather Yazid ibn Mazyad was the governor of Caliph in Armenia, Azerbaijan and then in Shirvan. He obtained profits from the properties of Shirvan and Arran. Yazid died in 801 and he was buried in Barda.

His father Khalid ibn Yazid has been the governor of Armenia and Azerbaijan till the year of 844. Heysam's son, Muhammed ibn Heysam declared himself ShirvanShah. During the reign of the son of Muhammed, Heysam II the state of ShirvanShahs strengthened but his son Ali ibn Heysam began the war against khazars (912-913) together with the ruler of Derbend, at the result of which he and his troops, about 10 thousand soldiers were captivated.

Khazars settled these military captives among the population of Shendon, Khazar and Serir and they utilized them as slaves. Only some part of these captives could return to their motherland. Soon, ShirvanShah Ali ibn Heysam also came back to Shirvan. In the same year, when Heysam ibn Khalid declared the independence of the state of ShirvanShahs (in the year of 861), his brother Yazid ibn Khalid established the kigdom of Laydjanshakhs in the western Shirvan too. After the death of ibn Khalid the grandson of laydjanshakh, Abu-Tahir captured Shirvan and united both states under the sole dynasty of the state of ShirvanShahs in 917/918.

In the next year Abu-Tahir established the city of Yazidiyya (Shamakha), which became the capital of united realm of ShirvanShahs. But during the reign of Abu-Tahir Shirvan was subordinated to Sajid, according to the sources who had to pay the tax of 1 million dirham too. Abu-Tahir reigned long and died in the year of 948. He was succeeded by his son Muhammed (948-956) and his grandson Ahmed (956-981); during the reign of Ahmed, the Salarids invaded Shirvan from the South and plundered this state. From the north, the emir of Derbend Ahmed gathered troops, especially from Serir and captured Shabran, the city of SirvanShahs. He plundered this city and burnt Shabran, as it was the trade-craft rival of Derbend. After the collapse of the dynasty of Salarids, the state of ShirvanShah re-obtained entire

independence. Beside of it, the borders of Shirvan were enlarged at the expense 7 neighbourhood possessions.

After the death of Ahmed, his son Muhammed (981-991) became the shirvanShah for 10 years. In the first years of his ruling, Muhammed was able to capture ancient city of Gabala and include it to his state. In 983, he re-constructed the castle walls of Shabran. In the same year he captured Barda and appointed his governor Musa to this city. But Musa decided to separate from Shirvan soon. Nevertheless, Muhammed managed to strengthen the authority of Shirvan over Derbend. But it's important to mention that, the achievements of ShirvanShahs over Derbend were temporary, since these two possessions always fought for leadership.

In the reign of Muhammed's brother, Yazid ibn Ahmed (991-1027) state of ShirvanShahs was obliged to conduct interfeudal wars with its neighbors and defensive fough with foreign invader – Alanians, sarirs and Rus. Besides of it, Yazid's son also rose against him but did not achieve anything. At that time, in the year of 1027, the reign of the dynasty of Mezyadids in Shirvan ended and the reign passed to the hands of Kesranids (1027-1382). During the reign of Manuchohr I (1029-1034) sarirs and alanians attacked to Shirvan, captured Yezidiyya (Shamakha) and killed 10 thousand people (in 1032). Staying in Shirvan, they plundered the country and took great wealth, but on their way to native land the settlers of Derbend gave back most of this wealth. Manuchohr was murdered by his brother Abu Mansur, by the vehicle of his wife Sitta. After the 10 years reign of Abu Mansur (1034-1043), he was succeeded by his brother Kubad (1044-1049), who constructed strong walls around of Yazidiyya. The next ShirvanShah, Salar (1049-1063) established new city (Madina), he settled there lots of people and constructed council mosque there. In 1063, Fariburz-the son of Salar became ShirvanShah and during his reign Shirvan accepted its dependence under Seljukids, which we'll talk about in the next chapter.

7.2. THE STATE OF SAJID

One of the greatest state, established in the territory of Azerbaijan in the period of collapse of Caliphate was the state of Sajid. The founder of this state was Abu Sac, who was Turk from the Middle Asia by origin – soldier, general and statesman in the presence of Baghdad caliph. Even in his youth Abu Sac actively participated in the suppression of

Khurramid uprising and in the surrender of Babek to Afshin (in 837). In the 40-50s of the 9th century Abu-Sac was in the profitable post – the chief of Mecca way and since 856, he has been the governor of the cities of Kufa and Haleb (Aleppo) in Syria. In 874 caliph appointed him the governor of the city of Akhvaz and ordered him to press the rebellors here, but Abu-Sac couldn't implement this order. After his death (in the year of 879) his sons, Avya Muhammad and Yusuf ibn Abu Sac came to the military-political scene of Caliphate.

Avya Muhammed firstly implemented duties in Arabia, Irag and finally in 890, he was appointed the governor of Cibal and Azerbaijan. After two years he took part in the suppression of disorder in Baghdad (the year of 892) and after six years (the year of 898) he returned to the north but as the governor of not only Azerbaijan, but also Arabic province of Arminiyya. He conducted wars for the strengthening of the authority of Caliphate through South Caucasus, being in this post during the 90s of the 8th century.

Second son of Abu Sac, Yusuf was also appointed to the posts in Arabia, took part in suppression of the khariccits movement in the first years and then he came to Maragha (Azerbaijan) to his brother. After the death of Avya Muhammed Yusuf eliminated his son Davdad and managed to become the governor of Maragha and the whole Azerbaijan by caliph's order.

In 913, Yusuf ibn Abu Sac conducted war against Sumbat I, who declared himself the king of Armenia, overcame and executed him, then appointed his nephew-Ashot the governor of Armenia. So in 915, former provinces of Caliphate-Arminiyya and Azerbaijan passed to the hands of Yusuf ibn Abu Sac. Yusuf ibn Abu Sac, the most prominent representative of the dynasty of Sajid, united lands from Ani and Dvin in the West to the Caspian Sea in the East, from Derbend in the North-West to Zancan in the South-East, and the capital of Sajid was Ardebil. The governors of Shirvan, Shaki, Khachen, Syunik and other provinces and areas payed taxes to Sajid and were its vassals-dependers. "Yusuf-Ibn al-Asir informed – hold back the sent of taxes to Baghdad, he became so rich that felt himself in the circumstances not to obey to caliph". At the first time, during the reign of Caliphate, all Azerbaijanian lands were united in the frame of sole independent state.

It's also important to mention that, the Rus made their first campaign to Azerbaijan, crossing the Volga through Caspian Sea especially, in the presence of Yusuf's reign, in 913. According to Al-

Masudi, the prominent Arabic traveller-scientist of the 10th century, Rusplundered the pre-Caspian cities and killed civil people.

Anyway, the strengthening of Yusuf, his behaviour as independent ruler, rejection of payment of taxes to Treasure, the conquer of Rey (contemporary Teheran) by him and some other reasons obliged the Caliph to send punitive army, led by the Turk general-Hakan al-Muflikhi against Yusuf. Yusuf defeated this army, but then, the caliph sent great army “servant, Munis”. Yusuf ibn Abu Sac won in the first battle near Zancan, but in the second, decisive battle “next to the gates of Ardebil” his army was destroyed, he was captivated and brought to Baghdad by Munis, where he was sent into prison. But, as well as Munis left Azerbaijan, Subuk, Yusuf’s reliably servant became the owner here. Subuk entrusted in the support of Christian and muslim governors of South Caucasus, who were the vassals of Sajid as well. Munis, who observed the strengthening of Subuk, asked caliph to liberate Yusuf and re-appoint him the governor of Azerbaijan. So, in 922/923 Yusuf returned to the capital of Azerbaijan-Ardebil.

After strengthening his power in Azerbaijan Yusuf made campaign to Rey in 924/25, again subordinated this city, as well as captured the city of Hamadan. Then caliph called Yusuf to Baghdad and sent him to press the movement of karmats (successors of ideological-religious movement in shiism, who established their chaliphate in Bahreyn) with the army of about 40 thousand soldiers. But here he lost the battle, was captivated by the leader of karmats-Abu Tahir and was executed in 927.

After the death of Yusuf, who reigned in Azerbaijan for 27 years, caliph appointed his nephew – Abu-l-Musaffa, which according to one version was sent to Ardebil, to another version was killed in Maragha by his gulams. Namely this gulams occupied the reign in Azerbaijan (the year of 928). Much stronger among them was Deysem ibn Ibrahim, who ruled Azerbaijan approximately a quarter century with some breaks (932-957). At the beginning he was defeated by the governor of Gilan, Lashkari twice, who “conquered his regions, except of Ardebil, the capital of Azerbaijan”. Deysam even obliged to escape from Ardebil and the troops of Lashkari entered to this city, but after a while they were withdrawn by civil people. Lashkari attacked to Ardebil twice, in one of them he was defeated and killed.

After the death of Lashkari, Deysam obliged to withdraw the son of Lashkari to the western provinces of Azerbaijan-to Khoy and Salmas and he managed to preserve political independence of the whole

Azerbaijan during 40-50 s of the 10th century. It was not casual that there were minted coins from the name of Deysam in the capital of the state-Ardebil and in the north part of the state-Derbend. These coins are preserved in the numismatics foundation of the state Ermitage in Sankt-Peterburg.

In the beginning of 40 s of the 10th century there was shaped another dynasty-Salarids in the political arena of Azerbaijan; the founder of this dynasty was Salar Marzban ibn Muhammed (941-957). Being the ruler of Deylam (Gilan) in Iran (with the capital castles of Tarom and Semiran) he directed against Deysam with his army in 941/42. Deysam firstly fortified in Tabriz, but when this city was besieged by the troops of Marzban he was able to escape to Ardebil. But, soon Marzban encircled Ardebil too. Then Deysam obeyed to Marzban, who encountered him with respect and sent him to live in the castle of Taram.

So, there happened the replace of the supremacy of Sajid by Salarids, when Marzban ibn Muhammed was referred to.

7.3. THE STATE OF SALARIDS

The state of Salarids, as Sajid was not able to exist long in the circumstances of military-political squabbling of various dynasties and feudal clans, but this state also played an important role in the formation of statehood in Azerbaijan in post-Caliphate period.

Salarids also made Ardebil- the one of the biggest trade-craft and political centres of the Middle East at that time-the capital of their state. After a while, Shirvan, Derbend and North-Western regions of Azerbaijan were subjected to Salarids; Salarids, as Sajid subordinated Armenia feudals to their authority too. So, all Azerbaijanian territory was again united under the supremacy of one state, which assisted to the development of craft and trade-economic relations, including the spread of trade with foreign countries. During the reign of Salarids, there began to appear trade ships in the Caspian Sea, but plundering attacks from the sea increased too. In 943, Rus made subsequent plundering campaign to Azerbaijan, which was much crueller than the campaign of 913/14. At the result of this campaign, which influenced to the economic circumstances of the region, Barda as a big city lost his position and essence and let this post to Ganja.

In 944, there was implemented the next and much greater invasion of Rus to Azerbaijan. During the reign of Marzban ibn Muhammed the frontiers of the possessions of Salarids coincided to the frontiers of the state of Sajid. Local feudals, who payed taxes to Sajid, began to pay them to Salarids and obeyed to Marzban. Despite to their support and aid in the campain to Rey (the year of 948/949) Marzban was defeated by the ruler of Hamadan and Isfahan, Rukn ed-Dovle, was captivated and sent to prison in the castle of Samiram, which was located in the South of Isfahan.

Azerbaijan, which lost its ruler, became the location of the cruel struggle for the authority among the brother of Marzban, Vahsudan, his sons and Deysam Sacid, who alsonwanted to restore his power. And in fact, Deysam managed to subordinate not only Azerbaijan till Nakhchivan, but also the part of Arminiyya with the city of Dabil (Dvin) to his authority for a while. Soon Marzban was able to liberate from the castle of Samiram and he appeared in Azerbaijan in 952/53, occupied the capital city of Ardabil. His fought with Deysam continued for some time and resulted with captivation and making blind of Deysam. So, the authority in Azerbaijan finally passed from Sajid to Salarids.

After the death of Marzban (the year of 957), there began again struggle between Vahsudan (his brother) and four sons of Marzban. His small son, Ibrahim won in this fought, obtained support and the title of “governor” of Azerbaijan from the caliph in 961/962.

Nevertheless, internal squabbling in the state caused to the weakening of the authority of Salarids. Utilizing from this situation, even in 951, the representative of the dynasty of Shaddadids, Muhammed ibn Shaddad, then his sons began the fought for the lands, subjected to Salarids, which passed from hand to hand at the result of military actions. The circumstances of Salarids were aggravated, when Ibrahim was defeated by the troops of his uncle Vahsudan in 965/966. He escaped to the country of his son in law/brother in law-Rukn ed-Dovle, the ruler of Hamadan and Isfahan and the last one aided him to prepare campaign to Azerbaijan. So, “Ibrahim made campaign to Azerbaijan in 965/966, occupied this territory and restored the authority of Salarids here”. After two years (the year of 967/968) he attacked to Shirvan and made ShirvanShah pay him annual tax, as it was during his father-Marzbans reign. Nevertheless, the realm of Salarids were ending at that time-even in 971, Ibrahim obliged to give up Gandja to Shaddadids and

after a while Shaddadids occupied essential part of Arran, as well as the part of Arminiyya which was subjected to Salarids.

In 981, the owner of Tabriz, Maragha and Akhar-Abul-Kheydja-Ravvadid (the representative of the Arabic tribe of azd and the successor of Ravvad ibn Musanna, who emigrated from Yemen to Tabriz at the end of the 8th century) defeated Ibrahim, captivated him and took approximately all possessions of Salarids.

In 983, last settlement of Salarids, Dabil passed to Ravvadids' reign. So, the state of Salarids, which existed more than 40 years collapsed.

7.4. THE STATE OF SHADDADIDS

In the last third of the 10th century there was shaped new state formation under the leadership of the representatives of Shaddadids dynasty (951-1088). The founder of this state was Muhammed ibn Shaddadid (951-971) and the capital of Shaddadids was Gandja. The major branch of the dynasty of Shaddadids, ruled in one of the biggest muslim cities of that time-Ani (the ruing of the city is located in the territory of Eastern Turkey). In 951, Muhammed became the head of the city of Dabil and his son Fazl emigrated to Gandja in 966/967.

At that time, Gandja and the lands, concerned to this city were invaded by alanian and siyavurd tribes. The reis of Gandja-Ali at-Tazi organized the defense of the city against siyavurds together with Fazl. So, urban population managed to withdraw siyavurds from Gandja.

After this event the population of Ganja began to respect Fazl much. Fazl lived in Ganja till the year of 359 (Hijri), i.e. in 969-970 s. Fazl invited his brother Lashari to Ganja by the request of population. In 971, settlers of Ganja arrested the Salarid naib, al-Aziz by the advice of the new reis of the city, Yusif al-Quzzaz and encountered Fazl and his brother in the gates of the city. According to the agreement, Lashkari ibn Muhammed accepted the throne. So, with the active participation of Fazl, Shaddadids completely occupied their future capital from the emir Ibrahim and founded new feudal state in the territory of Northern Azerbaijan – emirate of Shaddadid in Ganja. In 971/72 Ibrahim approached to Ganja with his army and encircled the city. But after a long besiege he understood that, Ganja couldn't be captured and that's why Ibrahim concluded treaty with Lashkari and returned to Ardebil. According to this treaty Ganja was preserved in the hands of Lashkari

and Shaddadids. After that, Lashkari began to fortificate the city and did his best to strengthen both his power and state by enlarging the territory of Shaddadids.

So, firstly the leader of the new emirate became the elder son of Muhammed, Lashkari, then his second son Marzban (978-985). Namely, during his reign ShirvanShah Muhammed ibn Ahmed temporarily conquered the main city of Arran-Barda in 982/83 and appointed Musa ibn Ali as the ruler of the city.

Emir Marzban was murdered during hunting by the third son of Muhammed, his smallest brother, Fazl I, who became the leader of Ganja emirate of Shaddadids for 47 years (985-1031). Fazl did not only return Barda, but also captured Beylagan, Khachen, Syunik and other small feudal possessions in Arran.

The emirate of Shaddadids strengthened in the presence of Fazl I. Fazl built the Khudaferin bridge over the river of Araz in 1027, which intensified the extension of economic and trade relations between southern and northern regions of Azerbaijan. Khudaferin bridge possessed military importance too.

Shaddadids utilized from the “marriage diplomacy”, for strengthening own positions. For instance, at the expense of the marriage of emir with the daughter of ShirvanShah, the relations between two states improved.

There happened uprisings against Fazl during his reign. In 1030, one of the sons of Fazl – Askariyye declared himself independent, settled in Beylagan and rose against his father. The old Fazl sent the troops to Beylagan under the leadership of his elder son, Musa. In this year the Rus attacked to Azerbaijan lands with 38 ships. Musa made an agreement with them, “took them to Beylagan, where the population rose against him”. By the aid of the Rus Musa occupied Beylagan, captivated his brother Askariyye, executed him and restored the authority of Shaddadids in Beylagan.

The increasing of Fazl’s power and his fought for the lands of Shaki melikate and Kakhetia caused to the war between him and the tsars of Georgia, Bagrat III, Armenia, Gagik I and the emir of Tiflis, Jafar. In 1030 allied troops defeated Fazl, at the result of which “he fell sick” and died after the 47 years of ruling. After his death, his elder son Musa (1031-1034), then his grandson Ali Lashkeri II (1034-1049) came to the throne.

Lashkeri II concluded treaty with the governor of Tiflis, Jafar and aided him against the Georgian-abkhazian tsar, Bagrat III. According to

the poems of Gatran Tabrizi, there happened two battles between Lashkeri II and Bagrat III and Lashkeri II won in both of them.

After the death of Lashkeri II his little son was in the reign for two months (1049-1050) and after him the authority of Shaddadids passed to the hands of the son of Fazl I, Abulsavar Shavur (1049/50-1067), who was the governor of Dabil before this (1022-1049). In 1062, 200 years of Jafarids' reign in Tiflis was ended, the settlers of Tiflis appealed to Shavur and requested him to occupy the power in the city. But, the vezir who tried to avoid from the new war with neighborhood countries, dissuaded Shavur from this thought. In the same year, alanians attacked to Azerbaijan, "killed lots of people here, captivated 20 thousand men, women and children". Due to prevent such invasions, Shavur built walls around the city and constructed moat in 1063. At the result of the fortification of the city, Shavur managed to prevent the attack of Abkhazian-georgian tsar, Bagrat IV (1027-1072), who relied on alanian troops, in the same year.

In 1065 the campaign of united troops of Bagrat IV and alanians was repeated. Moving from the West to the East in the direction of Ganja they killed lots of people, burnt villages but they were not able to capture Ganja.

After the death of Shavur (1067), his elder son Fazl, who was declared the heir of the throne even during Shavur's ruling, came to the throne among his 5 sons (1067-1073). He was captivated by the Georgian tsar Bagrat IV, in the second year of his ruling. For a year, Ganja was governed by his second brother, but then Fazl I was released and he restored his power in the state of Shaddadids. It's also important to mention that, Shaddadids accepted the vassal dependence under Turkish seldjukids empire, especially during Fazl I authority. Shaddadids utilized from this in their struggle against other South Caucasian governors. At the end of 60s and the beginning of 70s, Fazl attacked to the possessions of ShirvanShahs twice and enlarged his authority till Derbend. In 1073-1074s his son Fazlun rose against his father, kept Fazl in the castle of Charek and became the head of the state of Shaddadids. But after two years, i.e. in 1075 he changed with ceding to all territory of Shaddadids, including the capital city of Ganja to the Turkish army, led by Savtekim, who was appointed the governor of South Caucasus by the magnificent Sultan of Sedjukids, Melik-Shah. So, the state of Shaddadids in Azerbaijan was collapsed and its territory passed to the content of Seldjukids empire.

7.5. THE STATE OF RAVVADIDS

The ground of establishment of the state of Ravvadids was related to the name of Ravvad ibn Musan – arab, who came to Azerbaijan in the last third of the 8th century. He settled in the small city of Tabriz with his sons and supporters and did his best to create here independent feudal state. His son and successor, Vedjna built fortress walls around Tabriz. After him, the authority in Tabriz passed to the hands of his brother, Muhammed (813/14-844/45), who managed to subordinate such big cities as Maragha, Ardebil and Varsan. His brother, Yahya ibn Ravvad, who governed Tabriz after him, was captivated and brought to Baghdad in 849/850. Yahya was among the people who was exiled to Baghdad in 850/851, together with the governor of Marand, Ibn al-Bais. According to al-Yakubi's information, chaliph accepted him with respect and preserved his possessions too.

Beginning from this period, sources did not give any evidences about Ravvadids either as independent or as half-dependent governor. Might be they preserved their possessions but become under the dependence of Caliphate, then they paid taxes to Sajid and Salarids. Ibn Khaukal confirms this and mentions that the governor of Ahar and Varzakan, Abul-Khadja ibn Ravvad payed taxes for 50 thousand dinars.

Well-known orientalist from Great Britain, V.F.Minorsky mentioned the name of Muhammed ibn Khusand ar-Ravvadi before Abul-Khadja, who was the governor of Armenia in the mid of the 10th century and during the period of arrest of Salarid Marzban he became the ruler of some regions of Azerbaijan too. Abul-Khadja's father, Huseyn ibn Muhammed ar-Ravvadi captured Tabriz in 956/957 and moved the capital of his state there in 961, since Tabriz possessed suitable position for the unite of Azerbaijan lands it was also located on essential caravan ways.

The state of Ravvadids reached to its power and significance during the reign of Abdul-Kheydjia Muhammed (983-988) and his son Mamlan (988-1019/20). As it was mentioned above, after the death of Salarid ruler, Ibrahim ibn Marzban in 983, Abul-Khaydjia Muhammed ibn Khusayn ar-Ravvadi united all lands of Azerbaijan under his authority. Especially, the prosperity, strengthening and territorial extension of the state of Ravvadids began during his reign. He kept Marzban ibn Ismail ibn Vahsudan, who tried to preserve some regions of Azerbaijan under his authority, in the dungeon in 985. When the

brother of Abul-Khaydja, Marzban rose against him, Abul-Khaydja arrested him and Marzban died in the dungeon after four years.

In 988, Abul-Khaydja died in one of his campaigns to Armeniyye. He was replaced by his son Mamlan, who successfully continued Abul-Khadja's activity and strengthened his dynasty for 30 years. It's also important to mention that his attempts on the extension of authority of Ravvadids in the South Caucasus was over unluckily-during of his campaign to the West, Mamlan was defeated by united forces of Georgian tsar David (975-1014) and the governor of Arminiyye.

The state of Ravvadids reached to its greatest essence during the reign of Mamlan's son, Vahsudan (1020-1058). There were preserved gasidas of Gatran Tabrizi, which had been written for the honour of Vahsudan in the history along with the evidences of sources. Namely during Vahsudan's reign there happened great changes in the destiny of Azerbaijan and other neighborhood countries, which were related with the interference of Turk-oghuz tribes of the Middle and Front Asia led by Seldjukid Sultans to these lands.

In the years of 1015-1021, oghuz tribes often attacked to the lands of Azerbaijan and reached to Arran, Nakhichevan and Eastern Georgia. After the unlucky revolt in Khorasan, in 1028, which was arisen against Mahmud Gaznevi (998-1030), about 2 thousand oghuz families escaped to the West. Part of them settled in the state of Ravvadids, where Vahsudan encountered them friendly. He gave them lands and made them vassals, implying to utilize from them in the fought against Byzantyne Empire and other South Caucasion states. At that time, the territory of the state of Ravvadids stretched approximately in whole South Caucasus and often made campaigns against neighborhood states.

In the 40s of the 11th century, Seljukids, who defeated their weakened rivals, strengthened in the south part of Azerbaijan. Neither Vahsudan who had been in power till 1059, nor his heir, Mamlan was able to resist them.

In 1054/55, prominent Sultan Toghrul bey that made campaign to Azerbaijan and appeared in Tabriz led by seldjukid army. Vahsudan was obliged to adopt the vassal dependence under Seldjukids, ordered to read khutba with the name of Toghrul and gave him plenty of presents. In 1058/59 Toghrul bey confirmed Mamlan, the son of Vahsudan to the post of emir of the state of Ravvadids.

In 1063, Toghrul bey died and the power passed to the hands of his nephew, Alp Arslan (1063-1072). Continuing the policy of his predecessor, Alp Arslan considered that it was necessary to strengthen

his authority in Azerbaijan and liquidate the governance of small, local dynasties, which were not reliable too. In 1065, emir Mamlan was replaced by one of the military commanders of Seldjukids. So, at the result of Seldjukid supremacy the authority of the dynasty of Ravvadids, which was existed about a centure (1065-1107), was over. Whole South Caucasian regions became to the part of Seldjukid power.

CHAPTER 8

AZERBAIJAN IN THE 11th & 12th CENTURIES

8.1. AZERBAIJAN AS PART OF THE SELDJUKIDS EMPIRE

Since the mid of the 11th century, the major factor of socio-political and socio-economic development of Front and Cental Asia became the existence of the Seldjukids empire, which played an essential role in the history of Azerbaijan.

There were existed several states and essential feudal possessions in the territory of Azerbaijan in the first half of the 11th century; Shirvan state, led by the dynasty of ShirvanShah Kesranids with the capital of Shamakha, which occupied the lands of historical Shirvan and part of Souther Daghestan; in the north-west of the country there was existed Shaki malikate, which created confederation with the kingdom of Khakhetia, led by its own dynasty in the beginning of the 11th century; the historical lands of Arran and Nakhichevan were ruled by two branches of Shaddadids dynasty – in the emirates with the centre in Ganja and Dabil (Dvin).

First campaigns of oghuz-seldjukid troops to the South Caucasus coincided to the first quarter of the 11th century. In the same campaign they intervned to Arran, reached to the cities of Nakhichevan and Dabil and in 1029, according to Georgian manuscript, Seldjuks reached and destroyed the central part of South Caucasus. Returning to Khorasan, Seldjuks rose uprising against Gaznavids. But, this uprising was pressed and in the beginning of 30s, two thousand oghuz tribes emigrated to the southern regions of Azerbaijan, settled in the possessions of Ravvadids. Emir Vahsudan (1026-1059) gave them lands, demanded them to pay taxes and participate in his military campaigns.

Most part of oghuz tribes, which stayed in Khorasan was united under the leadership of Toghrul bey and Chaghri bey, who were from the tribe of Ginig by origin. Being the vassals of Gaznavid Sultan, they began independently to enlarge their territory. Sultan Masud's (1031-1041) attempt to stop the danger ended with the victory of Seldjuks in

1034 and they gained part of the territory of Khorasan as igta: Toghrul bey obtained the city of Nisa, Chaghri bey – Dikhistan and their uncle Arslan Payqu-Feriv. Soon after these events, Toghrul bey was declared the first Sultan of the dynasty of Seldjukids but he ruled the state with his brother Chaghri bey and other oghuz beys. So, there was established new oghuz state under the leadership of Sultans from the dynasty of Seldjukids. After two years, on May 24, 1040, Seldjukids won Gaznavids in the most essential battle, in the location of Dandanakan near Merv (modern city of Bayram-Ali, in Mary region of Turkmanistan). So, Seldjukids became the sole owner of Khorasan, which became the property of great Sultans. The struggle against Gaznevids assisted to the consolidation of essential part of oghuz and other Turkish tribes under the leadership of Seldjukids. The victory of the year of 1040, opened the way to Iran, it became the important phase in the destiny of oghuz nation as well as further historical development of the Middle and Front Asia. In 1042, Seldjuks conquered strategically essential city of Rey, which became the defensive point and bridgehead for the further moving to Front Asia and Caucasus. From the beginning of oghuz-seldjukid conquests process the troops were directed to Azerbaijan and in the second half of 40s of the 11th century, the southern parts of this country became the settlements of Turkish tribes, where they crossed to Northern parts of the country, other parts of South Caucasus and Azerbaijan. Seldjukid military commanders, who had concrete duties, led these independent troops. For instance, Ibrahim Yinal moved to Djibal (region of Hamadan-Isfahan), Kutulmish and Rasul Teginto pre-Caspian regions, Hasan-to Northern parts of Azerbaijan. They implemented their duties successfully, but sometimes encountered with unlucky. For example, Kutulmish directed to the frontiers of Byzantine voluntarily, where he was defeated. In Syria, the emir of Abbasid caliph, Turk al-Basasiri, destroyed his troops. Kutulmish returned to the East and tried to compensate his unsuccess with the besiege of Gandja. However, emir of Gandja, Lashkari II Shaddadid (1034-1049) prevented this first campaign of Seldjukids successfully. Due to secure the city in the future, he ordered to fortificate the walls of Gandja. Worrying about the appearance of Seldjukid troops in Azerbaijan, ShirvanShah Kubad (1044-1049) also constructed new fortress walls around the capital city of Shamakha in 1045.

For the year of 1048, emir Sharur I Shaddadid, who utilized from the actions of Seldjukids in the South Caucasus, did his best to extend

his reign through the Kur and occupied the fortresses in the frontiers of Tiflis emirate of Jafaris.

In 1050, caliph al-Kaim (1031-1075), who worried about the further aggravation of relations with Seldjukids recognized Toghrul bey as great Sultan de-yure and gave him the title of “Rukn ad-Din” (pillar of belief). Simultaneously he presented to Seldjukid the right of secular suzerain of Islamic world, i.e. caliph gave him the secular part of his authority over muslim countires. With this act caliph recognized all conquests of Seldjukids. Now, the most essential title of seldjukids was the formula of “as Sultan al-azam, ShahenShah al-muazzam” (great Sultan, ShahenShah magnificent).

In 1054, Seldjukids added Iran and South Azerbaijan to their authority, where they accepted vassal oath from the emirs of Ravvadids. At the same year Toghrul bey led the campaign, which aimed to support muslim states and central part of South Caucasus-Shaddadid and Tiflis emirates and to utilize from their help in the struggle with Byzantine. In 1055, great Sultan directed to Baghdad, where he received the symbols of authority personally from the hands of caliph. After that Baghdad caliphs became the obedient gun of the policy of seldjukid Sultan.

In April, 1060, when Toghrul bey returned from Baghdad, he encircled the biggest and majorest craft-trade and military-strategic centre-the city of Tabriz. He did not achieve anything and that's why left this city on August of the same year. At the result of coming of winter, his troops left Tabriz too. Although, Tabriz was not captured his ruler and head of Ravvadid state, emir Mamlan II (1059-1071) confirmed his vassality from Seldjukids. There was applied the tax-kharac on him, which the Ravvadid ruler paid partly and sent his sons as captive as the other part of kharac.

Soon, Toghrul bey directed to another important centre of Azerbaijan – the city of Nakhichevan, where its governor was emir Abu Dulaf al Sonkur ash-Sheybani accepted the suzerainty of Seldjukids. The governor of Urmia, al-Khalil also accepted the reign of Seldjukids.

In the summer of 1063, great Sultan Toghrul bey approached to one of essential fortified cities of Azerbaijan-Khoy, where the reis (head of urban administration) was Sheikh Yusuf ibn Mankin. Toghrul bey demanded from the people to pay 10 thousand dinars, but Sheikh rejected and mentioned that they were engaged in jihad; that is why they would not be able to pay the demanded amount, as “troops cost lots of money”. Toghrul bey was suggested only 4 thousand dinars. Directed to Khoy, the army was defeated and then great Sultan sent his ally, emir of

Khuzistan, Khazarasp ibn Tankir al-Kurdi and his military commander Sav-Tegin for negotiations to the city. In September, 1063, Khoy was captured.

In 1062, after the death of Toghrul bey, his nephew, the son of Chaghri bey-Alp Arslan became the Sultan. Approximately, immediately after his proclamation as Sultan, Alp-Arslan made campaign to the South Caucasus, which aimed to the strengthening of frontiers of the empire with Byzantine, with the confirmation of the vassal dependence of the local governors of Azerbaijan and Georgia under Seldjukid authority.

In 1066, Seldjuks made the ShirvanShah Fariburz I pay big contribution -70 thousand dinars of kharac and in the next year Alp Arslan passed the winter in the possessions of his vassal-emir of Gandja, Fadl II (1067-1073); from there he directed to Georgia and accepted vassal dependence from Georgian tsar, Bagrat IV and emir of Tiflis, Jafarid, who preserved their authority and possessions being the vassals of Seldjukids. Nevertheless, Alp Arslan appointed the emir of Gandja, Fadl II the governor and reliable person over them.

It is important to mention that, in the 11th century Seldjukids supported only the authority of Shaddadid emirs in the South Caucasus, as they were the pillars of Seldjukid policy in the region. They (Shaddadid emirs) prevented Byzantine expansion in the South Caucasus, objectively aided Seldjukids in their moving to the West and that is why the emirs of Gandja had a right to extend their possessions at the expense of the lands of ShirvanShahs and Georgian tsars.

Further campaign of the successors of Toghrul bey-Sultans Alp-Arslan and Melik-Shah, which continued as “the wars for belief” were directed to the fortification of Seldjukid supremacy on the South Caucasus, Minor Asia and Syria. The one of the most essential achievements of Seldjukid state and the breaking point in the history of Front Asia was the victory over Byzantine army in Malazgird, on August 25, 1071. At the result of this victory, the Byzantine Empire was stricken so that, this empire was not able to recover till the end of his final collapse, in the mid of the 15th century; emperor Roman IV Diogen was captivated, Byzantinian ceded most of cities and also fortresses to Seldjukids.

At finally, the possessions of Seldjukids began to stretch in a big territory-from Kashgar in the east to the Mediterranean Sea in the west, from Caucasus mountains in the north to the Persian Gulf in the South. Local governors, who preserved their authority in various areas, as well

as the successors of independent dynasties became the vassals of Seldjukids. The empire of Seldjukids reached to its magnificence during the reign of Melik Shah (1072-1092); namely in this period South Azerbaijan was completely included to the empire and in 1086, the authority of Shaddadids in Ganja was liquidated and Shirvan was obliged to pay annual tax in the amount of 40 thousand dinars.

The role of Seldjuks in the history of Turkish nations, living in the region was great. It's important to mention that several authors considered that the local population of Azerbaijan continued to speak: in the South-in Iranian languages, in the north-in Caucasus-Daghestanian languages before the third branch of Turkish conquests (first branch-was cimmerian-skythian, the second branch was hun-sibirian moving). They thought that namely in the 11th century, there was shaped contemporary Azerbaijanian Turkish language in Azerbaijan and in boundaried territories and the local ethnos transited into Turkish language in the presence of Seldjuks and forgot their previous languages, which they had spoken for a thousand years.

In the history there were many cases, why the whole nation forgot their native language and began to speak in foreign languages of conquerors because of circumstances, but in this occasion there were some moments that should be examined. Generally, several authors even refused the existence of Turkish ethnic groups in Azerbaijan before the Seldjuks.

First of all, lots of nations, who had never included to Seldjukid empire, as well as within the bounds of Azerbaijan and other countries, did not "forget their language and were made turkish by the influence of Seldjukids". If Persians, Arabs, Armenians, Georgians, Talishes, Tats, Lezgies and other small nations did not forget language, then why it should be happened only with Azerbaijanis. And it's known that, there was spoken in Persian in Seldjukid palace at that time, then why Seldjuks made "Azerbaijanis speak turkish language".

Fair thought of Anar, the prominent representative of modern Azerbaijan literature should be taken into account; if our nation transited into Turkish language only after the appearance of Seldjuks in 11th century and had spoken in other languages for thousand years, then there would be some traces of previous languages. But there are not such traces in Azerbaijanian language, as prominent turkologist (turkoloq), academician M.S.Shiraliyev investigated.

There was no such change of language in Azerbaijan, since more than 10 thousand Turk-Seldjuks, who settled in Azerbaijan in 11th

century, also rapidly “spread” among the local population, met their relative ethnoses and which spoke in Turkish language. That is why there was happened natural confluence of these people into the sole nation.

8.2. SLAVONIC RAIDS ON AZERBAIJAN

The relations of Slavs (the Rus) with Azerbaijan possessed traditional character from the early Middle Ages-Slavonic tribes traded in Azerbaijan by the vehicle of sea and river ways and through the territory of Azerbaijan they dealt in other countries of Caliphate. But, beginning from the end of 9th and at the beginning of 10th centuries, at the result of the establishment of Kiev Rus state the coming of the Rus here began to be related with not trade but plunders and capture.

In 909, they entered to the Caspian Sea with their lots of ships, captured the Iceland of Abaskun in the south of the sea and plundered seaside regions. But the resisted local population defeated the Rus. In 910, the Rus again invaded to Azerbaijan, plundered and burned the isle of Sari and the seaside settlements too. Obtaining lots of trophies and profits, they directed to the Iranian shore of Caspian Sea, but there they encountered with the army of GilanShah, were defeated and obliged to recede; the receded forces of the Rus were withdrawn by the troops of ShirvanShah.

In 913, the Rus organized new, much bigger campaign. They promised the half of profit and trophy to Khazar Khagan, if the last permitted them to cross from his territory. The armed forces of the Rus moved in the Caspian Sea with 500 ships and approached to Baku. The population of the city and the nearest villages did not wait such attack from the sea and that's why were sprained to the plunder and destruction. The Rus settled their camp in the nearest island, where they implemented attacks to seaside regions and to the isle of Sari. As they promised, the Rus sent the half of the trophy to the Khazar khagan, but the muslim population and Turkish soldiers, who heard about the destruction of their co-religionist, appealed to the khaqan with the request to punish foreigners. In the cruel battle between turks and slavs, which lasted three days, the Rus were destroyed and only little part of them could survive. After this battle, the Rus did not dare to organize raids to the territory of Azerbaijan for 30 years.

The raids of the Rus to Azerbaijan lands continued later. Instead of the unite against the enemy, several governors called their armed forces

for the aid in local wars. In 1030, there happened such event: The Rus, who attacked to the Caspian shore with 38 ships and armed forces destroyed the army of ShirvanShah near the fortress of Baku and directed to the up, through the river of Aras. The governor of Shaddadids, the son of Fazl ibn Muhammed, Musa paid them lots of money and called them to help him in the suppression of Beylagan uprising, led by his brother Askariyya. Musa, who overwhelmed his brother Askariyya and pressed the revolt in Beylagan rewarded the Rus with valuable presents and they returned to their country through the territory of Byzantine.

In 1032-1033s, Shirvan was sprained to the next destructive attack. Alanians and sarirs, together with their ally, Rus captured the capital of ShirvanShahs, Yezidiyya, destroyed the city and plundered the civil people for 10 days. In this invasion, about 10 thousand settlers of Shirvan were killed. Nevertheless, the nation, which rose against the invaders withdrew foreigners from their land. The governor of Derbend, emir Mansur ibn Maymun also inflicted to damage them. The Rus and alanians attacked to Derbend in the next year, i.e. in 1033 for revenge, but they were defeated again. So, since the end of the 9th century Azerbaijan was sprained to several attacks of the Rus. Plenty of local foughts, which weakened the country, as well as the absence of military fleet were the major reasons, which aggravated the resistance of local population against foreign invaders. Taking into account that the Rus invaded to Azerbaijan from the sea, then the absence of the navy was the major/essential cause, which aggravated the defence of people and lands from marine pirates of the North.

So, in the 9th-11th centuries, Azerbaijan nation and Azerbaijan feudal states were able to preserve their independence and freedom, despite of great difficulties and losts.

8.3. THE STATE OF SHIRVANSHAHS IN THE PERIOD OF COLLAPSE OF THE EMPIRE OF SELDJUKIDS

At the end of 11th and at the beginning of 12th centuries, the empire of Seldjukids entered to the period of collapse at the result of interior fought for throne among the representatives of Seldjukid dynasty. Utilizing from this circumstance, several governors, who were under the subordination of seldjukid state, refused to accept the authority of Sultans. SirvanShahs, which had to be under the vassality of different, more powerful and great neighborhood states was among these

governors. At this time, “the tsar of Georgians and Abkhazians”, David IV (1089-1125), who married one of his daughters with Byzantine prince, the other with the son of Shirvan Shah and the heir of the throne, did his best completely to liberate from Seldjukid supremacy and strengthen the security of his realm. At the expense of marriage diplomacy the tsar wanted to enlarge the borders of the Georgian realm; so with this aim he married to the daughter of Kepchak Khan and settled 40 thousand Kepchak families in Georgia (1118), in order to utilize from them in his political goals. For instance, tsar David IV intervened to the territory of his relative, Shirvan Shah Afridun I in the years of 1117-1120. His army, which mostly consisted of Khipchaks, plundered Arranian cities of Khunan, Barda, the regions of Shirvan, destroyed the cities of Shaki, Gabala and Qorchevan. During 1121-1123, David IV managed to include the Muslim possessions of Tiflis and Tumanis (Dmanisi) at the result of the victory against the governors of Seldjukid Sultan, Toghrul and Mahmud who fought for the throne.

After the death of Afridun I, who was murdered in the battle for Derbent, the throne in Shirvan passed to his son, Manuchehr III (1120-1160). Manuchehr III was under the influence of his wife, Georgian princess Tamara and maintained pro-Georgian orientation, i.e. the side of his father-in-law, David IV in the policy. He completely rejected to pay taxes to Seldjukid Treasury. Depriving from the taxes in the amount of 40 thousand dinars, the Seldjukid Sultan Mahmud directed to Shirvan at the beginning of 1123, captured Shamakha and captivated Shirvan Shah. The excuse for this attack was written appeal of merchants, craftsmen and Shirvan feudals, which disagreed with the destructive campaign of David IV and the behaviour of Manuchehr III.

David IV learnt about it and directed to Shirvan for the aid to his ally and son-in-law, Manuchehr III with 30 thousand troops. But, there happened a conflict between Georgians and Khipchaks, at the result the Georgians escaped. After that Sultan Mahmud also did not enter to the battle, left Shirvan and returned to Isfahan. It was essential that Seldjukids did not appear in Shirvan for decades after this event and that is why, we could consider that there began political prosperity in Shirvan till Mongolian conquests. But, anyway, Georgian tsar again attacked to Shirvan in June, 1123, captured the cities and fortresses of Shamakha, Bughurd, Gulustan, Shabran for short time.

After the death of David IV in 1125, his son Dmetri I came to the throne and during his authority that had lasted for 30 years (1125-1156) the Shirvan-Georgian relations stabilized, even were characterized as

close allied relations. The 33-35 years of ruling of Manuchohr, who returned from Isfahan were the years of prosperity and development for Shirvan. The region, which rescued from foreign invasions revived, destroyed cities and villages by Georgian-kipchak troops were restored; there were built fortress walls around Baku, as well as there was constructed new bridge over the river of Kur, Manuchohr even had to directed to Georgia in order to help his ally – Shirvanian troops pressed the military uprising of hired kiphchaks against Georgian tsar. ShirvanShah returned to Arran with victory.

According to some sources, after the death of Manuchohr III, his widow Tamara attempted to join Shirvan to Georgia, but in the local fought of his brothers for the throne prince Ahsitan won and obliged Tamara to return to Georgia (where she died after 2 years in one of churches).

Ahsitan conducted independent policy, created close relations with Georgian tsar, as well as with the state of Azerbaijan Atabeys in the presence of Shamsaddin Eldeniz and Jahan Pahlavan. When atabey Gizil Arslan came to the throne in this state Ahsitan attempted to intervene the interior affairs of the state of Eldenizes, but he was defeated. In the response to this, Gizil Arslan invaded Shirvan in 1191, reached to Derbend and subordinated the whole Shirvan to his authority.

In 1192, the earthquake dectructed the capital of Shirvan, Shamakha; there died more than thousand people, also the family members of Ahsitan. That is why he moved the capital of state to Baku.

In 1191, Ahsitan participated in unsuccessful battle against atabey Abu-Bekr (the battle was near Beylagan) together with pretender to the throne of Atabeys, Amir Amiran. But, in 1195, the allies managed to defeat Abu-Bekr and occupied Arran. But, in 1197, Amir Amiran died in Gandja and his father-in-law Ahsitan died in Shirvan. So, the active participation of Shirvan in general events of Azerbaijan was over. The 37 years of ruling of Ahsitan I is considered the period of prosperity of Shirvan in the presence of Kesranids dynasty.

As Ahsitan did not have a successor from male sex because of the earthquake of 1192, his brothers and nephews had ruled the state for 8 years, which caused to the deepening of political conflicts and interior foughts. Then, during the reign of ShirvanShah Fariburz II, Farrukhzad I and Gershasp I the state lived through its worst days. At the end of Gershasp's I authority Shirvan was sprained to the invasion of Mongolian troops, led by Cebe and Subutay (first compaign of

Mongols), also Kepchaks and Georgians. Finally, in the presence of Faribur III, although Shirvan was sprained to the second campaign of Mongols (1231-1232 s), was subordinated to Mongols and lost its independence, the authority of the dynasty of Kesranids stabilized and the relations with Georgia was broken off. So the 12th century, especially the second half of this century became one of the phases in the history of ShirvanShahs, when this state lived through the period of strengthening.

In this period the borders of the state stretched to Derbend in the North, to the river of Kena in the South (sometimes including Beylagan and Mughan), to the region of Shaki and the possessions of the state of Azerbaijan Atabeys in the West.

8.4. THE STATE OF AZERBAIJAN ATABEYS

In the period of the collapse of Seldjukids, several previous mamluks managed to create political formations in a new type. Most of them were the guardians of the princes of Seldjukid dynasty and possessed the title of atabey. Atabeys were real governors of the states, which they ruled from the name of their wards. Although the name of Sultan was minted in coins and expressed in Khutbas, this was only external display of their reign. There were shaped such political formations in the empire of seldjukids at that time, such as the state of Mosul atabeys (it was founded by the dynasty of Zengids and existed in 1122-1262), the state of Persia Atabeys (the dynasty of Saltukids, 1137-1286s), the state of Erbil Atabeys (the dynasty of Beykenids, 1144-1233 s), the state of Luristan Atabeys (the dynasty of Khazarastimids, 1155-1424 s). Later there were established some other independent states, such as Seldjukids of Minor Asia, KharezmShahs and Artukids along with them.

Among the mentioned states, led by atabeys, the most mignificant state was the state of Azerbaijan Atabeys that was established by Shamsaddin Eldeniz and the creation of this state became the first reason of the final collapse of the empire of Seldjukids, also the shape of new states on political map of the world.

There are several versions about the origin of Shamsaddin Eldeniz. Some sources noticed that, he was the son of one of the tribe leaders, lost his parents during inter-tribal fought and was sold to slavery. Other sources mentioed that, he had difficult childhood because of early orphanage and Eldeniz was sold as slave at the result of it.

According to these sources young Eldeniz was bought by a merchant in the market of Derbend. Because of his ugly face the master sold him free, as recording to the rules of slave merchantry, if a man bought 40 slaves, he paid money only for 39 of them and the 40th one was given him as present. So, the weakest of this slaves was Eldeniz, that's why he was sold free to his owner.

According to medieval authors, because of the hot weather on the way from Derbend to Irag Eldeniz fell from the wagon twice, and when it happened in the third time, his owner put him on the road. Clever boy reached to caravan himself in the evening. In Irag, the vezir of Seldjukid Sultan, Ali as-Sumayrami brought all slaves, firstly he refused to bring Eldeniz, but then he bought him too. Shamsaddin Eldeniz attracted Sultan with his capability and wise, and soon he was appointed the chief of Sultan's kitchen. His enormous art in horse riding and shooting from bow also was taken into account and Eldeniz was transited to the line of personal mamluks of Sultan Toghrul II (1132-1135). Shamsaddin Eldeniz, who promoted in the post was respected by Sultan's wife, Momina Khatun. Eldeniz, who listened to her advices never intervene to interior conflicts of palace and always was devoted to Sultan and his family. So, at the result of this devotion Eldeniz obtained the title of "emir", before the death of Toghrul II in 1135. Toghrul II relied on him and appointed Shamsaddin Eldeniz the atabey of his little son, ArslanShah.

After the death of Toghrul II, new Sultan, Masud (1135-1152) married his widow Momina Khatun to Eldeniz. So, Eldeniz became much more close to Sultan family. There were born two sons – the future rulers of the state of Azerbaijan Atabeys, Muhammed Jahan Pahlevan and Gizil Arslan, and one daughter from the marriage of Shamsaddin Eldeniz and Momina Khatun.

In 1136, Sultan Masud rewarded Arran to Shamsaddin Eldeniz as iqta. Eldeniz went to his residence in Barda, liquidated some emirs, which had been against him before and subordinated others to his authority. He became the mignificant ruler in Azerbaijan. He neutralized the uprising in Arran and completely pressed the rebelled leaders of turkmans. Shamsaddin gradually occupied all Azerbaijan regions by subordinating local emirs to his authority. Eldeniz subordinated Nakhichevan, where he minted coins from his name so, there was established the state of Azerbaijan Atabeys.

The history of the state of Eldenizes, which played an important role in the medieval history of Azerbaijan, should be divided into 3

phases: the first phase – formation (1136-1160), the second phase – prosperity (1161-1191) and finally, the third phase - collapse (1191-1225).

At the beginning of his activity, Eldeniz distinguished with his devotion to Sultan and his family, gained great influence in the palace of Seldjukid Sultan and took part in the system of governance of the state. Simultaneously, he did his best to strengthen his own positions in all opportunities too. The one of such opportunities coincided to the year of 1160, when at the result of emirs' agreement, Sultan Suleiman was dethroned and murdered. Then in the winter of 1160, Eldeniz directed to Hamadan with 20 thousand horsemen and put his ward and stepson ArslanShah to the throne. So, Shamsaddin Eldeniz became the real governor of Iraq Sultanate of Seldjukids, and ArslanShah became the obedient implementer of his advices and desires. At the result of it, Eldeniz obtained the title of “Great atabey” and became the initiator of double-authority in the state. Sultan from the dynasty of Sadjukids stayed as the head of state – there were minted coins from his name, but in fact, the authority was concentrated in the hands of atabey Shamsaddin. Eldeniz attained to the appointment of his sons to the higher posts of feudal ierarchy. His elder son, Muhammed Jahan Pehlavan became emir-khadjib (“Main adviser”) of Sultan and his little son Gizil Arslan was appointed the chief commander of Sultan army. So, Iraq Sultanate of Seldjukids turned into Azerbaijan Sultanate.

Caliph al-Mustanshid (1160-1170), who did not want to see powerful state in neighborhood, did not recognize ArslanShah as Sultan. Caliph ordered to his vazir to direct influencive feudal nobility against ArslanShah and Eldeniz. Eldeniz leant about the thought of emirs before their alliance. First of all, the troops of the prince MahmudShah ibn Muhammed, grandson of Sultan Mahmud, who was supported by the owner of Maragha, Arslan al-Ahmedali were destroyed. Then Eldeniz captured Rey and gave this city to his son Muhammed Jahan Pehlavan, who married to Inanc-Khatun, the daughter of emir Inanc, the governor of Rey. Emir Inanc, the owners of Qum and Ardebil-Seykmen ibn Kaynaz and Ak-kush passed to the side of Sultan and recognized his vassality. After that Alp-Arqun, the owner of Qazvin, who rejected to obey, was destroyed and Qazvin was included to Sultan possessions. Then Eldeniz sent the army, led by Jahan Pehlevan against the owner of Maragha, Arslan Aba. But, Jahan Pehlevan was defeated by united troops of Arslan Aba and the owner of Khila-Bek-Timur Syokmen II (1128-1183). The fought between Azerbaijan and Atabeys'

lasted for many years. Maragha recognized its dependence from Eldenizids only during the reign of Shamsaddin Eldeniz's second son, Gizil Arslan.

Another rival of Eldeniz was the owner of Persia, Sunkur ibn Madud, who rejected to recognize the authority of ArslanShah and even pretended to the lands of Azerbaijan. Only after Sunkur ibn Madud's death in 1161, his successor and brother Zengi ibn Madud (1162-1175) recognized the vassal dependence both from ArslanShah and Shamsaddin Eldeniz and read khutba, minted coins from the name of ArslanShah.

In 1162, the owner of Ardebil, Nusrataddin Ak-Kush died; Eldeniz occupied Ardebil from the hands of his son, Muhammed and included it to the possessions of Jahan Pahlevan.

The governor of Nishapur, Kumis and Mazandaran, Muayyid ay-Apa, who was scared that Shamsaddin would capture his lands too, voluntarily transited to the vassal dependence from Azerbaijan Atabey and ordered to read khutba, to mint coins from his name.

Other rivals of Eldeniz, who saw the influence and power of atabey implemented his demands and obeyed him. Among them-atabey of Mosul, Gutabaddin Madud ibn Zengi ordered to read khutba, mint coins from the name of Sultan ArslanShah and Atabey Shamsaddin Eldeniz on Mosul, Diyarbakir and Djazir, as well as paid taxes to Sultan Treasury. In 1168, the atabey of Kirman, ArslanShah II ibn Toghrul and owner of Khuzistan, Shamla, in 1170, ShirvanShah Ahsitan recognized the dependence from Eldeniz.

Well-known author of the 12th century, Sadraddin al-Husseini mentioned that Eldeniz, who acted from the home of Seldjukid Sultan enlarged the lands of the state and his possessions too. The borders of the territories, which were subordinated by him stretched from the gates of Tiflis to Mekran, he owned Azerbaijan, Arran, Shirvan, Jibal, Hamadan, Gilan, Mazandaran, Isfahan and Rey. The vassals of Eldeniz, who ordered to read khutba and mint coins from his name were the atabeys of Mosul, Kirman and Fars, the rulers of Shirvan, Khuzistan, Khilat, Arzan ar-Rum and Maragha.

The one of the most powerful rivals of Eldeniz was the tsar of Georgia, Georgy III (1156-1184). In August, 1161, Georgy III with his army invaded to the possessions of Azerbaijan atabey. He conquered one of the cities of Arran, Ani. Medieval author Vardan wrote that, Georgian tsar killed many people here and captivated about 41 thousand people. At the end of August of the same year, the Georgian troops

managed to conquer another city-Dvin (Dabil) in the “edge of the country of Azerbaijan”. According to historian ibn-Al-Asiv and other historians, lived at the same period with him, Georgians plundered and killed more than 10 thousand settlers, captivated women and children, whose dresses had been taken off. And when they arrived to their country, Georgian women protested against this action and said that, muslims would be able to do such with them too. Only after this protest Georgian soldiers returned dress to the women. After a while, in 1162 georgians attacked to Gandja, destroyed the city and captivated many people. Atabey Shamsaddin Eldeniz, who learnt about the actions of Georgians, decided to make a campaign to Georgia. Till that period, he subordinated approximately all his rivals-emirs to his authority, that’s why the owners of Khilat, Maragha, Arzan ar-Rum and others also participated in this campaign. United muslim troops, personally led by atabey Eldeniz invaded to Georgia in January, 1163. The hostilities continued only a month and Georgians were defeated, there were killed lots of Georgian soldiers. Eldeniz, emirs and soldiers, participated on the campaign acquired lots of trophies. Due to prevent Georgy III to recollect his army, Eldeniz made his second campaign to Georgia in July, 1163. He destroyed Georgian troops and returned the city of Dvin.

Despite of hard defeat, tsar Georgy III again invaded to Azerbaijan in april, 1164; he destroyed Ganja and captured Ani. Eldeniz withdrew Georgians from the city, ordered to restore it and at the end of 1164, atabey gave Ani to the brother of emir Fadlun Shaddadid, ShakhanShah (1164-1174).

In 1166, tsar Georgy, who utilized from the engagement of Eldeniz in suppression of revolts of emirs and uprisings, invaded to Azerbaijan and plundered Ganja. Atabey Eldeniz replied with hard blow.

The side of Georgians violated the silence, continuing in 1160-1174s. In January, 1174, atabey Eldeniz’s wife Momina Khatun came from Nakhichevan to Hamadan (the capital of Irag Sultanate) with the message about the invasion of Georgian troops. When great atabey prepared to the new campaign to Georgia, there began to spread plague among soldiers, which caused to the weakening of the army. Nevertheless, atabey Shamsaddin and emir Nasiraddin Syokmen continued the campaign, destroyed Georgian troops and those, who survived “had hidden in mountains and forests too”. Atabey Eldeniz captured the fortress of Akhshehir, destroyed environs and returned to Nakhichevan with Big trophies. But soon, in October, 1174, georgians

again encircled and captured the city of Ani, as well as appointed their governor to this city.

In August, 1175, Eldeniz sent great army to Georgia under the leadership of his son Jahan Pahlevan. The troops of Eldeniz, Sultan ArslanShah, the owners of Hilat and Diyarbakir were united under this army. Jahan Pahlevan chose very decisive tactic, defeated Georgians and returned the city of Ani. Shamsaddin Eldeniz gave Ani back to their former owners-the representatives of Shaddadid dynasty.

After the victory over Georgians and provision of temporary calmness in western borders of the country, Shamsaddin did his best to take under the control the condition in Eastern frontiers. So that kharezmShah, beginning from Arslan II (1156-1172) did not stop the attempts for invasion of the strategically important city of Nishapen. In 1166, the troops of kharezmShahs encircled the city for two monthes, but were not able to capture it. In the battles, happened between atabey and kharezmShah the domination went either to one or to another side. Nevertheless, soon Eldeniz lost the city of Nishapen; the reason of this loss was the betray of the vassal of Eldeniz, the governor of Nishapen, Ay Aba, who passed to the side of kharezmShahs.

In 1168, another vassal, the governor of Maragha, Arslan Aba rose against Eldeniz. Great atabey sent troops under the leadership of Jahan Pahlevan, due to press the uprising. After the continuing besiege the city was occupied and the revolt was neutralized; Jahan Pahlevan restored the treaty about vassality with Arslan Aba and city population, which consisted of much harder arrangements.

KharezmShah Arslan II did not satisfy with the conquest of Nishapen, he concluded secret agreement with the vassal of atabey – the governor of Rey, Inanc. According to the agreement, Inanc refused to pay annual taxes to the state Treasury, also intended to give Rey and its around to the hands of kharezmShah. KharezmShah organized great army in order to aid Inanc and hoped that he would subordinate Rey and extend his farther's authority to the west. But, that plan was not realized – in the battle, which took place in 1169, Eldeniz overwhelmed the kharezmShah's troops. The attempt of Inanc to reconcile with the atabey by the vehicle of his daughter, the wife of Jahan Pahlevan wasn't realized-by the order of Eldeniz Inanc was executed.

In November, 1175 the wife of Shamsaddin Eldeniz, Momina Khatun – the one of wise and influencive women of her period died in Nakhichevan. Great atabey died after a month of his wife's death. The founder of the state of Azerbaijan Atabeys, great political statesman of

his phase Shamsaddin Eldeniz differed with the rational activity, wise interior and foreign policy, as well as implemented all essential acts for the strengthening and maintaining of the central authority.

When Shamsaddin Eldeniz died, his son Jahan Pahlevan was in Hamadan. As soon as he learnt about the death of his father, Jahan Pahlevan came to Nakhichevan, brought the state treasury and the command over the military troops under his control.

After the death of Eldeniz, emirs of Irag, who did not satisfy with his policy incited ArslanShah to made campaign to Azerbaijan. Sultan prepared to realize the campaign, but fell sick in Zenjan and had to return to Hamadan, where he invited Jahan Pahlevan. ArslanShah, who felt that, he would die, reconciled with Jahan Pahlevan and gave him all state power, soon the Sultan died. According to several sources, Sultan was poisoned by atabey. Jahan Pahlevan, who took out his great rival, brought to the throne the seven years old son of ArslanShah, Toghrul III and declared himself his atabey.

At that time, the governor of Khuzistan Aydoghdu Shimla, who utilized from the uncertain circumstances in the palace, left the authority of Pahlevan. In the presence of Shamsaddin Eldeniz, Shimla could not obey him, but now he attacked to Nehavend, captured the city and ordered to execute the reis and gazi of the city. After the conquest of Nehavend, Shimla invaded the possessions of the vassals of Atabeys – Turkish tribes of afshar. The sent troops of Jahan Pahlevan together with the troops of afshars, who jointed the atabey, defeated the forces of Shimla, Shimla was wounded and captivated; after two days he died. Despite of difficult relations, Jahan Pahlevan appointed the son of Shimla, Sharajaddin Amiran the governor of Khuzistan and Amiran recognized the vassal dependence from atabey.

The last strict rival of Jahan Pahlavan was the uncle of Sultan Toghrul III, prince Muhammed. Muhammed, who settled in Khuzistan was the sole real pretender to the Sultan throne of Irag Seldjukids. First of all, Muhammed appealed to the emirs, depended on Jahan Pahlevan for the alliance – he incited the governors of Khuzistan, Vasit and Persia for rising against the atabey. But none of the emirs helped him, they even refused to give him settlement in their areas; finally the atabey of Persia, Zengi, who was the vassal of Jahan Pahlevan, arrested prince Muhammed and gave him to the great atabey of Azerbaijan.

Beginning from the July of 1177, in all Friday prayings (khutbas) the name of the great atabey Jahan Pahlevan was mentioned along with the name of 8 years old Sultan and caliph. No one-none of the

governors of the regions, none of the vassals dared to disobey this. As Shamsaddin Eldeniz governed the state from the name of ArslanShah, Jahan Pahlevan ruled the country from the name of Sultan Toghrul III.

Jahan Pahlevan put his brother, Gizil Arslan to the governance of Azerbaijan and Arran, simultaneously he appointed his brother the atabey of his son, Abu Bekr. Jahan Pahlevan chose Hamadan his residence and directed there, and Tabriz became the residence of the governor of Azerbaijan, Gizil Arslan.

Pahlevan concentrated all state deals in his hands and did his best to strengthen the central power: he attracted the part of emirs to his side and others, who did not obey and were inconfident, especially the emir of Persian Irag, were replaced by the mamluks of Pahlevan. They were awarded with some region or city as iqta. At the expense of cruel and racional politics of Jahan Pahlevan, there was strengthened order in all spheres of state administration. The state was not intervened and invaded by foreigners during the whole reign of Pahlevan. Namely during his ruling there was concluded peace with Georgians, were shaped friendship relations with Eastern neighbor-kharezms Shah Tekish (1172-1200). Atabey Jahan Pahlevan maintained good relations with the caliphs al Musadi and an-Nasir (1180-1225).

The fought, continued more than decades between Aghsongurids and Eldenizids also ended with the victory of Jahan Pahlevan. The desire of Pahlevan about the join of the lands of Tabriz, which were in the hands of successors of Agshongur Al-Akhmadili; to his own possessions was realized with the death of Arslan Aba ibn Agshongur, the owner of this lands. Therefore, Jahan Pahlevan made the fortress of Ruindej, then the city of Maragha his residence, and the brother of great atabey Gizil Arslan occupied the city of Tabriz. According to the treaty, concluded between Aghsongurids and Jahan Pahlevan, the city of Tabriz was given to Gizil Arslan as iqta and Maragha was returned to its former owners-to the one of the representatives of Aghsongurid clan.

During his whole governance, Jahan Pahlevan worried about the circumstances in western borders of the state most of all. This was related with the activity of the governor of Egypt and Syria, the founder of the dynasty of Eyyubids Alaeddin Yusif, who was well known in the whole East and who oftenly intervened the possessions of Irag seldjukids. Jahan Pahlevan sometimes aided to Seldjukids with military forces and aimed to reconcile the fighting sides. Jahan Pahlevan, who was the father of four sons and several daughters shaped good neighborhood relations with neighboring governors and emirs by the

vehicle of dynasty marriages. He appointed his son, Abu Bakr, who was from Kuteyba Khatun the governor of Azerbaijan and Arran, he gave Rey, Isfahan and most part of Iraq to his sons Gutluq Inanc and Amir Amiran Omar, who were from Inanc Khatun, the daughter to the governor of Rey. Jahan Pahlevan gave the capital area of Hamadan to the son, who was born from his lovely wife, Zahida Khatun. He ordered all his sons to obey to his brother, Gizil Arslan, who should be the successor of great atabey after his death.

But after the death of Jahan Pahlevan in 1186, Gizil Arslan encountered with the resistance of Sultan Toghrul III, the widow of Pahlevan, Inanc Khatun and Iraq emirs, supported them. Inanc Khatun and palace nobility concealed the death of Jahan Pahlevan from the population for some period in order to solve the problem about the heir of atabey's authority. Finally, emirs of areas, who were close to the atabey, officers and military commanders decided that namely Gizil Arslan should be great atabey. They sent reliable men and called Gizil Arslan to the capital-Hamadan. Sultan Toghrul III had to agree to this decision.

The major reason of the strengthening of Gizil Arslan's authority was related to his support by most mamluks of Jahan Pahlevan, reliable Eldenizids. Inanc Khatun who understood this very well and who was the biggest rival of Gizil Arslan wanted to bring to the throne one of his sons and that's why, she united with Sultan Toghrul III in this struggle; Inanc Khatun was able to gain support of mamluks of her husband Amir Camal ay Aba Seyfeddin Rus as well as the owners of Zencan, Akhbar, Maragha. Their united force after several days of fought near Hamadan, in 1187, made Gizil Arslan leave the capital.

After a while there happened rivalry between emir Ay Aba and Rus for the commanding over the troops of Sultan. Rus was executed by the order of Sultan, then time for Ay-Aba and other officers and emirs, related with Gizil Arslan's return. This repressions caused to that, local governor broke off relations with Sultan and united forces of Gizil Arslan's rivals collapsed.

Gizil Arslan utilized from suitable circumstances and decided completely to weaken his rivals. With this goal, he wrote letter to the caliph an-Nasir and suggested him to organize united military action against Sultan Toghrul III, otherwise he threatened the caliph to come Baghdad and "as reliable mamluk of this high dynasty" to restore the reign of seldjukids in Baghdad. In the response for this letter, caliph quickly organized great troops under the leadership of his vezir. Vezir,

who arrived in Hamadan before Gizil Arslan relied on his army and decided not to wait for the atabey to overwhelm the troops of Sultan independently, but he was defeated.

In the end of 1188, caliph sent his second army against Toghrul III and Gizil Arslan arrived in Hamadan on time in this occasion. Allies entered to the city, which was left by Sultan, Gizil Arslan was ceremonially greeted here and he was rewarded by caliph's deed about his appointment as the governor of caliph. It was the prominent event on the history of Azerbaijan atabeys; Gizil Arslan was not the vassal of Sultan or his atabey, but he received the status of independent sovereign. Caliph ordered to read khutba with the name of Gizil Arslan as "sovereign"; he was put to the throne of Sultan and part of caliph's troops was subordinated to new Sultan.

Toghrul III, who utilized from being Gizil Arslan in Hamadan invaded to Azerbaijan with his troops and plundered the cities of Ushnu, Khoy, Urmiya and Salmas. The governor of Egypt Salahaddin Ayyubi did his best to reconcile Gizil Arslan and Toghrul III, but these attempts were not resulted successfully – when negotiations were being resulted, Toghrul III again invaded Azerbaijan. Then, due to weaken the support of Sultan, Gizil Arslan gained the support of his nephews – the sons of Inanc Khatun, appointed them to high posts, married to their mother, i.e. widow of his brother, Jahan Pahlevan. At the result of it, Gizil Arslan easily destroyed the forces of Toghrul, who was deprived from the support, captivated him and put him to one of dungeons in Azerbaijan.

It's important to mention that, during the fought between atabey Gizil Arslan and Toghrul III in Isfahan, Rey and other cities happened bloody clash among defenders and enemies of atabey. Reis of Isfahan shafits led over the enemies of Gizil Arslan. These reis obeyed to Jahan Pahlevan during his presence, but after his death he ordered to murder the supporters of Gizil Arslan in Isfahan. So, by the order of atabey there were killed more than thousands Shiites in Isfahan during two-three years.

After these evidences Gizil Arslan returned to Hamadan and he became the sole sovereign of Azerbaijan, Arran, Hamadan, Isfahan, Rey. The owners of Persia and Khuzistan also obeyed him as vassals.

Soon in the palace was organized secret conspiracy by the participation of his wife, Inanc Khatun and finally at the result of this conspiracy Gizil Arslan was murdered in September, 1191.

As soon as the Sultan and atabey Gizil Arslan was killed, the state was divided among the sons of Jahan Pahlevan. Abu-Bakr occupied Azerbaijan and Arran; Ozbek obeyed him. In Hamadan and neighborhood areas the sons of Inanc Khatun, Gutluq Inanc and Amir Amiran occupied the authority but Inanc Khatun –stayed in Rey.

In spring, 1192 Toghrul III was liberated from the prison by one of mamluks of Jahan Pahlevan, Mahmud Anas oglu and in July of the same year destroyed the forces of Qutluq-Inanc by the aid of some emirs and mamluks, then entered to Hamadan and re-occupied the throne. Qutluq Inanc, who concealed in Rey sent message to KharezmShah Tekish by the vehicle of his mother and informed Tekish about the conquest of Hamadan by Toghrul III; Qutluq Inanc asked kharezmShah for help against the Sultan. Interference of KharezmShah caused to the conquest of Rey and the fortress of Tabarak by him, but when Tekish returned to his land, Toghrul III attacked to the garrisons of KharezmShahs and returned both city and and fortress. At that time, Inanc Khatun sent message to Toghrul III with the suggestion of concluding the peace agreement and her marriage with Sultan. The marriage was contracted, but soon Toghrul III learnt that, Inanc Khatun wanted to poison her, Sultan poured her to drink that and at the result she was poisoned. The life of the woman, who played an essential role in conflicts and conspirancies also weakened the state of Azerbaijan ended so.

After this event, the fought among the sons of Inanc Khatun, Abu-Bakr and Toghrul III increased. In the battle between Qutluq Inanc and Abu Bakr, the second won-Qutluq Inanc escaped to Shirvan and Amir-Amiran escaped to Zencan. Qutluq Inanc, who took military support from KharezmShah, defeated Toghrul III in the battle, near Rey in March 4, 1194 and personally killed the wounded Sultan. So, the governance of Sultans was over from seldjukid dynasty and the weakened state of Azerbaijan Atabeys ruled by Abu Bakr (1191-1210) became the easy trophy for foreign enemies.

After the death of Abu-Bakr, the lands, which were under his governance passed to the authority of his little brother-Ozbek (1210-1225). In 1210-1211s, the Georgian troops, which utilized from vague and uncertain circumstances inside of the state of Eldenizids, made destructive campaign to the territory of Azerbaijan. On the other side, former mamluk of Jahan Pahlevan, Nasiraddin Mengli conquered the cities of Hamadan, Rey and Isfahan in 1212. In 1215, he managed to withdraw him by aid of caliph's army and soon, in one of the battles he

was killed, his possessions were divided among caliph, ismailits and atabey Ozbek. Ozbek was able to prevent the campaigns of Georgian troops, subordinated the disobeyed vassal governors and normalized the issues in his own possessions by the vehicle of KharezmShah Alaaddin Muhammed. Because of the danger of Mongolian invasions, KharezmShah Muhammed recalled back his 50 thousands army, which was sent to the aid of Ozbek. After the destruction of the state of KharezmShah in June, 1221, part of Mongolian troops, led by Cebe-loyan and Subetey-bahaduz invaded the Azerbaijan. In their campaign to Tabriz, Ozbek managed to save the city by the means of money, dress and cattle. Then Mongols went to Arran through Mughan and directed to Georgia, where they destroyed Georgian troops, who resisted them around of Tabriz. Ozbek concluded peace agreement with Georgian tsar, Georgy IV and the governor of Hilat and al-Jazira, Malik al-Ashraf because of this threat. Mongols, who learnt about it, again attacked to Georgia and Arran, destroyed Maragha, Ardebil, Serab, Nakhichevan and Beylagan, again took ransom from the population of Tabriz and Ganja, then went to the North Caucasus through the Derbend passage. The first campaign of Mongols to the South Caucasus, which was organized by intelligence character ended so.

After Mongolian campaign, Azerbaijan was invaded by kipchaks and Georgians. Ozbek concluded an agreement with kipchaks and permitted part of them to settle in Azerbaijan.

Although the state of kharezmShahs collapsed and did not exist, sons of Allaaddin Muhammed continued the invasions to other countries with the remaining of their troops. After the destruction of Caliph's troops in Baghdad, Jalaladdin Mankburnu directed to Azerbaijan and in May, 1225, captured Maragha without any resistance. He conquered Tabriz after 7 days of besiege on June 25, 1225. Then Jalaladdin captured Dvin and defeated Georgian troops near Qazni. Later he entered to Arran, subordinated the cities of Beylagan, Barda, Ganja, Shamkir. Returning to Tabriz, he contracted marriage with Maleyka Khatun, former wife of Ozbek and daughter of the last Seldjukid Sultan, Toghrul III. Ozbek who was in the fortress of Alinca at that time, learnt about this marriage and died. His sole son, deaf and dumb from the birth, Gizil Arslan Khamush directed to Ganja, where he met with Jalaladdin and recognized his authority. The state of Azerbaijan Atabeys, which territory was included to the possessions of Jalaladdin Mankburnu collapsed so.

8.5. SOCIO-ECONOMIC AND CULTURAL LIFE OF AZERBAIJAN DURING 11th & 12th CENTURIES

Agriculture. Suitable natural conditions assisted to the development of socio-economic life of Azerbaijan population. It was obvious that namely in 12th century, the rare military invasions and stabilized circumstances provided the population to engage in arable-farming and other fields of agriculture. In arable-farming, there was applied irrigation as well as restored old irrigative systems in Mil and Mughan steps, in Shirvan, Nakhichevan, Karabakh, Tabriz and other regions.

There were planted rice, barley, wheat among corns, cotton, saffron, flax and madder among technical ones in Azerbaijan. The craftsmen of Azerbaijan made clothes, bedspreads, different dresses from the cotton and raw silk, which were planted in Arran, Ganja, Barda, Maragha, Ordubad, Beylagan, Shaki, Shamakha and in the lands of the shore of the Kur. These products were required in local markets as well as they were exported to lots of countries of the East and the West.

At that time, gardening, market-gardening and growing grapevines were much more spread fields of agriculture. The sources testify about the development of gardening in Azerbaijan, especially in Tabriz, Barda, Ordubad. There were gathered harvests of pumpkin, water-melon and cucumber from irrigative lands. The melons of Shamkir and grapes of Nakhichevan were much more famous.

Cattle-breeding continued to be the leading field of agriculture. There were 3 types of cattle-breeding in Azerbaijan as before-settled, nomadic and semi-nomadic. Settled and nomadic cattle-breeding were characteristic to the big horned cattle, but nomadic and semi-nomadic cattle-breeding were characteristic for small horned cattle-especially for sheel-breeding. The summer and winter pastures of Goycha, Shirvan, Savalan, foothills of the Great and Minor Caucasus, steps of Mughan and Nil were utilized for the fostering of small horned cattle.

Natural conditions of Azerbaijan assisted to the development of horse-breeding and camel-breeding in Azerbaijan. The population were engaged in fishery in the shore of the Caspian Sea and big rivers and the people of foothill regions and forest areas were engaged in bee keeping.

Cities. Craft and trade. The period of 11th and 12th centuries were the phase of prosperity of urban life in Azerbaijan. In this period the cities of the country were great settlements, where were concentrated all spheres of craft. The cities were both the centres of

interior and foreign trade. In 12th century the cities of Azerbaijan – Tabriz, Maragha, Ardebil, Urmia, Salmas, Khoy, Nakhichevan, Beylagan, Ganja, Derbend, Shabran, Shamakha, Shamkir and Baku were in the period of prosperity. Especially, the stabilization of political circumstances, deepening of feudal relations and enlargement of trade-monetary exchange assisted to the increasment and development of the cities.

If we take into account that, the number of population in these cities were more than 100 thousand people, who were engaged in the different fields of craft and demanded the emigration of rural population to the cities, then it was obvious that why the cities were developing.

The biggest city of the examined phase was Ganja, which was the most important trade-craft centre not only in Caucasus but in the whole Middle East. Ganja was “the last forepost of the Muslim world” and that is why all rulers gave big essence to the strengthening of this city.

In the required time Ganja was able to resist to the enemy with lots of soldiers. There were improved all fields of craft in Ganja, but the sources especially mentioned about the growing of silk and producing of silk clothes, which were much more differed from other regions with their quality. The existence of iron and copper mines in the nearance of Ganja assisted to the development of blacksmith’s industry, the producing of dishes and other items.

Ganja, which was the capital of Shaddadids for some period, then the residences of seldjukid governor in Arran and the heir of the throne, Muhammed Tapar, as well as kharezmShah Jalaladdin Mankburnu was the one of the biggest cities of the Middle East in the examined period. The city was damaged at the result of the earthquakes of September 30, 1139, when about 150-200 thousand people died and at the result of the destruction of Kapaz mountain, there was shaped the lake of Goy-gol.

The one of the fortified cities of that time was Nakhichevan, the capital of Eldenizids. The city possessed big and durable walls and bulwark too. The mausoleum of Momina-Khatun and the tomb of prominent local sheikh, Yusuf ibn Kuseyr constructed the city by architecture Adjami ibn Abubakr and gave there special feanty.

The one of the biggest and essential cities of Azerbaijan- was Beylagan, located in the intersection of important trade and military-strategic ways. The population of the city consisted of more than 40 thousand people and they were engaged in more than 30 kinds of various professions.

There were produced approximately all kinds of craft makings in Tabriz, which was the capital of great atabey, Shamsaddin Eldeniz and his successors. There were constructed several medreses and lots of houses here.

Shamakha, Baku, Derbend and Shabran were the centres of trade, craft and culture too. Many kinds of craft-metallurgy, silk-growing, weaving, carpet making, pottery and jewelry, glass making, working with stone, wood and leather reached to their high level in the cities of Azerbaijan. In the 11th and at the beginning of 13th centuries ceramic producing of glazed dishes, bricklayers, which were exported to other countries was much more developed. Jewellery also improved at that time. Azerbaijanian jewelry makers applied difficult measures in the working with gold. The masters of the glass making achieved great success in this period too.

According to archaeological materials and source information there were counted more than 30 spheres of craft and professions in Azerbaijan. They were pottery, jewelry, construction, glass-making, silk-growing, weaving and other fields.

Cities approximately always were divided into quarters, which were called according to the professions of people, who lived here. There were built lots of big buildings-palaces (qasr) and kyoshks, where lived the nobility, urban aristocracy and grandee. Sources mention about the "big amount of market areas" in the cities. According to sources, during the 11th-12th centuries there were lots of markets in Shirvan, where were sold all kinds of products, fruits and makings of craftsmen.

Increased demand to the products of arable-farming, animal breeding and craft, which was related with the increasement of the number of population in the cities, deepening of trade-monetary exchange and the crossing of major caravan ways through the territory of Azerbaijan assisted the prosperity of interior and exterior trade of the country in examined phase. Azerbaijan possessed trade relations with India, Chine, with the countries of Central Asia, Egypt, Italy, Scandinavia and Kiev Rus. There were exported silk, wool and cotton clothes, dress, copper and ceramic dishes, dry fruits, shaffroon, rice, fish and oil from Azerbaijan to these countries. The trade was implemented in all days of the week in the markets. The enlargement of trade amount was related with valuable metals also increasement of monetry and minting of local coins with the name of the governors of Shirvan and the atabeys of Eldenizids.

Social relations. The examined period coincided to the period of improvement of feudal relations in the Middle East, also in Azerbaijan. The cities completely finished the formation of their interior structure and urban administrative institutions were shaped in the coherence with the increasing level of socio-economic relations. Seldjukid conquests did not radically influenced to the social relations and to the process of evolution of cities. Cities had been and continued to be the centres of social-economic and cultural life of the country. Azerbaijan was the part of the Middle Eastern Muslim world with all of its specific features.

There were existed several types of land ownership in Azerbaijan in 11th-12th centuries. The lands, which belonged to Shah, Sultan, the family of the governor and the members of ruling dynasty were called khass (“tac” in Eldenizids). The state lands were called divan, private properties of big feudals-mulk, the lands, which were used by rural community were called public lands. The special category of land-tenure was iqta, which was given to the governors for their certain military or civil services. The lands of iqta might be village, city or even whole area, but if land-owner was able to sell, to give as gift or to pass its own property by generation, the owner of iqta-iqtadar did not have such rights, he was able only to utilize from the profits of his property. In certain occasions (the death or betray of governor, absence of his successor and other issues) the lands of iqta were partly or completely returned to the content of divan lands.

The lands, which were utilized by mosques, clergy or in charity aims were called vaqf. Vaqf was governed by mutavallies and the profits of these lands were wasted to the need of spiritual men, to the aid of poor families, widows and orphans.

Peasants, which were the main stratum of taxables constituted the essential part of the population. Peasants, who lived in the lands of Treasury, feudals and vaqfs were called raiyyats. The category of peasants, who did not have own lands, own labour tools and who worked in the lands of landowners were called akers.

Hard feudal tax system exploited the peasants. The land tax-kharac was collected with money and natura-agricultural products; there was collected ushr from the 1/10 of profit from peasants too. There was paid separate tax-khakk to the Treasury for the using of pastures. Non-muslim population paid cizya.

There was collected the tax of alaf from peasants for the provision of feeding of feudal horses, which stayed in villages. Peasants paid the one of the heaviest taxes-nuzl for feudal provisions, takhakkumat-duty

(bac) and badraka for the security of roads. So, there were collected about 40 kinds of taxes from the peasants which caused to their disagreement and uprisings.

The major stratum of the urban population were craftsmen, who were exploited by the feudals-the governors of cities, owners of karkhanas and craft work-shops. There existed craft organizations in Azerbaijan and the members of these organizations were called akhies (“brothers”). Although akhi were closely related with craftsmen, merchantmen and the poor people of cities, they were not in professional organizations and presented only social groups, unions and brotherhood.

There were oftenly arisen antifeudal uprisings of craftsmen and poor population of the city under the religious flag, which demanded the facilitation of tax system and social justice.

So the population of Azerbaijan consisted of dependants and nobility, which specially lived in cities. Urban aristocracy, which was constituted by big landowners, clergy and military aristocracy possessed big land and other properties. The representatives of this category, who had huge financial potential occupied leading posts in administrative apparatus of the state and urban governance.

Big merchantmen, who possessed market lines, caravan-seraies and craft workshops were also included to urban aristocracy of Azerbaijan. They also occupied major posts in the governance of the country and in urban administration too. The development of craft and trade in the cities stimulated the improvement of trade and trade-monetary relations in the economy of Shirvan state and the state of Azerbaijan Atabeys.

Urban administration. The major executive posts, formed by central power and for the governing of cities there were the posts of qazi, mukht asib, reis and shikhna.

The administrative posts in the cities were subdued by the representatives of nobility, as well as clergy.

Namely those men who were “spiritual, kind, fair, who knew shariat issues of Muslims well” could occupy the post of gazi. The representatives of rich families, which possessed enough authority in the city were appointed to this post, due to implement their functions too. Gazi controlled the religious estates, realized control over mosques and servants of religious estates, appointed imams and controlled the activity of vaqfs along with his main functions.

Mukhtasibs, who were appointed from the highest clergy also implemented and controlled the norms of shariat along with qazis. Mukhtasibs had a right to intervene to the property relations of urban settlers-controlled the payment of obligations, implementation of testament, mortgage-obligations, the implementation of patronage functions.

Military nobility, who lived specially in cities and which possessed big properties on the right of iqta, attained to their appointment in palace and administrative posts. More spread urban institution, which was implemented by military aristocracy, was shikhna.

Shikhna was appointed from the line of emirs, who had military practice and those, who obeyed to suzerain. In required occasions shikhna came to the help of the ruler with his troops and participated in various hostilities. Shikhna had to observe the order inside of city, prevented disorder, protected property and civil rights of citizens, provided security on ways. He aided to assist in the tax collection and secured him too.

There were appointed reises-head of the city, who represented the interests of local population in front of the governor of divan and the governor of the city, as well as secular court-from the line of big feudals-landowners, who lived in the cities.

Reis, who was the real supporter of the central power in the areas prevented all disagreement and uprisings, which was arisen by the urban settlers that resisted to the tax collectors and did not want to obey to central authority. Reis, as the representative of administrative apparatus in cities, controlled the activity of other officers-shikhnas, mukhtasibs, even the activity of shariat court.

One of the duties of reis was the organization of all kinds of meetings and celebrations in honour of ruler or grandee. Reises participated in various embassies, where they implemented the obligation of the representatives of throne or defended the right of citizens of cities. Such embassies were organized during hostilities, when the city and its population became under the danger of conquest, which namely reises tried to prevent. Reis relied on the whole apparatus of urban administration-naib, shikhna, mukhtasib, sahib-kharac and others-in his extended activity.

Culture. The 12th century is considered the “golden age” in the history of cultural development of the medieval Azerbaijan. The poetry school of Azerbaijan, which gave prominent representatives of literature to the world shaped and reached to its prosperity in this period. There

were constructed medreses, mosques and palaces in the cities of the country. In medreses and quarter mosques, there functioned schools, where were taught logics, maths and other sciences along with shariat and eastern languages. The main corn of the pupils was constituted by the children of feudal, clergy, merchants and rich craftsmen. There lived and created prominent scientists-people, originally from Azerbaijan in the cities of the East in that period. Among them, we could count the names of Makka ibn Ahmed al-Bardai, Said al-Azdi, Abdulaziz ibn Hasan al-Bardai, Abdulhasan Yaqub ibn Musa al-Ardebili, Seid ibn Armul Bardai, Abubekr Hussein ibn Ali Yazdani, Ahmed ibn Suleiman Tabrizi, Mir-Hussein Shirvani, Abulvaf Muhammed Marandi, Bahmanyar ibn Marzban, Khatib Tabrizi, who obtained fame in many regions of science and medicine.

Astronomyst Fazil Faridaddin Shirvani was engaged in astronomy more than 30 years, he dedicated his life to the study of sky items and compiled several grids of celestial sky.

Bahmanyar ibn Marzban (died in 1066) played an essential role in the history of philosophy thought of medieval Azerbaijan. His works on logics and philosophy-“Book about (feelings) happiness and glad”, “Tractate about the science of methaphysics” were popular in the whole East, they were copied and kept in many universities and palace libraries.

In that period, there lived and created prominent representative of philosophy, lyrics, literature studies-Khatib Tabrizi (1030-1108). Abubekr Muhammed Shirvani and Muhammed ibn Abdulla Bardai became famous in Muslim law.

There were constructed famous monuments with different characters in bigger economic, political and cultural centres of Azerbaijan-Shamakha, Baku, Ganja, Nakhichevan, Baylagan, Tabriz, Maragha, Urmiya and etc. by prominent representatives of Azerbaijan architecture. Among these monuments, the defensive walls of Baku, Shamakha, Beylagan, Ganja, Tabriz, Maragha, Absheron towers-in Mardakan, Nardaran, Ramana, Qiz qalasi (Maiden Tower) in Baku, the minaret of “Sima-qala” in Icheri Sheher in Baku, khanagha of Pir Hussein, mausoleum of Momina Khatun and Yusif ibn Kuseyr in Nakhichevan , the bridges of Khudaferin and Culfa, fortress walls in Gulustan and Kale-i Bughurd near Shamakha, Alinja and Organgala in Nakhichevan were distinguished with their beauty. Blacksmith Ibrahim (Ganja), bricklayers Muhammed Abubekr oghlu (Baku) and Abu Mausin Musa oghlu (Urmiya), architectures Amiraddin Masud and

Adjami Abubekr oghlu (Nakhichevan) were famous in the cities of Azerbaijan and in the Middle East.

The oral and written forms of literature continued to develop in this period. There were much more enlarged fairy tales and religious legends among urban and settled population, ashugs-ozans were the participants of celebrities both in palaces and tents in summer and winter houses in the mountains. There were shaped the elements of myfology in oral literature, but the written literature was constituted namely by scenes from real life.

In 11th-12th centuries there were spread the forms of court literature-ode, qaside, rubai, enlogies in Azerbaijan. Persian-spoken poetry school of Azerbaijan, which lived its prosperity beginning of the 12th century was famous with such prominent masters as Qatran Tabrizi, Nizami Gandjavi, Abul-Ula Gandjavi, Afzaladdin Khagani, Feleki Shirvani, Mujiraddin Beylagani, Mehseti Gandjavi and so on.

The one of the prominent representative of court poetry was Qatran Tabrizi (1010-1080), who reached to his fame in the palaces of Shaddadids in Ganja and Nakhichevan. The prominent court poet of ShirvanShah, Abul-Ula Gandjavi (died in 1159) got the title of “padiShah among poets” for his deep cognition and poetic capability. Feleki Shirvani (1108-1146) also served in the palace of ShirvanShahs for some period. He achieved fame and success as astronomyst as well.

The social-moral rubaies of talented poetess-Mehseti Gandjavi was known not only in Azerbaijan, but also in the whole Middle East.

The prominent poet of Shirvan and well-known representative of Azerbaijan literature of the 12th century, Afzaladdin Khagani (1120-1199) was born in Shamakha, fluently spoke in Persian and Arabic, managed the origin of linguistics, philosophy, logic, astrology, maths, law and shariat. He created such mignificant works as “Ruins of madain”, “Habsiyya”(“Prison elegy”), “Tohvat-ul-Irageyn”, “Gift of two Iragians” and others.

Another prominent representative of Pleiades, which shaped “Golden age” of Azerbaijan culture was “one of the classics of world poetry”, genuine Nizami Gandjavi (1141-1209), whose real name was Ilyas Yusifoghlu. Nizami lived, studied and created in Ganja till the end of his life and rejected the invitations about settling in the palaces of many rulers. Nizami Gandjavi who possessed great talent and knowledge of science and literature, created immortal collection, called “Khamsa” (“Pentad”)-“Treasure of mystery”, “Khosrov and Shirin”, “Leyli and Majnun”, “Seven beauties” and “Isgendername”. There were

reflected the urban life in the poems of Nizami: in his first work-“Treasure of mystery” the author told about the life of urban people from various professions in poetic form. Creative heritage of the prominent thinker represents great essence and continued to be predmet of study among literature-studies, the historians of philosophy, ethnographers and etc.

Music also continued to develop in 11th-12th centeries. There were used from stringed, wind and percussion instruments in the events of various character. There was improved the fields of applied art-ornamentation of clothes, working with wood, glass, carpet-weaving, making of jewellery items and decorations in the examined period.

CHAPTER 9

MONGOL YOKE IN AZERBAIJAN

9.1. CONQUEST OF AZERBAIJAN BY MONGOLS

There was shaped Mongol state led by Chingiz khan (1206-1227) in the Central Asia at the beginning of the 13th century. The invasions and attacks of Mongol state, which possessed powerful military potential to neighborhood countries encountered these countries with great danger. Mongols were shaped by the alliance of tribal unions of tatars, naymans, kereits, merkits, taycuts and onkuts. Due to the conquest of neighborhood states Chingiz khan firstly strengthened military troops, conducted cruel discipline and improved such weapons as bow, axe and spear. Chingiz khan, who utilized from the feudal conflicts inside of neighborhood countries began to the realization of his conquer plans.

The circumstances in the Central Asia, Iran and Azerbaijan were hard in the eve of Mongolian invasion. Local feudal nobility did not manage to stop local conflicts and disorders and was not able to unite against Mongols. Each city did its best to resist with its own forces and that is why couldn't prevent the invasion of Mongolian troops. Mongol troops destroyed the captured cities, killed and turned their people to slaves, plundered their property.

The circumstances in Azerbaijan was also hard in the eve of Mongol campaigns. There was not sole state in the territory of Azerbaijan, there led feudal disorder.

Chingiz khan began the conquests and extension of his territories at the expense of the lands of neighborhood countries since the beginning of his reign. Mongol army, led by Chingiz khan conquered northern China in 1211, and Peking (Khanbalek), Eastern Turkistan in 1215. In 1219, Mongols attacked to the lands of their major enemy in the Central Asia - Kharezm state, which possessed huge territory, but divided into several parts at the result of local conflicts and internecine fought.

Mongol army conquered and destroyed the cities of Central Asia-Otrar, Bukhara, Samarkand. KharezmShah Muhammed and his son Jalaladdin couldn't resist to Mongols enough; Jalaladdin escaped firstly to Northern India and then came to Iran with the remainings of his army. By the order of Chingiz khan, Mongol generals - nayon Cebe and Bahadur Subutay began to the campaign to Azerbaijan after the destruction of Khorasan and Persian Irag.

Mongol troops captured and plundered Zencan, Ardebil, Serab and other cities. Then Mongols besieged the city of Tabriz, which was the residence of last ruler of Azerbaijan Atabeys, Ozbek (1210-1225). Ozbek, who could not resist to Mongols, concluded agreement with them. He presented lots of dress, cattle and gold to Cebe and Subutay. Mongols, which collected big kharac from Ozbek freed the besiege of Tabriz and directed to Mughan for winter. They directed to Georgia from there and destroyed the country. In 1221, the troops of Cebe and Subutay again attacked to Azerbaijan. They destroyed lots of cities and directed to Tabriz. The governor of Tabriz, Shamsaddin Turghai paid big kharac, consisted of money, dress and cattle and was able to save the city from destruction. Later Mongols directed to Maragha. The governor of the city put Maragha without leadership and hid in the fortress of Ruivic. But the settlers of the city resisted and did their best to defend Maragha. Mongols managed to capture Maragha only by the vehicle of trick. They made captives shout: "Mongols retreated". Mongols used from well-known weapons and entered to the city, murdered the civil population. At that time, Hamadan rose against Mongols. Cebe and Subutay pressed this uprising in Hamadan, then suddenly attacked to Ardebil and captured it.

After the conquest of Ardebil Mongols again directed to Tabriz. Ozbek, who learnt about the approach of Mongols to the city escaped to Nakhichevan. Tabriz people began to the defence of their city under the leadership of the governor of city, Shamsaddin Turghai. Cebe and Subutay, who saw that Tabriz was ready to strict resistance, satisfied only taking kharac from Tabriz people (for the third time).

Mongols freed Tabriz from besiege and directed to Serab. They captured Serab and then directed to Beylagan. Although Beylagan settlers resisted strictly to Mongols, the city was conquered, destroyed and burnt by invaders.

Cebe and Subutay made plundering raid to Georgia from Beylagan. After some time Mongols invaded to Shirvan. ShirvanShah hid in one of his fortresses. Although the settlers of besieged Shamakha

resisted to Mongols, the second, ones who were more by number conquered the city.

Cebe and Subutay implemented the same actions in Shamakha, as in Beylagan.

Major aim of Mongols was to cross to the North from Derbend passage. In 1222, they directed from Shamakha to Derbend. Mongols, which understood the difficulty of passage from this strengthened city made a trick. They sent message to ShirvanShah about their prepanance to negotiations.

ShirvanShah, who believed to this trick, accepted their suggestion and sent envoys from 10 people to Mongols. Mongols made envoys pass them through secret ways of Derbend. So, first intelligence campaign of Mongols to Azerbaijan was over in 1222, Mongols left the territory of Azerbaijan and through Eastern Europe returned to Mongolia.

Political strife, led in the territory of Azerbaijan in the eve of this campaign, absence of sole front of fought against the enemy assisted to the victory of Mongols. First campaigns of Mongols turned probably all Azerbaijan into ruins and stroke the socio-economic and cultural life of the country. In Azerbaijan and in all other territories, where Mongols passed, the cultural monuments and trade ways were destroyed, peasantry industry was destroyed - plants and fields were burnt, cattle were taken, part of the population were killed or captivated and used as slaves in Mongolia.

Soon, after Mongols, the troops of Kephchaks invaded to Azerbaijan passing from Derbend passage in 1223. Kephchaks captured Gabala and directed to Ganja. After the negotiations with the governor Kephchaks settled around of Ganja. The population of Arran and Shirvan, which made alliance against them, defeated kephchaks.

After a year, Azerbaijan was invaded by Georgians and later by the son of kharezmShah Muhammed, Jalaladdin. Jalaladdin directed to Tabriz after the conquest of Maragha. Atabey Ozbek escaped from Tabriz to Ganja and from there to the castle of Alinca in Nakhichevan, where he died soon. At the result of the death of Ozbek, the state of Eldenizds collapsed in 1225. On July 25, 1225 Jalaladdin conquered Tabriz and appointed Nizamaddin Turghai the governor of the city. Jalaladdin, who conquered all territory of Azerbaijan, ended the existence of the state of Aghsungurids. As Jalaladdin oftenly made campaigns to Irag and Georgia he entrusted the governance of Azerbaijan to his vezir, Sharaf al-Mulk.

At that time there happened several uprisings under the leadership of governors, Shamsaddin Turghai, Nizamaddin Turghai and Bakhaaddin Muhammed ibn Beshir Yarabek in Tabriz. Shamsaddin Turghai and Bakhaaddin Yarabek were put into dungeon and Nizamaddin Turghai was executed.

The culmination of popular-liberation movements in Azerbaijan against new conquerors was the Ganja uprising of the year of 1231. In Ganja, which was the residence of Jalaladdin, the revolt spirit against kharezmians was strong. During the absence of Jalaladdin the settlers of Ganja rose against him under the leadership of craftsmen Bandar. The rebellors destroyed Kharezm garrison, destroyed the palace of city governor and beat the officers. Although the people knew about his cruelty and wildness, they attacked to the army of Jalaladdin, who offered to make negotiations with the city population. But the army of Kharezm defeated rebellors and retreated to the city. Jalaladdin entered to the city from open gates after rebellors and pressed the uprising. Thirty participants of the revolt were assassinated and Bandar was hacked to pieces.

The uprisings against kharezmShah Jalaladdin were arisen in Khoy, Marand, Nakhichevan and in other cities too. Popular - liberation movement spread in the whole territory of Azerbaijan. Mongols, who utilized from the weakness of Azerbaijan in the period of Jalaladdin's reign attacked to Azerbaijan for the second time in 1231. Mongol army was led by Cormogon Noyon. Mongols captured the cities of Rey, Hamadan, Maragha, put heavy taxes over their population. Then they besieged the city of Tabriz. After the negotiations between Mongols and Tabriz people, Mongols got valuable presents and Tabriz was saved from the next bloody destruction again. By the demand of Mongols, most of prominent masters of Tabriz were sent to the capital of Mongolia-Karakorum. After the long-lasting fought Mongols conquered Ganja and plundered the city. During four years after this conquest Ganja was in ruins. After Ganja, Mongols captured Shamkir, Baku and Tovuz. The conquest of Azerbaijan was over by the capturing of Derbend in 1239.

The second campaign of Mongols differed from the first one. The goal of the second campaign was not only a robbery, but also the fortification in the territory of Azerbaijan. So, Mongols did not return to Mongolia, and settled in South Caucasus and Iran.

In 1239-1256s South Caucasus and Azerbaijan was ruled by the governors of Great Mongol Khagan. Arghun aga was appointed as the

governor of Azerbaijan, Georgia, Lur, Kerman and Armenia. The governors strengthened the dependence of local feudals from nomadic Mongol aristocracy, took the lands from the most of them. The territory of Mughan was governed by 110 Mongol noyons.

9.2. AZERBAIJAN AS PART OF THE STATE OF HULAKIDS

In the mid of the 13th century, big feudal properties and areas, which referred to Mongol khaganate maintained their independence. Due to subordinate the governors of these regions Great Mongol khagan Munke sent army to the Front Asia under the leadership of his brother, Hulaku khan in 1253. Hulaku khan subordinated all local governors in Iran, Arabic Irag and Syria by the support of big feudals. In 1256, Hulaku khan laid down the existence of Alamut possession of Ismailits in Northern Iran. In 1257 Hulaku khan entirely subordinated Azerbaijan. Then he made campaign to Baghdad, which he conquered in February, 1258. After the conquest of Baghdad, the city was destroyed and caliph was assassinated. So, Mongols laid down the existence of Abbasid caliphate, which existed more than 500 years.

Hulaku khan established new, fifth Mongolian - the state of Hulakids (Elkhanids). The state of Elkhanids existed in the territory of Azerbaijan till 1357. During about 100 years of existence, this state influenced both to social-economic and cultural life of Azerbaijan, also partly to the ethnic content, religious belief, culture and language of the country.

Azerbaijan, Persian Irag, Arabic Irag, Kerman, Georgia, Asia Minor, Armenia, Kurdistan, Persia, Khuzistan, Khorasan and other regions were included to the state of Hulakids. The territory of this state stretched from Egypt to Amudarya, from Hormuz gulf to Derbend. The capital of the state of Hulakids was firstly Maragha, then Tabriz. The uniting of Arran, Shirvan, Sheki, Mughan, Karabakh, Nakhichevan, Qushtasfi and Arasban in the content of Azerbaijan and the transition of these cities into socio-economic, ethnic, cultural and spiritual part of Azerbaijan in 13th and 15th centuries was very essential event. The borders of Azerbaijan, which extended to the Caspian Sea in the East, stretched to the district of Gilan in South-East, to the district of Persia (southern cities of Zenjan, Savucbulag, Ushnu, Ruindej) in the South, to the cities of Urmiya, Salmas, Khoy, Maku, Dabil (Dvin) in the West,

then passing the lake of Goycha included the district of Sheki as well as Derbent and its around in the North.

More than 20 (twenty) tribes from Turkish-Mongolian origin (ulduz-chobani, calairi, caghatay, kurgan, sunit, corat, budat, ayrat, tatar, dolan, onqut and etc.), which served in the army of Hulaku khan settled in the South Caucasus and mixed with the local population there. The settlement of these tribes in Azerbaijan became the reason of the increasement of number of Turkish-spoken population.

In 13th century Turks played an essential role in various spheres of the Hulakid state. For instance, the one of official languages in the state of Hulakids was Turkish, the other official languages were Persian and Arabic.

Mongols, who essentially were idol-worshippers conducted intensive struggle against Islam in Azerbaijan in the first years. Christianity, Judaism, Buddhism and Christian states of Europe influenced to Elkhanids much. Mongol princes oftenly changed their religious belief during the struggle for throne, in order to gain support of any feudal group or social categories. So, Ghazan khan (1295-1304), who was idol worshiper in his childhood, converted to Islam in order to occupy the reign and declared it the official religion. After the religious reform of Ghazan khan the position of Islam strengthened - there were used Islamic expressions in the central state administrative, in the state orders, in the coin minting and during Friday prayings (khutba) too. Ghazan khan, who was known as "reformer of Islamic religion" weakened the positions of Christianity and other religions.

He destroyed church, pagan temples, synagogues and other non-muslim temples and built mosques in their places.

The founder of the dynasty, Hulaku khan determined the administration of organs in superior authority, military-political institutions also the regions among princes and emirs relying on nomadic aristocracy. Hulaku khan created powerful and centralized state in economic relations by the means of dismiss of local feudals. But the strengthening of nomadic aristocracy caused to the uprising against central reign and increasement of feudal strife.

The feudal strife became in open form at the end of Abaga-khan's (1265-1282) reign. After his death, part of the feudals supported Ahmed-khan, the other part supported Argun-khan. Ahmed khan (1282-1284) who came into throne was not able to stay in power for a long time as elkhan and in 1284, he was dethroned, the throne was passed to Argun-khan (1284-1391). Although during Argun-khan's reign

feudal strife was ended, but after his death internecines increased for the choosing of new elkhan. The son of Abaga-khan, Keykhatu-khan (1291-1295) came to the throne, but soon he became the puppet in the hands of feudal groups. During the reign of Baydu khan, who was in throne only for several monthes, the central authority completely weakened.

In 1295, Ghazan khan (1295-1304) was proclaimed new elkhan of the state of Hulakids by the vehicle of local feudals in Karabakh. Nomadic emirs, who united in the north Azerbaijan conducted fought against Ghazan khan - organized conspiracy against him, shaped conflicts and rose uprisings in different regions of the country against khan. In 1296, there was organized conspiracy against Ghazan-khan under the leadership of Arslan-oghlu in Arran and in 1297, there began revolt under the leadership of Taydju-oghlu in the North of Azerbaijan. In 1298, Ghazan khan managed to neutralize all disorders and strengthened the central authority.

Central authority, which became strong during Ghazan-khan's reign, which much more strengthened in the reign of his brother, Sultan Ulcaytu (1304-1316), who completely restored stability in the country, even included Gilan and Herat to its territories. After the death of Sultan Ulcaytu, his 12 years old son Abu-Said (1316-1335) was brought to the throne, but the state administration was centralized in the hands of major emir of the state - Choban. Big feudals, who disagreed with this began the struggle against central authority. The realized invasions and attacks of neighborhood countries to Azerbaijan much more aggravated the circumstances of Hulakids. The state of Hulakids encountered with tripe danger. So, emir Yasavur, who occupied the authority in Khorasan, in 1318 plundered lots of regions of Hulakids. The Sultan of Egypt and khan of Gold-Orda also invaded to the state of Elkhanids.

9.3. THE BATTLES OF GOLD-ORDA KHANS AND HULAKIDS FOR AZERBAIJAN

Since the first year of its existence the state of Hulakids had to conduct wars with Gold-Orda, which rulers considered the territories, included to the state of Elkhanids their own, legal possessions, which were bequeathed to them by Chingiz-khan. Elkhanids understood that, Gold-Orda was their most dangerous enemy and that is why, they sent their main forces against Gold Orda and obliged them to retreat.

In the beginning of Abu-Said's reign, there happened uprisings against central authority in many regions. The one of them was the uprisings of the year of 1319, in Georgia under the leadership of emir Qurumi. Rebellors entered to the territory of Azerbaijan, captured Nakhichevan and made this city their residence. From there they moved to Tabriz. Hulakid ruler Abu-Said encountered the rebellors with lots of troops and managed to destruct them only near Sultaniyye.

The attempts of Abu-Said for strengthening the central authority was unresulted. In 1320, there began new revolt in Georgia and 1322, - in the region of Rum. During both military uprisings Abu-Said was dethroned and there was proclaimed new Sultan. But Abu-Said was able to press the revolts by the vehicle of main emir Choban and restored his reign too. Emir Choban completely occupied the state administration, utilizing from the weakness and childness of Abu-Said. At the result of attempts of another feudal - Qiyasaddin Mushammed Reshid, in 1328, Abu Said left the Chobanids and found himself in the influence of Qiyasaddin Muhammed Reshid. In 1334, Abu Said pressed the uprisings against central authority in Sultaniyye by the vehicle of Reshid.

In 1335, Abu Said, who learnt the interference of the khan of Gold-Orda, Uzbek to Azerbaijan came to the side of Kura with 60 thousandth troops. Uzbek, who was informed about it and knew that his army was less than Abu Said's, had retreated.

The armed conflicts between Hulakid and Gold-Orda khans happened very often. Some of the sources connected these hostilities with the difference of their religion, but others mentioned that such armed conflicts continued even after the conversion of both branches of Chingizids to Islam. The major reason of these continuable wars as it mentioned above was the aim of Gold Orda khans to capture rich regions of Azerbaijan and their main argument was that according to the testament of Chingiz-khan, Azerbaijan had to be given to Bati-khan, the successor and heir of Chingiz khan's son, Cuchi. That is why Gold-Orda considered Azerbaijan their territory and did their best to return Azerbaijan.

Nevertheless, Gold-Orda, which understood that Hulakids would not give these lands voluntarily, they oftenly made military campaigns in order to conquer Azerbaijan.

One more reason of these invasions was related with the economic and trade essence of Azerbaijan, as major trade ways between Gold-Orda and Egypt passed through Azerbaijan, the Gold-Orda and Egypt imerchants had to pay high taxes to Hulakids. Gold-Orda desired to

obtain namely these profit from expensed trade, improved craft production and natural wealth of Azerbaijan.

Elkhanids also understood the suitable strategic position of Azerbaijan and secured the borders of Azerbaijan in order to provide the security of their state.

At the result of fougths among Gold-Orda and Elkhanid troops damaged country was Azerbaijan. The territory of Azerbaijan was destroyed. Conquerors killed the people, destroyed cities and villages, weakened the economy. The khans of Gold-Orda made relations with the local feudals, who disagreed from Elkhanids in order to conquer the country by their vehicle; they attracted feudals with money and promised them to give leading posts and various priveleges in the case of the conquest of Azerbaijan by Gold Orda.

The first armed conflict between Gold Orda and Elkhanids happened during the reign of Hulaku- khan (1256-1265). In 1262, the ruler of Gold-Orda, Berke khan sent 30 thousandth army under the leadership of Noqay to Shirvan. Hulaku khan defeated the troops of Gold-Orda and then entered to the territory of Gold Orda himself, captured the fortress of Derbend. Khan Berke sent new army against Hulaku-khan and there happened cruel battle among the enemies on the shore of Terek, on January 13, 1263. Gold Orda won in this battle. Hulaku khan retreated to Shabran with the remainings of his army and Derbend again passed to the territories of Gold Orda.

The second campaign of Gold Orda to Azerbaijan was in 1265. The khan of Gold Orda, khan Berke attempted to frighten Abaga-khan, who came to the throne and replaced Hulaku khan recently. He demanded from Abaga khan the subordination of Hulakids to Gold Orda. With various excutes, khan Berke sent his emir, Nogay to Azerbaijan with big amount of troops. Nogay passed through Derbend and attacked to Shirvan. His major aim was to conquer Shirvan, Arran and Mughan. Abaga khan feared that, Noghay would be able to conquer southern regions of Azerbaijan and that is why, on July 25, 1265, the Elkhan of Hulakids sent his general, Gushmut against him. After the defeat of Hulakids, Abaga-khan himself came for help to Gushmut. At that time, khan Berke began the attack, but as he did not manage to cross the river of Kura, the khan of Gold Orda changed his aim and directed to Tiflis. On the way to Tiflis he fell sick and died, so Gold Orda troops retreated.

The third large/huge campaign of Gold Orda occurred during the reign of Argun-khan (1282-1291), in May of 1288. But, the troops of Gold Orda did not resolve to fight with Argun khan and retreated again.

The fourth campaign of Gold Orda coincided to the authority of Argun-khan too. This campaign began in March of 1290, but soon the hostilities were moved to their territory and in the battle, happened on April 27 of the same year, near the area of Garasu, located in the north of Derbend, the troops of Gold-Orda were defeated. After this the wars between Gold Orda and Hulakids stopped for a while. Temporary calmness was broken during Ghazan khan's (1295-1304) reign. During the war between Hulakids and Egypt mamluks, Gold Orda again began the invasion. Rational Ghazan khan was able to send new army, commanded by emir Nuri to the northern frontiers of the country. At the result of it, Gold Orda did not manage to enter to Shirvan.

The relations between the khans of Gold Orda and Hulakids continued to become strained. The Khans of Gold Orda, who became much more active during the reign of Abu Said (1316-1335) did their best to utilize from the aggravated interior circumstances of the state of Hulakids and resolve this conflict on their behalf. In this occasion, they were able to make alliance with Egypt mamluks and act synchronized. In 1318, the khan of Gold Orda, Uzbek (1312-1340) moved to the shore of Kura, on the other side, in South-Eastern Anatolia the Egypt mamluks attacked to the state of Elkhanids. Simultaneously, there began uprising against central authority in the North-East of the country, i.e. in Khorasan. The condition of Abu Said became strained. He had to fight on three fronts. Major forces, led by emir Choban were sent to the North against Gold Orda. Although emir Choban made successful campaigns to the territory of Gold Orda twice, in 1319, and in 1325, the Gold Orda did not retreat: in 1335, they invaded to Azerbaijan twice. Abu Said sent Baghdad and Diyarbakir forces against Gold Orda khan, Uzbek. Later Abu Said came to Arran and at the result of it Uzbek retreated. But, interior internecine and conflicts stroke the state of Hulakids. Abu Said was poisoned by his wife in Karabakh, at the result of which, he died. Khan Uzbek, who utilized from this situation intervened to the country and moved till the river of Kura. The successor of Abu-Said, Arpa-khan (1335-1336) was able to withdraw the troops of Gold Orda for a little time, i.e. for one and a half monthes.

9.4. COLLAPSE OF THE STATE OF HULAKIDS. AZERBAIJAN UNDER THE REIGN OF CHOBANIDS

The circumstances of Hulakids became strained day-by-day and feudal strife had increased. The historian Hamdullah Qazvini wrote that, there was such chaos in the country, the condition was so aggravated that, everybody tried to bring his own pretender to the throne. Arpa-khan's attempt for strengthening the central power were unsuccessful. The tribe of oyrat, led by emir Ali-PadiShah conducted the fought against Arpa-khan. Arpa-khan, who was deprived from the throne was replaced by Musa-khan (1336), but a year did not pass, when Muhammed khan (1336-1338) came to the throne by the aid of other feudal group. Separate thoughts among big feudals intensified - they aimed to the collapse of the state and became independent. There was shaped real multiple authority in the country.

The hostilities among Turkish-Mongolian feudal groups of calairids, chobanids and Khorasan emirs proved the weakness of political, economic and cultural relationship among various regions of the country. On the other side, even in the circumstances of the supremacy of natural industry, goods production increased, exploited peoples fought for their independence. Foreign invasions, especially the attacks of Gold Orda were one of the factors in the future destiny of the country.

Arabic traveller, Ibn Battuta, who visited the countries of East, as well as Azerbaijan wrote that, at the result of certain conditions the state of Hulakids was divided into 10 parts and Azerbaijan was ruled by Chobanids.

Although Hulakids dismissed emir Choban in 1323, his sons strengthened in Garahisar, Rum and other territories. In 1338, the grandson of Choban, Sheykh Hasan Choban (he was called "Hasan Junior") attracted the forces that disagreed from calairids to his side and moved to Tabriz. At that period Tabriz was under the control of Muhammed -khan and Sheykh Hasan Calairi (he was famous as "Hasan Junior" in the sources). Sheykh Hasan Chobani, who won in this fought, proclaimed Satebey-khatun (1339-1340) the ruler of the state and began to rule the country from her home. According to the treaty, concluded between Sheikh Hasan Chobani and Sheihk Hasan Calairi in 1338, the last moved to Qazvin and from there to Baghdad. In Baghdad he proclaimed Jahan Teymur khan the padiShah. Seykh Hasan Chobani obtained Rey, Veramin, Tugan, Azerbaijan, Arabic Irag, Hamadan, Kum, Kashan, Georgia, as well as part of Armenia together with

Satebey khatun. Chobanids acted from 1338 till 1357 in the history of Azerbaijan. Calairids and Chobanids always fought against each other. But this fought was unresulted. Although Sheikh Hasan Chobani dethroned Satebey khatun and brought Suleiman khan to the throne in 1340, the situation did not change. The aggravated circumstances day-by-day ended with the death of Sheikh Hasan Chobani in 1343. Suleiman khan, who appointed his own brother Melik Ashraf the chief emir, soon regretted about it.

In 1344, Melik Ashraf proclaimed Hulakid prince, Anushirevan (1344-1355) the padiShah, but he ruled the state instead of Anushirevan, who was well-known with the nice-name of "Tair". In 1347, Melik Ashraf made invasion to Bahgdad but had to retreat. Angry Melik Ashraf attacked to Īsfahan and captured the city for some time in 1352; under the leadership of Deli Beyazid there began uprising in Karabakh, which was against Melik Ashraf's oppression. The uprising was neutralized with difficulty. In 1356, the khan of Gold Orda, Jani khan utilized from this situation, attacked to Azerbaijan, passed through Shirvan and Arran, captured Tabriz. In 1357, Melik Ashraf was captured and assassinated by the request of nation and clergy.

Although Chobanids did not establish independent state, they possessed special place in the history of Azerbaijan in the examined period. This state was ruled by Hulakid princes - Satibey khatun, Suleiman khan, Anushirevan Tair, Hasan khan. The official ceremonies, organized by Chobanids were related with the name of Hulakids. Chobanid emir Akludjuq divided Azerbaijan between Chobanid emirs. Sheikh Uveys Calairi encountered with Akludjuq near the mountain of Sina. At the result of the battle, taken place in 1358, Uveys won. Chobanids, which robbed Tabriz, escaped to Nakhichevan. Sheikh Uveys conquered Tabriz and became the founder of the state of Calairids in Azerbaijan. So, he put end to the existence of the state of Hulakids.

9.5. AZERBAIJAN UNDER THE REIGN OF CALAIRIDS

The Gold Orda khan, Janibey put his son Berdi bey to the throne after the conquest of throne in Azerbaijan and then he returned to Gold Orda. But soon Berdi bey learnt about the death of his father and obliged to leave Azerbaijan. Azerbaijan passed to the hands of Chobanids emirs. Chobanids were in the power only a year.

In 1340, Sheikh Hasan Calairi entirely separated from Hulakids and founded the state of Calairids in Baghdad, but he did not refuse from his demands to Azerbaijan. Although Sheikh Hasan Calairi made campaigns to Azerbaijan in the years of 1340, 1341 and 1344, his goals did not realize. In 1359, the son of Sheikh Hasan Calairi, Sheikh Uveys realized the campaign in order to include Azerbaijan to his state and defeated the Chobanids. After a while he returned to Baghdad. Chobanid emir Akludjuq occupied the throne for a little time in Azerbaijan. In 1359, the governor of Persia, Muhammed Muzaffar Yusuf realized campaign to Azerbaijan and captured Tabriz. But after a week he had to leave the city, because of the information about approach of Sheikh Uveys Calairi to the frontiers of Azerbaijan. Sheikh Uveys entered to Tabriz. Azerbaijan was included to the state of Calairids. The state of Calairids enviloped the territory of Azerbaijan, Arabic Irag, Persian Irag, Georgia and Armenia.

Sheikh Uveys changed the economic and cultural life of the country. There were constructed irregative canals, there was shaped a condition for the development of agriculture as well as were built agricultural settlements in his presence.

But the uprisings against existing authority damaged the economy of the country. During the struggle of ShirvanShah Kavus for independence, there was arisen revolt in Baghdad in 1364. Sheikh Uveys pressed the revolt in Baghdad. Nevertheless, ShirvanShah Kavus, who utilized from this situation entered to Karabakh and resettled a part of the population in Shirvan. That's why, Sheikh Uveys captured Shirvan in 1367. After three monthes of prisoner, Kavus again became the governor of Shirvan.

The state of Calairids, with the capital in Tabriz, possessed original place in the statehood of Azerbaijan.

After the death of Sheikh Uveys, his son Sultan Hussein (1374-1382) came to the throne. In his presence, there was intensified feudal strife in the country. Shah Shuca in Shiraz and Gara Muhammed Karakoyunlu in Diyarbekir did not want to recognize the authority of Calairids. In 1376, Shah Shuca captured Tabriz. But after a while, in 1377 Sultan Hussein was able to liberate the city. There was made a decision to realize campaign against Bayram Khoca and Gara Muhammed Karakoyunlu in the assembly in the city of Uchan. Sultan Hussein managed to subordinate them. In 1378, Baghdad emirs attacked to the Sultan's residence in Uchan with 10 thousandth troops.

But Sultan Hussein defeated them. In 1381, Shah Shuca again attacked to Tabriz, but was not able to conquer the city and returned to Shiraz.

The brother of Sultan Hussein, Sultan Ahmed, who utilized from the disagreement of settled people and local feudals, gathered troops in Mugham and Arran, entered to Tabriz, murdered his brother and occupied the throne. Sultan Ahmed was the ruler of the state of Calairids in 1382-1410 (with breaks).

But, there weren't happened essential changes in the country. The brother of ruler, Sultan Beyazid escaped from Tabriz to the governor of Sultaniyye, emir Adil and proclaimed him the Sultan. As Sultan Ahmed did not have power for resistance, he went to Nakhichevan. But, because of that line of emirs continued to be in the side of Sultan Ahmed, emir Adil had to leave Tabriz. Baghdad troops entered to Azerbaijan with other brother of the ruler, Bayazid Sheikh Ali and Ali Berek. Sultan Ahmed firstly decided to move to the city of Uchan, but then he did not rely on his emirs and came to Nakhichevan, concluded an alliance with Garab Muhammed there. The allies attacked to Baghdad emirs, Sheikh Ali and Berek were killed, Arabic Iraq was subordinated to Sultan Ahmed. Sultan Ahmed returned to Tabriz. At that time, emir Sultan and Sultan Beyazid again began to the campaign against Sultan Ahmed. Sultan Ahmed, who retreated to Shirvan, concluded alliance with ShirvanShah Kavis. The enemies encountered in Mugham, but by the initiative of ShirvanShah, the brother came to the agreement that Sultan Ahmed would own Azerbaijan (in the South from Kura) and Sultan Beyazid-Persian Iraq. Arabic Iraq was divided into two parts, which were ruled by governors. But emir Adil, who dissatisfied from the last arrangement, sent his emirs to Baghdad and began to rule the city through them. Sultan Ahmed withdrew emir Adil from Baghdad and returned to Tabriz. The battle between the troops of Sultan Ahmed and emir Adil took place in the area of Leylan, near Maragha. None of the sides could won in this battle. Emir Adil returned to Sultaniyye and Sultan Ahmed came back to Maragha. Due to new campaign against Sultan Ahmed, emir Adil concluded alliance with Shah Shuca from Muzaffarid dynasty. But Sultan Ahmed managed to prevent this campaign and attracted to bring Shah Shuca to his side, Sultaniyye passed to Beyazid, but Sultan Ahmed utilized from the disagreement of people, entered to the city and returned the authority of city. In 1384, the whole state of Calairids became under the reign of Sultan Ahmed.

But the happiness of Sultan Ahmed did not last long. In 1370, there was established the state of Teymurids in the Central Asia. Due to

enlarge the territory of his state, Teymur decided to conquer several countries, as well as Azerbaijan. On the other side the Gold Orda khan Tokhtamush also aimed to capture Azerbaijan. At the result of foreign invasions Azerbaijan left the state of Calairids and in various periods this country was under the reign of Teymur's governors, local feudals and the dynasty of Karakoyunlu. Although Sultan Ahmed attempted to restore his reign over Azerbaijan, he was not able to do it.

The weakening of Calairids as well as absence of Sultan Ahmed in Tabriz caused to the increasement of foreign invasions. The invasions of emir Teymur and Tokhtamush intensified in 70-80s of the 15th century. Emir Teymur, who established large empire sent obliging letters to neighbourhood countries and ordered them to obey. The governor of Khorasan, Shahveli called them to unite against Teymur, but these messages were unresulted. So, Teymur conquered Khorasan and then moved against Sultan Ahmed. The troops that were sent by Sultan Ahmed against Teymur were defeated. Teymur, who occupied the city of Sultaniyye and had to return to Samarkand because of the events in the Central Asia.

Tokhtamush, who utilized from suitable circumstances entered to Azerbaijan passing through Derbend with 90 thousandth army in 1385; he passed through Shirvan and directed to Tabriz. The settlers of besieged Tabriz began the national resistance. Tokhtamush, who could not break the defence of the city agreed to retreat instead of the brought of kharac with the amount of 250 tumans gold. The settlers of the city put their guns down and began to collect the demanded amount. Tokhtamush utilized from this situation, conquered the city, plundered it and killed the civil people. Sultan Ahmed approached to Tabriz, but Tokhtamush did not let him enter to the city. Enemies conquered Maragha and plundered it as Tabriz. Then the army of Gold Orda were divided into two parts; one of them directed to Marand and Nakhichevan, the other- to the direction of Ahar. The troops of Tokhtamush, which destroyed everything on his ways, moved to Karabakh. The troops of enemy, which united there returned to Gold Orda with big amount of trophies and 200 thousand captives.

In the spring of 1386, the army of Teymur moved to Iran and South Caucasus. This campaign was known as "Three-year campaign". First of all, Teymur decided to unite with emirs, who were against Sultan Ahmed. Sultan Ahmed, who escaped the battle with Teymur sent part of his forces to Nakhichevan – to the fortress of Alinca, the other – to Baghdad. Tabriz became in the hands of emir Adil. The troops, sent by

Sultan Ahmed to Tabriz were defeated and had to retreat. But when emir Adil directed to Teymur Sultan Ahmed entered to Tabriz. Teymur occupied Ucan together with Adil. Sultan Ahmed retreated to Nakhichevan, but did not stay there and moved to Baghdad. Teymur entered to Tabriz, then directed to Nakhichevan and after continuable fought went to Karabakh for winter.

During Teymur's campaign to Karabakh, another feudal ruler-ShirvanShah Ibrahim I came to his camp with valuable presents, declared his dependence and asked Teymur to conclude an alliance with him. This close relationship caused to the enlargement of north – eastern frontiers of the Teymurid Empire till the river of Debed. Historian Shafaaddin Ali Yezid wrote that Teymur's sojourn in Azerbaijan assisted Tokhtamush to make campaign to Bukhara and Samarkand. At the result of this event Teymur had to leave Azerbaijan and he gave the control of Tabriz to emir Muhammed Devati and Gara Bastam under the leadership of MiranShah, the control of Sultaniyye – to Akhi IranShah, the control of Maragha – to Shah Ali and the governance of Pishkin – to emir Shabli and Haji Ahmed. After that Teymur left Azerbaijan, there began struggle for the authority both among local feudal and governors of Teymurids dynasty. The supporters of Sultan Ahmed, Mahmud Khalkali, Qara Yusif and troops of the governor of Maragha, Yadigar Shah also included to his struggle.

In 1387, Tabriz passed to the hands of Gara Bastam and emir Shabli. They defeated Muhammed Devati together.

In February, 1387 the kutvali of the fortress of Alinca, Khaca Covhar sent Calairid emir, Altun to Tabriz. Shabli rose against him in Marand, but he was defeated. Tabriz and Maragha were destroyed.

Emir Dovletyar, who was the naib of Shabli governed in Tabriz. Muhammed Devati inclined Gara Muhammed Karakoyunlu to attack to Tabriz. On May, 25, 1387 the troops of Karakoyunlu entered to Tabriz, arrested Shah Ali and pursued Shabli. In the battle near Khashtrud, Karakoyunlu troops won. But the invasion of Aghkoyunlu troops was the reason of their leaving Tabriz as well as passing its control to Gara Bastam and Emir Calairi. The city passed to entire authority of Sheikh Adil. He called the Kutvali of the fortress of Alinca, Covhar to Tabriz. The governor of Khalkal, Mahmud, who disagreed with current situation attacked to Tabriz and captured it. During five monthes feudal groups (Sheikh Haji, Satilmish, Melik Nizameddin, Khaliq and other) governed Tabriz. Then Altun from Alinca attacked to the city. In 1391, emir Altun prevented the attacks of Mahmud Khalkali and won in the

fight. After six-month sojourn in Tabriz, he put there emir Melik Nizameddin and returned to Khalkal. After that Qara Yusif made campaign from Khoy to Tabriz and captured the city. Emir Altun from Alinca attacked to Tabriz and occupied the city. Then he put there his governor and returned to Alinca. At the result of 12-days fought Mahmud Khalkali overwhelmed Altun, entered to Tabriz but was not able to strengthen there. In 1392, Qara Yusif, who moved from the Alatag mountain, captured Tabriz and Mahmud Khalkali escaped. But, after several days Qara Yusif had to leave the city and Tabriz passed to the hands of emir Bastam and his brother Mansur.

The circumstances in Maragha was also strained. Emir Muhammed was in the fortress of Ruindej and the city was ruled by Yadigar Shah. He unsuccessfully attempted to capture Tabriz too.

Bastam Cagiri stayed in Tabriz for a little time too. Qara Yusif again occupied the city. After a month he put his governor – Satilmesh in Tabriz and left the city. Yadigar Shah, who learnt about it approached to the city. At that time Teymur attacked to Azerbaijan with his troops. The Karakoyunlu left Tabriz and Yadigar Shah returned to Maragha. In 1392, Teymur entered to Tabriz. We should mention that, during the years of 1387-1392 Tabriz was invaded in different times and was passed from hand to hand for 14 times.

The sole stronghold of Calairids was the fortress of Alinca, where were preserved their Treasury. The fortress was controlled by Sultan Tahir, Altun and Galabeyi (head of the fortress) Khaca Covhar. 300 Calairid soldiers resisted to the great army of Teymur in Alinca. Sultan Ahmed refused the letter of emir Teymur. Although Teymur fought with great effort, Alinca was defended well.

After this, Teymur directed to Ganja and destroyed the country; the governor of Sheki, Seydi Ali learnt about the approach of Teymurid troops and escaped from Sheki. After these campaigns of 1393-1394s, Teymur moved to Mughan for winter and from there to Mahmudabad.

In the spring of 1395, Teymur realized an invasion to Gold Orda from Derbend. ShirvanShah Ibrahim I and the governor of Maragha, emir Yadigar also took part in this invasion. Teymur, who overwhelmed Tokhtamush, returned in the spring of 1396 and fortified the Derbend fortress. ShirvanShah Ibrahim was recognized the governor of Shirvan and the independence of Shirvan was provided.

Teymur who occupied his son MiranShah the governor of the territory from Derbend to Baghdad, from Hamadan to Rum and who returned from Azerbaijan made a campaign to India.

After Teymur's leaving the feudal strife in Azerbaijan intensified, the governors of Sheki and Georgia joined to the defenders of Alinca.

MiranShah oppressed the population in the South of Azerbaijan. People called him "MaranShah" ("the tsar of snakes"). Teymur, who came back from India realized his third campaign to Azerbaijan in 1399. This campaign was known as "seven-year campaign". He moved from Karabakh to Georgia. Here, by the initiative of ShirvanShah Ibrahim I, several feudal governors, also the son of the governor of Sheki, Seydi Ali-Seyid Ahmed and Georgian tsar, Georgy declared their subordination to the Teymurid Empire. At that time, there occurred conflicts among the feudals in Alinca. The feudals left the fortress with their forces of 12 year of defence (with breaks) and Alinca was captured by Teymurid troops.

Teymur returned to Samarkand and in 1405 he died. At that time the son of MiranShah-Omar Mirza and Shirvan-by Ibrahim I governed Azerbaijan. After the death of Teymur, the feudal internecine intensified in his empire and there began struggle for the throne. Omar Mirza attempted to become independent ruler after the death of his grandfather. ShirvanShah Ibrahim I also utilized from the death of Teymur; Teymurids recognized the independence of Shirvan.

Sultan Ahmed and Qara Yusif, who escaped to Egypt because of Teymur, came back. ShirvanShah Ibrahim I, the governor of Ardebil, Bestam Cairi, the governor of Sheki, Seydi Ahmed and the governor of Ganja, emir Karaman united for the fight against Omar Mirza.

After this, the control over Azerbaijan temporarily passed to the brother of Omar Mirza-Abu Bakr. The people could not bear the oppression of Abu Bakr. There began anti-teymurid uprisings in Tabriz. Sultan Ahmed returned and captured Tabriz in 1406 and restored the state of Calairids. But Ahmed also gained the hate of the nation. So, Abu Bakr again returned to Tabriz and Sultan Ahmed retreated to Baghdad.

ShirvanShah Ibrahim I, who aimed to unite Azerbaijan under the sole power, came to Tabriz but had to leave the city, when he learnt about the approach of Sultan Ahmed and Qara Yusif to the city. On October 14, 1406 Qara Yusuf defeated Abu-Bakr in the battle, on the shore of Aras, in the west of Nakhichevan. And on April 21, 1408 Qara Yusif overwhelmed the troops of MiranShah in the battle near the area of Sardrud, located in the south of Tabriz. MiranShah was murdered in the battle, Qara Yusif subordinated Shirvan and Sheki.

There occurred battle between Sultan Ahmed Calairi and Qara Yusif Karagoyunlu in the village of Asad, next to Tabriz on August 30, 1410. After the victory in this battle, Qara Yusif obliged Sultan Ahmed to sign order, which legalized the passing of the governance of Azerbaijan to the representative of new dynasty, namely to Pırbudaq (Qara Yusif's son), who was adopted as a son by Sultan Ahmed. In the next day, Sultan Ahmed was assassinated by the order of Qara Yusuf. The dynasty of Calairids (1358-1410) ended. Azerbaijan was included to the new state of Karakoyunlu (1410-1467).

CHAPTER 10

SOCIO-ECONOMIC CIRCUMSTANCES OF AZERBAIJAN IN THE 13th- 15th CENTURIES

10.1. DEVASTATING RESULTS OF THE MONGOL CONQUEST

The 13th-14th centuries were a disturbed period for the socio-economic life of Azerbaijan due to the Mongol invasions and the supremacy of the Hulakids caused devastation to the state economy of the country. Ganja, Maragha, Sarab, Shamkir, Nakhichevan, Barda, Qazvin and other cities were destroyed. Ardebil and Beylagan were devastated.

The invasions inflicted damage to agriculture. The irrigative systems, which possessed essential place in agriculture were destroyed. Their destruction caused to the fall of arable-farming. Most part of useful lands were not planted and cultivated.

The population increased at the expense of Turkish-Mongolian tribes, which were engaged in nomadic cattle-breeding. Nomadic tribes often made robbery campaigns to the settlements.

Fazlullah Rashidaddin wrote that because of the increasement of taxes, the population migrated to other countries. Cities, which had been great trade centres, fell and such cities as Beylagan, Shiz, Khalkhal, Miana and others became villages.

There also increased slavery at that time. The captivated craftsmen and peasants were exploited in feudal and state workshops, in agricultural works as slaves. In two gardens had worked 1200 slaves, next to Tabriz, which belonged to Fazlullah Rashidaddin; he created 5 villages, where worked more than 80 slaves.

At the result of the destruction of irrigative system, the production of technical cultures, especially cotton decreased (Nakhichevan, Maragha, Marand, Neylan and down regions of the Kura).

The gardening of Azerbaijan, where were planted various kinds of fruits probably was destroyed. Apple, pear, grape, abricot, peach,

mulberry, cherry, olive gardens in Nakhichevan, Tabriz, Khoy, Maragha, Barda, Meshkin, Ordubad, Salmas and etc. were transferred into pastures. Kitchen-garden, where planted various vegetables, melon, watermelon, pumpkin were also under the heavy duties.

There was not inflicted damage only to cattle-breeding. Marko Polo wrote that, “There were excellent horses, these horses were exported for sale and they were very excellent”.

There were existed subsequent forms of ownership in Azerbaijan during 13th-14th centuries: 1. State lands-divans; 2. Lands, which were the property of ruling dynasty – khasse (in the period of Hulakids – incu or khass incu); 3. Mulks; 4. Lands of religious institutions and charity organizations – vaqf; 5. Lands of iqta (which was given for state service and it was inherited land); 6. Camaats – communal lands;

In the period of Hulakids all land foundation was divided among the ruling dynasty and military-nomadic aristocracy from Turkish-Mongolian origin.

There were shaped heavy taxes in the territories, which were conquered by Mongols in the mid of the 13th century. Supreme Mongol khagan Munke implemented general census in 1254.

At the end of 50s of the 13th century there was accounted tax system in the period of Mongolian governance of Hulakids – Elkhanids; there were realized several measures for its centralization and perfection. The old tax system was also preserved along with the new one.

Major land tax was called kharac (except of the beginning of the 14th century). The amount of kharac consisted of 60-70% and sometimes – 70-80% of the harvest. Kharac was collected twice a year: during the holiday of Novruz it was collected with money and during the harvest period with money or with natural kind; 1/3 part of kharac went to the Treasury and 1/3 part – to tenant.

The heaviest tax was kopchur (“pasture” in Mongolian language), which was specially collected from nomadic cattle-breeders (a cattle from each 100 cattle). Later kopchur began to be collected from settled population of the cities and villages too. The collection of kopchur was contrary to shariat (muslim law), as according to this low poll-tax had to be collected only from non-muslim people. During Ghazan khan’s reign, there were collected 10 kopchur, in some places even 20-30 kopchurs from raiyyets. The reform of Ghazan khan forbade arbitrary increasement of kopchur.

Another heavy tax, which was brought by Mongols was tamgha. Tamgha was collected with money. There were existed two types of

tamgha-big and small. The first one was collected from imported goods in city gates and customs. Due to confirm the justice of the tax, there were utilized big scales for weighing the goods. Small tamgha was collected in markets during the sale goods. Tamgha was the most stable profit of the Treasury of Elkhanids.

At the end of the 13th century, only in the city of Tabriz tamgha constituted 5% of Treasury profit of the state of Hulakids. But during Ghazan khan's reign tamgha was either abolished or abridged till 50% in order to improve the urban life.

There was collected sale tax of bac from trade caravans. This tax was collected in city customs. Bac was taken especially from such goods, which should be sold in other cities. The one of the biggest customary house for the collection of bac was located on the bridge of Khudaferin through the river of Aras.

The tax, which was taken from urban and rural population for military officers was called ikhracat. Another heavy tax, which was encountered with the disagreement of population was avariz that was collected by feudals and state in order to provide various extra expenses.

Peasants and urban population observed post (yam) obligation, according to which they should accept and greet supreme people, military officers and emirs. The abolishment of post obligation by Ghazan khan played positive role in the improvement of economy in Azerbaijan and neighbourhood countries. But in the mid of the 14th century this obligation again became ordinary appearance.

There was collected special tax from gardens, which was called baghbashi. There was also existed the form of tax, which was collected behalf on supreme officers and the sovereign. This tax was taken in a case of different holidays and ceremonies and was called peshkesh.

Another heavy obligation was tarkh – obligatory sale of various products, which were kept in Treasury warehouses with higher prices to the population. Simultaneously, tarkh was a privilege of state and feudal, which gave them a chance to buy agricultural products with lower prices.

In 13th-14th centuries the population of Azerbaijan suffered from taxes and obligations. There circumstances aggravated because of both heavy taxes and unauthorized behavior of tax collectors.

The situation was so unbearable that 5/6 of houses in Nakhichevan devastated. The circumstances of population aggravated at the result of the epidemic of plague too.

10.2. REFORMS OF GHAZAN KHAN

If we give comparison to the political, socio-economic circumstances in the period when the dynasty of Hulakids came to the throne in the 80-90s of the 13th century, then we will obviously see that the crisis reached to its apogee at the end of the 13th century. Unbearable tax system, heavy situation of working mass, internecine, feudal wars in the country caused to immediate fall of economy.

Heavy situation of population also decreased of profits of state Treasury and big feudals obliged the ruler of Hulakids, and Ghazan khan (1295-1304) realized reforms. The strengthening positions of Islam possessed special place among the measures, implemented by him. Due to strengthen the power of centralized state, he relied on local aristocracy and Muslim clergy, to those parts of nomadic aristocracy of Turkish-Mongolian origin that defended the centralization of authority. Ghazan khan either dismissed or made convert to Islam the military-nomadic nobility, which prevented to the centralization of authority. The role of prime vezir, scientist-historian, doctor and the closest assistant of Ghazan khan, Fazlullah Rashidaddin was great in the preparation and implementation of these reforms. The reforms of Ghazan khan examined the accuration of tax system, prevention of unauthorized behavior of tax collectors, the improvement of livestock of population, development of rural and urban economy. The realization of reforms had great essence for Treasury too. These reforms, which were implemented in 1294-1304s strengthened the system of administrative governance. First of all, there was implemented the census of population, as well as accurate fixing of categories, amount and time of tax collection. All information about amount and time of tax collection was mentioned on plates and slabs, as well as on boards, which were constructed in major places of settlements. All state documents were kept in special libraries in Shanbi-Ghazan. There was determined wide information about kharac and kopchur. Kharac consisted 60% of harvest in state lands and 10% of harvest in private properties. Simultaneously there were presented privileges to arable-farmers, who planted deserted and left lands. After some time such arable-farmer became the landowner of this land on the rights of mulk.

According to the reforms of Ghazan khan, there occurred changes in the determining of mulks. In 1303, there was given an order about presenting lands of iqta to the Mongols, who were in military service from the foundation of state lands (divans). Distribution of iqta

was related with the structure of Mongol troops. The sale of iqta was forbidden. The lands of Azerbaijan were shared especially as iqta during the reign of Hulakids.

After the reforms of Ghazan khan the distribution of vaqfs and mulks increased. At the result of it, there were concentrated large land properties in the hands of big feudals. Although it assisted to the rise of economy, this event caused to failure of small land-owners.

In 1303, Ghazan khan gave decree, according to which land-owners were able to return escaped peasants to their previous lands during 30 years. None of landowners had a right to accept and hide strange escaped peasants. Azerbaijanian peasants were firstly attached to their lands officially.

Ghazan khan took into account the urban economy too. There were implemented measures about unification of monetary system, accuration of collection of tamgha and bac, strengthening of security of trade ways. Hulakids shaped single monetary system, unified system of weight and measures (1301-1302). The unification of weight and measures based on Tabriz units. The staff of kakh-dars (road guard) was increased to the number of 10 thousand people.

The implemented measure assisted to the animation of trade and restoration of urban economy. But as these reforms were not realized completely, they did not resulted as they implied. So, the security of trade ways was not provided, the unification of the system of weight and measures was not completed.

In 1303, Ghazan khan gave special decree in the interests of military-feudal aristocracy. There were shared districts on the right of iqta to the nobility from state lands (divans). At the result of it Turkish-Mongolian feudal got large areas of iqta in Mughan, Shirvan and Arran.

Differing from iqta of 11th-12th centuries, which was conditional, the iqta of the 14th century became inherited property of feudals. Iqtadar possessed the rights of immunity and wide privileges. At the result of decree of the year of 1303, the peasants were firstly attached to the land. But the land reforms, which was implemented for the centralization of the state, after a while caused to the decrease of central authority.

Craft production improved in Azerbaijan. In the 70s of the 13th century. Marko Polo wrote that the population of Tabriz were engaged entirely in craft and trade. There were lots of merchants and craftsmen in Sultaniyye – previous residence of Elkhanids.

In this period, more developed sphere in craft production of Azerbaijan was weaving. There were produced cotton, silk and wool clothes. Tabriz, Ganja, Nakhichevan, Beylagan, Khoy and Ardebil specially distinguished in this sphere.

There were attracted hundreds and thousands craftsmen from the countries of the East (China, India, Minor and the Middle Asia) to Azerbaijan in the period of Hulakids. There were shaped big craft workshops, where were prepared silk clothes, sewed from gold in Tabriz. Marko Polo noticed and described Shirvan with the same expressions and mentioned about its silk clothes, sewed from gold. There worked lots of weaving workshops in Rabi-Rashidi. The workshops belonged to the state and prime-vezir, Fazlullah Rashidaddin. They brought very high profits.

There were widely enlarged the production of silk and cotton curtains and bedspreads, wool tents, decorative middle-work and other fields of craft in Azerbaijan.

Original and specialized sphere of craft in Azerbaijan was carpet weaving. Elkhanid Treasury and big feudal gained high profits from carpet weaving by collecting high taxes. The carpets of Azerbaijan were exported to lots of countries of the world.

There were revealed plenty of labour tools, also the samples of craft makings during archaeological excavation in Beylagan and Gabala.

There were largely utilized from makings of copper and bronze in life. There were prepared cold weapons in Ganja, copper guns - in Khoy and knives – in Shamkir; There were extracted the gold and lead. Despite of great fall in Shiz at the result of Mongol conquest, metallurgy improved only in Tabriz.

After Mongol conquest, in the period of Elkhanids the captivated masters – gun makers were obliged to work in workshops. The reform of Ghazan khan improved their conditions. State Treasury began to buy the makings of gun-makers, which increased the interest to gun production.

Despite of great fall of pottery at the result of Mongol conquest, the ceramic production did not lose its importance. There were buildings in Tabriz and Sultaniyye, which attracted the attendance with their ceramic cladding. Ceramic art of Tabriz preserved its Eastern style. Ceramic mosaic of Mercaniyye mosque, which was constructed in Baghdad in 1357, was made by Tabriz master, AhmedShah. The ceramic cladding of Pir-Hussein building, constructed in Shamakha, near the shore of the river of Pirsaqat in 1256, is a great sample of the art of

decorative ceramics of the Middle East. In this period, there were big pottery workshops in Ardebil.

Tabriz and Maragha were major centres of leather production in the Middle East. The demand of Elkhanid rulers to leather makings were implemented at the expense of local production. There was existed special leather market in Tabriz, special workshop in Maragha and the district of Khiyav, near Ardebil was specialized centre on the production of leather makings. There was also improved the production of shoes in the city.

In 13th-14th centuries, joiner and carpentry were the major spheres in wood-working in Azerbaijan. There were made special doors, windows and etc. Ardebil and Nakhichevan especially distinguished in these fields. Glass dishes and glass decorations were prepared in the workshops of Tabriz and Khiyav.

There was extracted copper in Kafan and Nakhichevan, gold and lead-in Shiz, oil and salt-in Baku, iron-in Dahskesen.

Due to guard their interest, craftsmen and small merchants organized religious, social-political organizations, called akhi and professional unions (asnaf, mokhtarifa, ozan – in the period of Mongols). There were existed secret organizations of akhi in Ganja, Beylagan, Ardebil and Baku. Akhies were goodwill, which united low stratum of urban population. These organizations possessed difficult interior structure. Akhies were governed by sheikh. The leaders of small groups and organizations of akhi subordinated to sheikh. The members of the organization should be irreproachable in religious relationship. These rules were reflected in special charter of the organization of akhi - futuvvatname. The number of the organization should gird on special tie. Depending on time and place, the members of akhi organization were called igid (couregous) and comerd (generous). Akhies should be hospitable too. Facts about it we can meet in the work of “Isgendername” by Nizami and in the notes of Arabic traveler and scientist, Ibn Batuta (14th century). But, sometimes despotic feudals killed the members of akhi.

Despite of the reforms of Ghazan khan, the rights of craft guilds in the cities were liquidated during Mongolian authority. The heads of guilds, who had been choosen before, were appointed by elkhan. Sometimes they were not appointed from local settlers, but from the supreme Mongol feudals.

The tendency in urban self-governance, shaped by Mongols prevented the development of cities. Feudal strife and conflicts made

the working people of cities unite in social-political and professional organizations.

Mongol conquests inflicted damage to the trade as well. There was destroyed a line of cities and villages. Economic destruction influenced not only to interior market, but also to international trade.

Nevertheless, at the beginning of the 14th century there began to rise metallurgy, weaving, silk-weaving, glass-making, jewelry spheres, also in the production of shoes, carpets, fur makings and etc.

In the economy of Azerbaijan of that period raw-silk, raw-cotton, grain, wool, cotton clothes, clothes from camel wool, wool bed-spreads, chukha, chalma, leather makings, shoes, carpets, pottery and wood makings, copper dishes, musical instruments, decorations played the role of goods. Ganja, Barda, Sheki, Shamakha were specialized in silk production, Beylagan – in pottery and made of candies, Baku – in oil and salt production, Tabriz, Shirvan, Khursan- in carpentry, Shamkir – in leather production, Ardebil – in the production of colourful clothes, Barzand – in the production of special bed-spreads.

There is known from sources that silk of Barda was exported to Pars and Khuzistan and from Baku and Shirvan there were exported fur, oil, rise, cotton, maize, Greece nuts, raisins, chestnut, saffron, also various fruits (pomegranate, pear, peach, abricot, mulberry, graip) and so on.

There were existed big markets in Baku, Beylagan, Nakhichevan, Ganja, Maragha, Shemkir and Tabriz. There were existed bazaars in local essence too.

Bazaar was located in the centre of the city. Various craftsmen opened their own small-shops in bazaars. There were constructed many caravanserais, connected with the extension of caravan trade. The largest caravanserai was Zubeyda and located in Tabriz. Big caravanserais were also in Culfa, Salyan (14th century), Baku (Icherisheher (Old city)) and Garadagh.

In 13th-14th centuries, Azerbaijan maintained trade relations with China, India, Iran, Irag, Egypt, Georgia, Daghestan and Russian realms. There were exported oil, copper, salt, raw silk, rise, chestnut, carpets, wood and pottery makings, red paint to these countries. There were exported thin silk clothes, cotton clothes, elephant's bohe, metallic makings, paint, medicine, cattle and fur from foreign countries to Azerbaijan.

The merchant of Venesia and Genuya, who oftenly visited to Azerbaijan, especially to Tabriz, Baku and Shamakha, played great role

in the trade between East and West. These merchants kept trade ships in the Caspian Sea.

The archaeological excavations in such cities as Ganja, Tabriz, Nakhichevan, Sultaniyye, Beylagan and Shamakha testified the imported goods, brought from India, Iran, Russian realms and other countries. These goods were brought to Azerbaijan through Middle Asia and Iran and through Indian Ocean, Persian Gulf and then Bahgdad way.

In 13th-14th centuries, more important branches (sakhrakh) of trade ways, passing through the state of Hulakids laid in the territory of Azerbaijan. Northern way, passed through Tabriz-Marand reached to the river of Aras. Trade ways also passed through Sultaniyye, Zenjan, Kaghizkonan (Khunanc), Miane, Ucan, Corab, Ardebil, Bilesuvar, Mahmudabad, Baku, Shamakha and Derbend. Another branch of this road laid by the river of Aras through Baciravan, Beylagan, Lemberan, Barda, Ganja, and Shamkir till Tabriz, Western way passed from Tabriz, through Marand, Khoy, Nakhichevan, Dabil (Dvin), Archish, Khilat, Malazgird, Arzerum, Erzincan, Sivas and Trabzon. The road till the shore of the Black Sea, which connected the West and the East laid through Tabriz, Sarab, Ardebil, and then – till the Caspian seaside in Talish. There were existed the ways from Tabriz to Ahar, Baciravan and Arran too.

Trade ways, which laid by Southern province began in two areas – in Hamadan and Sultaniyye. Tabriz road, which reached to Zenjan, divided into two ways, which passed from Zenjan to Taram, till Khalkhal and Ardebil, the other – by Safidrud, through Gilan to Enzeli, which was connected Baku to marine way.

Road from Zenjan to Miana divided into three ways: 1. Northern way; Ardebil, Mughan, Beylagan, Baku, Derbend (Bab al-Abvab); 2. North-Western way; passed from Uchan to the northern shore of Urmiyya lake, through Armenia to the shore of the Black Sea and to the Minor Asia; 3. Western way; from Maragha till the Southern shore of Urmiyya lake, through Reveduz, Mosul, Haleb, the shore of the Black Sea, by Volga it reached to Astara and Tabriz. Trade caravans passed from Tabriz to Trabzon in 30 days. Baku was the best port of the Caspian Sea in the transite trade with Shamakha. Trade way, which began from Chine and India passed through Middle Asia and Iran to Azerbaijan and then by the shore of the Caspian Sea it continued to the North and reached to the shore of the Black Sea. For the trade of goods, imported from the East, the most important roads were: the way by the rivers of Kura and Rioni to the shore of the Black Sea, also

ancient way, passed by Aras, through Armenia, Syria (Sham) and Mesopotamia.

In the north of Azerbaijan there was a special caravan way to Astrakhan (Hashtarkhan), Gold Orda and China. Great Silk way, which connected China and the West, passed through Azerbaijan. Azerbaijan played the role of bridge between the East and the West. There were shaped political, diplomatic and cultural relations through this international trade way.

In 13th century, there were minted various coins: silver and golden coins in Azerbaijan. The highest face value was tuman, golden and silver balish. Golden dinar, silver dirhem and copper fellas played an important role in monetary. There began to be minted silver dinar at that time too. There were utilized golden coins of foreign countries in Azerbaijan. Due to prevent financial crisis, which began during Ahmed khan's reign (1282-1284), Keykhatu khan put in circulation new paper money – chao in 1299. This reform, which aimed to fill up stock the Treasury and was examined for interior circulation, also had a goal to the obligatory collection of golden and silver money, which went to the foreign countries to the Treasury. But the population refused from paper money. This attempt, which was implemented in order to prevent financial crisis, much more aggravated the financial circumstances of the state.

So, Ghazan khan accurred the coin minting along with other measures. There was established single monetary system in the state of Hulakids. The implemented monetary reform, which had secret rules assisted to the extension of the trade. This caused to the increasement of demand to money and the opening of new coin palaces. In the period of Hulakids' governance, there were 75 coin palaces in Azerbaijan.

The urban construction was also taken into account in the period of Hulakids' governance. There were built palaces, observatories and mosques in the cities. For instance in 1290 there was laid the foundation of the city of Arquniya near Tabriz. Later, during Ghazan khan's reign this city was renamed and was called Shanbi-Ghazan. During Argun khan's reign there was laid the foundation of the city of Sultaniyye, the length of its fortress walls was 12 thousand steps (11,5 km). Tabriz, which much more developed at that time, became the one of the biggest trade and cultural centres of the East.

The foundation of cities after the reforms of Ghazan khan influenced to the economy. The number of urban population increased. One of the foreign travelers – monk Jurden de Severak described Tabriz

at the beginning of the 14th century: “In the city, called Tabriz, there were 200 thousand houses”. There were 30 thousand houses, 24 caravanserais, 1500 small trade shops, three – storeyed caravanserais, mosques, bazaar, bath, coin-palace, school with 7 thousand students and 450 teachers in the city of Rabi-Rashidi, which was founded by Fazlullah Rashidaddin. Italian Oderik Perdenon, who was in Tabriz in 1321, expressed his impressions with such words: “Tabriz is awesome city. It is irreplaceable from the viewpoint of trade. Because, there were not such goods, which could not be found in the stocks of Tabriz. The location of the city was also good. That is why people come here for trade. The Christians, who lived in Tabriz told me that the profits of Shah, brought from this city are much more than the profits of France king, brought from whole France”. Ghazan khan laid the foundation of the city of Mahmudabad on the seaside of the Caspian Sea. Although the cities of Azerbaijan possessed semiagrarian character, there were developed trade and craft too.

During Mongolian conquest and the yoke of Hulakids the population of Azerbaijan, which suffered from land and tax policy, as well as exploitation rose against conquerors. In 60s of the 13th century, the popular movement extended. At this time the mountainous part of Karabakh was pressed and the governor of Khachin, Hasan Jalal was subordinated. Hulaku khan personally took part in the neutralization of these uprisings.

In 1275, when Abaga khan was in hunting in Arran military rebels attacked to him. Although the uprising was pressed, Abaga khan was scared. During Ghazan khan’s reign there happened uprising in mountainous part of Shirvan. There was organized special troops for the suppression of this uprising. The soldiers of these troops were freed from taxes. They were called tarkhans. The circumstances in the country was strained even after coming to the throne the dynasty of Chobanids in 1338. Hamdullah Qazvini, who described this situation, wrote that, at that time these areas were inhabited by wolves and foxes. After the death of Hasan Choban, Melik Ashraf tried to come to the throne. Major goal of the uprisings were to put the end to the cruelty, unauthorized behavior of Chobanid emirs, but the forces were not equal – rebels were not able to resist and had to retreat and escape at the end.

In 1347, the population, which suffered from the yoke of Melik Ashraf, escaped to Georgia, Anatolia, Syria and Baghdad. After 10 years, i.e. in 1357, the exploited population by Malik Ashraf sent request to the ruler of Gold Orda, Janibey by the vehicle of greatest scientist Qazi

Mahiyaddin Bardai and ShirvanShah Kavus and asked him to come and save the population from the yoke of the dictator. This suggestion coincided to the goals of Janibey. Janibey who came to Azerbaijan, conquered Tabriz and captured Malik Ashref, whom he did not want to assassinate at first. Population disagreed with this. When Janibey ordered to execute Malik Ashraf the people took away him from executioners and cut Malik Ashraf's head with dagger.

CHAPTER 11

FEUDAL STATES OF AZERBAIJAN IN THE 15th CENTURY

Feudal strife among Teymurids, which began after the death of great general weakened their authority in Azerbaijan. Aspiration to be saved from foreign conquerors, to put end to the robbery and violation spread in all stratum of Azerbaijan population, as well as shaped conditions for the establishment of independent feudal states of ShirvanShah, Karakoyunlu and Aghqoyunlu in the territory of Azerbaijan.

11.1. THE STATE OF KARAKOYUNLU

Karakoyunlu was one of the ancient oghuz tribes, which played an important role in the formation of Azerbaijan nation. This tribe from oghuz origin conducted semi-nomadic life in Anatolia since the 13th century. The central settlement of Karakoyunlu was Archish, which was located in the north of Van lake and the language of this union was Southern dialect of Azerbaijan language. Major engagement of the tribe was sheep breeding, there was described black sheep on their sign, which shaped the thought that the name was their totem.

Ottoman author of the 15th century, Movlana Shukrullah informed that the tribe of Karakoyunlu was the successor of Deniz khan, one of the sons of Oghuz khan. According to JahanShah, by his origin, Gara Yusuf was the 41st representative of Deniz khan's generation. The resettlement of Karakoyunlu tribe in this area from central Asia was related to the phase of Seldjukids. But, according to the line of historians, they emigrated to Western Iran and Azerbaijan in more earlier period – in 8th-11th centuries. Resettlement of ancient Turkish tribes in the territory of Azerbaijan was referred to the 7th century by several sources. This ethnic group, which had to migrate to the north from Azerbaijan and Iran, settled in Minor Asia, Iraq and Syria at the result of Mongolian conquests. So, this tribal union, which oppressed to Anatolia at the result of Mongolian raids, began to be

called “Karakoyunlu” since that period. They settled in Erzincan, Sivas and Southern regions of Georgia.

Tribial union of Karakoyunlu consisted of above-mentioned tribes or oymaks: Karakoyunlu (Garaja qoyunlu), Baharly, Sadly (Sad, Saden Chukhuru), Karamanly, Dyukarly, Alpout (Alpavut), Casirly (Chakirly), Naqadjeri and others. Major political role referred to the oymaks of Baharly and Sadly. It is important to mention that the motherland of oymak of Sadly is Nakhichevan and Surmeli. The remaining of this tribal union lived in the districts of Goycha, Manu, Ganjabasar, among Shahsevens, in the territories between Khoy and Maragha. Villages and other inhabited areas, which was later called “Saatli”, related with the remainings of the oymak of Sadly – Sadin Chukhuru.

At the end of the 15th century, Karakoyunlu established beylik in Eastern Anatolia. The founder of this beylik, Bayram Khoca was one of the influencive emirs in Tabriz palace of Sultan Uveys Calairi. After some time at the result of the fight between the tribes of Karakoyunlu and Calairid this beylik weakened.

Bayram Khoca’s attempts for uniting tribal unions under single reign and fought with the powerful state of Calairids that for time was not succeeded. After the death of Bayram Khoca (1380) his successors began to strengthen in Azerbaijan. His son Gara Muhammed (1390-1389) (according to the evidences of Hafiz Abru, Gara Muhammed was the nephew of Bayram Khoca) desired to improve the relations with Calairids and liquidate the existing fought; he married his daughter to the ruler of Calairid state, Sultan Ahmed and shaped relative connections with him.

Gara Muhammed, who utilized from the situation united most of the tribes around himself and founded the tribal union with the centre in the city of Van. Gara Muhammed, who aimed to fortificate his power in Azerbaijan and understood the importance of the conquest of Tabriz. With this goal, he gathered troops and in September of 1382, he attacked to the city. Hard battle that occurred around the city ended with the victory of Gara Muhammed over Sheikh Ali. It is important to mention that Gara Muhammed, who possessed courage, good organizing capability and ability of ending diffucult military operations successfully, was well-known with the nick-name of “Nasreddin” too.

In 1383, one of the enemies of Gara Muhammed was the governor of Syria, Selim plundered the settlers of Mosul, who obeyed to Gara Muhammed and who returned from Hajj. For the fight with Selim, Gara Muhammed entered to the alliance with Syrian Bozadnoghlu Ziya

Ul-Mulk. So, these united forces destroyed the city and captured rich trophies. Selim had to escape to the naib of Aleppo, An-Naziriyye.

Due to subordinate his other enemy, the governor of Mardin, Gara Muhammed appealed to extended measure of that time. In 1384, he sent his envoys to the governor of Mardin, Meqdaddin Isa with the suggestion of contracting marriage with his daughter, but Gara Muhammed was refused as he thought. This answer became the reason of Gara Muhammed to move from Mosul to Mardin. The governor of Mardin, who immediately gathered troop did his best to resist to Gara Muhammed, but soon he was defeated and had to retreat. The governor of Mardin was able to escape from the complete defeat by contracting the marriage of his daughter with Gara Muhammed.

In 1385, Gara Muhammed encountered with two powerful enemies too. The first of them was the tribe of Aghqoyunlu, which was the rival and enemy of Karakoyunlu since the first days and the second one was Teymur. Gara Muhammed, who sent his son Misir Khoca – the governor of the district between Mosul and Mardin - to Cairo, asked the permission from Sultan Begrat to pass to the Syria because of the invasion of two enemies. Simultaneously, the governor of Erzincan, who was defeated by Aghqoyunlu appealed for help to Gara Muhammed. The agreement of Gara Muhammed to this suggestion assisted to their alliance against Aghqoyunlu. In 1385, the united forces of Gara Muhammed and the governor of Erzincan defeated Aghqoyunlu, who had to appeal for help to the governor of Sivas – Keysariyya, Qazi Burhanaddin because of stricts losts and found there a refuge.

In the spring of 1387, Teymur began the campaign from Nakhichevan against Karakoyunlu in the direction of Erzurum-Chapakchur. Gara Muhammed, who arrived in the Chapakchur plain before Teymur, captured all suitable, major and important passages there. So, Gara Muhammed bravely fought in this battle, destroyed the troops of Teymur and made him retreat. Teymur, who retreated to Mush, plundered there various oymaks. After conquest of Khilat, Adilcevaz, Aladagh, Teymur conquered Van and returned to Iran.

At the end of 1387, the relations between Gara Muhammed and the Sultan of Egypt, Begrat became strained. As in the fought with more powerful enemy Gara Muhammed needed aid and that is why he entered to the alliance with Mintash and Qazi Burhanaddin. But at this time there appeared Tabriz problem: Celairid emirs, Shanli and Shah Ali captured Tabriz utilizing from the fought between Teymur and

Tokhtamush. And in the spring of 1388, Celairid Sultan Ahmed began his new campaign. The suggestion about the conquest of Tabriz, which offered to Gara Muhammed, who was in the city of Dovletyar, as well as his own desire made him refuse from the campaign against Begrat. The soldiers of Karakoyunlu, which broke the resistance of Celairid emirs on May 24, entered to the city. Gara Muhammed pursued Shabli and killed him in Khashtrud, but Shah Ali managed to survive: he put on begger dress and was able to escape from the city. So, the conquest of Tabriz in May-June, 1388, proved that how difficult the farther fought for city. In April of 1389, vali of Alepp, Vyal-Buga an-Nasir rose against Gara Muhammed. Due to prevent and press this uprising, Gara Muhammed united his forces with the governor of Mardin and invited the leaders of tribes to his house. According to the sources, at that time Gara Muhammed and his son, Bayram were killed by other Karakoyunlu emir, Gara Pirhasan. As sources informed, the grandfather of Gara Pirhasan – Hussein bey was the murderer of Bayram Khoca. The struggle of Pirhasan and Gara Muhammed for throne possessed inherited character. This struggle with Pirhasan should be continued by Gara Muhammed's son, Misir Khoca. But, namely Qara Yusif (1389-1420) became the head of tribal union by the agree of Misir Khoca and the leaders of tribes. Due to revenge Pirhasan because of his father Gara Muhammed, Qara Yusif entered to alliance with the governor of Mardin and Gara Yuluq Osman Aghqoyunlu. Qara Yusif captured Pirhasan and sent him to Emir Teymur.

As the occupation of Azerbaijan throne was the major aim of Qara Yusif, he managed to conquer Tabriz in 1391. But, because of the campaign of the emir of Alinca, Altun to Tabriz, he obliged to leave the city.

In 1392, Qara Yusif again fought against Gara Pirhasan, which ended with the victory of the first one. After that Qara Yusif again decided to made campaign to Tabriz and set the camp in Shanbi-Ghazan. Mahmud Khalkhali, who learnt about it, left the city. Qara Yusif entered to the city and stayed there about a month; he left the city only when he learnt about the approach of Teymur. At the end of 1392, the troops of Teymur conquered the centre of tribal union of Karakoyunlu, the city of Van. Karakoyunlu approached to Celairids, in order to organize united struggle against Teymurids. But in the summer of 1394, the army of Teymur defeated united forces of Qara Yusif and Celairids near Baghdad.

Inter-tribal strife and their defeat by Teymur assisted to the weakening of tribal union of Karakoyunlu and in 1395, this union collapsed. Qara Yusif and Sultan Ahmed Celairid firstly entered to the patronomy of the Ottoman Sultan, Beyazid Ildirim. Sultan refused the demand of Teymur about giving Qara Yusif and Sultan Ahmed. Nevertheless, Qara Yusif, who did not want to aggravate the situation much more, left the territory of the Ottoman Empire, gathered the leaders of Karakoyunlu tribes and restored the union. He and Sultan Ahmed Celairi directed to the governor of Egypt, Begrat for seeking new supporters in the fought against Teymur. Teymur, who learnt it, immediately demanded to return Qara Yusif and Sultan Ahmed back from the ruler.

The ruler of Egypt, who aimed to utilize from the forces of Karakoyunlu and Calairids against Teymur refused from Teymur's demand and killed his envoy. New ruler of Egypt, Sultan Farac, who replaced his died father in the throne did not want to aggravate the relations with Emir Teymur and agreed to give Qara Yusif and Sultan Ahmed to him. He captivated them and kept under arrest in Damascus. Here Qara Yusif and Sultan Ahmed made an agreement about their further activity. Especially, they agreed that after liberation Arabic Iraq would go to Sultan Ahmed there and Qara Yusif to Azerbaijan. Sultan Ahmed had to rule in Baghdad and Qara Yusif in Tabriz. As Qara Yusif was not referred to Shah clan, Sultan Ahmed should adopt his son Pribudagh and so, had to reign from his name.

After the death of Teymur (1405), Sultan Farac liberated the allies. On the way to Azerbaijan Qara Yusif invaded the feudal possessions from the borders of Egypt till the shore of the Euphrates. Qara Yusif, who concluded alliance with Melik Shamsaddin – the govner of Hilat, Mun and Khulusun, married his daughter with him, in order to strengthen this alliance. So, Qara Yusif managed to gather Kurdish semi-nomadic tribes, which settled around Kurdistan, Armenia and in the south of Azerbaijan. In June of 1406, Qara Yusif and Sultan Ahmed captured Baghdad without using forces and directed to Azerbijan. In July of the same year, the allies reached to Tabriz. Qara Yusif, who did not possess enough durable troops at that time, had to satisfy with this. Ibrahim I, who governed the city at that period, advised with his naibs and decided to leave Tabriz. The one of the major reason of such decision was that although, Ibrahim I created powerful army from feudal aristocracy, the emirs of the southern part of Azerbaijan considered that Ibrahim I was temporary stayed in Tabriz throne. They

inclined to Ibrahim I only because of fear of bloody confrontation with the Teymurid attacks. Now, these emirs, as well as the qazi of Tabriz, Imadaddin decided to pass to the side of Qara Yusif and Sultan Ahmed.

Sultan Ahmed, who occupied Tabriz, did not implement his promise about the abolition of taxes and their fair collection, which he gave to Tabriz population.

After the death of Teymur, he was replaced by Omar. But MiranShah and his son, Abu-Bakr only externally accepted his authority. Omar, who understood it and was scared to lose the throne, ordered to arrest Abu Bakr, who came to him to Sultaniyye. But Abu Bakr, who bribed the fortress guard attracted them to his own side and liberated. After liberation, he came to his father, MiranShah and began to gather troops in Khorasan. Abu Bakr, who occupied Sultaniyye during Omar's absence, directed to Azerbaijan. At the result of it, the part of Azerbaijan became field of bloody confrontations between Abu Bakr and Omar.

The pass of Tabriz from hands to hands in this period pursued by the robbery and murder of population. Qazi Qiyasaddin, Abdul Mokhsun Qazvini, Sheikh Akhi Kassab and Qazi Imadaddin who bravely organized the defence of Tabriz saw that Sultan Ahmed did not implement his promise and that is why, while Abu-Bakr approached to the city, they supported him. Sultan Ahmed again escaped to Baghdad and Abu-Bakr occupied the city without obstacles.

On October 14 of 1406, two rivals confronted for the occupation of Tabriz. In the battle, which happened in the west of Nakhichevan, on the shore of Aras, the troops of Karakoyunlu Qara Yusif made the troops of Teymurid Abu Bakr escaped. Qara Yusif, who returned to Nakhichevan, gave relax to his troops there. During Qara Yusif's stay in Nakhichevan, the one of prominent reises of Tabriz, khoca Seyid Muhammed Kechechi visited him. He informed Qara Yusif about the plunder of Tabriz by Abu Bakr and offered him to come to Tabriz and take its possession. After a while emir Bistam Cayir passed to the side of Qara Yusif. For the defence of the city, Qara Yusif sent forces to Tabriz and directed to Sultaniyye. Abu Bakr, who escaped from the fight with Qara Yusif, left the city and came to Rey. For the fight with Karakoyunlu he appealed to his brother Shahrukh, who was the governor of Khorasan, for help and the last sent 20 thousandth troops to him. Qara Yusif, who learnt about it, came to Shanbi-Ghazan, not far from Tabriz. The twenty thousandth troops of Karakoyunlu

encountered with the Teymurid troops, that commanded by MiranShah (the people called him “MaranShah”, i.e “Shah of snakes”) and Abu Bakr. The right flank of Karakoyunlu army was commanded by emir Bistam Cayir (with his brothers, Mansur, Rustam and his son Farac), the left flank was led by Hussein bey Sadly and the centre – by Qara Yusif himself. On April 21 of 1408, the Karakoyunlu completely destroyed the Teymurids in the area of Sardrud, in the south of Tabriz. In this battle MiranShah was killed, but Abu Bakr was able to hide. This victory of Qara Yusif had a great historical essence for Azerbaijan, since there was put an end to the supremacy of Teymurids in Azerbaijan at the result of this battle.

After this victory, Qara Yusif made campaign to the possessions of the governor of Sheki, Seyid Ahmed in the autumn of 1408. This fact testifies that Qara Yusif did not limit his activity and political goal only with Southern Azerbaijan. At the result of subordination of Northern Azerbaijan, he aimed to establish single Azerbaijan state – the state of Karakoyunlu. The evidences to this goal were the realized campaigns to Sheki and Shirvan. The generals of Karakoyunlu confronted with the good prepared forces of Sheki. They did not dare to the attack and retreated the city after plundering some regions of neighbourhood Shirvan.

After the expulsion of Teymurid troops from Azerbaijan, Karakoyunlu strengthened in the Southern Azerbaijan, the achievements of Qara Yusif in political scene was also obvious. All these issues frightened Sultan Ahmed and at the result of which his relations with Qara Yusif entirely spoiled. Even when they were in Egypt prison with Qara Yusif, Sultan Ahmed was scared that their alliance would not continue long and at the final they would be fight against each other.

This confrontation occurred in 1410. So that in the summer of the same year the head of the union of Aghqoyunlu, Gara Yuluq Osman realized campaign to Erzincan in the Easren Anatolia – Qara Yusif attacked to Gara Yuluq Osman and the governor of the fortress of Amid in Northern Mesopotamia with his major forces. ShirvanShah Ibrahim I sent the troops, commanded by his son, Kayumars to the aid of Sultan Ahmed Celairid. That act by Ibrahim I was obvious; in Celairid-Karakoyunlu confrontation he was in the side of Sultan Ahmed, as he was weaker and did not present danger for Ibrahim’s state. Contrary to it Qara Yusif was able to conquer Northern Azerbaijan any time. Except of this supporting Sultan Ahmed, ShirvanShah Ibrahim I could strengthen in the South of Azerbaijan too. Qara Yusif, who

retreated from Anatolia, immediately directed to Tabriz and did not permit to the uniting of Shirvan and Celairid troops. On August 30 of 1410, Qara Yusif destroyed the troops of his former ally and Sultan Ahmed in the area of Shanbi Ghazan, near Tabriz. Sultan Ahmed was captured during his escape and there was brought written abdication from the throne in Azerbaijan and Irag by Sultan Ahmed; Qara Yusif made him sign documents, which showed the transition of the right to the throne to the new dynasty. He reminded Sultan Ahmed about adoption of Pirbudagh, Qara Yusif's son and made him give the order about the pass of Azerbaijan and Irag to Pirbudagh. Next day, Sultan Ahmed was executed. So, the reign of Celairids was put an end. After this victory, Qara Yusif sent his son Qiyasaddin Shahmuhammed to Baghdad as the governor.

In 1411, Qara Yusif invited the Azerbaijan aristocracy and emirs of Karakoyunlu to the mejlis in Tabriz and proclaimed his son Pirbudagh (he died in 1418) the Sultan. Qara Yusif, who sat Pirbudagh down the throne with golden crown and golden tie, proclaimed himself the atabey (vekil) of Pirbudagh and worshiped to his son together with the emirs of Karakoyunlu and Azerbaijan aristocracy. After that there was written in given state decrees (fermans) such: "The order of Pirbudagh khan, word of Abu-n-Nasr Yusuf Bahadur". On the coins, minted in the courts of the state, there was also written the name of Pirbudagh, as the legal sovereign: "As-Sultan ul-azim Pirbudagh khan". Qara Yusif demonstrated his obligation to the statehood in such way. Nevertheless, all administrative power and state issues were concentrated in the hands of Qara Yusif. Simultaneously, there were minted coins with his name as: "Shah (or Emir) Yusif Bahadur". So, there was founded the Azerbaijan state of Karakoyunlu by the vehicle of one of the magnificent people of Azerbaijan, Qara Yusif. There were included such territories as Azerbaijan, from the South of Kura, Armenia (Arminiyya), Eastern regions of Anatolia, Kurdistan, part of Georgia, Western Iran, Arabic Irag to the content of this state and the capital of the state became Tabriz.

In 1410, after the battle in Shanbi-Ghazan, the troops, commanded by Keyumars approached to Tabriz. Keyumars, who did not know about the defeat of Sultan Ahmed by Qara Yusif gave relax to his forces. The men of Qara Yusif, who attacked secretly, captivated Keyumars. Qara Yusif, who kept him for a while, did not execute him, but liberated Keyumars and sent him to Shirvan with the letter to Ibrahim I, which Qara Yusif suggested him to subordinate to the

Karakoyunlu in. Such easy captivation and liberation of Keyumars shaped doubt in Ibrahim I and in the court of ShirvanShah his doubts were strengthened by the enemies of Keyumars. Ibrahim I thought that Keyumars secretly concluded an alliance with Qara Yusif , promised him to dethrone his father and aid the Karakoyunlu leader to subordinate Shirvan. So, Ibrahim I made a rare mistake and assassinated his son, Keyumars. After some period, Qara Yusif sent an envoy to Ibrahim I with the demand of subordination. Due to not loose his independence, Ibrahim I entered to the alliance with the governor of Sheki, Seyid Ahmed (in several sources, he was mentioned as Sidi Ahmed or Seydi Ahmed) and the tsar of Chakhetia, Constantin II against Qara Yusif .

Qara Yusif also managed to attract the nobility of Southern Azerbaijan to his side by sharing them inherited soyurgal, money and presents. He presented Bistam Cayir with Ardabil mahal, gave soyurgal to the kurdish emir, Shamsaddin Bitlisi and presented emir Baba Khaverdi with the fortress of Kaverd and 600 villages. Instead of these presents, Qara Yusif demanded from all emirs and governors to participate in the war with Shirvan, Sheki and Kakhelia.

In December of 1412, on the shore of Kur (several sources mentioned that this battle took place in 1411, in Derbend, on the shore of the Caspian Sea, in the plain of Jalagan) and both troops encountered. Qara Yusif destroyed the troops of allies. Shirvan Shah Ibrahim I, his seven sons, his brother, Bahlul, advisers, Bayazid and emir Khushag, their sons, the tsar of Kakhelia, Constantin II and his aznaurs were captivated. In the mejlis that organized immediately after the battle on the shore of the river of Kura, Constantin II and his 130 aznaurs (according to some sources, 300 aznaurs and even the brothers of Constantin II) were murdered. Ibrahim I was brought to Tabriz.

Qara Yusif demanded 1200 Iranian tuman for Ibrahim I, 200 Iranian tuman for Bahlul and 100 Iranian tuman for Qazi Beyazid. According to some sources Qara Yusif initially wanted to assassinate all captives but at the result of request of Tabriz merchants and his closest men around Qara Yusif changed his decision and agreed to liberate Ibrahim I, with the condition of payment of farm. Supporters of Ibrahim I in Tabriz, trademen and craftsmen led by Akhi Qassab collected and payed the needed amount. This fact proved the popularity of the personality and politics of Ibrahim I in the Southern Azerbaijan. Qara Yusif , who liberated Ibrahim I, organized ceremony in his honour. After this ceremony, ShirvanShah Ibrahim I, possessed the

right to govern Shirvan with the condition of subordination to Qara Yusif , then in April of 1413, he returned to Shirvan. In the response to this action, Qara Yusif recalled back his troop from Shirvan and Ibrahim I, ruled Shirvan as independent governor till the end of his life (in 1417).

After the death of ShirvanShah Ibrahim I, Khalilullah I (1417-1462) who came to throne in 1417, rejected to recognize the soverougnity of Qara Yusif and made an alliance with the powerful enemy of Karakoyunlu - the governor of Central Asia, which centre was Khorasan, the son of emir Teymur, Sultan Shahrukh (1406-1447). In the spring of 1418 and in 1419 Shahrukh intervned to Azerbaijan twice, but both of them were unsuccessful. In 1419, Qara Yusif take the possession of the cities of Sultaniyye and Gazvin, which had great trade essence. So, the territories from Qazvin to Erzincan and from Baghdad to Shirvan passed to the authority of Qara Yusif . Shahrukh, who frightened from the promotion of Karakoyunlu to the East, directed to Azerbaijan with 20 thousandth troops in the summer of 1420. He sent his envoy to Qara Yusif and demanded from Qara Yusif to obey. But Qara Yusif began to wide military preparation. He added pedestrian troop, which was shaped from the settled population – peasants and craftsmen of Tabriz and its around to the cavalry army. The news about the moving of the troops of Qara Yusif from the capital shaped rumpus and commotion among the soldiers of Shahrukh. But on this way Qara Yusif fell sick and died in the area of Ucan on November 13 (or on November 17) of 1420.

Shahrukh, who utilized from the fight between Karakoyunlu emirs and connected with the death of Qara Yusif , crossed the river of Aras and entered to Karabakh in December of 1420, Khalilullah, who aimed to improve the relations with Shahrukh, came to his camp and married to his granddaughter. Shahrukh conquered Azerbaijan without any resistance. But the state of Karakoyunlu did not collapse. The fight of the successors of Qara Yusif , as well as the struggle of the governor of Ganja and Barda, Emir Garahmed Karaman did not provide Shahrukh to strengthen in Azerbaijan, as he desired. The sons of Qara Yusif , Iskander and Isfendiyar (“Ispend”), who united their forces entered to the decisive battle with Shahrukh near Derbent, in Alashkerd. Teymurids defeated the troops of Karakoyunlu, Khalilullah I and the emir of Aghqoyunlu, Gara Yuluq Osman also aided Shahrukh. Certainly, in this case we could not wait the victory from the 50-thousanth army of Karakoyunlu, how courageous they fight. Despite of

the victory, Shahrukh could not stay in Azerbaijan and kept there lots of long time and that is why he left the country soon.

After Shahrukh's leaving, Iskander (1422-1429; 1431-1435; 1436-1438;) conquered Tabriz and restored the state of Karakoyunlu. Iskander, who subordinated the Azerbaijan emirs, from the south of Kur to his brother JahanShah, sent his other brother, Isfendiyar to Baghdad, for the governance of Iraq. As Shirvan and Sheki rejected to obey, Iskander made campaign to Shirvan in 1427, but was not able to succeed. Although the troops of Iskandar seized Sultaniyya, Zenjan and Qazvin, new invasion of Shahrukh to Azerbaijan made him retreat.

In October of 1428, Shahrukh sent his generals – Ali Konuldash Baysunger Mirza and Emir Loghman Berlas to Azerbaijan with huge troops. In May of 1429, Shahrukh realized his second campaign to Azerbaijan with 100 thousandth army. The battle between Iskander Karakoyunlu and Shahrukh took place firstly, in Sultaniyye and then there began two-day battle in Salmas, on September 17 of 1429. Iskandar was defeated in these battles and Shahrukh moved to Karabakh for winter. Shahrukh relied on the other son of Qara Yusif , Aby Said and appointed him the governor of Azerbaijan. In May of 1430, Shahrukh left Azerbaijan and in September came from Khorasan to Herat. Iskander, who returned to Azerbaijan, captured Abu Said, assonitated him and again came to the throne in 1431. In 1432, Isfendiyar again seized Baghdad, took possession of Arabic Iraq and obeyed to Iskandar.

Interneccine and feudal strife, happened during Iskandar's reign decreased the economic and political life of the country. In 1428, Yarali rose against his father, Iskander. In the same year, Iskander defeated Yarali, who with his 200 cavalry escaped firstly to ShirvanShah Khalilullah I, then to Shahrukh, to Herat.

In the mid of 1434, Iskander realized campaign to Shirvan. Escaped Khalilullah I, hid in the fortress of Mahmudabad, from where he sent his envoys to his patronomies – Teymurid Shahrukh and Emir Gara Yuluq Osman Aghqoyunlu for help. Gara Yuluq Osman moved from Diyarbakir with huge troops and besieged Erzurum. In November of 1434, Shahrukh moved from Herat and realized his third campaign to Azerbaijan. Shahrukh, who arrived in Rey in February of 1435, invited here JahanShah, which was in Diyarbekir. Khalilullah I also came to Rey by marine way. In January of 1435, united forces of Shahrukh and Khalilullah I again defeated the army of Karakoyunlu and Iskander had to escape to Minor Asia. In May of 1436, Shahrukh came from

Karabakh to the location of Ucan near Tabriz and recognized JahanShah as the ruler of the state of Karakoyunlu, but with the arrangement that JahanShah would accept vassal dependence of Shahrukh. In the same year, Shahrukh left Azerbaijan. Iskander, who utilized from this circumstance, united several Karakoyunlu emirs, as well as Ottoman Turks and generals, which were around himself, were given him by Egypt Mamluk Sultan, came to Azerbaijan and again seized Tabriz. ChahanShah, who was in Ardebil at that time moved to Tabriz with several emirs of Karakoyunlu and Shirvan in the spring of 1438. Iskander and ChahanShah encountered in the location, called “Khaft cheshme”. The pass of the leader of Karaman to the side of ChahanShah before the battle, weakened the army of Iskander and he escaped to the fortress of Alinca after the defeat. In the fortress, the son of Iskander, Shahbudag cut his father’s head and sent it to ChahanShah, who buried him with honour.

After the death of Iskander another son of Qara Yusif – JahanShah (1438-1467) came to the throne. JahanShah did his best to preserve good relations with Shahrukh and ShirvanShah as well as to fight with the head of Aghqoyunlu, Uzun Hasan. But, in the fight with his major enemy, Uzun Hasan, he lost most part of Eastern Anatolia.

In 1410, JahanShah made his first campaign to Georgia and the sheikh of Ardebil, Ibrahim SheykhShah and murids of Safavid order actively participated in Georgian campaign. Another campaign of JahanShah to Georgia, made in 1441 and was prevented by Georgian prince, Vakhtang.

JahanShah realized unsuccessful campaigns to Arabic Irag even in the presence of Iskandar in order to subordinate his other brother-Isfandiyar, who was the governor of Baghdad and supported Iskander in the struggle with JahanShah. Only after his death city and finally Arabic Irag was also included to the Azerbaijan state of Karakoyunlu.

After the death of Shahrukh (1447), JahanShah proclaimed himself independent ruler and accepted the titles of “Sultan” and “khaqan”. There was observed khutba and minted coins from his name. JahanShah, who utilized from the struggle of Teymurid princes, stopped the hostilities with Aghgoyunlu in the West (district of Diyarbakir) and directed to the East – to the Persian Irag, where he did his best to conquer Sultaniyya and Qazvin. The grandson of Shahrukh, Muhammed Mirza understood his defility in the fight with JahanShah, prevented the conflict by the vehicle of Shahrukh’s wife – Govaharshad beyim, who “adobted” JahanShah. At the result of it Muhammed Sultan

married to JahanShah's daughter and JahanShah took the possession of Persian Irag.

JahanShah, who attained his aim, directed his attendance to Iran. In the spring of 1453, JahanShah's son, Pirdudagh conquered Qum and JahanShah seized firstly Isfahan, then Shiraz. In 1454, the army of Karakoyunlu, commanded by Pirdudagh captured Kirman and Yezd. In 1457, after the death of the governor of Khorasan, Babur Mirza, JahanShah took the possession of the Eastern part of Iran. Then he conquered Mazandaran, Astrabad, Meshed, Nishapur and on June 28 of 1458, he entered to Herat, the capital of Teymurids and ascended the throne of Shakrukh. In the autumn of the same year, Teymurid Abu Said sent envoys to JahanShah and demanded from him to leave the inherited lands of his dynasty.

In this period, the son of JahanShah, Hasanali rose the revolt in Azerbaijan and his other son, Pirdudagh-in Baghdad. That is why, in January of 1459, JahanShah concluded peace treaty with Abu Said, in the garden of Loqan, in Herat. JahanShah, who provided his security from the side of Teymurids, returned to Azerbaijan. In 1459, he neutralized the revolt of Hasanali and in 1462-the revolt of Pirdudagh. In 1461, Pirdudagh again rose against his father in Baghdad. JahanShah again directed to Baghdad and in 1466, Pirdudagh had to surrender. At that time JahanShah did not forgive him and executed Pirdudagh.

At the end of 1450, Aghqoyunlu Uzun Hasan began to more active policy. He conquered the eastern part of Georgia, which was under the authority of Garagoyunlu. In 1467, JahanShah made military campaign against Uzun Hasan, who sent the army, commanded by his son Khalil Mirza against JahanShah. On October 10 of 1467, in the battle, occurred in the plain of Mush the Karakoyunlu troops were defeated. After this defeat, the Karakoyunlu were not able to restore their power. The attempts of JahanShah's son, Hasanali were unsuccessful. At the result of conquest of the city of Tabriz by Uzun Hasan the Azerbaijan state of Karakoyunlu dynasty collapsed and it was replaced by the dynasty of Aghqoyunlu.

11.2. THE STATE OF AGHQOYUNLU

The state of Aghqoyunlu possessed special place in the history of Azerbaijan and the union of Aghqoyunlu played an essential role in the formation of Azerbaijan nation. Even in early medieval they lived in Eastern Anotolia, in the west of Azerbaijan and Iran, as well as in the territory of modern Irag. Differing from Karakoyunlu, there was described the drawings of white sheep on their sign. Urfa, Mardin, Karabakh, the regions around the Goycha lake, mountainous place of Alagoz were the places that settled by Aghqoyunlu tribes. There were included the tribes of Pornak, Mosullu, Afshar, Bayat and others to Aghqoyunlu. Among 24 mentioned tribes, mentioned by Mahmud Kashqari there were the names of the tribes of Qiniq, Kayi, Bayandur. Aghqoyunlu was oftenly mentioned as “Bayanduriyye”.

Rashidaddin (14th century), who was the vezir of Hulakids showed in his work that the tribe of Bayandur played an essential role in the life of Yabqu oghuzes, reigned on the shores of Sir-Darya in the 10th century.

Abu Bakr Tekhrani gave interesting information about the leader of Aghqoyunlu, Uzun Hasan in his creating, called “Tarikhi Diyarbakiriyye” (written in 1471). There were noticed the names of heroes of “My grandfather Korkud’s book” epic literature in that work, such as the bayandurs of Aghqoyunlu Union – Pehlevan bey (1370-1388), Alaaddin Turali (1388-1392), Fakhraddin (1392-1394). During their leadership there oftenly happened strifes in Aghqoyunlu Union, which prevented the establishment of the state. Fakhraddin’s sons continued the difficult circumstances, began since the reign of their ancestors. Brothers Ahmed and Pirali arrested Gara Yuluq Osman, instead of uniting around him and shaping the state. According to some sources, the one of major representatives of the dynasty, Gara Yuluq Osman (1394-1435) was born at the result of the marriage of the predecessor of Uzun Hasan, Qutlu bey Aghqoyunlu and the sister of emperor Aleksis III, Maria, which was constracted in his campaign to Trabzon.

Gara Osman was appointed the chief commander of troops, fought with Karakoyunlu. Sivas, Erzincan, Mardin were included to the authority of Aghqoyunlu and Diyarbakir was choosen the centre of the union. Gara Yuluq Osman, who minted coins from his name, essentially strengthened the tribal union of Aghqoyunlu.

It is important to mention that the union of Aghqoyunlu bordered with the Ottoman Empire. This foundation assisted to the disturbance of Ottoman Sultan. Aghqoyunlu found the way out of this situation with approach to Teymurids. During the fight of Teymurids with Sultan Beyazid Ildirim Aghqoyunlu aided the first. Gara Osman participated in Syrian campaign with the sons of Teymur. Even for the brave and heroism in the battles, Gara Osman's son got the city of Diyarbakir (Amin) from Teymur as an award. In the battle of Ankara (1402), taken place between Teymur and Beyazid, Gara Osman, together with his brothers helped to Teymur. In 1405, after the death of Teymur, the Ottoman Empire continued to be the great enemy for Aghqoyunlu.

Another dangerous enemy was Karakoyunlu as well. Gara Osman implemented his plans by treacherous way. He began to shape relations with the feudals that were under the subordination of tribal union of Aghqoyunlu. In 1408, he concluded the alliance with Mardin nobility, who were depended on Aghqoyunlu and take an active part in 20 day battle near Diyarbakir, which ended with the defeat of Gara Osman. This victory brought independence to Mardin and plenty of military trophies to Karakoyunlu. Qara Yusif again returned to Tabriz. But the battle of Sardrud, which occurred on April 21 of 1408, near Tabriz between Qara Yusif and Teymurid Abu Bakr shaped good conditions for Gara Osman. He entered to unequal battle with Mardin in which his son died but the battle ended with the victory of Aghqoyunlu. The relationship between Karakoyunlu and Aghqoyunlu continued to be strained during Gara Iskander's reign.

In 1435, 90 years old Gara Yuluq Osman wounded in the battle with Karakoyunlu and died. After his death, the head of Aghqoyunlu union became his son, Ali bey (1435-1444). Although he attained some success in eternal and foreign life of union, he obliged to enter to the alliance with the Sultan of Egypt, Melik Ashraf against his brother, Hamza bey. In the confrontations, Hamze bey conquered Diyarbakir. Ali bey, who did not give up from his intensions, came to Egypt and asked for help from Sultan. But his appeals had not resulted with any success. On the way home he fell sick and died and his brother Hamza bey was killed. Ali bey's son, Jahangir bey (1444-1453) utilized from this circumstances, gathered the Aghqoyunlu and strengthened in Diyarbakir.

Jahangir Mirza was not able to rule the Aghqoyunlu tribe till the end. The enemies of Aghqoyunlu used from the temporary stability. In the fight with these enemies, the brother of Jahangir khan, Uzun Hasan

took more active part. Uzun Hasan, who utilized from this situation entered to Diyarbakir on January 16 of 1453 and dethroned Jahangir khan, who firstly escaped to Mardin, then arrived in Tabriz for the creation of relationship with JahanShah.

Uzun Hasan (1453-1478), who centralized the authority over tribal union in his hands, did his best to abolish feudal strifes. Simultaneously, he was able to gain the sympathy of the nobility. The major goal of Uzun Hasan was the establishment of centralized Azerbaijan state of Aghqoyunlu. Uzun Hasan relied on the feudal aristocracy in laying down the state of Karakoyunlu and gave them high privileges, promised and united them around himself.

The fight between Karakoyunlu and Aghqoyunlu aggravated in the mid of the 15th century. Each side did his best to utilize from inter-tribal strife.

In 1457, not far from Diyarbakir, Uzun Hasan overwhelmed Karakoyunlu. After this battle which ended with the victory of Aghqoyunlu, the beys began to call Uzun Hasan their elbey. Kurdistan and Armenia included to his authority too.

Major fight of Aghqoyunlu for the throne happened in the years of 1466-1467. JahanShah's son, Pirbudagh was the vali of Baghdad. When he rose uprising against his father, JahanShah besieged the city one and a half year. But, after that Pirbudagh gave up JahanShah assassinated him. Due to broke the military resistance of JahanShah to Herat, to Teymurid Abu Said and the head of his son, Muhammed to Istanbul, Mehmet II (1451-1481).

Nevertheless, the Karakoyunlu did not want to retreat from the struggle. They liberated JahanShah's son, Hasanali from the prison in the fortress of Maku and appointed him the ruler. Two brothers – Hasanali and Huseynali began to fight against each other for throne. In that fight, Huseynali was murdered and Hasanali had to continue the struggle against Aghqoyunlu. Due to attract poor peasants and craftsmen he gave them money, but they did not support Hasanali. At the result of it, Uzun Hasan captured the South of Azerbaijan, Karabakh in 1468 and dismissed Hasanali. The attempts of Karakoyunlu in order to restore their authority did not succeed. Essential part of Karakoyunlu included to Aghqoyunlu.

Uzun Hasan was the historical person among the rulers of Azerbaijan, who possessed prominent place because of his wisdom, capability and rational activity. He conducted active foreign policy, where his mother – the first Azerbaijan woman diplomat – Sara Khatun

assisted him. Uzun Hasan realized difficult battles with Teymurid Abu Said and Ottoman Empire.

As soon as the news about JahanShah's death reached to Teymurid Abu Said, he began the struggle against Aghqoyunlu. Uzun Hasan sent his mother Sara Khatun with valuable and expensive gifts to him, but this act did not result successfully.

In the autumn of 1468, the troops of Abu Said settled in Southern Azerbaijan, Karabakh, Mughan, Gizilagac, on the shore of Caspian Sea; Uzun Hasan concluded alliance with ShirvanShah Farrukh Yasar and the owner of Ardebil, Safavid Sheikh Haydar. Abu Said, who understood the difficulty, offered peace and reconciliation, but Uzun Hasan refused and overwhelmed him. He sent the captivated Abu Said to Teymurid prince, Muhammed Yadigar, who wanted to occupy the Khorasan throne and he executed Abu Said.

So, Uzun Hasan was able to escape the danger of Teymurids on this way. After that Uzun Hasan began to the accuration of eternal life of the country as a sovereign. Due to stop and neutralize mass uprisings because of high tax system, he made the code of special orders, called "Qanun-name". This action resulted positively, assisted to essential improvement of the condition of population. After that Uzun Hasan directed his forces to the fight for the subordination of nomadic tribes and military – feudal nobility to central authority. Uzun Hasan applied various measures for the establishment of centralized state.

The Ottoman Sultan Mehmet II Fateh aimed to conquer Azerbaijan and the whole South Caucasus. There was existed one more questionable issue between Ottoman Sultan and Azerbaijan – Trapezund Greek state. Sultan did not give up and refuse from his aims, despite of events that were taken place between Aghqoyunlu and Ottoman Empire. Both sons of Tur Alibey, Gutluq bey and Gara Yuluq Osman was in relative relationship with Trapezund place. Uzun Hasan also married to the daughter of Trapezund Emperor, Ioann IV Komnen – Feodora – Despina Khatun. Because of these ties, they considered Trapezund their ownership. According to Evliya Chelebi, Uzun Hasan fought for Trapezund with Genuya, prospered the city and attained great achievements in the trade. The merchants of Aghqoyunlu possessed profits from all of these, which assisted to the shape of wide connection between the East and the West. Sultan Mehmet II, which understood this well, first of all, aimed to conquer the Trapezund. He knew that Uzun Hasan certainly would aid to his ally. Firstly, Uzun Hasan acted by diplomatic measures and sent her mother, Sara Khatun

to the palace of Sultan. But she couldn't persuade the Sultan. Except of it, Sultan brought the envoys of Aghqoyunlu during Trapezund campaign.

Battle between Aghqoyunlu and the Ottoman Empire, which took place in Qoyluhisar (1461) reminded Uzun Hasan that the enemy, in front of him – is the great empire, which put an end to the existence of Byzantine (1453 – conquer of Constantinople). So, the embassy of Sara Khatun about Trapezund issue did not result successfully: In 1461, the last part of Byzantine in Minor Asia – Trapezund realm was collapsed.

Uzun Hasan hoped to the shape of alliance of European countries, which suffered from customary politics of Mehmet II and which wanted to be saved from the Ottoman Empire (Venesia, Poland, Hungary, the Kingdom of Neapolus, also the Cyprus and the possession of Karamanly). Simultaneously, European states did not want the shape of close relations between two Turkish states. Uzun Hasan wanted to conduct trade without the Ottoman Empire too.

The war of 1463-1479 between Ottoman Empire and Venesia pushed to the approchement of Aghqoyunlu and Venesia. In his foreign relations, Uzun Hasan take into account the relations with other countries of Empire. There were concluded various agreements and shaped alliances. The envoys of various European kings and emperors, also the Rome Pope came to the palace of Aghqoyunlu padiShah.

There began popular movement against the Ottoman Sultan Mehmet II in 1471. Sultan sent his vezir, Mehmet pasha to the borders of his country in order to press this movement. For the victory over Sultan, the emirs of Karaman union, Pir Ahmed and Qasim entered to an alliance with Uzun Hasan. The battles in Tokat disturbed Mehmet II. On August 18 of 1472, he sent major part of his army, commanded by his son, Mustafa to Konya. In this new battle the troops of Aghqoyunlu were defeated, Uzun Hasan's son Yusif Mirza and his two brothers were captivated and assosinated.

The major reason of this defeat was the unimplementation of obligations of European allies, who made separate negotiations in Istanbul, utilizing from hard circumstances of the Ottoman Empire. After that 60 thousandth army of the Ottoman Empire, commanded by the son of Sultan Mehmet II, prince Mustafa destroyed small cavalry of Aghqoyunlu and captured Karaman.

Sultan, who attained his aims about Karaman and mobilized his forces began the decisive fought against Aghqoyunlu, in the spring of

1473. With the support of artillery he directed to Erzincan. Uzun Hasan decided to appeal to Venesia. Now the main goal of Mehmet II was to prevent the unification of forces of allies. The Ottoman army moved on the right shore of Euphrates to Malatya and the troops of Uzun Hasan waited for them on the left shore. Two prominent generals of the 15th century confronted face to face. Ottoman army outnumbered their enemy: even Uzun Hasan, who looked at the camp was frightened. The troops of Uzun Hasan was commanded by great generals of that time, his sons Ughurlu Muhammed, Khalil bey, Zeynal bey. But none of the sides wanted to begin the fight first. Uzun Hasan, who utilized from his old tactics let his son, Ughurlu Muhammed go forward. This operation, which began on August 1 of 1473 and known as the battle of Malatya ended (on August 4) with the defeat and death of general Mehmet II, Khasmurad. But, generally the hostilities of Uzun Hasan did not result successfully. Uzun Hasan, who did not agree with peace suggestion of Mehmet II, approached to unlucky end of the war. One of the major reasons of Uzun Hasan's defeat was his unsuccessful attempt to use the forces of Egypt and Syria. He was in alliance even with closest Georgians.

On August 11 of 1473, two magnificent generals met in Uchaghizly, located between Erzincan and Erzurum. This battle was known under the name of "Tarcan" or "Otlugbeli" in the history. In the case of failure, Mehmet II might lose even Istanbul. At the beginning of the battle, all privileges were in the side of Aghqoyunlu, but the absence of fire-arms was the major reason of their defeat. The reasons of the defeat of Aghqoyunlu were as below-mentioned:

1. Ottoman Empire possessed regular army with firearms and artillery.

2. Allies did not give promised aid to Aghqoyunlu.

Despite of these, the Ottoman army did not completely attain their aims, because of courage of Aghqoyunlu soldiers.

Aghqoyunlu was entirely in other condition. The increasing distrust of feudals to central authority assisted to feudal internecine wars. There was shaped dangerous circumstances for Aghqoyunlu.

There was increased separate activity of more than 20 fortresses of Bitliss principality, whose major part of population were kurds. This principality was under the subordination of Aghqoyunlu state. Geographic location of the principality assisted to this too. Aghqoyunlu was also disturbed by robbery raids of kurds to the caravan ways of Aleppo, Damascus, Beirut, Bursa and so on. One of goals of Uzun

Hasan was the broke of their union and forces, as well as drawing of Kurdish feudals away from their fortresses. The battle of Otluqbeli assisted to activization of Kurds, which required political independence.

Aghqoyunlu maintained trade and diplomatic ties with Europeans. During the departure of one of Aghqoyunlu embassy in April of 1474, kurds plundered and killed them. And in May of 1474, one of the big revolts of feudals in Shiraz was led by the son of Uzun Hasan, Ughurlu Muhammed. Uzun Hasan destroyed the forces of his son and wounded Ughurlu Muhammed hid in Turkey.

After the Otluqbeli battle, Uzun Hasan strengthened the relations with European countries much more. In this case, Ottoman Sultan chose action that was more suitable for himself. He rose the governor of Khorasan, Hussein Baykara against Aghqoyunlu and married his daughter, Govhar khan- Sultan with Ughurlu Muhammed, whom he met with great ceremony. Ahmed, who was born at the result of this marriage, put short, but bright trace in the history of Azerbaijan, with the name of Godek Ahmed. Later Sultan appointed Ughurlu Muhammed the governor of Sivas. Although Uzun Hasan strengthened his eastern frontiers, he could not restore the previous circumstances in western frontiers.

After some time Uzun Hasan revenged his son, Ughurlu Muhammed. Long-lasting wars weakened the economy of the state, formed by the wisdom and diligence of Uzun Hasan. The people disagreed with heavy taxes in the country and the foreign policy of the state, which enriched with wars. Uzun Hasan's son, Maksud bey confronted with the protest of Tabriz population, especially craftsmen, trademen and the owners of workshops, when he prepared to neutralize Kurdish revolt in 1474.

Uzun Hasan implemented essential reforms in the economic sphere. He was called as "Sultan-ul-qalib Hasan PadiShah" ("Sultan-winner Hasan PadiShah") in historical sources. In internal policy, he made special "Kanun-name" in order to punish willful military feudals and accuration of taxes, which were collected from population. Sharaf khan Bitlisi wrote about it: "He was the guard of his people. There was shaped law and justice by him. There was made "Kanun-name" by him, in order to collect taxes from the obeyed people. The padiShahs of Iran, Fars, Azerbaijan were being ruled by him".

Another historian, Khondemir mentioned that at the result of internal policy, conducted by Uzun Hasan, Arran, Azerbaijan, Kurdistan, Pars, Kirman, Acem, Arabic Irag revived. It is important to

mention that Uzun Hasan aimed to abolish tamgha, which was preserved from Mongolian period. This tax was negatively influenced to the life of trademen and craftsmen. Although the amount of tamgha was decreased twice, because of disagreement of military nobility this tax was not been able to liquidate at all.

The one of most important directions of the internal policy of Uzun Hasan was the high value, which he gave to science, knowledge and education. Hasan bey Rumlu wrote that Uzun Hasan possessed deep knowledge and high level of culture. In high assemblies (mejlises) he appreciated scientific men, rewarded and collected them around himself.

Sultan of Egypt utilized from the defeat of Uzun Hasan on Otluqbeli and inclined to an alliance with Turkey.

Even Georgian princes refused to enter to this alliance. At the result of it Uzun Hasan made campaign to Georgia in 1474-1477. There were captured Tiflis, Qori and other cities and fortresses. Whole Eastern Georgia was subordinated to Aghqoyunlu authority together with Tiflis. In 1477, the Aghqoyunlu troops overwhelmed Egypt mamluks near Amid and Urfa (Edessa).

In reality, during all of these confrontations, Uzun Hasan considered that his major enemy was namely Teymurids. During the struggle for throne and after the victory of Uzun Hasan over Teymurid Abu Said in 1469, the Aghqoyunlu leader supported the successor of Shahrukh, Yadigar Muhammed, who wanted to use from the situation. Although whole Iran, except of Khorasan, Gilan and Mazandaran was under the subordination of Uzun Hasan, his aim was to capture Khorasan but was not resulted successfully. Hussein Baykara did not provide it: as soon as Uzun Hasan left Khorasan, he assassinated Yadigar Muhammed and governed this region for 36 years.

Uzun Hasan maintained close relationship with ShirvanShah Farrukh Yashar and Safavid Sheikh, Haydar, married his daughter with Haydar. There was born the founder of mignificant Azerbaijan state of Safavids, Shah Ismail Khatai from this marriage.

Uzun Hasan died on January 6 of 1478, during the preparation to the campaign to Georgia.

His death appeared the internal weakness of Aghqoyunlu. On July of 15, 1478, his son Yaqub Mirza killed his own brother, Khalil Mirza in the battle near Khoy and became the sole ruler of the state. During his reign, Yaqub Mirza (1478-1490) prevented the conquest of Azerbaijan by the Sultans of Egypt and Ottoman Empire. The battle of Urfa, in

1480, ended with the victory of Yaqub Mirza and Egypt and Syria were preserved under the subordination of Aghqoyunlu. Yaqub Mirza, who continued the policy of his father, maintained relationship with ShirvanShah but was not able to keep former relations with Safavids. There was born Baysunqur from the marriage of Yaqub Mirza and the daughter of ShirvanShah Farrukh Yahar.

According to some sources, Malika Seldjuk AlemShahbeyim, Yaqub's mother aided him in the governance of the state.

The wars happened for the throne, negatively reflected to the state. After the death of Sultan Yaqub, his 9 years old son – Sufi Baysunqur, who was born from the daughter of ShirvanShah came to the throne by the aid of his lele (tutor), Suden Khalil Mosullu. But, by the initiative of Bayandur bey, the representative of bayandur tribe, the son of Ughurlu Muhammed and the grandson of Uzun Hasan – Mahmud was put to the throne in Hamadan. Nevertheless, Sufi Khalil put to the dungeon Meseh Mirza, Mahmud, another son of Rustam in the fortress of Alinca. After some time, Bijanoghlu killed Suden Khalil and Baysunqur had to escape to his grandfather, Farrukh Yasar. In May of 1492, the grandson of Uzun Hasan, Rustam Mirza was put to the throne. Amir-al-Umara Abikh-Sultan helped him during the five years of his governance. But he betrayed his ruler too. During his reign, Rustam Mirza (1492-1497) shared lots of soyurgals, which assisted to the strengthening of feudals. At that time, Rustam padiShah decided to utilize from the influence of sheikhs of the “order of Sefi” by the vehicle of Sultanali, the son of Sheikh Haydar, whom he liberated from the fortress of Istakhr in Iran together with his mother and brothers (they were put into dungeon by the order of their uncle, Sultan Yaqub). This event shaped good condition for Godek Ahmed, the son of Ughurlu Muhammed. In the last days of December of 1496, Godek Ahmed defeated the troops of Rustam Mirza near Nakhichevan, captivated him, entered to Tabriz in the beginning of 1497 and on May 3, he came to the throne of Aghqoyunlu. As he was apprehensive from Abikh Sultan (Eyba Sultan), Godek Ahmed gave him the environs of Kirman. But, dissatisfied and treacherous Abikh Sultan rose the revolt against Godek Ahmed. Due to prevent the economic weakness, Godek Ahmed abolished about 20 taxes and obligations, which were not examined by Shariat, during seven-month governance. Abikh Sultan proclaimed himself legal governor and Murad (in December of 1497) the padiShah of Aghqoyunlu in the city of Kum, began to mint coins from his name.

Alvend Mirza – the son of Murad’s uncle, Yusif also inclined to this struggle for throne tighter with Murad and Abikh Sultan. So, the Tabriz throne was replaced by eight padiShahs of Aghqoyunlu during ten years, after Sultan Yaqub’s death.

In 1499, the state of Aghqoyunlu was divided into two parts between Alvend Mirza and Murad padiShah; after two years this state compromised his place to Safavid state.

11.3. SOCIO-ECONOMIC LIFE OF AZERBAIJAN IN 15th CENTURY

The 15th century was one of the difficult periods in the socio-economic life of Azerbaijan. There were existed such powerful states as ShirvanShahs, Karakoyunlu, Aghqoyunlu in the territory of the country in the examined period.

Although various fields of economy differed from one another in Azerbaijan in 15th century, the state order of these monarchies did not possess major differences. The state was governed by the feudal aristocracy of these dynasties, only the rulers of Karakoyunlu used the title of “padiShah”, Aghqoyunlu – the title of “Sultan” and ShirvanShahs – “Shah” as well. Tabriz was called the capital of the East and Shamakha – “the city of Shahs”.

The chief commander of troops was called amir-ul-umara (the emir of emirs). He was appointed from the members of dynasty or leading emirs and was considered the closest person to the sovereign. After him was sadr-azam, who was called agha (movlana). He was rewarded with wide priveleges: he headed the clergy, governed vaqf properties, medrese, religious institutions and controlled the taxes, collected from them and law issues were subjected to him.

The next stage in state authority belonged to prime vezir. His major duty was the control over internal and foreign policy. After him was the post of sahibi-divan, who ruled the financial issues and was considered the keeper of stamp.

The provinces were governed by the suretaries of divan (clerical office), governors of districts, rulers of tuman and environs (nezds).

The army consisted of the troops of sovereign and the troops of the governors of provinces. As it was mentioned above, the chief commanders were from the feudal aristocracy. Private soldiers consisted

of horsemen, who used guns. They were called tushandar, tirkendbend-okha-atan, khidmetchi.

The representatives of Bayandur tribe were distinguished in the state of Aghqoyunlu. Leading and supreme people even wore silk dresses and hats. Social structure of the troops consisted of tailors, blacksmith, merchants, doctors and etc.

The tribes of Karakoyunlu and Aghqoyunlu conducted seminomadic livestock. The family members were with the troops. Women wore pretty clothes, rode horse and were always next to their husbands.

It is essential to mention that military technique of feudal states of Azerbaijan was much weaker than other states. Prominent traveller from Venesia, Ambrodji Kontarine noticed in his diaries that the troops of Azerbaijan really possessed very primitive technique for that time: "The soldiers had axes, spears, sabres, shields and maces". Kontarini also mentioned that there was included an army, consisted of 2 thousand pedestrian and 500 horseman to the personal Guards of Uzun Hasan. There were 60 thousandth troops in ShirvanShahs and 100 thousandth troops in Karakoyunlu and Aghqoyunlu, except of privileged Guards.

The rights of feudal, land ownership also changed a little bit in 15th century. Various fields of economic life increased inequally. This situation attracted the European travelers and was reflected in their notes too. The traveler from Venesia, Kontarine who was in Shirvan, in 1475, characterized the mulks of ShirvanShah in such way: "In the lands, between Shamakha and Derbend agricultural products were much cheaper, there were also planted highly qualified fruits".

In the period of governance of first three ShirvanShahs from Derbend dynasty – Ibrahim I, Khalilullah I and Farrukh Yasar – Shirvan lived its most prosperous period of economic rise. It was connected with the internal stability of the state.

But, differing from Shirvan, in the southern territories of Azerbaijan the population was inflicted damage and confronted with starvation because of confrontation between Celairids and Karakoyunlu, destructive campaigns of Teymur. One of such events happened in 1413, when the price of bread was arisen.

The coming of Aghqoyunlu to the throne in 1468, a little bit assisted to stabilization of circumstances. Above-mentioned European diplomat, Kontarine noticed in his diary that despite of presence of all needed things for life in the country, there existed very high prices.

The basics of Azerbaijan economy was consisted of agriculture, where the leading place referred to arable-farming. Wide development of irrigative canals and kergizes, the presence of lots of restored springs assisted to the improvement at arable-farming, wine-growing, cotton-growing, silk worm, gardening and market-gardening. Azerbaijan possessed wide international relations with many countries of the world and competed with them in the sphere of silk growing too.

The countries of the Middle East, Venesia, Bursa, Damascus, Kazan and Astrakhan were the markets for Shirvan. Azerbaijan was situated on the “silk way”. There were produced wonderful clothes, velvet and kelahgai – silk headscarfs for women. Russia was also the sale market for Azerbaijan in the export of silk. This field was the important economic factor in international trade.

Besides of Kontarine, Spanish merchant and traveler, Rui Qonsales de Klavikho also evaluated Shamakha in this sphere and described the relations of Venesia and Genuya merchants with the regions of Azerbaijan. The presence of various kinds of silk in Shamakha turned this city into the centre of silkworm. Even Klavikho wrote that silk clothes, gulebetins, kumashes, makings from cotton clothes, valuable stones and productions of urban craftsmen attracted the attendance of merchants from the countries of East, Europe and Rus to Shamakha bazaar.

Differing from silkworm, there were much more spheres in arable-farming, which possessed high economic preference. The population was engaged in the growing of grain, rice, barley, as well as the settled animal-breeding. There was mentioned in the evidences of Hamdullah Qazvini and Evleya Chelebi that here were cultivated seven kinds of cotton (Nakhichevan, Khoy, Shamakha, Tabriz and etc.). There were planted various kinds of apples, pears, grapes, abricots, peaches, pomegranates, watermelons, melons, cherry in Ardebil, Maragha, Shamakha and other cities of Azerbaijan. There were planted mulberry groves in order to the increasment of silkworm. The natural economy was much more increased. But there was extended marketable economy in environs of several cities (Tabriz, Shamakha, Baku, Ganja, Ardebil, Nakhichevan, Maragha). These were villages, where were cultivated silk for foreign trade.

As in other countries of the Middle East, there were existed five types of land ownership in Azerbaijan too. State lands – divani, dynasty lands – khass, personal inherited lands – mulk and the lands, given for the Muslim clergy were called vaqfs. Vaqf lands, which belonged to

Muslim religious institutions were called – vaqfi – kheyri and the vaqfs, which referred to seyids, dervishes, sheikhs and holy places were called vaqf-al-akhli. Christian clergy also had its own land properties.

Even in pre-Mongolian period, there was existed conditional lands – iqta, in Azerbaijan. This land was passed from generation to generation. There began to share inherited soyurgical (this word came from Mongolian soyurgamesh and meant “present”) in Mongolian period. Initial evidences about soyurgical were related to the second half of the 14th century, to the period of Celairid reign. The rights of the owner of soyurgical was higher than the rights of the owner of iqta. The owner of soyurgical possessed independent immunity, which provided him becoming rich. So, that, the owner of soyurgical could share small soyurgical s to this dependants and in this way he got rich and possessed his own dependants. Such owners did not want to obey to the central authority. There was largely practiced the share of inherited soyurgical to the military nobility, which was the pillar of Karakoyunlu and Aghqoyunlu troops. This factor became the basics of centrifugal tendencies. The central authority, which understood that began to struggle against the soyurgical system since the second half of the 15th century.

If in the second half of the 15th century, in the presence of Karakoyunlu, soyurgical continued to be given to the military-nomadic nobility, since the second half of the 15th century, in the period of Aghqoyunlu reign these properties were shared only to clergy and the representatives of highest civil beurocracy. PadiShahs Sultan Yaqub and Godek Ahmed did their best to begin the decisive fought against the soyurgical owners. Such tactics of central authority assisted to feudal revolts, which finally put the end to Aghqoyunlu state.

As in all feudal states, in Azerbaijan the feudals possessed inherited feudal mulks, which they could use, how they wanted, since these lands were their properties and passed from father and grandfathers as well. The peasants, who lived in these lands, were considered the peasants of the owner. Major part of private lands were given to peasants, who were the owners of “icma” (communal lands), that is why these lands were called “the lands of icma”. And a part of mulks was hired to peasants. In first case, the members of icma (community/commune) payed taxes together, but in the second occasion/case, everybody payed taxes on the ground of the land, presented him. Nevertheless in both cases, the tax substituted a half or 2/3 part of the harvest. The difference between divani and khasse was

in that the profit, gained from divan was expended to state need, especially to army. But the profit of the lands of khasse was spent to the family of sovereign and the palace too.

As the owners of soyurgical did not pay any taxes to the state Treasury, they had already turned into “the state inside of states”. Aghqoyunlu Rustam padiShah was much more “kind” in this occasion. During the years of 1493-1496 he shared such amount of soyurgical that even princes began to give orders about the share of soyurgals to their closest people. The sample to this evidence was prince Qasim Mirza, who referred to the year of 1498.

In the 15th century the feudal of Azerbaijan, who were the leading class divided into five groups:

1. Ruling dynasty, led by Sultan or padiShah;
2. Military – nomadic nobility of several tribes (baharly, barani, saadly, bayandur, mosullu, pornak, gajar and others);
3. Local settled nobility (meliks)
4. High stratum/cathegory of high civil beurocracy;
5. High/supreme Muslim (sunnite) clergy.

There were existed more than 30 taxes and obligations in Azerbaijan in 15th centuries, which caused to the suffering of the population. Major tax was malcakhhat (it was called kharac or bahra). According to Uzun Hasan’s “Kanun-name”, malchakhat substituted 1/5 part of the production. Peasants payed taxes even for the use of water. Family and poll-taxes were collected from each member of the family. The tax of tamgha, which was kept from the period of Mongols was collected from craftsmen and merchants. The attempt of abolishment of this tax in 15th century was unsuccessful. There was gathered the tax of shilyanbakha for the kitchen of governors, the tax of darghaliq was collected for state officers, taghar was gathered for grain and wine-making, ikhrajat – tax, behalf on people, who occupied military, civil and spiritual posts, illegal tax of shiltagat was collected for tax collectors (mumayizane), behalf on clergy (rasm al-vuzare) and from cattle-breeders there was collected chobanbeyi.

As the feudals lived in cities their special representatives collected the taxes.

Although trade and craft were inflicted to damage at the end of 14th –the beginning 15th century, there happened social, economic, political, military, ideological changes at that period. Instead of developed, huge cities, there were shaped small towns, which inclined to agriculture. The occurred feudal strifes, foreign raids assisted to the

destruction of cities and mass migration of population. Differing from Karakoyunlu and Aghqoyunlu, the socio-economic and political circumstances in the state of ShirvanShahs were much better. But the invasion of Gara Iskander to Shirvan in 1434, caused to the destruction of Shamakha, the liquidation of mulberry trees. At the result of it, silk, which was the major pattern of export in economic life of Shirvan was inflicted to damage.

Contrary to it, there was the period of rise of the cities in the phase of JahanShah Karakoyunlu's, Uzun Hasan's, Sultan Yaqub's (Aghqoyunlu) reigns. Uzun Hasan's "Kanun-name" also assisted to the rise of cities.

Nevertheless, internal strife in Aghqoyunlu dynasty, as well as the wars between Aghqoyunlu and Safavid rulers at the end of the 15th century caused to the destruction of cities, the delay of their development. The 40-90s of the 15th century are considered the successful period from the viewpoint of trade and craft. The birth of grounds of capitalism in Europe assisted to the development of trade-monetary relations, extension of ties with foreign market, the increasement of the role of Azerbaijan, especially Tabriz, improvement of international relations of Europe with Asia. Really, Tabriz distinguished in this process of integration. It is essential to mention that the destruction of Astrakhan (in 1395) and Baghdad (in 1400) by Teymur strengthened the role of Tabriz in craft and trade industry. The number of population of the city was mentioned as 200, 300 thousand or more people in different sources. Teymurid rulers received great trophy from the city.

Shamakha was also one of the essential cities along with Tabriz. European travelers considered it one of economic centres, Kontrarini counted this city much better than Tabriz, in the comparance of some useful products.

The cities of Southern Azerbaijan – Maragha, Ardebil, Khoy – were the centres of trade and craft in 15th century. In the evidences of Klavikho, these were described as the ones, rounded by gardens, kitchen gardens and many springs.

Baku was the sea port of Azerbaijan in 15th century. Azerbaijan maintained relationship with central Asia, Astrakhan, Moscow and other regions by the vehicle of Baku port. The city, which attracted whole attention because of its all resources, was one of economic, political, cultural centres of the state of ShirvanShahs.

There was constructed palace complex of ShirvanShahs in Baku in 15th century. The highest circumstances of Baku decreased the political position of Derbend.

Sultaniyye, with its military – strategic position, trade – economic role and external view, lost its previous essence at the result of feudal strifes and wars. A part of its population had to migrate to Maragha, the other – to Tabriz. Along with the lost of political essence, the city lost the role of trade – craft centre; there remained only traces from the beauty of Sultaniyye – there was not other attractive pattern, except of the mausaleuem of Ulcaytu khan in the city.

Beylagan, which was turned into ruins at the result of Mongolian invasion at the beginning of the 13th century, was restored in the period of the Teymurid supremacy, at the beginning of the 15th century. Despite of it, Beylagan was cribbed as suitable and wealthy city in the evidences of historical sources, but in the period of Shahrukh's reign the city was inflicted to damage and lost its former essence at the result of earthquake.

Another city- Ucan was also in the similar conditions with Beylagan. This city, which possessed powerful economy in the period of Hulakids, fell later. Although Sultan Yaqub restored the city (in 1489), this work was stopped later and most part of population re-settled in Tabriz.

Tabriz was considered the most developed and leading city among all cities of the Middle East.

Azerbaijan historically was one of rich centres with its highly developed craft and trade. But the internecine wars of the 15th century weakened the economy of such cities as Tabriz, Nakhichevan, Marand, Sarab.

The increasement of weaving in Azerbaijan craft production was the essential phase in the 15th century. Shamakha, Tabriz, Ardebil became the major centres of weaving. In the second half of the 15th century silkworm of Shirvan gained the fame of international mass. It is important to mention that after Mongolian conquest, the 15th century became the period of increasement of weaving, pottery, metal-working and other kinds of craft in Azerbaijan. Craftsmen, who were brought from Iran, Syria, China, Minor Asia to the capital of the state – Tabriz in the period of Hulakids mixed with the local masters and assisted to the creation of new direction in craft and art of Azerbaijan in 15th century.

Azerbaijan was the developed place of carpet-weaving since the ancient times. In 15th century, Azerbaijan carpets possessed high

demand in international market. Namely, Tabriz and Shirvan carpets achieved fame in European and Asian markets. There were described and reflected the samples of Azerbaijan carpets in the creations of European artists and masters of 15th -16th centuries – the phase of renaissance of the culture of Western Europe. There was described Azerbaijan carpet of Quba-Shirvan type of carpet-weaving in the picture of Netherlands artist, Khoins Memling, which was called “Mother Maria with her children” (1472).

Pottery also was the ancient field of craft production of Azerbaijan along with carpet weaving. The centre of highly development of pottery was the city of Tabriz. The samples of Tabriz school could be met in the palaces of Iran, Minor Asia, Egypt, China, India. Tabriz school of miniature was famous with its unforgettable creations of that period. Artistic design of the tomb of “Ab-Tabrizi” in Damascus (1423), mosques of “Muradiyye” in Edirna and “Yashil Jami” (Turkey) in Baku belonged to Tabriz masters.

Tabriz, Ardebil, Ganja, Shamakha distinguished in metal-working. The production of copper and iron makings possessed essential place too. There was generally used copper dish in the palace of Uzun Hasan. There were founded workshops in Tabriz. Emir Teymur took masters of copper from Azerbaijan to his country. Among them were Abdulaziz, who made bronde cooking pot with the weight of two ton for the mosque of Haji Ahmed Yasevi in Turkistan.

There were found big amount of metal predmets during the archaeological excavations, in Shamakha

There were lots of masters on delicate carving in Azerbaijan. There was mentioned the name of master (kharrat) Ali Tabrizi Haji Ahmed on the open-work carving of doors of above-mentioned mosque – “Yashil jame”.

There were widely spread the organizations of akhi and sufies in Azerbaijan in the 15th century. Nevertheless the decrease of the independence of akhi in political and organizing sphere assisted to the liberation of trade/craft organization and to their independent development.

At the end of the 15th century, the coin of “tanga” (with the weight of 6,2 gramma), which entered to monetary of Azerbaijan after Teymur’s Indian campaign supplanted Arabic silver dirhem, which was utilized for 700 years.

But later, the social and internal wars of Teymurids decreased the weight of tanga and in Shahrukh's reign its weight was 4,72 gramma and this tanga began to be called Shahruk's tanga.

There were minted the coins from the name of Gold Orda Khan-Cuchi Shadi-bey, which weight was 5,6 gramma in Shirvan.

In the year of 1407-1408, there were minted coins from the name of Qara Yusif and his son Pirbudagh in Baku and Shamakha. After the defeat of Ibrahim I by Qara Yusif in 1412-1413s, ShirvanShahs became under vassalian dependence of Karakoyunlu. This situation influenced to the minting of coins as well: the names of Ibrahim I and Khalilullah I were not mentioned on coins. Silver coins were minted in Shamakha, copper ones – in Derbend and Baku. In the period of Farrukh Yasar's reign there were minted coins from his name. In 1485, average weight of these coins reached to 2,56 gramma, since 1486 – 2,05 gramma, in 1494-1495s it decreased to 1,89 gramma and in 1500-1501s – to 1,70 gramma. ShirvanShahs used their coins little. There were few evidences about the golden coins of ShirvanShahs. Copper coins were minted in Shamakha, Derbend, Baku, Shabran, Makhmudabad.

The period of prosperity of Shirvan coincided to the years of Farrukh Yasar's reign. The one of sources, which gave interesting evidences about Shirvan, was the treasure, found during the excavations in Icheri-sheher, in 1948. There were mentioned the name of Farrukh Yasar with the title of ShirvanShah, date, symbol of belief and the names of four caliphs on the coins, revealed in this excavation. All of these above-mentioned evidences proved that there was existed trade and monetary relationship in Shirvan.

There was utilized monetary system of Teymurids in the territories, which referred to Karakoyunlu and Aghqoyunlu. As Qara Yusif proclaimed his son Pirbudagh the Sultan because of the relativeness with Chingiz khan's origin, he called Pirbudagh nayon. There was minted the name of Pirbudagh on the coins. These coins were used in Shirvan, during its dependence from Karakoyunlu state as well. During Gara Iskandar's reign, there were minted silver tanga and dirhems from his name. The weight of tanga reached to 4,69 gramma verage weight of tanga reached to 5,27 gramma in the period of JahanShah's reign. These coins were minted in coin palaces of Tabriz, Sultaniyye, Khoy, Kaman, Kum, Baghdad, Lahican, Resht, Firuzkukh, Kazvin, Bidlis, Amid and other cities.

In the presence of Aghqoyunlu, silver tanga was minted with the title of “Sultan”. Researchers found golden coins, which referred to this period too.

In this period, coin palaces were located in Ardebil, Maragha, Urmiya and other cities. Sometimes there were minted anonymous silver coins.

We should remind “Kanun-name” of Uzun Hasan Aghqoyunlu in the socio-economic life of 15th century. The aim of the realization of this law was the strengthening of his reign. Nevertheless he preferred to rely on the settled population for this. The goal of weaken of the independence of military-nomadic nobility, the desire to improve his country on the context of financial-economic and territorial relationship, attempted to liquidate the tax of tamgha, which was shaped by Mongols – all of these aims of Uzun Hasan encountered with disagreement of his emirs. At the result of it, Uzun Hasan attained only to the decrease of tax from 1/10 to 1/20 and the land tax was determined in amount of 1/6 part. Due to the strengthening of central statehood authority, he preferred to rely on the spiritual and civil buerocracy. His successos, as his father and grandfather did their best to preserve the dynasty of Aghqoyunlu, but were not able to attain to this. There were prepared lots of measures for the complete abolishment of tamgha by the tutor and vezir of his son, Yakub Qazi Isa. In 1489, there began the implementation of these measures, even there was declared the liquidation of soyurgical, but the death of the sovereign prevented the realization of his ideas.

Later, these attempts were revised by Godek Ahmed. According to the Khondamir’s work, this ruler declared about the implementation of the rules of justice to dependers and arable-farmers. He did his best to abolish the priveleges of military-feudal nobility of Aghqoyunlu by his predecessor. He knew that without the improvement of circumstances of peasants, there was impossible to develop the economy and agriculture of the city. He preferred to return to Islam and Shariat. Godek Ahmed liquidated about 20 taxes and obligations, shaped by Mongols and which were not mentioned in “Kanons”. There were abolished such taxes as ikhracat, shiltaqat, biyar and all heavy taxes, which were collected from muslims. But, the seven-month reign of Godek Ahmed was over in 1497. Internecine for the throne among feudal claus and the representatives of Aghqoyunlu dynasty, who supported them, inflicted damage to socio-economic circumstances of

the country. At the result of it, in the beginning of the 16th century the dynasty of Aghqoyunlu was replaced by the dynasty of Safavids.

11.4. CULTURE OF AZERBAIJAN IN THE 15th CENTURY

In the 15th century, on the period of the reign of Karakoyunlu and Aghqoyunlu dynasties was the phase of development of the culture too. Science, architecture, calligraphy and applied art were much more developed spheres. Azerbaijan continued to be one of the important cultural centres of the East. There were shaped new schools, medreses and institutions of high education.

Schools were considered the preparation phase to medrese. The students got education in school till 15 year and then they were accepted to medrese. Along with religious education, there were taught such subjects as literature, history, geography, mathematics, astrology, logics, philosophy in medrese. There worked such prominent medrese as “Ghazaniyye”, “Felekiyye”, “Magsudiyye”, “Muzaffariyye” and “Nasriyye” in Azerbaijan in that period. There were existed the medrese of “Shafisiyye”, “Khanefiyye” in Shanbi-Ghazan, the medrese in “Shahmechet” (Palace of ShirvanShahs) in Baku, the medrese of Seyid Yahya in Ardebil, “Doven-Irshad” in the mousaleum of Sheikh Safi, medrese in quarter mosque of Derbend and high educational institution in Rabi-Rashidi where worked 500 teachers as well. There were functioned big libraries in Tabriz, Ardebil, Baku, Shamakha and Ganja. There were collected, hundreds of books, referred to various spheres of science in Ardebil, in the mousaleum of Sheikh-Safi. There were functioned big libraries in the palaces of Aghqoyunlu rulers, Uzun Hasan and Sultan Yaqub, in Tabriz as well.

Differing from previous periods, there were taught Azerbaijan-turkish language in schools and medrese along with Arabic and Persian ones. The work were generally written in Azerbaijan language too.

The sample to this evidence was the prominent scientist of that time, Seyid Yahya Bakuvi. There were composed comments to the work of Sheikh Mahmud Shabustari, “Gulshani- raz” as well as created the treatise, called “Asran at-talibin” (“Secret of sources of truth”) by him. He compiled him of works on history and astrology. His students-Ziyaaddin Shirvani, Abdulmejid Shirvani were also the authors of many scientific works. Badreddin Seyid Ahmed Lalevi, who was from Tabriz

by origin was the scientist of logics, grammer, literature and mathematics. He was an author of several works.

Prominent geographer and historian Hamdullah Kazvini, who lived in Tabriz was the author of well-known works such as “Rarakhigozide” and “Nuzkhat al-kulub”. The one of famous scientists of the 15th century was Abdurrashid Saleh Bakuvi (1402-1479). He was an author of valuable works on history and geography. His work on historical geography, called “Talkhis al-asar” (“Dedication of works”) gave information about cities and architectural monuments of Azerbaijan.

There were gathered lots of scientists and poets in the palace of Aghqoyunlu ruler, Sultan Yaqub. Among the historians, who served in this palace were Abu Bakr Tehrani, Idris Bidlisi, Fazlullah Rusbikhan Khundji. The works of Abu Bakr Tehrani were also famous – “Tarikhi Diyarbakiriyye”, which was dedicated to the period of Uzun Hasan and the work of Fazlullah Ruzbikhan Khundji – “Tarikhi alum-arayn-Amini”, which reflected the reign of Sultan Yaqub. The development of the science increased the demand to book industry; there was essentially developed calligraphy in Azerbaijan and in Tabriz, there was shaped prominent school of calligraphy, which was famous in the whole East.

Literature. The 15th-16th centuries were the new branch in the development of political, economic and cultural life of Azerbaijan nation. Since the 15th century Azerbaijan literature began to develop in the native language.

Although Azerbaijan literature preserved previous traditions, the social-economic events of this period influenced to it more.

One of the poets of the second half of 14th and the beginning of the 15th century, Imadaddin Nasimi played an important role in the development of Azerbaijan poetry. Nasimi was an author of “Divan” which was written in Azerbaijan language. He wrote poems in Arabic and Persian languages too. Poems, which were written in Azerbaijan language by him, provided the exit of our native language to the historical arena and its strengthening as the vehicle of science. He enriched literary of Azerbaijan language at the expense of vital native language, improved the poetry from the viewpoint of rythmic and harmony.

Imadaddin Nasimi, who supported the philosophic-mystic points of hurrufizm in poetry, rose against hermist life, their fatality did not believe to legends about hell and paradise, which remoted them from the demands and obligations of contemporary life.

Nasimi brought valuable innovations to Azerbaijan literature and played an important role in the development of national poetry with his creation.

The one of individuals, who played prominent role in social and cultural life of Azerbaijan in 15th century was the poet, JahanShah Hagigi. The third son of the founder of Karakoyunlu state, Qara Yusif – JahanShah was born in 1397, not far from the city of Khoy. Haqiqi was interested in poetry, music, folklore a lot, shaped close ties with prominent people of his time, appreciated science and education. JahanShah was the ruler of Karakoyunlu state in the years of 1438-1467. His son Pirbudagh, was also inclined to poetry.

Another prominent representative of literature in the 15th century, was Nematullah Kishvari, who was born in Kazvin. The poet, who lived in the palace of Sultan Yaqub, was inclined to the heritage of Nasimi, but he was interested in love lyrics and was far from the influence of dervish sextant.

In his works, Kishvari used such ancient Azerbaijan words, as “tilbe” instead of “deli” (“mad”), “ayaq”, instead of “khasta” (“sick”). In the next years, these words were substituted by their Persian and Arabic equivalents.

If we examine the literary achievements of the 15th century, we can say that, as in 13th-14th centuries, there was pursued the weakening of court poems, enlorgies and odes in this period too. There was deepened the phylosophyc lyrics, the reflection of the motives of protest in mystic form against counquests, injustice under the influence of such poets-thinkers as Nasimi, Hagigi and Kishvari; there was criticized fanaticism and reactioned religious ideology, strengthened the ideas of freedom of religion in this period as well.

Monuments of art and architecture. Each monument, which reached to us from our ancestors, reminds official document that was engraved in the memory of history. These monuments exit from the frame of natural signs and become the original source of evidences.

Proof to this, is the epitaph of the tomb in the form of trunk with awesome artistic design, which was located in the palace complex of ShirvanShahs.

Besides of it, the epitaphies, which were revealed in Baku and in Absheron, i.e. in the territory of the complex of ShirvanShahs palace gave exact evidences about administrative organization of this state. Also, on the ground of epitaphies, which reached to our time, we can

say that Sufism was one of the widely spread social-ideological trends in Azerbaijan.

There were preserved the monuments of murids and sheikhs in 15th century. Pair minarets and mousaleums informed us about those times. There were preserved interesting facts about the organization of brotherhood of “akhi”es, which functioned in Azerbaijan among craftsmen and urban poverty on the epitahpies. The epitaph in the dwelling-place of Akhi of the village of Kurdakhani in Absheron, two epitaphies on the fortress walls of Icherisheher in Baku (14th-15th centuries), epitaph of Mirza Muhammed ibn Haji Akhi Ashur, who was buried in the sacred object of Nardaran, epitaph, named after Muhammed Amin, the son of Movlana Sheykh Yusif, who was buried in the village of Shekhlar of Khachmaz region in 1455/56 and etc. were referred to such monuments. It is important to mention that the tombs of the successors of the section of “Khalvatiyye” ended in the form of head with hat, arisen from shoulders and the hat’s were half-round. Mousaleum of “Diribaba”, which was constructed in the village of Maraza, on an ancient caravan way of Baku-Shamakha was located inside of rock cave. On the epitaph, revealed there was mentioned the name of Ibrahim I and desire of imprortalization of his name by Allah. By the order of ShirvanShah Farrukh Yashar there was constructed the building of medrese in the complex of Juma Mesjid, in Derbend. As it was mentioned on epitaph, medrese was called with the name of ShirvanShah, “Medrese Farrukhiyye”. The epitaphies which mentioned about extra construction of the buildings of medrese, mosques, bathes in the ShirvanShahs palace, in Baku as well as the enlargement of the palace showed the improvement of political and economic weight of the state of ShirvanShahs in the 15th century.

The creation of caravanserais, khanegs, buildings, ovdans, various social objects on the caravan ways, extension of existed constructive complexes in Azerbaijan in 15th century testify about social, economic and cultural development of the country.

There were kept big amount of epigraphic monuments, which showed the essence of other trade ways in Absheron peninsula-on the shore of the Caspian Sea and the creation of fortresses, caravanserais, defensive settlements, social buildings, related with this construction of complex character.

Decorative art also improved along with constructive art; especially there improved such spheres as design of books, art of miniature.

In 15th century, there were copied scientific and historical works, manuscripts with artistic-literary content, which were decorated with wonderful miniatures in the libraries of ShirvanShahs, Karakoyunlu and Aghqoyunlu. There served such calligraphers as Mirali Tabrizi, Mirabdulla Tabrizi, Jafar Tabrizi, Azhar Tabrizi, Suleiman Ali Yaqubi, Nizamaddin Ali Ardebili in Tabriz, Shamakha and other cities of Azerbaijan. There worked 58 calligraphy masters and artists in the library of Uzun Hasan, “Amaleye-kitabkhaneye-humayun”.

In the second half of the 15th century, the artists, masters on book design worked in court libraries of Uzun Hasan (then, Sultan Yagub) in Tabriz, as well as in the library of ShirvaShahs in Shamakha. There were preserved the miniatures of manuscript of Hidayat’s “Divan” in the library of Chester Bitti (Dublin, Ireland). There was kept the manuscript of “Khamsa” of Nizami, which was decorated by miniature in 1481, in the Topkapi museum in Istanbul. We can give a lot of examples to the miniature school of Tabriz.

Local masters who lived in the cities in 15th century, made the various patterns of decorative art, which had artistic value. It is important to mention that brass compasses, which possessed to Shirvan school were kept in the private collection of R.Kharari in the USA.

There were used various types of tiles, in various forms, colours, with different images in the construction of “Goy mesjid” in Tabriz, in 1465. Most of all, there were utilized from blue and dark blue tiles, so that, this mosque was called “Goy mesjid”.

There was essentially improved music in Azerbaijan in the period of Karakoyunlu and Aghqoyunlu leaders. Tabriz music was in the centre of attendance of European travellers. There existed facts about the spectacle that was showed on “Kurt meydani” (“square of wolf”) in Tabriz, with the capacity of 30 thousand spectators, was always met with interest of observers. Main musical instruments were ud, ney, barbat, cang and sindj.

There were used from sheypur, sindji, karaney and trum during the wars.

At the end of 14th -in the 15th centuries Tabriz and Shirvan-Absheron schools were in the centre of attendance in the sphere of architecture. Major attendance was given to the town-planing in this period. In 14th-15th centuries, main objects of town-planing were Sultaniyye, Nakhichevan and Ganja.

We can imagine the development of town-planing in 15th century, on the context of Baku. Moving of rulers’ residences from Shamakha to

this city and the construction of the palace complex were the bright samples to this. The palace was approximately built in 1435, by the architecturer Ali, during the reign of Khalilullah I.

Palace complex of “Hasht-behisht” in Tabriz, which was constructed by Uzun Hasan Aghqoyunlu and that was consisted of 20 rooms was one of wonderful samples of Azerbaijan architecture.

There were constructed plenty of defensive buildings around Baku and in Absheron, which supplanted feudal castles. The fortress wall of Baku, constructed in 15th century, sorrounded the city in two sides and ended in the depth of the Caspian Sea.

There was re-built the fortress walls of Shamakha in 15th century. “Goy mesjid”, which was constructed in 1465 by JahanShah Karakoyunlu, was one of the awesome samples of the architecture of the East. “Shah-mesjidi” (1442) in the complex of ShirvanShah palace and “TubaShahi” in the village of Mardakan, in Absheron were the wonderful samples of religious constructions.

Tombs, which were constructed in the village of Khazra, in Kusar region, as well as the tomb of Sheikh Badraddin, built in 1446 and the tomb of Sheikh Barik, referred to 15th century were octagonal. There have been preserved civil constructions, bathes and caravanserais till the present day.

Hurufizm, which was founded by Fazlullah Naimi in 14th century, later was much more increased, but it lost its oppositional and revolutionary role at the end of the 15th century. At the end of the 15th century, essential trend of philosophic thought in Azerbaijan became mystic-phanteistic teaching of kizilbashes.

The representatives of sufi philosophy in Azerbaijan in 15th century were Shah Kasim Anvar, Shams Maghribi, Seyid Yahya Bakuvi, Yusif Miskuri and other thinkers.

Valuable works on logics were created by Shukrullah Shirvani and Badraddin Seyid Ahmed Lelevi (1436-1506). Hurufistic view was reflected in the philosophic poetry of JahanShah Hegigi as well.

Coins, which were kept till the modern period could be considered the wonderful samples of material culture of that phase. There were revealed Treasury, lots of golden, silver and copper coins, which were minted from the name of both the rulers of Azerbaijan and from the name of Emir Teymur, Tokhtamush and others, who made conquests and campaign to these lands at the result of archaeological excavations in Baku, Shamakha, Ardebil, Maragha, Kazvin, Kirman,

Kashan. The remains of coin palaces are also interesting for the study of this material culture.

In the conclusion of the chapter, who should mention that the 15th century possess its essential place in the improvement of history and culture of Azerbaijan.

CHAPTER 12

THE STATE OF SAFAVIDS

12.1. ARDEBIL OWNERSHIP OF SAFAVIDS

Azerbaijan possesses ancient and rich traditions of statehood. There were such states in its history that they put deep trace in the ethnic memory and social life of the nation. The dynasty of Safavids distinguishes with its characteristic specialities among these state formations.

There existed the Ardebil ownership of Safavids in the political map of Azerbaijan in the 15th century. Even in the period of Mongol supremacy in conquered muslim countries, there were quietly shaped various sufi-dervish trends (ordens and sects), which were widely spread among peasants and craftsmen. The one of such spiritual unions was the order of “Sefeviyye”, which was founded by Sheikh Safiaddin Ishaq al-Musavi al-Ardebili (1252-1334) in Ardebil. Sheikh Safiaddin entered to the Turkish history of sufizm as one of the representatives of the tradition of “Khorasan erens” and put unforgettable trace in the history of Front Asia and Caucasus. Sheikh Safi turned Ardebil into spiritual-ideological centre for the essential part of the population of Azerbaijan and Anatolia by creating sufi tekke in this city; Ardebil centre played great role in the development of Turkish culture and language and after two and a half century it transferred into powerful Kizilbash state of Safavids.

The official muslim religion was sunnism at that time and shiism was pursued by leading classes as herecy. That is why, the victory of shiism, the belief to Imam Messi’s advent in the cognition of people related with the social reconstruction of the society, destruction of oppression and exploitation. Religious doctrine of shiism with its dogma about Imam Messi, who would be the fear ruler for people was widely spread among settled and nomadic population of Azerbaijan.

According to the legend, which shaped later, Sheik Safi was the successor of the seventh Shiit Imam, Musa Kazim in 21th generation, which raised him to the 26th generation of the prophet Muhammed’s

clan by the vehicle of his daughter Fatima and his cousin, the fourth caliph Ali ibn Abu Talib.

Sheikh Safiaddin possessed great respect among the settlers of Ardebil, he had lots of murids, who implemented his orders unquestioning. Sheikh was well-known and gained recognition as the chief of the orden not only in Ardebil, but also in other regions of Azerbaijan, even in foreign countries-Rum (Minor Asia), Irag, Gilan, Fars (Persia). Sultans and other feudal owners, who were not openly appeared murids, were also included to this orden. Soon the major goal of the movement became the establishment of its state and capture of the political authority. There were essential land possessions of vaqf and other wealth under the order of the head and members of the orden. The society of orden members was the theocratic organization, where Sheikh was simultaneously the spiritual and secular leader.

There existed suitable condition for antifeudal movements and ideologies in Azerbaijan in the examined period. There was preserved little amount of peasants, which were called "free" in 14th and at the end of 15th centuries. These "free" peasants were considered the owners of the lands that they planted but in reality, it was a fiction. Their "ownership" could be given to feudal, as lands of any rural community. So, most of the oppressing peasants consisted of the people, who were deprived from there lands, which were completely depended on feudals.

Main form of feudal exploitation of peasants was the lease. According to an ancient tradition the harvest was divided in five parts, depending on who the land, water, family, cattle, working land belonged to. In most occasions, peasants got 2/5 of harvest, but later they could not receive even a part of harvest; because of heavy taxes and obligations peasants had to give the essential part of harvest to the representatives of state authority and clergy.

The rural community produced many kinds of craft production and the city used semi-agrarian character in the examined period. The essence of the most part of cities was determined not by the amount of craftsmen, big and small merchants, but the presence of land-owning aristocracy, khans and their palaces here. The division of urban craftsmen into two groups is characteristic: free craftsmen, who united in guilds (akhies) and the craftsmen, who worked in workshops, belonged to feudal. The land in the city also belonged to feudals.

Firstly, the activity of the sect was implemented under religious cover, which later began to gain the specialties of the ideology of peasant uprisings. The members of the orden widely utilized from the

antifeudal propaganda and rose for the abolishment of many taxes and obligations, which were not examined in the teaching of “Sefeviyye”. That is why, Shirvan Shah Akhisitan II’s accusation of the organization of “Sefeviyye” in the unimplementation of obligations by peasants at the end of the 13th century was not casual. There were a lot of akhies among the murids, at that time. They did not recognize the ruler as the governor of the Almighty in the land, as well as thought about his physical removal Safavids, which introduced themselves as upholders of facilitation of the circumstances of peasants and urban settlers, utilized from the wide disagreement, which increased in the state of Aghqoyunlu.

The connections of Safavids with Turkish tribes of Minor Asia were shaped in 13th-14th centuries. The author of “Tarikh-i-Amini”, Fazlullah ibn Ruzbikhan mentioned that “emirs of Talish turned his home into refuge and great people of Rome respected him”. More determine evidences about these ties referred to the period of Sheikh Khadje Ali (Sultan Ali). There exist such evidences that when Teymur returned from Minor Asian campaign, he passed through Ardebil. By the request of the Sheikh, the conqueror liberated Minor Asian captives and settled them in the environs of Ardebil for service to Safavid sheikh. According to Teymur’s order, the governor of Rome did not have to prevent the visit of Anatolian murids and their murshid in Ardebil. Sheikh appointed his representatives (caliph and pire) to all tribes in Minor Asia. The successor of these captives got the fame of “Roman sufies” (“sufiyan-i-rumlu”).

The ties of Safavids with the Turkish tribes of Minor Asia, Azerbaijan and Northern Syria strengthened in the second half of the 15th century, in the presence of Sheikh Cuneyd and Heydar.

The successors of Sheikh Safiaddin in Ardebil ownership were his son sheikh Sadiraddin (1334-1392), Hun sheikh Khadje Ali (1392-1427) and Sheikh Ibrahim (1427-1447), who was known as Sheikh Shah. They were the inherited feudal owners of the vilayet of Ardebil. Namely, since this period the military-political organization of the order turned into theocratic state formation. Ardebil sheikhs gathered murids and gazies and created military troops from them. They organized campaigns to Northern regions under the sign of “gazavat” and with the slogan of “convert unbelievers to belief”. These campaigns aimed to teach their soldiers, check their power by conquering wealth and trophies. At first such uprising of Safavids happened in the presence of Sheikh Cuneyd (1447-1460). Cuneyd, who became the head of the sect in 1447, aimed

to conquer Shirvan, but he concealed his desire with the slogan of “gazavat against cherkesses”. Cuneyd passed through the lands of ShirvanShah with his permission and realized the campaign to Daghestan. The extension of these campaigns, the strengthening of influence and fame of sheikh Cuneyd as the “fighter for belief” confronted him with ShirvanShah Khalilullah I, who was supported by JahanShah Karakoyunlu. In 1449, Cuneyd, who was withdrawn from Ardebil by JahanShah Karakoyunlu and went to Minor Asia, to the ownership of Karamanlu emirs. After the left of Cuneyd, the authority in Ardebil passed to the hands of his uncle, Sheikh Jafar. According to source evidences, he was the guardian in the presence of his young nephew, but according to other sources, he pretended to the title of chief (murshid) of “Sefeviyye” orden.

Cuneyd, who was in Karamanlu (Cilinika) made energetic activity among the Turkish oghuz tribe of varsak. Sheykh, who was withdrawn by local governor, came to the Northern part of Syria – the regions of Marat, Antakia and Kilis, which were depended on mamluk Sultan of Egypt. There was mentioned the name of another Turkish tribe-zulghadar in this region, among them Cuneyd made shiit propaganda as well. In the period of 1456-1459, Cuneyd arrived in the possessions of the governor of Diyarbakir, Uzun Hasan Aghqoyunlu, who was the rival of Karakoyunlu leaders. Cuneyd restored his campaigns to North Caucasus by the support of Uzun Hasan and confronted with open fought and obstacle of Farrukh Yasar (ShirvanShah). According to Abbasgulu agha Bakikhanov, in the battle with ShirvanShah on the shore of Samur river, in the village of Kepchak, which took place in 1460, Safavids forces were defeated and Sheikh Cuneyd was killed. The body of sheikh was buried on the shore of the river of the modern village of Khazm; although his remains were brought to Ardebil by Shah Ismail, there was constructed mousaleum and mosque in the area of first funeral of Cuneyd in 1544.

Successor and the son of Cuneyd, sheikh Heydar (1460-1499), who attained to the strengthening of military organization of the orden, brought special attribute to the history of this orden. By his order, soldiers-murids began to use chalma with 12 red lines on the honour of 12 shiit imams instead of Turkish bashliks. Related to this, all representatives of Safavids tarikat began to be called “kizilbashes” (“goldenheads”) and the established state was oftenly called “the state of Kizilbashes”. According to historical sources, Kizilbashes and their supporters began to call sheikh Cuneyd the God (Tanri) and his son

Heydar – “ibn Allah”. Murids, which came from Rum (Rome), Talish and Aracadagh considered young Heydar their kebla (side, which muslim people directed to the praying), thought that namaz (daily pray) and worship was irrelevant and as one of the sources mentioned, they learnt “teaching of Babek khurrami” from him.

Safavids sheikhs were not alone in the field of political fight. They were not reckoned with dogmatic circumstances of the sect in political agreements and relations. Sheikh Cuneyd, which considered himself the public crier of Shiit sect, was in military-political confrontation with JahanShah. Karakoyunlu, ratified shiism as the major trend of Islam in his state, since JahanShah was afraid of further extension of Safavids authority.

Due to not to be alone in this confrontation, Sheikh Cuneyd concluded military agreement with the ruler of Aghqoyunlu, Uzun Hasan, who maintained sunnism as state religion in the mid of 50s. Uzun Hasan, who aimed to get the support of Safavids Sheikhs in the fight with his enemy, JahanShah Karakoyunlu married his sister, Khadica Beyim with Sheykh Cuneyd. Later, his son Sheikh Heydar married to Uzun Hasan’s daughter, AlemShah Beyim and at the expense of dynasty marriage, he strengthened military-political intimacy to sunnite state of Aghqoyunlu. According to historian khondemir, Uzun Hasan was in friendly relationship with the successors of Sheikh Safiaddin. This evidence proved that, Safavids spiritual leaders, which united under the sign of shiism, were more the people of political thought than religious-confessional behavior.

In the presence of Sheikh Heydar (1459-1488) the number of the supporters of Safavids reached to 40 thousand soldiers. After the death of Uzun Hasan, Sultan Yaqub Mirza jealously pursued the strengthening of Safavids rulers. He had already considered the shaped, mutual intimacy dangerous and irrelevant.

Sheikh Heydar continued his father’s policy. He increased the military power of the orden, began to rely on the Turkish tribes of afshar, kacar, Zulqadar, tekeli, ustacli, shamli, rumlu, which lived in Azerbaijan, Anatolia and Syria. The tribes of shamli and rumlu, which completely were given to the authority of sheikh Khadje Ali after Teymur’s battle in Ankara, in 1402, lived in Azerbaijan. Tekeli and Zulqadar passed front Anatolia and settled here as well. Ustacli lived in the district of Kars and Chukhursaad. Afshars and kacars had settled in Azerbaijan even in the period of Mongolian invasions. These tribes were completely or partly considered “Sufies”, “murids” of the orden and

were the basics of Safavids troops. The major goal of Sheikh Heydar (as his father Sheikh Cunejd) was the extension of his influence and the establishment of independent state; this aim shaped doubt of the rulers of existed states in the territory of Azerbaijan at that time.

Sheikh Heydar's behavior proved these doubts. Major objects of Kizilbash invasions was Daghestan in the presence of Heydar. Safavids, who began their campaign from Ardebil, passed through the territory of Shirvan state, "where they were engaged in robbery, murder of people and their cattle". His first two campaigns, which reached from Derbend to Kabarda, disturbed ShirvanShah Farrukh Yasar (1462-1500) a lot. Despite of it, Sheikh Heydar managed to get permission to the third campaign from his uncle, Sultan Yaqub by the vehicle of his mother. Nevertheless, along with "cherkessian qayurs", he plundered Christian environs of Aghdere, Barda district of Karabakh. This event shaped great disagreement in Tabriz: the environs were the ownership of chief/prime kadiya of the state as "olke" and payed cizya to him. Kizilbash troops, which directed to Shamakha, were smoothed out its population too. Farrukh Yasar and Sultan Yaqub perceived Sheikh Heydar's activity as willfulness and robbery.

Farrukh Yasar, who understood that he would not be able to confront with sheikh Heydar lonely, appealed to his son-in-law, Sultan Yaqub Aghqoyunlu, who wanted to be saved from his dangerous nephew-sheikh and decided to support ShirvanShah. On June 9, 1488, on the foothills of Shahdagh in Tabasaran, there took place bloody battle between the 4 thousandth cavalry of Aghqoyunlu, led by Suleiman bey Bidjan-oghlu for the help of ShirvanShah and the troops of Sheikh Heydar. Kizilbashes were defeated in this battle. Even the historians, who considered Kizilbashes their enemies, wrote about the personal heroism of Sheikh Heydar. But Sheikh Heydar was killed in the battle, his head was firstly sent to Sultan Yaqub, then to his mother, Khadica Beyim.

After this failure of Safavids, Sultan Yaqub conquered Ardebil and destroyed the remains of gazi sects, who survived in Shirvan and returned home. Sultan Yaqub put into dungeon three little sons of Sheikh Heydar in the Armenia temple, on the isle of Akhtamar, in the lake of Van.

In the struggle for the throne of Aghqoyunlu state after Sultan Yaqub's death, elder son of Sheikh Heydar, Sheikh Sultan Ali supported Rustam Mirza against Baysunqur and sent to his aid the forces of kacar, karamanlu and shamlu tribes. Rustam Aghqoyunlu liberated sheikh

Heydar's sons from the dungeon as soon as he came to the throne. He gave Ardebil and the possessions of Sheikh Heydar to his elder son – teenager Sultan Ali. Relationship between Rustam Aghqoyunlu and Farrukh Yasar were spoilt since the first days. New padiShah of Aghqoyunlu state aimed to utilize from Safavids against his enemies, by giving their possessions and power in Ardebil back. In 1495, Sultan Ali, who had been teenager yet, entered to the decisive battle with the enemies of Safavids. His military heroism frightened Rustam Aghqoyunlu as future enemy. Rustam turned back upon Sultan Ali, whom he brought to political arena himself. Sultan Ali died in the battle in Shaması, near Ardebil, which took place in 1495, between him and the military commander of Rustam padiShah-Ayba Sultan; but before his death (1494), Sultanalı appointed his little brother Ismail his successor over the authority of the orden.

After the destruction of Kizilbash troops on Shaması, leading comrades-in-arms of Safavids aided two sons of Sheikh Heydar, Ismail and Ibrahim, who were survived to hide in Ardebil. Rustam padiShah, who was afraid of the wide extension of Safavids influence, aimed entirely to destroy whole clan of Safavids. Prominent Azerbaijan historian, great researcher of the history of Safavids state – O.A.Efendiyev widely studied the events after the death of Sultan Ali, which certainly played an important role in the further history of Safavids. Ayba Sultan get an order of Rustam to find Ismail and his brother in each case; he seeked Ardebil “quarter by quarter, home by home” but unsuccessfully. The aunt of Ismail, by the origin of his father, Pasha khatun brought Ismail to the home of a women, called Uba Carraha (i.e. Uba-doctor) from the tribe of zulgadar. Her house was located in the quarter of “Rumiytsev” – successor of Ottoman captives of Teymur, which were liberated and settled in Ardebil with the request of Khace Ali. When Uba learnt that, Ayba Sultan's men began the search in her quarter, she carefully brought Ismail to the mosque of Ardebil, put him into crypt, where Allahvermish ahga was buried. Uba regularly informed AlemShah beyim that her son was safe and sound. After a while Uba felt that it became necessary to change Ismail's settlement. Accidentally, one of kizilbash emirs, who were wounded in the battle with Ayba Sultan and who appealed to Uba for help also was in this mosque. This murid informed Ismail that 80 sufies, who survived by escaping from the Shaması battle and hid in the forests of the Bagrov mountain, in Ardebil “seeked circumstances to serve him”. With Uba's advice, this murid directed to that mountain, in order to warn Rustam

bey Karamanly, who also was among those kizilbashs about Ismail. In the midnight, Rustam bey and his men entered to the city, brought Ismail from the mosque, hid the boy in the house of Karkay Farrukhzad – the Khatib of the village and directed to the above-mentioned mountain. Mansur bey Kepchak, Hussein bey Lele, Khadim bey Khalife, Dede bey Gek and other sufies began to advise that how and where they would be able to protect their young leader. There was decided to direct to the house of Amir Ishak – the governor of Resht with the sons of Sheikh Heydar. Amir Ishak was in close relations with Muhammed bey Turkman (the husband of Pasha Khatun – Ismail’s aunt) and his brother Ahmed bey. Ismail was accompanied by Ahmed bey and his brother, Muhammed bey Turkman (with his troop that consisted of 80 kizilbashs) in this travel. First of all, they came to the house of Amir Muzaffer – the governor of Tulunav. Ayba Sultan, who learnt about it, sent a horseman with the letter to Amir Muzaffar, in which he demanded to give sheikh Heydar’s sons. Amir Muzaffar sent the brother to Keshker and entrusted them to the local governor, Amir Siyavush, who accepted them in his house. On the fourth day, Ismail directed to Resht. Despite of the invitation of Resht governer, comrades-in-arms of Ismail preferred to settle him in “White mosque”. Local settler, called Amire Nadjm, who was the owner of jewellery shop that was located in the neighbourhood of the mosque, regularly served Ismail in Resht. Staunch murids considered that Resht was dangerous for Ismail as well and that’s why they helped him to come to Lahican, to the palace of the governor of Biyepish district of Gilan, Mirza Ali Karkiya. In Lahican Ismail and his supporters were accepted gladly and they were settled in front of the Medrese Kay Afridun. Karkiya Mirza Ali payed attention to his respectful guests. One of the prominent scientists of this region, Shamsaddin Lahici was appointed the tutor of Ismail and his brother – he taught them Arabic and Persian languages, as well as reading Kor’an.

Simultaneously, Rustam Aghqoyunlu did not lose his hope to defeat Ismail. As soon as Ismail escaped to Gilan, Ayba Sultan managed to capture Uba Carraha and learnt the whereabouts of Ismail in Ardebil. By the order of Rustam she was executed in bazaar square of Tabriz. The properties of Muhammed bey and his brother, Ahmed bey, who aided to the escape organization of Ismail were confiscated by the authority. Rustam padiShah sent several threatening letters to Karkiya Mirza Ali, demanding to surrender Ismail, but the governor of Lahican rejected with different excuses.

Ismail stayed in Lahican about 6 years. It was necessary for coming of age attaining to his majority and preparing to new invasion. Everything was decided by Kizilbash emirs, who considered that strife among Aghqoyunlu kings and collapse of their state should facilitate triumph of Ismail and the movement of kizilbashes. Plenty of supporters from Rum, Karajadagh, Ahar came here, to show their devotion to Ismail and there was founded the ground of future victories.

Even in 13th age of Ismail, his physical, academic and military cognitions heralded about future achievements. In August of 1499, Ismail left Lahican. He was accompanied by his closest defenders – Hussein bey Lele Shamlu, Abdulali bey Dede, Khadim bey Khulafa, Rustam bey Karamanlu, Baryam bey Karamanlu, Ilyas bey Kheneslu and Karapiri bey Kadjar. Major goal was to collect much more murids to the orden of “Sultaniyye”. When they approached to Khalkhal, the number of kizilbash soldiers, who gathered around Ismail, reached to 1500 people. Main aim in this phase was to collect many murids under their orden of “Sefeviyye” in a short time. They arrived in Tarom through Deylem. Here, troops of Shamlu and Rumlu tribes joint to them and so, the number of Kizilbashes reached to 1500 brave soldiers. Ismail moved from Tarom to Khalkhal and then to Ardebil. But, the local governor of Aghqoyunlu did not permit Ismail to stay in the land of his ancestors, he and his followers had to leave the city. Moving to the North, Ismail’s troop arrived in Arcevan in the region of Astara, where he passed the winter of 1499/1500. Ismail and his cavalry passed winter in the shore of Caspian Sea in Arcevan. It made a chance to create ties with the supporters of Safavids in the South Azerbaijan. Here the agents of Alvend Aghqoyunlu and ShirvanShah Farrukh Yasar attempted to kill Ismail, but their conspiracy was prevented at the expence of the devotion of Talish governor, Mirza Muhammed and Kizilbash leaders.

Kizilbash leaders decided to go to Eastern Anatolia – to Erzincan, through Goycha deniz (modern Sevan), which was settled by Shiites and Turks and sent their men to all kizilbashes with the message about preparation to a compaign. When Kizilbash troop arrived in the southern shore of the Goycha, one of the grandsons of JahanShah Karakoyunlu, Sultan Hussein, who governed here warned about his desire to join to kizilbashes and tried to entice into trap Ismail. But kizilbash leaders learnt this, dissuaded Ismail from staying here and left these areas at night, moving to the direction of Cukhursaad (district of modern Iravan), then they settled in Shorakel. Sources mention that

troops of kizilbashs consisted of karadaghians, shamlu, zulkadarlu, areshians, talishes at that time and kizilbashes of Minor Asia, commanded by Karaca Ilyas Bayburtlu and oghuz tribes of Ustaclu joint to them in the region of Shoragyol.

Soon, the tribes of shamlu, which lived in the basin of the Kiziluzen river jointed to them. In the spring of 1500, there was made decision to pass to Erzincan, in order to unite with their supporters in Anatolia. Nevertheless, kizilbashes did not direct there directly, but through the district of Goycha. The tribes of Areshlu and Zulkadar joint to them too. In the approach to Erzincan the number of soldiers-murids, who joint to Ismail increased – in the autumn of 1500, Ismail had already 700 gazies. They were the representative of tribes of ustaclu, shamlu, rumlu, tekeli, afshar, kadjar, varsak, as well as “sufies from Karajadagh”.

There was no any plan about further activities among kizilbash beys. A part of them suggested to collect much more troops in Erzincan, to go to Aghqoyunlu, but another those, who wanted to make invasion against Farrukh Yasar without waiting for the ending the winter won this polemies. Both young Ismail and his closest Kizilbash beys considered that, namely ShirvanShah Farrukh Yasar was guilty in the death of his grandfather, father and elder brother. Political circumstances were suitable for the campaign. A year before, the state of Aghqoyunlu was divided into two parts. The state of Shirvan was alone. Shiitism and kizilbash movement that rose under this sign extended and strengthened not only in Azerbaijan, but also in Anatolia, Persian Irag and Arabic Irag, and Turkish tribes, which lived in these countries became the military-social pillar of Safavid dynasty.

The appearance of Ismail began in the period of complete destruction in the Aghqoyunlu properties, which was persuing by the increasement of national disagreement and aggravation of strife among the clans of feudal aristocracy. It was differed from previous uprisings with the wide social basics. Along with kizilbash tribes, representatives of trade circles and craftsmen also took part in these uprisings. Decisive factor, which provided the success of these movement was its support by the nation – peasants and ordinary nomads.

Several authors maintained this thought that major mass of military forces of Ismail constituted by the kizilbashes from Minor Asia (Anatolia) and Syria, i.e. the participation of Azerbaijan population in the movement of Ismail was significant. According to Turkish historian, F.Sumer, the head of Safavids orden was in the Azerbaijan city of

Ardebil, but his body was in Anatolia. At the expense of the movement of Ismail to Erzincan as the historian mentioned, “the head united with the body”. By the way, the evidences of sources gave us chance to notice that “the body” was also within the historical territories of Azerbaijan Turks – Eastern Anatolia, together with Erzincan constituted the properties of Aghqoyunlu dynasty, which ruled in Azerbaijan at that time.

Prominent historian, I.P.Petrushevsky divides the history of the Safavids state into four periods. According to him, the first period continued from the end of the 13th century till 1477 and distinguished with wide activity of Safavids and the members of the order of “Sefeviyye” about the dissemination of shiitism, as well as the organization of antifeudal uprisings of popular mass. In that period the authority of Safavids had not passed beyond Ardebil and its circuit yet.

The second period - the years of 1447-1501. In this period Safavids, who were the independent representatives of feudal clergy, did their best to occupy the leading position in political life of Azerbaijan.

The third period – the years of 1501-1587. In this period the power of Safavids passed the outside of Ardebil and extended in the whole Azerbaijan, it played more essential role in socio-economic and cultural life of the country.

During the fourth period, which according to I.P.Petrushevsky surrounded the years of 1587-1736, there happened changes in the essence of Safavid state, its capital was moved from Tabriz to Isfahan. So, the period of Ardebil possession of Safavids was considered the period till 1501. Decisive events in the organization of future statehood under the authority of Safavids dynasty should be considered the movement of Ismail and his supporters from the shore of Goycha-denz to Erzincan, the joining of tribes of ustaclu and Anatolian kizilbashes in the region of Chukhursaad and Mingyol, the addition of Karadagh sufies through Sarigaya passage and finally, the admittance of historical decision in Erzincan assembly about the necessity of immediate campaign to Shirvan against Farrukh Yasar.

12.2. ESTABLISHMENT OF SAFAVIDS STATE

At the end of the 15th century, the feudal breaking prevented the growth of producing forces in the towns and villages of Azerbaijan. The rise of big land ownership – soyurgals in the Aghqoyunlu possessions caused to the weakening of state au

thority, decrease of profits of padiShah's Treasury. The decrease of state lands and directly the tax incomings to Treasury destroyed the economic ground of central authority of Aghqoyunlu state.

Increasing internecine wars for the throne after the death of Sultan Yaqub (1490) resulted with that the exploitation of producers began to have unbearable and wild character. Fall of the producing of agriculture, starvation and epidemics aggravated the hard conditions of peasants, caused to the growth of popular disagreement, which sometimes turned into uprisings.

The circumstances of urban population, especially trademen and craftsmen of Azerbaijan were also bad. Unfiscated amount of taxes, especially the major tax of urban people – tamgha, which had been applied even in the Mongolian period prevented the rise of craft industry, as well as the growth of urban economy.

Ottoman conquests in Europe and Asia inflicted damage to European – Asian economic ties. Customary politics of the Ottoman Empire was hardly reflected in the economic circumstances of Azerbaijan and it especially broke off the arisen trade of its silkworm regions with Europe (by the vehicle of Venesians). This circumstances caused to the ravage of merchantry, which was engaged in silk trade, as well as the craftsmen that were engaged in producing of silk and which lost markets for their goods.

Disagreement of large stratum of nation found its reflection in the dissemination of Shiite trend of Islam and its radical sects. In 1499, Aghqoyunlu state in fact was divided into two possession with the capitals in Tabriz and Isfahan, which were weak military-administrative unions of small feudal entities.

In these difficult circumstances, many social stratum of Azerbaijan were interested in the establishment of unit Azerbaijan state with powerful authority, which would be able to stop feudal strife, accurate tax system and drawn out the country from crisis condition.

Southern regions of Azerbaijan, which were much more improved in economic relations became the centre of new state. The struggle of

Ardebil sheikhs from Safavids origin, which had began in the mid of the 15th century, had not achieved success yet. Their claims confronted with great resistance of ShirvanShahs, the rulers of Karakoyunlu and Aghqoyunlu.

New suitable circumstances for Safavids and their supporters shaped in the eve of 15th-16th centuries. The destroyed state of Aghqoyunlu was not strict power if resistance for Safavids and ShirvanShah was prevented by little forces. Foreign political factor assisted and accelerated the establishment of Azerbaijan Safavids state too.

In August of 1499, the people surrounded Ismail, who was in Ardebil sheikhs and who was hidden in Lahican, in the palace of local governor, waited for suitable movement for invasion. Of course, sheikh Heydar's son was young and that is why, he obeyed to the advices of the supporters of his father. His major advisers were his guardian and tutor – Hussein bey Lele, Abduali bey Dede, Khadim bey Khalife, Ilyas bey Aygut-son, Karapiri bey Kadjar, Rustam bey and Bayram bey from the tribe of Karamanlu.

Moving to West, Kizilbashes reached to Erzincan, where were gathered 7 thousand gazies (“soldiers for belief”) from the tribes of Shamlu, Ustaclu, Rumlu, Tekelu, Zulkadar, Afshar, Kadjar, Varsak, Pornak, as well as sufies from Karajadagh under the power of Ismail in the mid of 1500. In the assembly with kizilbash chiefs and wise men in Erzincan, there was made a decision to direct main blow against ShirvanShah Farrukh Yasar-sworn enemy of Safavids, as for Shiites Farrukh Yasar was the murder of Sheikh Cuneyd and Heydar, which died with the “death of murtyrs”.

In the autumn of 1500, Ismail moved from Erzincan in the direction of Shirvan. Troops of Ismail crossed the Kura and encountered with the detachments of Sheki. Before this, troops of the governor of South Georgia were defeated by kizilbashes without any difficulty. Many settlers of Shamakha, the capital of Shirvan, who learnt about the coming of kizilbashes escaped the city, as well as ShirvanShah himself hid in Gabala. Ismail occupied Shamakha without any resistance. It was obvious that, ShirvanShah was not able to prepare to the defence, as the invasion of kizilbashes was unexpected. Due to collect his soldiers, who had been in their houses, ShirvanShah sent horsemen. When ShirvanShah learnt about the occupation of his capital, he directed to the fortress of Gulistan, near Shamakha. Here, on the foot of the fortress, at the end of 1500 Farrukh Yasar had to fight with

kizilbahses in the location of Cabani. According to sources, firstly, ShirvanShahs were overwhelming but then the attack of Shirvan infantrymen was encountered by kizilbash cavalry. This was one of the bloody battles, realized by Ismail: Shirvan troops were destroyed and escaped, ShirvanShah Farrukh Yasar died too.

Ismail, who saw that the attempts of his generals that were sent for the conquest of Baku failed, decided to intervene to this invasion himself and in the spring of 1501, he moved from Mahmudabad (where he passed the winter) to Baku. The defence of Baku was led by the wife of Qazi-bey, the son of Farrukh Yasar; Qazi-bey himself was not in the city. The city was surrounded by fortress with high walls and towers. It was washed by the water of the Caspian Sea in three sides and in the fourth side the city was defended by deep and wide moat. Nevertheless, kizilbashes managed to put a mine under one of the towers. After the explosion, the tower was destroyed and three days later, kizilbashes entered to the fortress, Baku settlers concealed and opened the gates for Ismail. Sheikh demanded big contribution and confiscated the Treasury of ShirvanShahs, which was enriched with gold, precious stones, money and other valuable items.

From Baku, Ismail moved to the fortress of Gulistan, but he could not occupy it. Kizilbashes had to end the besiege of this fortress, which had prepared to hostilities very well. But, main reason was the news about that padiShah Alvend Aghqoyunlu began campaign with numerous troops from Tabriz to the northern direction. Military achievements of kizilbashes, commanded by Ismail disturbed the court of Aghqoyunlu a lot. Ismail called the assembly of his closest military commanders and supporters (Hussein bey Lele, Abdul bey Dede, Muhammed bey Ustaclu, Khadim bey Khulafa and Abdi bey Shamlu), who were considered “the pillars of power”. As medieval historians Hasan bey Rumlu and Iskender bey Munshi inform, Ismail asked them: “What do you want, whole Azerbaijan or only the fortress of Gulistan?” and they replied that “Azerbaijan”, since the major goal of the movement had been determined long ago. This answer meant one thing – necessity of cessation of hostilities in Shirvan and determination of direction of major strike. Kizilbash military commanders directed to the South, to the river of Araz with their troops: they had to prevent uniting of the troops of Aghqoyunlu with the military forces that settled in the fortresses of Shirvan; that’s why, the troop, commanded by Ismail hurried up to encounter his enemy. Decisive battle among the enemies took place in the plain of Sharur, in the mid of 1501. Alvend possessed

30 thousandth army, when kizilbashs had only 16 thousandth troops. Historians mention that at the expense of general art of Ismail and individual courage of Kizilbashs, the battle ended with their victory. Kizilbashs obtained great trophy-horses, camels, mules, precious goods, golden and silver equipment. Destructed Alvend escaped to Erzincan, Ismail entered to Tabriz triumphantly and he was proclaimed new Shah, as well as became the founder of new ruling dynasty of Safavids.

12.3. INTERNAL AND FOREIGN POLICY OF SHAH ISMAIL I

One of the leading tendencies in the interior policy of the founder of Safavids state was the aspiration to the centralization of state governance. It was dictated with the necessity of restoration of the destroyed economic life, animation of agriculture, craft producing and trade. Centralization demanded the strengthening of positions of Azerbaijan state and its relations with neighborhood powers, especially with the Ottoman Empire as well.

Major measure of Shah Ismail I was the implementation of religious reform. Since the first days of the entrance to Tabriz (in the autumn of 1501) Shiite persuasion of Islam, more exactly imamit trend (12 imams – “isna ashara”) had been proclaimed the official denomination. According to the historian, who was the contemporary of these events in the eve of coronation, at night Ismail declared to emirs and Shiite ulemas his decision about bringing Shiite creed to the capital. They did their best to hold on sheikh in realizing this step, taking into account the possibility of popular disagreements in Tabriz, as essential part of the settlers here – 200 thousand from 300 thousand – were faithful sunnits. Nevertheless Ismail stayed in his own thought and replied: “If raiyats tell even a word, I will derive my sword with the help of Allah and will kill each settler?”. In the other day, when the people assembled in the mosque, Ismail ordered to read khutba to the honour of prominent Shiites. He stood with sword over Tabriz population on the foot of the mosque. His supporters were next to him and they were ready to press any resistance. But nobody dared to express his open disagreement. Since that time, Shiite persuasion of Islam (more exactly the persuasion of imamits, which payed homage to twelve imams, including the secret one) had been proclaimed the official creed.

There were brought the coins with the symbol of Shiite belief to the monetary by Shah Ismail – the coin reform served to the goals of propaganda of Shiite trend, accuration of its leading circumstance in the state.

But, dissemination of Shiite persuasion beyond Azerbaijan was not realized easily. During the extension of Kizilbashes to the Iran regions, where sunnit trend was leading one among ulemas, aristocracy and urban settlers, resistance against Shiite persuasion increased. Kizilbashes had to press the opposition of urban settlers in Isfahan, Shiraz, Kazerun and Yezd.

By Kizilbashes, sunnits were examined as the supporters of the dynasty of Aghqoyunlu, ShirvanShahs or the foreign enemies of Safavids – the Ottoman Empire and the state of Sheybanids. Besides of political essence of the implementation of obligatory shiiteization, kizilbashes obtained “legal right” to capture lands and wealth of sunnit clergy and secular feudals, who rejected to convert to Shiite persuasion. There had been collected big amount of land foundation in the hands of the first Shah of Safavids dynasty. Due to rule this foundation, there was created special vazirat, which chief was called “vazir of high divan” and he was differed from the vezir, who governed other part of the country. Along with Shah, the khans of the tribes, which took an active part in the establishment of Safavids state and the Shiite clergy became big land-owners; such Shiite sanctuaries, as Meshed, where was located the graves of prominent imams, as Kum, where according to a legend was located the grave of the sister of this imam and other religious centres became big vaqf possessions.

Shiite trend, which became the leading creed, lost its previous role of ideology of popular mass soon and it became the pillar of feudalism. Shah was considered not only the secular ruler and the spiritual head of all muslim-shiites, but also “the refuge of belief” for the whole population of the state. Kizilbash aristocracy and ordinary soldiers were considered the murids of Shah Ismail as the leader, murshid of Ardebil orden of “Sefeviyye”, that is why the relation of Shah with kizilbashes was tighter and more transparent than usual tie of the sovereign with his obediants. As the scientists – specialists mentioned, in the Safavids state it was not casual that one of the most important posts in this state was the post of caliphate al-khulafa. I.P.Petrushevsky noticed that many representatives of kizilbash aristocracy used the sufi-dervish tytle of caliph (caliph, in the essence of the deputy of supreme sheikh of the orden). After V.F.Minersky, I.P.Petrushevsky also mentioned the

essence of the post of caliphate al khulafa and wrote: “The one of the most prominent posts in the state was the post of” caliphate al khulafa (“khalif of khalifs”), which was used by one of the prominent kizilbash emirs and he was the first deputy of Shah in the governance of internal issues of the orden of “Sefeviyye”.

There was studied the content of major moving powers in kizilbash movement in the special literature. Achievements of kizilbash movement and the result of the activity of Ardebil sheikhs and their supporters – the establishment of Safavids state were related with the support of the majority of the population from various cathegories of the country. This support was provided not only by “kizilbash tribes”, murids and sufies, but also by trade-craft circles and partly by feudal stratum. Shah Ismail I, the founder of the state also understood this circumsatance well and in one of his poetic works, Shah Ismail mentioned that “namely akhies, gazies, abdals confirmed the sons of sheikh”.

Akhi communities were in the process of confluence with sufi organization in political life of Azerbaijan cities in 15th-16th centuries. As sufies, they also had their own statutes (futuzzatname). As in sufism, each akhi should possess four steps of moral-philosophic cognition (shariat, tarikat, hagogat, marifat). All of these assisted to the transformation of akhi communities inside – in one side, to the radical khurrufit branch, in the other side, to dervish – kizilbash teaching. Obviously, this process had began long ago. It was seen from that even in the 14th century, Safavids sects diverted peasants of Northern Azerbaijan from implementation of obligations and payment of taxes; among peasants, there were some akhies, which considered that regicide could be possible.

There were known many masters-craftsmen, called akhies among Safavids murids since the presence of Sheikh Safiaddin. After that when Shah Ismail came to the throne, he attracted dervishes to various craft unions by special order. At the result of it, akhi communities converged with sufi-dervish stratum. Former akhi communities, which turned into feudals and were in the minority began to pass to the line kizilbash military nobility. So, one of the three social stratum, which were the pillars of Safavids state, were the akhi communities – urban craftsmen and nomadic landowners, who blended with sufi-dervish stratum later.

The second stratum, which was the pillar of young state consisted of gazies. The cognition of “gazi” meant “fighter for the belief”, “fighter against adherents of different faith”. Turks fought with Christian world

on the frontiers “for belief” even in the period of caliphate reign. These fighters, called “eren”, “alp-eren” turned into gazies in the presence of Safavids.

In the kizilbash army, gazi was the major striking force. The historian of the 16th century, Zeynalabdin Ali Abdibey in his work, called “Takmilat ul-akhbar” described the victory over Farrukh Yasar as the service of gazies. According to Shah Ismail all enemies were defeated by the forces of “heroes-gazies” and the state was established by their vehicle.

Abdals, which were mentioned in the paragraph above, were one of the ancient Turkish tribes that settled in the Caucasus and Front Asia. In the Middle Ages, there was created sufi community, called abdal in the Middle East. Probably, ethnonim of ancient huns-“abdal” mixed with sufi-dervish term and later was transformed into dervish cognition. The communities of abdal-kalandars played an important role in the fight for the establishment of Safavids power in the first decades of the 16th century. That is why, the founder of this power called himself dervish and wrote: “according to tarikat I am sufi, but in reality I’m abdal”.

Shah Ismail, who was intransigent in the relation to sunnits-his political enemies simultaneously protected Christian population, enlarging their activity. That was dictated by real political interests and obligatory course of Safavids, which was directed to the converge with European states.

For the final confirmation in Azerbaijan and Iran, Ismail had to defeat the governor of the second part of Aghqoyunlu state-Murad, who had the residence in Isfahan. In the spring of 1503, Ismail sent his murid to the padiShah with the demand of subordination. Murad rejected and collected 70 thousandth army. Then Ismail moved from Tabriz to the South, to Hamadan with 12 thousandth troops. Decisive battle took place in the location of Almagulaghi, not far from Hamadan, in June of 1503; Aghqoyunlu troops were destroyed, lots of generals were killed. Murad was able to escape. At the result of this victory Ismail obtained the whole district of Fars and big part of Persian Irag. Shiraz, Isfahan, Kashan, Kum passed to the authority of kizilbashes till the end of this year. In the next year Yezd and Kirman subordinated to them. In the years of 1506-1507, the troops of Shah Ismail managed to conquer Diyarbakir and Kurdistan, and in 1508 - Baghdad and the whole Arabic Irag were captured, although these events were accompanied by difficult

military-political events and by the fight with the governors of local dynasties in Eastern Anatolia.

One of the prominent representatives of such dynasties was Zulkadar oghullari (1339-1521), with whom Safavids began the war soon.

Alauddavle bey Zulkadar wanted to subordinate the lands of Aghqoyunlu in South-Eastern Anatolia to his authority. With this aim, after the death of Alvend Mirza (1505) he sent the son of Ughurlu Muhammed-Zeynal, his brother Abdurrazak and his sons Ahmed and Shahrukh to Diyarbakir. Amid, Mardin and other districts were conquered by them. Soon, Alvend Mirza's beyle bey, Emir bey made them retreat and normalize the situation. Due to be saved from the further pressure of Zulkadar oghullari, Emir bey accepted nationality of Shah Ismail. In order to spoil the plans of Alauddovla about the conquest of Diyarbakir, Ismail sent his envoy, Ustaclu Ummet there but he was killed by Alauddovla Zulkadar oghlu. Shah used from this, as the excuse for the beginning of hostilities.

For the final strengthening in these conquests, in 1509, Shah Ismail got the permission from the Ottoman governor in order to pass from his possession and directed to Erzurum and Erzincan, reached to Albistan with campaign. Alauddovla, who retreated to Turnadagh mountain, appealed to the mamluks of Egypt and Ottoman Sultan for help. But Egyptian mamluks did not aid him, and detachments of Sultan Beyazid II, which were interested in the involvement of their potential enemies to the conflict, did not move far from Ankara. In the beginning of winter, Kizilbash captured Kharput. Local governor came to Ismail's camp, recognized vassal dependence and he was appointed the mohurdar (keeper of the stamp) – the governor. Such big Turkish tribe as mosullu accepted kizilbash trend, which was the great success. The region of Diyarbakir became under the authority of Safavids and Muhammed Ustaclu was appointed its governor. He was very brave soldier. He defeated Kurdish emirs and the army of the son of Alauddovla, Sari Kaplan (in 1509). In 1510, when Ismail I conquered Baghdad, Muhammed Ustaclu defeated the second army of Zulkadars. Alauddovla's sons – Ahmed and Shahrukh, who were captivated were killed; Shah Ismail was definitively confirmed in Arabic Iraq and Diyarbakir.

From the beginning, relationship of Azerbaijan state of Safavids with Ottoman Turkey and Middle Asian state of Sheybanids was accompanied by Shiite – Sunnite enmity. Sultan Beyazid II inclined

Aghqoyunlu emirs to fight against “rebellious kizilbash tribes” and aided them directly, but he avoided from open severance with Safavids. He was scared that Minor Asian kizilbashes – murids of Ardebil oredn, which obeyed to him would be able to rise against the Ottoman Empire.

Sheybani khan, who utilized from that Shah Ismail was engaged in the struggle with local feudals of Iran, put the end to the Teymurid dynasty, captured Khorasan in the years of 1507-1508, and in 1509, he made robbery raid to the possession of kizilbashes-Kirman. Shah Ismail was in Shirvan campaign at that time, which provided Uzbeks to leave this land without obstacles. Ismail sent his envoys to the sovereign of Sheybanids twice and called him to stop these raids. Correspondence between Safavids and Sheybanid sovereigns caused to their confrontation. In the story of “Alam ara-i Safavi” there was mentioned that Sheybani khan sent to Shah Ismail humiliating letter, in which he noticed that Shah had to accept his governor well and emphasized that he regarded himself the caliph of the epoch, deputy of the prophet. Sheybani khan demanded from Ismail to include his name to the coins and khutbas in mosques, to repair the destroyed bridges, where he would pass during his pilgrimage to Mecca, also to prepare rations in each passage for his troops. In the letter Sheybani khan appealed to Ismail as “dervish and the generation of dervishes” and demanded from him to be engaged in prayings, not govern the state. In his replying letter, Ismail noticed that, he as “dervish” would visit the tomb of the eighth imam, Rza in Meshed (i.e. in Khorasan), where he would come with troops. The struggle between Safavids and Sheybanids was related with the possession of Teymurids – Khorasan, through which district passed more essential trade ways that connected Front Asia with India and the countries of Far East.

In 1510, Sheybani khan was in Herat. At that time Shah Ismail’s troops entered to Western Khorasan. Major part of Sheybani khan’s troops stood in Maverennehr, that is why, after advising with his emirs, the sovereign of Shebanids retreated to Eastern Khorasan – Merv. All uzbek khans that had been in Khorasan escaped from Kizilbashes to Merv. Shah Ismail conquered Astrabad, Meshed, Serakhs. Then, Shah Ismail besieged Merv, there happened small confrontations, but he did not manage to capture the city.

Then Ismail decided to deceive uzbek leaders and to entice from the fortress for the decisive battle. He applied military stratagem, retreated to the city of Mahmudabad and sent letter to Sheybani khan “Regarding yourself the caliph of the epoch, deputy of the prophet, you

disturbed me with your letters; if you have courage, then don't hide inside of the fortress and come to the field of the battle, or I am leaving now (Shah Ismail heard that, the son of Turkish Sultan, Beyazid – Selim attacked to Tabriz). I did not want to occupy Khorasan. I wanted to present this land to the sons of Sultan. But your humiliating letter offended my self-respect and made me come here. Now I'm returning to Azerbaijan and I have no any pretends to you. You can manage Khorasan as you want”.

Military stratagem of Shah Ismail worked and on December 2, 1510 he was able to defeat Sheybani khan by Merv. Uzbek troops were destroyed and Sheybani khan was killed in the battle. This victory gave the whole Khorasan and the territories till Amu-Darya to the authority of Safavids. So, only for ten years Ismail turned from homeless sheikh into magnificent ruler of great power.

After the destruction of Sheybani khan under Mahmudabad, Shah Ismail entered to Merv with his troops. Wealthy city-dwellers, under the chief of Khoja Kamaladdin greeted him ceremonially and in the hands of these people were jars with golds. Shah Ismail ordered not to touch the population of Merv. Researchers mention that as other rulers of that period Ismail could give a chance to his soldiers to plunder Merv, but he did not do it only because of political aims. Shah, wanted to gain the sympathy of local population, especially Merv aristocracy, as Merv was solidly strengthened fortress on the way to Mavrennehr and Ismail aimed to make this fortress one of his pillars in Khorasan and further, possible moving to the East.

Reconciliation between Shah Ismail I and Sheybanids and the solved struggle for Khorasan (on behalf of Safavids) gave Ismail the chance to activate his policy, related to the Ottoman Empire. Ismail I, who wanted to weaken Turkey, instigated the Ottoman prince-Ahmed against his brother-Selim I, who came to Ottoman throne in 1512. Besides of this, Safavids utilized from the Shiite uprising in Minor Asia, under the leadership of Shahkulu for the invasion within Ottoman Empire. Kizilbashes, commanded by Nurali Rumlu destroyed the troops, sent by Selim I.

Safavids understood well that Turkish Sultan did not refuse from his aggressive goals about Caucasus, especially Azerbaijan and knew that they would not able to prevent Ottoman conquests lonely. That is why, Shah Ismail did his best to shape military alliance with several countries of Europe, which were also interested in it, especially with the Venesia Republic.

Sultan Selim I's coming to the Turkish throne brought hostile character to Safavids-Ottoman relations. Before opening hostilities against Safavids state, Selim I united his hands in Europe by concluding peace with Venesia, Hungary, took the promise of help from Sheybanids. Sunnite ulemas declared war against kizilbashes under the name of jihad – holy duty of all muslim-sunnites, which provided Ottoman feudals “legally” to rob and to kill Shiites that were proclaimed “unfaithful”. Selim I protected himself against Minor Asian Shiites, adherents of the orden of “Sefeviyye” by realizing mass massacre against them. Approximately 40 thousand people were killed.

The Ottoman army, which began the campaign was much more than Shah Ismail's troops. That is why, at first Ismail I avoided from open confrontation with the enemy. Kizilbash generals retreated according to the order, migrated the population, destroyed rations and pastures and water sources too. With the tactics of “scorched earth” Ismail I tried to incline Ottoman army to the empty lands and deprive of them from the equipment of coming winter. But those tactics worked partly. Sultan Selim did not stop in front of mass executions and made Ottoman soldiers move on the East.

General battle took place not far from the city of Maku, in Chaldiran plain on August 23, 1514. Ottoman and Kizilbash sources increased the number of other side and decreased number of their own army. According to the most accurate information of Idris Bidlisi, the Ottoman army was constituted by 100 thousand soldiers and kizilbash army by 40 thousand people. Sultan's army surpassed in kizilbash army not also with amount, but only with military organization on European sample and with its weapons; Ottoman soldiers possessed the most part of best weapons of that epoch, which kizilbashes did not have. Main force of Ismail – kizilbash cavalry was powerless in front of weapons and yanichars of the Ottoman Empire. Namely, these features solved this bloody battle behalf on Selim I. Ismail was able to escape from the besiege and retreat with his detachment.

Chaldiran defeat did not get its strategic continuence, but it stroke the military-political prestige of Ismail and resulted with the lost of large possessions of Kizilbashes in Minor Asia and Arabic Irag. Simultaneously, that event proved that Ismail's aim about utilizing from Minor Asian kizilbashes, which obeyed to Sultan was impossible.

Soon, Sultan Selim left Azerbaijan and retreated to Tabriz, where he stayed only a week.

Till the Chaldiran battle the border between Safavids and Ottoman states was through the city of Su in the region of Sivas. The fortress of Kemakh, cities of Kharput and Urfa were the bounding cities of Safavids. Sultan Selim, who returned from the Chaldiran battle in the years of 1514-1515, passed the winter in Amasia and on his way to Istanbul he conquered the key of Anatolia – the fortress of Kemakh. The commandant of the fortress, Muhammed bey Varsak did not conceal and fought till the death with 300 soldiers. Sultan Selim charged the conquest of Eastern Anatolia to Biyikli Muhammed Aghqoyunlu. In 1515, in the location of Tekir he defeated Nurali Caliph. Nurali Caliph and many other soldiers died in this battle. Soon Sultan, who believed to the being doomed of Aghqoyunlu dynasty, completely annexed their lands in Erzincan and Diyarbakir to his own possessions, although they never belonged to the Ottoman Empire.

After the Chaldiran battle Shah Ismail activated his policy in the South Caucasus. His interference to the affairs of this region was related with the aim of enlargement of his possessions and strengthening of his positions against Ottoman expansion. The excuse for this interference was the appeal of Georgian tsars for help against one another. Kizilbash emir, Div-soltan Rumlu realized campaigns to Georgia for three times (in 1516, 1517 and 1521). The last campaign was related with the raid of the Cakhetian tsar, Levan to Sheki, which governor-Hasan bey appealed to Ismail for help. In 1521, Georgian tsars-Levan, Kvarkvare, Davud and Manuchar came to Nakhichevan and recognized themselves the vassals of Ismail. In 1591, the governor of Shaki, Hasan bey, who leaned on Ismail in his struggle with western neighbours, accepted vassal dependence of the Safavids sovereign.

After the death of Shirvan Shah Farrukh Yasar in 1500, one of his sons, Bahram bey occupied the Shirvan throne on the battle with kizilbashes but he died after one year's governance, in 1501. After him, his brother Qazi bey came to the throne in Shirvan but was able to govern the country only one and a half year (in the same year, i.e. in 1501). Historian Hasan bey Rumlu wrote that there were kept only the coins, called "Qazibeyi" from him.

Qazi bey was killed by his own son, Sultan Mahmud who occupied the throne. Historiographer Munaccimbashi characterized him with these words: "He was ferocious, liar and blood thirsty tyrant". According to numismatic evidences, Sultan Mahmud's reign surrounded not only the year of 1503 but also the first half of 1502. Shirvan population, which was exploited by Sultan Mahmud sent the invitation

to his uncle, sheikh Ibrahim, who was known as SheikhShah and requested him to accept the governance of the country. Sultan Mahmud, who learnt about coming of SheikhShah, escaped from Shamakha and found refuge in Shah Ismail, who confirmed his authority in Tabriz at that time.

Simultaneously, SheikhShah who survived in the Cabani battle came to Shahrinov (“New city”) on the shore of the Caspian Sea, where he began to the collection of his father, Farrukh Yasar’s troops. But when he learn about coming of Khadim bey Khulafa, SheikhShah escaped to Gilan, to the palace of the governor of Resht-emir Khusam ad-din, who was in hostile relations with Ismail Safavids. In 1502, SheikhShah returned from Gilan and ascended the Shirvan throne under the official name of Ibrahim I.

After the leaving of Kizilbashs from Shirvan in 1501, there were put their representatives here. One of the most influencive supporters of Shah Ismail, his tutor, Hussein bey Lele Shamlu was appointed the Safavids governor of Shirvan. Hussein bey put here his trusted servant – “cilovdar”, Shahgeldi agha, who was differed with that during the pursuet of destroyed Shirvan soldiers, he pursued Farrukh Yasar, killed him and brought the head of ShirvanShah to Ismail. Since that time Shahgeldi agha stayed in Shirvan court and coutrolled the delivering of “bac and kharac” to Tabriz. But ShirvanShah SheikhShah, who strengthened in the throne and utilized from the absence of Ismail in the capital, his being in the campaign of internal provinces of Iran and his preparation to Khorasan campaign, decided to liberate from vassal dependence and stopped the payment of taxes.

Simultaneusly, Sultan Mahmud, who was in the palace of Ismail, asked him for military aid, in order to return the throne of ShirvanShah. So, Ismail I decided to help Sultan Mahmud and in 1509, he sent kurchibashi Abdalbey Dede with him to Shirvan. For that help, Sultan Mahmud promised to recognize vassal dependence of Shah Ismail and mint coins from his name.

Sultan Mahmud encircled SheikhShah in the fortress of Gulistan with kizilbash troops. Circumstances of the besiege became strained. But suddenly, Sultan Mahmud was killed by his lovely servant, called Kara-bey in the dream. His head was presented to SheikhShah. Shirvan people, who was inspired from this, destroyed kizilbash troops, most of them survived by escaping and a part of them was captivated.

After this event, SheikhShah sent his people to Ismail and assured him in his devotion and finally attained that, Ismail “gave him the

governance of Shirvan". After several years, SheikhShah, who relied on the strength of his fortresses and troops, again attempted to liberate from the dependence of Ismail and stopped the payment of taxes. This circumstance caused to the next campaign of kizilbashes to Shirvan, at the beginning of winter of 1517. Shah Ismail himself commanded this campaign. Kizilbash troops crossed the Kur near Javad and entered to Shirvan. SheikhShah, who avoided from the confrontation with Ismail's forces, hid in the fortress of Bughurd. Ismail, who sent a part of troops to Shamakha, directed to Baku with another part.

Commandants of Baku and Shabran brought the keys of fortress gates to the Safavids Shah. Other commandants of Shirvan acted in such way and came to Ismail with presents. The exceptions were the governance of Derbent, Yar Ahmed and Agha Muhammed bey, who relied on the height and strength of fortress walls, did not come to Shah and even did not send traditional "pishkesh". Kizilbashes moved to Derbent and besieged the city. During 5 days, there were realized 12 undermining under the walls of the fortress. The defenders, who saw this concealed.

As we see, after the Chaldiran battle Shah Ismail intended to peace relations with shirvanShahs, neither in the first nor in the second campaign he encroached on the dynastic rules of shirvanShahs. The exchange of amicable embassies between two ruling dynasties of Azerbaijan caused to the marriage of SheikhShah's son Sultan Khalil with Shah Ismail's daughter, Perihan-khanum. These relationships continued in the favourable direction: after the death of SheikhShah in 1524, Sultan Khalil came to the Shirvan throne under the name of Khalilullah II.

12.4. SAFAVIDS STATE IN THE PRESENCE OF SHAH TEHMASIB I

After the death of Shah Ismail I on May 23, 1524, his 10 years old son, Tahmasib became the new Shah and the Kizilbash nobels utilized from his minority. Feudals began to terrible and bloody struggle against one another for the occupation of high and profitable state posts as well as for re-distribution of land possessions. Vekil (regent) of the state in the presence of under-age Shah became his lele (tutor guardian) Div Sultan Rumlu. He dismissed the emirs of Ustaclu tribe from high posts, gave back their possessions in Chukhursaad and gave them to the emirs of

this tribe. Ustaclu emirs rose against this unauthorized behavior under the leadership of Kopek Sultan. There began real fight between these sides. During one of such fights, in June, 1527, the tribe of Ustaclu was defeated near Arpachay in Nakhichevan and their leader was killed. Regency became in the hands of Div Sultan and Chukha Sultan. Soon, they confronted and Div Sultan was killed by the intension of Chukha Sultan.

Leadership over state affairs passed to the hands of Tekeli aristocracy, which was headed by Chukha Sultan. Contemporary author wrote that, “he distributed among the members of Tekeli clan most of the districts and raised them till the title of khan and the level of Sultan”.

Supremacy of Tekeli continued from 1527 till 1531, when Chukha Sultan was killed at the result of the conspiracy, led by Hussein khan Shamlu. Tekeli aristocracy did their best to preserve their post of vekil and proposed the son of Chukha Sultan – Shah Kubad. Other Kizilbash tribes, which suffered from Tekeli, such as emirs of Ustaclu, Rumlu, Zulkadar and Afshar rose against it. There took place a battle near Hamadan among them. Tekeli was defeated. In 1531, they did new attempt in order to return the authority: the governor of Tabriz, Ulma bey Tekeli, who encountered with resistance because of his solicitation, revolted against the state, plundered the capital and escaped to Turkey with a part of his followers. Later he took an active part in the campaigns of Sultan Suleiman to Azerbaijan.

According to the contemporary author, as his predecessor Hussein khan Shamlu regarded that his first duty was to provide the equipping of his tribe with services and utilities; so, he “distributed the best lands and posts among the emirs of Shamlu”.

The fight of feudal groups for land possessions and the authority essentially weakened the Safavids state. The period of management of the emirs of kizilbash tribes and feudal anarchy, which spread in the state after the death of its founder continued about ten years.

Shah Tehmasib, who reached to the age of twenty decided to liberate from the hegemony of kizilbash emirs. He assassinated Hussein khan Shamlu in 1534 and gradually concentrated the authority in his own hands. He appointed Kazi Jahan Kazvini – the representative of civil bureaucracy his closest substitute and attained to the weakening of the influence of kizilbash military nobility in the court by this vehicle.

Shah Tahmasib, who was the wise and far-sighted statesman continued his father’s work on the enlargement and strengthening of young Azerbaijan state. Along with feudal strife of kizilbash tribes, Shah

had to struggle against the uprisings of local nobility of Iran provinces. So in 1529, the governor of Luristan revolted against Shah, besieged and captured Baghdad. He occupied the whole Arabic Iraq, wrote letter to the Ottoman Sultan, expressed his preparation to accept the Ottoman authority, as well as ordered to read khutba to the name of Sultan. Shah Tahmasib I had to make campaign in order to re-conquer Baghdad.

In 1535, emir Dubadj revolted against the state in Gilan and in 1538, Astrabad was captured by local feudal, who proclaimed himself the independent sovereign and called the Kharezm khan for help. After the neutralization of these and other revolts, Shah Tahmasib decided to strengthen his position in South Caucasus. Major duty there was the seizure of two feudal possessions of Northern Azerbaijan-Shirvan and Sheki.

In Shirvan after the death of Ibrahim II SheikhShah, his elder son Sultan Khalil came to the throne under the name of Khalilullah II (1524-1535). After the previous events Shah Tahmasib did not rely on his brother-in-law-ShirvanShah and planned to subordinate Shirvan to Tabriz.

After the death of Khalilullah, who did not have sons, there began chaos in Shirvan at the result of the uprising, led by kalandar, who claimed that he was the son of SheikhShah. His pretends were supported by the widow of ShirvanShah, the sister of Shah Tahmasib-Perihan khanum. Then, Shirvan aristocracy hurried to put the under-age nephew of ShirvanShah –Shahrugh to the throne, but the authority was preserved in the hands of this nobility, led by regent Hussein bey. Historian wrote that “after this event, the order disappeared in Shirvan”. Kalandar occupied even Shamakha for a while. Feudal nobility was able to press this uprising with big difficulty.

Chaos and civil wars in Shirvan coincided with the aim of Tabriz court. After the suppression of Kalandar, Perihan khanum directed to Tabriz, warned his brother that there was prevailed “chaos and disorder in Shirvan and the time for seizure came”.

In the summer of 1538, Shah Tahmasib sent 20 thousandth troop, commanded by his brother Alkhas Mirza to Tabriz. The fortresses of Surkhab, Qorqevan, Gabala were captured. Then kizilbashs besieged the fortress of Kale-i-Bughurd, where aristocracy and Shahrugh hid. Besiege continued for several months. Hearings about the heroism of the besieged reached to Tabriz too. Shah himself approached to the fortress. At the result of the appliance of weapons the defenders of the fortress concealed. The fortress of Bughurd had been the Treasury

keeper of ShirvanShahs; according to contemporaries, the amount of money, precious stones and good was unnumerable here. All of them were confiscated by the Shah.

Shah Tahmasib assassinated many representatives of local aristocracy, including vekil Hussein bey with the excute of the struggle with the instigators of disorder, confiscated their properties and gave them to the emirs of kizilbash tribes. Shahrukh was brought to Tabriz and was executed later; there were quartered kizilbash soldiers with their family in the fortresses of Shirvan.

So, there was put end to the existence of Shirvan state and it was included to the part of Safavids state as one of the beylerbeyliks.

Shirvan's including to Safavids state played an obvious progressive role in the history of Azerbaijan nation. Unification of all regions of the country under the authority of single state assisted to economic and cultural unity and ethnic consolidation of Azerbaijan.

But Shirvan aristocracy couldn't reconcile with the collapse of ShirvanShah dynasty and the lost of their priveleges for a long time. Attempt of Shirvan people was utilized by Ottoman Sultans in their expansive plans regarded to Azerbaijan.

Separate mood of Shirvan feudals, their permanent claims to the independent governance caused to that, the first beylerbey of Shirvan, Shah Tahmasib's brother – Alkhas Mirza decided to obey his brother only formally. In the beginning of 1546, Shah Tahmasib tried to repair his ties with his brother peacefully: the representatives of both sides met in the city of Javad , where the envoys of Alkhas Mirza did their best to avoid from doubts of prepared revolt. Alkhas promised to pay thousand Tabriz tumans to the Treasury annually and send thousand nomads for military service. But Alkhas, who was instigated by Shirvan people did not implement his promise, ordered to read khutba and mint coins from his own name.

That is why, in the beginning of 1547, Tahmasib I directed the 30 thousandth troops to Shirvan for the neutralization of the revolt. Shah troops destroyed the detachments of Alkhas on the shore of Samur, under Gabala and the troops of Alkhas passed to the side of Shah. Pursuing the retreated Alkhas, kizilbashes reached to the village of Miskindj, circult of Akhta in Daghestan. Alkhas escaped to the possession of Shamkhal Tarkovsky with a little detachment, then he went to Istanbul through Crimea. After this event, Shirvan people resisted against the Shah troops in Gulistan, Sulut and Derbend for sometime. Consequently, Shirvan was conquered by Shah Tahmasib

“for the second time”. Becoming the betrayer, Alkhas Mirza passed to the side and service of Turkish Sultan and took part in the campaigns of Sultan Suleiman I to Azerbaijan.

Tabriz court managed to neutralize the revolt of Alkhas with difficulty, but soon, there began new uprising. This uprising was led by Burhanali Mirza, who declared himself the son of ShirvanShah Khalilullah II. In 1547, Burhan left Kaytak and occupied the capital-Shamakha. Instead of the son of Shah Tahmasib - Ismail, who went to the war with the Ottoman Empire, Abdulla khan Ustaclu was appointed to the post of governor in Shirvan. He rose and began the campaign against Shirvan rebellors in 1549 and settled in the valley of Bughurd. After the death of Burhan, the rebellors proposed young Mehraba instead of him and after the destruction of the last one they proposed his relative, Qurbanali. Rebellors hid in one of the disappeared islands of the Caspian Sea, called Derov (probably, it was located in the confluence of the Kur to the Caspian Sea). Kizilbashs arrived in the Island and destroyed the rebellors.

The mentioned uprisings against the central authority were directed to the restoration of Shirvan state. Shirvan aristocracy, which did not rely on their power appealed to the Ottoman Sultan, Suleiman I for help. Sultan, who aimed to the realization of his expansive desires wanted to withdraw kizilbash troops from Shirvan exactly by the vehicle of Shirvan people and then include the territory of beylerbeylik to the part of Ottoman Empire.

The seizure of the last independent feudal possession of Azerbaijan – meliklik Sheki was also regarded to this period.

In the presence of Dervish Muhammed khan, the son and successor of Hasan bey, who died in 1524, as Shah Ismail I and ShirvanShah Ibrahim II, the relations between Sheki and Tabriz court became strained. The governor of Sheki came to aid to ShirvanShah Shahrukh, who was besieged in the fortress of Bughurd by Shah Tahmasib I. After that Shirvan was included to Safavids state, the governor of Sheki also had to recognize the vassal dependence of the official Tabriz. But when, Alkhas Mirza revolted against the Shah, Dervish Muhammed khan supported him and sent his brother, Shakhnazar khan and his troops for the aid of Alkhas Mirza. That's why, as Hasan bey Rumlu wrote in his work, after that Sultan Suleiman left Azerbaijan at the end of 1548, Shah Tahmasib sent Sevindik bey Afshar from Karabakh to Sheki “in order to punish the khan of Sheki, who had hidden in the fortress of Kish”.

Formal excuse for the beginning of hostilities was the refuse of Dervish Muhammed khan to appear in front of Shah. In 1551, there was put end to the independence of Sheki and the vassal of Azerbaijan, Cakhetian tsar, Levan also took part in this campaign. Sheki settlers hid in the fortress of Kish, Gellersen-Gorarsan and Signakh-refugee, which was located on the foot of the Caucasian mountains. They resisted against approaching Shah troops. Kizilbashs applied the measure of firing some points of the fortress by weapons. Finally, after 20 days, the walls of the fortress were destroyed and the commandant of the fortress, Mahmud bey gave the keys of gates to the Shah. The besieged people of Segnakh also stopped the resistance after the fall of Kish. Dervish Muhammed khan tried to escape from the fortress of Gellersen-Gorarsan at night, but he was captured and killed. Shah appointed Tuygun bey Kadjar the first governor of Sheki.

After the complete seizure of Shirvan and Shaki to Safavids state, the process of reunification of Azerbaijan lands and the establishment of entire Azerbaijan state had started.

Shah Tahmasib decided to strengthen in Georgia, which possessed important military-strategic position between the Ottoman Empire and the Azerbaijan state of Safavids. Contrary to the Ottoman Empire, which entered and strengthened in Western Georgia long ago, Kizilbashs did their best to invade the Eastern regions of this country. It was necessary to create barrier against farther extension of Sultan's possessions in the East. Georgia, simultaneously was the bridgehead for the Ottoman invasion to Azerbaijan, particularly to Sheki and Shirvan.

Georgia, which had divided into small realms even in the 15th century, was not able to resist against his magnificent neighbours. Georgian tsars maneuvered between the Sultan and Shah, in order to preserve their possessions. Kizilbashs, even in the presence of Shah Ismail I (in the first quarter of the 16th century), tried to subordinate Kartly and Cakhetia. But the decisive politics on the conquest of Georgia was realized by Shah Tahmasib, who invaded to Georgia for four times (1540-1541, 1546-1547, 1551, 1554). These campaigns were made by the slogan of jihad – “holy war against unfaithful, people”. During these campaigns, namely peaceful population suffered and the feudal governors saved with trophies and taxes, converted to Islam and passed to the service of Safavids Shahs.

12.5. SAFAVIDS – OTTOMAN WARS AND AZERBAIJAN

Ottoman Turkey restored his attempts to conquer Azerbaijan in the presence of Sultan Suleiman I (1520-1566). Turkey, which confronted with strict resistance in Danube Europe, had to conclude peace with Habsbourgs Austria about the division of Hungary on June 22, 1533. So, Sultan Suleiman united his hands for the Eastern expansion.

After the Ottoman – Azerbaijan war and Chaldiran battle of 1514, there was not concluded any peace treaty between these sides; the Ottoman Empire attempted to utilize from the Sunnite mood of the governors of Kurdistan and Arabic Irag and achieved some success.

There were existed deep reasons of rivalry and enmity between two states. Ottoman Sultan did his best to conquer arguable territories, where Kurdistan and Arabic Irag was included. Arabic Irag possessed great significance for the transite international trade of Asia and Europe. On the animated ways of trade exchange, there was arisen major city of Arabic Irag-Baghdad, which was one of the biggest cities of the Middle East. Goods were directed from India to Basra through Persian Gulf or to Baghdad through Southern Iran; and from Baghdad they were directed to Mediterranean Sea or Minor Asia for further moving to Europe through Aleppo.

In the summer of 1534, Sultan Suleiman I directed great army, commanded by great vezir Ibrahim Pasha to Azerbaijan. At that time, Shah Tahmasib was in Khorasan, where he tried to prevent the next invasion of uzbek khans. That is why, Ottoman troops moved in the direction of Azerbaijan capital without any resistance and occupied Tabriz on July 13, 1534; then they occupied probably all Southern regions of Azerbaijan. Later, Sultan Suleiman personally commanded the campaign with his major forces and on September 27, he arrived in Tabriz. The population of Tabriz began the resistance against the invaders, who realized robbery and exploited city-dwellers. Shah Tahmasib, who learnt about his enemy's invasion immediately came from Khorasan to Azerbaijan. But kizilbashs, who possessed small forces, avoided from the confrontations with the major forces of Ottoman army.

When Suleiman reached to Sultaniyye, their began heavy froze and snow-fall. Ottoman army suffered from the cold and shortage of provisions. Simultaneously, the resistance of kizilbashs, which pursued the retreated army of enemy, made them leave Azerbaijan. Suleiman arrived in Baghdad that was left by kizilbash governor with great

difficulty. Sultan passed the winter of 1534-35 in Baghdad. There was organized the governance by Ottoman sample in Baghdad: there was applied timar system of land ownership, Ottoman feudals obtained timars and ziyamets here. Since that time, Arabic Iraq was included to the territories of Ottoman Empire. Kizilbash's attempts to return Arabic Iraq were unsuccessful.

At the beginning of the summer of 1535, Sultan Suleiman left Baghdad and made campaign to Azerbaijan for the second time. By the order of Shah Tahmasib, the settlers of South Azerbaijan were evacuated. Irrigative canals and kargizes were destroyed, bread and fields were scorched, other part of grain were given to the cattle as food. After these measures Shah went to Sultaniyye. In the summer Tabriz was occupied by Suleiman I for the second time. The attempt of the Ottoman troop to move on the East ended with failure. Major detachments of the enemy were destroyed near the city of Sultaniyye. The absence of provisions and plague aggravated the situation of the enemy. Turkish army could not strengthen in Azerbaijan again and gradually retreated the country.

In the spring of 1548, Sultan Suleiman realized his third campaign to Azerbaijan. This campaign was carefully prepared. There was collected great army from all subordinated regions of Europe, Asia and Africa. Shah Tahmasib, who did not possess enough forces for preventing this enemy, left the capital and retreated to the East, to the river of Ahar, where began to wait for the collection of the troops.

Due to aggravate the moving of the hostile army, there were implemented devastations on the whole way till the capital. There was not kept "neither grain, nor grass" for conquerors, all of them were burnt by fire.

Sultan Suleiman entered to Tabriz with his major forces, but he could stay here only four days. These days were gloomy for the conquerors. Because of complete absence of forage in Turks, their horses, camels and mules died. There was not food and water in the city. Azerbaijanis were against foreign invaders.

Kizilbash troops also disturbed the conquerors. In day and at night they encircled the enemy, made unexpected attacks, killed and captivated separate Ottoman groups, which were far from the major forces. They frightened their enemy so that, "Ottoman soldiers could not leave their camps even for seeking the food". Increasing resistance of Azerbaijan population, attacks of kizilbash troops and unbearable condition with provisions made conquerors leave the country again. So,

the third campaign of Turkish Sultan to Azerbaijan ended unsuccessfully.

One of the prominent events of this war was the crashing defeat of the enemy, made by kizilbash troop under the leadership of Shah Tahmasib's son – Ismail Mirza near the fortress of Kars. Turks called him “Deli Ismail” (“Brave Ismail”) for his courage.

In 1552, kizilbashes transited from defence to active offensive activities. The excuse for the beginning of such activity was related with the attack of Iskandar pasha – the Ottoman governor of Erzurum – to kizilbash possessions in the regions of Khoy and Chukhur-Saad. Shah directed the troops, commanded by his son, Ismail Mirza against him. So, not far from, the fortress of Erzurum Ottoman troops were defeated and destroyed by kizilbashes; great commanders of Sultan were captivated.

In the spring of 1554, Sultan Suleiman I made his fourth and last campaign to Azerbaijan and occupied Nakhichevan. Shah went to Bazarçay. Kizilbash detachments, which obligated their traditional tactics, did not enter into big battles with enemy, realized unexpected attacks on the way of the moving of Turks, captivated and killed the soldiers of the enemy. Soon, Sultan, who felt necessity of provisions and furage, left Nakhichevan and retreated to Minor Asia. Pursuing the retreated enemy, cavalry of kizilbash detachments entered to the lands, which were controlled by the Ottoman Empire. During one of the battles, big detachment of Ottoman troops was destroyed and its commander, the closest man of Sultan – Sinan bey was captivated.

Sultan Suleiman, who was sure that his attempts to conquer Azerbaijan were unsuccessful, decided to conclude peace treaty. By his order, great vezir Muhammed pasha appealed to kizilbash Shah with the request about the liberation of Sinan bey. Along with Sinan bey Safavids court sent to the Ottoman Empire his envoy, Shahgulu bey Kadjar, which was instructed to cease the war. Due to continue the negotiations, the closest man of the Safavids Shah, Farrukhzad bey, who was one of the “Karadagh sufies” and over took the Sultan in Amasia (on the way of Istanbul) to the court of Sultan. Here, on May 29, 1555, was concluded peace treaty between the Ottoman Empire and Safavids; according to its arrangement, Safavids preserved whole Azerbaijan, as well as Eastern Georgia and the lands of Chukur-Saad. But, Western Georgia, big part of Eastern Anatolia and Arabic Iraq went to the Ottoman Empire. The district of Kars was not given to anybody, it was ratified as neutral region and frontier territory between these states.

Aproximately, after Amasia treaty, Shah Tahmasib moved his capital from Tabriz to Kazvin, where he passed last two decades of his life.

After the death of Shah Tahmasib (1524-1576), there began cruel struggle for the throne between two court clans, which supported Shah's sons – Heydar and Ismail. Separation of court aristocracy began long before this event. Major pillar of Heydar was the tribe of Ustaclu. Supporting Heydar's pretends to the throne, the Ustaclu tribe did its best to preserve the leading position in the state administrative. Most of kizilbash tribes and their aristocracy united against this – They were the tribes of Rumlu, Afshar, Turkman, Shamlu, Kadjar, Zulkadar, Bayat, Varsak, which supported the pretends of Ismail, in order to dismiss Ustaclu feudals from the posts that they occupied and captured their land possessions.

At the result of bloody events, taken place on May 14, 1576, in the Shah's court in Kazvin, prince Heydar was killed by the supporters of Ismail. They liberated Ismail from the dungeon in the fortress of Kahkaha (where he lived for 20 years by the order of his father) and put him to the throne. Ustaclu tribe became the object of pursuit, lots of members, which participated in the events of 14th of May, behalf on Heydar, were executed by the order of Shah Ismail II (1576-1578).

Ismail II tried to strengthen the authority by the vehicle of mass repressions during the little period of his regin. There were many versions about the death of this blood-thirsty tyran, but more real one was that he died at the result of conspiracy of kizilbash nobility, which dissatisfied with his activity, mass repressions of not only previous enemies, but also those, who brought him to the throne.

Muhammed Khudabende's coming to the throne (1579-1587) caused to the divison of state among the emirs of kizilbash tribes, which governed the districts as they wanted. State Treasury, which had 900 thousand tumans in, were devastated in a year. Shah and his men could not do anything in order to prevent the unwilfulness of kizilbash nobility, did their best to incline them by the shore of land and money priveleges. The precious stones, which entered to the Treasury in the presence of Shah Ismail I and Tahmasib I disappeared too.

At the result of internal weakness, circumstances became strained. The Ottoman Sultan, Murad III (1574-1595) made preparations to a new war with Safvids. He inspired Kurdish tribes, which settled in frontiers. So, at the result of the attack of Khosrov pasha – the governor of Van – to Khoy the treaty of 1555, was broken. Simultaneously, by the intension of the Sultan, there was risen new uprising in Shirvan under

the leadership of Abubekr, Burhan's son against Safavids. The group of Shirvan feudals directed to Istanbul and under the excuse of single belief, i.e. sunnite trend asked Sultan for help in order to liberate them "from the exploitation and tyranny of kizilbashes". Turkish Sultan directed his 100 thousandth army under the leadership of Mustafa Lele pasha through Georgia. He demanded from his vassal – the khan of Crimea, Muhammed Geray II (1577-1584) to participate in the war against kizilbashes. The governors of Daghestan (Kumik, Kaytaq, Tabasaran, Avarian uimiy) received Sultan's order about military support in the conquest of Shirvan.

The governor of Chukhur-Saad, Muhammed khan Tokhmag Ustaclu tried to prevent the moving of Ottoman army in Georgia and called the governors of Karabakh, Imamkulu khan Kadjar and Tabriz, Amir khan Turkman for help. But Amir khan Turkman did not reply to this calling and "wanted that, none of noble people in the Ustaclu tribe would be able to survive" "because of the hostile" that existed between the tribes of Ustaclu and Turkman. At the result of it, kizilbash detachment was destroyed in the battle, taken place in the Childir plain, on August 3 of 1578 and the way to Georgia and Shirvan was opened. There was not unity among Georgian tsars at that time and they were in arguing.

Iskender bey Munshi characterized the importance of the unification of Azerbaijan and Georgian forces against the Ottoman invasion in such words: "If there was unity among the kizilbash emirs and one of them subordinated to another, if all troops of Shirvan and Azerbaijan united, they would be able to constitute 50 thousand men, the tsars of Georgia would also joined to them and then the invasion of Lele pasha would not be easy. But because of the strife and fight among the tribes, there was lost not only the country, but also prominent leaders of kizilbashes died, Azerbaijan troops were destroyed, and a line of properties and equipment were presented to the robbers".

After the victory in Childir, the army of Mustafa Lele pasha occupied Ahalsikh and entered to Cakhetia. On August 24, Turks occupied the abandoned Tiflis. The Ottoman army crossed the river of Kanik (Alazan), passing through Shiraks step and entered to Shirvan. Kizilbash beylerbey of Shirvan, Aras khan Rumlu left Shirvan and retreated to the South shore of the Kur. Yanechars occupied Sheki, Aresh, Shamakha, Gabala, Baku, Shabran, Mahmudabad and Salyan without any difficulty. The settlers of Shirvan, where worked the agents of Sultan, revolted against kizilbashes in different regions. So, at the

result of the revolt of city-dwellers the kizilbash governor of Derbend, Chirag khan was slaughtered by the rebels, namely in the eve of the entrance of Ottoman detachments to the city.

On the return journey from Shirvan to Erzurum, Mustafa Lele pasha encountered with the united Azerbaijan-Georgian troops, commanded by the beylerbeyi of Karabakh, Imamkulu bey Kadjar and Kartly tsar, Simin in Tiflis. There were slaughtered about 20 thousand Ottoman soldiers, captured trophies in the battles.

Despite of the hope of Shirvan feudals, who supported Abubekr, namely one of the generals of Mustafa Lele pasha Ozdemir oghlu Osman pasha, who chose Derbend for his residence, was appointed the Ottoman governor of Shirvan. Due to the strengthening of Ottoman authority in Shirvan, it was divided into two districts – Shamakha and Derbend, each of them accordingly consisted of 16 and 8 sancags. Abubekr Mirza was ordered to aid to Osman pasha in the strengthening of Sultan's authority in Shirvan. Simultaneously, Sultan, who planned to strengthen in North-Western pre Caspian districts, failed the hopes of Shirvan feudals about the restoration of their self-governance.

Aras khan Rumlu crossed the Kur after that Lele pasha returned to Istanbul and attempted to withdraw Osman pasha from Shamakha. But in this case, the troops of Crimea khan came to aid to the besieged enemy of Aras khan from the North. In the unequal battle, kizilbash detachment was destruct and Aras khan was killed.

At that time, major forces of Shah, which commanded by his son, Hamza Mirza moved from Kazvin to Karabakh in order to withdraw the enemy from Shirvan.

So, in November of 1578, the troops under the command of Hamza khan Ustaclu, the son of Abdulla khan encountered with the troops of Crimea khan, Adil Geray, who came to help to Osman Pasha on the shore of Aghsu river, in the location of Mollahasan. In the bloody battle, which continued the whole day, the troops of Crimea Tatars were destroyed and Adil Geray was captivated. Kizilbash continued their invasion, occupied Shamakha and reached to Shabran. Although the whole Shirvan was liberated from the Ottoman Empire and their allies, their defensive base-Derbend was under the control of the enemy.

This was the last big success of kizilbash in this fight with Ottomans. Feudal strife and struggle in the court, which occurred among emirs of kizilbash tribes and Iran elements of bourecracy intensified in Azerbaijan. The wife of Muhammed Khudabanda,

Kheyrannisa Beyim, who was from Mazandaran by origin, began to attract Persians to the high posts by the vehicle of prime-vezir, Salman Djabere and attained to dismiss and weaken the role of Azerbaijan emirs in state affairs. This activity was encountered by the disagreement of leading kizilbash emirs, who made conspiracy to put end to the self-governance of Kheyrannisa Beyim and her assistant, Djaberi. Emirs, who dismissed Djaberi, demanded from the Shah to dismiss his wife from the interference to state affairs; but as they saw that Shah did not do anything, emirs themselves entered to the palace and strangled her.

In the summer of 1579, Crimea khan, Muhammed Geray moved from Bahchesarai with 100 thousandth troops and approached to the frontiers of Shirvan through North Caucasus. Along with Osman pasha, Crimea Tatars attacked Shamakha, Baku; they crossed the Kur and attacked Ganja, Karabakh, Barda, Mughan and reached to Gizilaghac. But when Crimea khan learnt about coming of kizilbash troops to Shirvan, he quickly went to the North. During this destructive campaign, tatars captivated many settlers of Azerbaijan and hoped to sell them in slave bazaars of Kafa and other cities of Crimea.

So, kizilbash troops, which came to Shirvan did not find tatars here. Then, Amir Turkman moved to the North against the Shirvan rebels, led by Abubekr Mirza, who strengthened in Khachmaz. But this campaign did not bring success to kizilbashes and caused to the hostility among kizilbash tribes. Emirs of Shamlu and Ustaclu tribes rose against Amirkhan with their union and accused namely him because of the failure of the campaign. Fortunately, this disagreement did not resulted with bloody confrontation inside of the troop.

At the result of hostilities, devastations and robbery, realized by Ottoman and Tatarian troops, there were spread starvation and epidemics of plague in Azerbaijan in the years of 1578-1579. The contemporary of the events, Iskender bey Munshi mentioned that "several locations, which had been populated before, became the settlement of animals". Even during this difficult circumstances for the nation and state, tribal emirs did not stop their strife – there began struggle between the emirs of Turkman and Shamlu tribes in Tabriz in 1580. Split in hostile groups occurred among the aristocracy of Shamlu as well. In 1581, rebelling emirs of Shamlu declared Abbas I the Shah in Herat and that caused to the separation of Khorasan from Kizilbash state in fact.

Troops of Crimea tatars made plundering raids to Azerbaijan for two times: in the spring of 1580 and 1581 the army of tatars,

commanded by the brothers of Crimea khan – Qazi Geray and Sefi Geray invaded to Shirvan. In both times, Crimea tatars made devastations and robbery, following to the traditions of nomadic nobility and returned to Crimea through Derbend. During the last raid, the kizilbash detachment, commanded by Peyker khan Kadjar met Crimea tatars between Shabran and Shamakha. In the cruel battle kizilbashes defeated Turkish detachments and Shirvan rebels. Qazi Geray was captivated by kizilbashes. But these achievements did not change the military circumstances in Shirvan behalf on Azerbaijan. Osman pasha had been in Derbend yet and after the leaving of Shirvan by kizilbash troops because of the absence of provisions, he gradually occupied this land.

So, Crimea troops aided the Ottoman troops in their strengthening in Shirvan. Regularly, the Ottoman Sultan sent military detachments, equipment and money to Osman pasha in Derbend through Crimea and Northern Caucasus. Simultaneously, not all governors of Daghestan agreed with the shape of Ottoman supremacy here. So, Shamkhal (title of local governor) Tarku and Abubekr Mirza appealed to kizilbash governor of Karabakh, Imamkulu khan Kadjar with the suggestion to fight against Osman pasha together. In one of the battles, near the river of Samur in 1583, Abubekr Mirza even fought against Osman pasha, on the side of kizilbashes. This fact proved that, Shirvan settlers lost their belief about self-governance, which was promised by Ottoman Empire and was ready to pass under the protection of Safavids again.

In 1582, Sultan Murad III replaced Sinan pasha, who began negotiations with kizilbashes, with Farhad pasha and put him to the chief of Eastern campaign. It was done by the instigation of Osman pasha – the governor of Shirvan, who promised to Sultan that he would annex Azerbaijan and western regions of Iran to the empire without difficulty.

In the summer of 1583, Farhad pasha moved from Kars and occupied Chukhur-Saad. He constructed fortress in Iravan, put the Ottoman garrison there and returned. Safavids beylerbey of Chukhur-Saad, Muhammed khan Tokhmaq had to retreat to Nakhichevan, as he did not get military aid from the state. Iskender bey Munshi accused those emirs, who preferred the interest of their tribes, defence of their own properties, but not the general state interests, at the result of which they lost such “suitable and rich region” as Chukhur-Saad.

Instead of the mobilization of all forces and organization of defence in order to prevent farther invasion of the enemy to the country, kizilbash nobility was engaged on strifes. Consequently, the leader of Turkman tribe, Amir khan was arrested and executed in the fortress of Kahkaha, at the result of which, the tribes of Turkman and Tekeli rose against the central authority. These events entirely weakened Azerbaijan state of Safavids in foreign resistance and facilitated farther moving of Ottoman troops. Turkish Sultan, who knew about the difficult circumstances of Safavids state, called Osman pasha Ozdemir oghlu back from Derbend and put him to the chief of Eastern campaign. In the summer of 1585, Osman pasha moved to Azerbaijan with 200 thousandth army in the direction of Chaldiran – Khoy – Marand – Sufian – Tabriz.

During the invasion of the enemy, Shah Muhammed and his son Hamza Mirza, who ruled all state affairs instead of his weak-willed father, were in Karabakh. Hamza Mirza hurried to prevent the Ottoman army, which moved to Tabriz with 20 thousandth troops. In the region of Sufian, leading troops of kizilbashs confronted with the troops of the enemy and because of the inequality of forces they had to retreat. In the military assembly, more experienced generals advised to act in the sample of Shah Tahmasib – to evacuate the settlers of Tabriz to the regions of Garadagh, put the city without bread and equipment and after the entrance of Ottoman troops to Tabriz they should blockade the roads and deprive it from provisions. Nevertheless these suggestions were not ratified. Osman pasha, who approached to Tabriz on September 20, demanded from city-dwellers to conceal voluntarily and promised not to kill the settlers. But, Ottoman artillery, which did not get answer in the next morning conquered Tabriz.

Osman pasha, who obligated to the Ottoman army's customs and traditions, constructed cidatels in Tabriz after the conquest of the city. There was decided to build it in the area of famous palace of "Hesht-Behisht" in Tabriz. Despite of difficult circumstances, Tabriz people continued to resist against the conquerors. According to one source, the city-dwellers "attacked to the tents of conquerors at night, killed and liquidated them, destroyed all built fortresses of Turks, which had been constructed by them for a day". Due to break the resistance of city-dwellers in Tabriz, the conquerors implemented the regime of mass repressions in this city. In the noon the settlers did not risk to appear in the streets, they went out only at night.

After a month, Ottoman troops had to leave Tabriz. Moral mood of conquerors was broken by the heroic struggle of city-dwellers, as well as by lots of invasions of kizilbash detachments to the circuit of Tabriz, which was located by major forces of Ottomans.

After the decline of Tabriz, there was organized headquarters in Uzumdul and was decided not to permit the enemy to breathe in order to aid the fight of Tabriz people. The first, who realized attack to Turks, was kurchubashi Kulibey Afshar. He had already crossed the river of Tekhusfendj with his detachment and approached to Tabriz, when Osman pasha sent Cigan-oghlu Sinan pasha against him.

The detachment of kizilbashes began to attract the attendance of Cigan-oghlu troops, which besieged the major forces of Kulibey by false retreatment. Cigan-oghlu, who put his troops without artillery, was subjected to big attack of kizilbash cavalry. Turks could not resist against this attack and began to escape. In this battle, about 2000 Ottoman soldiers were killed and Cigan-oghlu was able to survive with great difficulty.

After several days, Hamza Mirza realized attack to the Ottomans. The troops, commanded by Murad pasha – the governor of Karaman and Muhammed pasha – the governor of Diyarbekir were directed against him. The battle took place near the same river of Tekhusfendj. The end of the battle changed behalf on the kizilbashes, only after that when Hamza Mirza ordered to Shahrukh khan to participate and enter to hostile centres. Despite of the numeral majority, the forces of the enemy were destroyed and they quickly retreated. So, Ottoman troops again felt sorrow of the cruel defeat. Both Ottoman generals, Murad pasha and Muhammed pasha were captivated by kizilbashes; the last one died, at the result of wounds. According to Oruc bey Bayat, pasha of Trapezunt and other Ottoman generals were killed in this battle. Kizilbash troops pursued the enemy till the station of the major Ottoman forces in Cherendab.

Despite of their little forces, kizilbashes disturbed the enemy a lot. Finally, the circumstance made Ottomans hurry to return to their lands. At the result of illness and death of Osman pasha, Cigan-oghlu Sinan pasha was appointed the commander of Turkish troops. When the Ottomans left Tabriz, they put 7 thousandth garrison with provisions and fires under the command of Jafar pasha in the fortress, constructed in this city. On October 29, main forces of the Ottoman army left their station in Cherendab and moved to the way back. Hamza Mirza directed against the retreated enemy and reached to his troops in Shanbi-

Ghazan. The troops of enemy was stricken in the battle. Hamza Mirza pursued them till Tasudj and frequently inflicted unexpected strikes to them.

Hamza Mirza, who entered to Tabriz, understood well that the Ottoman garrison in this city presented great danger and was the pillar of Ottoman Empire for its further supremacy in the country. That is why Hamza Mirza realized several unsuccessful attempts in order to capture the fortress. Kizilbashs did not possess artillery, without which they wouldn't be able to occupy the fortress. Only gun was that which they directed from Goyarchinlik fortress to Tabriz. With the help of this gun, a part of the tower was destroyed. But Turks were able to withdraw kizilbashs from the fortress with unexpected sortie. Kizilbashs needed two mothes for the preparation of new gun, but neither previos, not the new one could work because of the bad quality. Kizilbashs lost one of their most capable military commanders – emir from Zulkadar tribe, Shahrukh khan in the battles for the fortress.

Shahrukh khan, who tried to occupy the fortress before coming of rebelling emirs of Turkman and Tekeli approached to the fortress walls with his small detachment. At that moment, the detachment of Turks suddenly went out the fortress and attacked to Shahrukh khan. His men, as well as his son were slaughtered and he was wounded and captivated by Turks. One more circumstance prevented kizilbashs to occupy the fortress and distrust hostile garrison. So, since returning to Tabriz, kizilbashs digged underground passage from the mosque of Hasan padiShah to one of the towers of the fortress by the secret order of the Shah, in order to enter to the fortress and open the gates. After several days, diggers reached to the walls of the fortress and there remained only several for the complete end of the work.

But, unfortunately for Safavids, betray and escape of kurchibashi Kulibey Afshar to the fortress to the Ottomans, clarified the plans of kizilbashs, which was very close to the realization. Kulibey informed Jafar pasha about their plan. The besieged found the end of the mine and covered it with soil. So, Hamza Mirza ordered his troops to attack to the fortress in the noon. Kizilbashs did their best to enter the fortress by the vehicle of ladders. This unsuccessful attack of kizilbashs continued several days, which took some thousands of lives.

So, not only the absence of artillery, but also the approach of revolted tribes of Turkman and Takali prevented the complete liberation and occupation of Tabriz fortress. In one occasion, kizilbashs were close to occupy the fortress but because of new Ottoman army under

the command of Farhad pasha approached to Tabriz and made them leave the city and retreated.

The peace negotiations with Sultan were broken at the result of the murder of Hamza Mirza by the conspiracy (at the end of 1586). After that the central authority was paralysed and led by anarchy. Major part of kizilbash aristocracy left the Shah Muhammed Khudabande and declared their adherence to Abbas Mirza, who was brought to the throne in Khorasan.

Turkish commanding utilized from the death of Hamza Mirza and the heavy internal circumstance of Azerbaijan Safavids state. Peace negotiations were broken. The commandant of Ottoman fortress in Tabriz, Osman Pasha went out the city and occupied many cities in the south of Azerbaijan and the regular Ottoman troops occupied Karabakh and other regions of the country.

So, in 1586-1589s, approximately whole Azerbaijan was regularly occupied by the armies of Sultan Murad III. The achievements of Turks were facilitated by the invasions of Uzbeks to Khorasan. New Safavids monarch, Shah Abbas I, who occupied the capital, Kazvin and usurped the throne of his father hurried to continue peace negotiations with Sultan and accepted cruel arrangements of the peace in order to preserve the remained possessions. According to the Istanbul treaty of 1590, Azerbaijan (excepting Karadagh with Ardebil circuit and Talish region), Chukhur-Saad, Georgia, several western districts of Iran passed to the Ottoman Empire.

Including of the most part of Azerbaijan to the territory of the Ottoman Empire, which continued till the beginning of the 17th century, broke the leading role of Azerbaijan in the Safavids state. Azerbaijan was devastated and destroyed at the result of continuing wars. Robbery policy of Ottoman feudals caused to the plundering of the wealth of the country, destruction of the grounds of economic life.

12.6. POLITICAL STRUCTURE AND THE SYSTEM OF GOVERNANCE IN THE SAFAVIDS STATE

It is important to mention that political structure and the system of governance in the Safavids state was based on the traditions of statehood in the period of Aghqoyunlu and Karakoyunlu.

Along with unlimited and inherited authority of Shah, there were central boureochrachy apparate, which possessed its representatives in

all provinces of the empire. Safavids Shahs, who were the inherited heads of Ardebil dervish orden, preserved their spiritual authority as well. There was supreme mejlis of the state, which played only consultative role. In the presence of Shah Abbas, Supreme Mejlis consisted of 12 members and included to its structure the sons of the Shah, his closest consultants, influential representatives of kizilbash aristocracy and civil bourgeoisie. Supreme Mejlis was called by the desire of the Shah in order to decide important state issues, after their discussion Shah took into account the suggestions of statesmen.

As one of the European diplomats, who took place in one such assemblies of Supreme Mejlis by the permission of Shah Tahmasib, mentioned, "the king sits on the throne not much more higher from the ground and by his shoulders sit his sons; when they are in the palace, especially Heydar Mirza, who is the deputy of the king, they don't go out of his view-point. His consultants, who called vice-kings (they are 4 men) sits in the opposite. Shah put issues, spoke about them, asked the opinions of Sultans and each of them stands up and approaches to the Shah, expresses his opinion loudly, in order to that all of his colleagues are able to hear him. And if Shah hear anything interesting during the discussion, it (by his order) is noted by the high consultant or frequently, by Shah himself; and so, everybody expresses his opinion by the request of the Shah. When the king is sure about the essence of the issue, it was discussed in the first assembly; but if he has any doubts, he listened to the opinion of the whole mejlis and then solved the problem after his personal scrutiny".

The territory of the Safavids State was divided into the districts of *divan* and *khase*, i.e. the state lands and the lands, which belonged to the family of ruling dynasty. These lands were accordingly called divani-mamalik and divani-khase. The lands of *khase* was governed by specially appointed *vezir*, these lands consisted of the inherited possessions of Safavids sheikhs in Ardebil, as well as the lands and properties in Isfahan, Fars, Herat and Mazandaran, which was gained in the presence of Shah Abbas I.

Prime-vezir (*veziri-a'zam*) took special place in the state administration after the Shah. Prime vezir and sometimes, some other high state officers achieved the title of the adviser (*vekil*) as an extra post. Vezir, with the title of *vekil* was the plenipotentiary in the decision of state issues about religious and secular character. In the presence of Safavids, the first *vekil* became the closest comrade-in-arms of Ismail I – Hussein bey Shamlu. But later, this post became the reason of strife

among kizilbash military nobility-in the presence of under age Shah Tahmasib I, this post was accordingly occupied by Div Sultan Rumlu, Chukha Sultan Tekeli, Hussein khan Shamlu. Tahmasib I, who reached to the proper age and strengthened in the throne, liquidated this post later.

From the beginning of the reign of Shah Abbas I, the authority of prime vezir was extended. Civil and financial institutions of the regions and circuits of the state were also governed by vezir. The distinguished point, which was shaped in the administrative system was mutual control of officers; that's why, the Shah obtained enough and correct information about the activity of all officers, beginning from the prime vezir till the representatives in regions and cities.

Nazir (munshi-katib), who was subordinated to prime-vezir, was appointed by Shah, but in fact, he was not only the secretary of prime vezir, but also was able to give information about the shaped problems personally to the Shah. Official documents were confirmed by the prime vezir. The appointments of the officers to high posts and the distribution of tiyuls and soyurgals without his stamp was unreal. The issues about the state expences and profits, acceptance of foreign guests and diplomats, organization of their meeting with the Shah, circumstances in the provinces were referred to the sphere of his activity.

There was the munshi of the Shah, who was the head of the state clerical office in the palace. To write letters, orders and fermans of Shah, to fulfill the accounting of state expences and doubts were included to his obligation. There worked 40 scribes (katibs) under the leadership of munshi. Munshi wrote the occurred events per day and compiled the chronicle of major events in the presence of current ruler.

The Shiite clergy played an important role in the administration of Safavids state. Supreme spiritual institution was led by sadr. Adam Oleary mentioned that as Catholic Church was headed by the Pope, the spiritual institution in the Safavids state was led by sadr, who was appointed by Shah. Sadr had to know the shariat and civil law, as in the dependence of his opinion, there was given a decision from the name of the sovereign. Sadr made decisions about property issues as well as, checked the fulfillment of shariat law through the appointed spiritual officers, controlled vaqfs, appointed imams of the mosques.

The provinces, which was the Safavids empire divided, were governed by the governors-beylerbeys, who were appointed by Shah among kizilbash military nobility. Legally, they were given the title of

emir or khan and they were the most essential point in the system of state administration. They were grateful to Shah for their positions and possessions, that is why, they had to serve the Shah faithfully; but in fact they revolted against the central authority, utilizing from their rights. In the documents of Shah's divan, of 1576, there were counted 114 emirs.

The post of beylerbey was regarded as military-civil one. Beylerbey was engaged not only in civil governance, but also led the feudal militia of the region. Sometimes, beylerbey was appointed the military commander of the troops of Safavids state in the big province. The post of beylerbey used the inherited character in the context of one clan of any kizilbash tribe. For instance, Karabakh and Astrabad was governed by the representatives of Kadjars, Shirvan and Chukhursaad-Ustaclu, Tabriz – Tekeli or Turkman, Fars – Zulkadar, Kerman – Afshar, Hamadan – Tekeli, Herat – Shamlu. As a sample, we can bring the beylerbeys of Karabakh, which was Shahverdi bey Ziyadoghlu Kadjar, who had been appointed by Shah Tahmasib. As its known, the ruler of Ganja khanate in the beginning of the 19th century was Javad khan Ziyadoghlu, who bravely fought against Russian invaders, commanded by general Sisianov.

In beylerbeyliks, the vezir of the region possessed the important place after the beylerbey. He was engaged in the financial issues, realized the control over the collection and accuration of taxes. Vezir or his representative participated in the low-court.

Vezirs of provinces were appointed or dismissed from the office by the recommendation of beylerbey and by the order of Shah. Although he was appointed by Shah, in his activity vezir subordinated to beylerbey and simultaneously was his “ears and eyes” in the province.

Beylerbeyliks were divided into mahals (circuits). Mahals were governed by circuit governors (Sultan or melik), which were confirmed by Shah. There were presented military-administrative and police functions to these governors. The governor of circuit had to provide the internal stability, keep a little military detachment, regularly collect taxes and obligation, during the hostilities he had to pass to the subordination of beylerbey. He had to regularly send peshkesh and present to Shah. Although the governor of mahal was independent and possessed wide authority, he consulted with the beylerbey in important issues and obeyed to him.

The deputy of the beylerbey (canishin), eshikaghasebashi, divanbeyi, mehmandar also played an important role in the governance of the regions.

The deputy of beylerbey in the region possessed wide power. During the absence of beylerbey, all issues were led by him. He kept regular ties with the palace too. Nevertheless, as vezirs this post was also occupied by the relatives of beylerbey in fact: he directly subordinated to beylerbey. In the Safavids state *canishin* and *naib-al-hokuma* were synonyms. Officers, who used this name were legally appointed by beylerbey. There were not given any title to the canishins of the regions.

In the system of Safavids state, major governing institutions consisted of two administrative subdivisions: beylerbeyliks and mahals. But, being the basics of military-political and administrative entity, the governance of beylerbeylik played the exceptional role in the history of Safavids State. Beylerbeylik, which was the representation of Shah's authority in regions, was the ground of governing system in the areas; beylerbeys strengthened the authority of central administration in the areas – in cities and villages by the vehicle of Sultans and meliks. During the reign of Shah Abbas, who regained the territories, conquered by the Ottoman Empire, the state was subdivided into 13 beylerbeyliks, four of them were located in Azerbaijan.

According to the feudal military-nomadic militia, the army of Safavids was subdivided into two types as in the period of Aghqoyunlu and Karakoyunlu. There was shaped 44 thousandth regular army in the presence of Shah Abbas I; together with 60-70 thousandth unorganized feudal militia of *cherik* the army was constituted by 100 thousand soldiers. In 16th-17th centuries, the state army was generally located in the regions. This army consisted of military forces of Azerbaijan Turks, which were united under the command of the beylerbey of province. There were kept military forces, constituted by several thousand soldiers in each beylerbeylik – in Shirvan, Chukhur-Saad, Karabakh and Azerbaijan.

CHAPTER 13

SOCIO-ECONOMIC LIFE OF AZERBAIJAN IN THE 16th CENTURY

13.1. AGRICULTURE AND AGRARIAN RELATIONS

Related with the extended diplomatic and trade ties of Safavids state with foreign states in 16th-17th centuries, there were kept a lot of letters of European travelers, merchants, diplomats and Christian missionaries, who visited Azerbaijan and its neighbourhood countries. More detailed evidences gave: Italians – anonym merchant, M.Mambre, V.Alessandry, Dj, Veketti; Englishmen – A.Jenkinson, A.Edwards, D.Deket, T.Herbert; the Dutchmen – Y.Streys; Germans – Adam Oleary, O.Kempfer; Frenchmen – Y.Sharden, Rafael- Dyu-Man, P.Sanson. There were kept valuable evidences in the stories of Ottoman traveler and historian, Evlia Chelebi and in the letters of Russian travelers, Fedot Kotov, as well as in the documents of Russian diplomats.

During the establishment of Safavids state, the economic circumstance of Azerbaijan (excepting Shirvan) weakened because of the failure of Aghqoyunlu padiShahs' reforms. Due to normalize the economic life and fill up the state Treasury with equipment, Safavids went to some facilitation in the circumstance of peasants. The strengthening of central authority in the presence of Shah Ismail I, who fought against the separatism of kizilbash nobility, decrease of local feudal wars and strifes in the first quarter of the 16th century, pushed to the rebirth of agriculture and other spheres of economy too.

Major engagement of population was arable-farming as before. Grains – wheat and barley were planted approximately in all regions of Azerbaijan – in Shirvan, Mughan, Arran, as well as in Southern districts – circuits of Ardebil and Khalkhal. Profusion of bread in Safavids state was mentioned probably by all European travelers. According to anonym merchant of Venesia, in Tabriz “there are a lot of rice and big profusion of barley and wheat”.

One of the major and traditional engagements of rural settlers was gardening and market gardening. Venesian ambassador, Alessandry, who was in Shah's court informed about awesome fruit gardens in the regions of Sufiyan, Khoy and Marand. Fruit gardens and kitchen gardens also possessed essential place in the economy of city dwellers (they provided the need of the population). The plant of mulberry tress in Azerbaijan was related with silk-worm breeding and the growth of silk-worm here. The culture of silkworm was specially enlarged in Shirvan and Sheki, where was increased silk-worm on the ground of local raw-material. Englishman Jenkinson, who travelled Azerbaijan in 1562-63s warns that, "there could be obtained all needed goods-big and small nuts, raw-cotton, about all kinds of candies... But major goods was here – he continued raw-silk with various kinds and here was great profusion of this commondity".

One of the major regions of the growth of silkworm in 16th century, was Aresh, which was mentioned as the area of the bought of raw-silk by foreigners, who specially visited this city, according to Englishmen. There were well-known different kinds of raw-silk in Europe, which were exported from Azerbaijan.

A part of Azerbaijan population passed to semi-namadic life-stocke and were traditionally engaged in cattle breeding.

There were kept previous forms of land-ownership during the reign of Safavids: divan, khasse, vaqf, mulk. New event in land ownership was the growth of state and domonial land-ownership as well as special type of conditional lands for service – tiyul. Shah Ismail confiscated big land foundation, which possessed to Aghqoyunlu dynasty, as well as the property of rich Sunnite clergy.

Along with the circult of Ardebil, first Safavids owned the rights of khasse (domen) over the lands of Isfahan, Fars, Herat in Azerbaijan. More harvestive and suitable properties were included to domens. The representatives of Safavids turned into the biggest feudals – land – owners of the country in this way.

Beginning from Shah Ismail I, Safavids began to liquidate inherited ownership for service – soyurgical, to prevent of transition of Treasury lands into the property of vassals – kizilbash emirs, khans and beys regarding to the interest of central authority: they began to apply new type of share of lands – tiyul. This was limited with the period of being in the service, not inherited land, which was shared to the vassal as the part of rent-tax (by money or natura), without owning these objects. Tiyuls were specially given to the stratum of kizilbash soldiers.

Soyurgals were not liquidated entirely, but changed in view: this had already been small property, which was under the utilization of shiite clergy and civil officers.

Most part of Azerbaijan population was constituted by peasants, which were exploited by kizilbash feudals. Frequently, peasants, who did not possess their own land allotments, hired them from the state, kizilbash khans, beys, owners of mulks, vaqfs and other landowners with heavy conditions.

Safavids, which initially utilized from the support of social stratum, did not realize any practicable reforms in order to facilitate the condition of working people; but Safavid Shahs gradually reduced the taxes, due to provide the rebirth and improvement of economy as well. Shah authority had to take into account the desires of nation after the long-lasting Ottoman invasions and the peace of 1555; so the administration reduced land-tax of malcahat (kharac) and other obligations.

Feudal rents also were the vehicle of exploitation of nation; one of three forms of this rent was the productive rent. Feudal rent was realized through hard system of agricultural taxes and obligations. Major tax, collected from the peasants was land-tax-malcahat, which amount consisted of 1/6 till 1/3 part of the harvest. Malcahat was paid especially with products and productions of agricultural industry-wheat, barley, rice, silk and etc.

The most exploited obligations of peasants were known under the term of “ikhracat” and “shiltakat”. Peasant had to present not only provinces for the troops or feudal militia, but also provide the cavalry animals with food and forage (alafa, ulufe); they had to present their houses to foreign ambassadors, Shah’s horsemen and other officers, as well as feed them by their own means.

Hard circumstances of the nation, which was exploited by kizilbash feudals pushed them to uprisings. Big antifeudal uprising occurred in 1537. Azerbaijan historian, Iskender bey Munshi wrote that in Shirvan “there disappeared order, chaos and disorder became obvious in the country”. Rebels occupied Shamakha without resistance, Shirvan emirs and under age Shirvan Shah escaped from the capital and hid in the fortress. But this uprising possessed the same lacks as other uprisings – the leadership of the uprising, which did not have obvious goal, soon left Shamakha and retreated to Salyan. Shirvan emirs collected their forces and pressed the uprising.

More powerful uprising was the revolt of craftsmen and city poverty of Tabriz, taken place in 1571-1573s. The rebels had held on the city for two years. And although the Tabriz uprising was suppressed, it was deeply disturbed the Shah's court. Scared Shah Tahmasib abolished the collections from craftsmen and freed the city from all state taxes for a while.

13.2. CITIES & CRAFTS

The influence of these political events to the circumstance of producing forces, first of all, to the condition of urban economy was great. None of the essential cities of Azerbaijan, besides of Ardebil, which had not been captured by Turkish troops, could not escape from heavy results of these wars. Tabriz, Nakhichevan, Ganja, Khoy, Karabakh, Marand, Shabran and Culfa suffered much more than others. Many merchants were robbed. Hosilities caused to the decline of urban life, firstly, craft industry and trade. Approximately, the export of Azerbaijan goods on transite ways, passing through the territory of Turkey had been completely stopped. The violation of normal functioning of foreign and transite trade was negatively inflicted to the urban economy.

According to d'Alessandry, there were 52 cities in the Safavids state, in the second half of the 16th century. Probably, there were big and small towns, but the small ones were more than big cities. There was concentrated essential amount of craft-trade population in cities, rebirthed industrial regions. There was existed big amount of small tradecraft settlements, related with internal and foreign trade as well. Big settled zones was not differ from small ones according to the number of population and its external view. In the economy of these areas craft and trade played more subsidiary role (but essential as well) than major spheres of economy-arable-farming and gardening.

Urban population was engaged in the planting of agricultural cultures and raw materials, especially, technique for the improvement of craft industry. There were many auxiliary industries (gardens, fields, big and horned cattle and so on) within the cities, which consituted the material-raw basics of the country. Urban-settlers had gardens, which surrounded big squares. Italian Alessandry mentioned that in the 70's of the 16th century "there are plenty of gardens, which borders equal to 15 mile" in Tabriz.

The one of the biggest cities of Safavids period was Shamakha. As it was mentioned in previous chapters, Shamakha was the political centre of ShirvanShahs state in the Middle Ages. This situation assisted to the transition of Shamakha into one of the biggest cities of Azerbaijan. When the state of ShirvanShahs finally declined in 1538, Shamakha became the centre of Shirvan beylerbeylik in the part of Safavids state. Although the city ceded its place to the major city of Shirvan-Aresh for exact period, it had preserved its role as tradecraft centre of the country yet.

The assimilation of Volga-Caspian trade way since the second half of the 16th century, caused to the growth the trade essence of Shamakha. Safavids-Ottoman wars at the end of 16th-the beginning of 17th centuries inflicted great damage to the economy of the cities and Shamakha was deeply destroyed after its conquest by the troops of Shah Abbas I (in 1607).

The basics of monetary system of the state was accepted the silver coin “shakhi”, the shape of this term was probably related with the title of “Shah”. The weight of shakhi equaled to two Safavids miskals about 4.68 gramms, i.e. 9.36 gramms, which coincided to 50 copper dinars.

As the major monetary one shakhi had been minted during the whole reign of Safavids, but its weight standart had being changed, till its status as the major one was changed in the presence of Shah Abbas I, at the end of the 16th century.

Serious diffucuties that shaped because of the shortage of monetary mass, which were taken by the winner-Ottoman Sultan Selim (1512-1520) after the conquest of Tabriz, reflected in the dynamics of coin minting, as well as the monetary industry of the state. Strictly kept weight of the minted coin in the presence of Ismail I, had been broken before the Chaldiran battle, in 917/1511/12, and after the triumphate in the East, long before the defeat in the West. This break continued till 922/1516. We don't know, whether it was related with military preparation or accidental, but the coins of those years did not reach to nowadays.

13.3. TRADE. INTERNATIONAL ECONOMIC AND TRADE RELATIONS

In 16th century, Azerbaijan conducted trade with Russia, European and Asian countries. Major place in trade belonged to raw silk, which was

produced from profusion. Main centres of silkworm breeding were Aresh, Shamakha, Ganja and Culfa. There were exported clothes, carpets, dry fruits, oil, salt, saffron, rice, coloured items, gun and other goods from Azerbaijan to Russia and other countries too. The cities of Azerbaijan were visited by many Eastern and European merchants-Persians, Indians, Turks, Arabs, Uzbeks, Russians, Georgians, Venesians, Dutchmen, Frenchmen, Englishmen and so on. They brought silk and cotton clothes, golden and silver clothes, jewellery, spices from their countries. Generally, the major item that was imported from India to Azerbaijan was highly qualified steel. There were imported copper, fur, wool clothes, gold, axes, wooden dish and etc. from Russia. Raw silk, which was produced in Azerbaijan, was widely utilized in Medieval Europe.

In 16th century, the shortest and widely exploited caravan road passed from Tabriz to the direction of Heleb, through Marand-Khoy-Khilat-Bitlis. The road, passing from Tabriz to the direction of Erzurum and Erzincan preserved its essence.

Venesia tried to extend the activity of its trade agents in the East, escaping from the unprofitable economic mediation with Eastern merchants. But its attempt did not achieve any success. Venesians, who stayed in Heleb exchanged their velvet with Easter, as well as Azerbaijan goods: raw-silk, wool, oak nut, oil, saffron, leather, cotton, species. But the major point of international trade continued to be Azerbaijan silk and Azerbaijan merchants played an important role in this trade with Europe. Therefore, especially Culfa merchants brought raw silk from Shamakha to Heleb. They bought from Venesians namely, gold-clothed silk. In the beginning of the 16th century, there was imported copper, perfume and cheese from the East to Tabriz.

The essence of caravan ways, passing through Azerbaijan and tied Europe and East in the 16th century was great. International caravan ways, which began from India and China and passed through Azerbaijan, the cities of Mediterranean and Black Seas stretched to Europe. Volga-Caspian marine way also related Azerbaijan and Iran with Europe. Portugal and Spain, which led over the Indian ocean, captured major trade points of Persian Gulf as well. India species, exported to Europe through Azerbaijan, became under the control of Portugal merchants and seamen. Other European countries, especially England did its best to lead in the East and manage the raw materials and trade markets. They were especially interested in Azerbaijan silk at that period.

Safavids Shahs also did their best to set relations with European countries, which were the major customers of Azerbaijan silk. Tabriz was the biggest trade city of Azerbaijan at that time. There were imported/ wheat, raw silk, small horned cattle, various craft items from other regions to Tabriz. During the creation of internal market, Tabriz turned into the most essential economic centre. Safavids-Ottoman wars inflicted great damage to the life of the city. But, Tabriz again became the important economic centre of the state in 17th century. Evliya Chelebi informed about the presence of 700 shops, about 200 caravanserais and approximately 70 guest-homes. And Sharden wrote about the location of 15 thousand shops and the most famous bazaar of the East in Tabriz.

The profusion of raw silk in the circuit of Shamakha increased the economic essence of the city. As in Tabriz, there was located big market in Shamakha. Although the wars of the 16th century, inflicted damage to the economy of the city, but they could not prevent the further development of the city. According to the source, there were annually sold 100 thousand pood silkworm in Shamakha. Adam O'Leary mentioned about big trade centre, which was located in the city. There were existed shops, filled by various goods in the markets of the city. Such goods, as silk, clothes, made with gold and silver, bow and axes were demanded a lot. There were many caravanserais in Shamakha. Foreign merchants conducted whole sale trade in these caravanserais.

The role of the city of Ardebil, which possessed special status was big in the trade-economic life of the country. The city was located on the trade way, which united Southern and Northern regions of the country. Ardebil merchants conducted trade with many countries of the world. There were constructed big shops in both sides of bazaars square. The trade centres of the city were caravanserais. There was located squared bazaar in the city that called Keysariyye, which Adam O'Leary called "trade exchange". The traveler mentioned about Chinese merchant who sold dish, along with Turkish, tatarian and Indian merchants.

In the 16th century, the major role on trade relations belonged to caravanserais. Caravanserais were constructed on trade ways along with cities. One of the most famous caravanserais was the caravanserai that was located in Beshbarmaq, on the way of Shamakha – Derbend. Adam O'Leary, who stayed in Beshbarmaq caravanserai wrote: "This caravanserai is very ancient construction and it built from squared stones. Squared and the length of each stone equals to 42 steps".

In 16th century, at the beginning of growth of internal and foreign trade there was shaped internal market. The economic essence of cities increased. There were created economic ties among cities and villages, trade that was conducted in cities per week gave continuable and systematic character to these ties.

CHAPTER 14

AZERBAIJAN IN THE 17th CENTURY

14.1. FIGHT FOR LIBERATION AGAINST THE OTTOMAN OCCUPATION. THE MOVEMENT OF CELALIES

The occupation by the Ottoman empire in Azerbaijan lasted a little bit more than ten years, but as a result of hostilities and occupation, the country was destroyed; so that, the Ottoman authority could not collect necessary means for their troops and administrative office from the population. Socio-economic life in the majority of cities – in Tabriz, Maragha, Shamakha, Nakhichevan, Urmia and other cities fell. Chronicler, Iskender bey Munshi mentioned that, Ottoman military commanders “captured property in each region, where they could pretend”. If in the first years they were able to obtain and provide their demands by the vehicle of such policy, but in the next years they did not manage to provide themselves at the expense of the conquest of the country.

The population of the country valued its state and the deep followers of Shiite trend and leading dynasty became the reasons of wide popular movement for liberation from feudal oppression of Sunnite – Ottomans. The population of Tabriz and other cities frequently took their guns. General disagreement and dissatisfaction of Sunnite part of population, which waited for the rebirth of local dynasty, shaped suitable conditions for anti Ottoman uprisings in Shirvan.

At the end of the 17th century, economic circumstances inside of the Ottoman Empire became aggravated. Keeping of great army and contuniable wars in the Western and Eastern frontiers decreased the state resources. Len system, which was the basics of Ottoman land-ownership was in deep crisis. The attempts of the state authority in order to find the stabilization of the situation by the way of increasement of tax incomings caused to the destruction and poverty of peasants and craftsmen. As the empire did not pay the salary of most soldiers of Ottoman garrison, lots of them escaped from army and began to anti-administrative uprisings.

Mass ruin of population, destruction, declined of agricultural life, starvation and poverty was expressed by the movement of Celalies, which began in Eastern Anatolia in the 90s of the 16th century, came to Azerbaijan and its neighbourhood countries. The movement of celalies, which was shaped in the region of Tokat, in Minor Asia and brought his name from sheikh Celal, who was the leader of antifeudal and anti-Ottoman uprising in the first quarter of the 16th century. The movement of Celalies which began in Eastern Anatolia that captured by Ottomans possessed the feature of peasant movement-uncordination, absence of clear political program, limiting with peasant interests. The participation of ruined len-owners and craftsmen, as well as small feudals enlarged social basics of uprisings, but oftenly betray of feudals, who attained their goals caused to their neutralization.

First uprisings can be considered the uprisings of poor population in the region of Erzurum (1590), the population of Tabriz, which joint to the major part of Ottoman garrison to (1591). The uprising of Erzurum aimed to unite with the region of Azerbaijan along with its antifeudal direction. Chronicler, who informed about this uprising called the participants “people with deprowed thoughts”. The decision of Ottoman soldier about the attack against Tabriz rebels threatened further supremacy of Ottomans in Azerbaijan. According to sources, first of all the rebels captured arsenal and artillery. But soon, there became obvious that rebels did not have any certain program and durable leadership. Jafar pasha, the governor of Tabriz utilized from this situation and suppressed the revolt.

If we speak about the movement of Celalies that stretched to the frontiers of Safavids possessions at the beginning of Safavids – Ottoman war of 1603-1607, then we have to mention the decision of Shah Abbas I about the use of their forces, as well as the socio-economic crisis within the Ottoman Empire in order to returne the captured Azerbaijan, Georgian and Armenian territories. Nevertheless, the campaign of Safavids troops to Azerbaijan and neighbourhood countries could not prevent the extension of the movement of Celalies.

New phase of national disagreement and uprising of the movement of Celalies began in 1606. This movement accepted decisive antifeudal character in Azerbaijan. After the defeat by the 20 thousandth Ottoman army, Celalies had to escape to the territories of kizilbash country. Although the most part of Anatolian Celalies returned to Ottoman possessions in 1610, the others subordinated to Shah Abbas

and were included to the structure of guardiance detachments of Supreme Divan.

Written sources mentioned, “there were lots of Celalies”, taking into account not only participants of the uprisings, but also the number of separate detachments. More popular leader of these detachment was the Turk from Western Azerbaijan, Koroghlu. His historical personality and heroic events, related with him were widely reflected in Azerbaijan folklore. Koroghlu’s comrades-in-arms, such as Deli Hasan, Giziroghlu Mustafa bey, Kosa Safar, Tanritanimaz and others, who had been mentioned in the epich works (dastans), were historical men as well. According to legends, the location of Koroghlu and his comrades-in-arms were called Nakhichevan, Salmas, Khoy; his main residence was located in the fortress on the Chanlibeli Mountain between Nakhichevan and Maku. Besides that there were ruins of castles and towers, built by Koroghlu in many areas (Salmas, Ighdir, Mtskheta in Georgia and etc.).

Koroghlu had to be grateful to his heroism, courage, wise and poetic feelings in his popularity; this singershug shaped general character of hero, which closely connected with historical events as well. The struggle against foreign yoke, oppression of feudals and rich merchants made the civil people love and respect Koroghlu.

So, the movement of Celalies stayed in the form of social protest and class struggle of many nations even in the second phase (1608-1610s). By the way, this movement had been already headed by Azerbaijanian, Syrian and Kurdish representatives, which were conquered by Ottoman Empire. The major goal of the movement was the liberation from Ottoman yoke.

There happened uprising under the leadership of Malik Piri, which obtained the nickname of “Deli Malik” (“Brave Malik”) in Shirvan in 1615-1616s. Rebels managed to capture the city of Aresh, but they were suppressed by governing troops and their gavars escaped to Daghestan. The third phase of the movement (1622-1628s) was related with the name of Abaz pasha (Hasan pasha), former beylerbey of Erzurum, who was supported by various stratoms of the population and gained wide extension. His fight against military-feudal aristocracy because of the murder of Sultan Osman II by yanichars, deeply influenced to anti-Ottoman and antifeudal struggle of Azerbaijan nation in the first half of the 17th century.

In 1625, there began an uprising of the followers of Mikhlubab, who was uдин by origin and who led on Christian movements. Despite

of its antifeudal character, the movement was initially supported by the beylerbey of Karabakh, Davud khan. Soon, the movement, which strengthened in Azerbaijan, extended to Armenia and to the Eastern vilayets (provinces) of the Ottoman Empire.

So, the mass population, who much more suffered from the long-lasting wars of military-political clans of Safavids and Ottoman Empires (for new territories and wealth), frequently took their guns and revolted for their rights.

14.2. THE REIGN OF SHAH ABBAS I AND HIS REFORMS

When Shah Abbas I came to the throne in 1587 (he was called the "Great" later), the internal situation of Safavids state was hard as the foreign political circumstances. Chukhur-Saad, Shirvan, Azerbaijan and Western environs of Iran had been conquered by Ottomans. The troops of Uzbek Sheybanids occupied approximately whole Khorasan. The population of western and eastern regions had been ruined and captivated by both Ottomans and Uzbeks. As Volga-Caspian way and caravan ways to Mediterranean ports were closed by the order of Sultan, the interior and exterior trade had been reduced. At the result of tax policy of former Shahs, the economy of Safavids state was inflicted to damage.

There were happening strifes of kizilbash tribes and local feudal owners, as well as popular uprisings, arisen at the result of hard taxes inside of the state. In 1588, Shahverdi khan, the governor of Luristan revolted against the central power and in 1589, prince Rustam Mirza tried to occupy Sistan. The tribes of Zulkadar rose in Fars and afshars revolted in Kerman. In Isfahan local governor, Yusif bey rose against the Shah and Shah obliged to conclude agreement with him in 1590.

In 1590, Shah Abbas had to conclude Istanbul peace treaty with Turkey and ceded the Eastern Georgia, Chukhur-Saad, Shirvan, Azerbaijan (except in Ardebil and Talish), most part of Luristan and a part of Western Iran with the city of Hamadan to the Ottoman Empire. Shah utilized from the peace with Turkey as the break for the suppression of local revolts and for the war with Uzbeks. There was gained decisive victory over Uzbeks near Herat in 1597-1598s. So, Khorasan was re-occupied.

The reign of Shah Abbas I was considered the critical period in the history of Safavids state. Shah Abbas I was able to restore foreign political circumstances, which became aggravated at the result of internal strifes and chaos in the Safavids state. Nevertheless, the reign of Shah Abbas I was essential not only with successful wars and foreign policy, but also internal policy of Shah Abbas I possessed great essence.

There were existed such chathegories of feudal land ownership in the 16th-17th centuries as: “araziy-i-divani” – state lands, khasse of Shahs, vaqf properties of Shiite clergy, mulk-land property of Shiite clergy, mulk-land possession on the right of private property. Major part of all land possessions was constituted by state and Shah lands; so that, according to Muslim law, supreme owner of all lands was state and Shah. But gradually, there was shared special lands, possessions of ruling dynasty from the land foundation of the country and this possessions were called “araziy-i-khasse”.

At the result of centralization policy of Safavids state at the end of 16th –beginnig of 17th centuries, which was directed to the liquidation of feudal strife, the amount of state and Shah lands increased. Namely, it became the material ground for strengthening of Safavids state at the end of 16th –the beginning of 17th centuries. Safavids Shahs, who possessed big amount of lands, shared big lands to various military – civil officers. Most of the shared lands were temporary and conditional (in the type of European benefice) ones.

The shape of khasse in the state was not new appearance. This chathegory of possession existed in the presence of Abbasid caliphs, Seldjukid rulers and Mongolian elkhans. But, khasse reached to its high level in the period of Safavids dynasty. Its economic possibilities were great and Safavids Shahs were able to press each separatist tendencies in the country, relying on them.

Safavids administration, under the leadership of Shah Abbas I, gradually concentrated land possessions, which had belonged to kizilbash aristocracy before, under own authority. It caused to re-determination of land foundation and the change of the structure of land-ownership. Especially, the size of state and Shah lands extended, at the expense of which, the bouerochratic and military-feudal office of the administration in Safavids state were kept. The size of the possessions of Shiite clergy, which was the pillar of the throne was increased as well. The number and size of mulks were reduced.

Shah Abbas I began to extend personal possessions (khasse) from the beginning of his reign. Political line on the strengthening of supreme

authority assisted to it too. First of all, he aimed to return such part of the possessions of khasse, which passed to the hands of either the representatives of ruling clan of Safavids, or to the clergy and kizilbash leaders during his father's period.

Internal policy of Shah Abbas I was based on the struggle with feudal strife and separatist tendencies of feudal owners, as well as the strengthening of central authority. That is why, since first years Shah relied on that group of feudal class, which was interested in the existence of powerful central authority, to civil officers, who were Persians, especially Khorasan bouerochrachy. At the result of this policy, the role of Iranian element in the political life of the state increased and Turkish-kizilbash nobility was inflicted to damage. Major assistants of Shah Abbas I were vezir Hatim-bey Ordubadi, then his son and heir in this post, Abu-Talibey.

Shah Abbas I, who protected Iranian element in his state, did his best to develop producing forces especially in Iranian regions, as well as in central district – Persian Irag with its major city – Isfahan, where Shah Abbas moved his capital in 1598. With these goals, Shah Abbas implemented tax reform in the years of 1598-1599. The tax of “choban beyi”, which was gathered from cattle-breeders was completely abolished in the whole Persian Irag. Isfahan and its circult was liberated from all obligations for a year, later (in 1613) for 3 years and then for a year again; the land-owners and peasants were freed from land taxes as well as the peasants were liberated from the payment for lease in the lands of khasse.

The line of cities, which suffered from the Ottomanin vasions – Ordubad, Derbend and others-obtained the right of tax immunity, after re-occupation by Safavids state.

Extra taxes, which were applied in the 70-80s of the 16th century were abolished. All these measures were applied in order to facilitate the condition of peasants and city-dwellers, to improve the economy of the state, to rely on the support of Iranian settler population and weaken the power of kizilbash aristocracy.

Hard circumstances inside of the Safavids state caused to the interference of neighbourhood countries to Iran. The Ottoman Empire violated the peace treaty of 1555, began the war against Safavids state and occupied essential part of Iran in 1587. In the East the troops of Sheybanids invaded to Khorasan and conquered it.

The increasement of feudal taxes and obligations, local feudal strifes and the invasion of neighbourhood countries caused to the

destruction of the state. There occurred popular uprisings in different parts of Safavids state in the 70-80s of the 16th century; in 1571-1573, there happened antifeudal uprising of craftsmen and the poverty of city in Tabriz, in 1577, there began uprising in Shirvan, in 1580, there occurred peasant uprisings in Talish, Gilan, Khorasan.

When Shah Abbas I came to Safavids throne, the social confrontation of kizilbash tribes had been deepened. Small tribal top, which occupied high positions in the state exploited not only the settled population, but also the ordinary members of their own tribes. Naturally, this caused to the disagreement of the last ones. They were ready to rise against tribal aristocracy in any suitable condition. Safavids Shahs did their best to strengthen the central authority before Shah Abbas as well. But they could not attain this. The pillar of Safavids authority – kizilbash tribes were the obstacle on the way of central power. The realization of centralized policy demanded from Safavids Shahs to weaken the pillar of kizilbash nobility – feudal tribal troops. It was necessary to create such forces, which would be able to prevent them.

Such force could be only the regular troops, which would be created on the ground of centralization, i.e. permanent military parts, organized not from tribal sign.

Safavids court was engaged in the reorganization of the army long before the coming of English consultants under the leadership of brothers of Sherly to Iran. The realization of major reforms in troops, creation of the corpus of regular troops – tufengchies (musketeers) and gulams (slaves), implementation of cruel discipline had begun in Safavids court even at the end 80s and the beginning of 90s of the 16th century.

The creation of new troops, which basically was constituted by settled Iranian population happened in the first years of Shah Abbas I's reign. The prominent men of Safavids court participated in the implementation of military reform. In the 90s of that century, there appeared several individuals, who were engaged in reorganization and command of troops, in the political scene of Safavids state. They were, prime vezir Etemad Daule Fatali bey Ordubadi, Farhad khan from Karshanlu tribe, Allahverdi khan and Allahkulu khan Kadjar Kurchibashi. By the vehicle of these men, the military reform in Safavids troops was completed in the eve of Khorasan campaign, in 1598.

Among the troops, created by Shah Abbas I, we can mention these: the corpus of musketeers- tufengchies, Guard's corpus of gulams (slaves-kullar), the corpus of gunners (topchiyan). Regular parts, as A.Rahmani mentioned, were created according to territorial sign. There were existed Isfahan, Yezd, Khorasan, Larican, Mazenderan and other detachments here.

The corpus of tufengchies. The utilized weapon-tufeng was well-known in Safavids troop for the whole 16th century. But the regular detachments, provided with tufengs, were created only in the first years of the reign of Shah Abbas I (in 1593), when the Shah sent his troops, commanded by Farhad khan Karshanlu in order to neutralize the revolt of Ahmed khan, the governor of Gilan.

The corpus of tufengchies was created from settled Iranian population, but the most part of its recruits was constituted from city-dwellers, as well as the representatives of low class of the city. They brought salary with money from state Treasury, but the money approximately always was exchanged with natural items. Official salary supplied only part of their expences, that is why during peaceful times, the tufengchies were sent to their houses, where they were engaged in agriculture.

Regular detachments were always ready to realize campaign. These detachments were the basics of Safavids troops and they were used both in foreign wars and in the suppression of interior uprisings. In 1595, when Shah was in Gilan the governor of Fars – Ali khan revolted against the government and Shah Abbas I sent him great troop, under the command of Farhad khan against. Special detachment of Isfahan tufengchies also joint to him by the order of Shah. By the vehicle of these troops the uprising of Alikhan was suppressed.

In the summer of 1598, i.e. at the beginning of Khorasan campaign the creation of regular corpus of tufengchies was completed. Even in the spring of that year Shah Abbas decided to realize campaign to Khorasan, taking into account the chaos inside of Uzbek state at the result of change of the dynasty and ordered to collect 10 thousand tufengchies, which was done. Tufengchies were provided with weapons, swords and sabres. During the campaign they marched beyond the artillery, but in the battle they fought with pedestrians.

The second measure, done by Shah Abbas I was the creation of the corpus of gulams (kullar) – personal Guards of the Shah, which consisted of 12 thousand men. This was the cavalry, constituted especially from gulams of Caucasian origin – Georgians, cherkes and

other North Caucasian nations, which had been brought to Iran in their childhood or which had been born from the captives; They were fostered in the mood of devotion to Shah. The aristocracy also did their best to include their sons to the line of gulams, as to be the “slave of Shah” was an honour and this sign opened way to authority and wealth too.

The creation of this Guards’ corpus began immediately after coming to the throne of Shah Abbas I. The corpus of gulams fulfilled the obligations of Shah Guards, guarded the court and the Shah and these slaves could be used in any aims during the demonstration. The twelveth detachment of gulams always were in the presence of Shah and accompanied him in campaigns, travels and hunt; this detachment could be utilized in the suppression of kizilbash uprisings.

The creation of the corpus of gunners (topchiyans) possessed special place in the military reform Abbas I. Gunners were collected among settled, especially urban population of Iran. Generally, there were taken craftsmen to this corpus. They acted under the leadership of masters-topchies.

Part of gunners were settled in the capital and big cities. All gunners were led by topchubashi. Guns were located in the fortresses and in needed occasions they were moved from place to place. Sometimes, there were needed big weapons during the fights. Then, there were directed the detachments of gunners-casters, who prepared new guns under the walls of the besieged fortress.

Along with new created regular troops, there continued to exist previous feudal militia in the presence of Shah Abbas I and the major place in this militia was taken by the detachments of kurchies. These detachments were created on the ground of tribal characteristic and they were led by kurchibashi (the head of kurchies). In the first years of Shah Abbas I’s reign they were “the regular troops”, by the vehicle of which were suppressed feudal revolts and popular uprisings. The number of court kurchies equaled to 4,5 thousand men in the eve of Shah Tahmasib I’s death; each of them possessed from 5 to 50 mulazums and mekers (military servants) according to their own positons.

Abbas I protected kurchies and directed them to implement various missions/errands, they brought salary from state Treasury, but nevertheless the essence of kurchies declined at the result of military reforms of Shah. They hadn’t already been the single military force, their main functions passed to regular troops, which were provided with

weapons, as well as to gulams. The detachments of kurchies were reorganized.

We can compile the general amount of Shah Abbas's troops on the ground of different sources. New regular lines of troops:

Corpus of tufengchies – about 20 thousand,

Guards' corpus of gulams – 12 thousand,

Corpus of topchu – gunners with special forces – about 12 thousand,

Reorganized feudal militia:

Kurchies – more than 10 thousand

Militia of provinces – more than 60 thousand. Total number – 114 thousand.

So, there was created the regular army from 44 thousand soldiers and reorganized feudal militia of cherik, consisted of 60-70 thousand men in the presence of Shah Abbas and the total amount of his army was constituted from more than 110 thousand soldiers. Major military forces of Shah Abbas I was constituted from new regular parts – tufengchies, gulams and gunners (totally, 44 thousand men). Except of above-mentioned results of military reform, we must mention that Shah Abbas was able to attract to the military service and representatives of other ethnos, which were included to the part of Safavids state. Shah Abbas I, who possessed such well-done and capable troops, conducted foreign wars and suppressed the revolted kizilbash aristocracy and separatist actions of local governors successfully.

The keeping of provincial forces, which were the feudal militia, showed that the military reform of Shah Abbas did not complete entirely. The results of military reform reflected the changes of internal policy of Shah: instead of relying on kizilbash tribes, he began to rely on the population of Iranian regions, even major ground of the state – Azerbaijan continued to be under the supremacy of Ottoman occupation.

Safavids court implemented measures on the strengthening of central machinery of state and the centralization of political authority in the country along with realizing the military reform. Safavids Shahs had unsuccessfully tried to strengthen the machinery of state before Shah Abbas I. The progress of socio-economic and political development of the Safavids state gave chance to Shah Abbas to realize administrative reform. We should mention that the administrative reform of Shah Abbas was incompleting as his central policy.

Administrative reform began to be realized at the beginning of Shah Abbas's coming to the throne. Safavids court tried to eliminate the isolation of each kizilbash tribe under the leadership of his inherited leader. Now the governance appointed the head of various kizilbash tribal unions from the members of tribe, who were devoted to Shah. The control over the tribal militia also passed to the hands of these leaders.

At the result of realized measures Abbas I, managed to weaken the role and influence of kizilbash aristocracy in political life of Safavids state. Abbas I was able to neutralize the revolted kizilbash emirs, most of them were killed, or dismissed from their posts. Instead of them, Shah Abbas I, appointed the people among devoted gulams. The decrease of the influence of kizilbash nobility was shown by this fact that in 1629, only 35 emirs from 93 were from the kizilbash origin in Safavids state.

The most important result of realized administrative reform by Abbas I, was that gulams began to play an important role in the political life of Safavids state. Abbas I, who appointed more devoted and capable gulams to high military and administrative offices, was sure that they would serve to Safavids throne. Really, gulams had not already been slaves, but they entered to the leading feudal class of Safavids state. They were rewarded by land possessions of tiyul, soyurgical, sometimes – permanent reimbursement of taxes, taken from raiyyats for their service.

At the end of Abbas's reign, many gulams reached to the highest positions and influence in Safavids state. The highest military commander (sepakhsalar) was appointed among gulams; Safavids court began to the strengthening and centralization of supreme power by the vehicle of Iranian bouerocrachy. The last one possessed secondary position in the state till the end of the 15th century. This bouerocrachy conducted civil issues, led economic and financial affairs. Even the prime vezir of Safavids state was not considered the "pillar of the state" and did not possess decisive weight in political life of the state before Shah Abbas's reign; kizilbash aristocracy always intervened to the appointment of great vezir. At the result of Shah Abbas's administrative reform the role of great vezir increased. He was relied on the solution of important issues.

There was not only strengthened the central machinery of state, but also changed the administrative division of the state. Safavids state, as its Western neighbour – the Ottoman Empire, was divided into big administrative entities – beylerbeyliks. After the returning of territories,

which were occupied according to Istanbul treaty of 1590, the number of such provinces – beylerbeyliks reached to 13: Kandagar, Shirvan, Herat, Tabriz, Chukhursaad, Karabakh, Astrabad, Fars, Gilan, Kerman, Merv, Meshed and Kazvin. Not only kizilbash emirs, but also serving gulams were appointed to the governance of these provinces-beylerbeyliks. Consequently, according to above-mentioned evidences, we can say that, military-political power in the state had been completely in the hands of Azerbaijan (Turkish) military nobility before Shah Abbas's reform; Persians and representatives of other ethnic groups were engaged in financial, trial issues and clerical office.

It is important to mention that Shah Abbas I and his successors were not able to limit the power of beylerbeys and completely turn them into administrative officers. During the appointment of beylerbeys, Shah Abbas I had to take into account the traditions and pretends of part of kizilbash nobility, which preserved their devotion to Safavids. Generally, in Karabakh and Southern Azerbaijan, beylerbeys were appointed from kizilbash emirs, who considered that beylerbeyliks was their inherited right. The post of beylerbey was not inherited and Shah might dismiss the beylerbey in any time, but it was formally and beylerbey independently governed his region. Even after the reform of Shah Abbas I, there continued to be local machinery of state under the subordination of beylerbey, which reminded central machinery of state. There were regional vezirs and heads of finance – mustohfi, who had to control the regular collection of taxes here. Regional vezir subordinated to the great vezir of the state.

Beylerbeyliks were divided into much smaller administrative entities – circults and uyezds, which governed by khans and Sultans. Sultans were appointed by central government, but they also subordinated to beylerbey. The smallest administrative entity was village, which was governed by kendkhuda – village headman.

Military and administrative reforms, at the result of which were created troops and great army of state officers, demanded on material basics. With this aim, central authority began to the accuration of tax system at the end of 16th – beginning of the 17th century- the amount of taxes, collected from provinces was exactly accurate, their collection was controlled by central financial institution of the state.

Safavids state abolished or reduced several taxes in various regions. Generally, in 1598, the population of Persian Irag was liberated from the payment of taxes on the amount of 100 thousand tumans. The tax of chobanbeyi was liquidated, this tax had been collected by the head

of cattle and brought the benefit on the amount of 20 thousand tumans. The taxes, collected from craftsmen and merchants were decreased.

The abolishment of several taxes or the reducement of their sizes by Shah Abbas I, did not imply the general reducement of taxes, collected from population. Tax fermans of Shah Abbas I, testifies that, in the necessity there were added new taxes to previous ones, but they were abolished soon. But anyway, the tax reform of Shah Abbas I, had great essence and stimulated to the growth of industrial life of Safavids state, as well as strengthened its economic circumstances.

14.3. OTTOMAN – SAFAVIDS WARS IN THE FIRST HALF OF THE 17th CENTURY

At the beginning of the 17th century, when Azerbaijan nation conducted struggle against Turks, the Ottoman Empire were in the period of economic and socio-political crisis. The power of Ottomans weakened in Azerbaijan at that time and the Safavids state under the reign of Shah Abbas I gradually strengthened. Shah Abbas I, utilized from the thirteen-year reconciliation with amans in order to accurate machinery of state and strengthen the internal circumstances of the state. Only after the realization of measures and strengthening of the positions of empire in its Eastern frontiers, Shah administration attacked to Turkey in September, 1603.

Shah Abbas I, defeated Sheybanid governor Dinmuhammed khan on July 29, 1599 and subordinated Maverannahr. His campaign of 1602, to the East and Balkh ended with failure, but the major aim of Shah Abbas I was to return Azerbaijan and other territories of South Caucasus to his state.

In order to decrease military oppression of Ottoman Empire over the Central Europe, distract her forces to the East, European countries instigated Shah Abbas I to this campaign. Even before the peace treaty of 1590, with Turkey Abbas I, sent his ambassador Khadi bey to Moscow, in order to achieve the organization of mutual alliance against Ottomans in Caucasus. Shah even suggested to the tsar of Moscow to cede Derbend and Baku instead of anti-Ottoman alliance.

The campaign of Safavids troops to Azerbaijan began on September 14, 1603 and on September 28, they approached to Tabriz. When the troops, commanded by Abbas I approached to the city, Tabriz population rose against Ottoman invaders. Rebels from the

environs of the city entered to the city before the troops and occupied the authority. City-dwellers immediately began uprising. Shah troops, which utilized from the uprising of Tabriz people, immediately began the besiege of city fortresses, where Ottoman soldiers hid and had to conceal soon.

After the liberation of Tabriz, Shah moved to the West, in order to meet the Ottoman troop that came from Salmas. The battle between these sides occurred near the location of Sufiyan and the Ottoman troop was defeated. The captivated Ottoman military commander, Ali pasha inclined the besieged Ottoman garrison in Tabriz fortress to conclude peace. So, at the result of this, the destiny of Southern regions of Azerbaijan were solved. There were appointed new governors to the liberated regions, after that Shah's troops moved to the North. Culfa and Nakhichevan were occupied without fighting. Small Ottoman garrison in Nakhichevan decided not to resist. The governer of Maku, Mustafa bey Mahmudlu also accepted the authority of Safavids.

At that time, Ordubad rose against the Ottoman Empire after Tabriz; its population was also exploited by Ottoman occupation. Local settler, called Hadji, known as "Kasab" (butcher) organized anti Ottoman uprising with Bayandur, when he learnt about approach of Safavids troops to the city. Population of Ordubad supported them as well. Hadji and Bayandur, who occupied city and its environce, captured the fortress of the city "by the vehicle of the settlers of vilayet". But, the rebels lost their union after the victory and were slaughtered by Ottoman detachment, which were sent to suppress the uprising by Sherif pasha, commandant of Iravan fortress. All of these events assisted to the prime vezir of Safavids state, Khatem bey Ordubadi to ask Shah to liberate the Ordubad population from the payment of all state taxes and this request was accepted.

Safavids troops had to capture the major and most important Iravan fortress that was strongly strengthened by Ottomans. On November 16, 1603, the besiege of Iravan fortress began; the fortress was defended by 10 thousandth garrison and durable fortification. Abbas I, strengthened his artillery by the means of weapons, which were brought from Tabriz and made there. Capable population was also attracted to the construction of fortifications around the fortress and these people participated in military operations.

The hostilities of Kizilbashs continued the whole winter of 1603/1604. They were able to occupy the Iravan fortress only in the summer of 1604 – the 8th of June. The governance of Chukhur-Saad

region with the centre in Iravan, was given to Amirqulu khan Kadjar, Maqsud Sultan Kengerli was appointed the governor of Nakhichevan.

Even after the re-occupation of Iravan, large and rich regions of Azerbaijan – Karabakh, Sheki, Shirvan continued to be under the subordination of Ottomans. Shah Abbas I understood well that he should delay the capture of these regions, as he had to encounter with the general troops of Ottomans and fight with them; namely this battle would be able to solve the destiny of Azerbaijan and the whole South Caucasus.

So, Shah ordered to devastate and move the people from the left shores of the river of Araz. The impulsive evacuation of big amount of people – Azerbaijanis, Armenians, Georgians and Kurds – began with this event as well. This measure of Shah Abbas, which was implemented with cruelty inflicted great damage to material and people resources of the region. There were emigrated tens of people to Isfahan, Mazandaran and other regions of Iran. The devastation of Western regions was real disaster for Azerbaijan nation and it was kept in the memory of people as “great surgun”.

The realization of such cruel measure pursued other goals along with military – strategic aim – so that Safavids court wanted to move the trade of silk from Culfa, which was the centre of transite trade to Isfahan, Shah Abbas aimed to liberate the trade of silk from the guard of Ottoman Sultan and his officers, who brought big amount of duty from the goods by the vehicle of this measure, as well as he brought the goods much nearer to the ports of Persian Gulf, where they were exported to European countries from. The population of Culfa were settled in Isfahan and the population of Nakhichevan – to Dizaks circuit of Karabakh. Besides of it, most part of population was sent to the empty lands of Mazandaran, personal mulk of Shah Abbas I and the craftsmen – to Isfahan, in order to provide the economic development of the new capital of Shah.

At that time, Shah, who was in Nakhichevan, heard that Ottoman troops had come to Salmas. The number of the troop of enemy reached to 100 thousand men. The goal of the commander, Sinan pasha Cigal-oghlu was to occupy Tabriz, move to Ardebil and unite with the troops of Shirvan governor, Mahmud pasha (the son of Cigal-oghlu) through passing Astara and Talish.

The general battle between the sides occurred on November 7, 1605, near the environs of Sufiyan. Ottomans were defeated. Cighal-

oghlu survived by escaping to Diyarbekir, where he died soon. Kizilbashs obtained big amount of weapons and military trophies.

Despite of the starvation, which began in the winter of 1605/1606, Abbas I entered Karabakh after the victory over Sinan pasha Cigal-oghlu and began the besiege of Ganja fortress. The besiege of the city continued about 4 monthes. Ottoman garrison resisted good but, finally, Shah's troops broke the resistance of Ottomans and on July 5, 1606 captured the Ganja fortress. As a reply to the Ottoman resistance, Safavids troops slaughtered the whole garrison, constituted from 2,5 thousand soldiers. The governance of Karabakh region was given to Muhammed khan Ziyadoghlu Kadjar.

Shah's army, which entered to Shirvan on January 9, 1607, encircled Shamakha, but at that time Shah Abbas heard about the uprising of population of Baku and Derbend. The uprising was led by the part of city aristocracy, "which was able to attract the population to its side". Chronicler mentioned that, the population of Baku obliged to hurry to rose/revolt against Ottomans, as they learnt that, the commandant of the city knew about the uprising. The organizers of uprising "attacked to commandant and his residence", captured all his officers. Shah, who learnt about the achievement of Baku settlers, rewarded them with "valuable presents and soyurgals".

Derbend fortress – Narinqala was occupied in the beginning of March, 1607. The enemy was defeated by the united attempts of Shah's troops and local population. Commandant of the fortress, Hasan pasha Gizir-oghlu gave its keys to Shah. So, there was put end to the Ottoman supremacy in Derbend. The Derbend uprising happened both in February and in the beginning of March of 1607. Rustam khan Kaytagsky was dismissed by Shah and the governance of Derbend was given to Chirag Sultan Ustaclu.

The storm of Shamakha began on June 2, 1607. The confrontation between the sides continued for whole week. Ottoman garrison of the city put their guns down only in the evening of 27th of June. Abbas I slaughtered the Ottoman troops and the governance of Shirvan was given to Zulfugar khan Karamanlu.

So, the first phase of Safavids – Ottoman wars for the re-occupation of Azerbaijan was over with the complete victory of Shah Abbas I. Although Ottoman troops again conquered Tabriz after four years, i.e. in 1611/1612, there became obvious that, both sides were ready to conclude peace. This peace was concluded in Serab, in 1612,

but the issue about the frontiers of possessions wasn't solved because of the death of the commander of Ottoman army, Murad pasha.

On October, 1613, Shah Abbas began to a new campaign to North Azerbaijan and Georgia. The conquests of Abbas in the Caucasus disturbed the Ottoman court. Sultan Ahmed ignored the peace treaty of 1612 and decided to direct great forces to Azerbaijan. Military operations began in the spring of 1616. Ottoman army, commanded by great vezir of the power, Muhammed pasha invaded the borders of Azerbaijan. This army directed from Erzurum straight to Tabriz, on the way, they turned to the North and besieged Irvan (in the August of 1616). Abbas managed to strengthen the defence of the fortress and at the expense of it could resist to the besiege of hostile forces, which amount reached to 100 thousand.

Long period of besiege did not resulted successfully. Finally, bored Ottoman army, which confronted with epidemic and starvation began to retreat.

In the spring of 1618, new Ottoman military commander Khalil pasha entered to Azerbaijan and directed to Tabriz. The troops of Crimea tatars with the amount of 15 thousand men commanded by khan, Canibey Geray also participated in this campaign. Kizilbash troops, commanded by Garchigay khan left Tabriz and evacuated whole population.

By the request of Canibey Geray and other military commanders, Khalil pasha decided to confront with the major forces of Shah's troops in the battle. So, with this aim 35 choosen soldiers of Ottoman army and 15 thousand tatar cavalry united under the command of Hasan pasha, the beylerbey of Erzurum. General battle between Crimea – Ottoman and Shah's armies took place in the region of Serab, on the plain between Areshtaban and Samansaray, in the location of Siniq Korpu. Ottomans and tatars were defeated and Sultan's court accepted to conclude new peace agreement.

New peace agreement was compiled and signed in Marand, in September of 1618 and in the September of 1619 was completely confirmed by Ottoman palace.

The violater of peace treaty of 1618 was Safavids side. So that, Ottoman Empire was in deep economic and social crisis in the beginning of 20s of the 17th century. In the short time the throne was replaced by three Sultans. Abbas I, who utilized from this circumstance, captured Arabic Irag, Baghdad, holy places of Shiite trend – Kerbala, Nacaf, as well as Mosul and Kerkuk during 1622-1623s.

In 1624, there began uprising under the leadership of Georgy Saakadze in Georgia against Safavids. Shah's detachments, which were directed against them were defeated and this event disturbed Shah Abbas I. But nevertheless, the uprising was suppressed, besides of it, kizilbashes won in the battle for Baghdad, which occurred in 1624-1626 against the army of new Ottoman Sultan, Murad IV. When Shah Abbas I died in January, 1629 the borders of Safavids state was approximately restored: the lands of Azerbaijan, Arabic Iraq, Ahalsikh in Southern Georgia and the whole Eastern Georgia was included to the territory of the state and the successor and grandson of Abbas I, Shah Sefi I (1629-1642) again moved his residence to Kazvin.

In the spring of 1634, the Shah's court learnt about the preparation of Ottoman Sultan Murad IV to Azerbaijan for the reconquest of lost territories. There was decided to concentrate major forces of Safavids troops to Tabriz. The invasion of Ottoman troops under the command of Murad IV from Erzurum began on August 8. Soon, they began the besiege of the city of Iravan. The besiege did not continue long. The commander of the fortress garrison, Tahmasib – Kulu khan betrayed Isfahan palace and concealed. After that, Ottoman army directed to South-East, due to conquer Tabriz (September 1, 1634). The military commander of Iran army, Rustam khan received order of Shah about the evacuation of Tabriz population and devastation of the city. He implemented Shah's order. Safavids army retreated as well.

Ottomans occupied Tabriz without fighting. Murad IV ordered to destruct the city. About this event, Turkish historian wrote: "Army (Ottoman) turned high buildings and great palaces into ruins: soldiers broke and carried window frames of all houses in order to utilize from them as wood. Most of these frames were made by great masters and were coloured into sky-blue/azune colour". The absence of profusions, the coming winter and especially the threat of attack of Safavids army, which hadn't enter to decisive battle yet, obliged Murad IV to retreat from Azerbaijan and return to his country (26th of September, 1634).

The decision of Shah's assembly was to begin the re-occupation of Iravan fortress, where Ottomans put powerful garrison under the command of Murtuza pasha. Army, led by Shah, passed through Marand, Alamdarqarqar and the river of Araz, shaped camp in the region of Sharur. Finally, on February 1, 1635, there was decided to begin the besiege of Iravan fortress, which they managed to occupy only on April 11, 1635.

These military operations/hostilities of fighting sides were the last military acts, realized in the territory of Azerbaijan. Finally, on May 17, 1639, in the location of Kasri-Shirin they concluded peace treaty, which put end to the Safavids – Ottoman wars in Azerbaijan. The arrangements of this treaty revised/repeated the arrangements of Sarab treaty of 1612. Arabic Iraq was given to Ottomans, instead of it, Safavids obtained the eastern territories from the fortress of Zencir. Safavids promised not to invade Van, Kars and Ahalsikh. There was shaped/created peaceful period between two states in the period of 17th – first quarter of 18 centuries. There began the restoration of cities as well as there were shaped condition for the restoration of destroyed economy.

In the context of relations with European countries, Shah Abbas,, who conducted active foreign policy, aimed to put end/lay down the Portugal supremacy over Persian Gulf and to reach to the Indian ocean. So that, at the end of the 16th century, the Ottoman empire, which took the control over trade way that passed through the territories of Caucasus, restored its ties with European countries. And the ways, which reached to Persian Gulf and Read Sea was under the control of Portugal and Spain. Shah Abbas I, who strengthened his relations with European monarches, did his best to solve issue of Persian Gulf, but European countries only tried to utilize from Shah against Ottoman empire. In his letter to Shah Abbas (on September 30, 1592) Pope Klement VIII called the Ottoman Empire their mutual enemy and did his best to conclude treaty/agreement with Shah, to incline him to the war against Ottomans. He promised to send fire-arms to Safavids. Shah Abbas, who prepared to the war for the returning of Caucasus, Khorasan and Persian Gulf, needed to the allies and their fire-arms.

After the reconciliation with Ottomans in 1612, Shah Abbas aimed to solve the issue about the properties of the Gulf, which spoiled the relations of Safavids and Spain. Even in 1601, Spanishmen were abandoned from Bahrein, and in 1614, the beylerbey of Fars, Imamqulu khan withdrew the spanishmen from Hambur. Shah Abbas closed ports of Persian Gulf for other countries, laid down the protectorate of Portugal over economic and diplomatic ties between states of the Gulf with Safavids.

Shah Abbas I successfully utilized from the strife among European countries, prevented their unification against Safavids. Because of general interests of Shah diplomacy with England, Shah's court was able to support strife among Spain, Portugal and England.

Shah did not hurry to occupy the Persian Gulf, because he did not possess military navy; that's why, he sent Safavids embassy, led by Robert Sherly to Spain in 1615. Shah calmed king Filipp III (1598-1621) with this and prepared to the war for the re-occupation of Persian Gulf. Robert Sherly visited London as well. He had to diplomatic and economic relations between England and Safavids. But his activity was unsuccessful here.

A year later, after the visit of Robert Sherly Don Garcia de Silva was sent from Spain to Safavids. He came here with the mission of reconciliation with Shah, returning of Bahrein and Hamburn, as well as gave the order of Filipp III to Safavids Shah about removing of other European merchants from Safavids state. But his negotiations did not resulted successfully, as Shah chose England as his ally. There was concluded agreement between England and Safavids in 1621, and in 1622 the Ost-Hind company promised to aid Shah Abbas for returning Ormuzd and Kesh. Instead of this, English merchants were liberated from custom duties, half of custom expences, obtained from trade in the Gulf was given to the Ost-Hind company. In the same year Imamkulu khan pressed Portugal garrison by the vehicle of English navy and returned Kesh and Ormuzd.

14.4. SOCIO-ECONOMIC RELATIONS IN AZERBAIJAN IN THE 17th CENTURY

Natural industry developed/increased in Azerbaijan villages in 17th century. Along with this, village sthat were located near cities were engaged in trade, which gave chance to peasants to pay their taxes not only with natural means, but also with money. So that, rural locations entered to new economic relations as well.

The basics of agrarian industry had been constituted by arable-farming as before. Ottoman traveler and historian, Evliya Chelebi, who visited Azerbaijan in 1647, informed about the existence of 900 kargizes, many arikhs in Tabriz and in its environs. French traveler, Jan Batist Tavernye gave information about the existence of many kargizes, springs, sawn areas, which were used for irrigation here. There were planted such grain cultures as, wheat, barley, rice, pea and sesame approximately in all regions of Azerbaijan. Evliya Chelebi informed about the cultivation of 7 kinds of wheat in Tabriz.

In 16th-17th centuries, Azerbaijan gained world-wide fame with its silk. There were planted mulberry trees for the cultivation of silk-worm in harvestive fields. The produced silk of villages was brought not only to internal market, but also it was exported to other countries. Raw-silk, which was produced in Azerbaijan was famous within the medieval Europe. Italian merchants from Venesia, Florencia and other cities presented Azerbaijan silk to the manufacturing industry of Western Europe. The silk of Aresh, Mahmudabad, Karabakh, Sheki, Ganja, Gabala was much more demanded commodity. The European travelers, who were in Azerbaijan in this period, mentioned that, most part of people that were engaged in this sphere/field of economy – were prosperous/affluent people. According to their evidences, there was produced 10-12 thousand bales of silk per-year in Safavids state, 3 thousand bales of it were produced in Shirvan, and 2 thousand bales – in Karabakh.

Cotton-growing also possessed important place in economic life of Azerbaijan at that time. Gardening and market-gardening were extended as well. Venesian Alessandry described the fruit-trees of Marand and Khoy, also wrote that there was no such delicious fruits in other countries as in Azerbaijan. Adam Oleary, who mentioned about the growing of many sorts of grapes, such as Tabrizi, keseyi in Tabriz and Ordubad, wrote that nobody could find such grape in anywhere. Evliya Chelebi also noticed about the planting of various sorts of grapes in Tabriz. Along with grapes, there were planted apple, pomegranate, abricot, nuts, oranges approximately in all regions of the country.

Azerbaijan was one of the highly-developed country of animal-breeding. The animal-breeding possessed major place in the economy of the country in 17th century. There was developed driving animal-breeding in economy, i.e. nomadic cattle-breeding. The steps of Karabakh, Mil, Mughan, Shirvan were for winter and the mountains of Savalan, Small Caucasus, Karadagh, Talish were utilized as summer pastures. So that cherk (militia), which was collected from elats was the basics of feudal troops, they were represented special priorities.

Villages provided big cities with provisions, fruits and vegetables. Natural economy was gradually destructing, the ties of villages with internal markets were increasing.

Natural geographic conditions of Azerbaijan, plenty of raw-materials, enlargement of internal demands and international market influenced to the development of craft and trade as well. Tabriz, Ganja,

Ardebil, Maragha, Shamakha, Aresh, Barda, Nakhichevan, Derbend, Culfa were the major centres of craft and trade of the country.

There were existed more than 40 much more developed craft-professional specialties-weavers, sewers, potters, copper-smith, blacksmith in the cities, as well as in the villages and districts of Azerbaijan.

The economic policy of Safavids state also assisted to the development of craft. Shah Tahmasib I abolished the tax of tamgha, which had been collected from craftsmen and merchants and that had been applied during the reign of Hulakids. It influenced to the rebirth of craft and trade.

The producing was extended with the growth of trade, the technique of producing re-newed. The development of producing forces influenced to the shape of new spheres of craft.

Azerbaijan carpets, silk and paper clothes gained the world-wide fame. Thin clothes, made from silk and cotton were coloured by highly qualified masters and these clothes were designed as well.

Caravanserais played an important role in internal and foreign trade of the 17th century. Caravanserais were constructed on trade ways along with cities. Travelers, merchants stayed there for night, settled their animals in stables, put their goods to special granaries. The trade relations of Azerbaijan with the countries of the East and the West again extended after the peace treaty with the Ottoman Empire, in the beginning of the 17th century. Ottoman administration permitted Azerbaijan merchants to realize trade operations with the centres of Western Europe, such as Genuya and Venesia through the parts of Meditteranian Sea.

In the 17th century, Russian merchants conducted trade in the cities of Azerbaijan and Azerbaijan merchants carried their trade to Muscovy. The trade between Moscow and Azerbaijan was conducted through Volga-Caspian trade way and through land caravan way of Derbend. The trade capital of Western Europe confronted with the capital of Russia in the second half of the 17th century. In 1667, tsar administration concluded agreement with the trade company of Culfa. According to this agreement, company had to sell raw-silk only to Muscovite merchants or obliged to export these goods to Europe only through Russian lands. In his letter to the tsar, Aleksey Mikhaylevich (in 1672), Shah Suleiman (1664-1694) expressed his agreement to the treaty, which was concluded with Culfa company.

There was given right of free-trade to Russian merchants in Azerbaijan; they might use from caravanserais and other auxiliary

settlements without paying money. But, despite of this feature, Russian merchants couldn't supplant the trade men of the West – Dutchmen preserved their supremacy in the trade off Azerbaijan even at the end of the 17th century.

In the 17th century, there had been continued to share tiyuls for military service from the lands of state possessions. Tiyuls were not related with their owners. Tiyuldars brought the amount for their tiyuls only from state Treasury.

Land possessions of icma was under the utilization of rurali icma-communities. The head of icma was engaged in distribution and collection of taxes in the icma; he brought certain part of the collected tax. The office of the head of icma generally passed by generation. Big land-owners gradually supplanted icma, feudals brought their land by violation. They settled their dependant there and took 2/3 part of the planted harvest for leasing these lands. In 17th century, land-renta was paid in the form of harvest, work in the lands of feudal or money payments in Azerbaijan.

14.5. CULTURE OF AZERBAIJAN IN THE 16th & 17th CENTURIES

The establishment of Safavids state and the shape of stable socio-political situation, assisted not only to economic development, but also to the growth of cultural life and science of the country. Literature creators and art people were specially protected by Shah Ismail I. There lived and created such poets, as Sururi, Shahi, Matemi, Tufeyli, Kasimi, Emir Shamsaddin Muhammed, Qasiri, Sadik bey Afshar, Sharif Tabrizi, Movlana Kalbali and etc. in his court. Their assembly-mejlis (here: literature assembly, circle) was led by “the tsar of poets”, Habibi. It is enough to mention that, great Fuzuli was under the influence of Habibi's poetry, and wrote his prominent Khamsa by the steps of this poet.

The founder of Azerbaijan Safavids state, great political statesman and general Shah Ismail I was the most prominent poet, who wrote his works under the nickname of “Khatai” as well. He wrote his poetry especially in Azerbaijan Turkish language. Khatai was interested in the creation of works in simple national language and even created the samples of popular poetry: goshma, gerayli, varsagi, bayati and other samples of poetic elements, which were regarded secondary ones. The

created lyric-romantic poema by the poet, called “Ten letters” was the first poem in this theme, which was written in Azerbaijan language. Poem was compiled in the context of ten letters of lover, addressed to his sweet-heart. Gezels, which were included to the poema gave chance to poet to express the feelings of heroes as well. Khatai checked his talent in didactic janre too and created the poem of “Nasihatname”. He is the other of the divan of poems. The poetry of Shah Ismail Khatai influenced deeply to the further development of Azerbaijan literature.

Emir Shamsaddin Muhammed, who created his works under the nickname of “Fakhmi”, was the head of court poets for nine years and was the author of kasidas, gezels, rubayies. Qasiri, who was one of the prominent poets at the end of 15th and at the of beginning 16th centuries was the first poet who created the poem of “Leyli and Majnun” in Turkish language and finished this poem in 1525. Sharif Bitlisi wrote his poems in Persian and Turkish languages. Sadig bey Afshar used from the poems of Sharif, written in Turkish language in his own work, called “Macma ul-khavas” (“Anthology of the choosen”). Another prominent poet of that epoch was Movlana Kalbali, who wrote his works in Turkish and Persian languages.

The top of Azerbaijan poetry in this period, was certainly the creativity of the prominent poet, Muhammed Fuzuli, who created such immortal works, as “Leyli and Majnun”, “Shikayetname”. Fuzuli was also the author of philosophic treatise, which he taught humanistic, progressive ideas of that time. At the end of 16th-17th centuries Azerbaijan language and literature were enriched by the vehicle of other Azerbaijan poets and their creatings, such as Muhammed Amani, Qovsi Tabrizi, Mesikhi, Tarzi Afshar, Saib Tabrizi and others.

After that Shah Abbas I moved the capital of the state from Kazvin to Isfahan in 1590, most part of poets, literatures, artists, calligraphers, doctors and architectures were imigrated to the new capital. Many people of Tabriz were settled in Isfahan on the shore of the river of Zayenderud in the quarter, called “Abbasabad” or “Tabreze” (“Tabrizians”). Isfahan turned into one of the major cities, where Azerbaijan culture had been developing as well. Poet Hussein Chalabi, who wrote with the nickname of “Zahidi”, Mirza Mohsun with the nickname of “Ta’sir” were most prominent Tabrizians, who lived in Isfahan.

One of the prominent literatures and scientists of the epoch of Shah Abbas I, who put great trace in the culture of Azerbaijan in the eve of 16th-17th centuries, was Sadiq bey Afshar, who fluently knew Turkish,

Arabic and Persian languages. According to Kazi Ahmed Kumi, Sadiq bey was engaged in bibliography of Shah Abbas's personal library. Sadiq bey was the author of lots of kasidas, gezels, kit'as, and rubayies and read the poems very well. Sadiq bey gave brief survey of his ten creations in 1601. Among them – books of kasidas and rubayies, description of Shah Abbas's victories, divan of gezels in Turkish and Persian languages, which were put in alphabetic order were much more famous. The one of his major works could be regarded "Macma ul-khavas", which was treatise, written in 1607, in Azerbaijan Turkish language; this was written in the context of "Masalis-un-nafais" – the work of great poet of Central Asia, Alishir Navai. This work was dedicated to 480 masters of word, who lived from the period of Shah Ismail I till Shah Abbas I. There were well-known several miniatures of Sadiq bey, two of them are kept in one of the museums of Chrachov (Poland); one of the major works of Sadiq bey was dedicated to decorative art, which was called "Qanun us-suvar" ("Rules of drawing").

There were developed different janeres of oral poetry. In historical-heroic dastans (epos) people branded tyrans and conquerors, glorified kindness and courage of heroes in the struggle with conquerers and exploiters. Such works of oral poetry as "Shah Ismail", "Asli and Kerem", "Ashuq Qarib", "Abbas and Gulgaz", "Koroghlu" came to nowadays in different manuscripts. The most popular epos was "Koroghlu". There was reflected the struggle of the nation against exploitation and despotism of feudal ierarchy in this epic work. The hero of this epos-Koroghlu was examined as the fighter for national happiness, defender of all oppressed people, despite of their national and religious identity.

The 16th-17th centuries were the period of growth of ashug art. The greatest masters of ashug art in 16th-17th centuries were Ashuq Qurbani, Ashuq Abbas Tufarqanli, Sari Ashuq, Ashuq Abdulla, Khasta Qasim.

The most prominent representative of national poetry in 16th century was Ashug Qurbani. The life of nation, his struggle and aspirations were reflected in goshmas and eposes of Ashug Qurbani. He was sent to Iran by the vehicle of one of the vezirs of Shah Ismail, who did not like him. Here he wrote his qoshma, which began with the line, "My Complete murshid, my son of Sheikh Shah, I have a request to you, my Shah" and sent it to Shah. Qurbani, who was released and returned from exile to his native land by the order of Shah called Shah Ismail Khatai "pir" ("my shine") in his other goshma.

One of the most prominent ashugs of the 17th century, was Abbas Tufarganli, who was born in the village of Tufargan, near Tabriz. The life way of the poet became the theme of national dastan, called “Abbas and Gulgaz”. Abbas Tufarganli was the sample and school for succeeding poets-ashugs. The created goshma, tecnis, gerayli, and ustadname by Abbas Tufarganli were famous among the mass population. In this period, bayati became one of the major janres of national literature. Bayati of Sari Ashuq Karamanli, which created in 17th century, was famous among the people, even a part of these bayati came to the present day.

The national art, represented by ashugs assisted to the creation of great epic literature; there was reflected not only spiritual world of Azerbaijan/azeri Turks, but also historical events of that time in national epos of 16th-17th centuries. Romantic – lyric epos of “Ashug Qarib” took an essential place among them. At the expense of national singers-ashugs these awesome works were preserved till nowadays. Namely in 16th-17th centuries, Azerbaijan language extended among the people and it was confirmed as the vehicle of communication for many Caucasian nations and neighbourhood regions.

Pictorial art, calligraphy, architecture also improved in the examined period. Tabriz school of miniature painting art, which shaped in the 14th century, reached to its bloom in these two centuries. The most prominent representative of this school was Sultan Muhammed. His miniatures are preserved in the museums of St.Petersburg, London, Leypsig, Venesia. School fostered such talented artists, as Kemaleddin Behzad, Mir Musavvir Tabrizi, Mir Zeynalabdin Tabrizi, Movlana Muzaffar Ali and others. Shah’s library, which was founded by Shah Ismail Khatai in Tabriz was the special “academy of arts” and there worked talented pictorial artists, gilders, bookbinders, decorators here.

One of the leading spheres of art was artistical calligraphy. Although typography had not been known among the Eastern peoples, manuscripts were multiplied by calligraphers and they became the subject of the contract of sale. Manuscripts, composed by such well-known masters-calligraphers as Ubeydulla, Mir Ali Tabrizi’s son (who was well-known with the nickname of “masterly pen”), Ali bey Tabrizi, Muhammed Baghir Ordubadi, Nizameddin Ali Ardebili, Mir Abdulbeyi Danishmend, Ali Rza Tabrizi Abbasi and others were much more appreciated too. Major engagement of calligraphers was the preparation of manuscript books, which were decorated with miniatures and became

the artistic work later. Plenty of such manuscripts are kept in big museums of the world.

The sons of Shah Ismail (as their father) were the protectors of literature and art, as well as they were engaged in creation oeuvre. So that, one of his sons – Sami Mirza was an author of political anthology, the other – Bahram Mirza was well-known as famous calligrapher, poet, musician and artist.

In this period there were compiled many historical works, which were reflected the events of internal policy and foreign relations of Azerbaijan Safavids state in the period of its establishment and power. So that, Azerbaijan historian, Hasan bey Rumlu wrote 12 volumed work, called “Ahsan at-tavarikh” (The best history) and Iskandar bey Munshi wrote valuable work about the history of Azerbaijan, Iran and neighbourhood countries. The historical-geographic work of Don Juan (Juan) Persian, which was dedicated to the Safavids state also possessed special place in the history of Azerbaijan. Kizilbash ambassador, Orucbey (who was from Bayat tribe by origin) was known as Don Juan in Europe. He visited to Russia, Germany, Chech Republic, Italy, Portugal and Spain in the structure of Safavids embassy during 1599-1601s; he converted to Christianity and stayed there. Orucbey’s work had been published in Spanish language in the presence of author (1604).

Medicine reached to its certain development in Azerbaijan too. The most prominent doctor of that time was Abulfath Tabrizi, who was called Hakim-kichik (Little doctor) because of his little growth. Ala Tabrizi, Imadaddin Mahmudi and others were also among the mentioned doctors.

The 16th-17th centuries, were the continuation of previous architectural traditions. Various town-planning celebrities were realized in the whole territory of Azerbaijan in 16th century, but the 17th century marked by the construction of big amount of socio-religious settlements in bigger cities and the erection of architectural complexes here.

Because of the development of trade and extension of international trade-diplomatic ties in these years the number of caravan-seraies, bathes, bazaars (markets) and religious buildings in Shamakha, Ganja, Baku, Ardebil (“Qeysariyye bazari”), Tabrizi, Arash and other essential trade-craft centres of the country increased.

Caravan-seraies had general essence in the East, as well as in Azerbaijan. In this period, caravan-seraies, along with houses, mosques and trading centres, which were related with them played an important

role in the structures of cities of Azerbaijan. The construction of bathes enlarged in the cities of Azerbaijan, as in other cities of feudal East. Bathes did not implement only hygienic role, but it was the place for rest, meetings, negotiations and conduct of board games as well. The best samples of Azerbaijan bathes are the bathes, in Icheri-sheher, in the city of Baku (15th-16th centuries), in the village of Baskal, in Ganja (“Chokek hamam”, 17th century).

In the conclusion of the chapter we may mention that Azerbaijan language and literature, art and architecture never reached to such level of development as in 16th-17th centuries. Substantially, this period could be examined as the phase of revival and shape of new national culture with ideological points of Safavids.

CHAPTER 15

AZERBAIJAN IN THE FIRST HALF OF THE 18th CENTURY

15.1. GAINS OF THE POPULAR LIBERATION MOVEMENT. OCCUPATION OF PRE-CASPIAN REGIONS OF AZERBAIJAN BY RUSSIA

At the beginning of the 18th century, the Safavids state was ruled by Shah Sultan Hussein (1694-1722), and the state was in economic and political crisis. The state Treasury was devastated so that the coins were prepared from valuable metals, which were preserved in the mausoleums of Ardebil.

Due to fill state Treasury, satisfy requirements of beurocrachy and feudal nobility state officers increased the taxes. The poored Shah Treasury did his best to gather much more taxes from ordinary citizens and they did not take into account their material circumstances. Cruel feudal exploitation of wide mass caused to the intensification of anti-feudal fight. Because of increasing state expences, Shah administration obliged to take taxes even from high stratum and this was not casual that economic aims and political interests of people mass and some levels of feudal nobility of Azerbaijan in that period were the same, they shaped general front of struggle, which was firstly against Iranian regime that had formed since the first decades of the 17th century, in Azerbaijan. There began hunger and drought in Shirvan and other regions of Azerbaijan in 1700-1703s. In 1707, Car-Balaken Camaats rebelled against Shah's regime and there happened peasants' revolts against the increasement of taxes in Tabriz and Mughan. In 1707, craftsmen and urban poor of Tabriz in South Azerbaijan raised against the existing regime. The revolt of Tabriz citizens, which extended to peasant mass revised in 1711. Peasants' revolts happened in Soyugbulaq and Mughan during 1709-1715s.

Aggravated circumstances of peasants caused to new uprisings in Shirvan (1709) and Car (1711). Shah demanded cruel measures from his local beylerbeys against rebels in these regions. Necessity of struggle

against rebels and foreign invaders scared the administration of Safavids state.

The struggle against Iranian yoke intensified in Azerbaijan and Southern Daghestan during 1720-1721s. Haji Davud – one of the representatives of clergy appealed to Russia for support in the fight for the throne in Shirvan and Daghestan. This appeal replied to the interests of Russia, which organized expeditions, sent its representatives to Azerbaijan under the frame of embassies and merchant caravans since the beginning of the 17th century and aimed to invade pre-Caspian territories of Azerbaijan and Iran. Even in 1713, Shah Sultan Hussein sent his representative Fazlullah bey to Petersburg in order to conduct an “agreement about friendship and trade” with Russia. An appeal of Safavids administration concurred with the dream of Petr I, who wanted to activate his Eastern politics. Unsuccessful war with Turkey and Prut treaty of 1711, obliged Russia to refuse from her plans about Black Sea and to tie her expansive hopes with the Caspian basin. Due to learn the Eastern shore of Caspian Sea Petr I sent an expedition under the leadership of Bekovich-Cherkasskoy (in 1714) and then there was sent the closest officer of the tsar-Artimey Volinsky to Shah’s palace in 1715. Petr I gave several instructions to Volinsky, such as to learn socio-economic circumstances, caravan ways and general mood of population there. After long and continuous preparations the expedition launched from Astrakhan on July 13, 1716, arrived in Derbent-Niyazabad, then Shamakha in the content of 71 men in August of 1716. Russian merchants of Shirvan applied to Volinsky with complaint. Passing through Tabriz the embassy of Volinsky stayed in Isfahan on March 1 of 1717. Here Volinsky was received by Shah and on June 30, 1717, Volinsky (by the order of Petr I) and Fatali-khan officially signed the first Russian-Iranian trade agreement. Simultaneously, Volinsky and other members of their embassy gathered wide information about the circumstances in Safavids state and Volinsky directed reports to the tsar. He wrote in one of them that “I see the weakness here, we can begin the war without any danger... we will be able to annex the great part to Russia easily”.

In December of 1717, Volinsky returned to Shamakha, where he met with the representatives of Christian land-owners of South Caucasus and Armenian merchants of Derbend secretly. Armenian merchants gave the plan of Derbend fortress to Volinsky. On June 25 of 1718, Volinsky left Azerbaijan, arrived in Petersburg and personally met with Petr I, who rewarded and appointed him the governor of

Astrakhan. After the victory of 20 years war with Sweden and the sign of Nishtadt peace treaty, Petr I began to the realization of Pre-Caspian campaign.

During the process of uprisings of people mass, some representatives of high stratum, which suffered from Iranian government, did their best to direct it against foreign supremacy. One of such representatives of high stratum was the head of clergy in North-Eastern Azerbaijan, citizen of Dedeli village of Mushkur mahal of Quba, Haji Davud. When he was in Daghestan, he allied with the governor of Kazikumukh-Surkhay khan about the distruction of khans and state officers – Shah’s representatives – in Sheki, Shirvan and Quba.

Soon, several small-feudals of Southern Daghestan joint to the detachment of Haji Davud. The joint detachments attacked to Iranian garrison and strengthened points. But these attempts did not give any result. Haji Davud, who became sure that he could not be successful only with the aid of peasants, appealed to Russian government. But Haji Davud’s aim about becoming independent governor in Shirvan did not concur with the plans of Petr I, who personally wanted to make campaign to Azerbaijan. That is why, Haji Davud’s appeal wasn’t accepted. So, Haji Davud appealed to much more influencive for Daghestanian feudals for military aid. In August of 1721, Haji Davud besieged Shamakha in the alliance with Daghestanians’ detachment of Kazikumukhlu Surkhay khan, hired troops and took the city. After the invasion of Shamakha, there began robbery and plundering of the city by hired troops; Foreign merhcants, which were in Shamakha at that time were also robbed. Russian merchants were plundered much more and that was met with great disagreement by Russian administration. After that rebels took Shamakha, Haji Davud completely liquidated Safavids administration here, burnt tax registers and shaped new and much lighter tax system. So, there was founded independent state entity-khanate in the center of Shirvan beylerbeylik, around the ancient capital of Northern Azerbaijan which was separated from Iranian state.

Although much more strengthened national uprisings in the Northern regions of Safavids state converted to sunnism, they were not initiated by Ottoman Empire, which was engaged with her personal local problems. Uprisings had real internal causes that were related with socio-economic development of Eastern feudalism and international circumsatances of the state.

Expansive goals of Russian state in Caucasus, especially in pre-Caspian regions at the beginning of the 18th century, confronted with the same pretends of the Ottoman Empire.

The thought about the organization of campaign to pre-Caspian regions of Petr I was related with the policy of Russian supremacy in Baltic, Black and Caspian Seas, as well as the requests of Christian feudal governors of Southern Caucasus. The aim of the planned campaign consisted of two issues: 1) Conguest of the South-West of Pre-Caspia; 2) strengthening in the whole South Caucasus.

Due to completely strengthen in the Pre-Caspian lands, it was important to take not only narrow shore line, but also deep areas of Transcaucasus; that is why, there was examined to make campaigns to Tabriz and other lands of Azerbaijan, as well as Kartli in the plans of 1722-1723 years' expeditions. But, after the beginning of the campaign, Petr I put his second duty for the future because of the resistance of Ottoman Empire.

The Ottoman Empire was defeated by European state powers in the war of 1683-1698. But, it did not mean that the empire declined, since the Ottoman state was able to afford the results of this lost. The Ottoman Empire did her best to make revenge and to substitute her losts in other directions – specially in the Eastern areas. The Caucasus took the mainest place in the plans of the leading powers of Ottomans. The result of the fought between two empires for pre-Caspian region depended on the military power of rival sides and several other circumstances. Russia could not precede the Ottoman Empire with her population potentiality at that time. Russia was also weak in military side, which was proved by Prut lost of 1711. But at the result of Petr I's reforms, there was created the condition for the development of the state. At the result of the victory over Sweden, Russia came to the same line with great European powers and further centralization of state reign continued in this country.

The Ottoman Empire, which situated in the intersection of the East and the West played an important role in the struggle of West and East and this point caused to the improvement of her military power. It was shown in this simple example that the population of this state was divided into two major groups: soldiers (*askeri*) and civil (*rayat*).

At the result of unsuccessful Prut campaign of Petr I in 1711, Ottoman Empire attained to return Azov and after this event it got opportunity to act much more actively in the East. The Ottoman court disagreed with the decrease of the export of silk and raw-silk through

Turkey. This decrease was related with the increasing of the export of these materials from Iran through Volga-Caspian way and Persian Gulf. Turkish envoy also demanded from Iran not to make trade with Christian states, which Turkey conducted war with and did his best to persuade Iranian government to make trade only through Turkey. Besides of this, according to one source Sultan couldn't get his gift from silk in the amount of 40 vyuk per year from Shah. So, both states were ready to utilize the collapse of Safavids Iran, to capture the part of its territories and acquire suitable military-political position.

Before beginning the campaign, Petr I, who possessed great world-outlook prepared "Manifest" in Azerbaijan language, which was proclaimed the aim of the campaign. There were proclaimed only little reasons of the campaign to pre-Caspian provinces and there was stressed that Haji Davud and his ally Surkhay khan Kazikumukhly were "rebels" of his friend-the brother of Iranian Shah, who should be punished in the "Manifest". Russian empire promised peace and calm life to the people. The "Manifest" of Petr I was the first publication in Azerbaijan language.

On July 18 of 1722, Russian navy, led by Petr I launched from Astrakhan and directed to the South. On the land there was directed the cavalry from kazakhs, kalmeks and the detachment of regular army. On August 15, the navy reached to Derbend. The unification of troops and order took one week. Petr reached here with 100 thousandth army, 32 thousand from it were cavalry and unmounted troops. The naib of Derbend – Imamgulu bey decided to hand over city-fortress and met Petr with silver keys of the city and with the manuscript of "Derbentname" of the 16th century. Russian army entered to Derbent without fought. Although Petr warned the Senata that this company would not last long, but he also mentioned that because of hot weather they encountered with great difficulties. He highly appreciated the action of Imamqulu bey, gave him the degree of general-major, title of khan and the "reign of Derbent".

Although the goals of the campaign were great, the mainest duty of Russians was to conquer Shamakha and to settle here. As Shamakha was the major point in Russian-Ottoman confrontation, it took the first place in the campaign of 1722. This campaign was officially called "Shamakha campaign" in the diplomatic negotiations of Petersburg. In the military assembly, hold in Derbent on August 29, Petr ordered to return the big part of this great army and he came back to Moscow through marine way-Astrakhan. The bought of equipment for soldiers

and horses demanded big amount of money. The attitude of Turkey and Sweden to this campaign demanded caution and careful actions, as well.

All these reasons made Petr move in pre-Caspian regions with small military parts. Petr had ordered to capture the city of Resht to the general Shipov, in stead of he was in Derbent and this city was conquered in November of 1722. The one of the mainest duties of Petr was the conquest of Baku-the biggest port of Caspian Sea. Simultaneously, the Ottoman Sultan could not reconcile with the occupation of Pre-Caspian regions by Russian troops and in 1723, he also directed his army to the frontiers of South Caucasus. Big amounted Turkish army captured Tiflis and moved to the East. The danger of the occupation of the whole Caucasus by Turkey, made Petr I hurry up his military expedition to Baku, which had not been conquered in 1723 yet. Petr I wrote letter to general-major Matyushkin and ordered him to conquer the Baku castle. The emperor wrote: "There was gotten information from Georgia that 'Turks have made them obey and now they are moving to Shamakha: they are able to capture Baku too".

Matyushkin responded with the bombing of the city from ships to the rejection of Baku governor about handing over the castle. Bombing of the city, which lasted four days made the garrison of Baku to end the resistance. Baku fortress laid down of July 27 of 1723 and Matyushkin immediately warned Petr I about it.

In 1722-1723s the internal decline of Safavids state came to an end. More than half of its territory was captured by afgans, lots of governors of subordinated countries went out the Shah's subordination and the Western regions of the Caspian Sea passed to the hands of Russia. Shah appealed either to Russia, or to Ottoman Turkey for an aid.

Shah Tahmasib II was neither able to fight with afgans, nor to organize the defence of his properties from the danger of Ottoman occupation. Petr I understood it well and that is why, he did his best not to permit Turkey to intervene the Caspian Sea and pre-Caspian regions.

Russia, which was not interested in war with Ottoman Turkey and which really appreciated its opportunities and power comparison conducted treaty of Istanbul with Turkey on July 12, 1724. According to Istanbul Treaty, South Caucasus was divided between Ottoman Empire and Tsar Russia. Sultan accepted the right of Russian state over pre-Caspian provinces-in width of 119 verst from Derbent and 43 verst from Caspian Sea to Shamakha; and Russia promised not to prevent the occupation of other parts of South Caucasus and Western provinces of Safavids state, including Southern Azerbaijan by Ottomans. There were

created three boundaries between the lands passed to Turkey and Russia. The one of them was situated in the 1/3 distance between Shamakha and the Caspian Sea; the second of them was in the “depth” from Derbent and the third border was situated in the location, called Sugovushan in the confluence of Kur and Araz.

15.2. OTTOMAN-IRANIAN WARS IN THE TERRITORY OF AZERBAIJAN. GANJA TREATY OF 1735

Russian-Turkish treaty of 1724, shaped very difficult circumstances in Azerbaijan. North Azerbaijan was divided between Russia and Turkey and South one-between Russia, Turkey and Persia. In all areas, where appeared the Ottoman troops, only civil population-raiyat and urban poors resisted them. Turkish government used from the aid of local feudals in the Northern and Western Azerbaijan. During Turkish occupation taxes and obligations of peasants, craftsmen and urban poors were not changed and stayed in the reign of Shah Persia at the end of the 17th century, but in some areas they were increased. The yoke under the subordination of Sultan Turkey was much more strong and it caused to the resistance of population. Turkish government captured the parts of Northern and Southern Azerbaijan with great forces. The “urban rabble” of Tabriz, as Sheikh Muhammed-Ali Khazin called craftsmen and poor people in his manuscripts showed heroic resistance to Turkish troops. Tabriz people ought to stop their resistance and they demanded free move from the city with their weapons and families. Finally, the resistance of Azerbaijan nation for independence was neutralized by the aid of big military forces, which were launched by Turkish government in the conquered lands (70-80 thousand regular troops, besides of local feudal detachments). At the same time, the treaty of 1724, could not liquidate the Turkish-Russian confrontation. The pass of several silk-growing regions to the hands of Russia much more aggravated her relations with England, which was interested in the export of silk from pre-Caspian regions and supported Turkey against Russia. Turkey utilized from Daghestan feudals and military detachments for the attacks to the lands of Azerbaijan that passed to Russia.

Several feudals of Azerbaijan and Daghestan easily passed either to the side of Russia, Turkey or Tahmasib II and simultaneously easily

betrayed them. The actions of these feudals were related with that they did not want to provide the strengthening of any of these states in their country; that is why they passed to the side of the state, which was less dangerous for their own authority.

Tsar government could not restore the destroyed agriculture and industry by Shah authority and feudal strife, as well as the Russian authority did not want to violate the privileges of local feudals, who continued to exploit peasants with old wild measures.

Feudal obligations, which were existed during Iranian authority were preserved by tsar government. The profits of feudals decreased at that time, since the economy of the country was destroyed at the result of the wars. Agriculture, fish industry in Salyan and other areas, oil and salt industry were destroyed by wars.

Silk-growing came to the down. Little profits and big expences for the occupation of pre-Caspian provinces aggravated the financial circumstances of tsar authority. Tahmasib II did not stop to demand their return. That is why, tsar government decided to give these lands back to Iran in one case, if the Shah was able to preserve the authority of them in his hands and did not permit the pass of these areas to the subordination of Ottoman Turkey.

The implementation of the decisions about the rejection of the conquest in the Caspian shore intensified the events in Iran. At the end of 20s of the 18th century general Nadir, who was from the afshars of Kizilbash tribe by origin achieved great fame here soon. Nadir's troops withdrew Afgans from Isfahan and other local areas, as well as conducted successful war with Turks. In 1730, Turkish detachments were withdrawn from Southern Azerbaijan. Now Russia confronted with strengthened Iran.

Nadir khan, who gave good lesson to Afgans and returned from Herat did not recognize the latest reconciliation of Tahmasib with Turkey in 1732 and declared that the time of this agreement came to end. Leaning to the emirs of troops, he shifted Tahmasib II from the throne in August of 1732. Simultaneously, the relations with Turkey aggravated day-by-day. The government of Anna Ivanovna refused from Gilan and Mazandaran (1732) behalf on Iran in order to provide military alliance with Iran against Turkey. At the same time, Russian administration gave the subordination of Azerbaijan and Daghestan to Iran according to the Ganja treaty of 1735, in one case that Iran and its real governor Nadir khan would preserve military alliance with Russia and would not conclude separate peace treaty with Turkey.

At that time Nadir took Shamakha in 1734, overwhelmed and made Surkhay khan Kazikumukhlu, who had ruled Shirvan from the name of Turkey since 1728, escaped to Daghestan; he subordinated the part of Daghestan again and captured Ganja in 1735. But Nadir khan did not implement the one of main conditions of Ganja treaty of 1735, with Russia – in 1736, the representative of Nadir khan in Erzurum concluded treaty with Turkey, which returned all regions that passed to Turkey according to Istanbul treaty of 1724, to Iran. So, all Eastern part of South Caucasus with Azerbaijan, Chukhursaad and Eastern Georgia passed to the subordination of Iran. There were shaped rumors about the death of the last representative of Safavids origin– Shah Abbas III till the “choice” of Nadir khan Afshar in Mughan. There had not already been any juridic person in front of Nadir. Nadir khan, who was engaged in obeying Daghestan, came and settled in Mughan at the end of winter of 1736 and sent all cavalry-men of the country with fermans-orders: governors, rais of regions, nobility and scientists were invited to Northern Azerbaijan – to Mughan for assembly. Most of the invited people had been prepared men of Nadir khan and they declared that only Nadir khan was werthy to the throne. According to one source, all people, who refused were assosinated immediately. The beylerbeys of Karabakh from the origin of Kajars also rejected against Nadir khan and recentful ruler took the Borchali, Shamsaddil and Kazakh Sultanates from Karabakh and gave them to Kartli tsar, Teymuraz.

15.3. AZERBAIJAN UNDER THE REIGN OF NADIR SHAH AFSHAR

The restoration of Iranian reign in Azerbaijan during Nadir Shah’s (1736-1747) authority was not simple. Nadir Shah had to suppress uprisings in Azerbaijan and Daghestan for many times. In 1738, there occurred an outbreak of the union of “liberal communities” of Car, which was established in North-Western Azerbaijan in 16th-17th centuries. Iranian troops were destroyed in the battle with Carians near the village of Gakh, in autumn of 1738; by the way, general Ibrahim khan, Nadir Shah’s brother died in this battle.

It is important to mention the uprisings of 1738 and especially the revolt of 1743, among the national movements against Persian subordination in Azerbaijan. The excute for the uprising of 1743, was that Nadir Shah freed all subordinated population from the payment of

taxes and obligations for 3 years after the campaign to India in 1738, where were acquired great trophy. But a little bit later, he abolished this privilege and there began to be collected taxes of 3 years since 1743. Besides that the amount of taxes were suddenly increased. The collection of taxes was accompanied by wild measures, such as cutting ears, nose, making blind and so on. At the result of this mass terror there began revolts in several regions of the country in 1743. There occurred uprising in Shirvan in the autumn of 1743. According to Muhammed Kazim in that uprising local nobility played an important role, but “civil population and rabble” also took part here. The rebels took the city of Shabran and then Aghsu-the new capital of Shirvan which was founded by Nadir Shah. A part of troops that consisted of mughanli-settlers of Mughan step also jointed to the rebels.

At the result of the inequality of forces, the rebels were defeated in the battle of BagiShah and the city of Aghsu was taken and destroyed. The uprising in Shirvan was suppressed by the governor of Nadir Shah-Muhammedali khan cruelly; it is enough to mention that most of rebels were made blind and 14 batmans taken eyes were weight in scales and were sent to Nadir Shah as trophy (one Tabriz batman equaled to 3 kilogramme).

In the same years, i.e. in 1743, there occurred revolt in South Azerbaijan – in the tribe of Dumbuli, in the environs of Khoy and Salmas. This revolt was related with increasing the amount of taxes from three thousand tumans into 100 thousand ones (such sudden growth of taxes was simultaneously related with the fall of the course of tuman for 10-12 times differing from the end of the 17th century). The revolt expanded to the most part of Southern Azerbaijan and was hardly suppressed.

In 1744, there was suppressed dangerous revolt for Iranian authority by Shah’s troops with the aid of Georgia tsars-Teymuraz from Kartli and his son Irakly from Cakhetia. This revolt was led by pretender Safi Mirza the son of Shah Hussein (but it was false), who collected detachments from Azerbaijanis and other subordinated nations to Nadir Shah in Kars.

Soon, Nadir Shah again came to Azerbaijan, destroyed and devastated Azerbaijan and Daghestan. During in this new campaign of 1744, Nadir Shah unsuccessfully besieged the fortress of “Gelersen ve gorersen”, where the rebels of the environs of Sheki, led by Haji Chelebi Efendi-successor of an ancient local khan dynasty had hidden.

The year of 1744, was the period of great destructions in Azerbaijan. Wars, destructions and oppressions by the side of Persian and Turkish troops, mass confiscations of properties and executions, feudal strife and uprisings destroyed the country. The number of robbers increased so that, they stole the people not only on ways, but also attacked to villages and cities, robbed the people in order to sell them as slaves in Iran or Turkey.

In the struggle against robbery policy and oppressions of Iranian coquerers, there was observed the migration of whole families of Azerbaijan to the boundary of the country and this re-settlement policy increased after the suppression of Shirvan revolt in 1743. Big anti-Iranian uprisings occurred in Ardebil and Tabriz in the 18th century as well. All of these evidences played an essential role in the liquidation of Iranian authority in Azerbaijan at the end of 40s of the 18th century.

Transite and internal trade suddenly decreased, cities devastated. Shamakha, in which lived 50 thousand settlers in the half of the 18th century, was abandoned at that time. But rural population and peasantry suffered most of all. Military plundering of Ottoman and Iranian troops, the fighting feudals and robbery bands, permanent hunger caused to the collapse of agriculture. In 1747, Nadir Shah died at the result of palace coup. There began new line of struggle and strife for the throne between feudal groups inside of Iran, as well as in the countries of South Caucasus. This fought lasted long period and much more aggravated circumstances of people mass.

CHAPTER 16

AZERBAIJAN IN THE PERIOD OF KHANATES

16.1. THE FORMATION OF AZERBAIJAN KHANATES

The Azerbaijan statehood was restored in the half of the 18th century. There was established the line of state entities-feudal khanates in the struggle against Iranian authority in the territory of Azerbaijan. It is important to mention that the first khanates had shaped in the first half of the 18th century; for instance, Quba khan – Husseinali khan was confirmed to this post in 1726, by Russian tsaritsa. But of course, this khanate had not been an independent political entity at that time yet and that's why, the formation of first independent khanates in the territory of Azerbaijan concerned to the 40s of the 18th century.

Major reasons of the shape of such small feudal states were related with the weak economic ties among separate regions, the national character in economic life and centripetal trends among high feudal nobility of the country.

Besides of khanates, there existed Sultanates and five melikates: Kazakh, Shamsaddil, Gabala, Aresh and Ilisu Sultanates and Khachen, Varand, Dizak, Gulistan and Calaberd malikates in the territory of Azerbaijan. Gabala, Aresh and Ilisu Sultanates were under the dependence of Sheki khanate and all five melikates – under the subordination of Karabakh khanate.

16.2. THE KHANATES OF SOUTHERN AZERBAIJAN

There were founded Tabriz, Urmia, Khoy, Garadagh, Serab, Maragha, Maku and Ardebil khanates in the lands of Southern Azerbaijan in the 40s of the 18th century. In this period, after the death of Nadir Shah, Aliqulu khan (Adil Shah) proclaimed himself Shah in Iran, but he could not strengthen his authority. Major fought for throne in the centre of the state, as well as for South Azerbaijan was conducted between three representatives of feudal aristocracy – cousin of Nadir

Shah, Fatali – khan Afshar, Kerim khan Zend and Muhammed Hasan khan Qajar. South Azerbaijan played a key role in this struggle.

Tabriz khanate bordered with Khoy, Nakhichevan, Karabakh, Sarab and Maragha khanates. After the death of Nadir Shah, the one of the grandees of Tabriz, Amiraslan khan did not recognize the authority of Adil Shah and proclaimed himself the ruler of Tabriz. But soon Adil Shah was dethroned and his brother Ibrahim Mirza took the post in Tabriz by entering to the city with great army. At that time there occurred uprisings in Meshed, Isfahan and Ibrahim Shah obliged to leave Tabriz. During this campaign Ibrahim Shah was killed in the battle of Meshed. There began revolt against the governor of the state-Muhammed khan Afshar and he was also killed. Fatali khan Afshar, who utilized from these circumstances took the city and moved his capital to Tabriz. He gave the governance of the city to the famous representative of Dumbuli tribe-Najafgulu khan (1747-1780). Najafgulu khan governed Tabriz as Urmian naib since 1763. In this year Fatali khan Afshar was killed by Kerim khan Zend and Tabriz khanate became independent. Due to strengthen his power Najafgulu khan built fortress walls around Tabriz. By administrative viewpoint the khanate divided into Tabriz, Southern and Marand mahals. Khan possessed 10 thousandth army.

As we see, Tabriz was the centre of unification of South-Azerbaijan lands as before. But in this time it could not implement this duty till the end.

Urmiya khanate was situated in the boundary of Ottoman Empire together with Khoy and Maragha khanates. The capital of the khanate was the city of Urmia. The founder of the Urmia khanate – Fatali khan Afshar was able to incline one of the generals of Nadir Shah, Azad khan to his side after the capture of Tabriz. Related with shaped circumstances Shahbaz khan Khoylu – the representative of Dumbuli tribe had to enter to an alliance with Fatali khan. After that, Fatali khan Afshar subordinated Karabakh, Sarab and Maragha khanates.

From the beginning of 50s of the 18th century Fatali khan Afshar began the fought against Kerim khan Zend and Muhammed Hazan-khan Qajar. In 1751, Fatali khan sent his ally, Azad khan to Iravan-khanate. Mir Mehti khan Iravanly requested aid from Kartlian tsar Irakly II. Joint forces of both rulers overwhelmed Azad khan's troops. Then Fatali khan strengthened the detachment of Azad khan and sent him to Georgia, where Azad khan gained victory over Irakly II.

These achievements much more activated the struggle of Fatali khan Afshar for the central power.

Kerim-khan Zend, who united Southern lands of Iran under his reign, attacked to Azerbaijan in the end of 1752. In this year Fatali khan Afshar overwhelmed him. Kerim khan receded to the South and entered to the region of Fars. The troops of Kerim khan's brother-Iskandar khan and Fatali khan Afshar encountered in the place of Qamsha. Fatali khan won the battle and his enemy was executed.

In 1753-1754s, Fatali khan extended his power to central and western Iran.

Soon the fought of Qajars for reign, which possessed essential forces, much more intensified. In 1757, Muhammed Hasan-khan captured Tabriz and then Urmia. Fatali khan passed to the dependence of Muhammed-Hasan-khan.

After the murder of Muhammed Hasan-khan in 1759, Fatali khan strengthened his reign in Tabriz and attacked to Karabakh. Panahali khan obliged to begin negotiations and recognize the subordination of Fatali khan. He sent his son Ibrahimkhalil as captive to Urmia. Subordination of Karabakh khanate encouraged Fatali khan to subordinate Sheki and Aresh too. But, there occurred new order in Iran at that time. After the death of Muhammedhasan khan Kerim-khan Zend became the major power and attacked to Southern Azerbaijan in 1760. He encircled Tabriz, but after 4 monthes besiege Kerim khan couldn't took the city and receded back.

In 1761 Kerim khan began new attack, but lost the battle near the village of Garachemen. This success calmed Fatali khan. Utilizing from this Kerim khan attacked and encircled the fortress of Urmia. The defence of the castle was led by Fatali khan himself. After 9 monthes besiege Urmiya was captured and Fatali khan was captivated. Related with the begun uprising in Isfahan Kerim-khan Zend had to direct there. The governance of Urmia khanate was instructed to Rustam bey Afshar. Kerim khan ordered to sent Fatali khan and his family to Shiraz. Simultaneously, he invited Panahali khan, Shahbaz khan Khoylu, Kazim khan Karadaghli and other khans, who aided him against Urmiya khan to Shiraz with the excute of the victory over Fatali khan, but kept them as captives here. This event entered to the history under the name of "Shiraz feast". The captivated khans could maintain relations with their properties and that is why, "Shiraz feast" did not give expected results. Khanates preserved their independence. By the order of Kerim khan

Zend Fatali khan was executed in the same place, where Iskender bey was killed. After these events Urmia lost its former essence.

The first ruler of **Khoy khanate** was Shahbaz khan. He conducted light policy and preserved friendly relationship with Fatali khan Afshar. But in the beginning of 60s, he betrayed Fatali khan and became the participant of the besiege of Urmia. Shahbaz khan was invited to Shiraz feast and became the captive of Kerim khan.

After Shahbaz khan the ruler of Khoy khanate became Ahmed khan Dunbuli (1763-1786). He subordinated Tabriz khanate. Najafgulu khan Tabrizli gave him military aid. Ahmed khan subordinated Irvan, Nakhichevan and Karadakh khanates as well. He entered to the alliance with Karabakh khanate and planned to capture Urmia khanate.

In the autumn of 1783, Ahmed khan destroyed the troops of Imanqulu khan Afshar and his ally Ali khan Shaqaqi from Sarab in the battle near Tabriz. That event much more strengthened the influence of Khoy khanate.

After the death of Kerim khan in 1779, Shiraz “guests” began to return. Shahbaz khan’s sons, who also came back began to rise against their relative.

In 1786, Ahmed khan was killed. But the brothers couldn’t come to the throne and the reign was taken by Husseingulu khan.

So, day-by-day Khoy khanate began to loose its position. Irvan and Nakhichevan khanates restored their independence, soon Karadagh and Tabriz were also lost.

The founder of the **Karadagh khanate** became the head of Karadagh tribe, Kazim khan (1748-1752). This tribe helped Safavids in their struggle for the throne and that is why, acquired the right of inherited governance over Karadagh region.

At the result of the weakness of central authority in the first half of the 18th century Kazim khan gained an independence. During Nadir Shah’s reign Kazim khan was made blind because of his non-subordination. After Nadir Shah’s death Karadagh khanate was again independent and Kazim khan restored his authority. The centre of the khanate was the city of Ahar.

In the middle of the 18th century Kazim khan joint to anti-Sheki coalition, which Karabagh, Ganja and Nakhichevan khans participated in.

In 1782 the Karadagh khanate was conquered by joint forces of Khoy and Karabagh khanates. After this event the khanate lost its real

independence and in 1791, Karadagh was captured by Agha Muhammed Shah Qajar.

Sarab khanate was founded by Ali khan (1747-1786), the head of Shaqaqi tribe. Sarab khanate was one of the weakest one. At the beginning of 50s, this khanate was conquered by Fatali khan Afshar and then Muhammedhasan khan Qajar. After the death of Kerim khan Zend Sarab khanate again became independent.

Maragha khanate was founded by Aliqulu khan Muqaddim (1747-1750). This khanate was subordinated to Fatali khan Afshar in the mid of the 18th century. After the death of Fatali khan the khanate became independent and it lasted till the coming to the throne Agha Muhammed khan Qajar.

The founder of **Maku khanate** was Ahmed Sultan (1747-1778) – the head of Bayat tribe and the general of Nadir Shah. The capital of the khanate was the city of Maku, which joint 30 villages around itself. In 19th century, Maku khanate, which was inside of Iran state preserved its internal independence for a long time. In this period Maku khanate was much more powerful. This khanate was liquidated only in 1924.

Ardebil khanate was founded by the head of Shahseven tribe, Bebir khan. During the reign of Bebir khan's son, Nazarali khan (1747-1783) the relationship with Kerim khan Zend and Qajar spoiled. With the advice of Kerim khan, Gilan governor-Hidayet khan attacked to Ardebil, captivated Nazarali khan and brought him to Anzeli. But after the death of Kerim khan, Ardebilians attacked to Anzeli and liberated Nazarali khan from the prison.

In 1784, Fatali khan Qubali conquered Ardebil. This event was encountered with the disagreement of Russia and Fatali khan left Ardebil by the order of tsaritsa Ekaterine II.

Nasir khan (1783-1808), who came to the throne after Nazarali khan obeyed to Qajars.

So, after Kerim khan Zend's death there began strife wars in Iran at the end of 70s of the 18th century, which caused to the achievement of independence of South-Azerbaijan khanates. This situation lasted till the beginning of 90s, when Agha Muhammed Shah Qajar came to the throne in Iran. After that the khanates of Southern Azerbaijan was subordinated to his authority.

16.3. THE KHANATES OF NORTHERN AZERBAIJAN

There were founded Karabagh, Sheki, Quba, Shamakha, Iravan, Nakhichevan, Talish, Ganja, Baku and Javad khanates in Northern Azerbaijan in the 18th century. There was conducted permanent fought among the khans, who objectively contributed to the process of unification of Azerbaijan lands. The attempts of the unification of North-Azerbaijan lands were implemented by Sheki khan – Haji Chelebi, Karabagh khan-Panahali and Quba khan-Fatali khan. But there wasn't achieved to unite Azerbaijan lands, excepting North-Eastern ones.

Sheki khanate was established by Haji Chelebi even during Nadir Shah's reign. In 1747, Haji Chelebi annexed Aresh and Gabala Sultanates to Sheki khanate. Soon, he began the struggle for subordination Ganja and Karabagh khanates. The strengthening of Sheki khanate disturbed Karabagh, Iravan and Nakhichevan khans. The tsar of Kartli-Teymuraz and the tsar of Cakhetia – Irakly II had to confront with Haji Chelebi in Car in the year of 1751. The khan of Sheki gained victory. After these events, Irakly II attained to make negotiations with Panahali khan and mentioned that he was ready to create alliance against Haji Chelebi. After this, Irakly suggested khans to meet in Ganja. So, Georgian tsar, who was eager to conquer Karabakh and Ganja approached to the city of Ganja with great army in 1752 and captivated Azerbaijan khans. This event happened not far from Ganja, in the place of Kizilkaya and that is why, it entered to the history under the name of "betrayal in Kizilkaya".

Haji Chelebi, who learnt about this event, pursued the enemy and defeated Irakly II in the battle, taken place not far from the grave of sheikh Nizami Gandjavi. Captivated khans were liberated. Pursuing Irakly, Haji Chelebi liberated Borchali too. This event was the most essential lesson of national unity in our history.

There occurred one more confrontation between Irakly and Haji Chelebi for Car and Sheki khan gained the victory again. In 1755, Haji Chelebi attempted to capture Shirvan. But this campaign to Aghsu was unsuccessful, because the khans of Shamakha and Quba signed an alliance and overwhelmed Haji Chelebi. Nevertheless, Sheki khanate was the most magnificent khanate among North-Azerbaijan khanates during Haji Chelebi's authority. In 1755, Haji Chelebi died and Sheki khanate lost its former magnificence.

After Haji Chelebi, his son Aghakishi bey came to the throne. Nevertheless he was killed by his daughter-in-law's father Muhammed khan Kazikumukhlu.

During Muhammedhasan khan's reign, the relationship between Sheki and Quba khanates spoiled. In 1785, Fatali khan Qubali overwhelmed Muham-medhasan khan and Sheki khanate passed to the subordination of Quba. In 1788, Muhammedhasan khan made an alliance with Georgian tsar-Irakly II against Fatali khan. There happened battle near Shamakha, which Sheki was defeated in. After a while Fatali khan died, Muhammedhasan khan utilized from this and restored the independence of khanate. In 1795, the authority in the khanate passed to Selim khan.

The founder of **Karabakh khanate** Panahali khan was from Javanshir tribe by origin. In 1748, he proclaimed the establishment of Karabakh khanate in the western lands of former Karabakh beylerbeylik. The first step of Panahali khan was returning of Karabakh tribes, which were resettled in Khorasan by Nadir Shah.

Major part of population in Karabakh was Turks, the tribes of Javanshir, otuziki, kabirli were the original population (elats) of Karabakh.

In the period of establishment of khanate there was not any cities, which could play the role of socio-economic centre of the new state. Due to military and politically strengthen the khanate Panahali khan obliged to construct new fortresses. In this direction the first was the construction of Bayat fortress in the mahal of Kabirli.

The construction of Bayat castle and the strengthening of Karabakh khanate disturbed Sheki and Shamakha khans, also Karabakh meliks. Meliks had participated in the wars of Nadir Shah against Turks and that is why Nadir Shah gave them some priveleges. They possessed military detachments too. Simultaneously, Nadir Shah took them out of the authority of the beylerbey of Ganja. This was the period of prosperity of melikates. And it was not casual that the strengthening of Panahali khan increased their resistance.

Meliks informed Haji Chelebi that "Panahali came to the throne here, constructed fortress and strengthened. If we are late, then we will not be able to stand in front of him".

Sheki khan-Haji Chelebi encircled Bayat tower together with his allies and army. The besiege lasted a month, but Haji Chelebi could not break the defence of the tower. Defeated Haji Chelebi crossed to the

other side of Kur with great losses and said: "Panah khan looked like silver without coining. We came, minted him and returned back".

Bayat battle showed that the tower was not strong enough and the choice of its place was unsuccessful. That is why Panahali khan began the construction of the tower in Shahbulaq not far from Aghdam. In 1751, the Shahbulaq tower was ready. But this tower was also situated in unsuitable place by geographic view-point and Panahali khan began to construct new tower in impregnable place. The construction, which began in 1750, not far from the village of Shushakend (on the high rock mountain) ended in 1756-1757s. This tower turned to one of the political, economic and cultural centres of Azerbaijan in a short time. The tower was firstly called Panahabad and then Shusha.

But there are thoughts that Shusha was one of the ancient cities of Azerbaijan as Tabriz and its initial name was neither Panahabad nor Shusha, but Novruz. Panahali khan only restored and strengthened the city. A. Bakikhanov also confirmed that thought.

As it was mentioned before, the major duty of Panahali khan was to put end to the separate activity of meliks.

Due to achieve that aim khan utilized from various measures, because the territorial-administrative unity of the khanate could be intervened.

In order to subordinate Karabakh meliks, Panahali khan burned hostility among them. Varanda melik-Shahnezer passed to the side of Panahali khan. That melik killed his uncle for the throne. The meliks of Gulistan, Chilabord and Dizak made an alliance against him related with this event. Melik Shahnezer married his daughter with Ibrahimkhalil agha-Panahali khan's son, recognized his authority and became the vassal of Karabakh khan.

There took place confrontation between the Khachin melik-Ulubab and Panahali khan in Balligaya. The melik of Khachin was defeated and accepted the dependence of Karabakh khan. After this event other meliks also recognized the authority of Panahali khan and became his vassals.

It is important to mention that besides of the melik of Khachin, all other meliks were strange. Their history is not more ancient than 17th century. Dizak melik came to Karabakh from Lori-Varanda melik-from Goycha, the melik of Chilabord-from Magaviz and the melik of Gulistan from Shirvan.

So, Panahali khan stopped the resistance of melikates and subordinated them. The central power of the khanate strengthened and

utilizing from this Panahali khan attempted to capture Ganja, Iravan, Nakhichevan and Ardebil khanates. In a short time he attained to subordinate them by the vehicle of various methods: by force, diplomatic way, shaping relative relationship and etc.

At that time, the brother of Chilabord melik-Khatam and the governor of Gulistan (Talish) – Usub made an alliance against Panahali khan. But the allies were defeated in the battle near Aghdere. All of these events proved that meliks did not refuse from their plans. Because of the attack of Muhammedhasan khan Qajar to Azerbaijan, Panahali khan temporarily stopped the fought against meliks.

In 1757, Muhammedhasan khan's troops interfered to Karabakh and settled in the camp not far from Shusha. They stayed here about one month, but could not take the tower.

Kerim khan Zend, who utilized from the absence of Muhammedhasan khan attacked to Astrabad, Gilan and Mazandaran. Muhammedhasan khan, who learnt about it immediately receded from Shusha and returned to Iran.

In 1759, Fatali khan Afshar sent his envoys to Karabakh khan with the order to subordinate him. After that he got the negative answer, Fatali khan directed to Karabakh with great troops and encircled Shusha. After 6 monthes' besiege Panahali khan obeyed to Fatali khan and gave his son, Ibrahimkhalil agha as captive to him. Soon Kerim khan Zend began the fought against Fatali khan Afshar and attained to incline Panahali khan to his side. In his letter to Panahali khan Kerim khan Zend wrote: "I.... ask you to come with your troops in order to aid me without loosing time, because in the depth of my heart I want to revenge for the blood of my brother and to liberate your son".

Panahali khan appointed his little son-Mehrali bey to his post and went to Urmiya together with Zend. In 1763, after the victory over Urmia khanate Kerim khan did not permit Panahali khan to return to Karabakh. Panahali khan became the participant of "Shiraz feast" and stayed in Shiraz till the end of his life. His son Ibrahimkhalil agha liberated from the prison and came back to Karabakh. In 1763, Ibrahimkhalil defeated his brother-Mehrali bey and began to rule Karabakh khanate. Mehrali khan escaped to Quba and participated in the campaigns of Fatali khan to Karabakh. In 1785, Mehrali khan was killed.

The Karabakh khanate much more strengthened in the period of Ibrahim khalil khan's reign. He married to the sister of the head of Car-

Balaken camaats. This relativeness caused to the military-political unity of these two feudals.

Ibrahimkhalil khan possessed an influence over Karadagh, Ardebil, Nakhichevan and Ganja khanates. He married with the sister of Selim khan-the khan of Sheki.

In the 80s of the 18th century, the struggle between Karabakh khan and melikates became strained. Although the meliks of Khachin and Varanda were allies of Ibrahim khan, the meliks of Dizak, Chilabord and Gulistan refused to obey him. In 1783, Russia began to intervene to this conflict. She wanted to create here the Christian state by the vehicle of melikates. But Ibrahimkhalil khan gathered the meliks in Shusha, proved their sin and arrested them. Two of them were kept in the prison of Shusha, but others were sent to Ardebil as political prisinors.

Soon meliks were able to liberate from Shusha prison. They came to Tiflis and continued the fought against Karabakh khanate together with Irakly II and general Burnashev. In 1787, their united forces approached to Ganja. But the beginning of Russian-Turkey wars (1787-1791) caused to the end of this campaign. So, Ibrahimkhalil khan could preserve territorial integrity of Karabakh khanate.

Quba khanate had existed since the beginning of the 18th century. It is true, at that time this khanate possessed small area and it was not entirely independent. In the head of this entity stood Husseingulu khan, who was appointed this post in 1726. His residence was situated in Khudat and since 1735, the centre was moved to Quba.

After the death of Nadir Shah, Husseingulu khan used from the weakening of the empire and became completely independent. He annexed Salyan, which was under the dependence of Quba khanate in the beginning of the 18th century. Due to weaken Quba khanate Nadir Shah took Salyan from him and gave it to his naib. At the end of his life, Husseingulu khan utilized from his inherited rights and in 1756, returned Salyan to Quba khanate.

After the death of Husseingulu khan, his son Fatali (1758-1789) became new khan. He strengthened the khanate much more. Fatali khan was clever, wise and far-seeing ruler of Azerbaijan. He limited the power of mahals' governors, made an order in the collection of taxes and provided the increasement of profits of the Treasury.

Fatali khan aimed to unite whole Azerbaijan. He increased the number of troops, provided them with artillery and turned Quba into impregnable castle. For strengthening his borders, Fatali khan settled

military representatives of Shahseven tribe from Mughan to the frontiers of Quba. And in order to increase the number of civil population Fatali khan settled here the population from southern regions of Azerbaijan. The immigrants were especially settled in Shabran.

Fatali khan did his best to extend the territory of his state by the vehicle of conquest of neighbourhood lands. Utilizing from the circumstances in Derbent he made campaign in 1759. Derbend people, who disagreed with the cruel policy of Muhammed Hussein khan were eager to accept the authority of Quba khanate. Utilizing from this, Fatali khan neutralized the khan of Kazikumukh, signed an agreement with Shamkhal Murtuzali, Garaqaytaq's usmi-Amir Hamza and the governor of Tabasaran.

In 1759, Derbend was subordinated to Fatali khan. The khan of Derbend receded to Narinkala. With the excute of negotiations, Fatali khan invited the khan of Derbend to his camp and made him blind. He sent the khan firstly to Quba, then to Baku.

In order to strengthen the alliance with Amir Hamza Fatali khan married to his sister, Tuti Bike.

After the seizure of Derbend khanate Fatali khan aimed to subordinate Baku khanate. For the same aim he utilized from marriage diplomacy. He married his sister, Khadica Bike to the ruler of Baku-Melik Muhammed. So, in 1767, Baku and Absheron fell under the influence of Quba khanate. But, the relations between the usmi of Garaqaytaq-Amir Hamza, who dreamed to marry with Khadica Bike and Fatali khan became strained.

Baku khanate, which was very weak from military view-point needed a powerful protector against devastating campaigns of neighbourhood feudals. Quba khanate actively intervned to economic life of the khanate and took the obligation of the defence the khanate from foreign enemies to his hands. There was settled the garrison of Quba in the village of Saray not far from Baku. Clever Khadica Bike actively interfered to the duties of Baku governor and directed the policy of the khanate behalf on his brother.

So, all pre-Caspian lands from Derbend till the Kur, including Baku and Salyan entered to the content of Quba khanate.

After this, Fatali khan signed an alliance with Sheki khan – Husseinali khan and made campaign to Shamakha. The population of Shamakha could not organize resisance. After the victory of Quba and Sheki khans divided this khanate between themselves. Soon, by the aid

of Sheki khan there was organized compact alliance against Fatali khan and it was disclosed in August of 1768. On September 11 of the same year, Fatali khan defeated Hussein khan and the part of lands of Shamakha, which concerned to Sheki khan was annexed to the properties of Fatali khan. So, Shamakha khanate entirely passed to the authority of Fatali khan.

In 1768, Javad khanate, which was located in Mughan recognized the authority of Fatali khan.

So, all north-eastern lands of Azerbaijan were united around Quba khanate in the 60s of the 18th century.

The strength of Quba khanate disturbed Sheki khan very much. By his vehicle there was organized uprising in Shamakha, led by Muhammed Seid khan. The rebels planned to return the authority in Shamakha to the dynasty of Serkers and hand out new Shamakha to Sheki khanate.

Fatali khan made a decision to attack to Hussein khan Shekili. A little bit before, he arrested Muhammed Seid khan. Sheki khan surrendered and refused from his pretends to Shamakha. Fatali khan became the winner of this confrontation. Fatali khan did not want to flow blood and did his best to subordinate Daghestan feudals and Azerbaijan khans by peaceful means. He did not plan to liquidate the khanates, but only to succeed the recognition of his power by khans. When he got negative answer, Fatali khan began to prepare to the war.

In the summer of 1774, there took place battle between the united forces of several Azerbaijan khans, Daghestanian feudals and the troops of Quba khan in the field of Gavdushan not far from Khudat. The troops of the coalition was led by Shamakha khan – Aghasi khan and the usmi of Karakaytag-Amir Hamza. Fatali khan lost this battle and receded to Salyan. Khan lost all his lands, excepting Baku, Derbend and Salyan.

Amir Hamza informed his sister Tuti Bike about the “death” of Fatali khan and demanded to surrender the Derbend castle. Tuti Bike did not believe her brother and led the defence of the fortress herself.

Fatali khan was hardly able to arrive in Derbend and asked for aid from Russia. In March of 1775, Russian troops, commanded by general de-Medem approached to Derbend. Amir Hamza and other feudals obliged to recede the walls of the city. By the aid of Russia, Fatali khan succeeded to give back Quba and the whole Shirvan. Russia helped Fatali khan, since he wanted to see powerful ally in Caucasus in his face.

After that Fatali khan restored his position, he re-newed the policy of unification of Azerbaijan lands. Due to subordinate Karabagh khanate Fatali khan chose the diplomatic way in 1779, sent Baku khan-Muhammed to Karabakh with the suggestion of signing the agreement. Ibrahimkhalil khan evaluated this suggestion as the vehicle of the subordination his khanate to Quba khan and that is why, arrested Melik Muhammed. That action much more aggravated the relations between Karabakh and Quba khanates. In 1780-1781s, Fatali khan made several unsuccessful campaigns to Karabakh. He could not subordinate this khanate.

In 1784, Fatali khan began campaign to the Southern lands of Azerbaijan. In the august of the same year, he entered to Ardebil and then to Meshkin. But he could not strengthen there. At that time, the enemies of khan-Azerbaijan and Daghestan feudals threatened him. Simultaneously, his campaign to Ardebil disturbed Ekaterine II very much, since she was scared of the strengthening of Quba khanate, which would be great obstacle in front of the expansive policy of Tsarism in Caucasus. At the result of the order of Russia, Fatali khan had to come back. Khan did not want to spoil relations with Russia.

There shaped suitable conditions for subordination of Sheki khanate by Fatali khan in the 80s. The khanate was weakened at the result of internal strife. At that time, Hussein khan's son-Muhammedhasan khan conducted hostile policy against Fatali khan. In 1785, there happened battle between them and Muhammedhasan khan was defeated. He asked for peace, which was accepted by Fatali khan.

In 1788, Quba khanate concluded an alliance with Georgian tsar-Irakly II with the aim of mutual struggle against Iran and Ottoman Turkey. In the same year, the allies entered to Ganja. At that time, Muhammedhasan khan attacked to the troops of Fatali khan. Muhammedhasan khan was again defeated in the battle near Shamakha. Sheki khanate fell under the dependence of Quba khanate. In the end of the same year, Ganja khanate also obeyed to Fatali khan. After that event, Fatali khan began to prepare to a new campaign to South Azerbaijan. But sudden death in 1789, prevented him to realize this campaign.

Fatali khan's policy about the creation of strong state was supported by small and middle feudals, merchants, craftsmen and peasants. Big feudals and khans, who wanted to preserve their own independence resisted to this policy. Related with this problem Fatali khan could not unite all Azerbaijan lands around Quba khanate. Ahmed

khan (1789-1791) and Sheikhali khan (1791-1810), who came to the throne after Fatali khan could not preserve the state, established by their father. The khanates, which were subordinated to Quba became independent.

Shamakha khanate was one of the states, which was established after Nadir Shah's death and possessed essential place among other Azerbaijan khanates. Differing from the last ones, there existed diarchy in Shamakha.

One part of the khanate was under the power of Haji Muhammedali khan. It was called New Shamakha.

Another part of the khanate was under the reign of Muhammed Seid khan-the representative of Khanchoban tribe. The centre of this part was Old Shamakha.

Internal strife prevented the unification of the khanates and was negatively reflected in the economy of this state.

In 1763, Muhammed Seid khan took New Shamakha with the aid of elats and captivated Muhammedali khan. He united New and Old Shamakha. Old Shamakha became the capital of the state. The military-political power of the khanate grew up. But this khanate permanently encountered with the attacks of neighbours and all of these weakened Shamakha.

In 1767, Shamakha khanate was divided between Quba and Sheki khanates. In 1768, Fatali khan Qubali captured the part which belonged to Sheki khan.

After the death of Fatali khan Muhammedhasan khan Shekili restored his independence and attempted to extend the sphere of his influence. In 1790, he withdrew Ahmed khan from Shirvan and restored the independence of Shamakha khans.

Iravan khanate shaped in the mid of the 18th century in the western lands of Azerbaijan. The population of this khanate was mostly Turks. The khanate was founded by Mir Mehti khan.

Iravan khanate was located around the lake of Goycha and consisted of 15 mahals: Zangibasar, Qirxbulaq, Qermibasar, Vedibasar, Sharur, Suran, Derek, Saatli, Tala, Seyidli, Sardarabad, Gerni, Darachichek, Abaran and Goycha.

During the regin of Husseinali khan (1764-1783), who came to the throne after Mir Mehti khan, Iravan was invaded by Georgians for many times. Armenian population, which constituted one forth of the settlers aided to Georgians during these campaigns. In 1779, Irakly II organized

new campaign to Iravan. But as he encountered with strong resistance, the Georgian tsar came back.

There began uprising in Iravan in 1783, which Husseinali khan was killed in. His son Qulamali khan came to the throne after him (1783-1785).

At the result of conspiracy, which was organized by Irakly II, in 1785, Qulamali khan was killed. The reign passed to his brother, Ahmedali khan. At the result of this strife the khanate weakened and obliged to obey to Khoy khanate for a while.

In 1785-1786s, Iravan khanate confronted with the attacks of Avarian Umma khan. At that time, the khanate weakened very much. In 1795, Agha Muhammed khan Qajar, who captivated Muhammed khan, appointed Aligulu khan to his post. After the death of Iranian Shah in 1797, the population withdrew Aligulu khan. New Iranian Shah-Fatali Shah liberated Muhammed khan and again appointed him to the post in Iravan. Muhammed khan attempted to conduct independent policy.

Nakhichevan khanate was established by Heydargulu khan, the head of Kengerli tribe. With the aid of local feudals he withdrew the naib of Shah-Aghahasan from Nakhichevan. The khanate essentially strengthened in the years of his reign. Nevertheless, the khanate, which was weak from military viewpoint passed to the dependence of Karabakh-Panahali khan and became the ally of Karabakh khan in the struggle against Haji Chelebi.

There lasted strain fought for the throne after the death of Heydarqulu khan till 1787, in Nakhichevan. The winner of this fought was Kerbali khan (1787). He stopped the invasion of Ibrahimkhalil khan to Nakhichevan. In 1792, Kerbali khan prevented new attack of Karabakh khan by the aid of Khoy and Iravan khans.

In 1797, Agha Muhammed Shah Qajar made blind Kerbali khan and dethroned him. But as soon as Agha Muhammed Shah Qajar died, Kerbali khan could restore his reign.

Lenkoran (Talish) khanate had shaped in the years of decline of Safavids khanate. Musa Kizilaghacly declared about the establishment of the khanate with the centre of Astara. But during Nadir Shah's reign Musa khan had to give the authority of the khanate to the representative of Safavids dynasty-Seid Abbas Ardebilli. Seid Abbas moved the capital of the khanate to Lenkoran.

In the years of his reign, Talish khanate was under the dependence of Nadir Shah. Seid Abbas directed his son-Camaladdin (Gara khan) to serve Nadir Shah.

After the death of Seid Abbas, Gara khan (1747-1786) became the ruler of the throne.

He made several measures, which were directed to the strengthening of economic and political circumstances of Talish khanate. Gara khan created regular army and conducted the struggle against centrifugal measures of local feudals.

Natural enrichments, the improvement of craft, suitable conditions in the shore of Caspian Sea shaped essential conditions for the development of the trade and economy.

Gara khan demonstrated pro-Russian mood in foreign policy. It disturbed the khan of Gilan-Hidayet khan. In 1768, he began campaign to Talish khanate. Although Gara khan resisted to Gilan khan, he obliged to recede to the castle of Shindan. Soon he surrendered, paid big amount of trophy and liberated.

In 1785, Talish khanate fell to the dependence of Quba khanate. After the death of Gara khan his son Mir Mustafa khan (1786-1814) came to the throne.

The Talish khanate strengthened essentially in the reign of Mir Mustafa khan.

The founder of **Ganja khanate** was the representative of Qajar tribe-Shahverdi khan Ziyadoghlu (1747-1760). This khanate became the object of aggressions of neighbourhood feudals from the moment of its establishment. After the death of Shahverdi khan, his son Muhammedhasan khan (1760-1780) came to the throne. He became victim of attempt upon life organized by his brother Muhammed khan in 1780. In the same year, Georgian tsar Irakly II and Karabakh khan Ibrahimkhalil khan conquered Ganja, made blind Muhammed khan and sent him to Shusha castle. After this, Ganja khanate was governed by the appointed men of winners-the representative of Karabakh khanate – Qulu bey and the representative of Kartly-Cakhetia-Keykhosro Andronnikashvili. The diapoly, shaped in the khanate aggravated the situation of local population. Here occurred uprising which led by Haji bey in 1783. The rebels withdrew the representatives of Karabakh and Kartly-Cakhetia and put the end to diapoly in Ganja. In 1784, Irakly II again attacked to Ganja.

At this time Russian troops, commanded by general Burnashev aided him. But the khanate could preserve its independence with the aid of Daghestan feudals.

In 1785, the authority of Ganja was taken by Muhammed khan's brother-Rahim bey (1785-1786). Ibrahimkhalil khan and Irakly II, who

disagreed with this situation invaded Ganja, dethroned Rahim bey and appointed Javad khan-the representative of Ziyadoghlu tribe (1786-1804) to the post of the khanate with one condition: Javad khan had to pay per-year in the amount of 11500 manat, but he refused to pay it in 1795. In the same year, he aided to the troops of Agha Muhammed Shah Qajar, who encircled Tiflis at that time.

Baku khanate was shaped in 1747, after the death of Nadir Shah. The first khan of Baku was Mirza Muhammed (1747-1768). He withdrew the representative of Nadir Shah-Selim and proclaimed himself an independent ruler. If in the reign of Mirza Muhammed khan Baku khanate was independent, during his son's-Melik Muhammed khan's reign (1768-1784) it became dependent. Fatali khan, who utilized from "marriage diplomacy" and married his sister-Khadica Bike to Melik Muhammed, made his influence over the khanate. Melik Muhammed became the vassal of Fatali khan. After the death of Fatali khan, during Mirza Muhammed II's reign Baku khanate restored its independence. The struggle, begun between Mirza Muhammed II and his cousin-Husseingulu khan (1792-1806) ended with the victory of last one.

6.4. FOREIGN POLICY OF KHANATES

The statehood of Azerbaijan was restored with the formation of khanates. This was proved with the independent foreign policy, which was conducted by khans. But khanates were weak from military-political viewpoint. Local strife weakened them much. That is why, khanates shaped relations with Iran, Turkey, Russia and Kartli-Cakhetia, did their best to preserve their own independence by maneuvering among them.

In the 60s of the 18th century, Kerim khan Zend, who attempted to create centralized state under his own authority in Iran, subordinated the khanates of Southern Azerbaijan. Several khanates, such as Quba and Karabakh khanates in Northern Azerbaijan were able to preserve their independence and avoid from the aggression of Kerim khan Zend. There occurred exchange of embassies between Kerim khan and Fatali khan in 1775-1776s. Nevertheless Kerim khan never refused from his plans about the conquest of Northern khanates, as well as Quba khanate. But the strengthening of these khanates and pressure of Russia did not allow Kerim khan to attain to his aim.

The relation between Azerbaijan khanates and Ottoman Empire were much more essential. There was formed Russian-Georgian block in the region at that time. Ottoman Turkey, which always was the object of the attacks by Russia, attempted to create coalition against this block by the vehicle of Muslim countries and with this aim he sent his envoys to Azerbaijan.

In 1770 and in 1771, there was sent special embassy to Quba khanate, Russia observed these actions of Ottoman-Turks with great danger. This was obvious, since that time Russia conducted war with Turkey and such approach of relations among Turkish-Muslim countries disturbed the Northern empire. Sunnite clergy of Shamakha khanate played an important role in these relations. Russia did his best to violate these relations with all vehicles.

After Russian-Turkish war of 1768-1774s, the relations between Azerbaijan khanates and Ottoman Turkey improved. Most khanates were eager to pass to the patronamy of Turkey in the case of Russian aggression. But, Quba khan-Fatali khan appealed to the aid of Russia after the defeat in Gavadushan battle. In 1775, the Russian army, commanded by general de-Medem came to aid Fatali khan and he could overwhelm his enemies. By this action, Russia pursued its goals: it wanted to punish Amir Hamza Garaqaytaqly-the enemy of Fatali khan in Gavadushan battle.

In 1775, Fatali khan sent embassy, led by Mirza bey Farhadbeyli to the palace of Ekaterine II. In his letter to emperor, Fatali khan requested the patronamy of Russia and giving the khanate the same status, as to Crimea khanate and Eastern Georgia. According to the conditions of Kuchuk-Qaynarca treaty, Crimea was proclaimed independent. Fatali khan wanted to apply the status of "independent" Crimea to Azerbaijan too. In other words, the khan wanted to preserve his sovereignty under the protection of Russia and in the substitution of this, he sent the keys of Derbent to Ekaterine II. But Russia rejected the suggestion of Fatali khan with an excuse that Quba khanate was located in the structure of Iran and Russia, maintained friendship relations with this neighbourhood states. But further events proved that Russia attempted to obscure her plans about the conquest of Azerbaijan with this measure. The suggestion of Fatali khan was not convenient for Russia and that is why, she refused the recognition of independence of Quba khanate. In the summer of 1775, Russian troops were called back from Azerbaijan. So, the embassy, which was sent to Russian palace could not implement its duty.

On June 24, 1783, there was concluded agreement in Georgiyevsk about the entering of Kartli-Cakhetia to the protectorate of Russia. According to the conditions of the agreement, Irakly II recognized superior authority of Russian Empire from his name and from the name of his successors, the heir of the throne should be confirmed in Petersburg. Russian side brought several certain obligations also the guarantee of the integrity of the territory and the defence of Kartli-Cakhetia realm; guaranteed the integrity of Kartli-Cakhetia, rights of Irakly's and his successors' to the throne; Georgian tsar preserved internal self-control of the state, but in foreign policy he had to take into account the thoughts of Russian officer, whose residence was located in Tiflis. Russia promised to protect Georgia from foreign enemies, the rights of Georgian feudals equaled to the rights of Russian aristocracy.

Due to bring military forces from Russia, there began the construction of the strategically essential military-Georgian way and on its basic there was set the Vladicaucasus castle.

In November of 1783, Russian troops entered to Tiflis and soon the commander of the Russian troops in the Caucasus-general R.S.Patyomkin sent universals about the concluding of tractate to Azerbaijan khans. Along with universals, there were sent "circulated letters", in which the commander offered to Azerbaijan khans to create their further relations with Georgia, since it was under the protectorate of Russia.

Generally, the relations of Georgia and Azerbaijan khanates were not stable. As it was mentioned above, in the 50s of the 18th century, the relations between Sheki khanate and Irakly II were strained. Georgia wanted to conquer not only Sheki, but also other Azerbaijan khanates, which Kizilkaya betrayal proved about. Eastern Georgia continued its aggressive policy about Azerbaijan khanates in 60s too. This policy disagreed Quba khanate. Ekaterine II, who did her best not to permit the strengthening of any state in the Caucasus, ordered the Collegie of foreign affairs to make an order in the relation between Eastern Georgia and Quba khanate in 1770. Nevertheless, Irakly II also participated along with Sheki, Shamakha and Daghestan governors in the campaign along with Quba khanate.

The relations between Karabakh and Georgian states were friendly at the beginning of 80s of the 18th century. In 1780, they conquered Ganja khanate together. But after Georgiyevsk tractate in 1783, Irakly II attempted to withdraw Ibrahimkhalil khan from Ganja. Ibrahimkhalil khan attained to withdraw Georgian representative from

Ganja. After this event leading powers of Russia together with Irakly II, began to rise meliks against the khan. In 1787, Russian and Georgian troops prepared to attack to Karabakh. But the beginning of Russian-Turkey war spoiled these plans. Since the end of 80s, Irakly II and Ibrahimkhalil khan again became friends.

The khan of Karabakh was not consecutive in the relations with Russia. In 1782, Ibrahimkhalil khan sent an embassy to Russia and expressed his attitude to this state. The one of pro-Russian political leaders in Azerbaijan was the vezir of Karabakh – Molla Penah Vaqif. The approachment of Karabakh khanate with Russia and Georgia was related with growing danger from the side of Iran.

The demand of Agha Muhammed Shah Qajar about the subordination brought Irakly II and Fatali khan together. In 1787, there was concluded political alliance between North-Eastern Azerbaijan and Eastern Georgia.

In the same year, there was sent embassy of Quba khanate, led by Mirza Sadiq Mammedaliyev to Petersburg. In his letter to Ekaterine II, Fatali khan again expressed his devotion.

So, Azerbaijan khans did their best to conduct independent foreign policy in difficult circumstances. Major goal of the khans was the maintainance of the intergrity and independence of their states. But, these states were small and weak in separate. Due to prevent the attacks of their enemies they should be united. Unfourtanately, the unification of Azerbaijan lands was not successful in the second half of the 18th century. The provision, given by history was missed. Several khans believed to the promise of Russia in the search of powerful support.

16.5. AZERBAIJAN KHANATES IN THE LAST QUARTER OF THE 18th CENTURY

Differing from Norhtern Azerbaijan, the struggle for the throne in Iran ended with the establishment of centralized state. Agha Muhammed Shah Qajar came to the throne here in 1781 and moved the capital to Tehran in 1785. Although Shah Qajar was Turk by origin and although he had wide relations with Turkish tribes, the political centre of his state was Iranian lands and he struggled for the creation of Iranian state.

There existed Karadagh, Meshkin, Ardebil, Tabriz, Maragha, Khoy and Urmia khanates in Southern Azerbaijan in the 80s of the 18th century. At the beginning of the 90s of the 18th century Agha

Muhammed khan began the conquest of Southern Azerbaijan and subordinated all Southern khanates of Azerbaijan. After that Agha Muhammed khan considered that the conquest of Southern khanates was over, he turned his view to the North.

The confirmation of the power of Agha Muhammed khan in Iran disturbed tsar Russia and she considered that new ruler of Iran would be an obstacle in front of the plans of conquest of Azerbaijan lands. Administrative circle of Russia attentively observed the events in Iran, since these events deeply influenced to the interest of Russia. Russian-Turkish war of 1787-1791, made Russia conduct careful policy toward Iran, but concluding suitable peace treaty for Russia, which called Yassi treaty (1791) opened her way. Political line of the empire in the Caucasus acquired more exact points. General Qudovich, who commanded Russian troops in the Caucasus got rescript in 1792 and in 1793, from Ekaterine II, where the tsaritsa ordered to provide the acception of Russian patronomy by khanates, which were located in suitable position for the Russia volunterily or obligatory. Russian palace, which knew about the expansive plans of Agha Muhammed khan wanted to promote him and to enter its troops to Northern Azerbaijan. Russia had not already hidden his expansive plans about pre-Caspian regions and Northern Azerbaijan and in 1793, there was openly announced by Russia that Russian fliet, located in the Caspian sea got an order to begin military action if the circumstances demanded this.

Iran khan, who began the campaign decided to subordinate firstly influencive khans of Northern Azerbaijan. In the first half of 1795, Agha Muhammed khan sent his cavalry-men to Azerbaijan rulers, as well as Quba, Baku, Shamakha and Sheki khans for three times and demanded subordination and giving tribute, otherwise threatened them with destruction and death. North-Azerbaijan's governors, who obtained the independence with blood, did not want to loose it, although their power was weakened at the result of strife. That is why they searched way out of this situation. Iravan, Lenkoran and Karabakh rulers gave negative answer to the envoys of Agha Muhammed khan and began to the preparation of defence. But there were several khans, who wanted to shape support and defence by Agha Muhammed khan's vehicle. For example, the ruler of Ganja-Javad khan decided to accept the protectorate of Qajar because of the danger of Ibrahimkhalil khan from Karabakh and Georgian tsar-Irakly II, who came together by concluding alliance agreement. Another reason was that Javad khan was also Qajar by origin. In the case of success of Agha Muhammed khan,

Javad khan hoped to obtain the lands of Karabakh and the part of Eastern Georgia by his aid, as well as avoid from the pressure of two powerful neighbourhood rulers.

Sheikhali khan Qubali, who was promised the title of naib of whole Shirvan by Qajar and Husseingulu khan from Baku, whose pro-Iranian orientation was explained by frightening to loose his independence and properties, received Agha Muhammed khan's envoys with great respect and gave them valuable presents.

Sheki and Shamakha khans did not want to accept the demands of Agha Muhammed khan as Baku khan at first, but later Sheki khan changed his position. Shamakha, Karabakh and Talish khans decisively refused to obey him, even Karabakh and Iravan khans appealed to the Sultan of Ottoman empire for aid. In his letter to the palace of Sultan Selim III, Ibrahimkhalil khan warned him that "there appeared Agha Muhammed khan from Kizilbashes, captured Irag lands, which were included to Iranian properties and the cities of Persia. His current wish was to enter Azerbaijan, crossing the river of Araz, intervene first of all, to my properties, then the lands of Iravan khan-Muhammed khan and to Georgia, so it realizes his aim. From this moment, advice belongs to our Highness Master. Our request was to help us, defend us and not to deprive us from your mercy". Khan sent this letter with Abdulla Chelebi, whom he ordered to give the Sultan wide information about the current circumstances.

As the situation in the Ottoman Empire was hard the Sultan could not present the waited aid to khans. Simultaneously, Agha Muhammed khan conducted diplomatic activity-he decided to make close relationship with Ottomans and sent to their palace his envoys. Sultan proclaimed that in the case of conquest of Georgia by Agha Muhammed khan, he would recognize it as the property of Iranian Shah; and Ibrahimkhalil khan was informed that there existed peace between these two states and if Agha Muhammed khan did not violate this peace, Ottoman state would not violate it either.

Agha Muhammed khan, who understood the political essence of Karabakh khanate did not stop the attempts of subordination of Ibrahimkhalil khan by diplomatic way: he sent to the khan dress, decorated with jewelry, sabre and horse with gold saddle and called him to obey, but Ibrahimkhalil khan refused to implement his demands.

So, Qajar, who got a negative answer from Ibrahimkhalil khan, directed several thousand soldiers to the side of Karabakh and Iravan. United forces of Karabakh khanate and Georgia near Askeran destroyed

this detachment. Talish khanate also confronted with attack, but these campaign possessed intelligence character.

In the summer of 1795, more than 80 thousandth army of Qajar collected in the captured Ardebil. The army was divided into three parts: the first army had to direct to Daghestan passing through Mughan and Shirvan; the second army, commanded by Agha Muhammed khan's brother-Aliqulu khan should conquer Iravan khanate and the third army ought to enter Karabakh, capture it and then attack to Georgia. The third army was led by Agha Muhammed khan himself, which proved that the third direction possessed much more strategic essence. Due to prevent the moving of Qajar, Karabakh khan ordered to destruct the Khudaferin bridge. By the order of Qajar this bridge was restorated, his troops crossed Araz, entered to the lands of Karabakh and directed to Shusha castle. The second army, which was able to conquer Iravan and the first army, which was directing to Daghestan joined him here. So, all forces of Agha Muhammed khan were directed to the conquest of Karabakh. The goal was to conquer Karabakh quickly and to move to Georgia.

Ibrahimkhalil khan, who learnt about the approach of Qajar's troops, strictly prepared to the defence and settled in Shusha castle. At the end of 1795, Shusha was completely surrounded. The defenders of the castle resisted to the enemy bravely. But the population of Shusha did not limit only with defence, they often made attacks to the army of Qajar, brought the equipment and damaged to the troops of the enemy by dividing into several detachments. Mirza Camal Javanshir wrote: "Pedestrian and cavalry troops of Karabakh attacked to the Kizilbash troops with small detachments in forests, on the ways and passages every day took their horses, asses and camels, plundered the caravans, which brought grain and equipment to the camp". According to some documents, there were about 15 thousand national detachment in Shusha castle at that time, in the defence of the castle women took part bravely along with their husbands and brothers. The enemy could not break the resistance of the defenders of castle.

The defence of Shusha castle lasted 33 days. Historian Mirza Adigozelbey wrote these words, which was expressed by Agha Muhammed khan in his work, called "Karabakhname": "It is better to return from the half of the way, than to loose completely. Our surviving will be, if we turn our horses from these unfortune lands in time, otherwise, all our troops and animals will die soon in this deep, bloody sea and none of them could survive and come back safe and sound".

During the besiege of Shusha the number of Agha Muhammed khan's troop essentially decreased, most part of the artillery spoiled, military mood fall and escape from army increased. Taking into account all of these issues, as well as great resistance of Karabakh population, Qajar receded from Shusha and directed to Georgia in the August of 1795. On this way Javad khan Ganjali and Muhammedhasan khan Shekili jointed to him with their military troops.

In these strained circumstances Russia rejected to give military aid to Irakly II (although they concluded Georgiyevsk tractate and it was one of its conditions), who asked from Qudovich 3 thousand men from military troops of Russia in order to depend from Agha Muhammed khan Qajar in May of 1795. In September 12 of 1795, the city of Tiflis was completely captured and destroyed by Iranian troops, more than 20 thousand people died.

After 8 days' staying in Tiflis, Agha Muhammed khan, who learnt about the uprising in Khorasan against him, led by Nadir Shah's grandson-Shahrukh Mirza and who frightened from the danger of Russian attack to his troops had to recede to Ganja, then at the end of autumn he directed to Mughan for wintering here. Agha Muhammed khan did not spent his time and wanted to continue the subordination of Norhtern khanates, taking into account that from the besiege of Shusha castle he receded without fame. Confrontation among khans shaped suitable condition for him.

From Mughan Qajar sent troops, commanded by Suleiman khan for the conquest of Shusha. There began the conquest of Shamakha khanate, in which Muhammedhasan khan from Sheki played an important role and Agha Muhammed khan sent his troops to Shamakha along with Iranian army. Mustafa khan Shirvanli directed to Fitdagh and stayed here till the Feburary of 1796. United troops of Agha Muhammed khan and Muhammedhasan khan entered to New Shamakha and destroyed it.

During the besiege of Mustafa khan, Muhammedhasan khan got an information that his brother Selim proclaimed himself the khan in Sheki-utilizing from the absence of Muhammedhasan khan, Selim-bey captured Sheki by the aid of Carians and avarians. Muhammedhasan khan received extra troops from Agha Muhammed khan and hurried up to his khanate. After Muhammedhasan khan's return, Selim-bey had hidden in the castle of "Gelersen-gorersen", but after that he received support of Car and Avar peoples Selim-bey began the fought near villages. Gonyuk defeated Muhammedhasan khan. After this event

Muhammedhasan khan appealed to Agha Muhammed khan again, but the last one was very angry to him, because in this battle there were killed many representatives of Iranian contingent. Simultaneously, Agha Muhammed khan appointed his general-Develi Mustafa khan the governor of Shirvan during the absence of Sheki khan. By the order of his senior, Iranian governor made blind Sheki khan and sent him to Tabriz. So, the conquest of Sheki and Shirvan was not realized and only Ganja and Quba khanates recognized Agha Muhammed khan's authority.

Russia, who was engaged with Poland issue directed its forces to the campaign only after the successful division of Poland. According to the order of Ekaterine II, General Qudovich sent Commander Sirokhnev to Georgia with two pedestrian detachments at the end of November of 1795, in order to prevent future attacks of Iranian troops. At the beginning of 1796, the united forces of Georgians and Russians encircled Ganja. Due to save the city from great destruction, Javad khan had to pay big amount of tribute. At the end of 1795, 3 pedestrian detachments, the detachments of Kazakhs, 500 kalmiks directed from Kizlyar to Derbent under the command of Savelyov. Only after this, the order of Ekaterine II about the preparation to the campaign to Northern Azerbaijan, which should begun in the spring of 1796, reached to general I. Qudovich. The head-commander of troops was appointed general Valery Zubov. Ekaterine II gave great essence to V.Zubov's campaign. With this goal, she made "Manifest", as her ancestor-Petr I. This document looked like to the "Manifest" of 1722 with its context.

It is important to mention that the sent of troops stage-by-stage was an tactics by the side of Russia and persued an aim to create view about her aid to Daghestan and Azerbaijan owners in their resistance against Agha Muhammed khan. That is why it was not casual that general Qudovich ordered general-majore Savelyev to collect all Daghestanian owners with their troops in order to organize defence for future expeditions and for the conquest of Derbent.

In October of 1795 general Qudovich sent letter to Quba khan-Sheikhali and ordered him to enter to the common tie with Daghestan owners, who asked an aid from Russia and were ready to rise soon. It was interesting that Sheykhali khan rejected from the aid of Russian troops. Sheikhali khan, who wanted to preserve the independence of his actions, avoided from the repproachment with Russians. Even in Feburary of 1796, when general Savelyev entered to the lands of Usmi

of Karakaytag with his troops, Shekhali khan went from Quba to Derbent, settled here and did not want to meet with majore Akhverdov, who came here to tell about the conditions of comman defence with Daghestan owners. In this situation, Baku khan Husseingulu passed to the side of Shekhali khan and sent his military aid to Derbent. Obviously, the activity of Shekhali khan made angry and disagreed Russian commanding. As we know, the campaign of Zubov pursued future plans of Russian tsarism about the realization not only political, but also trade-economic duties. It was interesting that there was offered to appeal to religious factor in the instruction to V.Zubov-to utilize from the interests of Christian population of the region, especially from the meliks of Karabakh. We should also mention that the “Manifest” of Ekaterine II was printed in Armenian language and it was proved by archive documents. This issue, which possessed special place in the cabinet of Ekaterine II was one of the causes, which Azerbaijan khans, especially, Ibrahimkhalil khan could not entrust Russia. This problem contributed to the creation of coalition by several khans and demonstration of resistance to Russian troops in the period of V. Zubov’s campaign.

In April of 1796, 30 thousandth Russian troops, commanded by general V.Zubov approached to Derbent. Military-marine forces, located in the Caspian Sea and Russian troops, located in Georgia were given to his instruction too. Zubov suggested Shekhali khan to surrender, but the last one refused and the population of Derbent showed “great resistance” to Russian troops. But military technique and priority in the number of soldiers helped to Russia and due to prevent the murder of citizens, Shekhali khan obliged to open the gates of Derbent, which were shoted by the weapons of the enemy. The keys of gates were given to Zubov by 120 years old men and this man gave these keys to Petr I 74 years ago. After the conquest of Derbent, general Zubov began to clarify the reasons of the great resistance of Derbent people against Russian troops. He learnt that Shekhali khan, who obliged to open the gates of Derbent waited for an aid from Agha Muhammed khan and for many times appealed to the ruler of Iran, who stayed in Mughan at that time and who “possessed more than 30 thousand cavalry and pedestrian troops here”.

Shekhali khan was brought in front of V.Zubov together with his suite. Zubov promised to forgive him from the name of Ekaterine II. Fatali khan’s daughter, Perijahan khanum was appointed the governor

of Derbent and the naib of the city became Nadir khan, whose ancestor participated in the governance of Derbent during Petr I's reign.

Russian troops, which stayed in Derbent for two weeks, directed to Baku. On June 6, Quba was captured and the way to Baku, Shamakha and Salyan opened. The governor of Baku, Husseingulu khan saw that the resistance was meaningless and on June 13, he gave the keys of the city to Zubov. Russian troops directed from Baku to Shamakha, where Mustafa khan did not want to obey and escaped to the mountains. Sheikhalı khan utilized from this situation, escaped and continued the struggle.

When Russian troops directed to the side of Shamakha khanate, the envoy of Sheki khanate came to Russian camp and warned Zubov that Selim khan was ready to "swear allegiance to Russia". At the end of June, the khan signed barrister letter. After a while Mustafa khan from Shamakha also had to sign barrister list. Soon, the embassy from Karabakh khanate led by Vaqif came to the camp of Zubov and proclaimed its devotion to the highness Ekaterine II. Ekaterine II sent him walking-stick, decorated with jewelry. The khans of Ganja, Irvan, Nakhichevan and Khoy, who understood that the resistance was meaningless also recognized the authority of Russian empire.

In October of 1796, Zubov moved the residence of Russian troops to New Shamakha. Zubov, who strengthened in the North of Azerbaijan, began to implement some political-economic measures. He wanted to substitute Mustafa khan from Shamakha and dethroned Sheikhalı khan with devoted Russian men. On November 2, Qasim khan was appointed the Shamakha khan and Fatalı khan's son from the daughter of Ilisu Sultan-Hasan bey was appointed the Quba khan. Taking into account the small age of Hasan khan, the reign in the khanate was given to local yuzbashi.

By the coming of winter Russian troops moved to Mughan. Zubov prepared project about the strengthening of the positions of Russian troops and providing economic conquer of the area. According to this project there should be built new city near Javad , which would be called by the name of Ekaterine II and there was planned to settle 2 thousand Russian soldiers, who were married to Georgian and Armenian girls here. There was given great essence to the enlargement of Baku port, which should shape suitable conditions for the trade with all countries of Middle East; Due to realize this project Russian government would sent money and masters. All above-mentioned measures would be realized since 1797. But sudden death of Ekaterine

II on November 6 of 1796 prevented the realization of such plans of Russian tsarina till the quarter century.

Pavel I, who came to Russian throne and who planned to direct his major forces against France, gave an order to withdraw Russian troops from South Caucasus. This withdrawal began from the December and lasted till the spring of 1797. General V.Zubov retired and his post was given to general Qudovich.

The withdrawal of Russian troops from Azerbaijan gave freedom to the actions of Agha Muhammed khan Qajar, who proclaimed himself the Shah of Iran in 1796. After the neutralization of Khorasan uprising and moving of Russian troops to Azerbaijan Qajar implemented several steps: in one side Gilan and Mazandaran were strengthened, in the other side there was attempted to fulfill military actions in the territory of Karabakh khanate. Due to conquer Shusha, there was sent military detachment in August of 1796, but this detachment was destroyed by Ibrahimkhalil khan. Qajar traced the resistance of Azerbaijan khans against Zubov and along with this, he prepared for the campaign to the Northern Azerbaijan.

After that Russian troops left the borders of Azerbbaijan, Qajar began to realize his plans and entered to Northern Azerbaijan with big troops. The circumstances in the Azerbaijan khanates were hard in thta period, which were the result of the first campaign of Qajar, as well as the expansive policy of Russian troops, commanded by Zubov. The population was plundered, they abondened their homes and economic fall was felt everywhere.

Agha Muhammed Shah began the realization of his expansive policy by the destruction of resisting khanates. First of all he defeated Nakhichevan and then Khoy khans. Great army, commanded by agha Muhammed khan directed to Talish khanate. Mir-Mustafa khan, who learnt about this, prepared settlement in the island of Sari and brought 200 families here, other part of population escaped to various areas of Lenkoran and other lands. During the new invasion there was planned the immigration of the population from Shamakha, Sheki and other areas to Iran. The population of Nakhichevan was also migrated and the khan was killed.

When Agha Muhammed Shah reached to Ardebil he stayed here in order to receive the envoys of khanates; he also sent one of his commanders-Suleiman khan to Lenkoran, who captured the empty city.

As in the first campaign, major forces, led personally by Agha Muhammed Shah prepared to intervene to Azerbaijan through

Karabakh khanate. The choice of this road by Agha Muhammed Shah was not casual. In 1795, he could not conquer the Shusha castle and that is why, he wanted to revenge Ibrahimkhalil khan for this.

When Agha Muhammed Shah was in Ardebil, he was informed that Ibrahimkhalil khan wanted to organize defence not only in Shusha castle, but also in its around. The Khudaferin bridge was destroyed by khan's order. That is why, Shah did not stay in Ardebil and with 12000 cavalry detachment directed to the side of Karabakh. Iranian troops hardly could cross the Araz river. At the result of severe weather condition for 3 years and because of the first invasion of Agha Muhammed Shah in 1795, there lasted starvation in Karabakh. Ibrahimkhalil khan hardly organized defence of Shusha castle in this difficult circumstance. When Iranian troops approached to Shusha in 1797, Agha Muhammed Shah ordered to his artillery to shoot to the same point of castle, till there would be shaped breach. Ibrahimkhalil khan designed wise plan for the destruction of Shah's artillery. Despite of permanent shoots of the enemy, only small numbered, but mobile and quick cavalry of Shusha garrison, led personally by Ibrahimkhalil khan went out of the castle and directed against the artillery of the enemy. There took place bloody battle. Although Karabakh soldiers encountered with the great numbered troop of the enemy and despite of big losts they could neutralize the artillery (topkhana) of Iran by the vehicle of brave actions. As the way to castle was broken by the pedestrian detachment of the enemy and the gates of the castle were closed, Ibrahimkhalil khan had to pass through the besiege with his small numbered troop and directed to Daghestan, to his relative-Avarian Umma khan. Agha Muhammed khan sent a detachment by his trace, which reached to him in the passage across the Kur, but the detachment could not capture Ibrahimkhalil khan.

Agha Muhammed Shah, who learnt about it sent letter to the defenders of Shusha. There was written that Ibrahimkhalil khan escaped, put the castle without defence, the resistance was meaningless and that is why, he offered them to surrender. At this time there shaped two groups in Shusha-one of them was pro-Iranian group, which called Ibrahimkhalil khan coward, offered to surrender and to hand out the castle to the enemy; another group, which considered that Ibrahimkhalil khan wanted to gather troops in Daghestan in order to liberate Shusha, demanded to continue the resistance. So finally, there was decided to sent an old man-Haji Babek to the camp of Agha Muhammed Shah with the suggestion that Shusha people would open the gates of the

castle, if Shah forgave them because of their resistance. Shah received Haji Babek and sent a message to the people of Shusha from him, in which he promised them that Shah would not touch them, if the population surrendered voluntarily, but “if I confront with resistance, - wrote Agha Muhammed Shah – then after the conquer of the castle all men would be shot, the women would be given to sarbazes and the city would be destroyed as Kirman and Tiflis”. Shah even swore in Koran that he would not recede from his promise. After two days of coming back of their embassy led by Haji Babek, the population of Shusha believed to Shah’s promise and opened the gates of the castle. But when Agha Muhammed Shah entered to the city, he remembered his lack during the previous 33 days of besiege of castle and ordered to his soldiers to begin devastation of the city. Iranian soldiers made the citizens tell them, where they had hidden the precious items. Agha Muhammed khan mocked at civil population, found them guilty in the resistance in 1795 and in the sympathy and devotion to Ibrahimkhalil khan. Most part of the population of the city was killed and their homes were destroyed.

Agha Muhammed Shah, who settled in Shusha, demanded from the khans of Northern Azerbaijan either to come to his camp or to send tribute. But khans did not respond to the first message of the Shah. Baku khan-Husseingulu khan did not go to Shusha even after two “invitations”. Then Agha Muhammed Shah sent his commander with troops, who “took him by force and brought to his sovereign”. The troops of Agha Muhammed Shah settled in the environs of the city. Shah began to punishments-thousand people were executed or were sent to prisons. Javad khan from Ganja came to the camp of the Shah, but Husseingulu khan was brought there by Iranian soldiers. Agha Muhammed Shah threatened them with death, since they did not resist to Russian troops. Nevertheless, Shah could not reign in Shusha for a long time, where he stayed at home of Muhammedhasan agha-Ibrahimkhalil khan’s son and Agha Muhammed Shah appointed his nephew Muhammed bey the governor of Karabakh. Agha Muhammed Shah could not conquer Azerbaijan at this time – at the result of conspiracy, organized by Karabakh beys and Muhammed bey the Shah was killed on July 4. Javad khan Ganjali and Husseingulu khan Bakili returned to their properties.

Iranian troops, which did not have leader were escaped. Muhammed bey executed the vezir of khanate-Vaqif and his son. After a while Ibrahimkhalil khan Karabakhli returned to his khanate from Car.

Muhammed bey escaped to the palace of Sheki khan-Muhammedhasan khan, who was the friend of his father-Mehrli khan. After this event relations between Sheki and Shamakha khans with Karabakh khan became strained.

Ibrahimkhalil khan did not want to aggravate relations with Iran. He sent the remaining of Agha Muhammed Shah to new leader of the state-Fatali Shah with great respect. The Shah was glad with this attitude. Mirza Camal wrote: "Fatali Shah, who considered the step of Ibrahimkhalil khan as mercy action, liberated the envoy with presents, sent Ibrahimkhalil khan dress and sable, gave the governance of Karabakh with all profits to Ibrahim khan and expressed his wish about becoming relative with him". Ibrahim khan agreed with this suggestion, married his daughter Aghabeyim agha with Shah, calmed strain relations between two states. The meliks of Karabakh, who betrayed Ibrahim khan during the quarter term of century, appealed to emperor Pavel I, asked him to accept them to the protection of the Russian empire and permit them to settle in North Caucasus (to which they attained). There was mentioned rescript of the emperor, which confirmed that Pavel I did not stop traditional policy of the protection over Christian (only grigorian) population of Azerbaijan, especially Armenian people:

Rescript of the emperor Pavel about the adoption of Armenian meliks to Russian protection October 7 of 1797. Qatchina.

Mr. general, graf Qudovich. According to the content, which was received from your side by Armenian meliks Djimshit-the owner of Varanda and Fridon-the owner of Gulistan, we order to adopt them along with Armenian nation, in an amount of seven thousand families to our protection and migrate them from Persia to Russia (underlined by us-I.M), to implement all measures, in order to realize this agreement, to give them aid for the security of their properties and for their settlement in the Caucasian line and to provide suitable and quiet lands for them.

Simultaneously, you may sent these two meliks to our capital if there will be need to give us any document from your side.

Signed by his highness: Pavel.

Expansive campaign of Iranian troops to South Caucasus, as well as Azerbaijan, contributed to that Azerbaijan khans, who confronted with cruelty of Iranian invasion and who did not want completely to be destroyed began to search any way out of this circumstance. As it was mentioned above, their position on this difficult situation were convenient to Russian interests, but the appear of Russian troops, which

openly demonstrated their pro-Christian position, made Azerbaijan khans to resist against Russia in order to preserve their independence. This fact put into the doubt the thoughts, which were mentioned in Russian sources and Soviet historical literature: these sources expressed that there was intensified Russian orientation in Azerbaijan, especially in Shirvan at the end of the 18th century.

16.6. SOCIO-ECONOMIC LIFE OF AZERBAIJAN IN THE PERIOD OF KHANATES

Feudal strife and the leadership of national industry in Azerbaijan influenced negatively to the economy of the country. Nevertheless rich lands and the liberation of these areas from foreign invaders shaped determined conditions for the development of agriculture, craft and trade. There existed the division of labour among several spheres of the country.

There was cultivated grain in Quba, Shamakha, Sheki, Garabakh and Ganja khanates, rice in Talish kanate, shaafron in Quba, Derbent and Baku khanates, silk in Sheki, Shamakha and Ganja khanates.

There were increased growing grapevines, gardening and bee keeping in Azerbaijan. The population, settled in the shores of the Caspian Sea and the Kur were engaged in fishing.

There was utilized artificial irrigation in farming, especially in Karabakh. There were located such canals as Kurek, Mugaddas, Meymana, Qamchi, Sari, Azay, Taymagh here. Karabakh khans restored an ancient kanal-Gavur arkh. There were constructed many irrigative systems in other khanates as well.

Cattle breeding played an important role in agriculture. There were plenty of cattle in winter and summer pastures.

Craft also developed very much. There were produced silk clothes in the villages of Baskal and Mudji of Shamakha khanate, as well as there were produced copper dishes, fighting and cold weapons and other items in Lahij. There was developed copper field, jewelry, weaving and other spheres of craft in Sheki and Ganja. There were weaved carpets and palaces in all regions of Azerbaijan. The carpets of Quba were much more famous in internal and foreign markets.

Oil industry, which were characterized for Azerbaijan for centuries fall at that time. Oil springs were digged by hand and oil was

gathered by baskets. Oil was utilized both as fuel and medicine means. The obtained oil was exported to Russia, Tiflis, Istanbul, Iran and India.

Azerbaijan was famous for its natural resources, Garabakh and Nakhichevan were famous for its silver, copper and other resources. There was obtained copper and iron in Dashkesen, in Ganja there was obtained copper and alum. There was exported salt from Baku and Nakhichevan to many regions of South Caucasus.

There occurred serious changes in agrarian relations in the period of khanates. As in previous times, the major form of the property of feudals was mulk at that time. Conditional form was tiyul. Khans gave tiyuls for the military service with the right of utilizing for life. But if in the period of Safavids tiyul was not given to inherit and when the owner of tiyul-tiyuldar died, his property was returned to the state, in the period of khanates this rule was changed. The land of tiyuldar was oftenly passed to his successor by special decree of the khan. So, tiyul lands began to obtain inherited character. As in previous times, clergy and their institutions owned the lands of vaqf, which were freed from the payment of any taxes.

There was not the division of lands into state lands-divan and dynasty lands-khasse. Khan and his family utilized from all land foundation for themselves.

The lands of camaats had been existing at this time.

As in previous times, most part of the population was consisted of peasants at this time. There were divided into raiyyats, rancbars and elats.

Raiyyats constituted major part of the peasants. They had their own housekeeping, they cultivated the lands of khans, land-owners and tiyuldars with their own labour tools and payed taxes and fulfilled obligation for this. Major obligation was biyar.

Differing from raiyyats, rancbars did not possess their own economy and labour tools. They worked in the housekeeping of feudal and got food, dress and etc. for this. Such peasants were called akers in Talish khanate.

Elat, who conducted semi-nomadic life-stock and who were engaged in cattle-breeding were also concerned to peasants. They were directly depended on the head of tribes – elbeyi.

Maafs played an important role in social stratum of Azerbaijan. The title of maaf was given to the group of elats, who served in military service of khan and they were freed from taxes. Maafs constituted the

basics of the troops of khan. Maafs' title was passed by legacy from father to son.

As in previous times, main part of taxes was paid by natura. Major tax was malchet. Besides of it, there were paid such taxes as dargalig, bayramlig, atarpasi, baghbashi, zekat, khums, rusum and etc.

The peasants fulfilled such obligations as biyar and evrez behalf on land-owners. Evrez was realized twice a year. In the days of evrez the peasants repaired roads, bridges, castle walls and etc. by the order of feudal. Elats implemented various works, related with cattle breeding. They paid taxes to feudals for using from pastures.

In the second half of the 18th century, leading stratum were khans, Sultans, meliks, clergy, beys, aghalars, elbei. Khan was in the head of the country. Although the titles of Sultan and melik were given by legacy, they should be confirmed by khan every time. The title of bey was given to the owner of land. In Kazakh, Shamshaddil and Borchali the feudal, who possessed the status of bey were called agha. Beys and aghas had administrative reign over peasants. Elbeyi, who bought lands, gradually became the owner of these lands. They fulfilled military obligation. The clergy was freed from taxes. They existed by the vehicle of profits from vaqf lands and collected taxes of khums and zekat (sadaqa), which namely paid Muslim people. There existed high and low clergy too.

Urban population suffered because of the permanent wars and the invasions of foreigners in the period of khanates. As before, the cities were governed by darga at this time. They possessed the function of police. Due to make an order in cities they were given wide functions. Khans shaped special tax of dargalig for them. Naibs, kalantars, qalabeies also played an important role in the governance of cities. Craft guilds in the cities were called asnaf. The asnafs were led by ustabashi. There existed primitive produce of craft guilds in Azerbaijan at that time. Craftsmen were oftenly engaged with producing in home conditions, without participation of pupils.

Craftsmen produced their items for bazaars and caravanserais. This was proved by the development of commodity-monetry relations. There was applied high custom duties to all types of goods. Internal custom duty-rahdar-was the most profitable source for khan. Simultaneously, rahdar decreased the development of trade. Another obstacle for the development of the trade was the existence of individual money coins in each khanate at that time. After the

foundation of khans, there were created monetary palaces in each of them. There occurred changes in monetary system too.

Major coins in khanates were abbasi, tumen, Shahi, irani and etc. By the order of khans the weight of copper and silver in coins were decreased and that is why, abbasi differed from one another in each khanate. It shaped great obstacles in the development of trade too. There were applied the coins of other states in khanates, as well as the coins of some khanates were utilized abroad. For instance, Karabakh panahabad was utilized both in internal bazaar of Azerbaijan and in other countries.

There were difference in the measures of weight and measure among khanates.

Palace officers played an important role in the governance of khanates. Most influencive one among them was vezir. Besides of vezir, eshik aghasi, sandiqdar aghasi, anbardar aghasi, sarkarali and others also served in the place of khan.

Khans possessed unlimited reign. There worked divans and khan's council, which possessed consultative character in several khanates.

Court organs also played essential role in the administrative system of khanates. The court-organs was divided into divan, shariat and asnaf at that time.

The court of Divan obeyed directly to khan. The shariat court was led by gazi. The court of Asnaf were led by ustabashi.

All above-mentioned facts were concerned to all Azerbaijanian khanates, but in Car-Balaken (at present time, the territory of Zagatala) the governance was different. Car-Balaken camaats consisted of six communities. There was legal equality here and the lands were divided equally, they were cultivated by all members of families. Although there existed equality in camaats, some of them fall under the dependence. Lezgies and Tsakhurs, who settled here in the 17th century were real feudal-keshke owners. Local population-mughals and ingiloys had to pay them tribute. All issues inside of camaats were discussed and decided in the national assembly. The adopted decisions in the assmebly were obligatory for all members of the community.

16.7. CULTURE OF AZERBAIJAN IN THE PERIOD OF THE KHANATES

In this period Azerbaijan culture developed in the condition of feudal strife and fought against foreign invaders. The turn of Azerbaijan into an arena of permanent wars caused to the destruction of architectural monuments and to the death of cultural figures. Simultaneously, there began prosper of cultural development at this time.

The capitals of khanates were not only the centre of craft, trade but also the culture. There were schools, where studied the children in all cities. The lessons were mostly conducted in Persian and Arabic languages. Along with shariat, there were taught secular sciences too. The graduates of these schools were called *mirza*. They took the post in offices or entered to the line of clergy – became religious figures. Along with schools, which gave junior education, there existed medreses, which study equaled to high education.

At the result of the formation of khanates, the demand to high-educated men became the reason to the certain development of enlightenment.

Despite of hard circumstances in 18th century, science was developing. In the first half of this century there was written the tractate of “Khanadane Sefevi” in Azerbaijan language. There was talked about the creation of Safavids state.

In this period Molla Muhammed al-Cari composed “Cronicle of Car in 18th century”, in which was reflected the fought of Carians against Nadir Shah.

There were composed works in the sphere of geography. Well-known geographer, Haji Zeynalabdin Shirvani travelled to the countries of the East and described them in his works.

Poets of this time created qoshma, bayati and etc. in new janres, along with the continuance of Fuzuli’s traditions. Among the poets, who lived and created in the period of khanates we can mention the names of Nicat Shirvani, Shakir Shirvani, Arif Shirvani, Arif Tabrizi, Agha Mesih Shirvani, Khasta Kasim, Shekili Naib and others. There were reflected the historical events in the works of these authors too. For example, poet Naib, who lived in Sheki in the period of Haji Chelebi described the struggle of nation against Iranian yoke. Shakir Shirvani described the destruction of Shirvan uprising by Nadir Shah in 1743, in his work called “The History of Shirvan”.

Most prominent poets of the 18th century, were Molla Veli Vidadi (1709-1809) and Molla Penah Vaqif (1717-1797), who made close the poetry to nation in their works, written in simple national language.

Vidadi was born in Shamkir, lived in Karabakh and then in the palace of Georgian tsar, Irakly II. He was a great master of goshma. The poems of Vidadi, such as “Vaqif”, “Chokdandir”, “Aghlarsan” possessed special essence.

There were reflected line of historical events and were created the icon of many statesmen in high level in the poema of “Musibetname” of Vidadi.

Vaqif was born in the village of Qirac-Salahli of Kazakh region. In 1759, he came from Kazakh to Karabakh. In 1759, he was inclined to the palace and lived in Shusha till the end of his life. Vaqif served as prime vezir of Ibrahimkhalil khan and played special role in the governance of Karabakh khanate.

Leading theme in the creature of Vaqif was love lyrics. The respect and influence, which possessed Vaqif shaped a proverb in Karabakh as: “Not each singer could be Molla Penah”. Vaqif, who created beautiful, simple, realist and secular poetic icons of heros of his works, stepped from the type of classic romantism to realism, determined the future literature direction.

In 18th century, there had been copying the books by hand in Azerbaijan and they were decorated by miniatures and various scenes. The library of Sheikh Sefi in Ardebil possessed world fame. This library was brought to Sankt-Petersburg when Ardebil was conquered by Russian troops in 1828.

Music, architecture and art reached to new level in 18th century. As, before, an art of mugham possessed special fame at this time: tesnifs were also included to mughams.

In 18th century, although the feudal strife and military hostilities stopped the development of construction in cities, it did not concerned to the built of residences of khans and common buildings. There were created significant monuments of architecture, to which we can concern the Goy-mesjid in Iravan that was built in 1760 and the palace of Sheki khans in Sheki, which was built by Haji Zeynalabdin Shirazi in 1762. This constructions, as well as the house of Shekikhanovs, Juma Mosque, “Gileyli” mosque in Sheki were decorated by rich and different theme. Drawings and styled view of people and animals, which were drawn with bright colours, multifigured compositions-the scenes of wars and hunting-substitutes one another in interior halls of the palace.

Naturally, there were not essential changes in the development and design of structure of Azerbaijan cities in this period, which showed that in which level the architecture and urban construction in Azerbaijan developed. This was obvious especially in the architecture of houses. Major part of the territory of cities were divided into mahallas. This division was related with socio-economic causes. There were bathes, mosques, water-drilling constructions, gardens, parks (green massive) in cities too. Such gardens were located in Tabriz, Shamakha, Ganja, Ardebil and Nakhichevan.

Water-drilling construction of the city were located in the highest level. This was the system of arkhs and kargiz canals, which were located in Tabriz, Ardebil, Ganja, Shamakha and Baku.

There were constructed Shusha, Askeran and Bayat castles, Shusha mosque in Karabakh. All above-mentioned monuments were the beautiful samples of architectural and decorative art of Azerbaijan. Generally, the culture of the 18th century took essential place in the development of centuries-old national culture of Azerbaijan.

CHAPTER 17

AZERBAIJAN IN THE FIRST HALF OF THE 19th CENTURY

17.1. THE CONQUEST OF NORTHERN AZERBAIJAN BY RUSSIA

At the result of struggle among Azerbaijan khanates and intensification pretends of neighbourhood states to Azerbaijan, the internal and international circumstances of Azerbaijan became strained at the beginning of the 19th century. There led feudal strife in Azerbaijan, expansive intensions of powerful neighbourhood states much more increased and they wanted to conquer the country. On one side Iran and Turkey, on the other side-Russia, did their best to obtain South Caucasus, as well as Azerbaijan. Feudal governors of Azerbaijan, who fall to the influence of expansive interests of powerful neighbours, obliged to accept the protection of much more powerful pretender in order to preserve their authority. Although the quarrels among Talish, Quba and Karabakh khans about the appeal to Russia in 1800, had formal character, we should understand them from this view-point.

With the including of East-Georgian realm to Russian Empire at the result of Manifest, composed by emperor Alexandr I in 1801, Borchali, Kazakh and Shamsaddil Sultanates were annexed. Russian empire, which created platsdarm for its future conquests here, began to move to the depth of South Caucasus-in the direction of Northern Azerbaijan. In 1803, tsar troops conquered Car-Balaken camaats. After bloody battles Ganja khanate, ruled by Javad khan was captured in the beginning of 1804. Since 3rd of January – from the Ramadan holiday – Russian soldiers made wildness and destructions in Ganja. After the barbarian conquest of Ganja, the rulers of Sheki, Karabakh and Shirvan obliged to agree with obligatory annex of their khanates to Russia in 1805. In 1806, Russian troops occupied Baku and Quba khanates and in 1809 – Talish kahanate. So, approximately whole Northern

Azerbaijan, except of Nakhichevan and Iravan khanates was captured by Tsar Russia in 1809.

Iran and Turkey, who did not want to accept this situation, began to military hostilities against tsar Russia. But Russia gained victory in the war with Iran, which began in 1804 and in the war with Turkey, which began in 1806. According to the conditions of Gulustan treaty, concluded on October 12, 1813, Iran obliged to agree with the occupation of Northern Azerbaijan lands, except of Iravan and Nakhichevan khanates by Russia. But after a while Iran and Turkey, who did not want to agree with the lost of South Caucasus and who were aided by European rivals of Russia made one more attempt, which was unsuccessful. So, Iran obliged to accept the annexion of Nakhichevan and Iravan khanates by Russia according to Turkmenchay treaty, concluded on February 10 of 1828. There was no other way for Shah administration, since Russian troops took even Tabriz and Iran did not have enough forces for the defence of Tehran. Turkey, which was also defeated in the war, obliged to “agree” with the conquest of South Caucasus by tsar Russia. For justice evaluation of Russian-Iranian agreement about the division of Azerbaijan lands we gave you whole text of Turkmenchay treaty on the basics of archive document:

Article I His Majesty the Russian Emperor and his Majesty the King of Iran have agreed to eternal peace, friendship and full agreement between them, their heirs to the throne, their states and citizens.

Article II His Majesty the Russian Emperor and his Majesty the King of Iran accept mutual commitments which were already completed under the Gulustan treaty, concerning the war which took place and finished successfully among the supreme parties. They consider it necessary to alter the Gulustan treaty with the following terms and provisions to provide peace and friendship between Russia and Azerbaijan in the near and far future.

Article III On behalf of his name and his heirs, the King of Iran compromises Erivan and Nakhichevan khanates located on both sides of the Araz to the full subordination of Russia. The King also will undertake within 6 months after the date of the treaty, to supply Russian authorities with all archives and social documents regarding the ruling of the above mentioned khanates.

Article IV The parties determined the borderline as follows:

The closest straight line aside from the peak of Ararat located at the edge of Turkish lands – the peaks of those mountains – dawn to the upper part of Ashagi Garasu at the Southern part of Ararat – along the

stream of the river to the joint of the river with Araz near Sharur-along the bed of Araz up to the tower of Abbasgala-3 Russian half-verst (one verst=3,500 feet) width circle in all directions around the fortification of the tower on the right bank of Araz (the named area will be the territory of Russia and its exact square shall be determined within two months from today) – part of the circle joining the eastern bank of Araz-along the bed of the river of the Yeddibulag dock (21 versts along the bed of Araz shall be the territory of Iran) – Mughan low-land-Bolgarchay lands at 21 versts down the joint of the rivers Adinbazar and Sarigamish – up along the left bank of Bolgarchay up to the cross of Adinabazar and Sarigamush – up along the right bank of the East Adinabazar – up to the top of the Cikoir highland (all the rivers that are there flowing into the Caspian Sea belong to Russia, waters flowing in the direction of Iran belong to it). Here the borderline between the two states is determined by the peaks of the mountains. The descending of the mountains towards the Caspian Sea belongs to Russia, the remaining descendent mountains belong to Iran. From the peak of Cikoir along the mountains separating the Talish from the Arsh region, the borderline stretches up to the peak of Ganarkuhum. The top of the mountains separating the flow into two, continues along the line of the boundary as the territory between the upper flow of Adinabazar and the peak Cikoir described above. Keeping to the above described rules about the flow of the rivers from the peak of Qamarkuhum and along the mountain chain separating Zuvand and Arsh, the borderline stretches to the borders of the Velgic region. Except the part of above mentioned mountain opposite its peak, the region of Zuvand is joined to Russia. Again keeping to the above-described rules about the flow of the rivers, the borderline continues as follows: from the border of the Velgic region to the north source of the river Astará along the peak of Kloputanin and the chief chain of the mountains at the Velgic region along the bed of the river till it flows into the Caspian Sea.

Article V By the article, his Majesty King of Iran expresses his sincere friendship to his Majesty the Emperor of Russia and on behalf of his heirs and the heirs of Iran thrown, he solemnly recognizes that all the lands, the islands located between the above-mentioned borderlines and between the Caucasus and the Caspian Sea including all migrants and other people living on these territories to be the eternal property of the Russian Empire.

Article VI In defence of damages, victims and losses, experienced by Russia during the war between these two states, the majesty of the

king of Iran assumes to indemnify the above-mentioned, with a monetary amount. Both supreme parties of the treaty agreed with the amount of kurur tumen raije or 20 million silver coins. The time, the method of payment and guaranter were determined in a special contract that legitimately attached to this treaty.

Article VII As soon as the majesty king of Iran bestowes his son – his Majesty Prince Abbas Mirza with the declaration that he is the heir of Iran, to prove his friendship and to help with the confirmation of heritage rule, the Majesty of the Emperor of Russia assumes to recognize the heir of Iran as the person of Abbas Mirza and after his taking the throne, to fully recognize him as the legal ruler of that state.

Article VIII Russian trade ships still preserve the right to freely sail in the Caspian Sea and along its shores as well as to approach them. In the case of a shipwreck Iran shall render assistance to them. The trade ships of Iran also have the right to sail in the Caspian Sea and to approach the shores of Russia and in case of a shipwreck Russia shall render any and all necessary assistance to Iran. As to public vessels, as stated before, they have the right to sail only under Russia's flag. They preserve the former exceptional right and no other country may have public vessels in the Caspian Sea of Russia.

Article IX With great wishes to retain the re-established peace and friendship, the majesty of the Emperor of Russia and the majesty of the king of Iran, mutually agreed to accept the ambassadors of the supreme palaces (governments), ministers and other authorized individuals sent for the implication of temporal missions or for permanent settlement, respectfully and separately as their rank, the honor of the agreed supreme parties, friendship relating them and local traditions deserve. The necessary measurement shall be determined by a special protocol.

Article X The majesty of the Emperor of Russia considering the re-establishment and extension of trade between the two states to be the result of the chief favorable result of peace. They mutually agreed to implement all of the orders related with the control of trade and the security of the citizens and to present all of the above-mentioned in the form of act having the same power of the treaty signed by the representatives and attached to it. The majesty of the king of Iran gave the right to Russia to appoint consuls and trade agents to anywhere that's favorable for trade. He also assumed to protect the consuls and agents each in the suite of 10 persons so, that they could use their fame and priorities. The Majesty of the Emperor of Russia in turn gives his

promise to show the same attitude to consuls or agents of the majesty of the king of Iran. If the government of Iran has serious complaints with Russian consuls or agents, the minister (the ambassador) of Russia or his authorized assistant near the palace of the king or their direct official on their own decision may dismiss the initiator or temporarily replace him by another one.

Article XI Mutually, all of the requirements of the citizens and other affairs broken by the war should fairly be restored and settled after the conclusion of the treatment. Mutually, obligations of the citizens to this or the government by the contact should be immediately and completely supplied.

Article XII For the benefit of their citizens the supreme parties mutually agreed: those having unmovable property on both sides of Araz should be given three years for its sale or change. The Majesty of the Emperor of Russia gave the exception to Hussein khan – former chief of Iravan khanate, his brother Hasan khan and Kerim khan – former ruler of Nakhichevan.

Article XIII Military hostages taken during the former and the later wars and the civil hostages that were taken at any time should be mutually released within four months. They should be supplied with food and other needs and Abbasabad – the point of delivery to commissars appointed by both states for receiving and sending of them to the next place of residence. The agreed supreme parties should apply the same attitude toward all military hostages and civil hostages of Russia and Iran, the delivery of which was impossible during the mentioned period of time as the result of great distances or other causes. Each of the state has unlimited right to demand the above – mentioned any time and assumes to deliver them in the case of their revealing or demanding them.

Article XIV None of the agreed supreme parties should require the delivery of deserters or traitors passed to the opposite site before and during the later war. To prevent negative outcomes from ill-intentioned relations between those refugees and their countrymen under its leadership, the government of Iran obliges now and in the future to prohibit the settlement of the people listed by the Russian government in its territories between the rivers of Araz and Chora, the lake Urmiya and the outfall of the rivers Jakatuand and Gizil Uzen. The Majesty of the Emperor of Russia promises to prevent the settlement of the Iranian refugees in the territories of Karabakh and Nakhichevan khanates, as well as in the part of Iravan khanate on the right bank of

Araz. But it's evident that this term was also applicable to those with an official rank or of any dignity: khan, bey, religious superiors or mullahs, which may have negative influence over former countrymen or their subordinates with a personal example, advice and sent relations. As to the population of both states, the agreed supreme parties decided that the citizens of both countries that have transferred or will transfer from one territory into another may settle anywhere with the permission of the government.

Article XV With the favorable and lasting wish to regain stability for his country and to keep his citizens away from all that may increase harm that was done in the war concluding with peace by this treaty. His Majesty King forgave all of the population and officials of the Azerbaijan province. Despite the rank, none of them to be prosecuted for their behavior during war or the temporal occupation of the mentioned territory and shall not be insulted for religious faith. A years time to be assigned from this day to those officials and citizens that must move from Iran to Russia their families, to carry their movable property without any prevention of the government and the supremacy without any tax on their property or things for sale. As to unmovable property a five-year time frame is assigned for the sale or for its self-disposal. This permission was not applied to those who committed a crime during the above-mentioned one-year period.

Article XVI From the point of which the peace treaty was signed the representatives should send everywhere all information about the cessation of the war and all of the necessary decess. That treaty should be compased in the form of two copies, signed by the representatives of both parties, affirmed with their official stamp, exchanged, confirmed and ratified by the majesty of the Emperor of Russia and the majesty of the King of Iran. The signed, ratified texts should be exchanged by the representatives of both parties within four monthes or earlier. The treaty was concluded on the 10th of February in the year of 1828 A.D.

The original signed by Iran Paskovich, A. Obrezkov.

So, the Northern khanates of Azerbaijan were conquered by force, that's why the thoughts about it voluntarily seized of North Azerbaijan to Russia, which were mentioned in historical literature of Soviet period was not true. Because of the resistance of Car-Balaken camaats and the ruler of Ganja khanate – Javad khan, struggle of the governor of Quba khanate-Sheykhali khan and withdrawing of Russian troops from Sheki by Selim khan, as well as other events did not coincide with the conception of “annexation by peaceful means”.

Simultaneously, none of above-mentioned three rulers could imagine that the tsarism would not implement the conditions of treaty, which was signed with them and would dethrone them.

In the latest decades there were extended the ideas of Armenian politicians and falsificators about belonging of Karabakh to Armenia. It was related with the creation of the problem of “self-determination of Armenians of Karabakh” and the escalation of military aggression of them against peaceful Azerbaijan nation during the spoken years. But historical facts did not confirm the claims of Armenians about Karabakh. Such documentary sources as Gulustan and Turkmenchay treaties, concluded between Russia and Iran, as well as the tractate of May 14, 1805, concluded between Karabakh khan, Ibrahim and Russian Empire about the pass of the khanate to the authority of Russia demonstrated that the empire conquered the Azerbaijan lands and Armenians immigrated here from Turkey and Iran. There was not mentioned about Armenians or Armenian properties in Karabakh that passed to Russian subordination in any of these documents. Taking into account the validity and essence of the tractate of 1805, as well as for the confirmation of rights of Azerbaijan nation to their real lands we publicate printed version of the manuscript, which was preserved in Central State Historical Archieve of the Azerbaijan Republic (f. 130, op. 1, d. 14, ll, 245-248) and which was firstly published in the “Acts of Caucasus archeogeographic Commision”, Tiflis, 1868, v. 2 (p.705). The project of the tractate:

“WITH THE NAME OF MIGNIFICANT ALLAH”. We, i.e. Ibrahim khan Shushali and Karabakhli and general of whole Russian troops, Caucasus inspection on infantry, inspector Pavel Sisianov by the aid of God and with the authority, given me by H.E.H. my majesty, great G.I.Alexandr Pavlovich began to the act about the including of Ibrahim khan Shushali and Karabakhli to the permanent subordination of Russian Empire and to the protection of G.I.Alexandr Pavlovich, who reigned happily at that moment and to his high successors together with his family, generation and properties. So, we concluded and signed this agreement with below-mentioned articles:

First article. I, Ibrahim khan Shushali and Karabakhli, from my name, from the name of my successors and heirs refused from the vassality, any title or any dependence from Persia and other states and declared that I did not recognize any other authority, except of the superior reign of H.E.H. of Russia, great G.I. and his high successors

and heirs to the throne of Russian Empire, promised that I would be devoted slave of this throne – in which I should swear on holy Koran.

Second article. H.E.H. simultaneously promised and ensured with his Emperor word from his own name and the name of his successors that Russian Empire will be mercy to Ibrahim khan Shushali and Karabakhli and his priveleges would not be taken ever. The prove to this was that H.E.H. gave Emperor promise to preserve the current properties of Karabakh khan and his successors.

Third article. To the respond of this charity his highness Ibrahim khan Shushali and Karabakhli recognized the superior and united authority of Russian Emperors over himself and his sccessors; there was determined that the mentioned khan, his elder son after him and then his generation according to their age should be ratified by the officer of the Empire, whose residence was in Georgia, then should inaugurated about the devotion to Russian Empire and recognition of superior and united authority of Russian Empire over themselves and their heirs, when they came to the throne in Karabakh. The form of inauguration was mentioned in the tractate and Ibrahim khan Shushali and Karabakhli has already implemented all ceremonies in front of general of infantry, Sisianov.

Fourth article. I, Ibrahim khan Shushali and Karabakhli, in order to prove that my intensions and the intensions of my successors about the subordination to Russian Empire was true, I promise to the head-/governor of Georgia not to shape relations with neighborhood regions and if there will be received letters or envoys from these areas, I promise to send most important ones to head-governor and demand from him permission, but less important ones to inform and advice with the governor in Georgia in my palace.

Fifth article. H.E.H; taking into account his superior authority over the properties of Ibrahim khan Shushli and Karabakhli, promised from his name and from the name of his successors that: 1) To respect to the peoples of those, properties as the obediants of the whole Russian Empire; 2) The priveleges of his highness Ibrahim khan and his successors will be preserved in Shusha khanate; 3) The authority in internal affairs, the court and profits from the properties will be presented to Ibrahim khan; 4) For the defence of his highness, his houses and all properties, there should be kept 500 soldiers with weapons and officers in Shusha fortress and in the case of great defence the head-governor of Georgia should strengthen this detachment and defend these properties of Russian Empire.

Sixth article. I, Ibrahim khan Shushali and Karabakhli obligated in the sign of my devotion: 1) As in first case and in other cases to prepare the demanded food for the above-mentioned troops in the price, which head-governor will determine, since the carry of food from Elizavetpol became very difficult at that moment. 2) To provide above-mentioned troops with demanded wood and to appoint the guard of Shusha castle from the line of these troops. 3) To make suitable the passage from Shusha castle to Elizavetpol and to repair the road. 4) To appoint the workers for the repair of road, led from Shusha castle to Javad and to give them price, which was determined by the Government.

Seventh article. H.E.H. gave to his highness Ibrahim khan Shushli and Karabakhli and to his successors the banner with the arms of Russian Empire, which should be kept by him and his heirs as the sign of khanate and authority.

Eighth article. I, Ibrahim khan Shushali and Karabakhli, who possessed the right of utilize from my ordinary profits by the permission of H.E.H., promise to give the tribute to the Treasury of H.E.H., located in Tiflis 8000 chervons per year in 2 terms, i.e. on the half of February 1, the other half on September 1, to began the payment of the first part, i.e. 4000 chervons as soon as this tractate will be confirmed by H.E.H. According to Asian traditions I pawn my elder son Mamed-Hasanagha and my second son Shukur-Ullah for staying in Tiflis in order to show my devotion.

Ninth article. H.E.H. gave 10 r.s. Russian coin per day to his highness's grandson for living in Tiflis.

Tenth article. This agreement was concluded forever and it will never be changed.

Eleventh article. The confirmation of this agreement by H.E.H. should be done in 6 months from the signition of it and may be much earlier. The articles were composed and signed with stamps in the camp of Elizavetpol, on the river of Kurak, in summer of 1805, from the birth of Christos (according to Muhammed calendar, in 1220), on May (Safar) 14.

With the including of Northern Azerbaijan to the part of Russian Empire, Azerbaijan nation lost its statehood and major of all, was divided into two parts. This historical injustice, which was realized by tsarism and Iranian invaders, unfortunately existed in the present day.

One of the most reacted results of the conquest of Northern Azerbaijan by Russia was mass emigration of Armenians to Irevan, Nakhichevan, Karabakh and other regions of Northern and Western Azerbaijan in the first term of the 19th century. Prominent Caucasian Studied man, who was one of the tsar officers in the beginning of the 20th century, N.Shavrov mentioned that “at this moment (in 1911) more than 1 million Armenians from 1 million 300 thousand ones, living in Caucasus did not concern to local population and they were re-settled by us”. The emigration of 10 thousands Armenians from Iran and Turkey in this process caused to hard results for us. So, the tsar Russia set the basics of the current problems of Azerbaijan. Ethnogeographic circumstances in the regions of Irevan, Nakhichevan and Karabakh began to change behalf on Armenians. For example, if before emigrations the number of Armenians (exactly, the remainings of Albanian population) in Karabakh constituted 1,6 thousand families (8,4%) from 20 thousand families, but at the result of emigrations, their weight increased to 34,8% in 1832. In this period the number of Armenians raised from 13% to 49% in Nakhichevan, from 24% to 54% in Irevan because of the same reason. So, the number of Turks in Azerbaijan land of Irevan decreased from 75-76% (in 1823-1827s) to 46% (in 1830) at the result of emigration of Armenians.

Emigration policy of tsar Russia was not only directed to save her Armenian assistants from the tolerant revenge of Iranian and Turkish governments, but also to achieve the establishment of Christian support in conquered Muslim Azerbaijan, as well as to shape the line of Christian population in the frontiers with Iran and Turkey.

17.2. NATIONAL-COLONIAL POLICY OF TSARISM

Tsarism formed a curfew system of governance in Azerbaijan after liquidation of khanates and Sultanates (last liquidated Sultanate was Ilisu Sultanate (in 1844)). The governance of provinces, which replaced former khanates was entrusted to commandants, who obeyed to military-environs officers and the last ones to chief commander in Caucasus. Tsar officers, who engaged the post of commandants and did not possess less rights than former khans, were self-willed over the civil population of territories. Major goal of most measures (among them “Rules” and “Statutes” about the relations among various stratum, which periodically realized census of populations, which were

implemented by colonial organs of the Government in 20s-30s of the 19th century, was the strengthening of colonial regime by any means and increasement of profits to State Treasury. One of the aims of mass emigration of Armenians, as well as German, Russian and other population to Iravan, Nakhichevan, Karabakh and other lands of Azerbaijan, after the end of wars with Iran and Turkey was the strengthening of political positions of Russia and conquered Muslim country, as well as – the formation of support from Christian population here.

In the 30s of the 19th century, there occurred great national uprisings against national-colonial yoke. There happened big uprisings in Car-Balaken (1830-1832), Talish (1831), Quba (1837), Sheki (1838) and other lands of Azerbaijan. There uprisings, in which major moving forces were the people mass, directed against colonial and class yoke were suppressed by tsar regime.

In 1840, the curfew system of governance was liquidated. There were created Georgian-Imeretia guberniya and Caspian oblast in South Caucasus. In 1846, Caspian oblast was liquidated and in its place there were created Shamakha and Derbent guberniyas and in 1850, there was created Iravan guberniya in the historical lands of Iravan and Nakhichevan. Elizavetpol (Ganja) uyezd was included to the part of Tiflis guberniya. After the earthquake in Shamakha in 1859, the centre of Shamakha guberniya was moved to Baku and it was renamed as Baku guberniya. Baku, Shusha, Nukha, Lenkoran and Quba uyezds included to this guberniya. Quba uyezd was in the content of Derbent guberniya in 1846-1847, but after the liquidation of this guberniya in 1877, this uyezd was included to the part of Baku guberniya. Liquidation of Derbent guberniya and including of Derbent region to Daghestan oblast set the beginning of seizure of one more historical Azerbaijan land-Derbent (Demirqgapi). There was created new-Yelizavetpol guberniya from the Azerbaijan lands, included to the structure of Baku, Tiflis, and partly Iravan guberniyas in 1868.

17.3. ECONOMIC POLICY OF TSARISM

Tsarism did its best to create social column in the conquered territories. Tsarism which did not entrust to local governing class and which ignored their rights in first years attempted to create such column from foreign elements, but in the 40s of the 19th century, it conducted the

course on the alliance with local feudal stratum. There were returned inherited rights to the lands of the khans and beys, who escaped to Iran because of various reasons. Rescript of December 6, 1846 and "Peasantry statute" of 1847, became the logic result of close relationship between tsarism and local feudals. On the basics of these laws, the lands, which belonged to beys and aghalars in the period of the existence of khanates were given to their complete properties, feudal obligations of peasants were legally registrated. It's important to mention that the law of 1846 and peasantry statute as well as various regulations, which were composed by high officers of Tsarism (Ermolov, Starkov and others) did not cardinally changed land and bey-peasant relations in the first quarter of the 19th century, but strengthened the line of agrarian relations, which had been existing for several centuries. Some non-essential innovations (for instance, providing of each peasant from male sex, who reached to 18 years old with 5 desyatin land part), which were examined in these laws were not implemented and stayed on papers. Generally, speciality of the policy of tsarism in socio-economic sphere, which was characteristic to this period (as to future decades) was that local bodies of tsar administration could not afford the difficulty of relations, formed during centuries in socio-economic life of Northern Azerbaijan, satisfied with the preparation of laws, which based on local traditions and confirmation of existing relations. Colonial organs, whose major duty was the increasement of profits of Tsar Treasury by any means, did not put in front of themselves to regulate socio-economic relations in Azerbaijan. They did their best to satisfy the interests of Treasury with keeping most part of lands in the property of state, applying of new and increasement of old taxes.

By the realization of single monetary system, measure of length and weight shaped conditions for socio-economic development of the country. Increasement of demand, to agricultural productions, extension of the spheres of agriculture and trade, related with the demands of empiral industry, caused to the development of trade-monetry relations in Azerbaijan. In the end of 20s of the 19th century, there began to be shaped first capitalist enterprises-manufactures in Azerbaijan. The first such enterprise was constructed by Petersburg businessman in the village of Khanabad (Nukha province) in 1829.

There occurred certain progress in the development of agriculture, trade and craft in Azerbaijan in the mid of the 19th century. In 1848, 11

years ago from the USA, in Bibi-Heybet (near Baku), there was digged first oil spring over the world.

After the concluding of Turkmenchay treaty close processes occurred in Southern Azerbaijan as well. The formal independence of khanates was gradually liquidated and there was shaped big socio-economic space with the centre of Tabriz. Although the basics of economy was constituted by agriculture, trade and craft were also developing, especially trade relations with Northern Azerbaijan, Russia and European countries extended most of all. For example, in 1851 there was exported silk in an amount of 4,95 million rubl from Resht to Russia.

Azerbaijan took essential place in internal and foreign policy of Qajars dynasty. The city of Tabriz was permanent residence of the successors of throne.

In 1848, there began powerful religious-political movement led by Seid Ali Muhammed (1820-1850) – Bab in Iran. Babism enlarged widely in Southern Azerbaijan too. There acted such successors of Bab in Southern Azerbaijan, as Mullah Muhammedali, Mullah Yusif, Zerrintac and etc. One of the big uprisings of babids took place in the city of Zenjan (Southern Azerbaijan) in 1850, under the leadership of Mullah Muhammedali.

17.4. CULTURE

The development of economy influenced to the improvement of culture as well. For the culture of this period, it was characteristic the strengthening of trends of realism and enlightenment. Such prominent scientists and literature men, as A.Bakikhanov, M.Sh.Vazeh, M.C.Topchubashov, Mirza Kazimbey, M.F.Akhundov, K.B.Zakir and others put essential trade in the field of science and culture. Mirza Shafi Vazeh (1796-1852) was well-known in Azerbaijan with his lyrics. His poems, translated into many languages, were encountered with pride in Europe for many years.

Orientalist works of prominent Azerbaijan scientists M.C.Topchubashov and Mirza Kazimbey were known in all over the world; these scientists were the founders of Russian Oriental studies.

Historiography was also developing in this period. The creature of that time were “Gulistan-i Irem” of Bakikhanov, chronicles on history of Karabakh, compiled by Mirza Adigozel bey, Mirza Camal Javanshir

and Ahmed bey Javanshir as well as the works of Kerim agha Fateh on the history of Sheki khans. There lived and created such chroniclers as Muhammed Qazi, Muhammed Sadig, Abdurrazaq Dunbuli at that time.

One of the prominent people of the 19th century, was great dramaturgist, philosopher and poet Mirza Fatali Akhundov (1812-1878). Great dramaturgist was the founder of several literature janres in Azerbaijan literature, had essential services in the increasement of realistic direction in our literature.

Major theme of the creature of one of the prominent representatives of that period in Azerbaijan, Kasim bey Zakir (1784-1857) was encountered with suffer and misfortune of social-political life.

Geographer, ethnographer, historian and poet Haji Zeynalabdin Shirvani, who made 37 years journeys to many countries of East-from India to Sudan also lived and created in this period. There were known such masters as, Gambar from Karabakh (restorater and decorater) and Avaz from Mughan (illustrater) at that time. There were published papers in Azerbaijan language such as, "Tatarian news" (1832), "News about this side of Caucasus" (1841-1846) in Tiflis. In the first half of the 19th century, there began to extend secular education in Azerbaijan.

CHAPTER 18

SHAPE AND DEVELOPMENT OF CAPITALIST RELATIONS IN AZERBAIJAN

18.1. THE SHAPE OF CAPITALIST RELATIONS

Changes occurred all over the world in the second half of the 19th century, influenced to socio-economic life of Azerbaijan too. Industrial rise in the Russian empire, which began after the abolishment of serfdom, shaped demand to essential sources of raw-materials in the environs. In the process of development of capitalism the economic ties between Azerbaijan and Empirical industry strengthened, traditional fields of agriculture enlarged, new industrial fields on the production of raw materials shaped. In 1861, Moscow businessmen Alekseyev and the brothers of Voronins founded silk fabric in Khanabad with 432 equipment and 500 workers, which produced production in an amount of 500 million rubles per-year. In 1855-1865s, there were constructed copper plants in Gedebey and in the same period there were created cobalt and kvass-alunit plants in Dashkesen. There was set paraffin plant of Kokorev and Qubonin in Surakhani in 1859 and in 1853, paraffin plant of Javad Melikov in Baku. At the beginning of 70s of the 19th century, there worked 47 paraffin plants in the industrial region of Baku. The abolishment of obligatory labour of peasants, who were attached to oil wells in 1864, as well as the abolishment of payment system in oil industry pushed the development of this important industrial field. This essential industrial sphere, which had been ruled with payment system for a long time began to develop and Baku became the world oil centre.

18.2. PEASANTRY REFORM OF 1870

New industrial relations were realized with essential lacks in Azerbaijan villages. Tsarism, which obliged to abolish serfdom, delayed the realization of peasantry reform in the environs. The peasantry reform,

implemented in Azerbaijan in 1870, differed from the peasantry reform, realized in 1861, in Russia with its content, size and goals. Tsar governments did not give vehicles to Azerbaijan peasants for the bought of land parts from their land-owners, the bought of these land parts was not obligatory in Azerbaijan and etc. The statute of May 14, 1870, did not liquidate feudal-dependance relations in Azerbaijan. It was not casual that the bought of land parts on the basics of the statute occurred very rarely. On the other side the statute of May 14, concerned only to privately-owned peasants, who constiuted only 13% of rural population, not to fiscal peasants, who constituted 70% of rural population in Azerbaijan.

Nevertheless, despite of all limitations, the statute of May 14, 1870, shaped suitable conditions for the extension and development of capitalist industrial relations. So, for instance, commodity-monetry relations in the village enlarged much more, the number of industrial fields gradually increased and they passed to commodity output. All of these events contributed to polarization in village, strengthening of migration of landless peasants to industrial centres, becoming strained the class confrontation.

At the result of the shaped enlargement of commodity output, the necessity of large markets, as well as because of the strengthening of demand of industrial centres of empire to cheap raw-materials and labour, there was exploited Tiflis-Baku railway in South Caucasus in 1883, trade navigation in the Caspian Sea, which contributed to the development of commodity-monetry and commodity-capitalist relations, facilitated to the entrance of North Azerbaijan to world economy. From the beginning of the second half of the 19th century, there began to extend cotton-growing industry, there formed cotton-refining industry in Iravan, Nakhichevan, Goychay, Javad and other regions of Azerbaijan and such fields as growing grapevines, gardening and tobacco-growing began to constitute to the demands of empiral industry.

In the examined period, various regions of Azerbaijan specialised in one or another field of agricultural industry, the use of improved labour tool extended here. There occurred difficulties, deep social process, there appeared new classes of bourgeoisie-kulaks and rural proletariat in villages. If the rural bourgeoisie was represented by kulaks, who afforded to form their housekeeping by new means, the rural proletariat consisted of poor people, who possessed smallest land parts,

but did not have opportunity to provide themselves with this and obliged to work as hired ones.

Although increased capital delayed the development of industrial relations in Azerbaijan village, the number of people, who were engaged in money-lending were small. Generally, the representatives of kulaks were engaged in both money-lending and other fields of industry.

The preserve of feudal remainings delayed the development of capitalist industrial relations. Industrial relations entered to village with great difficulties in the second half of the 19th century. The existence of feudal yoke, the addition of new confrontations between kulaks and poor people, as well as colonial repression much more aggravated class relations in Azerbaijan village. Cruel colonial policy and obligatory christianization, which were realized by tsarism caused to powerful uprising in Zakatala, led by Haji Murtuz in 1863. It was not casual that at the end of the 19th century, the peasantry movements against feudal, kulak and national yoke much more intensified and they turned into military uprisings in several areas as well. At the end of the 19th century, the most bright expression of class fought in the villages were the movements of gachags. Gachag Nebi, Gachag Kerem, Deli Ali, Suleiman, Yusif and other legendary national revengers conducted fought against beys, kulaks, tsar officers in Zangezour, Nakhichevan, Kazakh, Ganja and other territories for a long time.

18.3. FURTHER PROGRESS IN OIL INDUSTRY. SHAPE AND DEVELOPMENT OF OIL MONOPOLIES

In the examined period, there was felt essential reviving in the industry of Azerbaijan, especially in the oil industry. The reviving in oil industry, which began after the implementation of the line of technical improvements (if there was extracted 539 thousand pud oil in Baku in 1864, this sign was 1685 thousand pud in 1869) and after the sold of oil lands to private owners (1872) this field rapidly developed. New oil fountain (1873-1874), the revealing of new rich oil lands, cheapness of labour forces, technical improvement and etc. contributed to quick rise in the extraction of oil, as well as the incline of local, Russian and foreign capital to this field. Year by year the member of oil companies increased. If in 1873, there were 12 such companies in Baku, their number reached to 140 (15 of them were big firms) in 1899. If in 1875, there was extracted only 5,2 million pud oil, the extraction of oil reached to 667,1 million pud in 1901. This number consisted of the half of

world extraction of oil, as well as 95% - extracted in Russia. Even in the mid of 90s of the 19th century, the oil industry of Azerbaijan promoted other countries and became the first in oil extraction country over the world.

Wild exploitation of wells gave high profits to oil companies. For example, if initial capital of the company of brothers Nobel, founded in 1873 equaled to 3 million rubles, this amount reached to 11 million rubles after 11 years.

Oil-refinery industry was also developing. There began to be constructed new plant region, called Black city in Baku in 1873. In the further period the fabrics and plants were built in Black city – in Keshle and in White city. There were 148 oil enterprises in Baku in 1890. In 1899, there worked 88 paraffin, 4 benzine, 5 oil and many other plants in Baku. The utilization of fuel oil in Russia increased from 7 million pud in 1880, to 264 million pud in 1900, i.e. it rose in 37 time.

The exportation of oil products from Baku extended too. In 1883, the Baku oil withdrew American oil from Russian market and in 80s, it began to contest with American oil in European and Asian markets. There were constructed oil-refinery plants, which worked on Baku oil in several countries of Europe (Germany, Austria).

The oil-pipe of Baku-Batumi, set in 1897-1907s, essentially enlarged the opportunities of export of Azerbaijan oil.

In the second half of 80s, there occurred “fuel oil crisis” in Baku, on the ground of which, oil businessmen of Baku burned 26 million fuel oil in order to free land stocks, since they could not find profitable markets abroad. In the beginning of 90s, oil industry fall into much deeper crisis. During this crisis, which was accompanied by the fall of prices, there occurred the process of intensive concentration of industry shape of monopolistic unions and bank capitals. If $\frac{1}{4}$ of big firms possessed 75% oil extraction, this number reached to 87,3% in 1901. The weight of the firm of Nobel brothers in general extraction of oil consisted of 1,9% in 1880, but in 1890-20%. The portion of joint-stock capital reached to 89,4% (165,3 million) in oil industry of Baku in 1901. The assembly of oil-businessmen, created in 1884 and “The Union of Baku paraffin-plant owners” (the firms, which were included to this union produced 94% of Baku paraffin) played an important role in the development of oil industry as well.

There were developing other industrial fields such as-copper extraction, cotton-refinery, silk-refinery-spheres in this period, as well as there shaped new industrial centres. Baku became the biggest industrial

centre of not only North Azerbaijan, but also whole Caucasus. In 1897, there lived 20% (about 114 thousand people) of all population in Baku guberniya. In 1889-1902s, the number of population in Baku reached to 21,6 thousand people because of immigration to the city. The growth of population in several cities constituted 63-147%. At the end of the century, the number of population of Yelizavetpol (Ganja) constituted 33 thousand, in Shusha-26 thousand, in Nukha-25 thousand, in Shamakha-20 thousand and in Quba-15 thousand people.

There shaped new socio-economic forms of class in Azerbaijan-bourgeoise and proletariat in the second half of the 19th century. The bourgeoisie of Azerbaijan, consisted of big oil-businessmen, owners of other fabrics and plants were multinational from the beginning. There were included the representatives of Russian (Kokrev, Shibayev, Qubenin and etc.) and Armenian (Lianozov, Mantaashev, Qukasov and etc.) capital along with Azerbaijanis (H.Z.Tagiyev, M.Naghiyev, Sh.Asadullayev, A.Quliyev, Dadashov and others).

In this period the role of national bourgeoisie was great in the history of Azerbaijan. Really, the profits of Azerbaijan national bourgeoisie based on the exploitation for obtaining more products as its everywhere in the period of capitalism. Political and economic interests of the representatives of this bourgeoisie were related with tsar governmental circles as in all environs of Russian Empire. Nevertheless, most of them played progressive role in the history of Azerbaijan. Certainly, the progressive role of national bourgeoisie influenced to the development of Azerbaijan culture, enlightenment, national-cultural identity and economy (it is enough to take into account the activity of H.Z.Taghiyev). Generally, Azerbaijan national bourgeoisie played progressive role in historical development.

The proletariat of Northern Azerbaijan consisted of peasants of Northern and Southern Azerbaijan, Northern Caucasus and along Volga. As the bourgeoisie the proletariat of Azerbaijan was multinational from the beginning. Oil industrial workers of Baku, the workers of metallurgy, light and food industry, railway transport constituted leading line of labour class of Azerbaijan. But it is not right to consider that the working class of Azerbaijan consisted of only Baku proletariat. Many people worked in industrial enterprises in the uyezds of Azerbaijan, as well as there existed hired labour in agriculture. According to census, the number of proletariat in the uyezds of Azerbaijan reached to 100 thousand people at the end of the 19th century.

In the second half of the 19th century, there occurred essential event in the history of Azerbaijan-there shaped Azerbaijan bourgeoisian nation. There were included various classes and social stratum: industrial, trade and rural bourgeoisie, peasantry, proletariat, craftsmen, clergy and etc. At the result of aggravation of confrontations among the new shaped classes there began to intensify class strife in Azerbaijan beginning from 70s of the 19th century. In 1872, the copper-extraction workers of Gedebey came out on strike, in 1880-1881s the tobacco-workers of Baku went on strike for several times. There participated 5000 people in the big strike of Baku in 1891. In the 90s of the 19th century, there occurred the uprisings of workers of tobacco-fabrics, silk-refinery enterprises of Nukha, various enterprises of Absheron and etc. for several times. But these strikes were not organized and the strikers mentioned only economic demands.

Beginning from 80-90s, there began to extend Marxist literature in Azerbaijan. There was revealed the "Manifest of Communist party" by the Baku police in 1885. In 1889, there was created first labour circle in Baku. M.Mammedyarov, B.Dadashov, M.Kasimov and other Azerbaijan workers participated in this social-democratic circles, which appeared in 1896-1897s and their number reached to 6, in 1899. Although, first social-democratic circles founded the future of proletariat uprisings, the absence of organized centre in Baku delayed this process.

The dependence of Iran from England and Russia strengthened much more in the beginning of second half of the 19th century. Southern Azerbaijan fall under the influence of Russian empire. This region of Azerbaijan was backward agrarian region. Even the sold of state lands, called khalise in 1886, did not make rural producers land-owners. Most part of these lands in Southern Azerbaijan passed to the lands of nobility. Ten thousands of peasants migrated to the North for seeking loaf of bread.

South Azerbaijan was the richest region of Iran. The city of Tabriz played the role of most important trade way of the East. Shah boucreacy did its best to obtain much more profits from Southern Azerbaijan by any vehicles. Such events, giving to the output of tobacco and tobacco items to the monopoly of English capitalist, Talbot negatively influenced to livestock of workers. Industrial enterprises were closed in South Azerbaijan with the pressure of Russian businessmen. The policy of the government, the plundering of the population by Iranian monarchy and foreign capitalists caused to several big national

movements in Southern Azerbaijan in the second half of the 19th century. There begun national movement against Tabriz governor-Sahib-Divan ended in 1881, by his withdrawing from Tabriz. By the pressure of national movements Shah government obliged to annulate the monopoly, given to Talbott. In 1893, there happened powerful uprising under the leadership of Zeynab pasha in Tabriz, which was directed against the speculation of grain.

18.4. THE DEVELOPMENT OF CULTURE IN THE SECOND HALF OF 19th CENTURY

There began new phase in the development of science and culture in Azerbaijan in the second half of the 19th century. In this period there formed democratic intellegency, which reflected progressive traditions and enrichments of Azerbaijan culture, developed various spheres of literature and science as well as shaped national theatre, libraries, new newspapers and etc. In 1875, H.Zardabi began to publish the paper of “Ekhinchi” (“Arable farmer”), which was considered the beginning of Azerbaijan press and in 1894, N.Narimanov opened the first Azerbaijan Public library-reading hall in Baku. They, as well as N.B.Vezirov, S.A.Shirvani, S.M.Qanizade, Q.B.Mahmudbeyov, R.B.Efendiyev, C.Mammedquluzade, Kh.B.Natavan and others opened new pages in the development of science and culture of Azerbaijan. Progressive representatives of our culture, who struggled against national and class yoke, also against superstitions and fanaticism stayed in the positions of enlightenment and democratic world-outlook.

The publishing paper of “Azerbaijan” in Tabriz in the 50s of the 19th century, founded the basics of local press in Southern Azerbaijan, in this city there was opened “Medrese-i Nasiri” in 1896, in 1877, “Tabriz State Medrese” and in 1888-school of “Usuli-cadid”, which was founded by the “father of enlightenment of Iran”, Mirza Hasan Rushdiyye. There were published the papers of “Ziya”, “Ziyai-Kavkaziye” and “Keshkul” in Azerbaijan language in Tiflis in 1879. They were published by the brother Seid and Jalal Unsizadeh. In 80-90s of the 19th century, there were published the papers of “Caspi”, “Baku”, “Baku news” in Russian language in Baku, in which were enlightened socio-economic and political processes.

Articles and other materials which were published in above-mentioned papers contributed to the growth of social and national identity, the understanding about the necessity of national unity.

The formation of Azerbaijan bourgeoisian nation was expressed in development and strengthening of all signs, which characterized the nation. Azeri Turkish became common-national language as the language of peoples' negotiation, literature and press. It enriched with new words, became common-national and unit language in literature, science and agricultural life. The concept of "millet", which was brought to literature and press by M.F.Akhundov concerned to the second half of the 19th century. The paper of "Keshkul", which extended the idea of Azerbaijan nationality on its pages, firstly used the concept of "Azerbaijan nation".

CHAPTER 19

AZERBAIJAN AT THE BEGINNING OF THE 20th CENTURY

19.1. SOCIO-ECONOMIC AND POLITICAL CIRCUMSTANCES

The world economic crisis of 1900-1902s, also influenced Azerbaijan. The extraction of oil fell from 667,1 million pud in 1901 to 601,5 million pud in 1903, the activity in other fields, which were related with oil decreased, the number of jobless people grew. In 1901-1903s, about 30% of Baku workers were dismissed, the number of workers in oil industry decreased from 35,9 thousand to 26,8 thousand people. But nevertheless, the oil industry was being the leading field of national industry of Azerbaijan.

The metallurgy, mechanical industry (there worked about 10 thousand people), transport (10 thousand people), chemical and weaving fields developed at the beginning of the 20th century. There shaped new groups of proletariat in the uyezds of Northern Azerbaijan. There worked 10 thousand people only in silk-weaving field.

At the beginning of the 20th century, the confrontation between governing and exploited population became strained, there shaped conditions for the enlargement of revolutionary-political ideas. In the spring of 1901, there was founded first Baku Committee, which maintained the positions of Lenin's "Spark". The created typography of "Nina" in Baku played an important role in providing the city with revolutionary literature, newspapers and lists. In the realization of revolutionary work among working staff, social-democratic organization "Hummet", which was the part of Baku Committee RSDRP and that was founded in 1904, played significant role. Among the founders of these organizations, who played great role in the preparation of national professional revolutionists and who maintained wide ties with many regions of Azerbaijan, we can notice M.E.Resulzade, N.Narimanov, S.M.Afendiyev, M.A.Azizbeyov and others.

Strikes in the enterprises of Baku, which occurred in 1902-1903s, political demonstration and general strike of 1903, proved the transformation of labour movements into new stage in Azerbaijan.

December strike of 1904 raised all proletariats of Baku to political struggle against the capital. This strike ended with the victory of workers-with the first collective agreement between workers and businessmen in the history of labour movements of Russian Empire. There occurred peasantry uprisings in Shamakha, Baku, Yelizavetpol, Nakhichevan, Lenkoran and other uyezds in this period. They were expressed in various forms: peasants who revolted against emigration policy of tsarism and conquest of their lands refused to pay taxes and to implement obligations, they cut the state forests, plundered private properties, refused to implement the orders of government and so on. But all of these uprisings possessed calm and unorganized character. One of the extended forms was Gachag movement. In Elizavetpol guberniya, there were famous such Gachags as Qandal Naghi, Ali Muharrem oghlu, Kerbalai Asker, in Karabakh and Zangezur-Gachag Nebi and others.

At the beginning of the 20th century, labour and peasantry movements enlarged in Northern Azerbaijan. Russian government, which frightened from the size of revolutionary movements organized Armenian-Muslim slaughter in Baku in 1905, in order to distract the workers from such movements and improve material circumstances. In 1905-1906, there were killed thousands sinless Azerbaijani Turks, were destroyed tens of Azerbaijan villages and thousands of people became refugees in their motherland at the result of criminal activity of Armenians, by the support of Russia in Baku, Shusha, Nakhichevan, Irvan, Ganja and others regions of Azerbaijan.

Tsar government restored governance system in the Caucasus at the end of February of 1905 and so, there was restored military-administrative governance in whole South Caucasus, as well as Northern Azerbaijan.

Russian October political strike of 1905, extended to whole Azerbaijan as well. The workers of Baku, Shusha, Nukha, railway workers and students of Yelizavetpol joint to this strike. Tsar government, which frightened from the enlargement of this national movement, gave manifest, in which there was promised the freedoms of expression, press, assembly and etc. on October 17, 1905.

Among Azerbaijan intelligency there were appeared people, who devoted themselves to the work among Muslim workers at the

beginning of the century. Some of them—S.M.Afendiyev, A.Akhundov, M.A.Azizbeyov were the members of RSDRP, but most of them did not enter to the party, although they maintained socialistic ideas. These people were M.E.Resultzadeh, M.A.Mir-Kasimov, M.Q.Hajinsky, A.Kazimzadeh and others. According to memory of M.B.Mamedzadeh, in 1903, M.E.Resultzadeh and his colleagues founded the “Circle of young revolutionists of Azerbaijan”, which consisted of young students that were the basics for the shape of “Hummet”.

At the result of united attempts of revolutionary Azerbaijan intelligency there began to activate the first social-democratic organization of “Hummet” (“Energy”) in Muslim world in October of 1904, as well as there was published the paper with the same name. The branches of this organization existed in Yelizavetpol, Shusha, Nakhichevan, Culfa; but the most essential branch with its number and political activity was Tiflis branch of “Hummet”, which was created in 1905. At the result of the activity of its leaders there were created branches of the organization in Nakhichevan and Yelizavetpol.

After the tsar decree of October 17, 1905, there were shaped national parties in Azerbaijan, such as “Ittifag-ul-muslimin”, “Difai” and “Mudafie”, led by A.Topchubashov, A.Aghayev and I.Ziyadkhanov. These parties were related with popular-liberative fought of the nation against tsarism. For instance, the party of “Difai”, founded by Ahmed bey Aghaoghlu (Aghayev), was engaged in under-ground activity in Baku, Ganja, Nakhichevan and Karabakh, as well as it did great work in the protection of civil population of Azerbaijan against dashnaks’ aggression.

During 1st and 2nd all-Russian Congresses, organized in Nijney-Novgorod and Petersburg in 1905-1906s, the party of “Ittifag-ul-Muslimin”, which program and manifest were composed by A.Topchubashov, conducted great work on the protection of national rights of Muslim nation of Russian Empire, on preparation of unit tactics of Muslim-deputies in state Duma, as well as in other spheres of political activity.

Although the uprisings in other places of the empire were suppressed, revolutionary movement lasted in Azerbaijan with wide size. At the end of 1905 and the beginning of 1906, there worked the Union of workers deputies of Baku, were published “Workers’ voice” (“Fehlenin sesi”) (in March, 1906), “Devet-Qoch” (in May, 1906) and other illegal publications, shaped new worker organizations (for instance in the autumn of 1906 – professional union of oil workers) in Baku.

And in 1907, when revolutionary movement fall in Russian Empire, the struggle of Baku workers stayed in high level. This feature could be explained with aggravation of workers' circumstances, which were related with violation of December agreement by businessmen, suitable conditions of oil industry and attentive policy of governing circles, who threatened from the aggravations in Baku.

The role of national bourgeoisie was also big in popular-liberative struggle of 1905-1907s. Progressive representatives of national bourgeoisie actively participated in socio-political life of Azerbaijan by the vehicle of various communities, unions and publications. It's enough to mention the activity of A.Topchubashov, I.Ziyadkhanov, A.Khasmamedov, M.Jafarov, M.Aliyev, F.Khoysky, M.Shakhtakhtinsky and others in the 1st, 2nd, as well as 3rd and 4th state Dumas of Russian Empire. A.Topchubashov was the chief of all muslim fraction in the 1st Duma. Although the representatives of Azerbaijan, as other muslim deputies in Duma stayed in the positions of "Kadets" party, they conducted severe struggle against colonial emigration policy of tsarism, national discrimination as well as for radical solvement of agrarian problems in village during suitable circumstances.

Namely in this period there were set most of fundamental provisions of Azerbaijan socio-political idea, which explained the necessity of creation of independent Azerbaijan Democratic Republic on May 28 of 1918. Namely in this period the development of general cognition in Azerbaijan gained strong increasement-social idea and national cognition, which began from cultural enlightenment passed the way from democratic enlightenment to the understanding about the necessity of administrative-territorial antonomy and then-till the position of independent statehood in a very short time.

Even in the period of suppression of revolutionary movement, which prevented the extension of poplar-liberative and class struggle, Azerbaijan was the biggest centre of revolutionary movement in Russia. It was not casual that Baku guberniya was in the first line among the strikers with its 37 thousand rebels.

After world economic crisis, lasted till 1910, there began new revival in economy. There were applied technical innovations in oil industry, the concentration of industry increased. In the eve of World War I all oil industry was concentrated in the lands of three monopolies – company of "Shell", "Nobel brothers" and "Oil". The number of oil-refinery plants increased, there began to be utilized oil-carrying ships with mechanical movings in the Caspian Sea. ¼ of all copper, extracted

in the empire came from the uyezds of Azerbaijan. There worked 40 thousand workers in fish-bands in 1913. There were created big fabrics of silk-production in the cities of Nukha, Shusha and Ordubad. All cotton-refinery industry passed to the stage of fabric production. All of these events shaped suitable conditions for the growth of cities and urban-settlers; during the decade of 1906-1916, the number of urban population in Azerbaijan increased in twice and reached to 573 thousand people.

The production of silk, cotton and grape increased in the beginning of the 20th century. Although there passed 40 years from land reform of 1870, there were continuing the preserve of social dependence in villages. Obligatory bought of land parts by peasants was legalized only on December 20, 1912. According to this law, the peasants who had never been dependers, who payed taxes for utilization of lands, who were not under feudal dependence, but in economic dependence became into the owners of their land portions. But for the fiscal peasants, who constituted 70% percent of rural producers tsarism did not give such law-according to the law of May 1, 1900 they were declared only permanent users of their portions.

The strengthening of national and class struggle, increasement of schools, national theatres, development of literature and music in the beginning of the 20th century became the basics of national identity of nation.

There was founded the party of “Musavat” in 1911, which played important role in popular-liberative movement of Azerbaijan. It is important to mention that the evolution of this party as nationalistic-bourgeoisie party in Soviet historical science was far from the truth. It is enough to mention the role of party in the restoration of sovereignty of national Azerbaijan state, activity of M.E.Resultzadeh, A.Kazimzade, A.Shafizadeh, V.Mikayilzadeh and other representatives of party in 1918-1920s. Namely the party of “Musavat”, which in the spring of 1917, united with the party of “Turk Adami-Merkeziyyet (federalists)”, created by Nasibbey Yusifbeyli and got the name of “Turk-Adami-Merkeziyyet Musavat Xalq Firqesi” after the Congresses of Caucasian Muslims and the muslims of Russia played essential role in the restoration of national independence of Azerbaijan statehood on the 28th of May, 1918.

The uprisings of labour class of Azerbaijan extended in the years of World War I. The strikes, made in summer monthes of 1913-1914, were much more powerful. There participated more than 40 thousand

workers in universal strike of 1913 in Baku and most part of them attained the acceptance of their economic demands.

In the eve of World War I the revolutionary and popular-liberative movement of Azerbaijan extended. Peasantry uprisings, which were characterized with obligatory occupation of fiscal lands, rejection from payment of taxes, military struggle against colonial state organs were much more powerful in Elizavetpol guberniya. Such Gachags as Meshadi Yolchu, Kerbalai Asker and peasantry detachments, led by them became mercy revengers against tsar officers.

The one of active participants of World War I, which began between Antanta and Triple Alliance in the summer of 1914, was Russia. The war influenced to political and socio-economic circumstances in all parts of Russian Empire.

Azerbaijan, first of all oil of Baku, possessed special place in strategic plans of both fighting sides.

The war influenced negatively to industrial life of our country. Approximately, in all industrial fields the output decreased, the circumstances in agriculture aggravated. The output of productions decreased, the implemented mobilization and military obligations damaged to agriculture.

There began new uprisings against national and religious yoke in cities and villages. Beginning from the summer of 1915, there began new stage of labour movements, revolutionary movements, occupied new territories.

It is important to mention great work of B.M.Aghayev and M.Alekberov, as well as social-democratic organization of “Adalat”, created after February revolution and which conducted activity among the workers of Southern Azerbaijan, who played an important role in the formation of Azerbaijan proletariat and etc.

In this period the party of “Musavat” possessed powerful influence in economic-political life of the country. The party began to wide propaganda among the mass. It is enough to mention the article of M.E.Resultzadeh, called “Bizim ehtiyaclarimiz” (“Our demands”), which was published in the bodies of this party-newspaper of “Achiq soz” (“Open word”). Soon, the party of Musavat became the mass organization and political leader of the nation. M.E.Resultzadeh, A.Huseinzadeh, A.Aghayev and other leaders conducted struggle for enlightenment, culture, for innovation in state governance and realization of measures, directed to the achievement of national interests and independence by any means.

In the beginning of 1917, despite of all attempts of tsar governing circles, the class and national-liberative movement reached to its highest level. Azerbaijan workers went to the first lines of liberation, fought among the nations of Russia. The political parties and organizations, which stood in various positions also played essential role in the attraction of the mass to the struggle against tsarism. In December of 1916, January of 1917, approximately all enterprises of Baku were occupied by strikes. The victory of February revolution was greeted by pleasant in all regions of Azerbaijan. Both proletarian and small-bourgeoisie political parties began to legal activity.

In the beginning of the 20th century, Southern Azerbaijan, which was under the yoke of Iran, spent difficult times, the class and national yoke aggravated here. During the revolution of 1905-1911s in Iran the cities of Azerbaijan, especially Tabriz became the centre of revolutionary movement. Labour mass, united in the organization of “İctimaiyyun-e-amiiyyun” and in its “secret centre”, which were led by prominent leaders as, “Sardari-milli” Sattarkhan and “Salari-milli” Bagirkhan turned Tabriz into cradle and fortress of revolution, prevented many attacks of Iranian reaction to the revolution. Qajars could suppress this national-patriotic revolution only with the aid of Russia and England.

19.2. CULTURE

At the beginning of the 20th century, the cultural ties of Azerbaijan with other countries extended. Democratic intelligence, which took into account the importance of education and knowledge among nation, conducted great work for the enlargement of enlightenment. The activity of N.Narimanov, U.Hajibeyli, H.Zardabi, Q.Mahmudbeyov, C.Mammedkuluzadeh, M.A.Sabir, S.M.Qanizadeh and others was much more precious.

The role of print was great in the formation of identity. From this viewpoint much more essential one was the journal of “Molla Nasireddin”, who edited by C.Mammedkuluzadeh. There were assembled such leading representatives of democratic intelligence of Azerbaijan as M.A.Sabir, O.F.Nemanzadeh, A.Qemkuser, A.Nazmi, A.Akhundov around this journal. In this journal, which possessed prominent place in the development of democratic literature and print there were criticized national-colonial yoke, despotism, religious and fanaticism. There played an essential role such published journals in

socio-political life in this period as “Bahlul”, “Tuti”, “Zanbur”, “Babai-Emir”, “Fiyuzat”, “Shelale”, newspapers as “Sherqi-Rus”, “Irshad”, “Nicat”, “Caspi”, “Baku” and so on. For the children of Baku, there were published the journals of “Debistan (1906-1908), “Rahbar” (1906-1907) and “Mekteb” (1911-1917).

The publication of Azerbaijan newspaper as “Hummet”, “Devetgoch”, “Tekamul”, “Yaddash”, “Bakinskiy rabochiy”, “Kudok”, “Prizev” (in Russian) at the beginning of the spoken century, enlargement of print work contributed to much more revival of socio-political life in Azerbaijan.

The role of such publishing house as “Irshad”, “Hayat”, “Teze Hayat”, “Fiyuzat”, “Yeni Fiyuzat” and others was unarguable. Most of these publishing houses, which were especially published by the vehicle of progressive businessmen were led by prominent thinkers of that period of Azerbaijan. There were reflected the works of such prominent individuals as A.Husseinzadeh and A.Aghayev along with H.Zardabi, N.Narimanov, M.A.Sabir on the pages of the paper of “Hayat”. In the journal of “Fiyuzat”, which was published by the aid of H.Z.Taghiyev there worked A.Husseinzadeh along with A.Kamal, M.E.Resultzadeh, Q.S.Eyvazov and other prominent representatives of intelligence. In the articles of A.Husseinzadeh, who possessed deep and wide knowledge, there were attempted to investigate ethnic and national origins of Azerbaijan nation, to analyze the history of formation of the nation and its historical, political, literature, religious and other world-outlooks.

The revolutionary-democratic literature, represented by C.Mammed-kuluzadeh, N.Narimanov, A.Haqverdiyev, realistic direction, related with N.Vezirov, S.S.Akhundov, S.M.Qanizadeh, Y.V.Chemenzemli, A.Shaiq and etc., and liberal-bourgeoisie direction, represented by M.S.Resultzadeh, A.Hussein-zadeh, A.Aghayev in the beginning of the 20th century, played an essential role in the development of national culture of Azerbaijan nation, in the enlargement of enlightenment ideas and in the deepening of national cognition too.

In this period Azerbaijan national theatre, where appeared C.Zeynalov, H.Arablinsky, M.Aliyev, H.SArabsky, A.M.Sharifzadeh, S.Ruhulla and other talented actors went on the way of development of realistic art.

In the beginning of the 20th century, U.Hajibeyli, M.Magomayev, C.Qaryaghdi, Q.Pirimov wrote bright pages in the history of development of not only in Azerbaijan, but also Caucasian and Eastern

music. The production of U.Hajibeyli's "Leyli and Mejnun" work in 1908, formed the basics of opera art not only in Azerbaijan, but also in whole Muslim East and Turkish world.

There shaped such charitable cultural-enlightening societies as "Neshri-maarif", "Seda", "Nicat" and etc., developed Azerbaijan movie-art, which foundation was set in 1898, widely extended scientific-popular knowledge among the mass at the beginning of the 20th century.

The development of print and theatre art made conditions to more opportunities for the progress of Azerbaijan decorative art, which rose in the beginning of the 20th century, by the aid of A.Azimzadeh, B.Kengerli, Kh.Musayev and other professionals.

Azim Azimzadeh (1890-1943) an author of cartoons, where were criticized social inequality, poverty and fanaticism played essential role in the development of satirical graphics. One of the prominent artists of that period was Bahruz Kengerli (1898-1922), the founder of realistic stage of art, who was professional artist and got special artistic education. The drawings, created by B.Kengerli, as well as artistic design of suits for producted works as "Oluler" ("Died people" by C.Memmedkuluzadeh) in Nakhichevan in 1910, "Haji Gara" (M.F.Akhundzadeh), "Peri-Cadu" (A.Haqverdiyev) and others were the most precious samples of Azerbaijan art.

Applied art also continued to develop in Azerbaijan. Talanted masters, who came from civil population created many carpets, samples of holiday dresses, which were decorated with various bright pictures and ornaments.

The development of Azerbaijan architecture at the beginning of the 20th century, was related with the growth and development of Baku, which turned into one of the leading industrial cities of Russian Empire. Among the buildings of that time the "Ismailiyye" (contemporary Presidium of National Academy of Sciences of Azerbaijan) and the Theatre of Mailov brothers (Modern Azerbaijan state Academic Theatre of Opera and Balet) were much more significant.

Related with general growth of urban life in this period the construction of new buildings enlarged in other cities of Azerbaijan- in Ganja, Nukha, Quba, Shamakha, which caused to the change of architectural appearance of this cities as well.

Events, occurred at the beginning of the 20th century, became reason for great changes in the country. Azerbaijan nation, who lost its statehood, met with difficulties, but could find power, included an

impact to the history of world development, dethroned foreign invaders and was able to create his own national state.

19.3. DEMOCRATIC AND NATIONAL-LIBERATION MOVEMENT IN SOUTHERN AZERBAIJAN

Due to conduct revolutionary propaganda among South Azerbaijan workers there was created the group of “İctimaiyyun-e-amiiyun (social-democratic)-Adalet” in Baku. This group played an important role in the attraction of South Azerbaijan workers to class struggle of 1905-1907s.

In these years Tabriz organization and “Secret Union”, which was the leading organ of provincial Union of Azerbaijan, realized wide activity. Namely, by the leadership of this organ there occurred first military uprising on February 8, 1907, in Tabriz. Rebels took the reign in the city occupying all state institutions, military camps and gun stocks. The arrival of Azerbaijan representatives to Tehran and beginning of their activity caused to the rise of national movement in the country and on the other side much more intensified confrontations between the reaction, led by Muhammedali Shah and democratic forces. Revolutionary uprisings in Tabriz, Tehran and other areas of the country made the Shah accept all demands. Much more essential ones among the accepted demands were the transformation of provincial Union of Azerbaijan into governing organ of this territory and the signition of provisions to the Law of October 7, 1907.

But after a while, on May-June of 1908, Shah administration again began to struggle against revolution. On June 23, by the order of Shah, Russian general Lyakhov shoted the building of Azerbaijan Union and its capital by artillery. At the result of it Mejlis was withdrawn, the revolutionists were severely punished. Despite of it, at the result of the activity of provincial Union in many cities, the revolutionary movement raised to its highest level, including Tabriz and this city became the centre of Iranian revolution. It is important to mention that Sattarkhan, who got great fame with his heroism among Azerbaijani and with his inequal fought with reactioned forces done step on July 18 of 1908, which became the rotating point in the history of revolution. He attacked the centre of Tabriz with his small detachment, there were raised red flags over the whole city as the sign of victory. This event encouraged all revolutioners, the population again began to arm. There

was created Military Union under the leadership of Sattarkhan in order to organize armed forces.

Despite of restoration of democratic movement in Southern Azerbaijan, there began contrevolutionary attack to Tabriz by the vehicle of several foreign forces, as well as Russia and England on December 20 of 1911. Heroic resistance lasted several days, but after the conquest of the city by the enemy on December 28 of 1911, the revolution was defeated.

Group of “Ictimaiyyun-e-amiiyun (social-democrats)-Adalet”, which played significant role in the attraction of South Azerbaijan workers to class fought of 1905-1907 and which turned into independent social-democratic organization in 1916, was one of initiators of the creation of ACP (b) in 1920.

CHAPTER 20

POLITICAL CIRCUMSTANCES IN AZERBAIJAN ON THE EVE OF INDEPENDENCE

20.1. POLITICAL SITUATION IN AZERBAIJAN AFTER THE FEBRUARY AND OCTOBER REVOLUTIONS

The bourgeoisie-democratic revolution, which began with the strikes of workers and demonstrations in the capital of Russia-Petrograd on February 27, 1917, and ended with the victory after the autocracy collapsed. In the shaped new situation there began to form various political parties and national committees too. In a short time, they began to print their lists and even their newspaper.

The collapse of autocracy was encountered with encouragement.

There was founded diarchy in the capital of the country, as well as in other regions after the revolution. This situation was characteristic for Southern Caucasus, including for Azerbaijan too.

Former deputies of Duma created Temporary Government in the capital. Due to govern the region of Southern Caucasus there was created Special Transcaucasian Committee-OZACOM (local government) by the order of Temporary Government on March 3, 1917. Ultra-left forces also shaped their organs. It was Caucasian Krai Centre of Soviets (KKSS) of workers, soldiers and peasantry deputies.

It is important to mention that various political trends, parties, social strata took an active part in the first months after the revolution and protected the positions of Temporary Government by gaining its belief. At the same period bolsheviks, mensheviks parties and the party of esers restored their legal activity along with other ones.

There were created bodies, which represented both powers in Baku too. The Baku Soviet of Social Organizations, founded on March of 1917 was the local representatives of Temporary Government and OZAKOM. But, the Baku Soviet of workers and soldiers turned into the organ of revolutionary forces.

Neither of these Soviets decided and did its best to solve the national problem in Azerbaijan. Local population was not represented in

these soviets and the Government approached to the interests of Muslim population of the country with antipathy during the creation of any governmental structures, as it was before.

Related with this, the party of “Musavat” began to wide political-organized activity in order to attract the nation to its side. With its initiative, Muslim organizations created Temporary Committee of Baku Muslim Social Organizations – TCBMSO at the end of March, 1918.

“Musavat” turned into powerful political party, led national-democratic movement in Azerbaijan that attracted various stratum of Azerbaijan society to its side, without dependence of class and social positions.

Soon, after the fall of monarchy there was founded the Party of Turkish Federalists in Ganja. This party maintained an idea about the transformation of Russia into Federation of autonomous territories. The founder and leader of this party was Nasib bey Yusifbeyli.

Azerbaijan nation waited for many things from February bourgeois-democratic revolution. Most people hoped that the revolution of 1917, would give to the nation equality and to subordinated peoples-autonomy. The idea of autonomy was firstly declared in Baku Congress of Caucasian Muslims in April, and it was confirmed in the Congress of Russian Muslims, taken place in May of 1917, in Moscow.

When general Kornilov prepared to move his troops to the capital in order to abolish revolutionary democracy, it was encountered negatively in the regions. Due to protect the revolution, Executive Committee of Baku Soviet created special Bureau from its structure. Bolsheviks demanded that Bureau should be independent. In 30s, their demands turned into revolution. But when Mensheviks, esers and dashnaks protested against this, Executive Committee and Bureau retired. On the 1st of September, bolshevik revolution was rejected and Executive Committee gained belief. In that period, bolsheviks began to the struggle for realization of new elections for the bolshevization of Soviet Baku.

At the result of internal strife, Executive Committee of Baku Soviet again retired. In this case, the ultimatum, which was designed by Bolsheviks and dashnaks expressed by the secretary of Executive Committee, Avakyan: “There should be stay either me or Mandelstam in Baku Soviet”.

There was elected Temporary Executive Committee under the leadership of S.Shaumyan. Two days later, Baku Soviet extended its authority with the initiative of Shaumyan.

In the eve of October revolution KKSS suggested to all executive committees of South Caucasus to create “Committees of Social security” for fighting against contrrevolution. During the discussion of this problem, there began uprising and occurred the October revolution. The capture of authority by bolsheviks in Petrograd became the reason for their activization in Azerbaijan, especially, in Baku. Bolsheviks rose against the creation of Committee and demanded to give the authority to them.

On the 24th of October, Baku Soviet confirmed the Committee of Social Security – CSS, but on October 31, there was called new “enlarged” Conference of Baku Soviet by the initiative of Shaumyan, where was discussed the dismissal of CSS. Bolsheviks, who invited their allies-representatives of industrial-plant committees and military committees to this assembly, accepted the resolution about the capture of the authority. After this event there began struggle between CSS and Executive Committee of Baku Soviet.

On November 2, Bolsheviks, who conducted new assembly of Soviet with the same structure for strengthening their positions proclaimed about the shape of Soviet authority in Baku. On November 7, at the result of the proclamation of declaration about “the rights of nations to self-determination” the party of “Musavat” supported bolsheviks and strengthened their authority. The party of “Musavat” hoped to solve the national problem with this step, but bolsheviks delayed the solution of national problem by the initiative of Shaumyan.

Other governmental organizations of the cities prevented the achievement of monarchy of bolsheviks in Baku Soviet (Executive Committee of Social Organization, Urban Duma). That is why, bolsheviks did their best to abolish these organs; with this aim they accepted new law about elections, in December of 1917, realized new ballots to Baku Soviet, which provided their victory.

After October revolution, it became obvious that OZAKOM did not satisfy the demands of Revolutionary Committee of Bolsheviks. The Party of Georgian Social-democrats (mensheviks), “The Musavat”, “Dashnaksutyun” and right esers, which did not want to obey to the Soviet of People Commissaries of RSFSR declared their rejection about ratification of authority of bolshevik authority of Russia and accepted the decision about the creation of “Government of independent Trans-

Caucasus?”. That is why, KKSS along with national organizations liquidated OZAKOM and created Transcaucasian Commissariat on its place on November 11, 1917. E.Gegechkori (the chief) and A.Chkhenkili from Georgia, M.Y.Jafarov, Kh.Melikaslanov, Kh.Khasmammedov, F.Khoysky from Azerbaijan were included to this organ.

20.2. AZERBAIJAN IN THE SYSTEM OF STATEHOOD OF SOUTH CAUCASUS. MARCH GENOCIDE OF 1918, IN BAKU

The circumstances in Transcaucasus was difficult at the beginning of 1918. Transcaucasian Committee did not possess real authority in the region. Namely, that is why, it encountered with the necessity of self-liquidation soon. There was decided to create Transcaucasian Seim and submitting the whole authority to this organ in the assembly of deputies, who were chosen from South Caucasus in the all-Russian Assembly on January 22, 1918. The plenary assembly of Transcaucasian Seim took place on February 25, 1918, in Tiflis. Azerbaijan was represented by 44 representatives from 4 parties (Musavat, Ittihad, Hummet and Muslim Socialistic Block) in the Seim. Transcaucasian Seim formed Transcaucasian Government under the leadership of Georgian Menshevik, Gegechkori. The Azerbaijan fraction in Transcaucasian Seim was led by M.E.Resultzadeh. There were included four representatives of Muslim parties from Azerbaijan to the government.

So, the events, taken place in South Caucasus in the end of 1917 and at the beginning of 1918, influenced to political conditions of whole region, as well as to the activity of political parties. In this period, South Caucasus was divided into two camps: on one side, the city of Baku, which turned into column of Russian bolshevism; on the other side-remained territory of South Caucasus.

The authority of Transcaucasian Seim was weak. There was not union in the conduction of foreign policy too.

On December 5, 1917, there was signed an agreement between Trans-caucasian Commissariat and Turkish commanding. According to the provision of this agreement, Russian soldiers, who returned from Caucasian front, should be passed to Russia through Baku. As Russian army gave its weapons and military equipment to Armenians, Georgians

and Baku bolsheviks, the Azerbaijan population became armless in front of the enemy. Simultaneously, a part of military servants consisted of Armenians. When Azerbaijan fraction demanded equal arming, the government agreed to give weapons of one Russian detachment to Azerbaijanis. In January of 1918, in the attempt of disarming of Russian detachment in the station of Shamkhor, in coherence with above-mentioned order, the soldiers resisted and there shaped confrontation; although there were losts from both sides, Azerbaijanis succeeded their aims.

But the circumstances in Baku became strained. There was needed to food. Baku Soviet began to form Red Guards from non Muslim-Russian spoken population. Along with this, there were concentrated several thousands armed Armenian soldiers in Baku.

On March 24, 1918, there came the detachment of Muslim division, commanded by general Talishinsky to Baku. By the order of Shaumyan, the detachment was arrested and then was liberated under the pressure of population with one provision that the detachment would direct to Lenkoran in the ship of "Evelina". But the ship was shot by Armenian-Russian seamen of Caspian navy.

Muslim political figures in Baku, who were able to struggle against Bolsheviks and Armenian parties were only Musavatists. The creation of Muslim Society by the initiative of Musavatists in the mid of March, threatened Bolsheviks and Armenians. They were ready to any provocation in order to realize confrontation and frighten Muslim people. Namely, that is why, the struggle of Musavatists for national authority and strengthening of their influence among Muslim population disturbed Baku Soviet.

In a respond to the bombing of the ship of "Evelina", which directed to Lenkoran by Bolsheviks, Muslim population demanded to give back confiscated weapons and liberation of arrested men on the 24th of March. Bolsheviks accepted that demand. But, in order to lead future battles on March 30, there was created the Committee of defence of the revolution in Baku Soviet. In the evening of the same day there began shooting in Baku. "Dashnaksutyun" and Armenian National Soviet, which declared their neutrality before March massacre, proclaimed that, they passed to the side of Baku Soviet. At the result of Armenian propaganda-"destruction of Muslim people by Christians"-military ships of Caspian navy began to artillerial shooting of Muslim parts of the city-Zibilli-dere, the mosque of Teze-pir and the building of Ismailliyye.

Although, Muslim people realized the line of ceremonies in order to prevent this massacre, there occurred great massacres here. Azerbaijan bolsheviks, who did their best to prevent massacres, met with bolshevik leadership, as well as with Shaumyan. N.Narimanov gave notifications to Shaumyan, the guilty of giving national character to these massacres. Nevertheless, Muslim cities were destroyed, and armed Armenians realized real genocide against the civil population. Only, after the threats of Ottoman Empire about sending military forces to Baku, the massacres weakened and were moved to neighbourhood uyezds. During 3 days of massacres there were killed about 12-19 thousand, according to some sources-about 30 thousand Muslim people. As it was mentioned, the March genocide was not limited with the city of Baku. Great massacres were organized in Shamakha, Quba, Khachmaz, Lenkoran and Salyan. Shamakha uyezd suffered most of all. Armenians burnt 72 villages and killed their population here. There were killed about 8 thousand Azerbaijanis. Then massacres extended to other regions of Azerbaijan – Ganja, Karabakh, Zengezur, Vedibasar, Zengibasar and etc..

Armenian-bolshevik forces pursued further ideas in the realization of March genocide in Azerbaijan. Their major goal was the conquest of whole Azerbaijan and re-settlement of Armenians to these territories.

The creation of Azerbaijan Republic on May 28, 1918, the restoration of national statehood and beginning of fought for territorial integrity cancelled these plans.

CHAPTER 21

THE AZERBAIJAN DEMOCRATIC REPUBLIC

21.1. PROCLAMATION OF THE ADR

The created Transcaucasian Seim on February 23, 1918, had to be the highest authority organ in the South Caucasus. But, since its creation there were serious confrontations among the included fractions-Muslim, Georgian and Armenian fractions to this Seim. Because of the sin of Armenians and Georgians, these confrontations became strained during the negotiations, which were conducted in Trabzon. Even the proclamation of Transcaucasian Independent Federative Republic on April 22, 1918, did not stop these confrontations. Much more intensified strife among fractions violated the activity of the Seim. During the subsequent negotiations, occurring between Turkey and Transcaucasian Seim in Batumi, the representative of Germany, Fon Lossov, who was only observer attracted Georgians with several promises and distracted them from negotiations. In such circumstances Georgians declared about the excluding from the content of Transcaucasian Seim and the proclamation of the independence of Georgia; After this event Transcaucasian Seim declared its self-dismissal on May 26, 1918. It was obvious, because in the absence of Georgians who played a role of mediator, Azerbaijani and Armenian nation, who were in the condition of conflict, could not stay under the united state entity. After a day on May 27, Muslim delegation of the Seim decided to create Temporary National Union of Azerbaijan, then after negotiations, there was decided the proclamation of state independence of Azerbaijan. In the Declaration of independence, which was composed by the secretary of National Union, Hasan bey Aghayev was spoken:

“During the Great Revolution in Russia there was set political stage, which inclined the fall of separate parts of state organs and the left of Transcaucasus by Russian troops”.

Transcaucasian nation took the solvement of their destiny into their hands and with their own forces created Transcaucasian Democratic Federative Republic. But, in later period of political events,

Georgian nation decided to separate from the structure of Transcaucasian Federative Republic and create independent Georgian Democratic Republic.

Current political circumstances in Azerbaijan, related with liquidation of war, which occurred between Russian and Ottoman Empires, as well as the existed anarchy inside of country dictated to Azerbaijan, which consisted of Eastern and Southern Transcaucasia, the necessity of creation of its own state organization, in order to take out the peoples of Azerbaijan from heavy internal and foreign circumstances, which they were in.

On the basics of this, Muslim National Union of Azerbaijan, which was chosen by national ballots declared nationally:

1. Azerbaijan is fully sovereign nation; it consists of Southern and Eastern Transcaucasia under the authority of Azerbaijani people.
2. It is resolved that the form of government of independent Azerbaijani state is a democratic Republic.
3. The Azerbaijani Democratic Republic is determined to establish friendly relations with all especially with the neighboring nations and states.
4. The Azerbaijan Democratic Republic guarantees to all its citizens within its borders full civil and political rights, regardless of their ethnic origin, religion, class, profession or sex.
5. The Azerbaijan Democratic Republic encourages the free development of all nationalities, inhabiting its territory.
6. Until the Azerbaijani Constituent Assembly is convened, the supreme authority over Azerbaijan is vested in a universally elected National Council and the provisional government, responsible to this council.

The formation of the first government of Azerbaijan Democratic Republic was instructed to Fatali khan Khoysky by National Council. The structure of the first government of Azerbaijan was as following: Chairman of the council of Ministers and The minister of internal affairs - F.Khoysky; The military minister - Kh.Sultanov; The minister of finance and national enlightenment - N.Yusifbeyli; The minister of foreign affairs - M.H.Hajinsky; The minister of transcommunication, post and telegraph - K.Melikaslanov; The minister of justice - Kh.Mammedov; The minister of trade and industry - M.Y.Jafarov; The minister of agriculture and labour - A.Sheikhulislamov; The minister of state control - C.Hajinsky.

21.2. THE STATE CONSTRUCTION AND FOREIGN POLICY OF ADR

One of the first steps of newly created Azerbaijan state was the conclusion of Batumi agreement about the peace and friendship with Turkey (June 4, 1918). According to 4th article, Turkey took an obligation about the giving of military aid to ADR, in the case of its protection from bolsheviks and dashnaks.

Georgia demanded from the Provisional National Council of Azerbaijan to leave its territory. In the mid of June, 1918, Azerbaijan government moved from Tiflis to Ganja.

But, here, the commander of Turkish troops – Nuru pasha refused to recognize National Government. Ahmed bey Aghayev, who was his adviser also played great role in that. So, there appeared powerful opposition against the National Council. According to bourgeoisie and certain circles of land-onwners. The National Council and the created government by it stood in Ultra-left and revolutionary position. These circles which defended the alliance of Azerbaijan and Trukey began struggle against the National Council.

On June 17, in the next assembly of National Council there was suggested to dismiss the National Council. In the same day there was formed the second administrative cabinet under the leadership of F.Khoysky. The new administrative government, which consisted of twelve men, were included six members of previous cabinet and six new ministers.

The structure of new cabinet was following: F.Khoysky-chairman of the Council and the minister of justice, M.H.Hajinsky-minister of foreign affairs, B.Javanshir-minister of internal affairs, Kh.Melikaslanov-minister of ways, A.A.Amirjanov-minister of finance, Kh.Sultanov-minister of agriculture, A.Ashurov-minister of trade and industry, Kh.Rafibeyli-minister of medicine and charity.

Taking into account the strain circumstance in Azerbaijan, the government declared the military condition in the whole territory of the country.

After the March events, the political situation in Baku changed behalf on bolsheviks.

By the order of S.Shaumyan the armed forces of Baku Soviet began to attack to Ganja on June 10, 1918. At the result of immediate military aid by Turkey, according to Batumi agreement, concluded on June 4, 1918, the danger could be prevented. The fight, lasted from June

27 to July 1 of the same year, decided the destiny of this confrontation. Victory, gained over bolshevik-armenian armed forces in the battle near Goychay, prevented the attack of enemy to Ganja. But, Baku was in the hands of the enemy yet. Shaumyan and his defenders, who understood that resistance to Azerbaijan national army was meaningless, decided to retire. After the dismissed of Baku SNC, the authority in the city passed to the hands of “Dictation of Sentrocaspia and Presidium Provisional Executive Committee of Soviet of workers and soldier deputies” on August 1, 1918.

Bolsheviks took in the ship “Ardagan” with stolen precious items and money and escaped to Hashtarkhan. But, by the order of Sentrocasp Dictation they were arrested and returned. Soon, these commissaries were sent to Kransnovodsk and from there to the depth of Turkmenia-between the stations of Akcha-Kuyma and Pereval with casual people, who jointed to them and killed on the 20th of September. The sin to this act put to English and Turkish men.

The one of first attempts of Sentrocaspia Dictation was to call English troops, who were in Enzeli, to Baku. At the beginning of August, English troops came to Baku by the commandance of general Denstervil. But, from the movement of entrance of English troop to Baku, it became obvious that, their forces were unessential and weak.

Azerbaijan-Turkish troops, which distructed the Sentrocaspia dictation that was consisted of dashnaks and on September 15, esers liberated Baku.

The flag of the Republic of Azerbaijan was confirmed by the setting of Azerbaijan government on June 24, 1918. The flag presented the view of white crusant and eight-angled star on red context. After that, general Tomson called Azerbaijan state the vehicle of the confrontations of Turkey, the coherence of our flag with Turkish flag was rejected in the first work-day of Provisional National Council-on November 9, 1918; it was substituted with new flag, in which was reflected white crusant and eight-angled star on blue, red and green context. Three colours of official flag of Azerbaijan Republic symbolized “Turkish national culture, modern European democracy and Islamic civilization”.

On June 27, Azerbaijan (turkish) language was declared the official language of the state.

After the victory of allied troops of Great Britain and France over Ottoman forces in the territory of Palastine and Syria, there was concluded Mudross (Mondross) treaty between Turkey and winners on October 30, 1918. According to the clauses of this treaty, Turkey had to

withdraw all its troops from South Caucasus, as well as from Azerbaijan. According to this agreement, South Caucasus was proclaimed the zone of influence of Britain and there were entered English troops to Baku.

English troops entered to Baku on November 17, 1918. General Tomson appealed to the population of the city, but he did not utilize the word of “Azerbaijan” in his appeal. According to Tomson, South Caucasus was the structural part of Russia and Russia was the ally of England in Antanta block during World War I.

On November 16, 1918, after five months’ break, the National Council of Azerbaijan restored its activity in Baku and on November 20, it approved law “About the formation of Azerbaijan parliament”. As it was impossible to organize all-Azerbaijan Assembly, there was decided to reformation of National Council into legislative organ-Azerbaijan Parliament.

In the law was mentioned that in coherence with the structure of state population, there should be representatives from all settlers of Azerbaijan nation in the parliament. So, there were given 80 places to Azerbaijan, 21 places to-Armenians, 10 places-to Russians and 1 place-to germans, jews, Georgians and Polishmen in the parliament, consisted of 120 deputies. The remained five places were implied for Baku profunions (3 places) and for the Union of oil Businessmen and Trade-industrail Union (2 places). The places were strictly determined among uyezds, the Azerbaijan people, who lived in Irevan and Tiflis guberniyas (in the context of 3:1) were also taken into account.

On November 7, 1918, the chairman of National Council of Azerbaijan, leader of Musavat party, M.E.Resultzadeh opened the first assembly of Parliament, which was occurred in the gymnasium of mercy girls of H.Z.Taghiyev. And although Englishmen prevented the opening of Parliament for several times and even they could prevent the opening of assembly on the appointed day-3rd of November, the Parliament began to its activity.

In this assembly the prominent statesman, neutral (he wasn’t the member of any party) Alimardan bey Topchubashov was elected the chairman of Parliament and the member of Musavat party Hasan bey Aghayev-his assistant (vice-chairman).

There acted 10 fractions in the Parliament. The biggest parliamentary fraction was constituted by Musavat. Along with it, there acted the fraction of socialists from the representatives of “Ittihad”, “Akhrar” parties, “Hummet” organization, and the organization of “Muslim Socialist Block”, the fraction of “Dashnaksutyun” in the parliament.

Besides of it, Armenian community and the fraction of national Mensheviks represented by four members to each of them.

There acted the fractions of “non-parties” and “independents” in the Parliament.

During the first assembly F.Khoysky declared about the dismissal of provisional government and giving whole authority to parliament. The formation of new cabinet was again entrusted to F.Khoysky.

On December 26, the structure of new executive cabinet was declared. On December 28, general Tomson ratified this cabinet of Azerbaijan.

The re-formed cabinet was coalitional. It was not created by party principles, but by the principles of entrustment of fractions to the program of government leader. At the result of strengthening of the positions of the government, the Enlgand commandance gradually abolished the limitations upon its activity in certain spheres of socio-economic life.

The government of F.Khoysky again retired in March, 1919, and on April 14, the new cabinet was led by one of the leaders of “Musavat” party, Nasib bey Yusifbeyli. His program examined the ratification of state independence of Azerbaijan by super-powers, protection of territorial integrity of the country and creation of tight relations with neighbour states.

New prime minister expressed that he was ready to restore relations of Azerbaijan with Soviet Russia in the principle of non-interference to internal affairs of each other. There were reflected many lacks along with positive results in state construction too.

Political strife, uprisings of several parties of political powers prevented the creation of unit platform and formation of state organism. The absence of professionalism and concrete activity, small size of professionals, who were related with the idea of independence and etc. shaped strict difficulties in the sphere of statehood. Other feature, which aggravated the circumstances was the begun attack of Denikin’s army to Daghestan and Georgia. The capture of Port-Petrovsk and Derbent by Denikin’s army shaped real danger to Azerbaijan independence.

Due to prevent dangerous circumstances, which shaped on the border of Azerbaijan, Azerbaijan government implemented strict steps. By the order of the Parliament there was created special organ, which possessed wide obligations – State Committee of Defence (SCD) in the

sphere of defence. On June 11, 1919, there was declared military circumstance in the whole territory of Azerbaijan.

On June 16, 1919, there was concluded military-defence pact for 3 years between Azerbaijan and Georgia. According to clauses of the treaty, in the case of danger to their independence and territorial integrity both sides had to implement mutual action.

At the end of August, 1919, there began withdrawal of English troops from the territory of Azerbaijan. They gave the control over ports, part of military objects, military weapons and military ships to Azerbaijan government, the others-to Daghestan troops. On the ground of received military property there was formed Caspian navy of Azerbaijan.

In the second half of 1919, Azerbaijan parliament approved line of laws for democratization of country life.

On July 21, parliament ratified "Statute to the elections to the Assembly of Azerbaijan Republic". On August 11, there was accepted "Law about Azerbaijan citizenship" and on September 30, - "Law about press".

From December 2 to 11, 1919, there was organized the second congress of "Musavat" party in Baku. There participated 140 delegations, including Parliamentary fraction, as well as guests from other political parties and prominent social figures in the Congress. The leader of the party, M.E.Resulzadeh made a report about the activity of the party.

The party, which discussed new agrarian program, accepted it. On December 11, there was elected Central Committee of the party, which Mammed Emin Resulzadeh (chairman), members-Hasan bey Aghayev, Mammed Hasan Hajinsky, Shafi bey Rustambeyov and Mehdi bey Hajinsky entered too.

In the beginning of 1920, internal-political life essentially stabilized. There was created normally functioned state system and organized army in a short time. At the result of great attempts of military ministry there were two pedestrian and one cavalry division in the structure of Azerbaijan army at the beginning of 1920.

There were succeeded essential achievements in the sphere of national enlightenment as well. There was founded Baku State University (1919) and were prepared lecture staff.

On January 1920, the Supreme Council of Allied States accepted resolution about the de-facto recognition of the independence of Azerbaijan. The recognition of the independence of Azerbaijan much

more increased the interest. Belgium, Holland, Sweeden, Finland and other countries opened their representatives in Baku. So, the ratification of Azerbaijan Republic in international world solved the problem of its recognition and there began the involvement process of Azerbaijan to the system of multi-international relations.

21.3. THE COLLAPSE OF THE AZERBAIJAN DEMOCRATIC REPUBLIC

Stability, which was shaped in internal-political life of Azerbaijan did not last long. There shaped Bolshevich danger over the country. On February 11, 1920, the first Congress of Communist Party of Azerbaijan began to its activity. The Congress directed to the realization of armed state revolution in Azerbaijan. Local Bolsheviks conducted active propaganda against the national government. But it was obvious that the Azerbaijani communists did not only rely on themselves in the realization of state revolution. They hoped to the aggression of Russia.

The most essential event in political life of Azerbaijan was the beginning of governmental crisis. At the end of March, certain organs arrested socialists, who conducted underground activity. Related with this event, socialistic fraction rejected to defend the cabinet of N.Yusifbeyli. On April 1, the cabinet of N.Yusifbeyli dismissed. The formation of new committee was entrusted to M.Hajinsky. He prepared to form coalitional government with the participation of left powers, including communists. But, the Bolsheviks rejected to participate in that government. They began to the preparation of state revolution more stronger. On April 22, when the needed time was missed, M.Hajinsky warned the parliament that the formation of new government was impossible. So, the governmental crisis, which began at the beginning of April, much more aggravated the political circumstances in Azerbaijan along with foreign danger.

The Minister of Foreign Affairs of RSFSR, Q.V.Chicherin demanded the Azerbaijan government to begin the war against Denikin in his note of January 2, 1920. In responding note, the minister of foreign affairs of Azerbaijan, F.Khoysky mentioned that the war between Soviet government and Denikin was the internal issue of Russian nation and the government of Azerbaijan would not be intervened to internal affairs of Russia.

The notes, presented at the end of February and at the beginning of March, 1920, were close to this content. Gradually, it became obvious that Russia sought excuse for the prepared military interference by these diplomatic steps. Real attitude to Azerbaijan was reflected in the telegramme of Lenin to I.T.Smilge and Q.K.Orcanikidze on March 17, 1920. There was written followings on that telegramme: "The conquest of Baku is very, very essential for us. Direct all your forces to this".

Armenian representatives, who arrived in Moscow suggested their aid to dethrone of Azerbaijan government in the substruction of territorial claims. They promised to realize revolt of Armenians against local government in the territory of Mountaneous Karabakh and to distract the attention of Azerbaijan army from Northern borders, creating suitable conditions for the entrance of Russian troops to Azerbaijan without any prevents.

In March, 1920, there began the attack of Armenian Dashnakstuyun band, who armed by the side of Bolsheviks, as well as white Guards to the garrison of Khankendi. Due to suppress Karabakh revolt there was immediately sent military forces, commanded by general Salimov from Baku to Mountaneous part of Karabakh.

So, in the eve of April conquest the Northern borders of Azerbaijan was not defended. On the other side, the local Bolsheviks and small part of Azerbaijan population, who supported them, much more intensified the propaganda against Azerbaijan government by utilizing the revolt of Dashnaks; they called the population to appeal to Russia for military aid and to invite Red army here in order to restore "legal order" in the country. The group of representatives, which "invited" 11th Red Army to Baku was led by A.Mikoyan.

Moscow had already prepared the plan of invasion to Baku and on April 25-26, Russian troops crossed through Northern frontiers to Azerbaijan. Major military forces of Azerbaijan was in the Western front and there could not organize good resistance against 11th Red Army.

When Soviet troops approached to Baku, local Bolsheviks presented notification to Azerbaijan Parliament about the passing of the authority from the name of Baku Bureau of Caucasian Environs Committee (AKP) on April 27. In its last assembly, organized on April 27, Parliament accepted resolution about the pass of the authority to Azerbaijan communists, which consisted of six clauses after severe disputes.

According to this resolution, the government gave the authority to Muslim Bolsheviks in the provisions:

They would preserve of the entire independence of Azerbaijan;
The created government would be temporary;
Former statesmen would be preserved in their posts;
The life and property of statesmen, the members of parliament
would be protected; and so on...

So, on April 27, 1920, at the result of foreign aggression-expansive policy of Russia, which did not respond to international relations and international law, National state and its government, which was existed in Azerbaijan and recognized by world states was dethroned by violation. After two days, in Moscow and Azerbaijan press was published the prepared information about the revolution occurred in Azerbaijan in the same day.

CHAPTER 22

AZERBAIJAN IN THE 20s & 30s OF THE 20TH CENTURY

22.1. THE SOVIET STATE CONTRUCTION IN NORTHERN AZERBAIJAN

On April 28, 1920, the Provisional Revolutionary Committee (PRC), which was created by 11th Red Army, proclaimed Azerbaijan the independent Soviet Socialist Republic. PRC confirmed the structure of new government-Soviet of National Comissaries (SNC) of Azerbaijan SSR: N.Narimanov-the chairman of SNC and national comissarie of foreign affairs; Ch.Ildirim-the national comissarie of military-marine affairs; Q.Sultanov-the national comissarie of internal affairs; A.Q.Karayev-the national comissarie of labour and justice; Q.Musabeyov-the national comissarie of agriculture, industry and trade; M.D.Husseinov-national comissarie of finance; D.Bunyatade-national comissarie of enlightenment and state control; C.Vezirov-national comissarie of post, telegraph and transcommunication; A.Alimov-national comissarie of medicine. It's important to mention this fact, N.Narimanov was in Astrakhan at that time and did not know anything about the events, occurred in Baku. In fact, whole authority in Baku was concertrated in the hands of chief of political field, Tankratov, Kirov and other commanders of 11th Red Army.

Azerbaijan Provisional Revolutionary Committee appealed to V.I.Lenin about the conclusion of alliance on April 29, and the Soviet of National Comissaries responded to this appeal and recognized the independent Azerbaijan SSR on May 5.

The recognition of the independence of Azerbaijan government, which was created by the force of 11th Red Army, aimed to provide the realization of expansive policy of Soviet Russia. In the secret letter of Q.K.Orcanikidze and S.M.Kirov to V.I.Lenin (on May 2) there was mentioned the necessity of formal recognition of the sovereignty of Azerbaijan, but they advised him to give the reign in the Soviet of National Camissaries to them, not to N.Nerimanov.

On November 9, 1920, I.V.Stalin openly mentioned in the general assembly of SC ACP (b), Baku Committee ACP (b), SC of Caucasian Bureau, Azerbaijan Revolutionary Committee, Regional Executive Committees and the members of presidium about the problem of independence of Soviet Azerbaijan: "I am not defender of the independence of Azerbaijan. There could not be independence in one part of communists from other ones". Simultaneously he advised: "We should say that Azerbaijan-the independent country entered to the alliance with Russia. If there would not be such alliance, Russia would weaken and Azerbaijan would pass under the dependence of Antanta. This independence is the problem of our strategic policy".

The position of V.I.Lenin and SC of RCP (b) was directed to the governing of Azerbaijan by the vehicle of Russian representative. This was proved by the creation of Political Bureau of SC RCP (b), which was compiled on the ground of the project, written V.I.Lenin. There was instructed to Orcanikidze, who stayed in Baku and took general political leadership of Azerbaijan Revolutionary Committee.

Secretaries of SC of ACP (b) and Baku Committee ACP (b) as well as all responsible workers of party machinery of state apparatus were appointed from non-Azerbaijanis-especially from Russian, Armenian, Georgian and others. In November, 1920, when the secretary of SC of ACP (b) was Q.N.Kaminsky only two members from 5 ones- N.Narimanov and M.D.Husseinov and two from the members of organized bureau-D.Buniatzadeh and A.Karayev were Azerbaijanis. No one from the chiefs and secretaries from five or six fields of SC was Azerbaijan, only in one section-"section of work in the village"-the chief was K.Akhundov and the secretary-T.Husseinov.

Quarrels between Levon Mirzoyan and S.M.Kirov caused to the dismissal of Kaminsky who was in rational policy to Azerbaijan from his post and the first secretary of SC of ACP (b) was chosen Kirov. Major duty of Kirov consisted of the destruction of specific Azerbaijan specialties. In that work his major assistants were Mikoyan, Sarkis, Mirzoyan, Bogdatyan, I.Sviridov and others.

In the resolution, accepted in the second Congress of the party, which was conducted on October 16-23, 1920, there were reflected position and major direction of the activity of AKP (b). In the resolution was specially mentioned that Azerbaijan Communist Party was the part of Russian Communist Party. In reality, by the vehicle of this resolution there were done essential steps, which were "legalized" the entrance of Azerbaijan to the structure of Russia.

ACP, which only differed with its name from RCP (b) was closely related with this organ and implemented all decisions, accepted by leading organs, adopting the program of RCP (b). ACP considered that the obligations of RCP were its obligations too.

In the mid of 1920, there was established Soviet authority in all regions of Azerbaijan, besides of Nakhichevan, despite of local resistances. But the expansive, compulsory activity and repressions in the regions, realized by 11th Red Army, which conducted themselves as colonizers, caused to the beginning of armed uprisings of population against the Soviet authority.

Uprisings, occurred in May-June of 1920, in Ganja, Terter, Aghdam, Shusha and Zagatala were suppressed by 11th Red Army. Along with rebels there were killed thousands of civil people-children, women, old men. Azerbaijan Bolsheviks were also taken an active part in the neutralization of these revolts and they were even awarded with orders and medals. One of the rewarded Azerbaijanian for bloody suppression of Ganja uprising was Hamid Sultanov.

Azerbaijan Revolutionary Committee began to implement laws, which examined the transformation into socialist stage in Azerbaijan economy in the sample of Soviet Russia. Revolutionary Committee gave decree about the liquidation of specific specialties to the land on May 5, 1920, and on May 15, about the nationalization of forests, water and depth of land in the territory of Republic, on May 24, about the nationalization of oil industry, on June 6, about the nationalization of Caspian trade navy, on June 9, about the nationalization of banks, on June 15-about the nationalization of fishery industry.

There was created the Soviet of National Husbandry (SNH) in order to nationalized enterprises. The chairman of SNH was appointed the chairman of supreme oil of RSFSR – I.I.Solovyov, who came to Baku with 11th Red Army.

As political activity, the economy and oil industry, which speciality was the major sphere of national husbandry of Azerbaijan SSR and ruled by the representatives of Russia that came here.

Baku oil was the main factor in the conquest of Azerbaijan by Russian government. A day later, after the establishment of Soviet authority in Azerbaijan, on April 29, V.I.Lenin mentioned that Baku would play an important role in the improvement of Soviet Russia.

On April 15, by the order of V.I.Lenin and decision of Soviet of Defence and Labour, A.R.Serebrovsky was appointed to the post of chairman of Baku Oil Committee of the independent Azerbaijan

Republic. This fact signed to the planned conquest of Azerbaijan by Soviet Russia. Even in 1918, Russia concluded agreement about the division of Baku oil with Germany. Only behalf on the resistance of Azerbaijan representative, who were in Istanbul at that time, including M.E.Resultzadeh this plan was prevented.

A.Serebrovsky, who came to Baku by the order of V.I.Lenin in April, 1920, led especially to the increasement of the extraction of oil and oil-products and their dispatch to Russia.

At result of special activity of Serebrovsky, there was sent 160 million pud oil and oil-products to Russia at the end of 1920. A.Serebrovsky was awarded with the orden of labour of RSFSR first of all, for his successful organization of marine dispatch of the oil; by the decision of Presidium of all-Russian SNH he was awarded with gold watch.

A.Severbrovsky did not want to recognize Soviet Azerbaijan and did not obey to any local chairmen and their instructions. He did not agree to give even little part of profits from oil to Azerbaijan. N.Narimanov expressed his disagreement to this policy for several times but he did not achieve any success. He considered that all these actions were realized by Serebrovsky himself and did not know that namely Lenin and Stalin stood behind him. In his letter, addressed to supreme Secretary of RCP (b)-I.Stalin Narimanov wrote: "Soviet Azerbaijan voluntarily declared about the belonging of oil to Soviet Republic "monarchy", whose "king" was Serebrovsky. He is considering that he lied to Azerbaijanis with crusants and stars".

No, there was explained to each worker and peasant the essence of oil for Soviet Russia.

In the first year, Azerbaijan not only gave oil, but also paid salary to workers from its own Treasury.

"May there be much more international than it?"

On May 19, 1920, the first All-Azerbaijan Congress of Soviet confirmed the first constitution (main law) of Azerbaijan SSR, which based on the constitution of RSFSR. So, Azerbaijan became the first constitutional state among the countries of the East. According the constitution, Military-revolutionary Committee was liquidated. There was chosen Central Executive Committee of Azerbaijan SSR (Azerbaijani CEC) in the Congress, which became the highest legislative and governing organ of state authority in the Republic. There was confirmed the structure of the Soviet of National Commissaries (SNC), which was

the executive organ in the first session of the CEC of Azerbaijan SSR. The chairman of SNC was elected N.Narimanov.

Lenin and other Soviet leaders, who shaped confrontations among the leaders of Azerbaijan SSR, encountered them against one another, gradually defended the position of one or another side; they showed themselves as the defenders of objectivity, but in fact, they were creators of all conflicts. They called N.Narimanov as “Lenin of the East” and with other names and applauded him, but sometimes they prevented to the realization of his actions, raised A.Q.Karayev, M.D.Husseinov, R.A.Akhundov, who were ready to everything for taking leading posts against him. The protests of N.Narimanov to Moscow about the shovinistic relation of Soviet leaders to local authority of Azerbaijan, which was not in coherence with her national law and interests, caused to his dismissal from the leadership of the Republic. N.Narimanov, who had been elected the chairman of United Soviet of formed Federative Union of Transcaucasian of Soviet Socialistic Republic on March 22, 1922 and one of the chairman of the Central Executive Committee of formed Union of Soviet Socialistic Republics (USSR) on December, 1922, was entirely aperted from Azerbaijan and from all of his obligations in the Republic. It is enough to mention that Narimanov was not elected not only to Politbureou, but also to the membership of Central Committee of governing party; he only was the candidate of Central Committee. And there could not be any real responsibilities and influence in high authority of the owner of such post. Naturally, N.Narimanov who was dismissed from all executive structures, could not do anything, except of empty speech. So, the centre shaped wide opportunity for much more “devoted” staff.

On December 30, 1922, Lenin who re-established Soviet Empire under the name of USSR, much more weakened local authority and strengthened their dependence from the centre, as well as from one another at the first All-United Congress of Soviet. So, Azerbaijan SSR entered to the structure of USSR not directly, but in the structure of TSFSR. During the establishment of TSFSR, when Georgia and Armenia did not want to enter to this union, Orcanikedze openly mentioned that only Azerbaijan would loose from this union. Georgia would get much more than before and Armenia would provide its current budget behalf on Azerbaijan. The representative of Azerbaijan Samedagha Aghamalioghlu mentioned: “Azerbaijan is not the nephew of Allah. So, the oil is for everybody. This union made the oil common. This is much more tolerant”. If we take into account that the majority

of posts were given to Georgians, Armenians and others and the minority-to Azerbaijanis; they stood silently to the conducted policy of the central government against Azerbaijan, Azerbaijan discrimination and its heavy results in order to preserve their posts.

So, the centre which created confrontation among the staff, could entirely concentrate whole right over internal and foreign policy, belonged to Azerbaijan SSR.

22.2. THE FORMATION OF MKAR AND NAKHICHEVAN ASSR IN THE STRUCTURE OF AZERBAIJAN SSR

Azerbaijan, which lost its independence and sovereignty on April 28, 1920, was included to the structure of restored Russian Empire under the name of Soviet.

It became impossible to think about Azerbaijan as the state, which was able independently solve political and economic problems and realized the dreams of its nation.

Leaders of USSR conducted discussions and expressed the thoughts of Lenin and Stalin about autonomy, national-cultural autonomy and “independence” with the aim of “establishment” of the future status of re-conquered provinces-republics. Lenin, who learnt the attitude of local population about this issue did not approve Stalin’s position and expressed the thought of giving “independence” to these nations. In reality, Lenin wanted to be seen as democrat, under the shadow of Stalin. The provinces-states, which “entered” to the “union” under the name of “independence”, accepted even their own state attributes. But the state attributes of united republics-flags, gerbs, anthems were looked like to one another only the gerbs of Georgia and Armenia differed a little bit.

The one of the policy of Armenian Bolsheviks, directed against Azerbaijan and was the creation of Armenian autonomy in our republic and the solution of existing national problem. In reality, with the action they wanted to put bomb inside of Azerbaijan which was ready to fire in an essential time. Several responsible commissions, which were directed to Mountainous Karabakh with this aim, declared that there was not any national problem in Mountainous Karabakh. Nevertheless Anastas Mikoyan in Moscow, Levon Mirzoyan and other Armenian Bolsheviks in Baku put to the agenda the essence of the autonomy of Mountainous Karabakh by the vehicle of their assistants; they succeeded to solve this

problem behalf on themselves. The formation of Mountaneous-Karabakh Autonomous Region (MKAR) in the structure of Azerbaijan was the sample of illegal interference of territorial integrity of Azerbaijan nation.

On July 7, 1923, there was accepted decision about the formation of MKAR by the decree of Azerbaijan CEC. In reality, the decision that was adopted by the instruction and order of CC RCP (b) meant the establishment of extra state entity for Armenians, who had their own state entity inside of USSR in the structure of other state. The facts from the letter of Orcanikidze, who always conducted rival policy against Azerbaijan and who was the member of Politbureau to the commissarie of foreign affairs, Chicherin proved the violated implementation of these measures. He wrote with initiative: "If Mountaneous Karabakh and Zangezour would be immediately joint to Armenia, who can oblige Azerbaijan to reject from other regions. I would make Azerbaijan give autonomy to Mountaneous Karabakh and Zangezour".

The centre shaped opportunity for the increasement of Armenian nationality in Azerbaijan. So, there were shaped conditions for the weakening of national union in Azerbaijan.

One of the goals of the creation of MKAR in Azerbaijan were measures, implemented against the strengthening of Azerbaijan statehood. The centre, which utilized from all means against the strengthening of national statehood in united republics; the created autonomies under the "defence of national rights" on national ground in their context made condition for the development of nationality and put the "bomb" of separatism. It was not casual that when there were realized limitation on the protection of national traditions, free sending of religious idols, enlargement of the study of Azerbaijan language, literature and history under the excute of the struggle against panturkism and panislamism, the court processes were conducted in Armenian language, religious idols were sent freely, there were shaped suitable conditions for extension of the study of Armenian language, literature, history in Mountaneous Karabakh.

On February 9, 1924, Nakhichevan Autonomous Region turned into Nakhichevan ASSR in the structure of Azerbaijan SSR by the decision of Transcaucasian Central Executive Committee and Azerbaijan Central Executive Committee.

The relations with Nakhichevan ASSR were accurated in the second constitution of Azerbaijan SSR, which was accepted in the 4th All-Azerbaijan Congress of Soviets, on March 14, 1925.

There was “attached” the article to the Constitution of USSR, adopted on January 31, 1924, (in the second All-union Congress of Soviets), which gave right to united republics to realize their state authority and to apart from the structure of the USSR. But the centralization, realized in administrative order prevented the realization of “attached independence”. Republics could not apart from the structure of USSR, as well as they were not able to shape their budget, amount of tax collection and etc. There was existed national monetary unit in the first years, but after a while this money was so non-precious that nobody wanted to exchange with it. So, national money - bons, which was one of the attributes of real independence was liquidated too.

22.3. ECONOMIC AND SOCIAL LIFE

The economic policy of Soviet authority in Azerbaijan was very hard and controversial. On one side highly developed industrial Baku, on the other side-backward Muslim village. The demand of Soviet Russia to oil aimed not only to the realization of control over Baku oil, but also transformation of it into monopoly.

The regulation of oil industry possessed special essence in the condition of new economic policy (NEP). According to the decision of CC ACP (b) and SNC of Azerbaijan “Azneftkom” was turned into independent trend of “Azneft” in September of 1921. But, Russian government concentrated all works, which was concerned to Baku oil into her hands. “Azneft” was excluded from the subordination of SNC of Azerbaijan and was given to the competent RSFSR government.

Soviet Russia obliged to take special care to the restoration and improvement of oil industry. By the instruction of V.I.Lenin, the leaders of oil industry realized strict control over the vehicles, chosen for the extraction of Azerbaijan oil and received profits. According to surveys, from May 28, 1920 to 1927, there were given 5,5, million golden rubles for “Azneft” and instead of it, there were received 380 million rubles oil products in the same year, which was 76 times more than the first one. Azerbaijan oil played an important role in the shape of monetary foundation of USSR, later its role grew up much more. In the export of oil products within USSR, the weight of Azerbaijan constituted 78,6% in 1923-1924, 69,6% in 1924-1925, 72% in 1925-1926 and 75,9% in 1926-1927.

There was taken the course on industrialization of USSR by the decision of 14th Congress of VCP (b), in December of 1925.

Specific feature of industrialization in Azerbaijan concluded with that here major and leading sphere was historically developed oil industry. Namely, that is why, the weight of fields in Azerbaijan, which possessed big industrial potentiality was higher than whole country. So that when the output of state and cooperative enterprises constituted 8%, of all industrial output within the Union, this number was 99,1% in Azerbaijan.

There was created the Commission on industrialization to which was included Q.Musabeyov (chairman), Q.Sultanov, D.Bunyadzadeh and others on February 3, 1926. There was examined the maximum improvement of oil industry and conclusion of its technical reformation, as well as the construction of new enterprises in textile, chemistry, metallurgy and other fields of industry in the plan, composed by the Commission. By the order of central organs, main attention was given to the increasement of oil extraction. That is why, the industrialization in the uyezds of Azerbaijan passed slowly. Generally, there existed deep difference in the development of agriculture of Republic, There was preserved traditional disproportion in the development of industry between centre and regions.

There was realized "Stalin method" in the governance of state organs and party organization, which implied inordinary centralization, suppression of initiatives in the areas and directive governance. The 8th Congress of ACP (b), which took place in November of 1917, did not confirm universal development of Azerbaijan, but only the spheres, which would be dictated it by the centre; most of all, the most important work was maximum production of oil and cotton, which were precious raw materials for the union in the context of "high state obligation".

Despite of negative features and difficulties, created by commanding-administrative system, there were succeeded historical achievements in the development of national husbandry, culture, scientific-technical potentiality of Azerbaijan during the five-years, accepted by parties. The restoration of national husbandry was over in 1921-1928s. There was exploited big amount of state industrial enterprises in 1928-1941s; although the georgraphy of industrial objects increased little, there shaped new fields of output-autoconstruction, metallurgy, there were constructed enterprises of chemical industry, the amount of output of light industry increased. Of course, there were certain achievements in any case.

At the end of the second five-years Azerbaijan became the republic with powerful industry, relied on new technique in the context of Union. In different regions-Lenkoran, Ordubad and Zagatala – there were constructed conservative plants, in Sheki, Shamkir, Ganja and other regions-hydroelectric stations (HES), silk-making and silk-weaving enterprises. The weight of industrial output in national husbandry of Azerbaijan was 91,7% in that period.

Azerbaijan possessed one of the first places in the context of industrial Republic among united republics. Azerbaijan SSR, which possessed 9th place on territory and 7th place on population number within USSR at that time, was in the first on oil output in the Union, the third place (after RSFSR and Ukraine SSR)-in an amount of all industrial output and the obtain of electroenergy, the fourth place-in metallurgy and autoconstruction. There was obtained approximately 215 kilowatt-hour electroenergy per person in the USSR, 217 kilowatt-hour-in RSFSR, 302 kilowatt-hour-in Ukrain and 433 kilowatt-hour in Azerbaijan in 1937. Azerbaijan was in the first place on obtaining electroenergy among the countries of USSR. Nevertheless, major part of electroenergy directed to oil industry. In 1937, Azerbaijan gave 76% of all extracted oil of USSR. There were constructed oil-pipeline of Baku-Batumi (822 km.), railway of Alat-Culfa. There was exploited electric railway through Absheron, which tied oil-enterprise with the city; It was the first railway in the USSR.

Restoration of agriculture in Azerbaijan ended in 1921-1928s. In 1928, there was applied regional administrative division instead of uyezds. There was applied obligatory collectivization in Azerbaijan villages in 20-30s of the 20th century. At the result of obligatory collectivization, realized by commanding-administrative method there was collectivized 99% of peasantry husbandry and 100% sown areas in 1940. There were 3429 collective farms and 50 soviet farms in the republic in 1940; 99% of the production of agricultural output was acquired from them. The creation of collective and soviet farms implied the restoration of peasantry community and serfdom; so that, the peasants did not have passports and they could not leave their villages and collective farms without permission and various agreements.

Great event in the life of workers in agriculture was the beginning of construction of Samur-Devechi canal in the North-East of the Republic, in October of 1939. The initiators of the construction of Samur-Devechi canal, big hidrotechnical enterprise were the collective

farmers of Quba region; the collective farmers and workers of Qusar, Khachmaz, Devechi and other regions of the Republic also aided them.

At the result of united labour in six months, the construction of first line of canal, which length was 108,8 km that gave opportunity to the irrigation of 67 thousand hectares field ended in April, 1940.

Collective farmers began to the construction of irrigative canals in other regions of the Republic. Same canals were constructed in Nakhichevan ASSR and Kazakh region with the attempts of local workers as well. These events shaped conditions for essential enlargement of sown areas. In 1940, the irrigated sown areas reached to 1124 hectares.

There was given attention to the improvement of tea and citrus husbandry in the Republic too. Major areas for these husbandries in the third five-years were Lenkoran, Masalli, Zagatala, Balaken and Gakh regions. There were accepted several resolutions by SNA of Azerbaijan and CC of ACP (b) on August 15-6, 1938, "About the ceremonies on the improvement of citrus culture in Azerbaijan SSR" and "About the ceremonies on the development of encalyptus culture in Azerbaijan SSR". These resolutions played an important role in the development of subtropics in Republic. The party and social organizations realized wide activity in the implementation of these resolutions. In 1939, collective and soviet farms had given 123 ton green tea leaves to the Republic. So, Azerbaijan was the oil and cotton basis of the USSR, gradually turned into the basis of citrus plants too.

The rights of Republic much more eliminated by the Constitution of the USSR, adopted on December 5, 1936, in 8th All-Union Congress of Soviets.

According to new Constitution of the USSR Transcaucasian Federation was abolished. Azerbaijan SSR, Georgia SSR and Armenia SSR were separately included to the structure of USSR. In reality, it was much more profitable for Azerbaijan, since she freed from the payment of taxes for her neighbourhood countries. But, Georgia and Armenia appropriated boudget means of Azerbaijan as well.

There was adopted the Constitution of Azerbaijan SSR, compiled on the ground of the new Constitution of the USSR in the 9th Congress of Soviets of Azerbaijan, on March 14, 1937. Although, there was demonstrated sovereignty of Azerbaijan, in the Constitution of Azerbaijan in the Article 13 of "Azerbaijan SSR, which completely preserves its sovereign right, independently realizes its state authority without competention of 14th Article of the Constitution of USSR",

Article 15 of “Azerbaijan Soviet Socialist Republic has right to exclude from the structure of Union of Soviet Socialist Republics”, Article 16 of “The territory of Azerbaijan SSR could not be changed without its agreement”, the Article 17, where was mentioned that “Laws of the USSR are obligatory in the territory of Azerbaijan SSR” – were the basics of complete dependence of Azerbaijan SSR from the centre.

New Constitution of Nakhichevan ASSR, which included to the structure of Azerbaijan SSR was adopted on September 17, 1937 by the 10th All-Nakhichevan Congress of Soviets.

22.4. THE SOVIET NATIONAL POLICY IN AZERBAIJAN. STRENGTHENING OF ADMINISTRATIVE- AUTHORITARIAN SYSTEM

Administrative-territorial changes, realized in the years of Soviet authority in Azerbaijan possessed political essence much more than aimed to the creation of structures, which were able to provide economic and cultural development of the Republic. The policy of Azerbaijan Republic was encouraged and directed by the historical enemies of Azerbaijan nation-Armenian dashnaks, who had hidden behind of communist-bolsheviks. The one of the figures of “Dashnaksutyun” party and Dashnak government, Kazachnuni wrote in April of 1923, that “it is important to remember Bolsheviks-Armenians are our successors, they should continue our work and they are doing it. They implement it without depending on they understand or want it”.

The territory of Azerbaijan Democratic Republic, constituted 114 thousand square kilometres, essentially reduced in the years of the establishment of Soviet authority in Azerbaijan at the result of activities of local and regional party and state leaders, especially because of giving the territories of Nakhichevan ASSR to Armenia. For example, during the examination of disputable issues about the utilization of lands and forests in several regions of TSFSR, the villages of Qurdqulaq, Khachig, Horadiz of Sharur region, the villages of Okhbin, Aghkhach, Almali, Itqiran, Sultanbeyi of Shabuz region, the village of Qorchevan and a part of the village of Kilid of Ordubad region of Nakhichevan ASSR, as well as 4572 hectares of wood massives of Kazakh were given to the structure of Armenia SSR by the decision of Transcaucasian CEC. At the result of giving such big settlements as Aldere, Lekhvaz, Asravuz, Nuvedi and other territories to Armenia in 1930, there was created current Mergi

region of Armenia, which separated major territory of Azerbaijan Republic from Nakhichevan region. So, the territory of Nakhichevan ASSR, which consisted of 5988 square kilometres in 1926, reduced to 5329,4 square kilometres after the annexion of 658,4 square kilometres, i.e. 10% of its territory.

There occurred big changes in the quantity and national structure, as well as social structure of Azerbaijan SSR at the result of the construction of new socialistic communities, strict political and economic innovations.

In the period between 1926-1939s, the population of the Republic increased from 2312,7 thousand people to 3205,1 thousand ones, i.e. the increasement constituted 891,4 thousand people. Although, Azerbaijan in the examined was in the line of countries with high and natural increasement of population, the basics of the mentioned growth was constituted by the immigration of the representatives of other peoples from Union Republics-especially Russians; despite of the increasement of original population in the Republic, their number decreased from 63,5% to 58,4%, but the size of Russians increased from 9,5% to 16,5.

Especially, the growth of the number of urban population was much more intensive, the reason of which became the policy of industrialization and re-construction of national husbandry in Azerbaijan. So, if during 1926-1936s, the general number of population in the Republic increased to 38,7%, then the growth of the population in cities and towns consisted of 78,7%; if in 1926, the urban population constituted 28% of all population, then in 1936, already 36%. The growth of urban population did not occur only because of industrialization and growth of big cities of Azerbaijan, but also because of the increasement of the number of cities-from 18, in 1926 to 25 in 1939. Such social-demographic processes and changes in the numbers and structures of Azerbaijan pursued in the sample of Baku-the centre of political, economic and cultural life of Azerbaijan.

In 1926, the population of Baku increased to 36%, in the comparison with 1913, and constituted 453,3 thousand people. In 1926, there lived 63% of urban population of the Republic, which exceded the number of such cities of TSFSR as Tiflis, Irvan and Batum. The rational growth of the population of Baku continued later as well-in 1939, this number reached to 791,2 thousand people. Baku was the third city with its number of population after Moscow and Leningrad in former union at that time.

Baku differed from other industrial centres of Soviet empire with rapid growth of number of its population, its structure, with its geographic circumstance, economic and political essence. At the result of great Russian shovinistic policy there occurred changes in the structure of the population for the increasement of number and role of Russians, Armenian and representatives of other nations in socio-economic and socio-political life of Baku. It is enough to mention that even in 1913, the Azerbaijanis (together with the people, came from Southern Azerbaijan) constituted only 35,3% of the population in Baku and in its industrial-plant regions. Such tendency continued to be preserved during Soviet authority: so, if from 1926 to 1936, the size of Azerbaijanis decreased from 30,5% to 30,4%, the size of other nations from 34,3% to 20,4%, then the number of Russians grew from 35,2% to 44,4% in Baku; this fact could be explained by the aimed national policy about the withdrawal of original population from socio-political life, russification of all spheres of activity, especially in the capital of the Republic, which began to be realized since the first years of Soviet authority.

22.5. SOCIAL STRUCTURE OF POPULATION. CULTURAL CONSTRUCTION

The creation of new social system of economy, entrance of this system into all fields of life became, first of all the reason of formation of new social structure of the population of Republic.

General view of social structure of the population of Republic looked like as following:

the number of workers in 1926, constituted 26,7%, in 1939 it was already 41,7%, the quantity of collective farming peasantry and cooperative craftsmen-0,6% and 54,2%, single-peasants with their own husbandry (without kulaks) and workers, who united in cooperation (craftsmen)-64,5%.

The number of workers and servants, engaging in all spheres of national husbandry of Azerbaijan increased from 121 thousand people in 1922, to 486 thousand people in 1940, i.e. the number of workers in the same period grew from 97 thousand to 322 thousand and the quantity of servants reached from 24 thousand to 164 thousand people. As it is shown in the evidences, the number of workers increased in 3,4 times and the quantity of servants grew in 4 times; simultaneously the

portion of workers in the general structure of the population of Republic raised from 19,6% in 1926 to 25,1% in 1939.

Although, during the 30s the number of workers and servants in Azerbaijan SSR increased about 4 times as it was mentioned above, general portion of the representatives of original nationality-Azerbaijanis in these social categories did not increase, inspite of it decreased essentially. So, if in 1926, the portion of Azerbaijanis among workers and servants constituted 36,7%, then in 1939, this number decreased to 27,9%. Simultaneously, the portion of Russians in the mentioned years increased from 28,4% to 43,6%, which was first of all related with the immigration of big amount of workers and peasants from other regions of former Union. Azerbaijan peasantry was not attracted as working force to the city, since shovinistic representatives of party and soviet organs, who led "Azneft" and other industrial and governmental machinery of states prevented the proclamation of the slogan of internationalism.

There occurred essential changes in social and agricultural life of the peasantry of Azerbaijan, which was the result of the re-construction of agricultural life, unification of small peasantry husbandry into big collective husbandry and realization of united labour. The number of collective farmers in the initial period of collectivization in 1928, which equaled to 8 thousand people, reached to 1.719.903 people in 1940, i.e. absolute majority of rural population was constituted by collective farmers and the quantity of peasants in independent husbandry was only 131,7 thousand people. The correlation of rural population to the general number of population of the Republic also changed and had already decreased from 72% to 64%.

There was included stratum of new socialistic intellegency, shaped from working peasantry class at that time. Despite of all existed negative specialties in Soviet system, the Azerbaijani nation realized steps in its cultural development. These steps changed his cultural level, surrounded all spheres of the nation, made condition for the thought of professional staff in many spheres in the level of modern culture.

There were realized essential ceremonies in the sphere of cultural construction on the ground of "communist ideology" since first years of Soviet authority.

The one of the solution ways of the problem of literacy among the population became the duty of transformation of latin alphabet. It is important to mention that even during the period of Azerbaijan Democratic Republic there was created special alphabet Comission. In

the period of Soviet authority, there was also created the commission on the re-formation of alphabet inside of Commissariate of National Enlightenment of Azerbaijan SSR in November, 1920, and in 1922 Permanent Committee on Turkish Alphabet, led by S.Aghamalioghlu. There appeared special pages for introducing and teaching new Turkish Alphabet to the population in various newspapers and magazines, as well as there were taught the forms of writing of letters and words, explained the grammar rules, a part of materials were published in Latin alphabet in order to simplifying the education.

The Committee on the struggle against illiteracy began its activity in December of 1923. Due to liquidate illiteracy and teach the population there were created various "likbez" groups and circles everywhere. The education in these groups and circles during 1920-1927s was conducted for more than 70 thousand citizens.

By the order of the government final transformation into Latin alphabet was realized on January 1 of 1929. Since that day all magazines and papers were published only in Latin graphics. There were examined strict punishment measures to those, who did not implement the decision of the government. But soon, due to prevent the achievements of Azerbaijan nation in the liquidation of illiteracy, unification of Turkish nations under the Latin Alphabet and to shape conditions for russification in state offices the Latin Alphabet was substituted with Kirill one by the order of Stalin on January 1 of 1940. Naturally, this application process of new alphabet caused to the shape of next transiting period and illiteracy of certain part of population.

Nevertheless, in comparison with 1926, when the knowledge of population constituted 18,1%, in 1936, the number of educated people constituted 73,8%. There studied 65,307 people in general-educational schools in 1940-1941 educational year. There existed 16 high and 91 secondary schools, where 14,6 thousand and 17,4 thousand students studied in the same year. During second five-years and the first years of third five-years there were educated about 40 thousand specialists in high and secondary schools.

Despite of negative sides of socio-political life in 20-30s, there was given special attention to the science. At the result of this was the opening of the network of contemporary scientific-research institutes in Azerbaijan (it was the first time in state level). In 1923, there was created "Community of Observation and Study of Azerbaijan, in 1929, there was founded Azerbaijan State Scientific-Research Institute, in which ground was created Azerbaijan section of Transcaucasian branch of

Academy of Sciences of the USSR in 1932, and in 1935, there was established Azerbaijan branch of the Academy of Sciences of the USSR.

In the years of Soviet authority there was conducted cruel struggle against Islamic Religion and its servants. Although, in the first years of Soviet authority N.Narimanov was partly able to prevent the struggle of Bolsheviks, later the fought against this religion in Azerbaijan was realized in much crueler form. That is why, 20s possessed special place, since the slogan of Soviet authority about the freedom of coincidence and religion was abolished in these years. In reality, it was aimed policy, which did its best to separate the nation from origin and traditions.

Azerbaijan literature and art, which passed difficult life entered to the phase of development in socio-political sphere in 20-30s. During the search of the ways of construction of new artistic culture in Azerbaijan, the difference between rich national traditions and new ones shaped strict problems and caused to conflicts and discussions. But, these discussions were not free and democratic: bolshevik party, which applied pressure solved these problems under the mood of marksist-leninist ideas. Prominent figures of Azerbaijan art sciences did their best to preserve national heritage.

Many Azerbaijan writers – S.S.Akhundov, C. Mammedkuluzadeh, A.Hakh-verdiyev, A.Shaiq, Y.V.Chamenzeminli, N.B.Vezirov, H.Cavid, M.S.Ordubadi, A.Nazim, T.Shahbazi, B.A.Talibi and others agitated the ideas of enlightenment, humanism, progress, fought against literacy and superstitions, worked in papers and magazines, organs of enlightenment and culture. Young poets as S.Vurghun, S.Rustam, M.Mushviq, R.Rza, M.Rahim and etc. reflected the activity of workers in the struggle for development of national husbandry in the poems.

Essential obstacles for the development of culture was shaped by the trend of “proletkult”: even the construction of monuments to prominent poets of Azerbaijan, Nizami and Sabir was evaluated as betrayal to “labour work” by them.

Despite of wide state activity, N.Narimanov who was one of the first enemies of enlargement of ideas of “proletarian culture”, paid attention to the formation and development of Azerbaijan culture. He highly appreciated the monuments of world civilization, called the working staff to obtain the achievements of other nations in the sphere of science and culture. In the written article, “Response of several men” in 1922, he found guilty the ideologists of “Proletarian culture”, showed that proletarian poets, if they were real national poets, had to write about the artistic heritage of Sabir, Vaqif and Zakir, should not reject

the creature of cultural figures of previous generation. N.Narimanov mentioned that Turkish children should know the poems of not only Pushkin, but also Shekspire and Shiller, of course, only after the study of significant poets of Sabir, Vaqif, Zakir, Vidadi, who called to the struggle against injustice and literacy in their works.

Press was also taken into account in Azerbaijan in this period, the publication of numeral party and wall papers positively influenced to enlightenment and development of the nation.

Even on May 18, 1920, the revolutionary Committee of Azerbaijan nationaliated all private institutions and organizations, concerned to art with its special decree. In the same year, there was created the state theatre on the ground of the Mailov's theatre; in the first years all Azerbaijan, Russian and Armenian dramas and operas concentrated there. Simultaneously, there was begun the restoration of burnt building of H.Z.Taghiyev's theatre (it was burnt in the March massacre of 1918, by armenians); in January, 1922, after the restoration there was organized ceremonial opening of Azerbaijan State Dramatic Theatre. The premiere of the theatre was the comedy of "Haji Gara" by M.F.Akhundov. Such masters as M.Aliyev, M.Davudova, I.Hidayetzadeh, A.Qurbanov, Sidqi Ruhulla, Ulvi Rajab, A.M.Sharifzadeh and M.Sanani worked in this theatre.

Related with the necessity of specialized musical staff and "with the aim of getting musical education among the wide mass of working proletariat" there was decided to create unit musical institution-National Conservatory by National Commissariate; this institution had branches in eight working regions of Baku.

National Conservatory, which was opened by the initiative of U.Hajibeyov on July 26, 1920, especially played significant role its eastern section in the inclusion of wide mass into musical culture. Firstly, in Muslim East, there was created Azerbaijan state Conservatory by the decree of Soviet of national Commissaries on August 26, 1921.

U.Hajibeyov, M.Maqomayev and other prominent cultural figures gave great attention to deep and wide study of musical folklore. U.Hajibeyov wrote in the article, called "Functions of musical enlightenment in Azerbaijan": "Strict and right work in this direction, certainly will cause to that, Eastern music will take its real place and will become one of the factors, which provides the development of all mankind along with European music". Bright example of this, was the written opera of "Koroghlu" (1937).

Centralization of governance by the cultural institutions partly limited free, democratic development of the process of cultural construction, even in several cases it damaged to the interests of national culture.

So, we can consider that, the 20-30s objectively became the years of mobilization of workers in the process of construction of new culture, the shape of new creative factors for the development of national culture. In these years, the struggle of working mass against cultural backwardness for new life turned into mass movement.

CHAPTER 23

AZERBAIJAN DURING WORLD WAR II

23.1. PARTICIPATION OF NORTHERN AZERBAIJAN IN WORLD WAR II

On September 1, 1939, Germany attacked to Poland. After a day, the governments of England and France declared war on Germany. And so the World War II began. In a short time the fascist Germany, with its ally-Italy occupied and subordinated approximately all countries of Central, Western and South-Eastern Europe. So, the military power of the aggressor increased in two times.

Due to achieve the world supremacy, Germany attacked to USSR. According to “Barbarossa” plan, german troops had to strike with Soviet army and enter to the line of Arkhangelsk-Astrakhan in winter.

Azerbaijan possessed special place in expansive plans of Germany. The wealth of Azerbaijan, its suitable strategic and geopolitical circumstances between East and West attracted the fascists attention. German administration hoped to conquer the whole East by the aid of utilizing of Baku oil. It planned to create commissariate in Azerbaijan, which had to obey Caucasian Reykhs commissariate with the residence in Tbilisi. After the victory over Soviet Union, Germany examined to conquer other territories, which were settled by Turkish nations, as well as to create there the state, called “Great Turkistan”.

Extraction, refining and export of Baku oil was instructed to “Continental oil community” in March, 1941, appointed big German leaders to great industrial enterprises of Azerbaijan. Hitler personally ordered to turn Baku into military object after the conquest. There were prepared accurate maps-plans of industrial and military objects of Baku and Absheron.

The invasion plan of fascists to the Caucasus was called “Edelveys”. According to this plan, the conquest of Baku was examined to September 25.

The USA and Great Britain were also interested in Caucasus, as well as Azerbaijan. According to the designed plan by them, called

“Velvet” there was examined to withdraw Soviet troops from Caucasus to Stalingrad and to settle military forces of USA and Great Britain in these territories. So, they wanted to annex the Caucasus, as well as Azerbaijan from USSR.

In the first years of the war, USSR also had severe plans about Azerbaijan. According to this plans, the population of Azerbaijan had to be deported to the Middle Asia and Kazakhstan. The reason of this plan was that Soviet administration did not entrust to Azerbaijan. But, the victories of Red Army in Stalingrad and Caucasus, as well as the arguments of M.C.Baghirov prevented the realization of this idea by Stalin.

Since the first days of the war Azerbaijan nation raised to the fought against fascist invaders along with other nations of USSR. More than 40 thousand boys and girls expressed their voluntary participation in the war. There were created hundreds of detachments of defence. During the war, there were directed about 640 thousand peoples, as well as 100 thousand women from Azerbaijan to Soviet army. There were established such divisions in Azerbaijan as 402nd division in 1941, 223rd-in October, 116th-in March-September, 1942, 271st-in August-September of the same year. The 77th division, which lost most part of its detachment during the defence of Crimea was renewed in May, 1942.

On June 28, 1941, all forms and methods of work in the republic were completely constructed in the coherence of military demands. Work day of workers and servants was increased to 11 hours. Holidays were liquidated. There was examined prisonary from 5 to 8 years, because of the retire from the work. There was applied card system of the selling of products and industrial goods.

Azerbaijan nation gave impact to the struggle against fashism. They created strong rear and did their best at work. All spheres of industry were conducted for the output to front. There worked women and teenagers in the work places. There were prepared more than 40 thousand qualified workers in a short time. Oil-workers provided front and agricultural with fuel. During the war, they gave 75 million ton of oil. 70% of all demands of Red Army to fuel was provided by Baku oil-workers.

Baku turned into one of the arsenals of Soviet Army. There were made “Katyusha” ballistic missiles, “Shnikin” machine-guns and the shooting-plains of “Yak-3” here. Generally, there were produced 130 types of weapons and military equipment. The railways of “Culfa-Mincivans”, “Salyan-Neftchala”, “Papanin-Haciqabul” and others,

which possessed great military and husbandry essence were exploited in 1941. There began to the construction of Baku automobile plant.

There were cultivated technical cultures, which had military essence in the collective and soviet farms of Azerbaijan. During the war agricultural workers gave hundred thousands ton of agricultural products to the country.

During 1941-1943s, Azerbaijan nation gave 15 kg gold, 952 kg silver, which cost 311 million rubles to the foundation of defence. There were sent 1,6 million various items and 125 vagoon of warm dress to the front.

In the autumn of 1943, there was created republic Committee of aid and its regional commissions in Azerbaijan in order to restorate the husbandry of regions, liberated from occupation. By the vehicle of this committee there were sent big monetary amounts, essential quantity of equipment, construction of material, industrial equipment and etc. to the oil workers of North Caucasus, husbandries of Leningrad, Stalingrad, Stavropol, Ukraine.

23.2. SCIENCE AND CULTURE IN THE SERVICE OF THE FRONT

During the war, the figures of science and culture directed all their attempts to the spiritual mobilization of the population for the war. There was created new technology for the production of aviation benzine by the leadership of prominent scientist-Yusif Mammedaliyev. The geologists Mirali Qashgay, Shamil Azizbeyov and others created new strategic raw-materials. Well-known surgeon Mustafa Topchubashov, who shaped the new methods in military surgeanary saved more than thousand wounded people. There were established 70 military hospitals for the treatment of wounded people.

The social studies-scientists created works about the historical past and heroism of Azerbaijan nation. There was published “short/brief history of Azerbaijan literature” by the edition of Heydar Husseinov and Mammedarif Dadashzadeh.

The creation of Academy of Sciences of Azerbaijan SSR in March, 1945, became an important event in cultural life of the Republic.

The theme of the war became the leading one in the literature. Most powerful influence was gotton from the workers of Samed

Vurghun, Suleiman Rustam, Mammed Rahim Cemil, Mirvari Dilbazi and others.

There were written tens of ocherks, stories, poems and etc. about the heroism of our soldiers and partisans. Bright view of Azerbaijan soldiers were created in the stories of Abdulhasan, Mir-Jalal, Rasul Rza, Mehti Hussein.

In the years of the war Azerbaijan dramaturgy was enriched by the works of “Farhad and Shirin” of Samed Vurghun, “Nizami” of Mehti Hussein.

Azerbaijan composers created tens of marches, symposiums, songs, operas and others in the years of the war. There were learnt by heart the songs of “Nurse”, “March of victory” by Uzeyir Hajibeyov, “To the front” by Said Rustamov, “Wait for me” by Suleiman Aleskerov. The opera, called “Motherland”, which was written by young composers-Gara Garayev and Cevdet Hajiyev became essential event in musical world. There were shaped concert brigades for the performance in front of soldiers. Generally, Azerbaijan artists gave 35 thousand concerts in military unions.

Azerbaijani movie-makers made films, such as “The son of motherland”, “Bakhtiyar”, “Submarine of T-9”. The masters of decorative art also took an active part in military-patriotic growth of the nation. Azim Azimzadeh, Ismail Akhundov, Maral Rahmanzadeh created works on the theme of peace and war, soldier life, rear and etc. Their works were exhibited in Tretyakov gallery, in Moscow, 1943.

23.3. AZERBAIJAN SOLDIERS ON MILITARY FRONTS

From the first days of the war thousands of Azerbaijan peoples bravely fought in the fronts against-fashism. 44 Azerbaijanis, who participated in the defence of Brets fortress, bravely faught till the end of the breath. In December, 1948, junior lieutenant Israfil Mammedov showed braveness in the battles for the village of Pustinka near Novgorod and firstly awarded with the title of Hero of Soviet union. Machinist-gun, Idris Veliyev killed more than 50 soldiers of the enemy in the battle near Borodin Lake. Pilot Husseinbala Aliyev stoke 6 enemy plains over the sky of Leningrad. Commander of tank detachment, Hazi Aslanov, who distinguished in the battles-under Moscow was awarded with the orden of “Red Star”.

Despite of strict defeats in the battles under Moscow the enemy was powerful. In the beginning of May, 1942, fascists captured Kerch, Sevastapol, Kharkhov and began to move to Volga. In July, Krasnodar, Stavropol, Maykop were conquered. Azerbaijan and Baku oil encountered with danger. On September 9, 1942, supreme Headquarters declared military circumstances in the Republics of South Caucasus, as well as in Azerbaijan. There was created defence region of Baku. There were shaped defence fortifications around the city. There were placed tanks and guns in entrenchments. The enemy did his best to intervene to the sky of Baku in 71 times in 1942, and 3 times in 1943, but brave pilots and anti-aircraft gunners did not permit them-they shaked 96 enemy plains down.

After the conquest of Mozdok the enemy, who encountered with severe resistance, changed his invasion tactics and began to move not to Baku, but in the direction of Nalchik-Orcanikidze. 402nd, 416th and 223rd Azerbaijan divisions fought in the region of Mozdok, 77th division took part in defence ceremonies.

In the operations of Soviet Army for the liberation of North Caucasus in October, 1942, Azerbaijan divisions showed military braveness too. 77th division participated in the liberation of Kerch, Rostov, Stavropol and other settlements. 402nd division changed 20 settlements from the enemy in the region of Mozdok. 416th divisions played an important role in the liberation of several settlements in the North Caucasus and the shore of Azov Sea. Qafur Mammedov obliterated 13 soldiers of the enemy, saved his commander but he died in the battle for Tuapse. After the death, he was awarded with the title of Hero of Soviet Union. Destruction of fascist troops in the Caucasus saved Azerbaijan from the danger of fascist occupation.

Azerbaijan soldiers bravely fought in Stalingrad's front. The group of snipers, commanded by Baloghlan Abbasov destroyed about 3 thousand soldiers of the enemy during two months.

In the winter of 1942, the tank pole of Hazi Aslanov showed great heroism in Stalingrad's front. On December 22, 1942, Hazi Aslanov was awarded with the title of Hero of Soviet Union.

In February of 1943, fascist troops were completely destroyed under Stalingrad. This victory became radical turn in the war.

In the summer of 1943, ten thousands of Azerbaijan peoples bravely fought in all fronts. Namely, Q.Ajdarov raised the banner of victory over the city of Oryol. Military pilots, Adil Quliyev and Zuleikha Seidmammedova distinguished with their braveness. 416th divisions,

which showed braveness in the liberation of Taganrog city, gained the title of “Taganrog”. For their heroism, showed in military operations the 271st division gained the name of “Qorlovsk”, 77th division-“Simferepol”; 416th divisions were awarded with the ordens of Suvorov (2nd degree).

On June 23-30, 1944, 35th Guards’ tank brigade of Hazi Aslanov forficated the river of Berezna, liberated the city of Pleshen and 518 settlements. Hazi Aslanov was presented to the reward of the title of the Hero of Soviet Union for the second time (but his award was given after 47 years – in 1991). Tank brigade of Hazi Aslanov took an active part in the liberation of Baltic. But the military achievements of the general disturbed the military government of USSR, specially Hazi Aslanov. H.Aslanov died on January 24, 1945, from the shoot wounds.

After the liberation of the territory of USSR from the fascist invaders, Azerbaijan national divisions took an active part in military operations for the liberation of Eastern Europe.

For active participation in the liberation of Yugoslavia, the 223rd division got the honoured title of “Belgrad”. It performed great braveness in the liberation of Vienna, which was rewarded with the orden of “Red banner” for.

The 271st division took an active part in the liberation of Poland and Czechoslovakia. 20 Azerbaijanis, as well as Ziya Bunyatov, who fought in these battles were awarded with the title of Hero of Soviet Union.

In February, 1945, 416th division, which broke the resistance of the enemy crossed the river of Oder and directed to Berlin. On May 2, Azerbaijan soldiers of these divisions raised the flag of victory over Brandenburg gates of Berlin. Yusif Sadigov was awarded with the title of the Hero of Soviet Union for his braveness in the assault of Reikhstag.

Majority of Azerbaijanis, who were captivated by Germany and prisoned in fascist camps continued the struggle for liberation from fascist yoke, escaped from the camps and jointed to partisan detachments. Ismail Aliyev was the commander of partisan brigade, acted in Smolensk. In 1943, 50 Azerbaijanis, led by Mammed Aliyev escaped from fascist camp and created their partisan detachment in Crimea. 400 Azerbaijanis created partisan detachment in Ukraine, united with other partisan detachments and fought against fashism in Ukraine, Czechoslovakia and Hungary.

In 1942, colonel Alakbar Aliyev became the commander of partisan union of “Uncle Kolya”, which worked in Belorus city of Borisova and in 1944, he was appointed the commander of partisan detachment named after Suvorov. The detachment saved 4 thousand Soviet citizens from the deportation to Germany. There fought many Azerbaijanis in the prominent partisan army, led by S.A.Kovpak in Ukraine.

Azerbaijanis participated in partisan and antifascist movements of European nations too. In 1942, Azerbaijanis created secret organization in fascist camp for military captives, in Poland. The organization was led by Hadi Qiyasbeyov and Mirzaxhan Mammedov. By the vehicle of this organization the group of captives escaped from the camp and jointed to partisan movement.

Ahmediyye Cabrailov, who escaped from fascist camp of death in France, in 1942, jointed to partisans and took an active part in the liberation movement of France under the name of “Armed Mishel” (Khargo), got high military reward of this country.

Mehdi Husseinzadeh, who was captivated at the result of heavy wound in the battles for Stalingrad, escaped from the prison and jointed to the partisans of Yugoslavia. He showed great braveness against hitlerists and liberated 700 military captives. M.Husseinzadeh, who was known as “Mikhaylo” led 9th corpus of National-liberation army of Yugoslavia. He destroyed more than 1000 german soldiers and fascists put the prise of 400 thousand lir for his head. In 1944, during inequal battle with fascists he destroyed many enemies and was shoted at the end. Only in 1957, 13 years later after his death, M.Husseinzadeh was awarded with the title of Hero of Soviet Union.

Ali Babayev, who participated in partisan movement in Italy and who was the commander of the batalyon named after Haribaldi was awarded silver medal of Italy-“For military braveness”.

Vilayet Husseinov was among the partisans who arrested Mussolini.

Akber Aghayev, who was one of the leaders of underground organization, which was created in the camp of death of Bukhenvald, conducted underground struggle against fascists. He was arrested and killed by fascists.

Among the military captives were those, who considered that after the victory of Germany over USSR, Germany would give in independence to Azerbaijan. The one of these groups, who learnt that Stalin declared “nation’s enemy” the military catives, understood that

they would not be able to return and united in national legions, created under the leadership of A.Fatalibeyli-Dyudanginsky.

M.E.Resultzadeh and Kh.Khasmammedov, who also hoped to the proclamation of independence of Azerbaijan, made negotiations with Hitler administration. In 1943, when M.E.Resultzadeh understood that Germany would not recognize the independence of Azerbaijan, declared about it in an open antifascist report in front of national legion and as the result of it he was withdrawn from Germany. Nevertheless, the representatives of political immigration played an important role in saving Azerbaijani military captives, who the Germans considered Jews at first, from the death.

As the result of the unification of progressive forces of all over the world there was gained great victory against fascism. On May 8, 1945, Germany signed an act about capitulation. The 9th of May, entered to the history as the Day of Victory.

Nevertheless, the war continued. On August 9, USSR entered to the war with Japan. The World War II ended on September 2, 1945, with the capitulation of Japan.

USSR became the winner of the war. Great service and achievement of this victory referred to Azerbaijan nation. Technicians of Soviet Army worked behind on Baku oil. Azerbaijanis showed braveness not only in rear, but also in the front. Tens of generals of Azerbaijan–Hazi Aslanov, Akim Abbasov, Mehti Mahmudov, Yagub Quliyev, Habibullah Husseinov, Melik Maherramov, Aslan Vezirov and others showed great military and organizational capabilities, as well as military braveness in the liberation of the country from fascist invasion. Among the brave sons of our nation 121 men were awarded with the title of Hero of Soviet Union, 30 men were awarded with the order of Honour in 3 levels, and 176 ones were awarded with various orders and medals.

23.4. SOUTHERN AZERBAIJAN DURING WORLD WAR II

The World War II influenced to the socio-political life of Iran, as well as Southern Azerbaijan. Although during the World War II Iran officially declared about its neutrality, administrative circles under the leadership of Rza Shah turned the country into the area of activity of German intelligence organs.

But the collapse of military – police regime of Rza Shah, transition of the real administration of the country to the parliament restoration of

political freedom, liberation of political prisoners shaped suitable condition for the revival of national democratic movement in Iran. Major demands of the participants of the movement were the democratization of state order, improvement of the circumstances of the population and etc.

In order to shape much more stable movement, the participants of national-democratic movement and the group of democrats under the leadership of Seid Jafar Pirsheveri appealed to the nation to create Azerbaijan Democratic Party (ADP) on September 3, 1945. There were reflected such problems as introduction of autonomy to Azerbaijan inside of Iran, achievement of national solidarity, realization of reforms, which responded to the requests of the people along with the explanation of the program of the party.

It is important to mention that Soviet administration and personally I.V.Stalin, who was interested in the development of national-liberation movement in Iran was completely informed about the situation in Iran and South Azerbaijan, thanks to M.C.Baghirov. Stalin permitted to the creation of ADP and the election of S.C.Pisheveri as its leader.

On September 5, 1945, there began to be published the newspaper of "Azerbaijan", who was the organ of ADP.

On October 2-4, 1945, there occurred the first Congress of ADP. Congress elected Central Committee under the leadership of S.C.Pisheveri. ADP, which passed to open struggle, began to create detachment of fedaies and to agree their activity. Along with it, the party called the nation to defend national existence of Azerbaijan.

At the result of accepted measures by democrats and their wise tactics in the beginning of Tabriz and from November to December 7, in Maragha, Maku, Marand, Ardebil, Sarab, Astara, Zenjan and in other regions of Azerbaijan were created democratic organs of the government.

On November 21, 1945, there was created National Congress of Azerbaijan. Congress expressed its demands about the call of Milli Mejlis and establishment of National government. The called Milli Mejlis (on December 12) formed National Government under the leadership S.C.Pisheveri. The government consisted of 10 ministers, Supreme Court and General Advocacy.

So, national-liberative struggle in South Azerbaijan was all-national movement. Although Iranian governmental circles did their best to accept several measures for preventing this movement, but they could

not. On the other side, coming of Soviet troops to Iran played significant role in the guarantee of the movement.

National government organized and directed special commission to Tehran for the discussion of the issue about national autonomy of Azerbaijan in the structure of Iran, as well as other problems.

In the beginning of 1946, National government accepted "Law about elections" in order to create new local administrative-territorial organs. On January-February of the same year, there were realized elections.

On February 16, 1946, National Government adopted agrarian law. According to this law, the lands of "khalise", which were under the property of state, as well as the lands of escaped and fought people against new government and landowners were divided among peasants. But the peasants did not have right to sell or hire these lands.

The one of the greatest achievements of National Government was the adoption of the Law about language by Milli Mejlis, on January 6, 1946. With this Law the Azerbaijan language was declared the official language in the whole territory of Azerbaijan, office work in all enterprises and study at all schools should be conducted in this language. In a short time there were published textbooks, newspapers and journals in native language, were opened libraries, reading-halls and hundreds of new schools. In June, 1946, there was established Tabriz University.

The success of National Government was confronted with disturbance in administrative circles of Iran. The movement had not already limited only with Azerbaijan and extended to other regions of Iran. That is why, Iran government prepared to suppress this movement. Due to realize this plan Qvamush-Sultan, who came to the governance in January of 1946, began to formal negotiations with National Government. On June of 1946, there was concluded agreement between them in Tabriz. For the achievement of agreement the National Government had to go to serious discounts. According to the agreement, the National Government accepted the states of provinsional organ of authority. Simultaneously, the government of Teheran extended company of mass information, in which it accused Azerbaijan democrats in the attempts of separation of Azerbaijan from Iran. At the same time, Teheran government, which utilized from confirmations among USA, England and USSR, succeeded to the discussion of "the problem of Iran" in the UN. By the order of Security Council of UN, the Soviet troops were withdrawn from Iran.

After all of these prepared work, Iran government declared to the organs of Azerbaijan with the aim of make an order during the ballots to new parliament, there should be placed troops in Azerbaijan. On December 1, governmental troops began to attack. National government passed to contrattack in the direction of Zenjan, Maragha and Miyana; National Government did not want to permit the massacre and beginning of civil war, ordered to its armed forces to cease the fire. On December 12, Iran troops entered to Tabriz, without resistance. Thousands people were arrested and killed, 10 thousands patriots had to emigrated.

So, the national-liberative movement of 1941-1946 was defeated. The leader of the movement, S.C.Pisheveri was sent to Soviet Union in December of 1946, and on June 12 of 1946, he died in automobile accident in Azerbaijan.

CHAPTER 24

AZERBAIJAN IN THE YEARS AFTER WORLD WAR II (1945-1980s)

24.1. SOCIO-ECONOMIC DEVELOPMENT AND POLITICAL CONDITIONS IN NORTHERN AZERBAIJAN

In the post-war period, the influence of Soviet empire strengthened in all over the world. It turned into powerful military-political force – to the state, which possessed nuclear weapon. Socialist system extended and strengthened under its authority. All of these became possible thanks to the strengthening of totalitarian regime and commanding – administrative system in the centre, as well as in the regions.

The damage, made by the war was soon abolished. During 10 years, there were constructed 108 new big industrial enterprises. The number of workers and servants increased in two times. There was applied new technics and technologies in the industry. There were revealed new oil and gas resources and began to their exploitation. In 1948, there were firstly created oil-constructions in the open sea. The extraction of oil increased in 1,4 times for 10 years. There were opened new oil-refinery plants, as well as New Baku oil-refinery plant in 1953.

There grew chemical, energetic spheres of the industry, as well as there improved colourful and black metallurgy here. There shaped such new industrial centers, as Sumgayit, Minghechevir, Dashkesen, Ali-Bayramli. There were opened new industrial enterprises: Chemical plant (1945), the plant of synthetic rubber (1952), aluminium plant (1955) in Sumgayit, Karadagh plant (1951), “Northern State Regional Electrostation” (1954) in Absheron, Minghechevir HES (1954), Baku plant of gas-refinery (1961), in 1958-1966s there were constructed Minghechevir cable plant, Baku plant of refrigerators, Ganja aluminium plant, in 1968, there was exploited warm electrostation in Ali-Bayramli (Shirvan). There were exploited tens of new industrial enterprises of local, light and food industry – shoes, furniture, leather, weaving fabrics, carpet combinates during those years.

The means of communication developed. There were exploited ferry of Baku-Krasnovodsk (1962), railway line of Yevlakh-Barda-Aghdam (1967), first 6 stations of Baku underground (1967). Automobile, marine, river and air transports gained essential development.

There occurred essential changes in the construction too. The Housing construction extended in cities and villages. There was constructed current palace named after Shahriyar, the Government House, University, Baku port, State cirque, Republic Stadium and Academic city in Baku.

There occurred several improvements in the agriculture of the Republic, at the result of realization of a line of organizational-administrative reforms-liquidation of small collective farms, machine-tractor stations, the increasement of demands to leading staff, strengthening of machine-tractor parks of collective and Soviet farms, enlargement of irrigation system (there were exploited High-Karabakh, Samur-Absheron canals). The output of silk, cotton, tobacco, vegetables and grapes had increased. But, there weren't given enough attention to the growth of animal-husbandry.

Commanding governance and pressure of sole-party system, state and administrative organs of Communist party to Soviet, Court and Social organizations, as well as to trade unions delayed the improvement of national powers of the society. The leaders of the empire, maintaining internationalism and brotherhood relations of nations, in reality conducted the discrimination policy against Azerbaijan nation. Utilizing from this, Armenian nationalists officially put to the ageuda the pass of Nagorno-Karabakh Antonomous Region of Azerbaijan to the structure of Armenia SSR. In 1948-1953s, Azerbaijan people were again confronted with mass deportation from the lands of their ancestors-Western Azerbaijan (former Armenia SSR and current Armenia Republic). About 144 thousand Azerbaijanis were forcefully departed to Kur-Araz, lawland of Azerbaijan under the view of "voluntary emigration", most of them could not be adapted to severe climate conditions and died soon.

Hundreds of Azerbaijan toponyms, which were annexed from Azerbaijan SSR and given to the current Republic of Armenia and Georgia, were changed. Simultaneously, there were created suitable conditions for the growth of the number of Armenian population in Azerbaijan, especially in new industrial centres and in Mountainous Karabakh.

The realization of reforms on the improvement of political system in the mid of 50s, and in the growth of “socialist democracy” were not resulted.

In these years, the population of the republic essentially increased and the number of the population rose in two times at the end of 50s and in the 60s, it grew to 5 million people. The process of urbanization intensified.

Azerbaijan science gained a line of essential achievements. Scientists discovered more than 300 new oil-gas resources, construction material and lots of sources of mineral water.

But the communist ideology essentially limited the development of spiritual culture. Those, who disagreed with this were pursued; in 1950, prominent philosopher Heydar Husseinov, who protested against these measures killed himself.

Political thaw in the USSR, which began after the death of Stalin, influenced to Azerbaijan too. M.C.Baghirov, who worked in various posts in 20s, was appointed the first secretary of CC of CP of Azerbaijan and Baku Committee of Parties in 1934. He led all realized repressions in Azerbaijan. Only after the death of Stalin M.C.Baghirov was dismissed from all his posts. In 1956, he was killed together with his Armenian assistants. I.D.Mustafayev was appointed the first secretary of CC of CP of Azerbaijan. But in July, 1959, Mustafayev, who did not satisfy the centre with his national mood, was dismissed from his post. After him V.Y.Akhundov was appointed the first secretary of CC of CP of Azerbaijan.

In July, 1969, Heydar Aliyev was chosen the leader of Azerbaijan. Since 1944, he worked in the Committee of State Security. Thanks to his talent and world-outlook, Heydar Aliyev rose till the title of major-general. In 1964, he was appointed the vice-chairman and in 1967, – the chairman of the Committee of State Security under the Soviet Ministry of Azerbaijan SSR.

Heydar Aliyev strengthened the administrative system of the Republic in a short time. The demand to the staff increased. There began serious struggle against the corruption. In the assembly of CC of CP of Azerbaijan in August, 1969, Heydar Aliyev firstly in the history of Soviet region openly expressed about the existence of such socialist injustice as corruption in the country and stressed about the importance of struggle against them. He possessed great authority in the administration of USSR. In 1976, Heydar Aliyev was elected the candidate to the membership of Politbureau of CC of CPSS.

In the years of Heydar Aliyev's reign, there were exploited more than 250 plants, fabrics in the Republic. There were created more than 630 thousand new workplaces. By his initiative, the USSR administration adopted five special resolutions for the development of national husbandry of the Republic. There was given 21,3 billion rubles i.e. more than 1,5 times means in comparison with previous 50s, for the development of national husbandry of the Republic. 69% of main industrial foundations were renewed. The contribution of industry by foundations raised 2,7 times. The attention to oil industry increased. There were revealed new oil areas. The oil was extracted in 2800-6500 metres depth of the sea. There were created such oil constructions as "Khazar" and "Shelf" in the sea. There were exploited the constructions of ELOU-ABT in oil-refinery plants in Baku. By its volume of production in oil autoconstruction Azerbaijan was in the second place after the USA in the world.

There continued structural changes in the industry in these years. In 1975, there was exploited the Baku air-conditioner plant in a short time. There were exploited electro-constructional plants of "Ulduz" and "Azon" as well as Sumgait compressors plant, Baku plant of electric equipment. There were constructed tens of plants on the output of goods of national utilization, as well as Absheron and Siyazan chicken fabrics, Baku shampain vines plant, Baku lamp plant, two house-constructional combinates in Baku, Sumgayit and Minghachavir house-constructional combinates, Sumgait glass plant and other enterprises.

There were exploited Araz, Terter, Shamkir hidroelectrostations, and 8 big energetic blocks in Minghachevir. Energetic independence of Azerbaijan was provided.

The development of agriculture intensified in the Republic in these years. The material-technical basics of collective and Soviet farms strengthened. There was realized wide programme of irrigation. Great Mil, Absheron, Lenkoran, Cigar-Cibar, Shamkir canals, Araz water fence, Arpachay, Sarsang, High-Khanbulanchay, Shamkir and other water-stocks were exploited. Cotton-growing, vegetable-growing and growing grapevines rapidly developed. Barda, Aghcabadi, Sabirabad, and Beylagan regions became big producers of cotton. In Lenkoran-Astara and Quba-Khachmaz regions were intensively developed vegetable-growing. At the end of 70s and at the beginning of 80s, there were planted new vineyards in the square of 90 thousand hectare in the Republic. There were constructed large animal-husbandry complexes. There were fostered 126 big cattle in the Republic.

Thanks to wide work in the economy in 1970-1985s, the productivity of labour in the industry grew in 2,1 times and in agriculture – in 1,8 times. The profit in national husbandry constituted 335%, which was 2 times more than all union indicators.

The created economic, scientific-technical and cultural potential in these years shaped the ground for future existence of our Republic in the context of complete independence of the state. Azerbaijan, along with Belorussia was one of two Republics of USSR, which not only did not get any dotations from the Union Centre and provided its own demands, but also presented essential part of wealth on behalf of other republics.

Simultaneously, there was conducting wide program of socio-cultural construction in Azerbaijan. Baku, Ganja, Sumgait and other cities grew up, there were set down new settlements in the suburbs of Baku and Ganja. There were constructed settlements with general amount of 20 million square metres, hundreds of modern, beautiful buildings, laid down roads, constructed bridges, parks, villages and so on.

At the result of effective activity in the spheres of science and education in 1969-1982s, our country that gained independence needed to high-qualified specialists. In 1969-1982s, there were directed more than 15 thousand people to leading high schools of USSR. H.Aliyev considered that for grounding the future independence of Azerbaijan Republic there had to be material-technical basics, powerful economy, constructed in 1970-1985. He highly appreciated these reforms and mentioned: “Today we can surely say that state sovereignty and economic independence of Azerbaijan, systematic enlargement, international economic realtions, gradually and deep integration to the world economy based on the potentials of national husbandry, which were founded in 1970-1985s”.

In the autumn of 1977, there occurred a line of uprisings in South Azerbaijan. The biggest student uprising, happened in this year and was related with the anniversary of the creation of National government of South Azerbaijan (1945). Major goals of these uprisings were Shah reign and western life-stock in the country.

There was organized many thousandth demonstration in Kum, on January 7, 1978, which demanded the liquidation of Shah reign and other demands. The police fired the demonstrators, at the result of which, were killed tens, wounded hundreds of men.

On February 18, in the fortieth day of Kum events, the appeal of religious leaders of Tabriz raised all citizens of the city. There participated intellegency, students, pupils and etc. in this demonstration. The government directed regular army against demonstrators. Demonstration turned into uprising. Bloody confrontation lasted two days. In the suppression of uprising, which more than 10 thousand people participated in, there were killed and wounded several thousand men.

Tabriz uprising which shaped storm in whole Iran, became the beginning of the revolution of 1978-1979s. The role of clergy grew during the revolutionary movement against Shah reign. Among them, the influence of Ayatullah (religious leader) Ruhulla Musevi Khomeyni grew much more.

It is important to mention that R.M.Khomeyni was exilted to Turkey in 1964, because of his expressions against the internal and foreign policy of Muhammed Rza Shah, he moved to Irag from there. In 1978, by the order of Irag administration he obliged to leave this country and moved to Paris.

The arrival of Khomeyni from Paris to Teheran on February 1, 1979 became the reason of much more enlargement of the uprising. The uprising of February 11, in Teheran ended with the victory. On February 15, contrevolutionary forces revolted in Tabriz. There participated all population of Tabriz in the suppression of this revolt and after bloody battles Tabriz settlers captured the military garrison. On February 16, South Azerbaijan was completely cleaned up from the contre revolutionary forces. There died 25 thousand Azerbaijanis during Iran Revolution of 1978-1979.

The supporters of Ayatullah Khomeyni, who captured the power realized national referendum, at the result of which was proclaimed Islamic Republic of Iran (IRI) on April 1, 1979.

24.2. CULTURAL LIFE OF THE REPUBLIC

There was intensified the development of enlightenment and science, literature and art in Azerbaijan in these years. There was applied compulsory 7 years education in 1949, and 8 years education in 1959. There was opened Baku Theatre University (contemporary University of Culture and Art) in 1945, pedagogical Institute of Foreign languages

(modern University of Foreign languages) in 1948, Polytechnical University (contemporary Technical University) in 1950, and other high schools. There were constructed and opened hundreds of libraries, clubs, cinemas and museums too. Azerbaijan music was enriched by the works of worldwide composers such as Kara Karayev, Fikrat Amirov and Arif Melikov. At the result of the activity of famous director – Adil Iskenderov, as well as prominent actors as Alesker Aleskerov, Marziya Davudova, Leyla Badirbeyli, Mohsun Sanani, Nasiba Zeynalova and others, so Azerbaijan stage art gained great development. Azerbaijan movies-“Arshin mal alan” (1945), “O olmasin, bu olsun” (1956), “In far shores” (1958), “Stepmother” (1959) came to the world stage. The publication of newspapers, journals and books enlarged. On February 14, 1956, there was opened Azerbaijan television.

There were published three volumed “The history of Azerbaijan” (1958-1963), three-volumed “History of Azerbaijan literature” and other fundamental works on the history and culture of Azerbaijan nation. The greatest impact to the historical science was the reveal and research of rock drawings of Gobustan, as well as remaining of ancient man in the Azikh cave.

There happened essential development in Azerbaijan culture and literature. There were reflected existing realities of that time in the works of the representatives of literatural generation of 60s – Anar, Elchin, Isa Husseinov and others.

In this period, at the result of the activity of Heydar Aliyev in Azerbaijan, national self-determination essentially intensified. There were shaped suitable conditions for free thought in creative intelligency. In 1969, there was published the almanac of Gobustan (editor Anar) by the vehicle of Heydar Aliyev. At that time, when the word of Ganja was forbidden, there was created new urban region of “New Ganja”. Regions of Baku city began to be called under the name of prominent poets-Nizami and Nasimi. Re-name of Babek region in Nakhichevan and Askeran region in Mountaneous Karabakh proved that these areas concerned to Azerbaijan lands by origin.

The attention to the development of science, enlightenment, literature, art and architecture intensified too. The network of high, secondary, private and general schools, theatres, clubs, museums and libraries essentially enlarged. In 1971, by the initiative of Heydar Aliyev there was created secondary specialized school-orphanage, named after C.Nakhichevan sky for the preparation of national military staff. The attention to the preparation of highly-qualified staff strengthened. More

than 3500 Azerbaijan young boys and girls were directed to the study of 170 leading universities of USSR.

There were created tens of scientific-research institutes and scientific-creative unions in Azerbaijan in these years. There was established scientific centre of "Khazar" in 1975, and Baku scientific-creative union of cosmic research in 1978. Great achievements in the science were related with talented activity of Hasan Aliyev, Mirali Qashgay, Shafayat Mehtiyev, Jalal Aliyev, Azade Mirzacanzadeh, Nadir Ibrahimov, Tofiq Ismayilov, Hasan Abdullayev, Khudu Mammedov, Zarifa Aliyeva, Mirahmed Javad zadeh, Chingiz Cuvarli, Ziya Bunyadov, Mahmud Ismailov, Abdulazal Demirchizadeh, Feyzulla Kasimzadeh, Abdulkерim Alizadeh, Hamid Arasli, Alovsat Quliyev, Mammedaga Shiraliyev, Jamil Quliyev, Teymur Bunyatov, Rasim Efendiyev, Mikayil Heydarov, Ogtay Efendiyev, Meshedikhanim Nematova, Gara Ahmedov, Yashar Garayev, Ideal Narimanov, Jabbar Khalilov and others.

In these years, vehicles of mass information increased rapidly. There was published ten volumed "Azerbaijan Soviet Encyclopedia" in 1976-1987s. There were published 168 newspapers, 91 journals in 1990, about 1300 books per year.

The attention to spiritual values of nation increased. The anniversaries of Nizami, Ajemi, Nasimi, Tusi, Vaqif, Ashig Alesker, Uzeyir Hajibeyov, Muslim Magomayev, Hussein Javid and other figures of science, literature and art, as well as the millennium of Azerbaijan theatre were celebrated. Giving high state awards to precious researches on the history of Azerbaijan and on the Azerbaijan language inspired intelligency on intensification of activity in these spheres. In 1974, the amount of hours, given to the study of the history of Azerbaijan in high schools increased.

In 1982, the ruins of Hussein Javid who was punished as "panturkist" was brought from Irkutsk region to his motherland-Nakhichevan.

In 1977, there was adopted resolution about the study of Nizami's heritage, and there were conducted rich investigations in this sphere.

In 1990, there functioned more than 4500 general schools, 182 professional technicums, 77 secondary special institutions, 17 high-schools, 4605 libraries, 3680 clubs in the republic. There were 773 people who graduated in secondary and 105 men high school per person.

Heydar Aliyev did his best to achieve the real evolution of the role of Azerbaijan nation in the victory over fascism. In the 70s, with the initiative of Heydar Aliyev, there was constructed monumental ansamble on the honour of 416th Azerbaijan division in Taganrog, as well as big monument on the honour of 77th Azerbaijan division was constructed in Sapun-gor, the monument of Mehti Husseinzadeh in Baku. Heydar Aliyev achieved to the recognition of the historical importance of Baku oil over fascism during the World War II by the administration of USSR. Baku was awarded with the orden of Lenin in 1987.

The attention to economic and cultural development of MKAR was strengthened. There were adopted several special resolutions about the development of the city of Shusha in the 70s. There was constructed the mousaleum over the grave of Molla Penah Vaqif in Shusha, were opened house-museums of Uzeyir Hajibeyov and Bulbul, was constructed the movement of Natavan in 1980-1981s. There were built multigrounded buildings, big hotels and administrative buildings in the city. Shusha became all-union travel place.

There was opened the branch of Azerbaijan pedagogical institute in Khankendi (then -Stepanakert) in 1973. There was laid down railway from Aghdam to Khankendi in 1979. In the period of Heydar Aliyev's reign, Armenian separatists could not organize open uprisings. In 1977, there was decisively prevented the next attempt of raising the issue of Nagorno Karabakh.

Thanks to the realization of policy of economic progress and national revival, made by Heydar Aliyev, Azerbaijan passed big way of development in 70s, the first half of 80s, differing from other regions of the empire. In December, 1982, Heydar Aliyev was nominated to the high post in Moscow. He was elected the member of Politbureau of CC of CPSS, was appointed the first vice-minister of the Soviet of Ministers of USSR and he utilized from this opportunities for the prosperity of Azerbaijan.

CHAPTER 25

THE INDEPENDENT AZERBAIJAN REPUBLIC

25.1. THE COLLAPSE OF THE SOVIET EMPIRE AND RESTORATION OF THE STATE INDEPENDENCE OF AZERBAIJAN

*The independence of Azerbaijan
is eternal and inviolable.
H.A.Aliyev*

In the mid of 80's of the 20th century there lasted difficult circumstances in the economic and social life of USSR, which ended with the collapse at that period. There were laid down objective and subjective reasons, important internal and foreign factors on the ground of economic, political and ideological crash of Soviet empire. The cause of economic crash were the absence of interest of workers to their labour uneffectivity of “socialistic model of economy” severe noneconomic commanding-administrative system, the absence of stimulated output of free rivalry. The difficulties in economy aggravated with the lost of belief to political system, since there shaped controversion between official ideological idols, thoughts about the waited society of “happy future” and real life, incoherence between words and work of governing party-husbandry administration.

Even before on March of 1985, when M.Qorbachov was elected the general-secretary of CC of CPSS, there became obvious to the leaders of USSR that commanding-administrative economic system lost to the system of modern capitalism not only in civil life but also in military contest, which based on electro-computer technic and USSR lagged in that sphere. This contest ate great part of internal and financial resources, limited strategy of the decrease of amount and prices of the Soviet export of oil and gas, as well as the blockade of import of technical equipment. USSR lost the imperialistic war against Afgan nation as well.

Among the essential reasons of the collapse of Soviet system, it is important to mention anti-soviet policy of western countries, whose leaders attentively traced the destruction processes in the USSR and

simulated them by their means, realized their political aims on the ground of new world order too.

At the result of the policy of Soviet administration in the period of “reconstruction” USSR did not achieve any success, i.e. did not turn into modern country, which preserved its influensive sphere in Central Europe and other parts of the world, otherwise-caused to collapse of all “socialistic camp” and the fall of Soviet Union in 1991, as party-bourecrathic administration under the leadership of M.Qorbachov continued to rely on the former, basic economic-ideological idols and to conduct discrimination policy in the context of Muslim republics. So, the reasons of the collapse of USSR were not only related with economic, but also political, general-cultural and moral factors.

The attempts of Soviet administration to prevent the deepened crisis with the mobilization of all potential powers of the country and in the frame of declared reconstruction in the beginning of 1985, was not succeeded at the result of wrong methods and directed activites. Implemented methods much more aggravated the circumstances and increased the collapse of the empire, which became the reason of original changes in geopolitical map of the world.

There immediately strengthened the tendency of national-liberative movements of nations in the shaped social-political circumstances of USSR. As before, Armenian separatists decided to utilize from the formed crisis and declared their national platform, directed to the realization of expansive plans about Azerbaijan lands.

In the beginning of 1988, there began storm under the slogan of “clean Armenia from Turks”, “Armenia for Armenians” by the vehicle of local leadership in Armenia. Simultaneously, nationalistic and separated mood elements in MKAR, which were inspired by these events began to organize demonstrations with the demand of unification of this region to Armenia. After one of such meetings, organized on February 20, 1989, the session of Regional Soviet appealed with such demand to the Supreme Soviet of Azerbaijan.

At the same time there continued the pursue and deportation of Azerbaijan population from Armenia by the participation of Soviet organs that at the result more than 260 thousand Azerbaijanis were departed from 185 villages and other settlements - i.e. from their motherland. More than 31000 houses, 165 collective and soviet farms, great amount of big and small cattle were plundered by Armenians. Azerbaijan population resisted against these actions and demands of Armenian separatists, but the Republic administration did its best to

violate legal rights of the nation instead of to support them. At the result of it, there was organized massacre by Armenians, who killed two men and wounded 19 Azerbaijanis in Askeran.

These events continued to increase under the weakness and directed aid of first secretary of Communist party of Azerbaijan - A.Vezirov by Armenian separatists and their protectors. Due to accuse Azerbaijanis in the revenge of Armenians, present them in negative image to the international society there was organized provocation in Sumgait on February 28. 1988. Active organizers and participants of these realized attacks to Armenians were Armenians themselves: later there was revealed that the murder of five Armenians was organized by E.Qriqoryan-with the nickname of "Pasha" and his assistants, who introduced themselves as Azerbaijanis.

The calm uprisings of Azerbaijan nations much more intensified. From November 17 till December 4, there occurred meetings in the central square of "Azadlig", but there was not single centre, which could lead and direct the actions of thousand people.

At that time, when Armenians, relying on the support of central power of Moscow, realized their plans step by step, the government of Azerbaijan, as worldwide leader Heydar Aliyev mentioned, could not find power to prevent these actions of Armenians. Former union and republic administration prevented this: central administration, which was afraid of the great respect of Heydar Aliyev, who supported and aided to his nation in their difficult times, succeeded to dismiss him from leading posts in Moscow, began campaign against him.

For implementation their dirty aims about the seizure of Mountainous Karabakh from Azerbaijan the USSR administration violated the rights of Azerbaijan as united republic, realized a line of measures. The adopted decision on March 24, 1988, about the intensification of socio-economic development in the region pursued the aim to take the region away from the subordination of state organ of our republic.

Nagorno Karabakh gained special rights, the solvement of many issues in autonomous region was instructed to the union Ministries and Commities. Next step became the resolution of January 12, 1989, "About the appliance of special form of governance in MKAR of Azerbaijan SSR and the establishment of the Committee of Special Governance, which was instructed all authority over the governance of this region to; this region was finally excluded from the subordination of Azerbaijan. The activity of this committee lasted till November 28.

In this period governing circles, as well as special services, did their best to prevent the activities of social figures, who were known among the nation, made reports against Armenian separation, disagreed with the weakness of Republic leaders and unbearable attitude of imperial administration. Major goal of special services was to prevent organizing of national union under the leadership of patriotic leaders, to try appointing figures to these unions, who were not capable.

Nevertheless, on July 16, 1989, there was organized the Congress of National Front of Azerbaijan, which elected Abulfaz Aliyev (Elchibey) as its chairman. NFA supported the national movement and possessed wide social basics, but there were many incapable men, who considered themselves “biggest political figures. These people put their own ambitions, ruling ambitions higher than national interests” (H.Aliyev).

At the result of it, A.Vezirov, who relied on the reign of imperial Moscow, who was gradually losing its power and “new national leaders” began to struggle for throne, instead of unification of the power of nation. It was possible that the enemies of Azerbaijan intensified such increase of events in order to distract the attention from Karabakh problem.

The anger of nation filled the patient. In many regions, the reign was substituted by forceful means. At the result of “border movement” the people destroyed the border between North and South Azerbaijan. There renewed the meetings with the demands of dismissal of Republic administration in Baku; in this occasion “USSR government chose the way of severe suppression of national movement, which raised the voice for justice and its legal rights” (H.Aliyev). On January 15, 1990, Supreme Soviet of USSR declared exceptional circumstance in MKAR and in neighboring regions; in this case there was not mentioned anything about the belonging of these territories. There was planned to attack to Baku and Nakhichevan with military detachments. On January 19, 1990, Supreme Soviet of Nakhichevan Autonomous Republic adopted resolution about the excluding from the structure of USSR in order to attract the attention of world society and prevented the planned bloodshedding here.

Due to prevent the attack of troops to the city, thousands of people assembled in streets and intersections of Baku. In order to frighten the nation, without any information regular troops of Soviet army and mobilized soldiers of reserve attacked to the city, realized severe bloodshedding over the disarmed citizens at night of 19-20th of

January. This day entered to the history of Azerbaijan as “Bloody January” and caused to much more hate to the “empire of evil” and to its leaders. “The tragedy of January 20 was the military aggression and crime of totalitarian communist regime against Azerbaijan nation, it aimed to break the belief and will of nation, who rebelled for its legal rights, regarded it and to demonstrate the power of soviet military machine” (H.Aliyev). Due to distract the attention of the world society and defend their actions, soviet propaganda machine extended wrong information about the existence of 44 military terrorists in Azerbaijan.

“The operations” on the invasion of troops to Baku was personally led by the Minister of Defence of USSR, Yazov. Soviet army committed great crime, the buildings and any moving predmet were shoted, the “ambulances” were not permitted to help the wounded people, heavy tanks pressed machines, people, trees, monuments. At the result of “military operation” against disarmed people in Baku and in other settlements, there were killed 131, wounded 744 people, hundreds of people lost and 400 people were arrested by the “defenders of the Motherland” according to official documents. National husbandry was destroyed. At the result of “Baku operation” there was died 25, wounded 283 military men. Azerbaijan nation proved its devotion to heroic traditions of past, being ready to sacrifice their life for freedom and independence of the Motherland in front of the world and wrote bright page to the chronicle of the Country.

The republic administration displayed weakness again in such difficult time and did not help to the nation.

Vezirov, who was scared from the anger of the nation escaped, others maintained expectant position. They did not participate even in the session of Supreme Soviet of the Republic, which was called by the initiative of deputies and they called this session “illegal assemble”.

The adopted decision by the session about the withdrawal of troops from the city and abolishment of emergency circumstance by military commandance, which obeyed to Moscow, was not implemented.

After these events, on January 21, 1990, Haydar Aliyev came to the representation of Azerbaijan in Moscow; he took part in the organized assemble here, expressed his disagreement about the entrance of troops, gave political evolution to the tragedy of January 20, revealed real goals of the actions of central and republic administration, which were directed against law, democracy and humanism.

The text of H.Aliyev's historical speech rapidly and widely extended in the republic and over the world. There shaped hope in the hearts of people, who felt themselves abandoned. But, the wish of H.Aliyev about returning to his motherland in order to give an aid to the nation and to be their support in difficult hour, frightened the leaders of the Republic.

Despite of danger and difficulties, H.Aliyev came to Baku on July 20, 1990. But the republic administration showed that he and his assistants were not wished in the capital and that's why, on July 22 H.Aliyev went to Nakhichevan. The population of Autonomous Republic gladly met and assembled around their leader and soon in the organized ballots, they elected him the deputy of Supreme Soviet of Azerbaijan SSR and Nakhichevan ASSR.

H.Aliyev called the nation to conduct struggle for freedom and independence till the end. Under his leadership there were made new steps on the restoration of the traditions of national statehood in Nakhichevan. On November 19, 1990, there was abolished the phrase of "Soviet Socialistic" in the session of parliament of Nakhichevan ASSR, which was conducted under the chairman H.Aliyev; the three coloured flag was confirmed as the state flag of Autonomous Republic. Supreme Soviet of Autonomous Republic was renamed to Supreme Mejlis. Only after several months and under the influence of these decisions Supreme Soviet of Azerbaijan SSR confirmed its name as "Azerbaijan Republic" and three coloured flag with star and crescent on February 5, 1991.

Soviet empire could not break the will of Azerbaijan nation with its actions. "Bloody January" became the lesson for the nation, it showed that sole way for the solvement of existing problems was the restoration of the state independence. Nevertheless, after all of these events and losses because of the leaders who were dismissed from the historical scene of Soviet Empire, Republic communists passed to the side of powers, which aimed to preserve the empire. "We must not rely our hopes on the Union", said H.Aliyev and refused to participate in Referendum, organized by Moscow as formal-legal basics for the protection of Empire. Despite of the protest of H.Aliyev and other democratic powers, the Republic administration adopted decision about the participation of Azerbaijan republic in Referendum, on March 17, 1991. The result of referendum was showed as-the nation elected for the preserve of USSR; Nakhichevan Autonomous Republic did not participate in the election.

Before May 19, 1990, the session of Supreme Soviet of Azerbaijan SSR formed the post of “President of the Republic”. A.Mutallibov, who was appointed the party leader of the Republic frightened that H.Aliyev would be able to win in the President elections and achieved to adoption of special article to the Constitution, which confirmed age limit for the candidates to Presidency.

The Azerbaijan administration supported the forces, who attempted to organize state revolution, overwhelmed at the end and supported Armenian separatists in the period of events of 19-21st August of 1991, in Moscow and proclamation of emergency circumstance in the territory of USSR under the leadership of QKCP. After August events, the communist regime in USSR was abolished and on September 14, 1991, declared its dismissal in the 33rd session of CP of Azerbaijan.

On August 30, 1991, by the demand of democratic powers of Azerbaijan the session of Supreme Soviet of Azerbaijan Republic adopted declaration “About the restoration of state independence of Azerbaijan Republic”. But, the governments of the Republic could not organize national referendum for legalization of this decision of Supreme Soviet as it was demanded in Constitution, despite of H.Aliyev’s and other deputies’ call. The delay of such processes aimed to prevent the collapse of USSR and preserve its reign. On October 18, 1991, the session of Supreme Soviet had already adopted “Constitutional Act of the State Independence of the Republic of Azerbaijan”, which was ratified by national referendum a little bit later-on December, 29. It became possible only after the declaration of dissolution of USSR on December 8, 1991. So, state independence of Azerbaijan was completely legalized and the Republic became the subject of international-law relations. There were mentioned the Articles of Constitutional Act of the 18th October of 1991, which concerned to sovereign rights of the Republic as the subject of international law below:

Article 5. Any action against the independence of the Republic of Azerbaijan is the interference to the internal affairs of the sovereign state and these actions will be responded in accordance with the international legal standards.

Article 6. The part of the state debt of the USSR that was formed as the result of the economic activity of the republic and related to the USSR property that transferred to the Republic may be considered the debt of the Republic of Azerbaijan.

Article 7. The whole movable and immovable property on the territory of the Republic of Azerbaijan is the state property of the country. The exception is the part of the USSR movable property that may pass to other establishments of the USSR by the due contracts and in accordance with the international law.

Property of the USSR formed at the expense of the national incomes, national and other reserves of Azerbaijan though out of the bounds of the Republic of Azerbaijan yet during the Azerbaijan's existence within the USSR.

Article 8. The Azerbaijan people include the citizens of the republic of Azerbaijan living on its territory or out of its bounds and those adhering to its laws; that does not contradict to the norms defined by the international law.

Article 9. The Azerbaijan people have a right to choose the form of government, to define the relations with other people, to develop their political, economic and cultural traditions in accordance with the universal values.

Article 10. The Azerbaijan people are the source of the government in the sovereign Republic of Azerbaijan. A part of the Azerbaijan people or any person cannot adopt the regulation of the country.

The direct state regulation of the Azerbaijan people is carried out through the representatives elected by the direct referendum or the general, equal and direct secret voting.

Article 11. The Azerbaijan people ensures the supremacy of the law and the democratic structure of the Republic of Azerbaijan as the means of the expression of will.

Article 12. The Azerbaijan people create the independent, secular, democratic and unitarian state, the sovereign government of the state is restricted by the laws in the inner affairs and by the principles subsequent from the treaties and contracts agreed by the Azerbaijan people in their foreign policy.

The sovereignty of the republic of Azerbaijan is applied to the entire territory of the country.

The Republic of Azerbaijan does not pass the sovereign rights, it applied on its territory to any other state or unions of states.

Article 13. The state power of the Republic of Azerbaijan is based on the separation of powers.

The legislative power is vested in the parliament of the republic of Azerbaijan.

The high executive power is carried out to the President of the Republic of Azerbaijan.

The judicial power is carried out by the independent court and high instances-by the Constitutional Court of the Republic of Azerbaijan, the Supreme Court of the Republic of Azerbaijan, the High Arbitrage Court of the Republic of Azerbaijan.

Article 14. The territory of the Republic of Azerbaijan is integral and cannot be divided into parts. The Republic of Azerbaijan does not transfer its territory to anyone and the borders of the country can be determined by the resolution of the Parliament of the Republic of Azerbaijan on the basis of the national referendum and the agreement of the Azerbaijan people.

The lands of the Republic of Azerbaijan cannot be sold to any other states or any legal enterprises of other countries.

Article 15. The Constitution of the Republic of Azerbaijan and the laws of the Republic of Azerbaijan are effective on the territory of the Republic of Azerbaijan.

The legislative power is restricted by the Constitution of the Republic of Azerbaijan, the executive and legislative powers by the Constitution of the Republic of Azerbaijan and its laws and acts.

The Constitution of the Republic of Azerbaijan is adopted among the entire population of the Republic by the general national referendum.

Article 16. In accordance with the generally accepted international legal standards the Republic of Azerbaijan builds the relations with other states in accordance with the following principles: the sovereign equality of the states, the peaceful settlement of the issues and conflicts of territorial integrity of the state, noninterference with the internal affairs of the countries, respect for the human rights and principal liberties, the adherence to the peoples' equality and the right to determine their own fate, the cooperation of the states and international duties.

25.2. STRUGGLE FOR THE STRENGTHENING OF INDEPENDENCE OF THE REPUBLIC OF AZERBAIJAN

The proclamation of the independence of Azerbaijan confronted with different processes, shaped at the result of the collapse of USSR in the region and all over the world. Essential changes in political and

economic system, attempts of certain powers to preserve Azerbaijan in dependant condition as it was before, the activity of the men, who were appointed by foreign powers and the fought for throne inside of the republic created strict diffuculties on the way of successful restoration of national statehood and realization of independence circumstances in the first stages. In other words we can say the independence of “Azerbaijan stood in front of the dilemma ‘life or death’ ” (H.Aliyev).

The forces, who were in the throne were not engaged in the interests of Azerbaijan, but the interests of protection of their own throne, continued to maintain the orientation to Russia, which supported the positions of Armenian separatists, did not take into account the processes, occurring in the world in internal and foreign policy. All of them did not reply to the political and economic development of Azerbaijan, demands of provision of territorial intergrity, security and sovereignty.

During 1991-1992s, Armenia conducted big military operations relying firstly on USSR, then UIC. In September, 1991, they organized puppet “Republic of Mountainous Karabakh”, Azerbaijan regions were conquered step by step.

At night of February 25-26, 1992, Armenian armed forces and Russian 366th mechanized polk, which was placed in Khankendi attacked to the city of Khojaly. There was realized one of the wildest massacres of the 20th century-Khojaly genocide. There died 613 people, 487 of population were wounded, 1275 were captivated, 8 families were completely vanished and the city was burned. The cruel enemy even insulted the died people in order to frighten the nation.

Khojaly genocide much more intensified political confrontation in the society. With the order of nation A.Mutallibov dismissed in the session of Supreme Soviet. Most of the people believed that H.Aliyev would be able to prevent the further biggest tragedies. But, the National Front, which utilized from Karabakh problem was eager to came to the reign. Moscow tried to return Ayaz Mutallibov to the reign and used from political difficulties, extended its provocated policy in Azerbaijan. Major figure was Armenia, the aim was sole to make Azerbaijan surrender by conquering much more territories. Armenians, who were concentrated in the direction of Shusha and Lachin began to invasion by the aid of Russian technics and military formations.

At night of May 7-8, 1992, at the result of betrayal, Shusha passed to the hands of the enemy. The lost of Shusha, withdrawal of military detachments from Lachin much more aggravated political situation. By

the order of Moscow, the defenders of A.Mutallibov, who declared that "We will return Shusha" did their best to return him to the reign in the session of Supreme Soviet, organized on May 14, 1992. The activists of NFA, who declared that this would be unconstitutional action, attacked to the Parliamentary building by the vehicle of military technics and armed forces, which were withdrawn from front by them. At the result of it, the building of the Parliament, President's palace and other important state objects were captured. Isa Gambarov was elected the chairman of Supreme Soviet in the session of Parliament, on May 18, 1992.

At this time there was occurring fought for the reign in Baku; the enemy, who utilized from the withdrawal of the defence detachments from Lachin, occupied the city on May 18. There shaped the tie between separatists of Nagorno Karabakh and Armenia through Lachin corridor.

In the presidential ballots of June 7, 1992, the chairman of NFA-Abulfaz Aliyev (Elchibey) was elected the president. There began the reign of NFA-Musavat coalition. The economic and political crisis in the republic much more deepened in the period of the reign of NFA-Musavat block. After the first successful military operations on the withdrawal of Armenian aggressors, there began the period of unfortunes since the autumn of 1992.

The existed ties in economy were violated. The output power of enterprises decreased, 1/3 of national profit was wasted to military necessities. Most suitable lands passed to the hands of the enemy. New administrative mechanisms did not work. The properties were plundered, the monetary, obtained from the sold goods to abroad, moved to personal accounts in foreign banks. The existing difficulties were first of all the results of wrong staff policy of governmental organs, as well as the war, which damaged the country.

The coming of incapable men to the reign damaged Azerbaijan nation. The ruling circles, who were gradually losing the support of nation were scared from the increasing influence of H.Aliyev and did their best to prevent his work in Nakhichevan Autonomous Republic. The giving of electro-energy to Nakhichevan, railway information of Baku-Nakhichevan were stopped. There was created blockade around Nakhichevan AR. Autonomous Republic passed from difficult days. Thanks to the labour of the chairman of Supreme Mejlis of Nakhichevan AR-H.Aliyev successfully solved the important problems of the region. There was taken credit from Turkey. On May 28, 1992,

there was opened the bridge of “Hope” (“Umid”) between Sadarak-Dilucu. The relations with Iran was regulated. Thanks to the aid of neighbourhood countries electro-energy demand of the region was gradually realized.

On October 16, 1992, the group of representatives of intelligence (91 men) appealed to H.Aliyev by the vehicle of the paper of “Ses” (“Voice”). There was expressed their request about returning to big policy in the appeal. In June, 1993, there happened military revolt in Ganja-709th military detachment excluded from the subordination of the Ministry of Defence by the aid of defenders of former commanders of military corpus – S.Husseinov; by the way, S.Husseinov had been awarded with the title of National Hero by “experienced and capable” reign. Difficult circumstances shaped in Southern and North-Eastern regions as well – one more “commander” of National Front – S.Humbatov planned to create “Talış-Mughan Republic” in the Southern region, relying on his armed formations, simultaneously separatist elements planned to form “The state of Lezgisistan” in the North-East. All these actions were directed by Moscow. Due to neutralize the revolt of June 4, the government directed about 3 thousand alive forces and military technic to Ganja. The objects of 709th military detachment, airport were constructed, 135 people were wounded. Rebels captivated 1200 soldiers, as well as the advocate of the Republic. They did not get reply to their ultimatums about dismissal of the chairman of Supreme Soviet, prime-minister and president, so they began attack to the capital.

By the call of nation and deputies Heydar Aliyev, who neutralized military opposition of S.Husseinov by political manevres and prevented the civil war in Azerbaijan intervened to this event.

On June 15, 1993, Heydar Aliyev was elected the chairman of Supreme Soviet. This day entered to the history as the “Day of National Rescue”. The civil war was prevented, it became possible to save the statehood and independence of Azerbaijan.

After that, when the president Abulfaz Aliyev suddenly left the capital and went to his motherland – the village of Keleki of Ordubad region, on June 24, Milli Mejlis gave all presidential responsibilities to the chairman of Supreme Soviet – Heydar Aliyev. The political development in the country finally turned into natural essence, people who gained wise leader believed to their future.

In August, 1993, Cebayil, Fuzuli, Gubadli regions were conquered. Nation, who saw that how various forces did their best to

capture the reign began to assemble around H.Aliyev. There was organized referendum about the belief to President on August 29, 1993, and 97% of participants expressed their unbelief to A.Elchibey. On September 24, 1993, Azerbaijan entered to UIC and on October 3, 1993, Azerbaijan nation elected H.Aliyev as the president with the majority of voices.

The elected as president by nation, H.Aliyev declared his decision about doing everything for strengthening state independence, providing territorial integrity and sovereignty, improving the level of life of population in his inauguration speech. The realization of these duties began from the strengthening of state discipline, legality of defence organs and army.

The absence of attention to military construction by previous governments caused to politization of military detachments, strengthening of influence of various forces over them. By the order of President there was created the state Soviet of Defence on November, 1993. On November 2, 1993, President H.Aliyev appealed to nation by television and radio and called them to defend their motherland. The appeal of President resulted with the movement of nation. There were directed the detachments, which consisted of volunteers to the front. At the result of declaration of mobilization the number of armed forces increased. President personally visited front zones, got acquainted with military mood of the army. The national and state aid to the army increased.

At the result of the decisive action of Azerbaijan nation and the president Heydar Aliyev the state passed from difficult circumstances during the attempts of state revolutions in October, 1994, and in March, 1995. H.Aliyev demonstrated that he was the president who was devoted to his sword. The decisive action of the head of the state encouraged the nation and returned their belief to the future. In the mid of 1995, Azerbaijan was cleaned from illegal military formations, there was achieved socio-political stability, which was necessary for the beginning of important actions in the state construction.

25.3 INTERNAL AND FOREIGN POLICY OF AZERBAIJAN REPUBLIC. AT THE END OF 20th AND AT THE BEGINNING OF 21st CENTURIES

Despite all the difficulties, the processes of construction of a democratic state and civil society in the country went on with a quickened tempo. There was organized the commission under the chair of President for preparation of the first constitution of independent Azerbaijan state. This commission prepared the project of “The Constitution of Azerbaijan Republic” with the specialties of state constitution and historical experience of our nation, as well as the experiences of leading democratic countries of the world. After the national discussion, with suggestions and notes, the project was accurred and adopted by the way of national referendum on November 12, 1995. New Constitution of the independent Azerbaijan shaped international-legal basis for the construction of democratic, secular and unitarian state.

One of the most important steps in the construction of democratic legal state was the conduction of new democratic parliamentary elections, happened on November 12, 1995. At the result of national elections there was created the first democratic Parliament of independent Azerbaijan. There were elected 125 deputies, representing various parties in Milli Mejlis.

There was created Special Commission on legal reforms under the president of the Azerbaijan Republic in February of 1996, for the preparation of law projects, replying to the traditions of the construction of legal state in developed states of the world and international law norms.

The President of Azerbaijan signed the Order “About the provision of rights and freedom of person and citizen” in February, 1998; the senzure was liquidated by the Order of President in August, 1998. The laws “About the means of mass information”, “About the Freedom of Religion”, “About the emigration and immigration to the country”, “About the freedom of Assembly” shaped suitable conditions for the provision of political pluralism, opened socio-political activity, coming to the big policy by the democratic and legal way. There were registered 34 political parties, more than 1000 social unions in the Republic in 2000. Among them “The Union of Sole Azerbaijan”, “Organization of the Youth of Azerbaijan”, “Republic Children Organization”, “Society of Women of Azerbaijan” and etc. were known.

On December 12, 1999, there was firstly conducted municipal elections in the Azerbaijan Republic. The preparation and conduction of elections based on the democratic norms and world experience. There was created legal basis for the conduction of next elections to the parliament in much more democratic and tolerant conditions. On November 5, 2000, there was elected new parliament, consisted of the representatives from 4 political parties.

Azerbaijan entered to the Union on Security and Cooperation in Europe (USCE) on June 10, 1992. On May 12, 1994, at the result of great attempts of the president Heydar Aliyev there was concluded agreement about ceasefire in Armenian Azerbaijan conflict by the mediation of Russia and Minsk group of OSCE.

The basis of cooperation between NATO and Azerbaijan was laid down with the signing frame document-programme of "Cooperation for peace" on May 4, 1994. Azerbaijan was one of 27 states-members of OSCE, which first of all became the participant of this program. In April, 1996, there was signed official document on the frame of the programme of "Cooperation for Peace", which determined concrete directions of cooperation.

In 1997, Georgia, Ukrain, Azerbaijan and Moldova created the organization of GUAM with the aim of intensification of economic growth, shape of suitable conditions for the improvement of lifestock of the nation and transcommunication corridor, deepening of profitable trade relations.

At the result of multivectoral foreign policy of the president of Azerbaijan there began the restoration of Great Silk Way. There was conducted conference in Baku, dedicated to the restoration of Silk Way on September 8, 1998. 32 countries and 13 international organizations participated here. There were signed Baku declaration and multiside, major agreement about international transport on the development of the corridor of "Europe-Caucasus-Asia". Headquarter of international organization, which was created in this conference was located in Baku; Azerbaijan became the centre of this international structure.

Cooperation of Azerbaijan with European economic commission in the frame of the programmes of TACIC and TRACECA provided to increase the amount of transite goods in the direction of Europe and Asia in 10 times, utilizing from transport communication of the Republic. The attempts to blockade and to make pressure to Azerbaijan were not succeeded. During the organized Sammit of State leaders-the numbers of OSCE in Istanbul the presidents of Azerbaijan, Goergia

and Turkey signed an agreement about the “Transportation of raw-oil through major export pipeline of Baku-Tbilisi-Ceyhan through the territories of the Republic of Azerbaijan, Georgia and Turkey” on November 18, 1999. Simultaneously, the presidents of Azerbaijan, Georgia, Turkey, Kazakhstan, USA signed “Istanbul Declaration”, where the support to the project was reflected in. So, there was realized next step for the provision of long-wide political, economic interests of Azerbaijan, the realization of wide size international cooperation, confirmation of peace, stability and security in the region by Heydar Aliyev.

Deeply examined oil strategy by Heydar Aliyev turned Azerbaijan into the state, which utilized from energetic potentiality of the Caspian Sea. The one of the most important directions of national and systematic economic reforms, which were realized in the country since 1995, was the privatization of state property and the shape of suitable conditions for the development of free business. The land and agrarian reforms have been ended by institutional viewpoint. More than 1350 thousand ha. lands were given to peasants, there were created farmer husbandry instead of collective and Soviet farms. There were given nonpercentage substitutions to farmer husbandry for the stimulation of the output of much more important agricultural productions and provision of food security of the country. This process influenced to the growth of rationality of agricultural spheres along with socio-political changes in the country; bright sample of this evidence is the decrease of import of several kinds of food production (for instance, meat, milk, potato, cucumber, onion and etc.) during latest years.

In this phase, there was ended the first stage of privatization of state property and began the realization of the second privatization programme. There’s examined the privatization of institutions of connection, transport, chemistry, auto construction and full-energetic complexes in the form of this programme.

During the latest years, the investment to economy of the country grew up. During the period after the achievement of independence there have been put more than 17 billion US dollars investments to the economy of the country thanks to financial sources.

It is especially important to mention that there was created the Oil Foundation at the end of 1999, among the realized actions in this period. This order, which was given on time told about the beginning of new phase in economic development and it should be evaluated as the impact of long-wide economic strategy of world-wide leader of

Azerbaijan nation-Heydar Aliyev, which was directed the receive of benefit from national resources for future generation and to the provision of complex development of the economy.

All of these evidences showed that the economy of the country raised to new level. By the words of worldwide leader, President Heydar Aliyev, the transition period in the country ended, there was constructed the Azerbaijan state, which possessed own independent political and economic basis at the beginning of the 21st century.

Stability, shaped in the country, the conducted internal reforms positively influenced to the extension of connections of Azerbaijan with foreign states. The Republic, which constructed its foreign policy on the ground of the principles of equality and mutual interests, turned into the country, which is opened for all states of the world. Gradually, the fame of independent Azerbaijan Republic is growing in Islamic world. The idea of restoration of Great Silk Way provided Azerbaijan to rescue from economic blockade. We can bravely say that the international conference, which was organized in Baku, on September 7-8, 1998, (with the participation of the representatives of 32 states and 13 international organizations) was on of the biggest events in the history of foreign policy of Azerbaijan.

At the end of 2002, there was attained the agreement about the export of extracted oil in Kazakhstan through Baku-Tbilisi-Ceyhan pipeline. This event shaped condition for receiving of essential extra vehicles to state boudget.

At the beginning of new century, the agriculture remained as one of the most important spheres of Azerbaijan economy. Characterized specialty of the realized agrarian reforms in Azerbaijan is that all properties and technics were privatized along with land parts in agriculture.

The social view of Azerbaijan village changed at the result of privatization of lands, there were formed husbandry of various kinds of property and multistage economy. 840 thousand families got the right of obtaining of land property. Monopoly system of state was liquidated the agrarian sector of the economy, there were shaped conditions for the enlargement of output issues and the sold of goods on the ground of the laws of market economy. Due to increase the attention of state to the development of ownership there was created the Soviet of Owners under the President of the Republic on August 27, 2002. At the result of realized policy in this sphere there was formed the detachment of businessmen and organizers of national industry with private capital.

In the first ten years of 21th century, Ilham Aliyev the president of Azerbaijan Republic has carried out progressive foreign policy according to our national interests. There are 71 diplomatic responsibilities of Azerbaijan in foreign countries of the world.

25.4. SOCIO-ECONOMIC AND POLITICAL DEVELOPMENT 2003-2008

After great historical individual as Heydar Aliyev, who succeeded stability in internal life and realized exact foreign political strategy, at the result of which Azerbaijan achieved high-level development of economy, policy, science and culture there was not easy to become the leader of the State. This mission could be continued only by the person, who appreciated the realities of Azerbaijan and was able to conduct political course of Heydar Aliyev.

In the shaped conditions, in the elections of alternative ground, taken place on October 15, 2003, the candidate of the party of “New Azerbaijan” (NYA) – Ilham Aliyev was elected the President of the Azerbaijan Republic with the majority of voices.

Major goal of new phase was the provision of continuance of dynamic socio-economic development in the country by the vehicle of improvement of concurrency capability of national economy and its rational integration to world economic system. There were determined certain and essential duties for realization of these goals in the orders and documents of economic policy, confirmed by the President of the Azerbaijan Republic, Mr. Ilham Aliyev.

Most important duties were the strengthening of existed economic potentiality of the country, complex and rational utilization of this potentiality, as well as the development of oil section, complete and rational utilization of the potentiality of each region, the development of ownership and the provision of the conditions for creation of big amount of new work places, essential increasment of amount, quality and direction of social services also decrease of poverty.

Presidential elections of 2003, and the circumstance itself, which they were organized in reflected the hopes of Azerbaijan nation to stable development and prosperity of the country under the leadership of Ilham Aliyev – devoted continuer of worldwide leader – Heydar Aliyev’s work. In the latest five years, there were successfully conducted political and economic reforms, stable democratization process in Azerbaijan.

The one of the first signed documents by new President was the Decree of November 24, 2003, "About the measures on the intensification of socio-economic development of the Azerbaijan Republic", a little bit later – on February 11, 2004 the President gave an order "About the confirmation of socio-economic development of the regions of the Azerbaijan Republic (2004-2008)".

The results of the orders by the President, which were real programmes for implementation were positively reflected in all spheres of national husbandry, especially, in complex development of the regions of country. The aimed development of the economy provided the improvement of life level and social conditions of population. Wages were increased in all stratum of the population during 2003-2005s, the work on provision the students of 1st-11th classes of secondary schools with free textbooks was ended. The ceremony, which was examined in "State Programme on the decrease of poverty and economic development" for 2002-2005, surrounded whole economic and social spheres.

In coherence with the adopted "State Programme of socio-economic development of the regions of the Azerbaijan Republic" (February 11, 2004) there were exploited 27 big and middle enterprises, opened more than 135 thousand work places in various fields in 2004. Year by year the quality of working or exploiting industrial enterprises had increased with foreign and local capital. So, if in 2003, there were 192 foreign enterprises in the country, at present time that number raised to 208. Simultaneously, the portion of non-governmental organizations grew: if in 2003, the portion of non-governmental enterprises passed the half and constituted 57%, after three years the weight of non-governmental section reached to 75,8% at the result of realized measures, which were related with the development of ownership and realization of privatization, as well as the increasment of the amount of production of industrial output in 2,5 times.

During 2003-2008s, there occurred essential events in internal and international life of our country. There was organized elections to Milli Mejlis on November 6, 2005, new structure of the Parliament began to work on December 2, 2005. In November, 2004, there was opened general consulate of Azerbaijan Republic in Tabriz, were organized official visits of the President Ilham Aliyev to Iran, France, USA, Turkey and other states, as well as his report on the General Assemble of UN. The adoption of the Resolution about the circumstances in the occupied Azerbaijan territories with the majority of voices on General Assemble

of UN in March, 2008, demonstrated strengthened international fame and power of our country and became great political and diplomatic success of Azerbaijan. There was signed mutual declaration on the Nagorno-Karabakh problem by the presidents of Azerbaijan and Armenia, under the participation of the president of Russia in Moscow, in 2008. This declaration, as President Ilham Aliyev mentioned, served to national interests of Azerbaijan and was directed to the restoration of territorial integrity of our country.

Great belief of the citizens of Azerbaijan to their leader, the realized socio-economic policy by him were confirmed in the bright victory of Ilham Aliyev in the presidential elections of October 2008, which were the reflection of national support of the policy, conducted by him.

On March 18, 2009, there occurred national referendum on the apply of Amendments to the Constitution. About 71% of the population took part in this referendum, more than 90% of them voted positively to the suggested amendments, which proved the necessity to renew Main Law of the country. Much more important moment of the referendum was the approvement of internal and foreign policy of President Ilham Aliyev by the population and the voting for the abolishment of 5th part of 101st Article, which had forbidden one person to be president more than two times. Along with it, there were made changes concerned to various sides of socio-political and spiritual life of the society.

Energetic projects, which became indicators of socio-economic development of Azerbaijan, raised to new practice level. In the latest 5 years, the extraction of oil and gas essentially increased in Azerbaijan. If in 2003, the oil extraction constituted 15,4% million ton, in 2008, it raised to 50 million ton. In 2003, the gas extraction in Azerbaijan constituted 5,5% billion cubemetres, in 2008-more than 20 billion cubemetres. Generally, the exploitation of Baku-Tbilisi-Ceyhan oil-pipeline and Baku-Tbilisi-Erzurum gas pipeline in July, 2006, which were the transnational infrastructural projects, possessing great historical essence, increased economic power of our state. The construction of Baku-Tbilisi-Qars railway is also strategic project, which will be exploited in the future. Azerbaijan turned from the country of gas important into country of gas exporter. Gasification of the Republic itself was reached to 85 percent and the use of gas was provided in all regional centres.

During 2003-2008s, there were constructed and exploited 6 new electrostations with the power of 750 megavatt, exploitation power of energetic system increased to 24,3%. There were laid down new electric cable and air lines, adopted necessary measures on the provision of durable work of electric network. In 2008, there was constructed and exploited Sangachal electrostation with the power of 300 megavatt, the construction of modern electrostation with 525-megavat power in Sumgait ended, the construction of the electrostation with the power of 780 megavatt in Shirvan and electrostation with the power of 104 megavatt are continuing.

Today, thanks to the diversification of the export of corbahydrate, Azerbaijan possesses 7 oil and gas pipes. Energetic policy gave economic independence to the country, provided to realization of projects on the creation, infrastructural project successfully in the country. During 5 years, the average of the minimum salary grew 3,5 times, pensions – 3,8 times. Our country obtained the highest economic growth in 2006, and in 2007 – 34,5 and 25 percent. Much more interesting was that the temps of the development of work oil section (16 percent) promoted the analogical temps of oil section (7 percent), which was the result of policy of state support to ownership and limitation of the dependence from oil section in the strategy of socio-economic development – this strategy is successfully realized by the president Ilham Aliyev. There were succeeded achievements in the sphere of balanced development of regions, limitation of poverty, liquidation constituted 38 billion manats, at the beginning of 2009, monetary reserves of our country raised to 18 billions US dollar. There were signed a line of orders by the President of the Azerbaijan Republic, which were directed to the provision of social defence of the population, increasement of salary of workers, who were engaged in boudget organizations. Since September 1, 2008, basic part of minimum salary per month and labour pensions were increased to 50% in a year. Number of people, who got direct addressed social aid by the state reached to more than 600 thousand people. If in 2003, the number of citizens, living in poor conditions constituted 49%, 5 years later this number constituted 16%. Generally, in latest five years the leader of state confirmed more than 70 state programmes, surrounding economic, social, and humanitarian spheres of the country. In 2003-2008, there were constructed 36 new township for refugees, in latest five years there were opened 766 thousand new work places, as well as 547 thousand permanent ones. In the latest five years the state boudget increased

more than ten times. If in 2003, the state budget of Azerbaijan constituted 1,2 billion US dollar, in 2008, it reached to 13 billion US dollar. The expenses on the public-health, which constituted major part of state expenses increased in 6,3 times, on agriculture and forest husbandry-in 5,2 times, on education-in 4,8 times, on social defence and social provision – in 3,9 times, in culture, sport, physical culture - in 4,5 times, on defence – in 9,7 times.

The measures, realized in the latest five years in the sphere of army construction made Azerbaijan much more powerful. The state administration always gives prior attention to this sphere – in 2008, defence expenses which increased to 65%, constituted 1,34 billion manat, in 2009 all military expenses constituted 1,63 billion manat. This is big number, but duties are bigger as well: the country should be ready to liberate its original regions by any way, must be much more powerful. Due to strengthen the defence potentiality of the country there began to the production of 18 defence outputs by the Ministry of Defence.

The activity, directed to the creation of medicine institutions that would reply to high demand continued – during 2003-2008, there were constructed, restored or repaired 289 hospitals, ambulatory specialized dispensers. The creation of medicine service in modern level not only in Baku, but also in the regions is the most important impact to the defence of health of Azerbaijan population.

Essential measures were separated for the improvement of ecological conditions during the same period. At the result of intensive works around Baku port, at the Zone of Bibi-Heybet, environs of international airport named after Heydar Aliyev, polluted with oil and other production remainings turned into green avenues. The construction of Oghuz-Gabala-Baku water pipeline, which will provide the city of Baku with fresh and clean water is continuing and along with this, there were exploited water-refinery constructions in 60 villages. The country gives special attention to the provision of food security of population.

There was given great attention to transport infrastructure and its completing. On March 10, 2004, there was given the name of Heydar Aliyev to the international Airport of Baku, on March 23, there was organized ceremonical opening of luggage of international Airport of Baku, named after H.Aliyev, which was included to the line of 10 best ones in Europe by the participation of President Ilham Aliyev. On May 12, 2004, there was exploited international Airport in Nakhichevan, On October 31, 2006, in Ganja, in 2008, in Lenkoran and in Zagatala.

Generally in latest five years there were either constructed or reconstructed on the ground of modern technology more than 800 km automobile roads, 10 bridges and passages in the country.

The sphere of provision of electric telephone network were reached to 83,1% in the republic and the number of abonents of mobile connection practically equals to the number of the population of the country. Generally, there was put investment in an amount of 775,4 million manat in the section of telecommunication and the number of users of computers and web browser in 2,2 and 2,3 times during latest five years.

The achievements in building industry were essential – besides of tens of modern high buildings with improved planning in Baku and in other big cities, there were exploited houses for refugees, families of myrtners and disabled persons of Karabakh war, sport olympyc complexes in Barda, Quba, Lenkoran, Shamakha, Masalli, stadium with 15 thousand places in the region of Lenkoran.

There was continuing work on improvement of road infrastructure – in these years there were constructed hundred kilometers roads, bridges, underground and upground passages, replying to international standards.

During the mentioned period there were succeeded essential achievements in the development of healthcare, education, science and culture along with the development of economy in the Republic. The signed orders by the leader of the state were directed to the improvement of material condition of workers on boudget organizations engaging in these spheres. The President Ilham Aliyev personally participated in ceremonial events on the opening of new or repaired objects of education, science, sport, enterprises of industrial and agrarian appointment not only in Baku, but also in the regions of the country.

It is important to mention the role of Heydar Aliyev Foundation in the development of science, education, culture, healthcare and sport. The leader of the foundation, the deputy of Milli Mejlis – Mrs. Mehriban Aliyeva always keeps under her consideration the problems of orphanages, school-internats, the families of refugees and obligatory immigrants. By her personal initiative and direct participation there was compiled “Programme of development of school-internats and orphanages” by material support of the Foundation of Heydar Aliyev there were built and repaired tens of secondary schools in the capital and regions of the country.

The Foundation of Heydar Aliyev conducts great and useful work in the propaganda of Azerbaijan culture: it organizes and conducts music of festivals in the country with the participation of prominent figures of the world culture, contributes to the education of talented representatives of Azerbaijan youth in the best world centres of music culture and decorative art, their participation in prestige international and regional contests.

The Azerbaijan Republic gives special attention year by year to widening the relations with our citizens living in foreign countries and to guarantee the unity and solidarity between them.

On June 5, 2011, in Baku has carried out the 3rd Congress of World's Azerbaijanis. At the same Congress participated 1272 members from 42 countries and Ilham Aliyev the president of Azerbaijan Republic was elected the chairman of the Council of World's Azerbaijanis Association.

On October 25, 2011, for the first time Azerbaijan Republic collected the voice of 155 countries that considers the members of UNO and elected non-constant member of Security Council of UNO the most famous international organization. Since January, 2012, the Azerbaijan Republic as one of 10 of non-constant member of Security Council of UNO with high successes conducted its duties.

Ilham Aliyev the president of Azerbaijan Republic has participated in the World Economic Forum that carried out in Davos of Norway in January of 2014.

On May of 2014s, Ilham Aliyev the leader of Azerbaijan Republic was in an official visit in China Public Republic and with the same official visit started the new cooperation stage between two countries.

25.5. CULTURE, SCIENCE AND SPORT IN THE YEARS OF INDEPENDENCE

The restoration of state independence of Azerbaijan shaped opportunities for intensive development of culture, formation of national ideology and extension of international connections. There began acting "Permanent Soviet of the Ministers of Culture of Turkish-spoken countries" in the mid of 1992, its executive organ- "Turksoy" in 1993. In 1996, Azerbaijan signed memorandum about the cooperation

with UNESCO and in 1997, Azerbaijan included to European Convention on Culture.

In 1996, there was created Azerbaijan – Turkish Vaqf of Friendship and in 2001, Azerbaijan Centre of Atatürk.

One of the major national identities is the language. With the aim of further completion of Azerbaijan language and strengthening of its role as official one the President Heydar Aliyev gave an Order “About the completion of applying of official state language” on July 18, 2001, and a little bit later, in September, 2002, the parliament of the country adopted “Law about the state language in Azerbaijan Republic”, which began to be applied by the Order of the President on January 2, 2003.

Due to turn the latin alphabet into universal and all-turkish culture for Azerbaijan nation there was adopted law about Azerbaijan writing on the ground of latin graphic on December 24, 1991. By the Order of Heydar Aliyev of June 18, 2001, entire transition into latin graphic began to be applied on August 1 and that day was declared as the Day of Azerbaijan alphabet and language.

The reforms in education were also essential: there were created new school and high-school programmes, were opened colleges, lyceum and gymnasiums. In 2001, there were 4485 secondary schools, 38 internats, 46 high schools (29 them were state and 18 were private), 73 special study institutions and 109 professional institutions in the Republic. There studied more than 1 million 62 thousand pupils and about 120 thousand students in the mentioned institutions. More than 3 thousand students of Azerbaijan studied abroad. There began the transition to bachelor and master degrees in the high schools of Azerbaijan during 1993/2004 education year.

Despite of all difficulties in these years science continued to develop in Azerbaijan as well. The increasing of wages of scientific workers, care and attention to their creating labour after the returning of Heydar Aliyev to the reign contributed to the stop of moving of intellectual forces abroad. By special Resolution, the Academy of Sciences of the Republic was renamed to National Academy of Sciences of Azerbaijan, all functions of coordination of all scientific-research works were given to its responsibility. There were published general publications as “The history of Azerbaijan” in 7 volumes, “The encyclopedia of Uzeyir Hajibeyli”, “Encyclopedia of My grandfather Korkud’s book” in 2 volumes, special volume of “Azerbaijanis” as well as tens of monographic researches in the sphere of history,

ethnography, archeology, literature, language knowledge, philosophy, economy and other spheres of knowledge in these years.

There were instituted international reward named after Fuzuli in the sphere of literature by the initiative of Heydar Aliyev in 1996, there was ceremonically celebrated 1300th anniversary of important world literature monuments – heroic ephos of “My grandfather Korkud’s book”, which reflected essential period of national history, culture and life-stock of Azerbaijan nation. Along with mentioned evidences, there were ceremonically celebrated dates of the history of Azerbaijan press, theatre and cinema.

In 1998, there was celebrated 80th anniversary of the establishment of Azerbaijan Democratic Republic in 1918, and 75th anniversary of Nakhichevan Autonomous Republic.

There was conducted First Worldwide Congress of Azerbaijanis of the World by the order of the President of Azerbaijan Republic on November 10, 2001. There was created “Coordination Soviet of World Azerbaijanis” in the Congress, which participated in 560 deputies from 37 countries of the world. There was created the Representations of Azerbaijan under this Soviet in 150 countries of the world.

There shaped suitable conditions for the development of mass information in the Republic – more than 200 newspapers in various political directions, many journals began to be published, private radiostations and televisions were exploited as well.

Literature, Art and Architecture gained further increasment.

Such highly-artistic works as “My died world” by Ismail Shikhly, “Room in a hotel” by Anar, “Governor and his daughter” by Ilyas Efendiyev, “Ah Paris, Paris” by Elchin, “Evil” by Isa Husseinov enriched the literature.

Such creations as “Frenchman”, “All for the best” by Vaqif Mustafayev, “Bat” by Ayaz Salayev, “Useful with glad” by Rasim Ojagov, “Other time” by Niyazi Mehdiyev and others were recognized in international movie festivals. There was conducted film festival of East-West, which became traditional in Baku, in October 2002.

There were opened the monuments of Hussein Cavid (1994, O.Eldarov), Shah Ismail Khatai (1993, I.Zeynalov, Z.Mehdiyev), academician Yusif Mammedaliyev (1998, A.Askerov), mousaleum of Hussein Cavid in Nakhichevan and Jafar Jabbarli in Khizi (1999, C.Garyaghdi). In 1998, there was opened great monument on the honour of the victims of “Bloody January” of 1990 and in 2002, there

was opened the monument to the genius of Azerbaijan poetry, Nizami Gandjavi in the city of Sankt-Petersburg.

The growth of Azerbaijan sport began in the second half of 90s. National Olympic Committee, which president is current leader of state, Ilham Aliyev, played an important role in the strengthening of material-technical basis and organization of sport movement in the Republic. Azerbaijan sportsmen successfully represented Azerbaijan in many sport competitions at the end of the 20th century and the basis for the development of sport in the republic in those years gave its impact in Olympic games, world and European Championships in the latest decades, as well as enriched the thrift-box of Azerbaijan sport with high rewards.

Essential work in the spheres of strengthening of material-technical basis of the fields of culture, science and sport, completing of the process of its organization and implementation, responding to modern standards were realized even in the period after 2003. In latest five years, there were constructed 1600 new schools, repaired hundreds of schools. Generally, there functioned 4500 schools in Azerbaijan. If five years ago there was one computer to 1000 pupils, at present day this number reached to 29 pupils.

In coherence with the Confirmation of the President of Azerbaijan Republic of State Programme about 200 young people were sent to 45 leading high-schools of the world for study. It shapes opportunity for the integration of the education in Azerbaijan to European system of education. The Order of the President of Azerbaijan Republic of January 31, 2009, "About several measures, relating with the intergration of high-schools of Azerbaijan Republic to extension to the high education in Europe" is much more essential; there is mentioned that the including of Azerbaijan into the structure of European Union in 2001, and concluding Bologna declaration, which was adopted by the Ministeries of Education of European countries by Azerbaijan Republic was major step in the direction of integration of high schools of our country to European system of education.

Scientific researches are implemented by approximately 30 thousand academic workers in high schools and more than 80 scientific-research institutions. It is characteristic that Azerbaijan led on the development of information technology among the countries of CIS. Azerbaijan takes the place in the first half among 127 leading countries of the world in the "Survey about global development of information technology", compased by World Economic Forum for 2007-2008s.

Not only separate laboratories for the goals of oilchemistry industry, but also in other spheres of natural and art sciences are actively developing. The preparation to the creation of nuclear reactor and own centre of nuclear investigation, which are planned to be exploited in 2010-2011, continued in Azerbaijan and the specialists of the country participated in the exploitation of Great nuclear collayder in Swetherland.

There is given big attention to the protection of cultural heritage of the nation. The prove of this are the orders of the President “About the publication of Azerbaijan National Encyclopedia” and “About the realization of mass publications in Azerbaijan language with latin graphics” (January 12, 2004), personal leadership over the publication of National Encyclopedia and signing of documents, relating with it, which examined extra expences for scientific degree, the increasment of the pensions of students, masters and Ph.D. students. By the support of the state there were constructed and exploited the buildings of international Mugham Centre and Azerbaijan state Film Foundation in 2008. There were made capital reconstructions in the buildings of the Palace of Heydar Aliyev, Academic National Dramatic Theatre, Russian State Dramatic Theatre, the Theatre of Young Spectators, Azerbaijan State Museum of Art, National Library named after M.F.Akhundov, Baku State Circus and many other institutions of culture. Baku was declared “The capital of Islamic culture” in the 5th Conference of Ministers of Culture by state-members of the Organization of Islamic Conference in 2009.

In May, 2004, there was opened the Heydar Aliyev Foundation, which was instituted with the aim of study and propaganda of rich socio-political heritage of world-wide leader H.Aliyev. The president of Heydar Aliyev Foundation Mrs. Mehriban Aliyeva gives special attention to the development of education and culture. There were constructed and repaired 226 schools, were provided with modern equipment 47 schools and kindergartens in the frame of programmes, realized by personal initiative of Mrs. Mehriban Aliyeva in latest five years. The objects of special attention of Heydar Aliyev Foundation are the internats and orphanages and the support of talented youth.

The achievements of the Republic in the spheres of sport, success, obtained by sportsmen in essential international contests became possible thanks to the acitivity of National Olympic Committee, 64 federations on the kinds of sport, 63 sport clubs and 66 sport communities. There was confirmed “State programme of the development of physical culture and sport in Azerbaijan Republic in

2004-2008s” by the order of the Cabinet of Ministers of Azerbaijan Republic №181 in August 2004. In latest 5 years, there were constructed 19 modern Olympic sport complexes, which have all conditions-opened and closed squares, swimming-pools, sport equipment – in all regions of Azerbaijan. It became traditional to organize complex mass contests-Republic youth games, Republic sport festivals and Olympiads among the students of educational institutions, in which participated hundred thousands sportsmen-amateurs-in the Republic.

From August 13 to 29, 2004, sport delegation of Azerbaijan, consisted of 38 sportsmen that participated in 28th Summer Olympic games. Azerbaijan sportsmen took 37th place as team, obtaining 1 gold and 4 bronze medals. On 17-28th of September, the team of Azerbaijan took place in 12th Parolympic games, obtaining 4 medals-2 gold, 1 silver and 1 bronze one. The continuence of successful participation was the 29th Olympic Games in Pekin, where the sportsmen of Azerbaijan gained one gold, two silver and four bronze medals and took 39th place as team; and in 13th parolympic games they gained more medals than in previous time – 10 medals.

Despite of olympic kinds, there is conducted great work on the development of national kinds of sports, which are lovely ones of the nation: national fought- wrestling, weight-lifting, backgammon, tag of war and etc.

In this plan, Republic sports festival on national kinds of sport, which becomes traditional and is organized each year shaped the ground of mass character of sport among the population.

Since 2003, the successor of political school of Heydar Aliyev and the leader of New Azerbaijan Party Ilham Aliyev became a leader of the Republic of Azerbaijan. I.Aliyev won to his all hispolitical rivals and after the presidential elections on 15th October of 2003, on 15th October of 2008 and on 09th October of 2013 became a president of the Republic of Azerbaijan. At the result Ilham Aliyev is the first president that has elected for three times in succession in the history of Independent Azerbaijan Republic.

Ilham Aliyev is a continuer of Heydar Aliyev’s course in the foreign and internal policy, so his leading period to the government values as the new stage in political, socio-economic and cultural development of Azerbaijan. During these periods has taken many decisive steps in the direction of legislative state creation and citizen society. On 6th November of 2005 the III summon and on 7th November of 2010 the IV summon have carried out the elections for

the Parliament of the Republic Azerbaijan. In 2010, at the result of Parliament election 72 members from New Azerbaijan Party, 12 members from other political parties and 41 non-political parties members have elected. As it seems, in the Parliament elections New Azerbaijan Party was more superior than other political parties.

Azerbaijan has to direct a big part of its state budgetary to the military expenses because of confusion of territorial integrity and more than 20 years our lands are under the occupation of Armenian aggressors. Azerbaijan for its National Army that has trained according to the NATO standards and for its military power became the leader in the South Caucasus.

On 3th July of 2007, the gas pipeline of Shahdeniz by the means of the South Caucasus pipe has entered to the gas pipeline system of Turkey on the route Baku-Tbilisi-Erzurum. Baku-Tbilisi-Erzurum gas pipeline beside with compensation of natural gas requirements of Azerbaijan, Georgia and Turkey, plays an important role in passing Azerbaijan gas to Greece and other European countries through the Turkey. During 2011 and 2012, have signed some according agreements between the governments of Azerbaijan and Turkey about the project of Trans-Anadolu Gas Pipeline (TANAP) that intends to extract Azerbaijan gas to Europa. After the same agreement has appeared the realization of Trans-Adriatic Gas Pipeline (TAP) in the energy provision of Europa. The TAP project intended the transition of “Shahdeniz-2” gas deposit in the Caspian Sea of Azerbaijan by the means of Greece and Albania passing through the bottom of Adriatic Sea to Italia and from there to the western European countries. On 17th of December of 2013, in Baku has signed the Final Investment Decision on Shahdeniz-2 with the participation of Azerbaijan, Albania, Bulgaria, Georgia, Croatia, Montenegro states and government leaders, the Ministry of Foreign Affairs of Italia, the Ministry of Energy and Natural Resources of Turkey, the counselor of USA president on energetic problems and with the participation of commission of European Union on energy problems. The same documents as Ilham Aliyev the president of Azerbaijan calls “The Agreement of 21th centuries” has created many opportunities in widening The South Caucasus pipeline in all over the territories of Azerbaijan and Georgia also to the realization of the project on building Trans-Anadolu (TANAP) and Trans-Adriatic (TAP) gas pipelines. With the new gas pipeline has prognoses to extract over 10 mlrd. cube meters in the first stage and over 20 mlrd. cube meters in the II stage to Europa. On the

same great project, that has got more over 3 billion cube meters gas resources and Azerbaijan is the main participant, intended to attract the investment in amount of 45 mlrd. USD and to open new work places for 30 thousands employees in the countries which the pipeline will be pass through the countries. In the Shahdeniz-2 project determined the part of British Petroleum (BP) is 28.8% as a main operator, but as a main supporter the part of the State Oil Company of the Republic of Azerbaijan is 16.7%. There planned to start the building of the new energetic project in 2014, but on the project the exportation of the first Azerbaijan gas to Europe planned to 2019.

During 2003-2013s decreasing of depends of economy on oil industry, the state policy carrying out for guarantee the sustainable development, beside with oil industry and non-oil areas especially, for manufacturing industry has grounded the guarantee.

At the present-day Azerbaijan has trade relations with more than 140 countries of the world. The foreign trade circulating of the republic was more than 33mlrd USD, in 2013. From the republic to the foreign countries has exported the product in amount of 22mlrd. USD and the products in amount of 11mlrd. USD has imported. In the foreign trade circulating Turkey, Great Britain and Russia play an important role for Azerbaijan.

During 2003-2013s we can say in all the regions of Azerbaijan has built the schools, museums and parks with new and modern technical equipment. In most of region of the republic has built the treatment and diagnosis centers and hospitals.

In generally, 2003-2013s in all over the republic near 18 the modern Olympic centers have given to utilization.

During 2003-2013s, at the result of carried out effective and purposely economic policy the production of general internal product (GIP) has increased more than three times. In 2012, the amount of GIP per men was more than 5800 manat (near 7500 USD). In 2013, in Azerbaijan the amount of general internal product reached to 73.5 mlrd. USD and the production of GIP per men increased to 10700 USD (8392 manat).

According to the correctly prepared accounting of the World Economic Forum, Azerbaijan in 2013, for the index of global competitive ability in comparison with 2012s, has grown for 7 levels and stood in the 39th place among 148 states. The world economy that is under the globalization period, our motherland Azerbaijan is one of fifty countries that has its own economic competitive ability in the

world and all of these are the visual indicators of purposely and progressive policy that is carried out in our republic. According to the effective makroeconomic environment the Republic of Azerbaijan is in the 8th place, for the effective labor market is in the 30th place and for the level of technological preparation is in 50th place.

On the base of order that signed on 13th July of 2012, by Ilham Aliyev the president of the Republic of Azerbaijan, for decreasing additional payments and for not wasting time, for ethical relations with citizens, for increasing the transparence, for stenghtening the faith against the corruption has created “ASAN Service” centers. The opening of such centers in our country created new conditions for state creation and citizen relations becoming into the new qualitative plane.

On 8th of February, 2013, the first artificial satellite of Azerbaijan has sent to orbit and it is also could be considered as the great progresses of the republic on informational and communicational areas.

The Azerbaijan government according to the speedy development strategy of the republic announced the 2014 year as the “Year of Industry”. The year of 2014, has started very progressive for Azerbaijan.

The Azerbaijan state gives very high attention to the development of secondary schools and high schools, the guarantee of children and youths with the highest education and the training of the highest specialized personnel that meets the world standards. Since 2005, the given sources from the state budgetary to the educational areas increased for three times according to incomings of state budgetary and for the economic development of the country. On the base of financial supports by state budgetary and by the Heydar Aliyev Fund for the recent years has built or fundamentally reconstructed more than 2200 new schools.

The pupils gained the highest educational degree at the secondary schools of Azerbaijan achieved 18 gold, 38 silver and 71 bronze medals during 1998 – 2011s in the World Subject Olympia.

Beside with the science and educational areas in Azerbaijan, our state also gives very high attention to the development of culture and art.

At the result of the State Program on the development of Azerbaijan movies during 2008-2018, have finished the making of movies as “Buta”, “The world is inside out”, “Additional influence”,

has completed. For widely propagation of our culture and art has activated the “Culture” channel since 15th of February of 2012. For developing our art of classic music has created the “International Mugham center” in 2008. During 2005-2013s have carried out 4 Mugham Television Contest and all of these were the best interesting events for our music art. In 2011, Azerbaijan participated in Eurovision Song Contest and won the 1st place among 39 participated countries.

The Azerbaijan sportsmen have active participation in the international sport contests and Summer Olympic Games and achieved to great progresses. On August of 2004, in Athena carried out the XXVIII Summer Olympia Games, Azerbaijan gained one gold medal (wrestler Farid Mansurov) and 4 bronze medals and were among 38-45 places in Europa, but in the XXIX Summer Olympia Games that carried out in Beijing we gained 1 gold (judoist Elnur Mammadli), 2 silver and 4 bronze medals and took the 20th place among European countries. In 2012, XXX Summer Olympia Games that carried out in London, the Azerbaijan sportsmen raised to 10 the number of medals (2 gold, 2 silver and 6 bronze). In London Olympia Games our free-style wrestlers Sharif Sharifov and Toghrul Asgerov stood up the highest level and achieved to rise our holy tree colored flag and to sound there our State hymn too.

In the first ten years of 21th century for the level of military – political power and socio-economic development the Republic of Azerbaijan became a main leading state in the South Caucasus. For the human resources our republic is one of higher countries of the region, for the highest economic development and powerful army made the necessity to liberate Azerbaijan territories from Armenian aggressors.

CHRONOLOGY

1 million 500 thousand – 1 million 200 thousand years ago – much more initial traces of primary human in the territory of Azerbaijan. Guruchay culture.

1 million 200 thousand – 1 million years BC – the beginning of primary human – beings settling in Azikh cave.

400-350 thousand years BC – reveal of the fragment of low jaw of Azikhantrop.

100-35 thousand years BC – middle Paleolithic (mustye).

35 thousand – 12 thousand years BC – epoch of upper Paleolithic in Azerbaijan. Appearance of the human – being of modern type.

13 thousand – 5 thousand years BC – Mesolithic and Neolithic periods. Beginning of formation of producing husbandry.

6th-4th millennium BC – Eneolithic period. The culture of Shomutepe.

4th-3rd millennium BC – the Early Bronze Age. Kur-Araz culture.

Last term of 3rd millennium BC – first tribal unions in the territory of Azerbaijan. First evidences about kutiums, lullubiums and hurrits in shumerian – accadian sources.

3rd millennium – first half of 2nd millennium BC – epoch of the Middle Bronze Age.

Second half of 3rd millennium BC – Nakhichevan archaeological culture.

First half of 2nd millennium BC – contact between arian tribes, which invaded to Front Asia and hurrits in the region of Urmia Lake.

Second half of 2nd millennium BC – beginning of 1st millennium BC – epoch of Last Bronze and the Beginning of Iron Age. Deepening of social and property difference, increasing of foreign ties.

The end of 2nd millennium BC – collapse of primary communal relations in the historical territories of Azerbaijan.

The end of 2nd millennium BC – beginning of 1st millenium – Entrance of Iranian spoken tribes to Azerbaijan.

Beginning of 1st millennium BC – foundation of initial big political formations. Zamua.

First half of the 9th century BC – creation of the Manna realm in the pre-Urmian region.

8th century BC – strengthening and enlargement of Manna realm. Struggle against Assyria and Urartu.

The mid of the 8th century – the second stage of Assyrian expansion.

The year of 714 BC – campaign of Assyrian tsar – Sargon II to Urartu.

8th – the end of the 7th century BC – invasion of Cimmerian, Scythian and Sacians to Caucasus and Front Asia.

70s of the 7th century BC – establishment of Cimmerian – Scythian – Sacian realm in the part territory of Azerbaijan.

70s of the 7th century BC – foundation of Median realm.

The years of 660s BC – uprising against tsar Ahsheri in Manna.

Last 30 years of the 7th century BC – beginning of expansive wars of Medans.

625-585 BC – reign of Kiaksar.

The year of 615 BC – Medians begin war against Assyria.

The year of 612 BC – conquest of Assyrian capital – Ninevia by medians and Babylonians.

612-605 BC – fall of Assyrian Empire. The division of Assyrian territory between Midians and Babylonians.

The end of 7th – at beginning of the 6th century BC – conquest of Manna, Scythian realm and Urartu by Midians.

The year of 550 BC – the fall of Median Empire. Foundation of Pesrian Ahamanid state.

The year of 522 BC – The revolution of Gaumata.

The year of 521 BC – uprising of midians against Persians under the leadership of Frauvertish.

The end of the 5th century BC – campaigns of Persian tsars against kadusians.

4th – 3rd centuries BC – Yaloylutepe culture.

The year of 334-330s BC – Expansions of Alexander Great. Collapse of Ahamenid state.

The year 331 BC – Participation of medians, kadusians and sakesins in Gavgamel battle.

Last term of the 4th century BC – Creation of Atropatena state. First crowned of Atropatena, Atropat.

Last three centuries of 1st millennium BC – 2nd century AD – the culture of pitcher graves.

Last term of the 4th century BC – Foundation of Albania state.

285-280s – expedition of Heraklid and Patrokl in order to study the Caspian Sea.

Last term of the 3rd century BC – strengthening of Atropatena. Tsar Artabazan.

The end of 20s of the 3rd century BC – Artabazan recognizes the regin of Selevkid tsar – Antiox III over himself.

3rd century BC – minting of coins in Albania.

60s of the 2nd century BC – Atropatena again conducts the independent policy.

1st century BC – strengthening of the positions of parfian and avestian Zaroastrionism in Atropatena.

60s of 1st century BC – struggle of Albanians against the expansion of Romans. The mention of the Albanian tsar – Oroys and his brother – Kosis in written sources.

Second half of 1st century BC – the reign of Artabazd in Atropatena.

The year of 36 BC – Invasion of Rome troops to Atropatena. Heroic defence of Fraaspa. Destruction of Rome troops, commanded by Antony in Atropatena.

The year of 35 BC – The struggle of Albanians against the expansion of Parfia. The governor of Albania, Zober.

The last third of the 1st century BC – the end of parthianofilian policy of Atropatena stars. Rapprochement and alliance with Rome.

The end of 1st century BC – the beginning of 1st century AD – Atropatena tsars, Ariborzan and Ariovast.

The beginning of 1st century AD – The dynasty of Parfian Arshakids captured the reign in Atropatena.

The year 70s – expansion of alanians in Azerbaijan and neighbourhood countries.

The years of 80-90s – expansion of Romans to Albania.

The year of 226 – Caming of Sasanid dynasty to the reign in Iran.

The second half of the 3rd century – Including of Azerbaijan to the borders of the influence of Sasanid Empire.

313-371 – the years of reign of Albanian tsar, Urnayr.

The year of 313 – confirmation of Christianity in Albania as state religion.

The beginning of the 5th century – creation of Albanian alphabet.

422 – Iran-Byzantine agreement about united defence of Albanian passage.

428 – Liquidation of the statehood of Armenia by Sasanids.

450-451 – uprising of South-Caucasian nations against Sasanids.

The mid of the 5th century – Petrozobad/Barda – new capital of Albania.

457-463 – uprising of Albanian people against Sasanid supremacy under the leadership of tsar Vache II.

463-487 – dismissal of Vache II from tsarian reign. Temporary stop of the ruling of Arshakid dynasty in Albania and the period of first marzbanian.

481-484 – uprising of South-Caucasian peoples against Sasanids.

485 – the Nvarsak peace.

487 – Restoration of Arshakid dynasty in Albania. Tsar Vachagan III (487-510).

488 – The call of Aluen assembly.

The end of 5th – half of 4th centuries – mazdakid movement.

510 – The fall of Arshakid dynasty. Second marzbanian period in the history of Albania (510-628).

First half of the 6th century – new expansions of Turkish tribes (savirs, avars, bulgars, khazars) to the territory of the South Caucasus.

531-579 – the years of reign of Khosrov Anushiravan I.

The half of the 6th century – administrative reform of Khosrov I. Including of historical territories of Azerbaijan to the structure of sole governance – Northern Kustak.

586 – invasion of Byzantine troops of Albania.

591 – Iran-Byzantine peace treaty.

603 – Foundation of Mehranids in Albania; the beginning of the activity of Albanian Catholicos Viro.

603-628 – the last Iran-Byzantine war.

612-613 – The call of Iranian church assembly.

623 – new invasion of Byzantine troops of Albania under the commandance of emperor Irakly.

626 – The beginning of wide-sized invasion of khazars to Albania.

627 – Receive of the title of “the governor of Gardman and the sovereign of the state of Albanian” by Varaz Grigor Mehranid (627-642) in Ktesifon.

629-630 –Subordination of Albania by Khazars.

637 – The capture of Ktesifon by Arabs.

639-640 – first unsuccessful campaigns of Arabs to Azerbaijan.

640-642 – the attempts of Sasanid detachments to conquer Albania again.

640 – Agreement of Javanshir with the ruler of Iberia about “inviolable friendship”.

642 – the Battle in Nehavend.

643 – invasion of Arabs to Azerbaijan. The battle in Ardebil.

643 – Conquest of Derbent – Bab-al-Abwab by Arabs. Conclusion of peace treaty between civil population and Arabs.

644 – Capture of Tiflis by Arabs.

644 – first defeat of Arabs in Belencer and their recede.

644-645 – uprising of Azerbaijan population against Arabic conquerors.

644-645 – new campaigns of Arabs under the leadership of Habib ibn Maslama and Salman ibn Rabia to Albania and its reconquest.

652-653 – new campaign of Salman ibn Rabia to Derbent and his death in Arabic-Khazar battle near Belencer. Big part of Azerbaijan was again seceded from Arabic invaders.

654-655 – one more campaign of Habib ibn Maslama to South Caucasus. Subordination of northern regions of Azerbaijan by Arabs to Caliphate as well.

654 – Moving of the residence of Arabic governor from Dvin to Barda; Agreement of Javanshir with Byzantine emperor, Constantin II.

664 – Agreement of Javanshir with khazars and his marriage with the daughter of khazar khagan.

667-670 – meeting of Javanshir with caliph al-Muaviyya in Damascus and his confirmation as the governor of Albania.

680 – conspiracy and murder of Javanshir.

7th century – the construction of 15 years old Khudaferin Bridge.

Second half of the 7th century – Albanian poet, Davdak.

680-696 – the years of reign of Albanian king Varaz Tiridat I.

680 – the beginning of new invasions of Khazars.

688-690 – Arabic-Byzantine invasion to the South Caucasus.
Triple dependence of Albania.

691-692, 725-726 – population census in Azerbaijan.

699-704s – Captivation of Varaz Tiridat I by Byzantine in Constantinople.

The eve of 7th-8th centuries – the foundation of Arabic spoken Azerbaijan literature.

First half of the 8th century – Arabic spoken poets of Azerbaijan, Musa Shahavat and Ismail ibn Yasar.

704 – Partav church assembly; real subordination of Albanian Christian church to Armenian one.

705 – Liquidation of Albanian statehood and its turn/transition into Arabic province, Arran.

8th century – beginning of extension of Sufism.

707-708 – Arabic-khazar wars in the territory of Azerbaijan.

721-722 – invasion of khazars, kipchaks and other Turkish tribes to Azerbaijan.

30s of the 8th century – successful campaigns of Arabs to Khazaria under the commandance of Marvan ibn Muhammed.

748-752 – anti-Caliphate uprisings in Azerbaijan; uprising under the leadership Musafir ibn Kuseyir.

750 –beginning of reign of Abbasid dynasty in Caliphate.

763-764 – invasion of Khazars to Arran and Georgia.

775-785 – ruling of caliph al-Mehti; propaganda of new religious trend by him.

Second half of the 8th century- strengthening of flow of Arabs- immigrants from South Arabia to Azerbaijan, deepening of rival relations between the representatives of Northern and Southern Arabic tribes here.

778-779 – first uprisings of Khurramids.

793-794 – uprising in Beylakan under the leadership of Abu Muslim.

796/97-797/98 – new uprisings of Khurramids.

798-799 – “Shirvan melik” Shammakh ibn Shudja.

The end of the 8th century – end of Arabic-khazar wars.

The end of 8th – the beginning of the 9th century – real liquidation of administrative name of “Arminiya”.

The end of 8th – beginning of 9th centuries – the reign of Yazid ibn Mazyad at Sheybani in Azerbaijan.

808-809 – uprising of khurramids in Azerbaijan, Isfahan, Rey, Hamadan and in some other regions.

816 – death of Javidan and Abu Imran, Babek – leader of khurramid movement.

821 – murder of Varaz Tiridat II.

The end of 20s – beginning of 30s of the 9th century – movement of sektants – pavlikians in Beylakan.

830 - 833 – extension of khurramid movement. Capture of Hamadan by khurramids.

835 – formation of the control over Arran by Sahl ibn Sumbat.

836 – battle in Hashtadsar.

Winter of 836 – death of one of the generals of Babek – Turk Tarkhan.

August of 837 – Capture of Bazz by Arabic troops, led by Afshin. Babek's escape.

837, September 15 – captivation of Babek and his brought to Barzand.

838, January-March – brought of Babek to Samira and his assosination.

839-840 – uprising in Tabaristan under the leadership of Mazyad.

839-84 – revolt in Azerbaijan against the central power of Mingecheur al-Fargani.

40s of the 9th century – new anti-arabic uprisings in the South Caucasus.

853 – punishment of the leaders/participants of these uprisings by Bugha al-Kabir, captivation and brought of local governors to Samira.

Second half 9th – beginning of 10th centuries – weakening of caliphate, formation of feudal states of Azerbaijan.

861 – establishment of feudal properties by the representative of Mazyadid clan: by Heysam ibn Halid in Shirvan, Yazid ibn Halid in Layzan.

869 – Establishment of Derbent emirate by Hashim-as-Sulami.

886-887 – “Restoration” of Albanian statehood by Grigor Hammam.

Beginning of 80s of the 9th century – order of caliph about the giving of the profits of Baku oil-producers and salt mines to Derbent people.

The end 80s of the 9th century - creation of Syunik and Artsakh – Khachen realms.

Second half of 9th – first half of 10th centuries – development of scientific and philosophyc thought in Azerbaijan (Al-Bardidji, Al-Bardai, Muhammed al-Bakuvi and others).

898-941 – The state of Sajid.

901-927 – Appointment of Yusif ibn Abu-Sac as the governor of caliph in Azerbaijan.

913-914 – Attack of the Rus to Baku and Absheron seashore.

914 – Defeat of Armenian owner, Smbat I by Yusif ibn Abu Sac.

917 – Capture of Shirvan by LayzanShah Abu Tahir Yazid and acceptance of the title of “ShirvanShah” by him. In the same year the city of Shamakha got the name of “Yazidiyye” in the honour of Abu Tahir.

930 – peace treaty between Shirvan and Derbent.

943 – Capture and destruction of Barda by the Rus.

960 – strengthening of Senekerim’s power in Sheki and adoption of the title of “tsar of albanians” by him.

971-1075 – Sheddadid emirate of Ganja.

983 – Construction of castle walls of Shabran.

983-1060; 1107-1117 – The state of Revvadids.

993-1066 – philosopher and thinker, Bahmanyar.

1012-1088 – Qatran Tabrizi.

1015, 1018-1021, 1029 – campaigns of oghuz detachments to Azerbaijan and the South Caucasus.

1027 – Construction of 11 years old Khudaferin Bridge over the Araz River.

1030 – new attack of the Rus with ships to Azerbaijan.

1030 - 1109 – Khatib Tabrizi.

1038 - Establishment of Oghuz state in the Middle Asia.

1040 – The battle of Dendenakan.

40s Of 11th century – beginning of Seljukid conquests.

1045 – Strengthening of castle walls of Yezidiyye and Ganja.

1054 – Capture of Tabriz by Sultan Toghrul.

1066 – Uprising in Shirvan.

60s-70s of the 11th century – campaigns of Sultans Alp-Arslan and Melik-Shah and conquest of Azerbaijan and neighbourhood countries by them.

1071, August 25 – destruction of Byzantine army in Malazgird by Sultan Alp-Arslan.

1078/1079 – Construction of “Sunq-qala” mosques in Baku.

1089-1182/83 – Mekhseti khanum Gandjavi.

The end 11th century –unification of Derbent city-state to Shirvan.

11th-12th centuries – building of three bridges over the Ganjachay.

11th – beginning of 13th centuries – the period of prosperity of Azerbaijan poetry school.

1100 – uprising in Beylakan.

1111 – Marriage of the successor of Shirvan throne, Manuchohr with the Georgian princess, Tamara.

1117-1157 – the years of ruling of Sultan Sanjar, the last “great Sultan” of Seljukid dynasty.

1118 – Establishment of Irag Sultanate of Seljukids with the centre in Hamadan; beginning of Sultan Mahmud’s governance.

1120-1121 – the attack of Georgian tsar, David IV to Arran.

1122 – earthquake in Ganja.

1123-1124 – invasion of Georgian tsar, David IV’s troops to Shirvan.

1130-1213 – Mkhitar Gosh.

1133-1152 – Proclamation of Masud as the ruler of Irag Sultanate.

1135 – Confrontation of Sultan and caliph grew till the war. Defeat of caliph’s troops.

1136 – Giving of Arran as iqta to Shamsaddin Eldeniz by Sultan Masud. Arrival of atabey to Barda.

1139 – earthquake in Ganja: Attack of Georgians to the destroyed city and thief of the castle gates by them.

1141-1209- Nizami Gandjavi.

1142 – Revolt of Emir Kutlug in Ganja against the Sultan.

1145-1234 – Shikhabeddin Sukhraverdi.

1147 – Appointment of Khas-bey as the governor of Azerbaijan by Sultan Masud.

1148 – Construction of the mausaleum of “Gyrmizi gunbaz” (“Red dome”) in Maragha.

1148 – United uprisings of Shamsaddin Eldeniz and the emirs of Irag Sultanate against Sultan Masud.

The mid of 12th centry – construction of monastery of “Qoshavenk” by Mkhitar Gosh and school under monastery.

1153 – Sultan Muhammed’s coming to the throne.

1160 – Arslan Shah’s coming to the throne of Irag Sultanate. Giving of the title of “great atabey” to Shamsaddin Eldeniz.

1161 – first invasion of Georgian troops to the borders of Azerbaijan atabey’s properties and destruction of the cities of Ani, Dvin, Ganja.

1162 – building of Yusuf ibn-Kuseyir mausoleum.

1163-1164 – Replied invasion of Shamsaddin Eldeniz to Georgia. Returning of the cities of Ani and Dvin to his subordination.

1160 – Collapse of Syunik realm.

1168 – Acceptance of vassal dependence of Maragha governor, Arslan Aba from the atabey of Azerbaijan.

1174/75 – campaigns of gipchags and the Rus to Shirvan.

1174-1186 – atabey Muhammed Jahan Pehlevan.

1175 – the death of Momina-khatun in Nakhichevan.

1175 – including Ruindej fortress of Tabriz to the structure of Eldenizes’ properties.

1186 – the end of the construction of Momine-khatun mausoleum.

1186-1191 – atabey Qizil-Arslan and the beginning of “memluk” period.

1187 – building of Mardakan tower.

1188 – Capture of Hamadan by Gizil Arslan and his coming to Sultan throne.

1191 – conspiracy and murder of Gizil Arslan.

1191/92 – destructive earthquake in Shamakha. Moving of the capital from Shirvan to Baku.

1191-1210 – Atabey Abu-Bekr.

1193 – Mujiraddin Beylagani.

1194 – The defeat of Abu-Bekr by united troops of Shirvan and Georgia, which supported his brother Amir Amiran in the struggle for throne near Ganja.

1194 – Uprising of Amir Amiran in Ganja and his death.

12th centry – construction of “Red Bridge” in modern Kazakh region.

1201-1280 – Kirakos Qanzaksky.

12th - beginning of the 13th century – restoration of Arsakh-Khachen realm.

1206 – marriage of atabey Abu-Bekr with Georgian princess; temporary cease of the invasions of Georgian troops.

1208 – cease of the dynasty of the owners of Maragha, Aghsungur al-Ahmedali. Capture of Maragha by atabey Abu-Bekr.

1210 – Death of atabey Abu-Bekr.

1210-1225 – Atabey Ozbek.

1210-1211 – restoration of destructive campaigns of Georgian troops in the borders of atabeys' properties.

1215-1261 – restoration of Albanian (Arsakh-Khacen) melikate by Hasan Jalal and the years of his governance.

1216 – beginning of the construction of Gandzasar monastery.

1220-1222 – first campaign of Mongols to Azerbaijan. Destruction of several biggest cities of Azerbaijan.

1221 – campaigns of qipchaks to Azerbaijan.

1221 – conquest of Sheki and Gabala by Georgians.

1225-1244 – ShirvanShah Fariburz III.

1225-1231 – Azerbaijan under the reign of kharezmShah Jalaladdin Makburn.

1225 – The fall of the state of Azerbaijan Atabeys.

1225 – Invasion of Georgian troops to Ganja.

1225 – capture and destruction of Tbilisi and Eastern Georgia by Jalaladdin.

1227 – liberation of Sheki and Gabala from Georgians.

1231 – revolt against Jalaladdin's reign in Ganja under the leadership of Bender.

1231 – Death of kharezmShah Jalaladdin.

1231 – second campaign of Mongols. The end of independent existence of ShirvanShahs state.

1230-1294 – music-studied Safieddin Urmavi.

1235 – Capture of Ganja by Mongols.

1239 – Conquest of Derbent by Mongols and the end of the conquest of Azerbaijan by Mongols.

1239-1256 – Governance of the ruler of Great khan in Azerbaijan.

1244-1260 – ShirvanShah Ahsitan II.

1247-1318 – statesman, historian and doctor Fazlullah Reshideddin.

1252-1320 – philosopher Mahmud Shabustari.

1252-1334 – founder of Safavids dynasty – Sheikh Safieddin.

1254 – general census of the population by Mongols.

- 1256-1357 – The state of Hulakids (Elkhanids) in Azerbaijan.
- 1256 – The reign of Hulagu-khan.
- 1259 – The opening of Maragha observatory.
- 1260-1267 – ShirvanShah Farrukhzad II.
- 1262,1265,1288 – Campaigns of Gold Orda khans to Azerbaijan.
- 1265-1282 – Abaga khan Hulakid.
- 1267-1294 – ShirvanShah Gershasp II.
- 1276 – uprising against Abaga khan's reign in Arran.
- 1281-1345 – scientist and historian Hamdullah Mustoifi Kazvini.
- 1282-1284 – The reign of Ahmed Tekudar Hulakid.
- 1284-1291 – The reign of Argun-khan Hulakid.
- 1291-1295 – The reign of Kheykhatu khan Hulakid.
- 1294-1317 – ShirvanShah Farrukhzad III.
- 1295 – Baydu-khan Hulakid.
- 1295-1304 – Ghazan khan.
- 1295 – Convert of Ghazan khan to Islam.
- 1308 – mathematician Ubeyd Tabrizi.
- 13th-14th centuries – construction of Mardakan, Nardaran, Ramana and Ark fortresses.
- 13th-14th centuries – construction of the complex of ShirvanShahs palace in Baku.
- Beginning of the 14th century** – opening of medrese and “Dar-ush-shafa”-House of Health in Tabriz.
- Beginning of the 14th century** – construction of Mahmudabad city.
- 1304-1316 – Sultan Muhammed Khudabende (Olcaytu) Hulakid.
- 1316-1335 – Sultan Abu Said Hulakid.
- 1318 – destruction of the square of Rabi-Rashidi in Tabrizi.
- 1322 – construction of the mausoleum in Barda.
- 1325-1390 – Assar Tabrizi.
- 1334-1392 – Sheikh Safieddin Sefevi.
- 1335 – campaign of Gold Orda khan, Uzbek to Azerbaijan.
- 1335-1336 – Arpa khan Hulakid.
- 1336 – Musa khan Hulakid.
- 1336-1338 – Muhammed khan Hulakid.
- 1339-1340 – Satibeyim-khatun from Halaki origin.
- 40s of the 14th century – decline of Hulakid state.

1340 – the establishment of Celairid state with the centre in Baghdad.

1340-1344 – Suleiman-khan Hulakid.

1340-1357 – real reign of Chobanid clan in Azerbaijan.

1340-1392 – Fazlullah Naimi.

1344-1355 – Anushiravani-Adil Hulakid.

1344, 1346, 1357 – years of uprisings against Chobanids in Tabriz.

1345-1372 – ShirvanShah Kavus.

1345-1357 – Hasan-khan Hulakid.

1355-1434 – Shah Kasi Anver.

1357-1359 – emir Akhidjuk Chobanid.

1359-1410 – Azerbaijan as the part of Celairid state.

1359-1374 – Sheikh Uveys Celairid.

1364-1367 – Struggle of ShirvanShah Kavus against Celairids.

1369-1417 – Imadaddin Nasimi.

1372-1382 – Sultan Hussein Celairid.

1382-1538 – The governance of Derbendids dynasty in Shirvan.

1382-1417 – ShirvanShah Ibrahim I.

1382-1410 – Sultan Ahmed Celairid.

1385, 1387, 1394 – campaigns of the Gold Orda khan, Tokhtamush to Azerbaijan.

1386, 1392, 1399 – campaigns of emir Teymur to Azerbaijan.

1387, 1393, 1397, 1400 – Attempts of capture of Alinjagala fortress by Teymur's troops.

1387-1401 – heroic defence of Alinjagala fortress.

1392-1427 – sheikh Khadje Ali Safavids.

1402-1473 – Abdurrashid ibn Saleh Bakuvi.

1404 – Coming of Spanishman Klavikho to Tabriz.

1405-1406 – Uprising against Teymurids in Azerbaijan.

May-June, 1406, – Coming of ShirvanShah Ibrahim to Tabriz.

July, 1406, – Return of Celairid Sultan, Ahmed to Tabriz.

October 14, 1406, – Battle between Qara Yusif Karakoyunlu and Teymurid Abubekr near Nakhichevan.

April 12, 1408, - victory of Qara Yusif Karakoyunlu over Teymurid Abubekr in the battle near Tabriz.

August 30, 1410,– battle near Tabriz and the victory of Qara Yusif over Ahmed Celairid.

1410-1467 – The state of Karakoyunlu.

1410-1420 – The authority of Qara Yusif Karakoyunlu.

December, 1412,– battle between ShirvanShah Ibrahim and Georgians on the shore of the Kur.

1417-1462 – ShirvanShah Khalilullah I.

July 30-August 1, 1421,– Aleshkerd battle between Iskender Karakoyunlu and Teymurid Shahrukh.

1422-1429 and 1431-1435 – the years of authority of Iskender Karakoyunlu.

1427-1447 – Seikh Ibrahim (SheikhShah) Safavids.

September 17-18, 1429, – Salmass battle between Iskender and Shahrukh.

1435-1467 – JahanShah Karakoyunlu.

1447-1460 – Seikh Cuneyd Safavids.

1453-1457 – subordination of Iran by JahanShah.

1453-1478 – the years of reign of Uzun Hasan Aghqoyunlu (since 1468 in Azerbaijan).

1458 – invasion of JahanShah to Herat.

1460-1488 – sheikh Heydar Safavids.

1462-1500 – ShirvanShah Farrukh Yasar.

1465 – Embassy of Shirvan in Moscow under the leadership of Hasan bey.

1465 – construction of “Blue-mosque” in Tabriz.

1466 – coming of Russian embassy to Shirvan under the leadership of Vasily Papin.

November 10, 1467,– victory of Uzun Hasan over JahanShah in the battle in Mush pasture.

1471-1473 – war between Aghqoyunlu and Ottoman Turkey.

August 1, 1473, – battle in Malatya.

August 11, 1473, – battle in Otlugbeli.

January 5, 1478,– death of Uzun Hasan.

1478-1490 – Sultan Yagub Aghqoyunlu.

1483 – construction of the palace of “Hesht-Behisht” in Tabriz.

1483, 1487, 1488 – campaigns of Sheikh Heydar to Shirvan and Daghestan.

July 17, 1487, – the birth of Ismail Safavids in Ardebil.

1488-1494 – Sheikh Sultan Ali Safavids.

1489-1493 – imprisonment of little Ismail with his mother and brothers in the fortress of Istakhr (province of Persia).

1490-1492 – the authority of Baysungur Aghqoyunlu.

1492-1497 – the reign of Rustam Aghqoyunlu.

1494-1499 – Coming of Ismail to Gilan (Lahican).

1494-1556 – Muhammed Fuzuli.
1497 – The reign of Godek Ahmed Aghqoyunlu.
1499 – the division of Aghqoyunlu state between Alvend and Murad.
1499-1500 – Arrive of Ismail to Erzincan.
The end of 1500 – destruction of Farrukh Yasar's troops by Ismail in the Jabani step.
Spring of 1501 – Arrest of Baku by Ismail's troops.
The mid of 1501 – Defeat of Alvend Aghqoyunlu's troops by Ismail in Sharur step.
Autumn of 1501 – Entrance of Ismail to Tabriz and proclamation of him as Shah. Establishment of Azerbaijan Safavids state.
1501-1524 – reign of Shah Ismail I.
1502-1524 – ShirvanShah Ibrahim II (SheikhShah).
1503, June 21 – destruction of Sultan Murad Aghqoyunlu's troops by Shah Ismail I near Hamadan.
Winter of 1504-1505s – Arrive of the embassy of Ottoman Sultan, Bayazid II and recognition of Safavids state by him.
1508, October 21 – Arrest of Baghdad by Shah Ismail.
1509-1510 – second campaign of Shah Ismail to Shirvan.
1510, December 2 – victory of Shah Ismail over Ozbek Sheybani near Merv.
1512-1520 – the reign of Sultan Selim in Ottoman Turkey.
1514, August 23 – The battle of Chaldiran.
1515 – Conquest of Diyarbekir by Selim.
1516-1517 – campaigns of Safavids troops of Georgia.
1520-1566 – the authority of the Ottoman Sultan Suleiman Mignificant.
1521 – Recognition of vassal dependence from Safavids by the tsars of destroyed Georgia.
1524, May 23 – Shah Ismail I died.
1524-1535 – ShirvanShah Khalilullah II.
1524-1576 – Shah Tahmasib I.
1534, 1535, 1548, 1554– Sultan Suleiman's campaigns to Azerbaijan.
1538 –annexation of Shirvan to Safavids state.
1540, 1546, 1551, 1554 – campaigns of Safavids to Georgia.
1544 – Arrival of the governor of India, Humayun to Safavids palace and receive of requested military aid by him.

1547, 1549, 1554 – uprisings against Safavids in Shirvan.
1551 – annexation of Sheki by Safavids and unification of Azerbaijan lands under the structure of sole state.
1552 – campaign of Safavids to the borders of Ottoman Turkey.
1555, May 29 – Amasya peace treaty.
1555, October – move of the capital of the state from Tabriz to Qazvin.
1560-1634 – historian Iskender bey Munshi.
1565 – Abolishment of the tax of tamgha by Shah Tahmasib.
1571-1573 – uprising of urban poors in Tabriz.
1574-1595 – Sultan Murad III.
August 22, 1576, - November 24, 1577,– Shah Ismail II.
1578-1587 – Shah Muhammed Kudabende.
1578-1590 – Ottoman-Safavids war.
August 9, 1578, – The battle of Childiran.
1578-1581 – invasion of Shirvan by Crimea khan's troops.
1587-1629 – Shah Abbas I.
1590 – The treaty of Istanbul.
1598 – Moving of the capital from Qazvin to Isfahan.
1599-1601 – travel of Oruc bey Bayat to Europe in comprising of the embassy under the leadership of Husseingulu bey.
September 14, 1603, – the beginning of military hostilities against Ottomans by Shah Abbas I.
1603-1607 – Safavids-Ottoman war.
October 21, 1603, – liberation of Tabriz by Shah Abbas I.
1603-1607 – Sultan Ahmed I.
June 8, 1604, – liberation of Iravan castle from Ottomans.
May, 1605, - the campaign of Sinan pasha Ciqaloghlu to Azerbaijan.
November 7, 1605, – Victory of Shah Abbas I, over Ottomans in Sufiyan battle.
1606 – strengthening of the movement of Celalies in Azerbaijan.
January 9, 1606, – Shah Abbas I's campaign to Shamakha.
July 5, 1606, – liberation of Ganja from Ottomans.
1606-1607 – construction of Shah Abbas mosque in Ganja.
1606 – liberation of cities and castles of Lori, Tbilisi and Dmanisi.
January, 1607, – beginning of anti-Ottoman uprising in Baku.
February-March, 1607, – uprising against Ottomans in Derbent.

June 27, 1607, – liberation of Shamakha from Ottomans.

1610 – Return of the part of Anatolian Celalies to Ottoman Turkey.

1610-1612 – Ottoman-Safavids war.

October 17, 1612, – concluding of peace treaty between Safavids and Ottoman states in Istanbul.

October, 1613,– Shah Abbas I's campaign to Georgia.

1614-1616 – uprising under the leadership of Melik Piri (Deli Melik) in Shirvan.

1616-1618 – restoration of Ottoman-Safavids war.

1616 – Giving of the right of trade in Safavids territories to English merchants.

September 10, 1618,– victory of Shah Abbas I over Ottoman army in the place of Siniq-korpu near Serab.

September 26, 1618, – concluding of Safavids-Ottoman peace treaty in Marand.

1618-1623 – Sultan Osman II.

1623 – Sultan Murad IV.

1624-1626 – restoration of Ottoman-Safavids war.

June 30, 1625, – destruction of Georgian troops by Shah Abbas I in the valley of the river of Alget-chay.

January 19, 1629, – death of Shah Abbas I.

1629-1642 – Shah Sefi I.

April 30, 1630, – conquets of Iravan by Ottoman army.

1631-1632 – invasion of Baku bu Kazakh detachment. Uprising under the leadership of Dervish Rza in the environs of Kazvin.

Summer of 1635 – campaign of Sultan Murad IV to Azerbaijan.

1639, May 17 – concluding of peace treaty between Safavids and Ottoman Turkey in Kasre-Shirin.

1642-1667 – Shah Abbas II.

1667-1694 – Shah Suleiman.

January 4, 1668, – earthquake in Shamakha.

Summer of 1668 – plundering of Baku by the Kazakhs of Stepan Razin.

1694-1722 – Shah Sultan-Hussein.

1699-1702 – census of all-citizens of Safavids state.

1707-1709 – uprising in Car-Balaken. Intelligence travel of Armenian political adventurer Israil Ori to Azerbaijan.

1709-1711 – uprising in Shirvan.

1709-1809 – Molla Veli Vidadi.

1710 – Shah’s order about obligatory return of escaped peasants.
1713 – travel of Safavids embassy to Russia under the leadership of Fazlullah-bey.
1716-1718 – Arrival of Russian embassy to Iran and Azerbaijan under the leadership of Artemei Volinsky.
June-July, 1717, – conclusion of Russian-Iranian trade agreement.
1717-1797 – Molla Panah Vagif.
1718-1719 – the first stage of uprising under the leadership Haji Davud in Shirvan.
1720-1721 – the second stage of uprising in Shirvan.
August, 1721, – conquest of Shamakha by rebelling Shirvanians, led by Haji Davud and Surkhay khan Gazikumukhsky.
July, 1722, – the beginning of Precaspian campaign of Petr I.
August 23, 1722, – Entrance of Russian troops to Derbent.
September 5, 1722, – cease of the movement of Russian troops and return of Petr I to Petersburg.
October, 1722, – capture of Isfahan by rebelling afganian tribes.
December, 1722, – entrance of Haji Davud under the protection of Ottoman Turkey and confirmation of him as khan of Shirvan. Conquest of Resht by Russian escade.
August, 1723, – Conquest of Baku by Russian escade and troops.
September, 1723, – Concluding of the “treaty” between Russia and Iranian envoy – Ismail bey in Petersburg.
June 12, 1724, – Istanbul treaty about the division of Safavids “heritage” between Ottoman Turkey and Safavids state.
July, 1724,– invasion of Ottoman troops to Irevan castle.
1724 – Opening of the plans of revolt against Russia under the leadership of Dergahgulu bey in Baku.
May, 1725, - capture of Tabriz by Ottoman troops.
August, 1725, – capture of Ganja by Ottoman troops.
1726-1727 – occupation of Mushkur, Niyazabad, Javad, Salyan, Astara, Lenkoran, Gizilagach and Talish by Russian troops.
1726-1758 – the years of reign of Gubadli Husseingulu khan.
1727-1728 – dismissal of Haji Davud from the post of Shirvan khan and confirmation of Surkhay khan as the governor of Shirvan.
1730 – liberation of the city of Isfahan from Afgans by Nadir Afshar.

January 16, 1732, – concluding of peace treaty between Tehmasib II and Ottoman commandance in KermanShah.

January 21, 1732, – Resht treaty between Iran and Russia.

February, 1733, – concluding of peace treaty between Nadir and Ahmed pasha in Baghdad.

August, 1734, – capture of Shamakha by Nadir.

1735 – Death of Haji Davud.

March 10, 1735,– Ganja treaty between Nadir and Russian representative, king S.Qolitsin.

1743 – uprising in Sheki.

November, 1744,– conspiracy and murder of Nadir Shah.

1747 – uprising under the leadership of Sam Mirza Third. Proclamation of Aligulu Mirza as Shah under the name of Adil Shah. Invasion of Gabala and Arash owners to Sheki khanate. Declaration of Seyid Abbas as Talish khan.

1743-1755 – Sheki khan, Haji Chelebi.

1747-1755 – Derbent khan, Mammedhussein.

1747-1760– Ganjali Shahverdi khan.

1747-1762 – Bakili Mirza Muhammed khan.

1747-1786 – Talish khan, Jamaladdin Mirza khan (Gara khan).

1748 – construction of the Bayat fortress. Proclamation of Amiraslan khan as the ruler of Iran.

The end of 1748 – dethrone of Adil Shah.

1748-1763 – Karabakh khan, Panahali khan.

1750 – foundation of the city of Shusha (Panahabad) as the capital of Karabakh khanate.

1751 – Muhammedhasan khan's campaign to Shusha.

1752 – campaign of Georgian tsars of Eastern Georgia, Teymuraz and Cakhetia, Irakly II to Sheki.

1755 – confrontation between Haji Chelebi khan and Qubali Husseinali khan.

1755-1779 – Sheki governor, Hussein khan.

1757 – annexation of Salyan Sultanate to Quba khanate.

1758-1789 – Fatali khan from Quba.

1758-1763 - construction of Askeran castle.

1759 – campaign of Urmia khanate, Fatali khan Afshar to Shusha.

1760-1780 – The governor of Ganja, Muhammedhasan khan.

1760 – Muhammedhasan khan Kajar's campaign to Shusha.

1761 – Kerim khan Zend’s campaign to Karabakh. Annexation of Derbent to Quba khanate.

1763-1786 – Ahmed khan Khoysky.

1763 – Conquest of Yeni Shamakha by Muhammedseid khan.

1768 – division of Shamakha khanate between Quba and Sheki khanates. Annexation of Javad khanate to Quba khanate.

1768-1769 – construction of “Juma-mesjid” (“Cathedral Mosque”) in Shusha.

1768-1784 – The reign of Melikmuhammed khan in Baku.

1772 – movement of Sheki city to new place.

July, 1747,– besiege of Derbent by Russian troops under the commandance of general de Medem.

1779 – Arrest of Melikmuhammed khan from Baku in the prison by the ruler of Karabakh, Ibrahim khan.

1779-1781 – the ruler of Sheki, Abdulgadir khan.

1780-1781 – campaigns of Fatali khan Qubinsky to Karabakh.

1781-1795 – the ruler of Shaki, Muhammedhasan khan.

July 24, 1783, – concluding of Georgiyevsk tractate about the transition of Kartli-Cakhetia kingdom under the protection of Russia.

1783-1804 – the governor of Ganja, Javad khan.

1785 – campaign of Ahmed khan-Khoysky to Tabriz.

1786-1814 – authority of Mir-Mustafa khan.

1795 – first campaign of Agha Muhammed Shah Kajar to the South Caucasus.

June-July, 1795, – besiege of Shusha castle by the troops of Agha Muhammed Shah.

1795-1806 – reign of Selim khan in Sheki.

April, 1796, - campaign of Russian troops to Azerbaijan under the commandance of V.Zubov.

1796-1806 – reign of Ibrahimkhalil khan in Karabakh.

1797 – the second campaign of Agha MuhammedShah Kajar to the South Caucasus.

July 4, 1797, – Agha Muhammed Shah was murdered in Shusha.

The beginning of 1801 – the agreement between Iran and England.

September 12, 1801, – Manifest of Tsar about the unification of Kartli-Cakhetia realm to Russia.

December 26, 1802, – Georgiyevsk tractate.

1802-1870 – life time of Muhammedali Kazim bey.

March, 1803, – conquest of Car-Balaken by Russia.
January 4, 1804, – conquest of Ganja by Russians.
July 10, 1804, – stop of diplomatic relations between Russia and Iran.
July, 1804, – the beginning of Russian – Iranian war.
May 14, 1805, – Kurekchay treaty between Shirvan khanate and Russia.
February 8, 1806, – murder of Sisianov not far from Baku.
June, 1806, – murder of Ibrahimkhalil khan.
June 22, 1806, – conquest of Derbent by Russian troops.
September, 1806, – subordination of Baku and Quba khanates by Russia.
1806, Ocotber – re-conquest of Sheki khanate.
1806, December – the beginning of Russian-Turkish war.
1809 – English-Iranian agreement.
June 15, 1801, – conquest of Mehri bey by Russian troops.
August, 1810, – concluding of military agreement between Turkey and Iran against Russia.
March 14, 1812, – English-Iranian agreement.
May 16, 1812, – Bukharest peace treaty.
July 8, 1812, – English-Russian agreement.
December 21, 1812, – invasion of Lenkoran khanate by Russian troops under the commandance of Kotlyarevsky.
October 12, 1813, – concluding of Gulistan peace-treaty.
1818 – “Provision” about aghalars.
1819 – apply of curfew system of governance in Nukha.
1820 – apply of curfew system of governance in Shamakha.
1822 – liquidation of Karabakh khanate; Apply of curfew system of governance in Karabakh.
1824 – formation of the office of the chief of military province in Shusha.
1826 – apply of curfew system of governance in Lenkoran.
July 19, 1826, – attack of Abbas Mirza to the North Caucasus.
July 27, 1826, – uprising of Ganja.
September 3, 1826, – Shamkir battle.
September 13, 1826, – battle near Ganja.
December 9, 1826, – re-conquest of Nukha.
December 26, 1826, – attack of Russian troops to South Azerbaijan.
May 26, 1827, – capture of Nakhichevan by Russian troops.

June 5, 1827, – battle of Cavanbulagh.
July 7, 1827, – capture of Abbasabad.
September 20, 1827, – collapse of Serdarabad.
September 26, 1827, - October 1 – the beginning of the siege and fall of Iravan fortress.
October, 1827, – conquest of Marand, Khoy, Tabriz by Russian troops.
1827 – exploitation of silk-weaving fabric in Khanabad (near Sheki).
January 28, 1828, – capture of Urmiya.
February 8, 1828, – capture of Ardebil.
February 10, 1828, – concluding of Turkmenchay peace treaty.
April, 1828, – the beginning of Russian-Turkish war.
September 2, 1829, – Adrianopol peace treaty.
1830, – formation of Car province and Car-Balaken anticolonial uprising.
December, 1830, – opening of first uyezds school in Shusha.
June 3, 1831, – new “Provision” for trade (forbidden tariff).
1831, – uprising in Talish.
January 17, 1832, – opening of uyezds school in Baku.
February 8, 1833, – Opening of uyezds school in Ganja.
1837 – Quba uprising.
1838 – peasantry uprising in Sheki.
1840 – administrative-judicial reform.
January 5, 1841, – “Law about the administration of state property in Transcaucasus”.
1844 – formation of vicegerent in Caucasus.
1844-1845 – peasantry uprising in Shusha, Nukha and Quba.
December 6, 1846, – rescript of Emperor Nikolay I about the rights of beys and aghalars.
December 14, 1846, – establishment of Shamakha and Derbent guberniyas.
April 20, 1847, and December 28 – “Peasantry Statue” concerned to bey and aghalars’ peasants.
1848 – first attempt on digging oil well in Bibi-Heybet.
June, 1849, – establishment of Iravan guberniya.
1848 - opening of Muslim schools in Ganja, Shusha, Shamakha and Baku.
1850 – the first theatre stage in Lenkoran.
1852 – apply of straight military governance in Car-Balaken.

- 1855 – the exploitation of Gadabay copper plant.
- 1857 – the first theatre stage in Shamakha.
- 1859 – opening of first public libraries in Shamakha and Shusha.
- June 29, 1861**, – confirmation of “Provision of delimitation of Transcaucasian region”.
- June, 1863**, – uprising of Zagatala.
- January 21, 1864**, – the exploitation of telegraph line of Tiflis – Iravan – Nakhichevan – Culfa.
- 1864 – creation of “Mejlis-i-uns” by poet Mirza Rahim Fana in Shusha.
- August 25, 1865**, – the end of the construction of big copper plant by the company of “Seamens brothers” in Gedabey.
- 1868 – establishment of Yelizavetpol guberniya with the centre in Yelizavetpol (Ganja).
- 1869 – Opening one of the schools of new type by S.A.Shirvani in Shamakha.
- May 14, 1870**, – agrarian reform.
- February 17, 1872**, – compile of the law about the abolishment of tax system in oil industry and transition of oil areas into private hands for sole payment.
- June 16, 1872**, – confirmation of “Provision” about cities.
- August, 1872**, – creation of Treasury Chamber of Baku.
- March 23, 1873**, – putting on stage the work of M.F.Akhundov-“Vezir of Lenkoran khan” in Baku.
- 1873 – first oil fontane.
- 1874 – establishment of Aresh uyezd.
- 1874 – the exploitation of first female gymnasium in Baku.
- July 22, 1875, - 1877** – publication of the first national democratic newspaper, “Ekinchi”.
- 1878 – the first oil pipeline.
- 1879 – construction of first railway by the firm of “Nobel brothers”.
- 1880 – started the publication of newspaper of “Keshkul”.
- 1882 – opening of the school of “Akhter” (“Stars”) in Ordubad.
- 1882 – publication of textbook of “Native speech”, compiled by A.O.Chernyayevsky.
- 1882 – organization of the first professional school in Zagatala.
- May, 1883**, – the exploitation of railway line of Baku-Tiflis.
- July, 1883**, – establishment of Cebayil and Javanshir uyezds.

1889-1893 – construction of the plants on the refine of licorice by the obedient of Great Britain, A.Ukgardt and I.Bliss in Ucar, Yelizavetpol and Kurdamir.

December 3, 1890, – confirmation of the “Provision about water-using” for the irrigation of lands in South Caucasus.

1894 – creation of the first syndicate of oil exporters, “Union of oil-planters of Baku” in the Russian Empire.

1896 – begun to building of Baku-Batumi oil pipeline.

1896 – opening of the first specialized gardening school by H.Z.Taghiyev in Mardakan.

1897 – creation of police object of Balakhani-Sabunchu.

1898 – Baku promoted the USA by the amount of oil production.

1898 – begun to the exploitation of gardening school of Quba.

1899 – was created community of “Tovuz” on the production of constructive materials in Yelizavetpol guberniya.

The beginning of 1900 – the firm of “Nobel brothers” and community of “Mazut”, belonged to Rotshild concluded cartel agreement (“Nob-mazut”).

1900 – railway of Baku-Derbent was exploited.

1900 – creation of social-democratic centre in Baku.

1900 – land bank of “Don” began its activity in the territory of Azerbaijan.

May 1, 1900, – Emperor Nicolay II ratified law “About the basics of land structure of state peasants of Tiflis, Yelizavetpol, Baku and Irevan guberniyas”.

November, 1900, – railway of Baku-Petrovsk was exploited.

1901 – creation of Baku Committee of RSDRP.

1901 – beginning of activity of executive group and typography of “Nina” in Baku.

1902 – congress of owners in Tiflis.

Summer of 1902 – the line of Minvodi – Petrovsk – Derbent was joint with telegraph line between the railway stations of Baku-Tiflis.

1903 – construction of Baku boulevard and “New Europe” hotel by M.Naghiyev.

1903 – publication of the newspaper of “Shergi-Rus”, only one in Caucasus, in Turkish (Azeri) language in Tiflis.

Summer of 1903 – establishment of eser party in Baku.

1903 – construction of telegraph line of Tazakend-Bilesuvar.

Autumn of 1903 – creation of the organization of “specialized men” in Baku.

1904 – creation of the congress of cotton-growers of Aghdash and Irevan by the “Community of agriculture of Caucasus”.

1904, October – begun of the activity of social-democratic organization, “Hummel”.

1904 – the first credit institution – “Society of mutual credits’ giving” was opened.

December, 1904, – general strike of Baku workers. Concluding of famous “Mazut constitutions”.

February, 1905, – establishment of “Turkish revolutionary committee of social-federalists” in Ganja.

February 6-9, 1905, – Armenian-muslim confrontation in Baku.

February 26, 1905, – restoration of vicegerent in Caucasus.

June, 1905, – newspaper of “Hayat” began to be published.

September 27, 1905, – Petersburg assembly of oil producers.

Summer of 1905 – establishment of the group of “Qeyrat” in Ganja.

August, 1905, – organization of the I congress of All-Russian Muslim Union (“Ittifagi-muslimin”) in Nijni-Novgorod.

December, 1905, – creation of the Baku section of the party of cadets.

August-September, 1905, – foundation of the party of “Difai”.

1906 – opening of the medrese of “Ittihad” in Baku.

1906-1907 – publication of the magazine of “Rachbar”.

1906-1908 – publication of the magazine of “Debistan”.

October 28, 1906, – creation of the post of city-administrator of Baku.

April, 1906, – begun of the publication of the magazine of “Molla Nasiraddin” in Tiflis.

1907 – creation of the “Society of oil industry and trade of Musa Naghiyev”.

January 12, 1908, – first stage of the opera of “Leyli and Majnun” by Uzeyir Hajibeyov.

1909 – “Sanct-Petersburg international commerce bank” opened its second branch in the village of Balakhani.

1910 – congress of rural teachers of Yelizavetpol guberniya.

1911 – the end of the construction of telephone line of Baku-Tiflis.

October, 1911, – organization of the party of “Musavat”.

1911 – publication of the first female newspaper of “Tshig” in Baku.

1911-1917 – the magazine of “Mekteb” (“School”) was published.

August 16, 1912, – the branch of Tiflis commerce bank was opened in Ganja.

December 20, 1912, – tsar ratified law about compulsory bought of lands in the guberniyas of South Caucasus and the abolishment of the obligations of peasants behalf on beys, which was compiled and confirmed by IV State Duma.

1912 – law of IV State Duma about the abolishment of serfdom of peasants from beys and keshk-owners in Daghestan and Zagatala environs.

1913 – there was created “New oil commission of Shibayev” in London.

1913 – there was created “Russian-Caspian shipping”.

1913 – there was shaped straight telegraph connection between Baku and Tiflis.

July 7, 1913, – law “about the liberation of depended peasants of Zagatala and Daghestan oblast from the obligations behalf on beys and keshk-owners”, which was approved by tsar was accepted.

October 25, 1913, – first stage of the operatta of “Arshin mal alan” by Uzeyir Hajibeyov.

1914-1918 – was built hospital by the vehicle of M.Naghiyev.

1914 – was opened Teachers’ Seminaria in Ganja.

1914 – was created “Куреческий Банк” in Baku.

June 25, 1914, – was opened “Society of mutual credits giving on agriculture”.

1914-1918 – World War I.

1916 – Baku Teachers’ Seminaria began to its activity.

1916 – was established “Muslim dramatic society”.

1916 – first stage of the opera of “Shah Ismail” by Muslim Magomayev.

March 3, 1917, – Civil authority passed to the hands of new-created Special Transcaucasian Committee – OZAKOM in the South Caucasus.

March 3, 1917, – was created the party of “Turki Adami-Merkeziyyet” in Ganja (Yelizavetpol).

April 15-20, 1917, – was organized congress of Muslim people of Caucasus in Baku.

- May 1-8, 1917**, – Transcaucasian Commissarie was established.
- January, 1918**, – ethnic cleaning of Azerbaijanis in Yelizavetpol uyezd.
- February 23, 1918**, – opening of Transcaucasian Sejm. Confirmation of the structure of Transcaucasian government.
- March-April, 1918**, – genocide of Azerbaijanis by Bolshevik-dashnak armed forces.
- May 27, 1918**, – call of Azerbaijan National Soviet. Acceptance of Act about the independence of Azerbaijan.
- May 28, 1918**, – proclamation of Azerbaijan National (Democratic) Republic.
- June 4, 1918**, – concluding of peace and friendship agreement between the governments of ADR and Ottoman Turkey.
- June 16, 1918**, – movement to National Union and Government of ADR from Tiflis to Ganja.
- June 26, 1918**, – establishment of National Army of Azerbaijan. Declaration of Azerbaijan (Turkish) language as the official language of the Republic of Azerbaijan.
- July 31, 1918**, – the fall of Baku Soviet of National Commissaries.
- August 4, 1918**, – arrival of the first English military detachment to Baku.
- September 15, 1918**, – movement of the government of ADR from Ganja to Baku.
- October 5, 1919**, – declaration of government about the denationalization of oil industry.
- October 30, 1918**, – mudros peace treaty between Turkey and Antanta states.
- November 9, 1918**, – acceptance of law about Official Flag of the Republic of Azerbaijan.
- November, 1918**, – movement of Azerbaijan section of Qori seminaria to Kazakh.
- November 17, 1918**, – entrance of English troops, commanded by general V.Tomson to Baku, declaration of military circumstance in the city.
- December 7, 1918**, – opening of the assembly of the Parliament of Azerbaijan Republic.
- December 26, 1918**, – concluding of treaty about transition between Azerbaijan and Georgia.
- January 15, 1919**, – creation of headquarter of armed forces of Azerbaijan Republic.

January 15, 1919, – establishment of Karabakh general-gubernatory.

April 5, 1919, – movement of Military Ministry to Baku.

June, 1919, – concluding of military-defensive act about the mutual of territorial integrity between Azerbaijan and Georgia.

August 11, 1919, – adoption of law “About the citizenship of Azerbaijan” by the Parliament.

August 24, 1919, – evacuation of English troops from Baku.

August 28, 1919, – adoption of law about the creation of State Bank of Azerbaijan.

September 1, 1919, – resolution of the Parliament about the opening of Baku University.

November 23, 1919, – concluding of treaty about the stop of any confrontations between defenders of Azerbaijan and Armenia and the solution of all border issues by the way of peaceful means in Tiflis.

December 2-11, 1919, – the II congress of “Musavat” party.

January 11, 1920, – de-facto recognition of the independence of Azerbaijan by Supreme Union of Antanta in Versailles Peace Conference.

February 11-12, 1920, – the I congress of Azerbaijan communists in the building of workers’ club in Baku.

April 24, 1920, – Declaration of military circumstance in party organizations of CC and BC ACP (b) by Caucasian committee of RCP (b).

March 20, 1920, – concluding of Azerbaijan-Iran treaty; with this treaty Iran de-yure recognized the independence of the Republic of Azerbaijan.

March 23, 1920, – concluding of trade treaty between Azerbaijan and Georgia.

April 27-28, 1920, – detachments of 11th Red Army crossed Northern border of Azerbaijan without any official declaration; at night of the same day there was presented ultimatum to the parliament about giving whole authority to Azerbaijan communists, which was adopted after hard discussions. On April 28, 11th Red Army entered to Baku and realized the occupation by Soviet Russia.

April 28, 1920, – was confirmed the structure of the Soviet of National Commissaries of Azerbaijan SSR in the assembly of Temporary Revolutionary Committee.

April 28, 1920, – at the beginning of May – organization of revolutionary committees (revcoms) in uyezds.

April 28, 1920, – started to the publication of the newspaper of “Abkhar” by Azrevcom.

April 30, 1920, – publication of the first number of the newspaper of “Communist” by Azrevcom and CC of Azerbaijani CP (b).

April 30, 1920, – occupation of Shamakha and Salyan by the forces of 11th Red Army.

May 3-4, 1920, – occupation of Lenkoran and Astara by the forces of 11th Red Army.

May 5, 1920, – decree of Azrevcom about the share of all lands, belonging to khans, beys, landowners, as well as monks, churches, mosques and vaqfs among peasants.

May 7, 1920, – decree of Azrevcom about the organization of Red Army and Red Military-marine navy of Azerbaijan SSR.

May 11, 1920, – occupation of Zagatala by the forces of 11th Red Army.

May 12, 1920, – decree of Azrevcom about the organization of public trials.

May 12, 1920, – decree of National Commissariate of Azerbaijan SSR about the liquidation of all types of stratum, civil ranks and titles.

May 12, 1920, – occupation of Shusha by the forces of the 11th Red Army.

May 16, 1920, – arrival of N.Narimanov from Moscow to Baku.

May 24, 1920, – decree of Azrevcom about nationalization of oil industry.

May 25-31, 1920, – uprising in Ganja against occupation and establishment of Soviet authority.

May 27, 1920, – creation of the Committee of Worker-Peasantry Defence of Azerbaijan.

June, 1920, – decree about the nationalization of theatres. Creation of Azerbaijan state Theatre.

June 5-15, 1920, – uprising in Shusha against Soviet authority under the leadership of Nuru pasha and general Zeynalov.

June 6, 1920, – decree of Azrevcom about the nationalization of Caspian merchant marine.

June 9-20, 1920, – uprising in Zagatala against Soviet authority.

June 11, 1920, – decree of Azrevcom about the nationalization of banks.

June 19, 1920, – was murdered Fatali khan Khoysky by hired Armenian killer in Tiflis.

July 16-19, 1920, – the I first congress of Communist Union of Youngs of Azerbaijan (comsomol).

July 28, 1920, – the I Caucasian Polk of 11th Red Army entered to Nakhichevan; sovietization of Nakhichevan region.

September 1-7, 1920, – the I congress of the peoples of the East in Baku.

September 23, 1920, – decree of Azrevcom about the creation of rural committees of poorness.

September 30, 1920, – concluding of military-economic alliance between RSFSR and Azerbaijan SSR in Moscow.

November 1-10, 1920, – liberation of M.E.Resultzadeh, who was arrested by special detachment of 11th Red Army on August 17, 1920 from prison by the order of I.Stalin and his coming to Moscow together with Stalin.

December 15, 1920, – decree of Azrevcom “About the creation of unit State Archive Foundation and Creation of Central State Archive under the National Commissariate of Enlightenment”.

December 25, 1920, – beginning of functioning of Russian theatre, “Critics and propaganda” in Baku.

January, 1921, – opening of the Technical University of Azerbaijan in Baku.

January, 1921, – beginning to the activity of Central State Archive of Azerbaijan SSR.

February 11-18, 1921, – the third congress of Communist Party (b) of Azerbaijan.

March 16, 1921, – was concluded treaty about friendship between RSFSR and Turkey.

May 19, 1921, – adoption of the Constitution of Azerbaijan SSR on the first whole Azerbaijanis congress of Soviets.

July, 1921, – decree of SNC of Azerbaijan SSR about the opening of the first women's high school Pedogogical Institute in Baku.

August 26, 1921, – decree of SNC of Azerbaijan SSR about the opening of the Azerbaijan State Conservatory in Baku, for the first time among Muslim East.

September, 1921, – acceptance of decision about the recreation of Azneftcom under the independent trest of “Azneft” by CC of CP (B) of Azerbaijan and SNC of Azerbaijan SSR.

October 13, 1921, – concluding of treaty between Turkey and Azerbaijan, Armenia, Georgia Soviet Socialistic Republics with the participation of RSFSR in Kars.

November, 1921, – opening of High Female Pedagogical Institute in Baku.

January 17, 1922, – ceremony to the honour of the opening of Azerbaijan State Dramatic Theatre.

January 25, 1922, – the first congress of the Soviets of Nakhichevan ASSR.

January 27, 1922, – the fourth congress of CP (b) of Azerbaijan.

March 12, 1922, – creation of Transcaucasian Soviet Federative Union of Socialistic Republics (ZSFSSR).

April 10-May 19, 1922, – the conference in Genuya (Italy).

April 28-May 3, 1922, – the second whole-Azerbaijani congress of Soviets.

October 20, 1922, – decree of CEC of Azerbaijan SSR about equal rights of Latin alphabet with Arabic graphic.

November 2, 1922, – publication of the first number of the satiric journal of “Molla Nasiraddin”, which continued its publication in Baku under the edition of J.Mammadquluzadeh.

November 7, 1922, – ceremonial opening of the monument of prominent poet-satirist M.A.Sabir in Baku.

December 13, 1922, – adoption of the constitution of ZSFSR in the first congress of the Soviets of Transcaucasia (South Caucasus), formation of Transcaucasian Soviet Federative Union of Socialistic Republics into Transcaucasian Soviet Federative Socialistic Republics (ZSFSR).

December 30, 1922, – first congress of the Soviets of USSR. Creation of the Union of Soviet Socialistic Republics.

March 12-15, 1923, – fifth congress of CP (b) of Azerbaijan.

March 18, 1923, – resolution of SNC and CEC of Azerbaijan “About the liquidation of poverty among the population of Azerbaijan SSR”.

May, 1923, – ceremonial Opening of Central State library of Azerbaijan.

June, 1923, – was created Archaeological Committee of Azerbaijan.

July 7, 1923, – creation of Mountainous-Karabakh Autonomous Region.

October 20, 1923, – CEC of Azerbaijan SSR accepted decree “About the recognition of new Azerbaijan alphabet as the state alphabet”.

November 2, 1923, – beginning to the activity of “Society on the study and investigation of Azerbaijan”.

November, 1923, – “Woman of the East” (current “Woman of Azerbaijan” began to be published).

February 3, 1924, – exploitation of tram transport in Baku.

February 9, 1924, – reformation of Nakhichevan Automous Region into Nakhichevan Autonomous Soviet Socialistic Republic.

March, 1924, – adoption of decision “About registration and protection of ancient monuments” by National Comissariate.

May 5-9, 1924, – the sixth congress of CP (b) of Azerbaijan.

July 17, 1924, – opening of Republic branch of the society of “Down with illiteracy” in Azerbaijan.

October 6, 1924, – creation of the Union of Agricultural Cooperations of “Goybirliyi”.

March 10-16, 1925, – the fourth congress of the Soviet of Azerbaijan.

March 19, 1925, – death of N.Narimanov in Moscow.

February 3, 1926, – creation of the commission of industrialization of Azerbaijan SSR.

February 25-March 5, 1926, – the first All-Union turkological congress in Baku.

July 6, 1926, – opening of the first electric railway, connecting Balakhani-Sabunchu region with Baku in USSR.

July, 1926, – the first number of publishing socio-literatural journal in Azerbaijan language in Tiflis, “Dan Ulduzu” was published.

November 6, 1926, – the phrase “Baku is calling” was firstly expressed on the scene; There began to regular programmes on Azerbaijan radio.

March 18, 1927, – the fifth All-Azerbaijan congress of Soviets.

May, 1927, –was created All-Union central Committee on the creation of new Turkish alphabet.

November 12-18, 1927, – the eighth congress of CP (b) of Azerbaijan.

January 13-16, 1928, – first congress of proletarian writers of Azerbaijan. Creation of the Association of Proletareian writers of Azerbaijan.

July 22, 1928, – resolution of CEC and SNC of Azerbaijan SSR about compulsory transition to new alphabet on the ground of Latin graphic.

December, 1928, – the first congress of ashugs of Azerbaijan.

January 1, 1929, – transition of Azerbaijan writing into Latin graphic.

March 6-14, 1929, – the ninth Congress of CP (b) of Azerbaijan.

May, 1929, – establishment of the Azerbaijan Institute of Agriculture (AIA) on the ground of Agricultural faculty of Azerbaijan Technical Institute.

October 22, 1929, – opening of Azerbaijan Scientific-Research Institute (Az. SSRI) under the CEC of Azerbaijan SSR.

February, 1930, – was exploited Baku-Batumi oil pipeline with the length of 822 km.

March 10, 1930, – the beginning of activity of Baku Industrial Academy.

March, 1930, – organization of the first MTS in Barda and Qasim-Ismailov (Goranboy) regions of the Republic.

May 31-June 4, 1930, – the tenth congress of CP (b) of Azerbaijan.

June, 1930, – opening of Azerbaijan Medical Institute.

August 28, 1930, – resolution of Bureau of CC of CP (b) of Azerbaijan “About the transition into compulsory general education in Azerbaijan SSR”.

February 8-16, 1931, – the seventh All-Azerbaijan Congress of Soviets.

March 31, 1931, – Awarding of 54 workers of “Azneft” with the order of Lenin to the honour of implementation of the plan of the first five year in 2,5 years of oil industry of Azerbaijan.

January 4, 1932, – death of Jalil Mammadguluzadeh.

January 19-25, 1932, – the eleventh congress of CP (b) of Azerbaijan.

September, 1932, – opening of Azerbaijan Section of Transcaucasian Branch of the Academy of Sciences of USSR (Az STB AS).

December 10, 1933, – Mir Jafar Baghirov was elected as the first secretary of CC of CP (b) of Azerbaijan.

January 11-14, 1934, – the twelfth congress of CP (b) of Azerbaijan.

June 13-17, 1934, – the first congress of Soviet writers of Azerbaijan.

November, 1934, – restoration of Azerbaijan State University.

January 11-17, 1935, – the eighth All-Azerbaijan Congress of Soviets.

October, 1935, – reformation of Az STB AS into Azerbaijani Branch of Academy of Sciences of USSR (Az BAS).

March, 1936, – the first congress of architects of Azerbaijan.

At the end of September, 1936, – opening of Nukha (Sheki) State Dramatic Theatre.

March 14, 1937, – adoption of new Constitution of Azerbaijan SSR in the ninth Congress of Soviets of Azerbaijan.

April 30, 1937, – premiere of the opera of “Koroghlu” by Uzeyir Hajibeyov in the Azerbaijan State Theatre of Opera and Ballet named after M.F.Akhundov.

June 3-9, 1937, – thirteenth congress of CP (b) of Azerbaijan.

September 17, 1937, – the adoption of new Constitution of Nakhichevan ASSR.

March 11-14, 1938, – second congress of ashugs of Azerbaijan.

April 5-14, 1938, – the first decade of arts of Azerbaijan in Moscow.

June 2, 1938, – the day of creation of the first aviation group of Azerbaijan, which founded the civil aviation of the Republic.

June 7-14, 1938, – the fourteenth congress of CP (b) of Azerbaijan.

February 25, 1939, – fifteenth congress of CP (b) of Azerbaijan.

September 2, 1939, – the beginning of World War II.

January 1, 1940, – transition of Azerbaijan writing into new alphabet on the ground of Russian alphabet.

March 12-16, 1940, – sixteenth congress of CP (b) of Azerbaijan.

May 6, 1940, – opening of the first line of Samur-Devechi canal.

May 15-28, 1940, – decade of Azerbaijan literature in Moscow.

October 23-25, 1940, – the first congress of the union of the artists of Azerbaijan.

June 22, 1941, – attack of fascist Germany to USSR.

June 28, 1941, – transformation of whole political and socio-economic life of Azerbaijan SSR into the coherence with the demands of military circumstances.

August, 1941, - creation of 402nd national Azerbaijan division.

August, 1941, – invasion of Soviet (to the Southern Azerbaijan) and English troops to Iran.

October, 1941, – creation of 223rd national Azerbaijan division.

December, 1941, – awarding of Israfil Mammedov with honoured title of Hero of Soviet Union.

1941-1945 – the first stage of national-democratic movement in Southern Azerbaijan.

February-March, 1942, – creation of 416th national Azerbaijan division.

May, 1942, – re-complectation of 77th national Azerbaijan division.

August-September, 1942, – creation of 271st national Azerbaijan division.

September 9, 1942, – declaration of military circumstances in Azerbaijan SSR.

December 22, 1942, – awarding of Hazi Aslanov with the title of Hero of Soviet Union and medal of Gold Star.

Autumn of 1943, – election of the Parliament and Government of Azerbaijan in emigration in Berlin.

June, 1944, – representing to Hazi Aslanov the reward of Hero of Soviet Union for the second time.

January 23, 1945, – creation of the Academy of Sciences of Azerbaijan SSR.

May 9, 1945, – victory on fascist Germany.

September 2, 1945, – victory over militarist Japan.

1945-1954 – construction and exploitation of Mingachevir HES.

June, 1946, – opening of Tabriz University.

December, 1946, – neutralization of national-liberative movement in South Azerbaijan.

December 23-March 10, 1947, – resolution of the Soviet of the Ministers of USSR about the deportation of Azerbaijanis from Armenia SSR.

1948 – construction of the first oil industrial estacade in the Caspian Sea with in the world.

June, 1948, – opening of the Institute of Foreign Languages in Baku.

November 11, 1948, – establishment of the city of Mingachevir.

1949 - transition to compulsory seven-years education in Azerbaijan SSR.

1955 – death of M.S.Resultzadeh in Ankara.

1959 – transition to compulsory eight-years education in Azerbaijan SSR.

1962 – the exploitation of ferry of Baku-Krasnovodsk.

1966 – transition to compulsory ten-years education.

1967 – the exploitation of the first 6 stations of Baku underground railway.

July, 1969, – election of H.A.Aliyev as the first secretary of CC of CP of Azerbaijan.

October, 1975, – Plane of TU-144 landed on the airport of Bina in Baku.

1976 – election of H.A.Aliyev as the candidate to the membership of Politbureau of CC of CPSS.

1978 – adoption of new constitution of Azerbaijan SSR.

December, 1982, – election of H.A.Aliyev as the member of Politbureau of CC of CPSS and his appointment as the first vice-chairman of the Soviet of Ministers of USSR.

1983 – the exploitation of oil pipeline of Baku-Grozny.

1987 – Retirement of H.A.Aliyev from his posts in Moscow.

November 17, 1988, – the beginning of national-liberative movement in Azerbaijan.

December, 1988, – the end of mass deportation of Azerbaijanis from Western Azerbaijan (Armenia SSR).

December 30, 1989, – restoration of historical name of the city of Ganja.

January 19-20, 1990, – “Bloody January” – bloody massacre of civil population of Baku and other regions of the Republic by the detachments of Soviet Army.

May 19, 1990, – creation of the institute and post of President in the Republic.

February 5, 1991, – official rename of Azerbaijan SSR to the Republic of Azerbaijan.

September 3, 1991, – election of H.A.Aliyev as the Chairman of Supreme Mejlis of Nakhichevan Autonomous Republic.

October 18, 1991, – adoption of Constitutional Act about the State Independence of Azerbaijan Republic.

November 26, 1991, – creation of National Union. Liquidation of the status of MKAR.

February 25-26, 1992, – Khojaly tragedy.

May 17-18, 1992, – occupation of Lachin region by the enemies.

June 7, 1992, – election of the chairman of National Front, Abulfaz Aliyev (Elchibey) as the President of the Republic of Azerbaijan.

October, 1992, – adoption of 907th Amendment to the Act about the defence of Freedom by the US Congress.

November 21, 1992, – organization of the party of “New Azerbaijan” (YAP) in Nakhichevan.

April 3-6, 1993, – occupation of Kelbejar by the enemies.

June 4, 1993, – revolt in Ganja.

June 9, 1993, – arrival of H.A.Aliyev to Baku.

June 15, 1993, – election of H.A.Aliyev as the Chairman of Supreme Union of Azerbaijan Republic. Day of National Rescue.

July 23, 1993, – occupation of Aghdam by the enemies.

August 18, 1993, – occupation of Jabrayil region by the enemies.

August 21-23, 1993, – suppression of the revolt in Southern region.

August 23, 1993, – capture of Fuzuli and parts of the same region by the enemies.

August 31, 1993, – the occupation of Gubadli region.

September 24, 1993, – entrance of Azerbaijan Republic to UIS.

October 3, 1993, – election of H.A.Aliyev as the President of Azerbaijan Republic.

October 30, 1993, – occupation of Zangilan region.

November 2, 1993, – appeal of President H.A.Aliyev to the nation.

May 12, 1994, – concluding of treaty about cease-fire agreement between Azerbaijan and Armenia.

September 20, 1994, – Concluding of oil “Contract of the century”.

October, 1994, – attempt to state revolution.

March, 1995, – the second attempt to state revolution.

November 12, 1995, – adoption of the Constitution of the Republic of Azerbaijan by the way of all-national Referendum and realization of the first democratic ballots to Parliament.

December, 1996, – “Lissabon meeting” of OSCE.

September, 1997, – creation of the organization of GUAM with the structure consisted of Georgia, Ukraine, Azerbaijan and Moldova.

September, 1988, – International Baku Conference about the Rebirth of historical Silk Way.

October 11, 1998, – election of H.A.Aliyev as the President of Azerbaijan Republic for the second time.

November, 1999, – Istanbul sammit of OSCE.

December 12, 1999, – the first municipal elections in Azerbaijan.

September 7, 2000, – Report of H.A.Aliyev in the sammit of “Millenium”.

November 5, 2000, – the next elections to the Milli Mejlis of Azerbaijan.

January 25, 2001, – Azerbaijan became the equal member of European Council.

March, 2001, – creation of Azerbaijan Centre of Ataturk.

April 26-27, 2001, – was organized the seventh meeting of the leaders of Turkish-spoken countries in Istanbul.

November 9-10, 2001, – was organized the first congress of the World Azerbaijanis in Baku.

January 28, 2002, – temporary stop of the acting of 907th Amendment, which limited all types of state aid, as well as humanitarian one from the side of US to Azerbaijan by US president.

May 2, 2002, – opening of 45th European Championship of free wrestling in Baku Sport-Concert Complex.

May 22-23, 2002, – visit of the leader of the state of Vatican, Pope Ioann Pavel II to Azerbaijan.

June 9, 2002, – opening of the monument of Nizami Gandjavi in Sankt-Petersburg (Russian Federation).

August 7, 2002, – creation of Nakhichevan Branch of the National Academy of Sciences of Azerbaijan (NB of NASA).

September 18, 2002, – the foundation ceremony of the fundament of main export oil pipeline-Baku-Ceyhan in Sangachal.

September 30, 2002, – adoption of “Law about state language of Azerbaijan Republic”.

November 18, 2002, – adoption of Azerbaijan Republic to the Parliamentary Assembly of NATO as associative member.

January 27, 2003, – election of Ilham Aliyev as the vice-chairman and number of Bureou of Parliamentary Assembly of European Council.

October 15, 2003, – victory of Ilham Aliyev in the President ballots of Azerbaijan Republic, which occurred on alternative ground.

November 24, 2003, – Order of the President Ilham Aliyev “About the measures on the intensifying of socio-economic development in Azerbaijan Republic”.

December 12, 2003, – death of former-president of Azerbaijan Republic, worldwide leader, H.A.Aliyev in Clivlend hospital of the USA.

January, 2004, – official visit of President Ilham Aliyev to France.

February, 2004, – official visit of the President Ilham Aliyev to Russian Federation.

February 11, 2004, – Order of President Ilham Aliyev “About Confirmation of State Programme on socio-economic development of regions of Azerbaijan Republic”.

March 10, 2004, – giving of the name of worldwide leader Heydar Aliyev to Baku International Airport.

March, 2004, – Official visit of President Ilham Aliyev to Kazakhstan.

March, 2004, – Official visit of President Ilham Aliyev to Turkey.

May, 2004, – Opening of Heydar Aliyev Foundation.

June 24, 2004, – Official visit of the President of Greece, Constantinos Stefanopulos to our country by the invitation of President Ilham Aliyev.

June 25, 2004, – Meeting of President Ilham Aliyev with the graduators of Azerbaijan High Military School named after Heydar Aliyev.

August, 2004, – Confirmation of “State Programm of the improvement of physical culture and sport in Azerbaijan Republic in 2004-2008s”.

September, 2004, – Official visit of President Ilham Aliyev to the USA.

October, 2004, – Participation of President Ilham Aliyev in the work of 2nd All-Russian Congress of Azerbaijanis.

December, 2004, – Municipal elections in Azerbaijan.

January 24-26, 2005, – Official visit of the President Ilham Aliyev to the Islamic Republic of Iran.

April, 2005, – Adoption of Law about the formation of the orden of “Heydar Aliyev”.

May 10, 2005, – Opening of the movement of worldwide leader Heydar Aliyev.

November 6, 2005, – leading party “New Azerbaijan” won in the elections to Milli Mejlis with big majority.

December, 2005, – All 23 passengers of the plain, flying from Baku to Kazakhstan died. Official men told that it was related with technical problems.

March 16, 2006, – occurred the 2nd Congress of World Azerbaijanis.

May, 2007, – opening of the monument of “Independence” in Baku.

July, 2006, – opening of oil pipeline of BTC – Baku-Tbilisi-Ceyhan.

March, 2008, – concluding of Moscow declaration among the presidents of Azerbaijan, Armenia and Russian Federation.

October 15, 2008, – election of Ilham Aliyev as the President of Azerbaijan Republic for the second time.

November 4, 2008, – Order of the President of Azerbaijan Republic “About the creation of cosmic industry and exploitation of telecommunicative satellites in the Republic of Azerbaijan”.

March 18, 2009, – All-national Referendum about the realization of amendments to the Constitution of Azerbaijan Republic.

March 18-24, 2009, – was organized international Music Festival, “World of Mugham” in Baku.

May 4, 2009, – Order of the President of Azerbaijan Republic about the confirmation of “National strategy on the development of the science in Azerbaijan Republic during 2009-2015s” and “State program of realization of National strategy on the development of science in Azerbaijan Republic in 2009-2015s”.

2009, June, - the adoption of new law on “Education”.

2010, 7 November, - IV summon, carried out the elections for the Parliament of the Republic Azerbaijan.

2011, 5 July – has carried out the 3rd Congress of the World’s Azerbaijanis, in Baku.

2011, 25 October – the Republic of Azerbaijan has selected non-constant member of Security Council of UNO.

2012, 13 July, – the Decree of the President of Azerbaijan Republic on creation “ASAN Service”.

2012, 10 December – stopped the exploitation of Kabala Radiolocation Station.

2013, 08 February - the first artificial satellite of Azerbaijan has sent to orbit.

2013, 9 October, Ilham Aliyev was elected the president of Azerbaijan Republic for the 3rd time.

2013, 17 December – has signed the final Investment Decision on “Shahdeniz-2”.

2014, January – Ilham Aliyev the president of Azerbaijan Republic has participated in the World Economic Forum that carried out in Davos of Norway.

2014, 20-21 May – Ilham Aliyev the president of Azerbaijan Republic was in an official visit in Peoples Republic of China.

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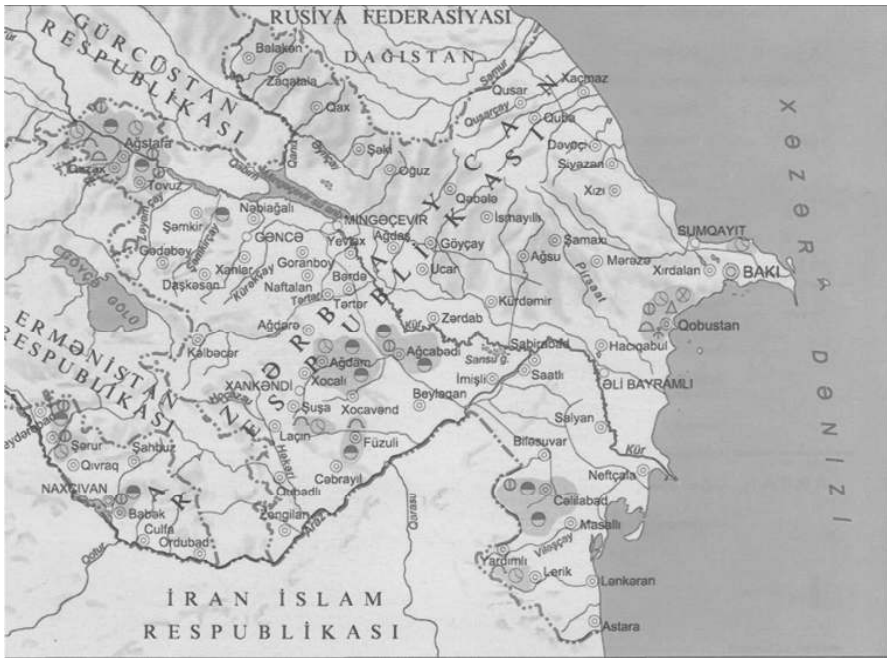
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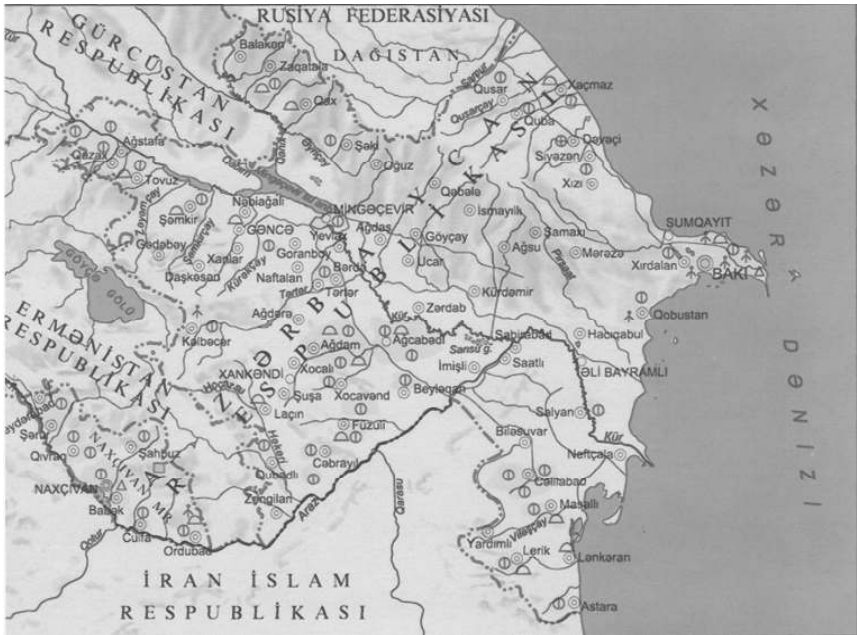
APPENDIX ONE - MAPS



THE MONUMENTS OF STONE AND ENEOLIT PERIODS



THE MONUMENTS OF BRONZE AGE



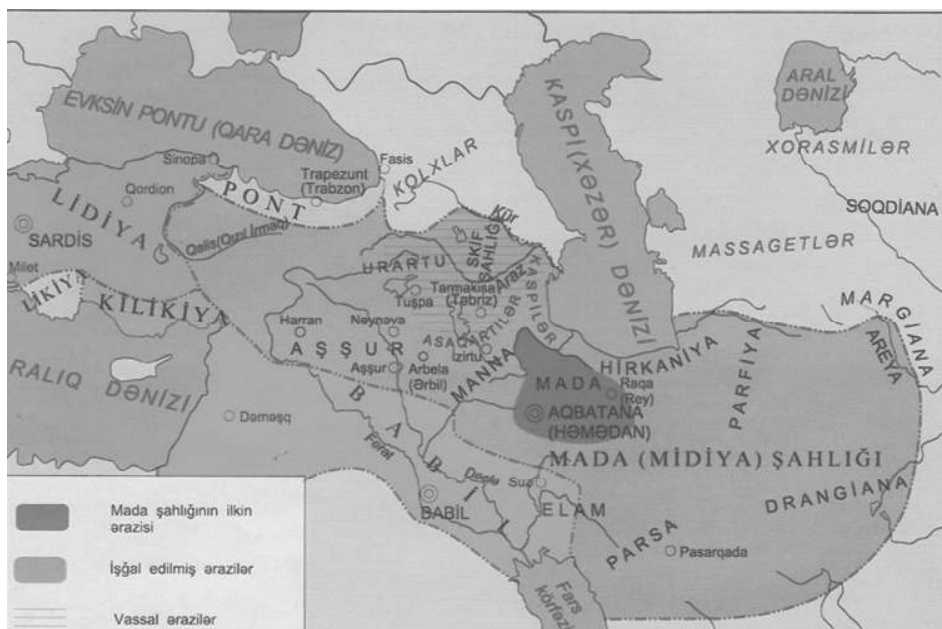
THE ANCIENT FAMILIES, FAMILY UNIONS AND STATES IN
THE FRONT ASIA
(BC 4th - 2nd MILLENIUMS)



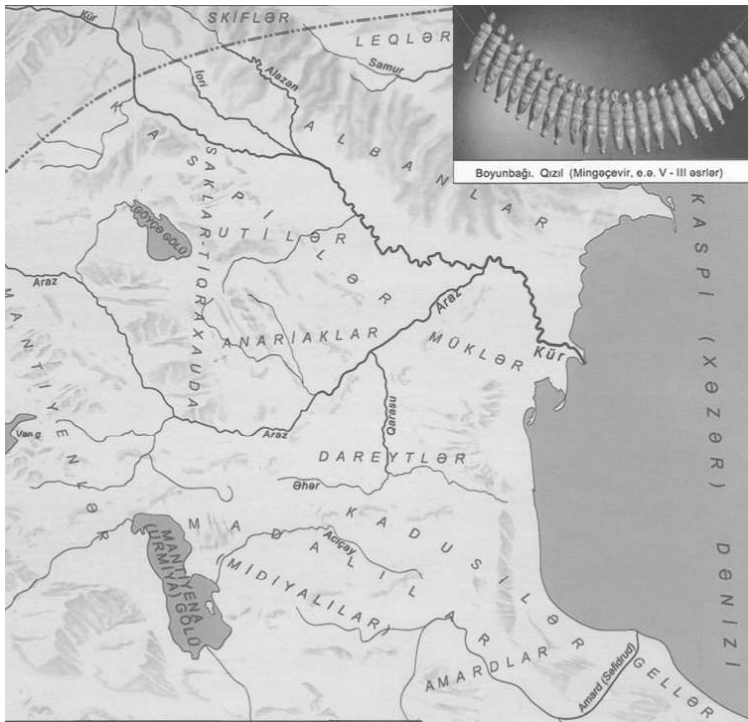
MANNA STATE (BC 9th-7th CENTURIES)



THE KINGDOM OF MADA (MIDIA) (THE SECOND PART OF
7th BC –
IN THE MIDDLE OF 6th BC)



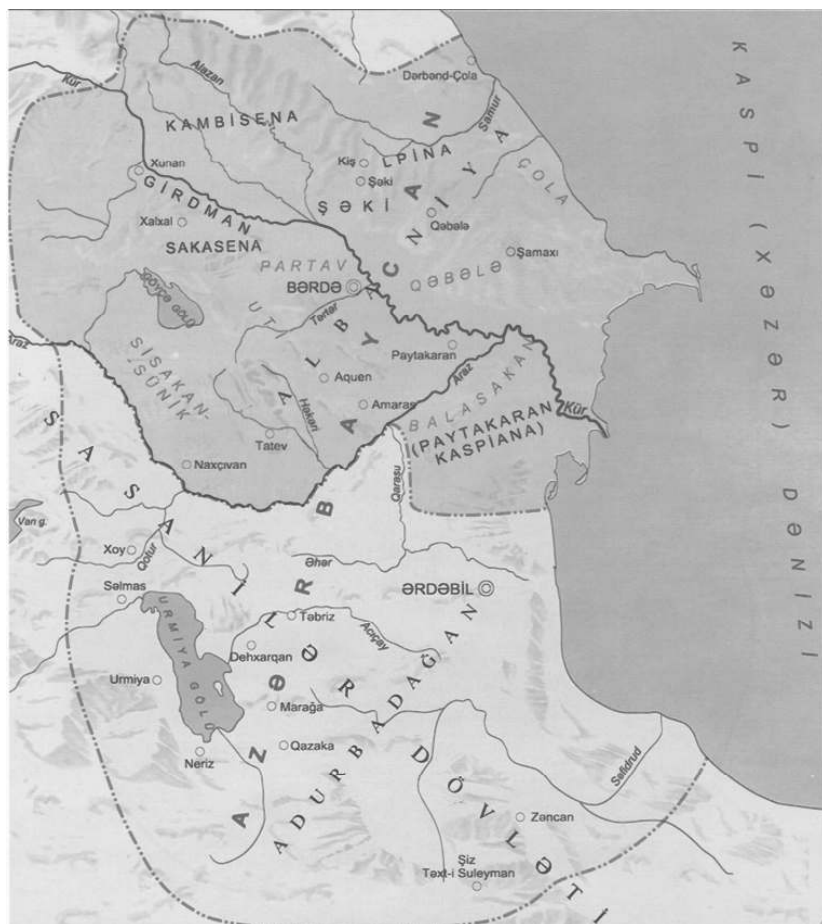
THE TERRITORY OF AZERBAIJAN (BC. 6th – 4th CENTURIES)



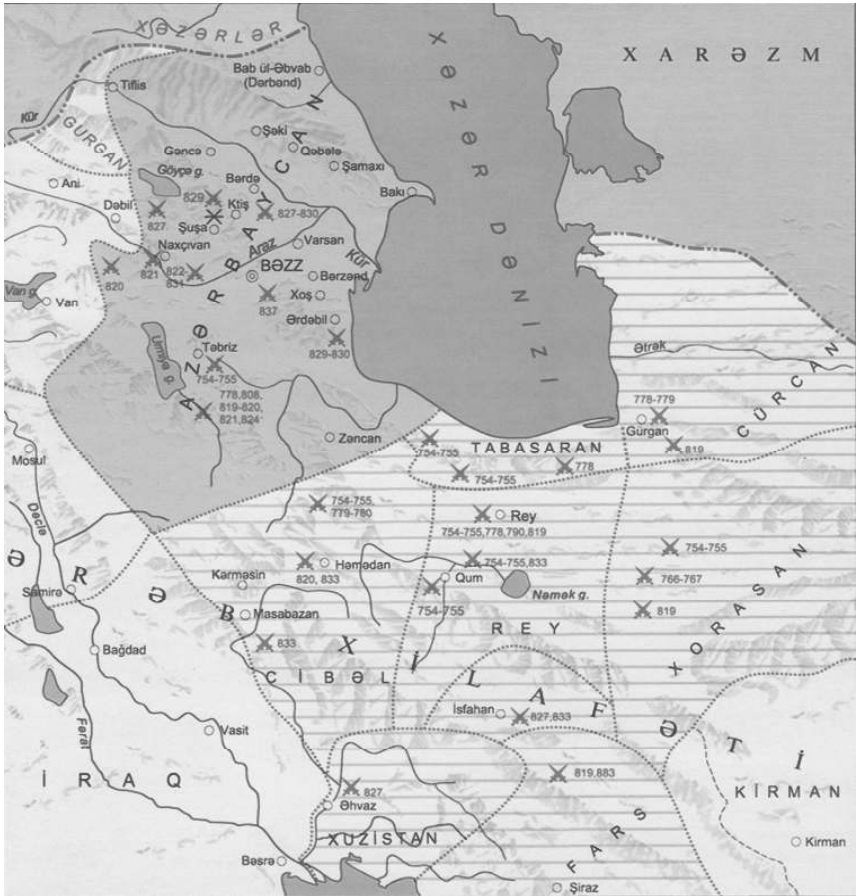
AZERBAIJAN (BC 4th – 3rd CENTURIES)



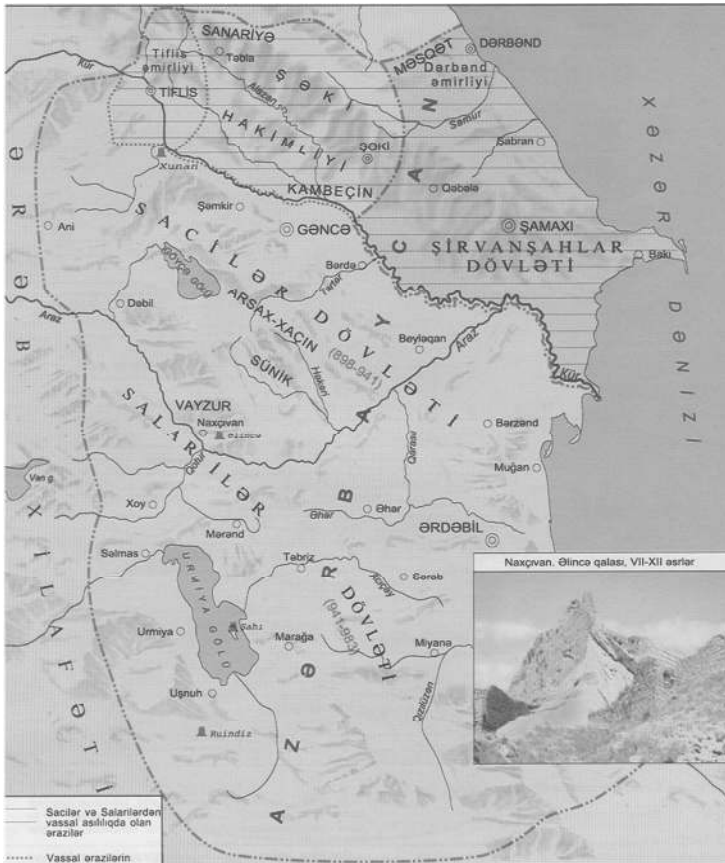
AZERBAIJAN (4th – 7th CENTURIES)



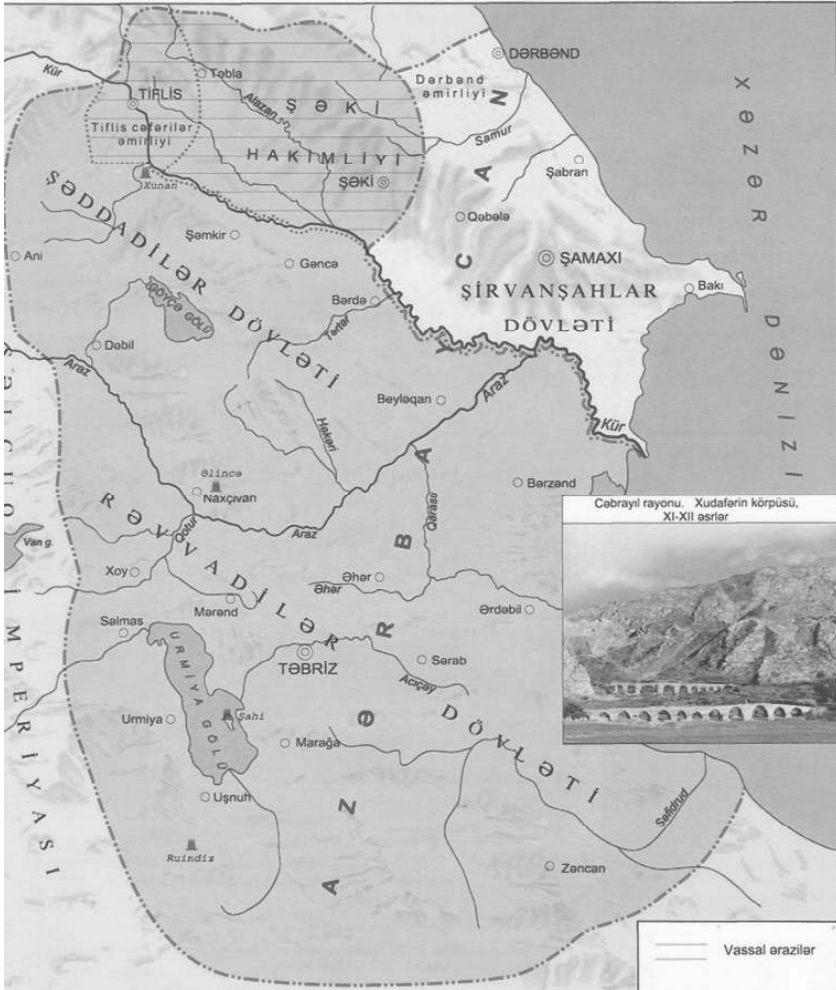
HURRAMIDS MOVEMENT (AT THE END OF 8th -1st PART OF 9th CENTURIES)



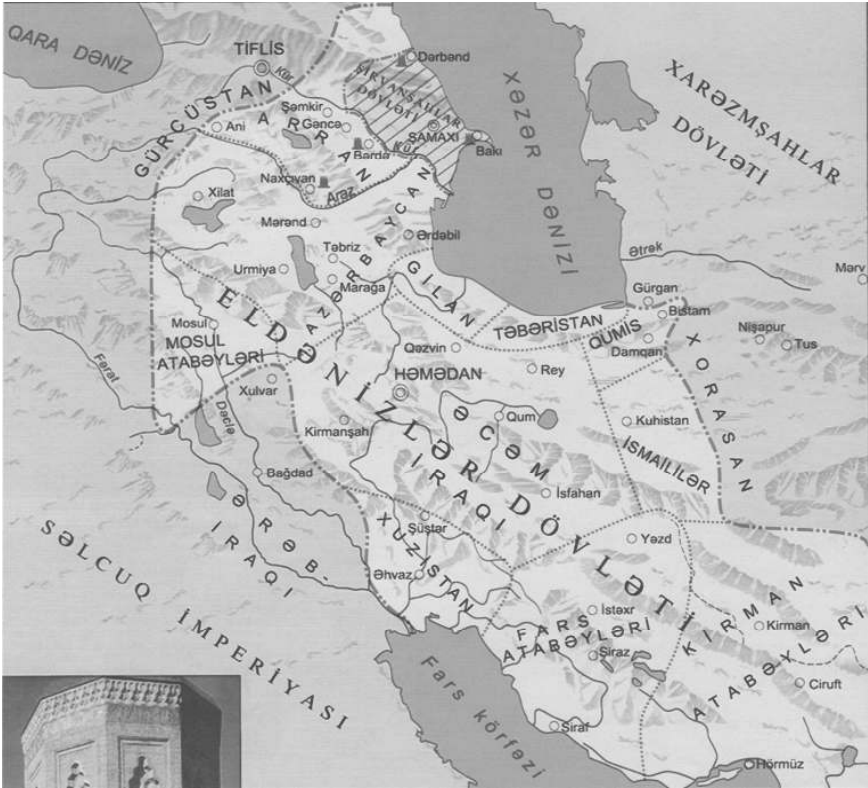
AZERBAIJAN (AT THE SECOND PART OF 9th AND 10th CENTURIES)



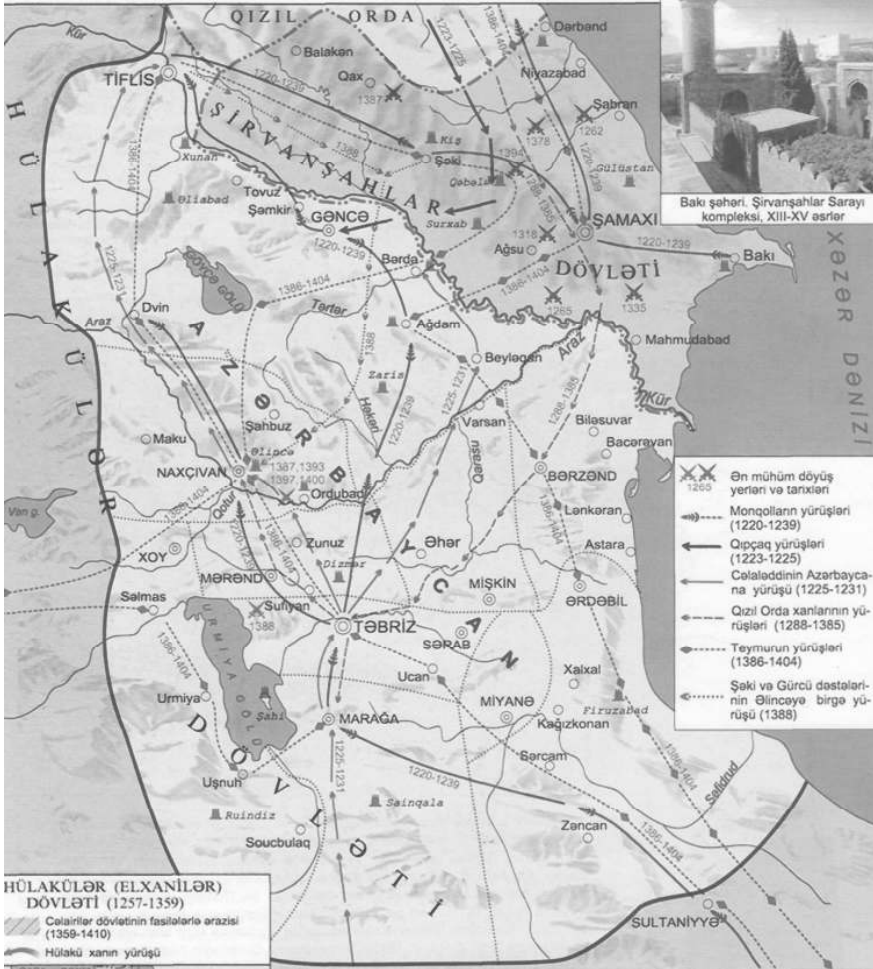
AZERBAIJAN (AT THE END OF 10th AND 1st PART OF 11th CENTURIES)



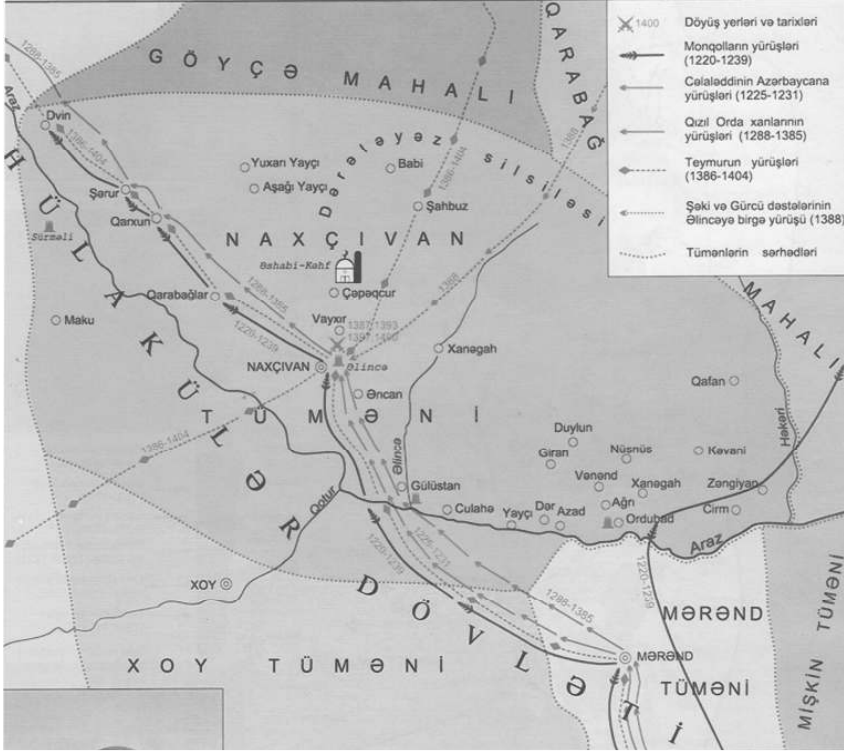
AZERBAIJAN ATABEYS (ELDANIZDS) STATE (1136-1225s)



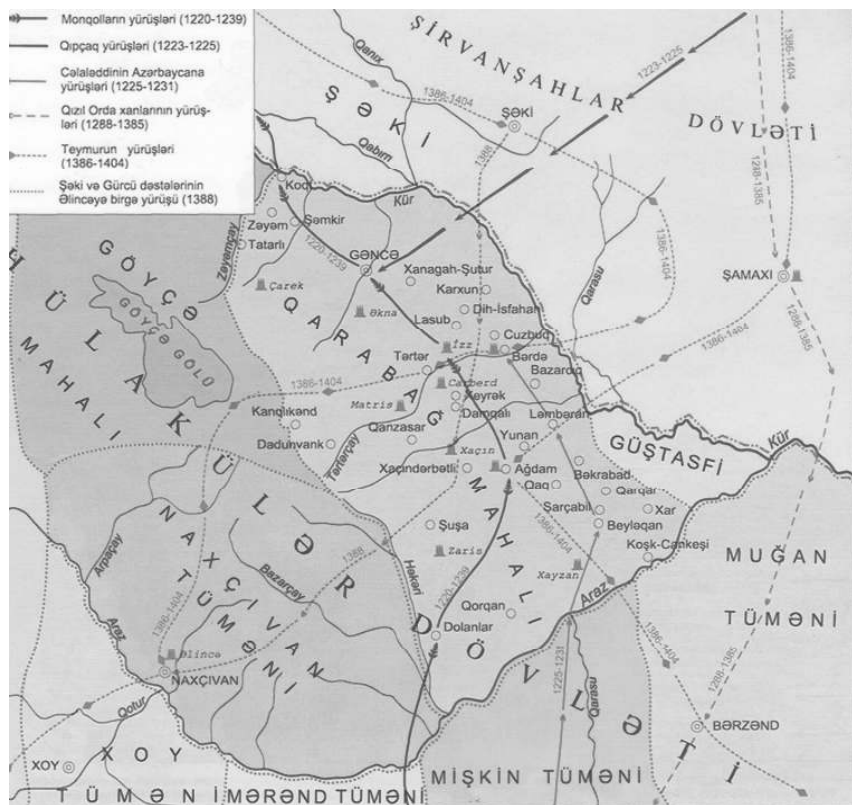
AZERBAIJAN (13th-14th CENTURIES)



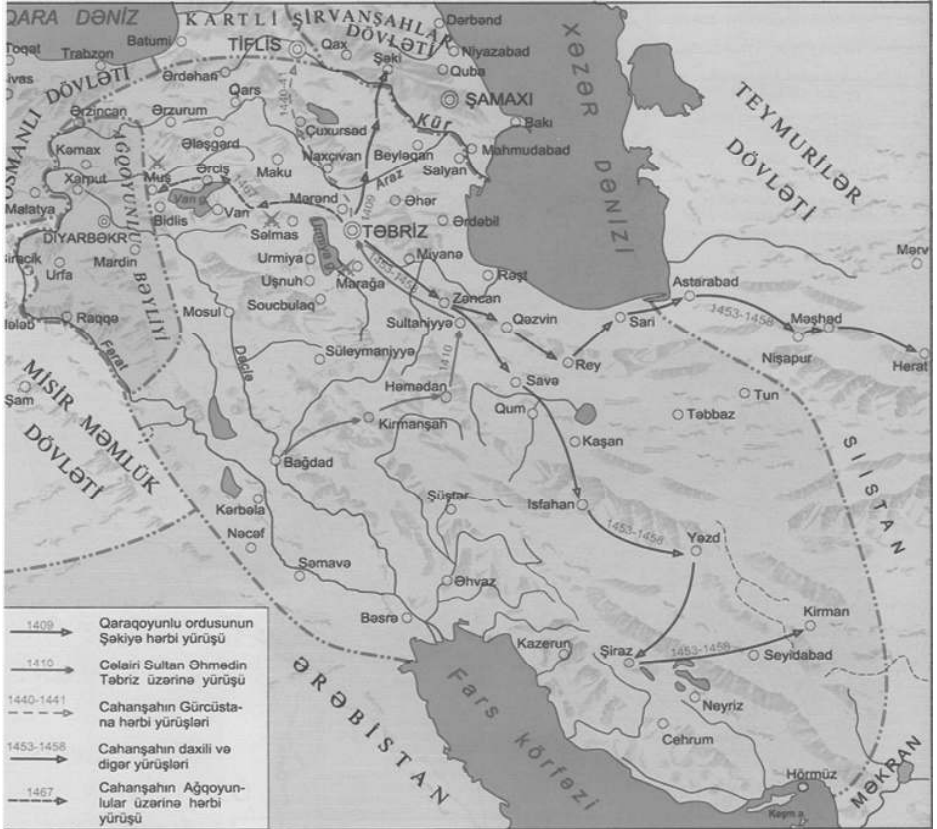
NAKHICHEVAN (13th-14th CENTURIES)



KARABAGH (13th-14th CENTURIES)



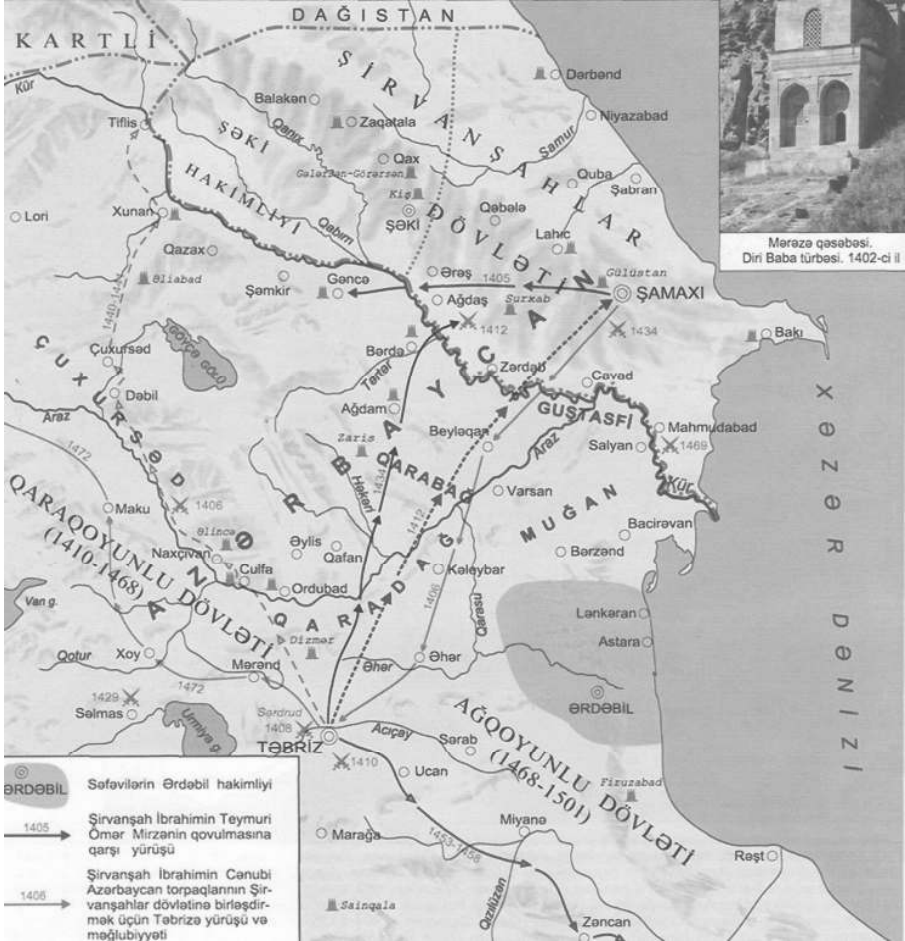
KARAKOYUNLU STATE OF AZERBAIJAN (1410-1468s)



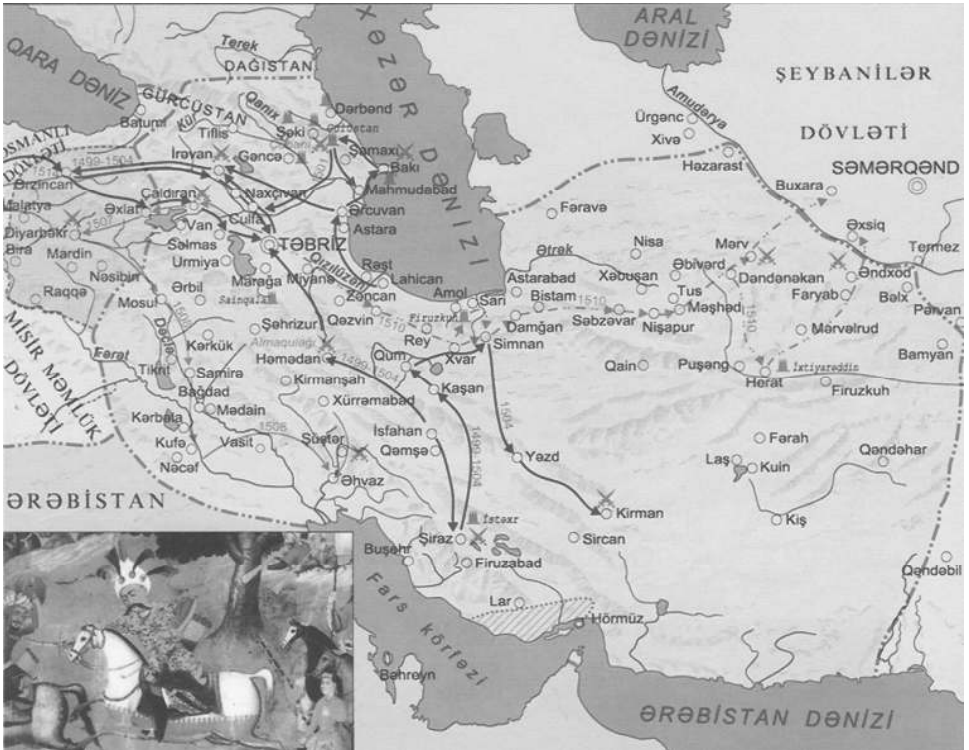
AGKOYUNLU STATE OF AZERBAIJAN (1468-1501s)



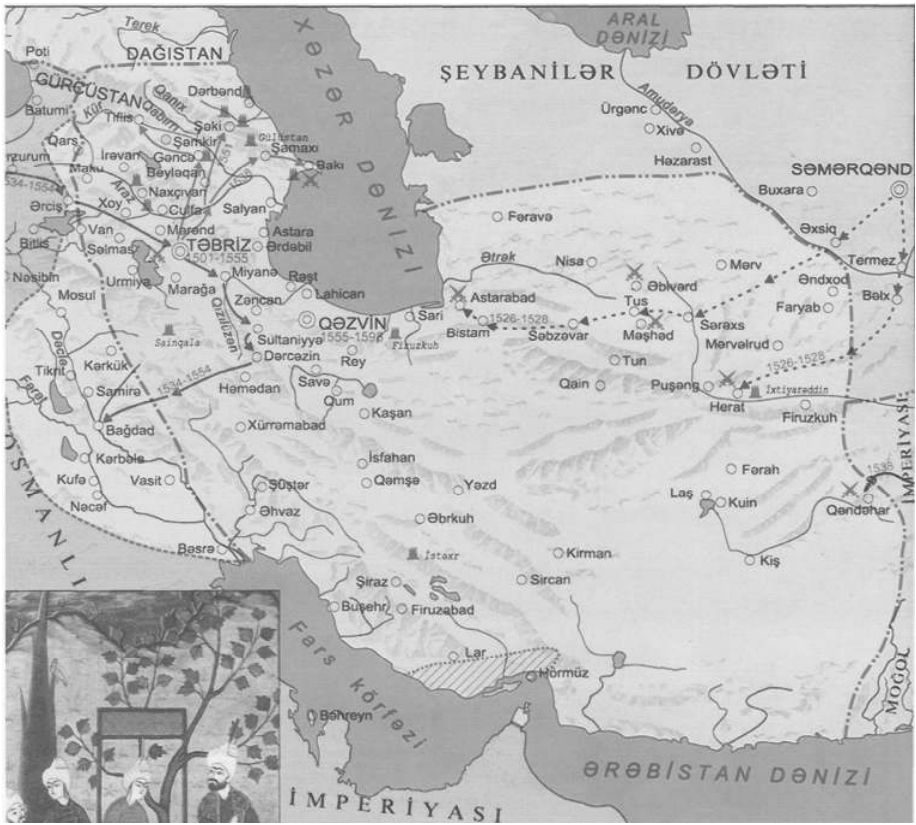
AZERBAIJAN (15th CENTURY)



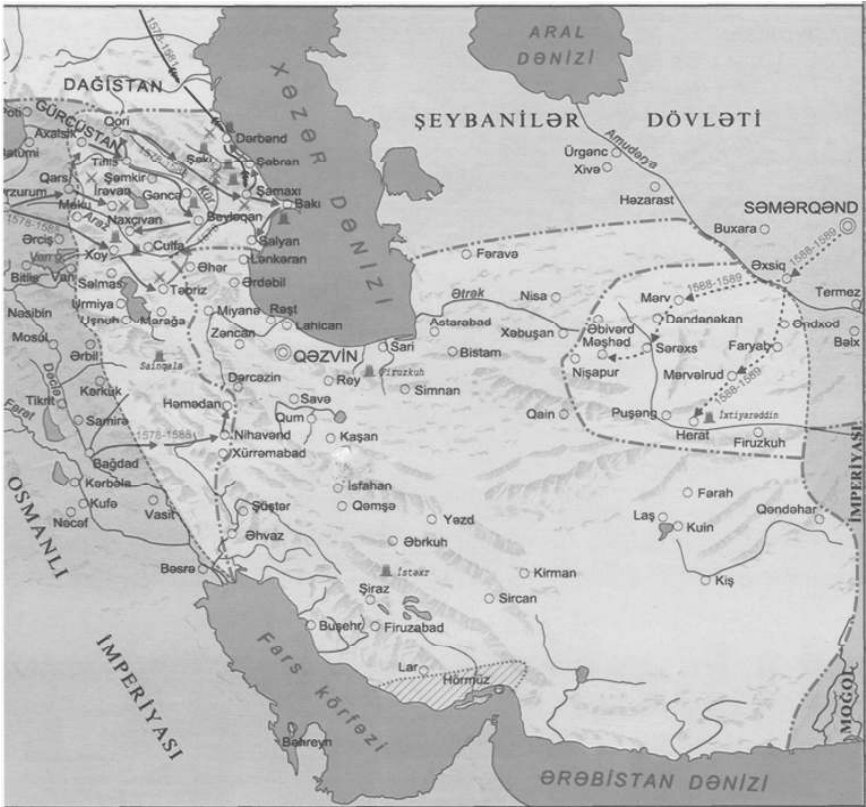
AZERBAIJAN STATE OF SAFAVIDS (THE PERIOD OF SHAH ISMAYIL 1501-1524s)



AZERBAIJAN SAFAVIDS STATE (THE PERIOD OF
SHAH TAHMASIB, 1524-1576s)



AZERBAIJAN SAFAVIDS STATE (THE PERIOD OF SHAH MAHAMMAD KHUDABANDA, 1578-1587s)



AZERBAIJAN SAFAVIDS STATE
(THE PERIOD OF I SHAH ABBAS
AND SALAFIS, 1587-1736s)



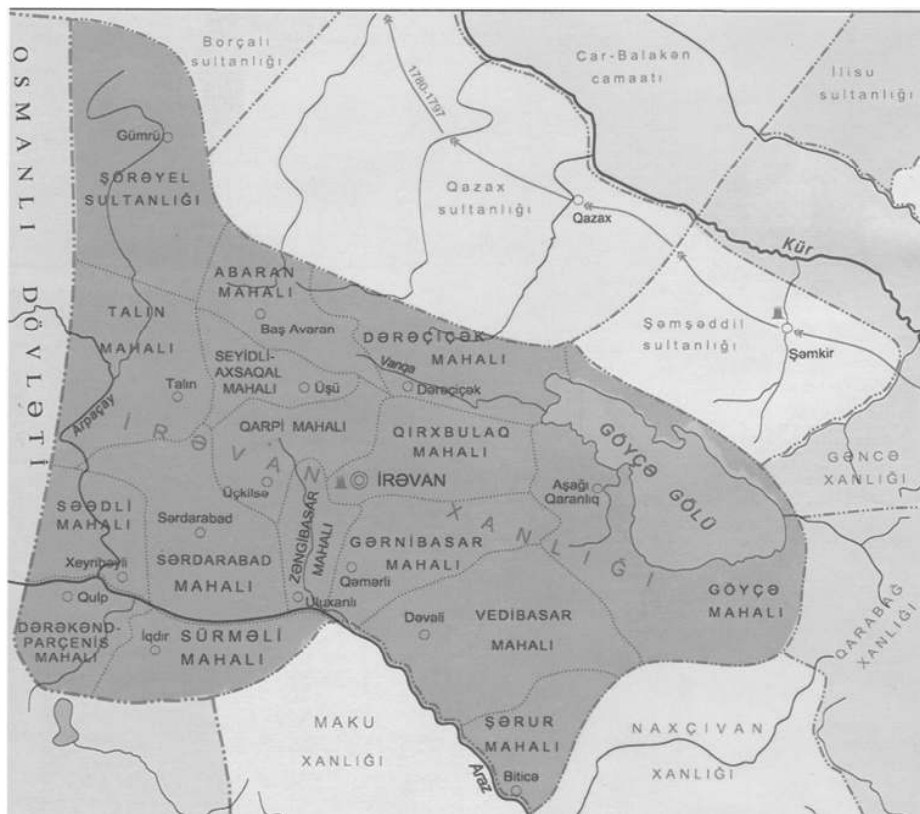
THE EMPIRE OF NADIR SHAH AFSHAR
(1736-1747s)



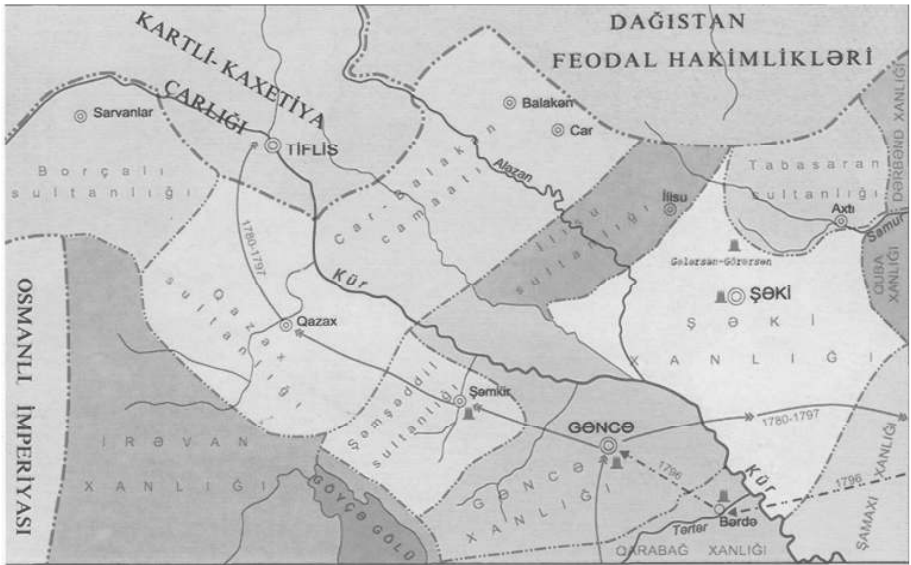
GUBA KHANATE (THE SECOND PART OF 18th CENTURY)



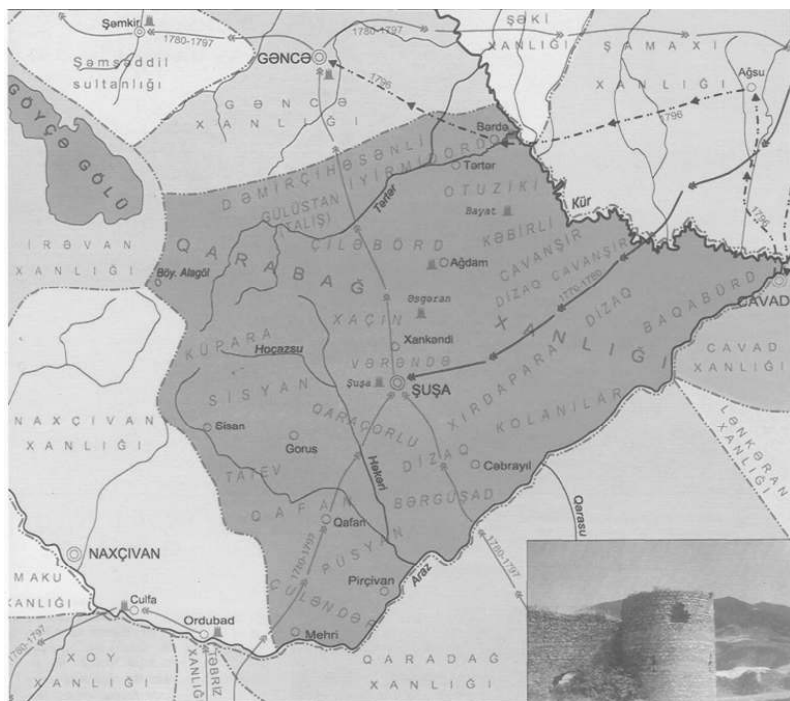
EREVAN KHANATE (THE SECOND PART OF 18th CENTURY)



THE NORTH AND WEST KHANATE AND SULTANATES OF AZERBAIJAN



GARABAGH KHANATE (THE SECOND PART OF 18th CENTURY)



THE BEGINNING OF OCCUPATION OF THE NORTH
AZERBAIJAN TERRITORIES BY THE RUSSIAN EMPIRE
(1801-1813s)



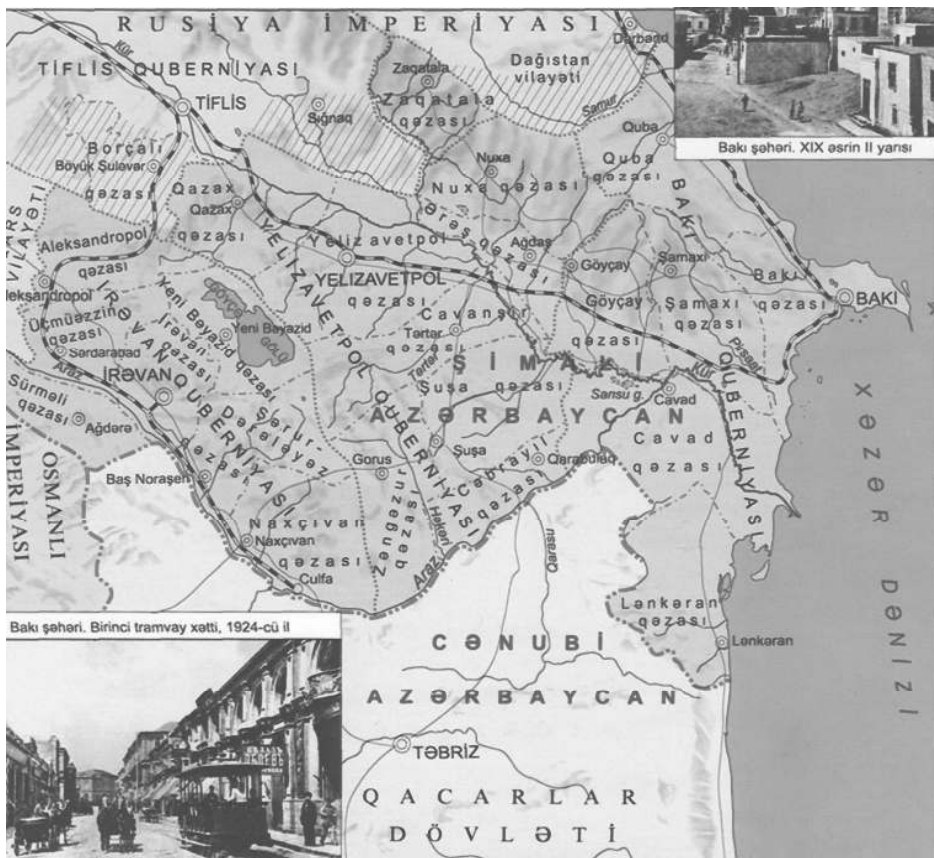
THE FINISHING OF OCCUPATION OF THE NORTH
AZERBAIJAN TERRITORIES BY THE RUSSIAN EMPIRE
(1826 - 1828s)



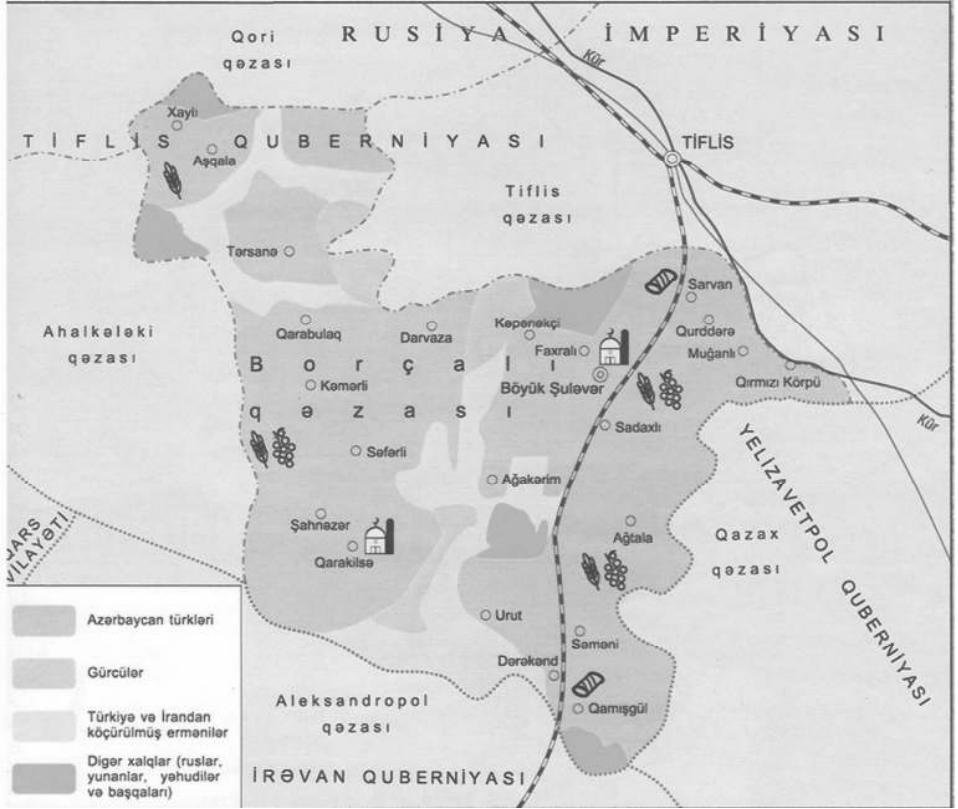
IN THE NORTH AZERBAIJAN THE PEOPLES' FREEDOM
 REVOLUTION AGAINST RUSSIAN EMPIRE



THE ADMINISTRATIVE AND TERRITORIAL DIVISION OF THE NORTH AZERBAIJAN (AT THE SECOND PART OF 19th – AT THE BEGINNING OF 20th CENTURIES)



BORCHALI COUNTY (AT THE SECOND PART OF 19th – AT THE BEGINNING OF 20th CENTURIES)



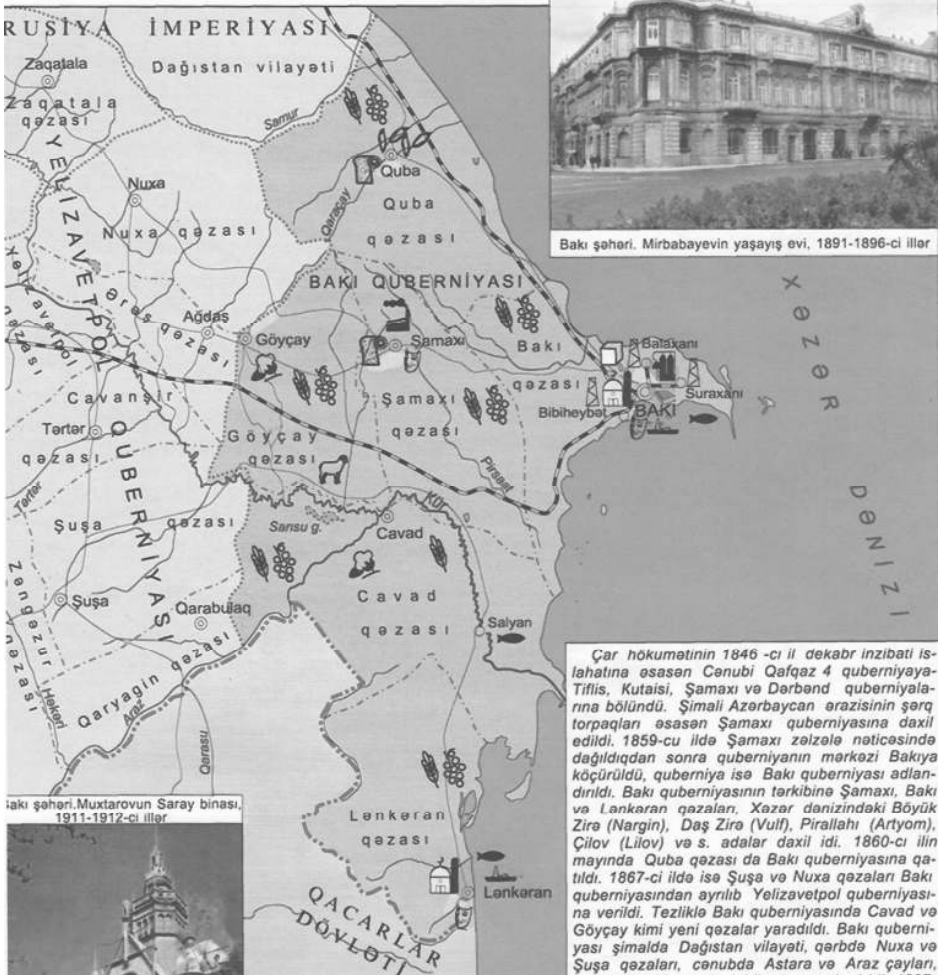
THE GUBERNATOR OF EREVAN (AT THE SECOND PART
OF 19th – AT THE BEGINNING OF 20th CENTURIES)



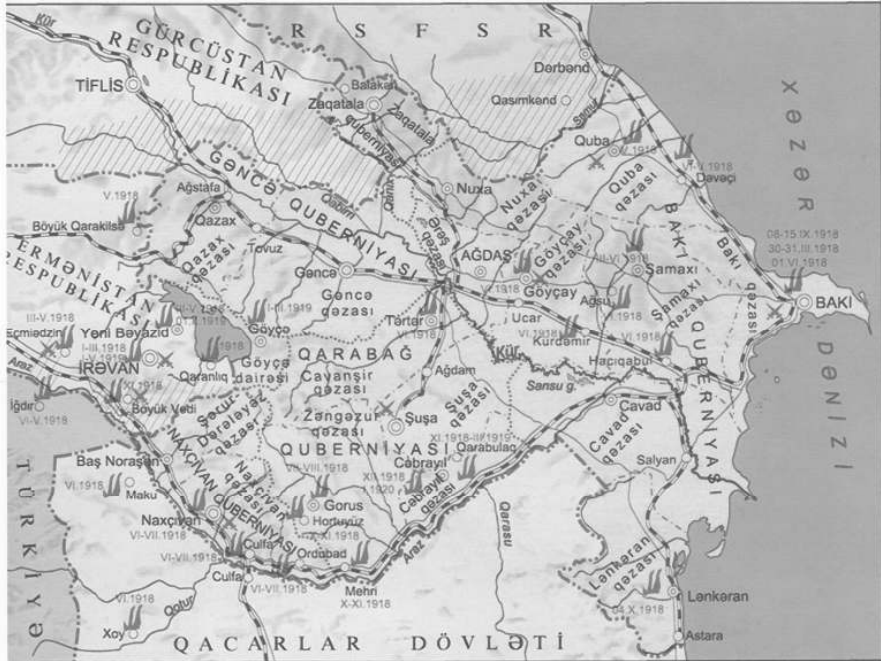
THE GUBERNATOR OF YELIZAVETAPOL (AT THE
SECOND PART OF 19th –
AT THE BEGINNING OF 20th CENTURIES)



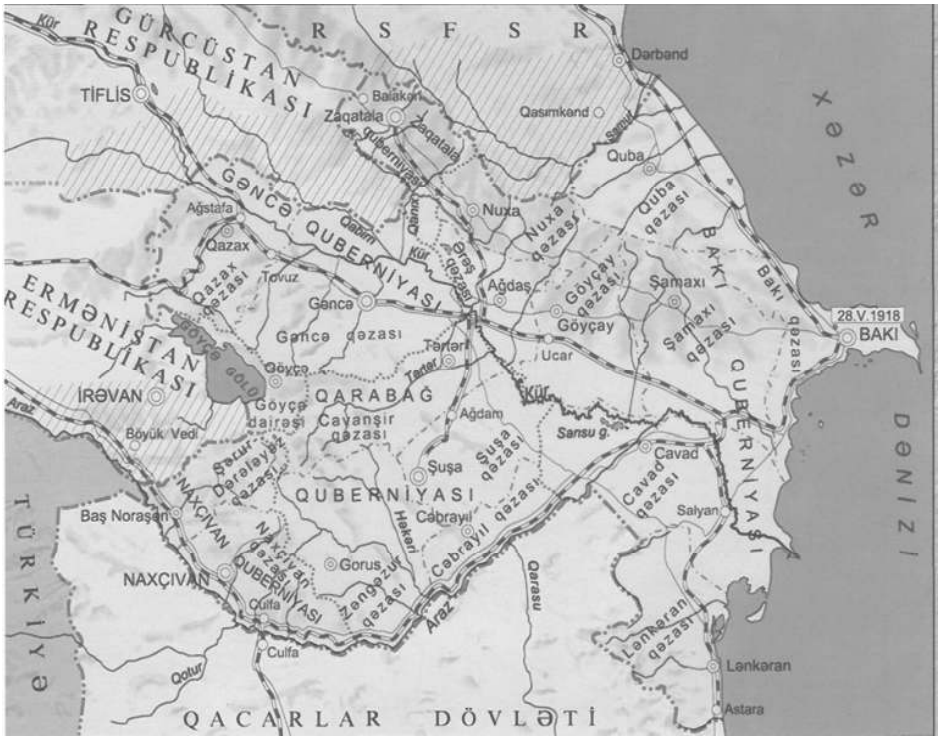
THE GUBERNATOR OF BAKU (AT THE SECOND PART OF 19th – AT THE BEGINNING OF 20th CENTURIES)



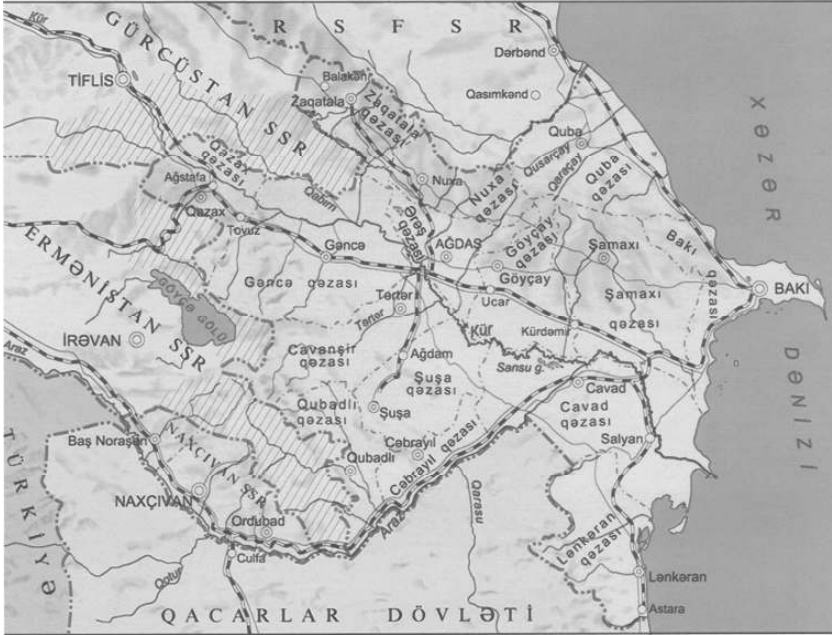
THE GENOCIDES BY ARMENIANS AGAINST
AZERBAIJANIS (1918-1920s)



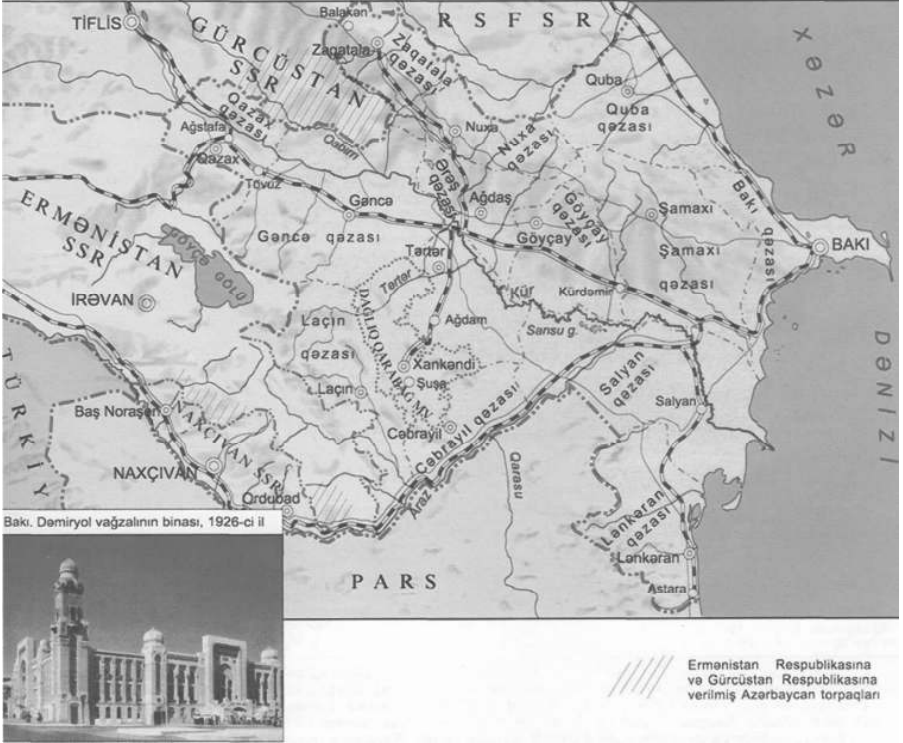
AZERBAIJAN PEOPLE'S REPUBLIC (1918-1920s)



AZERBAIJAN SSR (1920-1922s)



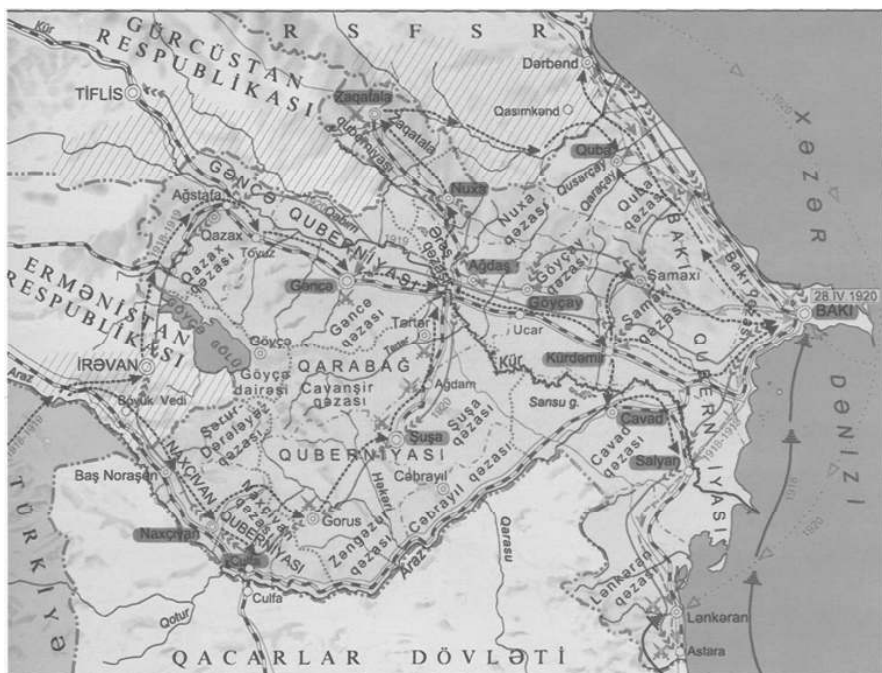
AZERBAIJAN SSR (1923- 1929s)



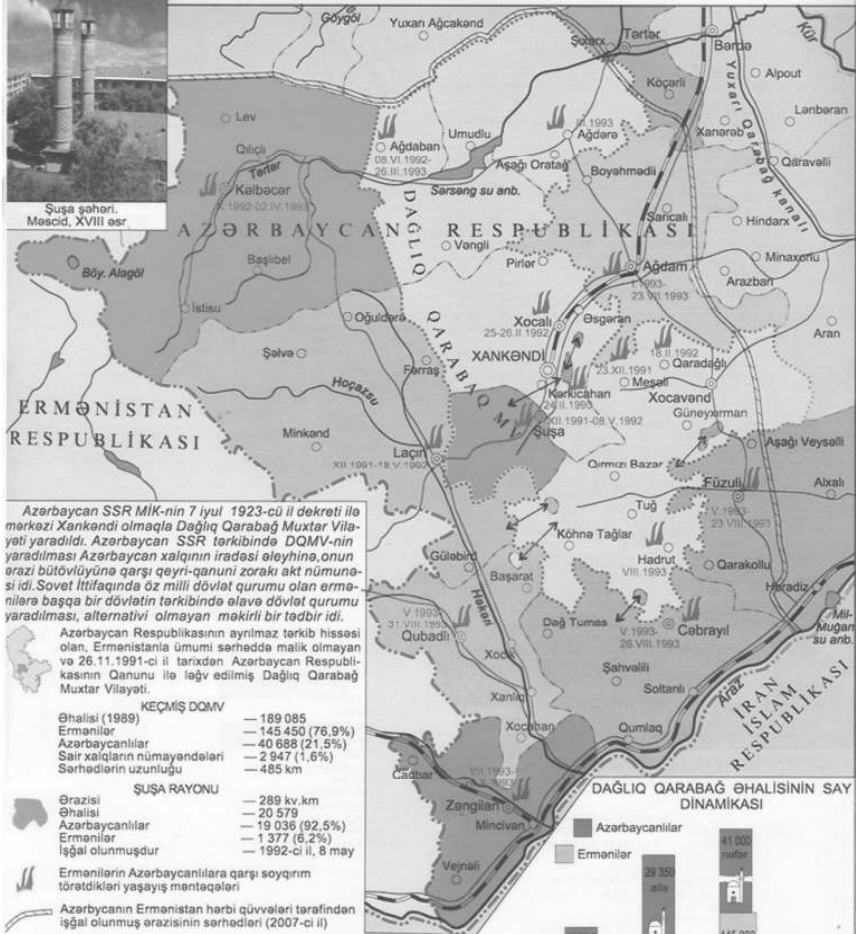
AZERBAIJAN SSR (1930-1991s)



FOREIGN MILITARY INTERVENTION AGAINST AZERBAIJAN. THE CREATION OF AZERBAIJAN SSR



UPPER KARABAGH



THE RESULTS OF ARMENIAN AGGRESSORS AGAINST AZERBAIJAN (1948-1953s, 1988 - 1993s)



THE REPUBLIC OF AZERBAIJAN AT PRESENT DAY



