

ETHNIC AND RELIGIOUS IDENTITY OF BABEK HURRAMI

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Abstract. Up to now, referring to Arab sources and Iranian authors in the writings about the Khurrami movement and their ruler Babak in Azerbaijan has created conditions for the existence of wrong ideas about the Khurrami state that existed in Azerbaijan. In fact, there is enough information in Arab sources about the existence of a state called Azerbaijan during the spread of Islam in the Caucasus region, but most of scholars ignore those sources and references. Umayyad caliph Muawiya's conversation with Ubayd ibn Shariyyah al-Juruhumi (an Arab scholar). Muawiya - "Oh my God, what is your connection, memory and concern with Azerbaijan?" Ubayd ibn Shariyya "It is an ancient Turkish land, they gathered there and mixed together and improved." Such an answer was given to the caliph in the 60s and 70s of the 7th century.

Keywords: Babek, Islam, religion, rebellion, Azerbaijan, Arab, Turkish.

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Babeks were supporters of Babek. Babek himself was an Azerbaijani

Imam Fakhri Razi

1. Introduction

At the beginning of the 8th century, the Arabs invaded Azerbaijan and included it in the Caliphate. Starting from this period, the Khurrami movement against the Arab caliphate began in Azerbaijan. This liberation war, which continued for more than 20 years, according to some authors, even more than 60 years" (See: History of Azerbaijan, Baku 1994, p.256), shook an empire challenging the world and caused the disintegration of the Abbasid caliphate into separate states. This liberation war, named after Babek, "wrote glorious pages in the history of the Azerbaijani people, showed its freedom-loving spirit, its refusal to submit to foreign slavery, and its determination to fight for its independence." Since detailed and in many cases biased information is given about the Khurrami movement and Babak in both medieval and modern historiography, we only note that

2. Babek's national identity

When thinking about Babek's ethnic identity, it is not correct to be satisfied only with the incomplete and superficial information of the sources regarding the identity of his parents, because the related information is not sufficient to determine his ethnic identity. In order to put forward true hypotheses by conducting research on this matter, the ethnic characteristics of the region where Babek was born and grew up, the available

information about the language or dialect he spoke, the essence and nature of his struggle, the identity of his comrades in struggle and the closest people around him, and his it is necessary to take into account the ethnic identity of the forces against which it is opposed, as well as other neglected factors.

The Roman writer, scientist and statesman B. Pilini (23-79) is also one of the ancient authors who wrote about the ancient Turks. These ethnos, called *iürk* and *turretet* (Strabon- *ürk?*) in Herodotus, are mentioned as Turks (*Turcae*) in Pliny and Pomponi Mele. This information is consistent with the following reference of Dionysius Periegetes: "Near the mouth of the Caspian Sea, the Scythians, then the Huns, then the Caspians, and further back, the warlike Albanians and Cadusians..., settled down (Resources on the history of Azerbaijan, 2007, p.39).

There is such a non-traditional explanation of the word "Azerbaijan" in other medieval sources. We also find this explanation in the work "Burhane-gate" by the Azerbaijani scientist Huseyn Khalaf oglu Burhan, who left his homeland Tabriz in the face of the Turkish raids in the 18th century, and moved to India: Supposedly, Oghuz Khan was called "Azerabyjan" because, in Turkic language, the mound built from the ground poured by the warriors The word "Azer" means "tall", and the word "Baygan" means "great people", "nobles" (Korogly, 1976; pp.102-103).

Abu Muhammad Abdulmalik ibn Hisham writes in his historical work "Kitabul-tijan fi muluk himyar" - "Book of crowns about the rulers of Himyar": "During the time of the Yemeni king Raish, one of his generals, ibn al-Qattaf al-Muntab... entered Azerbaijan with an army of one hundred thousand people" (Fayda, 1999; pp.71-73).

Another source - [Khalifa] Yazid ibn Abd al-Malik called al-Jarrah ibn Abdullah al-Hakami and gave him instructions, separated a large army and ordered Azerbaijan to move. Al-Jarrah ibn Abdullah set out with many troops and soon arrived in the country of Azerbaijan. (Al-Jarrah was a judge of Azerbaijan in 104 AH (722/23) and from his writings)

When his conversation with Muawiya ibn Ubayd Shariya reached here, Muawiya turned to Ubayd and wanted to know his opinion about Azerbaijan and said: "God, what is your connection, concern and memory [about Azerbaijan]?"

Ubayd ibn Shariyya answers: "It is Turkish land." They concentrated there, mixed with each other and became a single nation" (4, sheet 14).

It is written in "Al-Balazuri Kitab Futuh al-Buldan": Husayn ibn Amru of Ardabil from the words of Waqid of Ardabil [and] from the words of some old men whom he saw alive, tell us that when Mushirah ibn Shu'ba came to Kufa as a judge on behalf of Caliph Umar ibn Khattab, Huzaifah ibn al-Yemen brought with him the order that he should be the ruler of Azerbaijan.

It is also incorrect to link the rebellion of the Turks against the Arab invasion in Azerbaijan to Babek alone. Among these rebellions, we should not forget the movement of Abu Muslim al-Khorasani (718 - 755). Ibn Hellikan writes that Abu Muslim was the son of an emir in Azerbaijan. When his father died, his mother married another emir, and the same emir's son, Abu Muslim, was trained and raised by her. Then that emir was sent to serve in Khorasan, he went with his family. He took Abu Muslim with him. When the emir died in Khorasan, his son Abu Muslim was appointed to his position. Abu Muslim later became known as Khorasani

It is known that the geography of Islam expanded during the Umayyad period, the leadership of the Islamic caliphate. Earlier, the Arabs were the majority, but now the number of other peoples has increased. As the oppression of the Umayyads increased,

there were revolts against them. Turks, Persians, and even a part of Arabs dominated these uprisings.

It was almost impossible to escape from this oppressive dynasty. In such a situation, the Turk of Azerbaijan, Abu Muslim, gathered the Turks of Azerbaijan, Khorasan, Bactria, and Khwarazm to his head and raised the flag of rebellion in Khorasan, saying that “power belongs to the Prophet's house.” Within a year, the Umayyads were defeated in all countries from Turkestan to Marrakech (Maghreb).

The forces led by him overthrew the Umayyads and brought the Abbasids to power. After the Abbasids came to power, they forgot their promises. In 748-749, based on the plan prepared in Khorasan and with the uprising that started from the city of Marv in western Iran, two Hashemite tribes - the Abbasids (headed by Abul-Abbas Isfahani) and the Shiites (headed by Abu-Muslim Khorasani) united and killed Marwan II, the last Umayyad caliph (Marwan II the result of Hazrat Usman's sister) and take power in Baghdad (the origin of the Abbasids is related to Abbas, the uncle of the Prophet and Hazrat Ali). The most famous representative of this dynasty later became Harun al-Rashid; while the Shiites The other uncle of the Prophet (PBUH) and the father of Hazrat Ali (PBUH) are those who support the rule of the family of Abu Talib). According to the agreement, after Al-Abbas's sons and the Shiites took power, they had to form a coalition government and rule the caliphate on a parity basis. However, after the Abbasids seized power with the help of the Shias, they deceived them, broke the alliance with them, and excluded the Shias from the division of duties, laying the foundation for the Abbasid dynasty, which would last for 508 years (750-1258) (Le Strange, 1900; pp.138-141).

Many commanders of Turkish origin, including Abu Muslim, were destroyed. Then the Abbasids, fearing the growing influence of Abu Muslim among the people, accused him of overthrowing the government and executed him on February 15, 755 by order of Caliph al-Mansur. The murder of Abu Muslim led to uprisings against the Abbasids in the entire territory of the Caliphate, including in Azerbaijan.

And within this rebellion, Babak's initiation, Hürramiyyah continued for a longer time. Everything written about Babek is in Arabic sources. In those days, there are very few things written by our own people about Babak's personality, the way he walked, the philosophy of the Khurramis, their aspirations, and the first great resistance of our nation against alienism, and which we can take advantage of today. However, some truths can be found in some of the authors' opinions in Arabic sources. Who were the Hurramis first? Why did they call them that?

The origin and true nature of the Khurram religious trend in the early Middle Ages in the territory of South Azerbaijan still remain undiscovered, and in historiography it is mistakenly considered a movement of Persian origin. In fact, the roots of this religious trend are related to the Turkic mags. Ancient Turkic origin irem, irim, yrim - —”to foretell”, —”to prophesy” —”falachma”, —”falabakhma”, “belief in enchantment, witchcraft, magic” and ia In Persian, the word “h” is added to the beginning Because it was changed to “hurram” and “khurram” by being, it was connected with the word hur, khur - “sun”.

Mutahhar al-Sukti says it like this: “Khurramis are one eye of the Maghs.” Abul-Faraj ibn al-Jawzi and Ibn al-Asir also write that the people of Mazadi are Magh. Ibn Al-Asir writes that the Khurramis are a group of the Majus, that is, the Mag tribe. Ibn al-Nadim writes: “There was no murder, suffering and war in the religion of the Hurramis, they did not know what all these were.”

As a Turkic-speaking ethnos, the Magyars-Mannas played a major role in the ethnogenesis of the Azerbaijani Turks. Toponyms reflecting the ethnonym mag (mug) confirm that Mags live in both parts of Azerbaijan, even in the Darbend region. Mags played a big role in the history of Azerbaijan. Mr. av. Gaumat's rebellion against the Persian authorities in 521 and the long-term against the Arab invaders led by Babek) is related to the Maghs.

The famous Azerbaijani traveler geographer Haji Zeynalabdin Shirvani of the 18th and 19th centuries touched on the origin of the name Mughan in his work called "Bustanus sayayaha" (Traveler's Garden) and wrote: "They say that it was built by a man named Mughan, and some say that it was built by the Mughals and the gods." renovated, and some are of the opinion that Ganja, Karabakh, Barda are Mugan cities.

The geographer scientist RMYuzbashov, partially agreeing with this opinion of Haji Zeynalabdin Shirvani, notes that the first inhabitants of the city of Mughan were people belonging to the Mugh tribe.

Mr. In the rock inscription of Bisut, dated 521 BC, and in the work of Herodotus, Sakas are referred to as "swollen hats": their men wore tall conical hats made of felt. Such a type of hat existed precisely in the Turkic peoples. (It is mentioned in the sources that Babak wore a fur hat with a thick tip). In a source from the 18th century, the name Babek is mentioned in the Bashkirs, and it is written that it comes from the Turkish word baba - "father", "father of the father" (Galyautdinov, 1987; p.111).

In other Turkic peoples, the word "baba" has affectionate forms Babak and Babakay. A number of Arab sources falsely mention that Babak's real name was Hasan, a Muslim name. I should note that authors other than Masudi do not write this fact. However, modern commentators (Alirza Khalafli, Fikret Nasreddinzade, Mazahir Aliyev, etc.) note in their articles that this name was distorted by Arab historians and that in fact his first name was Asan (or Ahsan). This deep-rooted Turkish word is often found in the Dede Gorgud epic, which has a history of more than 5,000 years. In the 18th century sources, the name Babek is mentioned in Bashkirs and it is noted that Babek was a later name of Asa. ASAN-ozuz is explained as Healthy, safe, healthy, 2) clean, pure, pure, 3) intelligent, intelligent, perfect. It is considered one of the ancient names.

Abu Hanifa Dinavari writes in his work Akhbar-at-tival: "Many put forward different opinions about Babak's real destiny and occupation. What I know is that he is one of the sons of Mutharr, the son of Fatima, the daughter of Abu Muslim... It is clear that the purpose of Ibn-al-Asir's slanders about Babek was to slander the people he belonged to... The history of this religion (i.e. "Khurramid") has not reached us. What is written about their work in the books is biased and slanderous... The slanders written about the people of Mazda have also been said about them.

Imam Fakhri Razi writes in his book "Etigadatu firang-al-Muslimin wal-mushrikin": "Babakis were supporters of Babak. Babek himself was an Azerbaijani. His power was increasing for a hundred years... According to them, God can only be known through the words of a true teacher." When we analyze these words, we see that the real teachers Babak said are the imams of the Shiite Muslims. So Babak himself was a supporter of Ali (a). "According to them (i.e. Babak's supporters), going on Hajj means going to the Imam. Every person who has the opportunity must go to his service and see him. They say that the haram is such a tribe that you should be enmity against it. They hate it. , you curse" (Said Nafisi, 2021; p. 18).

British researcher researcher E. Wright (EM Wright) writes in his scientific article (Babak of Badhdh and al-Afshin during the years AD 816-841.) that contrary to the claim,

Babak has nothing to do with Papek or other Persian names. Actually, not “Babek”, but maybe “Bay Bek” is a real Turkish name. Although “Bay Bek” in old Turkish became simplified over time and became Babek, currently Bay Bek is written and read as Bay Bek in Altai and Tuva Turks, as it was before. However, in Azerbaijani, it became simplified and became Babek (Wright, 1948; pp.43-59).

It was elaborated by the authors of the 10th century Abu Peyhan Biruni and Khatib Tabrizi, in the information about the Babek rebellion, it is known that the prominent Azerbaijani philosopher of the 11th century, Abulhasan Bahmanyar, called Babek “Azerbaijani” in Arabic —”al Azerbaijan”).

Roger M. Savory - Encyclopaedia of Islam, “Kizil-Bash”, Online Edition 2005, writes: “Kizilbash” were nothing but the spiritual grandchildren of the Khurramis.

Arthur Christensen “Le Régne du roi Kawadh et communisme mazdakite” in the 1925 edition of the København publishing house writes:

The Mazdakis and the Hurramis led by Babek were a mani-shamanistic worldview and Alevi belief movement that was directed against the Abbasid caliphate. In this movement, various religious and national communities (Persian, Turkish, Kurdish, Byzantine Greek, Armenian-Paulikien, Arab, Aramaic, etc.) (Savory, 2005; pp.17-18).

Finally, let me mention that how could a general who had Tarkans and Alps in his army be non-Turk, or in Masudi's language, “Babak's movement became a magnificent movement, its influence (influence) grew enormously, and the number of its armies increased so much that almost the Abbasids destroyed his dynasty.” Even according to the 11th century Arab author Abu Mansur, the number of Babak's supporters in the southern part of Azerbaijan exceeded 300 thousand people.

3. Babak's religious identity

Many of the notes of the Arab authors who tried to belittle the true essence of the Babek movement from a moral point of view are similar to the commissioned writings of the Ottoman court historians who belittled the 15th-16th century Gyzilbaşlik movement.

The magnificent movement of Babek and Babekids was almost monopolized by the caliphs and the chroniclers and historians who were their mouthpieces, writers, authors and distributors. The greatest injustice of history is that the ruler wrote the history of the oppressed, the victors, the vanquished, the enslaved people, gave them the name he wanted and put the stamp he wanted on them. According to accepted unwritten laws, winners are not discussed and judged.

How believable that so many people are non-Muslims. In the slogans of Khurrami, led by Babek, they saw the root of injustice in social and civil inequality, taking land and means of production from the ruling classes. Khurramis fought for general equality and were in favor of the equal distribution of blessings among people and the establishment of a just society. They opposed national slavery and fought for the restoration of Azerbaijan's independence. The main slogan of the Khurramis was: “SOCIAL AND CIVIL EQUALITY!” Mutahhar al-Sanggi and Ibn Ibri write that the number of horsemen alone in Babak's army was 20 thousand. Babek's main goal was to destroy the Arab rule in Azerbaijan, and then in other provinces.

Arab rule - not the religion of Islam!! Why could the sound of “Azan” come from the fortress of Bazz, where a movement fighting against the religion of Islam is located, as it is said in the work “Syasatnama”?

Or, it is mentioned in Arab sources that when Babek was brought to Afshi's headquarters, the thousands of Arab prisoners he kept in Bazz were lined up in two rows. And Babek was brought between these narrow lines. Contrary to the expectations of the leaders of the army, the captives not only did not insult him, but bowed down before him, weeping over his defeat. How could the Arab bow before the infidel?

Or "In the mountainous part where the Khurramis lived, there were very difficult and impassable mountains. It was Babek Orali. There are mosques in their villages, they read the Holy Quran," said al-Istahri Abu Ishaq al-Farsi? Or "Khurramis are supporters of Babak and read the Holy Qur'an", would the 10th century Arab geographer and traveler Ibn Havqal mention these words in his writings?

Or in Turkey Dr. Enver Uzun writes that in the Middle Ages there was such an oath in Azerbaijan - "Swear on Babak's bloody face" - Why should we not accept Babak as a non-Turk, infidel and head of state with so many facts and documents. What purposes does it serve? How can it be that Babek is a fan of the Soviet era?

The influential Islamic sectarian scholar Abulfath Muhammad al-Shahristani (1075-1153) attributed Khurramis to the Hashemiyya sect of the Keysaniyyah sect of the Shiite branch of Islam. His opinion is considered quite reliable (Christensen, 2020; p.117).

The Islamic historian Abu Mansur al-Tamimi al-Baghdadi (980-1037) wrote in his book "Kitab al-farq bayn al-firag": "The Khurramis (followers of Babak) built a mosque for Muslims on the mountain that called them to prayer. They teach their children the Holy Quran. However, they do not pray secretly, do not fast during Ramadan, and do not consider jihad against infidels obligatory (!). Mazyar's followers (also Khurramis) outwardly worship Islam, but inwardly hide their dislike for it.

Historian Ibn al-Asir notes that among the rebels there were even supporters of Imam Hussein's grandson Zayd ibn Ali (Shahrastani, 1999; p.234).

Turkish researcher Fuad Köprülüzade also adds Babaki to this list when talking about the faith of Sahibaz-zama in the Shia faith and its false viceroys - "gates" (from the caliphate period to Baba, the leader of the rebellion that broke out in Iran in the 19th century) (Shukurov, 1998; pp.145-152).

The sources refer to the Hurramis as "Ibahiyyah Sufis". Today, we think that when we say Islam, only "madrasa Islam" based on the set of Sharia doctrines should be meant. In other words, society is being indoctrinated from all four sides as if Islam consists only of Sharia, Sunni-Shia differences, and sectarian thinking. However, if we as a society look back and look at our past with an objective view, we will see that from the times after the prophet until today, there was a model of "people's Islam" parallel to Madrasah Islam. Sufi-oriented sects and currents, according to their religious-ideological views, belonged to folk Islam. Of course, the Hurramis were not an exception. And the clerics who serve "Sharia Islam", whether they are Sunnis or Shiites, has always tended to compare the sects and currents belonging to popular Islam, to analyze and deny their Islamic worldviews from the narrow mold of the Sharia level. In the newly published work, I have tried to analyze these differences and differences in approaches from the Islamic point of view, and to examine the Islamic foundations of the worldviews of the currents belonging to popular Islam, including the Hurramis. In my opinion, the views of the Hurramis on the issues of "halal-haram", "female-male relations", Hulul, Tajalla, and Tanasukh issues had serious foundations from the Islamic point of view. However, they have not been deeply studied in the fields of historical science, theology, or sectarian studies tended to analyze and deny their Islamic worldviews from the narrow mold of the

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One of the issues to be noticed is the fact that historians did not add the “Armenian” issue to Babek's era. Although there is very little information about the ethnic origin of Sahl ibn Sunbat in the sources, there are various historians who attribute him to the Albanian dynasties that were influential in the Caucasus in the early Middle Ages. In Arabic sources, the name written in the form of Sahl ibn Sunbat consists of the Turkish words sun - watchman, watchman, supervisor and bat - matin, expensive. The word “bat”, the second component of this name, is Urbat among Albanians, Grunbat among the White Huns (Eftali) in VI century Central Asia, Kurbat among Turkish Bulgarians, Sunbad, the Turk who revolted for 70 days against the Arabs in Khorasan in 755, Abubakr Bahaeddin, one of the Oghuz-Seljuk emirs in Azerbaijan in the 12th century. Sunbat and others. Same as “bat” at the end of personal names apparently. The rulers of the Si dynasty were ethnic Turks. Sahl ibn Sumbat's Albanianness and belonging to the Mehrani dynasty do not raise any doubts. The territory of Sheki, considered to be Sahlin's property, was not the territory of the city of Sheki of the Republic of Azerbaijan, but the village of Sheki located in the Zangezur territory. In the 4th century, along with all Albanians, the people of Sisakan also converted to Christianity. Representatives of this dynasty were nicknamed “Sakhli” (“Sahl” in Arabic sources). The most famous representative of the “Sahl” (i.e. Sisak) dynasty was Sahl ibn Sunbat. He captured Babek and handed him over to the Arabs. Sahl Sunbat's castle was Sheki. After the Arab invasion of Azerbaijan, the Christian judges of Sisaka were called “malik”. Sahl ibn Sunbat was also a Malik, and in “Kitabi-Dada Gorqud” he is called Shokulu Malik (a distortion of the name “Shekili Malik”) probably it is Sheki judge Sahl Sunbat. Even in the Turks' saga called Seyid Battal, Sahli is called Seyid Battal.

The question “Why did Babaki sell to Afshin” is unambiguous: Babaki's star had faded and Sahl knew that sooner or later, he would be taken over. By taking this step, many lands in that area did not fall into the hands of the Arabs. Babek was caught in the Bazarchay-Hakarachay channel. This place, which is a valley on the road from Azerbaijan to Armenia, was the border between Sahl and the lands of Isa ibn Istifanus. The ruins of the Sheki fortress are on the Darvazatape mountain, near a large village of the same name now existing on the left bank of the Bazarchay; This mountain blocking the descent to the valley of the river blocks the only way from Nakhchivan to the interior of Arran through the Bichenak pass. Moreover, because he sold Babek, the Arabs considered him not only Albanian, at the same time, they appoint the king of Armenia (meaning the lands north of Lake Van) and Iberia. In doing so, he prevents the Arabs from acquiring more land. Charles Dowsett, who studied the work of Moisey Kalankatli, stated that Sahl ibn Sunbat belonged to the Arranshahik dynasty and was ethnically Albanian, and categorically rejected the opinions of researchers who attributed him to the Bagratuni dynasty. FC Mammadova considers Sahl ibn Sunbat's coming to power as “restoration of Albanian statehood”. Sources say that Sahl Babak was his friend before he became the leader of Khurrami. There is even such a text in one source: One day Hasan said to his closest friends Sahl ibn Sunbat and Ali ibn Hisham: Sunbat, Hisham, isn't it enough that the Arabs rule over us? How long will we insult them, should we tolerate oppression? Let us go and join the Khurramis, take swords in our hands and drive them out of our lands! Sahl ibn Sunbat does not agree to this at first, but after Babek becomes the leader, he helps him. Babek also appointed Ali ibn Hisham as judge in Isfahan, and Sahl ibn Sunbat as judge in Sheki” (<https://news.milli.az/society/361799.html>).

When Babek was captured, Sunbat looked in the direction he was going and said: “God bless you. I would give you anything you want from me” (Al Kufi, 1981; p.16).

Here such a question arises. If Babek is a kafirid, why did he mention the name of God and why did he curse Ibn-Sunbata in the name of God? It is also clear from this information that Babek was not an infidel and was monotheistic.

Finally, I would like to end our discussion about Babek with the dialogue between him and Afshin.

Afshin summoned Babek and said: —

“In the case that I intend to leave together with you, then take advantage of the opportunity and tell me, what is your last wish in the land of Azerbaijan?”

Babek replied: - I would like to see my city (al-Istakhri)

4. Conclusion

The Babek movement was so magnificent and magnificent that it has not been erased from memories even today. His fate and history is the fate and history of our people. Even now, along with respect and love for Babak and his children, there is also hatred and enmity. However, no force could and will not be able to reduce the universal love for Babek in Azerbaijan!

Today, Azerbaijanis go to the Bazz (Babak) fortress to take an oath to fight for freedom, integrity, and equality. There they visit the holy spirit of the great Babak, who is the embodiment of their dreams, and receive strength and power from him.

Babek Castle is such a high peak that it is possible to see the whole of Azerbaijan from there.

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