Kurdish Minor Mede or Turkish Azerbaijan?

Abstract

Kurdistan, Mad, Jibal, Zagros Beladel Al-Akrad and Mahin are referred to the Land of the Kurdish people. The territory of the Kurds extended from Dvîn (south of thelake Sevan) to Mosul, and from Hamadân to the Djezireh, however, it has become smaller and more limited than before due to the lack of Kurdish empire on the one hand and, and the invasion of the Arab, Persian and Turkish tribes on the other. One of the regions that have historically been mentioned as part of the land of Kurdistan and its inhabitants were Kurds, was Azerbaijan or Little Media. until the 11th and 12th centuries, when the Turks (Mongols, Seljuks, Turkmens and ...) invaded the region and changed its demographics and language. the root of the name of Azerbaijan, not because of the presence of specific people, but due to the name of a person called Atropath or "Aturpatkan". the old Azerbaijani term had no ethnic/racial connotation. After the assault of the Turks, Seljuks and the Mongols, its humanitarian map and identity changed to Azeri and Turkic gradually and with the force of the sword. The purpose of this article is to genealogy the word of Azerbaijan ant to prove that it belongs to the Kurd and Kurds were the inhabits of this land, before the immigration/invasion of the Turks.

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Introduction

Seljukid Sultan Sanjar used the general name of Kurdistan concerning the areas inhabited by Kurds for the first time in the 5th century AH. Before that, we cannot find any sources stating the general name of Kurd including the historical geography of the Kurds. Did the lack of a general word of Kurd mean the real lack of the Kurds? The lack of a common term for Kurdistan in the century before 5/11 did not mean the non-existence of Kurds nor Kurdistan, but rather it means the lack of relation between the name and being of the Kurds in the rule of the truth.

Before naming the land of Kurds as Kurdistan during the reign of Sultan Sanjar Seljuk, it was called Mad in ancient times, and before that, as Guti, Manai and Huri ... . With the conquest of the Mede by Pars, the word Kurd/Kurt meaning the slave substituted it. At the time of the Sasanians, they were called Mei and then Mah (Elima, 1379/2000: 27). Along with the conquests of Islam, the land of Mad was called Mahin or Jabal. The parts of the Med that were occupied by the Kufa people were called" Mah al-Mokaf", and the parts that were captured by Basra people became known as the "Mah al Basra" (Beladhuri, 9th century, in trans by Azarnosh, 1364/1985: 67). "Nahavand was the administrative centre of "Mah al-Busra" and Dinawar was that of "Mah Al kofa" which was called Mahan (Markwart, 1901: 48). Half of Mede or Mah was at the hands of Kofians and the other half was at the hands of Basrians, and the Caliph ordered to call the Old Median as Mahin or Jibal, the upper part of which was the Mah al-Kofa and the lower part of that Mah al-Basra (Frye, 1974: 23). Mahan is from Helwan to Hamadan (Marquard, same, 45). Arab historians have always considered Esfahan as a part of Mede and Jibal (Markwart, ibid: 45). Thus, the land that later became known as Kurdistan in the Seljuk period was formerly known as "Jibal", "Mahin", "Mah al-Basra" and "Mah al-Kofa". Iraq-e Ajam was also a part of Madad state (Frye, ibid: 22). The "Kurdistan" is the same that Arabs called it "Jibal" (Frye, ibid: 72). Arabs included Isfahan, Hamedan, Azarbaijan, Aran and ... in Jibal where its inhabitants were mostly Kurds (Barthold, cited in Frye, ibid: 72). In the time of Seljuk, the common name of Kurdistan was referred to the areas where the Kurds lived, which we will come to it later.

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Until the 11th and 12th centuries, when the Turks (Mongols, Saljuks, Turkmens and ...) invaded the region, the main inhabitants of Azerbaijan/Minor Mede and the main proprietors of its history are Mazdaka and Khuramdinans and the old Azerbaijani term had no ethnic/racial connotation. After the assault of the Seljuks and the Mongols, its humanitarian map and identity changed to Turkic gradually and with the force of the sword. Of course, it is now Turks' soil and land up to the places they have settled. The main argument is that the history before their inhabitants (Turks and Azeries) belongs to their main inhabitants, the Kurds including the history of Khoramdinans and the Kurdish dynasties, such as Rawadi and Shadadi and … . It is worth thinking that the word Azerbaijani preceded Turkic people in the region, but the term Kurdistan is more recent than Kurdish people.

We have already mentioned that renaming a region does not mean the change of the inhabitants and the language of the peoples of that area. The geographic area, nowadays known as Azerbaijan, was called Roman and Greek by the Greek and Roman historians. Only from Alexander's time onwards, it was named Atropath, Atropatan, or Atropathan Mede as the result of the name of its governor. It was called Azarapatcan in Sasanian era, and then Azerbaijan (Pirnia, 1362/1983: 24 and 26). All ancient historians including Istrabo, Eryan, Yusuf Flavius and ... considered Azerbaycan as part of the land of Mad and called it Mad Atropatan (Reza, 1390/2011: 155). Bartold also considers Azerbaijan as an integral part of the land of Mada (ibid). We will first clarify the word "Azarbaijan and its historical root and this fact that this term had no racial, ethnic or linguistic connotation at all, and also it was derived entirely from the name of its governor. Up to the 5th century when the Turks emerged, the inhabitants of that place were the ancient natives of Mede and Guti whom we provided documents to prove them to be Kurds. Then, we will determine the geographical area and the race of its inhabitants and we will criticize Pan-Turkism views that are trying to give racial/ethnic denotation to the concept of Azerbaijan and trace back the history of Turks and Azeries to a pre-history period in the region.

The genealogy of the word Azerbaijan:

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There are many opinions about the etemology of the word “Azerbaijan” and the reasons for giving such a name to this land. Some historians associate the emergence of this name with fire and fire temple in this land. For instance, Tabarī writes: "There were Ajm's fire temples there, and they called the fire as Azar. In Pahlawi language, they termed it as Azerbaigan where in fact Ajam had their fire there and worshiped it" (Tabari History, Vol1: 529). Yaghot Hamavi also writes in al-Baladon: "Azar, in in Pahlavi is the fire and the baigan, means the guard, it was so-called, i.e. the guardian of the fire because there were too many fire temples there (Mo'jam al-Boldan: 159). E’temado al-Saltana also emphasized the viewpoint of Yaghot Hamavi (Ra’isNia, 1360/1981: 91)). Charles le Beau (1701-1778) writes, "worshiping this element -fire- which was the great goddess of Iran, was nowhere so much prominent as in the ancient Azerbaijan (Atrpatkan), and it was due to this reason that they gave the name of Azerbaijan to this land. Azar means "fire" in Iranian language. "American Williams Jackson also confirmed the roots of Azerbaijan name from Azar and fireworshiping, "he has considered the existence of hills in Azerbaijan to belong to the era of Zoroastrian fireworshiping, which was formed due to the density of the ash fire temples" (Jackson, cited in Ra’isNiea: 92). Although Pourdawood rejected the theory of Yaghot, he accepted Azar's name in Azerbaijan. Bartholomae, Bogolyubov and ... also regarded the name of Azerbaijan as made from Azar, the god of fire in Avesta (Ra’isNina, ibid: pages 90 on).

But the majority of the historians considered the root of the name of Azerbaijan, not because of the presence of a fire temple there, but due to the name of a personal called Atropath, the ruler of the Little Mede. The first person having a very clear account of turning the so-called "Minor Mede" to "Mede of Atropatn" or "Aturpatkan", the initial form of the name of Azerbaijan, was Strabo who was a Greek geographer settling in Amasia or Minor Asia. He writes: "when the Achaemenid kingdom came to an end, and Macedonian Alexander ruled on Iran, a commander called Atropath rose up, and he prevented the land known as the part of the Medes soil called the Minor Mede from falling to the hands of the Greeks, and that land was later termed as "Atorpathan" (Strabo, cited in Gholizadeh, 1387/2008: 34). Azeri author Aliev also affirmed this: "The Medes were divided into two separate parts: a section called Major Mede, and the second

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part was Atropatkan Mede, whose name was taken from the leader of thier system named Atropatkan" (Aliev, 1389/2010:105). "Vladimirovich

Bertold" also writes about the emergence of the Azerbaijan's name: "the present Azerbaijan was a part of Iranian land of Mad as long as the time of Alexander the Great and it had no separate government during the Gugmal war (331, BC) when the Satrap (the governor) of the entire Mede was someone called Atropath. Atropat was still the ruler after Alexander, so the area under his command was inherited. A part of this region called the "Minor Mede" was known as Aturupatna-Atropatan, which the Armenians called it "Atropatcan". The name of Azerbaijan originated from here. Any attempt to present another explaination for this name is without foundation" (Bertold, 1963: 775-776). Zaki Waliyed

Toghan, a researcher from Turkey, also quoting "Strabo" in an article "called Azerbaijan and its historical boundaries" in "Encyclopedia of Islam" regarded the name of Azerbaijan as tied to Alexander the Great. This name has derived from the name of one of the rulers of the Kianian-Iranian dynasty called Atropathan, in the year 328 BC ruling the provinces of the land of the Medes from behalf of Alexander" (Togan, 1970: 93). Therefore, after the attack of Alexander, a part of the land of Med was given the name of its the Satrap, Atroppatan (Reza, 1382/2003: 123). Many other historians have confirmed this view. [1]

Therefore, the word of Azerbaijan is rooted in Atropatkan's name, the commander of the Minor Mede. It is in the same way that Uzbekistan was named after the title "Uzbek", the Ottoman Empire after Osman and Colombia was termed after Columbus ... (Gholizadeh, 2008: 35). This word has come in the works of the Greek writers in the form of atropathene, in the middle Persian as Atropatcan, and ... in Siryani as Adobaigan, in Armenian as Atapapatcan, in Georgian as Azerbadgan, and in Arabic writings

[1] Those like Ibn-e Moqfa', Maqdasi, Ibn-e Faqih, Mostofi, Noldeke, Barthold, Herzfeld, Grishman, Minorsky, Diakonoff, Pirnia, Kasravi, Pourdawood, Moein and … know the name Azarbaijan to be derived from the name of a person called Atropat of Pahlavi or Azarpad of Farsi. The main reasoning of Istrain is that he has lived in the time of Ashkanian and he says that the descendent of Atropat were still ruling this land. Zaryab-e Khoi also write in the great Islamic encyclopedia, "Azerbaijan has been derived from the name of Atropat who ws an Iranian warrior who was the commander of the corp of the Mede in the war of Iran and Alexandar … and he was appointed as the ruler of the Mede by Alexandar, and after the independence of Atropat this region, which was called Minor Mede before, was named after him …" (Zaryab-e Khoi, cited in Qolizada, 1387, 32-33). Adwin Right

sees no doubt in the derivation of the name of Azarbaijan from the name Atropat as there is no sign of this name in the traces related to the time prior to Alexandar. This name corresponds with the overthrow of Achamanids government anf the begging of the independent ruling of Atropat (Azarbaijan, Right, 29).

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following the Syriac texts as Azarbanakan and Azarbijan, Azerbatan and ... (Gholizdeh, ibid: 37-36). [2]

Thus, the name “Azerbaijan” is rooted in Azer (fire) and Baigan (guardian) meaning the guardian of the fire or it is rooted in the name of a person Atropatan, the ruler of the "Minor Mede" which later became known as Atropatcan and then

Azerbaijan after him and his decendents’ name. There is no racial/ethnic and linguistic connotation in naming Minor Mede as Azerbaijan. Therefore, the existence of the name of Azerbaijan in the ancient period does not mean the

existence of a nation or language in the name of Azeri or Turk. The name of Azerbaijan, which is rooted in Atropath or Azar, is in both an aristocratic root and it is difficult to establish a relationship between it and the native culture and mass of the inhabitants of that area. If we search the root of this concept -as we have already mentioned- in the name of Azar meaning fire and Baigan meaning the guardian of fire, we canl not conclude that fireworshiping was widespread in Minor Mede. Fire and Worshipping fire is the result of the Zoroastrian religion and it is a ritual or religion from eastern Iran. Due to the adherence to the Mithraism and the snake worshipping totems, the Medians not only ousted Zarathustra from the Mede land, but they were nicknamed as Ajidak, Ahriman, etc in the Zoroastrianism. The Achaemenid Empire also tried to destroy the Medes’ religion and Medi-anl culture with the Zoroastrian doctrine. Therefore, they sent the biggest fire temples and the best of Moghans to the Mede district to impose the Zoroastrian doctrine on the region. After the collapse of the Major Mede and conquering its linguistic/ritual tradition focused on the Minor Mede and aristocratic Iranian families along with Magies moved there. Thus, the name of Azerbaijan, even if it is rooted in the concept of Iranian Azar, it is created and imposed by Iran, and even if some traces of Iranian/Azeri language can be found in its past before Turks’ migration as some researchers [3]pointed out, it certainly has not been a Median language. Nonetheless, it

[2] Karim-e Keshawarz believe that the Mosta’jal government of the equalism sector put the name of Azarbaijan on that region. That area has not been called as Azarbaijan in any sources before that time (Keshawarz, in the introduction to Diakonoff, 1388, 10)

[3] . Kasravi, in the book “Azari or the ancient language of Azarbaijan” published in 1304/1925, made a distinction between Azari lsnguage and Turkey and traced its back to the Medes era as a complete Iranian language in spite of the dominant view that considers Azari as from the same root and family as Turkey and as being imposed on those people on fifth century (Rai’snia, the same, 859). Before the publication of Kasaravi’s theory, Azarian language was known to be the same as Turkey

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has been the imposition of Iranian aristocracy and a pure language special to the Iranian ruling class and it has had an administrative function, not taken from the Median masses of the Minor Mede. Unfortunately, since the owners of the pen and writings were not the farmer's masses and the indigenous inhabitants of that land, but they were

foreign/Iranian imposed aristocracy, some works may also be discovered in connection with the Azeri/Persian language, which does not mean that the native language of that region was Azeri/Persian- Kasravi-. As the Turkish language was imposed on that area via the invasion of the Turkish masses in the 5th century, if we accept Kasravi's hypothesis about Iranianism and the oldness of Azeri in the preceding centuries, Azeri language has been imposed by the Iranian governments and it is far different from its native/actual language. As Kasravi considers the Turkish language as a language imposed on the Native people of Azerbaijan, the Azeri language -of course, if there is such a language independent of Turkish- is the language imposed on the natives from beside the Iranians. Pahlavi language replaced the Median language in the period after the

Selukians in this region (Ra'isNiya's, ibid: 854).

Therefore, the Azeri language is either Turkish nor Pahlavi, which is not the indigenous or Median language, but imposed on Azerbaijan by Ashkanids when the Iranian religious aristocracy dominated the Minor Mede; Iranian Pahlavi language or Azeri was imposed on the region along with the abandonment of the native language there. The Zoroastrian preachers, along with the guards of the kingdom went everywhere all the time, including Antakia, Albania, and ... spreaded their religion through force in these lands (Grigorovich, 1969a, in trans by ʿEnāyat- o Allāh Reżā, 1350/1971: 131). Persian language was the language of religion and Magis, it was Magis that apparently had a leading role in the new government (Atropatan Mede). This has been reflected in particular names and so on, which had come to us, and it hides the various languages and dialects that were most likely still in use at that time ... . But this new government

from the paart of Azari and western and even Iranian writers. However, after Kasravi's book was published, it had a great influence on calling Azari as an Iranian language. Moreover, Aliev, the prominent Azari writer, who was one of the tough advocates of Turk being of Azaries, would find out the root of Azarian language among Iranian languges and he considered it as separate from Turkish language without presenting any linguistic arguments after the publication of Kasrawis' writing.

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has had an economic and political unity as before ..." (Diakonoff, 2009: 416). Notice that Diakonoff does not say that Median language was removed, but he utilizes the word “hide” in this case. Since the Iranian language imposed by the Iranian aristocracy and Maguses was the language of the rulers and owners of the pen, it has concealed Median language but it has not vanished it. Therefore, it remained alive until the fifth century, not among the ruling classes of Arab, Iranian and Turkish, but among the masses of the people who were mostly Kurds. Even after the assult of Turks, the Oghozians and the Mongols, the Kurdish language is still common in parts of the land of Atropatan Mede where Manz also included Kurdistan though Fars is the official language at the level of the offices.

Al-Boldan in 278 H, considered the people of Azerbaijan as a mixture of Azari, Ajam and Javedaniye al-Qadam (Hamavi, in trans by Gonabadi, 1362/1983: 36). Javedaniye al Qadam was the same as Khoramdinan. Thus, Hamavi that lived in 278 distinguished Khoramdinyan from the Azeri Ajam. Further, Arab historians addressed Iraniansas Ajam. If he had spoken of Azerbaijanis people, he woud have intended Iranians who resided in the territory of Azerbaijan like invading Arabs and they had migrated to the region after the Medes capture by the Achaemenids. More importantly, Hamavi has written that Javdans-Khoradinan were older than Azari Ajams. Iranian language has certainly dominated the area during the past two hundred years of Iranian rule (Diakonoff, 2009: 415).

Another theory that seems to be right is that not only no ethnic/linguistic connotation is derived from the root of Atropani Azerbaijani -like the theory of Azar + baigan = guardian of fire, but also it is the result of imposing Iranian aristocracy. Atropat was the ruler of the Medes from behalf of Achaemenids. Even if a Persian or an Iranian aristocrat and a friend of the Medes, like Harpag, was appointed by the Iranian government in Minor Mede, the word "Azerbaijan" did not have a special relationship with the linguistic/racial masses living there, and it is rooted in the ruling clan appointed by Iran. Therefore, in both theories, no the racial/linguistic relationship between the term imposed on Azerbaijan and the mass of people living there can be found. Even the atropat's argument - those who know its roots not to be in Azer and fire, but in the ruler of the Atropat returns back to the same Azeri arguement- those who seek the Azerbaijani

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root in Azar, namely fire. Pourdavood regarded Atropat as the god of the fire. Atropat was tappointed agent of he Achaemenid on the Minor Mede. This name is not a personal name of the agent who watched the fire temples but it is his Iranian title in guarding fire temples of the Minor Mede. Therefore, the root of Atropat returns back also to Azerbaigan. In each case, the theory of some historians like Kasravi, Pourdavod, Strabo, Aliev ... that considered the root of Azerbaijan in the name of Atropat, the ruler of the Minor Mede, is not irrelevant to the theory of the guard of fire in the arguments of the other historians -Tabari, Hamavi and Jackson, and ...- they both originate from the same reality. Atropat has been the appointed ruler of Minor Mede and he has been appointed by the Achaemenids to preserve and promote the Zoroastrian religion, and to guard the imposed fire temples of the Zoroastrian doctrine in Minor Mede. The name Atropat itself is rooted in the guard of fire and was probably his nickname. "Atropat was the title of a person and had religious aspect and in fact he was a religious ruler. After him, other sas well ruled this region under such a tiltle. It is also apparent from the sources that Atropatn was the main center of the Zoroastrianism" (Reza, 1382: 124). The name of Azerbaijan is also from Atropat; hence, Azerbaijan is rooted in the guard of fire. Therefore, the oldest theory about the root of Azerbaijan's name goes back to Strabo, which is very new in relation to its oldest inhabitants, the Medes, are very new and it is after being captured by the Iranians, which Iranian historians take it as a source of it, and based on which they try to find its root in Iranian culture. Kasravi, who challenges Turkish origins of Azeri bases the essence of his argument on Iranianism of Azari, whie it has been a foreign word itself in connection to the inhabitants of that land. The origin of the sources like Kasravi dates back to the period when the Minor Mede had been conquered by Iranians. If there was a historian prior to Strabo during the Medes ruling, definitely the word "Atropat" would not exist. The absence of the word can not be taken as having no meaning or content.

The main name of this region is neither Azerbaijan, nor the atropath, but it is the Minor Mede, a part of the permenant land of the Medes. Atropath was sent as a Satrap (governor) to that region in 328 BC (Reza, 1382/2003: 124), while the rule of the Medes can be traced back at least 500 years before that date. Unfortunately, in the absence of archaeological discoveries, the information we have from the Median land is arrived

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from the predominantly Greek historians who have written their works after the Iranian domination of the Medes and the changes made in that land. As they described Hegmataneh after Iranian changes and according to Iranian palaces like Persepolis, they described the culture and language of the Medes after Iranian domi-nation and according to Iranian culture and language. Unfortunately, there has been written about the Median era as the prehistory time and its absence in the written history does not mean its real nonexistence. Greek historians have also gathered information from the Persians oral source after inflicting Iran's language and population on the Medes and they have issued statements about the cultural/linguistic similarity of Iranians and Minor Medians. Today's historians have confirmed this information as true regardless of the way Greek historians collected them.

Therefore, as we have explained, the word Azerbaijan has nothing to do with a particular language or people. What the Azeri language means is the Turkish language, or the branches of the Turkish language or the Ural-Altaic language. Separating Azerbaijani language from Turkish is a constructed concept. The ideological warfare of Iran and Turkey, and the attempt to attract Turks and to prevent the Turks' independentism tendencies on the part of Iran, made them consider Azerbaijani language as distinct from Turkish language and trace its roots back to Medes era and before the Turks' migration to the region. Even if the Azeri language is separate from Turkish language and it is a branch of the so-called Iranian languages, it has nothing to do with the indigenous inhabitants of Azerbaijan and it is still considered a language imposed on the region, with this difference not imposed by the Turks but by the Iranians. Therefore, if the Iranians do not recognize several centuries of the linguistic and human sovereignty of the Turks and seek to revive the Iranian identity before the rule of the Turks, the Kurds also have the right not to recognize several centuries of the linguistic, cultural, and human domination of Iranians and seek to restore the Kurdish identity of the Minor Mede.

Yarshater's argument about the Median roots of Azeri language is very humiliating and the ideas of Kasravi are very pan-Iranianist[9], which both are equally unfounded, because, as we have already mentioned, many scholars regard Kurdish language as the survival of Median language, not Azeri. The weakness of the defenders' arguments of

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the Azeri ethnic/lingustic theory before the fifth century AH is clearly evident from this writing of Mahyar Nawai: "Because this province (Azerbaijan) was called Azerbaigan previously, its language and its people have become known as Azeri from the ancient times" (Ra'isNia, ibid: 858), while, as we mentioned, it was not Azerbaijan from the old times, and after the Iranian domination on the Mede, it was called Azerbaijan or Atropatcan. Unfortunately, the historiography has started writing since Iranians ruled over Mede and imposed their language and culture on the region

[9] Kasravi and Yarshater know the root of Azari language to be derivn from the Median language and Hosseinqoli Katebi regarded the Median language as to the ancient root of Azarbaijan language. Thus, Kasravi considered Azari language to be developed from the Medes' language and the result of the combination of the language of that ethnic group with the language of the natives prior to Azarbaiyan which was different from the Median language; hence, it is a simi- or half-language not a language. This is a Pa-Iranism conclusion of Kasravi as he himself said" what I wanted was to remove all the various languages which were spoken in Iran taken from Turkey, Arabic, Armani and Asyria to half-languages of Gilaki, Kurdish, Lori, Semnani and … so that all Iranian have the same languge -Farsi; this was my desire and I have tried in this regard" (Kasravi, 1304/1925: 541). He has considered the Aryans to be the superior race and he has spoken of them in an admirable tone … he has known the civilization as thr result of the Aryan race (Ra'snia, the same, 860). In this line, he has counted the Kurdish language as a half-language at the level of Gilaki and he has obviously spoken of its deterioration … . This connotates no meaning except providing the so-called academic support for the ethnic suppression and genocide carried out by Reza Khan. Kasravi does not give any significance to the local people before the Aryans and he consides the language to be the best means to know the race and people (Kasravi, ibid: 321). However, as Rai'snia has indicated if the language was the illustration of everything, we would consider the Egyptian Qebties as Arabs and native Americans as English people (Ra'snai, ibid: 861). Since Yar-shater also has known Azarbaijan as the habitat of the Medes, he has considered Azari language as the remaining of the Median langauge before the advent of the Turks … as there was no dominant language there in major centers of Azarbaijan before coming of the Turks but Ashkani and Farsi language (Ra'snai, ibid: 856). The only argument that yarshater provides about the root of the Azari-Median language is that there had not existed any language before the advent of the Turks!!! So what about Kurdish language? Thus, as Kurdish language is disregarded, the Kurd nation is also repented and it is based on these views of the so-called Iranian intelectuals that the Iranian politicians, from Cyrus to Reza Khan, has aqcauired the legitimacy to suppress and kill the Kurds.

Secondly, the existence of the word Azerbaijani does not mean that it is a conotation of the Azeri people. Many of the names of the regions are also Arabic or Turkish in Iran, do the Iranians accept that assume the people there to be always Arabs or Turks? Using or better to say abusing the name of Azerbaijan does not mean issuing a decree that the language and the people of old

Azerbaijan were today's Azeri too. As we have proved, the Azerbaijani term has nothing to do with ethnic, racial or linguistic concepts.

Yaghot Hamavi says,"The Azerbaijani language was not understood except by the Azerbaijani people themselves". Spuller says some were called Kurds and the residents of a region were known as Kurds who had a vague language other than Persian, Turkish, and Arabic. Nobody knew their language (Spuller, 1952: 436, 437). If the Azeri language had been as the Turks regard it as Turkish, and Iranians knew it as a branch of

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Iranian language, it would certainly have been understandable for Hamavi and the like. As we will provide more evidence later, the majority of the Azerbaijani people were Kurds before the Turks migrated there in the 5th century, and as the result, the language prevalent in that area was also Kurd-ish, which, according to Hammu, has not been understood by anyone except the people there. As, according to Spuller, Kurdish language was addressed to those who were neither Turk, nor Arab, nor Iranian, in the Seljuk period, the word Kurdistan were applied in a humiliating way for the regions that politically did not accept the sovereignty of Iran neither the Arabs nor the Turks. As the Islamic historians have pointed out, one of the parts of the geography defined as Kurdistan by the Seljukids was Azerbaijan. Thus, the people and the areas were called Kurds that were linguisticly/ethnicly and ethnographicly neither Turks, nor Iranians and not the Arabs ad they have undergone neither of their dominations, and they have always been rebellions and insurgents from Achamenade Cyrus to Abbasid Caliphate, Seljughs and

Monguls. Therefore, a language that was not understood by anyone, in Hamavi's views, other than the inhabitants of Azerbaijan was most likely the same as the Kurdish language.

The language known as Azeri is the same Turkish language. Many Azeri/Turkish historians do not differentiate between the Azeri language and the

Turkish language. "The language of Orkhon's writings -in Mongolia- is similar to that of the Turkish languages, and it has some sets of common features with the Azerbaijani language. It can be said the tribal language which is the basis of the general language of Azerbaijani people and especially the language of Oghoz tribe is close to the language of Orkhon inscriptions" (Demirchizade, cited in

Ra'isNia, 1380/2001: 33). Turkish language is divided into several branches, in which Azerbaijani Turkish belongs to western group of the Turkish language family. Western branch of the Turkish language family including the Azeri language consists of the tribes of Caspian, Sabir, Sovar, Hongon, Turk-e Ghaz, Aghoz, Ghebchak and ... . Azerbaijani language like other languages of the western group has formed as the unique and common language of those people under the influence of the social and historical events (Demirvizzadeh, cited in

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Ra'isNia, 1380/2001: 850-851). Thus, unlike some Turkish researchers who pursuit the existence of Turkish language until the Sumerian period in the region, the 11th -12th centuries after Hijra (AH) are the period of the formation of the

Azerbaijani people ... "with the mass influx of the clans of Seljuk and Ghebchagh in the 11th and 10th centuries, (Turks) became majority. The Turks had come together in the 5th century to formulate the common language of Azerbaijan on the basis of the Ughuz-Seljuk and and other languages are assimilated" (Hajiev: 17, cited in Ra'isNia, ibid: 883)· Thus, even if the weak assumption of the equivalence of the Sumerian language with the Ural-Altaic is proven, it has nothing to do with Azerbaijan. Sumer is in the south of Mesopotamia, which later it became the settlement of Semitic race, and it has no historical, geographical or linguistic connection with Azerbaijan (Minor Mede). Therefore, it seems that the language and inhabitants of Azerbaijan were Kurds before the Turks migration in the 5th century. Of course, given the ignorance of Islamic historians to those regions, and non-existence of written form of Kurdish language at that time, this conclusion is merely speculation, but perhaps it is the strongest guess and hypothesis that can be put forward based on the lack of resources.

Defenders of the theory of Turkish/Azeri being of the Minor Mede argue that "without the existence of a background of Turkish language in Azerbaijan in those centuries, the entry of the Turks did not lead to change in the language of these people" (Ra'isNia, ibid: 885). However, this may be the case, since Turks' invasion of Minor Mad (Azerbaijan) in the 12th and 11th centuries was not merely a temporary invasion and a political hegemony, but it was the massive migrations of Turks and Oghozes with a powerful military force that changed the structure of the language and the inhabitants of the region altogether. They massacared many of the natives of the region (Kurdish people), and this process was not temporary and it continued for centuries from the Seljuk to the Safavids. As Oranesky correctly pointed out in the introduction to the Iranian philology (p: 241). "Over the course of one thousand five hundred years ago, the languages of Iran were heavily under pressure and retreated against the Turkish language in the vast territories of Central Asia and the Plateau of Iran, and the languages of an important part of the Iranian people like Sogdian and Khwarizmians and

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South Azerbaijan have turned into Turkish" (Oranesky, cited in Ra'isNia, ibid: 887). He has presented his view regarding the language of Azerbaijan people becoming Turkish in this way: "During the Seljuk period, Turkic tribes appeared in the northwestern regions of the Iranian plateau and Azerbaijan, and there strarted the process of mixing the Turkish language with the local dialects of the South Azerbaijan. The number of inhabitants (Turks) increased especially during the Mongol era, and an important part of the Azerbaijani language became Turkish language patronage. Turkishization is also observed among the Kurdish tribes of Khorasan" (Oransky, 1960, in trans by Keshavarz: 238- 244).

Kurdish Minor Mede:

According to Diakonoff, the land of Ma:da (Mede) is geographically and historically divided into three distinct parts. The first part, called the western part or the Atropathen Mede, extends from the Aras River in the north to the Alvand Mountain in the south. It includes the Lake Uromia -Rezaiya- and Jaghto and other rivers that are entering it in parallel to the lake as well as the area of the Ghezel Ozan Valley -Sefidroud River- crossing the Alborz Mountains near the present city of Rasht entering the Khazhar Sea. This area, which now includes Azerbaijan and Iran's Kurdistan, covers the mountain chains extending from north to south or from northwest to southeast. The Atropatan Mede is divided into 12 main geographic regions: 1. From Aras river to Averindagh mountains and Qaradagh, which includes the current cities of Qotor, Khoy and Marand. 2. Qaresou river valley - Southern Branch of Aras River. 3. District of Uromia lake ... 4. Valley of the Qezel Ozon River -Sefidroud River- and its branches ... 5. Upper section of the small Zab River ... eastern chain of of Horizental mountains ... from Urmia to the Diyala River ... Current cities between Duab, Bane, Sulaimaniyah and Zahab and Sanandaj ... 6. Upper part of the Diyala River ... . The triangle of current cities of Sulaimaniyah, Zahab and Sanandaj, where Shahrezor near Sulaimaniyah were then more crowded in this part, and ... Zagros mountains towards Hamedan. 7. The middle section of the Diyala Route ... near the current city of Khanaqin and ... . 8. Upper section of Karkheh River: Mahidasht and Seymareh and Gamasiab ... Mountains of Lorestan ...

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. 9. Lower Mede and Partakanan areas including Hamedan, Isfahan, Rey and ... (Diakonoff, 1985, in trans by Keshavarz, 1379/2000: 79 onwards ...).

The purpose of this quotations from Diaonoff's book is to say that the vast majority of the Atropattin Mad also form Kurdish cities in the current time. As we have already explained in detail, from Babylonian and Assyrian inscriptions to Islamic historians and ... its Kurdish inhabitants, words like Kardou, Kardoqui, and Kurti, Gauti and Kurd have always been used to address the inhabitants of this area throughout history, but no documents from Turkic or simi-lar languages have been used in address to the inhabitants of this border. Therefore, as Minursky has pointed out, the emergence of northwestern dialects of Iran has not taken place without the participation of the Median factor and the expantion and development of the Kurds has become possible only from the land of Minor Mede, that is, the same Atropatcan or the present-day Azerbaijani (Minorsky, cited in Nikitin, ibid: 47). As we mentioned earlier, this possibility that the main survivors of the Medes are Kurds is one of the current strongest hypothesis. If a language other than Kurdish had been common in the region and if that language had been Azeri Turkish at the present or in the past, it would have been due to the Turks' invasion from the 11th century BC onwards. If Azeri had been Iranian, which Kasravi and Aliev advocated it, it would have been as the result of the imposition of the Iranian speaking government system in the Achaemenid period - the Atropaths family - and later on that region. Diakonov also pointed out that the inhabitants of that area, namely the Atropatin Mede - like Mannayans, Lolubian, Kaspian, and the others -still considered themselves as "Median" during the period of "Atropatain" dynesty and they retained their own characteristics. However, the Iranian language was a religious language and language of Mogis. Perhaps, it was the lan-guage that became famous as the ancient Azeri based on some like Kasravi- Qaderi. Thus, Mogis also had a leading role in the new government, i.e. Madat Atropatan, which made the language and dialects that were most likely prevalent that time in Medncealed. (Diakonoff, ibid: 416).

Diakonoff sees the northern boundary of Atropatan Medes as up to the Aras river. But where was the geographical area of Azerbaijan (Minor Mede) on the northern border? Mo’jaem al Boladan considered", the border of Azerbaijan, ... from the north to Bard’e, from the east to Dilam and from the south to Tarom and Zanjan ... Ibn-e Faqih

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has counted " Barda'i "and" Del Arran "as a part of Azerbaijan city. Zakaria Ghazvini has introduced Aran between Azerbaijan,
Armina and ..." (Ra'isNia, ibid: 77). Ibn-e Asir also while speaking on the war with in the chapter on Fazlon-Alkurdi's war considered Azerbaijan a part of Azerbaijan (Ibn-e Asir, the events of 420 and ...). Ibn-e Hoqol has identified three aforementioned territories -Armenia, Aran, Azerbaijan- as one realm because it was always under the rule of one-person, from Ibn-e Abi al-Saj to Disam Ibn-e Shazelvyeh and Marzban Ibn-e Mohammad Salar ... .

It is clear from the texts that the lands on both sides of the Aras river were a geographic and political unit during the Islamic era that had a close political, cultural and ethnic linkage. This situation continued until the successive waves of Salajaq came along and defeated the local governments of Azerbaijan and Aran. Aran also joined Azerbaijan. The massive migrations of Turkish speaking people to both lands, the intensification of the widespread process of Turkish language spread, the formation of the Azerbaijani language and the retreat of local languages that provided a suitable condition for accelerating the process of a comprehensive cultural and ethnic communication on both sides of Aras river was reinforced after Mongol invasion. Aran, which became a part of Azerbaijan, even lost his name. The name of Qarabagh took the place of Aran. The Greeks put the name of Albania on this area. Then (in the Islamic period), it turned into Aran and (in the Mongol era) to Qarabagh, which included Shakki, Shirvan, Ganjah, Daghestan, Nakhchivan, and so on. In the era of FatehAliShah, it was the Provinces of Iran and later it joined Tsarist Russia according to the Golestan
Treaty (1828-1222) And Turkmen Chai Treaty (1828-1243) (Ra'isNia, ibid: 87 and 88). This territory was called the Independent Republic of Azerbaijan in 1918 and the Soviet republic of Azerbaijan in 1920. The Russians gave it the name of Azerbaijan (ibid: 89).

The scientists of the Soviet Union considered the people of Albania (Aran) as composed of Utah, Caspian, and .... tribes. Diakonov knew all of them -as mentioned before- Medians. Uti is the same as Guti, that is, it is the result of the fall of "K" from its beginning that is special to the Zagros mountainous languages. The Eilamite language also has such a character (Aliev, i960, in trans by Mirbaha, 1388/2009: 97). Utians lived in the south of the Aras river in Azerbaijan (Minor Mede, Qaderi) where earlier,

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according to information from the Sumerians and Akadians, Guthians lived there. In Armenian sources, sometimes the Albania was called Otti, Albanians and Otians. Therefore, the ancient Gothian of Azerbaijan ... are the same later Utias of the South of the Transcaucasian. Gutian were severely weakened after centuries of predominance in Mezopotamia. At the end of the 22nd century BC, they were put out from that region and they returned to their home country in the mountains of Kurdistan and South Azerbaijan and after conflicting with residents there, they set off to the south of the Transcaucasian region in search of a secure plce in the north. The resources of the Urartu called them Ethions after more than one thousand years.

Herodotus mentioned the name of Otiun residing in the southern regions of Aras in the 5th century AD. They settled in Albania after 500 years, and the medieval writers called the whole Albania as Oti and the Albanians as Otiana (Aliyev, the same, 97, and 98). Herodotus stated the name of Caspian, Mukhvi and Otian tribes in the sixth and fifth centuries BC in the eastern Caucasus (cited in Reza, 1382/2003: 135). These three ethnic groups formed the basic core of the inhabitants of the region that was later called the Albany (ibid: 136). The oldest mention of the Kashi people dates back to the third millennium BC. Strabo identified the place of Cascians in the eastern part of the Caucasus and the borders of the Caspian Sea, and most researchers identified their land as the same with the Patyiakaran -Kaspak- region between two rivers of Kor and Aras, and the Caspian Sea (ibid: 137). Therefore, the main inhabitants of the Albanian region that later was called “Aran” were Utis, that is, the same as Gutian Kurds and Kasis/Caspinas, which were also Kurdish main tribes. According to Strabo, the ancient name of the Caspian Sea is related to the same name (Kaspian) (Strabo, 1984: 4).

Herzfeld asserts that "ass" was pronounced as"asp" in the Median language. For this reason, kass has changed into kasp (Herzfeld, 1968: 195). The people of Kaspi were clans of the Casi tribes; the word "pi" means water bank and Caspian can be considered as the Kasis by the Sea (Reza, 1382/2003: 138). We have already stated that the Casis and Guties were the main inhabitants of the Medes.

Cascians and Guties have lived in these districts since 3000 BC, while Iranians’ migration to these areas cannot be traced back to two thousand years BC. Thus, the Cascians and the Utai inhabitants of the Albania were not Iranian but they were

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Median/Kurd and they gradually waded away after Iranian occupation and migration until they were vanished forever after the invasion of Turks.

Albania was a non-Aryan land (Markwart, 1901: 117), whose main people (Albania, Arran) did not have any association with any of their great neighbors. Iranians penetrated into this area to defend their borders in the time of the Achaemenid and then the Sassanid. The memory of the fortifications of that area, namely, Darband (in the Armenian, Joor and in Ar-abic, Bob), and many of its gates remind us of the Sassanid kings, i.e. Kavat-Ghobad – 538 - 488 and

Anushirvān. The appointed puppet Amirs organized the issues and the term Tabarsaran, Shah Khorasan and ... refer to the first class of these indigenous stooges and some of these tribal names are not taken from the names of the main tribes of those regions, but they are derived from the name of the alien aristocracy of Iranians (Qaderi) at the top (Minorsky, 1953, in trans by Khadem, 1387/2008: 21-20). In Sassanids time about a thousand Mehof ranian family were displaced to the Aran region (Minorsky, ibid). The Sasanians moved Persian people to Albani in order to keep that place under their control and to create their own backing there (Ra'isNia, 1380/2001: 19). In the last years of the Sassanids rule, the Mehrani family, a branch of the Sassanian dynasty has commanded the Caucasian Albanians (Ra'isNia, ibid: 33). Sassanids kept large military units to defend this passage; further, they built forts in the country's internal divisions, and deployed military units there. The cost of these units was on the native people of this place. Sassanid kings used to settle the Iranian tribes in strategically important places to create supporters (Babayev, cited in Ra'isNia, ibid: 19-20). Apart from the the rule of Albani Mehrani, the border guard stooge in the Sassanid court was Shahrbaraz that was from the people of

Fars (Persia) and from the family of Shahrbaraz (Ra'isNia, ibid: 34). Anoushirvan, who had previously transferred the Turks to Azerbaijan and the South Caucasus, sought settlement policy of Persians in this land in order to make them minority and he settled a Persian society called "Siasija" here, and also a crowd of Sogdians in the vicinity of Tibilsi, he moved the Turks to the more indigenous territories of Iran (Toghan, cited in Ra'isNia, the same). Beladhuri has asserted that Siasijan or the Persian society were still rulers in Aran until the advent of Islam and afterwards they abandoned their fortresses

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(ibid: 21). After the advent of Islam, 24,000 Arab armies were also displaced there and there was captured by the Arabs whom they called Darband as "Baba al-Aboub and albania" as Aran (ibid: 22)

"Barda'e", the next capital of Albania, was established by someone called "Vache" (a Horami word meaning "say", Qaderi) in the Sassanian age. The Yazdgerd II, the Sassanid king, forced Vache, the king of Albania, to accept the Maguses religion (Reza, 1386/2007: 268). In the year 461 AH "Vavhe" became rebellious and lost his throne and the Sasanians themselves ran his country" (Minorsky, ibid: 19-18). Thus, the Albanian region (Aran), which both geographically and linguistically/racially was part of the Medes, came seriously under linguistic/demographic and political attack of Iranians. The presence of Iranian invaders in the Caucasus at the vicinities of gates played an important role in attracting or retreating the main inhabitants (Minorsky, ibid: 22). Thus, the first foreign invaders entering the land of Minor Medes (Azerbaijan and Alabania) were Iranians/Persians, who forced the masses of the inhabitants of Guti, Caspian and ... (Kurd) to retreated or assimilate them in the ruling culture and language. Therefore, the Albany region has been under the control of the Achaemenid government since the time of Darius I (Reza, cited in Ra'isNia, 1380/2001: 33). Before that, we have had no evidence of its connection with Iran and Iranian administration; hence, along with Iranian political domination, the Iranian people, language and culture/religion also little by little influenced the ruling administration of that area.

Therefore, both sides of the Aras river were ethnically homogeneous. Kurds were also present on both sides of Aras river in the early Islamic centuries (Ra'isNia, 1380/2001: 42). The Kurds still live in the Republic of Azerbaijan and Armenia, and the name of many places are compound words formed with Kurds on the two sides of the Kor river (Minorsky, cited in Ra'isNia, ibid: 43). The Kurds infiltrated in Azerbaijan in ancient times and even crossed the Aras river, and it seems that the Kurds, with a more permanent settlement in Azerbaijan, protected it against the invaders of the Caspian provinces (Minorsky, cited in Ra'isNia: ibid). Ganjavi's mother was also from Kurd race as he indicated this point in the preface to the Masnavi of Laily nd Majnoon:

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In case my mother called Ra’isa, a Kurd died in a motherly way by me as you heard

Sharfkhan Bedlisi also pointed out to the residence of twenty-four groups of Kurds in Qarabagh (Ra’isNia, ibid: 43). But Barthold considered the Aras River not only as the natural boundary, but also as the ethnic and racial boundary: "Aras River, that now separates Iranian Azerbaijan from the Caucasus, was a decisive ethnic and racial border between the land of Iran and the Medes and the land of Albania in ancient times. According to N. Marr, the Albanian people were from the tribes of Japhetis (Barthold, 1984: 775). “Barthold’s view can not be true and there existed no specific ethnic and racial border between two sides of Aras river and it has always been non-Aryan/Iranian. As we said, Markwart, like N. Marr, considered the Albania a non-Aryan land (Markwart, 1901, in trans by MirAhmadi, 1373/1994: 117). But centuries of Iranian political domination and, as we have pointed out, the settlement of Iranian immigrants in these regions, Kurd's settlement hegemony was lost in areas closer to Iran and with greater possibility of emigration and domination. Based on the official written sources that are the archives of the ruling system, this side of Aras River have been considered as similar to Iranian language and culture and as the result Iranian.

The northern part of the Minor Mede (Azerbaijan) underwent profound linguistic/racial changes as the result of the invasion of the Turks and Mongols (5. E. 11 BC). The invasion of the Turks/Mongols, unlike the Iranian invasion some centuries before, was not merely a political/linguistic assault, but a population/demographic attack, and, unlike the cultural/linguistic and political domination of Iran, they gained ethnic domination through the killing of residents of that area in many places. The native demography of those areas were transformed during the Seljuk, the Mongols and Timurid periods and brought large areas of land under their possession in the west of Iran (Frye, 1974, in trans by Anoshe, 1979/2000: 143).

During the time of Wahsudan in 416 H, the first wave of migrating Turks of Ghaz arrived in Azerbaijan, and they were going to completely change the demography of that place. The second wave of the Turks, which was stronger occurred under the command of Bugha and ... in 429 H, 1037 BC and they looted the country. In 429, they looted Maragha and killed the inhabitants of the city. They massacared many Kurds and looted

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their villages (Madelung, 1997, in trans by Namaie, 1379/200: 206, 207). They killed large groups of Kurds (Reza, 1390/2011: 230). Apart from the migration and invasion of the Arab tribes, Turks and Mongols raided those areas during the Islamic era in the 5th and 6th centuries. In 458, when the Turks raided Shervan, its residents were Kurds and they plundered the Kurds' houses (Minorsky, ibid: 63 and 87). With the entry and replacement of Turkic tribes, the Turkish language spreaded in Eran and Sharwan and the area of Darband and Daghestan, and later on dominated native languages (Reza, 1382: 530). Thus, the Turkish language tightened its pressure on local languages in the centuries 11-112th BC, 6-5th centuries AH (ibid: 532). Therefore, the newly-built seedlings of Turks and Mongols were watered only with the blood of Kurd in the Minor Mede area (Azerbaijan and Aryan). As many historians have pointed out[64], and we will come to it later, in the Islamic period, before the invasion of the Turks/Mongols, the majority of the inhabitants of Azerbaijan and Eran and Sherwan were Kurd and this is quite evident from the governments and emirates under the control of Shadadian and Rawadian [65]. When Arabs defeated Iran army in the war of Qadesia, Rostam, commander of the Iran Corps, proposed Yazdgerd to retreat to Azerbaijan (Minor Mede), but Yazdgerd headed to Khorasan due to this fact that the inhabitants of Azerbaijan were Mazdakids and he was uncertain about their support (Kasravi, 1356: 46). Who were the inhabitants of Azerbaijan whom Sassanid king had no hope in their support, and, like Darius III, after being defeated from Alexander, went to Khorasan instead of the Minor Mede and the Ekbatan? As we discussed earlier, Azerbaijan is rooted in the name of the Atropath, the Achaemenid Satrap of the Minor Mede and there is no ethnic/racial connotation in it. We also noted that the inhabitants of Azerbaijan were the natives of Mede/Guti prior to the arrival of Islam and they were Kurds according to the majority of scholars. If Iranians or the Iranian language had penetrated it, it has been due to political domination, the influence of the Iranian element and it has been limited to the ruling aristocracy. Nonetheess, what ethnic/racial group was Azerbaijan composed of in the Islamic period?

Most of the population of Azerbaijan were Iranians during the conquest of Arabs, and most of their various dialects were Kurds (Madelung, ibid: 196). Kurd being of Azerbaijani people was evident in a contract between Azerbaijan border guards

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(Marzban) and Hazigha, the commander (Sardar) of Omar (second caliph): Marzban (of Azerbaijan) made peace with Hazigha on behalf of all the people of Azarbaijan and paid seven hundreds thousands Derham provided that Hazigha do not kill and capture anyone and do not ruin the fire temples and do not attack the Kurds of Lasjan, Sabalan and Satrodan and especially do not prevent the Shiz people from dancing and dancing during the Eid (feast) days and other occasions (Beladhuri, in trans by Azarnosh, 1364/1985: 84). In this agreement, which Bladhuri points it out, the Azerbaijani border guard made peace for all Azerbaijanis on condition that Kurds are not attacked.

After the conquests of Islam and the replacement of numerous Arab, Iranian and Turkish dynasties, the Kurdistan and Azerbajan regions have always been rebellious, and they have accepted the sovereignty of none of the rulers except in appearance. "Throughout these centuries, the whole of Iran and what was beyond the domain of the Ghaznavids and Samanids, in particular (Jibal and Azerbaijan, Qaderi) was the activity scene of the Kurd tribes and the tribes of the"Shabankarai". “Albeit, they did not have any difference with the primitive Arabs and tribes of Turks and Ghaz in terms of the pastoral and nomadic life; however, signs of local and ethnic culture linked them to Iran and the ancient world in terms of race, language and customs” (Zarinkob, 1368/1987: 331). Of course, the common name of Iran is constructed based on Iranism-orionted mind of Zarinkob. "In general sense, what is called Kurd among these tribes ... included all the clans of Shabankara, who were shipherds and did not have a habitat in the city; nonetheless, in the specific meaning, this title implied a reference to the unique and specific ethnic element that has been present everywhere in Zagros areas since the early Islamic era with its special linguistic and cultural features and with its ethical and ritual characteristics. Kurdkai in Sumerian inscriptions, Kurdkhoi of Xenophon, Amade and Parsowa (Assyrian inscription-Qaderi) all are references to the same Kurds" (Zarinkob, ibid: 332). As we have said, the concept of Iran is the construction of Persian historians, while according to the above mentioned references from Zarinkob himself, Kurdokhoi and Amadi have the same origions which expresses the relations of Azerbaijan people with Gutis and Kurd. Zarinkob continues to acknowledge the majority of Kurds in the regions of Azerbaijan, Aran and Jabal (Minor Mede) during the Abbasids period and up to the beginning of the end of the demographic/political hegemony of the attacking

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Seljuk Turks. "In the first centuries of Islamic history, the role of Kurds in a special not in the general sense, ... and their housing included from around Zagros mountains to Azerbaijan, Aran, and Darband (Daghestan) regions, and in these areas there were generations of Kurds who have had long or short governments or have been as warriors in the system of non-Kurdish rulers ... they have had agreement with the Kharijites because of their ideological consistency with their shipherd nature. Their role is evident in the rebellion of the owner of the Zanj (dignitaries), Daisam-e Hassanoya in Dinawar, Shadiyan and Rawdian in Aran and Azerbaijan ... the era when the rise of Tugril Baig of Seljukhi ended it ..." (Zarinkob, ibid; 333). Therefore, the hegemony of the Kurdish population in Azerbaijan before the Seljuqs is acknowledged. Kurds from Iranians lineage were present in both sides of Aras in the early Islamic centuries (Ra'isNina, 1380/2001: 42).

Minorsky also considered the main backbone of Babak's revolt as people of a warrior nomad and regarded the main shelter of the Kurds in the south of

Armenia -Aras, the same region of Babak's rebellion.

As the historians have pointed out, the inhabitants of the land of the Minor Mede (Azarbaijan Aran) have always been insurgents against the rule of the Caliphs and their puppet emperors (Taherian, Samanids, Ghaznavids, etc.). One of the most important insurrections in these areas was Khorramdinan rebellion following the Javidyanids and Mazdakis were Kurds like the Shadadians and the Rawadians (we will focus on the Khoramdinan independently). If there had existed a non-Kurdish government in this area, it would not have been because of non-Kurdish residents, but because of foreign political domination. One of the foreign/imposed families ruling on behalf of the Khalifa because of their participation in the crackdown on Khurdamin in Azerbaijan were Sajians. "Abu al-Sajj -the Sajian dynasty- had authority on behalf of Khaliphte in Azerbaijan. He was from the tribes of Ashursneh and relatives of Afshin from the Sughd tribe who showed a significant valor and violence during the wars of Afshin,

Khalifa's commandar, with the Babak Khoramdin Corps –221. After the capture of Afshin, he remained loyal to the Calipha and placed his sword under the command of the Abbasid caliph (Zarinkob, 1384/2005; 303). Muhammad ibn Abi al-Sajj had become the agent of establishing order in Azerbaijan and Armenia from about 794/276 from

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behalf of Mo'etamed, the Caliph. He was able to bring the provinces of Azerbaijan, Aran, and Armenia under his control with help of his brother, Yousef (Ra'isNia, 1380/2001: 380). After the extinction of the Sa'jians family (the non-indigenous dynasty- Qaderi), Azerbaijan fell to the rule of Disman ibn Ibrahim Shadlevyeh, a Kurd from Khawarij (Zarinkob, ibid: 326).

Kurdish rulers: Rawadians and Shadadians

Rawadians:

Before focusing on Rawadian, we should have some brief remarks of "Kurish Daisam". As we mentioned, the Sajian was a non-indigenous government imposed by the Caliph. But, how did he get to rule in Azerbaijan? Historians have pointed out that Daisam managed temporarily to rule there as the result of the majority of Kurds in Tabriz and Azerbaijan (Madelung in Fry 1379/2000: 203, 202; Zarinkob, ibid: 310; Kasravi, 1377/1998: 60, 64-65). Marzban got along with Daisam since he had the support of Ardebil and Tabriz Kurds (Zarinkob, ibids) and Wahsudan Al-e-Al Mosafer sent Daisam to Azerbaijan against the attack of Muhammad ibn-e Abdul Razak from Tous to Azerbaijan as he knew Azerbaijan very well and he had the support of the Kurds there (Madelung, ibid: 203, Kasravi, ibid). Therefore, Daisam was not only a foreign ruler from behalf of the Caliph, but he was from Khawarij (Zarinkob, ibid: 326) and father of Daisam was one of the aides of Haron-e Waziqi, the chief of Mosul Khawarij, and Daisam, like his father, had the Khawarij religion (Madelung, ibid: 201) and he had no belief in the Caliph and the Caliphate (Kasravi, ibid: 60). His frigid sovereignty was made possible as the result of his being Kurd and he was also co-language and co-race of the majority of the residents of Azerbaijan.

After Daisam's failure to establish a stable government in Azerbaijan, Rawadis, that many of the historians have known these places to be Kurds, came to power based on the dominance of the Kurdish element in Azerbaijan (Madelung, ibid: 205). With the decline of Al-e Al Almosafer, their realm fell to the hands of Rawadi Kurds and with the prevalence of the Azerbaijan Kurds, they abstracted the power from the hand of

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Dailamians (Zarinkob, ibid: 313). Abu Alhaija, the Kurds leader (Madelung, ibid: 207) seized Marzban with the help of the Kurds, and he ended the power of the Salarians in Azerbaijan along with his imprisonment and murder -370, and with the domintion of Rawadian Kurds, the rein of the Salarians of Dailami (Dailamians are not from Azerbaijan, but their settlement is n the inorth of Iran, Qaderi) came to an end in Azerbaijan (Zarinkob, ibid: 314). Rawadians were Azerbaijani Kurds and with their conquest, a generation of Kurds took the place of Dailamian in the Emirate of Azerbaijan. Long term glory of Daisam's ruling could not lead to the creation of a Kurdish dynesty in Azerbaijan, but the Abu Alhaija al Rawadi's conquest realized it (Zarinkob, ibid: 315). It is true that Rawadians came to power in the fourth century AH, but the permanent inhabitants of Azerbaijan were removed from the political scene due to their opposition with the Caliph after that time. "Ibn-e Rawad's sons were well-known in the events of the Qaron and Ma'mun times in Azerbaijan. Gradually, after the events of Babak's uprising, their fame came to an end. During the era of Al-Saj's conquest, the castle of Baz was destroyed and Tabriz's areas exited from under their control" (Zarinkob, ibid: 316). "Three sons of Rawad, Wajna, Yahya and Mohammad revolted at the time of Haron al-Rashid in Tabriz and Azerbaijan… Blazori writes Wajna and his brothers established foundations in Tabriz. Ibn Nadim says that Babak worked in Tabriz for two years with Mohammad Ibn-e Rawad and then returned to his mother" (Kasravi, 1377/1998: 135). Ibne-Khordadba, who wrote his book in 234 AH, in counting the cities of Azerbaijan considered Tabriz as belonging to Mohammad Ibn-e Rawad (Kasravi, ibid). Thus, Kurdish Rawadians have been the rulers of Tabriz and Ardabil many years before Babak, but there is no name of this family till the next century until Abu Alhaija was recognized as Ahar and Varzaghān's lord and became king of all Azerbaigan (Kasravi, ibid: 136).

But there are many doubts about the lineage of Rawadians, not only the Arab and Persian his-torians, but also the orientalists of Europe who have been exploring and compiling books, have never known them (Kasravi, 1377, 115). Kasravi writes in response to find out the reasons for Rawadians remaining in vague: "Since 369, when

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Ibn Maskoye finished his history book Tarikho-al Omam, until the year 420, when Ibn Asir first mentioned the name of Wahsudan, the history of Azerbaijanis is quite dark. 50 years after the fall of Salarian and the kingdom of Rawadian are among the events of this dark period, there is no trace of the Persian and Arab historians ... . Orientalists, who have read the book of Ibn Maskoye, and then suddenly they have seen the name of Wahsudan, the lord of Azarbayjan in the Book of Ibn Asir..., have considered Wahsudan as the survival of Salarians family, especially since Wahsudan is one of the names of Daileman, they have assumed Mamalan also as one of the names of Dailemians.

Kasravi also admites in the book" Azeri or the ancient language of Azarbaigan" that he has mistakenly assumed Wahsudan and Mamlan as Dailami … then I realized it as conjecture and those two Amirs were from separate families called Rawadian, and as we have seen they have ruled over Azerbaigan since centuries earlier (Kasravi, ibid: 116).

Kasravi considers Rawadians as from Arab race and believes there were two important Arabic and Kurdish Rawadians in the 4th and 5th centuries in Azerbaigan. One were Azdi Rawadians who had Arabic origion and the other who were the family of Mohammad bin Shidad,i.e. the rulers of Aran and Shadadian and they were from Kurdish race (ibid:132). The only weak argument of Kasravi in considering Rawadians as two separate families is his reliance on

Ibn Khalkan, who wrote the name of this tribe "a" after its "r" and then "o", a "w" without stress and also different from Tazi (Arabic) Rawadian "(Kasravi, ibid: 226) which definitely is not a convincing reason in regarding Rawdians as two distinctive clans.

In response to Kasravi, Zarīnkob writes: "because of the predominance of non-Arabic elements in Azerbaijan, Rawadians were transformed from Arabic to Kurdish decent". Given that "Taherians displayed themselves as Arabs in Khorasan, the transformation from the Mavalat of Ezdi tribe to Kurdish decent and the Kurdish race was not strange and did not make any problem in the racial environment of that place" and the predominance of non-Arab elements in Azerbaijan of that era could justify the racial transformation of Rawadian Abo al Haija's progeny from Arabic to Kurdish lineage as well ... . Zarinkob Adds that " this point that, in some of the later narratives, Kurds lineage have been traced back to Arabs has apparently been the justification for Ezdi

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Arabs becoming Kurds among the Rawadians" (Zarinkob, ibid: 316, 317 and the footnote of 558). Minorsky also realizes Rawadians becoming Kurds as the result of Kurds domination and hegemony. "For the Arabs isolated in Azerbaijan, marriage with local elements was natural, as far as Al-Rawad alAzdi lost its true meaning and Al-Rawad al-Kurdi replaced it (Minorsky, 1944, in trans by Behzadi, 1378/1999: 165).

Besides, he writes: "Although Mohammed bin Shidad was a Kurd, it does not seem that he had a direct relationship with the Tabriz Rawadians. They had
Arabic decent, and they found Kurdish descent through local marriages" (ibid: 48). Taking preliminaries of Zarinkob and Minorsky as true, the result deriven from these prepositions is illogical and it is a reversed argu-ment. Minorsky and Zarinkob acknowleged the hegemony and the linguistic/ethnic majority of the Kurds in Azerbaijan and the Aran, and they considered the dominance of the non-Arabic -Kurdish- element as because of the racial transformation of the Ezdi Arabs to the Kurds, and they gave some examples that are against their own argument. This issue that Taherian traced back their decent to Arabs was based on the Arabic cultural/linguistic hegemony in the whole world of Islam, but certainly no Arab was proud of being a Kurd -which in that period was a humiliating name- similar to the Tur. It was true that the Kurds formed the majority of Azerbaijan population, but this would not bring political/cultural legitimacy so that Arabs would like to attribute their decent to the Kurds. Thus, it was Kurds who attributed their descent to the Arabs and forged fabricated lineages for themselves. A lot of Kurds families became Shaibanian -Arabs- through forging fake genealogies (Translator's Introduction on Tajarobo al Omam of Ibn-e Maskoya, Menzawi, 1376/1997: 8) like Kurds of Rawadians that made Arabic decent for themselves. In Khorasan, the Persians were the majority, while, as Zarinkob himself points out, Arabs not only did not make any fake Persian racial origions for themselves, but Taherians attributed their origins to the Arabs. It is also a reversed argument that the Arab historians -the Mas'oudi and … traced back their descendants to Kurds since many Kurds, due to the cultural/political domination of the Arabs, have brought back their origins to the Arabs and the Arabic origins of the Kurds were created by Arab historians. Therefore, we have no, as Kasravi says, two separate tribes or ethnicities and neither the ancestors of Rawadis, as Zarinkob writes, were Arabs. But only there was only a Rawadi tribe whose ancestors,

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abandoned by the Abbasids Caliphs and hidden in the history, have made lineages to achieve legitimacy of the government from the Caliphs, whom every kind of legitimacy was subject to the Caliph's approval like the Taherians, the Safavids, and even today's ruling regime in Iran. In the vast majority of sources -we will continue to discuss it- if we do not take Kasravi's imaginative creations seriously, the historian writings have been transcribed ten times before getting to Kasravi -the ethnicity and language of a people has been faked; two Rawadian tribes have been considered as separate from each other and there has been no reference to Arab being of Rawadians. Rawadians have been a Kurdish clan whom they may have introduced their race as Arab for political legitimacy and this can not be the reason that they were Arabs.

Kasravi himself, referring to Ibn-e Maskoye, who was living in the same developmental period of that age of Azerbaijan, and quoting Ibn-e Amid, repeated this point that Azerbaijan Kurds were numerious and dominant. (Kasravi, ibid: 102). Further, Ibn-e Amid and Ibn-e Maskoye regarded Abu alHajah as a Kurd (ibid: 102). Kasravi questioned Ibn-e Maskoye and Ibn-e

Amīd's ideas, who lived in the same period of Rawadians, and he rejects Abulhaija being Kurd. "Ibn-e Amid and Ibn Maskoye have made a mistake that they considered Abūalhaija as Kurd". Although he admits that Kurds have always been numerous in Azerbaijan, they were not dominant in Rawadian period" (ibid: 102). Other historians like French Maklir, Madlung, Minorsky, Zarinkob, Ibn-e Asir, Ibn-e Khalkan and ... ordained Rawadians to be Kurds. Kasravi himself narrates that historians other than Ibn-e Asir did not consider the history of this group (Rawadians). Ibn-e Asir also regarded Rawadians and Abu al Haija as Kurd (Ibn-e Asir, the events of the years 420, cited in Kasravi, ibid: 168) Thus, Kasravi's claim that Rawadians were Arabs are among the same mistakes, that is tracing their decent back to Arabs, that many Kurds and Iranians commited ... just because of the cultural/political hegemony of Arabs. Another reason why there are doubts on the kurdishness of Rawadians and other dynasties and the people of the region is that, as Kasravi himself pointed out, the ancient Persians and Islamic historians narrated only the history of the kings (Kasravi, ibid: 10) and narrating Kurds who have not occupied other countries and have not built an empire and have not had much effect on the history of the Middle East have not been so appealing to

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historians (Zarnoff, the introduction to Sherafname). Because of this, only two historians stated such events. Caliph Aydi Bay, one of the writers of Safavids and the other, Monajimbashi, one of the entourages of Sultan Salim, in the Book of Saha'if alAkhbar (Kasravi, ibid: 12). Monajimbashi also narrated from the original version of Bab al-Abwab that the original work of Bab al-Abwab has disappeared (Minorsky, 2008: 5). The author of Bab al-Abwab who, according to Monajembashi, died in the 500s, hated the Georgians and the invading Turks (Minorsky, ibid: 5). Unfortunately, the origional book of Bab alAbwab, whose author hated the Turks and Georgians and is likely to be a Kurd, has not been found and surely Monajimbashi, a Turk has quoted from this book based on his own desire as he was in the court of Sultan Salim who tried to attract and subdue Kurds clans. In support of this statement, we can compare the Turkish text of this work, published as Sahif al-Akhbar in Istanbul, with the original text. The Turkish translation is just an upshot of the text, along with the removal of many important points of the Arabic original text (Minorsky, 1958, in trans by Khadem, 1387/2008: 3). Three chapters of Mosaferians, Rawadians and Shadadians containing 21 pages and 651 lines in the original version involves only 31 lines and Rawadians have been completely eliminated ... Shervin and Darband parts in Bab al Abwab which concerns us, in version A, contains 25 pages and 755 lines, while it is only 83 lines in the Turkish translation (Minorsky, ibid: 4-5). Its Turkish translation was published in 1285-1868 AH in which the chapter related to Rawadian was completely elimnated and the rest was abridged and manipulated, because it was related to the Kurds; thus, the elimination of the history of Azerbaijan was a deliberate act. This manipulation of the original text occurred in 1868, when the Ottoman Empire was still under the flag of Islam and it tried to split the heart of the infidels with the sword of

Islam with Turk, Arab and Kurd soldiers, and then there was still neither news of modern nationalism, nor the young Turks movement, but in the translation of the book by Monajimbashi into Turkish, the part that is related to the Kurds has been completely eliminated, abridged and vandalized. [70]

Abu al Haija (a Kurd) defeated Abu Dolf Shibani in the areas of Ardabil and Nakhchivan and annexed the territories of Sporgans to the Aran tribes in the 378 AH (Zarinkob, ibid: 317). After Abu al Haija, his son, Mamlan, took his father's place and

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his reputation was mostly due to the sacred wars that he had with the rulers of Nasrani, Georgian, Armenian, and even Byzantine armies. His son and his successor, Abu Mansour Wahsodan, became the ruler in 410 AH (ibid:, 318). Since 369, when Ibn-e Masakoye finished his history book and up to the time when Ibn-e Asir named Wahsodan for the first time, the history of Azerbaijan is quite dark. Due to the fact that the Wahsodan is a Dailamian name, historians have erroneously considered both Wahsodan and Mamlan as Dailamian, and they considered them as the survival of the Salarian family (Kasravi, ibid: 116). Zarinkob also knows Rawadians, Wahsodans, and Mamalans as Kurdish leaders of them and he considers Dailami names of Rawdians as the result of their racial blend (ibid: 317). He distinguished between Abu Mansour Wahsodan, son of Mamalan and the nephew of Kurdish Abu al Haija that tried to evict the Ghaz and Turk attackers with the help of his Kurd relatives in Azerbaijan (Zarinkob, ibid: 322).

"Simultaneous with Wahsodan's ruling, the tribes of Ghaz following the unhappiness of Sultan Mahmmod-e Ghaznavi attacked Jibal provinces and Esfehan from around Khorasan and came to the border of Azerbaigan. Wahsodan, a Rawadian Kurd- Qaderi, first hoped in thier existence in those areas to repel his enemies with ... . But their rebellions as the result of desertic and rustic manner made the province so insecure that Wahsodan in Tabriz and Maragheh sought to expel them in 430 AH. With the help of Kurdish relatives and with reliance on the people's hatred towards them, Wahsodan succeeded in expelling them via hardship and trickery" (Zarinkob, ibid: 318). [71] "With the arrival of Tugril Baig Seljukids in Azerbaijan in 446 AH, the independence of the Rawadian came to an end. But Wahsudan obeyed Tugrul in friendship, and his Emirate in Azerbaijan -which at that time included Eran -Qaderi- was also left to him. A few years later, his son Abu Nasr Mamalan Ibn-e Wahsodan-e Kurdi was appointed as the replacement of the father under the decree of Tugril in 550 AH. Thus, the decendants of the Kurds did not lose their local power by showind obeyance to the Seljuqs. It was only only with the dismissal of Mamlan by Alb Arsalan 1071/465", the decendants of al-Awadān in Azerbaijan were expelled from the scene of history. However, a branch of the Kurds in the name of Shadadian remained in power in the province of Aran. Since then, in the events of Azerbaijan, the decendants of Rrawadian have never had a

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significant independent role, and the family of the Ahmadilan of Maraghe, who, the Kurdish Rawadian belonged to, only became well-known long time later" (Zarinkob, ibid: 319). Ibn-e al-Asir has called Abu Mansur of Wahsodan, the son of Mamlanas the Kurdish Rawdi and the king of Azarbaigan and Eran (Ibn al-Asir, events of the years 420, cited in Kasravi: 153). Mamlan has had wars with the Romans. Therefore, Qatran praised Mamlan and Abu Hassan Shedadi:

One gets several times more than what mamlan had, and one gets as much as Fazlon had.

Qatran, who was the poet of their court, considered Mamlan's origion to be non-Arab, "because I am descended from Ajam ...". But Kasravi considers the Ajami origion of Mamlan as incorrect and he was sure he has been Arab
(Kasravi, ibid: 155). When Ghazans came to Azerbaijan - s Ibn-e Asir says- Amir Wahsodan-e Kurdi was the king of Azerbaigan. Ghazan looted Azerbaiganm in 429, they attacked Maragha and killed a large number of Hazabani Kurd and they did so in Kurdistan and Armanistan (Ibn-e Asir, events of 420s, cited in Kasravi: 168). After their defeat in 430 AH, they went to Mosul and they fought against Kurds and killed many Kurds and took control of their women and properties and dispatched Kurds to the mountains "(Ibn-e Asir, cited in Kasravi: 170). Ghazans also killed many in Diyarbakir, Mosul and the Jizira (Kurduen-Qaderi) ... after their defeat from the Kurds of Mosul, they returned to Azerbaigan" (Ibn-e Asir, the events of the years 420).

After the domination of the Seljukides and the decline of the Rawdians, the name of a native ruler called Ahmadiyalān was mentioned for the first time in 501 AH. Ibn-e Asir states the name of Amir Ahmadil, who is the ancestor of Ahmadilian, he calls him the Lord of Maragheh. Ibn Asir knows Ahmadil, son of Abraham, son of Wahsodan i.e. a Rawadian Kurd as one of the survivors of the Rawadians (Ibn-e Asir, the events of the years 510). Ahmadil was killed by the Fadaians in 510 (Ibn-e Asir, ibid). Ala'addin Kirpa Arsalan was one of the most famous rulers of his time and descendant of Ahmadil whom Nizami-ye Ganjawi wrote Bahram Nama in his name (Kasravi, ibid: 206). Rawandi, who lived at the time as Ala'addin, has praised his good judgements and he has considered him as the Lord of Maraghe (Kasravi, ibid: 208). After finishing Bahram Nama in 594 AH, he sent it to Roin Dej for Ala al-Din.

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Not because of hunger, indebted I am Dej (fortress) is Roin (strong) even without Deram

Zarin Neil which is the center of the earth His Roin Dej's name is because of his strength

(Bahram Nama-ye Ganjavi)

The Ahmadilians, who were the remnants of the Rawadians, survived until the Mongols invasion in the first half of the 7th century near Maraghe (Ra'isNia, 1380: 46). According to Ibn-e Asir, the last ruler of Ahmadīlīans in Roin Dej - was killed in 618 AH at the hands of the Mongols (Kasravi, ibid: 213). According to Ibn-e Asir, the Lord of Maraghe was a woman in Roin Dej (ibid). The advance of the Turks in Maraghe in 1029 destroyed a large number of Kurds from Hazabani tribe. Furthermore, many of the Kurds from Abu al Haija's territory were killed in Urmia. (Lazarov, 1930, translated into Kurdish by Sangawi, 2101: 74). Mongols in Syria and Azerbaijan killed whosoever Kurds they encountered. The invasion of Turks was following the Seljuqids's assault on the Kurds' lands. In 1101 BC, the Seljukids killed nearly 2,000 Kurds (ibid: 76).

Shadadian:

With the arrival of Tugril Baig, the independence of the Rawadians, and with assault of "Alb-Arsalan"-1071/465- the Rawadians, in general, disappeared from the scene of history in Azerbaijan. However, a branch of these Kurds called Shadadians still remained in power (Zarinkob, ibid: 319). Based on Arab and Armenian historians: "Mohammad bin Shaddad was the leader of Hazbaniye tribesmen and Rawadian Kurds whose tribal people were living in Aran province and the districts of Baku, Ganja, Darband and Barde'a" (Zarinkob, ibid: 320). Shadadians were from Hazbani Kurds (Kasravi, ibid: 219) and Hazbanians were from Kharijites (Masoudi, cited in Kasravi, ibid: 559). Shadadians were Kurds and their location were Ardebil and Ganja, their ruling lasted from 340 to 468 AD, for 128 years. (Minorsky, 1953, in trans by Khadem, 1387/2008:11).

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Sadiadans are divided into two groups: "A group has ruled in Aran, and another one in Ani and Armenia, among the historians only Monajimbashi has written the name of Aran Shadadians" (Kasravi, ibid: 219). Kasravi writes that Ibn-e Asir has considered Kurdish Fazlon -Shedadian- as the ruler of a part of Azerbaijan (Ibn-e Asir, the events of the year 421, cited in Kasravi, ibid), and he has not recognized the race and descent of Fazlon, and he has not known that he was the ruler of all Arans and a large part of Armenia (Kasravi, ibid: 220). These words of Kasravi are not accurate since Ibn-e Asir has introduced Aran as a part of Azerbaijan in the chapter on stating wars (Ghazve) of Kurdish Fazlon

(Ra'isNijah, ibid: 80). Shadadian controlled Aran until the Seljukians period, and their survivors ruled over Ani in Armenia for more than a hundred years (Kasravi, ibid: 225).

The sons of Mohammad bin-e Shadad, Abu al Hassan Ali Lashkari and Marzban ibn-e Mohammad regained the estates of Ibn-e Shadad in Eran and obtained it from the Salarians in 360 AH. Shadadian domination on Ganja was done by another one of their brothers, Fazlon Ibn-e Mohammad, with the support of Kurds in the region. With the occupation of Aran, he ruled for 48 years and did constructions and built the bridges over the Aras ... . After him, the time of his descendant, the second Lashkari -Abu al Hassan al Ali- was coincided with the invasion of Azerbaijan and Aran by Ghaz Turkmen" (Zarinkob, ibid: 321332). This family dominated not only all over Aran, but also ruled on Dowin of Armenia. Monajimbashi writes: "The people were very pleased with him, (Kasravi, ibid: 234). Shadadians gripped Shervan from the hands of Mosaferians in 395 AH and ruled over Aran - the border between the Khor and the Aras" (Minorsky, ibid: 145). Bardea have been attracted to the power realm of Shadadians most of the time and in1063/455 Abu al Asvar Ganjavi attacked Shervan three times and the local Kurds welcomed him warmly. In 1065/457, the Kurds of Masqat were threatened and and the name of Fazl ibn-e Sayar was read in Prayer sermons in Bab in 1069/461 (Minorsky, ibid: 146). In 458 AH, Shervan and its inhabitants were still Kurds.

In this year, 458 AH and ... -Turks broke into Shervan and plundered the Kurds' houses (Monajembashi, cited in Bab al-Abvab and in Minorsky, 1958,: 63). With the prevalence of Tugrul and Alb Arsalan, the local independence of this clan ended in 446 AH. Ibn Asir writes: "Sultan Malkshahh too took towns from Fazlon and gave it to the

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guardian of Sarhang Savtakin Khadim. Fazlon returned to his land, became powerful and then rioted. Sultan sent Amir Bozan to fight with him, arrested him and gave his land to others. Fazlon died in poverty in a mosque next to the Tigris River in Baghdad in 484 (Ibn-e Asir, cited in Kasravi, ibid: 258). The name of this Kurdish dynasty was deleted in history till Salahadin became famous (Zarinkob, ibid: 332).

Beides, the historians have also known the lords of Oromid, Sadgha ibn-e Ali ibn-e Sadgha, who, according to Blazori, became disobedient and rebellion at the time of Haroon al Rashid as kurds (Kasravi, the same, 139). "Ma'mon sent

Zariqa, Sediqe's sibling to fight Khoramdinan, Sediqe did not go ... . Then, Zariqa dispatched to Mosul. Ma'moun was irritated. He selected Mohammad ibn-e Hamid-e Tusi as the provincial governor of Azerbaigan and sent him to fight Zeriqa, he arrested him and sent him to Baghdad, after which there was no news about him" (Kasravi, ibid: 140).

Thus, the land of Minor Mede has always belonged to Kurd from the 3rd century BC to the 5th century AH coinciding with the invasion of the Turks/Mongols. With the arrival of the uninvited guests of the Aqos, Turks, Monguls, Aqqovinlus, Qaraqovinlus, and Turkmens Qizilbashi Turkmens, the demographic/linguistic structure of that region turned from Kurdish to Turkish and Azeri. After the Seljuks, Monguls and Timurid invaders, who challenged the population and the language of Kurds, it was the turn of other Turkish tribes. "The two Turkish tribes of Qarqovinlu and Aqqovinlu migrated from Turkestan to Azerbaijan in the late 13th century. Aqqovinlu settled in the districts of Diyarbakir and Qaraqovinlo in Erzincan" (Hinz, 1936, in trans by Jahandari, 1361/1982: 32). Ozon Hassan had some skirmishes with Kurdish rulers in the east and after victory over the Qaraqovinlu in 1467, he made Kurdish tribesmen obeyed (Hinz, ibid:,s 57). Alexander, the son of Qarayosuf, raided in Kurdistan and Azerbaijan after defeating Shahrokh in 1421 BC, and he had great political successes in Kurdistan. In 830/1427, he defeated Sultan Ahmad, the Prince of

Kurd (Savory, 1925, in trans by Azizi, 1382/2003: 36). "After the downfall of the Aqqovinlus, the Kurds temporarily regained their independence until they were once again suppressed by the Shah Isma'il with the help of the Turkmens of both tribes of Aqqovinlus and Qaraqovinlus" (Hinz, ibid: 57). Safavids followed Ozon Hassan's policy

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in dealing with Kurds who put Qezelbashans in place of the Kurds rulers (Lazarov, ibid: 143). Shah Isma'il also proceeded to carry out a series of military campaigns in 911 AH after strengthening its position in central Iran seeking security along the western borders with Kurdistan and Diyarbakir and he dipilidated the army of "Shir Sarem-e Kurd", he followed Shir Sarem and there occured a hard fighting with the Kurds and lots were killed from both sides; finally, Shir Sarem's son and his brother were captured and murdered (Savory, ibid: 84). Safavids were following the policy of killing Kurds and they killed three great Amirs (commanders) of the Kurds and 400 people of Dombalian in one day under the command of Shah Tahmaseb (Lazarov, ibid: 144).

Shah Isma'il jailed 11 Kurdish Amirs (commanders) (Lazarov, ibid: 131). "Shah Abbas launched a slaughterhouse of blood in Mokeryan after obtaining Damdam castle ... they killed everyone who was at their hands and did not have any mercy on any Kurd "(ibid: 151). Shah Isma'il tried three times to make Jizira and Emir of Botan his tributary or taxpayer, but it was in vain. Isma'il repeatedly sent his troops to eradicate Mukryans and remove its people, but they did not succeed (Lazarov, ibid: 155). "The largest movement of that century leading by "Mir Suleiman-e Bah Bah" was against Turkey and Iran - the 17th century, but in 1699, Qezelbashan defeated them ... . After defeating Mir (the ruler) of Babaan, the commander of the Iranian soldiers commanded to kill all the inhabitants of Kurdistan-e Ardalan ... made a minaret of bones ... because the rulers of Ardalan were with "Suleiman-e Bah Bah"" (Muhammad Sharif Qachi, the historian of Ardalan, cited in Lazarov, ibid:158). "In the 17th century, there were a lot of hostilities between kurds and Fars ... The Belbas tribe, who were not obedient, also rebelled in Azerbaijan. In 1715, Kurds revolted in Iran ... . In 1744, the Dombali tribe revolted in Salmas ... Azerbaijanids backed them ... this riot was ruthlessly repressed at Nader's time ... Abdul Rahman-e Baban who rebelled at the time of Mohammad Khan-e Qajar … said that he liked to liberate Kurdistan from under the Turkish and Iranian domination" (Lazarov, ibid: 159). During the reign of Shah Abbas, the rebel of Qal'eh-e (castle of) Dam Dam by Amir Khan Bradost was crushed and all were Massacred after nearly a year of siege and war (Zeki, ibid: 142). "Both Ottomans and Safavids also displaced kurds; Shah Abbas transferred about 15 thousand Kurds to Khorasan in 1612... Nadir Shah also transferred them from Khorasan to Mashhad" (Lazarov, ibid: 150).

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Thus, the invasion of the Oghozes was a never-ending event of Turks migration into the land of Minor Mede, Azerbaijan (and Kurdistan) and it was also the beginning of the end of the Kurdish existence in that territory, which does not mean that the Kurds would make a claim about the present-day inhabited homeland of Turks. By the way, the residents of that place are now Turks and it is the land of the Turks. However, we intended to provide evidence that the history of that land is a part of the history of Kurds and … before the invasion of Turks in 11th century BC.

Conclusion

As we mentioned, Azarbaijan or minor mede was always Kurdish Land and their inhabitants were Kurds before the invasion of Turkish tribes. Moreover, the name of Azarpatekan had no ethnic/racial connotation but it referred to a person name. The land of Kurdistan and Kurdish people has always been reducing as a result of the incursion of Turks, Arab and Iranian/Persian dynasties. The reduction of Kurdistan was not limited to Azerbaijan but others cities such as Mussel and Hamadan through Arab and Persian respectively. In the era of the modern nation-state, it happens too. The occupiers of Kurdistan tried to deKurdishize and Arabize, Turkify and Iranianize it. They know that they cannot assimilate the Kurds with the ideologies such as religions and nationalism, as in the pre-modern era Islam and Zoroastrianism were not able to assimilate them, therefore, they have tried to destruct the Kurdish population. To annihilate Kurd, they attack their languages and their symbolic or cultural memory. They not only destroy and dominance Kurds but also, want to produce new people who would not be Kurds anymore. Politics is the Capture of lands and technology of the Kurdish body. however, they cannot kill all of them or displaced them, therefore, they need to work or manipulate the Kurdish memory or destroy Kurdish language to control the Kurdish body to own Kurdish territory. As a result, all their ideas from Great Iran to Islam and neo-ottoman are their ideology and hegemonic toll of control of Kurdish body to preserve their dominance and invasion of Kurdistan. To maintain the occupation of Kurdistan, they need to tame the body of the Kurds. To do that on the one hand, they do not doubt

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repression and carnage, on the other hand, they need the solidarity and assimilation of the Kurdish people and to assimilate the Kurds, they have falsified history and confiscated Kurdish history and culture to destroy historical and symbolical memory of Kurds. For example: |the fake concept of Iran that Kurdistan has been reduced to a part of it and Kurdish are Iranian original, and Mountain Turks that considers the Kurds to be Turks, are same, because they reduce differences to a historical process in which Kurds are pre-modern Persia and Turk. As a result, the process of modernizing them is equal to the process of Persianizing and Turkifying them.

Turks and Iranian/Persian people were immigrants and lack of land and geography, therefore, after occupied the land of Kurdistan they needed to legitimize their occupation and delegitimize Kurdish Resistance against themselves. Hence, they changed political legitimacy from agreement, and social contract to metaphysical and religious legitimacy because they lacked popular legitimacy. For this reason, the Kurds in their religions and literature were nicknamed infidels, jinns and devils in order to find the legitimacy of killing and dominating them. Also, because they had become the superior ethnicities through military domination, as a result of looting and plunder, they also became the superior class and aristocrat. Empires and bureaucracies were their militaries and administrative tools for maintaining domination, just as religion was its hegemonic tool. This is the answer to the question of why the Iranians and the Arabs and the Turks were religious and metaphysical rulers, and the Kurdish movements were communist and anti-religious, such as the Mazdakians and the Khorramdins to today's movements. And if today they still tend towards centralism and religious legitimacy and the Kurds are secular and Marxist movements, as we mentioned is the main issue of the land they have occupied and the Kurds are seeking to liberate their land. Therefore, the main issue is the ethnic conflict between the mono-ethnic states and the stateless Kurdish people, which for the reasons mentioned, also takes on the aspect of class and intellectual conflict.

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