

**REPUBLIC OF AZERBAIJAN**

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**ABSTRACT**

of the dissertation for the degree of Doctor of Philosophy

**LIBERATION MOVEMENT IN THE NORTH CAUCASUS  
AND AZERBAIJAN  
(1817-1864)**

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## I. INTRODUCTION

**The Relevance of the Research Topic and the Degree of its Elaboration.** Since the 16th century, the Caucasus has become an object of Russian foreign policy and geopolitical competition with Turkey, Iran, and the Crimean Khanate. For two centuries, Russian military-political presence in the Caucasus was limited to the small fortress of Terek, located not far from its source on the banks of the Terek River. At the beginning of the 19th century, Russia's military intervention in the Caucasus and the occupation of this region resulted in the enslavement of numerous peoples living in these territories since ancient times. This led to the beginning of the liberation movement against tsarism in the Caucasus. The period of tense relations and active military operations between the parties is called the Caucasian War. The Caucasian War is considered the longest military conflict in the history of the Russian state. The concept of the "Caucasian War" itself is so broad that it allows us to make contradictory statements about its history of four or one and a half centuries. The chronological framework of the Caucasian Wars is mainly taken as the years 1817-1864.

The Caucasian War is conditionally divided into three periods: in the first phase, covering the years 1817-1829, Russia became more active in this region, the pressure on the local population began to intensify in order to apply imperial rules; In the second stage, which covered the years 1830-1856, the highlander peoples of Dagestan and Chechnya united under the banner of Muridism to fight against the Russian troops: the third stage, which covered the years 1856-1864, is considered the final stage of the military conflict.

Most of the resistance movement against Charisma went under the banner of muridism, and the fact that Caucasian muridism originated in North Azerbaijan and moved from there to the North Caucasus is one of the indicators of the close participation of our homeland in this movement. Also, during the mentioned period, under the influence of muridism, rebellions took place in the northern

regions of Azerbaijan, and at this time, highlander murid groups came to the aid of Azerbaijani rebels. Also, numerous Azerbaijani emigrants closely participated in the muridism movement of the highlanders, and among them, viceroys from the northwestern region of Azerbaijan, Jar-Balakan community and Ilisu sultanate, such as Daniyal Bey from Ilisu and Bakrak Ali from Balaken, became the closest allies of the Imam. From this point of view, it is important to study the pages of the history of Azerbaijan that have been neglected for various reasons, and there is a great need to study individual periods and events of the history of the Motherland on the basis of new scientific approaches and concepts. In this regard, the study of the liberation movement of the peoples of the North Caucasus and the problem of Azerbaijan is of particular importance.

Relations between Azerbaijan and the highlander peoples are based on a centuries-old rich history. In the history of our people, the 20s-60s of the 19th century is a period of glorious struggle against tsarism, rich in very interesting events. A comprehensive study of the problem of mutual relations between Azerbaijan and the highlanders peoples during this period is of special scientific and political importance in terms of filling the existing gap in our historiography on this topic.

After nearly two centuries of glorious history written in the war against the colonialists in the 19th century, the Azerbaijani people wrote a new page in world military history at the beginning of the 21st century. The glorious victory that Azerbaijan gained in the 44-day war, both from a military-political and moral-psychological perspective, unfolded before our eyes. The Azerbaijani people, united around their leader, the victorious Supreme Commander-in-Chief, President Ilham Aliyev, united with the high morale of the army, and a sense of boundless faith in victory, liberated our lands that had been under occupation from the hated enemy for nearly thirty years. In essence, this was the mass heroism of the people. In terms of determining the historical roots of our victory today, it is extremely important to study in depth the separate pages of our military history, our resistance movement and to convey them to the

people, which is another point that makes the study of this important scientific-political and propaganda-important problem relevant.

It should be noted that at a time when attempts to create military and ethnic conflicts continue, the studied problem is also important for the history of the Caucasus as a whole. This is another point that makes the liberation movement of the peoples of the North Caucasus and the problem of Azerbaijan relevant. The investigation of the objective history of this region is a solid answer to those who try to grossly distort our glorious history, as well as to those who try to cast a shadow on the centuries-old Turkish-Muslim friendship in the Caucasus. From this point of view, the dissertation is of great practical importance.

When discussing the level of study of the problem, it should be noted that the problem was chosen by us for the first time as an independent object of research and was studied in a comprehensive manner. At the same time, it should be specially emphasized that the first works on this problem were created while the Caucasian war was still going on, and these works, written by the participants of those events, are of source importance. In addition to the critical aspects of these works, they have a fairly extensive factual base due to the fact that the authors had at their disposal official documents available at that time - documents, reports, orders of the military leadership of the tsarist army in the Caucasus, as well as notes and diaries of Russian officers who witnessed the events, which is one of their most important advantages. The works of Russian military historians contain valuable information about the problem that is included in our research object, political processes in the Caucasus in the late 18th century and the first half of the 19th century, the course of the occupation of the Caucasus by Russia, the resistance against this occupation, especially the Muridism movement.

Among the Russian authors of the 19th century, it is necessary to especially mention the works of N.F. Dubrovyn<sup>1</sup>, V.A.

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<sup>1</sup> Dubrovyn, N.F. History of the War and Russian Dominion in the Caucasus, Vol. VI. St. Petersburg: Printing House of I.N. Skorokhodov, 1888, 756 pages.

Potto<sup>2</sup>, R.A. Fadeev<sup>3</sup>, A.L. Zisserman<sup>4</sup>, N.A. Volkonsky<sup>5</sup>, A.L. Gizetti<sup>6</sup>, D.I. Romanovsky<sup>7</sup>, I.N. Berezin<sup>8</sup>, A.Ippolitov<sup>9</sup>, M.P. Pogodin<sup>10</sup> and others.

The characteristic aspect of the Russian historiography before the October Revolution regarding the problem we are investigating is the non-objective attitude towards the occupation of the Caucasus and the liberation movement of the local population in the works of the authors of that period, written in the spirit of Russian great statehood. They justify Russia's aggressive intentions in the

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<sup>2</sup>Potto, V.A. The Caucasian War in Separate Sketches, Episodes, Legends, and Biographies, Vol. 2, The Ermolov Era. St. Petersburg: Printing House of E. Yevdokimov, 1887, 780 pages; The Caucasian War in Separate Sketches, Episodes, Legends, and Biographies, Vol. 5, Part 1, The Time of Paskevich. Tbilisi: Printing House of the Caucasian Military District, 1889, 335 pages.

<sup>3</sup>Fadeev, R.A. State Order. Russia and the Caucasus, compiled by Lebedev, S.V., Linitckaya, T.V., Introduction and Comments by Lebedev, S.V., Edited by O.A. Platonov. Moscow: Institute of Russian Civilization, 2010. 992 pages; Sixty Years of the Caucasian War, R.A. Fadeev. Tbilisi: Printing House of the Headquarters of the Caucasian Army, 1860, 147 pages.

<sup>4</sup>Zisserman, A.L. The Siege of Burnoy and Derbent by Kazi-Mullah in 1831. Russian Herald, 1864, No. 12, pp. 698-732.

<sup>5</sup>Volkonsky, N.A. War in Eastern Caucasus from 1824 to 1834 in Connection with Murdism. K.S. Tbilisi, 1887, Vol. 11; War in Eastern Caucasus from 1824 to 1834 in Connection with Murdism. Caucasian Collection, Vol. XII, Tbilisi, Printing House of the District Staff, 1888, pp. 1-216.

<sup>6</sup>Gizetti, A.L. Collection of Information on the Losses of Caucasian Troops During the Caucasian-Gorsky Wars, Persian, Turkish, and in the Transcaspiian Region, 1801-1885. Tbilisi: Publishing House of the Military-Historical Department of the Caucasian Military District, 1901, 222 pages.

<sup>7</sup>Romanovsky, D.I. Caucasus and the Caucasian War: Public Lectures Delivered in the Passage Hall by General Staff Colonel Romanovsky, D.I. St. Petersburg, Public Benefit, 1860, 460 pages.

<sup>8</sup>Berezin, I.N. Journey to Dagestan and Transcaucasia. Kazan, University Printing House, 1850.

<sup>9</sup>Ippolitov, A. The Teaching of "Zikr" and Its Followers in Chechnya and the Argun District. SSKG, Issue 2, pp. 1-17. Tbilisi, 1869.

<sup>10</sup>Pogodin, M.P. Alexey Petrovich Ermolov. Materials for His Biography. Russian Herald. Moscow, University Printing House, 1863, Vol. 48, pp. 261-365; 537-587.

Caucasus, while some portray it as a mission of salvation, noting that tsarism came to the Caucasus in order to “protect Christian Georgians from the raids of the highlanders.” In imperial historiography, the religious figures who led the resistance movement in the Caucasus, the sheikhs of Muridism, were presented primarily as sectarians, and Muridism was presented as the Islamic fanaticism of the peoples of the Caucasus. However, when writing these works, numerous sources available at that time were used, which increases their value.

The study of the Caucasus War in Soviet historiography can be divided into several stages: from the 20s to the mid-40s, from the late 40s to the mid-50s, and from the mid-50s to the end of the 80s. In the historiography of this period, Shamil himself and the Muridism movement were sometimes evaluated from diametrically opposed positions. In these stages, in the works of a number of researchers such as S.K. Bushuev, N.A. Smirnov, H. Huseynov, R.M. Magomedov, Kh.Kh. Ramazanov, the highlander movement was evaluated as a progressive, people's liberation movement, and Shamil as a great democrat, a fighter for the freedom of the peoples, while in the works of others (Sh.V. Tsagareishvili and others) this movement was shown as reactionary.

In Soviet historiography, with the exception of the period of the late 40s - mid-50s of the 20th century, tsarism is declared an invader in those works, and the resistance of the local population is called a national liberation movement. Thus, in November 1956, a meeting of historians was held in Moscow at the Institute of History of the Academy of Sciences on the nature of the movement of the North Caucasian highlanders in the first half of the 19th century. At this meeting, Soviet historians rejected the interpretation that the movement of the Caucasian highlanders, which was widespread in the early 1950s, was the result of the activities of foreign agents only<sup>11</sup>.

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<sup>11</sup>Lapinsky, T. *Highlanders of the Caucasus and Their Struggle for Freedom Against the Russians*. Nalchik: Publishing Center “El-Fa”, 1995, 456 pages.

When discussing the Soviet historiography of the problem under study, it is necessary to mention the works of A.S.Sumbatzade<sup>12</sup>, Y.Y.Aleskerov<sup>13</sup>, E.S.Mamedov<sup>14</sup>, N.I.Pokrovsky<sup>15</sup>, N.A.Smirnov<sup>16</sup>, I.P. Petrushevsky<sup>17</sup>, S.K.Bushuev<sup>18</sup>, R.M.Magomedov<sup>19</sup>, V.G. Gadzhiev<sup>20</sup>, G.A.Daniyalov<sup>21</sup>, Kh.Kh.Ramazanov<sup>22</sup>, G.G. Osmanov<sup>23</sup> and others.

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<sup>12</sup>Sumbatzade, A.S. The Guba Uprising of 1837. Baku, Publishing House of the Academy of Sciences of the Azerbaijan SSR, 1961, 121 pages.

<sup>13</sup>Aleskerov, Y.Y. Essay on the Socio-Economic Relations in the Zakatala District in the 19th Century (Before 1870). Abstract of the PhD Dissertation in History. Moscow, 1953, 12 pages.

<sup>14</sup>Mamedov, E.S. Tsarism and the Higher Muslim Class of Transcaucasia (The Problem of Estate-Land Relations in the Early 19th Century – 1917). Abstract of the Candidate Dissertation. Baku, 1987, 35 pages.

<sup>15</sup>Pokrovsky, N.I. Caucasian Wars and the Imamate of Shamil. Moscow: Russian Political Encyclopedia, 2000, 511 pages.

<sup>16</sup>Smirnov, N.A. Muridism in the Caucasus. Moscow: Publishing House of the Academy of Sciences of the USSR, 1963, 242 pages.

<sup>17</sup>Petrushevsky, I.P. Dzharo-Belokan Free Communities in the First Half of the 19th Century. Makhachkala, 1993, 166 pages.

<sup>18</sup>Bushuev, S.K. The Struggle of the Highlanders for Independence Under the Leadership of Shamil. Moscow-Leningrad, Publishing House of the USSR Academy of Sciences, 1939, 183 pages.

<sup>19</sup>Magomedov, R.M. The Struggle of the Highlanders for Independence Under the Leadership of Shamil. Makhachkala, Printing House of MSH, 1991, 134 pages; The Dargins in the Dagestani Historical Process. Makhachkala, 1999, Vol. II, 504 pages.

<sup>20</sup>Gadzhiev, V.G. A New Source on the History of Dagestan. From the History of Pre-Revolutionary Dagestan (Collection of Scientific Works). Makhachkala, Publishing House of the Dagestan Branch of the USSR Academy of Sciences, 1976, 219 pages.

<sup>21</sup>Daniyalov, G.A. Imams of Dagestan. Through the Valleys and Rocks of Dagestan. Makhachkala, 1996, 246 pages.

<sup>22</sup>Ramazanov, Kh.Kh. The Colonial Policy of Tsarism in Dagestan in the First Half of the 19th Century. Makhachkala, Printing House of the Ministry of Culture of the DASSR, 1956, 41 pages.

<sup>23</sup>Osmanov, G.G. On the Social Structure of Dagestan in the Late 18th - Early 19th Centuries. pp. 133-167. Scholarly Notes. Institute of History, Language, and Literature named after G.Cadasa, Vol. 7, Makhachkala, 1959.



When discussing the level of study of the problem in the Soviet period, one cannot fail to mention the name of the philosopher H. Huseynov, who is considered one of the elders of the humanitarian field in Azerbaijan. In his work dedicated to the study<sup>24</sup> of the history of social and philosophical thought in Azerbaijan in the 19th century, he calls the liberation movement of the North Caucasus highlanders and the personality of Shamil a people's liberation movement, in contrast to the stereotype of muridism that Moscow ideologists used at that time, which portrayed him as a reactionary movement and Sheikh Shamil as an “English and Turkish spy”.

Contemporary historiography can be considered a new stage in the study of this problem. It is precisely from the beginning of the 90s of the 20th century that new works appear that devote some space to the study of one or another aspect of this problem. In these works, a new approach to the problem was already observed. The general aspect typical for the historiography of this period is that the aggressive character of Russian policy is clearly emphasized here.

When talking about modern historiography, it is first necessary to mention the works<sup>25</sup> of S.I. Aliyeva, a researcher of the problem of relations between the peoples of Azerbaijan and the North Caucasus. Her works are devoted to the study of mutual relations covering various areas of our peoples, the history of which goes back to very ancient times. In the works of the author, mainly devoted to the study of our relations in the military-political sphere, the history of joint struggle, the issues of struggle under the banner of muridism are clarified.

A number of aspects of this problem in contemporary historiography of the Motherland are reflected in R.M. Gurbanov's

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<sup>24</sup>Huseynov, H. On the History of Social and Philosophical Thought in 19th Century Azerbaijan. Baku: Sharq-Qarb, 2007, 400 pages.

<sup>25</sup>Aliyeva, S.I. Relations Between Azerbaijan and the Peoples of the Northern Caucasus (19th - Early 20th Centuries). Baku, IPO Turhan, 2015, 456 pages; The Participation of the Peoples of Azerbaijan and the Northern Caucasus in the Caucasian War, pp. 27-37.

work<sup>26</sup> dedicated to the study of the liberation movement in Northern Azerbaijan in the first half of the 19th century.

During the writing of the dissertation, R.Y. Niftaliyev's work<sup>27</sup> dedicated to the study of the colonial policy of Russian tsarism in Northern Azerbaijan in the second half of the 19th century and the problem of the struggle against it was also widely used.

One of the works that touched upon a number of aspects of this problem in the historiography of the homeland is V.U.Umudlu's monograph<sup>28</sup> dedicated to the study of the problem of the occupation of Northern Azerbaijan by Tsarist Russia and the struggle against colonialism.

The religious policy of tsarism in the South Caucasus, the violent Christianization measures, touched the religious feelings of the Muslim population, and this was one of the main reasons for the resistance movement that took place in the period under study. I.H. Aliyeva's monograph<sup>29</sup> examines the measures of forced Christianization carried out against the local population, primarily the Ingiloy, in the northwestern region of Azerbaijan. In this work, there are interesting facts about the Aliabad rebellion as part of the Zagatala rebellion, which took place in 1863 under the leadership of Haji Murtuz.

A.F. Mammadov's work "The Goynuk Movement"<sup>30</sup> examines the problem of the resistance movement that took place in the northwestern region of Azerbaijan. This work provides interesting information about the 1863 All-Caucasian uprising and

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<sup>26</sup>Gurbanov, R. The Freedom Movement in Northern Azerbaijan in the First Half of the 19th Century. Baku: Nurlan, 2006, 192 pages.

<sup>27</sup>Niftaliyev, R. The Freedom Movement of the Peasants of Northern Azerbaijan in the Second Half of the 19th Century. Baku: ADPU Publishing House, 2006, 138 pages.

<sup>28</sup>Umudlu, V. The Occupation of Northern Azerbaijan by Tsarist Russia and the Struggle Against Colonialism (1801-1828). Baku: Elm, 2004, 180 pages.

<sup>29</sup>Aliyeva, I. The Ingiloy: The History of the Struggle Against Forced Christianization and Georgianization. Baku: 2019, 372 pages.

<sup>30</sup>Mammadov, A. The Goynuk Movement (1805-1930). Baku: Azerbaijan Historians Union, 2016, 524 pages.

the sheikhs of Muridism who were active in the northern districts of Azerbaijan at that time, as well as the teaching of zikr that began to spread in the Caucasus from the early 1960s. One of the most important advantages of this work is that it is written on the basis of archival documents obtained from the archives of Azerbaijan, Georgia and Russia.

The fourth volume<sup>31</sup> of the seven-volume “History of Azerbaijan” was used during the research. In the generalized works on the history of Azerbaijan and the history of its individual parts, the most diverse aspects of the local realities of the period of interest to us are considered, which allows us to create a unified picture of the Russian policy carried out in the region.

In Turkish historiography, there are works dedicated to the study of individual aspects of the problem we have chosen as the object of research. In the works of those authors, who mainly came from the ranks of immigrants who had migrated from the Caucasus, the issue of migrations from the Caucasus to the Ottoman Empire was studied, along with the liberation movement that took place in the Caucasus. The works of Ferhat Berber<sup>32</sup>, Bedri Habiçoğlu<sup>33</sup> and others, among them, deal with the issue of migrations from various regions of the Caucasus to the territory of the Ottoman Empire from the 50s of the 19th century and their emigration life.

When discussing contemporary Russian historiography in relation to this problem, the works of Dagestan historians should be specially mentioned. The works of Y.U. Dadaev<sup>34</sup>, T.G.

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<sup>31</sup>History of Azerbaijan [in 7 Volumes]. Editor-in-Chief: M. Ismayilov. Baku: Elm, Vol. IV (19th Century), 2007, 545 pages.

<sup>32</sup> Berber, F. The Migrations from the Caucasus to Anatolia in the 19th Century. Black Sea Studies. Fall 2011. pp. 31. 17-49.

<sup>33</sup> Habichoglu, B. Migrations and Settlements from the Caucasus to Anatolia, Nart Press, Istanbul, 1993, pp. 63–68.

<sup>34</sup>Dadaev, Y.U. The State of Shamil: Socio-Economic Conditions, Political-Legal and Military-Administrative Systems. Makhachkala, 2006, 505 pages.

Gazimagomedov<sup>35</sup>, Sh.A. Gapurov<sup>36</sup>, N.N. Garunova<sup>37</sup>, M.M. Idrisov<sup>38</sup> and others examine the socio-economic situation, political-legal and military-administrative management system in the unique and multinational Imamate state created by Imam Shamil and his comrades-in-arms.

A review of the existing scientific literature leads to the conclusion that, despite the existence of sufficient research on the liberation movement of the North Caucasus highlanders and the ideology of muridism, there is no work that comprehensively studies the history of the place and role of Azerbaijan and Azerbaijanis in this movement. In this regard, the presented dissertation aims to fill this gap and, being a new idea in Caucasian studies, allows for a more objective look at the events taking place here.

During the study of the problem, the analysis of information obtained from various source materials, along with numerous historical literature on the subject, allowed us to clarify issues such as the role of Azerbaijanis in the Muridism movement, the participation of Muridism supporters in the uprisings that occurred in Northern Azerbaijan under the influence of this movement, and to study the problem more fully.

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<sup>35</sup>Gazimagomedov, T.G. The Mountainous Movement Under the Leadership of Imam Shamil During the Crimean War (1853-1856). International Scientific Journal "Young Scientist", Issue 22 (312), May 2020, pp. 194-196.

<sup>36</sup>Gapurov, Sh.A. Features of the Development of Russian-Chechen Relations in the 18th Century. pp. 97-108. Actual Problems of the History of the Peoples of the North Caucasus. Collection of Materials from the All-Russian Scientific Conference with International Participation, Grozny, October 19, 2019, Makhachkala, 2019.

<sup>37</sup>Garunova, N.N. The Role of Russian Fortress Cities in the Policy of Russia in the North-Eastern Caucasus (18th-19th Centuries).

<sup>38</sup>Idrisov, M.M. The Influence of the Highlanders' Movement in Dagestan and Chechnya in the 1820s-1850s and the Development of Anti-Colonial and Anti-Feudal Struggles in the Caucasus. Abstract of PhD Dissertation. Makhachkala, 1993, 27 pages.

Local sources are of great importance in studying the problem. First of all, it is necessary to mention the work<sup>39</sup> of Imam Shamil's secretary Muhammad-Tahir al-Karakhi "Chronicle of Dagestan Wars during Shamil's Period", which covers the period from the period of imamship of the first imam Ghazi-Mohammed until Shamil's surrender in 1859. This work is considered to be one of the most valuable sources on the political history of Muridism. From his work we obtain interesting information about the campaigns of murids to the northwestern region of Azerbaijan, to the territory of the Jar-Balakan community, in 1830, 1853 and 1854.

One of the local sources related to the problem is the "Book of Memories"<sup>40</sup> by Imam Shamil's companion Abdurahman al-Gumuki. The information provided in this work, especially about the immigrants who migrated from various places and settled in the territory of the Imamate, is of great interest. The author mentions such regions of Northern Azerbaijan as Jar-Balakan, Sheki, and Shirvan among such places.

Published sources were also widely used during the research, the most important of which are the documents and materials of the collection "Acts collected by the Caucasian Archaeological Commission". Reports, and summaries sent to higher authorities regarding political events in the Caucasus are reflected in the documents. It is there that we can get acquainted with the views of Shamil, the most prominent leader of the Highlanders' movement, on muridism. The "Essay on the State of Military Affairs in the Caucasus from the Beginning of 1838 to the End of 1842" compiled by E.A. Golovin in the ninth volume, Baryatinsky's "Reports on the Administration of the Caucasus" reflected in the 12th volume of the acts, and A.I. Runovsky's "Diary" are also among the most valuable

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<sup>39</sup>Muhammad Tahir al-Karahi. The Glory of Dagestani Sabers in Some Shamil Battles. Part 1, Makhachkala, 1990, 447 pages.

<sup>40</sup>Abdurakhman from Kazikumukh. The Book of Memories / Translated from Arabic by M.S. Saidov. Makhachkala, Dagestan Book Publishing House, 1997, 239 pages.

sources related to the liberation movement of the Caucasian peoples and the problem of muridism.

During the study of the problem, documents of the Central Historical Archive of the Republic of Azerbaijan were also widely used. From the archives' funds No. 288 (the office of the Transcaucasian sheikh-ul-Islam) and No. 45 (the office of the Baku governor), interesting information was obtained and included in the study about the spread of muridism in the Nukha, Shamakhi, Guba districts and Zagatala district of Northern Azerbaijan in the 50s-60s of the 19th century, and the sheikhs of muridism who worked there.

During the investigation of the research topic, documents related to the problem stored in the Central Historical Archive of Georgia were also involved in the research as an important source. From the funds of this archive, 2 (Office of the Head of the Main Administration of the Transcaucasian Region), 3 (Office of the Head of the Civil Administration of the Transcaucasian Region), 4 (Office of the Viceroy of the Caucasus), 5 (Office of the Head of the Main Administration of Civil Affairs in the Caucasus), 16 (Office of the Head of the Civil Section in the Caucasus, the Military Governor of Tbilisi) and 416 (Caucasian Archaeological Commission), rich factual material was obtained that will shed light on the problems of the uprisings that occurred in the northern districts of Azerbaijan, the Jar-Balakan community, Guba and Nukha districts, and the connection of these uprisings with the muridism movement.

While conducting research on the topic of the dissertation, in addition to obtaining information from sources and historical literature and archival documents that provide information on this problem, they were seriously investigated, analyzed, and compared with information in other sources to see to what extent the documents reflect objective reality.

**Object and subject of research.** The object of the study is the liberation movement of the peoples of the North Caucasus.

The subject of the study is the reasons that conditioned this movement, such as Russia's Caucasian policy, the factors influencing it, the characteristics of the liberation movement in the Caucasus, etc.

**Objectives and tasks of the research.** The main goal of the research work is to shed light on and analyze Russia's Caucasian policy, which led to the outbreak of the Caucasian War.

In accordance with this goal, the following tasks were set for the research work:

- Determine the importance of the Caucasus for the Russian state;
- Approach the occupation of the Caucasus by Russia from a new perspective;
- To reveal the military-strategic plans of the tsar's government aimed at subduing the Caucasus and to show the progress of its implementation;
- To explain the colonial nature of Tsarist Russia's policy in the Caucasus;
- To determine the reasons and characteristics of anti-colonial movements in the Caucasus;
- To show the role of individual individuals in the history of the people's liberation movement of the North-East Caucasus;
- To shed light on the role of the Naqshbandi sect in the people's liberation movement in Northern Azerbaijan;
- To analyze the struggle for freedom in Northern Azerbaijan in the 20s-60s of the 19th century in the context of the Muridism movement;
- To shed light on the joint struggle of Azerbaijan and highlander peoples against the occupation policy of the Russian Empire in the mentioned period.
- To analyze the problem of the impact of the liberation movement under the banner of Muridism in the North Caucasus on Azerbaijan;
- Determining the role of Azerbaijan in the Muridism movement and the struggle against it;
- To reveal the religious nature of the All-Caucasian uprising of 1863, which covered the northern districts of Azerbaijan, and its connection with the teaching of Muridism.

**Research methods.** During the research of the dissertation, the method of historical comparative analysis, which allows for a deeper understanding of the historical processes that took place in the Caucasus during the period under study, was taken as the basis for achieving the set goal.

The documents obtained during the determination of the aggressive policy of Tsarist Russia towards the Caucasus, as well as Azerbaijan, and the existing scientific literature were examined and comparatively analyzed, and scientific and logical conclusions were drawn.

**The main provisions of the defense.** The main provisions of the dissertation submitted for defense consist of the following:

1. The measures carried out by Tsarism in the Caucasus, the aim of adapting the traditional socio-political lifestyle of local peoples to the Russian official-bureaucratic and police management system, led to the rise of the people's liberation movement in the period under study;

2. The teachings laid down by the founder of Caucasian muridism, Sheikh Ismail Kurdamirli from Shirvan, formed the ideological basis of the people's liberation movement of the Caucasian peoples in the period under study;

3. At the beginning of the 19th century, the political activity of Sheikhalı Khan, who was one of the organizers of the struggle against the colonial policy of tsarism in Azerbaijan and Dagestan, acted as a precursor to the Caucasian War that began in 1817;

4. At a time when the muridism teachings began to spread widely in the North Caucasus, the northwestern region of Azerbaijan became the center of the struggle against the colonial policy of Tsarist Russia in the South Caucasus;

5. The close participation of the leaders of Caucasian muridism, Hamzat bey and Sheikh Shaban, in the Jar-Balakan uprisings of 1830-1832, which took place in the early years of the muridism movement, led to the transformation of this region of Azerbaijan into one of the important centers of the movement;

6. In addition to the Jar-Balakan community of North Azerbaijan, Nukha and Guba districts, as well as the areas where Azerbaijanis live



in South and Central Dagestan, the Derbend region was also the area where the Muridism movement spread;

7. The uprising of 1844, which took place under the leadership of Sultan Daniyal Bey of Ilisu, took a special place in the history of the liberation movement of the Caucasian peoples, and it seriously affected the course of the resistance movement of the North Caucasian highlanders;

8. The campaigns of Shamil, the third imam of Dagestan and Chechnya, to the northwestern region of Azerbaijan, the Jar-Balakan district in 1853-1854, were part of a broader strategic plan aimed at rousing the population of the region to revolt against tsarism and depriving the Russians of this strategically important region;

9. The arrival of highlander murid groups to help during the uprisings in the northern districts of Azerbaijan, as well as the participation of Azerbaijanis in the murid movement of the highlanders, revealed the unity of the peoples of the Caucasus, their comradeship in arms, and the Turkish-Islamic unity;

10. The 1863 All-Caucasus Uprising, which acted as the successor to the liberation movement of the North Caucasus highlanders and covered the northern regions of Azerbaijan, is one of the important pages of the struggle of the Caucasian peoples against the colonial policy of tsarism.

**Scientific novelty of the research.** The scientific novelty of the dissertation work is primarily the first comprehensive study of the problem of the participation of Azerbaijanis in the liberation movement of the North Caucasus highlanders. The information provided by historical literature and various source materials on the problem allows us to investigate this problem in more depth, and the analysis of these materials gives grounds to consider the following as the scientific novelty of the dissertation.

- New facts have been presented on the basis of archival documents, many of which have been put into circulation for the first time, regarding the participation of the leaders of the resistance movement of the North Caucasian highlanders in the liberation movement in North Azerbaijan;

- The activities of Muridism sheikhs in the northern districts of Azerbaijan were investigated based on new facts;
- For the first time, the history of the joint struggle of the Azerbaijani and highlander peoples against tsarism in the 20s-60s of the 19th century has been reviewed, and the facts of the participation of Azerbaijanis in the muridism movement have been analyzed;
- For the first time in the historiography of the homeland, the Nukha uprising of 1849 has been investigated within the framework of the muridism movement;
- For the first time, the place and importance of Azerbaijanis in Muridism movement was clarified;
- For the first time in historiography, the liberation movement that took place in Northern Azerbaijan within the framework of the anti-colonial movement under the leadership of Imam Shamil has been investigated;
- New facts have been presented regarding the activities of Imam Shamil's viceroys from the northwestern region of Azerbaijan, Daniyal Sultan of Ilisulu, Bakrak Ali of Balaken, and Molla Shaban of Jarli;

**Theoretical and practical significance of the research.** The materials of the conducted research can be used in writing generalized works on the history of the Caucasus and Azerbaijan, in teaching social and humanitarian subjects in higher and secondary schools.

At the same time, the scientific results obtained during the research can be used for the purpose of teaching lectures and special courses in the history faculties of the higher schools of our country.

**Approbation and application of research work.** The main provisions and main results of the research are reflected in the scientific articles published by the author on this problem, as well as in his speeches at international scientific and practical conferences held in our republic.

**Name of the organization where the dissertation work was carried out:** The dissertation was completed at the Department of

“General History” of Ganja State University and was recommended for defense.

**The structure of the dissertation.** The dissertation consists of an introduction (29890 characters), the first chapter (45613 characters), the second chapter (82543 characters), the third chapter (105540 characters), the conclusion (10449 characters) and a list of used literature (41603 characters). The total volume of the dissertation work is 317086 characters.

## II. MAIN CONTENT OF THE DISSERTATION

In the **“Introduction”** section of the dissertation, the relevance of the topic is justified, the level of development of the problem and source study are commented on, the goals and objectives of the research are determined, the methods of the research, the main provisions put forward for defense, and its theoretical and practical significance are indicated, and its scientific novelty is given. The first chapter of the dissertation, entitled **“The emergence of Muridism”** consists of two subchapters. The first subchapter, entitled **“The historical and religious-ideological basis of the emergence of Muridism”** examines the first steps of Tsarist Russia in implementing its aggressive plans towards the Caucasus from the end of the 18th century and states that the Caucasian Viceroyalty was organized by the decree of Catherine II, and a new stage of Russia's occupation of the Caucasus began in the early 19th century. Russian historians have attempted to justify the colonial policy of Tsarism in the Caucasus. At the same time, the conclusion of the alliance agreement in Georgiyevsk between some feudal jurisdictions of Azerbaijan and Dagestan, Russia's actual military occupation of the territory of Northern Azerbaijan since 1803, and the Kurakchay agreement concluded between Russia and the Karabakh and Sheki khanates were analyzed.

Also, Russia's policy towards clergy in the North Caucasus, the Department of Spiritual Affairs of Foreigners of the Russian Ministry of Internal Affairs, the arbitrariness of the colonial authorities in the territories that became subject to Russia, the struggle of Ottoman Turkey, Qajar Iran and England against the policy of expanding Russia's economic and political influence in the Caucasus, religious and ideological motives in Russia's Caucasian policy, Russia's resettlement, Russification and forced Christianization to strengthen the military-strategic positions of tsarism in the regions, and economic policy in the Caucasus were included in the research.

It was noted that Yermolov's plan for the subjugation of the North Caucasus highlanders, which was to be implemented by 1820, included the following:

1. Occupation of lands located on the right bank of the Terek;

2. Settlement of the Cossacks of the Mozdok and Grebensky regiments in the lands of the highlanders on the other side of the Terek;

3. Construction of Russian forts in the villages of Aksayevski, Andreyevsky and Kostekovski along the Sunzha River to maintain contact with Guba Province and from there with Georgia;

4. Subjugation of the Kabardians and other warring peoples of the Western Caucasus.<sup>41</sup>

At the same time, the results of the military operations in Dagestan and Chechnya in 1818-1820, the harsh and repressive policy of the Caucasian command in the South Caucasus at that time, the new wave of resistance movement against Tsarist Russia in the Caucasus under the banner of Muridism, and the reasons for the emergence of Muridism were analyzed.

The second subchapter of the dissertation is called “**Sheykh Ismayil Kurdamirli, the founder of the Caucasian Muridism**”. In this subchapter, the activities of Sheikh Ismayil Kurdamirli are extensively investigated.

The views of Major-General R.A. Fadeev, who is considered one of the ideologues of tsarism, who blames the Caucasian government of Russia for the emergence of Muridism, are particularly interesting. He notes that earlier the clergy did not have as much influence as they do now. The peoples living in the highlands and foothills were either subject to the rulers, the upper class, or the people's assembly. Since the 1820s, the process of destroying traditional authorities and the dominance of Sharia began.<sup>42</sup>

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<sup>41</sup> Most Humble Report by General Ermolov, from May 14, 1818. Acts Collected by the Caucasian Archeographic Commission [AKAK], edited by A.P. Berger. Tbilisi: Printing House of the Caucasian Viceroy's Administration, Vol. VI, Part 2, 1875, pp. 447-448.

<sup>42</sup> Fadeev, R.A. State Order. Russia and the Caucasus, compiled by Lebedev, S.V., Linitaskaya, T.V., Introduction and Comments by Lebedev, S.V., Edited by O.A. Platonov. Moscow: Institute of Russian Civilization, 2010. 992 pages.

As a result, a resistance movement against the colonial policy of tsarism arose in Dagestan and Chechnya from the beginning of the 19th century.

The second chapter of the dissertation, entitled **“The Beginning of the Struggle Against the Russian Invasion in the Northeast Caucasus”** consists of two subchapters. The first subchapter is entitled **“Uprisings against the Russian invasion in Dagestan and Chechnya in the late 1810s - 1820s”**. In this subchapter, Russia's policy of military-political occupation in the Caucasus in relation to Qajar Iran, Britain and the Ottoman states, the sources of the formation of the “State” land fund in the Caucasus, the seizure of the communal lands of the peasants and the partial confiscation of the properties of the khans and beys who “betrayed” the tsar's government, the mass killing of residents in the rebel villages, the destruction of auls, the burning of crops, the destruction of livestock purchase, prohibition of trade, restriction of some religious rites, incitement of ethnic enmity between different peoples in this ethnically diverse region, joint struggle of the people of Azerbaijan and Dagestan against the Russian invasion, information about the losses of Russians in the battles in the Caucasus were discussed.

Yermolov noted that in order to subdue the Chechens, it is necessary to use completely different methods, not the methods that have been used so far. Previously, our armies went to lands unknown to them, inaccessible due to their geographical location, where everyone united to protect their women, children and property. Instead of subduing them by force of arms, it is necessary to capture the Sunzha River and build fortresses along its course. Then the Chechens, squeezed into their mountains, will be deprived of suitable arable land and pastures to protect their livestock from the harsh mountain climate in the winter months.<sup>43</sup>

In accordance with Yermolov's tactics of advancing deep into Chechnya, he burned their villages, forced the population to flee into

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<sup>43</sup> Highest Command to General Ermolov, from April 19, 1819. AKAK, edited by A.P. Berger. Tbilisi: Printing House of the Caucasian Viceroy's Administration, Vol. VI, Part 1, 1874, pp. 487-489.

the forests, seized their livestock, and destroyed their fields. The Russians who captured Shalin not only captured the homes of the highlanders, but also destroyed their orchards. The goal of the Russian units was to completely destroy the economic life of Chechnya, thereby forcing them to starve and break their will.<sup>44</sup>

Some researchers conditionally divide the Caucasian War into four stages. Its first period covers the years 1818-1829, when anti-Russian opposition was formed on the part of the feudal lords, local speeches took place, and the muridism movement was formed. The second period, covering the years 1830-1834, is the period of the activity of the first imams. The third period covering the years 1834-1859 is the period of the formation and decline of the Shamil Imamate. Finally, the last, fourth stage, covering the years 1859-1864, is the period when the Caucasian War concluded.<sup>45</sup>

In the second subchapter, entitled **“Characteristics of the liberation movement of the peoples of the North Caucasus and Azerbaijan (1829-1834)”**, the impact of the economic blockade of the North Caucasus by Russia on the internal life of this region, the emergence of muridism, the first call for a ghazavat against tsarism in the North Caucasus, the activities of Kurdamirli Ismayil Efendi, Haji Shafi bey and Molla Yaragly, the expansion of muridism that spread to Mountainous Dagestan, the activities of the first imam of Dagestan and Chechnya, Gazi Muhammad, the influence of the uprising in the northwestern region of Azerbaijan and the appeal of local rebels to the Dagestan rebels on the spread of the muridism movement to the South Caucasus, the activities of the second imam of Dagestan and Chechnya, Hamzat bey, and the relations of the first two imams of the liberation movement of the Caucasus highlanders, Gazi Muhammad and Hamzat bey, with Azerbaijan, were investigated.

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<sup>44</sup>Ahmadov, Y.Z., Khasmagomadov, E.Kh. History of Chechnya in the 19th-20th Centuries. Moscow, Pulse, 2005, 996 pages.

<sup>45</sup>Dzhakhiev, G.A. On the Chronology and Periodization of the Caucasian Wars (The Question of Setting the Issue). pp. 5-8. Herald of Dagestan State University. Humanities, 2004, Issue 3.

R.A. Fadeev writes that Gazi Muhammad was neither a profound theologian nor a cunning politician. His highest quality was that he was a personality that captivated the crowd. When he spoke before the people or when he appealed to the army during the battle, the people obeyed him as one, lived only by his wish. About this quality of Ghazi Muhammad, the contemporaries of the highlanders noted that “A man's heart stuck to his lips: with a single breath, a storm arose in his soul”.<sup>46</sup>

Unlike the sect that existed for many centuries in the countries of the Near and Middle East, Caucasian muridism was not limited only to the requirement of deep faith in Islamic doctrines and adherence to the rules of Sharia, but also imposed on its adherents the duty of armed struggle. That is why in the Caucasus, murids were divided into murids of the sect and murids of the viceroys.<sup>47</sup>

The third chapter of the dissertation, entitled “**The Freedom Struggle of the Peoples of the Caucasus in 1834-1864**” consists of two subchapters. In the first subchapter of the third chapter, entitled “**The rise of the people's liberation movement in the Northeast Caucasus in the 30-60s of the 19th century**”, the murder of the second imam of Dagestan and Chechnya, Hamzat Bey, and the first years of the newly elected imam Shamil, the agreement reached between the Russian command and Shamil in early 1835, the Russian troops to Chechnya and Mountainous Dagestan order to prevent the further spread of Muridism. attack, fierce battles between the parties, Akhulgo battles, Shamil's 1843-1847 uniting of almost all the highlanders of Mountainous Dagestan and Chechnya under his banner were analyzed. In addition, the study includes the concentration of Russian forces against Shamil after the Crimean War, Shamil's retreat to Mountainous Dagestan and surrender after being encircled, and the complete occupation of the North Caucasus.

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<sup>46</sup> Fadeev, R.A. State Order. Russia and the Caucasus, compiled by Lebedev, S.V., Linitskaya, T.V., Introduction and Comments by Lebedev, S.V., Edited by O.A. Platonov. Moscow: Institute of Russian Civilization, 2010. 992 pages.

<sup>47</sup> History of Dagestan, Vol. II. Moscow: Science, 1968, 368 pages.



It has been noted that the 80-day defense of Akhulgo, which lasted from June 24 to September 11, 1839, occupies a special place in the history of the Caucasian war as a whole. At that time, the local residents of Akhulgo and the defenders, who were much fewer than the Russians, defended themselves against the Russian forces of more than 10 thousand people under the leadership of General Grabbe for about three months under the incessant artillery fire of the Russians.

During this time, the Russians repeatedly tried to capture Akhulgo, but each time they were pushed back by the murids with heavy losses. Even women participated in the battles. Over time, the situation of the defenders of Akhulgo became difficult, food and ammunition ran out, and a smallpox epidemic began in the village. In such a situation, on August 17, 1839, after fierce battles, the tsarist troops were able to capture part of the fortifications after destroying them with artillery fire.<sup>48</sup>

In the second subchapter called "The impact of Muridism on the rebel movement in Northern Azerbaijan", the influence of Shamil in Mountainous Dagestan, Chechnya and Azerbaijan, the Guba uprising, the connection of the Guba rebellion with the Muridism movement of the highlanders, the Sheki rebellion, the assistance of the highlander group that entered the Sheki province through the Khachmaz gorge to the local population, the involvement of the Muridism sectarians in the Sheki province in propaganda among the population, Crimea During the war, the activity of Muridism propagandists in North Azerbaijan and the continuation of the Muridism movement in Azerbaijan under the leadership of individual Muridism sheikhs after the suppression of the All-Caucasus rebellion were investigated.

In the second subchapter, entitled **“The Impact of Muridism on the Rebel Movement in Northern Azerbaijan”** examines

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<sup>48</sup> Gammer, M. Shamil: Muslim Resistance to Tsarism. The Conquest of Chechnya and Dagestan (translated from English by V. Simakov). Moscow: KROH-ИПЕСС, 1998. 512 pages.

Shamil's rise to power in Dagestan, Chechnya, and Azerbaijan, the Guba uprising, the Guba uprising's connection with the Muridism movement of the highlanders, the Sheki uprising, the assistance of the highlander group that entered the Sheki province through the Khachmaz Valley to the local population, the Muridism sectarians' involvement in propaganda among the population in the Sheki province, the concern of the Tsarism over the mass uprisings that occurred in the northern districts of Dagestan, where the Muridism movement continued, the participation of Azerbaijanis living in and around the Derbent region in the Muridism movement of the highlanders, the uprisings that occurred in the Balakan district, Nukha, and Yelizavetpol districts, the activation of Muridism propagandists in the territory of Northern Azerbaijan during the Crimean War, and the continuation of the Muridism movement in Azerbaijan under the leadership of individual Muridism sheikhs after the suppression of the All-Caucasian uprising.

It was noted that at a time of serious unrest among the population of Guba, Imam Shamil sent a letter to Khulug village headman Haji Mammad and other village headmen through his disciple Amirali and Targal resident Rzakhan. In his letter, condemning the organizers of the uprisings and calling on them to take up arms against the enemy, Shamil wrote: "Rise up against the enemy of our weapons, our faith and our traditions, and I will show you the benefits of this. The Russians cannot demand anything from me, because, fighting with them day and night, I have become convinced that we are much stronger: do not believe empty promises and papers (letters) - silence is more harmful to you."<sup>49</sup>

The **"Conclusion"** section of the dissertation presents important results obtained during the research and makes generalizations.

From the beginning of the 19th century, the military-political, economic and ideological intervention of the tsarism in the North

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<sup>49</sup> Sumbatzade, A.S. The Guba Uprising of 1837. Baku: Academy of Sciences of the Azerbaijan SSR, 1961. 121 pages.

Caucasus met with the resistance of the highlanders who considered it a threat to their freedom and property. As a result, a resistance movement against the colonial policy of tsarism began in Dagestan and Chechnya in the early 19th century, which was a precursor to the Caucasian War that began in 1817 and, due to its tactical and operational methods, anticipated the course of that war. The dissertation reveals the military-strategic plans of the tsarist government aimed at subduing the Caucasus and shows the progress of their implementation.

1. The colonial nature of Tsarist Russia's policy in the Caucasus is explained in the dissertation. It was concluded that the military expeditions of General A. Yermolov, who was appointed the commander-in-chief of the Russian armies in the Caucasus in 1816, accompanied by unprecedented brutality against the local population, resulted in numerous victims, and the military expeditions that resulted in the complete destruction of individual villages, made many peoples unite against this policy, which led to the resistance movement in Mountainous Dagestan and Chechnya under the banner of Caucasian muridism.

2. The political processes taking place in Northern Azerbaijan at that time, the abolition of local feudal lordships by Tsarism, the removal of individual rulers from power, and the interference in the rights of others, led to the outbreak of the struggle against the colonial policy of Tsarism in Azerbaijan at the beginning of the 19th century. One of the conclusions reached during the research is that it was the political activity of the former Guba Khan Sheikhali Khan that acted as a precursor to the Caucasian War that started in 1817.

3. The actions carried out by Tsarism in the Caucasus, the aim of adapting the traditional socio-political lifestyle of local peoples to the Russian official-bureaucratic and police management system, as well as the religious policy in the period under study, touch upon the interests of the broad sections of the population, causing their serious dissatisfaction, such a situation leads to the expansion of the social base of the struggle against Tsarism. It is in such conditions that the doctrine of muridism, which constitutes the religious and ideological basis of the rising people's liberation movement, arises. One of the

conclusions we reached during the research is that the doctrine founded by Sheikh Ismail Kurdamirli of Shirvan, the founder of Caucasian muridism, formed the ideological basis of the liberation movement of the Caucasian peoples in the mentioned period. This allows us to conclude that the homeland of muridism is Northern Azerbaijan. As a result of the propaganda carried out by Sheikh Ismayil Kurdamirli's murids from various parts of the Caucasus, primarily from Dagestan, muridism also spread to the North Caucasus.

4. During the research, by showing the role of individual individuals in the history of the people's liberation movement in the Northeast Caucasus, it was concluded that the political activities of the leaders of the liberation movement of the North Caucasus highlanders - the first imam Ghazi Muhammad, the second imam Hamzat bey, and the third imam Shamil - led to the transformation of the doctrine of muridism into the ideology of the people's liberation movement.

5. In the dissertation, the problem of the impact of the liberation movement under the banner of Muridism on Azerbaijan was analyzed, and the role of Azerbaijan in this movement was determined. The conducted research and analysis of the information provided by the sources give grounds to conclude that in the mentioned period, the Jar-Balakan community of Northern Azerbaijan, the Nukha and Guba districts, as well as the settlements inhabited by Azerbaijanis in Southern and Central Dagestan and the Derbent region were also the territories where the muridism movement spread.

6. After the suppression of these uprisings, some of its participants retreated to the mountains in order to escape from the harsh punitive measures of tsarism and later became active participants of the Muridism movement. A clear example of this is the close participation of highlander murid groups in the Jar-Balakan uprisings of 1830-1832, Guba uprisings of 1837 and Nukha uprisings of 1838, and the retreat of some of its participants to the mountains as part of murid groups after the defeat of the uprisings. From this point of view, at the same time, the role of Naqshibandi sect in the

people's liberation movement in North Azerbaijan was also highlighted in the dissertation.

7. As a result of the research, the religious nature of the 1863 All-Caucasian Uprising, which covered the northern provinces of Azerbaijan, and its connection with the doctrine of Muridism were revealed. One of the conclusions reached as a result of the analysis of the primary sources related to this uprising is that the 1863 All-Caucasian Uprising, which covered the northern provinces of Azerbaijan and acted as a successor to the liberation movement of the North Caucasian highlanders, constituted one of the important pages of the struggle of the Caucasian peoples against the colonial policy of tsarism.

In conclusion, it should be noted that the logical conclusions reached as a result of these studies and their analysis have shed detailed light on the issues of Tsarist Russia's aggressive policy towards the Caucasus and the stubborn resistance movement under the banner of muridism, and have made it possible to determine the causes and characteristics of the anti-colonial movements in the Caucasus.

*J. Veeefz*

## **The main content of the dissertation is reflected in the published scientific articles of the author:**

1. Occupation of the North Caucasus by Tsarist Russia // - Baku: History and its problems. Theoretical, scientific, methodical journal. - 2022. №13458 - p. 86-92.
2. Uprisings against russian occupation in Chechnya (1807-1828). // ANAS Ganja branch Proceedings “Social and Humanitarian sciences” series. - Ganja: - 2022. №2.(2) - p. 80-85.
3. The role of Sheikh Ismail Kurdamirli in the spread of Muridism // Sumgait: Sumgait State University,. Scientific News, Series for Social and Humanitarian Sciences, - 2022. №2,. p. 53-58.
4. People’s Liberation Movement in the North Caucasus in the 30-40s of the XIX Century // Bulletin of Science and Practice. Scientific Journal. Nizhnevartovsk, Russia. - 2022. №7. p. 532-540.
5. The struggle against the Russian occupation in the north-western region of Azerbaijan in the first stage of the Muridism movement (1829-1834) // - Baku: Azerbaijan State Pedagogical University. “History, Man and Society”. Scientific-theoretical and scientific-methodical journal. - 2022. №2.(35) p. 101-111.
6. Uprisings against the Russian occupation in Dagestan (1818-1820) // - Nakhchivan: Nakhchivan State University. Scientific works. Social sciences series. - 2022. №2 (115). p. 18-24.
7. Guba and Shaki uprisings against Russian colonialism (late 30<sup>s</sup> of the XIX century) // - Baku: News of Baku University, series of Humanitarian sciences. - 2022. p. 94-104.
8. Carism's Caucasian policy and occupation of the Karabakh khanate // - Sumgait: Sumgait State University,. “History of Karabakh: political, economic, cultural aspects” International scientific conference proceedings. - 2022. №1. 1631 i.s. - p. 146-148
9. National liberation movement in the North-east Caucasus in the first stage of the Muridism movement (1829-1834) // 6th International Conference on History & Culture. Proceedings Book. - Antalya, 2022. №6. 4336 i.s. - p. 145-151.
10. Freedom movement in the North Caucasus. (50s of the XIX century) // - Baku: BEU and ASCCA. VI International Scientific Conference of Young Researchers - 2022. №1.. - p. 1068-1071.

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