

REPUBLIC OF AZERBAIJAN

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ABSTRACT

of the dissertation submitted for the degree of Doctor of
Sciences

**RELIGIOUS PROCESSES IN AZERBAIJAN IN THE
19TH-EARLY 20TH CENTURIES**

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I. GENERAL CHARACTERISTICS OF THE DISSERTATION

The relevance of the topic and the degree of development.

One of the most pressing problems considered important for study in modern Azerbaijani historiography is the studying our religious past, the study of these topics in terms of religious processes, Islamic solidarity and multiculturalism. The restoration of state independence opened up wide opportunities for research of all periods of Azerbaijani history, as well as issues related to our religious history. The declaration of 2016 by the President of the Republic of Azerbaijan Ilham Aliyev as the “Year of Multiculturalism” and 2017 as the “Year of Islamic Solidarity” became a stimulus for researchers. The strengthening of religious radicalism, fanaticism, the increase in the activity of some religious movements prone to violence in the world, the fight against such negative situations and other processes further increase the relevance of the dissertation.

It should be noted that at different stages of history Azerbaijan had been part of different empires and important events had occurred in its socio-political and religious life. The period of the Azerbaijan People’s Republic (APR) being exception, nearly two hundred years of Russian slavery was a period in which the national and religious rights of Azerbaijanis were violated. Since the beginning of the 19th century, the single Azerbaijani people was politically divided into two, and went through different socio-political and cultural development paths within the Russian and Qajar states, which differ significantly from each other. Russia began to implement a policy of assimilating the population of Northern Azerbaijan it occupied from a national and spiritual perspective and weakening its Islamic values. A similar process was carried out during the Qajar rule, when religious values were sacrificed for political purposes in order to preserve the Shah regime.

Naturally, during this period, many progressive religious figures and other intellectuals of Azerbaijan were killed or their ideas were distorted by both Tsarist Russia and Qajar statesmen. For the ideological nature of official history in the pre-independence period

and the subjectivity stemming from it, many issues of Azerbaijani history, including the religious processes of the period and the activities of progressive religious figures and other intellectuals who played an important role in these processes, were not sufficiently objectively investigated, and errors were made. Also, the concealment, destruction, deliberate non-examination of the works of Muslim authors of that period, the atmosphere of pressure and fear were among the main reasons for the incomplete study of the topic.

The transformation of Northern Azerbaijan into an independent state since the end of 1991, after nearly two hundred years of occupation, has created new opportunities for the people to study their true history. As a result, the works of our valuable intellectuals and religious figures have been studied impartially and objectively.

A special attention is given to this issue in the dissertation, examining the works of various religious movements, including Islam, missions and religious figures who fought against them, and other intellectuals, and showing how those who defend true religious values against those who oppress the people in the name of Islam, discourage the people from superstition and bigotry.

The dissertation provides extensive information about the roles of the national press, parties, and various religious communities in the religious process of the time, and also examines the role of the uprisings and revolutions that occurred in religious processes.

In connection with our topic, R.Hüseynli's research¹ extensively covers the religious situation during the khanates, the negative attitude of tsarism towards Muslim religious figures, and the struggle of these religious figures against the tsarist government. The socio-political and religious situation in South Azerbaijan, the view of intellectuals on religion have been presented to some extent in the works of A.S.Sumbatzadeh,² A.Tahirzadeh,³ T.Hasanzadeh,⁴ and

¹ Hüseynli, R. Azərbaycan ruhaniliyi (xanlıqlar çağından sovet işğalınadək olan dövrdə) / R.Hüseynli. – Bakı: Kür nəşr., – 2002. – 266 s.

² Cənubi Azərbaycan tarixinin oçerki (1828-1917) / məsul red: Ə.S.Sumbatzadə. – Bakı: Elm, – 1985. – 316 s.

E.Madatli⁵. K.Shukurov's work "Turkmenchay - 1828: Historical Chronicle (briefly abbreviated)"⁶ presents the role played by Qajar-era mujtahids and Armenian religious figures during the Russian occupation.

The missionary activities of foreigners in South Azerbaijan and the genocides committed by Armenian-Aysorian armed groups against Muslims were studied and presented in the works of H.Safari. In the works of Sh.Taghiyeva, A.Rahimli, and S.Bayramzadeh, the Constitutional and Khiyabani movements in South Azerbaijan were studied.⁷

The works of E. Abrahamian⁸ on the clergy and religious processes in Iran in the 19th - early 20th centuries were used. The

³ Tahirzadə, Ə. Ağaməhəmməd şah Qacar (Tərcüme-yi-hal oçerki) / Ə.Tahirzadə. – Bakı: Kür nəşriyyatı, – 2002. – 44 s.

⁴ Həsənzadə, T. XVIII-XIX əsrlərdə İranda yaşamış azərbaycanlı ictimai-siyasi xadimlər: Mehdi Bəmdadın "Tarixi-ricali-İran" əsəri əsasında / T.Həsənzadə. – Bakı: Nurlan, – 2007. – 320 s.; Həsənzadə, T. Qacarlar dövrünün titulları // – Bakı: Tarix və onun problemləri, – 2009. № 1-2, – s. 385-392; Həsənzadə, T. Marağalı Məhəmməd Həsən xan Etimadüssəltənənin əsərlərində Azərbaycan tarixi məsələləri / T.Həsənzadə. – Bakı: Tural, – 2001. – 224 s.; Həsənzadə, T.D. Heydər Əməli və onun azərbaycanlı məsləkdaşları // – Bakı: Bakı Universitetinin Xəbərləri, – 2008. №3, – s.158-163.

⁵ Mədatli, E. Azərbaycan tarixi məsələləri İran tarixşünaslığında (XX əsrin əvvəlləri) / E.Mədatli. – Bakı: "Turxan" NPB, – 2017. – 288 s.; Mədatli, E. İranda Azərbaycan tarixi məsələləri / E.Mədatli. – Bakı: Turxan NPB, 2020. – 508 s.

⁶ Şükürov, K. Türkmənçay – 1828: Tarixi xronika (ixtisarla) / K.Şükürov. – Bakı: [n.y.], – 2006. – 188 s.

⁷ Rəhimli (Bijə), E. Şeyh Mehəmməd Hiyabani (1879-1920) / Azərbaycan Öndərləri / ed. N.Nesibli. – Ankara: Berikan yay., – 2017. – s.195-207; Rəhimli (Bijə), Ə. Güney və Quzey Azərbaycan: ensiklopedik təqvim / Ə.Rəhimli (Bijə), S.Bayramzadə. – Bakı: Apostroff, – 2014. – 340 s.; Tağıyeva, Ş. Güney Azərbaycan / Ş.Tağıyeva, Ə.Rəhimli (Bijə), S.Bayramzadə. – Bakı: Orxan, – 2000. – 216 s.

⁸ Abrahamian, E. A history of modern Iran / E.A. Abrahamian. – Cambridge: Cambridge University Press, – 2008. – 228 p.; Abrahamian, E. Iran between two revolutions / E.Abrahamian. – Princeton: Princeton University Press, – 1983. – 562 p.; Abrahamian, E. The Causes of the Constitutional Revolution in Iran // – Cambridge: International Journal of Middle East Studies, – 1979, Vol. 10, № 3, – p. 381-414.

works of Works by S.H. Nasr⁹ and H. Corbin¹⁰ contain information about the relations of Tabriz theologian philosophers with the Qajars. S.Sardariniya's works contain valuable information about the intellectuals of South Azerbaijan, clergy, the constitutional era, the tobacco rebellion, the struggle against the Qajar regime, and the massacres committed against Muslims by the Aysors and Armenians.¹¹ A.Pakrevan's research is important in terms of studying the Qajar era in the early 19th and early 20th centuries. Mainly the Constitutional revolution and the M. Khiyabani period was studied from a political perspective in T. Atabeyi's¹² creativity. A.Movlayi's works provide information about Azerbaijani clergy who studied in religious centers in Iran and Iraq.¹³

In terms of studying the views of Tsarist Russia regarding Muslims during the period under study, the works of D.Arapov¹⁴ and the three-volume book "The "Armenian Question" in the Caucasus. Based on Russian archival documents and publications" are valuable. D. Arapov's research reflects the orders and laws issued by the tsarist

⁹ Nasr, S.H. History of Islamic Philosophy / S.H.Nasr, O.Leaman. – London: Routledge, – 1996. – 2187 p.; Nasr, S.H. The school of Azerbaijan and its pertinence in the Islamic philosophical tradition // East and West: Common Spiritual Values, Scientific-Cultural Links / ed. A.Asadova. – Istanbul: İnsan, – 2010. – p.423-435.

¹⁰ Corbin, H. İslam felsefesi tarihi / H.Corbin, terc. ed. A.Arslan. – İstanbul: İletişim, – 2013. – c. 2. – 200 s.

¹¹ Sərdariniya, S. Arazın hər iki tayında müsəlmanların soyqırımı / S.Sərdariniya, tərc. ed. A.Maralanlı. – Bakı: Elm, – 2006. – 120 s.; Sərdariniya, S. İrəvan müsəlman sakinli vilayət olmuşdur / S.Sərdariniya, tərc. ed. İ.Quliyev. – Bakı: – Zərdabi nəşriyyatı, – 2014. – 224 s.

¹² Atabəyi, T. Azərbaycan: etnik mənsubiyyəti və İranda qüdrət uğrunda mübarizəsi / T.Atabəyi, tərc. ed. N.Mədətli. – Bakı: Təhsil, 2002. – 248 s.; Atabaki, T. Men of Order Authoritarian Modernization under Ataturk and Reza Shah / T.Atabaki, E.J.Zürcher. – London: Tauris, – 2004. – 286 p.

¹³ Mövlayi, A. Qafqazda elmdünyasının ulduzları / A.Mövlayi. – Bakı: [n.y.], – 2013. – 223 s.

¹⁴ Арапов, Д.Ю. Императорская Россия и мусулманский мир (конец XVIII – начало XX вв.) / Д.Ю.Арапов. – Москва: Наталис, – 2006. – 480 с.; Арапов, Д.Ю. Ислам в Российской империи. Законодательные акты, описания, статистика / Д.Ю.Арапов. – Москва: Академкнига, – 2001. – 261 с.

government regarding the Muslim clergy. The book “The “Armenian Question” in the Caucasus” covers valuable documents reflecting how the tsarist government used Armenians to pressure Muslims. The works by L.Klimovich,¹⁵ A.Ganich,¹⁶ T. Swietochowski¹⁷ are valuable works showing the anti-Islamic activities of Tsarist Russia and Christian missionaries and the position of Muslim religious figures of the time.

Unfortunately, books written on the subject during the Soviet period displayed a one-sided attitude towards Islam and religious figures, and approached the issues subjectively rather than objectively. The works of H.Husseinov,¹⁸ S. Husseinov,¹⁹ G.Mustafayev,²⁰ A. Hasanov,²¹ and Z.B. Goyushov²² are important

¹⁵ Климович, Л. Ислам в царской России / Л.Климович. – Москва: Государственное антирелигиозное издательство, – 1936. – 409 с.; Климович, Л.И. Книга о Коране, его происхождении и мифологии / Л.И.Климович. – Москва: Издательство политической литературы, – 1986. – 145 с.

¹⁶ Ганич, А.А. «Поучение» Закавказского муфтия и председателя Закавказского мусульманского духовного правления суннитского учения (1892 г.) / Актуальные проблемы истории и этнографии народов Кавказа. Сборник статей к 60-летию В.ХКажарова. – Нальчик: Издательство Института гуманитарных исследований Правительства КБР и КБНЦ РАН, – 2009. – с.328-346; Духовные правления мусульман Закавказья в Российской империи (XIX – начало XX в.) / А.А.Ганич. – Москва: Издательский дом Марджани, – 2013. – 496 с.

¹⁷ Swietochowski, T. 1920 Öncesinde Rus Azerbaycan'ında Milli Kimliğin Yükselişi ve Edebi Dil Politikası. Terc: S.Gömeç. // – Ankara: Tarih Araştırmaları Dergisi, -2003. – c.22/34, s.175-182; Swietochowski, T. Müslüman cemaatten ulusal kimliğe Rus Azerbaycanı, 1905-1920 / T. Swietochowski, terc. ed. N.Mert. – İstanbul: Bağlam, – 1988. – 295 s.

¹⁸ Hüseynov, H. XIX əsr Azərbaycan ictimai və fəlsəfi fikir tarixindən / H.Hüseynov. – Bakı: Şərq-Qərb, – 2007. – 400 s.

¹⁹ Hüseynov, S. XIX əsrin qabaqcıl Azərbaycan yazıçıları dini mövhumat və fanatizm əleyhinə mübarizədə / – Bakı: ASSR EA Nəşriyyatı, – 1955. – 162 s.; Hüseynov, S. Seyid Əzim Şirvani / S.Hüseynov. – Bakı: Yazıçı, – 1987. – 124 s.; Hüseynov, S. Seyid Əzim Şirvaninin yaradıcılıq yolundan / S.Hüseynov. – Bakı: Elm, – 1977. – 217 s.

²⁰ Mustafayev, Q. XX əsrin əvvəllərində Azərbaycanda islam ideologiyası və onun tənqidi / Q.Mustafayev. – Bakı: Maarif, – 1973. – 296 s.

in terms of studying religious processes and the fight against religious prejudice and superstition in Azerbaijan during the Soviet period.

Since the years of independence, objective research on the subject of Islamic culture and Islamic history has begun to gain momentum in Azerbaijan, and have appeared valuable works by A. Ahadov,²³ Z.Mammadov,²⁴ Y.Abbasov,²⁵ F.Valioglu,²⁶ A.Chingizoglu,²⁷ V.Guliyeva,²⁸ H. Orujov,²⁹ H. Mammadli³⁰ and others on the subject. These works shed some light on the clergy and religious situation of the period under study. S.Gasimova's research

²¹ Həsənov, Ə. Azərbaycan maarifçiləri tərəfindən islamın tənqidi (XIX əsrin II yarısı XX əsrin əvvəlləri) / Ə.Həsənov. – Bakı: Yazıçı, – 1983. – 224 s.

²² Göyüşov, Z.B. Azərbaycan maarifçilərinin etik görüşləri (XIX əsrin II yarısı) / Z.B.Göyüşov. – Bakı: ASSR EA Nəşriyyatı, – 1960. – 212 s.; Göyüşov, Z.B. Azərbaycan maarifçilərinin əsərlərində əxlaq məsələləri (XIX əsrin sonu – XX əsrin əvvəlləri) / Z.B.Göyüşov. – Bakı: Azərnəşr, – 1989. – 206 s.

²³ Əhədov, A. Azərbaycanda din və dini təsisatlar / A.Əhədov. – Bakı: Azərnəşr, – 1991. – 200 s.; Əhədov, A. Azərbaycanda islamın modernləşdirilməsi / A.Əhədov. – Bakı: Azərnəşr, – 1995. – 156 s.

²⁴ Məmmədov, Z. Azərbaycan fəlsəfəsi tarixi / Z.Məmmədov. – Bakı: Şərq-Qərb, – 2006. – 328 s.

²⁵ Abbasov, Y. İslam alimləri. Dünyada tanınmış Azərbaycanlı müctəhidlər, Ayətullahlar: XVI-XX əsrlər / Y.Abbasov. – Bakı: Nurlar, – 2007. – 440 s.

²⁶ Vəlioglu, F. Azərbaycanın görkəmli islam alimləri / F.Vəlioglu. – Bakı: Əhlibeyt yolu, – 2009. – 211 s.

²⁷ Çingizoglu, Ə. Qacarlar və Qacar kəndi / Ə.Çingizoglu. – Bakı: Şuşa nəşr., – 2008. – 368 s.; Çingizoglu, Ə. Məşrutə hərəkatında ruhanilərin rolu / Ə.Çingizoglu. – Bakı: Mütərcim, – 2018. – 160 s.

²⁸ Кулиева, В.А. Роль и позиция мусульманского духовенства в социально-культурной жизни Нахичевани, Эриванской губернии и Зангезура в XIX – начале XX в. / В.А. Кулиева – Баку: Элм, 1999. – 64 с.; Кулиева, В.А. Роль и позиция мусульманского духовенства в социально – политической и культурной жизни Азербайджана в XIX – начале XX вв. в ракурсе армяно - азербайджанских политических отношений / В.А.Кулиева. – Баку: «Нурлан», – 2003. – 371 с.

²⁹ Orucov, H. Azərbaycanda din: ən qədim dövrdən bu günədək / H.Orucov. – Bakı: “İdrak İB”, – 2012. – 388 s.

³⁰ Məmmədli, H. Qafqazda islam və şeyxülislamlar / H.Məmmədli. – Bakı: MBM, – 2005. – 179 s.

studied religious topics based on the work of M. Kazimbey, who was called it *“The bridge between the East and the West”*.³¹ A.Ahadov’s works³² elucidate Islamic modernism and the contemporary Islamic view on social issues. M.Nemet’s research³³ contains valuable information about Azerbaijani clergy and Sufis. Works by V.Guliyeva³⁴ illuminate the economic situation of Muslim clergy, their role in socio-political and cultural life, and the endowment system. I.Baghirova’s work³⁵ along with the political landscape of the time, shows the role of the Sharia-based “Difai” party, led by A.Aghaoglu, in society. Also, the national-religious reform movement of Muslims against Russia’s assimilation policy was widely reflected there.³⁶ Sh.Rahmanzadeh emphasizes in his

³¹ Qasimova, S. Mirzə Kazimbəy: Şərq və Qərb arasında körpü / S.Qasimova. - Bakı: “Elm və təhsil”, – 2014. – 160 s.

³² Əhədov, A. Azərbaycanca din və dini təsisatlar / A.Əhədov. – Bakı: Azərnəşr, – 1991. – 200 s.; Əhədov, A. Azərbaycanca islamın modernləşdirilməsi / A.Əhədov. – Bakı: Azərnəşr, – 1995. – 156 s.

³³ Неймат, М.С. Корпус эпиграфических памятников Азербайджана. Арабо-персо-тюркоязычные надписи Ширвана, Гянджи, Агдама, Шуши, Физули, Зангелана, Джабраила, Лачына, Кельбаджара и др. (XI – начало XX вв.) / М.С.Неймат. – Баку: «Элм и тахсил», т.V. – 2011. – 240 с.

³⁴ Кулиева, В.А. Роль и позиция мусульманского духовенства в социально-культурной жизни Нахичевани, Эриванской губернии и Зангезура в XIX – начале XX в. / В.А. Кулиева – Баку: Элм, 1999. – 64 с.; Кулиева, В.А. Роль и позиция мусульманского духовенства в социально – политической и культурной жизни Азербайджана в XIX – начале XX вв. в ракурсе армяно - азербайджанских политических отношений / В.А.Кулиева. – Баку: «Нурлан», – 2003. – 371 с.

³⁵ Багирова, И. С. Политические партии и организации Азербайджана в начале XX века (1900-1917) / И.С.Багирова. – Баку: Элм, – 1997. – 336 с.; История общественно-культурного реформаторства на Кавказе и в Центральной Азии (XIX – начало XX века) / ответственные ред. Д.Алимова, И.Багирова. – Самарканд: МИЦАИ, – 2012. – 335 с.

³⁶ Багирова, И. С. Политические партии и организации Азербайджана в начале XX века (1900-1917) / И.С.Багирова. – Баку: Элм, – 1997. – 336 с.; История общественно-культурного реформаторства на Кавказе и в Центральной Азии (XIX – начало XX века) / ответственные ред. Д.Алимова, И.Багирова. – Самарканд: МИЦАИ, – 2012. – 335 с.

research that despite the occupation, the Russian social, scientific, and cultural environment was a window to progressive Western values for Azerbaijan.³⁷ The ideology of Azerbaijaniism is studied during the APR in K.Ismayilov's research.³⁸ M.Suleymanov's research contains extensive information about the struggle of Azerbaijanis, including religious figures, against the Russian occupation³⁹. The socio-political scene of the period was accurately described, and the activities of Azerbaijani deputies of the State Duma and their struggle against the tsarist policy of assimilation of Muslims were widely covered in the creativity of D.Seyidzadeh.⁴⁰ S. Suleymanova's works⁴¹ contain extensive information about the Islamist movement and its representatives of the period. G.Javadli's research⁴² sheds light on the attitude of the national press to religion during the tsarist era. Sheikhulislam A.Pashazadeh's research⁴³ is valuable in terms of studying the history of Islam in Azerbaijan. A.Goyushov sheds light on the activities of the pan-Islamist intellectuals and Islamic-oriented organizations of the time in his

³⁷ Рахманзаде, Ш. Размышляя об истоках Азербайджанского Модерна: социокультурные трансформации и просветительство в Азербайджане (XIX – начало XX века) / Ш. Рахманзаде. – Баку: Отдел «Научной информации и издательское дела», – 2023, – 250 с.

³⁸ İsmayilov, K. Azərbaycan Xalq Cümhuriyyəti və azərbaycançılıq məfkurəsi // – Bakı: Dövlət idarəçiliyi: nəzəriyyə və təcrübə, – 2018. № 2. – s.213-234.

³⁹ Süleymanov, M. Gülüstan müqaviləsi – II hissə / M.Süleymanov. – Bakı: “Elm və təhsil”, – 2014. 608 s.; Süleymanov, M. Nuru paşa və silahdaşları / M.Süleymanov. – Bakı: [n.y.], – 2014. – 360 s.

⁴⁰ Seyidzadə, D. Azərbaycan XX əsrin əvvəllərində: müstəqilliyə aparan yollar / D.Seyidzadə. – Bakı: Oka ofset, – 2004. – 348 s.

⁴¹ Süleymanova, S. Azərbaycanda ictimai-siyasi hərəkət (XIX yüzilliyin sonu-XX yüzilliyin əvvəlləri) / S.Süleymanova. – Bakı: Az. Dövlət Kitab Palatası, – 1999. – 422 s.

⁴² Cavadlı, Q.A. İslam və kütləvi informasiya vasitələri / Q.A.Cavadlı. – Bakı: CBS, – 2009. – 176 s.

⁴³ Paşazadə, A. Qafqazda islam: tarix və müasirlik / A.Paşazadə. – Bakı: Azər nəşr, – 1991. – 224 s.

research.⁴⁴ A. Balayev's works⁴⁵ contain valuable information about the struggle for national and religious freedom of the Azerbaijani intellectuals of the time. Under the leadership and co-authorship of Y. Mahmudov, the assimilation and missionary policy pursued by Tsarist Russia in Azerbaijan was extensively studied in the works of K.Shukurov, E.Latifova,⁴⁷ I.Aliyeva⁴⁸ and Sh.Hajiali.⁴⁹ M.Suleymanli studied pan-Islamism,⁵⁰ L.Hajiyeva's work⁵¹ studied the biased position of some Russian-language press of the time against Azerbaijan, the topic of missionary work, and A.Gasimova's studied in her works the "İshiq" newspaper and the Islamic women press.⁵² The works by M.Mammadov⁵³ and A.Pashayev⁵⁴ expose ignorant clergymen and spongers who exploit the people.

⁴⁴ Göyüşov, A. Azərbaycanca ittihadçılıq / A.Göyüşov. – Bakı: İrşad mərkəzi, – 1997. – 133 s.

⁴⁵ Balayev, A. Rəsulzadə: Əlhəzər, ruhaniləri siyasətə qarışdırmaın // Ədalət. – 2012, 11 yanvar. – s.7; Балаев, А. Азербайджанская нация: основные этапы становления на рубеже XIX-XX вв. / А.Балаев. – Москва: Тип. Тиражи.Ru., – 2012. – 409 с.; Балаев, А. Азербайджанские турки. Процессы формирования нации и национальной идентичности на рубеже XIX-XX вв. / А.Балаев. – Баку: Qanun, – 2010. – 328 с.; Балаев, А. Патриарх тюркизма: Ахмед бек Агаоглу: 1869-1939 / А.Балаев. – Баку: Teas Press, – 2018. – 508 с.

⁴⁶ Şimal-Qərbi Azərbaycan tarixi / Layihə rəhbəri: Y.M.Mahmudov. – Bakı: "Şərq-Qərb", – 2011. – 424 s.

⁴⁷ Mahmudov, Y. Qarabağ: real tarix, faktlar, sənədlər / Y.Mahmudov, K.Şükürov. – Bakı: Təhsil, – 2009. – 144 s.; Mahmudov, Y.M. XIX əsrdə çarizmin Şimal-Qərbi Azərbaycanda pravoslavlaşdırma siyasəti və pravoslav kilsələrin tikilməsi tarixindən. İkinci hissə / Y.M.Mahmudov, E.M.Lətifova, A.Ə.Məmmədova // AMEA Tarix İnstitutunun Elmi Əsərləri, – Bakı: – 2007. № 20, – s.3-16.

⁴⁸ Əliyeva, İ. İngiloylar: zorakı xristianlaşdırmaya və gürcüləşməyə qarşı mübarizə tarixindən / İ.Əliyeva. – Bakı: [n.y.], – 2019. – 368 s.

⁴⁹ Hacıəli, Ş. Şimal-Qərbi Azərbaycan: ingiloylar (ən qədim zamanlardan XIII əsrin ortalarınaadək) / Ş.Hacıəli, elmi red. A.N.Mustafayev. – Bakı: Təhsil, – 2007. – 280 s.

⁵⁰ Süleymanlı, M. Kulturoloji irsin tədqiqi problemləri (XX əsrin əvvəllərinin mənbələri əsasında) / M.Süleymanlı. – Bakı: Nafta-Press, – 2011. – 208 s.

⁵¹ Hacıyeva, L. Azərbaycanın rusdillli dövrü mətbuatının tarixindən (1871-1918) / L.Hacıyeva. – Bakı: Elm və təhsil, – 2017. – 392 s.

⁵² Qasimova, A. Azərbaycanda ilk qadın mətbuatı: "İşiq" qəzeti / A.Qasimova. – Bakı: Adiloğlu, – 2010. – 56 s.; Qasimova, A. XX əsrin əvvəllərində Şimali

A.Iskenderov and A.Movlayi's work "History of Sheikh-ul-Islam" contains extensive information about Muslim religious institutions, decisions of the governments of Tsarist Russia and Qajar, etc.

F.Jabbarov illuminated in his research the terrorist policy of the Armenian-Gregorian Church and its negative role in the Caucasus, and revealed that the Dashnaks biasedly accused Muslims of pan-Islamism.⁵⁵ E.Garayev's works⁵⁶ examine the topic of the Armenian-Gregorian Church of Echmiadzin in Iravan, Russia's pressure on Azerbaijan through this church, and Muslim religious structures in Iravan. S.Rustamova-Tohidi's work⁵⁷ is important in

Azərbaycan mətbuatında qadın problemləri / A.Qasımova. – Bakı: Adiloğlu, – 2010. – 168 s.

⁵³ Məmmədov, M. C.Məmmədquluzadənin din və mövhumat əleyhinə mübarizəsi / M.Məmmədov. – Bakı: AzSSR EA nəşriyyatı, – 1962. – 72 s.

⁵⁴ Paşayev, A. "Molla Nəsrəddin": dostları, düşmənləri / A.Paşayev. – Bakı: Çarşıoğlu, – 2010. – 148 s.

⁵⁵ Джаббаров, Ф. Армянский национализм на Кавказе и Российские власти (80-е – середине 90-х годов XIX в.) // – Bakı: AMEA Xəbərləri, İctimai elmlər seriyası, – 2016. №1, – с.60-70; Джаббаров, Ф. Армянский экстремизм на Южном Кавказе: вторая половина XIX-начало XX вв. / Ф.Джаббаров, – Баку: TEAS Press, – 2018. – 768 с.; Джаббаров, Ф. Из истории начального этапа противостояния Российских властей и армяно-григорианской церкви (60-70-е гг. XIX в.) // – Bakı: AMEA Xəbərləri, İctimai elmlər seriyası, – 2017. №2, – с.36-45; Джаббаров, Ф. К событиям армяно-азербайджанского конфликта 1905 г. в Тифлисской губернии // – Тбилиси: Proceedings of Institute of Georgian History of İvane Javakhishvili Tbilisi State University, – 2018. № XIII, – с. 352-362; Джаббаров, Ф. Секуляризация имущества и капиталов армяно-григорианской церкви в Российской империи: проекты и реализация // – Bakı: Dövlət idarəçiliyi: nəzəriyyə və təcrübə, – 2016. № 3 (55), – с.172-184.

⁵⁶ Qarayev, E.T. Azərbaycanın İrəvan bölgəsinin tarixindən (XVII yüzilliyin sonu–XIX yüzilliyin ortalarında) / E.T.Qarayev. – Bakı: Mütərcim, – 2016. – 544 s.; Qarayev, E. İrəvan quberniyasında dini qurumlar, məscidlər və vəqf mülkiyyəti haqqında // – Bakı: Tarix, insan və cəmiyyət, – 2023. № 2 (39), – s.83-94.

⁵⁷ Bakı. Mart 1918-ci il. Azərbaycan qırğınları sənədlərdə / tərt. ed. S.Rüstəmovə-Tohidi. – Bakı: [n.y.], – 2013. – 456 s.; Quba. Aprel-May 1918-ci il. Müsəlman qırğınları sənədlərdə / tərt. ed. S.Rüstəmovə-Tohidi. – Bakı: [n.y.]. – 2013. – 316 s.

terms of showing the role of the Armenian Church in the Dashnak terror.

The works of M.Gasimli,⁵⁸ V.Abishov,⁵⁹ R.Huseynzadeh,⁶⁰ R.Huseynov,⁶¹ F.Valehoglu,⁶² H.Verdieva⁶³ are important in terms of investigating the damage caused to Azerbaijan by the Armenian-Gregorian church and Dashnak terror in the 19th-early 20th centuries, the de-ethnicization and assimilation of the Udins, who are the heirs of the ancient Albanians. The research of U.Hajiyeva⁶⁴ is important in terms of studying the religious life of the Udins. The works of H.Verdieva⁶⁵ and G.J.Cavadov⁶⁶ elucidate the migration policy of Tsarist Russia in Azerbaijan, the minorities in Azerbaijan, and their influence on religious processes in the country.

⁵⁸ Qasımlı, M. "Erməni məsələsi"ndən "erməni soyqırımı"na: gerçək tarix axtarışında (1724-1920) / M.Qasımlı. – Bakı: Mütərcim, 2014. – 468 s.; Qasımov, M. Kafkaslarda Ermeni sorunu / M.Qasımov. – Ankara: İpek Üniversitesi yayınları, – 2014. – 472 s.

⁵⁹ Abışov, V.Ş. Azərbaycanlıların soyqırımı (1917-1918-ci illər) / V.Ş.Abışov. – Bakı: Nurlan, – 2007. – 163 s.

⁶⁰ Гусейнзаде, Р.А. Кавказ и армяне / Р.А.Гусейнзаде. – Баку. Печатный дом "Апострофф", – 2014. – 486 с.

⁶¹ Гусейнов, Р. Азербайджан и армянский вопрос на Кавказе / Р. Гусейнов. – Баку: НАНА Институт Правам Человека, – 2015. – 304 с.

⁶² Valehoğlu, F. Tiflis quberniyasında azərbaycanlılara qarşı 1905-ci il kütləvi qırğınları / F.Valehoğlu. – Bakı: Turxan NPB, – 2013. – 240 s.

⁶³ Verdieva, H. Azərbaycan multikulturalizmi yeni dövrdə (XIX əsr və XX əsrin əvvəlləri) // Azərbaycan multikulturalizmi: Ali məktəblər üçün dərslik / elmi red. K.Abdulla, E.Nəcəfov. – Bakı: BBMM, – 2017. – 416 s., – s.79-86; Verdieva, H. Azərbaycan multikulturalizminin XIX əsrə qədərki tarixi // Azərbaycan multikulturalizmi: Ali məktəblər üçün dərslik / elmi red. K.Abdulla, E.Nəcəfov. – Bakı: BBMM, – 2017. – 416 s., – s.72-79.

⁶⁴ Hacıyeva, Ü. Alban aftokefal həvəri kilsəsində dini ayinlər, mərasimlər və sitayiş formaları // Qafqaz Albaniyasının etno-mədəni irsi / baş red. R.Mehdiyev. – Bakı: Şərq-Qərb, – 2019. – s.80-90.

⁶⁵ Вердиева, Х. Ю. Переселенческая политика Российской империи в Северном Азербайджане (XIX – начале XX вв.) / Х.Ю. Вердиева. – Баку: «Ecoprint», – 2016. – 420 с.; Вердиева, Х. Немцы в Северном Азербайджане / Х.Ю. Вердиева. – Баку, «ЭЛМ», 2009, – 208 с.

⁶⁶ Cavadov, Q.C. Azərbaycanın azsaylı xalqları və milli azlıqları (tarix və müasirlik) / Q.C.Cavadov. – Bakı: Elm, – 2000. – 440 s.

S.Aliyeva's works⁶⁷ reflect the colonial policy of Tsarist Russia against Azerbaijan, the role of Islam in the struggle of the Caucasian peoples against Russia, muridism, sectarianism as an obstacle to the unity of Muslim peoples, etc.

The works of M.M.Aliyev⁶⁸ and M.Becker⁶⁹ are important in terms of studying the topic of the Jews, religion and customs in Azerbaijan in the 19th - early 20th centuries. The books compiled by N.Ahmadli, presenting cameral descriptions of Iravan, Derbent and other cities, contain valuable historical information about Azerbaijani Christians and Jews.⁷⁰

The two-volume "Encyclopedia of the Azerbaijan People's Republic" and the multi-volume "History of Azerbaijan" of A.A.Bakikhanov Institute of History of ANAS are very important works in terms of our study of the Azerbaijan history in the 19th - early 20th centuries.

Dissertations on the Azerbaijani clergy of the late 18th and mid-19th centuries were first defended by R.Huseynli⁷¹ and on the role of Muslim clergy in socio-political and cultural life in the 19th -

⁶⁷ Алиева, С. Азербайджан и народы северного Кавказа (XVIII – начало XXI вв.) / С. Алиева. – Баку: "Şərq-Qərb", – 2010. – 620 с.; Алиева, С. Азербайджанская Республика и государственные образования северного Кавказа в 1918-1920-е годы // – Bakı: AMEA Xəbərləri, İctimai elmlər seriyası, – 2018. № 1, – с.202-220; Алиева, С. Татары в Азербайджане: монография / С.Алиева. Татары в Азербайджане: монография. – Казань: Институт истории им. Ш.Марджани АН РТ, – 2018. – 164 с.

⁶⁸ Əliyev, M.M. Azərbaycan tatları / M.M.Əliyev. – Bakı: "MBM" nəşriyyatı, – 2006. – 260 s.

⁶⁹ Беккер, М. Межнациональный диалог в контексте политического опыта Азербайджанской Демократической Республики 1918–1920 гг. // – Bakı: Strateji təhlil, – 2015. № 2 (13), -s.195-210; Беккер, М. Евреи Азербайджана: История и современность / М.Беккер. – Баку: Озан, – 2000. – 80 с.

⁷⁰ Dərbənd şəhərinin kameral təsviri. 1831-ci il / tərc. və tərt. ed. N.Əhmədli. – Bakı: Elm və təhsil, – 2020. – 328 s.; İrəvan əyalətinin Kameral təsviri. İrəvan şəhərinin Kameral təsviri / tərt. ed. N.Əhmədli. – Bakı: Turxan NPB, – c. 1. – 2018. – 328 s.

⁷¹ Hüseynli, R. Azərbaycan ruhaniliyi XVIII yüzilin sonu – XIX yüzilin ortalarında / tarix elmləri namizədi dis. avtoreferatı. / – Bakı, 1996. – 23 s.

early 20th centuries by V.Guliyeva.⁷² In E.M.Pashayeva's dissertation,⁷³ the presentation of the occupation of Azerbaijan by Tsarist Russia in Russian historiography as "*liberation of Christians from Muslim oppression*", in Soviet historiography as "*incorporation of Azerbaijan into Russia*", and "*liberation from oppression*" by Iran and Turkey was criticized.⁷⁴ In H.Sh. Azer's dissertation,⁷⁵ based on Persian-language sources the history of the Qajar era and the position of Muslim religious figures during this period were investigated. In V.J. İsmayilov's dissertation, the attitude and intervention of imperialist states such as Britain and Russia to the revolutionary movements that took place in South Azerbaijan at that time were studied.⁷⁶ In A.H.Shafiyeva's dissertation⁷⁷ the activities of foreign missionaries in South Azerbaijan, the role of reformist intellectuals such as Azerbaijani S.H.Taghizadeh in the modernization of the Qajar dynasty, and their struggle against reactionary religious figures was investigated.

⁷² Кулиева, В.А. Роль и позиция мусульманского духовенства в социально – политической и культурной жизни Северного Азербайджана в XIX – начале XX вв. в ракурсе армяно азербайджанских политических отношений: / Дис. на соискание ученой степени кандидата исторических наук. / – Баку, 2004. – 325 с.

⁷³ Paşayeva, E.M. 1801-1830-cu illərdə Rusiya, Türkiyə və İran münasibətlərində Azərbaycan problemi: / tarix elmləri namizədi dis. avtoreferatı. / – Bakı, 2005. – 27 s.

⁷⁴ Paşayeva, E.M. 1801-1830-cu illərdə Rusiya, Türkiyə və İran münasibətlərində Azərbaycan problemi: / tarix elmləri namizədi dis. avtoreferatı. / – Bakı, 2005. – 27 s., – s.3.

⁷⁵ Azər, H.Ş. Qacarlar dövründə Rusiya-İran müharibələri (Farsdilli qaynaqlar əsasında)": / tarix üzrə fəlsəfə doktoru dis. avtoreferatı. / – Bakı, 2017. – 28 s.

⁷⁶ İsmayilov, V.C. Cənubi Azərbaycan milli-demokratik hərəkatlarının məğlubiyyətində böyük dövlətlərin rolu (XX əsrin birinci yarısı): / tarix elmləri namizədi dis. / – Bakı, 2006. – 156 s.; İsmayilov, V.C. Cənubi Azərbaycan milli-demokratik hərəkatlarının məğlubiyyətində böyük dövlətlərin rolu (XX əsrin birinci yarısı): / tarix elmləri namizədi dis. avtoreferatı / – Bakı, 2006. – 25 s.

⁷⁷ Şafiyeva, Ə.H. İranın modernləşməsində S.H.Tağızadənin rolu: / tarix üzrə fəlsəfə doktoru dis. / – Bakı, 2013. – 196 s.

In the dissertations of I.Bagirova,⁷⁸ A.Goyushov,⁷⁹ and Kh.Mammadov⁸⁰ the policy of pan-Islamism and Islamic unity in Azerbaijan of the period, the “Difai” movement, and in G.Javadli’s dissertation⁸¹ the issue of religious values in the media of the period is studied. A.Gasimova’s dissertation⁸² is very important in terms of studying the role of Azerbaijani women, especially the “İşıq” newspaper, in the Islamic enlightenment of the period. N. Guliyeva’s dissertation extensively covers the topic of Islamic education in Northern Azerbaijan in the late 19th - early 20th centuries.⁸³ Although the names of religious figures and Islamic enlighteners of the period were studied in many works, especially in the works of R. Huseyinli, H. Mammadli, H. Orujov, A. Ahadov and others, the relations of the clergy with representatives of tsarism were mainly studied, and the creativity of religious figures and Islamic solutions of existing problems were poorly illuminated.

In her dissertation H. Verdiyeva⁸⁴ analyzes the migration policy of Tsarist Russia in Azerbaijan and its connection with

⁷⁸ Багирова, И.С. Политические партии и организации Азербайджана в начале XX века (1900-1917): Дис. ...док. ист. наук. / – Баку, 2000. – 337 с.

⁷⁹ Göyüşov, A.R. İttihadi-islam partiyasının yaranması və fəaliyyəti: / tarix elmləri namizədi dis. avtoreferatı / – Bakı, 1993. – 25 s.; Göyüşov, A.R. İttihadi-islam partiyasının yaranması və fəaliyyəti: / tarix elmləri namizədi dis. / – Bakı, 1993. – 190 s.

⁸⁰ Məmmədov, X.M. Azərbaycanca maarifçilik və milli hərəkət (XIX yüzilliyin sonları – XX yüzilliyin əvvəlləri): / tarix üzrə elmlər doktoru dis. avtoreferatı / – Bakı, 1998. – 51 s.

⁸¹ Cavadlı, Q.A. İslami dəyərlərin kütləvi informasiya vasitələrində işıqlandırılması: / filologiya üzrə fəlsəfə doktoru dis. avtoreferatı. / – Bakı, 2011. – 25 s.

⁸² Qasimova, A.N. XX əsrin əvvəllərində Azərbaycan mətbuatında qadın problemləri: / tarix elmləri namizədi dis. avtoreferatı. / – Bakı, 2004. – 27 s.

⁸³ Гулиева, Н.Я. Исламское образование в Северном Азербайджане в XX веке: / автореф. дис. на соискание ученой степени доктора философии по истории. / – Баку, 2015. – 32 с.

⁸⁴ Вердиева, Х. Ю. Переселенческая политика Российской империи в Северном Азербайджане в XIX – начале XX вв. (историко-демографическое исследование): / автореферат дис. на соискание ученой степени доктора исторических наук. / – Баку, 2005. – 47 с.

missionary work. In her dissertation I. Aliyeva⁸⁵ analyzes the policy of assimilation of Muslims by Tsarist Russia in the example of the Ingiloyls, and Z. Babayeva⁸⁶ and S. Ibrahimov's⁸⁷ dissertations provide information about Islamic sects, Shiism and Babism. However, despite S.Ibrahimov's description of Babism as a "*moderate Shiite sect*",⁸⁸ Z.Bunyadov and other religious researchers have shown that Babism is a religious movement that has emerged from Islam and does not consider Islam to be the ultimate religion.⁸⁹

The works of Qajar historian M. Etimadüsseltane's "Khayratihesan ("The Beauties Wealth")",⁹⁰ "al-Maasir vel-asar" ("Beautiful Works and Monuments"),⁹¹ and Qajar prince Farhad Mirza's "Safar-name"⁹² were used in the research. Also, the works of 19th-century Qajar historians A. Dunbuli⁹³ and M.M.Tarbiyat⁹⁴ are of great importance.

⁸⁵ Əliyeva, İ.H. Çar Rusiyasının Şimal-Qərbi Azərbaycanda dini siyasəti və ingiloylar (XIX əsr): / tarix üzrə fəlsəfə doktoru dis. avtoreferatı / – Bakı, 2014. – 28 s.

⁸⁶ Babayeva, Z.A. Əbülqasim Hillinin "Şəraiül-islam fi məsailil-həlal və həram" Cəfəri məzhəbinin əsas qaynaqlarından biri kimi: / ilahiyyat elmləri namizədi dis. avtoreferatı / – Bakı, 1995. – 18 s.; Babayeva, Z.A. Əbülqasim Hillinin "Şəraiül-islam fi məsailil-həlal və həram" Cəfəri məzhəbinin əsas qaynaqlarından biri kimi: / ilahiyyat elmləri namizədi dis. / – Bakı, 1995. – 152 s.

⁸⁷ İbrahimov, S.M. İslamda imamilik: / fəlsəfə elmləri namizədi dis. avtoreferatı / – Bakı, 2008. – 21 s.; İbrahimov, S.M. İslamda imamilik: / fəlsəfə elmləri namizədi dis. / – Bakı, 2008. – 137 s.

⁸⁸ İbrahimov, S.M. İslamda imamilik: / fəlsəfə elmləri namizədi dis. / – Bakı, 2008. – 137 s., – s.151.

⁸⁹ Bünyadov, Z. Dinlər, təriqətlər, məzhəblər / Z.Bünyadov. – Bakı: Şərq-Qərb, – 2007. – 336 s., – s.45; Dini terminlər lüğəti / R.Manafov [və b.]. – Bakı: İpək Yolu nəşriyyatı, – 2010. – 407 s., – s.25; Fıqhlalı, E.R. Bahailik // TDV İslam Ansiklopedisi: [46 ciltte]. – İstanbul: TDV yay., – 1991. – c.4. – s.464-468.

⁹⁰ Marağalı, M.E. Xeyratihesan (Gözellər sərvəti) / M.E.Marağalı, – tərc. ed. T.Həsənzadə. – Bakı: Nurlan, – 2009. – 150 s.

⁹¹ محمد حسن خان اعتمادالسلطنه. المآثر و الآثار. جلد اول. تهران، ۱۹۹۱، ص. ۳۴.

⁹² Qacar, F.M. Səfərnəmə / F.M.Qacar, tərc. ed. T.Həsənzadə. – Bakı: Elm və təhsil, – 2017. – 426 s.

⁹³ Maftun Dunbuli, A. The Dynasty of the Kajars / A.Maftun Dunbuli, trans. Bridges H.J. – London: – 1833. – 668 p.; Dünbülü, Ə. Məasiri-sultaniyyə

The works of J.Afghani,⁹⁵ Z.Maraghayi⁹⁶ from South Azerbaijan, M.A.Talibov,⁹⁷ M.Kazimbey,⁹⁸ and M.F.Akhundzadeh⁹⁹ were used in connection with the religious processes of the period.

In connection with the topic the materials of the State Historical Archive of the Republic of Azerbaijan,¹⁰⁰ the State

(Azərbaycana aid fəsilər) / Ə.Dünbülü, tərc. ed. H.R.Şeyxzamanlı. – Bakı: “Kitab çapı.az”, – 2023. – 310 s.

⁹⁴ Tərbiyə, M. Danişməndani-Azərbaycan / M.Tərbiyə. – Bakı: Azərnəşr, – 1967. – 464 s.

⁹⁵ Əfqani, C. Renana cavab // Ş.Qurbanov. Cəmaləddin Əfqani və türk dünyası. – Bakı: Azərnəşr, – 1997. – s.207-214.

السيد جمال الدين الأفغاني. الرد على الدهريين. القاهرة، ٩٣٣٤، ١٤ ص.

⁹⁶ Marağayi, Z. İbrahim bəyin səyahətnaməsi // Z.Marağayi. – Bakı: Avrasiya press, – 200. – 456 s.

⁹⁷ Talibov, M.Ə. “Xeyrixahların məsləki” romanından bir parça / Cənubi Azərbaycan ədəbiyyatı antologiyası: [3 cildə] / tərt. ed. M.Mənafi [və b.]. – Bakı: Elm, – c.2. – 1983. – s.287-363.

⁹⁸ Казем-Бек, М. Избранные произведения / М.Казем-Бек. – Баку: Элм, – 1985. – 420 с.; Kazım bəy, M. Bab və babilər. Müridizm və Şamil. Uyğurlar / M.Kazım bəy, tərc. ed. İ.Umudlu. – Bakı: Hədəf Nəşrləri, -2018. – 432 s.

⁹⁹ Axundov, M.F. Bədii və fəlsəfi əsərləri / M.F.Axundov, tərt. ed. H.Məmmədzadə. – Bakı: Yazıçı, – 1987. – 368 s.

¹⁰⁰ Инструкция Главному Тифлисскому Муджштехиду Шейх Али, разработанная и утвержденная Наместником Кавказским (Тифлис: 1845 г. – 1850 г.) // Azərbaycan Respublikası Dövlət Tarix Arxivi, Fond № 288, siyahı № 1, iş № 112, vərəq – 7; Докладная записка Тифлисского Ахунда Шейх-уль-ислама Мамед Али Главномууправляющему гражданской частью на Кавказе с занимаемой просьбой освободить его от занимаемой должности и назначить ему пенсию по старости (Тифлис: 1846 г.) // Azərbaycan Respublikası Dövlət Tarix Arxivi, Fond № 288, siyahı № 1, iş № 130, vərəq – 2; Докладная записка Шейх-уль-ислама Начальнику Главного Управления Наместника Кавказского о возникновении сект мюридизма в Нухинском, Кубинском уездах Бакинской губ. и в Дагестане; о сущности мюридизма и мерах борьбы с ним. От Закавказского Шейх-уль-ислама (Тифлис: декабрь 1863 г.) // Azərbaycan Respublikası Dövlət Tarix Arxivi, Fond № 288, siyahı № 1, iş № 55, vərəq – 12; Дело о насильственном насаждении христианства среди мусульман Закатальского уезда (дело полностью на фарсидском языке, Тифлис: 1863 г.) // Azərbaycan Respublikası Dövlət Tarix Arxivi, Fond № 289, siyahı № 1, iş № 43, vərəq – 40; Формулярный список о службе председателя правления Шейх-уль-ислама Ахунда Ахмеда Гусейн-заде (Тифлис: 28 февраля 1884 г.) //

Azərbaycan Respublikası Dövlət Tarix Arxivi, Fond № 290, siyahı № 1, iş № 378, vərəq – 10; Дело о назначении на должность шейх-уль-ислама уездного казиза Ахунда Мирза Гасан-бек Мирза Насыр-бек оглы Таирова. Послужной список о службе Закавказского Шейх-уль-ислама Ахунда Мирзы Гасан-бека Мирзы Насыр-бек оглы Таирова (Тифлис: 4 декабря 1893 г.) // Azərbaycan Respublikası Dövlət Tarix Arxivi, Fond № 290, siyahı № 1, iş № 421, vərəq – 24; Уставы Тифлиских мусульманских училищ Алиева и Омарова учений (Санкт-Петербург: 18 апреля 1847 г. – 10 мая 1848 г.) // Azərbaycan Respublikası Dövlət Tarix Arxivi, Fond № 290, siyahı № 2, iş № 3882, vərəq – 26; Дело об увольнении, назначении и применении в личном составе духовенства Бакинского Губернского Шиитского Меджлиса. В Закавказское Шиитское Духовное Правление (Баку: 16 сентября 1904 г.) // Azərbaycan Respublikası Dövlət Tarix Arxivi, Fond № 290, siyahı № 2, iş № 2460, vərəq – 14; Послужной список Закавказского муфтия и штатного смотрителя Тифлиского мусульманского училища Омарова учения С.С.Гусейн Эфендия Гаибова (Тифлис: 28 февраля 1908 г. – 30 апреля 1911 г.) // Azərbaycan Respublikası Dövlət Tarix Arxivi, Fond № 291, siyahı № 2, iş № 3997, vərəq – 19; Переписка с канцелярией главноначальствующего гражданской частью на Кавказе и Тифлиским губернским правлением о распространении мюридизма в Борчалинском уезде, Тифлисской губернии. О мюридизма в Борчалинском уезде (Тифлис: 15 января 1898 г. – 25 февраля 1898 г.) / Azərbaycan Respublikası Dövlət Tarix Arxivi, Fond № 291, siyahı № 1, iş № 2403, vərəq – 10; О подробном и подытожном списке о приходских муллах в пределах Азербайджана выданные министерству исповедания Машихатом. В канцелярию Министра Внутренних дел Азербайджанской Республики (Баку: 11 октября 1919 г.) // Azərbaycan Respublikası Dövlət Tarix Arxivi, Fond № 515, siyahı № 1, iş № 68, vərəq – 62; О преобразовании Закавказских Духовных правлений в правление Машихат. В Совет Министров Азербайджанской Республики (Баку: 30 декабря 1918 г.) // Azərbaycan Respublikası Dövlət Tarix Arxivi, Fond № 515, siyahı № 1, iş № 13, vərəq – 21.

¹⁰¹ Доклад министра иностранных дел М.Гаджинского правительству (Елизаветполь: 15 июля 1918 г.) // Azərbaycan Respublikası Dövlət Arxivi, Fond № 1061, siyahı № 1, iş № 95, vərəq – 1.

¹⁰² Мусульманские секты в Закавказском крае (“Кавказ”, 1893, № 186, 191, 198, 205) // AMEA Abbasqulu Ağa Bakıxanov adına Tarix və Etnologiya İnstitutunun Elmi Arxivi, Fond № 1, siyahı № 4, Inv. № 4194, – 134 с.

and the Archive of the National Museum of History of Azerbaijan¹⁰³ were used. In terms of studying the anti-Islam and missionary policy of Tsarist Russia, the reports of the “Society for the Restoration of Orthodox Christianity in the Caucasus”¹⁰⁴ play a major role. Also the works of Christian missionary-orientalists - N.I. Ilminsky,¹⁰⁵ M.Miropiyev,¹⁰⁶ N.P. Ostroumov,¹⁰⁷ the works of I.N. Berezin¹⁰⁸ and the verbatim records of the Russian State Duma¹⁰⁹ were also

¹⁰³ Речь тов. Нариманова на собрании коммунистов и ответ работников-мусульман (Астрахан: 28 декабря 1918 г.) // Milli Azərbaycan Tarixi Muzeyinin Arxivi, Inv. № 849, – с. 1-2.

¹⁰⁴ Отчет Общества восстановления православного христианства на Кавказе за 1906-1907 гг. – Тифлис: Цискари, – 1909. – 337 с.

¹⁰⁵ Ильминский, Н.И. Избранная миеста из педагогических сочинений / Н.И.Ильминский. – Казань: Тип. Императорского Университета, – 1892, – 134 с.; Ильминский, Н.И. О применении русского алфавита к инородческим языкам / Н.И.Ильминский. – Москва: YOYO Media, – 2011. – 49 с.; Письма Н.И.Ильминского к обер-прокурору Св. Синода К.П.Победоносцеву. – Казань: Типография Императорского Университета, – 1895 г. – 432 с.

¹⁰⁶ Мировпиев, М.А. Религиозное и политическое значение хаджа или священного путешествия мухаммедан в Мекку для совершения религиозного праздника / М.А.Мировпиев. – Казань: Типография Императорского Университета, – 1881. – 251 с.; Мировпиев, М.А. О положении русских инородцев / М.А.Мировпиев. – Санкт-Петербург: Синодальная типография, – 1901. – 515 с.

¹⁰⁷ Остроумов, Н.П. Исламоведение Коран: Религиозно-законодательный кодекс мусульман / Н.П.Остроумов. – Ташкент, – 1912. – 160 с.; Остроумов, Н.П. Мусульманские мактабы и русско-туземные школы в Туркестанском крае // – Санкт-Петербург: Журналь Министерство Народного Просвещения, – 1906. – ч. 1, – с.113-167.

¹⁰⁸ Березин, И. Путешествие по Востоку-1: Путешествие по Дагестану и Закавказью / И. Березин. – Казань: В Университетской типографии, – 1849. – 181 с.; Березин, И.Н. Путешествие по Востоку-2: Путешествие по Северной Персии. Казань : Тип. Губ. прав., 1852. – 432 с.; Березин, И. Путешествие по Дагестану и Закавказью / И.Березин. – Казань: В Университетской типографии, – 1850. – 181 с.

¹⁰⁹ Кавказские депутаты в III Государственной Думе. – Баку: «Баку», – 1912. – 238 с.; Кавказский запрос в Государственной Думе: Полные речи всех ораторов по официальным стенограммам. – Тифлись: Электротпечатня Х.Г.Хачатурова, – 1909. – 280 с.

used. In terms of the topic of Judaism in Azerbaijan, the works of B.Miller¹¹⁰ and F. Shapiro¹¹¹ (1879-1961) were benefited.

The interpretation of al-Bakuvi's "Kashful-haqayiq" (The Discovery of Truth), the works of A.Aghaoglu,¹¹² A.Huseynzadeh,¹¹³ M.A.Rasulzadeh,¹¹⁴ N.Narimanov,¹¹⁵ "Azerbaijan Democratic Republic (1918-1920). Legislative Acts (Collection of Documents)",¹¹⁶ the two-volume "Azerbaijan People's Republic (1918-1920). Parliament (Stenographic Reports)"¹¹⁷ were used in the research.

¹¹⁰ Миллер, Б. Таты, их расселение и говоры (материалы и вопросы) / Б.Миллер. – Баку: Общества Обследования и Изучения Азербайджана, – 1929. – 34 с.

¹¹¹ Шапиро, Ф.Л. Статей и сборник материалов. Еврейское Агентство (Сохнут) Иерусалим. – 1983. URL: <http://mash.dobrota.biz/39hudoj/29133-1-shapirs-statay-sbornik-materialov-evreyskoe-agentstvo-sohnut-ierusalim-1983-predislo.php>

¹¹² Ağaoğlu, Ə. Seçilmiş əsərləri / Ə.Ağaoğlu, tərt. ed. V.Quliyev, Ə.Mirəhmədov. – Bakı: Şərq-Qərb, – 2007. – 392 s.

¹¹³ Hüseynzadə, Ə. Seçilmiş əsərləri / Ə.Hüseynzadə. – Bakı: Çarşıoğlu, – 2007. – 640 s.; Hüseynzadə, Ə. Seçilmiş əsərləri: [2 cildə] / Ə.Hüseynzadə, tərt. ed. O.Bayramlı. – Bakı: Çarşıoğlu, – 2008. – c.1. – 580 s.; Hüseynzadə, Ə. Seçilmiş əsərləri: [2 cildə] / Ə.Hüseynzadə, tərt. ed. O.Bayramlı. – Bakı: Çarşıoğlu, – 2008. – c.2. – 496 s.

¹¹⁴ Rəsulzadə, M.Ə. İran türkləri / M.Ə.Rəsulzadə, tərt. ed. Y.Türkel. – Bakı: Təknur, – 2013. – 100 s.; Rəsulzadə, M.Ə. Panturanizm. Qafqaz sorunu / M.Ə.Rəsulzadə, tərc. ed. Y.Türkel. – Bakı: Təknur, – 2012. – 68 s.

¹¹⁵ Nərimanov, N. Seçilmiş əsərləri / N.Nərimanov, tərt. ed. T.Əhmədov. – Bakı: Lider, 2004. – 398 s.; Nərimanov, N. Ucqarlarda inqilabımızın tarixinə dair (İ.V. Stalinə məktub) / N.Nərimanov, tərt. ed. P.Əzizbəyova. – Bakı: Azərnəşr, – 1992. – 80 s.

¹¹⁶ Азербайджанская Демократическая Республика (1918-1920 гг.). Законодательные акты (Сборник документов). – Баку: Издательство «Азербайджан», – 1998. – 560 с.

¹¹⁷ Azərbaycan Xalq Cümhuriyyəti (1918-1920). Parlament (Stenoqrafik hesabatlar): [2 cildə] / tərt.ed. A.Ə.Paşayev. – Bakı: "Azərbaycan" nəşriyyatı, – c.1. – 1998. – 976 s.; Azərbaycan Xalq Cümhuriyyəti (1918-1920). Parlament (Stenoqrafik hesabatlar): [2 cildə] / tərt.ed. A.Ə.Paşayev. – Bakı: "Azərbaycan" nəşriyyatı, – c.2. – 1998. – 992 s.

The works of religious figures related to the religious processes of the period, “Ekinchi”, “Kaspi”, “Hayat”, “Füyuzat”, “Molla Nasreddin” and other press organs were used.

Object and subject of the research. The object of the research is the religious processes that took place chronologically from the beginning of the 19th century to the fall of the Azerbaijan People’s (Democratic) Republic and the Qajar dynasty. The subject of the research is the activities of religious and state figures, missionaries, and intellectuals of Russia and the Qajar dynasty who played a role in these religious processes. While illuminating religious processes, the role played by the clergy in religious life, as well as their view of socio-political issues based on the precepts of Islam, and the religious-political activities of missionaries also considered in the research.

Goals and objectives of the research. The purpose of the research is to investigate comprehensively the religious processes of that period in Azerbaijan, the role of progressive clergy in socio-political life, the struggle against superstition and prejudice, the Russian occupation and the Qajar autocracy, and the activities of reactionary clergy against them. For this purpose, attention was paid to the fulfillment of the following tasks:

- To investigate religious processes in Azerbaijan based on the sources and research works of the period;
- To show the idea sources of religious processes in Azerbaijan;
- To analyze the essence and specific features of religious processes in Azerbaijan;
- To reveal and analyze the views of religious figures and other intellectuals of the period on the subject;
- To show the moral pressures exerted by Tsarist Russia on Azerbaijanis, its biased position towards Islam and Muslims;
- To analyze the religious processes in South Azerbaijan during the Qajar period;
- To show the role of the clergy in laying the foundations of the Constitutional Revolution and the victory of the revolution, and in the fall of the Qajar dynasty;

-To present and interpret the religious processes that took place in North and South Azerbaijan, the relationship between intellectuals, and their views on religious processes in a comparative manner.

Research methods. The methodology of the research is based on chronological-problem, analysis and synthesis methods, as well as the comparative method. This allows for a comprehensive study and analysis of the topic based on religious, socio-political and other factors, to draw generalizing conclusions, and to objectively assess specific events. In the study, the author benefited from the religious and philosophical thoughts of religious figures and other intellectuals who lived in Azerbaijan in the 19th - early 20th centuries and their conclusions regarding the problems under study. The theoretical bases of the research are the views of thinkers who played a key role in the study of the religious processes in Azerbaijan in the 19th - early 20th centuries on society, man, language, national-moral values, human rights, women's freedom and other socio-political issues.

The main provisions of the defense. The main provisions of the research are:

- The Islamic situation and the situation of non-Muslim religious communities in Azerbaijan were not stable; there was a struggle between religions, beliefs and sects;

- Russia attempted to assimilate Muslims in Azerbaijan;

- Russia used non-Muslim religious communities against Muslims, causing massacres against Muslims;

- Russia pursued a unique Islamic policy in North Azerbaijan, subjugated religious structures and supported sectarianism;

- Russia pursued a policy of Christian missionary work;

- The struggle of the progressive clergy and other intellectuals of North Azerbaijan against Russia opened the way to national and religious freedom and ultimately led to the freedom of the Azerbaijani people and the establishment of the democratic Azerbaijan People's Republic;

-The reactionary and tyrannical religious policy of the Qajars led to rebellions and the disintegration and collapse of the state;

-Imperialist states such as Russia and Britain used non-Muslim religious communities against the Qajars and caused massacres against Muslims;

-Progressive religious figures played a positive role in the national-religious enlightenment of the people;

-The struggle of progressive religious figures and other intellectuals of South Azerbaijan against the Qajars led to the growth of the national-religious consciousness of the people and the future struggles for freedom;

-The intellectuals of North and South Azerbaijan played a joint role in religious processes and jointly showed their own solutions to problems.

The research shows that thanks to progressive clergy and other intellectuals, the struggle against reactionary clergy, tyrannical statesmen, and the policies of imperialist states' occupation and assimilation of Muslims was possible, and thanks to this, the path to independent, secular, democratic statehood of North Azerbaijan was opened.

The scientific novelty of the research. The scientific novelty of the research stems, first of all, from the choice of the topic, the formulation of the problem, the goals and objectives of the work. The novelty of the scientific work is reflected in the following provisions:

-At the beginning of the 19th-20th centuries, the subject of religious processes in North and South Azerbaijan became a systematic object of research for the first time and was studied in a comprehensive manner.

-For the analysis of the religious and socio-political processes of the period, the religious landscape of the period was studied by giving examples based on sources from the ideas of thinkers such as J. Afghani, M. Khiyabani, Majdus-Saltane;

- Religious processes were analyzed by giving examples from the original of "Akhter"(in Persian means *star*), "Qanun", "Habl-ul-Matin", the official organ of the APR "Azerbaijan" newspaper, and

the “Azerbaijan” newspaper of the Azerbaijan Democrat Party published in Tabriz and later in Baku;

-For the first time in Azerbaijani historiography, the role of national and religious consciousness in the development of socio-political processes in the mentioned period in North and South Azerbaijan has been comprehensively defined, and the position of clergy and other intellectuals in this process has been revealed. Their progressive ideas, which are in harmony with the tolerance and multicultural views of our time, have been given;

-As a result of the comparative analysis, the views of clergy and socio-political figures who used religion for both reactionary and progressive purposes were analyzed;

-The contributions of progressive clergy and other intellectuals to the establishment and development of secular democratic statehood of Azerbaijan are shown.

-In the research work is studied the religious processes in North Azerbaijan and South Azerbaijan as a whole, and the interaction of intellectuals despite the occupation is comparatively interpreted.

Theoretical and practical significance of the research. The scientific results obtained during the study are of great scientific, theoretical and practical importance in terms of objectively conveying to society the religious processes of the 19th-early 20th centuries in Azerbaijan. Since the work is devoted to the study of religious processes and the ideas of religious figures who participated in this process about society and man, it can play a certain role for future research on this topic. The importance of the work also lies in the objectively conveying religious worldviews to the general public.

The research can be used by specialists studying our socio-ideological history, especially those dealing with the history of religions and religious communities in Azerbaijan, teachers working in the humanitarian field and students. The research work can also be used as a methodological educational supply. The practical significance of the research is greater. The dissertation presents the state-religion relations in North Azerbaijan, which was under Russian occupation at that time, and in South Azerbaijan during the

Qajar period, the role of progressive religious figures, other intellectuals, and the national press in religious processes, and the ideas they presented as solutions for the socio-political problems of the time they lived in. Moreover, the struggle of progressive religious figures and other intellectuals against oppressive political figures and superstitious religious figures who distort Islam, how they were invited to progressive religious values, and the role of non-Muslims in religious processes in the country were presented. Since Muslim clerics and foreign missionaries used their religious ideas in socio-political issues, the dissertation, under the name of religious processes, showed the role of religion and religious figures in religious life, as well as their view of socio-political issues. The broad presentation of this topic is also important in terms of our time and this has increased the relevance of the dissertation. The research work is also useful in explaining the processes of religious radicalization, superstition, the activities of different Islamic movements, etc. occurring in society, and in studying state-religion relations. The materials of the research can be used in studying the history of Azerbaijan in the 19th and early 20th centuries, in writing scientific research papers on topics such as Islamism, Christian missionary work, Babism and Bahaism, the Tobacco Rebellion, the Constitutional Revolution of the period, in teaching relevant courses, etc. This research can also be a starting point for an in-depth study of the works of individual religious figures and other intellectuals related to the topic in the future and is recommended.

The approbation and application of the research. The main provisions of the research are reflected in articles published in periodicals recommended by the Higher Attestation Commission of the Republic of Azerbaijan. The author has 17 scientific articles published in scientific journals within the country, 4 scientific articles in international scientific journals of Russia and Kazakhstan, as well as 7 international conference materials in Turkey and Azerbaijan.

Name of the organization where the dissertation work was carried out. The dissertation work was carried out in the department

“Scientific Research and Presentation of the History of Azerbaijan” of the National Museum of History of Azerbaijan.

The total volume of the dissertation, including structural sections. The research consists of an introduction, 4 chapters, 14 paragraphs, a conclusion, and a list of references. The total volume of the dissertation is 513.941 characters (except the list of references), introduction – 47.252, chapter I – 132.614, chapter II – 146.038, chapter III – 93.200, chapter IV – 75.710, and conclusion – 19.127 characters.

II. MAIN CONTENT OF THE DISSERTATION

In the **“Introduction”**, the relevance and degree of development of the topic, the object and subject of the research, the goals and objectives of the research, the research methods, the main provisions put forward for defense, the scientific novelty, the theoretical and practical significance, the approval and application of the research, the name of the organization where the dissertation work was carried out, the structure and volume of the research is given.

Chapter I of the dissertation, entitled **“The Religious Situation in Azerbaijan in the First Half of the 19th Century”**, consists of four paragraphs. The first paragraph of the chapter, entitled **“Religious Issues on the Eve of the Occupation”** shows that during the mentioned period, Azerbaijan was divided into many khanates and was governed mainly by religious laws. Shiism and Sunnism were the official sect in Northern Azerbaijan, and Shiism was the official faith in South Azerbaijan.

Feudal disunity, the inability to unite into a single state, and Russia’s intervention in North Azerbaijan have inflicted great blows on the Azerbaijani people in both the military-political and religious spheres. Religion was also used as a means of political pressure in the Russian-Qajar conflicts over Azerbaijan, and disagreements among Muslims led to negative consequences in the fight against the occupation.

It has also been shown that the Qajar government used the Muslims and clergy of the South Caucasus against the Russian occupation, and Russia used the factor of Christianity against the Muslims. The Qajar state was weakened by the assassination of Agha Muhammad Khan in Shusha, who wanted to subjugate North Azerbaijan, and this process paved the way for Russia to completely occupy the South Caucasus.

The second paragraph, entitled **“Russia’s religious policy in North Azerbaijan and the Muslim factor in the struggle against occupation”**, shows that North Azerbaijan was occupied by Russia at the beginning of the 19th century. A great blow was dealt to the Azerbaijani people, and our historical lands were divided into two parts. However, the pressures on Azerbaijanis were not limited to the loss of national independence. In order to make the Muslim population to be estranged from its religion and national identity, progressive clergy and intellectuals were pressured, and a struggle against Russia’s assimilation policy began. The tsarist government created contradictions among the clergy, skillfully used profit-seeking clergy, and tried to subjugate clergy to itself.

This paragraph shows that progressive religious figures played an important role in the religious enlightenment of Muslims. Despite the existence of Sufis and clerics such as I. Shirvani and Seyid Nigari who fought against the Russian occupation, their numerical minority and the policy pursued by the Russian authorities prevented the religious enlightenment of Muslims, and the Azerbaijani people were subjected to spiritual slavery along with political slavery during this period. Faith conflicts harmed the joint struggle of Azerbaijanis against Russia.

In 1823, the post of Sheikh-ul-Islam was officially established in the South Caucasus. The akhund of Tiflis Muhammadali Huseynzadeh was appointed to this position.¹¹⁸ With this decision,

¹¹⁸ Yunusov, A. *Azərbaycanda islam* / A.Yunusov. – Bakı: Zaman, – 2004. – 364 s., – s.86; Orucov, H. *Azərbaycanda din: ən qədim dövrdən bu günədək* / H.Orucov. – Bakı: “İdrak İB”, – 2012. – 388 s., – s.143; Məmmədli, H. *Qafqazda islam və şeyxülislamırlar* / H.Məmmədli. – Bakı: MBM, – 2005. – 179 s., – s.22.

the government wanted to separate the religious figures of North Azerbaijan from the influence of Iran and Turkey. The tsarist government created conflict among the clergy by accepting the cleric Agha Mir Fattah Tabatabai, originally from South Azerbaijan, and later Agha Sheikh Ali, as the official mujtahid of the Shiite Muslims of the South Caucasus, skillfully using self-serving religious figures like Tabatabai, and tried to subordinate the Sheikh-ul-Islam, muftis, and other religious figures to itself. By the decisions of the government in 1847-1848, "Muslim schools on the teachings of Ali and Omar" were established in Tiflis. The goal here was to train religious figures loyal to the government, while also increasing faith conflict among Muslims.

Progressive clerics of the period, such as Sheikh-ul-Islam M.Huseynzadeh, despite the Russian occupation, had successfully participated in religious processes as much as they could, and with their works and activities, they had played an important role in the religious enlightenment of the people, in the prevention of sectarian conflicts, and in the fight against missionary work. The government wanted to use influential Muslim clerics such as Sheikh-ul-Islam M.Huseynzadeh to defeat Sheikh Shamil and the muridism movement.¹¹⁹ However, Sheikh-ul-Islam M. Huseynzadeh approached this proposal coldly.

Despite the existence of progressive Sufis and clerics, and other intellectuals who treated religious customs and traditions, Sharia with respect and propagated them, but their numerical minority and the policy of occupation, assimilation, and exploitation pursued by the Russian authorities prevented them from making their voices heard properly and educating the people from a religious perspective. During this period, the Azerbaijani people were subjected to spiritual, as well as political slavery.

In 1837, the Quba rebellion against Russian colonialism took place. At the call of Sheikh Shamil twelve thousand people in Quba

¹¹⁹ Алиева, С. Азербайджан и народы северного Кавказа (XVIII – начало XXI вв.) / С. Алиева. – Баку: "Şərq-Qərb", – 2010. – 620 с., – с.217.

took up arms, but the tsarist government took advantage of the conflict between Sunnis and Shiites, and defeated the rebellion with the help of armed units organized from Shiites.¹²⁰ In 1844, a rebellion broke out in Shusha, but it was defeated because a part of the local Shiite clergy refused to act against Russia.¹²¹ The reason why most Shiites did not join the rebellion was the sectarian conflict between them and the Sunnis.¹²²

During this period, the inability of the North Azerbaijani clergy to take a united stand against the Russian occupation hindered the joint struggle and victory of the Azerbaijanis. As a result, some of them, including the Sufi Sheikh I. Shirvani, his disciple, the poet Seyid Nigari, and their supporters, were forced to emigrate to Turkey to avoid arrest.¹²³

The third paragraph, entitled **“The Role of Muslim Clergy in the Socio-Political and Religious Life of South Azerbaijan”** shows the role of Muslim clergy in socio-political life during the Qajar rule, their attitude to the Russian occupation, the fact that faith and sectarian conflicts violated the unity of Islam, and provides information about the Sufis and Muslim philosophers of the period. Although the Qajars were a Turkish dynasty, they did not pay attention to the development of Turkish culture and, together with

¹²⁰ Swietochowski, T. Russian Azerbaijan (1905-1920): the shaping of a national identity in a Muslim community / T. Swietochowski. – Boston: Cambridge University Press, – 1985. – 272 p., – p.8-9.

¹²¹ Yunusov, A. Azərbaycanca islam / A.Yunusov. – Bakı: Zaman, – 2004. – 364 s., – s.95.

¹²² Əl-Bakuvi, M. Kəşfül-həqayiq an-Nukətil-Ayati vəd-Dəqaiq: [3 cildə] / M.K. əl-Bakuvi. – Tiflis: Kaspi qəzetinin Buxariyyə mətbəəsi, – 1904, – c.1. – 745 s., – s.110; Сборник материалов для описания местностей и племен Кавказа. – Тифлис: Издание Управления Кавказского Учебного Округа, – вып. 27, – 1900. – 699 с., – с.198.

¹²³ Fərhadov, Ə. Azərbaycanda nəqşibəndilik: X. əl-Bağdadi və İ.S.Şirvani nümunəsi // “Azərbaycan əlyazmaları dünya kitabxanalarında” mövzusunda V Beynəlxalq elmi-nəzəri konfrans, – Bakı-Naxçıvan: – 30 noyabr, – 2020, – s.67-69; XIX əsr Azərbaycanda nəqşibəndiliyin tarixindən // – Bakı: AMEA Sosial elmlər” jurnalı, – 2020. № 2, – s.12-17.

Iran, subjected the population of South Azerbaijan to severe oppression.

The Qajar government also used religion, faiths and sects for its own political interests. In the fight against the Russian occupation, mujtahids close to the Qajar court supported jihad and war with their fatwa. However, in the Russian occupation of South Azerbaijan, reactionary clerics such as Mujtahid Agha Mir Fattah Tabatabai, one of the spiritual leaders of Tabriz, played a special role. Besides the military weakness of the Qajars, the reactionary clerics also reduced the people's determination to fight against Russia.¹²⁴

One of the reasons for the failure of the Qajar state to modernize was the struggle of superstitious, fanatical, and reactionary clergy against new secular reforms. Superstitious clergy, who fought against the secular reforms carried out by Abbas Mirza in Azerbaijan and Iran, opposed innovations in the country.

The fourth paragraph, entitled **“Christian Missionary Work and Non-Muslim Religious Communities in Azerbaijan”**, describes the promotion of Christianity in Azerbaijan by tsarism, the activities of Christian missionaries, and the responses given to them based on the works of Muslim clergy and intellectuals. With the complete abolition of the Albanian Church in 1836 and the destruction of Albanian archives, an entire culture was destroyed. In the case of the As a result of the Russian occupation, Udins, local Christians were subjected to assimilation, Armenization, and Georgianization. The goal here was to destroy the Christian past of Azerbaijan and to assimilate local Christians.¹²⁵

Azerbaijan has historically had a tolerant attitude towards Jews. During the Khazar period, Judaism became the state religion. The Kulgat settlement (since 1926 - the Red Settlement) in Guba, where the Mountain Jews lived, was founded in the 18th century

¹²⁴ Fərhadov, Ə. XIX əsrin əvvəllərində Rusiya – Qacar münasibətlərində din faktoru (Azərbaycan nümunəsində) // – Bakı: “Milli Azərbaycan Tarixi Muzeyi-2020”, – 2020. – s.85.

¹²⁵ Fərhadov, Ə. Şimali Azərbaycanda xristian missionerliyi tarixindən: Pavel Florenski nümunəsi // – Bakı: Gənc tədqiqatçı, – 2021. №2, – s.208.

during the Guba Khanate. Previously called the “Jewish Settlement”, the settlement in question was even once known as the “*Jerusalem of the Caucasus*”.¹²⁶ Jews fleeing from oppression in Iran migrated and settled here.¹²⁷

This paragraph also elucidates in detail the non-Muslim religious communities and Christian missionary work in South Azerbaijan. It is shown that the activities of foreign missionaries in the Qajar state dealt a great blow to Azerbaijanis. The Qajars’ inability to control religious and political processes, their failure to protect freedom of religion and conscience, socio-political problems, as well as the emergence of Babism, its spread in Azerbaijan, Babi rebellions and prominent Babis, the views of Azerbaijani intellectuals on Babism, as well as the Ahl al-Haqq movement are given.

The Qajar state was a multinational, multi-religious and multi-faith country, where, along with Shiites, were also a great number of Sunnis, Zoroastrians, Jews and members of various Christian sects (Nestorian Aysors, Armenians, etc.). Foreign missionaries also supported non-Muslims. But, Muslims had a negative attitude towards them.¹²⁸ Pressure on the Babis resulted in rebellions. Superstitious people created conflict between Sunnis and Shiites..¹²⁹

Chapter II of the dissertation, entitled “**Religious Life in Azerbaijan in the Second Half of the 19th Century**” consists of four paragraphs. The first paragraph of the chapter, entitled “**Muslim Clergy and Islamic Religious Institutions of North Azerbaijan**” shows that the Russian government tried to use clergy such as Mujtahid Agha Sheikh Ali, Sheikh-ul-Islam Fazil Iravani, and

¹²⁶ Azərbaycanca yəhudilik. – 28 sentyabr, 2019. URL: <http://multikulturalizm.gov.az/post/1136/azerbaycanda-yehudilik.html>

¹²⁷ Fərhadov, Ə. XIX – XX əsrin əvvəlləri İranda yəhudilik // – Bakı: “Gənc tədqiqatçı”, – 2021. №1, – s.226.

¹²⁸ Fərhadov, Ə. XIX əsrdə Azərbaycanın güneyində xristian missionerliyi tarixindən // – Bakı: “Pedaqoji Universitetin Xəbərləri” (Humanitar, ictimai və pedaqoji-psixoloji elmlər seriyası) jurnalı, – 2021. №1, – s.87.

¹²⁹ Fərhadov, Ə. Əhməd Kəsrəvinin yaradıcılığında Azərbaycan tarixinə baxış // – Bakı: “Şərq araşdırmaları”, – 2021. №3, – s.127.

Sheikh-ul-Islam Ahmad Huseynzadeh Salyani to keep Muslims under its influence. All official religious figures were chosen from clergy loyal to the emperor. The government aimed to keep Muslims in obedience through them, and they wanted to achieve respect for the Russian emperor and his family by reciting prayers in mosques.

There were disagreements between Mujtahid Agha Sheikh Ali, the supreme religious leader of the Shiite Muslims of the South Caucasus,¹³⁰ and Sheikh-ul-Islam. The tsarist government wanted to prevent the clergy from gaining power through this disagreement. However, as a result of complaints, the government abolished the position of Mujtahid. In 1862, Sheikh-ul-Islam Ahmad Huseynzadeh Salyani was appointed the supreme religious leader of the Shiite Muslims of the South Caucasus.

The “Statute” on the Administration of Shiite and Sunni Muslim Clergy of the South Caucasus was approved by Russian Tsar Alexander II on April 5, 1872.¹³¹ In the South Caucasus, a Sunni Spiritual Administration (muftilik) headed by a mufti and a Shiite Spiritual Administration (sheikhulislamliq) under the chairmanship of a sheikhulislam were established. Clergy such as sheikhulislam A.Huseynzadeh Salyani and mufti H.Gayibov advocated enlightenment, adherence to human rights, ideas of friendship between peoples, and the fight against splitting for the reform of society and the normalization of religious processes. Although they served the Russian government, they advocated enlightenment, adherence to human rights, ideas of friendship between peoples, and the fight against sectarianism for the reform, education, and normalization of religious processes of Muslim society. They also tried to keep religious movements such as muridism away from the Caucasus that opposed the Russian occupation.

This paragraph also provides information about religious education of the period, mosque schools, madrasahs, and shows that

¹³⁰ Кавказский календарь на 1851 год. – Тифлис: Типография Канцелярии Наместника Кавказского, – 1850. – 554 с., – с.42.

¹³¹ İsgəndərov, A. Şeyxülislamlığın tarixi / A.İsgəndərov, A.Mövlayi. – Bakı: Elm və təhsil, – 2016. – 447 s., – s.328.

along with other lessons, Sharia lessons were taught in secular schools.

In the second paragraph, entitled **“Religious-enlightenment Views of the Intellectuals of North Azerbaijan”**, religious processes in Azerbaijan are analyzed based on the works of M.F.Akhundzadeh, M. Kazimbey, H. Zardabi and other intellectuals. Educationalist intellectuals such as H. Zardabi, A.A. Bakikhanov, M.F. Akhundzadeh first of all promoted enlightenment, freedom of religion and conscience, human rights, and put forward the fight against prejudice and superstition for the reform of society and the normalization of religious processes. Eg., although M. Kazimbey denied Islam and accepted Christianity, he defended the idea of reform in religion on the example of Babism and believed that Babism would increase enlightenment in Iran. Although M.F.Akhundzadeh did not believe in religions, he proposed reformism in Islam.¹³² Since Russia had freedom of religion and conscience compared to the Qajar period, progressive intellectuals such as Mirza Kazimbey and M.F.Akhundzadeh were able to operate freely.

H. Zardabi and the newspaper “Ekinchi” played an important role in the development of the Azerbaijani press in the 19th century and the propagation of Islamic enlightenment. After “Ekinchi”, in the newspaper “Ziya” (then “Ziyayi-Qafqaziyya”) of H.S. Unsizadeh and in “Kashkul” edited by J.Unsizadeh, the clerics who spread superstition and ignorance under the guise of religion were subjected to serious criticism, and religious enlightenment and reform of madrasahs were promoted.

In the third paragraph, entitled **“The Role of Muslim Clerics and Other Intellectuals of South Azerbaijan in Socio-political and Religious Life”**, the role of Muslim clerics in the socio-political life of South Azerbaijan, including intellectuals such as J.Afghani and M.Y.Tabrizi, their religious and enlightening ideas, and their

¹³² Фархадов, А. Из истории религиозных реформ в исламском мире (конец XIX – начало XX вв.) // – Туркестан: “Tasayı universitetinin habarshysy”, – 2021. Т.2. №120, – с.24.

democratic struggle against the Qajar dictatorship is highlighted. Issues such as state-religion relations during the Nasreddin Shah and the subsequent period, the religious situation in South Azerbaijan, the role of J.Afghani, A.Safarov and other intellectuals, progressive religious figures in the Tobacco rebellion and the struggle against the Shah's regime, and the support of the policy of the Ottoman Sultan Abdulhamid II on Islamic unity by the intellectuals of South Azerbaijan were investigated.

During the Qajar period, the position of Shiite clerics was further strengthened. The main reason for this was that the Qajar rulers did not consider themselves the rulers in religious matters, but imitated the mujtahids. Akhund Fazil Derbendi was famous during this period and was respected and honored by the Shah regime.

At this time, M.Y.Tabrizi was tortured and killed for fighting against the Shah regime in his work "Yek kelme" ("One Word" - A.F.) and promoting a constitutional system.¹³³ J.Afghani, together with progressive clerics, fought against British imperialism and Qajar autocracy. At the end of the 19th century, the Tobacco rebellion against the Qajars and British slavery took place, and as a result, the people won.¹³⁴ J.Afghani's ideas guided all revolutionary movements in Iran from the Tobacco rebellion to the constitutional movement.¹³⁵

The fourth paragraph, entitled **"Non-Muslim Religious Communities and Christian Missionary Work in Azerbaijan"**, shows that Russia's assimilation and missionary policy, and its activities to create conflicts between religious communities, caused a justified protest from Muslims. Christian missionaries stated that *"Muslims cannot be trusted, only Christians can be the support of the*

¹³³ Kabiri, S. İran modernleşmesi bağlamında sosyolojinin doğuşu ve kurumlaşması: / doktora tezi. / – İstanbul, 2019. – 307 s., – s.65.

¹³⁴ Фархадов, А. Обзор религиозной и социально-политической ситуации в Каджарский период (вторая половина XIX в.): на примере Джамаладдина Афгани // – Москва: «Вопросы истории», – 2021. №12 (3), – с.215-220.

¹³⁵ Ayetullah Murtaza Mutahhari. Son yüzyıldaki islami hareketler. – Ankara: Sahra yay., – 1988.

URL:<http://www.islamkutuphanesi.com/turkcekitap/online/islami-hareketler-mutahhari/>

Russians".¹³⁶ The policy of Georgianization and Armenization of the Udins and Ingiloys, and the pressure on Muslims resulted in a number of uprisings in North Azerbaijan. Christian missionaries, however, continued their anti-Islamic activities. During this period, a Jewish community was active in North Azerbaijan, among which members of the Ishaqi family of Derbent occupied a special place.¹³⁷

This paragraph also deals with the missionary policy of Russia and Britain using Christian communities in South Azerbaijan, and the religious movements of Babism and others. Tsarist Russia tried to bring South Azerbaijan under its influence, and Britain tried to use Christian communities - Armenians and Aysors - for this purpose. Britain and other Western countries wanted to benefit from Iranian Christians in the fight against the Qajar state for their imperialist interests. For this purpose, they supported the activities of foreign missionaries serving the interests of their states in the Qajar state. They also tried to organize Azerbaijani Christians against Muslims, strengthen them through schools and the press, arm them, divide the Qajar state, and attempt to assimilate Muslims.

In the second half of the 19th century, bloody struggles took place, and the Babi uprisings were suppressed. Azerbaijani Babi also played a special role in these uprisings. The fanaticism, radicalism, and superstition of the Qajar clergy, and the policies of Qajar statesmen that were contrary to religion, conscience, and human rights, led to the uprisings. Shiite clerics such as Akhund Fazil Derbendi played an active role in the struggle against Babism during this period. Azerbaijani Babiists such as the poetess Tahira Gurratulayn were declared infidels and killed by the Shah's regime, which was supported by Shiite clerics.¹³⁸ Mirza Kazimbey believed

¹³⁶ Şimal-Qərbi Azərbaycan tarixi / Layihə rəhbəri: Y.M.Mahmudov. – Bakı: "Şərq-Qərb", – 2011. – 424 s., – s.286.

¹³⁷ Fərhadov, Ə. XIX – XX əsrin əvvəlləri Şimali Azərbaycanda yəhudiliyin tarixindən // "Ziyalı işığında". Ramazan Qafarlı-70. Beynəlxalq İctimai və Mədəni Elmlər Konfransı, – Bakı: – 15-16 iyul, – 2021, – s.491.

¹³⁸ Zerendi Nebil, M. Nebil Tarihi / M.Z.Nebil. – İstanbul: Baha yay., – 2001. – 388 s., – s.380.

that Babism would strengthen enlightenment in Iran¹³⁹ and stated that the Babi movement strengthened the spirit of struggle against the tyrannical regime and the ideas of religious reform in the people. M.Kazimbey attached special importance to the role of Azerbaijanis in this movement.¹⁴⁰ Azerbaijani intellectuals such as M.F.Akhundzadeh, Mirza Kazimbey, and A.Aghaoglu, who criticized the murder of intellectuals like Tahira Gurratulayn by the fatwa of reactionary clerics, highly appreciated the struggle of the Babis against the Shah regime, prejudice and superstition.

Chapter III of the dissertation, entitled **“Religious Issues in North Azerbaijan at the Beginning of the 20th Century”**, consists of four paragraphs. The first paragraph of the chapter, entitled **“National and Religious Awakening”**, shows that a wave of reforms began in Russia, which was defeated by Japan and weakened by the 1905 revolution. National and religious awakening began to strengthen in the Turkic-Muslim regions of Russia.

At the beginning of the 20th century the national press, which began with “Ekinchi”, “Ziya”, “Ziyayi-Qafqaz”, and “Kashkul” at the end of the 19th century, continued with “Shargi-Rus”, “Hayat”, “Işığ”, “Füyuzat”, “Molla Nasreddin” and others. In these press organs national and spiritual issues were given importance. Prominent clerics such as Molla Ruhulla and Mufti Gayıbov served the religious education of the people in the press organs. Along with national schools, national and religious organizations were established, and the national and religious struggle of the Turkic-Tatar peoples against Russian imperialism intensified.

During this period, the editor of the Islamist newspaper “Işığ”, Kh. Alibeyova (1884-1961) occupied a special place among the national intellectuals. The research work deals with the journalistic activities of her, H.Zardabi, A.Aghaoglu and other intellectuals. Most of these publicists, with progressive religious figures worked together in various public and charitable organizations and worked

¹³⁹ Kazım bəy, M. Bab və babilər. Müridizm və Şamil. Uyğurlar, – s.164.

¹⁴⁰ Рзаев, А. К. Научное наследие М. Казем-бека и современность // Казем-Бек. М. Избранные произведения. – Баку: ЭЛМ, – 1985. – 420 с., – с.5-7, 17-19.

towards the development of the religious situation in the country. A.Aghaoglu, who had great influence during this period, saw the cause of national and religious problems in the act of imitation and tried to show the importance of reinterpreting the Quran in accordance with the conditions of the time. A.Aghaoglu created the “Difai” organization in 1906 against the attacks of tsarism and Dashnaks on Muslims.¹⁴¹ Intellectuals such as M.Shahtakhtli and A.Aghaoglu saw the reasons for the socio-economic and cultural backwardness of Muslim peoples in estrangement of Islam from its source, and the principle of free understanding.¹⁴²

One of the main national-religious events of this period was the publication of the first translation and commentary of the Quran into Azerbaijani by Ghazi al-Bakuvi in 1904-1906. With this work, he paved the way for the people to understand the Quran in their own language. Al-Bakuvi, who fought against sectarianism, worked together with A.Topchubashov, A.Huseynzadeh and A.Aghayev in a special commission established in Baku in 1906 to ensure inter-sectarian rapprochement.¹⁴³ Although clerics such as al-Bakuvi and Abu Turab Akhundzadeh defended Sharia law, but those such as J.Mammadguluzadeh called the people not to believe in fabricated hadiths that contradicted the Quran, to fight against sectarianism, and to be generous.¹⁴⁴ Clergymen such as Abu Turab Akhundzadeh and

¹⁴¹ Göyüşov, A. Azərbaycanca ittihadçılıq / A.Göyüşov. – Bakı: İrşad mərkəzi, – 1997. – 133 s., – s.32-33.

¹⁴² Azərbaycan tarixi: [7 cildə] / məsul red. M.İsmayılov. – Bakı: Elm, – 2007. – c.4. – 552 s., – s.32.

¹⁴³ Əlimərdan bəy Topçubaşov Azərbaycan mətbuatı səhifələrində. Toplayanı və tərtib edəni: H.Həsənov. Bakı: Elm, 2005, 156 s., – s.138.

¹⁴⁴ Фархадов, А. Из истории религиозных реформ в исламском мире (конец XIX – начало XX вв.) // – Туркестан: “İsa’ı üniyersitetiniñ habarshysy”, – 2021. т.2. №120, – с.24; Farhadov, A. Overview of the religious situation in Azerbaijan in the late 19th and early 20th centuries // International Paris Conference On Social Sciences – IV, – Paris: – April 23-25, – 2020, – p.1-11; Fərhadov, Ə. “Molla Nəsrəddin” jurnalı və Cənubi Azərbaycan tarixi // Pedaqoji Universitetin Xəbərləri” (Humanitar, ictimai və pedaqoji-psixoloji elmlər seriyası)” jurnalı, – 2020. №2, – s.82-91.

Akhund Y.Z.Talibzadeh taught Sharia law to students in Russian-Tatar schools and were engaged in religious enlightenment. Azerbaijani philanthropists-millionaires such as H.Z. Tagiyev tried to create conditions for the growth of enlightenment, for poor people to receive education, become nationally and religiously literate, and serve the people decently.¹⁴⁵

The second paragraph, entitled **“The Role of Non-Muslim Communities in Socio-political Life”**, deals with the activities of Armenian, Jewish and other religious communities. M.S.Ordubadi writes that Armenian priests encouraged Armenian fighters to wage war against the peaceful Muslim population.¹⁴⁶ Armenian clergy encouraged the Dashnaks to commit massacres against Azerbaijanis, and were even represented in the military leadership of “Dashnaksutyun”. Muslim clergy such as SheikhuIslam A.Huseynzadeh, Mufti H.Gayibov, Ghazi al-Bakuvi, and public and political figures such as H.Z.Taghiyev, A.Aghaoglu, and A.Topchubashov called both peoples to educate themselves, put down their weapons, and pursue peace.¹⁴⁷ However, some press organs serving the ruling circles of Russia demonstrated a biased position against Muslims and presented them as sinners. Eg., in August 30, 1905 issue of the newspaper “Русское слово” published in St. Petersburg, they wrote about the 1905 Baku Armenian-Muslim conflict that *“the barbarian Muslim Tatars are fighting the Russian*

¹⁴⁵ Фархадов, А. Из истории религиозных реформ в исламском мире (конец XIX – начало XX вв.) // – Туркестан: “Tasaʼyi ʻuniversitetiniʻ habarshisy”, – 2021. т.2. №120, – с.19-26; Религиозные реформы в исламском мире в XIX-XX вв. // – Москва: «Вопросы истории», – 2021. №1, – с.218-224.

¹⁴⁶ Ordubadi, M.S. Qanlı illər / M.S.Ordubadi, tərt. ed. Ə.Bağirov. – Bakı, Qafqaz nəşriyyat evi, – 2007. – 184 s., – s.45, 90.

¹⁴⁷ Farhadov, A. Overview of the religious situation in Azerbaijan in the late 19th and early 20th centuries // International Paris Conference On Social Sciences – IV, – Paris: – April 23-25, – 2020, – p.1-11.

*government, while the Armenians are part of the Russian troops and are fighting the Muslims”.*¹⁴⁸

At the beginning of the 20th century, two synagogues and a Jewish Sephardic (Iberian origin - A.F.) gymnasium were opened in Baku for Mountain Jews.¹⁴⁹ Ashkenazi Jews who fled from the oppression of Jews in Russia were organized in Baku.¹⁵⁰ In 1917, the “National Council of Baku Jews” was created. In 1915-1916, the first newspapers and magazines of Mountain Jews under the names “Əxorop” and “Kopcox” (“Hardworking”) were published in Baku.¹⁵¹ All these processes ensured the normal participation of Jews in socio-political and religious life in North Azerbaijan.¹⁵²

The third paragraph, entitled **“The Religious Factor on the Eve of Independence”**, shows that on the eve of independence, the religious factor and Muslim clergy played an important role in socio-political life in North Azerbaijan. Thinkers such as A. Aghaoglu and A.Huseynzadeh, and clerics such as Sheikh-ul-Islam M.Pishnamaz-zadeh and A.Alizadeh together with organizations such as “Difai” rendered great services both in the propagation of Islam among the population and in the fight against tsarism and Dashnak terror.

On the eve of independence, the joining of Bolsheviks and Dashnaks against Muslims led to massacres. M.A.Rasulzadeh, M.H.Hajinsky, and N.Narimanov showed that these massacres were

¹⁴⁸ Агаев, Ф. Рагим-бек Меликов и армяно-мусульманские столкновения 1905- 1906 гг. в Кавказской прессе // Milli Azərbaycan Tarixi Muzeyi-2005 / elmi red. N.Vəlixanlı. – Bakı: Elm, – 2005. – с.320-325.

¹⁴⁹ Вайнштейн, С., Захарьев Г. Евреи Азербайджана // İRS Наследие, – 2010. №5 (47), – с. 36-49, – с.39.

¹⁵⁰ Беккер, М. Евреи Азербайджана: История и современность / М.Беккер. – Баку: Озан, – 2000. – 80 с., – с.30.

¹⁵¹ Горские евреи. История, этнография, культура / сост. и ред. В. Дымшиц. – Москва: ДААТ/Знание, – 1999. – 464 с., – с.387, 434.

¹⁵² Fərhadov, Ə. XIX – XX əsrin əvvəlləri Şimali Azərbaycanda yəhudiliyin tarixindən // “Ziyalı işığında”. Ramazan Qafarlı-70. Beynəlxalq İctimai və Mədəni Elmlər Konfransı, – Bakı: – 15-16 iyul, – 2021, – s.491-500.

not class struggle, as the Bolshevik leaders claimed, but national and religious in nature.¹⁵³

The Muslim population in Azerbaijan, which was subjected to Bolshevik and Dashnak terror, was saved from annihilation precisely thanks to the help of intellectuals, progressive clergy, especially the Caucasian Islamic Army. As a result of the solidarity of thinkers such as M.A.Rasulzadeh, A.Aghaoglu, A.Huseynzadeh, and progressive religious figures such as Sheikh-ul-Islam M.Pishnamaz-zadeh, Agha Alizadeh, the national and religious views of the Azerbaijani people developed from prejudice and superstition to science.¹⁵⁴

Thanks to M.A.Rasulzadeh and his supporters, there was a shift in Azerbaijani society from Islamic ummah to Turkism. However, it already showed that they had passed from religious consciousness to national consciousness, and laid the ideological foundations of national statehood.

The fourth paragraph, entitled **“Religious-political Issues and Muslim Clergy During the Azerbaijan People’s Republic”**, shows that the establishment of the APR created an opportunity for national-religious freedoms in the country. However, this freedom was not easily gained. There were forces that wanted to unite the country with Russia, Iran, and Turkey. M.A.Rasulzadeh and his supporters were against any kind of annexation, defended the ideas

¹⁵³ Azərbaycan qəzeti. 1918-1920 (Seçilmiş nömrələr) / trans. ed. M.Gəncəli, A.Ağaoğlu. – Bakı: Prestige, – 2021. – 108 s., – s.38; Доклад министра иностранных дел М.Гаджинского правительству (Елизаветполь: 15 июля 1918 г.) // Azərbaycan Respublikası Dövlət Arxivi, Fond № 1061, siyahı № 1, iş № 95, vərəq – 1; Nərimanov, N. Ucqarlarda inqilabımızın tarixinə dair (İ.V. Stalinə məktub) / N.Nərimanov, tərt. ed. P.Əzizbəyova. – Bakı: Azərnəşr, – 1992. – 80 s., – s.25.

¹⁵⁴ Fərhadov, Ə. Axund ağa Əlizadə: iki dövrün şeyxülislamı // – Bakı: Bakı Universitetinin Xəbərləri, – 2021. № 1, – s.142-148.

of democracy and independence, and said, "Don't mix the clergy in politics".¹⁵⁵

The APR government played a major role in resolving the centuries-old Shia-Sunni conflict, and the Sunni and Shia religious authorities were united into a single religious organization.¹⁵⁶ In this process, along with the APR leadership, clerics such as Sheikh-ul-Islam M.Pishnamaz-zadeh and Mufti Mustafa Efendi played an important role. In a letter sent to the APR government in October 1918, both clerics proposed the unification of religious authorities, viewing sectarian conflicts as a policy of tsarism to divide Muslims. The APR government served the policy of unity by creating a single religious "Mashykhath-i Islamiyya Administration".

Sheikh-ul-Islam A.Alizadeh, along with the propagation of republicanism and the fight against Dashnak separatism, also enlightened the people with his progressive religious activities. Progressive clerics also contributed to the national army building.

In the activities of the People's Republic, we see the successful synthesis of religious ideas with secular, multicultural ideas, the implementation of a policy of freedom of religion and conscience, respect for all religions in the country.

Representatives of non-Muslim religious communities were also represented in the parliament and government; these communities were provided with freedom of the press, freedom of education, and state care. This indicates that the political foundations of Azerbaijani multiculturalism were laid during the rule of the Azerbaijan People's Republic.¹⁵⁷

¹⁵⁵ Azərbaycan Xalq Cümhuriyyəti (1918-1920). Parlament (Stenoqrafik hesabatlar): [2 cildə] / tərt.ed. A.Ə.Paşayev. – Bakı: "Azərbaycan" nəşriyyatı, – c.1. – 1998. – 976 s., – s.533.

¹⁵⁶ İsgəndərov, A. Şeyxülislamlığın tarixi / A.İsgəndərov, A.Mövlayi. – Bakı: Elm və təhsil, – 2016. – 447 s., – s.186.

¹⁵⁷ Fərhadov, Ə. AXC dövründə dövlət-din münasibətləri və multikultural dəyərlər // II Uluslararası 23 Nisan Bilimsel Çalışmalar Kongresi, – Ankara: – 23-25 Nisan, – 2020, – s.185-188; Axund ağa Əlizadə: iki dövrün şeyxülislamı // – Bakı: Bakı Universitetinin Xəbərləri, – 2021. № 1, – s.142-148.

Chapter IV of the dissertation, entitled **“The Religious Factor in the Socio-Political Life of South Azerbaijan at the Beginning of the 20th Century”** covers two paragraphs. In the first paragraph of the chapter, entitled **“The Role of Muslim Clergy and Other Intellectuals during the Constitutional Movement”**, the constitutional movement against the Qajars, the religious processes of the period were studied based on the activities and works of thinkers such as S.H.Taghizadeh, M.A.Rasulzadeh, M.A.Talibov and Z.Maraghayi in this revolution, and clerics such as M.A.Siqatulislam.

Educationalist intellectuals such as M.A.Talibov and Z.Maraghayi considered enlightenment to be essential for the reform of society and the solution of socio-political and religious problems.¹⁵⁸ They demanded the reform of the leading forces of society, scholars, administrators, and entrepreneurs based on religious morality and human rights, and the unity of Islam against foreign invaders and sectarianism.¹⁵⁹ However, there was great pressure on them from superstitious and bigoted Iranians. Z.Maraghayi's work “İbrahim Bey's Travel book” was banned in Iran until the victory of the constitution because it criticized the fraud of ignorant mullahs and the oppression of the people by oppressive officials.¹⁶⁰ M.A.Talibov, who was elected to the Qajar parliament from Tabriz, was also afraid of being accused of blasphemy for criticizing the mujtahids and refused to join the parliament.¹⁶¹ A.Huseynzadeh wrote: *“If Talibov is an infidel, then there are no*

¹⁵⁸ Talibov, M.Ə. “Xeyirxahların məsləki” romanından bir parça, – s.290-291; Marağayi, Z. İbrahim bəyin səyahətnaməsi, – s.253.

¹⁵⁹ Обзор религиозной, социально-политической ситуации в Гаджарский период конце XIX – начало XX в.: на примере Зейн Ал-Абидина Марагаи // – Москва: «Вопросы истории», – 2022. №1 (2), – с.136-141.

¹⁶⁰ T əbrizi, Ə.K. İranın məşrutə inqilabının tarixi: [2 cilddə] / Ə.K.Təbrizi, tərc. ed. A.Ə.Haşimi. –Essen: Nima Verlag, – c.1. – 2003. – 528 s., – s.65-67.

¹⁶¹ Tabriz, A.A. Aydınların, dini liderlər və esnafın İranın yakın dönem toplumsal hareketlerindeki ve devrimlerindeki rollerinin incelenmesi / doktora tezi. / – Ankara, 2004. – 256 s., – s.67.

Muslims left in Iran".¹⁶² M.A.Talibov, who tried to educate the people, complained about his time and wrote: "*What laziness, ignorance and selfishness have brought God's wrath upon us*"? He himself saw the cause of this calamity in the Qajar court's appointment of incompetent, stupid, ignorant, and debauched individuals.¹⁶³

The Qajars did not pay special attention to the development of not only Iran, but also the Turkish-speaking environment to which they belonged - South Azerbaijan. M.A.Mojuz,¹⁶⁴ A.Aghaoglu¹⁶⁵ criticized this anti-national policy of the Qajars. Although Muzaffaruddin Shah ordered the compulsory teaching of Turkish in South Azerbaijan schools in 1900, during this period, national consciousness had not been formed in the Qajar ruling circles, even among most Turkish intellectuals such as S.H.Taghizadeh and M.Tarbiyat.¹⁶⁶ The modern-type schools opened by M.H. Rushdieh in Tabriz, where students were taught using his textbooks "Mother Language" and "Homeland Language", were repeatedly destroyed and closed by the fatwa of mullah.¹⁶⁷

The socio-political problems of the Qajar period led to the Constitutional Revolution of 1905-1911 and the establishment of a parliamentary monarchy system by Muzaffaruddin Shah. Progressive clerics such as Siqatulislam, politicians such as S.H.Taghizadeh, and

¹⁶² Hüseyinzadə, Ə. Seçilmiş əsərləri: [2 cildə] / Ə.Hüseyinzadə, tərt. ed. O.Bayramlı. – Bakı: Çarşıoğlu, – c.2. – 2008. – 496 s., – s.292-294.

¹⁶³ Babayeva-Vəkilova, N. Cənubi Azərbaycan maarifçiləri / N.Babayeva-Vəkilova. – Bakı: Azərnəşr, – 2009. – 109 s., – s.92.

¹⁶⁴ Möcüz, M.Ə. Əsərləri / M.Ə.Möcüz, tərt. ed. Q.Məmmədli. – Bakı: Yazıçı, – 1982. – 352 s., – s.39.

¹⁶⁵ Ağayev, A. İran'ın Mazi ve Haline Bir Nazar [3] // Sirat-ı Müstakim: [25 cildə] / ed. M.Ertuğrul Düzdağ, – İstanbul: Bağcılar Belediyesi Kültür yay., – c.5. – 2015. – s.9-10.

¹⁶⁶ Nesibli, N. Kuzey ile Güney Azərbaycan sorunları, – s.160.

¹⁶⁷ Həsənzadə, T. XVIII-XIX əsrlərdə İranda yaşamış azərbaycanlı ictimai-siyasi xadimlər: Mehdi Bəmdadin "Tarixi-ricali-İran" əsəri əsasında, s.239; Cənubi Azərbaycan tarixinin öçerki (1828-1917): [2 cildə] / məsul red: S.Bayramzadə. – Bakı: Elm, – c.1. – 2021. – 416 s., – s.287-288.

the Tabriz revolutionaries, including Sattar Khan, played an active role in the constitutional movement. However, this revolution did not bring complete freedom to Iran. Due to the prohibition of the mujtahids, women and Babis were not given the right to vote, and the doors of parliament were not opened to them.¹⁶⁸ However, intellectuals such as Nasreddin Shah's daughters Tajussaltane and Iftikharussaltane created secret women organizations and defended women's rights despite the objections of the clergy.¹⁶⁹

After Muhammadali Shah, who had dissolved the parliament by force of arms, was expelled from the country, the constitution was partially restored. The works of J.Mammadguluzadeh and M.A.Sabir criticized the activities of reactionary religious figures of this period.¹⁷⁰ Mujtahid Siqatulislam and other progressive clerics played a major role in the victory of the constitution.¹⁷¹ However, clerics like M.A.Siqatulislam who fought against the tyrannical Shah government and foreign occupation, and democratically minded public and political figures like S.H.Taghizadeh were subjected to pressure and persecution, and were punished by the Shah government.

In the second paragraph, titled **“Religious-political Issues and Christian Missionary Work during World War I and on the Eve of the Fall of the Qajars”**, the activities of Christian missionaries against Muslims and the use of non-Muslims to divide and disintegrate the Qajars, were shown.

Although the Qajars did not participate in World War I, the country was occupied by Russia and Britain. The invaders wanted to establish a Christian state in South Azerbaijan and destroy Muslims

¹⁶⁸ Afary, J. The place of Shi'i clerics in the first Iranian constitution // Critical Research on Religion, – 2013, № 1 (3), – p.327-346, – p.340.

¹⁶⁹ Kabiri, S. İran modernleşmesi bağlamında sosyolojinin doğuşu ve kurumlaşması / doktora tezi. / – İstanbul, 2019. – 307 s., – s.84.

¹⁷⁰ Fərhadov, Ə. Molla Nəsrəddin” jurnalı və Cənubi Azərbaycan tarixi // – Bakı: Pedaqoji Universitetin Xəbərləri” (Humanitar, ictimai və pedaqoji-psixoloji elmlər seriyası)” jurnalı, – 2020. №2, – s.82-91.

¹⁷¹ Fərhadov, Ə. XX əsrin əvvəllərində din xadimlərinin Qacar İranındakı inqilabi hərəkətdə rolu // – Bakı: Milli Azərbaycan Tarixi Muzeyi-2021. – s.83-92.

by using foreign missionaries, Armenians and Aysors. In missionary schools in South Azerbaijan, they took students to church and forced them to pray according to Christian religious rites.¹⁷² The tragedies caused by missionaries and foreign imperialist states supporting them in South Azerbaijan were widely reflected in the magazine “Molla Nasreddin”¹⁷³ and in the works of A. Hüseynzadə.¹⁷⁴

These tragic processes and massacres against Muslims that took place in South Azerbaijan were prevented by intellectuals such as Urmia general J. Majdussaltane and Y.Z.Talibzadə with the help of the people and the Ottoman Army that came to their aid. On the instructions of J.Majdussaltane, who preached Turkism and the separation of religion from the state, a jihad fatwa was issued by the mujtahids against the occupying Russia, which was published and distributed in the form of a booklet. A holy war was declared by the Muslim clergy against the occupation,¹⁷⁵ and the people were called to mobilize.¹⁷⁶

During this period, the religious figure and revolutionary M.Khiyabani played a major role in the struggle against the Qajar autocracy that served Western imperialism. M.Khiyabani, who was a participant in the Constitutional Revolution, opposed the interference of religion in politics, defended democratic values, and women's

¹⁷² Yigitoğlu, N. “Molla Nəsrəddin” jurnalında erməni – müsəlman münaqişəsi və onun səbəbləri. – 12 may, 2019. URL:<https://modern.az/az/news/200512>

¹⁷³ Məmmədquluzadə, C. Əsərləri: [4 cildə] / C.Məmmədquluzadə, tərt. ed. İ.Həbibbəyli. – Bakı: Öndər nəşriyyat, – c.3. – 2004. – 480 s., – s.60; Molla Nəsrəddin: satirik jurnal: [10 cildə] / red. İ.Həbibbəyli, T.Kərimli. – Bakı: Şərq-Qərb, – c.2. – 2017. – 646 s., – s.40.

¹⁷⁴ Hüseynzadə, Ə. Seçilmiş əsərləri: [2 cildə] / Ə.Hüseynzadə, tərt. ed. O.Bayramlı. – Bakı: Çarşıoğlu, – c.2. – 2008. – 496 s., – s.93-94, 385.

¹⁷⁵ Ayaydın, R. Birinci Dünya savaşında Osmanlının İranda cihad-i ekber faaliyetləri / Ş.S.Aydemir. – İstanbul: İstanbul Üniversitesi, – 2016. – 385 s., – s.204.

¹⁷⁶ Fərhadov Ə. XX əsrin əvvəlləri Azərbaycanın güneyində xristian missionerliyi tarixindən // – Bakı: “Pedaqoji Universitetin Xəbərləri” (Humanitar, ictimai və pedaqoji-psixoloji elmlər seriyası) jurnalı, – 2021. №2, – s.74-76.

rights.¹⁷⁷ His religious-enlightenment, revolutionary views, revolutionary activities in South Azerbaijan, and struggle for freedom and democracy against British imperialism and the Qajar dictatorship became an example for the future struggles of the Azerbaijani people.¹⁷⁸

In the **“Conclusion”** section of the dissertation the research was summarized and the important results obtained were highlighted. The author paid attention to the importance and role of the research in the modern era. As a result of the research, detailed information was provided about religious processes in Azerbaijan in the 19th-early 20th centuries, the clergy, other intellectuals, and religious communities who played a role in these processes. The research work showed that the religious processes taking place in Azerbaijan were closely related to socio-political processes, and at the end of these processes, the Azerbaijani people became closely acquainted with progressive religious-political ideas. It was paved way for Azerbaijan to democratic values, independence, political and spiritual freedom. In this process, along with intellectuals, progressive religious figures also played a major role. It can be said that as a result of the activities of such intellectuals and clergy, the foundations of a modern, democratic Azerbaijani society were laid, which successfully developed its historical Islamic culture and synthesized it with progressive secular values. The author also showed that the research work can be used in terms of studying the role and creativity of individual clergy and other intellectuals in religious, socio-political life. The study and promotion of the works of progressive religious figures and Sufis of Azerbaijan, as well as shedding light on the religious processes of that period, is important for the enlightening of modern Azerbaijani society and for learning its historical heritage, historical past, and the causes of its socio-

¹⁷⁷ Tağıyeva, Ş. Güney Azərbaycan / Ş. Tağıyeva, Ə. Rəhimli (Bijə), S. Bayramzadə. – Bakı: Orxan, – 2000. – 216 s., – s. 196-197.

¹⁷⁸ Şeyx Məhəmməd Xiyabani // Azərbaycan. – 1945, 5 noyabr. – s. 2; Fərhadov, Ə. Ə. Kəsrəvinin yaradıcılığında Azərbaycan mövzusu // – Bakı: “Sosial elmlər”, – 2021. №1, – s. 54-55.

political and religious problems. It is also one of the most important issues in terms of the fight against superstition, bigotry, and religious radicalism. The investigation of unified analysis of religious processes in North and South Azerbaijan at the beginning of the 19th-20th centuries at the level of a dissertation, the presentation and interpretation of the interconnected participation of North and South Azerbaijani intellectuals, including religious figures, in religious, socio-political processes, led to a complex and mutual study of religious processes taking place in Azerbaijan as a whole. This is also important in terms of strengthening historical ties between the North and the South. In the dissertation is proposed that more space be given to the study of the religious history of Azerbaijan, the history of South Azerbaijan, especially the 19th-early 20th centuries period, and the study of the mutual relations between the intellectuals of North and South Azerbaijan in secondary and higher schools.

The main content of the dissertation is reflected in the following published works of the author:

1. XIX əsrin əvvəllərində Rusiya - Qacar münasibətlərində din faktoru (Azərbaycan nümunəsində) // – Bakı: Milli Azərbaycan Tarixi Muzeyi-2020, – 2020. – s.79-90.
2. XIX əsr Azərbaycanda nəqşibəndiliyin tarixindən // – Bakı: AMEA Sosial elmlər jurnalı, – 2020. № 2, – s.12-17.
3. “Molla Nəsrəddin” jurnalı və Cənubi Azərbaycan tarixi // – Bakı: Pedaqoji Universitetin Xəbərləri (Humanitar, ictimai və pedaqoji-psixoloji elmlər seriyası) jurnalı, – 2020. №2, – s.82-91.
4. Bir maarifçinin həyatı: Mirzə Mülküm xan // – Bakı: Turizm və qonaqpərvərlik tədqiqatları, – 2020. № 1, – s.153-160.
5. İranda yəhudilik və Seraya Şapşalın yaradıcılığına baxış (XIX-XX əsrin əvvəlləri) // – Bakı: Odlar Yurdu Universitetinin Elmi və Pedaqoji Xəbərləri jurnalı, – 2020. № 57, – s.82-90.
6. Mirzə Mülküm xanın həyat və yaradıcılığına baxış // – Bakı: AMEA Sosial Elmlər jurnalı, – 2020. №1, – s.6-11.

7. Mirzə Mülküm xanın maarifçilik fəaliyyəti // – Bakı: Pedaqoji Universitetin Xəbərləri (Humanitar, ictimai və pedaqoji-psixoloji elmlər seriyası) jurnalı, – 2020. № 1, – s.89-96.
8. Axund ağa Əlizadə: iki dövrün şeyxülislamı // – Bakı: Bakı Universitetinin Xəbərləri, – 2021. № 1, – s.142-148.
9. Azərbaycanda nəqşibəndilik: X. əl-Bağdadi və İ.S.Şirvani nümunəsi // “Azərbaycan əlyazmaları dünya kitabxanalarında” mövzusunda V Beynəlxalq elmi-nəzəri konfrans, – Bakı: Elm və Təhsil, – 30 noyabr, – 2020, – s.67-69.
10. Azərbaycan Xalq Cümhuriyyəti (AXC) dövründə dövlət-din münasibətləri və multikultural dəyərlər // II Uluslararası 23 Nisan Bilimsel Çalışmalar Kongresi, – Ankara: IKSAD, – 23 nisan – 25 nisan, – 2020, – s.185-188.
11. Overview of the religious situation in Azerbaijan in the late 19th and early 20th centuries // International Paris Conference On Social Sciences – IV // – Paris: – April 23-25, – 2020, – p.1-11.
12. Ə.Kəsrəvinin yaradıcılığında Azərbaycan mövzusu // – Bakı: AMEA Sosial elmlər, – 2021. №1, – s.50-58.
13. XX əsrin əvvəllərində din xadimlərinin Qacar İranındakı inqilabi hərəkətdə rolu // – Bakı: Milli Azərbaycan Tarixi Muzeyi-2021. – s.83-92.
14. XIX əsrdə Azərbaycanın güneyində xristian missionerliyi tarixindən // – Bakı: Pedaqoji Universitetin Xəbərləri (Humanitar, ictimai və pedaqoji-psixoloji elmlər seriyası) jurnalı, – 2021. №1, – s.84-92.
15. Qacarlar dövründə din, sufizim və fəlsəfəyə baxış // – Bakı: Turizm və qonaqpərvərlik tədqiqatları, – 2021. №2, – s.45-56.
16. Əhməd Kəsrəvinin yaradıcılığında Azərbaycan tarixinə baxış // – Bakı: Şərq araşdırmaları, – 2021. №3, – s.126-133.
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18. XIX-XX əsrin əvvəlləri İranda yəhudilik // – Bakı: Gənc tədqiqatçı, – 2021. №1, – s.225-232.

19. Qacarlar dövründə sufizm: Zeynalabdin Şirvani nümunəsi // – Bakı: Tarix, insan və cəmiyyət, – 2021. №3, – s.56-64.
20. Şimali Azərbaycanda xristian missionerliyi tarixindən: Pavel Florenski nümunəsi // – Bakı: Gənc tədqiqatçı, – 2021. №2, – s.206-210.
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22. XIX-XX əsrin əvvəlləri Şimali Azərbaycanda yəhudiliyin tarixindən // “Ziyalı işığında”. Ramazan Qafarlı-70. Beynəlxalq İctimai və Mədəni Elmlər Konfransı, – Bakı: ISPEC, – 15 iyul – 16 iyul, – 2021, – s.491-500.
23. Qacarlar dövründə fəlsəfəyə baxış // III Beynəlxalq Elm və Təhsildə İnnovativ Texnologiyalar Simpoziumu, – Bakı: IKSAD, – 24 may – 25 may, – 2021, – s.116-126.
24. 19'cu və 20'ci yüzilin başlarında Azərbaycan'da dini duruma baxış: Tahire və Abdülbaha örneği // XV. Uluslararası Türk Kültürü, Sanatı ve Kültürel Mirası Koruma Çevrimiçi Sempozyumu / Sanat Etkinlikleri, – Aydın: – 12 nisan – 14 nisan, – 2021, – s.141-144.
25. Обзор религиозной и социально-политической ситуации в Каджарский период (вторая половина XIX в.): на примере Джамаладдина Афгани // – Москва: Вопросы истории, – 2021. №12 (3), – с.215-220.
26. Из истории религиозных реформ в исламском мире (конец XIX – начало XX вв.) // – Туркестан: Iasayı universitetinin habarshysy, – 2021. т.2. №120, – с.19-26.
27. Религиозные реформы в исламском мире в XIX-XX вв. // – Москва: Вопросы истории, – 2021. №1, – с.218-224.
28. Обзор религиозной, социально-политической ситуации в Гаджарский период конце XIX – начало XX в.: на примере Зейн Ал-Абидина Марagai // – М' Вопросы истории, – 2022. №1 (2), – с.136-141.



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