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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**GENEALOGY OF NOBLES OF THE GAZAKH UYEZD OF
AZERBAIJAN IN THE 19th - EARLY 20th CENTURIES**

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GENERAL CHARACTERISTIC OF THE RESEARCH

The relevance of the subject and the level of its development. Genealogies, reflecting the origin, history and kinship ties of generations and families, and genealogy which deals with this field is an object of scientific and public interest, a universal tradition that always maintains its relevance. Since the ancient authors and the Bible present early genealogical samples to us, it means that the practice of maintaining genealogy has more than two thousand years of history. Approximately the same age of genealogy in the East, including among the ancient Turks, is reported by historical sources. At least because, like all Turkic peoples, Azerbaijanis have also been keeping genealogies since the early Middle Ages, the ruling dynasties, the privileged stratum of society used the factor of nobility. The genealogy tree as a document indicating their belonging to a chosen family, was of particular importance. And in subsequent periods in the palaces of the Sultan and Khan dynasties, as justifying the legitimacy of rulers, khans and regional governors, serious attention was paid to the control of genealogy, and until 1920 this tradition remained in the person of noble families of Azerbaijanis.

Due to the fact that in the Soviet history and ethnography, genealogy was more related to the ruling dynasties, aristocracy, i.e. the bearers of the idea and tradition of statehood, so proceeding from the essence of the communist ideology and the Marxist view on history it was not considered important. Whereas the provision of due attention to this research direction was a scientific necessity. Later, Heydar Aliyev also noted what losses turned out to be under the ideological pressure of our history and culture in the Soviet period, recalled the times when *“we did not have the opportunity to write our own national history as we would like”*¹, noted that *“we are no longer satisfied with the history that was written under general pressure, or at*

¹ Əliyev, H. Ə. Milli varlığımızın mötəbər qaynağı /Dədə Qorqud dünyası (məqalələr). –Bakı: Öndər Nəşriyyat, –2004. p.12

the request of the then leading ideology".² In meetings with scientists, intellectuals, with representatives of the people the national leader always brought to the forefront loyalty to national values and traditions³, "*restoration of the lost*"⁴, considered it necessary "*to define in detail the issue of national identity, to educate our youth according to new thinking and to be wholly connected with national roots*".⁵ In a meeting with the leadership of the National Academy of Sciences, full and corresponding members, Institute directors and leading scientists (1997), he set as a task the writing of the true history of the Azerbaijani people, especially the true history of the 19th - 20th centuries, free from distortions.⁶ In his meetings with intellectuals, the national leader defined the scientific tasks of ethnographers in his recommendations such as "*to describe our national values, roots, and history as they are*" and "*deeply to understand our historical roots, historical past, national identity and national dignity.*"⁷ When the idea of establishing the Assembly of Nobles was born in 1999 and Certificate No. 1 of this institution was presented to Heydar Aliyev, the national leader, of course, considered such an initiative, which includes the study of the history of the national aristocracy, as "*a necessary beginning for the present day and the future of Azerbaijan.*"⁸

As the national leader Heydar Aliyev advised, the need for the nation to know its historical roots has remained an urgent issue in the public mind of the Azerbaijanis since the end of the 19th century-beginning of the 20th century, when we experienced the process of

² Əliyev, H.Ə. Müstəqilliyimiz əbədidir. [46 volume] / Heydər Əliyev. – Bakı: Azərneşr. Volume 8, –1998. – p.186

³ p.15, –2005. –p.161; p.16, –2005. – p.101; p.19, –2006. – p.81

⁴ Əliyev, H. Ə. Milli varlığımızın mötəbər qaynağı /Dədə Qorqud dünyası (məqalələr). –Bakı: Öndər Nəşriyyat, –2004. p.12

⁵ at p.7.

⁶ Əliyev, H.Ə. Müstəqilliyimiz əbədidir. [46 volume] / Heydər Əliyev. – Bakı: Azərneşr. vol. 8, – 1998. – p.187

⁷ vol. 19, –2006. – p. 82, 108

⁸ vol. 20, –2007. – p.197

*“the transition from the ummah (people) to the nation”*⁹ at the end of the 19th - beginning of the 20th centuries. This is one of the serious ethnological problems in the current era of ethnic conflicts and contradictions in many regions of the world.

The genealogy of the noble families in the Gazakh uyezd, which covered a wider territory in the central geography of the South Caucasus until 1920, makes it possible to more fully represent the then and present ethnic, political, social, economic and cultural pictures of the region, and therefore their study is an urgent scientific issue.

The study of the genealogy of the former noble families of the Gazakh uyezd, which is located in a very important place - in the junction of the borders of three states - Azerbaijan, Georgia and Armenia, also is of ethno-political significance in the current difficult period, and this reality will make it necessary to thoroughly study the problems of genealogies in Azerbaijan ethnographic science. So, despite the fact that written sources (Byzantine, Arab, Georgian, Ottoman, Azerbaijani, etc.) confirm the borders of the historical Gazakh since the early Middle Ages, the uninterrupted dominance of the Turkish ethnic presence, however, recently, some Armenian scientists and politicians, unreasonably attribute our lands on the right bank of the Kura, including the Gazakh-Aghstafa region to their cultural past, and with this they try to create the basis for groundless territorial claims. At the same time, it is seen that they are active in the genealogical aspect. This situation requires us to arm ourselves with sound genealogical arguments. In historical materials, our “neighbors” present the derebeys (feudal lords), village landlords, etc., the persons who received rank and possessions from Turkish-Muslim rulers, that made up the upper class, in exaggerated statuses (for example, as tsar, prince, etc.). In contrast, the precise and fragmentary genealogies of the rulers of the previous centuries of the Turkic-Muslim noble families, who were in a rather high position in the hierarchy system of the relevant period in Gazakh, can give more serious reasons about the

⁹ Балаев, А. Г. Азербайджанские турки: процессы формирования нации и национальной идентичности на рубеже XIX-XX вв / А. Балаев. – Баку: Qanun, –2010. –p.155.

ruling statuses that their representatives had historically. reliable genealogies of local Turkic-Muslim surnames, sometimes up to 600 years in length, and fragmentary genealogies of the rulers of previous centuries, who were in fairly high positions in the system of ranks of the corresponding periods, provide serious basis for their dominant statuses, which historically had their representatives.

The upland part of historical Gazakh (Dilijan, Karvansara, Barana, Qaraqoyunlu (Chemberek), mountainous Shamsaddin, etc.), as well as the Goycha mahal (district), which was formed mainly from the people of the Gazakh-Qarapapag tribe, remained outside the borders of the Azerbaijan state since 1920. Historically, these lands, which were under the management and possession of Gazakh khans, sultans, tarkhans, beys and aghas, and in the recent history, the Aghgoyunlu, Safavi and Avshar shahs, Georgian rulers, and the Russian authorities, have the right to these lands - the territories belonging to the current category of lost lands. - in order to justify our ethno-cultural claims, the past of the local noble families requires a thorough study from the genealogical aspect.

In the post-Soviet countries, people's interest in their genealogies, genealogical histories, family histories, family traditions, and the history of the region where they live or where their ancestors lived has increased. In this aspect, the genealogical tradition is revived. Genealogies of well-known families are being developed, genealogical collections are published, heraldry of noble families is studied, exhibitions of genealogical materials are organized. This kind of work is carried out in Azerbaijan, with the provision of genealogical trees, books are published about individual noble families that have played an important role in the socio-political history, cultural development of the country, publications in periodicals are published, television broadcasts are organized, family networks are created in the electronic space. This also applies to the noble family of the former Gazakh uyezd. Of course, in this new reality, the study of genealogies from a historical-ethnographic viewpoint is of general interest.

Genealogy is the study of the elements that connect people, countries and nations, but not those that separate them from each other - blood kinship threads, the life and fate of specific people. Genealogy

is an effective document that helps a person not to forget anyone in his past, does not allow him to stray away from his generation-tribal traditions or to be separated from his roots, prevents the breaking of the lineage (nation), and at the same time, it is considered a tool that brings citizens of distant and nearby countries closer to each other. Although the tradition of genealogy among Azerbaijanis has a long history, after the elimination of all the rights of the aristocracy with the collapse of the democratic Republic of Azerbaijan in April 1920, the socio-political importance of this tradition has weakened.

In this regard, the study of genealogies on a scientific basis will give an impetus to an increase in the interest of every citizen in his genealogy, in general, the revival of the genealogical tradition of the people. This kind of reality makes it necessary to seriously approach the problem of genealogical research in Azerbaijan ethnographic science.

The dissertation work is also important from the viewpoint of being an opportunity to study the history of the families of the Azerbaijani people, who belonged to the aristocracy group until 1920 and played a leading role in the life of the country.

As for the degree of development of the topic, today genealogy in the history of Azerbaijan is in the stage of formation as a separate auxiliary field, and there is no complete analytical research work on this topic. However, since the 1970s, when, with the strengthening of the trend of national identity in Azerbaijan, issues related to ethnic roots, our national-spiritual culture and domestic history became relevant, parallel attention was paid to the genealogical component in some historical studies, and genealogical tables were included as an addition to individual studies. and since then certain works have been done in the development of genealogies, compilation and presentation of tables - in the context of the entire Azerbaijan.

One of the first examples of this was presented by orientalist Z.M. Bunyadov in his work "The Azerbaijani State of the Atabeys". At the end of this work, the Atabeys of Azerbaijan and other dynasties that ruled in those centuries are presented in the form of separate tables, both genealogically and dynastically. Here, the genealogical tables of the Azerbaijani Atabeys, Iraqi Seljuks, the dynasty of

Georgian tsars, Caliphs, the Great Seljuk Sultans, Shirvanshahs, Mosul Atabeys, Khorezmshahs, Persian Atabeys, rulers of Maragha and Ruin-Dezh, Mamluks of ruling Iraq-Ajam are successively presented¹⁰. Of course, the 13th century Arabic-speaking historian Sadreddin Huseyn's work "Akhbar al-Daulat al-Saljuqiya" ("Information about the Seljuk state")¹¹ provided rich material to Z.M. Bunyadov as a primary source for the compilation of these genealogical tables. At the same time, historian O.Efendiyev presented genealogical tables of the Safavis and sultan dynasties related to them, referring to medieval sources.¹²

Another example of fundamental research with strong genealogical elements is Sara Ashurbeyli's "The State of Shirvanshahs". Here, the dynasty of Shirvan rulers since the early Shirvanshahs is described in genealogical sequence and against the background of military and political events.¹³ However, their genealogies are not presented in tabular form.

The earlier eras of our ethnic history - the genealogies of the powerful emperors of the Turks, Tumen Khan and his son Mete Khagan, the Hun Shanyus, the Southern Hun Shanyus (Khagans), and the Usun Gunmos (supreme rulers) of the Turks during the Hun Empire (3rd century BC – 3rd century AD) were studied by the Russian Turkologist Lev Gumilyov with reference to ancient Chinese sources.¹⁴

As a continuation of the focus on the genealogies of the ruling dynasties, the scientific interest in the genealogies of the hereditary rulers of the Azerbaijani khanates, which arose in the 18th century,

¹⁰ Bunyadov, Z.M. *Azərbaycan Atabəyləri dövləti / Z.M. Bunyadov*. – Bakı: Elm, –1984. pp.233-237

¹¹ Ал-Хусайни, Садр ад-дин Али. «Ахбар ад-даулат ас-Селджукийя» (Издание текста, перевод, Введение, примечания и приложения З.М.Бунятова). –Москва: Главная редакция Восточной литературы. –1980. –272 p

¹² At pp.286-291

¹³ Aşurbəyli, S.B. *Şirvanşahlar dövləti / S.B. Aşurbəyli*. – Bakı: Əbilov, Zeynalov və oğulları, –2006. –323 p.

¹⁴ Гумилев, Л.Н. *Хунну. Срединная Азия в древние времена*. Москва: Издательства восточной литературы.1960. – pp. 285-288.

increased from the 1980s. Against the falsification of Armenian historians and territorial claims on this land, one after the other a number of studies on the genealogy of the Nakhchivan Khanate and the dynasty that ruled this land (18th-19th centuries), as well as the genealogy of the vekils (sultans) who were at the top level in the administration of the Nakhchivan region,¹⁵ which is a sensitive scientific issue, came to light in recent times. Also, the successive works about Karabakh Khanate, Ganja Khanate, Irvan Khanate, Baku Khanate, Sheki Khanate, Talish Khanate, Guba Khanate, Shamakhy Khanate and a number of small feudal estates are accompanied by genealogical components.¹⁶ In general, there is a publication that

¹⁵ Əliyev, F., Əliyev, M. *Naxçıvan xanlığı*. –Bakı: Şərq-Qərb, –2007. –120 p.; Исмаилов, Э.Э., Кулиев М.Р. Родословная Келб-Али хана Кенгерли // Известия Азербайджанского историко-родословного общества. –Баку: Выпуск 8, –2012. –pp. 78-89; Нагдалиев, Ф. Ф. Ханы Нахичеванские в Российской Империи/ Ф. Ф.Нагдалиев. – Москва: «Новый аргумент», –2006. –432 p.; Тбилисская коллекция персидских фирманов. (Составители: Магали Тодуа, Исмаил Шамс). *Intwo volumes. Volume II*. –Тбилиси: из-во Главного архивного управления, –1989. –1176 p.; *Naxçıvan Ensiklopediyası. Azərbaycan Milli Elmlər Akademiyası*. –Bakı: –2002. –p. 357; *Naxçıvan Ensiklopediyası. In two volumes. Volume 2*. –Naxçıvan: –2005. – pp. 86-87; Umudlu, İ.B. *Naxçıvan qəzası Yaycı kəndi üzrə sultanların şəcərəsinə dair* // –Bakı: *Azərbaycan Arxeologiyası və Etnoqrafiyası*. N1, 2019, –pp. 120-126.

¹⁶ Исмаилов, Э.Э. Ханы Карабахские и их потомки. Поколенная родословная роспись страшей линии рода //“İRS Наследие”. – Баку: N 5 (83), –2016. – pp.52-57; N 6 (84), –2016. –pp.32-38; N 1 (85), –2017. –pp. 20-23; Babazadə, E. T. *Gəncə xanlığının tarixindən* / E. T. Babazadə. –Bakı: Şərq-Qərb, –2012. – 234 p.; Əliyev, F.M., Həsənov, U.D. *İrəvan Xanlığı*. –Bakı: Şərq-Qərb, –2007. –144 p.; Aşurbəyli, S.B. *Bakı şəhərinin tarixi (orta əsrlər dövrü)*. *Translate: Ismail Umudlu. /S.B. Aşurbəyli*. –Bakı: Əbilov, Zeynalov və oğulları, –2006. –350 p.; Fəteh, Kərim ağa. *Şəki xanlarının müxtəsər tarixi. Hacı Seyid Əbdülhəmid. Şəki xanları və onların nəsiləri*. – Bakı: “Azərbaycan Milli Ensiklopediyası” Nəşriyyat-Poliqrafiya Birliyi, –1993. –32 p.; İsmayıl, M. və Bağırova, M. *Şəki Xanlığı*. – Bakı: Azərbaycan Dövlət Nəşriyyatı, –1997. –76 p.; Исмаилов, Э. Э. *Генеалогия Талышинских-Талышхановых* / Э. Э. Исмаилов. –Баку: 2001. –80 p.; Mustafazadə, T. T. *Quba xanlığı* / T. Mustafazadə. – Bakı: Elm, –2005. –480 p.; Bayramova, N. Ş. *Şamaxı xanlığı* / N. Ş. Bayramova. – Bakı: Təhsil, –2009. –396 p.

summarizes the genealogies of the ruling dynasties of Azerbaijan,¹⁷ tsarism and the upper Muslim clan of the Transcaucasia (South Caucasus), its problems of land and personal rights, and researches on the topic of genealogy.¹⁸

Also, the ethno-political “genealogy” of the Armenians whom we are in a military-political conflict with, was investigated by Azerbaijani researchers, and it was concluded that the indigenous Karabakh Armenians are descendants of Christian Albanians, Armenians do not have ethno-genetic roots in the Caucasus, they are an alien element, they historically migrated from the Balkans to Eastern Anatolia, and from there they penetrated the Caucasus.¹⁹ Therefore, their place in the ethnic background of historical Gazakh is an exception.

Although all these genealogical components of the ruling dynasties of the past centuries are not directly related to the presented topic, they are examples of the expression of the national genealogical tradition, showing interest in genealogies in national historiography, attaching importance to genealogies as an important element that complements the historical topic being studied, and has stimulated scientific interest to the genealogies of the aga/bey families in the past of our country.

For example, as an additional and complementary element to “History of the City of Baku” by Sara Ashurbeyli²⁰ in the course of studying the genealogies of the families of the agha/beys of the past, the Ashurbeyovs are presented in the aspect of genealogical chronicles in the section “Generation of the Noble Ashurbeyovs: aristocrats, industrialists, patrons of art (Maecenas), educators”, is that the origin

¹⁷ Исмаилов, Э.Э. Правители Азербайджана. Хронологические и родословные таблицы / Э.Э. Исмаилов. – Баку: Из-во “Ау-Улдуз”, –1998. –72р.

¹⁸ Мамедов, Э. С. Царизм и высшее мусульманское сословие Закавказья (Проблема сословно-земельных отношений. Начало XIX в. – 1917 г.). Автореферат/ Э. С.Мамедов. – Баку: –1987. –26 р.

¹⁹ Вердиева, Х.Ю., Гусейнзаде, Р.А. «Родословная» армян и их миграция на Кавказ с Балканы / –Баку: Элм, –2013. –216 р.

²⁰ Aşurbeyli, S.B. Bakı şəhərinin tarixi (orta əsrlər dövrü). *Translate: Ismail Umudlu*. /S.B. Aşurbeyli. –Bakı: Əbilov, Zeynalov və oğulları, –2006. – pp. 371-392.

of the family begins with Nadir Shah's cousin, Ashur Khan Avshar, one of the army commanders, and the corresponding genealogical table is given.²¹ The genealogy of the Ashurbeyovs was published in the form of a separate book in the Azerbaijani and Russian languages.²²

The first group of professional genealogists (Eldar Ismayilov, Adalat Tahirzadeh, Kamran Qajar, Chingiz Anvaroglu, the author of these lines, etc.) conducted preliminary research on the genealogies of noble families covering all historical regions of Azerbaijan. In these studies, published by the new generation of Azerbaijani genealogists recently, as well as in the issues of the "News" of the Historical Genealogical Society of Azerbaijan, a lot of material on the lineages of aghalik/beylik has been published.

Regarding the study of the genealogies of the noble families of the Gazakh uyezd (district), it cannot be argued that there were no initiatives. For example, the People's Poetess Mirvarid Dilbazi first attempted to give a genealogical description of the historical background of the Dilbazogullary family in the early 1990s. However, the author was content with writing down some genealogical details about her ancestors within the framework of the information she collected from informed persons of the old generation.²³ Professor Marziya Giyasbeyli also has a genealogical descriptive article (without table) about the Giyasbeylis,²⁴ another noble family of the Gazakh uyezd. In view of this situation, the comprehensive study of the genealogies of the noble lineages of the Gazakh uyezd has been virtually ignored.

The object and subject of the research. The object of the study is the genealogies of noble families, that historically represent the agha/bey clan of the Gazakh uyezd, and the subject of the research is the genealogies of hereditary - Vekilovs; Shikhliniskis; Akhundovs;

²¹ p. 393-394

²² p. 393-394

²³ Dilbazi, M.P. Bənövşələr üstə göz yaşları / M.Dilbazi. –Bakı: Gənclik, –1995. –128 p.

²⁴ Qiyasbəyli M. İctimai fikir tariximizdən / Fəridə Ləman. Həsən ağa Qiyasbəyli. –Bakı: Sabah, –1996. –pp. 4-18.

Almardanbeyovs; Dilbazovs; Subhanverdikhanovs; Giyasbeyovs; Pashayevs; Hajigasimovs; Iskenderbeyovs; Kasemanskis; Alinagovs; Jafarbeyovs; Nabiyevs; as well as non-genus agalar families in Gazakh uyezd, included from among the maafs (tarkhans) who were not originally considered aghas in the Gazakh uyezd. The Alaybeyovs, Vidadov-Muftizades, Gayibovs, Gulmammadovs, Sharifovs, Miralayevs, Usubovs, Agamalovs, Kerbelayevs, Muradovs. included in the ranks of the agha/beys by the Russian administration of Transcaucasia in exchange for their military services.

The goals and objectives of the research.

The purpose of the dissertation is to study the genealogies of noble families in the former Gazakh uyezd from a historical-ethnographic aspect.

Proceeding from the purpose of the dissertation, the main tasks of the research work were set as the following:

- to examine the formation of the local nobility and the national genealogical tradition from a historical-comparative viewpoint;
- to find out the positions of the studied agha/bey families within the social hierarchy and their place within the class categories;
- to trace the national family tree of tradition from the early Middle Ages and to determine the importance of genealogy in management practice;
- to study the influence of the population moving from time to time to the genealogy of local agha/bey families;
- explore family and marriage issues in genealogies;
- to investigate in chronological sequence of genealogies of hereditary agha/bey families in the Gazakh uyezd, compile their genealogical tables;
- to investigate in chronological sequence the genealogies of the maafs, which are not considered patrimonial aghas, but for a certain service included in the ranks of the agha/beys in the Gazakh uyezd by the Russian government, compile their genealogical tables;
- in the matter, clarification of pedigree details should be involved in the study of ethnographic materials, texts of local epigraphic monuments;- select illustrative materials as a complementary element and systematize them.

Research methods.

On the methodological basis of the thesis is the ideology of Azerbaijaniism, justified by the national leader Heydar Aliyev. In the study, the following methods were used: 1) historical and comparative, allowing to summarize the facts and materials collected and bring them to a comparative analysis; 2) a systematic and integrated approach that allows a comprehensive study of the object of study; 3) historical and chronological, allowing chronologically sequential compilation of genealogy tables (“from the famous ancestor to today’s descendants”).

In the course of the work, historical and ethnographic research was also used to collect information on the individual structural components of the genealogy, an expeditionary type of collection of ethnographic materials, request forms and interviews (work with informants).

The main provisions submitted for defense.

Considering the important issue of studying the ethnopolitical history of individual regions that constitutes the territory of Azerbaijan as a historical and geographical concept, the following provisions are put forward for defense:

- Aristocracy, system of official ranks and ancestry tradition in Azerbaijanis not outside the systems and traditions that existed in the Turkic states, from the political practice of use in administrative affairs, and from the 19th century from the Russian systems of the nobility and the practice of maintaining genealogies borrowed from European monarchies and their rules of the systemic approach;

- The genealogies of the khans and sultans of historical Gazakh, territory of which is now distributed between three states, and where the dominance of the Turkic-Muslim ethnic element has been continuously traced since the early Middle Ages, provide a serious ground for the dominant positions of their representatives in this administrative unit.

- In the Middle Ages, the hereditary princes, khans, and sultans of the feudal possession, which was called the country of Suvars and later the country of Gazakhs, have a genealogical

connection with the lineages in the 19th-century Gazakh nomenclature.

- The genealogies of the 14 originally agha/bey clans of the Gazakh province, as well as the 10 clans from the maafs (tarkhans) included in this category, with a centuries-long chronological framework, confirm their Turkish ethnic origin;

- The local epigraphy of the Gazakh-Aghstafa region is a source of important genealogical information.

Scientific novelty of the research.

A separate object of attention is the national genealogical tradition with at least two thousand years of history, and associated mainly with the aristocracy, historically being the bearers of the idea of statehood; as an expression of the first initiative in the study of genealogies in Azerbaijani ethnographic science. In the context of the topic under study, for the first time, comparisons of the ranking system along the line of Europe-Russia-Azerbaijan are carried out. The genealogical aspect of medieval Azerbaijani historical sources is considered for the first time.

For the first time, the historically formed local social hierarchy is involved in scientific analysis, and the genealogy of the khans and sultans, who ruled in the medieval “Country of the Gazakhs”, which constitute the basis in the studied topic, having an important ethno-political essence, are for the first time covered to a certain extent.

Based on the fact that the genealogies of the noble agha/bey lineages of the uyezds, which existed in the administrative system of the South Caucasus until 1920 and were inhabited mainly by the Turkic-Muslim population, have not been systematically studied until now, and there is no separate analytical research work, a separate research work on the Gazakh uyezd is the first initiative in this field.

Another scientific novelty of the dissertation lies in the fact that attention is drawn to the numerous ancient epigraphic inscriptions of the Gazakh and Aghstafa administrative districts, which are still outside the scientific investigation. This rich

epigraphy related to the past of the agha/bey families, whose genealogy is being studied, is introduced into scientific circulation for the first time as sources on historical ethnography and genealogy.

Theoretical and practical significance of the dissertation. The research work can lead to a more serious approach to the study of genealogies in national ethnography, systematic study of genealogies across the country, increased attention to epigraphy and necropolistics - fields of science whose subject is the description, study and preservation of ancient inscriptions, ancient cemeteries.

Recommendations regarding the practical significance of the research:

- the fact that representatives of the agha/bey families in the former Gazakh uyezd historically differed in their socio-political activity, close participation both in regional events and across the country, and in many cases played leading roles, are mentioned in all areas of literary and cultural life its time on the history, literature and culture of Azerbaijan;

- in ethnographic studies in the Western region of the country;

- in the study of the history of the settlement of the Turkic ethnic element of the Gazakh region, known in different periods of history as a historical administrative unit - country, liva, sanjag, mahal, distance, areaç uyezd;

- taking into account the fact that scientific disputes on the ethnogenesis of Azerbaijanis still remain in research works in this direction;

- in ethnological, ethno-geographical, ethno-psychological, ethno-historical, ethno-cultural studies;

- in research works on social strata, classes that existed before 1920 in Azerbaijani society.

The scientific and practical significance of the dissertation is based on the collected materials and conclusions drawn from this. These conclusions can be used:

- in the work of local genealogical societies;

- in the activities of noble societies not prohibited by law;
- enriching the basic genealogical data in the compilation of other genealogies;
- creating a more meaningful identification opportunity in the study of family stories;
- in the preparation of articles for encyclopedic publications;
- the creation of individual sites in the electronic space by last name, the genealogy of which has been studied, in the refinement and enrichment of materials published in them.

The approbation and application of the research.

The main results of the research were published by the author in books in Azerbaijani, Russian and English about individual noble families, two illustrative genealogical tables, chapters in ethnographic research studies, reports in various publications, articles and theses in the materials of scientific conferences.

The name of the scientific organization, where the dissertation work was completed.

The dissertation was carried out in the department of “Historical Ethnography” of the Institute of Archaeology, Ethnography and Anthropology of ANAS.

The structure and total volume of the dissertation.

The dissertation consists of the introduction, four chapters, conclusion, bibliography, list of informants, genealogy tables and illustrations. The dissertation consists of: the Introduction - 20 513 characters, Chapter I- 75 915, Chapter II - 73 396, Chapter III - 54 539, Chapter IV - 36 758, Conclusion- 13 385 characters. The total volume of the dissertation is 274,506 characters.

II. MAIN CONTENT OF THE DISSERTATION

In the **Introduction** of the dissertation, the relevance of the research topic is substantiated, the degree of study of the topic, the object and subject of the research, the purpose and objectives of the study, research methods, scientific novelty, and scientific and practical significance are determined, information about the approbation, structure and volume of the dissertation is provided.

Chapter I of the dissertation, entitled **“The agha/bey class of the Gazakh uyezd and the essence of the genealogical issue”**, is divided into six sub-chapters. In the first sub-chapter entitled **“Historical and comparative view of the nobility”**, when discussing the topic of nobility, genealogy and genealogical culture, parallels are made from a historical and comparative position on the issues of nobility and genealogy. The formation of the local nobility hierarchy and the culture of written genealogy are considered to be closely related issues, and this is justified by the fact that written genealogical culture is more a traditional world experience related to ruling dynasties and noble families. And the main evidence of belonging to the nobility was officially confirmed by the relevant state structure and controlled genealogy.

If, referring to Chinese historians, we take as a basis that monarchical power, independent statehood in the history of the Turks begins with Oghuz-Khagan (209-174 BC), that he was the first founder of laws (Yasa) and the organizer of regular military forces, gave a name to different strata, titles and ranks, established their heraldry (flag, ongon, tamga), and all these innovations were continued by his successor Gun Khan,²⁵ then the history of the formation of the upper hierarchy among the Turks, the genealogy practice has a history of at least two thousand years. And genealogy and genealogical practice comes out as an indivisible tradition of the ruling class, that is, carriers

²⁵ Mirzə Kazım Bəy. Müridizm və Şamil. Bab və babilər. Uyğurlar. (Translate - İsmail Umudlu). – Bakı: Hədəf Nəşrləri, –2015. – pp.62-64.

of the idea and tradition of statehood. The names of ranks, positions as “Khagan”, “Yabgu”, “Shad”, “Khan”, “Khan of all khans”, “Ulu Bey”, “Bey”, “Beylerbey”, “Agha”, “Tarkhan”, “Darga” - in other words, the titles regarding the nobility are accompanied by the political history of the Turks from the early Middle Ages. The fact that some of these titles - “khan”, “bey”, “agha”, “tarkhan”, “darga” took place in the socio-political past of historical Gazakh is quite natural. We see that the titles “agha”, “bey” among the nobility of the Gazakh uyezd are used in accordance with “Turkic-Tatar diplomacy” (Mirza Kazem Bey) after personal names - this shows itself as an unbreakable tradition.

Throughout the medieval period, all the ruling dynasties, privileged class used the factor of nobility, genealogy as a document indicating their belonging to a chosen stratum, was of particular importance. The classical genealogical practice, which was forming in Azerbaijan on the common Turkic plane, was permeated in the 19th century by the notion of nobility and genealogy of European and Russian content.

The second sub-chapter under the title “**Social hierarchy**” indicates that most of the genealogies of these families, which are the objects of research, take their exact beginnings from the 235-year period of the Azerbaijan Safavi state and the period of Nadir Shah Avshar, or from the first decades after the Russian annexation of the South Caucasus.

During the process, which began with the reprisal of Tsar Nicholas I of 1846, the nomenclature of the Gazakh agha/bey families, the genealogies of which are being studied, are finally determined, and they became the owners of land in the respective villages.

The third sub-chapter, entitled “**The genealogy tradition and the place of genealogy in managerial practice**”, notes that the tradition of genealogy and the use of genealogy in managerial practice are rooted in deep history. The prominence of individuals, their belonging to a chosen and influential family was recorded by the palace genealogies, and this element was

taken into account in the adoption of political decisions. Classical Azerbaijani genealogy in the 19th century is experiencing its revival in the process of regulating the property and personal rights of the Turkic-Muslim aristocracy of the Caucasus.

The fourth sub-chapter is entitled **“Question of the Genealogy of the Khans, Sultans of Gazakh”**. This historical administrative unit, known since the Middle Ages as the “country of Savirs,” or “the country of the Gazakhs,” was ruled from centers like the Hunan, Tavush, Delijan, Lori fortresses by hereditary rulers. Compared to the fragmentation of their genealogies, referring to historical sources, it became possible to bring clarity to a certain extent to the genealogies of the Gazakh khans and sultans. In this series, the genealogies of the leader of the Kipchak-Polovtsian Atrak Khan, who resettled in this region in the 12th century, were studied, then it became possible to establish the related degrees of a whole galaxy of large feudal lords, whose names are mentioned in the events of the 15th-17th centuries.²⁶

In the course of the researches, it was confirmed that the genealogies of the noble families of the new era of the Kazakh uyezds were connected with the influential Turkmen clans of the Aghgoyunlu and Safavi era - Ustacly, Garamanly, Garagoyunlu, Bayandur, Pornak.

The fifth sub-chapter entitled **“Influence of population transfer to genealogies”** touches upon the changes that have occurred periodically in the nomenclature of the Gazakh aristocracy, whose genealogies are studied in the ethno-historical aspect. For example, Isa Khan Gazakh, whose genealogy continues within Kangarli eli in Nakhchivan province, Adigozalovs, Jamillinskis, Mirzakhanovs in Karabakh can be mentioned.²⁷

²⁶ Umudlu, İ.B. Qazax xanlarının, sultanlarının şəcərəsi haqqında // – Bakı: AMEA Tarix İnstitutu, Elmi əsərlər, –2019, volume 78. –pp. 126-134.

²⁷ Тбилисская коллекция персидских фирманов. (Составители: Магали Тодуа, Исмаил Шамс).Intwovolumes. Volume II. –Тбилиси: из-во Главного архивного управления, –1989. v.2, –р. 85; Ziyadlı, A.Ə. Adıgözəlovlar – Mirzə Adıgözəl bəyin nəslı (onun oğlu Haqverdi bəyin qolu) // Bakı: Azərbaycan Tarixi Şəcərə Cəmiyyətinin xəbərləri. Birinci buraxılış. –2000. İsmayılqızı, V. Goranboy. Ensiklopedik toplu/ V.İsmayılqızı. – Bakı: İsmayıl, –2000. – pp.223-239; Мустафаев, А.Ф. Джамиллинские и их потомки // Azərbaycan Tarixi Şəcərə

In the sixth sub-chapter, entitled “**The Family and Marriage Factor in Genealogies,**” the composition of the agha /bey families of the Gazakh uyezd can be traced from this perspective, because family and marriage are perceived as an essential factor in the study of genealogies throughout the world. As throughout Azerbaijan, the predominance of monogamous families is established.

Speaking about interethnic marriages in this Muslim environment, there are examples of marriages from influential families with Russian, Georgian, German, French women.²⁸ However, in this case, according to the strict laws of tsarism, in order to register a marriage, the husband had to convert to Christianity and the newborn children were considered Christians.

Like ordinary Azerbaijani families, many children are typical for many agha /bey families.²⁹ These kinds of details have to be taken into account when compiling genealogies.

Nineteen of the 24 of agha /bey surnames of the Gazakh uyezd, whose genealogies were investigated, were Sunnis by faith, 5 were Shias. In marriages among the agha /bey families there is a disdain for belonging to one of the two main mazhab of the Islamic

Cəmiyyətinin xəbərləri. Onuncu buraxılış. –Bakı: Nurlan, –2018. –pp. 5-57; Umudlu, İ.B. Qazaxdan məcburi köçürmələr, miqrasiya və mühacirət haqqında (tezislər) / – Bakı, AMEA Arxeologiya və Etnoqrafiya İnstitutunun nəşri olan, Heydər Əliyevin hakimiyyətə gəlməsinin 50 illiyinə həsr olunmuş “2018-ci ildə Azərbaycanda aparılmış arxeoloji və etnoqrafik tədqiqatların yekunları mövzusunda Elmi Sessiyanın materialları”. 12 June 2019. –pp. 107-109.

²⁸ Umudlu, İ.B. Vəkiloğulları. Əsilzadə soyun tarixi və şəcərəsi. (təkmilləşdirilmiş nəşr). Ön söz – akademik Teymur Bünyadov / İ.Umudlu. –Bakı: Apostroff, –2016. – pp. 152-154; –p.535; Umudlu, İ.B. Dilbazilər. Tarixi-bioqrafik araşdırma / İ.Umudlu. –Bakı: Əbilov, Zeynalov və oğulları, –2007. – pp. 311-312; Umudlu, İ.B. Dağ Kəsəmən. Yurd bilgisi, insanlar, talelər / İ.Umudlu. – Bakı: Apostrof, –2009. –p.123.

²⁹ Umudlu, İ.B. Dağ Kəsəmən. Yurd bilgisi, insanlar, talelər / İ.Umudlu. – Bakı: Apostrof, –2009. –p.182; Umudlu, İ.B. Şıxlinskilər. Etno-tarixi və genealoji rakurs. Ön söz – akademik Teymur Bünyadov / İ.Umudlu.– Bakı: Apostroff, –2015. – p. 350, 548; Umudlu, İ.B. Vəkiloğulları. Əsilzadə soyun tarixi və şəcərəsi. (təkmilləşdirilmiş nəşr). Ön söz – akademik Teymur Bünyadov / İ.Umudlu. –Bakı: Apostroff, –2016. – p. 72-73.

religion, although at that time in the general Muslim society this side of the issue was given serious importance.

The second chapter entitled **“Genealogy of Hereditary Agha /Bey Families”** dwells on the fact that after Georgia’s annexation in 1801, Russia, along with Gazakh and other Turkic-Muslim Mahals, that were then part of the Georgian tsardom, resolves the legal provisions of Sultans, Beys, Aghas and the Maafs (Tarkhans) of these Mahals, in comparison with the situation with the Georgian princes, tavads and aznauras, took too long. On the basis of the new conditions of land and property rights and personal rights of the upper Muslim class that existed before the accession of the Caucasus to the Russian Empire, the tsarist government approached as a closely related political issue.

After the decree of Tsar Nicholas I of July 13, 1830, allowing the return of the khans, beys, aghas, exiled to Siberia and other places of Russia, there is a certain softening in relation to this upper class of Azerbaijanis.³⁰ This was reflected in the project entitled **“Special Assumptions for the Reorganization of the Management System of the South Caucasus Region”**, aimed at the successful implementation of the colonial policy of tsarism, drawn up by Senators P.I.Kutaisov and E.I.Mechnikov in 1933. This softening occurred only when the intention to form the Russian nobility did not work out, with the inclusion of retired Russian military personnel, 5 nobles in each newly created district, with the complete elimination of local land ownership in the Caucasus.

Involved in the preparation of the project, Colonel Abbasgulu Aga Bakikhanov, bringing clarity to the situation associated with the upper class of Muslims in past periods, pointed out that *“the ranks of the sovereign and noble class have recently been so mixed and entangled in Persia and, through that, in the Caucasian region that one name cannot determine the meaning of each person”*, *“and therefore it is necessary to take in consideration the titles that the*

³⁰ Колониальная политика русского царизма в Азербайджане в 20-60-х годах XIX в. Часть I, Феодальные отношения и колониальный режим. 1827-1843 гг. –М.-Л.:Из-во Академии наук СССР, –1936. –pp.41-91.

shahs and khans passed on to each in their letters until the end of the 18th century."³¹

Following the decision, after a long hesitation of the tsarist government, of the issue of land and property rights of the upper class in the Muslim parts of Transcaucasia (South Caucasus) (1846), which existed before the annexation of the region by Russia, the agenda also included the determination of their personal rights. This issue was resolved in the course of the work of the Tiflis Bek Commission. The Tiflis Bey Commission, which was set up in 1865, has been involved in several years finally brought clarity to the problem, the solution of which was postponed for more than 60 years.

The first section of this chapter, entitled **“The spectrum of families determined during the work of the Tiflis Bey Commission,”** takes 14 agha /bey surnames in the soil of Gazakh Mahal from 57 surnames ³² considered to be nobles in the Russian understanding of the former “Tatar distances” in Georgia - Gazakh, Borchaly and Shamsaddin, as well as sections of Sartchala at the Trialeti Bailiff, and attempt to disassemble their genealogical problems.

The historical-ethnographic and genealogical interest is based on the genealogies of these 14 surnames according to the category of hereditary Agha / beys - the Vekilovs, Shikhliniskies, Demirchilyarskies, Almardanbeyovs, Dilbazovs, Subhanverdikhanovs, Qiyasbeyovs, Pashayevs, Hajigasimovs, Iskenderbeyovs, Kesamanskies, Alinagovs, Jafarbeyovs and Nabiyevs, and each of them is described separately in an overview form.

In the second section, entitled **“The situation in connection with the genealogy of the agha/beyfamily names”**, the genealogy of the studied names is analyzed in the historical and ethnographic aspect. The approximate chronological frame of genealogy is

³¹ at. – p. 142

³² Справочный и сводный именной список родов лиц высшего сословия в мусульманских частях Закавказского края, причисленных к сословию агаларов и беков (по категориям) – Тифлис. // Azərbaycan Respublikası Dövlət Tarix Arxivı, Фонд 1, List 1, archivestorageunit255.

established as follows: Vekilovs - 500 years; ³³Shikhlinskies - 600 years; ³⁴ Demirchilarskies - 350 years; Almardanbeyovs - 250 years; Dilbazovs - 350 years; ³⁵ Subhanverdikhanovs - 350 years; ³⁶ Qiyasbeyovs - 350 years; ³⁷ Pashayevs - 300 years; ³⁸ Hajigaisumovs - 350 years; Iskenderbeyovs - 300 years; Kesemenskies - 350 years; Alinagovs - 300 years;³⁹ Jafarbeyovs - 250 years; Nabiyevs are 350 years old. The genealogy table of some of them is completed, some more or less, and supplemented with illustrative materials.⁴⁰

In chapter III, entitled “**Genealogies of non-hereditary agha families,**” 10 places of surnames are established in the corresponding classification of Maafs, who are not hereditary agha / beys, but who were enrolled by the Russian authorities to the agha / beys class from Gazakh Mahal for diligent service to the state, mostly excelled in military campaigns.

10 surnames of the origin of the Tarkhans / Maafs were brought to the study in the soil of the former Gazakh Mahal: the Alaybeyovs, Vidadovs-Muftizades, Gayibovs, Gulmammadovs,

³³Umudlu, İ.B. Vəkiloğulları. Əsilzadə soyun tarixi və şəcərəsi. (təkmilləşdirilmiş nəşr). Ön söz – akademik Teymur Bünyadov / İ.Umudlu. –Bakı: Apostroff, –2016. – p. 20.

³⁴ Umudlu, İ.B. Şıxlinskilər. Etno-tarixi və genealoji rakurs. Ön söz – akademik Teymur Bünyadov / İ.Umudlu. – Bakı: Apostroff, –2015. – p. 13.

³⁵ Umudlu, İ.B. Dilbazilər. Tarixi-bioqrafik araşdırma / İ.Umudlu. –Bakı: Əbilov, Zeynalov və oğulları, –2007. –pp. 35-44

³⁶Umudlu, İ.B. Abdulla bəy Divanbəyoğlunun nəsil şəcərəsi // – Bakı: Azərbaycan Milli Elmlər Akademiyası. Xəbərlər. Humanitar elmlər. N 1, –2016. –pp. 57-61.

³⁷ Umudlu, İ.B. Dağ Kəsəmən. Yurd bilgisi, insanlar, talelər / İ.Umudlu. – Bakı: Apostrof, –2009. –p.82.

³⁸ Umudlu, İ. B. Salahlı eli. Etnoqrafik araşdırma / İ.Umudlu. –Bakı: Apostroff, –2011. –p.579.

³⁹ at p. 519.

⁴⁰Umudlu, İ.B. Vəkiloğulları (Vəkilovlar). Şəcərə cədvəli. XVII-XXI yüzillər. illüstrativ nəşr / İ.Umudlu. –Bakı: Apostroff MMC. –2016; Umudlu, İ.B. Dilbazogulları (Dilbazilər). Şəcərə cədvəli. XVII-XXI yüzillər. illüstrativ nəşr / İ.Umudlu. –Bakı: Apostroff MMC. –2017.

Sharifovs, Miralayevs, Usubovs, Agamalovs, Kerbalayevs, Muradovs.

The approximate chronological frame of genealogy is established as follows: Alaybeyovs - 300 years; Vidadov-Muftizades - 600 years;⁴¹ Gayibovs - 300 years;⁴² Alaybeyovs - 300 years;⁴³ Gulmammadovs - 350 years;⁴⁴ Miralayevs - 350 years;⁴⁵ Usubovs - 250 years;⁴⁶ Sharifovs - 250 years; Agamalovs - 250 years; Kerbalayevs - 250 years; Muradovs - 350 years.⁴⁷

In the fourth chapter, entitled **“The Role of Epigraphic Monuments in the Development of Genealogies”**, corpus inscriptions in Arabic-Turkic-Persian languages of numerous Muslim epigraphic monuments dating from the 18th - early 20th centuries, ancient necropolises of the villages of Gazakh and Aghstafa administrative regions are used for research. The inscriptions in these monuments presented solid genealogical material on the genealogies of the families under consideration.⁴⁸ The main difference between the epigraphic inscriptions of the Gazakh-Aghstafa region from these types of monuments in other regions of Azerbaijan is that although the form of traditional expression in Arabic is observed here, the meaningful epitaphs characterizing the deceased and penned by local poets known to

⁴¹ Umudlu, İ.B. Molla Vəli Vidadinin şəcərəsi // - Bakı: “Folklor və Etnoqrafiya”. Beynəlxalq elmi jurnal. N 1, - 2017. - pp. 61-69.

⁴² Umudlu, İ. B. Qayıboğulları //Azərbaycan Tarixi Şəcərə Cəmiyyətinin Xəbərləri - Известия АИРО toplusu, Səkkizinci buraxılış. - Bakı, Adiloğlu, - 2012. - pp.90-100.

⁴³ Umudlu, İ. B. Salahlı eli. Etnoqrafik araşdırma / İ.Umudlu. -Bakı: Apostroff, -2011. -pp.515-518.

⁴⁴ at pp. 588-601.

⁴⁵ at pp.561-578.

⁴⁶ at pp. 703-708.

⁴⁷ Umudlu, İ.B. Dağ Kəsəməni. Yurd bilgisi, insanlar, talelər / İ.Umudlu. - Bakı: Apostrof, -2009. -pp.177-233.

⁴⁸ Umudlu, İ.B. Şəcərələrin öyrənilməsində epiqrafik abidələrin rolu (Qazax bölgəsi üzrə materiallar əsasında) // Bakı: Azərbaycan Arxeologiyası və Etnoqrafiyası. N1, 2015. pp.128-135.

the people are in most cases written in Turkic, sometimes in Persian languages.⁴⁹

The “**Conclusion**” summarizes the goals and objectives, formulates the main scientific conclusions. Conducted on the basis of materials and sources, epigraphic texts of the region in different languages, interviews with informed persons, the research allows us to come to some conclusions related to noble families in Gazakh uyezd, which can be expressed in the following orders:

- Aristocracy, system of official ranks and ancestry tradition in Azerbaijanis not outside the systems and traditions that existed in the Turkic states, from the political practice of use in administrative affairs, and from the 19th century from the Russian systems of the nobility;

- There is a genealogical bunch of genealogies of the hereditary princes, khans and sultans of medieval feudal possession under the name of the country of Suvars (Savirs), in subsequent centuries the country of Gazakhs and, families in the agha/bey nomenclature of the Gazakh uyezd of the 19th century;

- Regional epigraphy with its wealth is a valuable source of genealogical information.

The genealogy tables and illustrations of the studied surnames compiled by the author are presented at the end of the work as an addition.

⁴⁹ Umudlu, İ.B. Qazax-Ağstafa bölgəsinin epiqrafikasında farsdilli mətnlər //– Bakı: AMEA Akademik Z.M.Bünyadov adına Şərqsünaslıq İnstitutu. AMEA-nın həqiqi üzvü, Sovet İttifaqı Qəhrəmanı Z.M.Bünyadovun xatirəsinə həsr olunmuş “Müasir şərqsünaslığın aktual problemləri” mövzusunda Beynəlxalq Elmi Konfransın (16-17 october 2017) materialları. – “Papyrus NP”, –2018. 584 p. –pp. 106-109.

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

1. Salahlı eli. Etnoqrafik araşdırma. – Bakı: Apostroff, –2011. – 912 s.
2. Qayıboğulları //Azərbaycan Tarixi Şəcərə Cəmiyyətinin Xəbərləri - Известия АИРО toplusu, Səkkizinci buraxılış.– Bakı, Adiloğlu, – 2012. – s.90-100.
3. История дворянского рода Дильбази. Историко-биографический ракурс. Предисловие – Адалет Тагирзаде, доктор философии по филологии, действительный член Азербайджанского историко-родословного общества (АИРО). – Баку: Apostroff. – 2014. –176 с.
4. Şıxlinskilər. Etno-tarixi və genealoji rakurs. Ön söz – akademik Teymur Bünyadov. – Bakı: Apostroff, – 2015. – 676 s.
5. Şəcərələrin öyrənilməsində epiqrafik abidələrin rolu (Qazax bölgəsi üzrə materiallar əsasında) // –Bakı, Azərbaycan Arxeologiyası və Etnoqrafiyası. № 1, 2015, – s. 128-138.
6. Abdulla bəy Divanbəyoğlunun nəsil şəcərəsi// – Bakı, Azərbaycan Milli Elmlər Akademiyası. Xəbərlər. Humanitar elmlər. № 1,– 2016. – s. 57-61.
7. Qazax qəzası üzrə əsilzadə şəcərələrinin tədqiqinə dair//– Bakı, Azərbaycan Arxeologiyası və Etnoqrafiyası. № 2, –2016, – s. 181-186.
8. Vəkilöğulları. Əsilzadə soyun tarixi və şəcərəsi. (təkmilləşdirilmiş nəşr). Ön söz – akademik Teymur Bünyadov.– Bakı: Apostroff, – 2016. –584 s.
9. Türk-müsəlman əhaliyə qarşı 1914-1920-ci illər soyqırımı və bu hadisələrin Qazax qəzasında əks-sədası //”Azərbaycan və Şərqi Anadoluda Türk-Müsəlman əhaliyə qarşı soyqırımlar (1914-1920-ci illər” mövzusunda həsr olunmuş III beynəlxalq elmi konfransın materialları. –Bakı, AMEA Tarix İnstitutunun elmi əsərləri. Xüsusi buraxılış, № 56,57,58, – 2016, – s.608-615.
10. Vəkilöğulları (Vəkilovlar). Şəcərə cədvəli. XVII-XXI yüzillər. *illüstrativ nəşr.* – Bakı: Apostroff MMC. 2016. Təqdimat – AMEA Mərkəzi Elmi Kitabxanası, 23 fevral 2017-ci il.

11. History of the Dilbazi noble family. Historical-biographical perspective. –Praha: Printed in FLASH STYLE ltd. – 2017. (Czech Republic).–176 p.
12. Dilbazogulları (Dilbazilər). Şəcərə cədvəli. XVII-XXI yüzillər. *illüstrativ nəşr.* –Bakı: Apostroff MMC. – 2017.
13. Molla Vəli Vidadinin şəcərəsi // – Bakı: “Folklor və Etnoqrafiya”. Beynəlxalq elmi jurnal. № 1,– 2017. – s. 61-69.
14. Об истории генеалогической традиции азербайджанцев //– Kyiv: Hileya. Natsional’nyy pedahohichnyy universitet imeni M.P.Dragomanova, VHO Ukrayins’ka Akademiya Nauk. Vypusk 120 (N 5). – 2017, – с. 116-119.
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