

REPUBLIC OF AZERBAIJAN

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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**DARBAND CITY AS ONE OF THE CULTURAL CENTERS
OF AZERBAIJAN (IN THE EARLY XIX-XX CENTURY)**

Speciality: 5503.02 – Homeland history

Field of science: History

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NAKHCHIVAN – 2024

The work was performed at cahir of “New history of Azerbaijan and the history of genocides against the Azerbaijani people” of the Institute of History named after Abbasgulu Agha Bakikhanov of ANAS.

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GENERAL CHARACTERISTICS OF THE DISSERTATION

The actuality of the theme and the degree of research. After the independence of our country, a new stage began in the development of science and culture, including history, in all areas of social life. One of the main aspects that characterizes this period, which has been going on until now, is that the dark pages of our Motherland's history, which were covered with a “veil of mystery” during the seventy-year period of the “red empire”, are being illuminated, historical truths are revealed, and in accordance with our national interests on objective scientific grounds extensive, planned and complex work is being done in the direction of rewriting. The culture that dates back to the history of our initial statehood, including the study of the 19th-early 20th centuries of Darband, which is considered one of the main centers of our urban culture, remains one of the priority areas of our historiography due to many aspects.

The city of Darband is an organic part of the oldest historical territory of Azerbaijan. During all periods of Azerbaijan's history, the borders of its territory have always been considered within a single space, starting from the north of Darband in the north to Zanzan in the south, and in this sense, it is impossible to imagine the completeness of the ethno-political unity of Azerbaijan without Darband.

One of the remarkable innovations in the historiography of Azerbaijan during the period of independence is that the interest in the comprehensive study of the history of individual cities has increased; scientific research has been deepened in order to further enrich the history of Azerbaijan by examining the history of regions and cities. In the words of the national leader Heydar Aliyev, *“Azerbaijan has many cities with an ancient and rich history, every corner and every stone of this beautiful city, which our great ancestors left us as a*

*monument, clearly demonstrates the great genius, great power, and great culture of the Azerbaijani people”.*¹

The history of the city of Darband, which has a centuries-long rich history and has played an important role in the economic, political and cultural life of the Azerbaijani people for a long period of time, is one of the most important issues of researching the role of Darband as a center of science and culture as a part of our general history.

Although the cultural life of the city of Darband at the beginning of the 19th and 20th centuries has not yet been comprehensively studied as a separate object of historical research, various aspects of culture in these lands have been touched upon in the historiography of the Soviet, Azerbaijani, and contemporary Dagestan and Russia, which this city is currently following. Of course, Azerbaijani historians have made a significant contribution to the study of the cultural history of Darband.

The studied topic was discussed by Azerbaijani historians M.H. Valili (Baharli),² S.B.Ashurbeyli,³ K.Shukurov,⁴ A.Hajiyev,⁵ S.A.Ibışov,⁶ H.Y.Verdiyeva,⁷ F.Kocherli,⁸ F.Gasimzadeh,⁹ F.Asadov,¹⁰

¹Order extract of the President of the Azerbaijan Republic about some measures related to the protection and restoration of Icherisheher Historical-Architectural Reserve in Baku city. 17 February 2003

² Vəlili M.H. Azərbaycan coğrafi, təbii, etnoqrafik və iqtisadi mülahizat / M.H.Vəlili. – Bakı: Azərnaşr, – 1993. – 204 s.

³Aşurbəyli S. Şirvanşahlar dövləti / S.Aşurbəyli. – Bakı: Avrasiya press, – 2006. – 416 s.

⁴Şükürov K. Azərbaycan əhalisi / K.Şükürov. – Bakı: Elm, – 2004. – 978 s.

⁵Hacıyev A. Dərbənd XIX-XX əsrin əvvəllərində / A.Hacıyev. – Bakı: Turxan NPB, – 2017. – 244 s.

⁶İbışov S.Ə. Quba xanlığı: əhali tarixi və azadlıq mücadiləsi / S.Ə.İbışov. – Bakı: “Elm”, – 2012. – 336 s.

⁷Verdiyeva H.Y. XIX əsrin birinci yarısında Şimali Azərbaycanın əhalisi / H.Y.Verdiyeva. – Bakı. – 1993. – 133 s.

⁸Köçərli Firudin bəy. Azərbaycan ədəbiyyatı / F.Köçərli. 2 cildə, II cild. –Bakı: Elm, – 1981. – 486 s.

S.Rahimova,¹¹ N.Aliyev,¹² H.Hasanov,¹³ E.Garayev,¹⁴ M.Kh.Heydarov,¹⁵ S.M.Mustafayev,¹⁶ T.Mustafazade,¹⁷ foreign historians G.Novruzova,¹⁸ S.Aliyev,¹⁹ G.Sh.Kaymarazov,²⁰ A.N.Kajlayev,²¹ A.A.Kud-

⁹Qasımzadə F. XIX əsr Azərbaycan ədəbiyyatı tarixi / F.Qasımzadə. – Bakı: Maarif, – 1974. – 486 s.

¹⁰Əsədov F. Dərbənd xanlığı [tarixi oçerk] / F.Əsədov. – Bakı: Bakı Universiteti, – 2004. – 94 s.

¹¹Rəhimova S. Dərbənd şəhəri XII-XV əsrlərdə: / tarix elmləri namizədi dissertasiyası / – Bakı, 2012. – 160 s.

¹²Əliyev N. Böyük Dərbənd Ensiklopediyası / N.Əliyev. – Bakı: Afpoliqraf, – 2018. – 784 s.

¹³Гасанов Г. Административно-территориальные изменения и эволюция демографического состояния в Дербендском регионе в XIX – нач. XX вв. // АМЕА Tarix İnstitutunun əsərləri. Xüsusi buraxılış. “Dərbəndə şəhərinin tarixi: Azərbaycan və Dağıstan xalqlarının qardaşlıq və dostluq əlaqələrinin parlaq səhifələri” mövzusunda beynəlxalq elmi konfransın materialları. Bakı, – 2012, 40-cü buraxılış, – s. 293-297.

¹⁴Qarayev E. Azərbaycan XVIII əsr rus və Qərbi Avropa səyyahlarının təsvirində / E.Qarayev. – Bakı: ADPU nəşriyyatı, – 2005. – 160 s.

¹⁵Гейдаров М.Х. Города и городское ремесло Азербайджана XIII-XVII веков. Ремесло и ремесл. Центры / М.Х.Гейдааров. – Баку: ЭЛМ, – 1982. – 281 с.

¹⁶Мустафаев Дж.М. Северные ханства Азербайджана и Россия (конец XVIII – нач. XIX в.) / Дж.М.Мустафаев. – Баку: ЭЛМ, – 1989. – 128 с.

¹⁷Мустафаев Т. Азербайджан и русско-турецкие отношения в первой трети XVIII века / Т.Мустафаев. – Баку: ЕЛМ, – 1993. – 240 с.

¹⁸Novruzova G. Dagistan Derbent bölgesi terekeme türklerinin dini hayatı: / Felsefe ve Din Bilimleri Anabilim Dalı, Din Sosyolojisi Bilim Dalı, Yüksek Lisans Tezi / – Kayseri, 2005. – 95 s.

¹⁹Aliyev S. Derbent, İslam Ansiklopedisi, C.9, – İstanbul: TDV yayınları, – 1994.

²⁰Каймаразов Г.Ш. Очерки истории культуры народов Дагестана [От времени присоединения к России до наших дней] / Г.Ш.Каймаразов. – М.: Наука, – 1971, – 476 с.; Каймаразов Г.Ш. Просвещение дореволюционном Дагестане / Г.Ш.Каймаразов. – Махачкала, – 1989. – 160 с.

²¹Кажлаев А.Н. Возникновение и экономическое развитие городов Дагестанской АССР. Махачкала: Даг. кн. изд., – 1971. – 331 с.; Кажлаев А.Н. Возникновение и экономическое развитие Дербента / А.Н.Кажлаев. – Махачкала: Даг. кн. изд., – 1972. – 164 с.; Кажлаев А.Н. Дербент-город музей / А.Н.Кажлаев. – Махачкала: Даг. кн. изд., – 1965. – 72 с.

ryavchev,²² V.V.Bartold,²³ G.D.Daniyalov,²⁴ A.R.Shikhsaidov,²⁵ X.Kh.Ramazanov,²⁶ Kh.M.Khashayev,²⁷ D.A.Talibov,²⁸ H.Huseynov,²⁹ N.A.Mahammadov,³⁰ A.K.Karimov,³¹ F.H.Hajjiyeva,³² Z.U.Mahmudova³³ E.M.Zulfugarova,³⁴ L.A.Bogatirov,³⁵ A.S.Muslimo-

²²Кудрявцев А.А. Древний Дербент / А.А.Кудрявцев. – М.: Наука, – 1982. – 172 с.; Кудрявцев А.А. Великий город на Каспии. Дербент в эпоху феодализма / А.А.Кудрявцев. – Махачкала: Даг. кн. изд., – 1982. – 184 с.; Кудрявцев А.А. Феодальный Дербент. Пути закономерностей развития города в VI – середине XIII в. / А.А.Кудрявцев. – М.: Наука, – 1995; Кудрявцев А.А. Дербенту - 5000 лет. / А.А.Кудрявцев. – М.: Советская Россия, – 1989. – 160 с.

²³Бартольд В.В. Дербент // Собрание сочинений. Т.Ш.; Бартольд В.В. К истории Дербента // В.В.Бартольд. – ЗВО, Т.ХІХ, – СПб., – 1965. – с. 419-430.

²⁴Даниялов Г.Д. Классовая борьба в Дагестане во второй половине XIX – нач. XX вв. / Г.Д.Даниялов. – Махачкала, – 1970. – 293 с.

²⁵Шихсаидов А.Р. Дагестан в X-XIV вв. [Опыт социально-экономической характеристики] / А.Р.Шихсаидов – Махачкала: Даг. кн. изд., – 1975. – 175 с.

²⁶Рамазанов Х.Х. Колониальная политика царизма в Дагестане в первой половине XIX в. / Х.Х.Рамазанов. – Махачкала, – 1956. – 40 с.

²⁷Хашаев Х.М. Общественный строй Дагестана в XIX веке / Х.М.Хашаев. – М.: Изд. АН СССР, – 1971. – 261 с.

²⁸Талыбов Д.А. Дербент: судьбы и люди. Исторические заметки / Д.А.Талыбов. – Махачкала: б/и, 2002. – 182 с.

²⁹Гусейнов Г. Дербент. Энциклопедия / Г.Гусейнов. – Москва, – 2009. – 551 с.; Гусейнов Г. Город тысячи легенд / Г.Гусейнов. – Махачкала, – 1982.–136 с.

³⁰Магомедов Н.А. Дербент и Дербентское владение в XVIII – первой половине XIX в. / Н.А.Магомедов. Политическое положение и экономическое развитие. – Махачкала, – 1998.; Магомедов Н.А. Дербентское ханство в русско-иранских и русско-турецких взаимоотношениях во второй половине XVIII начале XIX вв. / Н.А.Магомедов. – Махачкала: Изд. ДГПУ, – 2000. – 128 с.

³¹Керимов А.К. Мой город Дербент / А.К.Керимов. – М.: Прозерпина, – 1994. – 256 с.

³²Гаджиева С.Ш. Дагестанские терекеменцы: XIX – начало XX в.: Историко-этнографическое исследование / С.Ш.Гаджиева. – Баку: Наука, – 1990. – 216с.

³³Махмудова З.У. Дербент в XIX – начале XX вв.: Этническая мозаичность города на «вечном перекрестке» / З.У.Махмудова. – М., – 2006. – 157 с.

³⁴Зульпукарова Э.М. Формирования и деятельность Дагестанской Интеллигенция конец XIX – середина XX века / Э.М.Зульпукарова. – Махачкала: Юпитер, – 2003. – 360 с.

va,³⁶ М.С.Адухов,³⁷ А.М.Ибрагимов,³⁸ Т.С.Хаджиагаев³⁹ and others investigated.

While researching the topic of the dissertation, the works and information of historians, travelers, and public figures who researched different problems of socio-cultural life in Darband and Dagestan in the period before 1918,⁴⁰ as well as official documents stored in the National Archives Department of the Republic of Azerbaijan,⁴¹

³⁵Богатыров Л. А. Культурное развитие Дагестана в 20-е годы XX в. / Л. Богатыров. – Москва, – 2009. – 31 с.

³⁶Муслимова А.С. Народное образование в Дагестане во второй половине XIX – начале XX веков / А.С.Муслимова. – Махачкала, – 2002. – 179 с.

³⁷Адухов М.Д. Становление и развитие светского образования в Дагестане: Вторая половина XIX в. – XX в. / М.Д.Адухов. – Махачкала, – 2004. – 500 с.

³⁸Ибрагимов А.М. Дербент – музей под открытым небом / А.М.Ибрагимов. – Махачкала: Лотос, – 2015. – 224 с.

³⁹Гаджиагаев Т.С. Взаимоотношения народов Дагестана и Азербайджана во второй половине XIX – начале XX в. / Т.С.Гаджиагаев. – Махачкала, – 2009. – 160 с.

⁴⁰Вакханов А.А. Güllüstani-İrəm / А.А.Вакханов. – Bakı: Xatın-Plyus. – 2010. – 302 s.; Dərbəndnamələr / – Bakı: Nurlan, – 2010. – 92 s.; Акты, собранные Кавказской Археографической комиссией. Т. I-XII. Тифлис, 1866-1904.; Кавказский календарь, на 1897 годъ. отъ канцелярій кавказскаго наместника. – Тифлис, – 1896.; Кавказский календарь, на 1901 годъ. отъ канцелярій кавказскаго наместника. – Тифлис, – 1900.; Алкадары Г.Э. Асари-Дагестан / Г.Э.Алкадары – Махачкала: Юпитер, – 1994. – 158 с.; Козубский Е.И. История города Дербента / Е.И.Козубский. – Темир-Хан-Шура: Изд. Русская типография, – 1906, – 648 с.; Козубский Е.И. К истории народного образования в Дагестанской области в первое пятидесятилетие // Дагестанский сборник. – Темир-Хан-Шура, – 1902. Вып. I. – 445 с.; Обзор о состоянии Дагестанской области за 1904 год. – Темир-Хан-Шура, – 1905.

⁴¹В Шемахино-Дербентскую дирекцию училище. Рапорт. 13 января 1853 года. На 250 листах. Azərbaycan Respublikası Dövlət Tarix Arxivi, Fond № 845, siyahı №1, iş № 73, vərəq – 2; Концелярия заведующего Кавказского Учебного Округа. Azərbaycan Respublikası Dövlət Tarix Arxivi, Fond № 311, siyahı №1, iş № 596, vərəq – 5-8.; Статистический ведомости о состояний Дербендского городского училище за 1913 годъ. На 116 листах. Azərbaycan Respublikası Dövlət Tarix Arxivi, Fond № 309, siyahı №1, iş № 975, vərəq – 31.

materials stored in the State Archives of the Republic of Dagestan,⁴² National Archives documents of the Republic of Georgia⁴³ and other official documents and materials used.

Object and predmet of research. The main object of the current dissertation research is many important issues of the cultural history of the 19th-early 20th century Darband city, which was one of the oldest cities of Azerbaijan, the northern entrance of our homeland, the invincible fortress of our borders. Although the city of Darband was occupied by Tsarist Russia at the beginning of the 19th century, Darband and the regions surrounding it remained an organic part of Azerbaijan even during the Romanov period, and the socio-economic, socio-political and spiritual-cultural processes that took place in other regions of Northern Azerbaijan. At the beginning of the 19th and 20th centuries, the city of Darband remained an organic part of the cultural environment of the entire Azerbaijan. The specific subject of this dissertation is the study of the history of Darband as one of the development centers of Azerbaijani culture at that period.

The goal and duties of the research. The main goal of writing the research work is to investigate the city of Darband as one of the cultural centers of Azerbaijan in the late 19th and early 20th centuries based on the critical analysis of sources and existing literature. Based

⁴² Обращение председателю педагогического Совета Дербентской женской Гимназии Кавказкого Учебного Округа. На 723 листах Центральный Государственный Архив Республики Дагестан, Фонд №85, опись №1, дело №15, л. №399.; Обращение начальника Санкт-Петербургского Учебного Округа Н. Кульчинского начальнику Кавказского Учебного Округа. На 723 листах Центральный Государственный Архив Республики Дагестан, Фонд №85, опись №1, дело №15, л. №637.; Обращение председателя Бакинской женской Гимназии председателю Педагогического Совета Дербентской женской Гимназии. 6.09.1914 г. Центральный Государственный Архив Республики Дагестан. Фонд №85, опись №1, дело №15, л. 222-223.; Отчеты военного губернатора о состоянии Дербентской губернии за 1850 г. Российский Государственный Исторический Архив. Фонд №1268, опись №5, дело №372, л. №11-30.

⁴³ Проект сметы трехлетие 1915-1917 год по Дагестанский области. Национальный Архив Грузии. Фонд №13, Опись №8, дело №1119. На 92 листах. л. 12-13.

on all this, determining the role played by the city of Darband in the historical destiny of Azerbaijan and the position it occupies is one of the main goals of the research. In order to achieve this main scientific goal, the following specific tasks have been set:

- to briefly analyze the history of the city of Darband from ancient times to the beginning of the 20th century;

- to investigate the socio-cultural life of Darband city at the beginning of the 19th-20th centuries in a general and comparative way;

- objectively researching and assessing the state and evolution of individual areas of the city's cultural life;

- to study the science and education system in the city of Darband in the XIX - early XX centuries based on archive and official documents;

- to determine the place and role of Darband city in the development of science and education in Azerbaijan in the 19th century;

- to analyze the state of the literary environment in the city of Darband during the occupation of Tsarist Russia and to determine the ways of development of art;

- to study examples of oral and written literature of the city of Darband in the early 19th-20th centuries;- to investigate the art fields and their development characteristics in that period, to evaluate their condition;

- to investigate the development of the press in the city of Darband in the beginning of the 19th-20th centuries, the course of this development, its characteristics and its main results;

- to shed light on the education system in Darband, its main forms, the state of secular and religious schools;

- to investigate religion and its role in socio-cultural life in the city of Darband at the beginning of the 19th-20th centuries

- to take a detailed look at the place of Darband folklore in the folklore of Azerbaijani oral folk literature;

- to evaluate the features of its development by reviewing the music and theater life of Darband.

The methods of the research. The current dissertation is written based on the principles of objectivity and historicity, the objective

historical research method based on comprehensive and critical analysis of all sources and information through comparative analysis.

The main provisions of the defense. The following main scientific propositions were defended in the current dissertation research:

- Like Tabriz, Nakhchivan, Shamakhi, Baku, Shirvan and other cities, the city of Darband is one of our ancient homelands that appeared in the ancient lands of Azerbaijan and played an important role in the socio-economic, social-political and spiritual-cultural life of our Motherland and people;

- The city of Darband, whose history goes back more than 5000 years, has been one of the largest cultural centers of the ancient east since the Middle Ages;

- Despite the occupation of this city by Romanov Russia in the 18th century, Darband remained one of the centers of science, education and culture of Azerbaijan during the period chosen for the study;

- European-style education in Darband during this period. it was observed that science and culture gradually spread and acquired leading positions in the cultural life as a whole;

- At the same time, the preservation and development of the spiritual culture areas typical of the Azerbaijani culture as a whole in Darband has become obvious, Darband has remained one of the centers of the art, music, folklore, and art of Azerbaijani bards;

- The city of Darband, which remained one of the centers of Azerbaijani culture during the research period, made significant contributions to the development of Azerbaijani science and education, art, etc., and enriched the ranks of Azerbaijani cultural figures with new directions.

Scientific novelty of the research. The dissertation is the first research work that comprehensively studies the history of the city of Darband as one of the centers of Azerbaijani culture at the beginning of the 19th - 20th centuries based on various sources and information. On the basis of numerous and various sources and scientific works, the history of the city of Darband from ancient times to the beginning of the 20th century was analyzed and it was once again confirmed that this city has an important role in the history of Azerbaijan. In the

early 19th and 20th centuries, the social and cultural life of the city of Darband was investigated in a general and comparative way, and it was concluded that despite the colonial policy implemented by Tsarist Russia in this region, the city maintained its development dynamics and preserved its socio-economic importance.

Researching the science and education system in the city of Darband at the beginning of the 19th - 20th centuries on the basis of archive and official documents, it was concluded that despite the measures implemented by the Russian colonial regime, the increasing development of the fields of science and education continued in the city during that period;

During the occupation of Tsarist Russia, the ways of development of literary environment and art in Darband city were determined and it was revealed that Darband city protected its national literary and artistic environment during this period as well. During that period, examples of oral and written literature of Darband city were studied and it was confirmed that these national values have a great role in the spiritual life of the local Azerbaijani population of the city. In this period, as one of the cultural centers in the city of Darband, the development of the press, Ashug school and folklore, theater and musical life have been explained on scientific grounds.

Religion and its role in social and cultural life were investigated in the city of Darband in the early 19th - 20th centuries, and it was revealed that these spiritual values were preserved and played an important role in the life of the society during the Tsarist Russia. It has been proven by research conducted on the basis of various sources and facts that the achievements achieved in the cultural life of Darband during the mentioned period were not possible as a result of the socio-cultural policy of the Russian colonial regime, but due to the cultural heritage and historical cultural development of the people based on tradition. Also, the literary and cultural environment of Darband, the history of Darband culture was an organic part of Azerbaijani culture, and the city of Darband remained one of the centers of development of a single, common Azerbaijani culture.

Theoretical and practical significance of the research. When researching the research topic, the obtained scientific innovations are of theoretical importance. The research materials, information from the sources presented here can be used in writing generalized works on the history of Azerbaijan, preparing lecture courses, studying the culture of Azerbaijan as a whole, including the history of the urban culture of Azerbaijan, teaching the subjects of the history of culture and history of Azerbaijan in higher schools, and holding special courses and special seminars related to these problems.

Approbation and application of the research. The main provisions of the dissertation were published in the author's articles and theses in various scientific collections, authoritative scientific journals, and applied to the scientific circulation in the materials of international and republican scientific conferences.

Name of the organization where the dissertation work is performed. The topic of the dissertation work was approved by the Scientific Council of the Institute of History named after A.A.Bakikhanov of the Azerbaijan National Academy of Sciences, and the dissertation was completed in the “New history of Azerbaijan and the history of genocides against the Azerbaijani people” department of that Institute, and was discussed twice at the department's meetings dated May 8, 2021 (protocol №5) has been presented.

The structure and volume of the dissertation. The volume of the thesis consists of 157 pages, including the introduction of 37,352 characters, chapter I of 67,228 characters, chapter II of 35,332 characters, chapter III of 64,527 characters, and the conclusion of 21,631 characters.

MAIN CONTENT OF THE DISSERTATION

In the **“Introduction”** part of the dissertation, the relevance of the topic and the level of development are justified, the object and subject of the research are explained, the goals and tasks of the research, the methodological bases are determined, the main propositions defended are determined, the scientific innovation, theoretical and practical importance of the work is indicated.

The first sub-chapter of the first chapter of the dissertation called **“Social and cultural life of Darband city”** is called **“From the history of Darband city”**. In this sub-chapter, the brief history, political geography, etymology of the name of the city, ethnic and democratic situation, management system, socio-economic life of Darband, which is a historical city of Azerbaijan, covering the period from the ancient times to the beginning of the 20th century are described. Currently, the historical city of Azerbaijan is part of the Russian Federation, but its entire historical fate has been connected with Azerbaijan. Even from the time of the state of Azerbaijan Albania until the beginning of the 20th century, the city of Darband and its neighboring areas took the most active role in all social-political, socio-economic and cultural events that took place in the north of Azerbaijan. The name of Darband and its location are mentioned in the works of Yrab geographers is given as “Bab-yal-Yabwab” [door, gate], “Babzl-Hadid” [iron gate], “Yal-Bab” [gap], “Syad-Yalvan” [entrance gate].⁴⁴ Darband, as a strategic point, used to be a military-political base of Albanian rulers and Sassanid kings. A large garrison was permanently kept here, but later, as a result of the expansion of trade-economic relations, the development of the local economy, and military-political reasons, Darband was formed as a military-strategi-

⁴⁴Məmmədov T.M. Qafqaz Albaniyası ilk orta əsrlərdə / T.M.Məmmədov. – Bakı: “Təhsil”, – 2006. – s. 140.

cally important point, and became an important center of trade, crafts, culture, and a convenient sea port.⁴⁵

In the VII-VIII centuries, Darband was seriously affected by the continuous Arab-Khazar wars. For about a hundred years, Khazars and Arabs fought for Azerbaijan. Finally, in the 30s of the VIII century, the Arab Caliphate, which won this struggle, completed the occupation of Azerbaijan, including Darband.⁴⁶

As a result of the weakening of the Caliphate in the struggle for independence in Azerbaijan and other occupied countries, the Shirvanshah Mazyadili state, which was established in the northeast of Azerbaijan, brought the city of Darband under its sphere of influence in 988. Yusif ibn Abu Saj, the ruler of Saji, who tried to rule the lands of Azerbaijan from a single center, also captured Darband and strengthened the towers and defense fortifications here. However, the control of Darband by the Hashemite dynasty continued for some time after that.⁴⁷

In the 11th century, the Seljuks captured Darband, but this was a kind of formal dependence, and the city administration actually continued its independent policy. The first march of the Mongols to Azerbaijan, which took place in 1220-1222, did not bypass Darband. The Mongol troops, who entered the country from the south of Azerbaijan, advanced to the north under the leadership of Jaba and Subutai. In 1239, the Mongols captured the city of Darband and completed the occupation of all Azerbaijani territories. The city was first ruled by the viceroys of the High Mongol Khaganate, and from 1256 it was part of the Hulaku [Elkhani] state [1256-1357] and then the Jalairi state [1359-1410].⁴⁸

⁴⁵Azərbaycan tarixi: [7 cildə] / Məsul redaktor Nailə Vəlixanlı. – Bakı: Elm, – c. 2. – 1998. – s. 41.

⁴⁶Vəlixanlı N. Azərbaycan və ərəb xilafəti / N.Vəlixanlı. – Bakı: ADN, – 1993. – s. 33-36.

⁴⁷Aşurbəyli S. Şirvanşahlar dövləti / S.Aşurbəyli. – Bakı: Avrasiya press, – 2006. – s. 231.

⁴⁸Pirişev V. Son orta əsrlər Dərbəndinin tarixi-siyasi coğrafiyasından // Dərbənd şəhərinin tarixi: Azərbaycan və Dağıstan xalqlarının qardaşlıq və dostluq əlaqələri-

The history of Darband at the end of the 14th century and the beginning of the 15th century is full of more intense events. During this period, the city was attacked by conquerors such as Teymur and Tokhtamysh. In the 15th century, Darband maintained its position as a border town. During that period, Safavid sheikhs marched to Shirvan, including Darban, and finally, with the fall of the Shirvanshah state in 1538, Darband was completely included in the Safavid state.

The fall of the Safavid state of Azerbaijan in 1736 and the Afshar Empire of Azerbaijan in 1747 led to the creation of many khanates in the territories of Azerbaijan, including the Darband khanate. Ibrahim-gulu Bey, the father of the founder of the Darband Khanate, Muhammadhasan Khan, was the head of the royal garrison in Darband until 1722, and was appointed the judge of Darband by Tsar Peter I when the Russians conquered Darband. After the signing of the Treaty of Ganja in 1735, Russian troops completely left Azerbaijan, and the city of Darband was returned to the empire of Nadir Shah Afshar.⁴⁹

In 1759, Fatali Khan of Guba subjugated Darband and turned this city into the capital of the Guba Khanate.⁵⁰ In May 1796, when the Russian troops led by V.Zubov tried to capture Darband, Guba Khan met fierce 1796, the city was occupied by the Russians. In March 1797, as soon as the Russian troops left the territory of Azerbaijan, Sheikhalı Khan again seized power in the entire Guba Khanate, including Darband. Later, Hasan Khan took over the administration of Darband and became the khan of Darband until 1803. After that period, Darband again joined the Guba Khanate.⁵¹

On June 21, 1806, Darband was occupied by Russian troops and the city was included in the Russian Empire. From the Russian invasion to the establishment of Darband governorate, the “military-

nin parlaq səhifələri” mövzusunda keçirilən beynəlxalq elmi konfransın materialları. Elmi əsərlər. 40-cı cild. AMEA Tarix İnstitutu. Bakı, – 2012, – s. 184.

⁴⁹Əliyev N. Böyük Dərbənd Ensiklopediyası / N.Əliyev. – Bakı: Afpoliqraf, – 2018. – s. 175.

⁵⁰Mustafazadə. T. Quba xanlığı / T.Mustafazadə. – Bakı: Elm, – 2005. – s. 16-18.

⁵¹Əliyev N. Böyük Dərbənd Ensiklopediyası. – s. 175.

people” administration method was organized in the city of Darband. In August 1806, the post of commandant was established. The province of Darband, established in February 1812, operated until the April 1840 law came into force.⁵² According to the “Statute” of April 10, 1840, approved by Tsar Nicholas I of Russia, Darband received the status of a province within the Khazar Province. Darband district, with the central city of Darband, included Darband, Tabasaran and Garagaitaq districts. According to the “Constitution” of 1846, Darband governorate was created, Darband and Guba districts, Samur and Dargin districts, Kura and Qazigumukh khanates were included.⁵³ In 1847-1850, A.I.Gagarin, in 1850-1856, Y.F.Minkevich, in 1857-1858, Z.S.Manyukin, and in 1858-1860, D.K.Aseev held the post of Darband governor.⁵⁴ According to the “Constitution” approved by the tsar's decree on June 10, 1860, Darband governorate was abolished and Dagestan province was established in its place. Darband region was included in Russia's Dagestan province.

Even at the beginning of the 19th century, that is, in 1810, 95 percent of Darband's city population [4169 people] - 3947 people - were Muslims belonging to the Shia sect, or more precisely, Azerbaijani Turks. In 1824, the number of Muslims in the city reached 10,377 people [93.8% of the population]. In 1851, the proportion of Muslims was equal to 90%. In 1859, 13,470 people, in 1893, 15,265 people, and in 1897, 14,649 people lived in Darband. In 1897, the specific weight of Azerbaijani Turks was 66.7% [9767 people].⁵⁵ Referring to official data, it can be noted that “in 1909, the population of Darband was 32,871 people in total. 21,785 of this population were men, and 11,086 were women”.⁵⁶

⁵²Наси́ев А. Дəрбəнд XIX-XX əsrin əvvəllərində / А.Наси́ев. – Bakı: Turxan NPB, – 2017. – s. 43-45.

⁵³Ibid. – p. 179.

⁵⁴Ibid. – p. 46.

⁵⁵Ibid. – p. 98-103.

⁵⁶Обзор о состоянии Дагестанской области за 1910 год. – Темир-Хан-Шура, – 1911. – с. 7.

The Russian orientalist I. Berezin, who visited Darband in the 1940s, wrote about the language of the people of Darband that, “*The Turkish language dominates in Darband. The Darband dialect belongs to the western branch of the Turkic language and constitutes a transition from the northern dialect to the western dialect*”.⁵⁷

After the declaration of the Azerbaijan Democratic Republic on May 28, 1918, the city of Darband remained within the Mountainous Republic. In the spring of 1919, Denikin's army, occupying the city of Petrovsk [now Makhachkala], began to move south. After that, the parliament and the government of the Mountainous Republic were forced to resign.

On the night of April 27-28, 1920, Northern Azerbaijan was invaded as a result of the military aggression of Soviet Russia. On March 20, 1920, Darband, the historical and ancient city of Azerbaijan, was occupied by the Soviet Russia, which was newly created on the previous borders of the former Tsarist Russia.⁵⁸

The II sub-chapter of the first chapter of the research work, called “**A general overview of the socio-cultural life of Darband city**”, talks about the socio-cultural life of Darband city, starting from the early middle ages until the 19th century. In this period of time, the cultural life, spiritual environment, scientific and educational activities of Darband city were reviewed, detailed information was given about the historical and architectural monuments of the city.

The city of Darband, whose history goes back 5000 years, was one of the largest cultural centers of the Ancient East in the Middle Ages. The passage of the Great Silk Road connecting different countries of Eurasia and a number of other regions through this region increased the political, economic and cultural importance of Darband. The region of Darband, which is called Damirgapi (Iron door) Darband in historical sources, has been a region inhabited by Turkish people throughout history and formed by creating great examples of

⁵⁷Березин И.Н. Путешествие по Дагестану и Закавказью с картами, планами и видами замечательных мест. 4.2. / И.Н.Березин. – СПб. Казань: – 1850.– с.151.

⁵⁸Керимов А.К. Мой город Дербент. – с. 47.

culture. The book “Kitabi Dada Gorgud” provides extensive information about the city of Darband.⁵⁹

In the Middle Ages, the city of Darband was considered one of the centers of science and education. One of the leading cities of Shirvan region, this city was famous in the Muslim world for its scientific and educational figures. During this period, dozens of religious madrassas (Moslem religious school) were operating in the city. During this period, the main centers of education in Azerbaijan were religious organizations, primarily mosques. The functional importance of mosques, their being one of the cultural and educational centers, especially attracted the attention of European travelers, merchants and diplomats who came to Azerbaijan with different purposes and in different historical periods.⁶⁰ During the Middle Ages, in the city of Darband, which was one of the political and cultural centers of Islamic culture, dozens of scientists grew up and contributed to the overall Islamic culture.⁶¹ In the 17th-19th centuries, the scientific environment of the city of Darband was rich with outstanding scientists. Mirza Kazim Bey, Ayatollah Sayyid Abu-Turab Darbandi, Seyyed Mehdi Darbandi, Sheikh Huseyngulu Daghestani, Ayatollah Haji Sheikh Ghulam-Huseyn Darbandi, Molla Agha Darbandi (Fazil Darbandi) can be mentioned among Darbandi's famous scholars in the Muslim world. One of the leading directions of Azerbaijan's national architecture was the Shirvan-Absheron school. The most beautiful examples of Shirvan-Absheron architectural monuments are concentrated in the main centers of this school – Baku, Shamakhi and Darband.⁶² Among the architectural monuments of Darband, mosques have a special place. One of the most valuable architectural monu-

⁵⁹Kitabi Dədə Qorqud / – Bakı: Öndər nəşriyyatı, – 2004. – 376 s.

⁶⁰Qasımov X. Orta əsrlərdə Azərbaycan mədəniyyəti / X.Qasımov. – Bakı, – 2008. – s. 192.

⁶¹Nəsirov E. Orta əsrlərdə yaşamış Azərbaycanlı alimlər / E.Nəsirov. – Bakı: – 2011. – s. 94-96.

⁶²Кудрявцев А.А. Древний Дербент / А.А.Кудрявцев. – М.: Наука, – 1982. – с. 135.

ments of the city of Darband is Juma Mosque, one of the oldest worship centers of Islam. Besides being the oldest mosque built for the worship of Muslims, the Juma Mosque of Darband is also one of the oldest mosques in the Islamic world. Darband Juma Mosque was built in 733-734 years.⁶³ Darband Castle has a special place among the architectural monuments of city. This fortress is a masterpiece of Azerbaijani fortification construction of the early Middle Ages. Due to the high level of construction techniques, the planning-spatial structure in accordance with the colorful relief, the city of Darband is one of the greatest examples of the art of construction and urban planning. Naringala is considered the most magnificent architectural complex in the city of Darband. Naringala complex includes 13 magnificent buildings. This complex has a khan's palace, a guard-house, an under-ground prison, a reservoir, a bath and other buildings. There is also a khan's office and art gallery.⁶⁴

Chapter II of the dissertation is called **“Science and education in the city of Darband in the early 19th-20th centuries”**. Subchapter I of this chapter deals with science in the city of Darband at the beginning of the 19th - 20th centuries. It is noted that the city of Darband, which is one of the science centers of Azerbaijan throughout history, has made great contributions to the science history of Azerbaijan. Since the 19th century, the new material and moral demand created by the socio-economic development of the society gave a serious impetus to the increase of educated people in Azerbaijan, development in the field of science, education, and enlightenment.

After joining Russia at the beginning of the 19th century, Darband became a cultural center that combines the broad traditions of Muslim culture and secular culture. In the example of the city, this tendency was more noticeable at the end of the century. In the post-occupation period, the city's socio-economic development, which was

⁶³Керимов А.К. Мой город Дербент. – с. 32-33.

⁶⁴Ибрагимов А.М. Дербент – музей под открытым небом / А.М.Ибрагимов. – Махачкала: Лотос, – 2015. – с. 66-67.; Керимов А.К. Мой город Дербент / А.К.Керимов. – М.: Прозерпина, – 1994, – с. 13-14.

completely different from the previous one, and the new material and moral demand created by joining the all-Russian market had an impact on the worldview of Darband's scientific circles, significantly renewed and expanded the spheres of interest in scientific, literary, philosophical, etc. In addition to these, the influence of Muslim traditions was preserved in the fields of humanities and natural sciences of Darband in the early 19th - 20th centuries.

One of the fields of science that local scientists were engaged in was the science of history. Interest in this field of science was very wide in our Darband, and this field of science has been greatly expanded. Arab-Islamic culture had a significant impact on the development of this field of science. The traditions of researching the historical heritage, which began with Mirza Kazim Bey and Abbasgulu Agha Bakikhanov, continued at the turn of two centuries. In this period, systematized large-scale historical works on the history of Darband and Dagestan as a whole, as well as dedicated to individual events, appeared.⁶⁵

In the second half of the 19th century, the scientific thought in the city of Darband was secular in nature, and even if it was aimed at adopting the advanced traditions of European education, it did not depart from the ancient Muslim scientific traditions. From this point of view, in the mentioned period, we again encounter great Islamic scholars who lived and created in the city. During this period, among the famous scholars of Darband in the whole Muslim world, especially in the Shia world, Ayatollah Sayyid Abu-Turab Darbandi, Seyyed Mehdi Darbandi, Sheikh Huseyngulu Dagestani, Ayatollah Haji Sheikh Ghulamhuseyn Darbandi, Molla Agha Darbandi [Fazil Darbandi], Muhammadtaghi Darbandi and others can be mentioned. At the end of the 19th century and at the beginning of the 20th century, Hasan Algadari was one of the scientists who made great contributions to the development of science and education in Dar-

⁶⁵Абдуллаев М.А. Средневековая арабо-мусульманская культура и ее влияние на Дагестан / М.А.Абдуллаев. – Махачкала: Изд. дом «Эпоха», – 2005, – с. 183.

band, publicist and educator Mirza Abdurrahim Talibov, Gasim bey Minatulla bey oglu Heydarov, Ibrahim bey Heydarov, who were originally from South Azerbaijan.⁶⁶ From the second half of the 19th century, libraries, which played a major role in the development of science and education, began to be organized in Darband. A large number of books were stored in Amma Mosque, the main mosque of Darband city, and the residents of the city used these books. The library of the Public Mosque was destroyed and closed in 1938 during the Soviet occupation, and the building was given to the investigative detention center of the People's Commissariat of Internal Affairs. At the end of the 19th century, printing houses also operated in the city of Darband.⁶⁷ The first physical printing house in Darband was opened in 1895 by Melnikova. After the establishment of the Soviet government, Melnikova's printing house was nationalized and a state printing house was established.⁶⁸

The second sub-chapter of the second chapter is called **“Darband as one of the centers of the educational environment of North Azerbaijan in the 19th - early 20th centuries”**. This sub-chapter talks about the education system in the city of Darband at the beginning of the 19th and 20th centuries. It is noted that in the period before the Russian invasion [1806], Muslim-Eastern traditions formed the basis of the educational system in the city of Darband, as in the whole of Azerbaijan. The elementary schools operating under the neighborhood mosques mainly functioned as madrasahs providing secondary, and in some cases, even higher education. Even after the occupation of Darband by Russia, the traditional Muslim education system maintained its importance for a long time. Primary education was concentrated in schools, which were entirely under the control of the Muslim clergy, and therefore became the source of the religious

⁶⁶Зульпукарова Э.М. Формирования и деятельность Дагестанской Интеллигенция конец XIX – середина XX века. – с. 252-256.

⁶⁷Əliyev N. Böyük Dərbənd Ensiklopediyası / N.Əliyev. – Bakı: Afpoliqraf, – 2018. – s. 390.

⁶⁸Əliyev N. Böyük Dərbənd Ensiklopediyası. – s. 387.

worldview. In the first decades after the occupation, the tsarist government did not officially interfere in the affairs of mosques. However, he did not provide any financial assistance to continue their activities. The apparent loyalty of the government to traditional educational institutions in the early days was also related to the fact that such schools saved the state treasury from spending additional funds on educational institutions by meeting the educational needs of the local population.⁶⁹

In 1834, the decree of the Russian emperor Nicholas I [1825-1855] was announced to close all schools operating without authorization.⁷⁰ Despite the emperor's decree and the created artificial obstacles, the mosques continued to function in the city. Even after the opening of many schools in the city, information about mosque schools was included in the official statistics. For example, according to the statistics of 1851, 80 students were studying in the Muslim schools operating in Darband, their number increased by 26 compared to the previous year.⁷¹

In 1873, there were 18 mosque schools with 394 poets in the city, in 1887 there were 6 schools with 164 students, in 1913 there were 10 schools with 270 poets (40 of them girls), 10 schools with 213 poets in 1915 (52 girls) worked.⁷²

As in all of Azerbaijan, the basis of the European-style, Russian-style, secular education system in Darband was laid by the “Charter” of 1829 on South Caucasus schools. Thus, this statute provided for the establishment of Russian public schools in the districts as a part of the all-Russian public education system. During this period, the Russian Geza School, opened in Darband, was the first Russian edu-

⁶⁹Azərbaycan tarixi: [7 cildə]. – Bakı: Elm, – IV cild (XIX əsr), – 2000. – s. 82.

⁷⁰Əliyev N. Böyük Dərbənd Ensiklopediyası / N.Əliyev. – Bakı: Afpoliqraf, – 2018. – s. 376.

⁷¹Отчеты военного губернатора о состоянии Дербентской губернии за 1850 г. Российский Государственный Исторический Архив. Фонд №1268, опись №5, дело №372. л. №13.

⁷²Əliyev N. Böyük Dərbənd Ensiklopediyası / N.Əliyev. – Bakı: Afpoliqraf, – 2018. – s. 377.

cational institution in Dagestan. In August 1835, the Ministry of Public Education of Russia made a decision to open a three-class Russian emergency school in Darband. However, due to unresolved financial and organizational issues, the beginning of classes in the school was delayed, and only on November 19, 1837, the primary educational institution began to operate in the city of Darband.⁷³

In accordance with the “Instructions on the Caucasus Educational District” adopted in 1848, the Russian emergency school of Darband was transferred to the reorganized Shamakhi-Darband School Administration.⁷⁴ From April 1, 1877, Darband Giza School became a four-class city school. One of the most prestigious schools operating in Darband in the early 19th and early 20th centuries was Mus-salman vylaneti. The author of the idea of this school was M.S. Voronsov, deputy of the Caucasus. He considered it expedient to open such special schools for Muslims in the Caucasus, where Muslims could learn the Russian language for daily communication in addition to receiving education according to their religious beliefs. In May 1848, a Muslim school was opened in the city of Darband.⁷⁵ Due to the lack of students, by the order of the Caucasian Viceroy, in January 1856, the Muslim school in Darbyan was closed and transferred to the Temirkhan Council.⁷⁶

In the second half of the 19th century, some efforts were made to involve the Muslim girls of Darband in education. The first initiative in this field belonged to the wife of the city head E.G.Jamarcidze. As a result of his efforts, a school for girls was opened in Darband in September 1864.⁷⁷ On June 20, 1873, this school became a 4-year

⁷³Əliyev N. Böyük Dərbənd Ensiklopediyası. – p. 368.

⁷⁴ Омаров С.М. Школьное образование в дореволюционном Дагестане / С.М.Омаров. – Махачкале, – 2007. – с. 28.

⁷⁵Козубский Е.И. К истории народного образования в Дагестанской области в первое пятидесятилетие // Дагестанский сборник. – Темир-Хан-Шура, – 1902. Вып. I. – с. 201.

⁷⁶Ibid. – p. 201.

⁷⁷Ibid. – p. 226.

school for girls of all races. In 1900, the school turned into a 3-year high school. In 1904, there was gymnasium.⁷⁸

In 1883, 32 students studied in Darband girls' school, and in 1893, 35 students studied [129, p. 64]. According to the 1891-volume Dagestan Province "Overview", a total of 16 schools operated in Darband during this period: [164, p. 64].

1. Muslim schools - 5
2. Jewish schools - 7
3. 3-year city school - 1
4. Women's school - 1
5. Orthodox church school - 1
6. Armenian-Gregorian school – 1.⁷⁹

In October 1902, Darband city real school was opened. S.D.Netatkevich was appointed as the first director of the school.⁸⁰

In 1914, the religious affiliation of 133 students studying in Darband city high-primary school was as follows:

1. Muslims-34 people;
2. Orthodox - 70 people;
3. Catholic - 1 person;
4. Armenian-Gregorian – 19 people;
5. Judaist Jews - 8 people;
6. Christian sectarian - 1 person.⁸¹

G.K.Kaymarazov notes that *“on the eve of the February bourgeois revolution of 1917, there were 11 schools in Darband, and 1,686 students studied in these schools”*.⁸²

⁷⁸Əliyev N. Böyük Dərbənd Ensiklopediyası. – s. 374.

⁷⁹Обзор о состоянии Дагестанской области за 1891 год. 1892, – Темир-Хан-Шура, – с. 64.

⁸⁰Гусейнов Г. Дербент. Энциклопедия / Г.Гусейнов. – Москва, – 2009. – с. 405-408.

⁸¹Статистический ведомости о состояний Дербендского городского училище за 1913 годъ. На 116 листах. Azərbaycan Respublikası Dövlət Tarix Arxivi, Fond №309, siyahı №1, iş №975, vəraq – 31.

⁸²Каймаразов Г.Ш. Просвещение дореволюционном Дагестане / Г.Ш.Каймаразов. – Махачкала, – 1989. – с. 52-53.

In general, in the 19th century and the beginning of the 20th century, both mosque-based madrasahs and public schools functioned widely in the city of Darband. As a result of this, a number of new progressive views have emerged in the social consciousness and way of thinking of the city population. The main task of the official authorities was to prepare educated people to serve the czarism. Despite this, the emergence of Russian-language secular schools in Darband played a certain positive role in the development of intellectuals who are familiar with world, European and Russian science and culture, who masterfully benefit from them, in the spread of a number of secular sciences, and in the development of education.

Chapter III of the dissertation talks about the **“spiritual life of the city of Darband”**. Sub-chapter I of this chapter is called **“Written and Oral Literature of Darband”**. In this sub-chapter, it is mentioned that Darband region, which is one of the historical cultural centers of Azerbaijan, also had a great role in the creation and formation of the folklore of the Turkic peoples. A large, significant part of the folklore samples of the Azerbaijani people that have survived to the present day are closely related to the Darband region and the local Azerbaijani population living in these areas. The direct history of “Kitabi-Dade Gorgud”, “Koroglu”, “Abbas-Gülgaz”, “Valeh-Zarnigar”, “Masum-Dilafruz” and other examples of folklore, which are indispensable historical and literary examples of Azerbaijani oral folk literature, in one form or another has a literary connection with the Darband region. It is known that one of the valuable examples of oral folk literature of Azerbaijan is the art of ashug-ozan. In different periods, different ashug environments – schools operated and developed in Azerbaijan. One of these love environments is Darband ashug environment. In the literary life of Darband of the 18th-century, the work of the great poet Zyarniyar Khanam Darbandi [1722-1770] occupies a special place. Among her epics, especially which describe the poet's life, “Valech and Zarnier”, “Haghigat and Fate”, etc., are

performed by ashugs.⁸³ In addition to the above-mentioned artists, Darband Ashug environment has also given the world of art such prominent masters of music and words as Yersulu Ashug Emin, Safilili Mammad, Khalil Garadaghli, Ahmed Humeydi, Velikandli Fatali, Ashug Gonagbey, Ashug Tahirbey, Ashug Niftulla from Darband district.⁸⁴

Ceremonial songs have also become one of the widespread genres of oral literature among the population of Darband. During the drought, various prayers were offered for rain. The local population calls the rain prayer “Gudul” and did it as a ceremony.⁸⁵

At the beginning of the 19th and 20th centuries, in the city of Darband, along with oral literature, written literature was also developing in accordance with the specific characteristics of the time. In this period, as in other regions, in the literary environment of Darband, lamentation literature is more widespread. Mirza Muhammad Taghi Gumri, Mirza Karim Shuai, Mirza Jabrayil Supehri, Mirza Samandar, Mirza Hasan Alqadari, Mirza Abdurrahim Sheikh Abutalibzadeh and others played a major role in the formation of the literary environment of Darband region.

Sub-chapter II of chapter III of the dissertation is called “**Areas of art and their development characteristics**”. In this sub-chapter, first of all, it is noted that in the second half of the 19th century - the beginning of the 20th century, cultural traditions were developing in Darband in connection with the general rise of Azerbaijani national culture. Azerbaijani theater traditions in the city of Darband have a centuries-old history. Azerbaijani Turks living in this area created many games and performances related to various ceremonies, nature, everyday life, and even death for many centuries and developed it as an integral part of our culture.

⁸³Əliyev N. Böyük Dərbənd Ensiklopediyası. – s. 393.

⁸⁴Qasımlı M. Ozan-aşığı sənəti / M.Qasımlı. – Bakı: Uğur nəşriyyatı, – 2003. – s. 214-215.

⁸⁵Novruzova G. Dağıstan Derbent bölgəsi terekeme türklərinin dini həyatı. – s. 77-78.

At the beginning of the 19th and 20th centuries, one of the most common forms of square theater in Darband was “Shabihlar”. The word Shabih means similar in Arabic. Shabih is a religious-mystery performance and was very widespread in the Near and Middle East, as well as in Azerbaijan.⁸⁶

In the middle of 80s of the 19th century, an amateur Turkish drama theater association was formed in Darband. The initiators of its creation were a wide circle of Azerbaijani intellectuals of the city - teachers, high school students of educational institutions, musicians, performers of Mugham and folk songs and others.⁸⁷

At the beginning of the 20th century, two amateur theater troupes - Azerbaijani and Russian - operated in the city. The building of the City public administration, the barracks of the Gunib reserve battalion, as well as the halls belonging to the “Mulen” and “Miraj” cinemas were also used for showing theatrical performances.⁸⁸In September 1904, the first professional theater – Darband Azerbaijan Musical Drama Theater began to operate. Among the first actors of the new theater were art workers - Huseyngulu Arshad oglu, Direk Abbasgulu, Huseyn Khankishi oglu, Fethullah Haji Salim oglu, Parviz Haji Salim oglu, Miralam Mir Sadiq oglu, Haji Jubay Aliakbar oglu, Mashadi Ibad Haji Taghi oglu, Migdar Haji Agha oglu and others.⁸⁹

The development of Darband architecture in the second half of the 19th century was distinguished by its uniqueness. Darband, which is one of the unique cities with ancient architectural traditions, has numerous monuments that reflected the architectural traditions of both the Islamic East and Europe at the same time due to their architectural style. Magnificent defensive fortifications, Naringala, Juma

⁸⁶Əliyev N. Böyük Dərbənd Ensiklopediyası / N.Əliyev. – Bakı: Afpoliqraf, – 2018. – s. 420.

⁸⁷Козубский Е.И. История города Дербента / Е.И.Козубский. – Темир-Хан-Шура: Изд. Русская типография, – 1906. – с. 230.

⁸⁸Каймаразов Г.Ш. Очерки истории культуры народов Дагестана [От времени присоединения к России да наших дней] / Г.Ш.Каймаразов. – М.: Наука, – 1971. – с. 27.

⁸⁹Козубский Е.И. История города Дербента. – с. 322.

Mosque complex, baths, original minarets, Forty Mosque, unusual sea walls, the project of the ancient city, beautiful crypts, etc. are a clear proof that the city has ancient architectural traditions.

Sub-chapter III of chapter III of the research work is dedicated to **“Religion and its role in socio-cultural life”**. This subchapter shows that Christianity, Judaism, and other Zoroastrian religious beliefs existed before Islam in the Darband region, as in other historical regions of Azerbaijan. After the spread of Islam in this region, along with political conflicts, religious conflicts also ended. At the beginning of the 19th and 20th centuries, the city of Darband remained colorful due to the religious affiliation of its population. In this period, it is possible to find some information about the region in various sources, although it is limited. According to the results of the census conducted by Darband commandant von Ascheberg in 1824, 10,377 Muslims [5,407 men, 4,970 women], 239 Armenians [136 men, 103 women], 444 Jews [230 men, 214 women] were registered in the city.⁹⁰ According to the results of the All-Russian census of 1897, “Darband had 1,135 Orthodox people, 3 separatists, 296 Catholics, 25 Protestants, 10,383 Muslims, 2,190 Jews, 613 people belonging to various Christian denominations, and 4 non-Christians”.⁹¹

At the end of the 19th century and the beginning of the 20th century, the number of Jews believing in Orthodoxy, Gregorianism, and Judaism in the religious composition of the population of Darband city increased dynamically.⁹² In the dynamics of the growth of the Muslim population, in general, in the late 19th and early 20th centuries, there was no remarkable progress. Since 1909, the process of decrease in the population of Darband was observed more prominently in the religious composition of the population, especially in the number of the Muslim population. The analysis of the obtained

⁹⁰Козубский Е.И. История города Дербента. – с. 166.

⁹¹Первая всеобщая перепись населения Российской империи 1897 г. Дагестанская область // – СПб, – 1905, Т.62, – с. 454.

⁹²Наси́ев А. Дəрбəнд XIX-XX əsrin əvvəllərində / А.Наси́ев. – Bakı: Turxan NPB, – 2017. – s. 107.

materials shows that the policy of Russification and Christianization introduced by czarism led to a sharp decrease in the specific weight of Muslims in the religious composition of the population of Darband.⁹³

In the late 19th and early 20th centuries, Muslim religious sects also played a significant role in the Darband region. Although the majority of Darband Muslims belong to the Shia sect of Islam, the Nagshbandiyya, Gadariyya and Sazeli sects based on the Sufi religious worldview also operated in this region.⁹⁴

In the “**Conclusion**” part of the dissertation, the scientific and theoretical conclusions obtained during the research are summarized. It was concluded that the history of the city of Darband, which has a rich history of many centuries and has played an important role in the economic, political and cultural life of the Azerbaijani people for a long time, is one of the most important issues of researching the role of Darband as a center of science and culture as a part of our general history (6; 7). Because the city of Darband, being one of the cradles of the great Turkish culture, is a symbol of national belonging, national spiritual values that unites the Azerbaijanis of the world, and is an integral part of our national identity reflected in our unique national culture – our literature, art, music, poetry, folklore, and education system (3; 9).

The following scientific articles covering the content of the dissertation were published:

1. XIX-XX əsrin əvvəllərində Dərbənd şəhərinin mədəniyyətinin tarixşünaslığına dair // Gəncə Dövlət Univeristetini, Elmi Xəbərlər, Fundamental, humanitar və təbiət elmləri seriyası, – 2013. №1, – s. 136-140.

2. XIX əsrin sonu, XX əsrin əvvəllərində Dərbənd şəhərinin teatr və memarlıq ənənələrinə dair // – Bakı: Tarix və onun problemləri, – 2013. №3, – s. 227-281.

⁹³Наси́ев А. Дəрбəнд XIX-XX əsrin əvvəllərində. – p. 108-110.

⁹⁴Курбанов Г.М. Религия и политика террора. – Махачкала, – 2002. – с. 9.

3. Dərbənd şəhərinin sosial-mədəni həyatına ümumi bir baxış // Gəncə Dövlət Universiteti, Qafqaz tarixinin aktual məsələləri beynəlxalq konfrans. – Gəncə, – 2015, – s. 251-258.

4. XIX əsrin II yarısı, XX əsrin əvvəllərində Dərbənd şəhərinin incəsənət sahələri və onların inkişaf xüsusiyyətləri // Gəncə Dövlət Universiteti, Gənc alimlərin I beynəlxalq elmi konfransı, – Gəncə: Gəncə Dövlət Universiteti, – 2016, – s. 221-225.

5. XIX əsrin əvvəllərində Dərbənd şəhərində təhsilin tarixindən // – Bakı: Geostrategiya, aylıq ictimai-siyasi, elmi-populyar jurnal, – 2018. №2 (44), – s. 34-37.

6. Об истории исследования истории древнеазербайджанского города Дербенда XIX – начала XX вв. // – Киев: Вчени записки, Таврийского Национального Университету, имени В.И. Вернадского, Серия «Исторични науки», – 2019. Том: 30 (69). №3, – с. 112-117.

7. Dərbənd şəhərinin sosial-mədəni həyatının tarixindən // – Bakı: Tarix və onun problemləri, – 2019. №3, – s. 20-26.

8. XIX-XX əsrin əvvəllərində Dərbənd şəhərində mənəvi həyatın tarixindən // – Almaty, Kazakistan: Al Farabi 12th International Scientific Research and Innovation Congress. – March 3-4, – 2024, s. 974-978.

9. The history of spiritual life in the city of Darband in the early XIX-XX centuries // Науково-теоретичний альманах «Грани», Дніпровський Національний Університет імени Олеся Гончара, Національний Технічний Університет «Дніпровська політехніка» та ГО «Центр соціально-політичних досліджен», – 2024. №2, Том: 27, – с. 67-72.

The defense will be held on the 27 September 2024 at 14⁰⁰ at the meeting of the Dissertation Council ED 1.13 of Supreme Attestation Commission under the President of the Republic of Azerbaijan operating at Nakhchivan Branch of the Azerbaijan National Academy of Sciences.

Adress: AZ 7000, Nakhchivan city, Heydar Aliyev avenue 76, Nakhchivan Branch of ANAS, main building, I floor, conference room.

Dissertation is accessible at the Nakhchivan Branch of ANAS Library.

Electronic versions of dissertation and its abstract are available on the official website of the Nakhchivan Branch of ANAS.

Abstract was sent to the required addresses on 24 June 2024.

Signed for print: 20.06.2024

Paper format: 60/84, 16/1

Volume: 43.723

Number of hard copies: 20