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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**THE ROLE OF PHYSICAL CULTURE IN THE
TRADITIONAL LIFESTYLE OF AZERBAIJANIS**

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I. GENERAL CHARACTERISTICS OF THE DISSERTATION

Topicality and degree of using of the theme: The traditional culture of the Azerbaijani people is ancient and rich. Physical culture has a special place in the rich traditional culture, which contains the historical experience of a great era. Our people enriched the physical culture by creating in their life experience for thousands of years and lived it in the form of games, entertainment and competitions until contemporary times. In this research the physical culture based on hunting, entertainment and military training will be investigated.

The basis of ancient peoples struggle for survival is physical actions based on various purposes. Within the system of these actions, we can include the defensive actions of ancient man for self-preservation, hunting methods in solitude and with other people, the majority rituals or games with images that they used to improve different actions. Therefore, physical culture and the most of the games that are a part of it originated in ancient times and played an active role in the development of society.

The role of games in the formation of physical culture is great as a necessary part of human activity. Therefore, it is vital to study physical culture from the aspect of different exercises, games and sports, in order to determine its role in the life of the people. Both the struggle for the necessary needs of people and the primitive games of entertainment have taken an important place in the life of the society. The hunting period of primitive man was rich with different games. Before hunting, people prepared for the hunt by performing various games to get the game. Preparation and training games played an important role in people's lives in later times. People are prepared for the future life through games from childhood. Some of the games were ritual and ceremonial in nature. Thus, there were a number of archaic games and rituals performed by ancient people in order to influence nature or ask for help from all spirits. A number of ancient rituals based on folk beliefs can also be studied in connection with

the games. This includes the connection between games and ritual, physical culture and spiritual culture.

Although a number of studies have been conducted on physical culture, the study of this field still keeps its importance. Because physical culture occupies a special place in the traditional culture system and it is important to study it.

From ancient times until today, the people have provided their physical existence, health and physical fitness, which is important for their life, with a traditional way. This tradition itself has created a rich experience of physical culture. The study of such a rich historical experience is important in terms of determining both the past and present of physical culture, as well as its place and role in the future life of society.

In certain periods, there were restrictions in the field of studying national culture. In the 19th century, when the history, ethnography, language and folklore of the people began to be scientifically studied, the northern part of Azerbaijan was occupied by the Russian Empire. Under the colonial conditions, the people did not have the opportunity to study their past - history, ethnography - traditional culture. The research conducted during Tsarist Russia was subordinated to the ideological interests of the empire. Since the research conducted during the Soviet period was studied within the framework of Soviet historiography, the physical culture of the Azerbaijani people, like other areas of culture, was also investigated in a limited framework.

Considering Azerbaijan as a part of the Turkic world with a rich culture and a great past, its physical culture should also be studied in this context. It was not possible during Tsarist Russia and the Soviet Union. The study opportunity of the physical culture of Azerbaijan with the way that it deserves became possible only after the restoration of state independence.

The gaining independence of Azerbaijan opened up new opportunities in studying and promoting the ethnogenesis, language, history, and culture of the nation on a comprehensive, objective and scientific basis. The history and ethnography of Azerbaijan were not

seriously studied during the Tsarist Russia and the USSR, adaptation and distortion of the studied areas to imperial interests and Soviet ideology, failure to prepare nationally minded personnel, individual nationally minded personnel were kept under ideological pressure and control, scientific works serving the process of self-awareness of the Azerbaijani people the creation of scientific and political obstacles to the writing caused gaps in this field. For this reason, the history and culture of Azerbaijan, physical culture, which constitutes a large area of this culture, have not been sufficiently studied. The researches of the period of independence revealed that there is a great need to investigate the field of physical culture as well as many other fields. Our research was born out of this need and serves to fill this gap.

As we have mentioned, physical culture in research is studied on the basis of hunting, entertainment and military-combat training, so we have followed the research on the topic in several directions. Archaeological findings and rock inscriptions have been preserved as valuable information that preserves the physical cultural traces of ancient times. Also, information, ideas and opinions related to physical culture were included in the research in different studies. In addition to related information in material culture samples, written sources and researches, studies related to games and competitions in the traditional lifestyle of the people were analyzed.

Information on the subject is collected from monuments such as “The Book of Dede Gorgud”, “Divani lugat-it-turk”, the works by Nizami Ganjavi and other medieval literary sources, archaeological materials, rock paintings, miniatures and images on carpets, etc. were investigated comparatively. Studies including comparative analysis of written sources and traditional examples have been carefully studied.

A number of publications from the end of the 19th century and the beginning of the 20th century, including materials from the SMOMPK collection, were reviewed.

In the researches such as “Azerbaijani folk epics” by M.H.Tahmasib¹, “Nakhchivan - from the Arabs to the Mongols (VII-XII)” by N.Valikhanli², “Ethnography of Azerbaijan (essays)” by H.A.Havilov³, “Azerbaijan during the 7th-9th centuries” by Z.Bunyadov⁴, “Folk game, folk performance” by E.Aslanov⁵, “Medieval spiritual culture of Azerbaijani people” by M.A.Dadashzade⁶, “Gobustan rock paintings” by I.M.Jafarzade⁷, “Azerbaijani national folk games” by H.Agayev⁸, “The place of mythological imaginations in the system of ethnic traditions and ceremonies in “The Book of Dede Gorgud” by B.Abdulla⁹, “Gobustan world” by J.Rustamov¹⁰, “The traditional holidays, games and entertainments of Azerbaijanis” by Kh.A.Aghayeva¹¹, “Azerbaijani horsemen and equestrian national games” by F.Huseynov¹², “Azerbaijani folk games” by A.Y.Gasimov¹³ and

¹ Təhmasib, M. H. Azərbaycan xalq dastanları / M.H.Təhmasib. – Bakı: Elm nəşriyyatı, - 1972. – 399 s

² Vəlixanlı, N. Naxçıvan – ərəblərdən monqollaradək (VII – XII) / N.Vəlixanlı. – Bakı: “Elm”, - 152 s.

³ Həvilov, H. A. Azərbaycan etnoqrafiyası (oçerklər) / H.Həvilov. – Bakı: Elm, - 1991. - 256 s.

⁴ Bünyadov, Z. Azərbaycan VII-IX əsrlərdə / Z.Bünyadov. - Bakı: Azərnəşr, - 1989. - 336 s.

⁵ Aslanov, E. El-oba oyunu, xalq tamaşası / E.Aslanov.-Bakı: Işıq,- 1984.- 276 s.

⁶ Dadaşzadə, M. Azərbaycan xalqının orta əsr mənəvi mədəniyyəti / M.Dadaşzadə. - Bakı: Elm, - 1985. - 216 s.

⁷ Cəfərzadə, İ. M. Qobustan qayaüstü rəsmləri / İ.Cəfərzadə. - Bakı: YNE “XXI”, - 1999. - 321 s.

⁸ Ağayev, H. Azərbaycan milli xalq oyunları / H.Ağayev. - Bakı: Azərnəşr, - 1992. - 80 s.

⁹ Abdulla B. “Kitabi Dədə Qorqud”ün etnik ənənə, mərasim sistemində mifoloji təsəvvürlərin yeri / B. Abdulla. – Bakı: Təknur. – 2008. – 120 s.

¹⁰ Rüstəmov, C. Qobustan dünyası / C.Rüstəmov.-Bakı: Azərnəşr,- 1994.- 176 s.

¹¹ Ağayeva, X. A. Azərbaycanlıların ənənəvi bayramları, oyun və əyləncələri / Tarix elmləri namizədi alimlik dərəcəsi dissertasiyası, etnoqrafiya / - Bakı, 2005.- 152 s.

¹² Hüseynov, F. Azərbaycan atçapanları və atüstü milli oyunlar / F.Hüseynov. - Gəncə: Ekologiya, - 1998. – 198 s.

others the facts, information, opinions and thoughts about the theme were reviewed in the study and the attitude to them was expressed in certain parts of the study.

In the current research the ideas related to the topic of the dissertation were used in accordance with scientific principles.

Taking into account the importance and level of development of the research, the exhibits, playgrounds and tools in various museums were carefully examined, and informants were interviewed.

The general view confirmed in the studies is that physical culture, which is a component of the great culture created and carried by the Azerbaijani people, is one of the important problems of ethnography in terms of elucidating the role played by the human son in reaching the present day, refreshing the historical memory of the people, and restoring certain areas of physical culture.

Although volumes of books, monographs, and scientific articles have been published on the examples of material and spiritual culture created by the people of Azerbaijan, a lot of areas have not been sufficiently studied and some areas have been neglected. One of such little-studied fields is the one created by the Azerbaijani people over thousands of years, requiring deep intelligence, great labor and long time, requiring special skills and habits, affecting human health, appearance, culture of clothing and nutrition, the spirit of fighting and competition, labor activity and enjoyment of entertainment - as a whole, it is physical culture that has an irreplaceable effect on all areas of life.

It should be noted with regret that the physical culture created by the people of Azerbaijan has often been left out of the attention of researchers, and has rarely been touched upon. For example, in the book "Ethnography of Azerbaijan" by H. Havilov, although there is valuable information about the ethnic culture of the Azerbaijani

¹³ Qasimov, Ə. Y. Azərbaycan xalq oyunları / Ə. Qasımov. - Bakı, Bakı Universiteti nəşriyyatı, - 2006. - 187 s.

people, physical culture was not mentioned enough¹⁴. Thus, the book “History of the city of Tabriz in the XIII-XVII centuries” by S.M.Onullahi is very valuable in terms of studying the mentioned period. Throughout his book, the author mentions games and competitions in several places, which include crafts, architecture and urban planning, administration, etc. It is used as an auxiliary tool to investigate.¹⁵ In the same way, the 3rd volume of the book “Ethnography of Azerbaijan” mentions the physical culture, its different types and some of the games and gives information about only a part of them.¹⁶

Although tens of monographs and hundreds of articles have been written regarding the importance for the folklore of Azerbaijan, the authors of the monographs and articles are interested in investigating other problems, and the information on physical culture, folk games and entertainment is short and superficial. Researchers have paid attention to ethnogenesis and ethnic history while investigating heroic epics, which are the most widespread branches of Azerbaijani folklore, and have done significant work in this field.

“The Book of Dede Gorgud” is called *“the beginning of national literary thought”*¹⁷, a valuable source for studying the past, ethnography, history of language and literature of the Azerbaijani people, *“the history of our people for the historian, its epic for the literary critic, and the chronicle of national signs for the ethnographer...”*¹⁸. “Dede Gorgud” written by linguist T.Hajiyev is a work of fiction, but at the beginning it was a chronicle. In general,

¹⁴ Həvilov, H. A. Azərbaycan etnoqrafiyası (oçerklər) / H.Həvilov. – Bakı: Elm, - 1991. - 256 s.

¹⁵ Onullahi, S. M. XIII-XVII əsrlərdə Təbriz şəhərinin tarixi / S. M. Onullahi. – Bakı: Elm, - 1982. - 280 s.

¹⁶ Azərbaycan etnoqrafiyası. [3 cildə] / Baş red. T.Bünyadov. – Bakı: Şərq-Qərb, - c. 3. – 2007. - 568 s.

¹⁷ İsmayılova, Y. “Dədə Qorqud kitabı” və müasir Azərbaycan ədəbi düşüncəsi / Y.İsmayılova.-Bakı: Elm, - 2011. – s. 7

¹⁸ Cəmişidov, Ş. “Kitabi Dədə Qorqud” / Ş.Cəmişidov. – Bakı: Elm, - 1977. - s. 32; Cəmişidov, Ş. “Kitabi-Dədə Qorqud”u vərəqləyərkən /Ş.Cəmişidov. - Bakı: Gənclik, - 1969. - s. 4

the opinion that “*the epic is an oral textbook of history*”¹⁹, the thoughts about “The Book of Dede Gorgud” by R.Aghayev *is the ethnic history of Azerbaijani Turks, its historical geography. It is an epic that reflects the heroism of a whole nation and is very valuable in terms of studying the ethnic memory and archaic thinking of the Azerbaijani Turks*”²⁰ are also important in terms of explaining the value of the epic “Dede Gorgud”.

From this point of view, heroic epics are also valuable raw material for specialists who study the physical culture of the Azerbaijani people²¹. We regret to inform that, despite the fact that such valuable opinions have been expressed about the epic “Dede Gorgud” and hundreds of books, articles, and dozens of dissertations have been written²², the epic contains the physical culture of the Azerbaijani people, the history of this culture, the influence and importance in the life of the people, and the sayings, expressions, poems, similes, prayers and so on. issues have not been given enough attention. However, “*researches of recent years create a basis for such a conclusion that the historical path of each nation is related to a certain socio-cultural system, ethnic psychology, and stable value system throughout history*”²³. The in-depth study of the values of the Azerbaijani people is important for awakening their historical memory and accelerating the process of self-awareness.

¹⁹ Hacıyev, T. İ. Azərbaycan ədəbi dilinin tarixi. [2 hissədə] / T.Hacıyev. -. Bakı: Elm, I hissə. – 2012. - s. 47

²⁰ Ağayev, R. Azərbaycan türklərinin etnik tarixinin öyrənilməsində “Kitabi-Dədə Qorqud”un rolu. // - Bakı: Geostrategiya. İctimai-siyasi, elmi-populyar jurnal, - 2016. № 04 (34), - s. 25

²¹ Qəmbərli B. Fiziki tərbiyə mədəniyyətimizin tarixindən // - Bakı: Dədə Qorqud, elmi-ədəbi toplusu. – 2014, I (50). – s. 139

²² “Kitabi-Dədə Qorqud” dastanı: bibliografiya /tərt. ed. M.Vəliyeva, M.İbrahimova, G.Misirova. – Bakı: Azərbaycan Milli Kitabxanası.- 2015. - 590 s.

²³ Məmmədli, Ə. Müasir cəmiyyət və etnomədəni müxtəliflik (Etnoloji öçerklər) / Ə.Məmmədli. – Bakı: - 2017. - s. 170

S.Hajiyeva considers historical memory to be one of the main elements of ethnic self-awareness, in other words²⁴, *"something that happened in the past is not formulaic for the future, and an action based on science is solid and relevant"*.²⁵ Unfortunately, physical culture, which is a durable and stable national value that can seriously affect ethnic self-awareness in Azerbaijan, has not been sufficiently studied. Some researchers point out this problem in particular.²⁶ When attention is paid to this field, it is treated as an auxiliary tool for studying other fields. A.Asgar writes that there is limited information about games in the works of medieval authors and the reason is that games were not the aim of the medieval authors²⁷.

As A.Mammadli noted, *"ethnic culture reflects the history of the formation of each nation, the stages of its formation"*²⁸. Physical culture, which is a branch of traditional ethnic culture, separate games and competitions are important for the formation and development of the Azerbaijani people, as well as other areas of its culture - clothing style, architecture, craftsmanship, belief system, martial thinking, musical creativity, world view, people, nature and animals. has a great influence on his approach, his taste for holidays, celebrations and entertainment, his understanding of competition and

²⁴ Гаджиева С. Т. Историческая память как элемент национального самосознания (на примере азербайджанского народа). Автореферат дис. ... канд. ист. наук. Баку: - 1998. - s. 12

²⁵ Bakıxanov A. Gülüstani-İrəm/A.Bakıxanov.-Bakı: Xatun Plyus nəşriyyatı, - 2010. - s. 10

²⁶ Qasımov, Ə. Y. Azərbaycan xalq oyunları / Ə. Qasımov. - Bakı, Bakı Universiteti nəşriyyatı, - 2006. – s. 45; Гусейнов, Н. А., Мамедов Р. А. О некоторых памятниках материальной культуры древнего и средневекового Азербайджана. / Н.А.Гусейнов, Р.А. Мамедов.//Azərbaycan tarixinə dair materiallar, Azərbaycan Tarixi Muzeyinin əsərləri,-Bakı: Azərbaycan SSR Elmlər Akademiyası nəşriyyatı.-1968. VII cild, - s. 30

²⁷ Əsgər Əhməd. XII-XIV əsrlərdə Azərbaycanın mənəvi mədəniyyəti / tarix elmləri namizədi alimlik dissertasiyası, etnoqrafiya, etnologiya və antropologiya / - Bakı, 2009. – s. 132

²⁸ Məmmədli, Ə. Müasir cəmiyyət və etnomədəni müxtəliflik (Etnoloji öçerklər) / Ə.Məmmədli. – Bakı: - 2017. - s. 165

competition, his view of science and innovation. According to A.Ibrahimova's thought the folk games reflect the culture of the people and are an indicator of their mentality.²⁹ Turkish scientists write that physical movements permeate all areas of culture and become one of the important areas of Turkish society.³⁰

Emphasizing that folk dances are a rich treasure, F.Bayat writes that *"in many cases, the folk games of individual Turkic countries have not been systematically studied"*³¹. A. Nabiyev states that *"Folk games have not been sufficiently studied in Azerbaijan, and their recording and publication has not been done systematically. In different periods, samples of folk games were published in different contexts and analyzed in a brief context. However, it is possible to consider all these works as the initial stage of their study"*³².

In the book "History of Azerbaijan" we read about training in schools in the 6th century: *"The educational course included teaching chess, checkers, ball (modern polo) games"*.³³ Most likely, when "ball" is mentioned here, "blizzard" is meant. It is surprising that for some reason the authors do not call it "chovqan" or "chovqansayagi", but exactly "polosaigai". The fact that it was created in Azerbaijan, which is known to have passed from Azerbaijan to India and from there to England in the 19th century³⁴ and which was played in

²⁹ İbrahimova, A. Azərbaycan xalq oyunları (Dirədöymə, Qığımətik) // Ümumtürk kontekstində Qarabağ xalq oyunları və meydan tamaşaları mövzusunda beynəlxalq elmi konfransın materialları, - Tərtər: - 14 noyabr 2014. Bakı: Elm və Təhsil, - 2014. - s. 86

³⁰ Ayhan D., Tərihsel sürəç içərişində türk költüründə spor algısı / D.Ayhan,

İ.Ahmet // Manas Sosial Araştırmalar Dergisi, - 2015. Cilt. 4, sayı 5. s. 47

³¹ Qarabağ xalq oyunları və meydan tamaşaları / F.(G).X.Bayat, M.K.İmanov, İ.F.Rüstəmzadə. [və b.] – Bakı: Azərbaycan Respublikasının Prezidenti yanında Elmin İnkişafı Fondu, - 2017. – s. 10-11

³² Qasimov, Ə. Y. Azərbaycan xalq oyunları / Ə. Qasimov. - Bakı, Bakı Universiteti nəşriyyatı, - 2006. - s. 3-6

³³ Azərbaycan tarixi. [7 cildə] / məsul red. N.Vəlixanlı. – Bakı: Elm, - c. 2 (III-XIII əsrin I rübü). - 2007. - s. 103

³⁴ Acalov, E. F. Azərbaycanda bədən tərbiyəsi və idmanın inkişaf tarixi / E.Acalov. – Bakı: Maarif. - 1985. - s. 10; Hüseynov, F. Azərbaycan atçapanları və atüstü milli oyunlar / F.Hüseynov. - Gəncə: Ekologiya, - 1998. – s. 53; Qabıssanlı (Həmzəyev),

Azerbaijan at least 2000 years before the 19th century, is called "polo saiga" is due to the low level of physical culture, national games and competitions in Azerbaijan.

According to the researches, the complex of games and actions created by the Azerbaijani people and preserved for future generations is not studied, propagated, as a result of indifference to the national culture, weakness of the self-awareness process, long-term alienation from traditions, and at the same time, as a result of the historical processes, a deliberate, multifaceted and serious policy against the Azerbaijani people. Due to the fact that it was not used, because was not suitable for the civilization of the society at a certain period, it was out of order and was erased from memory³⁵. Another reason for the failure and oblivion of Azerbaijan's national games is the inability to withstand the competition with different types of sports and entertainment, which serve the assimilation, globalization and orientation policy of the West and are promoted in a variety of ways at the expense of large investments, step-relationship and insufficient propaganda³⁶.

Some of the games included in the book "Folk game, folk performance" have already been erased from memory, are not played anywhere in Azerbaijan, some game names have become archaic and are not understood.³⁷ The area of use of the unforgettable games has gradually narrowed, they have been pushed out of the cities, they have remained in the memory of the older generation living in individual folklore examples or regions and remote villages. In order to avoid the fate of these games and training types that have not yet been forgotten, in order not to be like other types of games and training, in terms of studying the physical culture created by the

Ş. Azərbaycan xalqlarının açılmamış sirləri / Ş. Qabıssanlı. - Bakı: Təhsil, - 2014. - s. 217

³⁵ Qəmbərli B. Fiziki tərbiyə mədəniyyətimizin tarixindən // - Bakı: Dədə Qorqud, elmi-ədəbi toplu. – 2014, I (50). – s. 137

³⁶ Qəmbərli B. Fiziki tərbiyə mədəniyyətimizin tarixindən // - Bakı: Dədə Qorqud, elmi-ədəbi toplu. – 2014, I (50). – s. 137

³⁷ Aslanov, E. El-oba oyunu, xalq tamaşası / E.Aslanov.-Bakı: İşıq,- 1984.- 276 s.

people of Azerbaijan, its history, types, purpose and essence, stages of development, area of use, game rules and, finally, its impact on today's games our investigations contain serious and valuable information for both the recovery and application of many of these games, as well as for future researchers.

Some of those who write about physical culture, games and entertainment in Azerbaijan do not go beyond the Middle Ages, especially the Safavid period. Few researchers pay attention to the history of physical culture. At the same time, the books “Azerbaijani folk holidays, games and entertainments”³⁸, “Turkish war art”³⁹, “Karabakh folk games and square performances”⁴⁰ and the speeches of some scientists at conferences are important for learning the history, spread, structure and types of physical culture, games and competitions in Azerbaijan. However, these sources are not sufficient in terms of learning and introducing Azerbaijan's physical culture, military exercises, games and competitions, which are part of it, to the world. Because of the scarcity of these studies that in almost all of the scientific literature is done in Turkey, which is closest to us, the date and location of the creation of various weapons and games are much later than the date they were found and used during archaeological excavations in Azerbaijan, but they belong to different areas or dates. The presence of double-edged daggers in Azerbaijan in the First Bronze Age⁴¹, the discovery of a large number of bronze swords in the Bronze Age monuments of Azerbaijan⁴², e. a. At the end of the 2nd millennium and the beginning of the 1st millennium,

³⁸ Dadaşzadə, M. A. Azərbaycan xalq bayramları, oyun və əyləncələri / M.A.Dadaşzadə. – Bakı: Elm, - 1995. - 88 s.

³⁹ Əsgərov, Ə. Türk savaş sənəti / Ə.Əsgərov, M.Qıpcaq.-Bakı: Yazıçı,-1996.-174 s.

⁴⁰ Qarabağ xalq oyunları və meydan tamaşaları / F.(G).X.Bayat, M.K.İmanov, İ.F.Rüstənzadə. [və b.] – Bakı: Azərbaycan Respublikasının Prezidenti yanında Elmin İnkişafı Fondu, - 2017. – 280 s.

⁴¹ Azərbaycan tarixi. [7 cildə] / məsul red. İ.Əliyev. – Bakı: Elm, - c. 1 (ən qədimdən-b. e. III əsri). - 2007.-s. 116

⁴² Mustafayev, A. H. Azərbaycanın maddi mədəniyyət tarixi (etnoqrafik materiallar əsasında tipoloji tədqiqat) / A.Mustafayev. - Bakı: «Bakı Universiteti» nəşriyyatı, - 2009. -s. 45

the development of metalworking in Azerbaijan led to the production of axes, swords, daggers, etc. despite the extensive production of weapons⁴³ and Albanians' use of very advanced double-edged flat and sickle-shaped swords⁴⁴, Turkish scientists show that the origin of the Turkish sword is Altai⁴⁵. These data, which do not match the archaeological facts, show that the research on the subject is insufficient. There are quite a lot of such cases in the scientific literature in Turkey. The reason for the lack of research in this field in Azerbaijan is the insufficient distribution of these researches.

Researchers who write about physical culture, games and competitions sometimes express contradictory opinions about different types of games and training, give information based on nothing, which creates serious confusion in people and causes uncertainty about the essence, history and rules of games. It is a pity that some games were not learned in time and were not sufficiently presented to the world, they were adopted by other nations or presented to the world under a different name. Chovqan game is one of them. Although it was created in Azerbaijan and studied by neighboring nations, today it is presented to the world under the name of Polo. Or the game “Surpapag”, which is played on a horse, is known as “Horospol” in France today.

It is not unlikely that the fate of other games belonging to the Azerbaijani people will be the same like the fate of Covka. This fact reveals that the level of study of physical culture in Azerbaijan is not at a sufficient level and the study of this field is very urgent.

Object and subject of the research: The object of the research is the people of Azerbaijan. The subject of the research is the physical culture and its separate types, which have left a deep mark on the traditional life, material and spiritual culture of Azerbaijanis, their

⁴³ Səfərov, Y. Qədim Azərbaycan: nə bilirik .- Bakı: Azərnəşr,- 1989.- s. 63; Qasımlı, A. M. Türk mədəniyyət tarixinə giriş.- Bakı, “Orxan” NPM, - 2019. -s. 67

⁴⁴ Алиев, К. Г. Античная Кавказская Албания.- Баку: Азернешр, - 1992.- с. 93

⁴⁵ Baheddin Ögel. Türk kılıcının menşe ve tekamülü hakkında // - Ankra: Ankara Üniversitesi Dil ve Tarih-Coğrafya fakültesi dergisi,-1948. Cilt 6, sayı 5,- s. 431

everyday life and folklore, and play an important role in their relations with other ethnic groups.

Aims and objectives of the research: The aim of the research is to determine the role of physical culture in the historically formed traditional lifestyle of Azerbaijanis. To achieve this goal, the following main tasks have been set:

- Determining the essence of traditional games and actions;
- Revealing the role of physical culture in the education of women;
- Determining the role of physical culture in the upbringing of men;
- Detection of features of traditional games and actions;
- Clarification of the role of physical education in the traditional military training process.

Methods of the research: All the methods used by ethnographic science have been applied to objectively and comprehensively study the topic. For this purpose, investigating certain areas of physical culture, direct observation, interviews with informants during the restoration of some types of training, as well as methodological principles to eliminate uncertainty related to certain types of training, games and competitions are used: history-comparison, complex approach, typological analysis methods have been done.

Ethnography as a science is related to other humanitarian and natural sciences - archeology, linguistics, folklore, literary studies, geography, etc. these fields of science were also used in the research based on their relations. In order to properly understand the essence of some games, the meaning of the words and expressions used was emphasized, and in certain games, in order to eliminate uncertainty, it was approached from the point of view of human physical and biological capabilities. Investigating the topic “The role of physical culture in the traditional lifestyle of Azerbaijanis” the method of concrete analysis, logical connection between processes was preferred, objectivity, systematic and complex approach was tried.

The main provisions defended:

- Traditional games and actions were used for the purpose of competition and entertainment at certain stages of society's development, as well as during holidays and celebrations;

- Men have used all types of physical culture in Azerbaijan since ancient times, and these teachings were taught to them from a young age;

- Since ancient times in Azerbaijan, women have been engaged in many types of physical culture along with men;

- Azerbaijan is one of the first places where the horse was used for various purposes of transportation, hunting, fighting, racing and communication;

- The game of Chovqan introduced to the world by the British under the name of Polo was created in Azerbaijan before Christ, spread to the world from here, and at the same time had a great influence on the creation of today's moto ball, field hockey and golf games;

- The Surpapag game, played as a team, originated in Azerbaijan and played an important role in the creation of today's basketball and handball games;

- Hat game, played individually and as a team, is a fun game of a military nature that originated in Azerbaijan, requires special skills and habits from the player, and is also played by women;

- Spear is one of the first weapons used by Azerbaijanis. The javelin game is widely spread in Azerbaijan, being a military game in the essence of spear throwing training;

- The slingshot, being one of the oldest weapons in the history of mankind with a mechanism, a special structure and requiring training, was a weapon used in different forms and purposes in Azerbaijan until the Middle Ages;

- Bow and arrow are among the first mechanical weapons created and improved by Azerbaijanis. The games “Gopug”, “Bowl and Arrow” and “Altungabag” are also military-specific games that originated in Azerbaijan and were widespread in the middle centuries, even played by rulers with special enthusiasm and desire;

Swords of different sizes and shapes with different names, which were made starting from the first bronze age and improved from the iron age, are the most widespread weapons in Azerbaijan.

- To realize various goals, long-distance fast walking and jogging have been purposeful, thought-out and systematic types of training in Azerbaijan since ancient times;

- Zorkhana is one of the games that combines several types of sports and was widespread in the east, including Azerbaijan, in the Middle Ages. One of the aspects that distinguish Zorkhana games from other games is that it is located in a building with a special architectural structure, and another aspect is that several games are performed here in a row, these games are controlled by a murshid, and there are clothes and tools that belong only to this place.

The scientific novelty of the research: In the study, the emergence, development, role in the life of the people and the possibilities of use in Azerbaijan from the ancient times on different weapons and tools are studied. The study is the first complex scientific study dedicated to the role of physical culture in the traditional lifestyle of Azerbaijanis:

- In the research, we clarified that the sling is one of the first mechanical weapons created in Azerbaijan, the materials and methods of its manufacture, and the rules of use.

- In the research, it was clarified that one of the first places where the spear was created was Azerbaijan, its development history, types, training methods, the spear was widely used until the 18th century, and the game called "Jirid" was played in Azerbaijan until recent times as a military training game.

- In the research, we determined the discovery of the bow and arrow in Azerbaijan, its forms and types, distribution area, areas of use, training methods, shooting distance and opportunities, several games and competitions related to the bow and arrow are widely used until recent times.

Also, the research shows that one of the first places where horses were used was Azerbaijan, horses were used for various purposes of transportation, hunting, fighting, racing and communication, what

training methods were used at this time, the training of war horses and game horses, the history of equestrian games, their formation, essence, distribution area, game rules, game tools and equipment, material, preparation and dimensions of these tools and equipment, field dimensions, words and terms used in games, the influence of these games on the creation of modern sports games, etc. we revealed.

- In the research, many ambiguities related to zorkhana games, which were widespread in Azerbaijan in the Middle Ages and used until recent times, were removed, scientific and logical approach was taken to the names and rules of the games, the shape, weight and dimensions of the tools used in zorkhana, as well as the means of clothing, were specified.

- In the study, wrestling, which is the father sport of Turks, its spread, area of use, held competitions, ranking of athletes in the Middle Ages, tricks used, clothing, many terms related to wrestling, etc. has been investigated in detail.

- In addition to these, fencing, weight lifting, running and walking, water sports, etc. We clarified that one of the places where games and competitions originated is Azerbaijan, that their names and the tools and equipment used in this field, as well as the rules of the game are in Azerbaijani Turkish, that Azerbaijanis use these types of training, games and competitions constantly and systematically in their daily lives, holidays and celebrations.

The theoretical and practical importance of the research: In all the sources such as written, scratched, touched, beaten, etc., the materials of different types, given in order to describe the bravery, heroism, skills and habits, will and endurance of the Azerbaijani people were systematically investigated, scientifically and logically approached, comparatively analyzed and a final conclusion was reached. The theoretical issues of many exercises, games and competitions, which play an important role in the traditional life of the Azerbaijani people, have been thoroughly developed. Each claim made in the dissertation is supported by scientific sources, historical sources, various crafts and ethnographic elements. These results not

only create scientific wealth in the field of physical culture, which plays an important role in the traditional life of the Azerbaijani people, but also create a reliable foundation for future research in this direction.

The practical significance of the research is that the materials of the dissertation were used in the writing of scientific works on Azerbaijani ethnography, physical culture and its history, separate monographs and books, in the preparation of educational materials and information collections, and many games and competitions were restored and presented to the world as an example of the culture created by the Azerbaijani people. can be used in presentation.

Approbation and application of the research. Separate theoretical propositions and results of the research were discussed and recommended for defense at the meetings of the Department of Social Sciences of ATMU. The author's 8 articles covering the content of the dissertation were published in various scientific journals, 2 of which were published in foreign journals, and 5 conference materials, 2 of which were published abroad (13 articles in total).

The name of the organization where the dissertation work was carried out: The dissertation was carried out at the Azerbaijan Tourism and Management University.

The total volume of the dissertation. Dissertation consists of introduction, three parts, ten chapters, eighteen paragraphs, two subsections, conclusion, list of used literature, sources and informants. The total volume of the dissertation is 266715 (Introduction 27157, Part I 71895, Part II 70699, Part III 87975, Conclusion 8989) signs.

II. THE MAIN CONTENT OF THE DISSERTATION

The relevance of the topic, the level of study is justified, the object and subject of the research are explained, the goals and tasks of the research, the research methods are defined, the main propositions defended, the theoretical and practical importance of the

research, along with the scientific innovation are given in the introduction.

In the first part of the thesis called **“The role of traditional physical culture in the process of education of the population”** the paragraph entitled **“The nature of traditional games and actions”**, it was determined that the nature of physical culture in Azerbaijan changes depending on the time and place. In the early ages of history, physical culture in Azerbaijan was fully martial in nature for the purpose of self-protection and superiority, but in later periods it was mainly used in three directions - hunting, entertainment and military purposes. The research found that some tools, such as horses and arrows, were used for hunting, entertainment and battles, while others, such as maces or maces, were used only in battles.

The main goal of the paragraph **“Physical education of women”** is to study the importance of physical culture in the preparation of women for social life in Azerbaijani society. Women were not discriminated against by gender, women were equal members of the society along with men, and participated in various fields of life, including hunting, fighting, and many game-like competitions that require physical qualities in Azerbaijan. In **“The Book of Dede Gorgud”** the indicators such as **“Forty slim-waisted girl with a boy”**, **“While they were sitting sewing a simple gold tunic, they saw that a woman was coming”** or calling Banichichay **“a wrestler”** are equality among men and women in Azerbaijan and their role in society. In Azerbaijan, women have always practiced various types of training - riding horses, shooting arrows, playing with swords, wrestling, playing **“chovqan”**, etc. - trained from an early age to master well. In addition to the fact that women show outstanding qualities as individuals, it is known that they also show skills in groups. It was found that women's skills and bravery are widely featured in Gobustan rock paintings, carpets and miniatures, oral folk literature as well as in historical sources and research works. The conclusion reached is that women in Azerbaijan have been involved in various exercises from a young age, which are systematic and long-term, in order to be brought up according to the requirements of the time.

In the paragraph entitled **“Physical education of men”** the role of physical education in preparing men for life is examined based on historical sources, archaeological findings, research works, and examples of ancient and medieval creativity. In accordance with the requirements of the time, all people in Azerbaijan, especially men, were deliberately and systematically involved in physical training from an early age. As a result of these trainings, every man who reached adulthood was trained as a warrior. According to the demand of the time, every warrior had to have different physical qualities besides using several weapons. For example, a warrior not only knew how to skillfully use a horse, use a sword, shoot an arrow, and hold a shield, but also acquired physical qualities that instilled strength, agility, quickness, speed, and endurance, such as hand-to-hand combat, good wrestling, and covering long distances on foot. Starting from a certain period of history, there have been special trainers and training places for people's physical training in Azerbaijan.

According to the information and documents found in historical sources, rock carvings, folklore, carpets and miniatures in Azerbaijan, in the second part entitled **“Types of training for racing and entertainment”** in the paragraph **“Aspects of horse use and equestrian games”**, the horse is used in transport, transportation and communication, as well as in hunting. its wide use in military work and entertainment has been studied. Equestrian games and competitions occupy a special place in the traditional life of the Azerbaijani people. The history and wide spread of horse games such as “Jidir”, “Chovqan”, “Papag”, “Surpapag”, “Baharband” and others in Azerbaijan have been studied in details.

In the paragraph called **“Weightlifting”** medieval sources, oral folk literature, holidays and celebrations are studied, the development path, forms of application and training methods are investigated, starting with throwing heavy stones for the purpose of hunting and self-defense, which was the first training of man with a tool. As a result of the research, the various forms of today's discus throw, nuclear push and weightlifting sports (sudden weightlifting, push-up weightlifting, one-handed weightlifting, lying down

weightlifting, lifting heavy objects to a certain distance and throwing to a certain height) are created as a result of the research and it was concluded that it has an important effect.

In the paragraph **“Wrestling”** the medieval sources, oral folk literature, national holidays, weddings and festivities are studied, the history of the origin and development of wrestling, wrestlers' clothing, the naming of wrestlers in the Middle Ages, terms that emerged related to wrestling, the fact that women are involved in wrestling as well as men, wrestling is also a military sport, it was also determined that it was used for the purpose of competition.

In the paragraph **“Running and walking training”** the deliberate and systematic development of running, which we consider to be the first and only non-tool training, which is the daily life of a person, was investigated. Since the era of state and army building, people have undergone deliberate and systematic training to travel long distances for various purposes. Starting from the Middle Ages, special people who could quickly travel long distances for the purpose of communication and protection were prepared and they were called “shatir”. In the paragraph called **“Shatirlik training”**, these issues are thoroughly elaborated, by whom, how and for what purposes the shatirs are prepared, their superior qualities are historical sources, scientific research, oral folk literature, etc. investigated on the basis of sources.

The paragraph called **“Throwing exercises and games”** of the third part entitled **“Military training and games”** consists of three paragraphs. In the **“Spear throwing”** section, along with the history of the use of the spear in Azerbaijan, the development history, forms and types of the spear, as well as images of its use, have been extensively researched based on historical sources, archaeological materials, rock paintings and heroic epics. In addition to these, the **“Javelin”** game, which was widespread in Azerbaijan in the Middle Ages and is forgotten today, was also studied, and the character, rules and dimensions of the field were clarified.

In the paragraph **“Slingshot”** the history, materials, structure and rules of use of the slingshot, one of the first mechanized weapons,

were studied based on historical sources, archeological finds, rock carvings, and folklore examples, and the results that will be useful for future researchers in this field were obtained. On the other hand, the sling is believed to have played an important role in the creation of the hammer throw sport that is widespread today.

In the paragraph **“Archery”** the history, development stages, preparation materials and rules, training methods, fields of use of the arrow, which revolutionized human life with its invention and is a weapon with a third mechanism, were extensively studied. For this purpose, archaeological materials, historical sources, rock paintings and oral folk literature were used. The games **“Kopug”**, **“Bowl and Arrow”** and **“Altungabag”** related to archery show that archery is very widespread in Azerbaijan and that it is taught to people from a young age through thoughtful, systematic and long-term training.

In the paragraph **“Sword playing”** there are archeological finds, rock paintings, ancient sources, medieval sources, folklore, tattooing, carving, weaving, etc. related to the widespread sword weapon in Azerbaijan, creative examples were refined, the creation of the sword, possibilities of use, training methods, teaching of sword training to the population from a young age and regardless of gender, games widely spread among the population, used in holidays and celebrations were investigated.

In the paragraph **“Zorkhana games”** the creation, purpose and development of different types of Zorkhana games used in different regions of Azerbaijan until the beginning of the 20th century was studied and the naming of the games was clarified. This paragraph includes the games such as **“Yekpa or Kicking”**, **“Charkhi or Tendovre”**, **“Sino or Gulunjsindirma”**, **“Mil”**, **“Yekba or bargir”**, **“Picking up the stone or Sangi”**, **“Kabbada or “Kamana”** and **“Zorkhana clothing”**, the naming of individual games, the weight and dimensions of the tools used in these games, the impact of games on the educational process of a person, and the means of clothing have been comprehensively investigated based on historical sources, museum materials, and scientific works.

In the part of “**Conclusion**” of the dissertation, the research was concluded, the following conclusions were described on the defended provisions, the sequence of the tasks set and the main generalizations and relevant recommendations were reflected:

During the research, we decided to divide the types of training related to physical culture into two parts according to the history of development and their importance in the life of Azerbaijanis:

1. Types of hunting and recreational training
2. Types of combat or military training

For the first times, people used the weapons that they made to protect themselves from wild animals and to pay for their food supply, and in later times, they began to train to use these weapons better and more efficiently. These exercises over time led the ancient man to improve his skills and habits, to have fun and compete with other community members and tribesmen.

We have found that in the ancient and medieval ages, every person engaged in military training for the reasons arising from the conditions of the time, both to protect himself, his family and what he had, to acquire new ones, and to gain a superior position in life and in the state.

In the research, we found that women in Azerbaijan always hunt, fight and compete with men, use many weapons skillfully, and have high physical fitness and skills. From here, we came to the conclusion that since ancient times, physical education among Azerbaijanis was systematically organized, there were no obstacles for women to engage in any type of training and games for the purpose of combat or entertainment, women who wanted to participate in training, games, competitions and battles together with men. Physical culture has taken a very important place in the education of men in Azerbaijan. We see men mastering at least three or four weapons and many types of training, regardless of whether they are of a fighting, hunting or competitive nature. When talking about physical training in Azerbaijan, we can definitely say that from ancient times to the 19th century, the population was engaged in these trainings and mainly from a young age.

According to the purpose of using the horse, rider training is also different. One of these trainings is equestrian games, which are very numerous and varied in addition to their ancient history and wide distribution. One of the widely spread competitions in Azerbaijan is race competition. The main reason for the wide spread of these competitions and their special place in the life of Azerbaijanis is that there is no need for special tools and equipment for competitions and this competition is constantly used during holidays and celebrations.

One of the widely spread horse games in Azerbaijan is “chovqan”. Chovqan game is played by men as well as women on a field with special dimensions depending on the number of players, with a specially made ball and a tool called “chovqan” and “motoball”, “field hockey” and “golf” which are popular in the world today. We put forward the idea that the games were based on the blizzard game.

Surpapag is a game with special tools and rules, played in three parts on a field with a certain number of players and dimensions. The game requires special skills and habits from each player, resulting from long, thoughtful and continuous training. The similarity of many elements of the modern basketball game to the Surpapag game suggests that the Surpapag game played an important role in the creation of the modern basketball game.

The presence of an absolute and untouchable female participant in the Hat game, which is held individually and as a team, increases interest and excitement, but also creates serious challenges. The hat game develops the qualities of speed, quickness, and agility in the player, as well as the habits of attack and defense.

“Baharband” is an individual and team riding game. In addition to physical qualities such as quickness, agility and speed, the game forms will-psychological qualities such as courage, endurance, attention and precision in each player. In the game “Baharband” a participant's complacency or irresponsible behavior during the competition can cause him to lose the competition, as well as cause serious health problems and injuries.

The spear, which is a widespread practice in Azerbaijan, had different forms according to its shape, size, and rules of use. The

people of Azerbaijan used the spear in hunting and military work as well as in their entertainment and games. Specially trained horses are used in the Javelin game, which is widespread in Azerbaijan. The instrument of the game is made of javelin solid wood. Since the javelin game is meant to prepare for a fight, it is hard and causes injuries.

The history of the sling is one of the ancient and changed types of training. In later times, the sling also led to the creation of throwing stones with a slingshot. The sling has changed its form and essence and has reached today as a game tool used by children and young people to throw stones the size of nuts. The hammer throw, which is a widespread type of athletics in modern times, was also created on the basis of the slingshot.

From the time when a conscious person was formed in Azerbaijan, he took a creative approach to archery, and in this regard, he developed training for using both bow and arrow and bow and arrow. Azerbaijanis have made extensive use of the bow and arrow, the preparation of which requires special skill and complex training, in hunting, battles and competitions. The games “Gopug”, “Altungabag”, “Piyale ve okh” are popular and widespread archery and military games in Azerbaijan. In the Middle Ages these games, which were mainly played with horses, were also played without horses.

Weightlifting, which began with the ancient man lifting and throwing heavy stones to protect himself, changed its nature and form in the later stages of history and became the main factor in the training of a wrestler. From the research, we have seen that wrestler training starts from a young age. In Azerbaijan, weightlifting training is mainly used in the training of fighters, but it is also widely used in games and competitions held during holidays and celebrations.

Wrestling was widely used both in the training of fighters and wrestlers, as well as in holidays and celebrations. Due to the fact that wrestling is very developed in Azerbaijan, many terms related to this field have been created, wrestlers are given different names according to their skill levels, and at the same time, women are

engaged in wrestling in Azerbaijan as well as men, and wrestling training usually starts from a young age.

Man, whose way of life has been long-distance walking and running since ancient times, has turned these features into systematic training in the later period of development. In accordance with the requirements of the times, the duration of the training was extended, and special names and privileges were given to those who successfully mastered the training, so that those involved in this training could acquire wider opportunities and cope with the assigned work. This has led to the wide spread and development of people who are engaged in long-distance marching and running. Cheering has played an important role in the formation of modern running and sports walking competitions.

The sword was the most used weapon of infantry and cavalry in the Middle Ages. This means that every warrior must undergo sword training. Sword training was not only related to the training of warriors, it was also the main factor in the performance of many games and dances in Azerbaijan. The games “Chubi”, “Galkhanqilinj”, “Shamshirbaz” are among the fencing games played until recent times.

We have such opinion that since the beginning of the rape games, the purpose of preparing young people as physically strong people and their training as warriors is the tools here serve to facilitate the use of certain weapons by those engaged in rape. In the dissertation, we clarified the names of Zorkhana games and determined that they consist of seven main games performed in sequence.

1. The game “Yekpa or Kicking”, “Charkhi or Tendovre”. This game mainly aims to prepare the bully for the next games.

2. The game “Sino or Gulunjsindirma”. This game is done for the purpose of developing arm, chest and back muscles. I reminded that the "sino" movement, which we pronounce as "jim" in the current idiom, is still used today in the preparatory phase of all sports that require strength.

3. The game “Mil”. We have found that this tool comes in different sizes and weights according to the skill level of the wrestler. Lead is usually added to the spindle tool to increase its weight.

4. The game “Yekba or bargirl”. This tool also has different sizes and weights depending on the mastery of the wrestler.

5. The game “Picking up the stone or Sangi”. In order to increase the weight of these wooden tools, which form qualities such as strength, quickness and endurance in the wrestler, lead was previously filled inside. But later they started making this tool from iron.

6. The game “Kabbada or Kamana”. Used for archery practice, this tool consists of a bow-shaped iron handle and an iron chain that replaces the bow. After training in this tool, it becomes very easy to shoot arrows from any bow and in any direction.

7. Wrestling. Almost all sources mention that the torture ended with a wrestling match.

Certainly, with today's worldview and thinking, there may be different approaches to the role of physical culture in the traditional life of Azerbaijanis. Our research has revealed the fact that people living in Azerbaijan have fully and consciously approached this physical culture, various types of physical training are very widespread in Azerbaijan and played an important role in the creation of many sports today.

The main conclusions and innovations of the dissertation are reflected in the following works of the author:

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2. Nəhrəmdə Novruz bayramı // - Bakı: Turizm və qonaqpərvərlik tədqiqatları. Beynəlxalq jurnal. – 2016, il 5, say 1. – s. 199-212
3. Azərbaycan cəmiyyətində qadına verilən dəyər // “Azərbaycanda multikulturalizm və mədəni müxtəlifliyin turizmin inkişafına təsiri” mövzusunda respublika elmi konfransı–Bakı:-26 may,-2017, s. 21-24

4. Azərbaycan kahramanlık destanlarında fiziki kültür // I Uluslararası Develi-Aşık Seyrani ve Türk kültürü kongresi 3. kitap “Türk kültürü bildirileri” –Kayseri, - 4-5-6 ekim, -2018, - s. 95-106
5. Azərbaycan geleneksel atlı oyunları // II Uluslararası Develi-Aşık Seyrani ve Türk kültürü kongresi 3. kitap “Türk kültürü bildirileri” – Kayseri, - 10-12 ekim, -2019, - s. 284-293
6. Azərbaycanlıların həyatında ovçuluq və əyləncə xarakterli təlim növləri // -Bakı: Pedaqoji Universitetin xəbərləri. Humanitar, ictimai və pedaqoji-psixoloji elmlər seriyası. -2019, - c. 67, №3, - s. 147-156
7. Azərbaycanda milli oyunların turizmin inkişafındakı rolu // - Bakı: Turizm və qonaqpərvərlik tədqiqatları. Beynəlxalq jurnal. – 2020, il 9, say 2-3, - s. 93-109
8. Milli oyunlar və turizm // İdarəetmədə multikultural dəyərlər mövzusunda Beynəlxalq elmi konfrans. - Bakı, - 25 noyabr, - 2020, s. 160-164
9. Azərbaycan tarixində fərqli din, dil və mədəniyyət mənsublarına yanaşma // “Müasir dövrdə effektiv idarəetmənin problemləri” mövzusunda respublika konfransı–Bakı:-19 noyabr, -2021, - s. 24-27
10. Истоки физической культуры в Огузском героическом эпосе и в Азербайджанской традиционной культуре // Вестник Северо-Восточного федерального университета имени М. К. Аммосова: Серия Эпосоведение. – Якутск, - 2021, №3 (23), - ст. 58-66
11. Azərbaycanda su idman növlərinin tarixi // -Bakı: Odlar Yurdu Universitetinin Elmi və Pedaqoji Xəbərləri.-2021, № 59, - s. 252-258
12. Метание при помощи пращи // SocioTime / Социальное время» («SocioTime»). Поволжский Государственный Технологический Университет. – Йошкар-Ола, - 2021, № 4 (28-ой), - ст. 77-84
13. Fiziki mədəniyyətdə asiq oyunları haqqında // - -Bakı: Pedaqoji Universiteti. Tarix, insan və cəmiyyət. -2023, 4, (41) - s. 123-132

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