

**REPUBLIC OF AZERBAIJAN**

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**ABSTRACT**

of the dissertation for the degree of Doctor of Philosophy

**CULTURE IN THE GARABAGH  
REGION OF AZERBAIJAN  
IN LATE 19TH - EARLY 20TH CENTURIES**

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## I. GENERAL CHARACTERISTICS OF THE DISSERTATION

**The relevance and development of the subject.**The resettlement of Armenians in the territories, including the Garabagh region, after the occupation of Northern Azerbaijan by the Russian Empire in the early 19th century, at various times resulted in the genocide and deportation of our people and the occupation of our lands. Russian-Armenian solidarity attained the occupation of Garabagh in 1992-1993 with next attempt, which began in 1987. Our lands, which have been under occupation for almost 30 years due to the lies and hypocrisy of Armeniawhich try to deceive the world community by compiling false documents, the indifference and patronage of the world's superpowers and competent organizations claiming that Garabagh belongs to them, in 2020, under the leadership of Supreme Commander-in-Chief Ilham Aliyev, as a result of 44 days of bravery of our heroic national army was released.

During the occupation of the Garabagh region, some of our historical and cultural monuments reflecting different periods of history were destroyed by Armenia, and the vast majority was victims of forgery aimed at Armenianization. From this viewpoint, declaring us the owner of not only our history, but also our culture, which proves our existence in different periods of history, is one of the most pressing problems facing our national historiography. The study of the cultural history of each nation with ancient traditions and unique values is of great scientific importance. Still in the early 20th century, the great Azerbaijani thinker Uzeyir Hajibeyli saying that “*we can explain our existence only through culture*”, put in the foreground the antiquity and importance of our cultural as well as political history. And in this regard, the following idea said by Heydar Aliyev at the end of the century, “*The people are known, respected and distinguished among the peoples of the world by many features. “The highest and greatest of these features is culture*”<sup>1</sup> prove the importance of studying our culture. In order to prevent further distortion of our history, at a

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<sup>1</sup>Əliyev, H.Ə. Müstəqilliyimiz əbədidir: çıxışlar, nitqlər, bəyanatlar, məktublar, müsahibələr. Bakı: k. 3. 1997. s. 319.

meeting with scientists of the Azerbaijan Academy of Sciences in January 1997, H.Aliyev set the objective study of the history of Azerbaijan in the 19th-20th centuries as one of the main tasks of our science.<sup>2</sup> Since the cultural history of each nation plays an important role in its political, social, economic and domestic history.

The opinion said in 19th century by French sociologist and geographer Jacques Élisée Reclus about the moral values of our people - “*Azerbaijanis are considered to be the spreaders of culture in the Caucasus*”<sup>3</sup> is confirmed by UNESCO in the 21st century: thus, the inclusion of traditional art and its symbolism: mugam in 2008, Azerbaijani ashug art in 2009, traditional art of carpet weaving in 2010, the art of tar playing and its preparation mastership in 2012, chovken shooting game with Garabagh horse in 2013, the production and wearing of the silk head gear – *kelagayi* in 2014 in the list of immaterial cultural heritage of UNESCO is an indication of the high and rich cultural values of the Azerbaijani people.

The study of our cultural history is of great scientific importance and relevance as our political history in terms of revealing the historical roots of the territorial claims of the Armenian aggressors to the Garabagh region, conveying to the world community their arrival in the territory of Garabagh in the 19th century.

The works used in our research can be divided into three parts in terms of the period in which they were written: works written during the tsarist Russia, Soviet Russia, and the independence. Since they served the geopolitical, economic and social interests of the ruling circles, works written during the tsarist Russia and the Soviet era should be approached critically.

The works of S.S.Akhundov<sup>4</sup>, N.B.Vezirov<sup>5</sup>, A.A.Hagverdiyev<sup>6</sup>, A.Agaoglu<sup>7</sup>, Y.V.Chemenzeminli<sup>8</sup>, F.G.Kocherli<sup>9</sup> and others

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<sup>2</sup> Əliyev, H.Ə. Müstəqilliyimiz əbədidir: çıxışlar, nitqlər, bəyanatlar, məktublar, müsahibələr. Bakı: 1998. k. 8: noyabr, 1996 - mart, 1997. s.369.

<sup>3</sup> Azərbaycan etnoqrafiyası: [3 cildə] / Baş red: T.Bünyadov. Bakı: c.3. 2007. s.5.

<sup>4</sup>Axundov, S.S. Seçilmiş əsərləri. Bakı: 2005.

<sup>5</sup>Vəzirov, N. Seçilmiş Əsərləri. Bakı: 2005.

<sup>6</sup>Hagverdiyev, Ə.Ə. Seçilmiş əsərləri: [2 c.]. Bakı: c. 1. 2005.

<sup>7</sup>Ağaoğlu, Ə. Seçilmiş əsərləri. Bakı: 2007.

are valuable for the creation of the literary-artistic, socio-political and social picture of the period. These works also give a broad idea about the educational activities of these authors. Since the educational-social tragedies of A.Hagverdiyev are not met in the later stage of our dramaturgy, from this viewpoint, his works occupy an important place in our literary history. M.Navvab's<sup>10</sup> tezkire reflects the life and creativity of about a hundred poets in Garabagh in the 19th century.

The works of A.A.Aliverdibeyov<sup>11</sup> and U.A.Hajibeyli,<sup>12</sup> which provide valuable information about the musical culture of Azerbaijan, contain extensive information about the development of national music, activities and innovations musicians of the Garabagh region in the musical culture of Azerbaijan.

During the Soviet era, many works on various sections of the subject were written by both local and foreign authors. The services of A.A.Agayev<sup>13</sup>, A.Y.Seyidov<sup>14</sup>, K.D.Mammadov<sup>15</sup> and others in the study of the history of educational and pedagogical thought of the period should also be especially noted. Their works are of great importance in the study of literature, socio-political, social and cultural life, life and creativity of historical figures of Garabagh of that time.

A.Huseynzadeh's monograph<sup>16</sup> provides an analysis of works written in the second half of the 19th century and reflecting the history of Azerbaijan. However, since these works were analyzed in accordance with the ideology of the Soviet era, they should be approached critically.

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<sup>8</sup>Çəmənzəminli, Y.V. Əsərləri: [3 c.]. Bakı: c. 1-3 – 2005.

<sup>9</sup>Köçərli, F.Q. Azərbaycan ədəbiyyatı: [2 c.]. Bakı: c. 1-2. 2005

<sup>10</sup>Nəvvab, M.M. Təzkireyi-Nəvvab. Bakı: 1998.

<sup>11</sup>Əliverdibəyov, A.Ə. Rəsmli musiqi tarixi. Bakı: 2001.

<sup>12</sup>Hacıbəyov, Ü.Ə. Seçilmiş əsərləri: [2 c.]. Bakı: c. 1-2. – 2005.

<sup>13</sup>Ağayev, Ə.Ə. 150 yaşlı Şuşa məktəbi. Bakı: 1983.

<sup>14</sup>Seyidov, Ə.Y. Azərbaycanda pədaqoji fikrin inkişaf tarixindən. Bakı: 1987.

<sup>15</sup>Məmmədov, K.D. Ə.Haqverdiyev. Bakı: 1970; Məmmədov, K.D. Yusif Vəzir Çəmənzəminli. Bakı: 1981.

<sup>16</sup>Hüseynzadə, Ə. XIX əsrin ikinci yarısında Azərbaycan tarixşünaslığı. Bakı: 1967.

The researches of N.F.Akhundov,<sup>17</sup> A.A.Khalafov,<sup>18</sup> as well as the bibliographic work “Book of Azerbaijan”<sup>19</sup> have a special place in the study of periodicals and books in Garabagh region.

The works of F.J.Amirov,<sup>20</sup> F.M.Shushinsky<sup>21</sup> and I.M.Efendiyeva<sup>22</sup> deal with Garabagh music, the successes of Garabagh musicians not only in Azerbaijan, but also in the international arena. In the works of R.M.Gasimova,<sup>23</sup> G.Mammadli<sup>24</sup> and V.S.Vinogradov,<sup>25</sup> the life and creativity of U.Hajibeyli, his innovations in the field of national and world music, activity in the development of the Azerbaijani theater are widely studied.

The works of R.S.Tagiyeva<sup>26</sup>, K.M.Aliyeva<sup>27</sup>, and others play an important role in the study of applied and fine arts, including the art of Garabagh carpet weaving. In the writing of architectural monuments of the Garabagh region, their status, importance, and the culture of town planning were used the work of S.A.Dadashov<sup>28</sup>.

After the independence of North Azerbaijan, an objective study of the history, including culture of Azerbaijan began. Y.M.Mahmudov, K.K.Shukurov and J.M.Mustafayev<sup>29</sup>, who studied the history of Garabagh, proved on the basis of facts and documents that the ideological opinions and analyzes of the Soviet period were

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<sup>17</sup>Axundov, N.F. Azərbaycan dövrü mətbuatı (1832-1920): bibliografiya. Bakı: 1987.

<sup>18</sup>Xələfov, A.A. Azərbaycanca kitabxana işinin tarixi: [3 h.]. Bakı: h.1. 2004; h.2. 2007.

<sup>19</sup>Azərbaycan kitabı ( bibliografiya): [3 c.] / tərt.ed. Ə.Y.Əliyev. Bakı: c.1. 1963.

<sup>20</sup>Əmirov, F.C. Musiqi düşüncələri. Bakı: 1983

<sup>21</sup>Şuşinski, F.M. Azərbaycan xalq musiqiçiləri. Bakı: 1985; Шушинский, Ф.М. Шуша. Баку: 1968.

<sup>22</sup>Эфендиева И.М. Азербайджанская советская песня. Баку: 1981

<sup>23</sup>Qasimova, R.M. Üzeyir Hacıbəyovun komediyaları. Bakı: 1984.

<sup>24</sup>Məmmədli, Q.M. Azərbaycan teatrının sənəməsi. Bakı: h.1. 1975; Məmmədli, Q.M. Üzeyir Hacıbəyov. Nəyat və yaradıcılıq sənəməsi. Bakı: 1984.

<sup>25</sup>Виноградов, В.С. Узеир Гаджибеков и азербайджанская музыка. М.: 1938.

<sup>26</sup>Тагиева, Р.С. Сюжетные ковры Азербайджана. Книга. Р. Тагиева. Баку: 1988.

<sup>27</sup>Алиева, К.М. Безворсовые ковры Азербайджана. Баку: 1983.

<sup>28</sup>Дадашев, С.А. Архитектура Азербайджана III-XIX века. Москва: 1948.

<sup>29</sup>Mahmudov, Y.M., Mustafayev, C.M. Şuşa - Pənahabad. Bakı: 2012; Mahmudov, Y.M., Şükürov, K.K. Qarabağ. Real tarix, faktlar. Bakı: 2009.

unfounded, that the region belonged to Azerbaijani Turks and that Armenians were resettled there.

In the works of N.R.Mammadov<sup>30</sup> and G.A.Hajiyev<sup>31</sup>, the history of Garabagh, natural and geographical features, culture, population, ethnic and national composition, migration process, demographic processes in the region, the occupation of the region by the Armenian armed forces and its grave consequences, including their impact on Garabagh culture was analyzed.

One of the main problems investigated by us is the state of education in the Garabagh region during tsarist Russia. The history of Garabagh schools is almost a little-studied area. The researches of H.M.Ahmadov<sup>32</sup> and A.A.Agayev<sup>33</sup> played an important role in the study of the history of our school and pedagogical thought, socio-political views of prominent personalities, enlightenment and pedagogical processes.

N.S.Garayev<sup>34</sup>, Y.V.Garayev<sup>35</sup> and other researchers had special services in studying the development of Azerbaijani literature, new trends in our literature and activities of prominent personalities.

Manuscripts and their condition in the Garabagh region, the work done in the development of book printing and the activities of people engaged in this art have a special place in the research of A.A.Khalafov<sup>36</sup>, Sh.Tahir-gizi, K.Allahverdiyev, M. Muradli<sup>37</sup>. The works of A.A.Veliyev<sup>38</sup> and A.B.Shahverdiyev<sup>39</sup> are commendable in

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<sup>30</sup>Məmmədov, N.R. Azərbaycan Respublikasının Şuşa şəhərinin tarixi. Bakı: 2016; Məmmədov, N.R. Azərbaycanın Şuşa qəzası 1900-1917-ci illərdə. Bakı: 2005.

<sup>31</sup>Hacıyev, Q.Ə. Bərdə şəhəri: coğrafi, siyasi və mədəni tarixi. Bakı: 2008; Hacıyev, Q.Ə. Qarabağın maddi və mənəvi mədəniyyəti. Bakı: 2011.

<sup>32</sup>Əhmədov, H.M. XIX əsr Azərbaycan məktəbi. Bakı: 2006.

<sup>33</sup>Ağayev, Ə.Ə. Pedaqoji fikrimiz: dünənimiz, bu günümüz. Bakı: 2000.

<sup>34</sup>Qarayev, N.S. XIX əsr Azərbaycan ədəbi məclisləri. Bakı: 2012.

<sup>35</sup>Qarayev, Y.V. Azərbaycan ədəbiyyatı: XIX və XX yüzillər. Bakı: 2002.

<sup>36</sup>Xələfov, A.A. Azərbaycanda kitabxana işinin tarixi: [3 h.]. Bakı: h.1. 2004; h.2. 2007.

<sup>37</sup>Tahirqızı, Ş., Allahverdiyev, K., Muradlı, M. Azərbaycan kitabşünaslığı (bibliografik göstərici). Bakı: 2003.

<sup>38</sup>Vəliyev (Aşırh), A.A. Azərbaycan mətbuat tarixi (1875-1920). Bakı: 2009.

<sup>39</sup>Şahverdiyev, A.B. Azərbaycan mətbuatı tarixi. Bakı: 2006.

terms of the emergence and development of press in Garabagh region, as well as the study of censorship and political conjuncture in this area.

The works of A.Nabiyev<sup>40</sup>, G.Namazov<sup>41</sup> and T.A.Mammadov<sup>42</sup> played a great role in the study of ozan-ashug art, the activity of ashug schools and their relations with other ashug schools in the region.

The works of R.Efendi<sup>43</sup> and R.Garabaghi<sup>44</sup> were also used in the study of architectural monuments, fine and decorative-applied arts of the Garabagh region, in the detailed interpretation of the rich traditions of our art.

The processes taken place during the tsarist time were studied in accordance with the ideological requirements of the Soviet era. From this viewpoint, the importance of primary sources in the study of Garabagh culture, which is an integral part of Azerbaijani culture, is undeniable.

The “Acts Collected by the Caucasus Archaeological Commission”<sup>45</sup> is rich in interesting information for the study of school policy of tsarism and school history.

We have benefited from the complete set of decisions and laws<sup>46</sup> governing the economic, social and cultural life of the Caucasus region in the interests of the Russian Empire, as well as the “Documents on Russian Policy in the South Caucasus”<sup>47</sup>, which reflect the economic, social and political classification of the region.

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<sup>40</sup>Nəbiyev, A.M. Azərbaycan aşıq məktəbləri. Bakı: 2004.

<sup>41</sup>Namazov, Q.M. Ozan-aşıq sənətinin tarixi. Bakı: 2013.

<sup>42</sup>Məmmədov, T.A. Azərbaycan aşıq yaradıcılığı. Bakı: 2011.

<sup>43</sup>Əfəndi, R. Azərbaycan incəsənəti. Bakı: 2007.

<sup>44</sup>Çingizoğlu, Ə., Qarabağlı R.S. Qarabağda sənət və sənətkarlar. Bakı: 2011.

<sup>45</sup>Акты, собранные Кавказской Археографической Комиссией: [в 12 т.] Тифлис: Т. 2-12- 1868-1904.

<sup>46</sup>Полное Собрание Зак.ов Российской Империи. СПб: Собр., вт-е: Т. 3, 4, 10, 21, 23, 24, 28, 39, 42, 45-50, 55, Собр. третье. Т. 14, 17, 26, 27- 1830-1907.

<sup>47</sup>Документы по русской политике в Закавказье / Отв. за вып. В. Бахманлы. Баку: Вып. 1. 2010.



The information provided in the reviews of Yelizavetpol province<sup>48</sup>, a number of collections and magazines of the Caucasus Education Department<sup>49</sup> and the Ministry of Public Education<sup>50</sup> is invaluable for studying the impact of tsarist school regulations and laws on education, as well as the types and number of school, number of students and teachers, national-ethnic composition, financial condition of schools etc. in the Garabagh region.

Materials of the State Historical Archive of the Republic of Azerbaijan, the Archive of Muhammad Fuzuli Institute of Manuscripts of the Azerbaijan National Academy of Sciences and various funds of the Russian State Historical Archive were used during the research of the subject.

The Garabagh chronicles<sup>51</sup>, written in the 19th century, are an important source of information about the history of the khanate, as well as the processes that took place in Garabagh after the occupation by tsarist Russia. The works of M.M.Navvab<sup>52</sup>, M.S.Ordubadi<sup>53</sup>,

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<sup>48</sup>Обзор Елисаветпольской губернии за 1892, 1898, 1899, 1908, 1910 годы: [1893-1915]. Тифлис: - 1893-1912.

<sup>49</sup>Отчет о состоянии учебных заведений попечителя Кавказского Учебного Округа за 1884, 1885, 1890, 1894, 1897, 1898, 1899, 1902, 1904, 1905, 1907, 1908, 1911, 1912, 1913 годы Тифлис: - 1885-1914; Циркуляр по управлению Кавказским Учебным Округом, Тифлис 1874, 1876, 1878, 1881, 1883, 1893, 1894, 1895, 1897 Тифлис: 1899; Свод мнений педагогических советов средних учебных заведений Кавказского Учебного Округа по вопросу о мерах к поднятию уровня грамотности среди учащихся. Тифлис: 1913; Сборник распоряжений, напечатанных в циркулярах по управлению Кавказским Учебным Округом: 1867-1871, 1887-1891, 1897-1898, 1899-1900, 1906-1907, 1910. Тифлис: 1890-1908; Памятная книжка Кавказского Учебного Округа на 1879, 1880 г. Тифлис: 1879-1880.

<sup>50</sup>Журнал Министерства народного просвещения: [в 381 т.]. СПб: ч. 30, 41, 62, 80, 251, 254, 255, 265, 266, 269-275, 283, 284, 292, 296, 303, 304, 309, 310, 316, 321-327, 358, новая серия: Ч. 12. 1835-1907; Сборник постановлений по министерству народного просвещения . Т. 2: Отделение 1-е: 1825-1839 г., отд. 2-е: 1840-1855 г., Т. 3: 1855-1864. СПб: 1864-1965.

<sup>51</sup>Qarabağnamələr / Tərt ed. A.Fərzəliyev. Bakı: Şərq-Qərb, k. 1-3. 2006.

<sup>52</sup>Nəvvab, M. 1905-1906-cı illərdə erməni-müsəlman davası. Bakı: 1993.

<sup>53</sup>Ordubadi, M. Qanlı illər. Bakı: 1991.

M.R.Fena<sup>54</sup> and others are important in terms of studying the political events occurring in the Garabagh region in the early 20th century.

**The object and subject of the research.** The main object of research in the dissertation is the history of culture of the ancient Azerbaijan land of Garabagh in the late 19th - early 20th centuries. The main subject of research during the study of this history is the investigation of the factors that created the cultural processes taken place in the Garabagh region, their course and consequences from a historical and chronological viewpoint.

**The goals and objectives of the research.** The main goal of the research is to study various areas of culture in the Garabagh region of North Azerbaijan in the late 19th - early 20th centuries on the basis of primary sources, published archival documents, historical literature and other sources, as well as tsarist colonial policy in various fields that were studied superficially, to reveal and scientifically assess the results of the policy in the field of education and enlightenment, to study and analyze the material and moral damage caused to our culture by cristian solidarity.

The tasks set to achieve this goal are as follows:

- To concentrate and analyze sparse information on various fields of Garabagh culture in the 19th- beginning of 20th centuries, to introduce new facts into scientific circulation;
- In-depth study of archival materials and published sources on the subject, analysis of new facts, creation of an objective picture of Garabagh culture;
- To create a picture of the colonial Caucasus policy of tsarism in the Garabagh region, to study and analyze its impact on various areas of culture, to show the connection of the bitter consequences of this policy with problems in modern times;
- To prove on the basis of facts and evidence that the ancient culture rooted in the area belongs to the Azerbaijani Turks, to expose the Armenian lies by conveying this truth to the world community;
- To study the policy of tsarist Russia in the field of religious education and the state of religious education, as well as the

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<sup>54</sup>Fəna, M. 1905-ci il hadisəsi. Bakı: 2009.

application of Russian-language education in the region and its development trends;

- To determine the causes and directions of the enlightenment movement;

- To highlight the development of various fields of science, the role of the regime in the emergence of new trends in literature;

- To assess the situation and development trends in the fields of music, theater, applied and fine arts;

- To study and assess the town planning culture and architectural monuments of the region, including the process of falsification of architectural monuments.

**Research methods.** The latest achievements of world and national historiography were taken into account in the dissertation. In the course of the investigation of the problem, the facts were collected, selected, the connection between them was created, analyzed, and the regularities of development were studied. Both traditional - classical and non-traditional research methods of historical science were used during the research. From the historical-systematic method in the collection and systematization of data, the real description of processes and events, their development, as well as from the historical-genetic method in the explanation of facts, the division of events and processes occurring within a certain time and single space into types, the grouping and periodization of events and processes according to their essence and period characteristics - the typological method, the historical-comparative method to identify and compare the changes in the development of events, and the historical-comparative method to determine the directions of development, the historical-biographical method was used to analyze the directions of activity of historical figures who played a role in the development of Azerbaijani culture.

Also, the mathematical and quantitative method was used in the statistical analysis and comparison of the balance of forces related to social changes, and the discourse-analysis method was used in the analysis and interpretation of various written sources belonging to the participants of the event, as well as statistical and reporting source collections and laws. The discourse-analysis method provides the application of a complex approach to the processes by revealing the

socio-psychological, ethno-psychological points in the analysis of the information in the source data and historical events.

**Main provisions to be defended:** The following main scientific provisions are to be defended in the research work:

- The founder of the culture formed in the Garabagh region for centuries was the Azerbaijani Turks and their historical ancestors;

- In the late 19th- early 20th centuries, Garabagh was one of the most developed centers of Azerbaijani culture;

- The main participants and carriers of the cultural processes taken place in Garabagh region during this period were the Azerbaijani Turks;

- At the end of 19th - beginning of the 20 centuries the Garabagh culture was an integral part of the all-Azerbaijani culture;

- Garabagh music schools, especially the art of mugam, took one of the important places not only in Azerbaijan, but in the Caucasus, the East, Turkish-Muslim music as a whole, Garabagh played the role of “Conservatoire of the Caucasus”;

- The Garabagh region played an important role in the development and enrichment of all-Azerbaijani culture in the mentioned period.

**The scientific novelty of the research.** In the dissertation for the first time in the history of Azerbaijan:

- Various areas and directions of culture of the Garabagh region in the late 19th - early 20th centuries were comprehensively studied;

- Various legislative documents, archival materials, official statistical materials were involved in the study and their analysis was provided;

- The impact of tsarist colonial education policy in the Caucasus in the Garabagh region, the development of education, various aspects of religious and Russian-language schools were studied and statistical data reflecting them were systematized;

- The activities of schools were studied; statistical indicators were systematized and analyzed, and tabulated in terms of facilitating comparative analysis for the reader;

- Pedagogical and methodical courses organized in the region were involved in the research and analyzed;

- Public and school libraries in Garabagh, their condition and activity were studied, libraries of different types of schools were classified separately and statistical indicators of the number of books and copies were systematized and systematically tabulated to facilitate comparative analysis. ;

- A comparative analysis of the national composition of Azerbaijani and Armenian schools in the region, including students, the discriminatory policy of tsarism in this area and its bitter consequences were studied and analyzed;

- Although the activities of enlighteners in Garabagh and various aspects of the enlightenment movement were developed in the context of all-Azerbaijani enlightenment, this was complexed and its contributions to the Azerbaijani enlightenment were analyzed in the dissertation;

- The innovations brought by prominent scientists and cultural figures of Garabagh to various fields of Azerbaijani culture and science were studied and their contributions to our national culture were identified;

- The state of the press in Garabagh was studied, the policy of tsarism in the field of Azerbaijani-language press and the sad situation were analyzed;

- The various spheres of culture created by the Azerbaijani people and the role of Azerbaijanis in their development were studied and brought to the fore, and the lie “Garabagh culture belongs to Armenians” was exposed with concrete historical facts.

### **The theoretical and practical significance of the research.**

The subject of the dissertation and its materials can be used in teaching the course of Homeland History in universities, conducting seminars and classes, specialty courses, writing methodological aids and generalized works for history teachers.

The dissertation can be useful for historians, ethnographers, specialists and the broad readership who want to learn about different areas of culture in Garabagh region of Azerbaijan in late 19th - early 20th centuries.

Most importantly, it can be used to convey the historical truth to the world community that various aspects of Garabagh culture, which

is an integral part of the Azerbaijani culture, actually belong to the Azerbaijani Turks.

**Approbation and application.** The dissertation was discussed at the meeting of the department “History of Garabagh” of A.A.Bakikhanov Institute of History of the Azerbaijan National Academy of Sciences on December 8, 2017 and was recommended for defense.

The main content of the work was published in local and foreign scientific journals recommended by the Supreme Attestation Commission under the President of the Republic of Azerbaijan, as well as in the materials of prestigious international scientific conferences.

**Name of the organization where the dissertation work was carried out:** The dissertation work was carried out at the department of "Azerbaijani Khanates and History of Karabakh" of Abbasgulu Agha Bakikhanov Institute of History of the Azerbaijan National Academy of Sciences/

**The total volume of the dissertation with a sign, indicating the volume of the structural units of the dissertation separately:** The dissertation was prepared in accordance with the “Rules for the preparation of dissertations” of the Higher Attestation Commission under the President of the Republic of Azerbaijan. Introduction (31627 characters), four chapters - Chapter I (49580 characters), Chapter II (74183 characters), Chapter III (50753 characters), Chapter IV (52260 characters), conclusion (18274 characters), list of sources and references and appendices. The total volume is 276677 characters.

## II. MAIN CONTENT OF THE DISSERTATION

In the “**Introduction**” section of the dissertation the relevance of the subject is substantiated, the chronological framework, level of study and source base of the research are analyzed, goals and objectives are defined, scientific novelty is grounded, methodological bases, theoretical and practical significance are indicated, as well as

information on approbation and structure of the dissertation is provided.

Chapter I of the dissertation entitled **“The colonial educational policy of the Russian Empire and its impact on the Garabagh region of North Azerbaijan. The educational movement”** consists of four sub-chapters. The first sub-chapter **“A brief summary of the socio-economic and political history of the region”** reflects the historical geography, socio-economic situation of Garabagh, the administrative-territorial division applied by tsarist Russia in the region in the early 19th-20th centuries.

After the occupation of the region by the Russian Empire was formalized, local administrative-territorial management was adapted to the All-Russian administrative system. The Karabakh province, founded in 1822, was included in the Caspian (Khazar) province in 1840 under the name of the Karabakh uyezd. Under the law of December 14, 1846, the Karabakh uyezd was named Shusha uyezd was included in the Shamakhy, in 1859 in Baku, and in 1868 in Yelizavetpol gubernia. On December 9, 1867, Zangazur separated from Shusha uyezd and became an independent uyezd.<sup>55</sup> In 1883, the Javanshir and Jabrayil were separated from Shusha uyezd and became independent uyezds. In 1904, the name of Jabrayil uyezd was renamed to Garyagin.<sup>56</sup>

After the occupation, Armenians were relocated en masse from the territories of the Gajars and the Ottoman Empires to the Garabagh region, where one of the main goals was to isolate the two Turkic-Muslim nations and Christianize the population.

In the second sub-chapter of Chapter II, entitled **“Colonial education policy of the Russian Empire”**, is elucidated the management of the tsarist education system by various regulations and laws.

Since the establishment of Russian-language schools was considered an important factor in the Russification of the colonial remote areas of tsarism, regulations on the Caucasus and South

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<sup>55</sup>Полное Собрание Зак.ов Российской Империи. Собрание второе: Т. 42. отд. вт-е, 1867 год. СПб: 1871. с. 384.

<sup>56</sup>Piriyev, V.Z. Azərbaycanın tarixi-siyasi coğrafiyası. Bakı: 2006. s.124.

Caucasus schools were approved in different years. In the second half of the 19th century, tsarist rule was further strengthened, and the 1867 charter of the South Caucasus schools became the last local regulations of education. In 1873, the local public education system was adapted to the All-Russian education system, the teaching of local languages was severely limited, and the teaching of the Russian language was further strengthened.

Although the activity of the Muslim clergy was subordinated in the second half of the 19th century they were gradually subordinated to the Ministry of the Interior Affairs, the Caucasus Chief, and then the relevant governor.<sup>57</sup> Under the law passed on November 22, 1872, schools and madrasas were removed from the formal subordination of school managements, and the teaching of the Russian language in these institutions became legal.

In the third sub-chapter, entitled **“Religious (traditional) education”**, the policy of the tsarist government on the management of local religions and its impact on the religious schools of Garabagh is the object of the research.

After the occupation, the tsarist government took control of traditional religious schools in the Caucasus, strained relations between Sunni and Shiite sects, and established schools for Shiite and Sunni Muslims in order to divide the local population and take advantage of the situation. For this purpose, the Shiite Muslim state school, founded in Shusha in 1849, was closed in 1862 on the grounds of “insignificance” because it did not satisfy the political interests of tsarism.<sup>58</sup>

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<sup>57</sup>Кулиева, В.А. Роль и позиция мусульманского духовенства в социально-политической и культурной жизни Азербайджана в конце XIX-начале XX вв. в ракурсе армяно-Азербайджанских политических отношений. Баку: 2003. с. 88.

<sup>58</sup>Отношение отделения Бакинского губернского правления в Дирекцию Училищ Бакинской губернии. 6 апреля 1862 г., № 4566, // ARDTA, f.№ 309, сіу. № 1, іş № 31, v. 13 – 13 обр.; Доклад начальника Главного Управления наместника Кавказского и. д. наместника, ген.-адъют. кн. Орбелиани, от 31-го декабря 1861 года // Акты, собранные Кавказской Археографической Комиссией: [в 12 т.] Тифлис: Т. 12. 1904, док.118, с. 192; Отношение начальника Главного управления наместника Кавказского к Бакинскому военному губернатору, от 31-



It should be noted that traditional Muslim schools with its positive features that had not a stratum but a mass character, provided basic education and so on, played an exceptional role in the spread of literacy and knowledge among the vast masses of population.

The fourth sub-chapter entitled “**Enlightenment movement and pedagogical thought**” deals with the development of the enlightenment movement, the problems facing the enlighteners and the struggle for their solution, the role and contributions of the Garabagh enlighteners in this struggle.

In the second half of the 19th century, the enlightenment movement of intellectuals against the establishment of mother-tongue schools expanded against the tsarist education policy. It should be noted that if one of the reasons for the emergence of the idea of mother-tongue education was the great role of literary mejlises (assemblies) in the 19th century, including “Mejlisi-uns” and “Mejlisi-faramushan” in Shusha, another reason was the replacement of Arabic and Persian with Azerbaijani in the uyezds schools and their teaching as an independent language. The strengthening of national feelings as a result of Russian-Armenian oppression also gave impetus to the expansion of this movement.

Due to the development of enlightenment such national pedagogical cadres such as F.Kocherli, U.Hajibeyli, A.Agayev, N.Vazirov, A.Gorani, S.S.Akhundov, Y.V.Chemenzemini and others got matured.

The program of the “Qarabağ Birlik Məclisi” (“Garabagh Unity Assembly”) established in Shusha under the leadership of A.Agayev, adopted in October 1907, benefiting from the idea that “*only education can put an end to everything*”, set the task of “*developing national consciousness among Muslims*”.<sup>59</sup>

Chapter II of the dissertation, entitled “**Secular education and trends of development**”, consists of six sub-chapters. In sub-chapters

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го декабря 1861 года // Акты, собранные Кавказской Археографической Комиссией: [в 12 т.] Тифлис: Т. 12. 1904. док.119, с. 192.

<sup>59</sup>Багирова, И.С. Политические партии и организации Азербайджана в начале XX века, 1900-1917. Баку: 1997. с.176 – 177.

I and II, called “**Shusha city school**”, “**Shusha Real (non-classical secondary school) School**”, the establishment, activities, student contingent, national-religious composition, financial situation of these schools were studied.

Shusha Uyezd School, which started operating in 1830, as a result of its educational successes became a three-class city school in 1874.<sup>60</sup> In 1875, a convict was organized for the children of the bankrupt honorary classes at the city school.<sup>61</sup>

In 1885-1887, the additional chemical-technical department, and in 1888, the chemical-technical department was abolished and the 7th grade consisting of the general department was opened at the Shusha Real School established in 1881. The Shusha Real School had physics, chemistry and nature-history rooms.<sup>62</sup> Shusha city school was specialized in the humanities, and Shusha Realni School - in technical knowledge.

The third sub-chapter, entitled “**Village (public) schools**”, deals with the establishment of village schools in the Garabagh region, the activities of schools, and includes information on unexplored village schools.

In the Caucasus, first in 1876, village schools were opened in the villages of Gorus and Jabrayil in relation with high tuition fees in other schools, their remote location from the villages, and the existence of many bureaucratic obstacles.<sup>63</sup> As a result of the increase in the number of graduates of the South Caucasus Teachers’ Seminary, starting from 1883, the number of village schools in the region began to increase. In 1876-1904, 80 village schools were established in four

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<sup>60</sup>Сведения об учебной части в Кавказском наместничестве // Кавказский календарь на 1876 год. Тифлис: 1875. 566 с., отдел 2, ч. 2., с.709(304).

<sup>61</sup>Положения о породских училищах // Циркуляр по управлению Кавказским Учебным Округом, Тифлис: 1874. №4, прил. с. 1.

<sup>62</sup>Учебная часть на Кавказе в 1885 году // Журнал Министерства народного просвещения: [в 381 т.]. СПб: ч. 251, Современная летопись. 1887. с. 88-103 (700-715); Кавказский учебный округ в 1887-1888 годах // Журнал Министерства народного просвещения: [в 381 т.]. СПб: ч. 269, Современная летопись. 1890. с. 55(341).

<sup>63</sup>Əhmədov, N.M. Seçilmiş pedaqoji əsərləri: [5 c.]. Bakı: с.5. 2003. s.201.

uyezds of Yelizavetpol gubernia covering the Garabagh region. Out of the 18 schools established in 1901, 6 were in Shusha and 12 in Zangazur.<sup>64</sup>

The fourth sub-chapter entitled **“Russian-Azerbaijani schools. Mother tongue usuli-jadid (modern-type) schools”** deals with the need for the establishment of such schools and their activities.

From the 70s of 19th century onwards, progressive intellectuals sought to secularize teaching in traditional schools and madrassas. Thus, the Jadid movement emerged in school and madrassa education. In terms of the number of such schools, the Garabagh region specially distinguished. Such schools include Russian-Azerbaijani and native-language “usuli-jadid” schools. The purpose of the “usuli-jadid” schools was the application of the sound method in teaching, the abolition of the letter-syllable method and learning by rote, the teaching of lessons in the mother tongue, the teaching of secular subjects, and teaching of the Russian language as an independent subject.<sup>65</sup>

In the fifth sub-chapter of Chapter II of the dissertation, entitled **“Schools for girls”**, the establishment of city and village girls’ schools in Garabagh, their activities, student contingent, national-religious composition, financial situation are studied.

St.Nina School for girls<sup>66</sup>, founded in Shusha in 1875 to educate girls in Russian, became a private school in 1889,<sup>67</sup> and from July 1, 1894, Maria School for girls.<sup>68</sup> In 1907, this educational institution, which gave its students the right to enter the relevant classes of

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<sup>64</sup>Отчет о состоянии учебных заведений попечителя Кавказского Учебного Округа за 1904 год. Прил. 2-е: Список учебных заведений Кавказского Учебного Округа к 1 января 1905 году. Тифлис: 1905. с.72-77.

<sup>65</sup>Əhmədov, N.M. Seçilmiş pedaqoji əsərləri: [5 c.]. Bakı: с.1. 2001. s.164-165, 198.

<sup>66</sup>Об открытии женская училища при Шушинское благотворительное общество // Циркуляр по управлению Кавказским Учебным Округом, Тифлис 1876. № 9, с. 6.

<sup>67</sup>Кавказский учебный округ в 1889 году // Журнал Министерства народного просвещения: [в 381 т.]. СПб: ч. 274, Современная летопись, 1891. с. 71-75(447).

<sup>68</sup>Высочайше утвержденное мнение Государственного Совета об учреждении в городе в Шуше Мариинского женского училища и утверждении штата сего училища // Полное Собрание Законов Российской Империи. СПб: Собр. тр-е. Т. 14, 1894 год, зак. 10311. 1898. с. 39-40.

gymnasiums and progymnasiums for girls without exams<sup>69</sup>, became a full-fledged school in 1917.<sup>70</sup>

In the late 19th - early 20th centuries, another city public school for girls operated in Shusha and village schools for girls operated in various villages of Garabagh region, some of which were first introduced into scientific circulation.

The sixth sub-chapter, entitled **“Pedagogical and Methodological Courses”**, the organization of pedagogical and methodological courses for teachers operating in the region, and their activities are being investigated.. Research shows that in 1909, pedagogical courses were organized at the Caucasian Silk Station<sup>71</sup>, in 1912 in the village of Tartar, the administrative center of Javanshir district<sup>72</sup>, in 1913 in Shusha city school<sup>73</sup>, in Kasapet village of Javanshir district<sup>74</sup>. It should be noted that information about these pedagogical courses was included in the scientific circulation for the first time.

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<sup>69</sup>О даровании некоторых прав ученицам Шушинского Мариинского женского училища и о предоставлении Министру Народного Просвещения распространять эти права на другие Марьянский женские училища// ARDTA, f.№ 311, siy. № 1, іş № 48, v. 15-16 обр.

<sup>70</sup>Письмо от комиссариата Попечителю Совета по открытии Шушинской женской гимназии г. Мелик-Шахназарову. 31 августа 1917 г., № 24561 // ARDTA, f.№ 311, siy. № 1, іş № 131, v. 19.

<sup>71</sup>Извлечение из отчета инспектора народных училищ Карсской области А.С.Петрунина, командированного для наблюдения за занятиями учителей начальных училищ на курсах пчеловодства и шелководства при Кавказской шелководственной станции летом 1909 года // Отчеты о бывших летом 1909 года в курсах для учителей начальных училищ Кавказского Учебного Округа. Тифлис: 1910. с.112-113.

<sup>72</sup>Отчёт о краткосрочных педагогических курсах, устроенных в селе Тертер, Джаванширского уезда Елисаветпольской губернии, с 5-го по 15-го сентября 1912 года // ARDTA, f.№ 309, siy. № 1, іş № 923, v. 1.

<sup>73</sup>Телеграмма Попечителя Кавказского Учебного Округа об открытии Каргабазарское женского русско-татарское училища. 5 сентября 1911 г., № 99/1464, г. Шуша // ARDTA, f.№ 311, siy. № 1, іş № 98, v. 1.

<sup>74</sup>Список командированных на педагогические курсы устраиваемых в сел. Касапет Джаванширского уезда с 1 по 7 сентября 1915 год // ARDTA, f.№ 311, siy. № 1, іş № 111, v. 7-7 обр.

Chapter VI of the dissertation entitled “**Science. Publishing. Press. Libraries**” consists of four sub-chapters. The first sub-chapter, entitled “**Development of fields of science**”, deals with the development of various fields of science in Garabagh and its contributions to Azerbaijani science.

In the study of the history of Garabagh in the 18th-early 20th centuries, the works collected under the name “Garabagh-namehs”, the works of Y.V.Chemenzeminli and M.M.Navvab<sup>75</sup> were analyzed in terms of re-objective study of the history of Azerbaijan. The book “Materials of the history of Azerbaijani literature”<sup>76</sup> compiled by F.Kocherli is very important in terms of studying the features of the historical development of Azerbaijani fiction and literary criticism and bibliography.

The dissertation includes works of M.M.Navvab, U.Hajibeyli<sup>77</sup> in the study, teaching and research of astronomy, mathematics, chemistry, music and other secular sciences, and the contribution of N.B.Vezirov, M.Juvarli, A.B.Mukhtarov, A.M.Mehmandarov and H.Javanshir<sup>78</sup> in the field of natural and agricultural sciences was emphasized.

The second sub-chapter entitled “**Literature**”, deals with the strengthening of pro-Western tendencies in our national literature in the 19th century, the emergence and development of new genres and types in our folklore and literature, the development of critical realism with the strengthening of enlightenment and democratic ideas, the expansion of the struggle for national literary language.

The works of art of the people who worked in the Garabagh

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<sup>75</sup>Qarabağnamələr / Tərt ed. A.Fərzəliyev. Bakı: k. 1-3. 2006; Çəmənzəminli, Y.V. Əsərləri: [3 c.]. Bakı: c. 1. 2005; Nəvvab, M.M. 1905-1906-cı illərdə erməni-müsəlman davası. Bakı: 1993.

<sup>76</sup>Tahirqızı, Ş., Allahverdiyev, K., Muradlı, M. Azərbaycan kitabşünaslığı. Bakı: 2003. s.13.

<sup>77</sup>Nəvvab, M.M. Seçilmiş əsərləri. Bakı: 2006; Hacıbəyov, Ü.Ə. Azərbaycan xalq musiqisinin əsasları. Bakı: 2010 // <http://musbook.musiqi-dunya.az/>; Məmmədov, T.A. Azərbaycan aşiq yaradıcılığı. Bakı: 2011. s. 27-28; Nəbiyev, B.Ə. Üzeyir Hacıbəylinin ömürnaməsi (fragmentlər). Bakı: 2012. s. 4.

<sup>78</sup>Əliyev, Z.H. Azərbaycan bibliografyasının tarixi. Bakı: 2007. s.15; Quliyev, V.X. 180 yaşlı Şuşa məktəbi. Bakı: 2010. s.36..

region in the 19th - early 20th centuries are important in terms of studying the currents and styles of 19th century Azerbaijani literature, as well as the processes taking place in the Garabagh environment. N.Vezirov as the founder of the tragedy genre, the author of the first feuilleton, A.Hagverdiyev as the playwright, S.S.Akhundov, a person who brought a new style to children's literature, F.Kocherli, the creator of our national literary historiocity, U.Hajibeyli as the creator of realistic comedies and political pamphlet genre, and Y.Chemenzeminli as the first historical-philosophical novel writer left their mark on our national literature.

The third sub-chapter of the book entitled **“Publishing. Press”**, deals with the situation in the field of book publishing in the Garabagh region, the policy of the tsarism in this area, the publication of textbooks taught in schools and the problems in the field of press.

The development of the writing culture of the 19th century and the beginning of the 20th century was engraved in the history of Azerbaijan as a new stage in the history of book publishing. During this period, M.M.Navvab and F.Kocherli played a special role in the writing, publication, design, translation and distribution of the book. M.M.Navvab opened a printing house and a bookbinder's shop in Shusha and further improved the book printing.<sup>79</sup>

Note that, most of the books published in the Azerbaijani language were divans (selected poems of a poet), manuscripts, textbooks and translations, dictionaries, calendars, decrees, religious information books.<sup>80</sup> In the Garabagh region, the publication of educational and national-spirited books in the mother tongue was hampered under the name of “censorship”. It should be also noted that in 1910, there were 4 printing houses in the Garabagh region, 3 in Shusha and 1 in Gorus.<sup>81</sup>

In the mid of the 19th century, a new type of textbooks appeared in the field of teaching the Azerbaijani language. Textbooks compiled

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<sup>79</sup>Əfəndi, R. Azərbaycan incəsənəti. Bakı: 2007. s.116.

<sup>80</sup>Yarməmmədov, N.X. XIX əsr Azərbaycan əlyazma kitabı. Bakı: 2009. s.35.

<sup>81</sup>Обзор Елисаветпольской губернии за 1910 год: [1893-1915]. Тифлис: 1912. с.200.

by pedagogues and enlighteners of Garabagh - M.A.Vezirov, S.Velibeyov, A.Tahirov, M.Mahmudbeyov, M.M.Navvab, U.Hajibeyli, F.Kocherli were the main educational supply in the teaching of the Russian language.<sup>82</sup>

As a result of the enlightenment movement in Garabagh strengthened the ideas of national self-awareness and freedom. The enlighteners considered the establishment of a mother-tongue press to be an important factor in educating the population. It should be noted that despite the fact that at the end of the 19th - the beginning of the 20th centuries did not allow the establishment of a mother-tongue press organ in Shusha.

In the fourth sub-chapter, entitled **“Libraries”**, the most underdeveloped libraries and reading rooms in the region were studied. In 1897, on the initiative of A.Agayev, M.M.Navvab in 1903, a library-reading room was organized in Shusha, and in 1907 in Aghdam<sup>83</sup>. In 1910, there operated 5 reading rooms in Shusha uyezd (3 in Shusha city), 1 reading room in Zangazur uyezd,<sup>84</sup> and in 1917, one library and 3 reading rooms operated in Shusha city.<sup>85</sup>

Besides the public libraries, there were libraries attached to schools, mosques and madrassas in the region, as well as in private homes.

Chapter IV of the dissertation, entitled **“Art and Architecture”**, consists of three sub-chapters. In the first and second sub-chapters, entitled **“Music”**, **“Theater”**, is stated that In Garabagh called **“Conservatory of the Caucasus”** in the early 19th-20th centuries, music schools of the region played a major role in the formation of the

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<sup>82</sup>Nəsirov, R.B. Azərbaycan Milli mətbuatının inkişafında şuşalı ziyalıların rolu (1875-1935). Bakı: 2018. s. 81, 93; Xəlil, Z.A., Əsgərli, F.F. Uşaq ədəbiyyatı. Bakı: 2007. s. 78; Şahverdiyev, A.B. Azərbaycan mətbuatı tarixi. Bakı: 2006. s.10; Əfəndiyev, P.Ş. Azərbaycan şifahi xalq ədəbiyyatı. Bakı: 1992. s. 498.

<sup>83</sup>Xələfov, A.A. Azərbaycanda kitabxana işinin tarixi: [3 h.]. Bakı: h.1. 2004. s. 281; h.2. 2007. s.106-107.

<sup>84</sup>Ведомость о распределении школ по Елизаветпольской губернии за 1910 год // Обзор Елизаветпольской губернии за 1910 год: [1893-1915], Прил. № 19. Тифлис: 1912. с.200.

<sup>85</sup>Məmmədov, N.R. Azərbaycanın Şuşa qəzası 1900-1917-ci illərdə. Bakı: 2005. s.64.

art of vocal mastery and national singing. It is no coincidence that the first “Oriental Concert” in Azerbaijan was held in 1901 in Shusha, organized by A.Hagverdiyev.<sup>86</sup> Also, U.Hajibeyli’s addition of mugam to the European opera, creation of the synthesis of Eastern-European music led to the active interaction of Eastern and Western cultures.

Along with the development of music, towards the end of the 19th century, the theater began to take on a professional and national character. In 1870, the first theatrical performance in the Azerbaijani language was staged in Shusha with the participation of F.Kocherli, B.Badalbeyov, A.Hagverdiyev and others. The construction of a theater building here in 1891 gave a strong impetus to the development in this field of art.<sup>87</sup>

In the second sub-chapter, entitled “**Applied and Fine Arts**”, information on such arts as the region’s carpet weaving, calligraphy, painting, jewelry, masonry, sculpture, netting, carving, engraving, pottery, stone carving, blacksmithing, etc. is reflected.

As a result of the socio-political processes taken place in the second half of the 19th century, there was a transition in the fine arts of Azerbaijan from the traditional conventional decorative style to the realist style. This new style is reflected in the paintings of M.M.Navvab, Kh.B.Natavan, Usta Qanbar and their successors.<sup>88</sup>

The art of Garabagh weaving, which has a unique way of development, has achieved great success in such areas as wool and silk weaving, carpet weaving and others. The existing carpets of 33 compositions of the Garabagh School of carpet weaving were divided into three groups: Aran, Shusha and Jabrayil carpets.<sup>89</sup> In the materials published at the end of the 19th century, it was mentioned that carpets and palazes woven in Shusha ranked first in the entire Caucasus in terms of their quantity and quality.<sup>90</sup>

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<sup>86</sup>Шушинский Ф.М. Шуша. Баку: 1968. с. 68.

<sup>87</sup>Шушинский, Ф.М. Шуша. Баку: 1968. с. 64-65.

<sup>88</sup>Tərlanov, M.Ə., Əfəndiyev, R.S. Azərbaycan xalq sənəti. Bakı: 1960. s.113-116.

<sup>89</sup>Azərbaycan xalçası / tərt. ed. R.Tağıyeva. Bakı: 2007. s.27

<sup>90</sup>Труды Всероссийского съезда по кустарной промышленности в Санкт-Петербурге 1910 г. // Российский Государственный Исторический Архив: ф. № 395, оп. № 1, дело № 1828, 132 обр.



Garabagh carpets, which attracted the attention of travelers and researchers visiting the region, are displayed in various parts of the world - in Munich, London collections, museums in Moscow, St.Petersburg, Tehran and Turkey.<sup>91</sup>

The third sub-chapter, entitled “**Architecture**”, deals with the culture of town planning of Shusha the pearl of Garabagh, architectural monuments of different purposes, architectural styles and their development.

Also, religious and public monuments - mosques, tombs, temples, caravanserais, castles, bridges, bath-houses, springs, houses and other buildings were built in Garabagh during the mentioned period.<sup>92</sup> Most of the monuments built in the region at that time are connected with the name of Karbalai Safikhan Garabaghi, a prominent representative of the Ganja-Garabagh school of architecture. Ganja-Garabagh architectural school differed from architectural schools in other regions of Azerbaijan in terms of the interior of mosque buildings.<sup>93</sup> Although large-scale, monumental religious buildings dominated in Garabagh architecture in the first half of the 19th century, in the second half of the 20th century, more religious and cultural buildings became typical, and new types of houses and modern architectural trends emerged.<sup>94</sup>

Due to the resettlement of Russians in the area after the occupation, the only Russian church in Shusha was built during the commandant years in a part of the city called Bazarbashi.<sup>95</sup> Along with this, plots of land were allocated in 1905 for the construction of an

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<sup>91</sup>Azərbaycan xalçaları dünya kolleksiyalarında / R.Əfəndi, T.Əfəndiyev. Bakı: 2010. s.11, 29, 47, 60, 72, 92, 117, 175.

<sup>92</sup>Фатуллаев-Фигаров Ш.С. Градостроительство и архитектура Азербайджана XIX-начало XX века. Баку: 2013. s. 455, 466; Каджар, Ч.О. Старая Шуша Баку: 2007. s. 121.

<sup>93</sup>Qarabağlı, R.S. Memar Kərbəlayi Səfixan Qarabaği. Bakı: 1995. s. 15.

<sup>94</sup>Насиєв, Q.Ə. Qarabağın maddi və mənəvi mədəniyyəti. Bakı: 2011. s. 63.

<sup>95</sup>Qarabağnamələr / Tərt ed. A.Fərzəliyev. Bakı: k. 3. 2006. s. 243.

Orthodox church in the Munjuglu area of the village of Karyagin in Jabrayil district, and in 1910 in the village of Mingrel.<sup>96</sup>

However, in connection with the mass resettlement of Armenians in the territory of Garabagh, inhabited by Azerbaijani Turks, since the 1930s, Armenian neighborhoods and villages were rapidly established in the region. Beginning from the second half of the 19th century, Armenian churches emerged with the Armenianization of Albanian churches, and as a result of their forward-looking policies, Armenian churches were built in the style of ancient Albanian church architecture.<sup>97</sup>

In 1909-1910, with the official permission of the Echmiadzin Synod of the Russian Holy Synod to destroy the archival documents of the dioceses subordinated to the Armenian Gregorian Consistory in Iravan,<sup>98</sup> the archival documents of the Azerbaijani Albanian churches were purposefully destroyed. Thus, the process of falsification of our architectural monuments began, which later served as a basis for grounding the claims of the Armenians to the territory of Garabagh.

In the section “**Conclusion**” of the dissertation, the main scientific and theoretical outcomes obtained in the course of the research are systematized and summarized.

- The state of education in Karabakh region at the end of the 19th century - the beginning of the 20th century was a clear example of the colonial policy of tsarism. However, tsarism could not achieve its goal with the Russian-language education system it applied to

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<sup>96</sup>Соглашение уполномоченного главноуправляющего землеустройством и земледелием на Кавказе о наделении причта карягинской православной церкви 33 десятина земли из казённого участка Мунджуглу в Карягинском уезде. 27 февраля 1907 г., № 1113, г. Елизаветполь // ARDTA, ф.№ 13, сй. № 1, іş № 331, v. 11 - 11 обр.; Отношение заведующему переселенческими делами на Кавказе от 1907 года // ARDTA, ф.№ 14, сй. № 1, іş № 8, v. 37-38 обр.

<sup>97</sup> Əlihüseynli (Tağıyev), S. Türkdən dönmə ermənilər. Bakı: 2012. s.6; Гаджиева, У. Деэтнизация кавказских албан в XIX веке. Баку: 2004, s. 15-16, 56-57, 63, 68.

<sup>98</sup>Əlihüseynli (Tağıyev), S. Azərbaycanda xristian etiqadlı türk abidələri. Bakı: 2013. s.5-6; Иеромонах (Никоноров), А. История христианства в Кавказской Албании: / Диссертация на соискание ученой степени кандидата богословия / Троице-Сергиева Лавра, 2004.

alienate the local population of Azerbaijani Turks to their religion and language, alienate them from their roots, and Christianize them.

- The culture of Karabakh, where all-Eastern motifs were in the foreground for millennia, acquired a national character as a result of the influence of the political processes that took place during this period, as well as the enlightenment movement, the struggle for native-language education began, and native-language schools were established. These schools played an important role in the education of Azerbaijani Turks.

- In the course of the new stage of development, a new type of 19th century Azerbaijani culture emerged on the sources of the national, classical culture, and the Karabakh culture, which is an integral part of our culture, played an important role in the enrichment of our national culture with its innovations in many fields.

- Against the background of the political events taken place at the time, new trends and methods appeared in Azerbaijani literature and art. Karabakh region occupies an important place in Azerbaijan, especially in the development of sciences of literature, history and music.

- The Karabakh music entered a new stage of development with its mugam and theater with new genres. With the study of harmony, melody, metrorhythm, sound system, polyphony, vocal art, and other issues of Azerbaijani music by the Karabakh musicians was laid the foundation of modern Azerbaijani musicology. And with the staging of the first theater performances in the operetta genre in the Azerbaijani language by theater scholars was laid the foundation of Azerbaijan National Professional Theater and the Musical Comedy.

- The original Ganja-Karabakh school of architecture was formed as a result of the synthesis of traditional Eastern and Western architecture in Karabakh, and this school made important contributions to Azerbaijani architecture by creating unique architectural monuments.

- Azerbaijani Turks were the creators of the culture formed in the Karabakh region for centuries, the main participants and carriers of the cultural processes that took place there.

**The main content of the dissertation is reflected in the following published scientific works of the author.**

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