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**CULTURAL RELATIONS BETWEEN AZERBAIJAN AND TURKEY AT THE
END OF THE 19TH CENTURY AND THE BEGINNING OF THE 20TH CENTURY**

Azerbaijan-Turkey relations, based on historical roots, have always been formed on the basis of the political realities of the time. Mutual relations between Azerbaijan and Turkey have developed at a more positive pace than in the 19th century, and have reached the level of alliance from the economic, political, cultural, and military points of view. These relations show that both states together demonstrate political will to ensure peace and security within the framework of Turkish unity and in the South Caucasus. The deep historical roots of these relations prove that the mutual relations between the two countries are not only within the framework of strategic interests, but also stem from the attachment to the roots and having the same national and moral values. The fact that the Azerbaijani Turks, the largest ethnic group in the region, were oppressed as a nation under the grip of Russian imperialism revealed that it was difficult and impossible to fight alone against the tyrannical regime. It was the result of this that the geopolitical processes in the world since the beginning of the 20th century had no effect on the future life of the people living in the South Caucasus. Friendly relations between Azerbaijan and Turkey have always existed. The societies and organizations created in both countries have a certain role in the development of these relations. Among them, we can point out the society "Turkish hearth" and the public organization called "Brotherly Help". At the same time, friendly relations between the states of Azerbaijan and Turkey have shown their positive impact in the cultural field. In addition to the field of education, friendly relations have been established between the parties in the field of art. In general, until April 27, 1920, there were close economic, cultural, social and political relations between Azerbaijan and Turkey. These relations reached their highest stage especially during the Republic period. In the development of Azerbaijan-Turkey friendly relations, the education of the Turkish people in the national spirit, the rise of scientific, social and economic progress, the role of friendship societies, national intellectuals established in both countries at the end of the 19th century and the beginning of the 20th century is undeniable.

Key words: Azerbaijan, Turkey, cultural connection, society, organization.

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**КУЛЬТУРНІ ЗВ'ЯЗКИ МІЖ АЗЕРБАЙДЖАНОМ І ТУРЕЧЧИНОЮ
В КІНЦІ ХІХ НА ПОЧАТКУ ХХ СТ.**

Азербайджансько-турецькі відносини, що мають історичне коріння, завжди формувались на основі політичних реалій часу. Взаємовідносини між Азербайджаном і Туреччиною розвивалися більш позитивними темпами, ніж у 19 столітті, і досягли рівня союзництва з економічної, політичної, культурної та військової точок зору. Ці відносини показують, що обидві держави разом демонструють політичну волю для забезпечення миру та безпеки в рамках турецької єдності та на Південному Кавказі. Глибоке історичне коріння цих стосунків свідчить про те, що взаємовідносини між двома країнами відбуваються не лише в рамках стратегічних інтересів, але й впливають із прихильності до коріння та мають однакові національні та моральні цінності. Той факт, що азербайджанські турки, найбільша етнічна група в регіоні, були пригнобленими як нація під тиском російського імперіалізму, показав, що важко і неможливо поодиноці боротися з тиранічним режимом. Через це геополітичні процеси у світі з початку ХХ століття не вплинули на подальше життя народів Південного Кавказу. Дружні відносини між Азербайджаном і Туреччиною існували завжди. Певну роль у розвитку цих відносин відіграють товариства та організації, створені в обох країнах. Серед них можна виділити товариство «Турецьке вогнище» та громадську організацію «Братська допомога». Водночас дружні відносини між державами Азербайджану та Туреччини показали свій позитивний вплив у культурній сфері. Окрім освітньої сфери, дружні стосунки між сторонами склалися й у мистецькій сфері. Загалом до 27 квітня 1920 року між Азербайджаном і Туреччиною

існували тісні економічні, культурні, соціальні та політичні відносини. Найвищого рівня ці відносини досягли особливо в період Республіки. У розвитку азербайджано-турецьких дружніх відносин, вихованні турецького народу в національному дусі, піднесенні наукового, соціального та економічного прогресу, ролі товариств дружби, національної інтелігенції, створених в обох країнах наприкінці 19 ст. і початку 20 ст., беззаперечно.

Ключові слова: Азербайджан, Туреччина, культурний зв'язок, суспільство, організація.

Introduction. Relations between Azerbaijan and Turkey have a long history. Common roots, language, religious unity, similar culture, customs and traditions are among the factors that determine these relations. Turkey and Azerbaijan have shown that they support each other in the most complicated periods of their history. In the development of Azerbaijan-Turkey friendly relations, the education of the Turkish people in the national spirit, the rise of scientific, social and economic progress, the role of friendship societies, national intellectuals established in both countries at the end of the 19th century and the beginning of the 20th century is undeniable.

Discussion. When looking at the development of friendly relations between Azerbaijan and Turkey in the 19th century, it is necessary to first pay attention to the current situation in Azerbaijan during this period. Thus, in 1828, in the historical Azerbaijani lands, which were divided into two parts by the Treaty of Turkmenchai, Armenians began to settle in the territory of Azerbaijan on a large scale, according to the conditions of the 1829 peace of Edirne signed between Turkmenchai and the Ottomans and the Russian Empire. Settlement of displaced people in Azerbaijan's borders close to the Ottoman Empire was a biased step taken by the Russian Empire. In 1828–1840, the creation of the Armenian province at the expense of the Nakhchivan and Iravan khanates was a part of this hateful policy of tsarism. As a result, a Christian fence was built between the people of Azerbaijan and Turkey, which have had close historical relations for centuries. For this reason, from the beginning of the 19th century to the end, the events that took place in the historical lands of a state mainly consisted of the migration of Azerbaijani Turks to the Ottoman Empire, the predecessor of the brotherly state of Turkey, or the prevention of provocations by Armenians who were transferred to the historical lands of Azerbaijan. For example, on January 18, 1887, we can mention the “Internal Control Tazkira that the contents of the books with the title “Karabakh” in the box sent from Russia by an Armenian named Ohannes were confiscated because they were considered completely harmful”. This tazkira informs about confiscation of 130 provocative books called “Karabakh” sent to Anatolia by an Armenian named Ohannes (Karabakh in Ottoman documents, 2011, 211).

Despite the occupation of Northern Azerbaijan by the Russian Empire and all the efforts of the empire,

friendly relations between Azerbaijan and Turkey continued since the end of the 19th century. Even the “Armenian barrier” created between the two states could not be an obstacle to this friendship. These relations were mainly at the level of cultural relations until the establishment of the Azerbaijan Democratic Republic. A number of Azerbaijani intellectuals individually took decisions in the center of the cultural ties established between the Ottoman Empire and Azerbaijan. For example, in 1857, Mirza Fatali Akhundov, one of the prominent educators of Azerbaijan, compiled a new alphabet based on the Arabic alphabet and sent the draft of the alphabet to the famous linguists of the time, as well as to the Ottoman sultan. For this purpose, he even went to Istanbul and presented his project to Fuad Pasha, the prime minister of the Ottoman Empire at that time. The project was also discussed in “Society-Elmiyeyi-Osmaniya” based on the instructions of the prime minister. Although the members of the society appreciated the initiative of Mirza Fatali Akhundzadeh, they did not take any concrete measures. Mirza Huseyn Khan, the chief ambassador of the Qajar state in the Ottoman Empire, was a serious obstacle to him in this work. Unfortunately, he tried to discredit Mirza Fatali among the Turkish public by describing him as an enemy of Islam (Karabakh in Ottoman documents, 2011, 218). Despite all this, the Azerbaijani intellectual continued to fight for this success until the end of his life. By the way, let's note that M.F. Akhundzade also wrote a poem called “Praise of Fuad Pasha” (Works of M.F.Akhundzade, v. 1, 2005, 233).

In 1877–1878, a new war broke out between Russia and the Ottoman Empire. On the eve of this war, as the “Akinchi” newspaper testified, they wrote in the Ottoman newspapers that “Caucasus Muslims are collecting money for the Ottoman state” (Akinchi, 2005, 247). The interesting aspect of this information is that Hasan Bey Zardabi mentions that this is “supposedly” such a case. In fact, it was no coincidence that the name of the Ottomans was mentioned more than 400 times in this newspaper, which was published in only 56 issues, and the Caucasian Muslims, including the people of Azerbaijan, were repeatedly informed about the events taking place in the Ottoman Empire. It seems that Hasan Bey Zardabi well understood that the salvation of the Muslim population of not only Azerbaijan, but also the Caucasus as

a whole from the Russian occupation was connected with the Ottomans. From this point of view, at every step, he tried to inform our people about the social, political, social and economic processes taking place in the Ottoman Empire, the predecessor of the brotherly state of Turkey. Of course, the newspaper could not openly admit that it was pro-Ottoman. That's why he treated the question of collecting aid to the Ottomans in the Caucasus as "allegedly". In general, "Akinchi" newspaper's reporting on the Ottoman-Russian war ultimately resulted in the newspaper's closure. It was also mentioned in the "Hayat" newspaper that "in the third year of "Akinchi", the enemies, worries and obstacles increased even more. After the Russo-Turkish war and the beginning of "Shuluguk in Dagestan", the days of "Akinchi" have become dark" (Akinchi, 2005, 18).

Towards the end of the 19th century, Azerbaijani teachers who were educated in the Ottoman Empire, who established cultural ties between Azerbaijan and Turkey, and with the help of the textbooks published there, strove to rebuild schools in our country and thus provide education in Ottoman Turkish instead of the mother tongue. In general, the idea of uniting Turkic languages was put forward by Azerbaijani intellectuals. This caused the inclination towards the Ottomans to become stronger.

It is also necessary to mention the works written by Mahammadaga Shahtakhtli, one of the prominent educators of Azerbaijan, about Turkey. In his works, the line laid by Hasan Bey Zardabi was continued. In other words, the situation of the Ottoman Empire also made him think. Since he was more familiar with the social and political life of the Ottoman Empire, he dedicated several of his works to the life of this country. His philosophical treatise "How to save Turkey" published in France in 1901 is valuable not only for his time, but also for today and tomorrow.

It is imperative to pay attention to Ahmet Bey Agaoglu's activities in Ottoman Turkey. Because this prominent personality has always been at the center of close cultural relations between Azerbaijan and Turkey, as well as political relations. After 1908, Ahmet Bey Agaoglu, who studied at Saint Petersburg Technological Institute and France's Sarbonne University, moved to Turkey and lived there for the rest of his life (Ismayilov, 2004, 91–92). Due to his connections with unionists in Turkey, he taught Russian language and Turko-Mongol history classes at the Education Inspectorate, Darulfun, and worked as the director of the Suleymaniye library. He published articles in the magazine "Sirat-i Mustakim va Sebilür-Reshad". He was one of the founders of "Turk Yurdu" magazine

in 1911 (Boke, 2020, 101–103). Ahmet Bey Agaoglu was also one of the people who laid the foundation of the "Turk ojagi" society in Istanbul. The foundation of this "Ojag" was laid in his house. The idea of the establishment of the "Turk Ojagi" society, which was officially established on March 25, 1912, coincides with 1911. On that date, 190 students of the military medical school, who received medical education in Istanbul and understood the importance of protecting the nation and the state, gathered and exchanged ideas about the problem. On May 24, 1911, the "190", which will never be forgotten in history, wrote a letter to the great ideologues, writers, and scientists of that time and created an organization committee consisting of 21 people. Among the representatives of this organization, to which Yusif Akçuraoğlu also belongs, was Ahmet Bey Agaoglu, as we have already mentioned. At the end of the large meeting held on July 3, 1911, the association was given the name "Turkish hearth". The date of the meeting was accepted as the date of establishment of "Turk Ojagi". It took a long time to prepare the main charter of the organization, but Ahmet Bey Agaoglu, who spent most of his life teaching constitutional law at Istanbul University, participated in the preparation of the charter and the work was completed. The main goal of the association was to "develop the Turkish race and language with the progress and salvation of the national education and scientific, social and economic levels of the Turks, which is an important part of Aqwami Islamiyya". By opening clubs, holding classes-conferences, exhibitions, publishing books, newspapers and magazines, and creating schools, the organization identified as the main activity scope of the organization. In 1919, 35 branches of the organization were operating in Turkey (Valiyev, 2012, 4–5). Along with Ahmed Bey Agaoglu, Ali Bey Huseynzade was one of the main ideologues of this organization. After the victory of the National Liberation Struggle under the leadership of Mustafa Kemal Atatürk in 1922, the "Turkish hearth" was revived (Valiyev, 2012, 8–9).

Until 1914, Azerbaijan-Turkey relations took place mainly in the form of cultural relations in the person of prominent figures of Azerbaijan. However, after the First World War in 1914, bilateral relations entered a new stage.

The Caucasian front had a special place for the Ottoman Empire during the First World War. Because the Caucasus was of great importance from the strategic, ethnic, historical, cultural and economic point of view, and the path of integration with the Turkic world, which Enver Pasha fought for, passed through this front. For this purpose, the Sarigamyş movement,

which began in late 1914, failed due to various tactical and strategic errors, and Russian forces occupied an important part of Eastern Anatolia in the spring of 1915. Azerbaijan took part in the First World War as part of the Russian Empire, under which it was a colony. Nevertheless, Caucasian Muslims, including Azerbaijanis, supported the Ottoman Empire with all possible means in this war. The support given to the Ottomans was not only related to racial, national and religious factors, but also to the hopes of the Ottomans helping the Caucasus to be freed from Russian slavery and regain its independence.

In order to support the Ottoman Empire, a public organization called "Brotherly Help" was established, which operates in a number of settlements in Azerbaijan. The main goal of this organization was to help the captured Turkish soldiers and orphans, help them receive treatment, provide them with food and clothing and send them to their homeland. The organization collected Turkish children left homeless in the front areas and sent them to orphanages. The Baku branch of the organization showed great bravery in freeing the Turkish prisoners held on Nargin Island. Thus, the Baku people, who sailed to Nargin Island in small boats at night, managed to free hundreds of prisoners and send them to Turkey. Some of the prisoners refused to return to their homeland and chose Azerbaijan as their homeland. In particular, two Turkish soldiers stayed in Mardakan after their liberation, got married and lived until the end of the 20th century. Their descendants live in a large generation in Mardakan. According to Nagi Sheykhzamanli, the organization also published a magazine called "Brotherly Help". A copy of the journal is preserved in Istanbul. The main editors of the magazine were Muhammad Amin Rasulzadeh, Ahmed Javad, Huseyn Javid, Firdun Bey Kocherli, Seyid Huseyn, Abdulla Shaig, Shafiq Khanum Efendizadeh (Encyclopedia of the Azerbaijan Democratic Republic, v. 2, 2004, 136).

The critical situation in the Caucasus showed that a single state cannot be created here. For this reason, individual subjects of the Caucasus decided to declare their independence. On May 28, 1918, the establishment of the Azerbaijan Democratic Republic was announced. After the establishment of the republic, the most important thing was to establish close relations with the Ottomans and to use the support of the Ottomans for the liberation of Baku as soon as possible. For this purpose, as soon as the government of the Republic formed the cabinet, it first informed Khalil Bey, the Minister of Justice of the Ottoman government, who was in Batum, "the head of the examination of the Ottoman delegation", about the formation of the government cabinet headed by the

National Council of Azerbaijan and F. Khoysky. Difficulties arose in the direction of creating representations in the European centers of the Republic of Azerbaijan, which had just declared its independence. In this case, assistance was requested from the Ottomans, and such an appeal was addressed: "In such circumstances, does the Ottoman state agree to mediate between Azerbaijan and European states through the Turkish embassies in European capitals, including Moscow, based on international rules?" (Hasanli, 2009, 29). The Turkish embassies of the Ottoman side in the capitals of various countries, which agreed to this issue, also presented information about the establishment of the Republic of Azerbaijan.

On June 4, 1918, the Batum negotiations ended with the signing of the "peace and friendship" agreement between all three republics in the South Caucasus, including Azerbaijan and the Ottoman state.

The friendly relations between Turkey and Azerbaijan have also had a positive effect in the cultural field. Thus, due to the insufficient number of teaching staff in Azerbaijan, teaching staff from Turkey were invited and instructed to train teachers from people who are literate in the Azerbaijani language through organized short-term courses. On July 23, 1918, the government of Azerbaijan made a decision to invite teaching staff from Turkey and supply textbooks for educational institutions. It was recommended to the Ministry of Public Education that Ahmet Bey Agayev, who is well acquainted with Turkish life, be sent to Istanbul for this purpose. About 50 teachers from Turkey were invited. (Encyclopedia of the Azerbaijan Democratic Republic, v. 2, 2004, 74). The Government of the Republic paid serious attention to the preparation and publication of school textbooks. Schools were also provided with textbooks and teaching materials bought from Turkey. On September 18, 1919, by the decision of the Parliament of the Azerbaijan Democratic Republic, 1 million manats were allocated to the Ministry of Public Education in order to purchase textbooks from Turkey for public schools (Encyclopedia of the Azerbaijan Democratic Republic, v. 2, 2004, 12). Or 6 students were sent to study in Turkey (Encyclopedia of the Azerbaijan Democratic Republic, v. 2, 2004, 15).

In addition to the field of education, friendly relations have been established between the parties in the field of art. Thus, in October 1918, the Azerbaijani theater group in Tiflis went on tour to Turkey, and Mir Seyfeddin Kirmanshahli, Mustafa Mardanov, Ibrahim Isfahanli and other stage figures performed in it. The tours of Azerbaijani artists took more than 3 months in Istanbul alone. Turkish newspapers wrote that "actors who are used to performing on the rich

stages of the Caucasus, without imitating Europe at all, perform performances taken from their national treasures and completely in line with our spirit" (Encyclopedia of the Azerbaijan Democratic Republic, v. 2, 2004, 91). Or, at the end of 1918, "Turkish Nights" concerts were organized in Baku. The music and literature of the Turkic peoples are given ample space in this extensive program "Turkish Nights", "Independence of Azerbaijan", "The World of a Turkish Woman", "Turkish Types", "National Unity" and other performances were shown, Tatars, Ottoman Turks, Azerbaijani and Turkish poets and writers, artists and painters participated (Encyclopedia of the Azerbaijan Democratic Republic, v. 2, 2004, 92).

"Turk Ojagi" society also operated in Azerbaijan. The most active period of this organization coincides with the years 1918–1920. "Turk Ojagi" society was established in Baku in 1918. On September 24, 1918, Javad Akhundzadeh (Ahmed Javad), Abdulla Shaig, Abbasgulu Kazimzadeh and Taghi Naghizadeh appealed to the Baku city commandant and asked for permission to open a "Turk Ojagi" society "to introduce Ottoman Turks and Azeri Turks to each other". The Minister of Internal Affairs of the Azerbaijan Democratic Republic, Behbud Khan Javanshir, put the following stipulation on the application: "There is no limit to the opening of the "Turk Ojagi" program". On October 7, the license No. 731, approved by the signature of the vice governor of Baku and the seal of the governor's office, was issued for the permission to open the society. Abdulla Shaig wrote that he had received the certificate and undertook to submit two copies of the program. In the 32nd issue of the "Azerbaijan" newspaper dated November 6, 1918, it was stated that the government had given permission to create the "Turk Ojagi" society, and it was written about its purpose and purpose: "Now every intelligent Turk who loves Turkishness and wants to help his nation, this hearth he should gather himself, light up and heat this hearth with his own effort and allowance, so that this hearth can illuminate our nation with its light and warm our national body with its heat. The society's program consisting of 5 chapters and 22 articles was also published in the newspaper. Ahmet Javad, in his article published in "Azerbaijan" newspaper on November 14, stated that the "Turk Ojagi" society has started its activities and that the first lecture will be given by Muhammad

Amin Rasulzadeh in the conference hall of the hearth on November 15. In December 1919, on the initiative of the Baku Committee of the Musavat party, it was decided to open the "Turkish hearth" political club. For this purpose, a commission consisting of Muhammad Amin Rasulzadeh, Shafi bey Rustambayli, Rza bey Aghabeyov, Seyid Huseyn and Mammadbagir Sheykhzamanli was formed (Encyclopedia of the Azerbaijan Democratic Republic, v. 2, 2004, 410). "Turk Ojagi" not only holds conferences and seminars, but also organizes concert programs, musical evenings, staging of short theater works, and art exhibitions in accordance with the cultural atmosphere of the city. Azerbaijani intellectuals and the Society of Muslim Artists actively participated in such cultural events (Valiyev, 2012, 33). One of the main activities of the "Turk Ojagi" society was its close participation in the nationalization programs of Azerbaijani education. In order to overcome the shortage of textbooks in schools, the Society also supported the Ministry of Education of the national government in bringing books from Turkey. Even inviting teachers from Turkey was part of the activity of the workshop. At social and cultural events called "Azerbaijan's independence", "Azerbaijan-Turkey brotherhood", "National unity", "Turkish world", intellectuals expressed their opinions, established lively communication with the people, and tuned the national atmosphere to a new tune (Valiyev, 2012, 34). Unfortunately, this society was forced to stop its activities in Baku after the fall of the Azerbaijan Democratic Republic.

Conclusion. The mutual relations between our countries were formed on the basis of neither today's nor yesterday's economic interests. These relations have deep historical roots. When we look at our recent hundred years of history, we see how brotherly relations are connected by unbreakable threads. In terms of researching Turkish-Azerbaijani relations and continuing the tradition of cooperation areas that will arise in the future, illuminating historical realities should be the main research object for historians, and in general for every specialist who conducts research in this field. Looking at Azerbaijan-Turkey relations from the end of the 19th century to April 27, 1920, it becomes clear that close economic, cultural, social and political relations existed between the two brotherly nations, and these relations reached their highest stage especially during the Republic.

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