

## AZƏRBAYCANDA ALİ DİNİ TƏHSİL: HƏDƏFLƏR VƏ GÖZLƏNTİLƏR

### İSLAM MUSAYEV

Din təhsili üzrə fəlsəfə doktoru, Kastamonu Universiteti, İlahiyyat fakültəsi,  
Fəlsəfə və din elməri kafedrasının müəllimi.

E-mail: islamismayil@gmail.com

<https://orcid.org/0000-0003-3111-2227>

#### Məqaləyə istinad:

Musayev İ. (2024). Azərbaycan ali dini təhsil: hədəflər və gözləntilər. *Azərbaycan məktəbi*. № 4 (709), səh. 97-105

DOI: 10.30546/32898065.2024.4.121

#### ANNOTASIYA

Tarix boyu din sosial və mədəni həyatın formalaşmasında mühüm rol oynayıb. Azərbaycan, xüsusilə İslam dininin yayılmasından sonra önəmli bir dini və elmi məkan olub. İslamın bölgəyə gəlişindən sonra canlanan təhsil fəaliyyətləri məscidlərin tərkibində yer alan mədrəsələrdə davam edib. Çar Rusiyasının milli-mənəvi dəyərlər üzərində həyata keçirdiyi təzyiqlər Sovet Rusiyasının işğalı ilə din təhsili və dini həyat üzərində də davam edib. Azərbaycan müstəqilliyini bərpa etdikdən sonra isə yenidən öz milli-mənəvi dəyərlərinə qovuşub. Bu illər ərzində ilahiyyat fakültələri yaradılıb, mədrəsələr və bir çox şəhərlərdə Quran kursları fəaliyyətə başlayıb. Beləcə, ölkədə ayrı-ayrı universitetlərin tərkibində ilahiyyat fakültələri açılıb, bəziləri müxtəlif səbəblərlə bağlansa da, bəziləri yenidən formalaşdırılaraq dövlət maraqlarına xidmət edən, xarici təsirlərdən uzaq bir anlayışa sahib institut tərkibində fəaliyyətini davam etdirməkdədir. Dövlətin verdiyi qərara əsasən Azərbaycanda dini xidmətlərin yalnız ölkədə yetişən mütəxəssislər tərəfindən həyata keçirilməsi vacib sayılıb. Buna görə də kollec, fakültə və institutların yenidən qurulmasındakı əsas hədəf bölgənin vəziyyətini bilərək doğru bir din anlayışının mənimsədilməsi istiqamətində həqiqi dini biliklərə malik, peşəkar din adamlarının yetişdirilməsi, din sahəsində olan problemlərin həlli yolunda cəmiyyətin dini ehtiyaclarının qarşılınmasıdır. Bu tədqiqatın mövzusu da son vaxtlar baş vermiş dəyişiklikləri Azərbaycanda ali dini təhsilin hədəfləri və gözləntiləri baxımından dəyərləndirməkdir.

**Açar sözlər:** Din təhsili, Azərbaycanda dini təhsil, ali dini təhsil.

#### Məqalə tarixçəsi

Göndərilib: 28.10.2024

Qəbul edilib: 02.12.2024

## HIGHER RELIGIOUS EDUCATION IN AZERBAIJAN: TARGETS AND EXPECTATIONS

### ISLAM MUSAYEV

Doctor of Philosophy in Religious Education, Assistant Professor, Kastamonu University, Faculty of Theology, Department of Philosophy and Religious Studies. E-mail: islamismayil@gmail.com  
<https://orcid.org/0000-0003-3111-2227>

#### To cite this article:

Musayev I. (2024). Higher religious education in Azerbaijan: targets and expectations. *Azerbaijan Journal of Educational Studies*, Vol. 709, Issue IV, pp. 97-105

DOI: 10.30546/32898065.2024.4.121

#### ABSTRACT

Religion has historically played an important role in shaping social and cultural life. Azerbaijan has been an important religious and scientific center, especially after the spread of Islam. Educational activities that expanded with the arrival of Islam in the region, were conducted in madrasas located within mosques. The pressures exerted by Tsarist Russia on national and spiritual values continued to affect religious education and religious life following the occupation of Soviet Russia. After regaining its independence, Azerbaijan re-embraced its national and spiritual values. In this period, theology faculties were established, and madrasas and Quran courses began operating in many cities. Theology faculties were opened within various universities, some of closed for different reasons, while others were restructured to align with state interests. These faculties now operate as part of institutes designed to be free from external influences. The state has determined that religious services in Azerbaijan must be conducted exclusively by specialists trained within the country. Therefore, the restructuring of colleges, faculties, and institutes primarily aims to train professionals with authentic religious knowledge, who understand the region's context and foster a correct understanding of religion. Additionally, this restructuring seeks to address challenges in the religious sphere and fulfill society's spiritual and religious needs. The subject of this research is to evaluate recent changes in terms of the goals and expectations of higher religious education in Azerbaijan.

**Keywords:** Religious education, religious education in Azerbaijan, higher religious education.

#### Article history

Received: 28.10.2024

Accepted: 02.12.2024

## Introduction

In the religious history of Azerbaijan, which dates back to ancient times, different religions such as Buddhism, Christianity, Judaism, Manichaeism, Totemism, Fetishism, and Zoroastrianism have existed. Today, Azerbaijan hosts several ethnic groups such as Turks, Tats, Talyshs, Kurds, Molokans, Ingiloy, Sahurs, Avars, Lezgins, Khinaliks, Buduglus, Rutuls, Assyrians, Udins, Grizzes, etc. In Azerbaijan, the majority of the population (more than 95%) adheres to Islam. The remaining population consists of Christians (2.5%, the majority embracing the Russian Orthodox Church, Georgian Orthodox Church, and Molokan), Jews (0.3%), and a small number of other religions (Ağayev, 2013).

With its rich religious history, Azerbaijan is a place where religious tolerance has reached an exemplary level. In other words, Islam, Christianity, Judaism, and other religions are practiced independently. Of the Muslim population in Azerbaijan, 65% are Shia, and 35% are Sunni. The followers of the former belong to the Jafari sect, while those of the latter mostly practice Hanafi and partially Shafii (Buniyatov, 1991).

Christianity follows Islam as the most common religion in Azerbaijan. Christianity is mainly represented by Pravoslavie (Russian Orthodoxy), Catholic, Protestant denominations, and religious communities such as Alban-Udis and Baptists. In addition, nearly 20 churches serve throughout the country.

Jews are another group of people who have been residing in Azerbaijan for a long time. The Jews in the country are divided into three groups: Mountain Jews, European Jews, and Georgian Jews. Their total population is around 16 thousand. According to the State Committee of Religious Institutions, eight of the 35 non-Muslim religious communities operating across the country are Jewish religious organizations.<sup>1</sup>

Religion-state relations and the religious policy of the state in Azerbaijan are determined by certain articles of the Constitution of the Republic of Azerbaijan and the Law on Freedom of Religious Belief, which came into force on August 20, 1992. The Republic of Azerbaijan does not have an official religion because secularism is adopted constitutionally.<sup>2</sup> Examining the religion-state relations within the framework of the constitution in the country, religion, and the state are separated from each other, and the state takes neither religious nor philosophical thought into account in the regulation of legal affairs.

Two important institutions implement religion-state relations and the state's religious policy in Azerbaijan: The State Committee of Religious Institutions and the Administration of Muslims of the Caucasus. The State Committee of Religious Institutions began its activities in 2001. The activities of the Committee are based on three principles: ensuring the freedom of religious belief, protecting the principles of secular statism, and preventing transgression, religious fanaticism, and violence (Musayeva, 2010). The Constitution of Azerbaijan, its laws, the orders of the President, the decisions of the Cabinet of Ministers, and other official documents regulating religion-state relations are taken as basis in the conduct of religious affairs of the Committee.

The Administration of Muslims of the Caucasus to which Muslim religious institutions and organizations in the country are affiliated, is instrumental in issuing Islamic fatwas and organizing religious holidays and ceremonies. It also plays an important role in the conduct of religious practices. It is an important institution that combines the religious institutions of Shiite and Sunni Muslims and meets the religious needs of Muslims living in the region. Shaykh al-Islam heads the administration and has five assistants, one of whom is a mufti (from Ahl al-Sunnah).

<sup>1</sup> Dini Qurumlarla İş Üzrə Dövlət Komitəsi, (DQİÜDK), "Dini Qurumlar" (1 May 2022).

<sup>2</sup> Azərbaycan Respublikasının Konstitusiyası, (12 Noyabr 1995), md. 18, 47, 48; Dini Etiqad Azadlığı Haqqında Azərbaycan Respublikasının Qanunu, (20 Avqust 1992).

## Historical Development of Higher Religious Education in Azerbaijan

Throughout history, religious life and religious education have been deeply experienced in Azerbaijan, and religion has played an important role in the formation of social and cultural life. Remains of temples and Albanian inscriptions belonging to Christianity were found on old glass plates as a result of the archaeological studies carried out in the city of Mingachevir. Studies report that, in the 5th century, there were schools in the village of Aran for teaching religious rites and evidence indicates teaching Christianity as a compulsory religion (Bünyadov, 1989). Christianity was widely practiced until the region was conquered by Muslims. Half a century after the spread of Islam in Azerbaijan, education began to revive (Yıldız, 1991).

The majority of the population in Azerbaijan had adopted Islam before Tsarist Russia expanded to the country. With the spread of Islam, religious education was provided in madrasas<sup>3</sup> within the mosques (Samadov, 2006) In these madrasas, alongside religious sciences, subjects such as Arabic, syntax, grammar, and astronomy were taught. An examination of the history of medieval Azerbaijan shows that famous thinkers and poets such as Fuzuli, Nizami, and Katran Tabrizi received their education in these madrasas (Bünyadov, 1994).

During the khanate period in the 19th century, when small states established in Azerbaijan, education was entirely provided by religious officials. In this period, children started primary school at the age of 10 in schools operating within mosques and continued to secondary school in madrasas. In these madrasas, sciences such as medicine, philosophy, logic, and literature were taught along with religious

sciences. In addition to these sciences, Quran education was compulsory for everyone in this period (Bünyadov, 1994).

During the period of Tsarist Russia, education began to develop rapidly, and educational activities continued to be carried out in schools and madrasas, and the number of these institutions reached 500–700. There were around 300 schools and madrasas, where 4.700 students were educated, in the Shamakhi region in the 1860s. These institutions generally served in small buildings and 10–100 children were educated there. During the period when Azerbaijan was under the rule of Tsarist Russia, two types of schools offered education: religious and secular schools. Religious schools consisted of masjid schools and madrasas. In addition, private spiritual schools also operated during this period. These institutions were also affiliated with mosques. Students between the ages of 14 and 16 who knew Persian were admitted to these schools where education was free. Besides Arabic and Persian languages, other courses such as catechism, literature, philosophy, logic, psychology, and Islamic history were also taught in these institutions. Madrasas offered education lasting 6-8 or 10-15 years and were divided into two parts: iptidai (primary) and âli (secondary-high school). Madrasa-i Ruhaniyya in Ganja and Nicat Madrasa in Baku are among those operating in this period (Taştan, 2003).

The Tsarist Russian administration first made learning Russian compulsory in Azerbaijan, as in other countries under its colonial rule in order to keep the people away from the Islamic creed. After the opening of Russian schools, education of Russian in the existing madrasas was also made compulsory (Tağıyev, 2013). Thus, to prevent the education of people with a national spirit, the government forced

<sup>3</sup> Tabriz, Maraga, Erdebil, Şamaxı, Naxçıvan, Ganja are known as centers of education, art and civilization in the east. Especially Sheki, Ganja and Shamakhi are the important cities where the old madrasas are located. According to the information given in Evliya Çelebi's *Seyahatname*, in 1674 there were seven madrasas and 47 local schools in Şamaxı, as well as 47 madrasas and 600 local schools in Tabriz. Mərdanov, M. (2009) "Azərbaycan təhsili: yaxın keçmişə, bu günə və gələcəyə bir baxış", *Azərbaycan müəllimi* qəzeti, 40.

families and their children to receive education in Russian schools. The Republic of Azerbaijan, which became free of the influence of Tsarist Russia, was officially established on May 28, 1918; however, the joy of independence of the Azerbaijani people was short-lived due to the occupation of the Azerbaijan Republic by the Soviet army on April 28, 1920 (Rezultade, 1990). As a result of this occupation, the Soviet Union administration began in the country and, accordingly, all moral values in Azerbaijan were suppressed (Yunusov, 2004). In May 1920, the teaching of religious beliefs in schools and madrasas, the performance of worship and religious rites, and religious education in schools, madrasas operating within mosques, and even in homes were prohibited. Religious courts were abolished in 1924 and all madrasas were closed in 1928. Atheism was imposed in educational institutions, and adults were subjected to courses that imposed atheism.

In Azerbaijan, which was under the rule of the Soviet Union for 70 years, the people were deprived of the opportunity to learn their religious values and were alienated from their values to some extent. After Azerbaijan gained its independence in 1991, interest in religion and religious education increased. In addition, significant changes and developments occurred in the religious field as well as in all other fields.

In 1992, Azerbaijan administration agreed with the Presidency of Religious Affairs of Turkey and opened the Faculty of Theology within the Baku State University. Baku Islam Madrasa, which started its educational activities in 1989, was expanded and turned into a university in 1992. In addition, theology faculties were opened in private universities such as Azerbaijan International University, Kafkas University, and Caspian University (Samadov, 2006). However, none of these schools are active today.

One of the most considerable initiatives in the field of higher religious education was the opening of a doctoral program in History and Theory of Religions within the Institute of Manuscripts of the Azerbaijan Academy of Sciences

in 1993 (Musayev, 2000). The revival in the field of religious education was not felt in schools. Although there is religious education in higher education, religious lessons are not yet included in the primary and secondary education curricula.

One of the most important activities in Azerbaijan, where many steps have been taken to return to its national moral values, has been the provision of religious education in higher education. In this context, faculties of Theology and Islamic Sciences were opened within the body of some state and private universities as well as departments of National Ethics and Islamic Sciences in some colleges. Activities of some of these institutions were terminated for various reasons. The Department of National Ethics and Islamism in Shamakhi Pedagogical School which was opened in 1999 was active for three years; however, it was closed in 2001. Similarly, the National Ethics and Islamic Sciences Department of the Sheki Pedagogical School which was opened in 2000 did not admit students in the 2004–2005 academic year. The legal status and rights of existing students were maintained and only three students graduated from this school (Samadov, 2006). The most important reason for the opening of these institutions was to raise religious officials equipped with real religious knowledge in line with the adoption of a correct understanding of religion by taking the situation of the region, to meet the religious needs of the society, and to solve existing problems related to religion.

Another turning point in the field of higher religious education was the establishment of faculties of theology. Established in 1989, Baku Islamic Madrasa was transformed into Baku Islamic Institute in 1991. The name of the institution, which was converted to Baku Islamic Institute in 1991, was changed to Caucasian Islamic University in 1994. It has been providing education at Baku Islamic University since 1997. To date, 3,500 students have graduated from the school. Lankaran, Sumgait, Mingachevir, and Zaqatala affiliates of Baku Islamic University, the first institution of higher

religious education in the Caucasus, also offered educational services; however, no student has been admitted to the school since 2018 (Musayev, 2000).

In 1996, the Faculty of Theology of Kafkas University was opened and admitted students for five years; however, this school was closed due to some reasons. The Faculty of Islamic Sciences, which was opened in 2000 within the body of the Azerbaijan International University established in 1997, was another institution providing higher religious education after the country gained its independence. The academic staff of the faculty generally consisted of tutors who were graduates of universities in Medina, Saudi Arabia. Due to the lack of sufficient academic staff and some political reasons, the school, where a total of 100 students received education and only one student graduated, was closed. In addition, according to the decision of the Ministry of Education dated April 5, 1993, it was decided to teach the course of Religious Sciences in all universities (Taştan, 2003). The first to implement this decision was Baku State University, which started to teach this course in the Department of History of Philosophy and Religious Sciences. However, academics, who had taught atheism courses before were assigned the task of teaching religion course in universities; therefore, this course was abandoned.

Another important development was the opening of the Faculty of Theology at Baku State University in 1992 as a result of an agreement between the Ministry of Education of Azerbaijan, Baku State University, and the Turkish Religious Foundation. The faculty consisting of two departments, the Department of Islamic Sciences and Languages, is the first institution in Azerbaijan to provide religious education at the master's and doctorate levels. Pursuant to the decision of the President of Azerbaijan

dated February 9, 2018, and numbered 3654 on the "Establishment of the Azerbaijan Theological Institute", the faculty was closed and affiliated with the institute.<sup>4</sup>

### Higher Religious Education in Azerbaijan in the Light of Recent Developments: Targets and Expectations

Madrasas have played a key role in the revival of education in Azerbaijan. In addition, they have an important place in the development of religious life and religious education from the days of independence to the present day. More than 10 madrasas started to give education after Azerbaijan had gained its independence<sup>5</sup>. Some of these madrasas were closed because they served different purposes; however, the reasons for the closure of some of them are not known. Madrasas continue their educational activities as colleges depending on the latest developments. Based on the decisions of the Administration of Muslims of the Caucasus, Şebnem Islam Madrasa (decision number: 20.02.2017/25), Sheki Islam Madrasa (decision number: 17.02.2017/3), and Aliabad Islamic Madrasa (decision number: 15.02.2017/4) were closed down and converted into colleges.<sup>6</sup> Although some of these madrasas were shut down because they served different purposes, the reasons for the closure of others are not known.

These three educational institutions have been continuing their education activities as colleges since 15 March 2017 as per the new regulation of the Administration of Muslims of the Caucasus. In addition, Zaqatala Islamic College, Ganja Islamic College, Lankaran Islamic College, Guba Islamic College, Haydar Islamic College, Nardaran Islamic College, and Bibiheybet Islamic Colleges were established by the decision of the Administration of Muslims of

---

<sup>4</sup> Azərbaycan İlahiyyat İnstitutu, "Aİİ-nin Tarixi", (1 May 2022).

<sup>5</sup> Some of these madrasas are as follows: Rasul Ekrem Madrasa, Theology Madrasa, Imam Huseyin Madrasa, Abbasiye Madrasa, Meştəga Madrasa, Hosrov Islamic Madrasa, Aliabat Islamic Madrasa, Sheki Islamic Madrasa.

<sup>6</sup> Cəmiyyət və Din Qəzetii 2/307 (Fevral 2017).

the Caucasus (06.03.2017/15) and the number of colleges in Azerbaijan has reached 10.<sup>7</sup>

In recent years, important decisions have been taken which give the authority regarding the management of religious education only to the state. Additions were made to the decision of the President of the Republic of Azerbaijan dated 02.09.2002, and based on the decision of 06.08.2009, higher religious education and vocational religious education institutions were formalized, and the Ministry of Education was authorized for their activities. By the decision, vocational religious education institutions were established as madrasas, colleges, and high schools. The curricula of these institutions were prepared in a way that students who completed secondary education and earned an associate degree could pursue higher education using the same diplomas (Həsənli, 2016). In addition, in line with the decision taken by the State Committee of Religious Institutions, religious services in Azerbaijan are carried out only by expert religious officials trained in the country. The main goal for the establishment of all these colleges is to train religious officials. In the regulation, colleges are defined as follows: Islamic educational institutions that carry out education services on the basis of the religious vocational secondary education program, provide this education to those who want to learn Islamic principles and receive religious education, have the authority to train *akhund* (imam in Shiite communities), deputy *akhund mufti*, deputy *mufti*, *imam*, deputy *imam*, *muezzin* and other religious officials, and are affiliated to the Administration of Muslims of the Caucasus and inform this administration about their educational activities. Students who complete secondary education are eligible to enrol in these colleges.<sup>8</sup>

Another development in the field of higher religious education in recent years has been

the establishment of the Azerbaijan Theology Institute. The Faculty of Theology of Baku State University was closed in the 2018-2019 academic year by the Ministry of Education of the Republic of Azerbaijan, and it was included in the Azerbaijan Theology Institute based on its decision. The Institute was established to meet the needs of the society for religious education and to ensure the training of qualified personnel in the field of religious education and the development of theology. The Institute has a faculty (Faculty of Theology) and three departments (Religious Sciences, Islamic Sciences, and Languages and Social Sciences).<sup>9</sup>

The objectives of establishing the Institute of Theology include training religious officials who can meet the needs of the Azerbaijani people in the field of religious services in international standards, conducting and publishing international research by examining the problems in the field of theology. In addition, training religious officials, who have deep knowledge about Islam and other religions around the world, who are impartial and tolerant toward all sects, and who contribute to the national and cultural development of the Azerbaijani people by preserving national, religious, and spiritual values. Considering religious and ethnic differences as an important value, the institute adopts tolerance and multiculturalism as a priority in every field.<sup>10</sup>

As can be seen, the main goal of doing so is to ensure religious unity and to make the understanding of the nation-state prevail, in other words, to ensure religious unity and act as the guarantor of the state and its integrity. In this context, Azerbaijan, aims to train religious officials, who adopt a national understanding without being exposed to external factors to protect and strengthen the idea of the nation-state has taken precautions against some threats by means of the latest interventions in the field

<sup>7</sup> Dini Qurumlarla İş Üzrə Dövlət Komitəsi. "Dini Qurumlar". (1 May 2022).

<sup>8</sup> Zaqatala İslam Kollecinin Nizamnaməsi, No 1.1 (2017).

<sup>9</sup> Azərbaycan İlahiyyat İnstitutu, "Struktur-Kafedralar". (1 Mayıs 2022).

<sup>10</sup> Azərbaycan İlahiyyat İnstitutu, "Haqqımızda". (1 Mayıs 2022).

of higher religious education. These threats include actions aimed at positioning religious identity against national identity, increasing religious radicalism, weakening secularism, politicizing religion, increasing religious external factors, creating sectarian discrimination, creating religious-based social discrimination, destroying tolerance, spreading superstitions, and damaging traditional understanding of Islam as well as interventions against the traditional family institution on women's rights and religious grounds. The Republic of Azerbaijan expects that these colleges and the Institute of Theology train qualified and well-equipped religious officials who have a national conscience of the aforementioned threats and attempts, adopt the understanding of the nation-state, can ensure that religious services are carried out within the framework of the understanding of statism and in accordance with the conditions of the age, and will serve for the notion of the nation-state. The understanding of secularism in Azerbaijan's state policy is not as strict as in some countries. Azerbaijan is neither completely indifferent to religion nor does it discriminate against some religious communities by granting additional privileges. The state has a more developed and fair understanding of secularism today. Along with the developments in the field of higher religious education, Azerbaijan aims to create and implement a religion-state relations model in accordance with national thought and moral values, which will ensure the harmony of universal values with national interests, to be able to successfully carry out its policy in the field of religion.

The state does not include the orders and rules of any religion in the laws and regulations it prepares to ensure social, economic, political, and legal order. Thus, it always tries to emphasize that there is a need for approaches to religious education that embrace diversity and integrate rather than exclusion and segregation. The state also prefers to remain completely neutral towards all religions in its practices. It aims to prevent intolerance by considering pluralism and multiculturalism in issues such as

social life, education, and religion in order not to undertake an obstructive role in understanding differences and others (Məmmədov, 2006; Qəribli 2021).

Azerbaijan has based religion-state relations and religion-state policies on impartiality, equality and tolerance. As a result, recent developments in the field of higher religious education will make significant contributions to new religious education policies to be formed in the future.

### Conclusion

The highlight of the research has shown that religious higher education is a crucial element of a state-nation. It is known that nation-state building is an all on going evolving process which must be based on true wisdom and true knowledge not ideologies or popular opinions. Therefore nation-state building can be assumed to be a harmonious layering and knitting lives of group of people together living in a territory, on solid foundation and structuring it on set of pillars for a well defined, meaningful existence and well being. Religion and education systems are important sources and mediums to accomplish this goal. The observation and study of Azerbaijan, from its early beginnings to the Soviet era, its independence, and to the present day, show that religious higher education in Azerbaijan can only be comprehensively appreciated if comprehensively understood in the light of the art of building the nation. Its productivity and functionality will also be enhanced if orchestrated as a vehicle for building a better future for the nation-state. Therefore the principle of love of true wisdom and knowledge will orchestrate a more cohesive and higher quality of religious higher education system, leading to the achievement of the true purpose of the nation-state. This will transcend ideologies, embracing the truth and reality of love, unity, and the fact that no man is self sufficient.



## References

- <sup>1</sup> Ağayev, E. (2013). Azərbaycan'ın etnik yapısı. *Yeni Türkiyə Dergisi* 53, 1030-1048.
- <sup>2</sup> Azərbaycan İlahiyyat İnstitutu, "Aİİ-nin Tarixi". (1 May 2022). [www.ait.edu.az](http://www.ait.edu.az)
- <sup>3</sup> Azərbaycan Respublikasının Konstitusiyası, (12 Noyabr 1995), md. 18, 47, 48.
- <sup>4</sup> Buniyatov, Z. M. (1991). "Azərbaycan". *Türkiyə Diyanet Vakfı İslâm Ansiklopedisi*. 4/317-322. İstanbul: TDV Yayınları.
- <sup>5</sup> Bünyadov, Z. (1989). *Azərbaycan VII-IX əsrlərdə*. Bakı: Azərbaycan Dövlət Nəşriyyatı.
- <sup>6</sup> Bünyadov, Z., Yusifov, Y. (1994). *Azərbaycan tarixi*, Bakı: Azərbaycan Dövlət Nəşriyyatı.
- <sup>7</sup> Cəmiyyət və Din Qəzeti 2/307 (Fevral 2017).
- <sup>8</sup> Dini Etiqad Azadlığı Haqqında Azərbaycan Respublikasının Qanunu, (20 Avqust 1992).
- <sup>9</sup> Dini Qurumlarla İş Üzrə Dövlət Komitəsi. "Dini Qurumlar". (1 May 2022). [www.scara.gov.az](http://www.scara.gov.az)
- <sup>10</sup> Həsənlı, E. (2016). "Azərbaycanda Dini Maarifçilik və Müstəqillik Dövründə Dini Təhsil Sisteminin Yenidən Qurulması". *Din və Dövlət Jurnalı* 1/42, 37-47.
- <sup>11</sup> Qəribli, M. (2021). "Azərbaycan Tolerantlıq Modelinin Özünəməxsus Özəllikləri". *Bakı Xəbər qəzeti* 10 (19 Yanvar), 11.
- <sup>12</sup> Məmmədov, C. (2006). "Azərbaycanda Tolerantlıq". *Dövlət və Din İctimai Fikir Toplusu*, 85-90.
- <sup>13</sup> Mərdanov, M. (2009). "Azərbaycan təhsili: yaxın keçmişə, bu günə və gələcəyə bir baxış". *Azərbaycan müəllimi qəzeti*, 40.
- <sup>14</sup> Musayev, İ. (2000). "Azərbaycan'da Din Devlet İlişkileri ve Din Eğitimi", *Türk Devletlerinde Din-Devlet İlişkileri ve Din Eğitimi*, ed. İlyas Erpay-Suat Beylur. 19-52. Ankara: Akademisyen Yayınları.
- <sup>15</sup> Musayeva, Ş. (2010). "Azərbaycanda din-dövlət münasibətləri". *Bakı Dövlət Universiteti İlahiyyat Fakültəsi Elmi Məcmuası* 14, 207-224.
- <sup>16</sup> Resulzade, M.E. (1990). *Azərbaycan Cumhuriyeti (Keyfiyyət-i Təşəkkülü və Şimdiki Vaziyeti)*, İstanbul: Azərbaycan Kültür Derneği Yayınları.
- <sup>17</sup> Samadov, E. (2006). *Azərbaycan'da Din Eğitimi*. İstanbul: Marmara Üniversitesi, Sosyal Bilimler Enstitüsü, Doktora Tezi.
- <sup>18</sup> Tağıyev, K. (2013). "Siyasi Tarih Bağlamında Azərbaycan'da Din Eğitiminin Gelişimi". *Uluslararası Sosyal Araştırmalar Dergisi* 6/28, 380-389.
- <sup>19</sup> Taştan, A. (2003). "Azərbaycan'da Sosyo-Kültürel Değişme, Din ve Dinsel Canlanma". *Bilgi Dergisi* 25, 1-39.
- <sup>20</sup> Yıldız, H.D. (1991). "Babek". *Türkiyə Diyanet Vakfı İslâm Ansiklopedisi*. 4/376-377. İstanbul: TDV Yayınları.
- <sup>21</sup> Yunusov, A. (2004). *Azərbaycanda İslam*, Bakı: Zaman Nəşriyyatı.
- <sup>22</sup> Zaqatala İslam Kollecinin Nizamnaməsi, I Ümumi Maddələr, No 1.1 (2017).