

NIZAMI JAFAROV

**THE HISTORY OR THE
"AUTOBIOGRAPHY"
OF THE AZERBAIJAN
PEOPLE**

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The History or the “Autobiography” of the Azerbaijan People



PREFACE

Great need has been displaying itself in order to enliven the perfect “autobiography” of the Azerbaijan people being clear for everybody and reflecting the most common counters of the history for a long time. It’s possible to find rather complicated and controversial opportunities in the “autobiography” not only of one people, but also of a man. But there are such counters or indicators of the “autobiography” or the “history” that everyone is obliged to accept. For example, if somebody has doubts about the creation of the Azerbaijan people from the division of the Turks (historically) he also doubts that, Nizami

Ganjavi, Muhammed Fuzuli, Molla Panah Vagif, even Mirza Alakbar Sabir, Huseyn Javid and Samad Vurghun are not the Turks... To deny the fact that, the Caucasian or Iranian ethnoses are the composition of the Azerbaijan people means that, nobody knows the common principles of the formation history of the peoples. It means that, for example, the Ukrainians are consisted only of the Slovenians and other ethnoses – i.e. the Turkish ethnoses didn't play a role in the formation of this people.

The development and formation history of the Azerbaijan people had continued for hundred years like other peoples. This process beginning from the 1st centuries AD came to a conclusion at the end of the Middle Ages and at the beginning of the Modern Period – i.e. in the 16th and 17th centuries. In order to perceive the development and formation history of any people, including the Azerbaijan people clearly it's important to take into consideration the processes of differentiation and integration (division

and unification) at different stages of that history. The division is that, as the Englishmen have created from the division of the German Unity, the Frenchmen from the division of the Roman Unity and the Russians from the division of the Slavic Unity the Azerbaijanis have also created from the division of the Turkish unity. But we repeat once more that, it's such process which depends upon natural and geographical, social and political opportunities. In order to understand the complexity of the problem it's enough to imagine that, the process on the division of the Turkish ethnos into the Oghuzes, the Kipchaks and the Karlugs, the tribes and the tribal unities continues as well.

The process of unification is more complicated. So, the division can deepen and "the centrifugal momentum" can get a large scale. And as a result of this, rather confused view of the unification appears. There exist the Turkish tribes exciting debate about their belonging to

these or other Turkish peoples nowadays – i.e. at the end of the processes of differentiation and integration. For example, some tribes such as Qarapapaq, Avshar, Bayat, Gajar, Turkman are the composition of the Azerbaijan people. They try to get the ethnic independence as well... It's of course natural.

But we'll not pay a special attention to the second, third and fourth grade questions. We'll try to look through the history and the "autobiography" of the Azerbaijan people with the general and the most important counters and indicators.

I. THE GROWTH OF THE AZERBAIJAN PEOPLE

The Azerbaijan people are one of the Turkic peoples enclosing a big geography of the world. Therefore, the development history of the Azerbaijan people is the component of the division of the history of the Turkic ethnos. That's why, some historians try to learn these histories in an isolated form and prepare a "methodology" calling the Turks "the guests" of the Azerbaijan history.

Generally, three main conditions are important for the growth of the people:

- 1) ethnic potentiality;
- 2) fertile geography or territory;
- 3) social and political organizing opportunities.

The Turkic origin had defined the ethnic potentiality or the basis of the Azerbaijan people. Speaking about geographical or territorial

maintenances, it includes the Southern Caucasus, historical Azerbaijan (the Northern Iran) and the Eastern Anatolia. Notwithstanding that, the people had enough living and seething life in this geography since old times it was very difficult for them to establish social and political unities from time to time. Modern ethnic and cultural views of the region showed that, different ethnoses, religions, outlooks and cultures had continually interfered here.

The continuation of the division of the process of the Turkic ethnos hundred years, spaciousness of the geography, its resplendence with the ethnic and political events had put an important influence on the development process of the Azerbaijan people. So:

a) the process beginning from the 1st century AD considerably lasted and continued from the end of the Middle Ages till the beginning of the Modern Period (XVI-XVII);

b) notwithstanding that, there were not nomads that can attract a little bit attention

outside geography, but there were intensive settlements in the geography;

c) social and political, including moral and ideological power centers ensuring self-discipline of the people changed very often and because of this, the complex of incompleteness had shown itself and so on.

The toponomy "Azerbaijan" is taken from the word of the Greek origin "Atropatene" which is used in the form of "Adurbadagan" in the Iran sources had transferred into "Azerbaijan" in the Arabic-Muslim pronunciation. The Azerbaijani Turks enlarging the word "Azerbaijan" that changed the meaning from the country of "Atropat" to the "Land of Fire" in content had increased to the level of whole Azerbaijan (its people!).

1. THE TURKS. THEIR DIVISION AND REDIVISION

The appearance of the Turks as an independent ethnos belongs to the end of the 4th and the beginning of the 3rd centuries. Till that time the Turks had been inside the Altai Unity with the Mongols and the Tungus-Manjurs for thousand years.

The native land of the Turks stretching to the Godness (to the idea of monotheism) on the basis of the rich mythological outlook was the feet of the God Mountains in the Central Asia. They began to spread continually to the fertile steppes towards the South, the West and the South-West. Especially, in the 1st centuries AD the Turkic stream began to put a systematic, productive and decisive influence on the history of the Asian, including European people. It is true, some historians narrated about the attacks and settlements of the Turks to the West – i.e. –

in Athens and Rome in old times. Some specialists have doubts about the existence of the Turkic traces in old Schumer "where history begins". These events had remained in the past. That's why, there are few facts to imagine the past of the modern people without argue.

The Turks (Huns) going to the West had settled down in the Eastern Europe at the end of the Ancient Period and at the beginning of the Middle Ages. Their unity with the Germans and Slovaks calling "barbars" put an end to the Romanian Empire and rejuvenated old Europe. The Christianity and the culture that it agitated began to spread without any obstacle. During Attila's leadership that process began to spread fastly and proved progressive role of the Turks in the history of the world.

There are unforgettable Turkic traces in the ethnic groups of some people of the Eastern and Western Europe. It is important to take into consideration that, the streams of the Turks to

the Western Europe had never stopped and continued till the end of the Middle Ages.

The Turks spreading gradually to the South, West and South-West through the foothills of the Altai Mountains are divided into three great tribal unions or ethno-geographical unities:

- 1) the Oghuzes
- 2) the Kypchaks
- 3) the Karlugs

This was the 1st division of the Turks which had approximately a thousand years history.

If the Central Asia – the Altai Mountains are taken as a starting point the Oghuzes have gone away in the directions of the South and the West, the Kypchaks in the directions of the North and the West, but the Karlugs have spread towards the South. Before the end of the division of the Turks into the Oghuzes, the Kypchaks and the Karlug tribes, the process of the division had begun among these tribes. The

above mentioned process had begun till the end of the Middle Ages.

So, the 9th and the 11th centuries are those periods in the history of the Turks which aid both for the end of the initial division and for the fixation of the contours of the second one. That's there are the Oghuzes, the Kypchaks and the Karlugs in one hand and the "germs" of the Modern Turkish people on the other hand.

The Oghuzes are mainly divided into the Turkmens, the Azerbaijani and the Anatolian Turks, the Kypchaks into the Altais, the Kyrgyzs, the Kazakhs, the Tatars and the Bashkirs, but the Karlugs into the Uzbeks and the Uyghurs. However, while being separated from the Altai unity the Turks kept some general features and the Turkish people continued to maintain the all-Turkish peculiarities.

Thus, notwithstanding that, the Azerbaijan people belong to the Oghuz Turks they are the carriers of the all-Turkish (and all-Altai) ethnic-cultural code.

2. THE TURKIFICATION OF AZERBAIJAN. THE BEGINNING OF THE DEVELOPMENT OF THE AZERBAIJAN PEOPLE

There is not information about the ancient ethnic view of Azerbaijan. We should regretfully note that, Aratta, Manna, Media, Atropatena and Albania say nothing about the ethnoses which settled down in the country during that period in the Azerbaijan historiography. The historians can speak about the existence of the Caucasian, Iranian or the Turkic ethnoses in the ancient Azerbaijan successfully (or unsuccessfully!) ... Therefore, it will be suitable to leave all the debates in "up-to-date period" and discuss the historical reality – i.e. the Azerbaijan Turkification.

When we say "up-to-date period" we mean that history of Azerbaijan which encompasses million years. If we look through the chronolo-

gy of the ancient culture of Azerbaijan we can see irrefutable traces of wide application of human labour and intelligence. The Azikh Cave, Gobustan, Gamigaya written stones, generally a lot of old living quarters both in the North and the West prove that Azerbaijan is anthropoids, i.e. one of the regions of the world where a man appeared. But the last millenniums of "up-to-date period" are rich in facts proving even the existence of the ancient city culture in the country.

Though, the sources mention the names of more than ten ethnoses, there is not information about them.

The Turks coming to Azerbaijan in the 1st century AD are consisted of the Huns marching towards the Western Europe from Altai. They settled down in the country moving in the big masses towards the South from the North, getting over the Caucasian Mountains. This process had continued for hundred years... In order to imagine the consistency (and

powerful!) of the movement we should remember that, firstly, the Iranian, later the Arabic rulers were obliged to create different barriers, including Derbend to resist against the Turkish stream from the North to the South. But despite this, they could do nothing against this natural and historical (passionate) stream. Notwithstanding that, the Hun Turks (Kipchak) came down the South getting over the Caucasian Mountains, the main geography where they settled down was the North (Albania) of Azerbaijan.

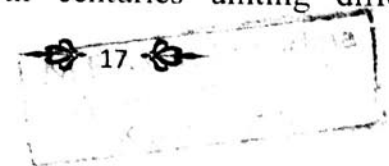
In a short time the Goddess Hun-Kipchaks became the local people of the region. But they didn't break ties with their "ancestors" in the Eastern Europe – Dashti-Kipchak. New stream continued to happen... The Kipchaks began to adopt the Christianity preserving Godness in Azerbaijan like in Dashti-Kipchak.

It's important to note one fact that, there wasn't any social and political force resisting against the Kipchak Turks in the South of the

J-42969

Caucasus during the 1st millennium AD (this is noted by the Armenian and the Georgian sources). Though, the unities created by the Kipchak Turks were not so steady, they had kept the whole population of the region under their influence. Firstly, they increased to a greater number thanks to the streams coming from the North. Secondly, they had a great combat experience and a vast military might. Not only the local Caucasian, but also the ethnoses of the Iranian origin, including the Sasanis and the Arabs occupying the Southern Caucasus were obliged to reckon with them.

The tribe of the Huns was different and they spoke in different dialects of the Turkish language. The sources mention the names of the tribes or tribal unities like the Suvar (Sabir), the Khazar (Caspi), the Onogur, the Haylandur, the Kangar, the Bulgar and so on. However, namely the Kipchak Turks were at the leading post. So, they were dominant in the Southern Caucasus in the 6th and 7th centuries uniting different



Turkish tribes or tribal unities (in fact their survivals) under their own red tape.

One of the rivals of the Turks settling down in the South of the Caucasus in the 1st century AD was the Greeks. The Greeks occupying Anatolia wholly tried to take the Caucasus under their control too. Especially, after the spread of the Christianity the position of the Greeks in the Caucasus – in the Asia Minor gathered momentum. However, the military and the political interventions of the Sasanis and the Arabs to the Southern Caucasus drastically prevented the Greeks to expand in Byzantine from Anatolia to the East. One of the important influences of these interventions and attacks was that, firstly, the Caucasian later the Iranian ethnoses were kept down to the unsuitable mountains and coastal semi-deserts. But in accordance with the national living technologies the Kipchak Turks had settled down in the foothill areas or steppes. This is mentioned by the ethnic view of Modern Azerbaijan. The

sources prove the fact on the resettlement of the Hun Turks living in the North (the Southern Caucasus) till the South of Azerbaijan (historical Azerbaijan) in the mass especially, in the Middle Ages.

So, the stream of the Hun-Kipchak Turks to the Caucasus (then to the South) laid the foundation of the Turkification of Azerbaijan (and the development of the Azerbaijan people!).

3. THE KIPCHAKS THE OGHUZ – SELJUKS. AND AZERBAIJAN

The ethno-geographical position of the Turks (Kipchaks) settling down in Azerbaijan beginning from the 1st centuries AD is strengthened by the Oghuz-Seljuk marches that gradually intensified in the 9th and the 11th centuries. The marches directing towards Anatolia from the Central Asia to the South of the Caucasus had a military and political character unlike the Hun-Kipchak streams. The Kipchak's culture was based on the verbal creativity and the nomadic lifestyle. But script, settled way and city life exceeded in the Oghuzes culture.

One difference was that, the Oghuz-Seljuks had adopted Islam and well organized. Beside the Turkish language, the Persian and the Arabic languages had a great authority in

their places. Because the Oghuz-Seljuk aristocrats felt themselves not only as the Turks, but also as the Arab and the Persian, i.e. they were considered the descendants and the heirs of the Muslim World.

The Oghuz-Seljuks creating the Atabeg State in Azerbaijan gradually began to show their passionate powers to Anatolia and Byzantine. And occupying a large area they created their own state in the 11th and 13th centuries. The conquest of Anatolia (as a result of Istanbul) continued till the 13th century and during the Ottomans.

The most important historical and literary source reflecting the historical mission of the Oghuz-Seljuks in Azerbaijan (including the Eastern Anatolia) is "Dede-Korkut" epic. The epic represents the second period of the turkification of Azerbaijan (and the Eastern Anatolia) with distinct details. It is interesting that, we see the Non-Muslim Kipchak Turks becoming the local people, but far away (in the

West) the Greeks marching to the region in front of the Oghuzes. And this creates objective notion about the ethnic composition of that place.

Therefore, we have a reason to doubt the information about the significant ethnic and political event of the Armenians or the Georgians in the South of the Caucasus in the Armenian, including the Georgian sources in the 9th and the 11th centuries – at the end of the 1st millennium and at the beginning of the 2nd millennium. It is no more than utopist assertions of the Christian missionary about the future propaganda. The spread of the Oghuz-Seljuk Turks both in the South and in the North of Azerbaijan does not come across with any important obstacle. As we mentioned above, we can tell about the non-durable resistance of the Kipchak Turks only in the North... Thus, it is important to take into consideration that, the main direction of the Oghuz-Seljuk attacks was towards the West – i.e. Anatolia. Therefore,

neither the Southern and the Western, nor the Northern and the Western directions assumed strategic importance.

The stream of the Oghuz-Seljuks settled down (supporting the development of the Azerbaijan people!) in Azerbaijan and mainly the Oghuzes, including other Turkic ethnoses continued till the 16th century. The marches of the Mongol-Tatars, Emir Teymur, Garagoyunlu and Aghgoyunlu strengthened the ethnic composition (giaour!) of the developing Azerbaijan people. And the process beginning from the 1st century AD continued from the end of the Middle Ages till the beginning of the Modern Period uninterruptedly.

The marches of the Oghuz-Seljuks put the foundation of the another Oghuz-Seljuk people – i.e. the Ottomans (as a result of the Turkic Turks) in Anatolia – in the semi-desert of the Asia Minor (later in the Balkans) beginning from the 13th century.

Though, the ethnic and geographical bases of the Turkmens, the Azerbaijan and the Turkic Turks belong to the different periods, but their development as an independent people belong to the same period – i.e. to the 16th and the 17th centuries. The appearance of the Modern Turkmen, Azerbaijan and Turkic Turks being from the same “ethnic material” as independent people towards the end of the Middle Ages has the ethnic, geographical, political, religious and other reasons which arranged the division of the Oghuz-Seljuks into that people in complex.

The end of the development process of the Azerbaijan people belongs to the period of the creation of the Garagoyunlu, Aghgoyunlu and especially, the Safavids States. It isn't accidental. Because these are those events which arrange one another.... The development of the people excites the need on the creation of the national state and the creation of the national state ensures the development (self-discipline) of the people.

The Safavid State appearing at the beginning of the 16th century was based on the Turkic statehood traditions. And it was the continuation of the Garagoyunlus and Aghgoyunlus... This mighty state created by Shah Ismail the First defined the frontiers of Azerbaijan (and the Azerbaijan people!). In order to imagine the place of the Safavids in the “autobiography” of the Azerbaijan people we should mention that, there wasn't a country uniting Azerbaijan (and Azerbaijan people!) with its broadness (and integrity, wholeness!...) before and after the Safavids.

Much to our regret, the Azerbaijan Safavids State situating in Tabriz lost its national character and became Iranian in the perceptible period of the people's history – i.e. at the beginning of the 17th century... As a result Nadir Shah's effort for the “determination” of the natural and historical frontiers of the Azerbaijan State was unsuccessful.

It's possible to divide approximately 1500 year's development history of the Azerbaijan people into the following periods:

1) the settlement period of the Hun-Kipchak Turks (from the end of the 1st millennium till the beginning of the 2nd millenium – from the 1st centuries AD);

2) the settlement period of the Oghuz-Seljuk Turks (from the end of the 1st millennium till the beginning of the 2nd millennium – from the end of the Middle Ages till the beginning of the Modern Period).

Notwithstanding that, the 1st period is accepted as the beginning of the Azerbaijan Turkification, the 2nd period plays an important role in the development process of the Azerbaijan people. That's the Oghuz-Seljuks becoming closely linked with the aboriginal Hun-Kipchaks create a new "super – ethnos".

So, the development history of the Azerbaijan people beginning from the 1st centuries AD comes to an end at the beginning of the Modern Period and at the end of the Middle Ages – i.e. in the 16th and 17th centuries. And within this 1500 year's period the Azerbaijan people define their own ethnic geography, create national state (model!) or national statehood culture, defend famous cities, such as Tabriz, Nakhchivan, Ganja, Shamakhi, Baku and others from the enemies, train great thinkers such as Khatib Tabrizi, Bahmanyar, Nizami Ganjevi, Nasreddin Tusi, Imadeddin Nesimi, Muhammed Fuzuli. The most important creative event is that, creating their own masterpiece – i.e. "Dede Korkut" epic the people present the view about their language, sprite, geography, ethnic history as a whole themselves.

II. THE STRUGGLE OF THE AZERBAIJAN PEOPLE FOR THE NATIONAL LIBERATION (INDEPENDENCE)

The first peculiarity arranging the struggle for the national liberation in the history of the Azerbaijan people was that, they had traversed through the perfect development process. Notwithstanding that, they enclosed a big (productive in every respect) geography, possessed modern (progressive) moral and cultural (religious) outlook and had the ancient state construction tradition, but the absence of the independent (whole) state was a tragic paradox.

It had at least three reasons:

- 1) there was a competition among the Turkish States;
- 2) the centralizing effect of the Muslim Unity showed itself;

3) ethno-political conflicts didn't stop in the region.

The Azerbaijan Safavids State was the event of the development and formation period of the Azerbaijan people. And it had appeared as the manifestation of the national state construction talent of the people... But soon it lost its national content and Persianized. Small states-khanates depending on each other and trying to get their independence appeared in the Azerbaijan territory.

So, the people that newly developed and formed, appeared in the historical field with a great national moral energy didn't have a central government. That's why, its territory became a war field between the Iranian and the Ottoman states and the fate of the population left for the hope of the interventionists.

Russia beginning to strengthen from the 16th century gradually began to seize the Turkic lands. The empire beginning to struggle in the Caucasus in the 17th and 18th centuries

occupied the North of Azerbaijan at the beginning of the 19th century.

Thus, in the period of the prosperity of the national ideals the Azerbaijan people became the battle field for Iran, Ottoman and Russia.

However, the Azerbaijan people comes to the historical stage with powerful national-moral will, fighting spirit and with the culture of the Renaissance content from the end of the Middle Ages till the beginning of the Modern Period. It displays a large scaled self-belonging complexity in 1500 year's development-formation period. Universal classic models or standards are substituted with national democratic technologies coming from Turkic, including Muslim metayage... This is the characteristic event for normally developed people. For comparison we can say that, it was like this in the Romanian people. That's while in the Renaissance the Italian, Spanish and French people gain rich national peculiarities and renounce Latin models that are common for the

Romanian people towards the end of the Middle Ages.

And the struggle of the "newly" created energetic ethnos (the Azerbaijan people!) with the national character was irresistible.

1. THE AZERBAIJAN RENAISSANCE. AND ITS RESULTS

Last stages of the development-formation history of the Azerbaijan people fall on the National Renaissance. The Azerbaijan Renaissance beginning from the 16th century and continuing till the 18th century stimulate for the development of national social consciousness... The Renaissance enclosed the moral field. Powerful works of folklore had been created. Especially, the ashuq art increased to its high level with the creativity of the well-known artists such as Dirili Gurbani, Ashiq Abbas Tufarganli, Khasta Gasim and Sary Ashiq. The second epic "Koroghlu" which was created by the Azerbaijan people after "Dede Korkut" became to the expression of the national moral ideals.

Together with its entire artistic power "Koroghlu" epic created by the Azerbaijan

people in the Book accuracy was that oral historical work which had been in writing more than once in the period of the formation. The geography of the people, its broadness and relations with the neighboring regions, state structure, management techniques, culture and mainly the spirit of that period had been reflected in the epic. Notwithstanding that, the Azerbaijan people didn't possess a centralized state in the 17th and 18th centuries, but it had an ideal (centralized state ideal!). And the carrier of this ideal was neither khans, nor pashas, but Koroghlu borned among the people!...

Classic style complicated by the Arabic, Persian words, constructions was substituted by the people's and folk styles. The creativity of the poets such as Muhammad Amani, Molla Veli Vidadi and Molla Penah Vagif were representing the historical typology of the Azerbaijan literature.

Geometric ornaments being characteristic for the Middle Ages were substituted by the

floral patterns. It's possible to see these samples on the walls of Sheki khan Palace built in the 18th century. Folk music gained a great popularity.

Classic Azerbaijan cities lost their historical grandeur and new simple architectural ones were created in the 17th and 18th centuries. Social and cultural position of the village strengthened. And the role of the ordinary people, their images, emotions and thoughts became the theme of the literature, in general the art.

So, the Renaissance exerted influence on the creation of the people's national and moral integrity, organization and on the formation of the national interests.

The Iranization of the Safavids State artificially caused to the destroy of this state. After Nadir Shah's failure on the creation of the New Azerbaijan State the local rulers – khans gained "independence". Each khanate tried to become popular with its central army, management techniques and "to demonstrate muscle"

to the neighboring khanates. It's true that, this "independence" gave Azerbaijan the cities like Shusha, Shaki, Guba, Lankaran, Iran and Gazakh, but internal contentions devastated some domiciles... The great Samad Vurghun had characterized the historical position of that period's Azerbaijan in the instance of the Garabagh khanate by the following poem:

From one side Turkey, on the other side
Iran,
And Russia issue a decree, —

It meant that, notwithstanding that, the khanates were independent, this independence was conditional and unstable.

One of the striking movements of the Renaissance was the rise of the merchant's social position, their interference into the cultural and social life, palace and government. The ashuqs being popular in one of the most important fields of the art created the merchant's

image with special respect. And even the human's life was explained by these words: "the merchant comes, the coach goes" (Khasta Gasim – 17th century), i.e. "the man comes to this world to trade and when he goes he becomes saturated, perfect and rich".

The Azerbaijan Renaissance had put a great (perfect) influence on the neighboring regions and khanates.

2. THE NATIONAL DEMOCRATIC MOVEMENT. THE STRUGGLE OF THE AZERBAIJAN PEOPLE FOR THE NATIONAL UNITY AND THE STATE INDEPENDENCE

The North of Azerbaijan is under the guidance of Russia, the South is under the guidance of Iran and the West is under the guidance of Ottoman. And the whole people are sentenced to live with the management (ideological) moral principles of three different characterized states.

Unlike the management culture of the Ottomans, the management of Iran and Russia was mainly based on the colonialism, it put the barrier not only before the ideals of freedom of the Azerbaijan people, but also squeezed their spirit... Whereas the Azerbaijan Turks settling down in the Eastern Anatolia became the part firstly, of Ottoman, later of Turkey and their

children remember how their forefathers come from Tabriz, Ganja, Shirvan, Garabagh or Irvan and become close with the Ottoman Turks. In other words, they form “an aisle” (bridge) between the Azerbaijan and the Turkic peoples.

The well-known Azerbaijan intellectuals such as Abbasgulu agha Bakikhanov, Mirza Fatali Akhundov, Hasan bey Zerdabi, Seyid Azim Shirvani and others in the mid of the 19th century, Muhammad agha Shakhtakhtinski, Ali bey Huseynzadeh, Jalil Mammadguluzadeh, Mirza Alakbar Sabir and others at the end of the 19th century and at the beginning of the 20th century insistently thought about the fate of the Azerbaijan people. Muhammad Hadi exactly explained the position of the people by these words: “The sing of nations has been put on the pages of history, there isn’t our nation’s sign among others”... In spite of having different ideological positions, alternatives, methods, the enlightened democrats leading the struggle for the freedom of the Azerbaijan people and state

independence were loyal to the native land’s integrity (and independence!) ideal.

The national ideology defining the future of the people gained its profit at the end of the 19th century and at the beginning of the 20th century. A large scaled press and publicity offered all the necessary opportunities for this.

Ali bey Huseynzadeh, the great thinker of Azerbaijan formulated the bases of the ideology that would raise the Azerbaijan people with this slogan “we should be Turkish, Muslim and Modern”.

The complexity of the mission was that, the Azerbaijan people had a difficult task on the solution of the problem of the state independence and political integrity. But the “historical treaty” between Russia and Iran didn’t give a chance for this.

A very deep confrontation showed itself in the Azerbaijan society at the end of the 19th century and at the beginning of the 20th century. It arose by sparse of national social thought, by the absence of the ideological centralization and

naturally by the influence of foreign political-ideological interventions. Pro-Iranian, pro-Ottoman and pro-Russian centers, societies and intellectuals often collided with each other. That confrontation exerted influence even on the family life. As it was mentioned in the great writer and publicist Jalil Mammadguluzadeh's play "My mother's book" as if three native brothers belong to different nations. And there were nations disliking each other in the composition of the Azerbaijan people... It should be taken into the consideration that, socially characterized debates exerted influence on the development of national consciousness and on the spread of the democratic ideas.

Alimerdan bey Topchubashov, Fatali khan Khoyski, Mammad Amin Resulzadeh, Nariman Narimanov and other well-known Azerbaijan intellectuals played a great role in the history of the Azerbaijan people at the beginning of the 20th century. And they had power and opportunity to lead the struggle for the national unity and the independence of the people.

The majesty of the national statehood ideals of the Azerbaijan people was that, it had a national character. The masses coming to Baku from the Southern Azerbaijan as a result of the development of the oil industry formed social and political (ideological!) potential of one nation. In spite of living in Baku, they had relations with the places where they came from... And thus, the whole people were represented in the struggle for national ideals.

Therefore, it wouldn't be right to assert that, the independent and semi-independent states appearing in the North of Azerbaijan belong only to the Northern Azerbaijanis. It's wrong to say that, "the author" of the national movement strengthening in the Southern Azerbaijan at the beginning of the 20th century is only the Southern Azerbaijanis. It's not accidental that, Mirza Alakbar Sabir had rendered a service to Sattarkhan's revolution in Iran "as an army" (Abbas Sahhat).

3. THE AZERBAIJAN PEOPLE'S REPUBLIC, AND THE NATIONAL STATEHOOD IDEALS OF THE AZERBAIJAN PEOPLE

The Azerbaijan people demonstrated their ability (opportunities!) for the establishment of modern state (national democratic!) by the appearance of the Azerbaijan People's Republic. But it was also the manifestation of inability on the national level. So, the Azerbaijan people enclosing a big geography realized their "fate" only in the Southern Caucasus – i.e. in Russian Azerbaijan.

National movements happening in the Southern Azerbaijan – i.e. in Iranian Azerbaijan were stifled by different reasons.

The Azerbaijan People's Republic existed from 1918 to 1920. The Republican leaders explained the meaning of the national independence while being emigrant. Azerbaijan was

included in the newly created Unity of Soviets as a semi-independent state after the collapse of the Republic... Hopes for the independence not only extinguished, but also was flashed again in accordance with the demands of a new historical condition. The Azerbaijan language, literature and culture developed in the Soviet Period. Though, Russian and Soviet ideological pressures were strong, Azerbaijan was isolated from the world, the Azerbaijan people maintained their moral integrity thanks to the national intellectuals and thinkers. A short-term convergence happened between the North and the South of Azerbaijan during the II World War. This short-term convergence, in fact contact showed that, in spite of being isolated from each other the North and the South are closely connected with the national codes.

The victory of the Iranian and the Islamic Revolution stimulated regeneration of the relations between the North and the South of Azerbaijan.

The national leaders being obliged to leave the country after the defeat of the Azerbaijan People's Republic continued their struggles in the foreign countries. This movement headed mainly by Mammad Amin Resulzadeh was such symbol of the struggle for the national independence which put influence on the social and political life in Azerbaijan.

Notwithstanding that, the cultural development of the Azerbaijan people in the Soviet Period wasn't appointed with the formula "from darkness to light", or "from sorrow to pluck" as asserted by the soviet ideologists couldn't be denied completely. It's even important to confess that, unlike other Turkish Republics in the Soviet Union, national independence spirit in Azerbaijan was rather strong. The I Turkological Congress was held mainly in Baku, it gave intellectual and moral resonance and increased the Azerbaijan's position in the whole Turkish World.

The Azerbaijan intellectuals were so undesirable for the Soviet Government that, they exposed to prosecution, had been sent into exile and died periodically in the 20s of the 20th century, i.e. from the beginning of the Soviet State till the 60s. But carrying spirit of the people, displaying their ideals they have never kept silence.

Doublication, even triplication of the personality had happened. For example, Jaffar Jabbarly creating fine works of the Republican Period (and ideology!) was the founder of the Azerbaijan Soviet literature too. Or Uzeyir Hajibeyli composing music of the anthem for the APPF (Azerbaijan People's Popular Front) had also composed music for the anthem of the Azerbaijan SSR (Soviet Socialist Republic). Samad Vurghun explaining the Communist Party like "conscience, love, heart, mentality, meditation, thought and desire of mankind, including the pretty feature, bliss and healing of the whole earth are our party" had written the

following interesting and popular poem of the whole periods about Azerbaijan:

Men know that, you`re mine,
You`re my motherland, my nest, my abode,
You`re my native country,
Can heart part from soul?
Azerbaijan! Azerbaijan!

The creators of the Azerbaijan Soviet Literature contributed to the development of the national culture (thought!) writing works mainly in their mother tongue.

The establishment of universities, preparation of specialists and scientific-technical personnel, intensification of the oil industry as the natural resource of the Azerbaijan people, application of modern techniques and technologies, etc were the part of success gained in the Soviet Period.

So, the Azerbaijan people developed and formed at the end of the Middle Ages and at the beginning of the Modern Period came to the end of the 19th century and the beginning of the 20th century with the national democratic ideas and ideals for the establishment of the independent state passing the specific Renaissance atmosphere. The existence of the first independent state was brief... However, they didn't refuse national integrity (independence!) assertions in any historical, social and geographical condition.

III. THE ESTABLISHMENT OF THE INDEPENDENT AZERBAIJAN STATE. AND THE FETE OF THE NATIONAL INTEGRITY (STATEHOOD) IDEALS OF THE AZERBAIJAN PEOPLE

In spite of the development of the national statehood (independence) ideals of the Azerbaijan people and to all political and ideological obstacles, the Semi-independent Azerbaijan Socialist Republic moved forward after the Azerbaijan People's Republic...

One of the important issues was the beginning of the great enlightenment movement and the creation of wise intellectual's potential.

"The Soviet intellectuals" such as Samad Vurghun, Heydar Huseynov, Suleyman Rustam, Mirza Ibrahimov, Mehdi Huseyn, Rasul Rza matured in the 30s of the 20th century together with the intellectuals living before the Soviet Period such as Jalil Mammadguluzadeh, Uzeyir

Hajibeyov, Huseyn Javid, Mammad Said Ordubadi and Jafar Jabbarly.

Definite softening began to show itself in Azerbaijan like in the Soviet Union after Mir Jafar Baghirov having "controversial" personality, social and political activity and management method. During those years some national political figures began to mature. The most powerful of them was Heydar Aliyev. Heydar Aliyev being the carrier of the people's national spirit, having higher intellect and strong political ability could find a diplomatic language with the center in all fields.

The national state construction policy headed by him successfully showed itself very well. A new leader achieving success in enlivening of economic, social and political, including cultural and moral life of the country raised to the level of the national leader and the author of the national independence towards the end of the century.

So, the Independent Azerbaijan Republic was established in the geography where one fifth of the Azerbaijan people live.

1. THE NATIONAL LEADER. THE AZERBAIJAN PEOPLE. AND THE AZERBAIJAN REPUBLIC

At the end of the 20th century the Azerbaijan people established their independent state and restored the state independence in the historical territory of the Azerbaijan People's Republic using of auspicious conditions created as a result of the collapse of the Soviet Union.

But it was a difficult problem.

The role of the personality in the history of any people is undeniable from some points of view. The first is that, the personality (historical personality) has extraordinary features in himself... The second is that, the historical personality is capable to include and to direct the people, their economic, political and moral power... The third is that, as the event creating the history of the people, he has an opportunity

to stimulate and inspire the people for their future...

Beginning from the end of the 20th century Heydar Aliyev was invaluable in the creation of the independent state and in the mobilization of the people and the nation for this movement. Of course, numerous intellectuals and thinking men of the 60s, 70s and 80s struggled for the freedom of Azerbaijan on original scale (on the country scale!). Mirza Ibrahimov, Ziya Bunyadov, Ismail Shikhli, Bakhtiyar Vahabzadeh, Abulfaz Elchibey and hundreds of the national authorities helped for the development of national social consciousness. But mainly the national communist (and democrat!) Heydar Aliyev went ahead openly or confidentially. He protected the authorities and the generators of the national idea and thought struggling for the future and the independence of the nation. Heydar Aliyev pursued a policy estimated for the future.

There were two factors being contrary to each other in the establishment of the Independent Azerbaijan Republic:

- 1) Powerful (but emotional especially, in the first years) national independence energy;
- 2) International and internal provocations directed against that energy.

It's difficult to say which of them was very powerful at the end of the 80s and at the beginning of the 90s. But the national government strengthening under Heydar Aliyev's leadership had resisted against the internal and the foreign (international) provocations since the mid of the 90s.

The national leader provided the internal stability, created the first Constitution, Parliament, Executive Body of the independent state and ensured the normal development of the international relations. Wide perspectives opened for the social and moral self-discipline of the country... Development projects began to be continued successfully by the new leader

Ilham Aliyev after the national leader Heydar Aliyev's death. Material power of the country obtained unparalleled scale, the people's life style improved considerably and the view of the cities, villages changed. The Azerbaijan Republic began to host the meetings of international importance and to be represented at the authoritative international organizations.

Revival of Azerbaijanism ideology is of particular importance in the establishment of the Independent Azerbaijan Republic. The ideology formed at the beginning of the 20th century, gaining official authority during the Azerbaijan People's Republic and being prosecuted in the Soviet Period began to be realized without interval and turned to the capulative moral factor for the world Azerbaijanis leaving a country scale. And Azerbaijanism ideology didn't remain as the romantic and the symbolic indicator. The relations of Azerbaijan expanded with the Turkic, Islamic and the whole world. And still it continues to expand.

The great provocation against the Azerbaijan people during the collapse of the Soviet Union perhaps was the Armenian intervention. The Armenians began to settle down in the Azerbaijan lands and to occupy the territories of the country gradually with unusual assertions at the end of the 19th century and at the beginning of the 20th century. And as a result of this, the Armenian state was established in the Azerbaijan territory... But the Armenians weren't satisfied with this, they began to display aggressiveness and to commit genocide against the Azerbaijan people – i.e. the main population of the region in the Southern Caucasus by the assistance of Russia. Especially, at the beginning of the 20th century the Armenian Bolshevik Gangsters' Movements remained merciless, unpunished and got mass character... The local population – the Azerbaijanis had been officially expelled from Armenia – i.e. artificially created a country after the II World War. They had settled down in the different

places of the Azerbaijan Republic... The local population had been driven out of their native country at the end of the 80s and at the beginning of the 90s.

The people's (and the national leader's) will was more powerful than the provocations against the state independence of Azerbaijan. The enemies of the Azerbaijan people assumed that, the Azerbaijanis been expelled from Armenia, occupied Mountainous Garabagh and surrounding regions will cause to the creation of chaos and internal litigations in the young independent country. As a result of this, Azerbaijan will loose its state independence and collapse. For this purpose the ethnic separatism was incited in the country. But the people's self-discipline showed itself once more. Today, the Azerbaijan State has a special authority and international position in the region.

Today, the Azerbaijan people or nation includes the Azerbaijani Turks, as well as the Lezgins, the Russians, the Talishes, the Ahiska

Turks, the Avars, the Kurds, the Sakhurs, the Tats, the Jews, the Udis, the Ingiloyes and others. These ethnoses represent Azerbaijan defending the national self-belongings.

2. THE AZERBAIJAN REPUBLIC. AND THE WORLD AZERBAIJANIS

Both the source, the creator and the carrier of the national ideals are the Azerbaijan people. Wherever they live all the Azerbaijanis accept the Azerbaijan Republic – i.e. the independent state as the main defender of the national ideals. Unlike the Azerbaijani citizens in the Azerbaijan Republic gained the independence, the national rights of the Azerbaijanis living in Iran, Dagestan and Georgia are rather limited. Especially, the half of the state population living in Iran is deprived of receiving education in their mother tongue. It exerts bad influence on their psychology, mentality and on the level of national dignity consciousness and creates abasement complex for them.

Deprivation from the social and geographical unity of 50 million people living in the composition of different states exerts bad

influence on their morality and ideological integrity... However, the existence of historical ideals created the Azerbaijan Republic doesn't give opportunity to the damage or distortion of that integrity. During last years – after the creation of the Azerbaijan Republic the Azerbaijanis hold congresses and meetings both in Azerbaijan and in different countries of the world. It shows that, in spite of encountering with great obstacles, they will never loose their moral integrity.

The integration of the Azerbaijan people into the world with irresistible consistency, including the world's multilateral interest to Azerbaijan give opportunity to make sure that, the people will soon get their factual integrity. Because it's demanded not only by internal need, but also by the national ideals, the globalizing and borderless interests of the world being in the form of "a big village". Nowadays when the world Azerbaijanis unite spiritually and heartfully around the independent state

such a question arises: Who is the Azerbaijani or who is called the Azerbaijani?... And lived history, period and time answer this question like as follows:

1) the Azerbaijanis being from the Turkish origin;

2) different (Caucasus, Iran and so on) ethnoses being in the composition of the Azerbaijan people;

3) at last, everyone who considers himself the Azerbaijani.

The Azerbaijan people are not only one of those peoples being proud of and feeling pride in the national ideals, but they have also rather great international feelings. Today, everyone concerning in any nation or religious outlook can live easily and realize wishes in the Azerbaijan Republic. It means that, the Azerbaijan people are humanist by nature...

Thus, the third period of the Azerbaijan people's history continues. This period beginning from the achievement of the national or the state independence will continue till the liquidation of those powers preventing the Azerbaijan people from the political and moral unity, including the integrity.

CONCLUSION

The history about the “autobiography” of the Azerbaijan people shows that, they’re one of the peoples of the world traveling rich path in life. The Azerbaijanis developing on the basis of the division of the Turkish ethnoses had formed including the Caucasian, Iranian and other ethnoses in this or that degree. The Azerbaijan people living the perfect national Renaissance Period at the end of the Middle Ages and at the beginning of the Modern Period was divided into 2 parts at the end of the 19th century:

- 1) The North
- 2) The South.

The North was under the influence of Russia, but the South was headed by Iran.

Azerbaijan as a country situating in the junction of the Eastern and Western cultures had undergone the influence of two cultural (and life!) ways. At the end of the 19th century and at the beginning of the 20th century the

Azerbaijan people had learnt the progressive ideals of the world (the West) on the person of their own great intellectuals and struggled with the democratic methods for the realization of national ideals and interests. Azerbaijan had established the first Republic in the East.

Notwithstanding that, the existence of the Republic was brief, the Azerbaijan people marching with confidence by democratic (and the national independent!) state construction had established their own independent state approximately in one fourth of the historical territory under the leadership of the national leader Heydar Aliyev at the end of the 20th century. The Independent Azerbaijan enclosing one fifth of more than 50 million Azerbaijanis living in the world is the source of pride, protector and inspirer of national ideals for all of them.

National ideal is the independence and political integrity of the Azerbaijan people...

The Azerbaijan people as the composition of the Turkish World from genetic point of

view, of the Muslim World from the point of view of religious belief and of the World from the point of view of the national mankind have been fulfilling “the projects” about their own historical ideals and the “autobiography” under Ilham Aliyev’s leadership.

So, the history of the Azerbaijan people is divided into 3 periods:

I. The development and formation period (from the 1st centuries AD till the end of the Middle Ages and the beginning of the Modern Period).

II. The period of struggle for the national freedom (independence) and integrity (from the end of the Middle Ages and the beginning of the Modern Period till the end of the 20th century).

III. The Period of the fete or the realization of the national freedom (independence) and integrity ideals (after the end of the 20th century and the beginning of the 21st century).

CONTENTS

Preface	3
I. The Growth of the Azerbaijan People.....	7
1. The Turks. Their Division and Redivision ..	10
2. The Turkification of Azerbaijan. The Beginning of the Development of the Azerbaijan People	14
3. The Kipchaks. The Oghuz-Seljuks. And Azerbaijan.....	20
II. The Struggle of the Azerbaijan People for the National Liberation (Independence). 28	
1. The Azerbaijan Renaissance. And its Results.....	32
2. The National Democratic Movement. The Struggle of the Azerbaijan People for the National Unity and the State	

Independence	37
3. The Azerbaijan People's Republic. And National Statehood Ideals of the Azerbaijan People	42
III. The Establishment of the Independent Azerbaijan State. And the Fete of the National Integrity (Statehood) Ideals of the Azerbaijan People	48
1. The National Leader. The Azerbaijan People. And the Azerbaijan Republic.....	51
2. The Azerbaijan Republic. And the World Azerbaijanis	58
Conclusion	62

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