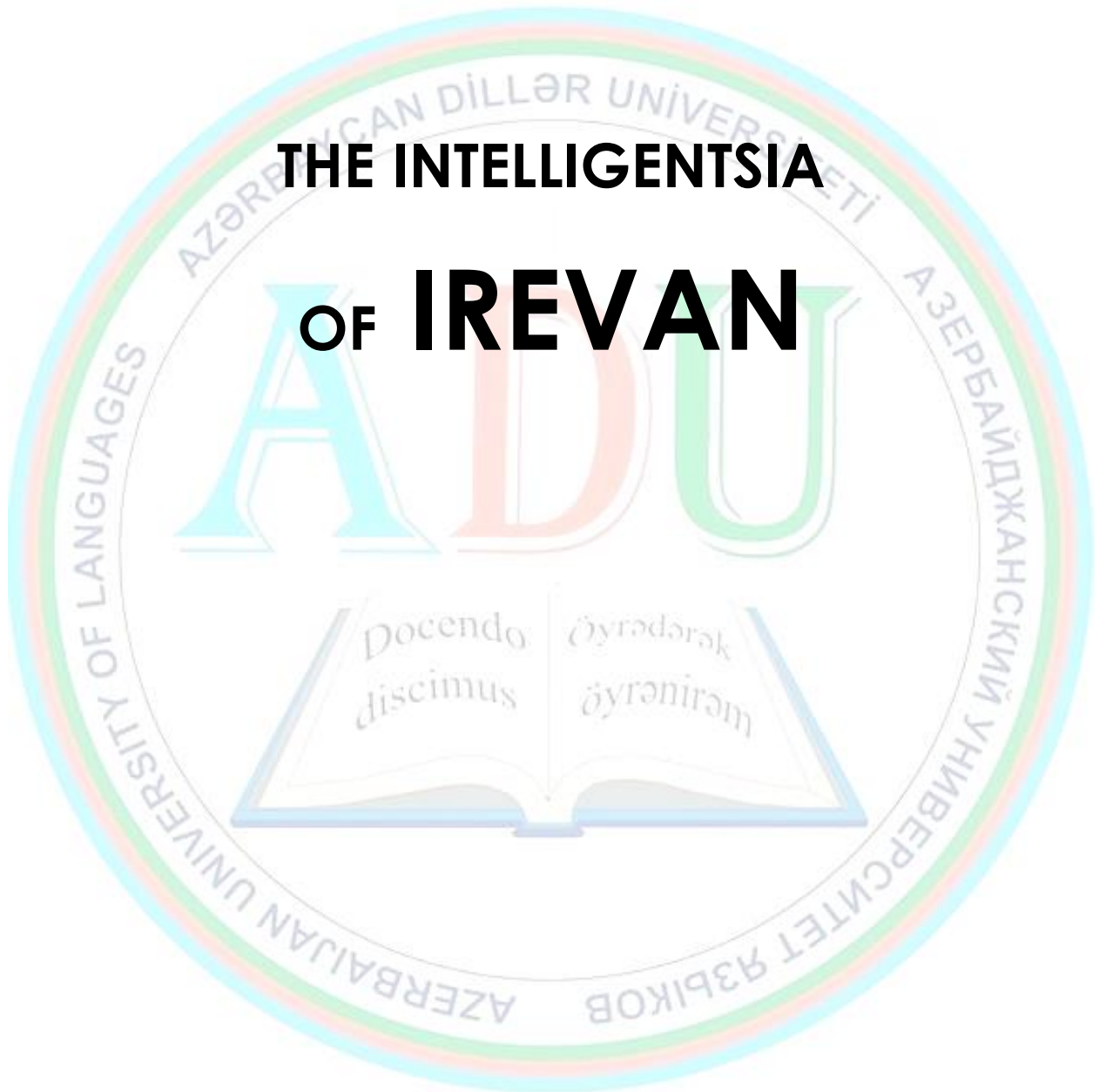


ASGAR ZEYNALOV



THE INTELLIGENTSIA OF IREVAN

Baku – Mutarjim – 2011

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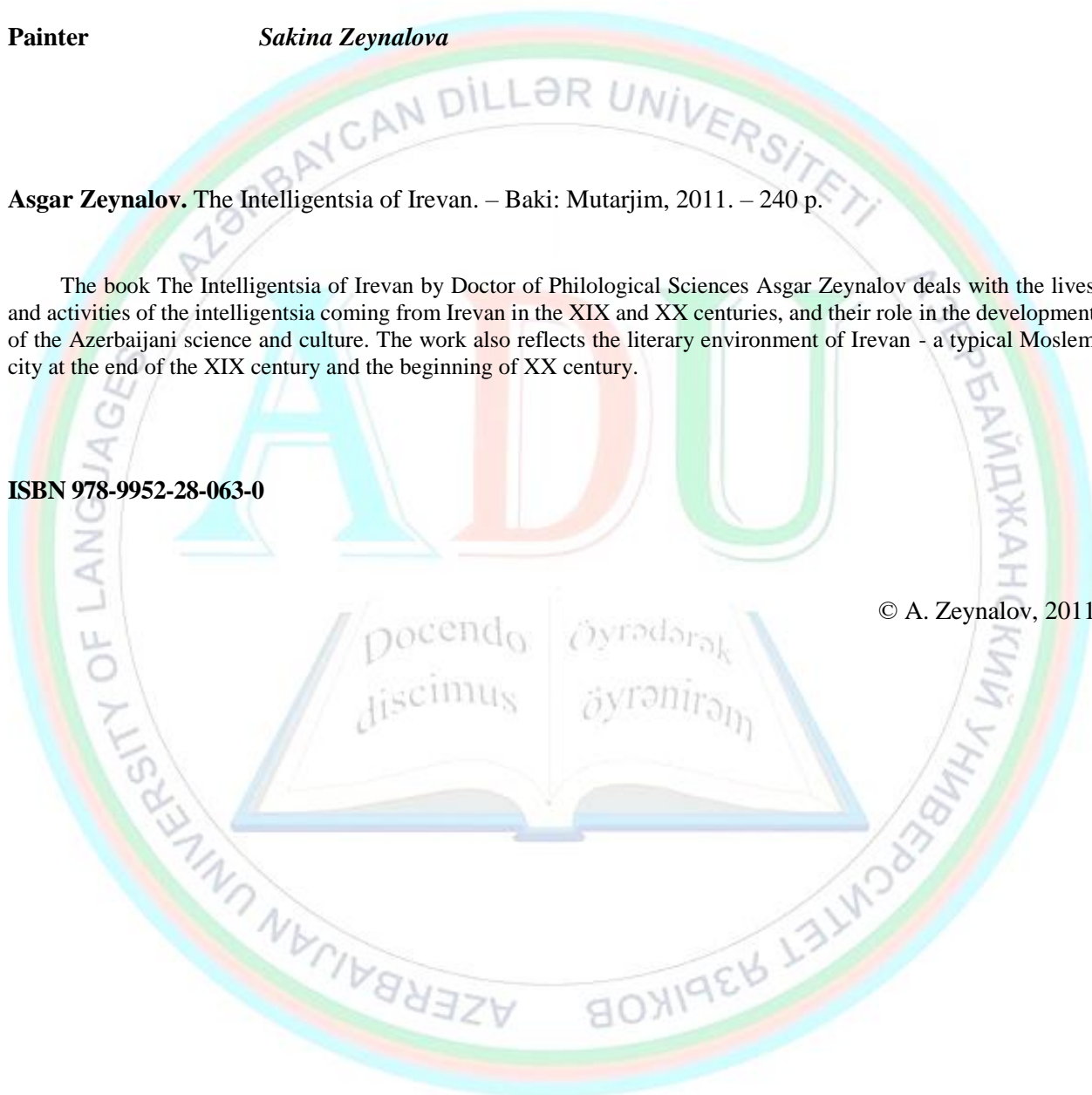
Painter *Sakina Zeynalova*

Asgar Zeynalov. *The Intelligentsia of Irevan.* – Baki: Mutarjim, 2011. – 240 p.

The book *The Intelligentsia of Irevan* by Doctor of Philological Sciences Asgar Zeynalov deals with the lives and activities of the intelligentsia coming from Irevan in the XIX and XX centuries, and their role in the development of the Azerbaijani science and culture. The work also reflects the literary environment of Irevan - a typical Moslem city at the end of the XIX century and the beginning of XX century.

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**THE DECREE OF THE PRESIDENT OF THE REPUBLIC
OF AZERBAIJAN ON MASS DEPORTATION
OF THE AZERBAIJANIS FROM THEIR HISTORICAL
ETHNIC LANDS IN THE TERRITORY
OF THE ARMENIAN SSR IN 1948-1953**

Our nation has been exposed to great deprivations, national tragedy and sufferings following the policy of the ethnic cleansing and genocide pursued purposefully against the Azerbaijanis in the Caucasus for the last century. The Azerbaijanis have been exposed to mass murders and destructions having been driven out of the territory now-called Armenia which was the Azerbaijanis' native historical and ethnic lands where they had lived for thousands of years, and many-thousand-year-old historical and cultural monuments and dwelling places have been demolished and devastated following such inhuman policy realized stage by stage.

The orders #4083 dated 23 December 1947 and #754 dated 10 March 1948 of the USSR Cabinet of Ministers became the successive historical criminal acts against the Azerbaijani people. On the basis of these orders over 150 thousand Azerbaijanis were forcibly and massively exiled from their forefathers' lands in the territory of the Armenian SSR in 1948-1953. During the execution of these orders contradicting ordinary legal norms the repressive rules of the authoritarian and totalitarian regime were widely applied, thousands of people, including the old and the children perished having not endured the hard deportation conditions, severe climatic changes, physical shocks and moral genocide. Alongside with the policy of the Armenian chauvinist circles and the USSR leadership, the position of the then Azerbaijani leadership contradicting the fate of its nation, their participation in the organization and realization of the crimes targeted at our compatriots had no little part in this matter.

Unfortunately, the fact of the deportation of the Azerbaijanis from the territory of the Armenian SSR in 1948-1953 has not been investigated appropriately for the last 50 years, and no legal and political assessment of these events has been given.

Taking into account the above-stated, I decide:

1. In order to study profoundly the mass deportation of the Azerbaijanis from their historical and ethnic lands in the territory of the Armenian SSR in 1948-1953, to provide a legal and political assessment of this historical crime committed against the Azerbaijani people on a state level and to submit it to the attention of the world community, a state commission shall be formed as follows,

Chairman of the State Commission:

Heidar Aliyev – President of the Republic of Azerbaijan

Deputy Chairman of the State Commission:

Artur Rasizadeh – Prime Minister of the Republic of Azerbaijan

Members of the State Commission:

Ramiz Mehdiyev – Head of the Administration of the President of the Republic of Azerbaijan

Vasif Talybov – Chairman of the Supreme Soviet of the Nakhchivan Autonomous Republic

Izzat Rustamov – Deputy Prime Minister of the Republic of Azerbaijan

Elchin Afandiyev - Deputy Prime Minister of the Republic of Azerbaijan

Hassan Hassanov – Foreign Minister of the Republic of Azerbaijan

Namig Abbasov – Minister of National Security of the Republic of Azerbaijan

Ramil Usubov – Minister of Internal Affairs of the Republic of Azerbaijan

Eldar Hassanov – Prosecutor General of the Republic of Azerbaijan

Sudaba Hassanova – First Deputy Minister of Justice of the Republic of Azerbaijan

Khanlar Hajiyev – Chairman of the Supreme Court of the Republic of Azerbaijan
Sirus Tabrizli – Press and Information Minister of the Republic of Azerbaijan
Vafa Guluzadeh – State Counselor on Foreign Policy Issues of the Republic of Azerbaijan
Hidayat Orujov – State Counselor on Ethnic Policy Issues of the Republic of Azerbaijan
Fatma Abdullazadeh – Head of the Humanitarian Department in the Administration of the President of the Republic of Azerbaijan

Shahin Aliyev – Head of the Department of Legislation and Legal Expertise Issues in the Administration of the President of the Republic of Azerbaijan

Fuad Alasgarov – Head of the State Law Department in the Administration of the President of the Republic of Azerbaijan

Yusif Humbatov – Head of the Department on Issues of Territorial Administrative Bodies in the Administration of the President of the Republic of Azerbaijan

Ali Hassanov – Head of the Social and Political Department in the Administration of the President of the Republic of Azerbaijan

Rafael Allahverdiyev – Head of the Baku City Executive Power

Nizami Khudiyev – Chairman of the State TV and Radio Broadcasting Company of the Republic of Azerbaijan

Faramaz Magsudov – President of the Azerbaijan Academy of Sciences

Anar Rzayev – Chairman of the Azerbaijan Writers' Union

Jamil Guliyev – Acting Academic Secretary of the Social Sciences Department of the Academy of Sciences

Igrar Aliyev – Director of the Institute of History of the Azerbaijan Academy of Sciences

Budag Budagov – Director of the Institute of Geography of the Azerbaijan Academy of Sciences

Atakhan Pashayev – Head of the Main Archive Office under the Cabinet of Ministers of the Republic of Azerbaijan

Yusif Yusifov – Head of the General History Department of Azerbaijan State Pedagogical University named after N.Tusi.

2. The Cabinet of Ministers of the Republic of Azerbaijan shall solve the issues related to the execution of this decree.

Heidar Aliyev,
President of the Republic of Azerbaijan
Baku, 18 December 1997

DECREE OF PRESIDENT OF REPUBLIC OF AZERBAIJAN ABOUT GENOCIDE OF AZERBAIJANI PEOPLE

Azerbaijan's attainment of independence made it possible to recreate an objective picture of our people's historical past. Long years of secrecy about which the truth could not be told are being revealed, and the true nature of facts that were falsified at the time is coming to light.

The genocide that has been repeatedly committed against the Azerbaijani people, which for a long time was not subjected to proper political and legal assessment, is one of these unopened pages of history.

The dismemberment of the Azerbaijani people and the division of our historical lands began with the treaties of Gyulistan and Turkmanchai, signed in 1813 and 1828. The national tragedy of the divided Azerbaijani people was continued with the occupation of its lands. As a result of the implementation of this policy, a very rapid mass resettlement of Armenians in Azerbaijani lands took place. The policy of genocide became an integral part of the occupation of Azerbaijani lands.

Despite the fact that the Armenians installed in the territory of the Erevan, Nakhichevan and Karabakh khanates were a minority in comparison with the Azerbaijanis living there, they were able, with the help of their protectors, to create an administrative and territorial unit known as the "Armenian region". This artificial territorial division in essence created the preconditions for implementing the policy of expelling Azerbaijanis from their lands and annihilating them. The concept of "greater Armenia" began to be propagated. In order to "justify" the attempts to create this artificial state on Azerbaijani land, large-scale programmes were conducted for the purpose of creating a false history of the Armenian people. The distortion of the history of Azerbaijan and of the Caucasus as a whole was an important part of these programmes.

Inspired by dreams of creating "greater Armenia", the Armenian usurpers, not even caring to conceal their intentions, carried out between 1905 and 1907 a series of large-scale bloody actions against Azerbaijanis. The atrocities committed by the Armenians began in Baku and then extended over the whole of Azerbaijan and Azerbaijani villages in the territory of present-day Armenia. Hundreds of settlements were destroyed and wiped from the face of the earth, and thousands of Azerbaijanis were barbarically killed. The organizers of these events, by preventing the truth of what had happened from being revealed and subjected to a proper political and legal assessment, and concealing their reckless territorial claims, created a negative image of Azerbaijanis.

Taking advantage of the situation following the end of the First World War and the February and October 1917 revolutions in Russia, the Armenians began to pursue the implementation of their plans under the banner of Bolshevism. Under the watchword of combating counter-revolutionary elements, in March 1918 the Baku commune began to implement a criminal plan aimed at eliminating Azerbaijanis from the whole of Baku province. The crimes perpetrated by Armenians in those days have imprinted themselves forever in the memory of the Azerbaijani people. Solely because of their ethnic affiliation, thousands of peaceful Azerbaijanis were slaughtered. The Armenians set fire to homes and burned people alive. They destroyed national architectural treasures, schools, hospitals, mosques and other facilities, and left the greater part of Baku in ruins.

The genocide of the Azerbaijanis was carried out with particular cruelty in Baku, Shemakha and Guba districts and in the Karabakh, Zangezur, Nakhichevan, Lenkoran and other regions of Azerbaijan. In these areas, the civilian population was exterminated en masse, villages were burned and national cultural monuments were destroyed and obliterated.

After the proclamation of the Azerbaijani Democratic Republic, the events of March 1918 were at the centre of attention. To investigate the tragedy, on 15 July 1918 the Council of Ministers adopted a decision to establish a special commission of inquiry. The commission investigated the March tragedy, studying first the atrocities committed by the Armenians in Shemakha and the serious crimes committed by them in Erevan province. A special unit was set up in the Ministry of Foreign Affairs to inform the international community of the true course of events. In 1919 and

1920, the Azerbaijani Democratic Republic observed 31 March as a national day of mourning. This was in fact the first attempt to make a political assessment of the policy of genocide against Azerbaijanis and of the occupation of our lands for over a century. However, the demise of the Azerbaijani Democratic Republic meant that this work could not be completed.

In 1920, taking advantage of the Sovietization of Transcaucasia for their own foul purposes, the Armenians declared Zangezur and a number of Azerbaijani lands to be part of the territory of the Armenian Soviet Socialist Republic. Subsequently, new means came to be used for the further expansion of the policy of deporting Azerbaijanis from these territories. To this end, the Armenians secured the adoption, on 23 December 1947, of a special decision by the Council of Ministers of the USSR on the resettlement of collective farm workers and other Azerbaijanis from the Armenian SSR to the Kura-Araks lowlands in the Azerbaijani SSR, and between 1948 and 1953 were able to have mass deportation of Azerbaijanis from our historical lands conducted at the State level.

Beginning in the 1950s, the Armenian nationalists, with the aid of their protectors, began a frenzied campaign of psychological warfare against the Azerbaijani people. In books, magazines and newspapers disseminated periodically in the former Soviet Union, they sought to prove that the most treasured masterpieces of our national culture and the classical legacy of our architecture belonged to the Armenian people. At the same time, they stepped up their efforts to spread a negative image of Azerbaijanis throughout the world. Creating the image of the "unfortunate, unhappy Armenian people", they deliberately falsified the events that took place in the region at the beginning of the century: having perpetrated genocide against Azerbaijanis, they portrayed themselves as victims of genocide.

Our persecuted compatriots were driven en masse from the town of Erevan, most of the population of which at the beginning of the century comprised Azerbaijanis, and from other districts of the Armenian SSR. The Armenians grossly violated the rights of Azerbaijanis, made it difficult for them to be educated in their mother tongue, and pursued a policy of repression. The historical names of Azerbaijani villages were changed; old toponyms were replaced with modern names on a scale unprecedented in the history of toponymy.

The falsification of Armenian history, the purpose of which was to create a basis for raising Armenian youth in a spirit of chauvinism, became State policy. Our rising generation, brought up in the spirit of the great humanistic ideals of Azerbaijani literature and culture, was targeted for persecution by this extremist Armenian ideology.

The policy of slandering the spiritual values, national honour and dignity of the Azerbaijani people formed the ideological basis for political and military aggression. In the Soviet press, Armenians distorted historical facts, misleading public opinion.

The leaders of the Azerbaijani Republic did not conduct a proper and timely assessment of the anti-Azerbaijani propaganda waged by Armenians taking advantage of the opportunities afforded to them by the Soviet regime. In the mid-1980s, this propaganda began to intensify.

The Azerbaijani Republic also did not give the correct political assessment of the expulsion of hundreds of thousands of Azerbaijanis from their historical lands that took place in the initial phase of the so-called "Nagorny Karabakh conflict", which began in 1988. The anti-constitutional decision of the Armenians to incorporate Nagorny Karabakh Autonomous Region of Azerbaijan into the Armenian SSR, thereby removing the Autonomous Region from Azerbaijani jurisdiction by means of the Special Administering Committee, established by Moscow, was met by our people with indignation, and Azerbaijanis were faced with the prospect of taking serious political action. In spite of the fact that the policy of seizing our lands was resolutely denounced at rallies, the Azerbaijani leaders remained passive. This resulted in the movement of troops into Baku in January 1990 in order to suppress the growing popular movement. Hundreds of Azerbaijanis were killed or wounded, mutilated and subjected to various forms of physical pressure.

In February 1992, the Armenians committed the unprecedented massacre of the population of the town of Khojaly. This bloody tragedy, which became known as the Khojaly genocide, involved the extermination of thousands of Azerbaijanis; the town was razed from the face of the

earth.

As a result of the adventurist policy pursued by Armenian nationalist-separatists in Nagorny Karabakh, today more than one million of our citizens have been expelled from their homes by Armenian aggressors and forced to live in tents. During the Armenian occupation of 20 per cent of our territory, thousands of our fellow citizens have been killed or disabled.

All of Azerbaijan's tragedies, which took place in the nineteenth and twentieth centuries, were accompanied by the seizure of land, and represented various stages of the Armenians' deliberate and systematic policy of genocide against Azerbaijanis. Only one of these events - the March 1918 massacre -resulted in an attempt to give a political assessment of what was taking place. The Azerbaijani Republic, heeding the behest of history, perceives the need to give a political assessment of such acts of genocide and to bring the decisions that the Azerbaijani Democratic Republic did not manage to implement fully to their logical conclusion.

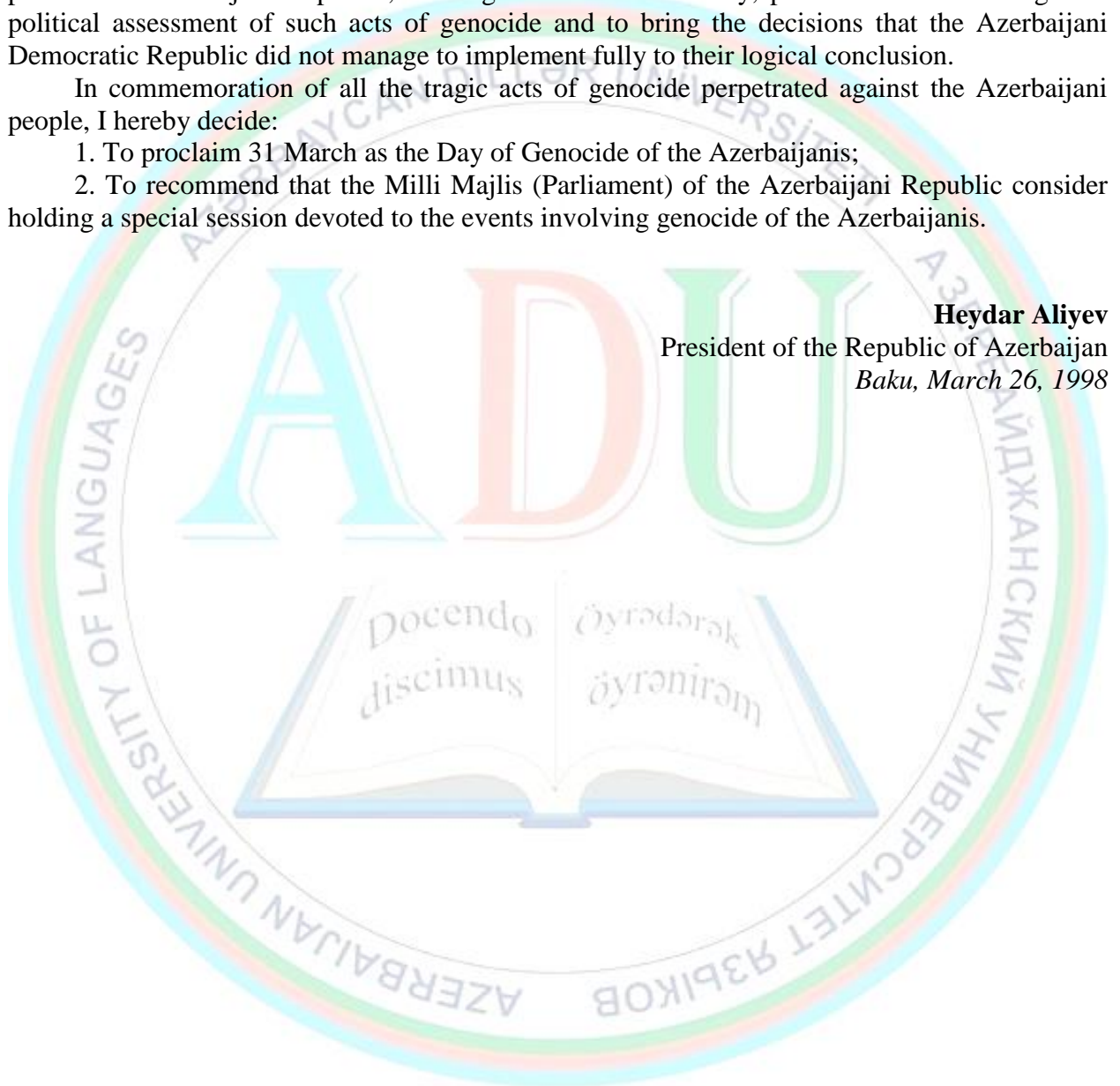
In commemoration of all the tragic acts of genocide perpetrated against the Azerbaijani people, I hereby decide:

1. To proclaim 31 March as the Day of Genocide of the Azerbaijanis;
2. To recommend that the Milli Majlis (Parliament) of the Azerbaijani Republic consider holding a special session devoted to the events involving genocide of the Azerbaijanis.

Heydar Aliyev

President of the Republic of Azerbaijan

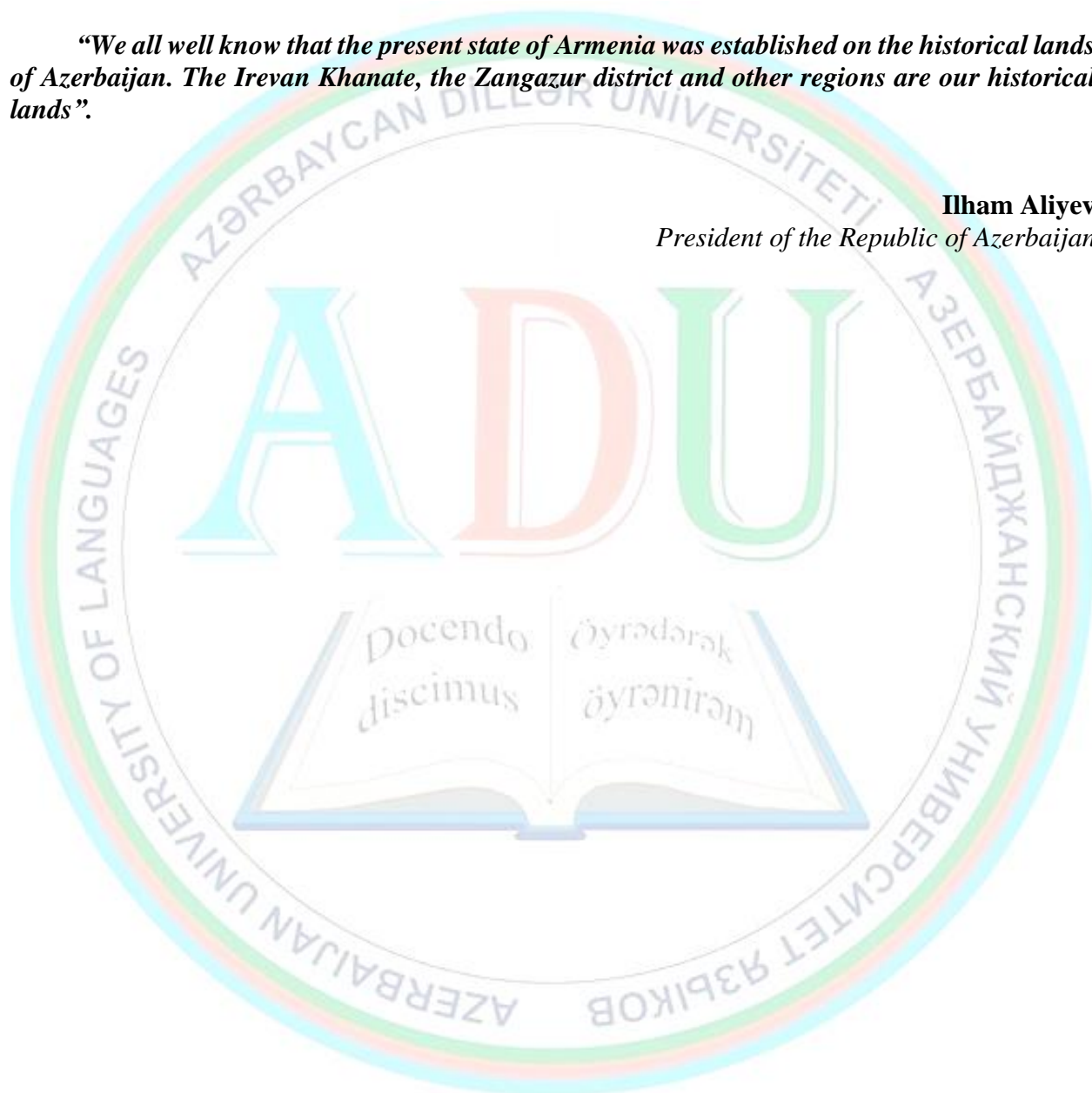
Baku, March 26, 1998



“We all well know that the present state of Armenia was established on the historical lands of Azerbaijan. The Irevan Khanate, the Zangazur district and other regions are our historical lands”.

Ilham Aliyev

President of the Republic of Azerbaijan



Foreword

A glance through the pages of this book will show that it is an unusual type of publication. It consists largely of lists of historical events happened in Irevan, in the lives of famous Azerbaijani intellectuals born and lived in our historical places, that's in Western Azerbaijan.

To be more precise: this is a book which lists "the Gardens of Irevan", the Azerbaijani rulers of Irevan, the districts of Irevan khanate, the monuments of Irevan constructed by Azerbaijani people, many famous Azerbaijani intellectuals (Mirza Gadim Irevani, Fazil Irevani, Akhund Molla Mahammad Irevani, Abulgasim Irevani, Mashadi Ismayil Haji Karimzadeh, Mirza Kazim Gazy Asgarzadeh Akhund Ahmadov, Haji Seyid Rza Amirzadeh, Mirza Alikhan Shamsul Hukama and many others) who lived and created their poetry in Irevan. Although quite a number of books have been published before (most of them are in the Azerbaijani Language), a likely reaction of the present-day reader will be to ask: Why do we need to know about the intellectuals of Azerbaijani origin? What is the point of such a book? The answer is: To prove scientifically that Irevan is a typical Moslem city.

To my knowledge, not everybody knows that one of Azerbaijan's medieval cities, Yerevan is 600 years old this year. According to an encyclopedic scholar and traveler Ovliye Chelebi, Emir Tamerlane's rich merchant, Haji Khan laid a big village on the Zenghi River's bank in 1407. Approximately 100 years later, Vizier Ravanghulu Khan rebuilt that village into a "Revan"-called fort-town during seven years, by Shah Ismail 1 Safavi's command. A Turkish general Farkhad-Pasha further strengthened Revan-Yerevan in 1582-1583.

Such famous persons like M.G.Irevani, Isa Sultan, Abulfat and Mohammed Shakhtahtinski, Fazil Irevani, M.Gamarlinski, F.Kocharli, D.Mamedguluzadeh, I.Novruzov, G.Narimanbekov, A.Irevanski, P.Makinski, I.Shafibekov, E.Sultanov, A.Mamedzadeh, M.Mamedzadeh contributed significantly to opening of new schools, preparing of text-books and programs, joining of theater-lovers for performances, creating of conditions for books printing, in a word, in the field of culture and enlightenment. Special role played the first enlighteners, members of charitable organization "Saint Ripsime" in Irevan in 90es Sonabeyim, a daughter of lieutenant-general Ehsan khan, Sarybeyim, a daughter of major-general Kelbeli khan, Tovuzbeyim, a wife of captain Houssein Sultan, Dzhahan khanym, a wife of staff-captain Ismail Khan, Khyrda khanym, a wife of Mahmud aga, Beyimdzhan khanym, a wife of Nadzhaf aga, Khyrda khanym, a wife of Dzhavad aga who were aspiring to open the way to education for Azerbaijan girls and boys. Exclusively thanks to their merits in 80es of the last century four centuries after a German Johan Gutenberg has invented the printing press the book printing in the Azerbaijani language was commenced in Irevan.

Occurrence of a society of the professional authors, serving to education of people, was big achievement. The cradle of this community had such well-known scientists and writers, as J.Mamedguluzadeh, watching prototypes of the images not losing freshness in Armenia, F.Kocharli making sketches of works in Irevan.

Such constellation of representatives of intelligency as Gamarlinskiy, Hashimbey Narimanbeyov, Isa Sultani, Abdulveli and Mohammed Shahtakhtinskiy, Ismayilbey Shafibeyov, Mirza Alekper Mirzazadeh, Abbas Razi Mammadzadeh, Mirza Jabbar Mammadzade have devoted the life to education of people.

Our history, like that of any country, is full of memorable events - some tragic, some joyful. We have a sacred duty to remember them, and tell the young about them.

The achievement of independence by the Azerbaijan Republic has made it possible to reconstruct an objective picture of the historical past of our people. Truths that were kept secret for long years and that were suppressed and banned are coming to light, and the reality behind facts that were once falsified is being revealed. The genocide that was repeatedly carried out against the Azerbaijani people, and which for a long time was not the subject of a proper political or legal assessment, is one of those unrevealed pages of history.

With the signing in 1813 and 1828 of the Gulistan and Turkmenchai Treaties, there began the dismemberment of the Azerbaijani nation and the division of our historical lands. The occupation of its lands marked the continuation of the national tragedy of the divided Azerbaijani people. As a result of this policy, within a very short time there took place a massive resettlement of Armenians on Azerbaijani lands. A policy of genocide was to become an essential element in that occupation of Azerbaijani territory.

The Azerbaijanis from Armenia had proved during a lot of historical peripetias that nonviolence is not a blind obedience to destiny but a moral power able to transform the native land and, liability of applying against any conflict the method rejecting revenge and aggression. This collection submits to the readers the demographic, ethnic and factual materials regarding Azerbaijanis and turks-Azerbaijanis of Western

Azerbaijan.

Overall, the author has done a skillful job. His findings will be useful to not only researchers-historians, but to anybody who considers himself/ herself the real master of our historical places.

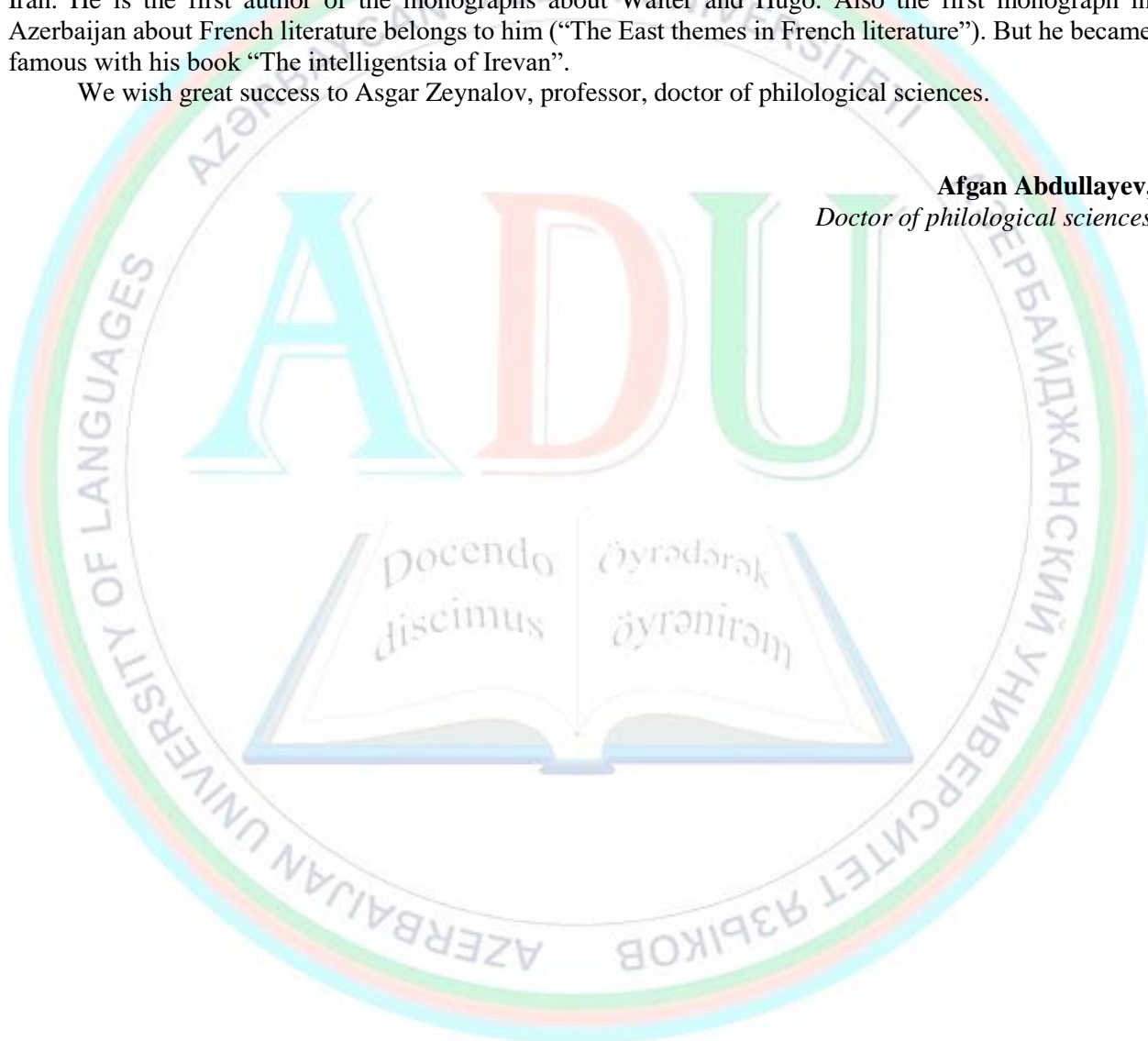
That point aside, this book is a fascinating and often well researched collection on the history of Western Azerbaijan.

The book “The Intelligentsia of Irevan” is the product of the well-known scientist Asgar Zeynalov’s labour. This book is about the famous intelligents who were brought up by one of the ancient cultural centre of the Azerbaijanis the city of Irevan. It is clear from this book that many intelligent people had been educated and brought up in Irevan for 180-200 years. Some of those families are the Irevanis, the Topchubashovs, the Mirbabayeys, the Mughanlinskis, the Erivanskis, the Mirbaghirovs, the Aliyevs.

A.Zeynalov is the author of more than 15 books and more than 300 scientific and publicistic articles and a member of the Azerbaijan Journalists’ Union and the Azerbaijan Writers’ Union. He has participated in international conferences in France, Germany and Turkey, and published articles in Russia, Turkey and Iran. He is the first author of the monographs about Walter and Hugo. Also the first monograph in Azerbaijan about French literature belongs to him (“The East themes in French literature”). But he became famous with his book “The intelligentsia of Irevan”.

We wish great success to Asgar Zeynalov, professor, doctor of philological sciences.

Afgan Abdullayev,
Doctor of philological sciences



From Author

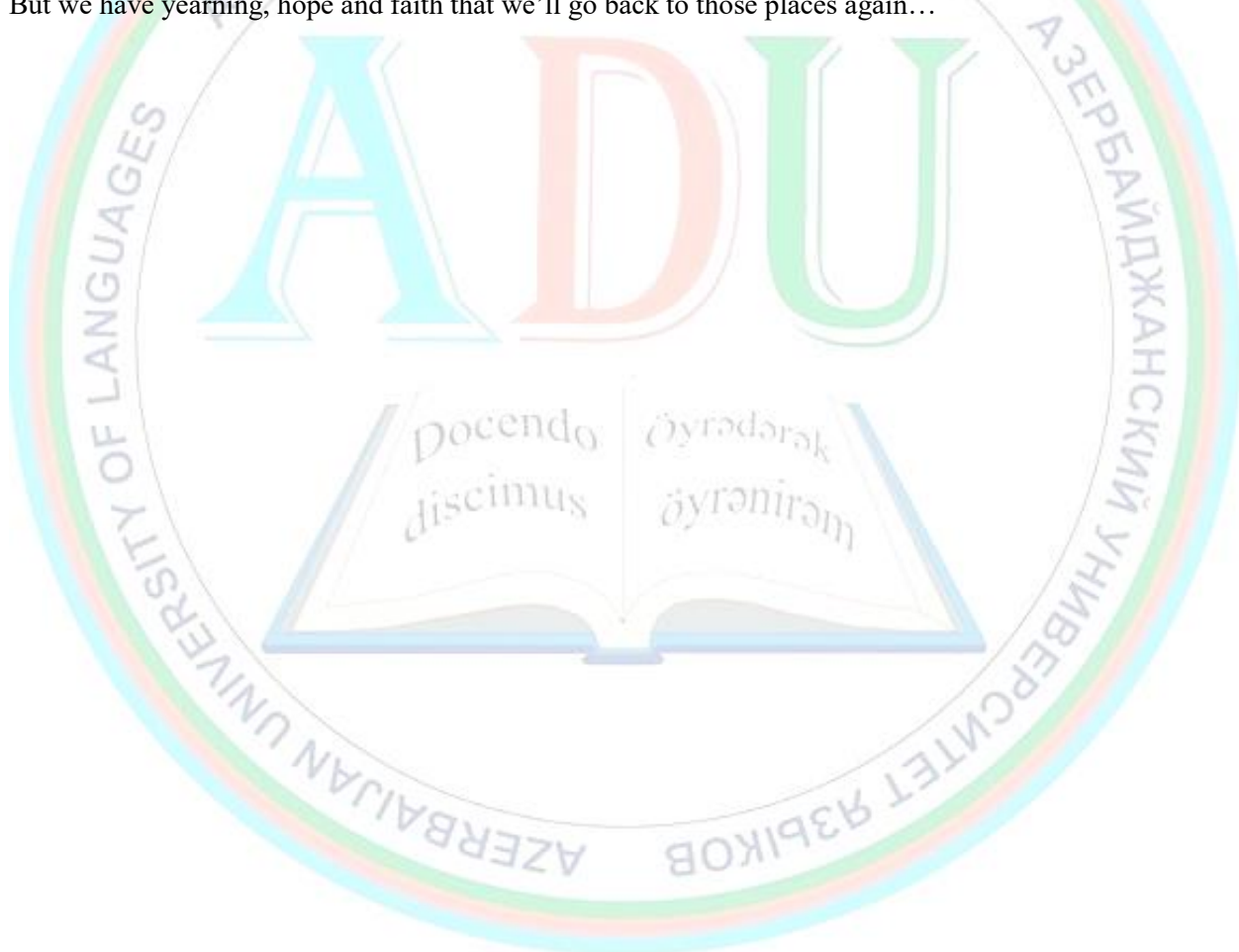
It was the year of 1983.... Once I asked the deceased professor Mirali Seyidov, “Why isn’t the history of the Irevan khanate studied? It can be a theme for a candidate’s or doctorate dissertation.”

The professor answered slowly, “Firstly, no doubt, the authorities in Moscow won’t allow it. Secondly, one has to know several languages to write the history of the Irevan khanate.” Later having familiarized myself with the history of the Irevan khanate closely, I realized that it was too much for even a doctoral theme.

Following the 1988 events, the yearning for my motherland began to grow within me even faster, and my researches resulted in the book “The Intelligentsia of Irevan”.

In different periods within 200 years Azerbaijanis were banished from their country several times. I have devoted this book to my father Mahammad and my mother Sidiga who were forced to leave their motherland twice in 1950 and 1988 as well as to my countrymen who were deported from their motherland – Irevan, Zangibasar (Ulukhanli), Vedibasar, Goycha, Zangazur, Daralayaz, Aghbaba, and to the people living in different places but yearning for their country, also to the memories of the people who died either in their own country or later in the refugee settlements.

My father was from the village of Yukhari Nejili in the Zangibasar district, and my mother - Ashagi Nejili. Both were originally from the same land. Now we have neither Yukhari Nejili nor Ashagi Nejili. But we have yearning, hope and faith that we’ll go back to those places again...



THE ANCIENT AZERBAIJANI CITY – IREVAN



Old Irevan

Every day my vision takes me back to Irevan that I know inch by inch. Every day I recall those places in touchiness mingled with longing. The first thing I would encounter on waking up was the snow-capped Aghri Mountain which I was used to see, which was clearly seen through our windows. This place formerly called Chukhur-Sa'd was said to have been named Irevan in honour of Shah Ismayil Khatai's commander-in-chief Ravangulu *khan*.

Sometimes I think I miss this city more than anyone. I have written a series of articles related to Irevan. Nevertheless, it seems nothing has been written or said yet. Everything should start anew. I feel a kind of concern inside. Sometimes I wonder, "What connects me so closely to Irevan?" Although these moral connections are many, I would like to point out only three.

First, I was born in the village of Yukhari Nejili of the Zangibasars district in the vicinity of Irevan. Our windows opened to a very beautiful and clear view of Irevan – as well as the Aghri Mountain and the Alagoz Mountain which received their humidity from the skies on both sides of the city.

Second, for the last ten years before 1988 I had to visit Irevan very often – almost 3-4 times a week. As if it was in premonition that after a while it would be impossible to see it, maybe for that reason...

Third, my grandmother, my father's mother was from Irevan, she was an urban child from the Gedarchay quarters.

The talks with the older generation back then, and the researches I conducted within the sources enabled me to visualize Irevan as a typical Moslem city.

During the searches we came across with the *bayatis*¹ related to Irevan which were recorded in the Armenian script in the XIX century:

İrevan ađ eylərəm Dörd yanın bađ eylərəm Eşitsəm yarım gəlir Sudan çırađ eylərəm [I would illuminate Irevan, Surround it with gardens from all four sides Should I hear my beloved coming, I would make a lamp of water].

Later on the word "Irevan" was removed from the *bayati* and replaced by a completely different line: "Bu bađı bađ eylərəm" [I would make this garden more beautiful]. This *bayati* is known to constitute the basis of the folk song *Bulbullar* (The nightingales). It so happened that Irevan lost its signature earlier in the *bayati* it had nurtured than its inhabitants.

Later we heard some *bayatis* connected with Irevan also from the older generation:

Corabın ađına bax, Dəstələ bađına bax. Mən yadına düşəndə İrevan dađına bax [Check the sock inside, fold it to see its tie. When you remember me, Look at the Irevan mountain].

¹ A form of Azerbaijani folk poetry

Təpəbaşında çaşır, Çaşır necə qarışır. Bu zəhirmar bilərzik Əllərimə dolaşır [There is *chashir*² in Tapabashi, How confused and interwoven it is, this curst bracelet Entangles my hands].

Tapabashi was the name of one of the quarters in Irevan.

The outstanding literary critic Firudin bey Kocharly wrote about the city, “Irevan is considered one of the ancient cities. The foundation of the city was laid on the left bank of the river Zangi. A part of the city was on the hill rising on the edge of the River Zangi, the other part happened to be in the hollow. In the north-western and north-eastern parts the city is surrounded by high hills, but the southern and west-southern parts are located in open and flat areas that have beautiful gardens and landscapes...”

To the south and western-north of the city of Irevan a strange view is opened in the perspective. To the south a pair of beautiful, pyramid-shaped, snow-capped mountains – the Aghri Mountains persistently stretch towards the sky, covering their heads with clouds as if its windy top were always covered with snow, however the Aghri Minor departs from the snow in spring allowing trees, and all kinds of flowers and vegetation grow green” (Firudin bey Kocharli, *Azerbaijan Literature*, Baku, Elm, 1981).

On one side of Irevan one could see the Aghri Mountain and on the other – the Alagoz Mountain.

I used to hear from the older generation the following statement confirming the outstanding scholar’s words: “Irevan was the city of gardens”. All the gardens were referred to by names – *Dara baghlari* (the Gardens of Dara), *Dalma baghlari* (the Gardens of Dalma), *Gullu Bagh* (the Garden with Flowers), *Yonjali Bagh* (the Garden with Alfalfa), *Shamistan baghlari* (The Shamistan Gardens), *Sardar baghi* (the Sardar Garden), *Khan baghi* (the Khan Garden). There were many types of grapes: *Misgaly*, *Yezna dayi*, *Kechimamasi*, *Kishmishi*, *Asgari*, *Kharji*, *Top kharji*, *Hachabashi*, etc.

When speaking about his years of education in Irevan gymnasium, the outstanding literary critic Aziz Sharif would especially mention the peach growing there, “People used to say, ‘One peach is enough to fill one plate’”.

Later Irevan was converted into Yerevan. It nearly lost all its traces. Where are the quarters Tapabashi, Tokhmakhgol, Shahar, Gyrgyzy, Damirbulag, Gedarchay? And what about the mosques with minarets going sky-high – Goy masjid (The Blue Mosque), Novruzali masjidi (the Novruzali Mosque), Huseinali masjidi (the Huseinali Mosque), Gala masjidi (the Tower Mosque), Haji beyim masjide (the Haji beyim Mosque), Shahar masjidi (the City Mosque), Zalkha masjidi (Zalkha Mosque)?.. Irevan was a typical Moslem city. The 1894 issue of the almanac *Kavkazskiy Kalendar* points out that there were 8 mosques in Irevan. The intellectuals of Irevan would always gather at Goy masjid, conduct scientific talks and recite poems.

The historical data indicate that Irevan was always ruled by the Azerbaijanis. It is stated on Page 571 of the third volume of *the Armenian Soviet Encyclopedia* that from some time before 1440 to 1828 Irevan was ruled by the Azerbaijanis. The cited page provides the chronological list of those who ruled and the years of their reign. We are presenting that list below:

1. Amir Saad (the end of the XIV century - 1410)
2. Pir Husein (Amir Saad’s son), Pir Gayib (Pir Husein’s son) (1410-1420)
3. Abdul (Pir Husein’s son) (1430)
4. Yagub bey³ (1440)
5. Hassan Ali Garagoyunlu (1460)
6. Div Sultan Rumlu (1515)
7. Huseinjansultan Rumlu (1550)
8. Shahgulusultan Rumlu (1550-1575)
9. Mahammad *khan*⁴ Tokhmakh Ustajli (1576-1583)
10. Khydyr Pasha (1583)

² A herbal grass named ferulago in Latin

³ The hereditary feudal title given to a nobleman

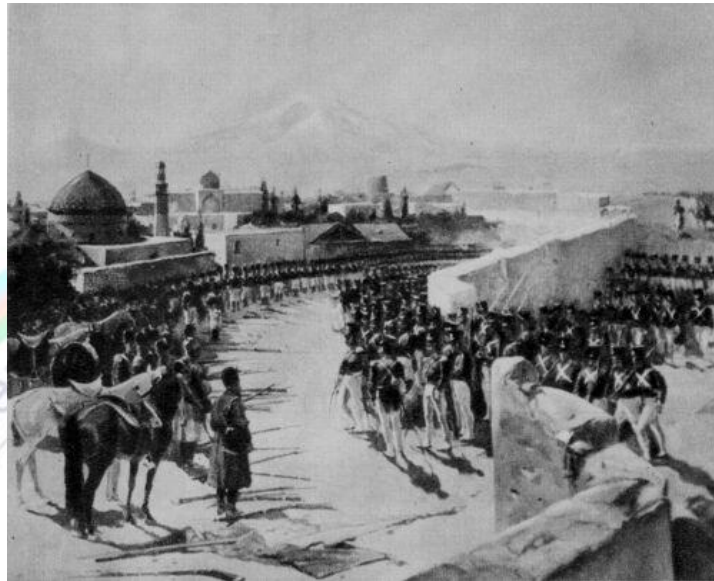
⁴ The title of a ruler

11. Mahammad Sharif Pasha (1604)
12. Amir Guna *khan* Gajar (1605-1625)
13. Tohmaz Gulu *khan* Gajar (1625-1635)
14. Kalbali *khan* (1636-1639)
15. Jaghata Kotuk Mahammad *khan* (1639-1648)
16. Keykhosrov *khan* (1648-1652)
17. Mammad *khan* (1652-1656)
18. Najafgulu *khan* (1656-1663)
19. Abbasgulu *khan* Gajar (1663-1666)
20. Safigulu *khan* (1666-1674)
21. Sarkhan *khan* (1674-1675)
22. Safigulu *khan* (1675-1679)
23. Zal *khan* (1679-1688)
24. Murtuzagulu *khan* (1688-1691)
25. Mahammadgulu *khan* (1691-1694)
26. Farzali *khan* Gajar (1694-1700)
27. Zohrab *khan* (1700-1705)
28. Abdul Mahammad *khan* (1705-1709)
29. Mehrali *khan* (1709-1719)
30. Allahgulu *khan* (1719-1725)
31. Rajab Pasha (1725-1728)
32. Ibrahim Pasha and Mustafa Pasha (1728-1734)
33. Ali Pasha Dafdardar (1734-1735)
34. Mahammadgulu *khan* (1735-1756)
35. Haji Husein Pasha (1735)
36. Pirmahammad *khan* (1736)
37. Khalil *khan* Ozbek (1752-1755)
38. Hassanali *khan* Gajar (1755-1762)
39. Huseinali *khan* Gajar (1762-1783)
40. Gulamali *khan* Gajar (1783-1784)
41. Mahammad *khan* Gajar (1784-1805)
42. Mehdigulu *khan* Gajar (1805-1806)
43. Ahmad *khan* Maraghali (1806-1807)
44. Husein *khan* Gajar (1807-1827) together with his brother Hassan *khan*.

At the beginning of the XIX century the Irevan khanate consisted of 15 districts: Gyrkhublag, Zangibasar, Garnibasar, Vedibasar, Sharur, Surmali, Darakand-Parchanis, Saadli, Talyn, Seyidli-Akhsakhly, Sardarabad, Korpubasar, Abaran, Darachichak and Goycha.

One of the attractive monuments in Irevan was the Irevan fortress constructed in 1581-1583 in the period of Mahammad *khan* Tokhmakh Ustajli (1576-1583). It played an important part in the defence of the city from enemies. A considerable part of the fortress walls were destroyed during the occupation of Irevan in 1827 with only a little part of it surviving so far.

The khanate of Irevan was founded in 1604. And 224 years later this grand khanate was brought to an end by the attack of the Russian army.



*The Conquest of Irevan
by the Russian Army*

Note: There is a picture on page 278 of the 6th volume of the textbook *World History*. The subtitle of the picture reads: “October 1, 1827. The Attack of the Russian Army on the Fortress of Irevan. Rather many cannons of the Russian army arranged in rows are seen at a distance from the fortress in the picture drawn by V.Moshkov. Due to the freshly opened fire, smoke is going up both from the cannons and above the city. Naturally, the cannons are below, and the fortress of Irevan – above. The mosques visible at a distance suggest that the place belongs to the Moslem world.

And who were defending the fortress? The Azerbaijanis were defending the fortress bravely and heroically.

A little after Paskevich blockaded Irevan, the city had to submit to the Russian state, as it is stated by F.B.Kocharly, “During the conquest of the city, 49 cannons and about 4 thousand captive soldiers were taken).

This Russian general was as if taking revenge for the unsuccessful attacks of his predecessors. In 1804 General Sisianov attacked Irevan, and kept the fortress in blockade for 2 months (from July 4 to September 4). However, owing to the bright policy and courage of Mahammad *khan* of Irevan, the assistance rendered to him by Kalbali *khan*, the *khan* of Nakhchivan, the great valour and bravery of the defenders of the fortress, the Russian troops were ignominiously defeated and returned. It is suffice to point out that 30 warriors of the fortress fell into blockade, but went on fighting despite the order to surrender, and died heroically. The researcher M.Suleimanov describes Sisianov’s defeat as follows, “The blow inflicted on his arrogance and haughtiness, and the failure to endure against Mohammad *khan*’s will-power turned into such a burden of shame for Sisianov that he decided to retreat at night and hide from the victorious looks of the fortress warriors. He wanted to retreat secretly in order not to see the fortress residents’ delight and rejoice. The pain of this defeat turned into one of the darkest pages in Sisianov’s 30-year service and did not leave him in peace till the end of his life. In his letter to the

Emperor, Sisianov described the deep trace, that his defeat around the Irevan fortress had left in his life, as follows, “When I look at myself, I have a heartache. It was for the first time in my 30-year service that (and I am the second general in the history of the Russian Army) I withdrew the troops without conquering the blockaded city”.

On September 25 1808 the 8 thousand Russian troops under General Field-marshal N.V.Gudovich with a 30-year experience as a commander-in-chief attacked the Irevan khanate. The Irevan *khan* Huseingulu *khan* and his brother Hassan *khan* had organized the defence of the fortress at high level. The Russian troops which had occupied all the khanates in Azerbaijan, even Nakhchivan with ease within about half a year after the occupation of Ganja, expected to take Irevan without difficulties. However, Irevan turned out to be a harder stone. The researcher M.Suleimanov described the decisive battle as follows, “At 5 o’clock in the morning on 17 November, before dawn, the Russian troops attacked the fortress decisively. Although the attack was launched as a surprise, it didn’t yield the results expected by the Russian generals. The correct placement of the cannons on the walls, the artful use of their fires turned Field-marshal Gudovich’s intentions upside down. Later in his letter to the Emperor, he admitted that the defenders of the Irevan fortress were fighting bravely” (Mehman Suleimanov, *From the History of the Annexation of the Khanate of Irevan to Russia*, Baku, Military Publishing House, 1997, page 112). Colonel Simonovich, Major Vilazkov, Major Novitski, Major Barshov were badly wounded in the battles. Lieutenant-Colonel Bulgakov died from the serious wound he had received. In that battle over 1000 fighters of the Russian troops became unfit for the military service. Gudovich’s ignominious withdrawal from Irevan on 30 November 1808, for fear that the troops would entirely perish, was the result of the high-quality leadership and organizational ability of Hassan *khan* (Huseingulu *khan* had retreated to the other bank of the River Araz still continuing fighting) who launched a fighting against the Russian troops all alone.

Many a generals had had to retire, before the khanate of Irevan was occupied. At last, sending the 12 thousand troops alongside with long-range guns under Paskevich, on 1 October 1827 the Russian tsarism conquered Irevan following the 30-year fierce battles, heavy losses, and miserable defeats. Following the Turkmanchay Treaty near Tabriz on 10 February 1828, Azerbaijan was divided into two. Within a short period of time 40 thousand Armenians were deported to the territory of the Irevan khanate, and 60 thousand Armenians to the territory of Turkey. On 21 March 1828, after the occupation of the khanate of Irevan, a province was created on its territory where 81749 Moslems and 25131 Armenians lived then. And in the city of Irevan alone there lived 7731 Azerbaijanis (1807 Azerbaijani families) and 2369 Armenians (567 Armenian families) in 1828, which means the Azerbaijanis constituted up to 80% of the population there.

After 1828 forty thousand Armenians from Iran and twenty thousand Armenians from Turkey were deported to Irevan. By and by the number of the Armenians started to grow in Irevan and on the territory of the province of Irevan, and consequently, an Armenian state was established on the ancient Azerbaijani territory.

Thus, the khanate of Irevan turned into history. The nominal traces of the khanate: the expressions “Panah *khan*’s bridge”, “Panah *khan*’s boulevard” proceeded their lives in the older generation’s memory, and later Goy masjid (the Blue Mosque) built by *Huseinali* *khan* who ruled Irevan in 1762-1783 was razed to the ground as well.

Sometimes you wonder when thinking deeply, “What has remained of Irevan then?” Many outstanding personalities from Irevan adopted the pseudonym “Irevani” to express their devotion and love to their dear city.

There have been so many famous Irevanis in history – Mirza Gadim Irevani, Fazil Irevani, Akhund Molla Mahammad Irevani, Ashub Irevani, Abulgasim Irevani... there is no end to it. Firudin *bey* Kocharly wrote, “The city of Irevan used to be the centre of scientists, wise people and poets in the past”.

In the XIX century such poets like Mashadi Ismayil Haji Karimzadeh under a pseudonym “Bazmi”, Mirza Kazim Gazy Asgarzadeh Akhund Ahmadov under a pseudonym “Mutalle”, Haji Seyid Rza Amirzadeh under a pseudonym “Sabir”, Mirza Alikhan Shamsul Hukama, La’li lived

and created their poetry in Irevan. Seyid Rza Amirzadeh's poems were published in the newspaper *Akinchi* (The ploughman). There lived families of great intelligentsia in Irevan in the second half of the XIX century and the beginning of XX century: the Mirbabayevs, the Gaziyevs, the Mirbaghirovs, the Mammadzadehs, the Baghirbeyovs, Erivanskis, Topchubashovs, Mughanlinskis and others. Many representatives of these families were holding high positions in the province of Irevan. In this period Irevan was one of the most developed centres of science, education, culture in the Caucasus.

In 1881 Irevan Teachers' seminary and Irevan gymnasium were opened.

It becomes obvious from Page 225 of the 1892 issue of *Kavkazskiy Kalendar* that the outstanding literary critic, scholar Firudin *bey* Kocharly was at the head of the Azerbaijani section of Irevan gymnasium as well as taught the Azerbaijani there.

According to the findings of the researches, Mirza Alakbar Elkhanov worked as the Azerbaijani language teacher and head of the Azerbaijani section in Irevan gymnasium in 1881-1885 when it was established. In June 1885 Firudin *bey* Kocharly, the graduate of Gori seminary replaced Mirza Alakbar Elkhanov, and was appointed the Azerbaijani language teacher and worked in Irevan gymnasium for 10 years sharp till 1895. The 1894 and 1895 issues of *Kavkazkiy Kalendar* also indicated Firudin *bey* Kocharli as the Azerbaijani language teacher and head of the Azerbaijani Section in Irevan gymnasium.



Irevan gymnasium

In October 1895 F.Kocharly was appointed as teacher to the Trans-Caucasian Teachers' Seminary. The following issues of *Kavkazkiy Kalendar* state that after F.Kocharly had left Irevan gymnasium, the outstanding pedagogue Ismayil *bey* Shafibeyov worked in this famous educational establishment from 1895 to 1918 till the gymnasium was closed. He worked as head of the Azerbaijani Section, also as the Azerbaijani language teacher for many years. Many intellectuals, who have greatly contributed to the development of Azerbaijani science, were graduates of Irevan gymnasium. The same can be said about their merits in the development of public and political life as well. In 1918 the Azerbaijan Democratic Republic - a first democratic Republic in the East was established. Two of the ministers of this Republic, which survived till 1920, were the graduates of Irevan gymnasium: Teymur *bey* Makinski and Akbar *agha* Sheykhulislamov.

Teymur *bey* Makinski, who was born in 1874 in Irevan, graduated from Irevan gymnasium and the Law Faculty at Moscow State University, became the Minister of Justice of the Azerbaijan Democratic Republic in 1918-1919, and a year later – Chair of the Martial Court.

Akbar *agha* Sheykhulislamov was born in 1891 in Irevan, graduated from Irevan gymnasium in 1918, entered Petersburg Road Engineering Institute. He was Deputy Minister of Interior in the government of the Transcaucasian Democratic Federative Republic, the Minister of Land and Property of the Azerbaijan Democratic Republic, then went to Paris as a member of the delegation to the peace conference, didn't return to Baku in connection with the occupation of Baku by the Bolsheviks and died in Paris in 1961.

As it is already mentioned, Irevan Teachers' Seminary started functioning in 1881.

The 1892 issue of *Kavkazskiy Kalendar* stated that Akhund Mammad Bashir Qazizadeh was Head of the Moslem Section and the Azerbaijani language teacher. The following issues of *Kavkazskiy Kalendar* also indicated Akhund Mammad Bashir Gazizadeh as Head of the Moslem Section at Irevan Teachers' seminary. Also, it becomes clear from the collection published till 1918 that although the same person was heading the Moslem section in different years, the Azerbaijani language was taught by different persons: Rashid *bey* Shakhtakhtinski, Hamid *bey* Shakhtakhtinski, Mirza Jabbar Mammadzadeh.



A lady from Irevan

It would be appropriate to mention that among the above-mentioned people Hamid *bey* Shakhtakhtinski and Mirza Jabbar Mammadzadeh were graduates of Irevan Teachers' Seminary in 1902.

It should also be emphasized that the graduates of both Irevan gymnasium and Irevan Teachers' Seminary further studied at the most famous Universities in Russia as well as Europe. It means the education in gymnasium and seminary was so strong that it was not that difficult for their graduates to study at the most famous Universities of Europe. This statement is proved by the facts that Abbas Farajov studied in Leipzig University of Germany, the sisters Kubra and Ruyiyya at Lozan University of Switzerland, Ahmad Rajably in Peruja of Italy, Mustafa *bey* Topchubashov at Kiev University, Mehdi *khan* Erivanski and Yusif Mirbabayev at Moscow State University, Aziz Aliyev and Akbar *agha* Sheykhulislamov at Petersburg Universities, Hamid Shakhtakhtinski at Odessa University. All these people played an important part in the public and cultural life of Azerbaijan. This list can certainly be enlarged.

The regular shows of the theatrical performances in Irevan since 1880 is also the proof of the cultural life in the city. The second performance was staged in March 1882.

The Irevan theatre functioned almost 110 years. However, this fact was denied in the third volume of *the Armenian Encyclopedia*, and the year of 1928 was indicated as the foundation date of the Azerbaijani theatre of Irevan. If the folk performances staged in Irevan are also taken into account, then the history of this theatre may go further back to the Middle Ages.

Here the satirical magazine *Leylak* (Stork) and the literary magazine *Hagigat* (the Truth) were being published.

... Eight seems to be ill-omened figure for the Irevan Azerbaijanis. The year of 1828. So many Azerbaijanis were deported from these areas to Iran. The year of 1918 –the dashnaks forcibly drove out the Azerbaijanis. The year of 1948 – “the cultural deportation”, the year of 1988 – the Azerbaijanis were driven out from Irevan and Armenia to the last person... Why don't your tombs crack, oh, you, *khans*, *beys* of Irevan? Why can't you see who are wagging their tails in the places where you used to race your horses. Or was Irevan just a fairy tale? No, only for now Irevan may seem a tale, since “there should be no space for buzzards where eagles soared”, as People's poet Samad Vurghun said in his play *Vagif*. WE'LL RETURN TO THOSE PLACES!

