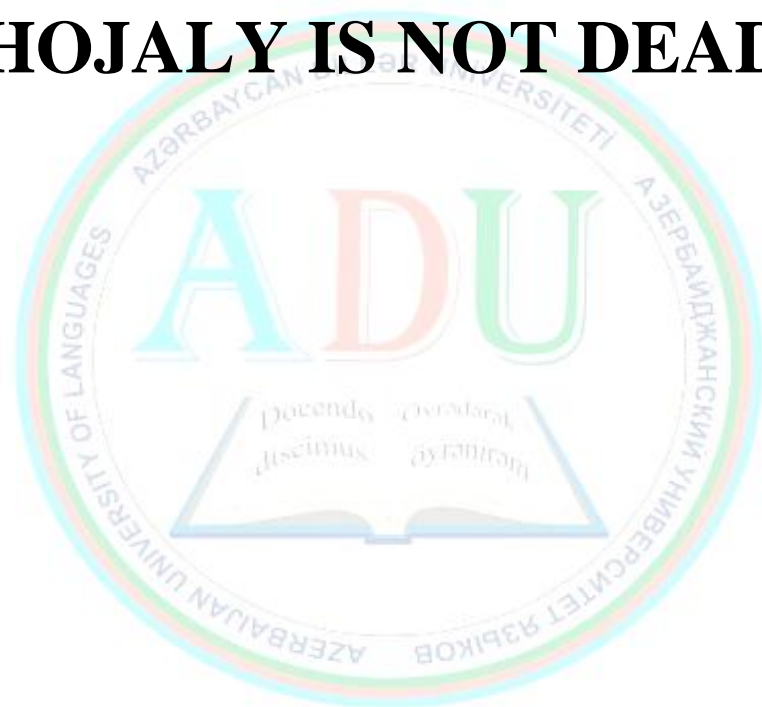


Sariyya Muslum

KHOJALY IS NOT DEAD



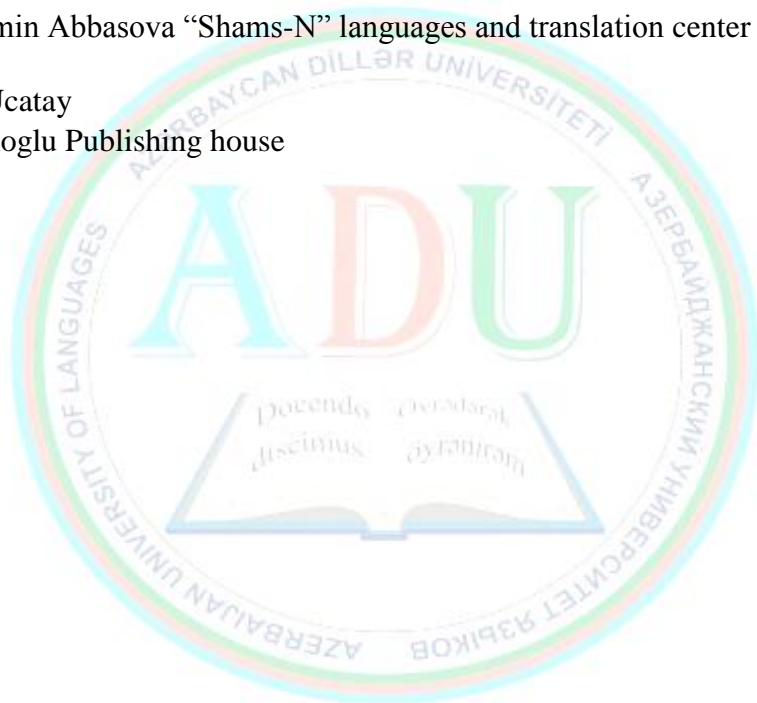
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KHOJALY IS NOT DEAD

IN LIEU OF PREFACE OF AUTHOR

.. .Once upon a time No this story is a different one. It would be better to begin this story with: There were many big cities in the world, and a village named Khojaly. It is pity that now I am obliged to write about my native land, about my motherland in the past tense, and in narrative form. But at the end of my story Evil wins over the Good rather than Good over the Evil.

... Within fourteen years I try to be optimistic but I can't. Greatness, even, the smell of grief named Khojaly has become familiar to me. Every year we commemorate black anniversary, tell our memories about that grief. By commemorating, by recalling it we reconcile with it. And now we gradually begin to forget about it. Though we haven't right to this.

.Again I dreamt about my mother. She was in a long, white dress. She was smiling. But whiteness of her dress pushed my shoulders in spite of dazzling my eyes; it didn't let me to move.

.Oh my God, how could the grief become familiar? My Khojaly grief That left my dreams and became a story. I know that while I wrote this book I absorbed into feelings, lost in emotions. But the readers can be sure that, the every fate, every story he will meet is real. I know it is hard for you to read these reality as it was difficult for me while writing this. Though it is hard, it is difficult, we must write about this. There are things that are difficult not to write than to write.

CHRONICLES OF EVENTS

This book is about one of the tragedies of XX century. I don't want this book to be listed with million simple books. Because this book is the cry of Khojaly victims.

. This book states that executors of this tragedy still go unpunished though 15 years passed since then.

. This book is the equity and justice challenge of millions of Azerbaijanis who demand this tragedy to be recognized as genocide.

. Don't look for scenes showing images of that tragedy. Accept this book as collection of memories of our nation. Grief, sorrow, sadness of this tragedy was written in our memory with blood.

. This book presents part of our history written in blood.

We have never resounded to the world about our grief. As we are the nation who can bear its grief. Even this book is not the chronicle of all our tragedy. We wrote this book in order to declare world tragedy of all nations who witnessed horrors of the genocide in his our country.

We are obliged to repeat the reality once more: to kill man, to be his enemy is to be against the God. On 26 February 1992, Armenians not only became the enemy of humanity but he became the enemy of human value and God as well. This numbers are written in the pages of Azerbaijan history with blood: Armenians attacked Khojaly town in the Daghlig-Garabagh region of Azerbaijan and killed 613 people. 63 of them were children, 106 of them were women and 70 were old people. 8 families were completely destroyed, 25 children lost both of their parents, 130 children lost only one of their parents, 657 men were disabled, and 1275 were captivated. Live of 150 captivated men is still unknown.

History has witnessed many bloody events. But to live horror of Khojaly tragedy where women, olds and children were savagely killed and to bear this is out of the human will.

Only we, Azerbaijanis could live that tragedy.

Because we are the nation who witnessed many tragedies and bore this.

. This book is the chronicle of horror lived in the one night.

. This book is for delivering tragedies of the yesterday tomorrow.

I want you to inform about the terrible scene. There are facts about the participation of Zari Balayan, one of the main ideologists of the "Great Armenia" idea, in the Khojaly genocide. Zari Balayan whom the Interpol is looking for, justified the Khojaly genocide in his work "Reviving of our Soul" published in 1996 and confessing his pride in this genocide against Azerbaijanis he wrote:

"When I together with Khachatur entered the house we saw 13 years old child hammered in the window by our soldiers. In order to make this Turkish child to be silent, Khachatur poked bossom of that child's mother into his mouth. Then I did the same what their fathers did with our children. I striped off the shin of his head, breast, and stomach. I looked at my watch; Turkish child died seven

minutes later by losing much blood. As I was doctor by profession, I wasn't happy with what I did with this Turkish child. I was very pride that I could revenge for my nation. Then Khachatur cut the corpse of this Turkish child into pieces and threw these pieces to dogs. We did same thing late in the evening with other 3 Turkish children. I carried out my duty as Armenian patriot. Khachatur sweated very much, but I saw revenge and strong humanism in his eyes as well as in the eyes of other soldiers. Next morning we came to church and prayed for those who died in 1915 and for deed we done yesterday. But we could clean 30 thousand men from Khojaly who occupied one part of our nation”.

Zori Balayan who proudly had written facts of the genocide they committed against the Azerbaijanis, thinks that every Armenian must be proud for their act. These men are alive and the facts proving that Armenians committed genocide in Khojaly is presented in the book of Zori Balayan at the pages 260-262 of “Reviving of our Soul” published in the 1996.

I think there is no need for comment. But I must note that after reading confession of this Armenian ideologist, every nation, every country must share sorrow, tragedy of Azerbaijanis.

Thus, I evaluate the book “Khojaly is not dead” as historical document reflecting the destiny, moral shaking of every Azerbaijani.

This book must be send to every country of the world, people all around the world must be unaware of the genocide committed against the Azerbaijanis, and must notify their attitude. “Azerbaijan Way” Political Movement will use their opportunities in this direction; will use all their potential for delivering all book abouts Khojaly genocide to world.

Ilgar Gasimov

Head of the “Azerbaijan Way” Political Movement



HOMELESSNESS IS A BAD GRIEF

(Illustrated page)

My first teacher

“Life will teach what teacher can not teach”

Gatran Tabrizi

When I took pen, her smiling face stood in front of my eyes. Again I returned to those days. A swarthy teacher of medium height pressing the book “Alphabet” into her breast entered into the classroom. This was my first teacher Fizza khanim.

Walking between the desks Fizza khanim either corrected the band slipping from the heads of the girls, or tidied ones whose clothes were dirty with chalk. Very often, especially before spring she took us to the trip to the raged Khojaly and Iisu River. We used to make colorful garland from field flowers and wear them. Our nature was so mysterious that we couldn't stand to its beauty. At that time bright tears used to come down from the eyes of teacher Fizza. Her heart touched, she deeply moved, she felt pride of this. Our teacher was very humorous. She used to speak us interesting stories. She impressed us so much that we never bored of her pleasant talks. She spoke us about the courage of Allahverdi and Gahraman who were among the Khojaly beys, how our lands were given to Armenians due to support of the Soviet. Fizza was teacher of my untimely deceased father and mother who witnessed many troubles in Khojaly tragedy and died as well. Many children of Khojaly passed her education. Now news of her pupils whom she taught Alphabet and lead to the knowledge is heard from higher ranks. When I grew up, I learned that two brothers of Fizza, sister of three brothers, died in the Great Patriotic War and the other badly wounded hardly in the war and though he was sent to the rare he was a victim of other tragedy. Being only child of the family, teacher Fizza recalling those years said:

- Three women teacher - Shukufa, Ganira and I taught all the lessons at school in Khojaly village. Because young director who was appointed to the school and other men teachers were send to the front. When their relatives received black letter we were crying as well. Those days were very hard. Pupils were coming to school hungrily. There wasn't even a wood to burn. Gathering children we used to go to the Katik Forest to pick up wood. Fastening the bundle of

woods to our back and taking off our shoes we used to cross the river. Sometimes children slipped and fell to the river. In spite of starvation, poverty, bad news that was coming from the front shocked us, it couldn't break our will to live. We could stand such difficulties.

Those days we endured the hardness of the war together.

If we compare teacher Fizza with gardener we won't be mistaken. She was the teacher of Ramil Usubov, Minister of Interior Affairs, late Alfi Sukurov, known from the film "Haray" (Cry), Alif Hajiyev, National Hero of Azerbaijan, Tofiq Huseinov and other hero sons and scholars.

As teacher Fizza finished school with excellent marks and there weren't enough teachers at school she began to work. She was awarded with medal for "Distinction in Labor in the Great Patriotic War", medal "Devoted to the 100 Anniversary of V. I. Lenin", "Medal for good work" and twice with "Veteran of Labor" for her activity during the war. After moving to Baku city she wasn't fed up of work. She taught at secondary school of Hokumali village until 1995. Now she is a pensioner. She has three children, eight grandchildren, and a great-grandchild. Teacher Fizza, born in 1925 in Khojaly, who carried the heaviness of the war on her soft shoulders, and who lost her three brothers, now lives the 80s of her life.

Nobody has moral right to forget teacher Fizza who melted her life for us as a candle. It would be better if there to be a lot such people who don't desire world goods. To follow good example of such people is the holy duty of today's generation.

MY SWEET DREAM GARABAGH

I began to write first page of this book when first breath of the spring was felt, when I wished about Garabagh rather than flower on the women day.

To see spring in our beautiful Garabagh would be my greatest joy. But still my desire hasn't been realized. I dream about Garabagh as sweet dream. I longed for the days I walked on the dusty roads of Khojaly, for the red violets growing in the bushes. I was deeply moved as child.

This village where I had grown up is the most beautiful place of the world for me. Its gardens, flowers, aromatic fruits that became beautiful after rain were the most beautiful gift of the world. Its muddy roads are still locked to us. Still I couldn't rub my face to the stony and clody roads of Khojaly. My heart trembles as mint leaves for my village where the blood of my villagers, relatives, my holy being my Mother was shed. After the untimely death of my father we lived together with my uncles in this house where my mother came as bride. My grandmother Tamasha, on father side, used to speak about the savageries of Armenian done in 1905-1918 and very often used to cite a sayings "They are wolf in sheep clothing".

Khojaly people were nomads. They used to move to lowland in winter and to mountain in summer. They used to climb to Girkhgiz Mountain, to the "Yellow posture" of Kalbacar.

Nomads are simple, hard-working, hard-earned people who are wide of the trick, cunning.

I am proud that my ancestors were nomads as well. There used to be many guests in our home. My uncle was a driver. We were members of a large family. We had grown up together with our uncle Movsum's children. Work-mates of my uncle who were Armenians, used to come to our place as well. I remember perfectly one day a man named Seror came to our place together with his wife. They drank and ate. I hated this woman with short hairs and dark red lipsticks at that very instant. She was drinking together with men. When she was completely drunk she began to speak. She said that Turkish people cut the stomachs of pregnant women, beheaded their children, and bayoneted them. When she told how Turks fastened hot samovar to the back of the men she sent foam out from her mouth. Unlike her wife Seror cunningly said: "Although Turks killed our people we had forgotten about this. Besides you are not Turks but Azerbaijanis." But as this Armenian said we were Azerbaijanis for them at that moment...

And my grandmother Tamasha rebuked my uncle. When my grandmother left the home with anger, I went together with her to women who sat over the stone in our block and who could inform about all information in the village.

Our neighbors aunt Maruza (who was martyr) mother of Elman Mammadov, former chief executive, aunt Dilbar, deceased aunt Maya (died during the Khojaly bloodshed), aunt Tamasha who buried her son's corpse with branches were their. Aunt Maruza used to say: "Hey cousin! Did that Armenian come again? How impudent are they? My grandmother Tamam used to tell that they burnt our stock in the Gishlag village at the bottom of the Dash bulag. We could save our life. Those who couldn't, they

died.” My grandmother affirmed her cousin’s words. Her mother-in-law told how her aunt left her child in the cradle and run away. That infant was her sister-in law Manzar. Though grandmother Manzar could stay alive, her white hairs covered with blood in her own house in her elderly years.

I returned home. Still Seror together with his wife Sveta were eating tasteful dishes, and drank our drinks. My uncle was also very angry; it was obvious that he hated these guests.

But they had stuck like glue and didn’t want to go. Sveta’s rouged and powered face was shining, and her eyes were sparkling as greedy wolf. While looking to them my body was trembling. I wanted to go outside and play on the swing that was hanging on the big mulberry tree. Maybe my anger would calm down. Suddenly I saw her shining shoes as white as her face. I took her shoes and threw it to the gray dog in our yard. The dog immediately grabbed the shoes and run away. When it got dark they prepared to go. But they couldn’t find their shoes as the dog had interred the shoes in our garden...

Getting more nervous, this Armenian began to look for her shoes in everywhere, in stall, in hen-house, under the stairs. Hopelessly, she wore the galoshes of my granny and went together with her husband. Leaning against the wall, I was smiling cunningly. But that moment I couldn’t imagine that these malevolent Armenians who sat at our table and ate our foods, would create savageries, and that my village’s name will be mentioned together with Khatin tragedy.

During that tragedy, shivering from cold, little Aynura would look for her shoe in the Katik forest. That she would never forget that pain even if she got married.

In the morning, our gate were knocked were hard. I heard an imperious voice of my granny: “Go and open the gates.” - My mother immediately went to the yard. I went running after her as well. Our gates had been opened widely. Those who came were men with box-calf boots and women with black velvety jacket and shawl in their head and they all were sitting on the horse. They were mother, sister and close relatives of my untimely deceased father Muslim’s friend. My mother was delighted. Holding the saddle of old grandmother (Let her rest in peace) Firat’s horse, my mother helped her to come down from the horse. I was looking to the girl wearing amber and beads. Firstly grandmother Firat, then her daughter and daughter-in-law embraced and kissed my grandmother. My grandmother was very happy. She was very angry since yesterday and said: “How nice of you Firat, how nice that you came! Yesterday that Armenian came together with his wife. I have never seen such impudent people as they. How I wanted to take a stick and whip them. I could hardly hold my patience. Respect to guest is respect to Allah”. My mother stoked up the fire and cooked plov.

I was amazingly listening to the talk of these nomad women. That night these women rolling up their sleeves helped to my mother. We slept together in the bedding laid side by side. They woke up in the dawn and prepared to go. Saddling the horses they mounted the horses. Holding the saddle of the horse I begged grandmother Firat to take me with them. She bent and embraced me softly. She rode me on the croup of the horse. Then saying: “This time stay here, your granny will miss you. Next time I will take you with me,” - she put me down. Years passed. Once I heard that grandmother Firat had died, but I couldn’t forget her. She remained in my memories as sweet reminiscence.

I grew up and went to the first class of the secondary school in Khojaly village. My first teacher was Fizza. I would have to grow up. My little village would have to develop as well. It would have great sorrow. Khojaly grief, Khojaly wound of Azerbaijan. Khojaly genocide of Turks. Armenians would eat our bread and would hate us. That my mother, our neighbors aunt Maruza, three son of my uncle Movsum - Etibar, Habil, Mobil, aunt Tamasha’s son - Vasif, Rasif, her grandson Zahir, her brother-in-law Salim (husband of her elder daughter Fitat) would become victims of Armenian fascism. They would look into the eyes of death. Lets again have a look at those years:

... There had been many respectable landowners such as Allahverdi bey, Abdullah bey, Muhammad aga, Gahraman bey, Shukur bey, Jafar bey and others in Khojaly until the soviet period. 24 bey and 22 women bey - that is 22 beyims.

When I entered to the university, we went to the sanctuary of seyid “grandmother Jahan’s” holy place. At that time my mother said: “Khojaly is entirely a history”. Look these mulberry tree of Allahverdi bey, lands of Gahraman bey were dispossessed and turned to the dwelling house of Armenian that was named as “Noraguh” that is “New village”, they destroyed the graves of our ancestors and turned it to the pig farm. These places are the land of our ancestors. By decisions of Armenian some of them were sent to exile, and others heart were broken. Some were exposed to humiliation after their properties were dispossessed. Khojaly is land with much unfairness. And the reason is Armenians. Khojaly’s Armenian trouble. There were 46 beys in Khojaly. They weren’t

named bey without reason. During the khanate period, majority of the families that had dwelled in the Khojaly were wealthy beys. This is proved by the book named “Svod statistic dannix o nasilenii Zakafkazskovo kraja izvleqennix poseleennix spiskov” which was published in Tiflis in 1893.

In above mentioned source it is shown that, in the census of that period (of course after Armenian had changed it) 46 men out of the 192 living in the 34 house in Khojaly were beys in its real sense.

In the 1905-1907, Khojaly was completely set on fire; properties of beys were destroyed by Armenian who ate the bread of these beys. At that time Safiyar bey demanded to settle in the south of the mulberry garden of Allahvedi bey near the ruins of destroyed Khojaly. Many years passed since then. Son of Safiyar bey Museib Safiyar oglu Jafarov became the victim of Khojaly genocide. His grandson Nusrat Jafarov was captivated. He was 17 years old, and he was unaware of his destiny. His mother Tahira Jafarova was working as brigade-leader in sovkhos (state farm). When she heard that her son Nusrat was captivated she was shaken but she could stand to this and had married off her two daughters Jamila and Susan, and was obliged to live with them. There are many mothers as Tahira who has son or daughter sorrow in Khojaly. The river at the foot of Garabagh range is the branch of the Badara River. As it runs near Khojaly town it has been named as the Khojaly River (in old days it was named as Khaja Alili). We used to play in the bank of that river. One day we were building house from mud. We were decorating inside of it with many-colored glasses. But we didn't know that Armenian would destroy our beautiful houses. And we would live with desire to build a house. That I would only see in my dreams pebble hill, Jafar hill where I used to walk .

When Council Government came it would bring misfortune, disaster to Khojaly habitants. That Armenian would build new houses in the plots of land of beys and would completely change the names of places. That they would ransack their properties.

Armenian had changed names in the Daghlig-Garabagh as they did in the Armenian territories. As it is known, 90% of geographical names in Daghlig-Garabagh Autonomous Region are in Azerbaijan language. Thus they were named by Azerbaijanis, real inhabitants of this land, but not by Armenians who were moved here. Up to the end of XIX century, Azerbaijanis and partly Albans who became Gregorian in Garabagh lived there. In 1978 Garabagh Armenians celebrated 150th anniversary of Armenian families who first moved and settled here. In 1988 Armenian nationalists destroyed this monument and rubbed out number 150 from the wall in order to lose these historical facts.

Wasn't it respectfulness to the spirit of the real owners of this land to erect monument of old Armenian man and woman in the entrance of the city after Daghlig-Garabagh Autonomous Region was formed and name of Khankendi had been changed to Stepanakert? In 1905-1918 after Khojaly was set on fire and after the death of Armenian Brave Gazar in Askharan, although relations was quite settled, old generation of Khojaly (our ancestors) hadn't believed to the friendship of Armenian.

I remember very well. On hot august days in 1967, when Armenians burnt Arshad, Alamshah, Zohrab in the center of the Khankendi (Stepanakert) Azerbaijanis who lived in Khankendi was frightened to death. Deceased Rafil, Rasul (they are the victims of Khojaly bloodshed) and Rza, sons of uncle Bashir living in the Khankendi, came to village and with heartache told that terrible event to the villagers. That day Khojaly people were in anxiety as well. I remembered the moan of that people once and forever. At night when I was sleeping with my granny Tamasha I asked her: “Granny, will Armenian burn us as well?” she answered positively: “No, we would pull out their eyes. Now sleep”. I turned in my place till the morning. But Azerbaijan government of that time properly punished Armenians, organizers of this event. Armenians got afraid. But these cunning people didn't give up their bad intentions. They secretly continued their works. Leaders in the executive posts in Daghlig-Garabagh Autonomous Region were gregorian, geverkovs, arturyans. But Azerbaijanis were in low positions. They were either coward or helpless. Those who were strong and courage leaders, they were liquidated by terror acts. After the savage burnt of those three Turkish men villagers assembled and came to decision. “Lets appeal to the government with letter and application.” After this they again was kind with Armenian families living in the “Gala Darasi (Castle Valley)” in the right bank of the Khojaly River which is in the south of Khojaly village. Armenian graves hadn't been destroyed. But with the help of 366th Russian regiment, Armenians occupied Khojaly and destroyed our holy place cemetery with excavator and threw them into the Khojaly River. At present this place was turned to fictitious Armenian cemetery which is built as crest in the south, north, east, west part of Khojaly.

I remember perfectly when this began, cemetery of those Armenians who moved by their own decision was safe and sound. Women of our block sitting on the stone near the gate of aunt Maruza

were against “the destruction of Armenian graves”. “What is the fault of the graves? We can not touch them”. Deceased aunt Maya who used to speak less said: “How could we destroy the graves?” But how could she know that her own grave will be among the graves destroyed by Armenians. How could she know that my mother who died in Khojaly bloodshed, Rafiga’s grave in “Uzundara” would be destroyed by Armenian hyenas after the occupation of Aghdam? But her spirit as well as spirit of all mothers who died in the Khojaly tragedy will be over us.

The spirit of our proud, innocent, fighting Mothers! Then when Armenians secretly and publicly propagandized about the cruelty of Turks, that they were enemies, late aunt Maruza’s daughter Tamella khanim who was teacher in the kindergarten told children about the friendship of nations. This Azerbaijani woman, woman from Khojaly who knowing that Armenians burnt her land twice, had never forced her children to hostility.

After 23 days when we saw her mother Maruza’s and my mother’s corpses, our hatred to this creatures increased thousand times over. I put flowers over the grave of Maruza who was resting in the “Martyr’s Avenue” in Baku, and who didn’t run away from enemies. I put the flower which I can’t put flowers over my mother’s grave. But I couldn’t kiss the lands of Khojaly where old mothers’, brides’, innocent children’s, our grandfathers’, young boys’ blood was shed. I couldn’t climb the Aghajan summer pasture near the Khojaly cemetery. I couldn’t drink the limpid cold water of Ahmad spring, Atash spring, Museib bulag, Nariman bulag, Rahim bulag. I couldn’t put out the fire of my heart, fire of my lips which got cracked because of thirst of motherland.

KHOJALY-GADABEY CULTURE

Archeological culture belonged to the Last Bronze Age and Early Iron Age (XIII-VII BC), situated between Kur-Araz Rivers, on mountainous and foothill regions of Minor Caucasus. Khojaly-Gadabey culture was named after monuments explored for the first time near Khojaly town (settlement) and Gadabey region. Khojaly-Gadabey culture monuments consist of dwellings, graves, workshops, temples. Copper melt forges, rest of workshops preparing things from copper and bronze, industrial waste of tools and weapons of flint were found in the areas the culture was spread. There were also found labor tools belonged to people living in Neolithic Age. Acquired material cultural examples belong to the Neolithic-Bronze Age.

Corpses were buried in the ground, in stone graves and curgans (type of grave) in reclining, sitting, bent positions. Ceramics of the graves were identical. Bronze sword, mace, arrow, bow, dagger, spear-head, jug, pot, curb, ring, bracelet, jewelry, trinkets made of bone, different materials of clay and stone were found.

Together with stone tools, knives, daggers and weapons dwellings were appeared on the last age of Khojaly-Gadabey culture.

People were engaged in farming, cattle-breeding, gardening, hunting, vine-growing, handicraft. The fine arts materials reflect religion and aesthetics view of people. Local people made contacts with neighbor kins. Khojaly-Gadabey culture proves assumption about local people to be ancestor of contemporary nation of Transcaucasus.

Great deal of Khojaly - Gadabey cultural monuments were taken to Saint-Petersburg Anthropology and Ethnography Museum, Moscow History Museum...

KHOJALY REGION

An administrative region in Autonomy of Daghlig-Garabagh in Azerbaijan. It was founded in 1930. Territory was 926 km² population 21000. Previous name of the region was Khankandi (Stepanakert), from 1978 till 1991 its name was Askharan. There were 53 villages, 2 settlements in the region. Region Center was Khojaly. Medium density of population was 21 people for 1 km². Approximately 86 % of people lived in the village. Big settlements of the region were Khojaly town, Askharan settlement, Noraguh, Ballija, Xramurt, Dashbulag, Chanagchi, Khanabad villages. Cattle-breeding, vine-growing and grain-growing were main sides of economy. There were vine and beer plants, personal service shop, 5 hospitals, 28 medical attendant center, sanitary- epidemiology centers, music school, 38 libraries, 15 culture center, 33 clubs, 38 cinema settings and etc.

Rivers belong to Kur and partial to Araz basins. Main river is Gargar. About 40 % of the territory is forest. In the forest oak, beech, mulberry trees can be outnumbered. One could see bear, lynx, forest cat, fox, wolf, hedgehog, field-mouse and etc, birds such as partridge, pheasant, turaj (a

kind of bird) and pigeons.

Khojaly is one of the ancient human settlements of Azerbaijan. It is mountainous place. Along the west border of the region lays Garabagh chain. Deposits of Jurassic, Chalk, and Anthropological Ages are found in the territory of the region. Climate in winter is dry, mild hot. Minerals are clay, lime, sand, marble and etc.

Ancient curgans, tombs, sepulchers, monuments discovered as the result of excavation prove these regions to be old human settlements. Territories from Agdam to Girkhgiz, from Katik to Meydan are homeland of great-grandfathers of Khojalys.

Khojaly town, Bashkand, Garagav, Dashbulaq, Yaloba, Karkijahan, Kossalar, Meshali, Piramaki, Hassanabad, Javadlar, Janhassan and Jamilli settlements are included to Khojaly region.

Name of Khojaly is connected with the name of families belonged to Khojaly family. It was named Khojaly because people belonged to Khojaly family found Khojaly settlement.

Khojaly town (settlement) in Khojaly region, Khojaly village in Salyan, Khojaly River in Khojaly region, Khojaly Mountain in Fuzuli are named after Khojaly family. There is also Khojaly village in Syria. Khuchala oronym was met in Salyan.

KHOJALY RIVER

Khojaly River is branch of Badara River situated at the foot of Garabagh mountain chain, in the territory of Khojaly region. This lake is called as follows because it flows near Khojaly town. In some sources this river is named as Haja Alili. Some people connects present name of the river with this sayings.

KHOJALY TOWN

A city situated in Khojaly region, on the foot of Garabagh mountain chain, on the junction of Gargar, Ilis (Hilis), Khojaly Rivers, in the surrounding of villages Agbulag, Noraguh, Badara, Dashbulag, Ballija, Mehdikand (Mehdibayli), Nakhchivanli (Nakhchivanik), 11 km to the north-east from the center of Dagligh-Garabagh Autonomous Region Khankandi city. It was a village first in Stepanakert, then in Askharan. Khojaly town is the center of Khojaly administrative region.

In 1905-07 Khojaly was buried by Armenians. Then with advice and offer of one of the influent beys of Khojaly Safiyar bey and others new Khojaly settlement was found on the place of frustrated Khojaly - on the south part of mulberry garden of Allahverdi bey. Khojaly turned to a city that surrounded 3 settlements: - Khojaly, Daralayaz and Galadarasi.

Khojaly is divided into 3 parts:

- Old Khojaly situated on the left bank of Khojaly River, on the triangle emerged from the junction of Ilis river with Khojaly river (then this territory enlarged to as far as Gargar river turned to Khojaly town)
- Khojaly of "Galadarasi" settled by people banished from different places early in XX century on the right bank of Khojaly, on the south of old Khojaly
- Khojaly of "Refugees" settled by Azerbaijanis banished from Armenia during 1918-20 in the area of old post-communication station between the rivers Khojaly and Gargar.

In 1991 population of Khojaly was about 7000. They were engaged mainly in cattle-breeding, vintage, art and trade. There were 2 schools; house of culture, 2 libraries, medical center, post-communication department, welfare-service enterprise, hospital, different institutions and organizations, tombs belonged to XIV century. Nekropol, curgan field belonged to the Last Bronze and Early Iron Ages were found around the city. The first monuments of Khojaly-Gadabey culture belonged to XIII-VII BC are also near Khojaly town. The Armenians burnt the city. Because Khojaly town was found by people belonged to Khojaly family, it was named as follows. Some researchers try to connect toponymy with word Khoja: in the medieval people engaged in trade and famous religious people were called Khoja.

There can be met Khojaly toponymy in Salyan and Fizuli.

ASKHARAN CASTLE

A castle situated in Khojaly, near Askharan settlement, on the right and left bank of the Gargar River belonged to VIII century. It was built by Panahali Khan, khan of Garabagh (as to other sources by Mehrali Khan). The castle consists of two fortifications and was constructed from river stone. The tower on the right bank consists of double stone wall; the tower on the left bank is square. Thickness of the walls is 2-3 m. This castle was a camp of Russian forces during Russia-Iran war (1804-1813). In 1810 peace talks between Russia and Iran were conducted in Askharan castle. Castle is named after the place Askharan. This geographical name consists of words "Aski" and "Aran".

Aski means "ancient, old". In the work of M. Kalankatli "History of Albania" this geographical name is shown as "Metsaran". "Mets" means "big, great". Rest of ruins of the castle still remains.

REFERENCE

On 25 February 1992, at about 22 o'clock attack of armed groups of fictitious "Daghligh-Garabagh Republic" together with personnel staff and military techniques of the 366th regiment of CIS in the Khankendi to Khojaly town began. FFM and D-30 guns, tanks of 2nd battalion under the leadership of Ohanyan, major of the 366th regiment as well as 3rd battalion under the leadership of Nabokikh, major of 2nd battalion were participated in the attack to Khojaly town.

As a result of attack, Khojaly town was set on fire, peaceful people were killed, and others were taken to the captivity. Those who could run away from captivity were savagely killed by Armenians who were ambushed in the forests and on the way. The massive bloodshed was on the way to the Aghdam region near the Armenian village Nakhchivanik.

In connection with these events criminal case according to the Item 3 of the Article 255 and Items 4, 6 of the Article 70 of Criminal Code of Azerbaijan Republic was opened by Interregional Procurator's Office on Garabagh on 27.02.92.

Many evidences were gathered about Y.Y.Zarvigorov, commander of the 366th regiment, other officers Nabokikh, Krauel, Likhodey and about military crimes against Azerbaijani people which violates International Military Tribunal Charter, Geneva Convention passed on 1949 and other International agreements.

Trancaucasus military circle procurator's office opened criminal case about the command staff of 366th regiment. After Khojaly events hundreds of military techniques, tanks, FFM were given to Armenian armed group of Armenian commune in Nagorno-Garabagh, and other who were Armenian in birth stayed in Daghligh-Garabagh hand continued their crime against the Azerbaijanis. Personal staff of regiment was moved to the Zaziani station of Georgian Republic and now lives in Russian Federation.

In order to complete the criminal case on command staff of 366th regiment, we twice appealed to the Prosecutor-General of Russian Federation V.G.Stepankova in 14.12.92 and 28.06.93. It was proposed to interrogate criminal acts of regiment's officers. But still our proposals stay unanswered by Prosecutor-General of Russian Federation.

Interrogator of investigation group went to Zaziani station, Tbilisi city and tried to examine Y.Y Zarvigorov, commander of regiment and other officers. But former prosecutor of Khankendi Military garrison Lazutkin, deputy of commander on Trancaucasus military circle captain Ohanyan (Armenian by nationality) laid obstacles and didn't let them to speak.

Besides they tried to question officers who witnessed how military techniques were given to Armenian because of the participation of air-forces from RF jurisdiction in the removal of 366th regiment from Khankandi. But division's commander after consulting with Moscow didn't let for examining.

This was the hardest part of the investigation. In this direction, more than 3 thousand Khojaly refugees that live in 53 regions of the republic were determined. Majority of Khojaly population were questioned except underage children. The other difficulty of this investigation was that there were many Azerbaijanis that were banished from Armenia, Khankendi and other villages of Garabagh, as well as Meshetis who moved to Khojaly from Uzbekistan. Most of them didn't have passports, and they didn't register on address office. That is why these people could hardly be determined. They were defined as injured, medical examination on dead and wounded people was organized, opinions were

taken.

According to the medical-examination opinions, testimonies of Khojaly habitants who could run from the captivity facts about the savageries of Armenians were determined. To strip skin off people head, cut of ear, noses, and sexual organs, behead of Azerbaijanis over the Armenians grave as sacrificial animal, and other savage facts were proved. Armenians tortured all - women, olds and children with no mercy. To cut breasts of women, to shoot sexual organs was usual.

Number and cost of state and social objects in Khojaly town were determined separately. Documents on the building constructed by 35 Ministry and Offices of Republic, as well as devices, tools, raw materials in Khojaly town were gathered and expert commission was organized. According to the conclusion of commission, as a result of occupation of Khojaly, budget of the state office, institution and organizations was damaged on amount 4 billion 199 million, 668 thousand 338 rubles. Loss was estimated on the amount of December 1992.

Investigations about the guilt of the republic leaders, military commanders, and armed groups in the Khojaly bloodshed were conducted in two directions.

OCCUPATION

Brief reference: The Azerbaijan Republic is an independent, democratic, unitary state in South Caucasus, east part being put to the Caspian Sea. Before the occupation by Soviet Russia in 1918-1920 the territory of Azerbaijan was 114 thousand km². In December of 1920 Zangazur region of Azerbaijan was united to Armenia. Now its population is 8 million 200 thousand people, and its territory is 86,6thousand sq.km. Its capital is Baku. Azerbaijan Republic consists of 61 administrative regions and 65 cities and towns.

Occupied on 28 April 1920 by Soviet Russia, the Azerbaijan Republic restored its state independence on 18 October 1991.

At present Daghlig-Garabagh territory of Azerbaijan Republic and 7 administrative regions around it are under the occupation of neighbor Armenian Republic.

AZERBAJANI TERRITORIES OCCUPIED IN 1988-1993.

- Daghlig-Garabagh occupation date - 1988-1993, territory 4400 sq. km. (Shusha, Khankandi, Askharan, Khojavand, Aghdara, Hadrud)
- Lachin region: occupation date - 18 May 1992, territory 1875 sq. km
- Kalbajar region: occupation date - 2 April 1993, territory 1936 sq. km
- Aghdam region: occupation date - 23 July 1993, territory 1154 sq. km
- Jabrail region: occupation date - 23 August 1993, territory 1050 sq. km
- Fuzuli region: occupation date - 23 August 1993, territory 1112 sq. km
- Gubadli region: occupation date - 31 August 1993, territory 826 sq. km
- Zangilan region: occupation date - 30 October 1993, territory 707 sq. km

As a result of military aggression of Armenian Republic, 20 percent of Azerbaijan territories were occupied, more than 20 thousand people were killed, and more than 50 thousand people were wounded and became invalid. More than one million people lives as refugees and internally dispersed persons for more than 10 years. They were the victims of ethnic cleaning and genocide policy, and were deprived from elementary human right.

As a result of occupation more than 900 dwelling houses were ransacked, set on fire and destroyed, six thousand industrial, agricultural enterprises and other places, 150 thousand building with total area of 9 thousand m^{1 2 3}, 4366 social cultural institutions, as well as 695 medical centers were ruined. Agricultural fields, water economy, hydro-technical devices, all transport and communication lines were spoiled in occupied territories. As a result of destruction our economy were damaged for more

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- 1 Zarvigorov Yuri Yuriyevich - was born on 02.03.1955 in Lugovaya station of Jambul settlement of Kazakhstan. Commander of regiment 366;
 - 2 Chitchiyan Valeriy Asaakovich - vice-chairman of headquarters of 1st battalion of regiment 366, major;
 - 3 Ayriyan Vachagan Grigoryevich - major, chairman of regiment intelligence;

than 60 milliards USD.

During the military aggression 927 libraries, 446 historical monuments and museums, more than 100 archeological monuments, 6 state theatre and concert studios were destroyed in the occupied territories of Azerbaijan. More than 40 thousand valuable things and rare exhibits were stolen from the ransacked museums. After destruction of Kalbajar Historical Ethnography Museum, rare gold and silver adornments, carpets knitted in the last centuries were taken to Armenia. Such was the destiny of historical museum in Shusha, bread museum in Aghdam, Stone monument museum in Zangilan. In a short, by violating Hague Convention on “The protection of cultural wealth during the military conflict” and Paris Convention on “Illegal circulation of cultural wealth”, Republic of Armenia is engaged in ransacking of Azerbaijan cultural wealth.

Notwithstanding with the demands of recognition of territorial integrity of Azerbaijan Republic and unconditional liberation of occupied territories of Azerbaijan stated in the resolution No 822, 853, 874, 884 of Security Council of United Nations Organization passed in 1993, Republic of Armenia continues its expansionist policy nowadays.

THERE WERE MANY ARMENIAN OFFICERS AND WARRANT OFFICERS IN THE 366th REGIMENT.

Many tanks, FFM, D-30 guns and others of 2nd battalion under the leadership of Major Seyran Ohanyan, 3rd battalion under the leadership of major Nabokikhi participated in the attack to Khojaly town which haven't been liberated.

Armenians brought the standing army armed with 92 heavy military techniques against the defenders of Khojaly armed with 50 automatic rifle and shot-gun. As a result, Khojaly town was set on fire, some of the peaceful people were killed, others were captivated, and the others who could run away from the siege were ruthlessly killed by Armenians ambushing on the roads and forests. The terrible bloodshed was in the road passing through Armenian village Nakhchivanik to Aghdam region. (In accordance with this, in 27.02.1992 criminal case was raised with Item “V”, Article 255, Item 4.6 of the Article 94, the Article 7 of the Criminal Code of Azerbaijan Republic by the Interregional Procurator Office on Qarabagh).

LIST OF OFFICERS AND WARRANT OFFICERS OF 366TH REGIMENT PARTICIPATING IN THE KHOJOLI GENOCIDE

4. Ohanyan Seyran Mushegovich - was born in 1961, commander of 2nd battalion of the regiment, major;
5. Arutyunov Alexander Alexandrovich - major, deputy of the commander of 2nd battalion;
6. Akopyan Nerses Grantovich - chief lieutenant, commander of the 2 company of 1st battalion;
7. Arutyunyan Vladislav Vladimirovich - captain, commander of the 2nd battalion;
8. Baylaryan Armen Volodiyevich - warrant officer, technician of 1st company;
9. Ayrapetyan Vachik Gurgenovich - sergeant-major of 3rd company;
10. Mirzoyan Vachik Grantovich - sergeant-major of 3rd company;
11. Shikhanyan Andrew Artyushevich - organization commander of 1st battalion;
12. Khachaturyan - sergeant-major of 6th company;
13. Abramyan V.V - head technician of 2nd battalion, warrant officer;
14. Baylaryan Sergey Yurikovich - troop commander of 2nd battalion;
15. Danilyan Armen Barinovich - sergeant-major of 7th company;
16. Avanesyan - chief technician of 2nd company;
17. Zakharyan - troop commander of the anti-aircraft company, warrant officer;
18. Bagdasaryan Valeri - sergeant-major of tank company;
19. Kisabayyan Grigoriy Akopovich - troop commander in communication company, warrant officer;
20. Arustamyan - chief technician in the communication company;
21. Amelyan Garik - head of the canteen, warrant officer;
22. Avenesyan Robik - head of the good depot, chief warrant officer;
23. Arutyunyan Kamo Rafaelovich - troop commander of the repair company, warrant officer;

24. Musaelyan - troop commander of the repair company;
25. Sarkisyan Alexander - chief technician of the repair company, warrant officer;
26. Osipov Yuri - head of the rocket artillery depot;
27. Simonyan Valeri - sergeant-major of material supplies company;
28. Petrosyan Ashot - head of the secret unit, warrant officer;
29. Nabokikh Yevgeniy - major, commander of 3rd battalion (his wife is Armenian);
30. Likhodey Igor Ivanovich - commander of artillery division, captain;
31. Miroshnichenko Igor - commander of material supplies company, head lieutenant;
32. Smagin - lieutenant, commander of tank division;
33. kuznetsov andrew - commander of chemical defense company, lieutenant;
34. Garmash Viktor - head lieutenant, commander of tank company;
35. Belyazin - troop commander of tank company, lieutenant;
36. Mirmehdiyev - commander of 3rd company, head lieutenant;
37. Fotimski - commander of 3rd company of 2nd battalion, captain;
38. Bugayenko - 3rd troop commander of 4th company of 2nd battalion, lieutenant;
39. Potapov - commander of 4th company of 2nd battalion, captain;
40. Krut - commander of the 6th company of 2nd battalion, captain;
41. Savintsev - commander of 4th company of 2nd battalion, lieutenant;
42. Dobranski - intelligence troop commander of 4th company of 2nd battalion, lieutenant;
43. Bobolev - headquarters head of 2nd battalion, captain;
44. Minin - deputy commander of 2nd battalion, captain;
45. Tevosyan - commander of 5th company of 2nd battalion, captain;
46. Bogachev - officer of 3rd battalion, head lieutenant;
47. Kurchatov - officer of 3rd battalion, head lieutenant;
48. Maftullin - officer of 3rd battalion, head lieutenant;
49. Kuzmanovich - officer of 3rd battalion, head lieutenant;
50. Ivanov - officer of 3rd battalion, captain;
51. Matveyev - commander of artillery division of the 3rd battalion, captain.

INVESTIGATION STILL GOES ON...

Reference of Investigating Office on Felony about the crime of Armenian armed forces and 366th regiment which belonged to former USSR against the villagers of the Khojaly town of Azerbaijan Republic. On 28.10.90 after Mi-8 marked civil helicopter belonging to Azerbaijan Airlines was shot in Daghlig-Garabagh by Armenians and after the death of more than 40 people in this helicopter, our air communication with Khojaly was broken off.

On 25.02.92 at about 22:00 o'clock command staff of the 366th regiment together with military technique attacked to Khojaly town. 2nd battalion of the 336th regiment under the leadership of Major Ohanyan Seyran Mushegovich, 3rd battalion under the leadership of Yevgeni Nabokikhi, Chitchiyan Valeri Isayevich, head of the headquarters of battalion No 1, more than 50 soldiers and warrant officers from Armenia and Russia serving in the regiment participated in the attack, and guns, foot fight machines, D-30 guns and other equipment were used. Reference on the Armenians and Russians who participated in the genocide against the Azerbaijanis were added.

Entering to the city with FFM and armored technique, they began savagely to kill peaceful people. By the examination of corpses, opinions of medical examination, words of Khojaly inhabitants who could escape from the captivity, facts of torture, cruelty, cut of ear and nose, beheading of Khojaly villagers as sacrifice over the graves of Armenians were determined. The body of Karimova Firangiz Mahammad gizi was completely cut, apples of eyes were lanced, and bosoms were cut. Eyes of Mammadova Tamara Salim gizi, Dadashova Asli Babir gizi, Amirova Mahi Babir gizi, Humbatova Anahat Eldar gizi, Nuraliyeva Dilara Oruj gizi and others were pulled out, breasts were cut. As a result of destruction of properties of state and public offices, institutions and organizations during the occupation of Khojaly town, there were lost on the amount of 4 milliard 199 million 668 thousand 338 ruble for the December of 1992 and personal property of Khojaly dwellers lost 229 million 861 thousand 800 ruble for the march of 1992. According to the speech of Teshov Sergey Danilovich, former deputy chief of the headquarter of battalion No 1 of the 366th regiment, it was determined that

in the end of the September of 1991 with the order of Zaroviqov, regiment commander, Ohanyan Seyran, commander of 2nd battalion, Yevgeni Nabokikh, commander of the 3rd battalion, Likhodi Igor, commander of the artillery division, Miroshnichinko Igor, commander of material supply group, Smagin, commander of tank company were going to fight-duty. At those moments they were firing Azerbaijanis' points in Dagligh-Garabagh. Seyran himself spoke to him that he personally commanded to the armed Armenians in the occupation of Karkijahan and Malibayi villages. On the night passing to the 26 February of 1992, Yevgeni Nabokikh, commander of the 3rd battalion, commanded to the occupation of Khojaly town. Ohanyan Seyran commander of 2nd battalion, Chitchiyan Valeri, head of the headquarters of battalion No 2 were questioned, and according to the expression of P.Y. Antini who served in the 366th regiment, joint work of S. Ohanyan with armed Armenians were determined. Major Ohanyan, lieutenant Potanov, captain Fotinski, captain Krut, chief lieutenant Savintse, lieutenant Dobranski, captain Bobolev, captain Minin, chief lieutenant Mirkhaydarov had participated in the firing to Azerbaijani dwelling house. Armed Armenians offered 3 thousand ruble to Antini to fight against the Azerbaijanis, when he refused they had beaten him. They had broken the ribs of Armenian warrant officers, soldiers from Uzbekistan Porov and Dushmanov as well as soldier from Ukraine. Sergeant-major Khachaturyan obliged Antini to participate in the military operation by beating him on December 1991. That is why Antini had left the 366th regiment.

According to the Item 2 in the Convention No 26-A dated on 09.12.48 "On the prevention of genocide crimes and punishment" of Head Assembly of UNO, acts toward the complete or partial annihilation of national groups are considered as genocide. According to the Item 9 of Convention, disputes over the responsibility of this or other countries in the genocide, may be submitted to the International Court by the demand of one disputing part.

COMMON ARMENIAN TERRORISM

Facts on terror-sabotage done in the territories of Azerbaijan

From the end of 80th years Armenian terror organizations acting in different countries of the world had begun consistent and horrible terror war against the Azerbaijan by the finance and organizational help of Republic of Armenia and authoritative Armenian Diaspora. During the occupation of Daghigh-Garabagh and 7 regions around it, in order to create mass terror and to achieve great losses, special service bodies of Armenia had organized terror acts in the point, far from the territories where military operations were conducted and where peaceful Azerbaijanis lived, as a result of this thousand innocent people died.

- 16 September 1989. Passenger bus was blown up on the Tbilisi-Baku route, 5 men had been killed, and 25 men had been wounded.

- 18 February 1990. Bus on the Shusha-Baku route in the 105th km of Yevlakh-Lachin had been blown up, many people had died.

- 10 August 1990. Passenger bus was blown up on the Tbilisi-Aghdam route, 20 men had died, and 30 men had been wounded. A. Avanesyan and M. Tatevosyan, organizers of the crime, were drawn to criminal responsibility.

- 30 May 1991. "Moscow-Baku" passenger train had been blown up near the station Khasavyurd, Dagestan Republic, Russian Federation. As a result 11 people had been killed, 22 had been wounded.

- 31 July 1991. "Moscow-Baku" passenger train had been blown up near the station Temirtau, Dagestan Republic. As a result, 16 people had been killed, 20 had been wounded.

- 8 September 1991. As a result of the firing the Aghdam-Khojavand bus 5 men had been killed, 34 men had been seriously injured. It had been proved that the organizers of this act were members of terror group - Khachaturyan Volodya, Yeremyan Saro, Chalyan Sasha, and Arustamyan Armo.

- 8 September 1991. Bus on the Aghdam-garabagh route had been fired by Armenian brigands, 8 men had been killed, and 42 men were seriously injured.

- 20 November 1991. As a result of firing to the helicopter "MI-8" by Armenian terrorists near the Garakand village of Khojavand region, personnel of the helicopter and passengers - state and government representatives of Azerbaijan, observers in the Russia and Kazakhstan - 19 men had been killed.

- 8 January 1992. As a result of terror act conducted in the ferry-boat that carried passengers from Turkmenistan with Krasnovodsk (at present Turkman city)-Baku route, 25 men had died and 88 men had been wounded.

- 20 January 1992. Civil helicopter “MI-8” flying on Aghdam-Shusha route had been fired by Armenian terrorists near the Shusha city. As a result 44 people especially women and children had died.

- 28 February 1992. “Kislovodsk-Baku” passenger train had been blown up near the Gudermes station in the North Caucasian territories of Russia, 11 men had died, 18 men had been wounded.

- 2 July 1993. As a result of explosion of the passenger carriage in Baku railway station, state had been suffered financial damages. Executor of the explosion Igor Khatkovski, Russian citizen, confessed that he had been involved to the secret cooperation by chief colonel of Intelligence Department of National Security Office of the Armenian Republic, had been sent to Azerbaijan with purposes of espionage and terrorism, and that he got the task to make explosion which would be result with great losses. During the investigation it had been proved that, this group organized explosion of railway trains coming to Baku from Russia in 1991-1994, as a result 47 men had died, and 83 men had been wounded.

-1 February 1994. Terror act had been conducted in the “Kislovodsk-Baku” passenger trains in the Baku railway station, 3 men had died, and 20 men had been wounded.

-19 March 1994. As a result of explosion in the metro station “20 January” of Baku Underground, 14 men had died, 49 men had been wounded.

BRIEF REFERENCE: The court had proved that, terror acts had been organized by special service bodies of Armenia, and had been realized by the members of separatist Lezghin organization “Sadval”.

It had been determined that the most active members of separatist organization “Sadval” had been in Armenia since 1992, National Security Office of this country had participated in the formation of organization, in their financing and arming. In the April-May in 1992, 17 men Azerbaijan citizen who was Lezghin by nationality had passed special terror trainings in the training base locating in the Lusaker settlement of Nairi region of Armenia. During the investigation it had been determined that according to the trainings saboteurs planed to make explosions in the cinema “Nizami”, in Republic Palace, and in Baku Electric Lamp Factory as well as in the metro station “20 January”.

30 Sadval members who had been charged in the explosion in the “20 January” metro station and who had passed special terror trainings had been involved to criminal responsibility.

- 13 April 1994. Moscow-Baku passenger train had been blown up near the station “Dagestan Ogni” of Dagestan Republic, 6 men had died and 3 men had been wounded.

- 3 July 1994. As a result of explosion in the electric trains between the metro station “28 May” and “Ganjlik”, 14 men had died, 54 men had been seriously injured. Terror act had been done by Aslanov Azar Salman, citizen of Azerbaijan Republic who was captivated on 13 January 1994 and who had been involved to the secret cooperation by special service bodies of Armenia.

BRIEF REFERENCE: during the court investigation it was determined that one of the Armenian separatist ideologist writer Zori Balayan met with military captive Azar Aslanov, Lezgin by origin, on 14 January 1994, and explained him the importance of joint action of minor nations in the struggle against the Azerbaijanis. On 9 June 1994 Artur, collaborator of Armenian special service bodies, rang to the apartment of A.Aslonov in Baku, informed that he was alive, and noted that in order to set him free, one of the relatives must come to Yerevan. Tacibat Aslanova, Azar Aslonov’s mother came to Yerevan. They informed Azar Aslanov that his mother was in danger, and under this pressure, he was involved into the cooperation with Armenian special service bodies by pseudo “Omar-75”. In order to come to Baku without obstacles, fictitious documents had been prepared for Azar Aslanov and explosive materials were hidden in the box for chocolate and deodorants.

A.Aslanov had come to Azerbaijan with Yerevan-Minvodi-Baku route, realized terror act in the train between the metro station “28 May” and “Ganjlik” on 3 July 1994, and again returned to Armenia. His mother, who was kept as hostage, was set free only after this.

ARMENIAN TERROR ORGANIZATIONS

List of Armenian terror organizations that conducted bloody actions in different part of the

world:

“Armenian” party: This party was founded in 1885. The party that led terror acts and armed conflicts in territories of Turkey - Van, Mush, Bitlis, Trabzon and Istanbul- had been in cooperation with Armenians living in Iran and Russia.

“Hinchak” party: This party was founded in Geneva in 1887. The main aim of the organization is to create State of Great Armenia by consolidating territories of Turkey - Anatolia - territories which they name as “Russian” and “Iran” Armenia. On the fourth item of the program of the party: “to achieve our object we must choose the method of propaganda, agitation, formation terror and destructive organization”.

“Dashnagsutun” Armenian federative revolution party: It was founded in Tiflis in 1890. Its main purpose is to create “Great Armenia” in the territories of Azerbaijan Republic - Daghlig-Garabagh and Nakhchivan - and in Anatolia. “Dashnagsutun” which held its first congress in Tiflis in 1892, passed a resolution about the organization of conspiracy against the Turks. Namely after that congress “Dashnagsutun” party ordered “Everywhere in every circumstance kill Turks, Kurds, those who retract from their words and Armenian traitors. Take revenge!”

There are a lot of terror groups established by “Dashnagsutun” party: “Avengers of Armenian genocide” group which was established in 1973, killed Turks diplomats in Austria, Denmark, Portugal in 1980-82; formed different terror groups such as DRO and its sectors: DRO-8, DRO-88, DRO-888, DRO-8888. Dashnagsutun’s activity in this direction still continues.

“Armenian Secret Liberty Army” (ASOA): It was founded in Beirut in 1975. Its headquarters is situated in Damascus. There are more than thousand fighters in the Philistine bases where they are training. During its first six years, this group had conducted terror acts as a result of which 19 Turk diplomats died in the different countries of the world.

“Armenian Secret Army for the Liberation of Armenia” (ASALA): Being founded in the 1975 its headquarters is situated in the Beirut and its training bases are in Syria. The aim of the organization is to form “Great Armenia” in East Turkey, North Iran, and in Nakhchivan and Daghlig-Garabagh territories of Azerbaijan. ASALA in general lead the terror acts against Turks and Azerbaijanis. One of the main figures in the collaboration with terror groups such as “Abu Nidal” and “Black September” was the leader of ASALA Akop Akopyan. Akop Akopyan who undertook responsibility in the death of Turkish ambassador, who was killed in Afina in 1980, stated the following in his interview to the newspaper “New-York Times” in 01.08.80: “Our enemies are Turkish regime, NATO and Armenians who don’t want to cooperate with us”.

In April 1980, ASALA came to an agreement with PKK to hold terror acts and legalized this intention in Libya. In its declaration in Beirut on 28.08.1993, ASALA stated that they wouldn’t let to the realization of the project on “Panturkist Oil-pipe” (Baku-Tbilisi-Jeyhan).

“Gegaron” was established by ASALA in February of 2001. The purpose is to lead terror act against the Turkish political leaders, diplomats, businessmen in the South Caucasus and Middle East.

“Armenian Liberty Movement” (AOD): It was formed in France in 1991. It realizes its terror acts in close relation with ASALA.

“Armenian Liberty Front”: This terror organization which was founded in 1979 is considered as a part of ASALA. It is training terrorists against Turkey and Azerbaijan.

“Orli Group”: It was founded in 1981 by young Armenians living in France. The organization realized more than 10 terror acts in the world airports until 1987.

“Equity Commandos of Armenian Genocide”: It was founded in the congress of “Dashnagsutun” party held in Vienna in 1972. Aim of the “Equity Commandos of Armenian Genocide” is to gather young Libyan citizens with Armenian origin in military Unions and to organize terror acts against the Azerbaijanis.

“Armenian Union”: It was created in Moscow in 1988. It has close relations with “ASALA”, and provide terrorist with fictitious passports for the terror acts in former soviet place. It is participated in the delivering of guns and freelances to the Daghlig-Garabagh.

“Democratic Front”: It is acted in the USA, Canada, and West Europe. Its main purpose is the division of Turkish states.

“Apostle”: It was founded on 29 April 2001 by Armenian Ministry of Defense which consists of Armenian, Syria, Libyan citizens. The aim of the organization is to realize terror acts in Turkey and Azerbaijan.

Khanlar Naghiyev:
ARMENIANS ARE MORE BLOOD-SUCKERS THAN THE FASCISTS

Children of our village used to sit around the uncle Khanlar and asked:- “Speak about nazis”. Uncle Khanlar had neither star nor medal on his breast as others who returned from the Great Patriotic War.

Uncle Khanlar had gone to the front as soon as the war began. In the battle for Sevastopol he had been captivated. During his captivity life he dreamed about Sevastopol, near the banks of the Black Sea where he last time fought and about the Khojaly River in Khojaly villiage.

His captivity life began in Germany, and then he was sent into exile to Iran, and at last to Siberia. He visited many cities of Europe. Once it was told in Iran: “Who wants to return to his mother land, step forward!” As Uncle Khanlar missed his mother land very much, he wanted to step forward, but Mukhtar from Aghdam who once worked in Komsomol whispered to Uncle Khanlar and said: “Stop! They are lying to us”. Uncle Khanlar made him to believe that they don’t lie. “Let’s go to our motherland,” - he said to Mukhtar. They both grieved for motherland so much that instinctively stepped forward. There were 40 men in each ship. “The ship arrives to port at dawn; we could hardly hold our joy”. “Thanks God, we returned to our motherland” - said Uncle Khanlar. We saw the Caspian Sea. But the ships didn’t near to the port. In the evening the ships neared the port, captives were loaded to the train and the door was locked. They went a long way. One morning captives were let out from the train. It was Siberia. Siberia where even marrow of the man can stiff. He witnessed many bloody, horrible, tragic human lives. Not even half of people who were exiled with Uncle Khanlar stayed alive...

God saved Uncle Khanlar. After two years life gave chance to Uncle Khanlar. Government decided that they can return to the country. But that time I didn’t imagine that I would again live terrible captivity life. During the Great Patriotic War we were offended very much in captivity. Eight days we were left without water. Our lips were chapped and were bleeding. Once we were performing Namaz (the ritual prays of Islam). Although we tried to explain German soldier, he couldn’t understand. We said the name of Prophet Muhammad but he again didn’t understand. But when we said Muhammadia, at last he understood and let us to continue our praying. They not only forebade captives to return to motherland, but also reproached them. Uncle Khanlar was the victim of these reproaches. He was very angry at that time. But Uncle Khanlar endured. But those who were captivated in Garabagh War were awarded with medal, title and so on.

Now Uncle Khanlar lives in “Shirvan” sanatorium in Naftalan city, far from Khojaly. Passing the narrow, dark corridors I knock the door of the room where Uncle Khanlar stays. His wife Aunt Antiga was rocking her grandchild sleeping in the cradle with one hand and with the other she was holding the hand of Uncle Khanlar. Aunt Antiga lives face to face with my sister at “Shirvan” sanatorium in Naftalan city. As usually she greeted me with smile. She used to speak and walk slowly. Now although she speaks in low tone she can’t walk slowly anymore. Leaning toward her walking stick she wanted to stand up. But couldn’t. “One of my legs parched, darling, doctors did their best but there is no use. You see, Uncle Khanlar is as child, doesn’t let my hand. I returned from outside a little bit late. I was busy with few chickens. When I returned, I saw that the child became blue in the cradle, and tears were coming down from the eyes of the man as current. So I can not go a step away from them. I am as a woman with child”. After war, Uncle Khanlar married in Khojaly. I can recall, every victory day Uncle Khanlar used to visit our school. There were no medals in his breast. He used to speak about cruelty of the Germans, horrors of the captivity life. He always used to name Germans as “Nazis”. Even when children in the village sat around him and asked him: “Uncle Khanlar, speak about Nazis, about Nazis,” - he said gently “God damn them!” And spoke about the battle with Nazis. And when children asked: “Why don’t you have a medal?” he answered: “I was captivated that is why I hadn’t medals”. Now Uncle Khanlar who fought against the Nazis hasn’t strength to fight against the Armenians. Captivity life exhausted him, he is blind to daylight. That day Uncle Khanlar and his wife Aunt Antiga were captivated together with other villagers near Nakhijivanik village. Air came into the stalls at the pig farm where they were kept, from the narrow hole. Infants were crying from hunger and thirst. Young girls, brides were hidden in the corners of the muddy cold floor in order not to be seen. “We were suffocating from nasty smell,” - said Aunt Antiga. But armed Armenians searched all the corners of the stall. Seeing young girls, brides they were dragging them with their hairs and took out. Covering four young girls with her wool shawl Aunt Antiga sat over them. “I will never forget that terrible night.

Though it was dusk in the stall, one of bearded Armenians saw ring in my finger. He took a knife from his breast. The knife was shining. He yelled: "Hurry up, take off your ring, otherwise I will take it with your finger." The women I sat over were trembling from fear. I quickly took my ring off and gave it to him in order to prevent brutal Armenian to come close. He grabbed ring greedily. They took all adornments of the captive women in the stall and put it into their bags. At this time I saw that Uncle Khanlar can't stop his tears. Forty years ago he gave it to me with trembling hands. And now not only my hands were trembling, my heart was jumping out of my breast. I was afraid that if this Armenian soldier came close he would see the young girls I sat over. They took our children. They were dragging, kicking us if we didn't give them. Our mouths were bleeding. Matan, mother of three boys was entreating the Armenian who was taking her sons to return one of them. She was rebuking her husband Kamran to entreat as well. Maybe they will take pity. Kamran hopelessly began to speak: "I can not manage with them. They won't return him if I entreat." But they both together with us unwillingly were pleading them not to take our young boys and girls. At this time one of these Armenian soldiers took Matan from her hairs and spit on her face, and beat her with the butt of the rifle. They began to beat whoever with the butt of the rifle. We felt over others. Our yelling was risen. Thus they took out 12 of our sons. Shootings were heard from the outside. All of us were crying. Only brother of five sisters Rovshan were together with us. When he wanted to kill himself his elder sister Khuraman stopped him. Ulfat, only son of miserable Zoya, was among the 13 person. Aunt Antiga told about the day when she was freed from the stall in Dahraz village: "When we were set free Roza, wife of my middle son, over whom I sat, fainted. I entreated Armenian that she is my daughter-in-law. Her infants are crying. Let me take her. He smiled and said: She is dead, who needs her?" I dragged my daughter-in-law to the boulder where the captives were changed. Here I witnessed to another tragedy. 16 years old Malak, daughter of my "dead" daughter-in-law, died. She left her granny and mother. When they lost Malak, Aunt Antiga couldn't reconcile with her death. She began yelling as she did in the stall. Malak Eyyubova, born in Chaykand village of Krasnoselsk region of Armenia, came to Khojaly with her family. She named her daughter after Khan gizi Natavan. On 26 February at the dawn, doors of the basements were knocked firmly. Armenians gathered them together and took them to Khankendi. Malak pressed her baby to her breast, and spit on the face of the Armenian soldier. And saying "God damn you", she began to run. Armenians shot her many times. In her last breath she cried "It is better to die rather than to be captivated." doing the same thing Malak's sister-in-law Malahat died. That day people threw branches over the killed girls in order Armenians wouldn't insult the dead bodies.

There is a Khojaly wound in the breast of Aunt Antiga that can't skin over. While speaking on that day Aunt Antiga and Uncle Khanlar wipe their eyes with the back of their hands. Uncle Khanlar was more hopeful when he fought against the Nazis. I knew that there were my fellow-men, mother, and father waiting for me. But the most terrible is that now I haven't my village.

- Uncle Khanlar you were captivated twice. Which of them was most horrible?
- Armenian captivity. Nazis were fighting against the soldiers; they never bombarded the kindergartens, schools. But Armenians bayonet the infants, pull out their eyes, and cut off the stomachs of pregnant women. It is unseen cruelty. The war has its own laws. Armenians are more blood suckers than Nazis. I saw this in the captivity.

48 DAYS IN ARMENIAN CAPTIVITY

KAMAL KHUDAYAROV: "Khojaly grief killed me."

When Allah gifted relatives with son, everybody desired: "It would be good if Allah gave such a son to Sister Gumru". Aunt Gumru had a long at the bottom of her heart, she longed for son. He that is born to be hanged will never be drowned. Aunt Gumru couldn't meet her darling. She gave birth to seven girls. All were clever, wise and beautiful. She named them neither Basti nor Tamam, she named her elder daughter Sevda and the last-born daughter Matanat.

Though it was hard for deceased Uncle Kamal to take care of these girls, he never let somebody to feel this. Together with his wife aunt Gumru they could endure everything. They brought up worthy children for the society. Uncle Kamal was a tractor driver. He used to enjoy abundant crop taken from the ploughed land. As he was only man in the family, he did every hard work by himself. How tired he returned from work, he always rejoiced when his daughters got excellent marks. Girls

rolling their sleeves up as boy, used to cultivate in the garden, made haystack, and used to cleave a wood. "Let our father not long for son". In hard works they helped to their father. Years passed. His elder daughter Sevda finished secondary school in Khojaly and entered to Agricultural Institute. His second daughter Sevil entered this university as well. They became first woman specialists in this sphere in our village. Their father was very pride of his daughters. Everyday their mother thanked Allah for such children. Sevda got marry to a boy named Murtuzali with whom she studied together at the same high school. Her destiny brought her to Baku. I will never forget that day. While turning and blessing her around the lamp, her father was trembling. Saying "You are my son gift" - her father's eyes filled with tears and he cuddled his daughter to his breast. Great Allah gave gift of Aunt Gumru's son to her daughter. When her grandson Vusal born tears came down from her check. One of her daughters became agronomist, other was doctor and the other teacher. At present Sevda khanim who loves to write poems, is going to get academic degree on agricultural sphere. Sevda khanim works on position of great scientific worker in Azerbaijan Husbandry Institute of Scientific Investigation. She is the author of 15 scientific work. Those works were published in the conferences held in abroad and in Azerbaijan. She took her father name as pen-name. Sevda Kamalgizi. Khojaly was developing. Villagers were building nice and wide houses. Sevil together with her husband Alamdar built one of these house for themselves. As they themselves built this house, sores of their hands were on each stone. But man proposes God disposes. Although uncle Kamal's village was developing, its grief was growing as well. That day uncle Kamal left his house with a piece of bread. He let the door of the house, stall, hen-house to remain open, he even let out gray dog that was licking its legs and hands. By saying "God, save us!" he left the yard with trembling hands, with full of tears, and didn't close the gate. Gray dog followed him till the end of the village. Uncle Kamal lost his way as other villagers that became dispersed because of the thunder of the guns, and tanks. Together with other villagers he lost his way and in spite of going to the villages of Aghdam he reaches to the Dahraz village where Armenians were living. Two days and two nights he stayed in the snow. But most horror was waiting here. Witnessing how many olds, children, youth cannot stand cold, frost and die wounds uncle Kamal's heart deeply. There were armed people among that group. As soon as they entered the village they were set on fire. Exchange of fire lasted for several times. In unequal fight, Armenians killed olds, children in that group. Those who stay alive were captivated. These captives were kept in pig-farm and they were tortured. One day one bearded Armenian had ordered to separate 16 men from others. They would be changed with Armenians who were captivated in Aghdam. They made about 150 olds, child to take off their clothes and go out. Uncle Kamal didn't know what happened with them. He was taken to Khankendi and kept in stall with other 18 person. There were 12 soldiers of National Army. They let 18 people in and set 12 people free. They formed up line and shot. But those who were inside didn't know what was going on outside. Every day some captives were kicked and bludgeoned. Armenians gave a piece of bread and turbid water. They beat 2 soldiers of the National Army and then poured iced water to their wound. One day representatives of Red Cross Society came from Sweden. Representatives of Red Cross Society gave a blanket to captives, and asked Armenians to be kind with peaceful people. After the representatives gone they took blanket and again treated us savagely. They threatened captives, and ordered us not to say a word about offense. When captives said they are fed up and they will say everything, Armenians threatened them that they will humiliate our women. We all dropped our eyes down. One day we were very thirsty. I remembered that I sold my cow for 1000 ruble and sewed money to line of my suit. I gave that money to Armenian and asked for water. He filled oil bucket with snow and brought it to us. We were in desperate and put our handkerchief into bucket and then put it over our chapped lips. I was handing a piece of bread to other captives. After handing the bread I ate crumbs that were in my pocket. 48 days that I spent there cost 100 years of my life. His daughters did their best to liberate their father. They could able to exchange him with Armenian prisoner. Head of the Aghdam's Popular Front, National Hero of Azerbaijan late Allahverdi Baghirov was amazed with these girls and said: "I would never change such girl even for 7 men". Kamal who returned from captivity lived only for 8 years. In his last breath saying "I am going to Khojaly", he told mournful bayati.

Then he turned to his daughter who was a doctor, and said: "Take this heave stone from my chest my child; Khojaly grief killed me." His younger daughter Matanat doesn't reconcile with the death of her father. Standing in front of his picture she says poem about father. His soul joined the

anxious souls of others who died in Khojaly 8 years ago. While opening the faces of 48 corpses that were disfigured in the Aghdam mosque, Sevda dies together with them. But how could she know that after her father's death another tragedy was waiting for her. Her sister wanted to give a birth; she wanted to have a boy that would be support for girl. After serious operation she gave a birth to boy. Doctor could save neither her nor her child. Both died. Far from Khojaly there is a grave of father and a tombstone of a bride with nappies in her arms. In the forest there was a child in the arms of her killed mother, he sucked his mother's nipple. Soldiers of National Army took the live child and cried. Armenian grief killed not only uncle Kamal but all Khojaly inhabitants as well.

SHE DIDN'T WANT TO COMMIT SUICIDE...

Last year when I read in the newspaper about the suicide of Khojaly refugee student Afag Salmanova, I had stiffened in my place. I was very upset and I was taken back to that day fourteen year ago.

Afag, born in Khankendi, was very young when she came to Khojaly. The day when her mother took this swarthy girl to school stands in front of my eyes as well. Her first teacher was affable teacher Afila. Those days Khojaly was living her hard times. Neither little Afag nor the Khojaly people could image that after several months the land named Khojaly would be destroyed completely.

Afag's first teacher would be killed together with her family (her husband Vagif, her three children, Azar, Jeyhun, Niyamaddin). Her classmate sweet and angel-faced Nazakat together with her father Tapdig would be shot. This event would embed in memory of Afag lifelong. That in every ceremony devoted to the Khojaly tragedy Afag would tell bayatis.

Afag used to tell this bayati very often. Afag as well as our other villagers suffered from the wandering life. She grew up in sanatorium. Finished secondary school in Baku. The school No 104 in Surakhani region where she studied became very familiar to her. She justified the hopes of her literature teacher Gulkhar and English teacher Intizar. The same year she entered the university. To the faculty of pedagogy of Azerbaijan Pedagogical University. But Afag wasn't very happy then.

When she got red-colored student card No 2001[^]-44, tears came down from her face. Only six days were for the end of the 2001, when the life of the holder of this card ended.

31 years ago, Afag's grandmother Gudrat khanim died on such a winter day on 26 December, on the same day with her granddaughter. Ogtay was very shaken from the untimely death of his mother and cried bitterly. He couldn't come to himself for a long time. But birth of Afag rejoiced young father. Sorrow and joy joined each other. This little baby could even make Ogtay to forget the notion of "motherlessness". Though Afag was the second child in the family she was much loved. Her parents fondled her very much. She had the luck, she was a student. But this child from Khojaly could enjoy sweetness of the student life only for four month. Semester had begun. It was the preoccupied days of student life. From the words of her mother: "She had to give a copybook to her friend who lived near the metro station "Ganclik", to prepare to the examinations and then return home. She returned a little bit late. I reproached her and rebuked. And she began to felt nervous. I couldn't arm myself with patient. At that moment she went to balcony. Then a roar and I heard someone cried: "She threw herself". I ran to the yard and saw my child on asphalt, her nose was bleeding. She was taken to the hospital in the ambulance. But it was too late. She died. I read following words from the expert opinion in death act: "Late Afag Salmanova had very strong stress. When she went balcony she couldn't keep her balance. While falling she tried to catch from the iron rods and ropes in the downstairs and balconies but she couldn't. There were many bruise in her fingers, her nails were broken."

Dear reader, though 14 year passes from the Khojaly tragedy, children of this unfortunate place faces with such tragedy very often.

There were many of us who died because of heart infarction, blood pressure and nervous disease. Although 14 year passes but Afag became one of these victims. It is pity that her last flat wouldn't be Khojaly. One more mother and father left with tears.

DESTINY OF SARIYYA...

Once upon a time... There was a village behind the mountains. When a little girl was born in

this village her grandmother named her Sariyya. When Sariyya was one year old, her father died untimely.

A girl named Sariyya was also born in Sarvan, village of Azizbayov region of Armenia. Fatherlessness was written in her destiny as well. Aunt Guljahan by herself brought up Sariyya, endured to all of her caprices, she was her favorite. And Sariyya grew up as boy rather than girl.

Fearless, quick girl was Sariyya. She used to say everything to face. Aunt Guljahan who changed her parents married Sariyya off, and uncle Samad was son but not brother-in-law for her. She gave a birth to five children. Aunt Gulcahan was very proud of her grandchildren. She cherished her grandchildren and brought them up. Her grandchildren grew up and received secondary school. One of the beautiful houses in this village was Samad's.

When Garabagh problem began one of our fellowmen who was banished from its country was uncle Samad's family. In 1988 He came to Shusha with his elder son Sohbat who was agronomist by profession and his wife teacher Shahla. But none of them could imagine that here they would witness to a tragedy. After one year in Shusha, in 1989 uncle Samad moved to Khojaly and dwelled in one of the newly built houses.

That terrible night his daughter Mehriban, married recently, was together with them at home. At dawn a lot of Khojaly habitants who stayed at the cellar were captivated. They were brought to Khankandi. Elshan, husband of the daughter of her brother-in-law, was also captivated. Sariyya witnessed to terrible tragedy. While speaking about captivity live her mouth trembles.

- Armenians took us to captivity and brought to a cemetery. Here they sacrificed four Mashati Turks and 3 Azeri Turks. They killed parents in front of the eyes of their children. Blood-thirsty Armenians pulled out eyes of two Azeris with screw-driver. They threw corpses to the valley and burned them. I can not understand, if they wanted kill them so why they tortured them? When Sariyya escaped captivity she couldn't believe her eyes: "Thanks God, I was reborn!" When aunt Guljahan saw her granddaughter, her daughter, brother-in-law, husband of her granddaughter alive she embraced them and cried bitterly. "God take pity of me. My only child could escape the claw of the blood-suckers." Though aunt Guljahan was living her old ages, she looked after the children of her granddaughter Sohbat, helped teacher Shahla. I will never forget that day. When uncle Samad's middle son Akif heard that his mother, father, sister were captivated in Aghdam he couldn't hold his tears. He shed bitter tears. To see how men cry was unbearable for me.

Aunt Guljahan who changed her mother and father fell seriously ill. Her daughter, brother-in-law, grandchildren took care of her. But there was no cure for her illness. In her last breath sighing that "I want to see my land" Guljahan died. On the shoulders of her brother-in-law and grandchildren, aunt Guljahan went to her grave. Sariyya was very brave when she lost dearest person who changed her parents.

But the biggest tragedy was waiting for her. How could she know that she would lose the dearest son Akif. That this courage woman would melt as candle. Akif was guest of his new apartment only a night. At dawn when he lit the heater in the bath, everything was set on fire. Who could know that heater was leaking. Akif was brought to the hospital with serious grade of burn. Akif was brother for Shahla rather than brother-in-law. She said to doctor to help him, to do everything that he could, not to leave two children without father. But doctor didn't say any hopeful words. Akif was a real man; he tried to make his relatives, parents, his wife Kamala, children to believe that he will live. He joked with them. But it lasted only 8 days. In the eighth day he deceased. Aybaniz who loved her uncle very much and teacher Shahla wrote and told bayatis for Akif.

Lines from the Aybaniz's diary: "This world lost its significance without you, my uncle Akif. You will bring us to a life if you return". Teacher Shahla wrote this poem to Akif. These lines are said by her mother-in-law aunt Sariyya.

This year Sariyya who was named after her grandmother will go to school. Akif waited this day in impatience. But doom didn't give a chance. He couldn't hold her fat hands and took her to school. This was bitter fate. Neither Sariyya who was born in Khojaly, nor Sariyya who came to Khojaly and Little Sariyya could grow with father kindness.

Sariyya who came to Khojaly and banished from Uzbekistan together with her father Firdovsi, mother Yegana, brother Fituris, Jamal, Shahin, Asgar, sister Saadat were killed.

Davud Kheyriyan who participated in Khojaly bloodshed and who was Armenian wrote in his

book. "By throwing her over the 100 corpse soldiers of terrorist group burned this live girl at the age of 10, who was wounded in the hand and foot, who could stand the cold." Maybe this girl was Sariyya. Killed together with family.

Who knows?

Time will come and secrets will be revealed. Children like Sariyya will be born. Let them to grow up with their fathers. Let them not live the tragedy. Amin!

KHOJALY REFUGEE HAD BEEN KILLED IN STAVROPOL KILLERS WERE ARMENIANS

When I reached there I saw black trees without leaves. Zigzag road in the side of the trees... This road was taking me to another mourning ceremony of Khojaly villager who was killed by Armenians in the Ivanovka village of Kachbi region of Stavropol.

These barbarians, who savagely killed everyone from infant to old ones, weren't satisfied with Turkish blood that they shed during the Khojaly tragedy.

But we still keep silence. And Armenians bring Khojaly tragedy to the world's notice as suitable for them. It was very hard for me to meet with the mother of the deceased, with Elmira khanim. She was suffering for not taking revenge on the enemy who killed her only child, her only refuge. This great mother was ready to die for her child. Even if she could kill many Armenians, it wouldn't be soften her sufferings. She couldn't believe that her only son Rovshan had died. She couldn't reconcile with his death. Our mothers were again crying as they did ten years ago.

For some reason the cry of these mothers doesn't reach to Baku from Naftalan.

When Khojaly tragedy took place God saved Rovshan and his mother. They settled in Naftalan. Although Roshvan tried to earn money for piece of bread, it didn't give results. In order to earn money for the treatment of his wife and for his four infants, Rovshan went to Russia. He could send money for his family. "My mother worked hard for me and now it is my turn." - saying this he worked night and day.

From the words of his sister Surayya: "I live here with my family for many years. One day my brother returned home in anger. I asked the reason. He said: "There were several Armenians in the center of the village. I wanted to bypass them, but they sworn in Armenian language. They said that Garabagh belongs to them. I think they knew that I am from Garabagh. Everybody knows each other as the village is too small. I learnt that one of them was Slovin who is known as drug-addicted and others were his friends."

Several days passed, they stopped my brother Rovshan when he was coming home late night and fought with him. Suddenly one of them stabbed awl to his stomach and run away. As the inward parts of the organ were opened, it was bleeding inward. When we heard about the fought of Azerbaijanis with Armenians in bazaar, we run there. The fought was becoming more excited. Though I was looking for my brother I couldn't find him. Together with my brothers-in-law Rasul, Bakhtiyar, Atamoghlan we looked for him. They were calling Russians for help who were spoiling the fruits and vegetables on the bar of our villagers. One of our villagers Samir said something to my husband Agil, after this we all got in cars and left. At this time my brother was living his last moments in hospital. I lay over my brother. When I entreated to Uzbek doctor, he said that he was already dead. He didn't know that I was his sister.

When my brothers-in-law said they had to take revenge I stopped them begging that we had to take his corpse to my mother. I asked to Uzbek doctor to close his eyes, but he refused. I closed the eyes of my brother. I took the corpse of my brother to Azerbaijan to my mother who was in Naftalan."

After Khojaly tragedy, Rovshan who lost his relatives, friends returned to the side of Taleh whom he liked very much and whose corpse was lying in foreign land. He kept his promise. Rovshan always used to say: "How could I return Khojaly without Taleh?" Now Rovshan's grave is near the grave of Taleh, they are together again as it was in old days when they both were alive. His grandparents' corpses lie in foreign land as well.

If decent son of Khojaly uncle Yasit were alive, he would hold good post. The light of uncle Iman also turned off before time. Merciless death broke down the last hope of family. It took the live of man who lit the lights of Yasit.

DEVASTATED LAND SORROW OF LAST YEAR

Our greatest sorrow is Garabagh. It is the first political problem of the country. We did our best to publish about the horrors, grieves, tortures, sorrows created by the war. This time one writer introduced us writing. We read her writing, we were affected and....

... Sariyya Muslimgizi “tunings us up” with this sorrow note.

* * *

That year broiling sun was scorching the world. The weeds in the fields and plains were reduced to ashes. Gardens that were cultivated with labor were turning pale day by day.

Cracked earth, as well as thirsty animals was moaning from thirst. God tested Khojaly people with water. Our villagers, who were desperately struggling in the poverty whirl, were fed up from everything. Though it was thundering rarely, people were exhausted.

Our aryk was dried. As there were Armenian dwellings near our millpond, they had destroyed it. At that moment late uncle Salman who came Khojaly from Seyidli village of Aghdam, helped the people, lit the hope in the hearts of villagers. He gathered everybody to the top of the village. With authoritative voice, he ordered men to take hook, pitchfork, spade and to fight down our millpond.

Leaning against his walking-stick uncle Salman who was cripple since his childhood, went to the top of the millpond together with people.

That day loud voice of uncle Salman was heard in everywhere. “Hey, men how could you look to your hungry children’s face tomorrow? If we have to die then let’s die as man,” - he cried.

In the evening, black water was overflowing in our aryks. Tears were coming down the face of old women as stream. Late aunt Asya, aunt Madina, aunt Sona, my grandmother Tamasha were crying as well. I was child then. Taking off shoes I used to play in the aryks together with other children. We used to jump there. We used to soak through. But we liked to play in the aryk. At last our mothers pulled us out from the aryk by force.

We watered our gardens. Leaves were becoming alive...

Stiffen life again came to life. That year there was heavy harvest in the gardens of Khojaly habitants. That year due to the money we got from the harvest we could buy new clothes and go to school. Now uncle Salman had become post officer. He brought letters with good news from the soldiers, and from people living abroad. At New Year, I was expecting that uncle Salman would bring postcard for me. And I always achieved what I wished. Uncle Salman was a man who helped to every one. He was frank man. We were face to face neighbors with uncle Salman. Our spotty hens were lying at the same fence. Uncle Salman’s wife aunt Tamasha was very open-handed woman. She shared her bread with her neighbors. We used to share everything with them. When my mother was ill in bed, aunt Tamasha didn’t leave us alone. She used to bake our bread in oven.

We used to spend life in this way. But how could we know that there were few days left to the troubled life. How could we know that we would miss these ... That we would whimper for those days. That we would long for the smell of green hays in the spring. That we would long for the lavash, for roasted wheat that fried at Novruz. We used to look this with enthusiasm. We used to fill our dirty bags with hot roasted wheat, and then eat them delightfully. We used to put long fire-brand under the bonfire. But we couldn’t imagine that on that ill-fated day Armenian savages would throw Khojaly habitants to the fire and would burn them in that bonfire. As they burnt eight year old Khanzangul in front of her parent’s eyes...

That night had wounded the heart of aunt Tamasha deeply. Aunt Tamasha was in Khojaly together with her sons Vasif and Rasif. They had sent uncle Salman to Aghdam - to their relatives, as his both feet were cripple. Rasif was on post. He learnt about the occupation of Khojaly by Armenian when he was in the post. Remembering that he had left her mother alone at home, he returned back. On his way he came across with Armenian and Russian soldiers. By speaking in Russian, he could escape the danger. He came home, and took his mother. Together with her, they went to the school. Aunt Tamasha recall that day as follows:

- When we reach to the schoolyard, we heard strong voice. I thought that it was Armenians. When I came close, I saw teacher Afila and children. Afila said that they could hardly bring her husband Vagif in stretcher. Although Vagif insisted very much, neither Afila nor their sons Azar, Jeyhun left him alone. Up to day there is no news about them.

When I together with Rasif reached to the bridge, Khojaly villagers were assembled at the top of the Katik forest. As my son was wearing soldier boots, he took me to his back and crossed the river. We had to walk long way and he didn't want my feet to get soaked. We had two breads in the bag. It was freezing very hard. Sometimes we felt and sometimes we even rolled to valley. But we were very afraid, so we kept on running. We were dragging even if we were exhausted. And Armenians were firing intensively. Many people died there. We were covered with the blood of death people. Thus, we kept running. Near the Nakhchivanik military machines stopped our group. At that very instant, bullet shot from the sniper killed my son. It entered to his forehead and came out from his neck. I wanted to take his corpse with Vasif and hide him. I lifted him from his head. I wanted to raise his head, but blood spurting from his neck covered all my clothes. I was completely in blood. I could hardly hide my son. I laid branches over his corpse. Our enemies didn't give us a chance, we all were captivated. They gathered us in the pig farm in Nakhchivanik village.

Cry of the children rose up to heaven. I cut the bread which was in my bag into pieces and gave it to the children. Infants were crying of hunger. Milk of women was dried as well. That day is the hardest day of my life.

On the next day they took us to Department of Interior Affair of Askharan region. There I learnt that my son-in-law, my daughter Fitat's husband Salim and son of my elder son Ramiz, my grandson Zahir were also captivated. They were in the cell next to ours. Zahir's condition was hopeless; he was wounded in the forest...

They tortured our children before our eyes.

My son Vasif and son-in-law Salim were the soldiers of the Red Army. They had joined self-defense battalion in Khojaly when it was firstly created. Armenians broke the arms, legs of captives with iron and stone.

In frost weather they made captives to take off their clothes completely and then shot them. And then they obliged other captives to dress the corpses. Armenians had become more unbridled and had tortured our children and women. They demanded to tell who had thrown the missile in Khojaly.

Vasif and Salim asked them to set free children and women and they would answer their question. They stopped torturing them. Salim and Vasif said that they had thrown the missile. Unbridled Armenians had killed these two young men with more ruthlessly. They had thrust hot pivot to their neck, and had branded their hands. They did wildness. Salim till the last moment said: "Garabagh belongs to us!" What remained from these two brave men as memory are their deeds, their love to their motherland, and Salim's only daughter, his little child Nishana. Vasifs two sons Asif and Ravan. Rasifs child Intizar.

Uncle Salman's children, his sons didn't leave their motherland in the lurch. They gave their life as a sacrifice for their land. Uncle Salman lives wandering life in the sanitarium "Garabagh" in Naftalan. With wound of four brave sons in his heart. Nishana, only sign that remained from Salim, Intizar who waits anxiously, Asif and Ravan are longing for their fathers as well. Noisy uncle Salman now was silently sitting in chair for invalids. Bending down I kissed his forehead. I hugged his head. I burst into tears. This old man couldn't remember me. Even his children Mazahir, Valeh, Ayaz, Ramiz, Fitat, Parvana can't calm down his pain. Uncle Salman touched my faces with his hands and said: "Who are you, my darling? You are very familiar to me." When I told him who am I, he burst into tears. We both cried. Our most serious sorrow made us cry. This was sorrow of homelessness. Does our destroyed land cries as well? Uncle Salman was crying bitterly. We couldn't quite him. "Darling, will we return to our land? I want to die in Khojaly but not in other place," - uncle Salman said. He didn't speak about his four brave sons. He said in one word: "They paid their duty before their motherland."

I thought: "Oh my God, will there be person like uncle Salman who brought water to our dried aryks? Will there be a man who will bring life to hundred people like Salman? Almighty, save me and my land from this sorrow."

P.S. Uncle Salman couldn't achieve what he desired. He died in Naftalan but not in Khojaly.

THERE IS NO ONE TO VISIT ME
THERE IS NO ONE TO TAKE CARE OF ME

Old Minara looked after her three grandsons, and her daughter Shukhaddin was working the vineyards of the sovkhos. Although she had divorced from her husband, he didn't let his children be in need of money.

During the bloodshed, the candle of his house gone out - their three sons had died. And no one had made inquires about their grandmother. Their elder son Etibar was in post and his younger brother Mobil was baking bread in the Khojaly bakers when his mother together with villagers went to Katik forest. That day breads in the oven were reduced to ashes. Though Mobil was soldier of the National Army, he did other works as well.

All around were shuddering. There was such confusion that mother lost her son, and son couldn't find his mother as well. Unaware of her sons, mother was running with dressing-gown and slippers on. And it was freezing hard that day. The mother didn't think of herself. She was just whispering: "God, help my sons". Lots of bullets were howling over her head. She had forgotten about herself. She was asking about her sons. Somebody said: "He was in the group of so and so." Others said: "Last time we saw him in the village." the mother could neither go with villagers nor stay in the forest. She saw that Khojaly was set on fire...

She had nothing to do but to go. There were many mothers like her. Now she was dragging. She wanted to stay alive, to see her sons. Hopeless mother stood up. "I won't drag. If my sons come across to the bullets of the enemies it will better to hit me." - saying this words she stood up furiously. The bullets were flying over her head. Now she was going straight. She neither bent down nor dragged. "I won't bend down unless I come together with my children. I will go straight. Maybe, Allah would save them. I hope that Allah will hear my prayer." One would become deaf because of the voice of machine-gun.

When she reached to Aghdam, she came together with Etibar's wife Aida who gave birth to a child and with granddaughter Habiba who died in birth. That day many mothers lost their children and many children lost their mothers. In Khojaly there was grandmother who stretched out her hand for her walking-stick. She was worrying about her daughter and grandchildren. As it was dark she couldn't find her walking-stick. Suddenly she heard confused sounds in the yard. She heard the steps of soldiers. For a moment she recalled her grandson Habil. Those days, Habil was driver of Victor Polyanichko, head of the Garabagh Organization Committee of Daghlig-Garabagh Autonomous Region, second secretary of Central Committee of Communist Party. During the tense period of the events, he was driving to Aghdara, Khojavand and other Armenian dwellings. He used to say: "Armenians can't kill me. They are coward nation." He used to gather fruits in the garden. He used to give those fruits to old Armenian man sitting in the side of the pavement. He used to say that he felt bad when he saw how this old man looked to the people returning from the bazaar with full bags. When he bypassed, he used to give these fruits to him. But how could Habil know that Armenian by name Garo would kill him together with his aunt in the center of Askharan. That his child would be born not knowing who was his father. That terrible night that is on 17 November 1991 Habil became first martyr of this family. They had named his child as he willed - Ulkar. Ulkar was the victim of another tragedy after Khojaly tragedy. The grandmother could hardly recall the death of Habil. Thus, the sounds coming from the yard couldn't belong to him. These are Armenian and Russian soldiers. They had come to torture old helpless people. A father heard about the death of his son in Aghdam. He went to Askharan. All these took place in front of the eyes of Russian soldiers. Habil was taken to Aghdam Central Hospital. Though they transferred blood, they couldn't help him. Blood was pouring to the floor. His father cried bitterly and asked doctor: "Save my son!" Unfortunately! They couldn't save him. In his last breath he said: "Don't cry, father," - and asked for water. The father gave water to him. This was his last desire. That day father took his corpse and carried it to Khojaly by his car. That day all around wept bitterly. It was raining all day long. At dark night they burnt Habil in Khojaly cemetery. His brothers said: "We can't live after the death of Habil." His mother cooked the dish which Habil liked very much in his childhood and gave funeral repast. Fire-brands under the bonfire were on fire. By wiping tears with the end of the apron, his mother said: "God save us." But greatest tragedies were before us.

Khojaly were living its dark nights since months. Khojaly Tragedy had begun from remote

past. But when the road of Askharan castle were build with concrete wall on 1 November 1991, our land communication with Khojaly had been broken off. They could communicate only by air. That night Etibar looked for his mother a lot. He didn't know to save either his grandmother or mother. About morning desperate Etibar decided to go to village, at least to find his mother. It was hard to go after his grandmother. He was shot when he crossed the main road in Khojaly and reached to the petrol filling station. The Red Cross Organization found his corpse and brought to Aghdam. Mobil had fought with his fellow-men in the five-storeyed building in Khojaly built by Baku house-building plant No 1, and about the morning went to the forest. He was captivated near Askharan region, and there is no news of him up to day. None of the captive soldiers of National Army were returned. Those who were freed said that Armenians killed captive soldiers with torture. And his mother was unaware of this. All day long, she begged late Allahverdi Baghirov, National hero of Azerbaijan, head of the Aghdam Popular Front, to save her son who was captivated. But Unfortunately! When she met with Allahverdi Baghirov, he said that there people on our side who laid obstacles to liberate our captives. If it were, who knew maybe they could save last hope of Shukhaddin, maybe he would be consolation for her. Mother who longed for her sons named her granddaughter Intizar. Now Intizar is at the age of 14, she is at the same age with Khojaly tragedy.

This road takes me not to Khojaly but to Gizilgum sanatorium in Pirshaghi settlement where Khojaly villagers settled. The sanatorium was look like as dried mill. Its walls were cracked; there was no sign of flowered yard. Everywhere were in dust. I stepped over the tattered carpet. I knocked the door of little room in the second floor. Hoarse voice came from the inside: "It is open, you may enter." There were two stools, a little table and sofa in the room. There was mother with snow-white hair sitting in the corner of the sofa. There was ash-tray with full of stubs and cigarette lighter. She was smoking gluttonously and drove away smoke. There was a long silent. I wanted to find consolatory words to say but I couldn't. Great Sorrows are always dumb. At last, she crushed the stub into the ash-tray. 366th regiment crushed old women in Khojaly in the same manner. She turned to me and said: "how nice of you that you came and remembered these poor people. There is no one to visit me, nobody inquires after me. They had stoked up bonfire in Novruz Holiday. Everybody wished to celebrate next Novruz holiday in our land. Looking to the bonfire I remembered my children. What do I need Khojaly without them for? As though I didn't give birth to them. I am still unaware of my mother. Sonless mother couldn't go to her last point on the shoulders of her grandsons. I can't cry anymore. My mother used to say: "Thanks God, You didn't give me sons but You gifted my daughters with sons. I will go to grave on the shoulders on my grandchildren. But she couldn't." Her grandchildren Habiba and Intizar were sitting at her side and sleeked down her hair. "Do you know what did my grandchildren make a present? They bought cigarette and cigarette lighter. But there were days when my sons bought gifts separately." Intizar couldn't believe that her father was dead. "No, I will look for him. I will find him wherever he is. I will be a journalist," - she said. "But why do you want to be journalist?" "Journalists can collect information from everywhere." Maybe one day Intizar who long for her father would write most effective book on Khojaly.

That day that is on 26 February many statesmen, head of the committees, official persons had passed bypassed the little monument "Ana harayi" (Mother Cry) devoted to the Khojaly tragedy near the metro station Khatai. They put sown greater than monument itself. Neither this mournful mother nor ill-fated bride was remembered. There was nobody who could console mournful father who was driving in his car with black band. At last father went to the Pirshaghi settlement and hugged his grandchildren. He was burst into tears. Father who couldn't once fondle his sons now was fondling his grandchildren. And mother with great sorrow stayed alone in her little room together with her grieves. There are 60 women organization, about 3000 society, organization and committees, and Khojaly Red Cross Organization that benefits from Khojaly tragedy. ..

Mother could escape the death. But couldn't escape the great sorrow... there are two verdures of this tree. They will shoot. They will light the candle of three heroes. Amin!

KHOJALY PEOPLE WERE BEHEADED OVER THE ARMENIAN GRAVES

ARMENIAN AND RUSSIAN OFFICERS IN 366th REGIMENT MUST ANSWER IN FRONT OF THE COURT

I couldn't stop looking to the way. I was plunged into the dreams. And suddenly I saw a tree with snow-white flowers in one of the yards in the side of the road. Oh my God, spring comes! People had changed as seasons.

14 years ago while walking on this road I put my head over the shoulders of aunt Shargiyya and cried noiselessly. In the evening we reached to the board-house built by House-Building Plant No 1. Delivering the keys to us director of board-house Saleh said: "Let God, give you patience." Those days, trees in the ash-gray field were dark black. A few leaves were on the branches. Place where we had to stay was flat houses. As this place was considered for the people who come to rest in summer, the walls of the rooms were wet. Wounded children alongside with frostbitten olds were shivering with cold. Though it was bitter cold, later the olds slept. Infants were crying because of cold and hunger. Making sweet tea, workers of board-house gave it to the women with infants in order to make children to stop crying. Infants drank sweet tea and fall asleep. Mothers' milk was dried because of fear. Several hours passed from the evening when I left my fellow-villagers and went to my own-room. The whistling wind winnowed the sand. Sometimes it was breezing up so that it threw pebbles and cockleshell to the windows. Sea was becoming strong. My dreams were up to the heaven. My dream was in the Katik forest where my mother's corpse was lying. Armenian didn't let us even to take our corpses. It was hard to calm down children who lost their mothers. They asked: "Why our mothers don't come?" We couldn't bury our martyr's whose soles still wander in that forest.

In that long, mournful night wind and sea were my bosom friends. As if they were crying for our victims. I couldn't sleep till the morning. Oh my God how long night was it! It is said that there is day after dark night. But the day of this dark night opened with more terrible news. Soldiers, especially commander of military group No N in Aghdam, Azerbaijan National Hero Shirin Mirzayev's soldiers were fired, and many of our soldiers died when they went to Katik forest to take the corpses. As we hadn't professional helicopter-pilots it made things even harder. Many helicopter-pilots were killed. Those who didn't afraid hadn't enough experience. Armenian armed soldiers who lied in ambush on the height were firing to the helicopters. To pilot a helicopter between the electric conductors needed a special experience and ability. One who could do this was Khanlar Sattarov. But still there were many martyr's in Katik forest. Up today they are waiting. Let's again look thorough the content of the 366th regiment that killed many innocent people on that terrible night.

AUNT TAMAM'S PENSION

Uncle Kochari: "We had no one neither in Khojaly nor here..."

Knocking at the door I heard hoarse man voice from inside: "My dear, the room is flooded. Let me clean then you may come in." I'd waited for a while at the narrow corridor. At last a man opened the door and invited me to enter the room. There was an old woman sitting on the bed and watching through the window. After inquiring, a man began to speak sadly: "My dear child, water from the pipe in the bathroom flows often and floods the room. It's been 14 years since these pipes were changed. It had better if we die. At the TV it's spoken such way as if the refugees live like nobles. After we moved here neither sewerage nor water pipes have been changed. We are homeless people. We had no one neither in Khojaly, nor here" then he turned his head to his wife and said: "Aunt Tamam is a hero mother. She had 9 children and receives low pension. That pension is not enough even for medicine."

Aunt Tamam was the only woman in our village who gave birth to three twin girls. That time this family was given a cow in order to provide children with milk. Nurses Huru and Ayulduz used to take care of these children. These girls have grown up. Now they are mothers. After Tahir, the only son of uncle Kochari, three girls were born. Though uncle Kochari had one son he always thanked God for all his children. His daughters' names were Rahila, Rubaba and Arzu. Their father was proud of them. He'd promised to sew dress for his daughters when they went to school. When they finished school uncle Kochari's eyes were filled with tears of joy. Uncle Kochari and Aunt Tamara were working at sovkhos. But they'd had bad living conditions. Their daughters could finish only secondary

school. Aunt Tamara had never worn expensive clothes. What she wore was only black galoshes.

He always thanked God for the provisions. He used to have good harvest. He used to say that God gives it to his children. He loved his children very much. He used to sleek down hair of his daughters as though they were little girls. His eyes were filled with tears when his daughters married. How did the years pass so quickly? Yesterday they were children, now they are grown-ups. He cried with joy when he married off his son. Now he wasn't crying.

Uncle Kochari's teenagers' years coincided with war time. They were living very poor. Sometimes they used to eat cotton-cake. In winter it was too hard. During those years many people died of cold, disease, starvation. That time there were approximately 15 Armenian houses in our village (that is, Gala Dara village in Khojaly). I remember well with the children from the village we'd brought wood from the forest Katik to the old Armenians- Astxey, Maria, Ambarsum, Shura.

-Uncle Kochari, who ruled Khojaly that time?

- Though the Armenians had 15 houses they ruled. At the position of the Soviet chief firstly was Bakhshi Sarkisyan, then an Armenian named Usub. In 1967 the Armenians left the village.
- Why did they leave?
- Because they didn't have schools in their own language.
- What about before?
- Armenians studied at schools in the Azerbaijani language as we did. Even Armenian teacher Rachik taught in the Azerbaijani language. When Armenians burnt three Azerbaijanis in Khankandi, I mean Arshad's family, we didn't touch those families. We didn't let destroy their relatives' graves. I should note that, until Khojaly was occupied that grave-yard hadn't been destroyed. But the Armenians destroyed our grave-yards after Khojaly was occupied.

Uncle Kochari's only son was a police officer. During hard days of Khojaly he was defending his homeland. That night he was on his post. He'd saved many women, children from the death. When uncle Kochari's son returned home safe and sound he raised his hands and thanked God: "Thanks God. You saved our children."

Years passed. Because the sufferings Tahir endured, he died of hemorrhage of the brain. But uncle Kochari didn't lose his hope and kept his patience. Uncle Kochari: "I have his four children. I can visit his grave. But we have so many heroes who don't have graves, who are not buried. We left them the forest, mountains, plains. They killed our sons with torture. It would be better if we died. Not we, but they'd had to bury us. We keep the wound of our sons and homeland in our hearts. It had better die than live this way..."

Uncle Kochari stood up, took his children's photo went to Mosque to ask Mullah to read yasin.

Talking about his little daughter Tahira uncle Kochari's eyes filled with tears: "She had just had 16 years. That autumn was the hard one in my life. It was vintage period. She had gone to cut grapes. Crossing the highway through Khojaly an Armenian driver taking students from Knankandi to grape cut crushed her with bus and killed her. When that man came to my house I forgave him. I said that was an accident. We didn't treat with them badly. It appears that these people were the savages. Man can not treat in that way. They behaved like wild animals".

This moment aunt Tamam stood to make plov, because today was Thursday. The souls of died heroes are not happy today, because Khojaly is still under occupation.

"I WON'T DIE BEFORE SEEING MY SON"

Return of Mehman means the overturn of president of Armenia Robert Kocharyan.

There were few high educated young people in our village. One of them was teacher Gudrat, son of miller Jumshud. Grandfather Jumshud's eyes were filled with tears of joy when his son Gudrat entered the university. How could it happen, miller's son entered to the university? Gudrat began his pedagogical activity as a teacher at the educational center in Karkijahan settlement. There he married to a girl named Shukufa, they had five children. Teacher Gudrat was a director of Khojaly secondary school where I studied, for a long time. He was a geography teacher. I remember him teaching us showing countries, rivers, lakes, oceans on the map with thin stick. When he was a director our school gained cups, honorary titles at the olympics on subjects, sports, military games such as "Gartal",

“Shahinlar”. Our volleyball and handball teams consisted of girls and boys used to win the first and the second places. Teams of the secondary school of Askharan region were jealous. They considered Khojaly School as their main competitors.

Teacher Gudrat had married off his daughters and sons. He had grandchildren. Teacher Gudrat with his cheerful appearance looked young than he was.

When the events began his sons were one of the defenders of Khojaly. They worked in the day time, in the evenings they stood at the post. His middle son Mehman was brave and courageous. In order to return one man captivated from Khojaly, he caught one Armenian and changed him with the captive.

That night when teacher Gudrat wanted to warm his freezing hands and feet near the gas pipe explored near Askharan he was captivated with other fellowmen and was taken to the Body of Interior Affairs of Askharan region. My cousin Mobil also was with them. One night at the next camera his middle son Mehman was so tortured that he cried till the morning. Having heard his son’s voice teacher Gudrat thought his son to be dead. Teacher Gudrat was speaking that, that night his heart almost came off. That night teacher Gudrat had infarction for the second time. Many high positioned Armenians had eaten with teacher Gudrat at his home. They had drunk to their friendship. That night one Armenian doctor named Balasanyan who used to visit teacher’s house entered the camera. Teacher Gudrat was shot on his back in the forest, in captivity his right eye was beaten with the butt of rifle.

Teacher Gudrat thought that in that situation doctor Balasanyan would execute his doctor duty. As he had also made Hippocratic Oath. But Balasanyan even didn’t look at him. Teacher Gudrat had reminded him that once when they ate together he used to talk of their friendship. But he asked him indifferently to forget about that. That night teacher Gudrat couldn’t sleep of the wound. Every day the armed Armenians entered the cameras, beat the captives, offended, and humiliated them. Teacher Gudrat was released from the captivity, but he didn’t live long and died. Those who were saved from captivity talked that, the savages had cut the tongue of Mehman, pulled out all of his teeth with pincers, had broken his arms.

When teacher Gudrat died his last word was Mehman: “My poor son, I can’t even sleep quite in the grave. I can hear your voice even there”.

It appears that Mehman wasn’t killed. A telecast about Mehman shown recently on independent “Space” TV Channel shocked us deeply. Mehman’s tongue really was cut. They had chained him and kept at the door like a dog. He had become crooked, looked like an old man, his appearance ached the hearts. Mehman is 46 years. Once he was brought for the exchange, but it didn’t happen and was taken back again. Armenians had said that release of Mehman means the overturn of the president of Armenia Robert Kocharian.

Mehman had a terrible captivity life. After this telecast our hearts ached. The release of our girls and boys like Mehman from captivity is a prior duty of the authorized bodies. Unfortunately, all captives from Khojaly are not free. Underage girls captivated that time now are young women. And now they have children from the enemies. In future these children will turn against us. They are treated as kamikazes, terrorists, and etc. Khojaly is our uncured wound. At present situation of Mehman’s mother is getting worse. One mother is waiting anxiously for her son to be free from captivity: “I can’t die before seeing my son”

WE HAVE NO RIGHT TO FORGET

.. .On the 28th of February 1988 Sumgait events happened (done by Armenians) the Armenians living in Khankandi erected a monument to them. Azerbaijanis living in Khankandi were witness of Armenian women putting flowers in front of the monument and swearing to revenge. That day I also went to Khankandi. All of my body was shaken seeing that crowd. While walking 14 km from Khankandi to Khojaly I got greatly excited.

* * *

But in Khojaly hardworking village women were planting potatoes in the gardens. During Khojaly bloodshed old aunt Yakhshi was whipping her Armenian bride Valya. This poor Armenian woman was speaking and crying: “What’s the difference either Karabakh is Armenians or Azerbaijanis? We couldn’t plant potatoes if it be Armenians.” But she wasn’t aware of great tragedies. She didn’t know that her daughter Nurida’s husband Tavakkul would be executed, her 12 years old

grandson Sakhavat would be shot and she would carry her son's dead body on her back to the Mosque in Agdam, and would damn Armenians. Aunt Yakhshi would also die in Khojaly. And no one could bury her dead body.

* * *

... This is sister Elmira, lost her husband a police officer Yasit, when she was young. After the death of her only son, being both a son and a daughter to her mother-in-law and father-in-law sister Elmira would take them on her back and would send them to Agdam by helicopter, but she would stay in the village. But she wasn't aware of that Armenians would kill Rovshan who was gone to Russia because of bad living conditions. She would be both grandmother and mother to his four children. Her bride Gatiba would get blind because of "Alazans' thunder" dropped to their yard in Khojaly.

THESE ARE PROUD, FIRM WOMEN OF KHOJALY

Events intensified. On 16th of November 1991 Habil the second son of my uncle worked as a driver of Polyanichko was shot savagely by Armenian named Gara. Since that day road from Askharan castle to Khojaly was fenced with concrete. It's been 4 months that people of Khojaly couldn't go to Agdam, Shusha by helicopter. Former minister of Justice Alisahib Orujov had brought bread to Khojaly by helicopters. That time the only child of Allahverdi bey, daughter of aunt Adila died in Khojaly bloodshed Nazila had said to former minister: "We don't need bread, we need gun in order men of Khojaly surrounded with Armenian settlements could fight".

* * *

On 17th of December 1991, under the leadership of deceased Yaman Hasanov who wanted to trap those who fired Khojaly with Alazan missiles from Boz Dagh, together with 21 people had successfully carried out the "Boz Dagh" operation, in this operation Shakir had died, Firuddin and Mahammad Tusi were wounded seriously. While confused Armenian and Russian soldiers were fighting each other those who implemented that operation could take the corpse and wounds and run away. These brave sons were treated by proud women of Khojaly, of Azerbaijan.

That night Yavar Hassanov's deceased mother aunt Ruzanda was as a mother to Muhammad Tusi a police officer came from Baku, then after four days she sent him to Baku by helicopter.

* * *

.. That night we were in information blockade. Journalists from all over the world had come to Agdam. As there was chaos and non-authority in Agdam, local journalist couldn't go to the forest Katik for two days. But that time Armenians acted quickly, and reflecting pictures of our martyrs on the stamps as a heroes died on the way of "Great Armenia", and passing them through the world media, presented them as "heroes of Artsakh". The world believed to the Armenian lie. After two days, video recordings of deceased Chingiz Mustafayev, National Hero of Azerbaijan and operator Seyidaga Movsumlu showed the reality to the Azerbaijanis. People believed that Armenians made terrible bloodshed in Khojaly. On 28th of February a group of foreign journalist went to Khankandi. There was neither Azerbaijanian nor Turkish journalists in that group. Reporter of "The Washington Post" had been to Khojaly before said that no one guaranteed security to Turks. They had arranged that work by themselves voluntarily. They went to Khankandi on their account. I should note that many of them had insured themselves. The journalist of "Voice of America" an American Thomas Tolts brought Khojaly tragedy to the notice of the world. He said that that was his duty as a journalist. But we did so many over the frustrated Khojaly. We thought ourselves to be hero. Even those journalists couldn't bring all the reality as the way it was. Because there were Armenian journalists among them. Though they had represented them as American, French, English they were Armenians.

Let's remember writings of foreign media of that time.

"The Times": "Armenian soldiers executed hundreds of refuge families. Many of them are women and children. Armenian soldiers shot more than 450 Azerbaijanis, most of them are women and children. Gulsabah, being invalid from her childhood, daughter of Raisa Aslanova saved from Khojaly had been executed in the house, her husband Gayyum Aslanov had been captivated, and though he was released from captivity he is very ill. He suffers of heart attack."

"The Times": "Bloodshed is made know". Anatoli Levin: "More than 60 corpses, among which

there were women and children, were found on the slope, valley of Daghlig-Garabagh. This proves information about execution of Azerbaijanian refugees by Armenian forces.”

“The Times”: “Many of them are unrecognizable. There was a little girl whose head remained only.”

“Izvestia”: “Videotapes showed children with ears cut off. Half part of an old woman’s face was cut off. The skin head of men was stripped off.”

“The Sunday Times”: Thomas Tolts is the first reporter informed about the bloodshed Armenian soldiers made. “Khojaly was quite, simple Azerbaijan village, home of thousands who were engaged in farming. Last week this village was wiped out.”

“The Financial Times”: “Armenians shot refugees column going to Agdam. The Azerbaijanis counted 1200 dead bodies. Reporter from Lebanon confirmed that rich dashnak community sent weapons and people to Garabagh.”

“Izvestia”: Major Leonid Kravest: “I myself saw about hundred corpses on the slope. One of boys didn’t have a head. I saw bodies of the old, women and children executed savagely everywhere.”

YOU MUST PROVE YOURSELF TO BE ARMENIAN

There had been abundant harvest in grape and apple orchards. Pupils used to help workers. Yellow, red, green apples were so amazing. Apples gathered from Hasanabad village of Khojaly had been selling to the villages of Daghlig Garabakh for low price (people living there were Armenian nationality). The Azerbaijanis had been driven out from those districts so the Armenians were formed the majority of people living there. The Azerbaijanis lived in the villages with bad condition. In short, the Azerbaijanis lived in the areas where not asphalt roads but natural soil roads began.

Deceased uncle Hasan worked as a guard in those apple gardens of Hasanabad village. The Armenians took responsible posts. Uncle Hasan’s wife was Armenian. Uncle Hasan and his wife Rita had six children, all were girls. Their daughters had had their secondary and high education in Russian and Armenian. Shafiga and Gulnara had graduated the faculty of Language-Literature of Pedagogical Institute in Khojaly in Armenian. Their husbands also were Armenians. Shafiga lived with her family in Yerevan. They had two children. Situation of such mixed families were miserable, when the events began. Shafiga talked that one night the Armenians attacked their house, beat her husband and demanded to divorce the wife with Turkish blood. Otherwise, they would kill him. Shafiga with her two children were banished from Yerevan to the father’s home. Her sister Asia was married with Azerbaijani in Khojaly. Coming to her sister she taught Russian at the secondary school in Khojaly. Though she had graduated the faculty of Language-Literature in Armenian. That night Russian and Armenian soldiers killed uncle Hasan. His wife and daughters having been banished from Hasanabad to Khojaly were captured. I should remind that, Khojaly had opened its arms not only to the Azerbaijanis- Mahsati Turks banished from Armenia, Uzbekistan and Daghlig-Garabagh, but also to such mixed families. The captives held in interior affairs department of Askharan region had been tortured a lot, but they hadn’t been so. After being released from the captivity they are living in DGAR and different regions and cities of Azerbaijan.

ZABILA AGAYEVA:

At long winter nights chestnut-colored hair girls used to weave carpets from colored threads. I used to look at the pictures of landscapes, mountains, valleys, hunter hunting gazelle and etc. on the carpets. Not everyone in our village could weave carpet. Aunt Zabila could both weave beautiful carpets and draw amazing drawings. She made all pictures on the carpets which wove by her. She could also easily pull out decayed teeth. Villagers were thankful to her. Aunt Zabila was also one of the hero mothers of our village. She had ten children. She had recent seen the brides off to the house of bridegroom, and had married off her son. When Kharabakh events had occurred one of the defenders of our country was her husband uncle Sattar and her son Zahid. That terrible night uncle Sattar with his ten years old son Allahverdi had been walking through the forest. Couldn’t stand cold and frost little Allahverdi had died in the arms of his father. Uncle Sattar had lost his mind. Having opened his eyes he had supposed that the soldiers standing above his head were the soldiers of our national army.

When he'd asked them to help, they took the dead child from his arms and threw him on the ground, and began to kick him. Being hopeless uncle Sattar begged them to let him bury his child in the nearest village where Azerbaijanis were living. Hardly finished his words they kicked him so hard that blood spurted from his mouth. Then they shuffled him. In the semi-darkness stable in Dahraz village uncle Sattar firstly couldn't see anything, but then he recognized his fellowmen by their voice. Then a lamp had been brought to the stable, and suddenly uncle Sattar saw the dead body of his son Zahid and sobbed. Zahid was the soldier of self-defense battalion in Khojaly. Uncle Sattar was taken as a clew and thrown to one side. He couldn't even know where he was. "I felt ache while my second tooth was pulled out with pincers. Then I lost my mind. When I opened my eyes I saw that all teeth were pulled out from my mouth". Then 19 people with uncle Sattar were taken to Khankandi. "When we passed through Khojaly the armed Armenians blocked our way and poured the captives to the ground and demanded to override us. But the one who commanded them didn't permit them". The most terrible days of uncle Sattar began in Khankandi. One soldier of our national army was beaten so much that when I hold his head the soldier said "uncle I am dying". The wounded leg of uncle Sattar had gangrened. He couldn't sleep at nights, cried, and moaned. He begged the Armenians to kill him. But they laughed and told that he would die in any case, but they wanted him to die grievously.

Once kicking the door he asked them to take him to the chief of the police department where he was kept. They took him to the chief. His leg had already been swollen and turned into stump. The chief called for a doctor. He poured iodine on the wound and bandaged it. He told everything what had happened to him. That day uncle Sattar had been changed with one Armenian. He stayed at the hospital for a long. Now his wounds are making themselves felt. Aunt Zabila and uncle Sattar were so shaken that at last their family departed. Aunt Zabila had very hard life. There'd been a time that she was in need of a piece of bread, but she had suffered. Aunt Zabila now calms by reading Koran to her children. She prays to God for their spirit to be in paradise...

...At the last station approximately 10-12 years old boy crying "Arrived at Khojaly" began to collect the departure pay. The place called Khojaly is a hostel of the house-building plant No 1 in Pirshagi settlement. We had arrived in such freezing day. But we hadn't lost our hope. We thought that we would soon return to Khojaly. But 14 years passed. I went to meet young family not born in Khojaly. I knocked at the door. Hoarse voice came from inside: "I'm coming!" The door was opened. A young lady with baby on her arms and two juvenile boys appeared at the door.

I hardly recognized naughty, quite round, swarthy Zanura. She had changed a lot. She had turned to an old woman. She had just married when she came here. During the bloodshed Zanura had lost her uncle Husein, aunt Zarifa, uncle Tavakkul and his 10 years old son Sakhavat. Now she lost her mother Sahiba and grandmother Marish who couldn't stand to these grieves. Having many troubles than her age this woman looked like a person carrying a load on her shoulders. We both kept silence. I hardly kept myself of crying. I sleeked down children's hair looking at me with surprise. I asked their name. The elder's name was Rinat. He was 12 years. 12 years, 12 months, 12 days, 12 hours, 12 minutes, 12 seconds have passed since then. We entered the inside. Rinat acted as an old boy. He wasn't naughty. He behaved as an old one.

- Where are you from, Rinat?
- From Khojaly.
- A minute ago one boy of your age, earning for bread, said that here is Khojaly. Is here Khojaly?
- No, my mother and father say that the Armenians occupied there. As people living here are from Khojaly here is called Khojaly.
- When did it happen?
- In 1992, at night from 25 to 26 February, the Armenians killed the olds, women, and children.
- What will you do if you see an Armenian of your age?
- I will choke him.
- What if you don't be able to do that?
- I will be able.
- What kind of place was Khojaly?
- My father and mother say that it is very beautiful place with its gardens, forests, rivers and valleys.

- Will you go to there if it be liberated from occupation?
- Of course I will go.

Then he rubbed his forehead and was lost in thought. I should remind that Rinat's great-grandfather Allahverdi bey was one of the noble men of Khojaly. His grandmother's fate during the bloodshed was unknown. Allahverdi bey was exiled by council government as a kulak. Neither father nor daughter had a grave.

- Let's think that you are grown up and entered the university. If war begins that moment, which will you choose, will you study or go to war?
- I'll go to war; it is never late to study.
- Do you want summer holidays begin soon?
- No, I don't. I'll spend my summer and winter here. The water in the sea is dirty, and my mother doesn't let us to swim, she says we could drown in the sea. Many people drown in the sea.

Children of Rinat age in Khojaly used to swim in the water of Khojaly, Ilisu Rivers, bake in the sun lying on the sand. They used to drink spring water at the riverbank with pleasure. They used to eat mint grown on bank of the spring. Village children awoke early in the morning rolling up the hem of their trousers used to go to the riverbank. They had helped to elder boys in fishing and construct marguee. They had never got tired of playing. They had looked like sportsmen. But Rinat looks very tired. Feel of fury, disgust have got him exhausted. He is grown up neither with churn butter nor with spring water of Khojaly. When I was of the same age I had known grandmothers, aunts in Khojaly, also Rinat's old grandmother aunt Asia, aunt Adila. But Rinat knows neither me nor other aunts from Khojaly. Obviously, after 12 years children from Khojaly will recognize neither us nor their same aged. Isn't it a tragedy? So, our tragedies still go on.

I DIDN'T WISHED GARABAGH TO JOIN ARMENIA, I WISHED TO JOIN WITH MY CHILDREN

During my school years friendship meetings with neighbor schools had been holding. Then Armenians were very kin to mixed families that is to the children whose mothers were Armenian. They were very happy of their one word "Barivyeg", which meant welcome. My Russian teacher Esmira also was an Armenian. But during the bloodshed these families also were executed. During these meetings their poems, songs dedicated to Garabagh were Azerbaijanian music and dances stolen from us. When we presented them Russian books they gave us books in Armenian which we couldn't read. They had already made Garabakh theirs since then. But that moment we didn't comprehend its meaning. Our thoughts were filled with the idea of internationalism and nation friendship. Teachers Lesmomiya, Esmira, Svetlana, Elmira, Suisan and etc. taught Russian language at our school were also Armenians. One of them that are my neighbor teacher Esmira was married to biology teacher Ibish. They had three children. I witnessed of tortures of these families when the events began. They were in hopeless situation. Living in Khankandi after Sumgait events this woman's father, brother, relatives had never returned to Khojaly. Teacher Esmira lost her mother when she was a child. Her father had never married anymore. He gave all his love to his children. He often visited his daughter. When the events began teacher Esmira had preferred her family. She said that couldn't be apart with her husband and children. The villagers never treated them badly.

Teacher Ibish was an influent person at school. He had many followers. His role in all who acquired profession of doctor, biologist couldn't be forgotten. The events were getting more excited. Teacher Ibish suffered from heart decease. He had a car "Jiguli 06". During the bloodshed teacher Ibish died from infraction in Khojaly. His middle son covering his mother's face brought her to Agdam. But her children were obliged to take her to Turkmenistan. They said that they couldn't look at the faces of mothers who lost their children. Mother was shocked by the death of her husband. Now she was obliged to part with her children. She couldn't endure these terrible sufferings. One Armenian woman named Valia who was gone to Turkmenistan with Esmira spent her days crying. Valia: "We felt ourselves as abandon. We even didn't go to our relatives. Because the Armenians would wound them as they had accepted us. Armed Armenians were threatening such families". Valia speaks: "Lately at one of the night teacher Esmira's nerves were pulled tightly, because of concussions. My

sorrow was also unbearable. My daughter Nurida died together with her son, my grandson Sakhavat. My daughter brought her child's dead body on her back to the Mosque in Agdam. My grandson was 10 years. God damn my nation."

Last night teacher Esmira spoke to her daughter on the phone for the last time. But her daughter had had no idea that it was their last talk. That she wouldn't hear her mother's voice anymore. Esmira put the receiver of the phone down, drank acid and killed herself. Now three children were obliged to stand hard trials of fate. Her elder son Eldar is a doctor. With his salary they could pay only for the rent. They have not yet made their own family. But the years pass. From her daughter's speech: "Last time my mother damned the Armenians. She said that she didn't care of joining Daghlig-Garabagh with Armenia, she wished to join with her children." One mother couldn't come together with her children; children couldn't join with their mother. But that night when teacher Ibish was at the post, teacher Esmira went to aunt Dilbar. All of them together with my mother hid in stable. Then our women felt sorry for teacher Esmira. But her own people, her own nation didn't.

AZERI TURKS MADE ME HAPPY, BUT MY NATION UNHAPPY

When uncle Bashir was chief of the Soviet in Khojaly the villagers lived in bad conditions. The villagers had worked day and night, hung tobacco, and grew vegetables. My grandmother used to say that they had been walking on snow barefoot. We didn't have shoes. Each one had a pair of dress of satin. We were washing them in the evenings, then in the morning dried and dressed them. We used to sleep 3-4 hours a day. It wasn't easy to be chief in the village that time. But uncle Bashir was strict and influential chief. He had four sons and three daughters. From his deceased wife Bayaz he had six children. When aunt Bayaz died he married with aunt Kubra. They had one child. No one could differentiate their own child from step children, they were very kind. All seven children called aunt Kubra a sister. Even her own daughter. Two of their sons Rasul and Rza were married to Armenian women named Julia and Aznif in Khankandi. Though uncle Bashir was against these marriages he couldn't make them change their mind. That moment aunt Kubra played role of bridge between father and sons, and she made uncle Bashir agree with these marriages.

Rasul had four children- three of them were girls, one was a boy. Rza had three children-two daughters and one son. I remember that well. When the third child of Rza was born his wife became nervous. When she was ill aunt Kubra was like a mother to her. She endured sufferings, took care of her from night till the morning.

Once Aznif's mother as one who wanted Garabagh to be consolidated to Armenia, took flag and went to meeting. When she returned her daughter got angry of her mother's behavior. Crying of how she could now look at her husband's face, she went to her room, drank acid and died. Her brother having heard of his sister's death also killed himself. A tragedy came one after another. Their mother repented for her behavior. She said that she'd sacrificed with her children for her nation.

The events were getting intense. Armenians banished our fellowmen together with these mixed families from Khankandi. They came to their homeland Khojaly. Rza married to Banovsha for the second time. During the bloodshed Rza fell for faith. Banovsha with her underaged daughter were captivated. Armenians tortured them unbearably. They burnt her body with the burning stub 78 times. They tortured the child as well. Their wounds have not been cured. Julia also was captivated. But she wasn't tormented that way. After captivity she with her husband Rasul went to Russia. Rasul died and was buried there. Their life was miserable. Uncle Bashir had forgiven them. But life never forgives those who make unforgivable mistakes.

Banovsha was a real mother for Rza's children, took care of them. Aunt Kubra helped them to settle down to married life. She loved her step children like her own. During bloodshed aunt Kubra lost sister, mother, father, and her relatives. Now she can't see; she is blind. Her only son Shahin looks after her. Raz's grave was in Uzundara grave-yard in Agdam. Like others' his grave also had been trampled. God forgive those innocent sacrifices who thought the marriage with Armenian woman sinless.

PARTICIPANT OF THE GREAT PATRIOTIC WAR: JANISH GULIYEV

“IF WE BE SAVED I’LL MARRY OFF MY DAUGHTER TO YOUR SON”

When the World War II began deceased uncle Janish going to front from Khojaly embraced his children, kissed them, cheered up his wife and left his home. Deceased aunt Maleyka kept her calmness near her husband; after he left she hugged her children and cried noiselessly. She damned people made that war. Then, wives of those who had gone to war damned Hitler. Sending my grandfather Museib to war, my grandmother Tamasha told him to kill bastard Hitler who killed the Russians’ wives and children. Then, crying she boiled a handful of cereals for hr children to eat. She hid her starvation. But Hitler’s soldiers killed my grandfather who went to kill Hitler.

During war years two of four children of my grandmother died from disease and starvation. Talking about war my grandmother used to get angry. When we asked her about our grandfather she used to say: “Hitler had defeated your grandfather. I hope you will never see such terrible war, my dears”. Neither aunt Maleyka nor my grandmother could think that we would meet more terrible war.

Passing through the flaming roads uncle Janish had said that it’s to God whether to live or not. At one of the battles when everywhere were shaken of the sound of tanks and weapons there were Russian, Tatar, Lezghin, Armenian and different nation soldiers in the trench he fought. At that battle he’d lost many of his front comrades. After the battle finished one of the soldiers approached him and asked him for a cigarette. Uncle Janish took the tobacco pouch out his bosom and gave it to him. He smoked the cigarette greedily. An Armenian named Shamil talked about his wife Arshaluz and his underage children. Then he raised his hands and said: “Astuvas (means God), help all of us.” Then uncle Janish talked about his family. Shamil was from Garakotuk, village in Nagorni-Garabakh. They were happy to be together. They became too close. They promised each other to marry their children if the war ended with victory and if they stood alive. Years passed, the war ended with victory. Uncle Janish returned from the war. That time few returned to the village. Aunt Maleyka’s eyes were full with tears of joy. She even gave spotted hen to those who brought happy news. As she’d promised she gave her tirme shawl kept in her bride pack to the herald. Then she made plov and laid the table to neighbors and relatives and then they made rejoice. Uncle Janish kept his promise. He married off his son to Shamil’s 13 years old daughter. Aunt Maleyka brought that little girl as her own child. And after she became older she married off her to her elder son Zakara.

He was one of the influent persons of our village. They had seven children. I should note that, there were 15 Armenian families in the Gala darasi village of Khojaly where uncle Zakar lived. They studied in the Azerbaijani language. Until Khojaly was occupied, in that village there was cemetery where the Armenians were buried. Even an Armenian teacher Rachik had been teaching in the Azerbaijani language. In 1967 when the Armenians burnt three Azerbaijanis together with Arshad, people of Khojaly didn’t touch those families. They sold their houses and moved to Khankandi. They used to visit graves of their fathers and grandfathers every year in May. The villagers used to join them, too. Neither the Khojalys nor aunt Maleyka, nor my grandmother could imagine the Armenians whose weddings they had participated at would do such wildness... Three sons of my grandmother, who couldn’t suffer the death of the Russians’ wives and children, were executed by Russian soldiers together with Armenian soldiers. Aunt Maleyka couldn’t imagine that four daughters of uncle Zakara’s big family would be saved. Uncle Zakara’s wife Shurik, her daughter Zarifa, brother-in-law Tahir, sons Akbar, Tahir, grandchildren Lala, Sevinj, Samir, Mahir, other brother-in-law Novruz would die. Her son Tahir had fought with Armenians as a hero until his last breath. Tahir’s pregnant wife Ramila would witness execution of her husband and their baby Samir. That Ramila wouldn’t want to live after such a terrible fortune. She would call her daughter after her sister-in-law Zarifa who died during the tragedy. Now Zarifa is 14 years. Akbar’s son little Akbar also was born. He has immortalized his father’s name. These girls who got older before time want to hear their fathers’ voices. What is the fault of these girls? We’d never heard Shurik who cooked Azerbaijanian meals as aunt Maleyka at the weddings to speak aloud. As our women from the village she had also covered her face near the olds. She was buried as a Moslem in Agdam. Members of her family are buried far from Khojaly. That night savage Armenians didn’t felt sorry even for their own people. But once at the meetings held between the pupils from Khojaly village schools and the Armenian schools, the Armenians used to say that they were proud of such international families and estimated them as a bridge to their friendship.

WAS BORN AS A CHRISTIAN, DIED AS A MOSLEM

Many beautiful houses were constructed by deceased uncle Saydi. He used to wake up early in the morning, took his harrow, hammer, used to go to work. Wearing his apron he used to work in summer heat and in freezing winter. He never asked for delicious meals like other masons. He ate what he was given and then worked.

Uncle Saydi's wife was an Armenian. But everybody in the village called her Sona, not by her real name Vera. Like other women from the village she wore a frilly dress and covered her head with shawl. She spoke the Azerbaijani language so easily that no one could say she was of other nationality. I'm not intended to praise Vera with these words. She named her first child Sevda. She had given birth to six children- 5 daughters and a son. As they had one son, all relatives shivered on him. Their son was hot-tempered. No one felt hurt of him. Two of his sisters were married. Three were single. As everybody they were longing for spring, too. Many people used to build houses in spring. Uncle Saydi built new houses for the just married and seeing light his heart beat with joy. He had built a two-stored, large, nice house with a big balcony for himself. He'd planted May flowers around the house. The more one looked at those flowers the more his heart renewed. His son Tofiq kept different colored birds and enjoyed taking care of them. They lived in luxury. But Man proposes God disposes... When Garabakh events began uncle Saydi's family was one of more shaken families. Raising his hands his wife damned her nation. Such families didn't leave their husbands and children, they stood with them. She said: "Nation that doesn't accept our children is not ours. We are very old people. What could we do after all?"

The events were intensifying. Khojaly tragedy wasn't far from. They didn't move to another Azerbaijan districts. "We've been neighbors for a long time. Neither the Armenians nor the Azerbaijanis would accept us." That night the armed Armenians and 366th Russian regiment destroyed uncle Saydi's family. His son Tofiq, Sevda's husband Taleh, Saydi's brother Bahadur, his three sons Fakhraddin, Araz, Mikail, were shot. Sevda's underage child was wounded. Uncle Saydi was also executed. That child's wound hasn't yet been cured. All men of the family were killed. Hearts of 5 sisters were broken deeply. Sevda didn't know whether to cry for her father or calm her little child or Vafa who lost her father, brother she loved very much. Because of shakings Vafa couldn't speak. She didn't eat, she didn't talk and she didn't comply with these deaths. Elder sister had had to bear these sufferings. A mother doesn't have nationality. But mother couldn't be with her children in this hard situation. Crying she went to Uzbekistan. The girls were saying that how they could look at the faces of mothers lost their children. Years passed. A woman was crying and begging on the phone: "You are also a mother, you can understand me. I'm living my last days. Let me come and see you for the last time." But her daughters were in dilemma: Mother or Homeland, Homeland or Mother!

Years passed. Vafa was infected with tuberculosis as the place where they lived was humid. Her obstinacy as well as poverty didn't let her to recover. One day she went to mosque, read Koran (holy book of Muslims) for her father's and brother's soul. One night she made her prayer for the last time, holding her both beloved ones photos went to bed. After some hours she died. Vafa was a tailor. She sewed many bridal dresses for many girls. She wished to sew a bridal dress for herself, too. But her bridal dress was sewed of shroud.

But one mother in a distance couldn't sleep. Her child wished to see her. She was full of joy. Early in the morning she phoned her children. But she heard her daughters crying. Mullah was reading Koran. The mother dropped the receiver of the phone. She saw her daughters neither in health nor in disease.

A train was arriving in Azerbaijan. On that train there was a white hair young woman gotten older at her young ages. She didn't cry as before. Her tears had dried like the water of our springs in Khojaly. The train arrived late in the evening. Children were not holding their mother and they were not crying anymore. As if she was guilty. Mother looked like a dry tree. She damned her nation that separated her from her children. Then she took her daughter Vafa's picture on the closet, kissed her picture then said: "You were devoted than me. You went to your father and brother, but I'm still alive." She didn't leave the house. All days she cried for her children and her husband. And one night she held her children photos and closed her eyes forever. She had become a Moslem and was buried as a Moslem. She was born as a Christian, but died as a Moslem.

But the tragedy of this family wasn't finished. Middle sister died of high tension current when she used plug. Her two daughters stayed without mother. Having lost her relatives in Khojaly tragedy

sister Sevda lost her two sisters and mothers at the hostel of the house-building plant No 1 in Pirshagi settlement. Didn't all these people who suffered a lot have a right for happiness? Didn't they have a right for marriage? Didn't sister Sevda have a right for happiness? During the war the Armenians killed not only Azeris, Turks or Ahiska Turks, but also the mixed families. I can't forget tear-filled eyes of those people. There are so many Families faced tragedy in Khojaly. One of them was uncle Saydi's family.

COMMON LIST OF KHOJALY MARTYRS AND VICTIMS OF GENOCIDE

1. Abbasov Elkhan Kamran oglu (8 May 1970 - 1992)
2. Abbasov Eyvaz Kamran oglu (2 October 1983 - 1990)
3. Abbasov Valiaddin Umidvar oglu (1963)
4. Abbasov Taleh Umidvar oglu (1966)
5. Abbasov Elbrus Garash oglu
6. Abbasov Savalan
7. Abbasova Elnara Tofiq gizi (15 years old)
8. Abbasov Antish Heidar oglu (42 years old, died of the bullet to his stomach, thorax)
9. Abbasova Antiga Haidar gizi (1935)
10. Abbasova Surga Alish gizi (1917)
11. Abbasov Salah Ismail oglu (1909)
12. Abbasova Hamail Janish gizi (1940)
13. Abdullayev Mahir Tanriverdi oglu (16 may 1971 - 1992)
14. Abdullayev Mahish Nasib oglu
15. Abdullayeva Malahat Mahish gizi
16. Abdullayeva Maya Salah gizi (1911)
17. Abdullayeva Latafat Hasan gizi (at the age 17, 1975)
18. Abdullayev Yusif Goja oglu (1932)
19. Abdullayeva Sevinj Sarhad gizi (1986)
20. Abdinova Samira Imamverdi gizi
21. Abdinov Seimur Imamverdi oglu
22. Abdinova Rahida Mikayil gizi
23. Abishov Ali Abdul oglu (dull trauma of the body, break of the skeleton bones) (1918)
24. Abishova Khazangul Ali gizi
25. Abishov Etibar Mohsum oglu (1965)
26. Abishov Mobil Mohsum oglu (1968)
27. Abishov Habil Mohsum oglu (1966)
28. Abishova Maruza Mahammad gizi (1930)
29. Abishova Latifa Babirkhan gizi
30. Abishova Madina Babirkhan gizi (1908)
31. Abishova Minara Rahim gizi (1910)
32. Abishov Elshad Giyas oglu (1967)
33. Abishova Mahbuba Gurban gizi (1960)
34. Abishova Chinara Nazim gizi (1982)
35. Abishov Chingiz Nazim oglu (1985)
36. Abishov Fikrat Jafar oglu
37. Abishova Mariam Mashadi gizi (1932)
38. Abishova Gulzar Gulali gizi (1964)
39. Abishov Saadat Niyaz oglu (1967)
40. Agayev Allahverdi Sattar oglu (1982)
41. Agayev Rasim Mirsalam oglu (1967-29 March 1992)
42. Agayev Zahid Sattar oglu (1963)
43. Agayev Allahverdi Sattar oglu
44. Agayev Vidadi Sajaddin oglu (1960)
45. Agayarova Zulekhha Yunis gizi (1965)
46. Agayarov Nabi Isag oglu (1985)

47. Agayarov Roman Isaac oglu (1986) (got stiff with cold)
48. Agayarova Sevinj Isaac gizi (1985)
49. Agayarova Gullu Surkhai gizi (1934)
50. Agayarov Sadig Shirkhan oglu (1932)
51. Agamirzayev Husein Agamirza oglu
52. Agamirzayeva Nargiz Bahman gizi
53. Aliyeva Guljahan Bashir gizi
54. Allahverdiyev Ziadkhan Saleh oglu (1957)
55. Allahverdiyev Mahir Novruz oglu (1974)
56. Allahverdiyev Novruz Salah oglu (1947)
57. Allahverdiyev Vidadi Mursal oglu (1977)
58. Allahverdiyev Salah Imamgulu oglu (1918)
59. Allahverdiyev Aslan (1961)
60. Allahverdiyeva Valida Astan gizi (1963)
61. Allahverdiyeva Irada Astan gizi (1965)
62. Allahverdiyeva Teyba Nabi gizi (1933)
63. Allahverdiyeva Gamza Garash gizi (from the shot to this stomach) (1940)
64. Allahverdiyeva Shafiga Zeinal gizi (1969)
65. Allahverdiyeva Banovsha Ismail gizi
66. Allahverdiyeva Gulnara Teimur gizi
67. Allahverdiyeva Gulara Teimur gizi
68. Allahverdiyeva Nazla Vali gizi
69. Allahverdiyev Hidayet Bahram oglu (1936)
70. Allahverdiyev Bahram Hidayat oglu (1976)
71. Allahverdiyev Mumush Bahram oglu (1923)
72. Allahverdiyeva Kifayat Huseinali gizi (1942)
73. Allahverdiyev Ilham Bakhsheyish oglu (1963)
74. Allahverdiyeva Yegana Naib gizi
75. Allahyarova Farida Maharram gizi
76. Allahyarova Kifayat Museib gizi
77. Allahyarov Etibar Baloghlan oglu (1968)
78. Allahverdiyeva Teyyuba Nabi gizi (50 years old, housewife, killed by shot to head)
79. Allahyarova Zamina Museiib gizi
80. Allahyarova Sadagat Museiib gizi
81. Alpanayev Sohbat Ali oglu
82. Alpanayev Fikrat Jafar oglu
83. Alpanayeva Zarifa Agha gizi
84. Alkhanova Sevinj Sahib gizi
85. Aslanov Gulu Bahram oglu (1927)
86. Aslanova Gulsabah Gayyum gizi (1972)
87. Aslanov Igbal Gulu oglu (1970) (eyes were pulled out)
88. Aslanova Elnara Tofiq gizi (1978)
89. Atakishiyev Farhad Rahman oglu (1970)
90. Babayev Allahverdi Ali oglu (1970)
91. Babayev Nasimi Ali oglu
92. Babayev Khagani Ali oglu
93. Babayeva Gariba Mukhtar gizi (1938 - 28 December 1991)
94. Babayeva Fanar Farman gizi (1943)
95. Babayev Fuzuli Ali oglu
96. Babayev Baker Babir oglu (1965)
97. Babayeva Tofiq
98. Babayev Gadir Asgar oglu (1935 - 28 December 1991)
99. Babayev Babir Asgar oglu (1942-1992)
100. Bagirov Zeinal Mammad oglu
101. Bagirova Zahra Sari gizi (1920)

102. Bagirova Halima Alish gizi
103. Bagirov Bahman Yagub oglu (1966)
104. Bagirov Elshan Hasan oglu (1965)
105. Bagirova Naila Hasan gizi (1956)
106. Badshiyev Rais
107. Badshiyev Ali Rais oglu (1968)
108. Bayramov Jallad Samad oglu (1948 14 May 1991)
109. Bayramov Rovshan Zahid oglu (1969)
110. Bayramov Zahid Tapdig oglu (1965)
111. Bakhshaliyev Elkhan Savalan oglu (1967)
112. Behbudov Vagif Yusif oglu (1963)
113. Behbudova Gulnaz Yusif gizi (1962)
114. Behbudova Surayya Ibrahim gizi (1920, died of bullet wound)
115. Babirov Tofiq Nifti oglu (1966)
116. Badalov Tofiq (trampled by tank, ears were cut, eyes were pulled out, and he was burnt)
117. Bahmanov Mushfig Vagif oglu (22 years old, by bullet wound in head)
118. Behbudova Gulbahar Yusif gizi (1968)
119. Bashirova Rugiyya Ifrat gizi
120. Bahmanov Akif Vagif oglu (1974)
121. Rahmanova Dilara Maharram gizi (42 years old) (1950)
122. Bashirova Ulviyya Ifrat gizi
123. Boranov Magsud Ali oglu (1928)
124. Bidzinov Mahmud
125. Bidzinov Zeynal Mammad oglu (1926)
126. Bilalov Namig Mahammad oglu (31 years old) (1961)
127. Binaliyev Alishir Gulali oglu (1967)
128. Binaliyev Jabbar Gulali oglu (1969)
129. Butko Dmitrey Nikolayevich (1930)
130. Valiyev Aghasaf Zakir oglu (1988) (died of the bullet wound in the stomach and right thigh)
131. Valiyeva Guldana Zakir gizi (1989)
132. Valiyev Firdovsi Fazil oglu (1966)
133. Valiyev Zakir Yusif oglu
134. Valiyev Avaz Alabbas oglu
135. Valiyeva Zahra Alabbas gizi (had been killed in the forest)
136. Valiyev Kamil Shahmar oglu
137. Valiyeva Nazila Kamil gizi (1966)
138. Valiyev Ali Imran oglu (1962)
139. Valiyev Zahid Najib oglu
140. Valiyeva Aziza Aliabbas gizi
141. Garayev Asif Garakishi oglu (1953 - 28 January 1992)
142. Garayev Saleh Asif oglu (1983-1993)
143. Garayev Usubali Suleiman oglu (1961)
144. Gasimova Rasmiyya Agha gizi
145. Gasimov Agha Bayram oglu
146. Gasimov Anvar Bahadur oglu (1925)
147. Gasimov Zohrab Avaz oglu
148. Gasimova Huriyya Avaz gizi
149. Gasimova Sakina Ali gizi
150. Gasimov Yashar Gaytaran oglu (1964)
151. Gasimov Gasim Ahmad oglu
152. Gojayev Guman Avaz oglu (1941)
153. Gahramanova Raya Gabil gizi
154. Gahramanova Elnara Tavakkul gizi
155. Gahramanova Gulnara Tavakkul gizi
156. Ganbarov Safar Garsalan oglu (1961)

157. Ganbarova Matanat Haji gizi (1967)
158. Ganbarov Emin Safar oglu (1986)
159. Ganbarova Esmira Safar gizi (1985)
160. Ganbarov Garsalan Boran oglu (1939)
161. Ganbarova Valida Garay gizi (1941)
162. Gambarov Nadir Garsalan oglu (1971)
163. Guliyev Zakara Gamish oglu (1932)
164. Guliyev Samir Taleh oglu (1990) (at the age of two, was shot on the mother's arms.)
165. Guliyev Mikayil Zahid oglu (1977)
166. Gojayev Guman Avaz oglu (1941)
167. Guliyev Taleh Zakara oglu (1965) (by bullet to heart)
168. Guliyev Lalish Mursal oglu
169. Guliyev Zakir Latif oglu (1965)
170. Guliyeva Zohra Latif gizi (1968)
171. Guliyev Shukur Garyagdi oglu (1985)
172. Guliyeva Ravana Garyagdi gizi (1979)
173. Guliyeva Nurana Garyagdi gizi (1981)
174. Guliyeva Sara Husein gizi (1955)
175. Guliyeva Shura Shamil gizi (1936)
176. Guliyeva Sevinj Akbar gizi (7 years old, from bullet wound) (1985)
177. Guliyeva Kubra Aydin gizi
178. Guliyev Tahir Sultan oglu (1956)
179. Guliyev Islam Idris oglu (1957 - 1 September 1992)
180. Guliyev Mammad Yusif oglu
181. Guliyeva Sahiba Abbas gizi
182. Guliyev Akbar Zakara oglu (from the shot to head) (1962)
183. Guliyeva Makhmar Khanlar gizi (1930)
184. Guliyev Fikrat Ali oglu
185. Guliyev Natig Valiyaddin oglu (1972)
186. Guliyev Farhad Safar oglu (1970 - May 1992)
187. Guliyev Shukur Barkhudar oglu (1954)
188. Guliyev Shahbaz Mursal oglu (1925-1989)
189. Guliyev Elchin Balakhan oglu (1965)
190. Guliyev Agil Sahib oglu (1963)
191. Guliyev Vugar Sahib oglu (1975)
192. Guliyev Nizami
193. Guliyev Shamsi Ajdar oglu (1961 - 1 January 1994)
194. Guliyev Zahid
195. Guliyev Ganimat Ali oglu (1936)
196. Guliyev Matlab Ganimat oglu (1963)
197. Guliyev Ismayil Ganimat oglu
198. Guliyeva Vasila Zahid gizi
199. Guliyeva Ruba Haji gizi (1936)
200. Guliyev Alish Mursal oglu
201. Gurbanov Shamil Imran oglu
202. Eyvazov Hidayat Ali oglu (left eye was pulled out, died from the shot to stomach and thigh) (1964)
203. Abdulov Zahid Yelmar oglu (1973)
204. Abdulov Mazahir Yagub oglu (1960)
205. Abdulov Yelmar Isgandar oglu (1939)
206. Abdulov Savalan Garash oglu (1937)
207. Azizov Mehman Gudrat oglu (1959)
208. Azizov Husein Nariman oglu (1956)
209. Azizov Fikrat Abbas oglu
210. Azimov Hasanbala Shahmar oglu (1935) (by shot to head)

211. Azimova Parvana Husein gizi (by shot to mouth and thorax) (1937)
212. Azimova Ulviyya Salman gizi
213. Azimov Azim Mashadi oglu (1911)
214. Azimova Zarifa Alakbar gizi (1953)
215. Azimov Akif Seydulla oglu (1961)
216. Azimov Natig Abbasgulu oglu (by shot to the back) (1986)
217. Azimova Dilara Seydulla gizi (1956) (shot himself)
218. Azizov Husein Nariman oglu (1956)
219. Azizov Aydin Nariman oglu
220. Azizova Zarif Nariman gizi
221. Azizova Rashida Nariman gizi
222. Azimov Anvar Natig oglu
223. Azimova Antiga Anvar gizi
224. Alakbarov T avakkul Alakbar oglu (1956)
225. Alakbarov Aydin Tavakkul oglu (12 years old, pupil, died by shot to head)
226. Alakbarov Sakhavat Tavakkul oglu (1988)
227. Alakbarov Asgar Gurban oglu (1930)
228. Akbarov Humbat Mehdi oglu
229. Alasgarov Vahid Rashid oglu (at the of 29) (1962)
230. Alasgarov Mahir Maharram oglu (1969-1993)
231. Alakbarova Zeynab Jumshud gizi (1923)
232. Ayyubova Lamiya Ali gizi
233. Ayyubova Leyla Ali gizi
234. Alasgarov Mazahir Maharram oglu (1969-1993)
235. Aliyev Elman Karim oglu (1960)
236. Aliyeva Khavar Yusif gizi (1957)
237. Aliyeva Svetlana Javanshir gizi (1957)
238. Aliyeva Surayya Bayram gizi (1934)
239. Aliyev Alasgar Mahammad oglu
240. Aliyev Tavakkul Bakhish oglu (1955) (by shot to heart)
241. Aliyev Nadir Gachay oglu (1967- 8 October 1991)
242. Aliyev Ayyub Sari oglu (1928)
243. Aliyeva Heyran Murshud gizi (1962)
244. Aliyev Elchin Firdovsi oglu (1982, got stiff with cold)
245. Aliyev Elgiz Firdovsi oglu (1984)
246. Aliyev Agali Naib oglu (1932)
247. Aliyeva Surayya Behbud gizi (1933)
248. Aliyev Alakbar Alehsan oglu (1915)
249. Aliyev Ilham Bahadur oglu (1966 - 13 January 1992)
250. Aliyev Anvar Zaynal oglu
251. Aliyev Akif Anvar oglu
252. Aliyev Asif Anvar oglu
253. Aliyev Mikayil Atababa oglu
254. Aliyeva Aygun Rahim gizi
255. Aliyeva Rahila Ahmad gizi
256. Aliyeva Ruskhara Aliyar gizi
257. Aliyeva Mahi Gabil gizi
258. Aliyev Rufat Iman oglu (1974)
259. Aliyev Sabuhi Cahangir oglu (1978)
260. Aliyev Salim Cahangir oglu (1985)
261. Aliyev Yusif
262. Aliyev Eldar Karish oglu (1963)
263. Aliyeva Chichak Alakbar gizi (1931)
264. Aliyeva Dilara Anvar gizi (1939)
265. Aliyev Baker Shiraslan oglu (1973)

266. Aliyev Islam Abdulali oglu (1913)
267. Aliyev Isa Abdulali oglu (59 years old, by shot to head)
268. Aliyev Arif Khanlar oglu (1970) (by shot to thorax)
269. Aliyev Ahmad
270. Aliyeva Yegana Maharram gizi
271. Aliyev Asgar Firdovsi oglu
272. Aliyev Fituris Firdovsi oglu
273. Aliyeva Saadat Firdovsi gizi
274. Aliyeva Sariyya Firdovsi gizi
275. Aliyev Jamal Firdovsi oglu
276. Aliyev Shahin Firdovsi oglu
277. Aliyev Firdovsi Ashraf oglu
278. Aliyev Firdovsi Isa oglu (1956)
279. Aliyev Elshan Abil oglu (1987)
280. Aliyev Elshan Sahadar oglu (1973)
281. Aliyev Faig Elman oglu
282. Aliyev Ayaz Elamn oglu (1970 - 8 July 1992)
283. Aliyeva Kubra Elman gizi
284. Aliyeva Rahila Humbat gizi
285. Aliyeva Sahar Charkaz gizi (1922)
286. Aliyev Abulfat Ali oglu (1963)
287. Aliyev Amil Rashid oglu
288. Alimammadov Namig Shahmali oglu (1962)
289. Alimammadov Faig Shahmali oglu (his body was cut into pieces, died by shot to thorax)
290. Amiraliyev Rashid Hasan oglu (1958) (by shot to thorax)
291. Amirov Tavakkul Bakhish oglu (was burnt alive)
292. Amirova Maya Gabil gizi (1962)
293. Amirova Yegana Tavakkul gizi (1986) (at the age of 8)
294. Amirova Raya Gabil gizi (1959)
295. Amraliyev Aynura Rashid gizi
296. Amraliyeva Adila Ali gizi
297. Asadov Yalchin Asif oglu (1957)
298. Asadov Nuraddin Mahar oglu
299. Asgarov Nizami
300. Asgarov Eldar Nizami oglu
301. Asgarov Asgar Imran oglu
302. Asgarov Khazani Karam oglu (1962-12 February 1994)
303. Ahmadov Rafail Naib oglu (1948)
304. Ahmadova Durna Salman gizi (1912)
305. Ahmadov Vagif Islam oglu (1957-1992)
306. Ahmadov Natig Ilyas oglu (1969)
307. Ahmadova Zibeyde Badal gizi (1928)
308. Ahmadov Eldar Naib oglu (1935)
309. Ahmadova Surayya Cavad gizi (1962)
310. Ahmadova Chichak Savalan gizi
311. Ahmadova Sarvinaz Ahmad gizi (1900)
312. Ahmadova Khanim Farhad gizi
313. Ahmadov Ahmad
314. Ahmadov Yelmar Naib oglu (1963)
315. Ahmadov Mazahir
316. Zamanov Novruz Gulu oglu (1936)
317. Zamanov Azad Novruz oglu
318. Zamanova Nurida Novruz gizi
319. Zamanova Khalida Novruz gizi
320. Zamanov Firudin Alish oglu

321. Zamanov Elnur Firudin oglu
322. Zamanov Elkhan Firudin oglu
323. Zamanova Firuza Firudin gizi
324. Zeynalova Aynura Tafiq gizi (1986)
325. Zeynalov Mahammad Mikayil oglu (1948)
326. Zeynalov Osman Bahadur oglu (1959 - 28 December 1991)
327. Zeynalov Tahir Bahadur oglu (1963 - 8 November 1992)
328. Zeynalov Majnun Zaman oglu (1969)
329. Zeynalov Tofiq Aslan oglu (1959 died from the shot)
330. Zeynalov Mahammad Masi oglu (died from the shot)
331. Zeynalov Eldar Aslan oglu (1963)
332. Zeynalov Nadir Aslan oglu (1968)
333. ibadullayev Nadir Nabi oglu (1967)
334. İbrahimova Fatma (1990)
335. Ibishov Agha Fikrat oglu
336. İbrahimov Alikhan Xalil oglu (1955) (shot to head)
337. İlyasov Ahmad Mammad oglu (1968)
338. İlyasov Mammad İlyas oglu (1940)
339. İsmayilova Manzar Mashadi gizi (1908)
340. İmani Aghayar Salman oglu (1926) (burnt by Armenians)
341. İmani Aghababa (1910)
342. İmani Malik Aghayar oglu (1950)
343. İsgandarov Alabbas Gara oglu (at the age of 24, died from the shot to thorax from back)
344. İsgandarov Niyazi Humbat oglu
345. İsmayilov İsmayil Bahman oglu
346. İsmayilov İngilab Alakbar oglu (1962)
347. İsgandiyarov Eldar Humbat oglu (1972)
348. İsmayilova Shovkat Oruj gizi (1940 - 28 December 1991) wife
349. İsmayilov Elyas Bayram oglu (1938 - 28 December 1991) husband
350. İsmayilov Samandar (got stiff with cold)
351. İsmayilov Ibish Karim oglu (1938)
352. İsmayilov Nabi Mammad oglu
353. İsmayilova Matanat Akif gizi
354. İsmayilova Nuriyya Gachay gizi (1986)
355. İsmayilov Husein Bahman oglu
356. İsmayilova Nargiz Husein gizi
357. İsmayilov Latif İsmayil oglu
358. İsmayilov Vidadi Latif oglu (1951)
359. İsmayilov Seymur Aydın oglu
360. İsmayilova Gultakin Seymur gizi
361. İsmayilova Aytakin Seymur gizi
362. İsmayilova Aybaniz Seymur gizi
363. İsmayilov Bahram Matlab oglu (1967)
364. Yusifov Hamlet Mahyaddin oglu
365. Yusifova Natavan Panah gizi (1988)
366. Yusifov Hamid Mahyaddin oglu (1962)
367. Kazimov Asif Kazim oglu (1967)
368. Kazimov Khalil Mahmud oglu (1938)
369. Karimov Mahaf Tanriverdi oglu (at the age of 23, died of shrapnel wound to his head and sides)
370. Karimov Yalchin (1950)
371. Karimov Vali Alish oglu
372. Karimov Gulu Alish oglu
373. Karimova Samran Alsih gizi
374. Karimova Hamayil Alish gizi

375. Karimov Firuz Simran oglu (1960) (killed and then burnt)
376. Karimov Soltan Simran oglu (1966)
377. Karimova Atraba Husein gizi
378. Karimova Samran Soltan oglu (1924) (eyes were pulled out)
379. Karimov Intigam Shahmali oglu (1960)
380. Karimov Samran Ali oglu
381. Karimova Firangul Gurban gizi (1934) (ears were cut, eyes were pulled out, body was cut into pieces)
382. Karimova Firangiz Mutallim gizi (1930) (died by the shot to thorax)
383. Karimova Rashid Rahim oglu (1922)
384. Mahmudova Roza Safar gizi (from the bullet wound in stomach) (1930)
385. Mahmudov Ahliman Behbud oglu (1941)
386. Mehdiyev Shafa Baba oglu (1941) (died by shot to thorax)
387. Mehdiyev Javanshir Isag oglu (1967)
388. Mehdiyev Murad Shafa oglu (1964) (died by the shot to his thorax)
389. Mehdiyeva Aysel Murad gizi (1987)
390. Mehdiyeva Gulmira Murad gizi (1989)
391. Mehdiyev Ilham (1967)
392. Mehdiyev Fikrat Burzu oglu (1968)
393. Mehraliyeva Basira Vali gizi
394. Mehraliyev Ali Shukur oglu (1964)
395. Mehraliyeva Gulzar Gulali gizi (1970)
396. Mehraliyev Orkhan Ali oglu (1971)
397. Mamishov Shahin Talish oglu (1959)
398. Mamishov Talish Husein oglu (1921)
399. Mammadov Talish Imran oglu (1934)
400. Mammadov Vagif Shukur oglu (1940)
401. Mammadov Niyamaddin Vagif oglu (1978)
402. Mammadov Azar Vagif oglu (1975)
403. Mammadov Jeyhun Vagif oglu (1975)
404. Mammadov Nuraddin Vagif oglu
405. Mammadov Vagif Shamil oglu (1951) (by the bullet wound to the head)
406. Mammadov Ogtay Shukur oglu (1957)
407. Mammadova Afila Ibrahim gizi (1949)
408. Mammadov Arif Ibad oglu (1956)
409. Mammadova Gullu Abdul gizi (1925)
410. Mammadov Shohrat Ibad oglu (1956)
411. Mammadov Shohlat Ibish oglu (1960)
412. Mammadov Safarali Mehdi oglu (1918)
413. Mammadov Razmik Suren oglu (1965)
414. Mammadov Saday Suleyman oglu (1936) (was burnt)
415. Mammadov Aydin Gurban oglu (1964)
416. Mammadov Ramil Jalal oglu (1948)
417. Mammadov Sarvar Yelmar oglu (1970 - 29 January 1992)
418. Mammadova Maleyka Atash gizi (1933)
419. Mammadov Baylar Khanlar oglu (1935)
420. Mammadov Khosrov Bilal oglu (1949)
421. Mammadov Eldar Amirkhan oglu (at the age of 34, died by the bullet wound in head)
422. Mammadov Rasif Salman oglu (1967)
423. Mammadov Vasif Salman oglu (1965)
424. Mammadov Vagif Jamil oglu
425. Mammadov Giymat Savalan oglu
426. Mammadov Azad Suleyman oglu
427. Mammadov Mammad Rahim oglu (1947)
428. Mammadov Shohrat Mammad oglu (1976)

429. Mammadov Yashar Yusif oglu (1956)
430. Mammadova Dilbar Mahammad gizi
431. Mammadov Jahangir Mammad oglu
432. Mammadova Samaya Isa gizi
433. Mammadova Parvana J amal gizi
434. Mammadov Tanriverdi Jamal oglu
435. Mammadova Banu Ahmad gizi
436. Mammadova Ziyaddin Bakhishali oglu
437. Mammadova Aziza Bashir gizi
438. Mammadov Charkaz Abbas oglu
439. Mammadov Jasarat Ziayd oglu
440. Mammadova Sevil Husein gizi (1971)
441. Mammadova Aybeniz Asif gizi
442. Mammadova Gulkhanim Ibrahim gizi
443. Mammadova Gulare Aghali gizi
444. Mammadov Kamil Amir oglu (1958)
445. Mammadova Saltanat Zulal gizi
446. Mammadova Shovkat Eybat gizi (1963)
447. Mammadov Zahir Ramiz oglu (1975)
448. Mammadova Latafat Eyvad gizi
449. Mammadov Sadig Allahverdi oglu
450. Mammadova Maruza
451. Mammadova Tamara Salim gizi (was chot savagely... eyes were pull out by screwdriver)
452. Mammadov Rasim Salim oglu (died from the torn of cover of the skull)
453. Mammadov Mammad Gadir oglu (1935)
454. Mammadov Aydin Tahir oglu
455. Mammadov Anar Tahir oglu
456. Mammadov Yelmar Tahir oglu
457. Mammadova Garina Tahir gizi
458. Mammadova Zarina Karim gizi
459. Mammadov Sabuhi Jahangir oglu
460. Mammadov Ramiz
461. Mammadov Allahverdi
462. Mammadov Salim Jahangir oglu
463. Mammadov Sohbat Mammad oglu
464. Mammadov Zakir Qasim oglu (1966 - 28 January 1992)
465. Mammadova Roza Safar gizi
466. Mammadov Akbar Rahman oglu
467. Mammadov Nizami Murad oglu (1958)
468. Mammadova Aysel Murad gizi
469. Mikayilov Agil Valikishi oglu (1969)
470. Mikayilov Araz (died from the bullet wound in stomach and thigh)
471. Mirzayeva Altifa Kamal gizi
472. Mirzayev Kamal Abbas oglu (1962 - 1994)
473. Mirzayeva Gulshan Shamil gizi
474. Mirzayeva Sevinj Shamil gizi
475. Mirzayeva Sahila Shamil gizi
476. Mirzayev Aydin Shamil oglu
477. Mirzayev Shirin Vali oglu
478. Mirzayev Aydin Eldar oglu
479. Mirzayeva Aytakin Eldar gizi
480. Maharramov Magsud Heydar oglu (1957)
481. Maharramov Arif Asgar oglu
482. Maharramov Fazil Arif oglu
483. Maharramova Rahila Arif gizi

484. Maharramov Babak Arif oglu
485. Maharramova Nazli Vali gizi (1953)
486. Maharramov Vagif Jamil oglu (1951)
487. Maharramov Tahir Agharza oglu (1956)
488. Muradov Pasha Asgar oglu (1939)
489. Muradov Taleh Asgar oglu
490. Muradov Taryer Taleh oglu
491. Muradov Zahid Latif oglu (1965)
492. Muradov Faig Tayyar oglu (1954 - 22 April 1993)
493. Muradov Elshan Kazim oglu (1971)
494. Muradov Gunduz Kazim oglu (1961)
495. Muradova Nurida Kazim gizi (1931)
496. Mukhtarov Kazim Eynulla oglu
497. Musayev Ilgar Vagif oglu (1963)
498. Musayeva Yakhshi Mehdigulu gizi (1900)
499. Mustafayev Vidadi Shafa oglu (1963)
500. Mustafayev Rza Bashir oglu (1948)
501. Naghiyev Yusif Cavad oglu
502. Naghiyev Toghrul Cavad oglu
503. Naghiyev Cavad Ali oglu
504. Naghiyeva Sureyya Imran gizi
505. Naghiyeva Sara Ramiz gizi (1969)
506. Naghiyev Yusif Shirin oglu (1928 died by the shot to thorax)
507. Nabyeva Sara Akbar gizi (at the of 24, died from the shrapnel wound, her right hand was cut off)
508. Nabyeva Sakina Nabatali gizi (1930)
509. Nabyev Mahiyaddin Hasan oglu (1952)
510. Nabyev Hasan Garash oglu (1930)
511. Nazarli Hikmat Baba oglu (1966)
512. nasibov Ramiz Sari oglu (1961)
513. Nasirov Jahid Afgan oglu
514. Nasidov Tohid Afgan oglu
515. Nasirova Tatyana Dimitriyevna (1952)
516. Nacafov Etibar Gulu oglu
517. Nacafov Vugar
518. Nacafov Alov Nasib oglu (1966 - 15 December 1991)
519. Nacafov Shiraslan Mamish oglu (1952)
520. Nacafov Gamattin Shiraslan oglu
521. Nacafov Ali Aghali oglu
522. Nacafov Asgar Hidayet oglu (1940)
523. Nacafova Zohra Mammad gizi
524. Nishana Khojaly (1990)
525. Novruzov Alasgar Khanlar oglu (1949)
526. Novruzov Akbar Cannat oglu
527. Novruzov Novruz Maharram oglu (1937)
528. Novruzova Adila Mammad gizi (1937)
529. Novruzov Zakir Novruz oglu (1971)
530. Novruzova Rahila Novruz gizi (1975)
531. Novruzova Rubaba Novruz gizi (1977)
532. Nuriyeva Aydin Nariman oglu
533. Nuriyev Hafiz Yusif oglu (1962)
534. Nuriyeva Dilara Oruj gizi
535. Nurmammadov Husein Rza oglu (1987)
536. Nurmammadova Pakiza Islam gizi (1936)
537. Orujov Ali

538. Orujova Izafa Ali gizi (at the age of 27, died from the bullet wound in head and thorax)
539. Orujova Irada Ali gizi (1964) 3
540. Orujova Malahat Ali gizi (1975) (was shot) 5
541. Orujov Faiq Ali oglu (1954)2
542. Orujov Fazil Anvar oglu (1981, died by the shot to thorax)
543. Orujov Elman Anvar oglu (1956)
544. Orujov Telman Anvar oglu (1957)
545. Orujova Khayala Telman gizi (1986)
546. Orujova Malak Ali gizi (1968)
547. Orujova Natavan Nabi gizi (1989)
548. Orujov Miryusif Karim oglu (1940 - 6 August 1991)
549. Orujov Rafiq Miryusif oglu (1972)
550. Orujova Tamara Yunis gizi (1944)
551. Orujova Vatan Habib gizi
552. Orujova Gozal Heydar gizi (1931)
553. Orujov Mugham
554. Orujov Cavan Canan oglu (1976)
555. Pashayev Aleksandr Tapdig oglu (1932)
556. Pashayev Elshad Aleksandr oglu
557. Pashayev Aladin Bahlul oglu (1961)
558. Pashayev Gadim Razil oglu (1953)
559. Piriyeve Hatam
560. Rajabov Jabrail Mehdi oglu (1961, Armenians burnt him with oil by fastening his feet with wire)
561. Rashidov Nazim Adil oglu (1972 was lost)
562. Rashidov Adil Mahammad oglu (1941)
563. Rzayev Janpolad Yagub oglu (1965)
564. Rzayev Tapdig Kochari oglu (1964 - 20 June 1991)
565. Rustamov Hasan Isfandiyar oglu
566. Rzayev Ildirim Barat oglu (1970)
567. Rustamova Zivar AllahHusein gizi
568. Rustamov Fizuli Salah oglu (1966)
569. Rustamova Jeyran Imran gizi
570. Rustamov Eldar Amir oglu (1938 - 9 May 1992)
571. Sadigova Chichak Jalil gizi (1928)
572. Sadigov Vagif Imamverdi oglu (1952)
573. Sadigov Avaz Asif oglu (1929)
574. Salahov Chingiz Mammad oglu
575. Sadigova Goncha Mammadbaghir gizi (1937)
576. Salahov Mahammad Abdul oglu (1931)
577. Salahova Shakar Saday gizi (1963 - 10 January 1992)
578. Salahova Zahra Alabbas gizi (1932)
579. Salahov Shakir Shamil oglu (1966)
580. Salahov Natig Fardali oglu (1961)
581. Salmanov Mushfig Vagif oglu
582. Salmanova Aynura Ismayil gizi
583. Salmanov Salman Salman oglu
584. Salmanova Ayna Soltan gizi
585. Salmanova Dilara Salman gizi
586. Sevindiyev Vahid Sevindik oglu
587. Sevindiyev Shamakhi Vahid oglu
588. Sevindiyev Fikat Vahid oglu
589. Salimov Bahadur Mikayil oglu (1928) (was burnt)
590. Salimov Araz Bahadur oglu (1960) (was killed in the captivity)
591. Salimov Mikayil Bahadur oglu (1970) (died by the shrapnel wound in the skull)

592. Salimov Fakhraddin Bahadur oğlu (1958) (died in the captivity)
593. Salimov Saydi Mikayil oğlu (1934)
594. Salimov Tofig Seyid oğlu (1968)
595. Salimova Adila Allahverdi gizi (1930)
596. Salimov Rafayil Ilyas oğlu (1970 - 5 January 1994)
597. Salimov Khazar Sayavush oğlu (1974)
598. Salimova Tamilla Aghamirza gizi (1936)
599. Samadov Gunduz Hidayet oğlu (1957 - 8 May 1992)
600. Samadov Hamid Baylar oğlu (1958)
601. Samadov Taryel Baylar oğlu (1964)
602. Safarov Orduqan Aydin oğlu (1961 - 12 June 1989)
603. Safarov Shahverdi Bahlul oğlu (1956 - January 1992)
604. Safarov Ali Xalid oğlu
605. Safarova Pari Mukhtar gizi (1930)
606. Safarov Osman Aydin oğlu (1964 - 2 December 1991)
607. Safiyev Elxan Nasib oğlu (1961)
608. Safiyev Sarvan Elxan oğlu (1991)
609. Safiyeva Gozal Vali gizi (1923) (died from the bullet wound)
610. Suleymanov Rashid Surxay oğlu (1951)
611. Suleymanov Tofig Yusif oğlu
612. Suleymanova Nubar Lalakishi gizi (1953)
613. Taghiyev Mubariz Alish oğlu
614. Taghiyev Elvin Balish oğlu
615. Taghiyev Zala Balsih oğlu
616. Taghiyev Muzaffar Balish oğlu
617. Taghiyeva Makhmar Alish gizi
618. Taghiyeva Narmina Alish gizi
619. talibov Rahim Khudaverdi oğlu (1908)
620. talibov Aghja Alxan gizi
621. Usubov Elshad Kamran oğlu (1974)
622. Usubov Aliyar Kamran oğlu (1967)
623. usubov Zakir Kamran oğlu (1965)
624. Usubov Sayavush Ramiz oğlu (1971)
625. Usubova Shargiyya Usub gizi (1948)
626. Farzaliyev Jahan Humbat oğlu (1962 was savagely burnt)
627. Farzaliyev Mazahir Gulu oğlu
628. Farzaliyeva Gutaba Mazahir gizi
629. Farzaliyev Qadim Farzali oğlu (1933)
630. Farzaliyev Farzali Mazahir oğlu
631. Farzaliyeva Huru Mazaaur gizi
632. Khanlarov Kirman Mamish oğlu
633. Khanlarova Shafiga Rahim gizi
634. Khanmammadov Barat Kamil oğlu (23 years old, died by the shot to thorax)
635. Khalilov Gachay Rahim oğlu (1943)
636. Khalilov Tahir Gachay oğlu (died by the shot from submachine gun)
637. Khalilova Lala Tahir gizi (died by the shot to thorax) (1978)
638. Khalilova Zarifa Zakara gizi (died by the shot to thorax)
639. Khalilov Arzu Khalil oğlu (1977)
640. Khalilov Araz Khalil oğlu (1984)
641. Khudaverdiyev Tavad Rizvan oğlu
642. Khudaverdiyev Mushvig Rizvan oğlu
643. Khudaverdiyev Kamal Safiyar oğlu
644. Khudayarova Surayya Alish gizi (1916)
645. Khudayarova Matanat Kamal gizi
646. Khudiyev Zahid Bahlul oğlu (1965)

647. Khudayarova Sona Mahammad gizi
648. Hagverdiyeva Havva Zeynalabdin gizi (1927)
649. Hagverdiyev Davud Mashadi oglu (1951)
650. Hagverdiyev Shahin Mashadi oglu (1962)
651. Hajiyev Suleyman Latif oglu (1949)
652. Hajiyev Alif Latif oglu (1953)
653. Hamanova Gulchohra (died from the shot to his thorax and stomach; left hand was cut)
654. Hajiyev Ali
655. Hajiyev Tahir Haji oglu (1957)
656. Hamzayev Abdulla Kochari oglu (1965)
657. Hamidov Mubariz Yusif oglu
658. Hamdiyeva Mehriban Rajab gizi (1954)
659. Hamidov Liya Aftandil oglu
660. Hamidov Osman Hamid oglu
661. Hamidova Kifayat Oruj gizi
662. Hamidova Kifayat Chiraq gizi (1955)
663. Halili Malahat Abbas gizi
664. Hanifayev Bahman Salman oglu (1957)
665. Hasanov Imran Alakbar oglu (1940)
666. Hasanova Tofiga Hasan gizi (1955)
667. Hasanova Mehriban Allahverdi gizi and her children
668. Hasanova Khayala Eldar gizi (1987)
669. Hasanov Tajir Eldar oglu (1990)
670. Hasanova Rafiga Husein gizi
671. Hasanova Aygun Nazim gizi (1991)
672. Hasanov Elgun Nazim oglu (1988)
673. Hasanov Shohrat Usub oglu (died by the shot to thorax) (1944)
674. Hasanov Hasan Ibrahim oglu (1933)
675. Hasanova Fitat Ahmad gizi (1940)
676. Hasanova Goychak Haydar gizi (1933)
677. Hasanova Latafat Hasan gizi (1976)
678. Hasanov Ramil Ibrahim oglu (1947)
679. Hasanov Tabil Gasim oglu (1961- 29 March 1992)
680. Hasanov Mehdi Ramil oglu (1973) (died by bullet wound)
681. Hasanov Vahid Mohsum oglu (1958 - 21 December 1991)
682. Hasanov Jamil Soltan oglu
683. Hasanov Elshad Gachay oglu (1949 - 2 October 1989)
684. Hasanov Rovshan Gachay oglu (1958)
685. Hasanova Rubaba Kochari gizi
686. Hasanov Tofiq Baylar oglu (1970- 23 October 1990)
687. Hasanov Elnur Elkhan oglu
688. Hasanov Telman Yelmar oglu (1939 - 30 September 1991)
689. Hasanova Aynur Elkhan gizi
690. Hasanova Nurana Elkhan gizi
691. Hasanova Gunash Abdul gizi (1910)
692. Hasanova Makhmar Alakbar gizi (1942)
693. Hasanova Sevil Eyyub gizi (1961)
694. Hasanova Gulchohra Yagub gizi (1968)
695. Hasanova Afiga (her husband, three son, two daughters had died)
696. Hasanov Ali Mursal oglu (1936)
697. Hasanov Gafur Eldar oglu
698. Hasanov Aladdin Safar oglu
699. Hasanov Ramiz Allahverdi oglu (1971 - 5 avgust 1993)
700. Hashimov Parviz Vorashil oglu
701. Hashimova Shovkat Shukur gizi (1943)

702. Hashimov Salim Karim oğlu (1963)
703. Humbatov Mugan Jalil oğlu (1973)
704. Humbatova Anahid Eldar gizi (1979)
705. Humbatova Fırzuza Mussa oğlu (1934)
706. Humbatov Talish Isgandar oğlu (1931)
707. Humbatova Sevil Jalil gizi (1967)
708. Humbatova Simuzar Jalil gizi (1976)
709. Humbatov Hatam Gurban oğlu (1960)
710. Humbatova Sudaba Rashid gizi (1969)
711. Humbatov Bahlul Museyib oğlu (1937)
712. Huseinov Husein Faraj oğlu (1936)
713. Huseinov Rashid Husein oğlu (1962)
714. Huseinov Murshud Samad oğlu (1934) (died in forest near to Shelli)
715. Huseinova Zinyat Yunis gizi (1940)
716. Huseinova Maral Kamil gizi (1985)
717. Huseinov Rajab Elkhan oğlu (1984)
718. Huseinov Mahshar Elkhan oğlu (1991)
719. Huseinova Shabnam Elkhan gizi (1986)
720. Huseinova Rasmiyya Alexander gizi (1968)
721. Huseinov Emin Alexander oğlu (1975)
722. Huseinova Saadat Gadim gizi (1974)
723. Huseinov Zaur Nazim oğlu
724. Huseinova Zahra Ismayil gizi
725. Huseinova Mahbuba Eldar gizi
726. Huseinova Afarim Yusif gizi
727. Huseinov Hamza Oruj oğlu
728. Huseinov Vugar Hilal oğlu (1971)
729. Huseinova Shovkat Oruj gizi
730. Huseinova Rafiga Javanshir gizi
731. Huseinov Mirsiyab Hazratgulu oğlu (1922)
732. Huseinova Minash Jumshud gizi (1934)
733. Huseinov Sabir Aga oğlu (1968)
734. Huseinova Gizbas Mardan gizi (1936, on 9th May 1992 stayed in Kosalar village)
735. Huseinov Huseyin Shukur oğlu (1956, 7 April 1993)
736. Huseinova Atraba Jabrayil gizi (1932)
737. Huseinova Nargiz Jabrayil gizi (1963)
738. Huseinov Tofiq Mirsiyab oğlu (1954)
739. Huseinov Bakir Mirsiyab oğlu (1956)
740. Huseinov Makhmar Gurban oğlu (1949)
741. Huseinova Sara Safar gizi (1964)
742. Huseinov Allahverdi Gulu oğlu (1967) (buried completely)
743. Huseinov Shakar Eldar oğlu
744. Huseinov Elman Nemat oğlu
745. Huseinov Isa Ali oğlu
746. Huseinov Husein Ismayil oğlu (1934)
747. Huseinova Emma Husein gizi (1969)
748. Huseinov Zohrab Husein oğlu (1971)
749. Huseinova Khoshbakht Husein gizi (1973)
750. Huseinova Susan Husein gizi (1971)
751. Huseinov Tajir Husein oğlu (1972)
752. Huseinova Nasiba Husein gizi (1982)
753. Huseinova Aziza Alish gizi (1956)
754. Huseinov Kamil Dadash oğlu
755. Huseinov Elshan Hassan oğlu
756. Huseinova Gatiba Mirsiyab gizi (1952)

757. Huseinov Hatam Imran oglu
758. Huseinov Shakir Mustafa oglu (1956)
759. Huseinov Namig
760. Huseinov Alasgar Hilal oglu
761. Huseinova Novrasta Farmaiyl gizi (1922)
762. Huseinov Chingiz Usub oglu (1955)
763. Huseinova Mehriban Allahverdi gizi (1965)
764. Huseinov Emin Elkhan oglu
765. Huseinov Elmir Elkhan oglu
766. Chobanov Tapdig Khadija oglu (1949) (died of bullet wound of the head)
767. Chobanova Nazakat Tapdig gizi (1984) (died of the shot to the stomach)
768. Jabbarov Khidir Sadraddin oglu (1969)
769. Jabbarov Shahin Talish oglu
770. Jabbarova Khanim Ali gizi
771. Jabbarova Irada Aslan gizi
772. Jabbarov Azad Pirgulu oglu (1969)
773. Javadov Ahmad Amir oglu (1973)
774. Javadov Ali Mussul oglu (1953)
775. Javadov Vagif Alish oglu (1966)
776. Jahangirov Alish Jahangir oglu
777. Jahangirov Kamran Jahangir oglu
778. Jahangirova Sariya Jahangir gizi
779. Jahangirova Solmaz Jahangir oglu
780. Jabrailova Jahan
781. Jabrailova Samaya Sari gizi (1950)
782. Jafarov Museyib Safiyar oglu (1895)
783. Jafarova Rafiga Imran gizi (1937)
784. Jafarova Khazangul Ali gizi (1951)
785. Jafarov Nusrat Fazil oglu (1975)
786. Jafarov Samir Tajir oglu (1987)
787. Jafarova Baghdad Hatam gizi (1910)
788. Jafarov Mahammad Valikishi oglu (1895)
789. Jafarova Banovsha Ali gizi
790. Jafarova Pari Mukhtar gizi (at the age of 6 died of the bullet wound in thorax)
791. Shamuradov Nemat Musa (1962)
792. Shahveranov Maharram Chovdar oglu (1930)
793. Shahmuradov Mubariz AliHusein oglu
794. Shahverdiev vugar Amirkhan oglu (1963 - 8 May 1992)
795. Shahmuradov Natig Amirkhan oglu (1963-8 May 1992)
796. Shiraslanov Goja Isa oglu
797. Shirinova Sahila Akif gizi
798. Shirinova Irada Akif gizi
799. Shirinov Elshan Eldar oglu and his 6 month old son
800. Shukurov Akif Rasul oglu (1965)
801. Shukurov Vagif Rasul oglu (1968)
802. Shukurova Antiga Isfandiyar gizi (1934)
803. Shukurov Vakil Isfandiyar oglu (1947- December 1991)
804. Shukurov Tofiq Zakir oglu (1964- January 1992)

MAY THEM REST IN PEACE

LIST OF CHILDREN DIED IN KHOJALY GENOCIDE

- | | | |
|----------------------------------|-----------------------|------|
| 1. Agayev Allahverdi Sattar oglu | 1982 | |
| 2. | Agayarov Sevinj Isaac | 1985 |

3.	Agayarov Nabi Isaac oğlu	1981
4.	Agayarov Roman Isaac oğlu	1986
5.	Abishov Chingiz Nazim oğlu	1985
6.	Abishova Chinara Nazim gizi	1982
7.	Allahverdiev Bahram Hidayat oğlu	1976
8.	Allahverdiev Mahir Novruz oğlu	1974
9.	Aslanova Elnara Tofiq gizi	1978
10.	Jafarov Nusrat Fazil oğlu	1975
11.	Jafarov Samir Tajir oğlu	1987
12.	Chobanova Nazakat Tapdig gizi	1984
13.	Aliyev Elchin Firdovsi oğlu	1982
14.	Aliyev Elgiz Firdovsi oğlu	1984
15.	Aliyev Sabuhi Jahangir oğlu	1978
16.	Aliyev Salim	1985
17.	Azimov Natig Abbasgulu oğlu	1986
18.	Amirova Yegana Tavakkul gizi	1986
19.	Hasanov Elgun Nazim oğlu	1988
20.	Hasanova Aygun Nazim gizi	1991
21.	Huseinov Rajab Elkhan oğlu	1984
22.	Huseinova Shabnam Elkhan gizi	1986
23.	Huseinov Mahsar Elkhan oğlu	1991
24.	Hasanova Latafat Hasan gizi	1976
25.	Humbatova Simuzar Jalil gizi	1976
26.	Humbatova Anahid Eldar gizi	1979
27.	Huseinov Emin Alexander oğlu	1975
28.	Huseinova Nasiba Husein gizi	1982
29.	Huseinova Maral Kamil gizi	1985
30.	Huseinova Saadat Gadim gizi	1974
31.	Hasanov Tajir Eldar oğlu	1990
32.	Ibrahimova Fatma	1990
33.	Nishana Khojaly	1990
34.	Khalilova Lala Tahir gizi	1988
35.	Guliyeva Parvana Garyaghdi gizi	1979

36. Guliyev Shukur Garyaghdi oglu	1985
37. Guliyeva Nurana Garyaghdi gizi	1981
38. Gambarova Esmira Safar gizi	1985
39. Gambaov Emin Safar oglu	1986
40. Guliyev Mikayil Zahid oglu	1975
41. Guliyev Samir Taleh oglu	1990
42. Guliyeva Sevinj Akbar gizi	1985
43. Mammadov Jeyhun Vagif oglu	1975
44. Mammadov Niyamaddin Vagif oglu	1978
45. Mammadov Azer Vagif oglu	1974
46. Mammadov Zahir Ramiz oglu	1975
47. Mehdiyeva Gulmira Murad gizi	1989
48. Mehdiyeva Aysel Murad gizi	1987
49. Orujova Malahat Ali gizi	1975
50. Orijov Javan Janan oglu	1976
51. Orujova Khayala Telman gizi	1986
52. Orujova Natavan Nabi gizi	1989
53. Salimov Khazar Sayavush oglu	1974
54. Safiyev Sarvan Elkhan oglu	1991
55. Usubov Elshad Kamran oglu	1974
56. Valiyev Agasif Zakir oglu	1988
57. Zeynalova Aynura Tofiq gizi	1986
58. Yusufova Natavan Panah gizi	1988
59. Rustamov Eldar Amir oglu	1988
60. Huseinova Shakar Eldar gizi	1984

LIST OF FAMILIES COMPLETELY EXECUTED ON 26TH OF FEBRUARY 1992 DURING
KHOJALY GENOCIDE

61. Ismayilova Matanat Akif gizi	1985
62. Alakberov Sakhavat Tavakkul oglu	1988
63. Aliyev Elshan Abil oglu	1987

1)

1. Mammadov Vagif Shukur oglu -	father	1940
2. Mammadova Afila Ibrahim gizi -	mother	1949
3. Mammadov Jeyhun Vagif oglu -	son	1972
4. Mammadov Azar Vagif oglu -	son	1975
5. Mammadov Niyamaddin Vagif oglu-	son	1978

2)

1. Karimov Samran Soltan oglu -	father	1924
2. Karimova Firangiz Gurban gizi -	mother	1935
3. Karimov Firuz Samran oglu -	son	1960
4. Karimov Soltan Samran oglu -	son	1969

3)

1. Aliyev Firdovsi Isa oglu -	father	1956
2. Aliyeva Heyran Murshud gizi -	mother	1962
3. Aliyev Elchin Firdovsi oglu -	son	1982
4. Aliyev Elgiz Firdovsi oglu -	son	1984

- 4)
- | | | |
|-----------------------------------|--------|------|
| 1. Ganbarov Garaslan Garay oglu - | father | 1939 |
| 2. Ganbarov Valida Boran gizi - | mother | 1941 |
| 3. Ganbarov Nadir Garaslan oglu - | son | 1971 |

- 5)
- | | | |
|-----------------------------------|----------|------|
| 1. Ganbarov Safar Garaslan oglu - | father | 1961 |
| 2. Ganbarov Matanat Haji gizi - | mother | 1967 |
| 3. Ganbarov Emin Safar oglu - | son | 1986 |
| 4. Ganbarova Esmira Safar gizi - | daughter | 1985 |

- 6.)
- | | | |
|--|---------|------|
| 1. Huseinov Mirsiyab Hazratgulu oglu - | husband | 1922 |
| 2. Huseinova Minash Jumshud gizi - | wife | 1934 |

- 7)
- | | | |
|------------------------------------|----------|------|
| 1. Hasanova Gunesh Abdul gizi - | mother | 1910 |
| 2. Hasanova Gatiba Mirsiyab gizi - | daughter | 1951 |

- 8)
- | | | |
|--------------------------------------|----------|------|
| 1. Huseinov Husein Ismayil oglu - | father | 1934 |
| 2. Huseinova Aziz Alish gizi - | mother | 1946 |
| 3. Huseinov Khoshbekht Husein oglu - | son | 1963 |
| 4. Huseyinova Nasiba Husein gizi - | daughter | 1982 |
| 5. Huseinov Tajir Husein oglu - | son | 1972 |
| 6. Huseinova Susan Husein gizi - | daughter | 1971 |

THEN HOW COULD GENOCIDE BE?

From the examination of corpse, opinion of court-medical examination, and from the words of Khojaly, facts about the savagery, torture that soldiers had done against the Azerbaijanis were determined: villagers who could escape the captivity: strip of the skin of head, cut of the ear, nose, sexual organs, behead of the Azerbaijanis over the Armenian grave as sacrifice. Armed soldiers had tortured everybody be it women or child and old. They cut the bosoms of the women, shot at their sexual organs.

- It was defined that, Mustafayev Vidadi Shafa oglu, born in 1956, Nuriyev Hafis Yusif oglu, born in 1962, Ilyasov Ahmad Mahmud oglu, born in 1968 and others were beheaded. Badalov Tofiq from Baku, Racabov Jabrayil Mehdi oglu, born in 1961, were squashed with tank, their ears were cut, eyes were pulled out.
- Eyes of Mammadova Tamara Salim gizi, Dadashova Asli Babir gizi, Amirova Mahi Babir gizi, Humbatova Anahat Eldar gizi, Nuraliyeva Dilara Oruj gizi and others were pulled out, their breast were cut. Teeth of D.O. Nuraliyeva were pulled out as well.
- Sexual organs of Salimov Bahadur Mikayil oglu - Aslanov Iqbal Gulu oglu were cut, their eyes were pulled out, and they were burnt alive.
- Salimov Fakhraddin Bahadur oglu was kept wounded and killed by torturing him with reinforcement in front of his child.⁴

4 Sexual organ of Behbudova Surayya Yusif gizi was shot.

The body of Karimova Firangul Mahammad gizi was completely cut, eyes were pulled out, and breasts were cut.

* * *

(Lists on the facts of the savagery, torture, humiliation acts against the corpses was attached to the reference)

As a of destruction of properties of state and public offices, institutions and organizations during the occupation of Khojaly town, there were lost on the amount of 4 milliard 199 million 668 thousand 338 ruble for the December of 1992 and personal property of Khojaly dwellers lost 229 million 861 thousand 800 ruble for the march of 1992.

During the investigation information about the Armenian military officers and command staff of the 366th regiment that committed genocide against the Azerbaijanis was determined.

According to the testimony of Abbasov Alamdar Mammadvali oglu, Khojaly habitant, it was determined that, while he and the other Khojaly villagers were going to Aghdam, Armenians who lay in the ambush had killed some of them with savagery, others were taken to captivity. They were tortured and beaten in the captivity. He and Salahov Mahammad Adbul oglu were taken to the prison of police department of Askharan region and were tortured with reinforcement. Two ribs and arm of A.M. Abbasov were broken, and M.A. Salahov died in his arms from the torture and beat.

The name of one of the Armenians who caught them near the Dahraz village was Serjik. He was the Armenian who lived in Sumgayit. He can recognize the Armenians by name Mavel and Garik who were among the police group that beat them in the Askharan police department.

- In his testimony of Abbasov Elbrus Alamdar oglu who was kept as hostage during the occupation of Khojaly town, it was determined that, sergeants by name Artur and Slavik, lieutenant by name Felix had beat them regularly while they were captive in the police department of Khankandi. They killed Novruzov Alasgar Khanlar oglu and Shaliyev Elchin Vakil oglu by torturing.
- Humbatov Amir Salim oglu, Khojaly habitant who was in captivity said that, in 26.02.92 at about 4 o'clock a.m. he was captivated by the group under the leadership of Armenian by name Armo in Khojaly, other Armenian in that group by name Sergey had broken his teeth and took his gold.
- By the testimony of Khudayarov Rovshan Adil oglu, Khojaly inhabitant, it was determined that the one of the Armenians who had shot them in the Dahraz village while they had broken out of encirclement, was Samvel working in the Cinema union in Askharan.
- By the testimony of Khojaly villager Jafarov Hummat Museyib oglu it was determined that the Armenian by name Ararat who worked in State Automobile Inspector of Police department of Askharan region had guided the FFM against the Azerbaijanis.
- Khojaly habitant Karimova Elmira Shahmali gizi said that, Aghajanyan, head of the Askharan police department took the Khojaly captives to question, young Armenians by name "Yura", "Vitali", "Samvel" killed the captive men, raped the young girls. Armenians gave all the gold and adornments of captives to Russians.⁵

By the testimony of Valiyev Avaz Aliabbas oglu, it was determined that one of the Armenians who captivated them near the Dahraz village was Samvel, other was captain from Yerevan.

5 Khojaly habitant Hasanov Hasan Seyidagha oglu said that, Armenian by name Vova who fired them Khojaly and captivated them, pulled out his golden teeth. Other two Armenians who captivated them were the sons of Ruben villager of Hasanabad. The elder's name was Vagif . Other's name he doesn't know.

- Besides, by the testimonies of Mammadov Zulfu Ibrahim oglu, Sevdimaliyev Abbasali Mammadali oglu, Eyvazov Dadash Ali oglu and others who were in captivity and could escape it by the means of exchange or money, the information about the Armenians who killed Azerbaijanis with torture was determined. (Extracts from the testimonies of such kind were attached to the reference in the form of list).
- By the testimony of P.Y. Antipin who served in the 366th regiment and who was questioned on the issue, it was proved that, S. Ohanyan, commander of the 2nd battalion was in agreement with Armenian soldiers. Major Ohanyan, lieutenant Bugayenko, lieutenant Potapov, captain Fotimiski, captain Krut, chief lieutenant Savichev, lieutenant Dobrinski, captain Bobilev, captain Minin, head lieutenant Mirhkaydarov had participated in the firing to the Azerbaijani dwelling-houses. Armed Armenians offered 3 thousand ruble to Antipi to fight against the Azerbaijanis, when he refused they had beaten him. They had broken the ribs of Armenian warrant officers, soldiers from Uzbekistan Porov and Dushmanov as well as soldier from Ukraine. Sergeant-major Khachaturyan obliged Antipi to participate in the military operation by beating him on December 1991. That is why Antipi had left the 366th regiment.
- According to the opinion No 428 of medical examination on 28.02.92, signs of torture and beating were determined in the body of Antipi. According to the opinion, date of the sufferings is proper with the period he was beaten by Khachaturyan.
- By the testimonies of O.V. Buqraz, A.Y. Kostrev and A.A. Savkin who served in the 366th regiment as private soldiers, it was determined that, the officers obliged soldiers to participate in the military operation against the Azerbaijanis. Those who refused were beaten and were exposed to other tortures.
- By the testimony of B.N. Zuyev, private soldier, it was determined that, S. Ohanyan, Tevosyan, A.A.Artunyov, officers of the 366th regiment, obliged soldiers to fire at the dwelling-houses of Azerbaijanis. Major Yevgeni Nabokikh with military technique had participated in the occupation of Jamilli village in 1991. Plotnikov, commander of Intelligence Company had participated in the military operation against the Azerbaijanis.
- By the testimonies of private soldiers Y.N. Lyakhovich, A. A. Bondaryev, I.A Yurkov, it was determined that, officers of the regiment Mirkhaydarov, Bogachov, Kurchatov, Matfullin had participated in the occupation of Malibayli village with military techniques. At night raids more than 12 FFM were going. Ohanyan, Ayrapetyan, Plotnikov, Yefimov, Matveyev, Tevosyan had participated in the military operation against the Azerbaijanis.
- By the text of the tape-recorder that soldiers took themselves during the attack to the Khojaly town and which was presented by National Security Ministry of Azerbaijan Republic, the participation of the 366th regiment in the attack to Khojaly was proved. From the content of the record it is obvious that the talk is about the attack to Khojaly and that they would earn millions of money from this.
- Thus, by the facts gathered during the investigation, genocide against the Azerbaijanis living in the Daghlig-Garabagh by Armed Armenians and command of the 366th regiment were approved.

But as the officers, warrant officers, soldiers of the 366th regiment and Armenians who committed the crime are in foreign countries, it was impossible to gather information about them and draw into responsibility. Thus, it is important to take measures for the judgement of these offenders who committed genocide against the Khojaly villagers, by the international organizations.

As the genocide was against the laws of humanity, it had been judged in the laws adopted by the international organizations repeatedly.

According to the Item 2 in the Convention No 26-A dated on 09.12.48 “On the prevention of genocide crimes and punishment” of Head Assembly of UNO, acts toward the complete or partial

annihilation of national groups are considered as genocide. According to the Item 9 of Convention, disputes over the responsibility of this or other countries in the genocide, may be submitted to the International Court by the demand of one disputing part.

Besides, International Tribunal established by the Security Council of UNO can take into its consideration materials on the genocide crime committed against the Khojaly villagers. There were such states in the international experience. For example, by the decisions No 808 dated on 22.02.93 and No 827 dated on 25.05.93 of National Security Council, an international tribunal is established and acts to investigate crimes committed in the territory of Yugoslavia against the humanity laws.

Thus, the government of Azerbaijan Republic must raise question in the International Court of UNO, in International Tribunal for the hearing the materials on the genocide crime committed against the Azerbaijanis living in the Khojaly and for the punishment of the Armend forces of Republic of Armenia and command staff of the 366th regiment.

Khojaly investigation group

WHY DID I WRITE THIS BOOK?

If this question is addressed to me then it would be better to ask: “Why did you write this book?”. I have ready answer for this question: “Because I am from Khojaly”. But such answer won’t satisfy me either. Because I wrote this book not only for the reason that I am from Khojaly but also to acquaint the people with the horror of the world, to avoid people from this. I fed up from seeing the pages of the history in blood. I don’t want to see these pages to be written in the blood. I don’t wish people to hate each other. This book is the product of reality. This is the reflection of the committed horrible events. This is tragedy I witnessed with my own eyes. Let’s share the sorrow, grief, sadness, languor with people. But I don’t want to make them fellow suffer of my grief. Besides, the world had changed so much that, sorrow can’t unite people as hundred, hundred and fifty years ago. Now they established on other kind of grieves. Let it be in such way. Everyone has it is own reality. But my reality is Khojaly, the tragedy happened there, are the people who died there, who had been lost there. My reality is the parents who suffer who lost their children. My reality is the children without grave. My reality is Chingiz Mustafayev who couldn’t hold his tears.

This is my reality.

This is the reality of the history as well.

The reality which can’t be bore. I wrote this book in order to deliver the reality of that tragedy to future generation. Did I do right?

Let this question be answered by others...

Author: Sariyya Muslum