

Moisey BEKKER

Human Rights Institute of ANAS

INTERETHNIC DIALOGUE IN THE CONTEXT OF THE POLITICAL EXPERIENCE OF THE AZERBAIJAN DEMOCRATIC REPUBLIC OF 1918-1920

The ability to engage in dialogue, listen and understand each other is developed for centuries and nurtured since childhood. In this regard, Azerbaijan turned out to be the only country that has never seen religious fanaticism, xenophobia and anti-Semitism. Representatives of various faiths have coexisted here for centuries and many languages, traditions and cultures of peoples living in the country have survived. Emerging in 1918, the Azerbaijan Democratic Republic was able to find its own special way of solving ethnic and religious problems. At the time, the ADR could easily compete with the United States in its ethnic and religious composition and in the level of freedom - it had no matches, and not only in the East!

In 1918-1920, the territory of the former Russian Empire saw new states in which xenophobia and anti-Semitism became almost a sign of the times. The expulsion of hundreds of thousands of people and mass killings, which were an endless wave in Poland, Armenia and so on, marked the revival of the independence of these countries with a bloody milestone. Azerbaijan managed to avoid these negative effects by providing equal rights and opportunities for all citizens of the republic regardless of their nationality, language, race and religion.

The first address to the citizens of the country already declared that both representatives of national minorities and representatives of the counties of the state are "invited to the parliament convened in the city of Baku on 3 December". "... Azerbaijani citizens! Let us throw aside the enmity and discord that brought us all only grief and misfortune. History has predetermined that we should all to live our lives together. Let us build our lives on a reasonable human basis and love and respect each other to ease the difficulties of the life that begins again in order to be worthy of a free life. All Azerbaijani citizens, without

distinction of religion or nationality, are sons of the same motherland and should lend a hand to each other to better arrange their lives within a common homeland and forge their own happiness and a better future together. Especially great commitment and responsibility falls on the Azerbaijani Turks, who constitute the vast majority of the population of Azerbaijan. Therefore, they should be encouraged by greater tolerance, carry a greater burden and be ready for self-sacrifice. On behalf of the National Council, Chairman M. A. Rasulzadeh, 29 November 1918" (1). This appeal calls on all citizens of Azerbaijan, irrespective of their nationality, religion, language and time of residence in the country, to get involved in active work to build a new democratic state. Particular attention was paid to the protection of the rights and freedoms of members of national minorities.

Jewish organizations began to show political activity immediately after the February Revolution. On 3 December 1917, the Baku Jewish National Council was created. Its chairman was Dr. M. A. Gukhman. The National Council was in charge of all cultural-educational and charitable institutions. The National Council was represented by fractions of Zionists, Bundists, a non-partisan democratic group, populists (people's party), Jewish Social Democrats (Poalei Zion), Tsiere Zion (young Zionists) and the Orthodox faction. The representative of the National Council in the Azerbaijani Parliament was Dr. M. A. Gukhman (2, p.22). There were the "Leon Peretz Society", which organized Zhivaya Gazeta newspaper in 1919, the Baku branch of the Society for Jewish Folk Music and the Jewish Herzl folk club. The Jewish charity Ezras Akhim, at the site donated to the society by G. O. Benenson, laid the foundation of a Jewish almshouse and shelter. The following newspapers and magazines were published in Baku: "Bakinskoye Slovo", editor I. Y. Glakhengauz, "Yevreyskaya

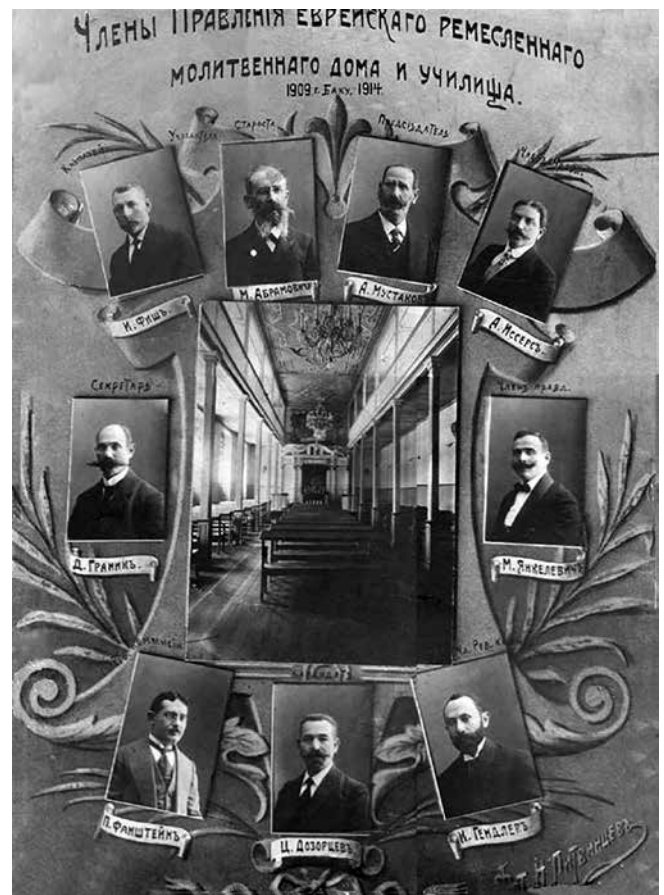
Members of the Board of the Jewish Trade School and prayer house in Baku

Volya”, editor Y. S. Fridland, “Kavkazer Vokhenblat”, editor I. Y. Glakhengauz, “Kavkazskiy Yevreyskiy Vestnik”, editor V.S. Veynshal, Palestina) (2, p. 27).

Apart from the purely Jewish organizations and periodicals, representatives of the Jewish community took an active part in a number of social organizations of the capital (2, p.23). Under the tsarist regime there were virtually no Jews in elected bodies. After the February Revolution of 1917 the Baku city public self-government body (mayor) was created. Among its employees were S.G. Rutshteyn, I.L.Rozenfeld, M.M. Leybzon, Y.Y. Gindes; etc. (2, p.23). The above documents are confirmed by the press too (3, p.11; 4, p.22).

Due to the atrocities of Armenian gangs in Karabakh and other regions of the country, “Azerbaijan” newspaper published the following: “The Jewish National Committee filed a petition with the governor of Baku for cars for free transportation of refugees – Guba Jews. Mr. Governor sympathetically treated the petition and following the measures he adopted, 27 carriages were granted to send refugees to Khachmaz. In total, about 1,100 refugees were sent.” (5, p.38)

In 2008, thanks to the painstaking research conducted by the director of the Human Rights Institute of the National Academy of Sciences of the Azerbaijan Republic, Professor R. Mustafayev, and representatives of the religious community of Mountain Jews, the picture of the events of those years was restored and previously unknown facts about the mass murder of the Jewish population in the city of Guba were unearthed. Synagogue archives were opened and numerous testimonies of relatives of the victims were collected. “The names of murdered innocent Jews were found in the minutes of the Extraordinary Commission of Inquiry of the Azerbaijan Republic to investigate the mass killings of civilians by Armenian gangs. Among them are many women, children and old people. New evidence of Jewish casualties was found in the personal archive of personal pensioner Yakov Ilyich Abramov, who miraculously saved the papers at the time of communist repression, hoping to once bring the truth to his people and write the names of innocent victims on a memorial plaque of Sorrow and Memory. A place of mass executions of Jews by Armenian gangs of Amaspas was the Shimi depression: people were delivered there in batches and tortured - women and children were raped and old people and teenagers



had their noses and ears cut off. Then they were killed. The corpses remained here in the hollow in the Shimi gorge.” (6, p.27) At that time, “according to documents and eyewitnesses, up to 3,000 Jews were killed by gangs together with Azerbaijanis.” (6, p.30)

In those difficult days when the leadership of Azerbaijan saved its Jewish citizens from Armenian thugs, sad news was coming out of Ukraine and Poland about pogroms in the cities and towns of these countries (7, p.87; 8, p.95). Against the background of the atrocities perpetrated, in which the history of the 20th century is so rich, the warmest and friendliest feelings were demonstrated towards Jews in Azerbaijan. In Azerbaijan newspaper on 5 November 1918, under the heading “Orders”, we read: “To the Ministry of Public Health: Dr. David Khaim Kelmavich Averbukh is appointed to the post of Khachmaz rural doctor of the Baku province...” (9, p.71)

In December, the public of the Azerbaijan Republic was actively preparing for an important historic event: the opening of the first session of parliament. “Azerbaijan” newspaper informed readers about the following in a report headlined “At the Jewish National Council”: “There was a meeting of the Jewish National Council on



Yevsey Gindes – ADR Minister of Health

Sunday. The agenda included the question of electing a representative to the Azerbaijani National Council... The election of the representative to the Azerbaijani National Council involved 20 votes... The chairman of the Jewish National Council, Dr. M. A. Gukhman, was elected with all 20 votes”.

On 7 December (24) November 1918, Azerbaijan newspaper wrote in large print on its first page “Today is the opening of the Azerbaijani parliament” (10, p.99). In the highest legislative body of the country, a specific quota was allocated to national minorities. Their factions were represented by the following persons: 1. Kun Lorents Yakovlevich - German; 2. Gukhman Moisey Arkadyevich - Jew; 3. Vonsovich Stanislav Aleksandrovich - Pole; 4. Kuzhum Vasiliy - Ukrainian (11).

In addition to national minorities, various parties and associations were presented in the parliament. Among them are Musavat, Ittihad, Ahrar, Hummat, non-partisans, the Socialist Party, the Russian-Slavic Society, the Armenian faction and the Dashnaktsanak faction. (12,p. 1) This is despite the fact that in Nakhchivan county Armenian gangs exterminated and expelled tens of thousands of Azerbaijanis en masse! Nonetheless, as can be seen from the above document, Armenians enjoyed all civil rights and

received subsidies from the government for the maintenance of their schools, charitable and religious institutions.

In the individual case of Azerbaijani MP M. A. Gukhman, we read: “Name and surname - Moisey Arkadyevich Gukhman. Place and time of birth - Mozyr, Minsk province. 1868. Education - Mozyr gymnasium, Yuryev University. Occupation and title before being elected to parliament – Doctor. He got his initial education in Jewish people’s school and secondary education in the Mozyr and Mariinsk gymnasiums. He graduated from university. In 1915, he was mobilized until February 1918” (13, p.22). That’s it, all short and clear, no “dossier” or information about reliability!

7 December 1918 speaking on behalf of the Jewish community, M. A. Gukhman said:

“Dear Members of Parliament! In these great days for Azerbaijan, in the days of the start of its independent state building, I, as a person elected by 20,000 Baku Jews, came to welcome the legislature of the Azerbaijan Republic (applause). The desire of Azerbaijani Turks, under the banner of self-determination of peoples and on the basis of the rightly understood interests of the people, to take all public life into their hands will meet the hottest response in the hearts of Azerbaijani Jews, for the Muslim world has treated the Jews almost always and everywhere not just tolerantly, the Jews have enjoyed the broadest religious tolerance and the most comprehensive civil and political rights both in the vast expanses of the Arab Caliphate and later in Turkey at a time when the horrors of the gloomy Middle Ages gravitated over the Jews all over Europe (applause). ... Azerbaijani Jews believe that under the roof of the young parliament they will always find strong defense for their rights, especially my brethren, the Mountain Jews, living in separate nests scattered in different parts of the republic, and that any attempt by anyone whatsoever to breach our rights and interests will be rebuffed and nipped in the bud here (applause). We hope that under the state system, Azerbaijani Jews will occupy an appropriate place as equals among equals.” (14, p.61)

Representatives of national minorities were represented in almost all the governing bodies of the Azerbaijani parliament. For illustration, we present “The list of members of commissions of the Azerbaijani parliament. *Fiscal-budget commission*. ..11. Gukhman Moisey Arkadyevich – national minorities. *Credentials commission*. ..7. Gukhman Moisey Arkadyevich - national minorities.

Working commission. ...20. Gukhman Moisey Arkadyevich - national minorities. *Seniors - convention* ... 10. Gukhman Moisey Arkadyevich (national minorities)" (15, p.2-3).

Feeling full citizens of the newly-created state, which equally took care of all its subjects, the Jews took an active part in the work of other public organizations, for example "Baku City Council". (16, p.47) The department of government affairs employed: "the official for special assignments and senior official under the chairman-minister I. D. Rabinovich; the special auditing-investigative commission to investigate abuses in different departments Secretary Korets Lev Borisovich,; Comrade (Deputy - author) of the Minister of Finance and Chairman of the State Bank Mark Mikhaylovich Abezgauz; the Baku excise department for the general excise tax, Manager Gershelman Mikhail Vladimirovich (16, p.2-3, 7). Baku State University, Faculty of Medicine, Department of Histology M. A. Milman; Department of Pathological Anatomy Chemistry Professor, Privat-Docent L. G. Gurvich; Department of General Surgery, Professor. D. A. Oshman; Junior Assistant G. Sh. Leytman; Department of Diagnostic and Private Pathology Professor A. M. Levin; Assistant V. A. Tarnogradskiy (16, p.13). The Ministry of Justice. Azerbaijani Court of Justice Lazarus Bafra. Baku District Court. Deputy Chairman Leo Veniaminovich Perchikhin. Barristers Abram Germanovich Lyubarskiy, Victor Moiseyevich Pipik, Miron Yakovlevich Shor, Khaim Yefraimovich Levin, Gershko Moshkovich Brodskiy, Isay Ieremeyevich Kaplan, Yakov Grigoryevich Nemirovskiy. Assistants of barristers: Yakov Yevgenyevich Kadanovskiy, Mikhe Moiseyevich Melman, Yakov Berayelovich (aka Samuilovich) Shnor (16, p.15). The list of employees of ministries and agencies can continue, as the Jews worked in almost all branches of power of the Azerbaijani state.

"Azerbaijan" newspaper informs readers about the "Concert of Jewish folk music. On Thursday, 19 December, Ulbek (Phenomenon) Theater will host a concert of a famous singer of Jewish songs and opera singer Grigoriy Raisov. The part of the program devoted to instrumental music will be performed by S. Bretanitskiy (violin), V. S. Dobrokhov (cello) and R. Radina (piano)" (19, p.119). When viewing the newspaper materials one can only be surprised that in conditions of Armenian aggression and the constant threat that came from the Volunteer Army of Denikin, Baku lived a rich cultural life. "Azerbaijan" newspaper, dated 4 January 1919: "The Jewish evening. On Monday, 6 January, the Mikado Theater will host the second evening of Jewish miniatures. Novelties from the repertoire of Jewish theaters of Odessa that have never

been played in Baku will be presented." (20, p.8) The most characteristic for the aforesaid period is the fact that in order to hold any spectacular event, open a newspaper or create a social movement, there was no need to seek permission from "competent authorities"!

1919 was a period of the creation and consolidation of the new state. On 12 January, Azerbaijan newspaper reported: "Official Section, 2 January 1919, № 1. The secretary of the District Court of Baku, Aleksey Andreyevich Suzdaltsev, is appointed acting bailiff of the third Baku city area in area 2 from 1 January 1919. Original signed by the acting chairman of the court, L. Perchikhin." (21, p.16) On 16 January 1919, we read: "Dr. E.Ya. Gindes has been appointed comrade of the minister of charity and will take up his duties today. The new comrade of the minister, in connection with the relocation of the post of minister of charity, has been given broad powers to conduct measures necessary to protect public health." (22, p.23)

In light of these facts of the high activity of Jewish community representatives who were involved in all spheres of the political, economic and spiritual life of Azerbaijan, the number of this segment of the Azerbaijani people is of special interest to us. The section "The Population of Baku" reports the following figures. "According to the statistical department of the city council, the total population of the city of Baku on 1 January 1919 is 235,996 persons of both sexes. The average number of inhabitants of the city of Baku in 1916 was 225,490, in 1917 - 229,638 and in 1918 - 233,864 persons. According to the census of 22 October 1917, 12,427 Jews were registered." (23, l.26) The same edition of the newspaper reported: "At the Jewish National Council. On Saturday, 18 January at 0630 pm, the main room of the synagogue will host a general meeting of Jewish citizens of Baku and its districts convened by the Baku Jewish national council on the issue of taxation planned to be carried out by the principle of a progressive income tax. Taxation will give the Council an opportunity to calculate the Jewish population of Baku. According to approximate information available to the Council, the total number of Jewish citizens is 20,000 souls." (3, p.26) At one time, the tsarist government suppressed any political activity, especially of Jewish parties and associations. But at the time of the ADR, not only was it not persecuted, it evolved very actively! On 18 (5) January 1919, Azerbaijan newspaper reported in the Local Chronicle section: "After a ten-month break caused by political conditions, the publication of V. S. Veynshal's Caucasian Jewish Bulletin, the organ of the District Committee of the Caucasian Zionist Organization

published in Baku, resumed. The first edition published on 18 January, apart from vast literary material, contains a rich Palestinian, general and local Jewish chronicle. . ." (24, p.28) On 19 (6) January 1919, Azerbaijan newspaper reported under the heading "The Ministry of Health": "The manager of the Ministry of Public Health, Dr. E. Ya. Gindes, organizes flying medical and nutritional units to supply aid to the population in the province, for which doctors, paramedics and nurses for recruited. The wages of doctors are 3,000 rubles per month and traveling allowance – 3,000 rubles provided that they serve for at least 4 months. Paramedics will be paid 2,000 rubles per month with a traveling allowance of 1,500 rubles and nurses – 1,300 rubles per month with a traveling allowance of 1,000 rubles under the same conditions. The manager of the Ministry of Public Health, Dr. E. Ya. Gindes, appealed to the Ministry of Food to make a known amount of nutritious foods available to medical and nutritional units to supply them to the population in places where these units will be assigned." (25, p.30) The establishment of such units and emergency assistance to the population were due to the epidemic of typhus and the threat of famine. In the Local Chronicle section in the same issue of the newspaper, we read: "Engineer Bogod has been appointed from the Exchange Committee to the commission for consideration of draft pictures of new 100-ruble checks that are to be released." (25)

Here, the section "The fight against typhus", bulletin No 1, says that "the preparation of equipment for hospitals has been started. Through Centrodom, the opening of public baths has begun so that the population can wash, disinfect and remove insects from their dresses and underwear. To combat the epidemic, four flying medical nutrient units have been organized in the region. In total, 15 such units have been proposed. The manager of the Ministry of Public Health, Gindes." (26, p. 44)

Along with social activities, the community did not forget about its most important mission - education and training of the younger generation. In this regard, the Jewish National Council held discussions on the status and funding of public schools. "Azerbaijan" newspaper reports on 13 February 1919: "The cost of maintaining Baku Jewish public schools has increased from an initial amount of 75,000 rubles to 144,500 rubles. The four Jewish public schools are: 1) men's Talmud-Torah College; 2) women's professional 2-classroom school; 3) the primary school for the spread of literacy among Georgian Jews; and 4) the school of Mountain Jews educating 400 children who may lose the opportunity to receive basic education due to the closure of schools and lack of funds. Although these

schools are included in the total school network of public schools, they all enjoy public rights for students and teachers, but during the many years of their existence they have not been subsidized by the state or the city. The chairman of the Jewish National Council, M. A. Gukhman, has filed a petition to the Ministry of Education to subsidize these schools. The Ministry of Education, in agreement with the request of the National Council, submits for approval a draft law on the allocation to the Jewish National Council of 10,000 rubles per month from the State Treasury throughout 1919 for the maintenance of Jewish schools." (27, p.80) It should be noted that when Gukhman said that Jewish schools had been left to themselves and nobody supported them for many years, he was referring to the tsarist era with its anti-Semitic policies and the short period of the Baku Commune. The ADR government had the most favorable attitude to the Jewish community, which can be seen from the above information. The Ministry of Charity did not neglect the needs of national minorities either. A report published in the official Address-Calendar for 1920 said: "Subsidies were issued regardless of nationality, assistance was received and continued to be received on the same grounds. During 1919, such subsidies were issued to the following societies ... 6) the Jewish National Council for a cheap dining room, 7) the Jewish charitable society for a shelter for the elderly and the poor." (28, p.66)

On 27 (14) February 1919, "Azerbaijan" newspaper reported under the heading "Official approval": "The Minister of Trade and Industry has approved M. B. Manevich as a senior broker of the Baku Stock Exchange and A. E. Ratner in the position of broker in the same exchange." (29 p.106) On 8 March (23 February) the same newspaper published: "Thursday saw the opening of the Jewish club Gazomir in the Jewish cooperative dining room Bethlehem. M. M. Abezgauz made a keynote speech on the objectives and duties of the club. Actress Golda Gutman, who expertly sang a number of Jewish folk songs, Kevesh, who successfully read out his humorous poems, and Lev (piano) and B. Ya. Gutman (accompaniment) performed in the literary-musical-vocal part of the evening. The evening ended at one o'clock in the morning. The next evening of the club will be devoted to Heinrich Heine. A. A. Veynberg will make a report." (30, p.127) The next day, 9 March (24 February), the same newspaper reported executions by firing squad in the town of Ruz under the headline "The Execution of Jews and Red Army servicemen in Warsaw", referring to Warsaw Jewish newspapers. (31, p. 128) At the same time, the Jewish community in Azerbaijan lived a quiet peaceful life without suffering any discrimination or infringement

Mountain Jews from Guba, a city in the northeast of Azerbaijan. Photo of the late 19th century

of their rights. They learnt about pogroms here from news agency reports, and many representatives of the Azerbaijani intelligentsia sympathized with the Jews and tried to help them as much as possible. On 12 March (27 February) 1919, under the headline "An Evening of Jewish miniatures" "Azerbaijan" newspaper informed its readers: "The board arranging Jewish parties is holding the third regular evening of Jewish miniatures called "Merry Omentashen" on the Jewish holiday Shushan Purim in the Mikado Theater on Monday, 17 March. Fifty per cent of the net proceeds from it will go to needy Jews at Passover." (32, p.135)

On 11 April 1919, Azerbaijan newspaper reported a very important cultural and historical event that marked the beginning of the forge of national personnel. It says: "The transfer of the university to Baku. As a result of the negotiations held by Professor Levin and Dr. Gindes with the Georgian government, an agreement was reached on the transfer of Tiflis University to Baku in the near future. The university will function with four departments: medical, natural, legal and oriental from September 1919. The university will be accommodated in the building of the Baku Commercial College, which is quite suitable for this purpose; the hostel for students will be accommodated at the Hotel National. For this purpose, the Azerbaijani government allocates 10 million rubles, as it expects the arrival of 1,500 people. The rector of the university will be Professor Razumovskiy. To all appearances, Professor Levin will be provided with a department." (34, p.60) On 24 April 1919, "Azerbaijan" newspaper published a brief statement: "The Jewish National Council has received over 5000 rubles through B. S. Borschak from the children of Aga Iskandar in memory of the late Musa Nagiyev. (35, p.76) Thus, the Jewish community in Azerbaijan was provided with all possible assistance and support. Industrialists, intellectuals, workers of oil fields, officials, as well as petty and middle bourgeoisie considered it their duty to express sympathy to their Jewish fellow citizens. On 21 May 1919, Azerbaijan newspaper published the following information under the heading "Protest against pogroms (at the Jewish National Council)": "On Monday, 19 May, a regular meeting of the Jewish National Council was held. At the beginning of the meeting, an extraordinary statement by a member of the council, I. Yu. Glakhengauz, was read out about Jewish pogroms taking place in Poland and Ukraine..." (36, p.26)

The tragedy of the Jews in Poland and Ukraine found a lively response among the majority of the inhabitants



of Azerbaijan. For example, "in 1919, a delegation of Jews arrived in Baku from Yelizavetgrad with a request for assistance to victims of Petlyura pogroms. On this occasion, the Jewish National Council organized a special edition with an appeal to help their brothers. The delegation returned to Ukraine with donations and lists of donors. To the surprise of the Jews who lived there, the list was full of people with unheard-of surnames ending in "li", "zadeh" and "oglu". The delegates explained that it is local residents, not Georgians or Armenians, but the Caucasian Turks - Azeris. No one expected this. So in Ukraine they learned that somewhere in Baku there are people who not only do not kill Jews, but also help them." (37, p.38)

When Azerbaijan was part of the Russian Empire, Jews faced special obstacles (percentage limit) for admission to gymnasiums and universities. After independence, the ADR removed any national or religious restrictions. From now on, education became available to all citizens of the country. On 18 June 1919, "Azerbaijan" newspaper published a "List of students who graduated from the Baku School of Commerce in 1919. Among them were: ...8. Bruk Iosif, 9. Vigdorov Aleksandr, 10. Gratsman Yakov, 11. Grubman Isak, 20. Livshits Iosif, 21. Levikov Simon, 22. Mezhebovskiy Veniamin, 31. Shakov Grigoriy, 32. Shapiro



Lesson in a Jewish school in Krasnaya Sloboda in Guba. Photo of the early 20th century

Georgiy, 33. Yukhnovetsky Moisey (the total number of graduates was 33 persons – M. B.). (38, p.80) The next day, 19 June, the newspaper reported on graduation from the third men's gymnasium: ...Barshtak Viktor (silver medal), Bokhenek Maks, Brodskiy Iosif, Belostotskiy Saul, Burman David, Kaplan Moisey (gold medal). In total, 26 people graduated from the gymnasium. (39, p.83)

How authorities responded to any cases of infringement of the rights of national minorities is indicated by the following fact. Under the heading "The Oath of the Jews", Azerbaijan newspaper reports the following: "In view of the protests by the Jewish National Council concerning the humiliating form of the Jewish oath, the Minister of Justice has ordered all judicial institutions of Azerbaijan to remove words degrading people from the oath." (40, p. 87) In the UK, Baron Lionel Rothschild, who was elected by the City of London, had to wait for changes in the formula of the oath from 1847 to 1858 to get into Westminster! Only after finding a compromise, was he able to take his seat in the House of Lords.

In order to strengthen national unity and civil society, "a draft law on citizenship" was developed. On this occasion, Azerbaijan newspaper reported: "The Ministry of Justice has drafted a bill on Azerbaijani citizenship... All the subjects of the former Russian state, who were born on the territory of the Azerbaijan Republic, are considered Azerbaijani citizens regardless of nationality, religion and status." (41, p.95) Thus, the new law equalized the rights of all citizens of Azerbaijan irrespective of their origin and place of origin. Moreover, any infringement of the rights and freedoms of representatives of national or religious minorities was tantamount to a crime against the state. Here's what MP Pepinov said about this at the 83rd plenary session of the parliament: "Those who openly campaign against the Government or the Republic or distribute

publications harming the basics of the republic, or offend the feelings of one of the nationalities or religions are liable to hard labor for no more than 6 years." (42, p.22) A joyous and in many ways, inspiring event in the political life of the Azerbaijan Democratic Republic was the recognition of its independence by leading European powers. In connection with this event, a solemn meeting of the parliament of the republic was held on 14 January 1920. A stream of congratulatory telegrams arrived from many states and non-governmental organizations, wishing wellbeing and prosperity to the Azerbaijani people. This event left nobody indifferent. From the Jewish national minority, the floor was given to MP M. A. Gukhman. Here is what he said: "Dear Members of Parliament! The cherished dream of the best sons of Azerbaijan has come true. What entire generations in Azerbaijan dreamed of in the recesses of their souls for centuries and what the wildest optimists could only dream of a year ago as an achievable ideal has now become a fait accompli, and this independence was achieved not because of generosity from the side, but is a result of systematic, continuous and consistent work by the governing circles of Azerbaijan and members of the Azerbaijani delegation in Paris. On this great historic day for Azerbaijan, I, on behalf of the Jewish population in the Azerbaijan Republic, offer my sincere and warm congratulations, especially as, due to their historical destinies, the Jews are the most principled followers of the idea of independence of nations and the most ardent champions of the rights of people to their own public life as they deem best for themselves. I wish the Turks of Azerbaijan and the entire Muslim world to take a relevant honorable place in the League of Nations (chants of "bravo" and applause.) Long live the liberated and forever free children of Azerbaijan (applause). May independent Azerbaijan thrive! (Applause). (43, p.29)

History gave the Azerbaijan Democratic Republic a very short time for independent existence. After putting an end to the civil war and strengthening their position, the Bolsheviks, who hid behind the idea of a global republic of Soviets, began to restore the former empire, but under other slogans and banners. The goal remained the same - resources, oil and strategic positions.

As for the Jews, who were granted equal rights and opportunities for the first time in history, as well as protection from the state, as a result of these events, they, like all other nations, ended up in the grip of the Marxist-Leninist ideol-

*Six-dome synagogue in Krasnaya Sloboda in Guba.
Present-day appearance*

ogy, which actively eradicated any dissent. The struggle against religion, multiparty system, Zionism and Hebrew as the language of the Jewish "bourgeoisie" lied ahead. 🌟

References:

1. Государственный Архив Азербайджанской Республики, фонд 895, ед.хр. 25
2. ГААР, «Адрес-календарь 1920 г., л.22
3. «Азербайджан», газета, 11 октября 1918 г, №8, л.11
4. «Азербайджан», газета, 20 октября 1918 г. № 13, л.22
5. «Азербайджан», газета, 29 (16) октября 1918 г., л.38
6. Мустафаев Ровшан, «Марши смерти», 2008, с. 27
7. «Азербайджан», газета, 27 (14) ноября 1918 г., № 46, л.87
8. «Азербайджан», газета, 3 декабря (20) ноября 1918 г., № 51, л.95
9. «Азербайджан», газета, 3 декабря (24) ноября 1918 г., № 51, л. 96
10. «Азербайджан», газета, 7 декабря (29) ноября 1918 г., № 54, л. 99
11. ГААР, фонд 895, оп.1, ед.хр.18
12. фонд 895, оп.1, ед.хр.190, л.1
13. фонд 895, оп.1с, ед.хр.211, л.22
14. фонд 895, оп.1, ед.хр.1, л.61
15. фонд 895, оп.1, ед.хр.188, л.2
16. «Азербайджан», газета, 4 ноября (221) октября 1918 г., № 28, л.47
17. Справочник – календарь за 1920 г., л.2
18. «Азербайджан», газета, 17 (4) декабря, № 62, л.119
19. «Азербайджан», газета, 4 января 1919 г., (22 декабря 1918 г.), № 3, л.8
20. «Азербайджан», газета, 12 января 1919 г., (30 декабря 1918 г.), № 7, л.16
21. «Азербайджан», газета, 16 (3) января 1919 г., № 9, л.23
22. «Азербайджан», газета, 17 (4) января 1919 г., № 10, л.26
23. «Азербайджан», газета, 18 (5) января 1919 г., № 11, л.28
24. «Азербайджан», газета, 19 (6) января 1919 г., № 12, л.30
25. «Азербайджан», газета, 26 (13) января 1919 г., № 18, л.49
26. «Азербайджан», газета, 13 февраля (31 января) 1919 г., № 33, л.80
27. «Азербайджан», газета, 23 февраля 1919 г., № 41, л.99
28. «Азербайджан», газета, 27 (14) февраля 1919 г., № 44, л.106
29. «Азербайджан», газета, 8 марта (23 февраля) 1919 г., № 51, л.127
30. «Азербайджан», газета, 9 марта (24 февраля) 1919 г., № 52, л.128
31. «Азербайджан», газета, 12 марта (27 февраля) 1919 г., № 54, л.135
32. «Азербайджан», газета, 14 марта 1919 г., л.137
33. «Азербайджан», газета, 11 апреля (29 марта) 1919 г., № 75, л. 60
34. «Азербайджан», газета, 24 (11) апреля 1919 г., № 84, л. 76
35. «Азербайджан», газета, 21 мая 1919 г., № 105, л. 26
36. Беккер М. «Евреи Азербайджана: История и современность», Б.2000, с.38
37. «Азербайджан», газета, 18 июня 1919 г., № 124, л. 80
38. «Азербайджан», газета, 19 июня 1919 г., № 125, л. 83
39. «Азербайджан», газета, 21 июня 1919 г., № 127, л. 87
40. «Азербайджан», газета, 25 июня 1919 г., № 130, л. 95
41. Государственный Архив Азербайджанской Республики, фонд 895, оп.1, ед.хр. 156, л.22
42. ГААР, фонд 895, оп.1, ед.хр.254, л.29
43. ГААР, фонд 895, оп.1, ед.хр.254, л.29

