



*Shusha Castle.
Ganja Gate. 1750-1757*

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KARABAGH - THE SOUL OF AZERBAIJAN

Karabagh has been an integral part of Azerbaijan for the whole period of history, including the XIII-XIV centuries. As was correctly noted by the prominent Russian Orientalist A. Y. Yakubovsky, by the name Azerbaijan in that period was meant the present day territory of South (Iranian) as well as North (former Soviet) Azerbaijan. (1) Its borders stretched from Zanján to

Derbent and from Lake Goycha (today Sevan) to the Caspian Sea. As a part of the Azerbaijani Safavid State the country was divided into four Beylarbeyliys: Chuhur-Saad, Ganja (Karabagh), Tabriz and Shirvan. In this period Karabagh formed part of the historical region Arran and was its centre and soul (2), which primary source information attests to.

The toponym **Karabagh** is en-

countered not only on Azerbaijani territory, but also in the region of Kars (Asia Minor), northern Caucasus, Turkmenistan, Uzbekistan, Afghanistan and other countries. (3) In Azerbaijan there were also localities called *Surkhab Karabagh*, *Tabriz Karabagh* (4) and *Karabagh Arran*. Marking these localities as Karabagh means *people and garden*, *the great garden* and *excellent place* and de-

scribes the beauty of the land and its abundance. The historian al-Kutbi al-Akhari (XIV century) called Karabagh 'the capital of Arran'. (5)

As is known, post-medieval Arran covered the area between the Kura and Araz Rivers. The name Karabagh of Arran was used to highlight the difference between this and the other Karabaghs, especially *Karabagh of Badgis* situated to the east of the Caspian.

One ought to note that the toponym Nagorny (Mountainous) Karabagh is not encountered in the writing of medieval historians, in particular those of the XIII-XIV centuries. The mountainous and plains parts of Karabagh were historically interrelated in economic and cultural terms and closely complemented one another.

As is clear from these sources, the territory of Karabagh includes the land which began at the River

Fazlullah Rashid ad-Din called them 'the regions of Karabagh, Mughan, Arran and Sheki' (10) which refutes the aforesaid.

The work of Rashid ad-Din allows us to define the territory of Karabagh. He wrote that Gafan relates to the Nakhchivan tuman (region) and thus made clear that the Nakhchivan tuman (11) bordered Karabagh. And this gives evidence about the extent in the XIII-XIV centuries of the borders of Karabagh, stretching in the south to the River Araz, in the southwest to the River Hakari, in the northwest to Zegamchay, in the north and northeast to the River Kura (the territory of Shirvan) and in the southeast to the



ing led by Haji Hamza, Mulaid, Hasan Chobani Ikhtaji and Huseyn Anbuga and in 1351 another one – led by Dalu Bayazid, took place in Karabagh. These uprisings were suppressed with great difficulty. The local nobility of Karabagh, in particular Gazi Mukhi ad-Din Bardai, took active part in the war against the yoke of the feudal lord Chobanid. The Shirvanshah Key-Kavus (1344-1372), the ruler Sheikh Uveys Jalairid (1359-1374) and later the Emir Timur (1370-1405) had great influence in Karabagh. (12)

The Khachen Principality existed in the XII-XIII centuries in the Mountainous part of Karabagh. Khachen became a magal (region) of Arran and was a difficult to access mountainous and wooded territory. The Khachen fortress was the centre and main fortified point of the principality. The creation of this possession was a reconstruction of the ancient Albanian State in a small territory. **A blossoming of the principality took place during the rule of Hasan Jalal (1215-1261) known as the 'Albanian Emperor', 'Possessor of Albanian Borders' and the 'Prince of Khachen and the country of Artsakh'. The fam-**

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Araz and extended in the north westerly direction from the east of Baylagan and the border of Gushtasfi to Zegamchay. According to a report by the XIV century author Hamdullah Gazvini the border of Karabagh stretched to the River Araz. (6)

The facts bear witness that Zegam, located north of Goykchi, (7) and all of Beylagan belong to Karabagh. They confirm the location of Karabagh on the border with Shirvan (8) and the extent of the Karabagh trade routes from the confluence of the Kura and Araz Rivers to Tbilisi. (9) All this suggests that the toponyms Karabagh and Arran were sometimes identified with each other. However, the XIV century author

Gushtasfi Region, and also about Karabagh being an administrative unit which united the Mountainous and Plains parts.

In the XIII-XIV centuries Karabagh was one of the main centres of social and political events occurring in Azerbaijan. The rulers of the Hulagid and Jalairid States holidayed in Karabagh and questions of state significance were decided here. The Mongol princes Gazan-Khan and Arpa-Khan ascended the throne in Karabagh and the rulers Argun-Khan and Abu-Said died here.

Karabagh was controlled by representatives of the Hulagid and Jalairid families - Satibey-Khatun and her son Surgan, Muhammadbey Gushchu. In 1343 an upris-



Sarsang water reservoir

ily of Hasan Jalal was descended from the dynasty of the great Albanian Prince Mekhranid. (13) The prominent Armenian learned academic I. A. Orbeli believed that Khachen was ‘a part of ancient Albania’. (14) Therefore attempts to ‘Armenianise’ the Khachen Principality and its leader Hasan Jalal, who in epigraphic inscriptions surviving to our era calls himself ‘Albanian Emperor’, are far from historical reality and have the sole aim of presenting Khachen as ‘Armenian territory’.

In the beginning of the XIII century the Khachen Principality, situated in the territory of North Azerbaijan, was subjected to a Mongol and Khorezmshakh Jalal ad-Din (1200-1231) assault. The Khachen Prince Hasan Jalal came into contact with the Mongol military leader Juchi Buga, Vizier of Jalal ad-Din Sharaf al-Mulk, and later with Batu Khan (1227-1255), with whom he became related, and protected his possessions and power. While visiting Mongolia in 1225 together with Sartan, the son of Batu Khan, he was received by the great khan Mengu (1251-1260) which allowed him to strengthen his power.

A series of buildings, including the Gandzasar Monastery (1240), were erected under Hasan Jalal and additions of XIII century Albanian history were also made to the work The History of the Albanians by the VIII century Albanian author Moses Kalankaytuk.

Hasan Jalal was killed in 1261 on the order of the Mongol Prince Argun, after which the Mongols appointed his son Jalal Atabey, who ruled until 1287, as ruler. In that year the Khachen Principality ceased to exist.

The territory of Karabagh is notable for abundance. The medieval historian Hamdullah Gazvini confirms this in his works and writes about

A BLOSSOMING OF THE PRINCIPALITY TOOK PLACE DURING THE RULE OF HASAN JALAL (1215-1261) KNOWN AS THE ‘ALBANIAN EMPEROR’...

the regions of Karabagh – Kheyarak, Barda and Shamkir and about the city of Ganja. The irrigating waters of the Kura and Araz made the earth of Karabagh notable for its fertility and high yields. There were also favourable conditions for the development of animal husbandry, including horse-breeding here: horses

from Karabagh are still famous all over the world. The European traveller Johann Schiltberger reported that the best silk in the world is produced in Karabagh. Important international trade routes crossed the territory of Karabagh. Thus, one of the routes of the main northern trade route of the Hulagid State passed through Karabagh. Its general length stretched for 45 farsangs (about 280-300km) and handicraft and trade centres were situated along this route - cities and the large trade settlements Khar, Gark, Lambaran, Bazarjik, Barda, Juzbuz, Dikh-Isfagan, Khanagah-Shutur, Ganja, Shamkir, Yurt-Shadekban, Agstafa and Yam. This route extended to Tbilisi and from there to the northwest. (15)

About the ethnic composition of the inhabitants of Karabagh it is necessary to note the following: According to the academician Z. M. Bunyatov the inhabitants of Arran were Turkic language people already by the Mongol assault in the XIII century. (16) As is clear from the XIII century work Ajaib ad-dunya the main ethnic body in Arran was Turkic people and this territory ‘was under Muslim power’. Further we read there: ‘If the Turks of Arran are gathered in one place – it will resemble an assemblage of ants and

locusts’. (17)

As is known, in the period of the Mongol campaigns in the middle of the XIII century, some Mongol-Tatar tribes appeared and settled in Azerbaijan, including in Karabagh. The toponyms Higher and Lower Garkhun (in Yevlakh), Bozalganli (in Tovuz), Damgali (in Aghdara),

Dolanlar (in Khojavand), Gurgan (in Fizuli), Ganlikand (in Kalbajar), Tatar (in Gubadli), Tatarli (in Shamkir) and Khachindorbatli (in Aghdam) are linked to them.

At the same time, the Albanian tribes, the majority of which dwelled in the mountainous part of Karabagh and in particular the Khachen Principality, occupied a definite place in the composition

considerable part of Turkey, starting approximately from Sivas to Karabagh (surprisingly, Karabagh is not included) in the mythical Armenia on the map *Wars of the Caucasian Peoples with the Invasion of Timur in the XIV-beginning of XV Centuries* (Transcaucasia) (Yerevan, 1981-1982). The given sources counterbalance these mythological opinions of Armenians and provide

■ **THUS, THE GIVEN NEUTRAL SOURCES ARE A WEIGHTY AND PROVEN ANSWER TO ARMENIAN CLAIMS TO THE PRIMORDIAL AZERBAIJANI LANDS.**

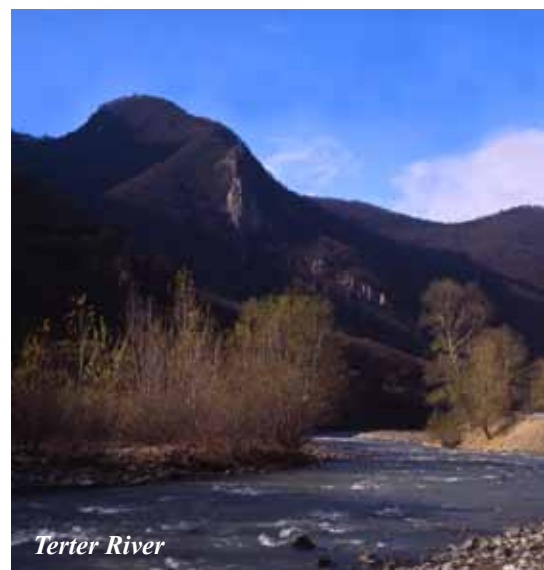
of the inhabitants of Karabagh, as before.

In the whole extensive history of the territory of Karabagh, Arran and Caucasian Albania in general, it was the object of strange claims. In this respect the Armenian historical map dedicated to the period of the later Middle Ages attracts attention. So, the map *Armenia and Neighbouring Countries in 701-862*, published in 1982 in Yerevan by S. G. Yeremian, is a clear example of territorial claims by Armenians on the history and territory of Azerbaijan. On this map the whole territory of Caucasian Albania as well as the south eastern lands around the Black Sea and adjoining Lake Urmiya are marked as 'Armenia'. This gives the false impression that at the Arab conquest of Caucasian Albania these lands were given to the Armenians. In reality, with the capture by the Arabs of the whole of Azerbaijan, it was included within the Arab Caliphate as one of its vilayets (provinces).

However, regardless of this, Armenian claims on Azerbaijani lands are reflected in numerous historical maps of the Arab period as well as later, including the XIII-XIV centuries, published by them. So, B. A. Arutyunian included a

evidence that Armenia did not have any relation, not only to Karabagh, but to Arran.

We draw attention to the facts. According to information given by Hamdullah Gazvini 'the region of Armen is divided into two parts: 'Greater Armenia' and 'Lesser Armenia'. 'Lesser Armenia' does not belong within the structure of Iran. Greater Armenia belongs within the structure of Iran (i.e. is found on the border of the Hulagid State - V.P.) and according to the administrative division into tyumens, it is known as the Akhlat tyumen, the limits of which extended to 'Lesser Armenia', Rum, Diyarbakr, Kurdistan, Azerbaijan and Arran. Its centre was the city of Aklat. The income of its divan is formed of 39 tyumans'. (18) Further down in the same work we read: 'The Province of Arran – this is the land between two rivers, namely the Araz and the Kura'; 'The Provinces of Arran and Mughan border Armen' (19); 'The length and breadth of Arran are approximately 30 and 40 farsakhs (i.e. 210 and 280 km – V.P.). They say that the Kura before the Araz flows [into it] within the borders of Arran' (20); 'There lies a large country of the name Arran, ... its western neighbour is Armenia' (21); 'Lake Goycha Tangiz lies on the bor-



der of Azerbaijan with Armenia'. (22)

Thus, the given neutral sources are a weighty and proven answer to Armenian claims to the primordial Azerbaijani lands. It becomes clear that the adjective 'Greater' relates to a small region of Armen, situated to the west of Azerbaijan and its component part Arran. This small region, a single tyumen called Akhlat, which formed part of the Hulagid State, at the same times as the single province of Azerbaijan (historical Atropathene) had 9 tyumens.

Armenians, along with territorial claims, also promotes the groundless claim that the people of Arran-Karabagh from an ethnic point of view were Armenian and that Armenians formed the largest part of the population of the region. By so doing they try to appropriate Albanian culture. One of the means which Armenian apologetics resort to in their claims on the primordial Azerbaijani lands is also that the Christian Albanian population of Karabagh is Armenian. The unscientific nature of this idea can be traced in the work of the XII century Albanian author Kirakos of Gandzak



who considers the Albanian people separate from the Armenians. He speaks of 'Armenians, Georgians and Agvans' and Albania is not mixed with Armenia.

In the XIII-XIV centuries Karabagh was a region situated in the centre of Arran and included the mountainous and the plains territories and it did not bear any relation to the Armenians, and its Christian population was Albanian in origin.

All the foregoing gives grounds to confirm that Karabagh, as earlier, so in the centuries discussed by us, was 'the soul of Azerbaijan'.

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JUSTICE FOR KHOJALY INTERNATIONAL CAMPAIGN

The international awareness campaign Justice for Khojaly has been initiated by **Mrs. Leyla Aliyeva**, General Coordinator of the Islamic Conference Youth Forum for Dialogue and Cooperation on May 8th 2008, on the anniversary of the day of occupation of the town of Shusha in the Nagorno Karabakh region of Azerbaijan, which is a symbol of our culture on this ancient Azerbaijani land. The Khojaly massacre is one of the most terrible and tragic pages of Azerbaijani history. As is known on the night of February 26th the Armenian armed forces supported by the ex-Soviet 366th regiment, completed the surrounding of the town already isolated because of ethnic cleansing of the Azerbaijani population neighboring regions. In a few hours of a single night 613 civilians were killed, including 106 women, 83 children; 56 of whom were killed with outrageous brutality and 8 families were totally exterminated.

The Justice for Khojaly campaign has been launched to raise international civil awareness through creative actions by young people not only to generate the solidarity of world with the victims of Khojaly massacre, and against general Armenian aggression in Karabakh, but also to attract the world's attention to in-admissible violence against civilians whenever and by whomever it is perpetrated. The campaign aims to disseminate out its message of justice globally via Media, Internet and live events. The ultimate aim of this campaign is to achieve moral and political-judicial recognition of this tragedy by the world community.

One of the directions of the Campaign is online campaigning through the website www.justiceforkhojaly.org. Over 126 000 individuals have already supported it during the first year of implementation by signing the declaration to protest against this atrocity. In February 2010 an Online Petition addressing world leaders was launched, (leaders of the United States, UN, EU, OIC, Council of Europe and other major international organizations). The petition is calling upon world leaders to recognize the Khojaly massacre **as a crime against humanity**.

The campaign has been launched in social network groups that bring together a large audience consisting of more than 12,000 supporters from 72 countries. Through the Facebook webpage the campaign shares regular news and holds open discussions. (<http://www.facebook.com/pages/Khojaly-town/Justice-for-Khojaly-Campaign/101823787520?ref=ts>)

Since 2008, the OIC institutes at the level of ministers, particularly at the level of ministers of education and culture, as well as OIC summits have adopted documents condemning this tragedy. **This January, on the proposal by ICYF-DC, the Parliamentary Union of the OIC adopted a resolution that recognized Khojaly as a crime against humanity.** Based on the proposal of ICYF-DC Ministers of Foreign Affairs of the OIC countries adopted a resolution in 2009, which supported the campaign and called upon 57 Member States to contribute to its implementation until full recognition of the tragedy is achieved.

The campaign's international volunteer's team creates tools to effectively extend the campaign's voice to the international community. The music and video clip titled Justice for Khojaly was put together by American rap artist Tony Blackman and Dayirman group and was presented in more than 30 countries on the eve of 18th commemoration of Khojaly massacre. It has also been disseminated on the YouTube website. (<http://www.youtube.com/watch?v=qF51bBinjKA>)

Since 2009 the campaign has been held in more than 30 countries, a focus of which has been the capitals of European nations. In many of them the activities are being coordinated by host country nationals. The reach of the event is spread as wide as Mexico City, Jakarta, Ankara, Ottawa and Paris; to name just a few examples. Young people, who joined the campaign, are focusing on telling the story of Khojaly by creative means. In Moscow an important testimony on the Karabakh conflict – a book titled Karabakh Diary written by Russian academician and writer Yuri Pompeyev, was presented in the leading state library.

The Campaign is targeting active civil society stakeholders as well as human rights groups to commemorate the tragedy, and invites the world to draw lessons in order to prevent such tragedies in the future.