

Armenian aggression against the Azerbaijani people and its cultural heritage

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ABSTRACT: *In the article, the author notes that Armenian Genocide of Azerbaijanis was committed in Baku, Shamakhi, Guba districts, as well as Garabagh, Zangazur, Nakchivan, Lankaran and other regions of Azerbaijan with special brutality. In these areas peaceful population was slaughtered, villages.*

In the paper author discusses the Genocide of Azerbaijanis that was not put forward as a problem to be researched by scholars. Author states that genocide committed by Armenians against Azerbaijanis throughout history and their deportation from their historical lands should be investigated more thoroughly, and historical roots and socio-political factors of these tragedies are to be promoted so that to raise them to the level of international discussion subject. The different types of spiritual culture of the country underwent a long and complex development way separately; together they allow creating a comprehensive view of Azerbaijan hiArmenian aggression against the Azerbaijani people and its cultural heritage story, art and culture. Author proves, that proves that Azerbaijan, as well as Garabakh, is one of the most ancient cradles of humanity, together with the Mediterranean Basin and Eastern Africa.

Key words: *Azerbaijan, Armenian Genocide against the Azerbaijani People, the Genocide, history, deportation, culture. were burnt, national and cultural monuments were totally destroyed. policy, separatism, terrorism*

I. INTRODUCTION

When researching the global problems of mankind, it is important that the historical events are conveyed with truthful foundation. At initial glance, trustworthy coverage of facts is the prerogative of historical science, yet it is not always the case. Sometimes the facts reach the public mind in distorted forms. In such cases public foundation becomes precarious, cultural strata are erased, and the future generations cannot learn a lesson from the past. Without knowledge of the past, they cannot rely on successful future, their lives flee as "brief occurrences of mistakes", constructed on historical tragedies of nations. The point here is about genocide, ethnic cleansing, and deportation -- the tragedy of which is aggravated by the fact that the public is being misled through informational deception.

In order to fulfill their civic duty in front of the international community and to prevent cultural crisis, contemporary scientists and specialists are faced with obligation of truthfully depicting the facts. The truthful fact is that thousands of innocent people of Azerbaijan have been subjected to genocide from the Armenian side, and many Azerbaijanis have been taken as hostages and/or deported from their native lands.

The issues of Azerbaijani IDPs and refugees, Azerbaijani districts occupied by Armenia, environmental pollution of Azerbaijani monuments, and other problems related to Armenian ambitions and crimes, are at the center of international community's attention and among the most topical studies of researchers.

It should be noted, however, that over too long period of time these problems have been treated with indifference and disregard, and the international community remained unaware. The opportunity to identify and research all criminal acts, that were committed against the Azerbaijani people, appeared only after Azerbaijan obtained its independence, its sovereignty, and after the return of Heydar Aliyev to the power upon popular demand.

The national leader H. Aliyev was a manager with rich, comprehensive and in-depth knowledge of history. He devoted special consideration for the unbiased research, study and advocacy of native history, and took loving care of this most important subject-area. H. Aliyev's efforts gave strong impetus for the development of historical science in Azerbaijan, Decrees from the USSR times were uncovered, which served to instruct mass deportations of Azerbaijanis from their historical, ethnic lands in 1948-1953, 18 December 1997,

and genocide of 26 March of 1998. In accordance with the above-mentioned Decrees, a targeted policy of ethnic cleansing and genocide was implemented during the past two centuries in Caucasus. As the result, the Azerbaijani nation suffered the entire burden of the tragedy and mass annihilation. Armenian Dashnaks have actively supported the policy of annihilating the Azerbaijani population.





Figure 1. Innocent victims of Armenian terror, organized against the Azerbaijani population

The policy of stage-by-stage deportation of Azerbaijanis from their native lands was implemented with the efforts of Armenian Dashnaks. They provoked and stirred up the ethnic violence, destroyed historical and cultural monuments of Azerbaijan.

Disclosing the events preceding the genocide of Azerbaijanis, in our opinion, is among the most critical arguments in defense of national interests in front of global community, at international disputes and discussions.

Armenian separatism, terrorism and genocide must be condemned and prevented by all means.



Figure 2. Innocent victims of Armenian terror, organized against the Azerbaijani population

Let us examine these three notions:

1. "Separatism" comes from the French word "separatisme" and from Latin "separatus". In Dall's wordbook, it is interpreted as "separate", "special", "private", "tending to separate from the majority", i.e. separation of compactly residing ethnic minority from the state with the aim of obtaining the right of autonomy.

2. "Terrorism", in translation from the Latin "terrere", in most general sense, means terrorizing an individual or a group of individuals through violence.

The most serious crime of international level is the international terrorism. It represents the array of socially dangerous acts of certain individuals and organizations, targeted at obtaining political and other goals through administering explosions and other acts of international significance that threatens the well-being of people.



Figure 3. Innocent victims of Armenian terror, organized against the Azerbaijani population
Acts of international terrorism cause meaningless deaths among people.



Figure 4. Mass annihilation of Azerbaijani population by the Armenians

They disrupt normal diplomatic functioning of the states and their representatives and create obstacles for international contacts, meeting, as well as for transport lines between the countries. Such acts are used as the means of political struggle by relatively more reactionary groups, parties and criminal organizations.

3. The word “genocide” comes from Greek “genos” (kin, tribe) and Latin “caedo” (killing).

In international law, “genocide” is one of the gravest crimes against humanity. Genocide targets the annihilation of certain groups of population based on racial, national, ethnic or religious characteristics. Through genocide, the conditions are intentionally created, such that are intended for the physical destruction of the named groups in whole or in part. Such crimes were carried out on a mass scale during the Hitler regime, throughout the Second World War. In 1948 the international convention on “the Prevention and Punishment of the Crime of Genocide” was adopted, which laid out the international criminal liability for the individuals that are found guilty of committing genocide.

It must be noted that the genocide, organized by Armenia against the Azerbaijani population, had reached its objective.



Figure 5. Genocide, organized by the Armenians against Azerbaijani civilians

As attested by the information sources, in order to carry out separatist, terrorist acts and acts of genocide in different countries the Armenian Lobby has established organizations, parties – “Armenakan”, “Gnchak”, “Dashnaksutyun”; terrorist groups – “Avengers for Armenian ‘Genocide’”, “DRO” and its sub-groups “DRO-

8", "DRO-88", "DRO-888", "DRO-8888"; "Secret Armenian Liberation Army" (SALA), "Armenian Secret Army for the Liberation of Armenia" (ASALA), "Armenian Liberation Movement", "Armenian Liberation Front", "Group Orly", "Groups (Commandos) of Justice for Armenian 'Genocide'", "Union of Armenians", "Democratic Front", "Apostol".

On 28 August 1993 the representatives of ASALA declared that they would not allow the laying of "Baku-Tbilisi-Ceyhan Pan-Turkist pipeline". In February 2001 the ASALA established another organization "Gegaron", the aim of which was to conduct terrorist acts against political leaders, diplomats and businesspeople of Turkish origin in the territories of South Caucasus and Central Asia.

Beginning from the early ages the Armenian youth is brought up in the spirit of chauvinism, soaked with hatred towards Azerbaijanis.

Political orientation of criminal Armenian activities was described with minute precision by German journalist Wilhelm Liebknecht in "Vorwärts" newspaper in 1885. In the article it was mentioned that the Armenians in Tbilisi published in "Mshak" newspaper a call to slaughter the Muslims in their native residence areas and to populate their places instead with Armenians from the Arabian Peninsula.

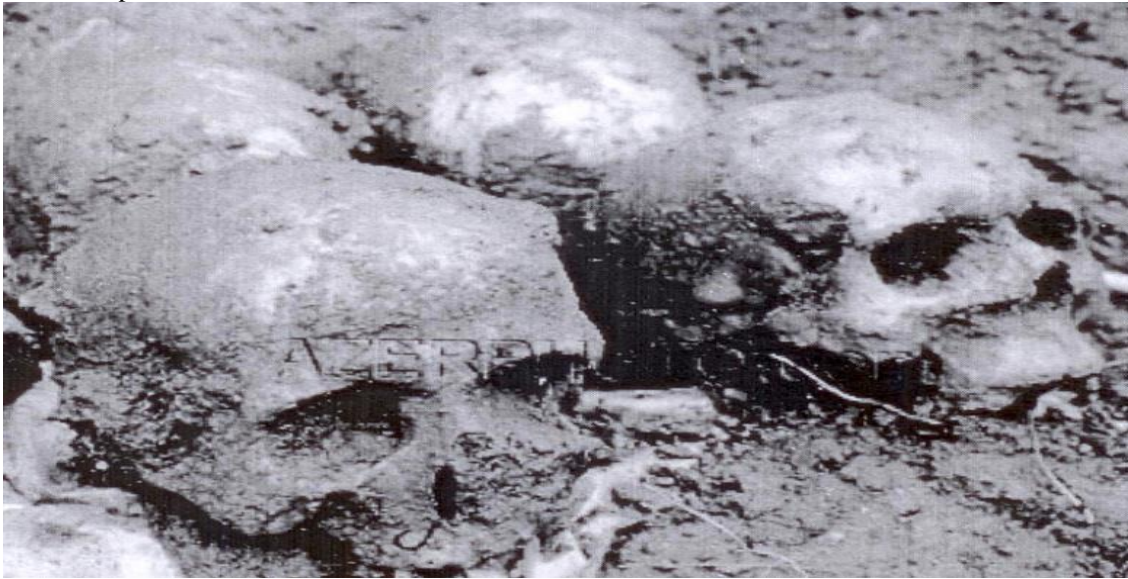


Figure 6. Testimony of Armenian terror against the Azerbaijanis

That call explains the actions of Armenian terrorist organization "Gnchakin", which resulted in brutal killings of more than 65,000 unarmed, peaceful Azerbaijani people in Turkish province in 1890-1892.

In 1905 "an inferno was organized in Shusha and it is not clear what more miseries will befall on Azerbaijanis" ("The Latest News" Newspaper, No. 7, 1906).





Figure 7. The inferno for Azerbaijanis, organized by the Armenians

The chief ideologist of Bolshevik and Armenian terrorists was the “internationalist” S. Shaumyan. He was malevolent towards the Azerbaijanis and insulted them with such derogative phrases as “Tatar (Azerbaijani) mob”, “ignorant Tatar crowd”, “gang of bandits”, “Tatar hoodlums” and so on (Shaumyan S.G. *Selected Works*. M., 1978, vol. I, pp 119, 129, 185; vol. II, pp. 216 etc).

The Soviet historians presented the March tragedy of 1918 as “a civil war”, “Musavat’s counter-revolutionary rebellion”, as if incited by the Musavatists to overthrow the Soviet regime in Baku. However, Azerbaijani researchers have unearthed and analyzed numerous archival materials, that were previously inaccessible, as well as the materials of print media of those years. Due to the democratic processes currently under way in Azerbaijan Republic, it became possible to openly state the true context of March events, to classify them as no less than genocide inflicted on the Azerbaijani people, and to name the main culprits of that bloodbath, among whom the first name is S. Shaumyan.

Thus, the Armenian-run genocide against the Azerbaijanis was committed in March 1918 in Shamakhi and Guba, “accidents” were organized, and particular cruelty was demonstrated in Karabakh, Zangezur, Nakhchivan, Lankaran and other regions. It was the subject of M.A. Rasulzade’s article titled “Unforgettable Tragedy”, which was published in “*Azerbaijan*” Newspaper on 31st of March of 1919 in memory of the first anniversary of March events (quoted from the book “*Historical Records on March Atrocities*”, Baku, 1997, pg. 103, in Azerbaijani): “The act of cleansing Baku from Azerbaijanis – from innocent Azerbaijani population of Baku and other cities of Azerbaijan during the March days of 1918. The entire sequence of following events is the confirmation of it.” During the depicted time, due to the shutdown of Baku-Tiflis railroad, several thousands of armed Armenians were gathered in Baku, while returning from the war front. Moreover, at the same time thousands of well-armed militants of Dashnaksutyun Party were present in Baku. Shaumyan was well informed about the zealous nationalistic and counter-revolutionary orientation of Dashnak policy. He was supposed to prevent their arrival in the city. However, it did not happen.

“On the night from March 30 to 31, 1918, the shooting erupted in Baku. Representatives of Muslim parties approached the Executive Committee of Baku Soviets on March 31 at 16:00, with the plea to obtain guns, but A. Japaridze refused them. At the end of the day on March 31, Soviet (6,000 men) and Armenian (7,000 men) troops secured their positions from Balakhani Street through parapet wall till the Boulevard. Attacks on the unarmed Azerbaijani quarters commenced at 22:00 on March 31. The united Armenian-Bolshevik troops acted with grave cruelty, without taking any pity on children, women, or the elderly. At 10:00 on April 1 the Headquarters of Baku Revolutionary Committee (Hotel “Astoria” on Morskoy Street) issued the order to Bolshevik-Dashnak militants to use heavy artillery against the local population. At 17:00 hours, during the council with A. Japaridze, the Muslims were given an ultimatum.”

In order to shoot down the Azerbaijani population who tried to flee running, posts with machine-guns were installed in advance at different sites throughout the city. The Bolshevik gang, whose central headquarters was located at the house of Komissar Martikyan and which was headed by N. Ananchenko, was positioned on the streets of Mariyinskaya, Bazarnaya, Nikolaevskaya, as well as at the hotel “Metropol” and at the editorial office of “*Kaspiy*” Newspaper. The members of this gang massacred everyone – the elderly, women, children, who were running towards the port, and those who were trying to abandon Icheri Sheher (the castle of old Baku). At the intersection of Nikolaevskaya and Bazarnaya Streets there were brigades of machine-gunners, who mostly consisted of “Red Guardsmen” and among whom were Mikoyan, Artak, Akopov, Manucharov, Karamov, Agamirov, and others, awaiting to shoot down the “Musavatists”, i.e. the local Muslim-Turkic population, from all directions. After crushing and destroying other Muslim quarters, on the night of March 31 the operation “Icheri sheher” was commenced. The “Red Guardsmen”, led by Ananchenko and including Shaumyan, Ovchian, Galstyan, Sarkisyan, Kaber-Kory, Artak, Akopov, Manucharov and other Dashnaks, participated actively in the operation of storming the castle.

Afterwards, the main conductor and “screen-writer” of the March atrocities Shaumyan made the first attempt at falsifying the genocide of Muslims by calling it a “civil war” and understating the counts of those murdered. In his report, which was sent to Moscow on April 13, he wrote: “During the three days of March 30-31 and April 1 fierce fighting took place in Baku. The fighters, from one side, were the Soviet Red Guard, the Red Army as organized by us, the Red Fleet, and the Armenian national units, and, from the other side, the Muslim “Wild Division” and armed Muslim bandit gangs... led by the Musavat Party... We were also helped by marine airplanes of the aviation school. We achieved splendid results during the fighting. The enemy is completely crushed... The casualties from both sides exceed three thousand men. Should they have been victorious in Baku, they would have declared the city as the capital of Azerbaijan, and would have disarmed and annihilated the entire non-Muslim population.”

As the result of atrocities only by the troops of Baku Soviets (Council), which was in the hands of Bolsheviks and Dashnaks, 72 villages were destroyed and approximately 8 thousand people were killed. After the bloody events, as Shaumyan recalled, V.I. Lenin commended his “strong will and resolute policy”.



Figure 8. Azerbaijani victims of Armenian terror

I. Orujev writes, with reference to Armenian historian Lalayan, that blood of approximately 60 thousand Azerbaijanis was spilled in 1918-1920 in Armenia. Only in Zangezur district the casualties were 3257 men killed, 2226 children, 1060 men, 794 women and 475 children wounded. Moreover, the genocide of Azerbaijanis was carried out in 1917-1920 in Baku, Shamakhi, Guba districts, in Nakhchivan, Karabakh, Zangezur, on 30 March 1918 three thousands of Azerbaijanis were killed in Guba.”

Armenian illegal, inhumane actions were supported by countries where Armenians resided, especially by Russia, whose expansionist policy accorded to the Armenian interests. Immediately after Sovietization of Armenia on November 2, 1920, Russia forcefully took away the districts of Zangezur, Goycha, Daralayaz and other territories from Azerbaijan, and annexed them to Armenia. The territory of Armenia expanded and reached 29 thd. sq. meters. The known village of Nuvedi and 11 other villages were transferred to Armenia in 1929. Thus, Armenian statehood came into being with a 29.8 thd. sq. m. area at the cost of the territory of Western Azerbaijan. As the result, the direct adjacent border between Turkey and Azerbaijan was eliminated.

Subsequent history demonstrated that Armenia was rather consistent in its inhumane policies. During the Tehran Conference in 1943 Armenian representatives, residing in Iran and other European countries, managed to gain

Stalin's audience and remind him that it was the time to declare territorial claims to Turkey. They also asked his permission to resettle in Armenia. Stalin promised them to take the necessary measures. On a number of occasions he tried to get Turkey involved in World War Two. At the end of the war on August 1, 1945, an article titled "Out Territorial Claims to Turkey" was published in "Pravda" newspaper, in which territorial claims were put forth to Turkey. Turkey was forced to seek support from the United States and Europe. This fact indicates that the Soviet state turned out to be a "worthy" successor of Tsarist Russia's policy of aggression.

It should be noted that Armenian terrorism extends not only on Azerbaijanis. It is directed against the Turks, against the Jews, and... on September 5, 1972, Armenian terrorists carried out the act against Israeli athletes in Munich, which resulted in killing of many athletes.

It seems that Armenia borrowed the policy of Fascist Germany towards the annihilation of the Jews and received support from Nazis. Therefore the Armenians were dispersed around all regions of the world. Then, wishing to get hold of Azerbaijani lands and planning accordingly in advance, they started concentrating in areas where Azerbaijanis resided.

With this purpose, the myth of genocide of the Armenians by the Azerbaijanis was disseminated. Their claims that Muslims surrounded Armenian villages with sword and fire and inflicted horror and calamities, were groundless.

Like a terrible punishment for evil deeds did the Spitak "earthquake" "came to be". 82 villages were destroyed by the forces of nature. Thus noted Masson in an article published in England.

During the Soviet period thousands of Azerbaijanis were deported from their lands. Special Decrees were developed for this purpose, such as the Decree of the Council of Ministries of USSR No. 4083 dated 23 December 1947 and No. 754 dated 10 March 1948. During the period of 1948-1953 many Azerbaijanis were forced to abandon their lands in Armenia, where they lived over 150 years and where their ancestors lived. Such decisions of the Center, of course, contradicted the Human Rights and were a cruelty against the Azerbaijanis.

I am sure of one thing that Armenian separatism, terrorism, and genocide, -- through which countless number of Azerbaijanis suffered personal tragedies, lost their relatives and dear ones, became IDPs and refugees, -- have entered the history of Azerbaijan as the most tragic times. They must be diligently researched and condemned so that the history of Mankind sees no more emulation of them.

II. Armenian aggression against the Azerbaijani and its cultural heritage

I. INTRODUCTION

The name of this scientific research bears an intrinsic nature. Because we tried to approach the problem comprehensively, as Azerbaijanis being Turkic people, have an ancient history. It is known that, derivative nomadic Armenian tribes who have not any roots try to create a fake history doing their best to introduce their so called ancient statehood history to the world community with fake facts. But history does not like falsification. In order to confirm such a conclusion, one must have strong facts and evidences. And Armenians do not have such facts at all. In this aspect, we tried to clear up their fundamental roots, language, folklore, traditions, sources and history via facts and to persuade that Armenians have never had above mentioned peculiarities.

II. MATERIALS AND METHODS

Such a false history has been created after settlement of Armenians in the territories of Turkey and Azerbaijan. It is known that, throughout the world history no nation has been confined to a particular geographical area; referring to its past, progressive traditions, historical experience, spiritual culture and democratic heritage, all the nations kept on learning neighboring nations and conveyed its good, characteristic peculiarities to others. It also refers to Turkic people, who have had an important impact to the world civilization and statehood, and had great contributions in science, culture, army build-up and military art, as well as to Azerbaijan nation, which is one of the ancestors of the Turkic family.

However, the Armenians, making use of the above mentioned human values and arrogating majority of them try to obtain a fake image of an ancient nation status. However, it is necessary to live throughout thousands of years in order to be formed as a nation. For example, we can state that throughout thousands of years Turkic nations established mighty empires, khanates, states, and principalities and abate, and though being collapsed and becoming bondage in separate periods, they had never left the history stage and were able to rise again and restore their states.

III. RESULTS

Unfortunately, it should be noted that as we stressed out in our previous studies related to this subject, earlier the Genocide of Azerbaijanis was not put forward as a problem to be researched by scholars. As a result, over the years the Azerbaijani genocide, as well as the fact of Armenian

However, after Azerbaijan restored its independence and became a secular state, there occurred an opportunity to investigate comprehensively the crimes against humanity committed by the Armenians to the Azerbaijanis.

To my opinion, using such an opportunity, the most painful pages of our history, i.e. the genocide committed by Armenians against Azerbaijanis throughout history and their deportation from their historical lands should be investigated more thoroughly, and historical roots and socio-political factors of these tragedies are to be promoted so that to raise them to the level of international discussion subject.

We consider it important to pay attention to other issues specifically. In other words, when the Azerbaijan people underwent genocide from time to time, its literary and cultural monuments were also subject to genocide and aggression.

Naturally, the literary and cultural monuments of every nation are formed throughout millennia, and survive to the present days playing a great role in passing traditions and folklore from generations to generations. Being one of the world's most ancient nations, Azerbaijanis, have always had territories with the known boundaries, the state and the nation with a sedentary lifestyle.

Naturally, the literary and cultural monuments of the people living permanently in any area have more ancient and deeper roots than the traditions, folklore and art of any tribe with nomadic lifestyle. The realities of today show that when any scattered group living an indefinite way of life are made to live in a certain territory with a compact way of life, they get interested in the sources of the literary and cultural samples, their establishment reasons and conditions, etc. formed by nations having long-term history. The Armenians are one of those groups which are exposed to crowd psychology. In our previous investigations, via documents we noted that the Armenians, scattered sparsely in different territories, were moved to Azerbaijan territory gradually in a planned way by initiative of the Russian Empire and they got inhabited in Erevan, Nakhchivan, Ganja-Garabakh and other territories of our country.

Afterwards, with the help of their patrons they settled in these areas and gradually began anti-Azerbaijan movement, and tried to arrogate our literary-cultural monuments, lands and other resources by creating false historical myths. I think that it is more important to consider this issue by examining the case of Daglig Garabakh (Nagorno-Karabakh). It is known that Azerbaijani nation, which is the core of the Turkic peoples, created a fundamental epos as Kitabi Dada Gorgud when most of the world nations did not have oral and written resources. This is a real manifestation of an ancient culture and science of Azerbaijan Turkic people. Real manifestations of the enumerated facts are naturally connected with certain factors. In other words, beautiful nature, climate, richness of natural resources have a great impact to contributions, Azerbaijan nation made to civilization, as a high level of artistic thinking and creativity of the nation are directly connected with the above mentioned.

I think, though the different types of spiritual culture of our country underwent a long and complex development way separately, together they allow to create a comprehensive view of Azerbaijan history, art and culture. In this sense, the history of Azerbaijan is as rich and colorful, as the nature of our country. A part of the wealth of our native Azerbaijan is Garabakh, which is eternal land of our country. The point of this research is the fact that Garabakh is one of the most ancient settlements of not only Azerbaijan, but also generally the whole world. A good example of this is the Azikh cave which is considered to be the settlement of the most ancient people. This settlement proves Azerbaijan, as well as Garabakh, to be one of the most ancient cradles of humanity, together with the Mediterranean Basin and Eastern Africa. The explorer of the Azikh cave, a well-known scholar M.Huseynov(We must note that in 1960 an expedition led by Azerbaijani archaeologist Mammadali Huseynov Azykh cave was discovered by. Fundamental research of the most ancient cave Dwellings, they are called *sakinlərinindir* be known after that) wrote: —The pebble tools culture investigated in the Azikh cave has resemblance to Olduvay culture complex of Eastern Africa[27;28;29;30;31;].

At the same time, there are some differences in the development of tools, which allows to call labor tools found in the lower layers of Azikh cave Guruchay culture... Guruchay culture is about 1 million 200 thousand years old[32;7;8;9;].

This quote confirms Garabakh to be one of the most ancient settlements of Azerbaijan. We consider it necessary to pay attention to another important point. It is related to the etymology of the term Garabakh. In other words, according to the opinion of researchers, the name of Garabakh which is an integral part of Azerbaijan, derived from "gara" and "bag" words in Azerbaijani language. The words —gara" and "bag" are as ancient as the Azerbaijani people.

History of formation of the word of "Garabakh" as the name of a region allows more scientific explanation of its etymology. Because, in Azerbaijan, as well in other Turkic languages, the word —gara has the following meanings: —black, —dense, —thick, —great, —dark etc. In this regard, "Garabakh" means "gara bag", i.e. "great garden", "dense garden", "large garden", "beautiful garden" and so on. Thus, as Garabakh itself, the word "Garabakh" also belongs to Azerbaijani people. Throughout the history, it is the fact that this word combination in the entire world refers to a particular area of Azerbaijan.

It should be noted that the word —Garabakh which is given to a piece of native land of Azerbaijan was used in the first sources 1,300 years ago. According to the sources, earlier, Garabakh, as a historical and geographical concept, indicated a particular place, but later was attributed to the wide geographic area of Azerbaijan. By the way, it is typical for Azerbaijan: Nakhchivan city - Nakhchivan region, Sheki city - Sheki region, Ganja city - Ganja region, Lankaran city - Lankaran region and so on.

To substantiate our thoughts let's pay attention to scientific works of R.Yuzbashov who is considered to be the author of fundamental research works. To his opinion, Garabakh used to be a city at first. To the opinion of toponymist-geographer Yuzbasov, there used to be a city of Garabakh at the Araz River. He wrote: "Precise cartographic information had been obtained about existence of this city until the first part of the XVII century. In the map drawn by a German traveler Adam Oleari in the first half of the XVII century, the settlement Garabakh is shown in the intersection of 39 ° North latitude and 82 ° 20 east longitudes... It was thought that the city was destroyed as a result of the wars in the XVII-XVIII centuries"[36;12,92].

Later he writes: —Recently several meanings of the word —gara have been determined, one of them is —thick», «dense. Therefore, we can say that Garabakh city, which was located on the bank of the Araz River, was called in this way because it was rich in gardens and greenery [36; 12, p.92.].

While talking about Garabakh, which is surrounded with picturesque beauties of the world, there arises such a question: Which territories of Azerbaijan Garabakh covers? The answer of this question is now especially actual and is of great importance for understanding of —Garabakh problem committed by Armenian separatists. We consider it necessary to address to two sources to answer this question. First of all, it should be noted that taking into account different sources one can conclude that Garabakh is eternal land of Azerbaijan. For example, Mirza Jamal Javanshir, vizier of Azerbaijan state- Garabakh khanate existing at that time and covering this territory, wrote about this issue in his book —The history of Garabakh (1847):

—According to ancient history books, the frontiers of Garabakh region are as follows: From Khudafarin Bridge to Siniq Bridge in the south – Araz River, from the east, Kur River which joins to Araz River in Javad village and flows into the Caspian Sea. The north border of Garabakh with Yelizavetpol lasting until Kur River is Goran River and Kur River reaches Araz River flowing across several places. From the west, high Garabakh Mountains called Kusbak, Salvarti and Erikli. On the other hand, there are some facts that give us authority to substantiate this idea and they need to be explained. For example, such a precise mapping of the territory and boundaries of Garabakh in the first period of Russian occupation and colonization is explained with the fact that it was written by a statesman directly engaged in the government of Garabakh. This fact is an official statement substantiated on state documents, or in other words it is the words of a statesman who is in Russian service; Secondly, this fact is not only based on experience and reality, but also is proved in the first sources.

To my opinion, it is not fortuitous that to prove correctness of his position, Mirza Jamal refers to history books. In this case, there occurs a thought that in the history there has always been a general concept Garabakh conveying all the territory of Garabakh, including its mountains and fields, but not as —Daglig Karabakh (—Daglig Qarabag and —Nagorno Karabakh means Mountainous Karabakh) as a political – geographical place.(Armenian separatists try to isolate Garabakh which is eternal land of Azerbaijan and to create fictitious Nagorno Karabakh Republic. –H.H.) But Armenians who pretend as if they do not to understand should know that the concept of —Nagorno Karabakh emerged many years later, it is the name given to a part of Garabagh for separatism intention. (Simple logics[39;p.13; 39; , p. 92, 39; p.98, 39; p.9 etc.]Also confirm it.)

These enumerated facts allow us to substantiate such a fact that Garabag has always been the motherland of one nation – i.e. Azerbaijan nation in all periods of history. Hundreds of the most ancient and the most unique folklore samples and music pieces of Azerbaijan nation were created namely in Garabakh which had a rich nature. As we stated earlier, it is inevitable that new comers try to learn rich literary and cultural monuments of the nation living there for a long time and to adapt them and the cultural level they have. It is a normal case. But it is awful when somebody settles in other people's lands by force and then try to arrogate spiritual wealth, literary samples, bayatis (in Azerbaijan folklore a poem consisting of 4 verses each consisting 7 syllables), lullabies, custom and traditions etc. Of that nation; it is even more awful than to occupy the lands of this people. These efforts of Armenians revealed themselves just after their settlement in Azerbaijan. In order to confirm our thought, we have referred to archive materials again. In other words, we have paid attention to the sources which began to be published in 1881 and were considered to be historical mirror of literary and cultural life of the Caucasus.

In the second edition of the sources of the Caucasus education office published in 1882, it is stated that Azerbaijan language is the main local spoken language and the author stresses out jealously that the traditions, ashug songs, bayatis, lullabies here belong to Azerbaijanis and that the Armenians who have been settled there use these samples. That article was written by a Russian intellectual with Armenian ideology. But together with it, the author also describes a number of peculiarities that are typical for Armenians and note that

it is their nature that they are sly, flattering, envious, and do not trust to other nations. And that because of the entire above mentioned, no nation in the world does not believe and trust them.

But, it is a pity that later the author fell under the influence of Armenian hypocrites and tried to armenisize the oldest samples, the cuisine and other issues belonging to Azerbaijanis. The author generates the thoughts that he wanted to convey in his article in 6 chapters: —traditions and holidays (wedding, birth, funeral etc.), church traditions, superstition, prejudice, fortune-telling and other issues, as well as folk medicine, Azerbaijan cuisine (govurma, bozbash, dolma, kufta, khash, pilaf, halva, etc.). have all been armenisized?! In the last chapter the proverbs and parables were given (all materials in this chapter are in Russian and Armenian languages) [40; page 99-100]

I think, a number of spiritual wealth of Azerbaijan was exposed to Armenian aggression in this way. This process is continued in Zelinsky's so called —The song of armenian ashug Vartan Khoysky[40; page 99-100] (it is exact fact that Vartan Khoysky is one of the Armenians settled in Khoy city of South Azerbaijan-H.H.) article(Not wanting to use the word —Azerbaijanisl, the author uses the word —Tatars.).

The person, who transferred that song given in this article into writing and translated it into Russian, was the teacher at Irevan gymnasium. At the beginning of the article, the author as if mourns for Armenians stating that during 400-year government of —tatars Armenians as if lost their language in some places, changed their traditions, were made to speak Azerbaijan language, even Armenian ashugs wrote and sang their songs in Azerbaijani, and Armenian mothers sang lullabies for their children in Azerbaijan language (?) etc. (We shall speak about Zelinsky's other thoughts later).

There arises a question. If Armenians have ancient history and language, as they claim, why did they sing lullabies to their children and say bayatis in Azerbaijan language? Let's firstly try to find the answer to this question ourselves. We should note that although aggressions and deformations in different periods, during existence of Garabakh khanate in accordance with legality based on human values not depending on nationality, religion and language, Armenians, who settled there in small quantities, were also given the same privileges.

Therefore, a significant improvement was felt at the result of economic development. According to the sources, all the lands were divided among khan himself, aghas, beys, citizens and vagf areas.

This division was based on the Sharia doctrine given in Koran. Koran did not consider private property on lands lawful. It was based on the principle —The land belongs to the people planting and cultivating it (There is also such an approach in Dada Gorgud epos). As it is seen, Armenians' settlement in Garabagh gave them a lot. In other words, they learnt agricultural culture and common living rules based on humanist and fair principles of Islamic values of Azerbaijanis, known with their tolerance.

In spite of the above mentioned, Armenians who are full of hypocrisy by nature, shout to all world that they have one of the most ancient histories and languages of the world. As it is known, —Armenian ethnonym does not belong to Armenians. They call themselves —hay. It is historically known that Moslems called all Christians – monophysites with this name regardless of their ethnic roots, no matter if they were Albans, hays, udins, tat monophizits, aysors and ancient Syrians (arameys). For realization of all that we have said, the means were created to establish false Armenian history, which were used by hypocritical Armenians effectively.

For example, the expression of the order —Patriarch of Armenian-Gregorian church and Catholicos of all haykan (hay) nation by Russian Empire dated on March, 11, 1836 proves ethnic roots of the nation known with the name of —Armenians (hay) and their belief (Armenian-Gregorian). Using these means, Armenians managed to create the myth about antiquity of Armenian language. Therefore, according to not true thought of Armenian scholars, grabar or —classic Armenian language has been preserved in written recourses. Revealing the lies of Armenians, Kh.Abovyan, one of the well-known representatives of Armenians, wrote the following: I do not know another modern language differing from its ancient variant as the modern Armenian language differs from its ancient version...no language has been seen to me as difficult as it is (here the grabar is talked about). The author of these words knew six languages perfectly. Then he explains reasons causing problem. —...all concepts, structure of words, even individual words are not compatible with their modern expression and classification[41;]

Then there is the author more important statements, which are built on lies exposed the armenian history of paramount importance in edir.yəni "new realistic literature, history, culture, folklore about half of the XIX century armenians Xaçaturabovyan founder of articles in Azerbaijani turkish is speak well"[41; p.7]

"Abovyan admit that the armenians bayati said nothing, we turks have taken our neighbors and bayati"[41; p.7]

Beautiful, expressive genre that unique pleasure to people, said while reading bayati of Abovyan. Recognize that Armenian language after bayati was very sweet. Speaking about the Azerbaijani turkish language is rich in all respects to that of Abovyan: "Armenians expressed directly in turkish folklore samples. Armenians say there was no tradition of epic poetry, to speak in front of armenian. Azerbaijani turks, armenians and turks have lived in Azerbaijan for a long period epic dilindəcə said, so we took it from memoryl [41; p.7].

We should note that for the first time well-known Azerbaijani philologist late M.Seyidov who studied in Yerevan University and learnt grabar language simultaneously with Armenian language, remarked that grabar has no connection with Armenian language except 400 words of tat (midpersian) language which are of Persian and Turkish origin. But at that time (1987) his words did not seem believable to us. But his rightness became clear after reading Zarifa Mirzoyan's article published in Turkmen newspaper —Communist. At the beginning of Armenian-Azerbaijan conflict, Zarifa Mirzoyan, Armenian by nationality who left Azerbaijan, wrote: —Until 1937 at schools, beside Azerbaijan language called Turkish language and Russian language, we studied native tat language. Namely this language was considered —ancient Armenian language in Armenia. But after 1937 teaching of Azerbaijan and tat languages was stopped and instead of the beautiful languages that we used to speak every day, Armenian language that was strange to us, was included to education program[43;].

Yes, namely tats wrote and created grabar. Regarding Armenians, in the beginning of the XX century, the writer V.Papazyan, talking about progress of Armenians wrote: —Armenian nation was ignorant, illiterate, wild and thoughtless. People of this nation were engaged mainly in robbery. ..[44;p.4.45;300].

They lived in the account of hunting as wild people of the north. The same words were told by Moisey Khorenasi some centuries ago: —I would not like to remember pessimistic character of our ancient ancestors, but I will rebuke them. If czars worth histories perpetuating their time and course of history in stories and eposes, those, who worked in archives writing books about them also worth not to be forgotten. Due to them, we read these writings and learn secular civil laws. Especially, we read wise speeches of khaldeys and suryanis, as well as Egyptians and Greeks and envy their diligence and thoughts. Although we are small in quantity and our force is small. We have undergone subdue of other countries for several times, however we have nothing important in writings because of lack of our alphabet... No one cared for writing them in books[46;page 4].

Therefore, if they did not care about their benefit and did not write their history, they had to be blamed. They can say that they could not do it because of lack of literature and writing, as well as due to different successive wars. But it is a baseless thought. Because there were gaps between wars and at that time they had books written in Persian and Greek languages about properties, houses, community courts and agreements, especially inheritance of ancestors' state. To my opinion, neither contemporary, nor ancient Armenians had any interest in science and collection of songs. So, it is page 4in vain to speak about wild, stupid and thoughtless people.

As it is seen here, the claim of Armenians about ancient history of Armenian language is proved to be false and not true fabricated by Armenian scholars. Returning to analysis of Zelinsky's thoughts, we shall comment on the issue trying to justify our thoughts. We think, it is important to note that falsifying or to say in exact words armenisizing literary and cultural history of Azerbaijan, Zelinsky presents a poem consisting of 24 couplets, which he stole from our national folklore, in original version and its translation in Russian language (see № 852). Here, the life of a man is described beginning from the very first second of his birth until the age of 100. This poem, where the customs and traditions belonging to Azerbaijan nation are explained, and predestination, zam-zam water, the other world, Sirat bridge, etc. are talked about has nothing to do with Armenians. The text of the poem in Azerbaijan language has intentionally been given in Arabic alphabet[40].

I.G.Chavchavadze, in his book —Armenian scholars and shouting stones stated his opinion on falsified history and ancient language of Armenians settled in the Caucasus, and on thought as if Georgian language was formed on the base of ancient Armenian language.

—Abundance of words in a language indicates abundance of concepts in a nation and when historical conditions make two languages come together, the weaker one keeps tracks of the stronger one.

—Whether Mr.Mar wants to say that Georgian language digested a lot of Armenian words with the intention of indicating Armenians' culture and presenting it as a proof of its influence to Georgians.

It is seen from the above stated reference that Armenians claim to arrogate the language of Georgians, as they encroach literary and cultural monuments, customs and traditions, as well as spiritual wealth of Azerbaijanis. While researching the sources we came across such a fact.

That is, the author M.Pogosov (Pagasyan), Armenian by origin, tries to armenisize the great commander of Turkish world Amir Teymur in his article —Teymurlang. More precisely, the author who is obsessed with the idea of "Great Armenia" tries to prove that Teymurlang (Tamerlan) was Armenian. He tells such a tale: —Hundreds year ago there lived a priest who did not have children. After a lot of alms a son of his was born. He called the child Amir. Amir was very active, running, hopping and falling and grew rapidly. Therefore his father tied his legs and after this he began to limp. Escaping from his father he ran to Daghistan, accepted Islam, and later went to Middles East. There he collected troops and attacked the Caucasus with the intention to take revenge on his father. It turns out that Teymurlang attacking to the Caucasus was Armenian!!!—[47; p. 64-68]

The essay, called —Armenian tales written in Shamakhi province by A.Kalashev on insistence of Armenians, can not be overlooked. According to his fabricated conclusion several ancient Azerbaijan tales belong to Armenians.

In other words, Kalashev, by publishing Azerbaijan tales such as —Shah Ismayil, —Alikhan, —Novruz, —Malik Mohammed, —Gulu khan and others under the name of —Armenian tales[22;p.14] try to prove antiquity of Armenian —culture. But he does not think that namely these efforts are one of the ways of arrogating our spiritual wealth. Melik —Shahnazarov also does not differ from other authors noticeable for their slanderous lies. In relation to this article, he has given 12 photos. —Giz Galasi (—Maiden Tower) established by Alban King Vachagan III is described in Armenian language as Kusanats anapat monastery. Writings and pictures on the tomb stones had been filtered and conveyed to readers in a distorted way. Although the writings —Amir Bay, —Melik Huseyn and the pictures of women dancing —yally (National Azerbaijan dance) on grave stones, the author writes the following about it: —Such writings are often met in Armenian graveyards[48;p.78-83].

As it seen, Armenians arrogate our literary and cultural monuments, as well as historical monuments which are petrified memory of our history. Ancient Azerbaijan legends and tales written throughout millenniums were published in the writing № 528 in the 24th edition of archive materials in an essay form in 1898 after being exposed to excessive armenisizing.

The author of these materials covering 200 pages of the book perhaps intentionally gave their surnames without —yan, i.e. Bunyatov, Shahnazarov, and Melikov in order to mask the truth. The fact is that the heroes of the tales and legends given here under 42 names, as well as the geographical places where the events take place, etc. are related to Azerbaijan. But all these are presented to readers as Armenian folklore. There is such a note added to the materials: —Gahraman is a tatar name. Bulut is also a tatar word. Until present days and now Armenian narrators tell their tales in tatar language, therefore we come across tatar words there!!!

It is not a unique case in the collection where the samples of Azerbaijan folklore widely spread in Shusha, Ganja, Shamakhi, Zangazur and other regions have been presented as Armenian to Russian readers. We wonder how long time Armenians had lived in the Caucasus to leave their traces in national philology? (A baseless thought- H.H.).

Aggression and terror against literary and cultural monuments of Azerbaijan are clearly seen in the source called —Armenian national philology without any explanation. A. Bogoyavlensky, who has written foreword to the second part of the above mentioned edition, notes that a part of writings given here do not differ from other materials issued as folklore samples of the Caucasian nations in various volumes of the Collection published earlier. Later, he states that these topics and folklore samples have been arrogated from tatars. A. Bogoyavlensky proves this plagiarism with concrete proofs[47;p.569].

The materials given there were published in three chapters under the following titles: legends, fairy tales, humorous stories, anecdotes and fables. The priest Bunatov, M.Pogosov, A.Babayan, Kh.Arutinov, S.Sumbatyants and others who had collected these materials and imposed tales, legends and other folklore samples of different nations living in Transcaucasia to the readers under the name of —Armenian folklore.

Although I.F.Jeyranov (Jeyranyan) repeats the efforts of armenisizing of cultural wealth of Azerbaijan of the members of Armenian people Melik Shahnazarov, Osipov and Stepanov, one of his greatest services is that he included the information about the history of Chaykend settlement of Yelizavetpol province to his article. In other words, after explaining the name of the village consisting of two words and giving brief information about its history, also gives the talk of Petros Ter-Akopov, a 90 year old inhabitant of the village, about occupation of the village. The old man says that when Sisiyanov occupied Ganja, we were under bondage of Shusha khanate. At that time we made a decision that it is better to be under bondage of Russians who are of the same religion with us than to live with Moslems. We surrendered to Russians without any resistance. Russians gave us a lot of Moslem lands including Chaykend[51;p.51-100].

Typical samples of Armenian betrayal are met in the following pages of the article, too: Customs and traditions, meals, games of Azerbaijan were armenisized. Ingratitude, treachery, flattery are portrayed in an essay of F.E.Jeyranov as if in a picture drawn by an artist. During the research process which we conducted in the direction of Armenian aggression against literary and cultural monuments of Azerbaijan, we came across only one or two researchers who approached this issue intellectually. One of them is N.A.Karaulov who tried to give scientific explanation of the laws of the most sacred, spiritual wealth of Azerbaijanis, as well as all Islamic world. It is seen that N.A.Karaulov could protect himself against Armenian influence.

Namely, this factor shows itself clearly in the article written on the topic —The basics of the Moslem laws. That is, this article which is of great scientific importance was very valuable at that time. Because, at that time there was just a few literature on this subject in Russian language. Majority of these law norms which are related with Sharia are applied nowadays also. Some of these laws have lost their significance.

The author compares the laws in Moslem world with those applied in Europe. In other words, he writes that Moslem laws are often interpreted by those who are ignorant on this area and therefore, make

distortions. And this is a crime. On one hand, there occurs a doubt among Moslems, on another hand, the other nations living close to Moslems can not learn true side of these laws. Then he stresses out that there is a need for a right interpretation of these laws. And we have written this article with this intention.

Speaking about Koran, the author indicates that it is not only a religious book, but also, a collection of spiritual and legal codexes, as well as religious-spiritual, criminal and state laws. This work, giving detailed and scientific idea about Islam religion, explains all religious rules and regulations and legal norms. At present time when all prohibitions on the religion have been removed and mass publication of Koran in Azerbaijan language is carried out and when a completely new approach has been established towards the religion, N.Karaulov's this work has a great scientific significance. Consequently, the reader has such a thought that all the materials in the historical sources are of arrogation character. However, in 99% of them Armenian aggression against literary and cultural monuments of Azerbaijan is clearly seen.

These are axioms and do not need to be proved. But among them there are a few who has not been affected by Armenian influence and yet slightly, but preserved their independence and was able to tell the truth. For example, P.Vostrikov gives objective information on music and songs of Garabagh and generally, Azerbaijanis, which underwent Armenian aggression. In other words, in the —Article[27;p.1-19] , where the author gives a general information on Azerbaijan music and describes musical instruments, such as tar, kamancha, saz, zurna, ney, gaval, naghara, def and divides them into three groups: strings, winds and drums, gives information on their structure and talks about ways of use of them.

The pictures of the musical instruments are also given. The author devotes a special chapter to Azerbaijan dances and in a chapter called —Sazandaran and ashugs gives comprehensive information on Garabagh singers, mugham, respect of ashugs among the people, their playing and singing in long winter nights, their —deyishmes (kind of poem said or sang by ashugs where they give questions or riddles to each other and answer them) and their narration of tales and sagas.

IV. CONCLUSIONS

After all this, the texts of a number of Azerbaijan songs are given, translated into Russian language verse by verse, and stories and legends about creation of a number of songs (—Tirma shal, —Evlerinin alti gayal, —Nabil etc.) are presented. Majority of the referred materials have been taken from archive documents of CMDCTN, i.e. —Collection of materials on description of the Caucasus territories and nations which began to be published since 1881. All above mentioned, i.e. the language, religious beliefs, rituals, ceremonies, customs and traditions, literary and cultural monuments of Turkic people, and Azerbaijanis who are a part of them give us a ground to state that Azerbaijanis are one of the most ancient nations of the world who have civilized culture and undergone a long evolution process.

These are completely proved and confirmed real factors and Armenians who try to fabricate a fake history are feeble before the proofs and evidences we have set forward.

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