

**VIEWS ON THE RUSSIAN AND ARMENIAN OCCUPATION IN
AZERBAIJAN (ACCORDING TO MATERIALS FROM 'VARLIQ' JOURNAL
(1979-2014))**

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Abstract

The journal "Varlıq" (1979-2014), under the leadership of Javad Heyat, played a crucial role in preserving national identity and consciousness in Southern Azerbaijan. The journal exposed the damage inflicted on Azerbaijan by Russian and Armenian occupations by shedding light on historical facts. Emphasizing that Karabakh is an ancient cradle of Azerbaijani civilization, the journal used historical evidence like the Azikh Cave to counter Armenian attempts at historical distortion. It also detailed Tsarist Russia's policies of Armenizing the Caucasus and the tragic consequences of the 1813 Treaty of Gulistan. The article highlights the founding of the Azerbaijan Democratic Republic (ADR) and the ideology of its leader, M.A. Rasulzade, "To Turkify, to Islamize, to Modernize." The journal informed readers that the independence promised by the Soviets was a lie and conveyed the resistance of M.A. Rasulzade and N. Narimanov against the regime's oppression. The January 20, 1990 tragedy and the international community's indifference to it were criticized in strong terms. The journal condemned Armenian terror and genocide in Karabakh, stating that its roots lay in the Russian occupation. Finally, "Varlıq" emphasized that Islam is a religion of peace, opposed the misuse of terror, and highlighted the importance of national unity by publishing the support of religious leaders.

Key words: *"Varlıq" Journal, Azerbaijani Identity, Russian Occupation, Armenian Aggression*

Introduction

The journal "Varlıq" played an exceptional role in Azerbaijan's cultural and intellectual life, especially in Southern Azerbaijan, during the late 20th century, by preserving national consciousness and identity. Published in Tehran between 1358 and 1392 in the Shamsi (The Solar Hijri) calendar (1979-2014 AD), the journal quickly gained the appreciation of Azerbaijani intellectuals and a wide readership, serving as a unique platform for the promotion of national culture, language, and history.

Javad Heyat (1925-2014), a distinguished scientist, renowned surgeon, and public figure from Tabriz, was a key figure in its activities as the founder and editor-in-chief. J. Heyat's vision was to elevate "Varlıq" beyond a mere literary-cultural publication, transforming it into a powerful tool for disseminating objective and accurate information about Azerbaijan's rich history, mother tongue, and national struggle.

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Under his leadership, the journal deeply illuminated the independence struggle of Northern Azerbaijan against Tsarist Russia's occupation, the re-establishment of national statehood traditions, the glorious history and fate of the Azerbaijan Democratic Republic, and the Karabakh issue resulting from Armenian aggression. It also covered significant moments of Azerbaijani history in general. In this way, "Varlıq" strengthened the cultural and spiritual bond between the two branches of Azerbaijan by delivering the truths about Northern Azerbaijan's national awakening, independence aspirations, and the history of Karabakh to readers in Southern Azerbaijan. For these services, J. Heyat was named "The Dede Korkut of Azerbaijan" by his contemporaries (Varlıq, 1384/2005, № 1-2 136): 159).

This article meticulously analyzes the invaluable work of the journal "Varlıq" and J. Heyat in this field, the main topics covered, the methods of their promotion, and the role the journal played in the formation of the ideology of Azerbaijanism.

1. From Ancient Times to the Tsarist Russian Era

The journal "Varlıq" showed a special interest in the history of Northern Azerbaijan, particularly in the history and culture of Karabakh. Numerous articles by prominent Southern Azerbaijani intellectuals, including Javad Heyat, Samad Serdarinia, Mir Hidayet Hesari, and Bayramali Fağfuri, are particularly noteworthy.

The article "Karabakh: An Ancient and Magnificent Cradle of Civilization" by Tabriz-based historian S. Serdarinia provides important information on key historical and cultural topics for Azerbaijani history, such as the Azikh Cave, the 400,000-year-old Azikh man, and the Kuruchay culture. The article also highlights the Armenians' attempts to distort and appropriate this historical heritage (Sərdariniya, 1379/2001, № 4 (119): 94-98).

According to the journal, at the beginning of the 8th century, as a result of Arab invasions, part of the Christian population of the ancient Azerbaijani state of Albania was Islamized. Another portion, at the request of the Armenian clerics, was forcibly subjected to the Armenian church by order of the Arab caliph Abd al-Malik, which led to their forced Armenianization. The journal states that these processes ultimately led to the decline of the Albanian language and culture (Hesari, 1384/2005, № 1 136): 53).

The journal "Varlıq" also provides information about the prominent 18th-19th century traveler and Sufi poet, Haji Zeynalabdin Shirvani. According to the journal, he belonged to the Ni'matullahi Sufi order, was known by the nickname "Mastalishah," and wrote poetry under the pen name "Tamkin." The article details Shirvani's works, including "*Hadaïqu's-Seyahat*," "*Riyazu's-Seyahat*," and "*Bustanu's-Seyahat*" ("*Gardens of Travels*"). When discussing his travels, the text specifically emphasizes his view of Irevan (Yerevan) as an Azerbaijani city. Shirvani stated that the city's main population consisted of Shiite Turks, with a very small Christian Armenian minority (Möhsini, 1384/2005, № 2 (137): 26).

In "Varlıq," certain historical issues of Northern Azerbaijan from the late 18th to the early 20th century, along with the harsh consequences of the Russian occupation, were presented to readers in Southern Azerbaijan. The journal gave special attention to the history of Karabakh. In a series of articles by S. Serdarinia published in *Varlıq*, the journal explores the history of Karabakh. These include "Agha Mohammad Khan Qajar's Attack on Karabakh" (Sərdariniya, 1377/1998, № 1 (108): 125-134), "Karabakh During the Iran-Russia Wars" (Sərdariniya, 1377/1998, № 3 (110): 100-113), and "Karabakh under Tsarist Occupation" (Sərdariniya, 1378/1999, № 3 (114): 89-99). These pieces cover historical events such as Agha Mohammad Khan's attack on Karabakh, the resistance of Ibrahimkhalil Khan and his vizier, the poet Vagif, against the Qajar occupation, and the killing of the Qajar ruler in Shusha. The articles also highlight how, despite the heroism of Ganja Khan Javad Khan and the Qajar crown prince, Abbas Mirza, Ganja, Karabakh, and all of Northern Azerbaijan ultimately fell under Russian occupation, with the tragic consequences of this occupation being detailed.

In his article "Mirza Mohammad Hasan Fani Zunuzi" (Sərdariniya, 1372/1993, № 2 (89): 136-146), S. Serdarinia provides information about the prominent 19th-century Azerbaijani poet Mirza Abdur-Rasul Fana. The article includes examples of the poet's works, such as poems about the tragedy of Karbala and those encouraging the jihad of Irevan Khan Huseyn Khan Sardar against Russian occupation. A compelling example is: "For a jihad against the hateful Russians, Sardar issued a new order to the army, The Sardar, raising his voice among the army, reminded them of Judgment Day. For the revival of the faith, in the struggle with the cruel people, he sacrificed his own head." (Sərdariniya, 1372/1993, № 2 (89): 144-145).

"Varlıq" journal condemned the Armenian celebration of the anniversaries of both the 1805 Treaty of Kurakchay, which led to the Russian occupation of Karabakh, and the 1813 Treaty of Gulistan, which partitioned Azerbaijan. According to the journal, this "disgraceful treaty" was signed following a Russian victory during the reign of Fath Ali Shah Qajar, resulting in the occupation of Northern Azerbaijan (Qarabağ erməniləri., 1372/1993, № 3 (90): 133). "Varlıq" referred to Tsarist Russia as a "prison of nations," stating that the Russians treated the people of the occupied countries like captives, seeking to destroy their historical culture and Russify them (Fəğfuri, 1368/1989, № 1 (72): 60).

Additionally, in his article series "Irevan Was a Muslim Province" (Sərdariniya, 1375/1996, № 2 (101): 134-145; Sərdariniya, 1375/1996, № 3 (102): 123-132; Sərdariniya, 1383/2004, № 2 (133): 107-117) and other articles such as "The War Between Armenians and Muslims in the Caucasus in 1905-1906" (Sərdariniya, 1379/2000, № 2 (117): 97-106) and "Karabakh in 1918-1920 and Genocide in Baku and Other Cities" (Sərdariniya, 1381/2002, № 1 (124): 65-81), S. Serdarinia presented various topics to Southern Azerbaijani readers. He provided information on issues such as: Tsarist Russia's attempts to Armenianize the Caucasus through its Christian

missionary policy; the organized mass migration of Armenians from Iran to Azerbaijani lands; the establishment of an Armenian province in Irevan, a historically Muslim territory; the creation and exacerbation of Armenian-Muslim conflicts; the Armenian-Muslim clashes of 1905; the genocides committed against Muslims by the Dashnaks in 1918; and the forceful expulsion of Muslims from their homes.

2. A Look at the Independence Struggle and the Soviet Occupation

Although the October Revolution in Russia in 1917 granted enslaved nations the right to self-determination, these rights were quickly revoked, and a colonial policy was reinstated. After Northern Azerbaijan was subjected to the Soviet occupation in 1920, a struggle against national and religious values was waged under the guise of a "cultural revolution" (Əbilova, 1389/2010, № 2-3 (157-158): 121-126). The journal also wrote that Russian historiography was falsifying Azerbaijani history and criticized the notion that Azerbaijanis supposedly joined Russia voluntarily in 1813 to escape Persian oppression (Fəğfuri, 1368/1989, № 1 (72): 60).

The journal dedicated a special place to the history and promotion of the struggle for independence against Russian occupation and the establishment of national statehood. In J. Heyat's article, "Mammad Amin Rasulzade," detailed information about the life, ideology, activities, and works of the leader of the Azerbaijan Democratic Republic (ADR) is provided to Southern Azerbaijani readers. The author notes that Rasulzade's motto, "Freedom for the peoples, independence for nations!" became a national slogan (Heyət, 1369/1991, № 4 (79): 8).

J. Heyat discusses Mammad Amin Rasulzade's political activities as the leader of the Musavat Party, emphasizing his election as chairman of the ADR National Council and his socio-political and journalistic efforts for republicanism. He also states that Azerbaijani territories were liberated from occupation with the help of the Ottoman Turkish Army of Islam, led by Nuru Pasha (Heyət, 1369/1991, № 4 (79): 10). J. Heyat writes that the ADR was not only a democratic state but also a national and Muslim one, and the fundamental motto of the Musavat Party and the state was "Turkify, Islamize, and Modernize." The author notes that according to the Declaration of Independence, which served as a constitution, all ADR citizens were granted equal rights regardless of religion, language, nationality, or gender, and the Turkish language was declared the state language (Heyət, 1369/1991, № 4 (79): 11, 18). However, the life of this republic was short-lived.

J. Heyat quotes the words of M.A. Rasulzade: "After the Russian occupation, although Azerbaijan was seemingly governed by Muslim Narimanovs, the real power was in the hands of the Russians, Georgians, and Armenian communists who were Dashnaks until yesterday. All of Azerbaijan's wealth was being plundered" (Heyət, 1369/1991, № 4 (79): 11-12). J. Heyat also informs readers about Rasulzade's works written after the occupation, such as "Siyavush of Our Century." He also recounts the ADR leader's activities during his years in Russian captivity and as an émigré abroad. The author notes that while in Russian captivity in Moscow,

Rasulzade rejected the Soviet government's proposal to change the Arabic-Persian alphabet. Rasulzade argued that this change would be a blow to Turkic-Islamic unity and that the alphabet could only be reformed (Heyət, 1369/1991, № 4 (79): 13).

The journal "Varlıq" informed its Southern Azerbaijani readers that a letter sent by the first Soviet leader Lenin to S. Ordzhonikidze before the April 1920 occupation contained the order, "It is of the utmost importance for us to seize Baku." This, the journal argued, showed that the independence promised by the Soviets to Muslim peoples was a lie (Lenindən., 1368/1990, № 4 (75): 61). Furthermore, the article titled "Two Letters from Doctor Nariman Narimanov" (Doktor Nəriman., 1368/1990, № 4 (75), 49-61), which included translated excerpts from the first Azerbaijani communist leader N. Narimanov's appeal to the Soviet government, particularly to Stalin, titled "On the History of Our Revolution in Border Regions," was of great importance. It helped convey the history of Northern Azerbaijan and the tragedies caused by the Russian occupation to Southern Azerbaijani readers.

N. Narimanov's work provides a comprehensive analysis of the processes that occurred in the border regions of the Russian Empire, particularly in the Caucasus and Azerbaijan, during the October Revolution. Based on his personal observations and political evaluations, the work reveals the unique features, difficulties, and differences of the Bolshevik revolution in these regions. Narimanov particularly emphasizes the differences between the revolution in Russia and the border regions, noting that in the latter, national and religious issues played a significant role alongside the class struggle. His work gives special attention to the national question. He touches upon the Bolsheviks' mistakes on this issue, their failure to pay enough attention to "national culture" and "national originality." He criticizes the harsh stance of the Baku Bolsheviks, especially S. Shaumyan, on the national issue, stating that it negatively affected the local population's attitude toward the revolution. This topic is also present in the provided texts; for example, the question "Should Azerbaijan be an independent republic or should it be attached to Soviet Russia?" (Nəriman., 1368/1990, № 4 (75): 50) is highlighted in this context. Narimanov criticizes the domination of non-Muslims in the Azerbaijani government and local state institutions, the exclusion of Azerbaijanis, the transfer of Azerbaijan's resources abroad, and the fact that Soviet Azerbaijan remained independent in name only. He stressed the need to take local conditions and the interests of the local population into account (Doktor Nəriman., 1368/1990, № 4 (75): 50).

The philologist from Zanjan, Gulamhuseyn Begdili, emphasized that everyone should know about the disasters caused by the Russian occupation. In his introduction to the translation of Kara Namazov's work "Sheikh Shamil," which was presented in the "Varlıq" journal, he stated that everyone and their children who suffered from Russian oppression and captivity should take heroes like Sheikh Shamil as an example (Namazov, 1371/1992, № 1 (84): 66). Begdili also mentioned the Azerbaijani philosopher Heydar Huseynov, who wrote about Sheikh Shamil and committed suicide as a result of the oppression he faced from the Soviet government.

He provided information about the freedom struggle of Caucasian mujahideen who followed Sheikh Shamil's path against Russia (Namazov, 1371/1992, № 1 (84): 72).

The "Varlıq" journal condemned the Stalinist Soviet regime's change of the name of our people's language from "Turkish" to "Azerbaijani." According to the journal, this step was aimed at separating the Turks from their national roots, but it was noted that this goal was not achieved (Azərbaycan Cümhuriyyətinin.., 1371/1992, № 3 (86): 8). Additionally, the national struggle against the Russian and Armenian occupation and the freedom movement of Northern Azerbaijan that began in 1988 were extensively covered. An article published in "Varlıq" discussed the abandonment of the official flag of Soviet Azerbaijan and the re-adoption of the three-colored flag of the Azerbaijan Democratic Republic (ADR). The slogan of the ADR leader M.A. Rasulzade, "A flag once raised shall never fall!," also found a place in the journal (Şimali Azərbaycan.., 1369/1991, № 4 (79): 29).

The journal "Varlıq" provided extensive coverage of the freedom movement that began in Northern Azerbaijan in 1988, as well as the national struggle against the Russian and Armenian occupation. The January 20, 1990, tragedy was discussed in particular detail. Regarding the event, J. Heyat wrote: "Why does the entire world rise up when a Christian's nose bleeds from the UN to other organizations and churches, everyone objects but when a Muslim's blood is shed, no one says a word?" (Heyət, 1368/1990, № 4 (75): 22-23). While the January 20 tragedy was a severe blow to the Azerbaijani people, "Varlıq" emphasized that the event was a part of the Azerbaijani people's national freedom struggle and that it paved the way for national independence (20 Yanvar.., 1384/2005, № 3-4 (138-139): 135-136).

The journal "Varlıq" published an appeal from Sheikhulislam Allahshukur Pashazade, Chairman of the Caucasian Religious Council, to Soviet leader Mikhail Gorbachev. In this appeal, it was emphasized that the bloody act carried out by the Soviet government and the Soviet army on January 20 was a crime against the Azerbaijani people. It was also stated that in committing this bloody crime, the Soviet government targeted religious beliefs and the religion of Islam, wrongly accusing Muslims of chauvinism, racism, and radical nationalism. However, the appeal asserted that such acts are considered evil in Islam and are strongly rejected, and that the religion of Islam is a religion of peace. Sheikhulislam declared that the Soviet army acted like an occupying force against the Azerbaijani people, who were Soviet citizens, and he cursed the culprits, expressing his belief that justice would prevail with God's help (Şeyxülislam.., 1369/1990, № 1 (76): 50-51).

3. The Armenian-Muslim Conflict and Karabakh

In his works, J. Heyat examines and exposes the genocides committed by Dashnak and Assyrian terrorists in Southern Azerbaijan, as well as the desire of Western states and Christian missionaries to establish a Christian state in Azerbaijani territories using Armenians and Assyrians. For instance, based on his father's memoirs, Mirza Ali Heyat, and the work of Tabriz-based historian Ahmed

Kesrevi, "18-Year History of Azerbaijan," J. Heyat states that in 1918, in and around the regions of Khoy, Salmas, and Urmia, Armenian and Assyrian terrorists, supported by the U.S. Consulate and led by Mar Shimun and Petros, attempted to establish a Christian state by annihilating the Muslim population. To realize this vile plan, they plundered Muslim homes and subjected them to genocide. This tragedy was brought to an end by the Ottoman army that came to aid the Muslims (Heyət, (1383/2004), № 1 (132): 146).

J. Heyat provided information about the genocides committed against the Muslim population in Karabakh, while also emphasizing that Karabakh was the center of Azerbaijan's music culture. He stated that the origins of the tragedies there were rooted in the Russian occupation, particularly the Treaties of Gulistan and Turkmenchay. Heyat interpreted the temporary victory of the Armenians as a victory of the Christian world over the Muslims (Heyət, 1371/1992, № 1 (84): 5). J. Heyat wrote that Armenians had territorial claims not only against Azerbaijan but also against Iran and Turkey, where they had lived peacefully for centuries, and that their chosen path was not the right one. Heyat predicted that these tragedies would ultimately conclude with the victory of the Turks and the unity of the Turkic-Islamic world (Varlıq, 1368/1990, № 4 (75): 7). J. Heyat concluded with a plea to God for salvation, writing: "O Lord! Is there no dawn for this dark night? We ask for light, but you give us fire?" (Heyət, 1371/1992, № 1 (84): 5).

When discussing the epic of "Asli and Kerem," J. Heyat notes that this epic is also widespread in Southern Azerbaijan. Heyat explains and condemns the situation in which a fanatical Armenian clergyman, Kara Keshish, refuses to give his daughter Asli to the Muslim Turk Kerem, whom she loves, due to outdated religious traditions (Heyət, 1990: 86). The author provides examples of works on this subject, such as the Armenian writer Khachatur Abovyan's story "The Turkish Girl," Nariman Narimanov's "Bahadır and Sona," and Uzeyir Hajibeyov's opera "Asli and Kerem," and calls for brotherhood and friendship among peoples (Heyət, 1990: 88). The journal "Varlıq" reports that Hajibeyov's "Asli and Kerem" and similar works were staged multiple times in Tabriz and various Iranian cities in the 1940s (Vəkilov, 1383/2004, № 2 (133): 124; № 3-4 (134-135): 146). In his examination of the works of the Azerbaijani poet M.A. Sabir, J. Heyat notes that in his poem "Beynelmîle" (International), the poet also addressed the Armenian-Muslim conflict instigated by the Tsarist government. Heyat writes that Sabir called for friendship and brotherhood among peoples, stating that it was a time for unity, not a time for discord and ignorance (Heyət, 1998: 24).

In S. Serdarinian's article, "Karabakh in the Years 1923-1988," published in "Varlıq" (Sərdariniya, 1382/2003, № 2 (129): 94-103), the establishment of Armenian autonomy in Karabakh after the Soviet occupation is discussed. The article states that this situation paved the way for Armenianization in a region that was historically Azerbaijani territory, and that with Soviet support for Armenians, violent incidents occurred against Azerbaijanis. As a result of Armenia's occupation,

Azerbaijanis were expelled from their homes. It was also stressed that the January 20 tragedy in Baku was committed against Azerbaijanis who were protesting this situation (20 Yanvar., 1384/2005, № 3-4 (138-139): 135-136).

The "Varlıq" journal published statements from prominent religious figures against the Armenian occupation of Karabakh, which criticized the genocides against Muslim Azerbaijanis. In this context, the statement of the Iranian Ayatollah Golpayegani is of great importance. The statement noted that enemies, fearing that our brothers, the Muslim Azerbaijanis, would be freed from the yoke of Soviet imperialism and gain their freedom, deliberately escalated the war against them (Ayətullah., 1371/1992, № 1 (84): 9). "Varlıq" provided extensive coverage of the January 20, 1990, Baku massacre. In this regard, J. Heyat posed a question in his article: "Why does the entire world rise up when a Christian's nose bleeds from the UN to other organizations and churches, everyone objects but when a Muslim's blood is shed, no one says a word?" (Heyət, 1368/1990, № 4 (75): 22-23). The journal published statements of support from high-level Iranian religious figures and the Iranian Parliament for the struggle for rights of Muslim Azerbaijanis. It also mentioned that memorial ceremonies for the January martyrs and Karabakh martyrs were held at Tabriz University and in various mosques in Iran (Varlıq, 1368/1990, № 4 (75): 25-43).

"Varlıq" also provided information about a conference held in Baku (Heyət, 1380/2001, № 2 (121): 3-7). At the conference on "Islam's View on Terrorism," held in Baku on December 20-21, 2001, a message from the President of the Republic of Azerbaijan, Heydar Aliyev, was read. This message was published in the journal along with J. Heyat's own presentation. Heydar Aliyev's message stated that Azerbaijan is located at the crossroads of Europe and Asia, and people of various religions and cultures have lived in peace in this region for centuries. The message emphasized that Azerbaijan, having suffered from Armenian terrorist acts, understood the essence of this problem well and believed that the conference would contribute to the fight against international terrorism. Aliyev expressed that some powers use religion as a tool to achieve their biased political goals, and their actions are contrary to the humanist principles of the religion of Islam (Heyət, 1380/2001, № 2 (121): 4-5). The journal also highlighted these words of Heydar Aliyev: "We all must serve one purpose: to protect the unity, integrity, and sovereignty of Azerbaijan!" (Azərbaycan Cümhurbaşi., 1372/1993, № 3 (90): 82).

At the conference on "Islam's View on Terrorism" in Baku, J. Heyat gave a presentation titled "The Relationship of Islam and Terrorism," in which he emphasized that Islam is a religion of peace, morality, and love. He stated that the Holy Quran forbids terrorism and the killing of innocent people. J. Heyat showed that Islam recognizes the right to self-defense, but even in this case, it forbids the use of illegitimate methods such as terrorism. Based on the 64th verse of Surah Al-Imran, he called on all people to unite around the belief in one God and to defend good against evil. He provided the following verses from Surahs Fussilat and Al-Ma'ida as examples: "Good and evil are not alike. Repel evil with that which is best."; "And do

not let the hatred of a people drive you to exceed the limits. Fear Allah."; "Whoever kills a soul without just cause it is as if he has killed all of humanity. And whoever saves a life it is as if he has saved all of humanity." (Heyət, 1380/2001, № 2 (121): 5-7).

Conclusion

Finally, it can be said that the journal "Varlıq," through the tireless activities of J. Heyat, went beyond being a mere cultural publication. It played a critical role in the formation of Azerbaijan's national identity and historical memory. Its pages comprehensively covered the struggle for independence of Northern Azerbaijan against the Russian occupation, the wars fought for the establishment of a national state, and the fate of the Azerbaijan Democratic Republic (ADR). Articles about the life, political ideology, and activities of Mammad Amin Rasulzade conveyed to Southern Azerbaijani readers that his slogan "Freedom for the peoples, independence for nations!" was a national symbol.

The journal not only exposed the genocides committed by Armenian Dashnak and Assyrian terrorists in Southern Azerbaijan but also linked the historical roots of the Karabakh problem to the Russian occupation and the Treaties of Gulistan-Turkmenchay. The journal harshly criticized the international community's indifference to the January 20, 1990, tragedy, and the lack of interest in the bloodshed of Muslims was met with fierce protests. The journal "Varlıq" supported the ideas championed by the magazine "Molla Nasreddin," such as the fight against feudalism, the Shah and Tsar regimes, and religious superstitions, as well as promoting friendship among nations and defending women's rights (Sərdariniya, 1364/1985, № 9-12 (79-82): 107; Şəhanqi, 1375/1996, № 3 (102): 57-60). J. Heyat's activities in "Varlıq" took significant steps toward the preservation and promotion of Azerbaijan's ancient culture, especially historical monuments like the Azikh Cave. The journal also condemned the Soviet regime's attempts to change the name of the Turkic language and defended the original name of the Azerbaijani language as the "Turkic language." The publication of Nariman Narimanov's appeal to the Soviet administration in "Varlıq" revealed the effects of the Bolshevik revolution on Azerbaijan, its mistakes on national issues, and the tragic consequences of ignoring the interests of the local people. The journal strengthened the fighting spirit of the Azerbaijani people by promoting the struggles of heroes like Sheikh Shamil against Russian oppression. "Varlıq" rejected all forms of terrorism, emphasizing that Islam is a religion of peace, morality, and love, and opposed the misuse of the religious beliefs of Muslims. The statements and support of religious leaders, especially the message of Heydar Aliyev, published in the journal, showed the importance of the unity of religious and national forces for the integrity and sovereignty of Azerbaijan. Under the visionary leadership of Javad Heyat, the journal "Varlıq" was more than just a cultural and scientific publication. It was a vital force in the revival of Azerbaijan's national consciousness, serving as both the pulse of the national movement in Southern Azerbaijan and a spiritual

bridge to Northern Azerbaijan. The journal played an undeniable role in promoting historical truths and strengthening the people's desire for independence. By providing an objective assessment of the Russian occupation of Azerbaijan and Armenian-Dashnak terror, Javad Heyat was able to present and promote the history of Azerbaijani independence in his works. Even after Heyat's death, "Varlıq" continues its activities in Ankara, symbolizing an eternal torch that illuminates the path to preserving national unity and historical memory.

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