

UOT:94(479.24).

SOCIO-POLITICAL SITUATION IN GANJA IN THE MIDDLE AGES*Safarova Chinara Gabil, Rzayeva Tamilla Zahir*

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Annotasiya: *Ganja is one of the oldest cities. The natural geographical area of Ganja, which is more than four thousand years old, has encouraged the development of high urban culture and traditions of statehood. Ganja, located at the junction of the West and the East, has become the battlefield of many conquerors trying to conquer the world. Under the leadership of heroes such as Jamard Kassab, Usta Bandar, and Javad Khan, thousands of brave young men showed bravery in battles with the enemy and wrote their names forever in the heroic annals of Azerbaijan with the blood they spilled on the holy land of the Motherland. Ganja has always been at the forefront of the struggle for statehood and freedom. Great Leader Heydar Aliyev said about Ganja: Ganja is a land that reflects the rich history of Azerbaijan and the Azerbaijani people, it is a beautiful city. All of us - every Azerbaijani, regardless of where we live, should be proud of Ganja, its ancient and rich history.*

Key words: Medieval period, Ganja, military field, origin of the name Ganja, craftsmanship, composition of its population

Açar sözlər: Orta əsrlər dövrü, Gəncə, hərbi meydanı, Gəncə adının mənşəyi, sənətkarlıq, əhalisinin tərkibi

Ключевые слова: Средневековый период, Гянджа, военное поле, происхождение названия Гянджа, ремесла, состав ее населения.

Introduction

Ganja is the second largest city of Azerbaijan after Baku. It is located on important trade junctions and transport corridors. There are different opinions about the emergence of the name of the city of Ganja. So, before Islam, there are opinions that it got its name from Ghazna and the government center called Jarza by the Arabs, near Maragha, where the ruins of Takht-Süleyman are located today. After the occupation of the city by Russia, it was named "Yelizavetpol" in honor of the queen, and "Kirovabad" after the name of the Russian communist who occupied the place after the Soviet rule. However, the name Ganja continued to be used among the people [7, s. 46-47].

In ancient times, the city was not called Ganja, but Ganja or Kanche. The first component of this word is 'kan', kaan, kagan, khan; means judge, commander. The second part of the word -ca (-ce, -cha, -che) means place, homeland. The words Ganja, Ganja, Kanche mean the place of the khan, the khan's home, the place where the khan sits. It is interesting that until the beginning of the 20th century, the name Ganja and Khan were preserved in the language of the local people in the mountainous areas in the southern part of Ganja. There is also an old center called Ganja in South Azerbaijan. Sometimes they even called Tabriz Ganja. This confirms that the expression Ganja means the capital [6]. The sun, moon and eight-pointed star, which are the symbols of the city, are the reflection of the coat of arms of Ganja Khan Javad Khan, who fought against foreign invaders and died in this struggle in 1804. In the emblem, the sun is a symbol of eternal life; the moon-eternal light symbol (used more as a symbol of freedom than white light); eight-pointed star (symbol of the sun); oak

leaf on the moon - a symbol of greatness, longevity and wisdom; the green background is a symbol of Islam.

The city of Ganja, which has an ancient and glorious historical past, has been geographically displaced five times during its millennia-long existence. Based on historical and archeological data, it is possible to say that neighborhoods were formed in Ganja before Christ, and they developed and expanded from the first medieval period. Most of the neighborhoods with such important urban planning units preserved their existence until the first half of the last century. Neighborhoods such as Potters, Sharbaflar, Painters, Blacksmiths, Coppersmiths, Glaziers, Gardeners, Butchers, Zarrabi, Allafs, Dabbags, Sabzavad, Ozan, Arabli, Attars were formed in the ancient area of the city and maintained their existence for a long time. Apart from these listed neighborhoods, Imamli, Sofulu, Kharabat, Residential neighborhoods such as Sarraclar, Sarvanlar, Seyidlar, Mastchilar, Çölek, Khasa yeri, Gavurküche were also chosen for their important position in the socio-political, economic and cultural life of Ganja city. Various characteristic information found in sources and scientific literature analyzed, the existence of residential neighborhoods called Tuyugchu, Gajarlar, Garamanli, Khalfali, Sharafkhanli, Tabrizli, Shatyrgören, Allahdad, Shoylübeyli, Arazbar, Daylagchilar, Dallaklilar, Noyudchilar, Sadilli, Khojali, Shamli in Ganja since the early medieval period was determined. This is an important indicator of the city's culture for centuries neighborhoods have played an important role in maintaining multicultural, tolerant values as guardians of coexistence traditions [2, s.158-164].

In the middle of the 7th century, Ganja was conquered by the Arabs and became the scene of battles between the Khazar Turks and the Arabs. Even before the arrival of the Arabs, the Turks used it as a meadow and a winter camp. Ganja became a "Turkmen city" with the Oghuz sent here by Malikshah. At the beginning of the 13th century, Ganja was considered the most beautiful city in Asia Minor. Ganja, which has a very strong cultural life, is also the place where the genius Poet Nizami lived during the Atabay era. Even for a while, the Mongols did not dare to enter Ganja, whose economic life was highly developed, when they marched to Azerbaijan (1221). Ganja was known as a Muslim city in the 13th century. Realizing that the Mongols who came again in 1235 would take the city, the people completely destroyed Ganja and were massacred by the Mongols in return. Later, Ganja was subjected to marches during the time of Amir Teymur and was destroyed. During the 16th and 18th centuries, the Ottoman-Safavid wars over Azerbaijan also affected Ganja [7].

During the 13th and 14th centuries, this city was recognized as one of the important centers of Azerbaijan and the entire Caucasus with its high production and many important architectural buildings. Satin, silk and cotton were produced in Ganja. These products were in great demand in the foreign market. An important part of the export was the export of weapons. At that time, there was also a mint in the city. In this mint, coins were minted in the name of many rulers, including the Khan of the Golden Horde, Janibey Khan, and Ghazan Khan of the Hulakus. According to the historian M. Heydarov, the city of Ganja was the main trade and craft center of Azerbaijan at that time along with the cities of Tabriz, Maragha, Ardabil and Khoy. There were many craft workshops and covered markets. In the 16th century, during the Safavid period, a new era began in the rise of Ganja. The city of Ganja was the center of the Karabakh governorate. But this period of prosperity did not last long. The Safavid-Ottoman wars that took place in the second half of the 16th century seriously hindered the development of the city. In 1579, Ottoman ally Crimean Khan Mustafa Geray invaded and looted the city of Ganja. As a result of the Safavid-Ottoman war, the city came under Ottoman rule. In 1606, Safavid Shah Abbas I recaptured Ganja and ordered the relocation of the city. According to researcher M. Altman, the city was moved 7 km to the

southeast. It is reported that a castle was built here in 1588. Undoubtedly, the relocation of the city had a negative impact on its development. Nevertheless, according to Evliya Çelebi, there were six thousand houses in the city in the middle of the 17th century. The city's population showed loyalty to national-spiritual values and tolerant traditions in the later periods, as before the last migration that occurred at the end of the 16th-early 17th century. In connection with the weakening of the Safavid state at the end of the 16th century, Ganja province and its central city became the arena of long-lasting wars. This, in turn, could not affect the quantitative (number) and quality (seismic, social, ethnic indicators) composition of the population. For this reason, the study of the demographic situation of the population, its dynamics of growth and decline is extremely important for understanding the social and political events that took place in that period.

According to the information provided by the historian and diplomat Oruj Bey Bayat, who was the Safavid ambassador in the palace of the Spanish king in 1599-1602, the population of Ganja is 225,000 people. Taking into account the significant revival of Ganja's social and economic life from the beginning of the 15th century to the end of the 16th century, and the partial restoration of its lost position after the Mongol attack we can agree with this number.

This corresponded to a population of about thirty thousand. According to the Dutch traveler Cornelis de Bruijn in 1703, the city of Ganja was 4 times bigger than Shamakhi. Caravanserai, baths and other buildings built in the city during the reign of Shah Abbas I have survived to this day [1].

In one of the sources from the 18th century, it is reported that the population of Ganja is generally engaged in animal husbandry, sericulture, mining (quartz and iron extraction), beekeeping, crafts and trade. In the textile industry, silk products and fabrics occupied the main place. There were 30 looms in the city for the production of red, white and thin cloth called "celami". Apart from these, there were 6 workshops producing copper vessels, two coppersmiths and two dyeing workshops. Thanks to the favorable geographical conditions of the Ganjachay valley, people have settled in this region since the Neolithic period (7th-6th centuries BC). Archaeological remains of primitive settlements called Gillidag confirm this idea. In the Eneolithic period and later periods (5th-3rd centuries BC), the region was inhabited by the population engaged in agriculture and animal husbandry. In addition to agriculture, semi-nomadic animal husbandry also played an important role in the economic activity of the people. The invention of bronze stimulated the production of metal based on the raw materials of Dashkasan and Gadabey deposits, and helped the development of pottery. This region gave rise to the Kura-Araz archaeological civilization of the First Bronze Age (IV-III centuries BC), and the Khojaly civilization in the Middle Bronze Age.

It was completely separated from the Safavids in 1722 and ruled as a province of the Ottoman Empire until 1735. During this period, 100 of the 1344 villages under the Ganja-Karabagh Beylarbey were part of Ganja. In 1747, an independent khanate was declared by Shahverdi Khan, a descendant of Ziyadogul. Due to its narrow borders and little land, Ganja was weak in terms of political, military and economic power. Therefore, Ganja Khanate was frequently attacked by Georgians and Karabakh Khanate. However, in 1786, Javad Khan, the head of the Ganja Khanate, established strong control in the region and prevented their oppression by taking measures against the attacks of the neighboring Khanates [4].

In the middle of the 18th century, the population of Ganja was 18,500 people. The reason for the decrease of the city's population compared to the previous century was the transfer of a part of the population to Khorasan when Nadir Shah captured the city, and the marches of the neighboring khanates to the city [3]. In the first half of the 18th century, the

city of Ganja was a major trade center as well as a center of silk production, as an intersection of important trade routes. The silk and "Genji" cotton fabrics produced here were highly valued in the world market. There is not enough information about the population of this khanate before the Russian occupation. Three quarters of the population living here are Azerbaijani Turks. The khanate, which was constantly invaded by its neighbors, had to fight against the Karabakh khanate, Georgia, Iran and Russia. In 1803, the commander of the Russian troops, General Sisianov, set off from Tiflis and besieged Ganja. Among the Azerbaijani khanates, Ganja Khanate fought the most against the Russian occupation. In the attacks of 1804, Ganja resisted the Russian troops for a long time. However, the city was defeated as a result of the betrayal of the non-Muslim community in Ganja. Javad Khan and his family members were also killed in this war. With this, the existence of Ganja Khanate was ended. The rest were captured by the Russians. When the name of Ganja was changed to Yelizavetpol in honor of the Russian Tsarina, the mosque in the city was converted into a church [7, s.46-47]. As a result of the colonial policy of Tsarist Russia, the number of Armenians among the population of the former Ganja Khanate is increasing as a result of the relocation of Armenians here. Nevertheless, Azerbaijani Turks were still the majority. According to the general description of 1833, 1141 families of Azerbaijani Turks, 868 families of Armenians lived in the city of Ganja, 2775 families of Azerbaijani Turks and 640 Armenian families lived in 78 villages and steppes around Yelizavetpol. Apparently, the tsarism's Christianization policy had an effect on the ethnic demography of the city [3].

In 1805-1840, the commandant government operated in Ganja. As a result of the administrative reforms carried out in 1840, Ganja joined the Georgian-Imereti governorate as the center. In accordance with the new administrative structure of the South Caucasus, Ganja district was included in Tbilisi province in 1846. Yelizavetpol governorate was established in 1867. This development was important for the development of the city. The administration of the Caucasus belonged to the governor with the title of Tsar in Tiflis. In 1845, all powers were given to the viceroy, who represented the tsar directly.

As a result of the colonial policy of Tsarist Russia, the Armenians scattered in the Caucasus tried to break the connection between the Anatolian Turks and the Azerbaijani Turks with the encouragement and desire of the Russians. They tried to build a state at the expense of Azerbaijani lands. Unfortunately, in some historical circumstances, as a result of the opportunity that came to the hands of the hated Armenians, they created their state at the expense of the lands of Azerbaijan. However, on September 27, 2020, the Azerbaijani Army, under the leadership of Commander-in-Chief Ilham Aliyev, carried out all combat operations at a high level, brought the hated enemy to its knees, won a glorious Victory and restored historical justice and the territorial integrity of our country. The dream of Armenia, created at the expense of Azerbaijani lands, remained in his heart. The Azerbaijani people and army restored justice by proclaiming their voice of truth to the world in the 44-day Victory War.

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ORTA ƏSRLƏRDƏ GƏNCƏDƏ İCTİMAİ-SİYASİ VƏZİYYƏT

Səfərova Çinarə Qabil qızı, Rzayeva Tamilla Zahir qızı

Xülasə

Gəncə ən qədim şəhərlərdən biridir. Tarixi yaşının dörd min ildən çox olan Gəncənin yerləşdiyi təbii coğrafi ərazi burada yüksək şəhər mədəniyyətinin, dövlətçilik ənənələrinin inkişafına rəvac vermişdir. Qərblə Şərqi qovşağında yerləşən Gəncə dünyanın fəthinə çalışan bir çox fəthlərin hərbi meydanına çevrilmişdir. Cəmər Qəssab, Usta Bəndər, Cavad xan kimi qəhrəmanların rəhbərliyi ilə minlərlə igid gəncəlilər düşmənlə savaqlarda mərdlik göstərərək adlarını müqəddəs Vətən torpağına axıtdıqları qanları ilə Azərbaycanın qəhrəmanlıq salnaməsinə əbədi olaraq yazmışlar. Gəncə dövlətçiliyin, azadlıq uğrunda mübarizənin hər zaman önündə olmuşdur. Ulu Öndər Heydər Əliyev Gəncə haqqında demişdir: Gəncə Azərbaycanın, Azərbaycan xalqının zəngin tarixini özündə əks etdirən bir diyardır, gözəl şəhərdir. Biz hamımız - harada yaşamağımızdan asılı olmayaraq hər bir azərbaycanlı Gəncə ilə, onun qədim və zəngin tarixi ilə fəxr etməliyik.

ОБЩЕСТВЕННО-ПОЛИТИЧЕСКАЯ СИТУАЦИЯ В ГЯНДЖЕ В СРЕДНЕВЕКОВЬЕ

Сафарова Чинара Габил кызы, Рзаева Тамилла Захир кызы

Резюме

Гянджа – один из древнейших городов. Природно-географическая зона Гянджи, возраст которой превышает четыре тысячи лет, способствовала развитию высокой городской культуры и традиций государственности. Гянджа, расположенная на стыке Запада и Востока, стала полем битвы многих завоевателей, пытавшихся завоевать мир. Под руководством таких героев, как Джамард Кассаба, Уста Бандар и Джавад Хан, тысячи отважных юношей проявили отвагу в боях с врагом и кровью, пролитой на святой земле Родины, навсегда вписали свои имена в героическую летопись Азербайджана. Гянджа всегда была на переднем крае борьбы за государственность и свободу. Великий лидер Гейдар Алиев сказал о Гяндже: Гянджа – это земля, отражающая богатую историю Азербайджана и азербайджанского народа, это прекрасный город. Все мы – каждый азербайджанец, независимо от того, где мы живем, должны гордиться Гянджой, ее древней и богатой историей.

Rəyçi: Dosent Sevdə Abdullayeva

10 fevral 2025-ci il tarixli iclasın 05 sayılı nprotokolu

Daxil olma tarixi 11 fevral 2025-ci il