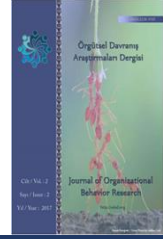




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ORGANIZATION AND MANAGEMENT OF INTERNATIONAL RELATIONS: A STUDY FOCUSED ON TURKEY AND AZERBAIJAN DURING THE SOVIET ERA

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ABSTRACT

The states, governments, the branches and agencies of governments, political parties, and interest groups are organizations like other organizations even though they have their unique attributes. In this article, we are focused on Turkey and Azerbaijan during the Soviet era. The study was written in line with the information gathered as a result of the follow-up of the archive documents and the press of the period and based on the re-analysis and evaluation of this information. In this study, the funds and records of the archives of the Republic of Azerbaijan, the Ministry of Education, the Ministry of Culture, the Ministry of Health, the Ministry of Youth, Tourism, and Sports were benefited from extensively. The subject has been extensively researched based on the archive documents that had not been explored so far and the materials collected by following the periodical Azerbaijani press. Books and memoirs of scientists were also used in the study. For the visual materials, "Kino-Foto-Fono" documents of the Republic of Azerbaijan and funds of the Central State Archive, various museums, ministries, and administrations were used.

Keywords: Soviet Era, International, Turkey, Azerbaijan.

INTRODUCTION

Classical organization theories deal with the formal organization and concepts to increase management efficiency. Taylor presented scientific management concepts, Weber gave the bureaucratic approach, and Fayol developed the administrative theory of the organization. They all contributed significantly to the development of classical organization theory. There are striking similarities that have developed in two disciplines, organizational theory and political theory that seem to be quite different in their interests and methods. They both treat phenomena that encompass vast areas, if not all, of human life. We are all members of at least several organizations, and organizations give characteristic content and general form to our lives. Moreover, states, governments, the branches and agencies of governments, political parties, and interest groups are organizations like other organizations even though they have their unique attributes (Kaufman, 1964). In this article, we are focused on Turkey and Azerbaijan during the Soviet era.

On May 3, 1920, Mustafa Kemal Pasha wrote in a letter to the commander of the Eastern Front KazimKarabekir Pasha, "The government has no money left. We currently have no source to supply funds internally either. I ask you to ensure that you take a loan from the Azerbaijani government until money can be supplied from other sources." KazimKarabekir Pasha conveyed that request to the government of Azerbaijan. This was the first official contact between the Republic of Azerbaijan and the Government of Ankara.

In 1921, as per the personal order of Narimanov, Azerbaijani Foreign Minister Mirza DavutHuseinov said in the telegram he sent for the First-Second Inonu Wars "...We congratulate the Turkish people on behalf of the Azerbaijan Soviet Socialist Republic for these great victories." And he reported that in honor of these great victories, the people of Azerbaijan were sending over 30 cisterns of oil, 2 cisterns of gasoline and 8 cisterns of kerosine¹ to help.

In May of the same year, the Azerbaijani Government sent 62 cisterns of oil to the Grand National Assembly of Turkey and committed to send the same amount of oil and three wagons of kerosine until the end of the war. Apart from this commitment, in 1922, Azerbaijan sent more than nine thousand tons of kerosine and 350 tons of gasoline via Batumi.

Mustafa Kemal Pasha wrote a letter to Narimanov in 1921 and asked for a loan. The ambassador delivered that letter to Narimanov on 17 March 1921. Narimanov immediately sent 500 kg. of gold. 200 kg. of the gold was used for the state budget and the rest was used spent on ammunition and weapons. Later, Narimanov sent 10 million gold rubles that he'd received from Russia to Ankara. With this help, there was a significant improvement in the situation of the country that was in the midst of war.

On 23 March 1921, through no request of Turkey, the government of Azerbaijan sent 30 cisterns of oil, 2 cisterns of gasoline and 8 cisterns of grease to Turkey, as a gift from the people of Azerbaijan (Caferoğlu.A.; 1959: 23-24).

In his reply letter to Mustafa Kemal Pasha, Narimanov wrote that with the victories earned every day, the days when the people of Turkey would be free from imperialism were approaching and that he congratulated Turkish people, adding, "My dear Pasha, in our nation, brothers don't give each other loans. They just always give a helping hand. We are brothers, so we hold your hand and always will." (Şemseddinov. A.; 1964: 26)

Literature Research

The study was written in line with the information gathered as a result of the follow-up of the archive documents and the press of the period and based on the re-analysis and evaluation of this information. In this study, the funds and records of the archives of the Republic of Azerbaijan, the Ministry of Education, the Ministry of Culture, the Ministry of Health, the Ministry of Youth, Tourism, and Sports were benefited from extensively. The subject has been extensively researched based on the archive documents that had not been explored so far and the materials collected by following the periodical Azerbaijani press. Books and memoirs of scientists were also used in the study. For the visual materials, "Kino-Foto-Fono" documents of

¹Kerosine is a fraction obtained in crude oil refineries. However, since it does not contain sulfur yet, kerosine is desulphurized in KerosineDesulfurization unit and supplied to the market as gas oil. Gas oil is used as a fuel and as a solvent. Jet fuel also contains some kerosine. When preheaters are mentioned, heat exchangers come to mind. (Exchangers heat crude oil while distillation column reduces the temperature of naphtha, kerosine, light and heavy diesel.)



the Republic of Azerbaijan and funds of the Central State Archive, various museums, ministries, and administrations were used.

All the data required for the academic study was acquired according to the sources of Azerbaijan. For this, permission was obtained from the Central State Archive of the Republic of Azerbaijan. Research has been conducted in three main sections of this archive which are open to examination. The three main research archives are as follows:

1. ACSPTHAR is→ Archive of Political Parties and Social Movements of the Republic of Azerbaijan;
2. ACEYTAR is→ Archive of the Newest History Department of the Republic of Azerbaijan and
3. ACDA is→ Archives of the Central Government of the Republic of Azerbaijan.

TURKISH-SOVIET RELATIONS IN THE ATATÜRK ERA BETWEEN 1923-1938

The Turkish state, having emerged victorious from the War of Independence, signed the Treaty of Lausanne on equal terms with the victorious states of the First World War and took its place as an independent state in the international arena. After Lausanne, Turkey tried to develop its relationships with its neighbors by keeping away from international bonds that could restrict its newfound independence and following a peaceful policy. Turkey's efforts to pursue peaceful politics during this period can be explained by various reasons. However, the reforms and development movements that made radical changes in the life of society held the most important place among these reasons. In a speech in the Grand National Assembly of Turkey, Mustafa Kemal Pasha has explained this fact as follows: "... There is nothing more understandable than for a country, which is undergoing substantial reform and development, to seriously desire peace both in and around itself..."(ACSPHAR, 1920: 6).

Mustafa Kemal Pasha guided Turkey's foreign policy after Lausanne with his ideas and thoughts. The foreign policy adopted by Mustafa Kemal Pasha was based on the principle of "national politics" which is in turn based on national interest. National independence, national pact, and international law, which are essential in the implementation of national politics, are the result of meticulous application of the "Peace at home, peace in the world" principle. Despite the policy of peace that Turkey followed after Lausanne, there were still some obstacles encountered. Western states have tried to apply their habit of "interference in the internal affairs of states" dating back to the time of the Ottoman Empire on the new Turkey, but each time they were met with resistance. The foreign policy of the 1923-1932 period followed a trend towards focusing on the state of the issues left over from Lausanne and applying the Lausanne principles, following the understanding of Turkish national politics (Sander. O., 1998:69).

During the National Struggle, both the Soviet government and the GNAT government were at war against the western states and this led to the signing of the Treaty of Moscow in 1921. The Turkish-soviet alliance that began with the Treaty of Moscow, developed further in the aftermath of Lausanne, influenced by the behavior of the western states against Turkey. The Soviet Union was made uneasy when the winners of the First World War took Germany into its ranks and established the Locarno system in 1925. Also, the approach of the League of Nations to the Mosul issue brought the Soviet Union and Turkey closer together and the two states signed treaty neutrality and nonaggression in Paris on December 17, 1925. This treaty led to the development of political relations rather than economic relations between the two countries. A trade and



navigation treaty was signed between the two countries in Ankara on March 11, 1927, and efforts were made to develop commercial cooperation (Soysal, 1989: 16).

By the initiatives of the United States and France, the Kellogg-Briand Pact was signed by nine western states in Paris on 28 August 1928. This document was ratified in the Grand National Assembly of Turkey on January 19, 1929. Although the Soviet Union was the first state to sign the Kellogg-Briand Pact, it signed the Litvinov Protocol with its neighbors in Eastern Europe on February 9, 1929, to put this treaty into force earlier. The Grand National Assembly of Turkey ratified the Litvinov Protocol on April 1, 1929. Because of the concern the Soviet had about Turkey getting closer to Western states, a friendship treaty was signed by the Soviet Union and Turkey on December 17, 1928, to confirm the 1925 Treaty and prolong it for two more years. Indeed, Turkey solved its problems with its old foes England, France, Greece and entered into normal relations with them towards 1930. Therefore, in this period, the Soviet Union would cease to be the only major state that Turkey relied upon. The Turkish-Russian relations, which continued to tighten despite the occasional differences of opinion until the end of 1933, would begin to go down from the peak in 1934 (www.archimac.org, 2005).

As its cooperation with Western states increased, Turkey began to gradually distance itself from the Soviet Union to a certain extent. This distancing would continue, especially after the Montreux Convention Regarding the Regime of the Straits. The fact that Turkey's initiation into the League of Nations was followed by the Soviet Union's entry in 1934, prevented possible conflicts that could arise between the two countries. Turkey's assurances for the Soviet Union that had some concerns about the Balkan Entente of 1934, ensured that ties between the two countries were not completely severed (Aslan, B. 2004: 48).

Despite Turkey's efforts to continue its relationship with the Soviet Union in a friendly manner, the attitude of the Soviet Union has changed in 1939, after the Montreux Convention Regarding the Regime of the Straits. The Soviet Union made a significant change in its foreign policy by making a treaty with Hitler's Germany, which they'd previously regarded as a mortal enemy. Then the Soviet Union attacked Finland in the north. And moved onto the Baltic states. "This change in Soviet policy will bring about the end of the Turkish-Soviet friendship in 1945. At this time, the Soviet Union dared to claim rights over the Straits and our three eastern provinces." (www.avsam.org, 2004).

How Did the Turkish-Soviet Relations Begin and on What Basis Did They Develop?

The conditions of the emergence of Turkish-Soviet relations; after the Bolshevik Revolution (also known as the October Revolution), when the tsarist regime was overthrown in Russia in 1917, Soviet Russia followed an anti-imperialist attitude in the atmosphere of change. As a result, Turkish-Russian relations, which had always been hostile until then, came to a common understanding against the West. Moreover, Turkish-Soviet relations were some of the most important pillars of foreign policy during the years of the National Struggle (Akyol, 1994: 47).

"Ensuing events: After the revolution, the government withdrew from the war and published the Sykes-Picot Agreement and similar secret agreements, announcing the parts of them that bind Russia to be void." (Aslan et al., 2002: 45)

Economic and Financial Relations between Turkey and the Soviet Union During the Republican Period



In the early republican period, Turkey's foreign trade balance had deficits. This was due to the lifting of the restrictions on import demand and the continued low customs tariffs in the post-war period. The value of the Turkish currency decreased continuously because of the deficits (Atemova et al., 2018). In line with the provisions of the Treaty of Lausanne, foreign trade was not restricted or conditioned in any way in the period 1923-1929. A new customs law, which increased customs tax rates, was adopted in 1929. Article 1 of Law No. 1567 on the Protection of the Value of the Turkish Lira which entered into force in 1930, clearly introduced the exchange control regime. Also, the Law on the Organization of Interchange Commissions, which came into force in 1932, ensured the control of foreign trade. As a result, interchange and clearing systems appeared in Turkey's foreign trade. What pushed Turkey in that direction was the fact that the countries that had trade relations with our country had also started to implement these systems. Due to the payment difficulties caused by the Great Depression in 1929, it was only possible for world trade to operate with the implementation of such systems.

So the Soviet Union was one of the countries that Turkey used this type of payment system with. However, Soviet Russia didn't have an important place in the foreign trade relations of our country in the early republican period. Thanks to trade between the Republic of Turkey and the Soviet Union, political relations between the countries were very well in the 1920s but did not develop much in the following years. USSR had a 4% share in Turkey's imports and %3 share in exports in the 1924-1929 period. Considering that Tsarist Russia constituted 7% of Ottoman imports and 4% of its exports in 1911-1913, it turns out that the rates of the USSR were not very significant.

But the Soviet Union tried to make use of all kinds of opportunities that could develop mutual trade and economic relations with Turkey during this period. Between the years 1923-1927 foreign trade exchange between Turkey and the Soviet Union was carried out with single-sided documentation. Taking into account the features of Turkey's economic structure, the Soviet government allowed Turkish traders to export Turkish goods to USSR and take Soviet goods out of the country. In the same period, the Istanbul branch of "ARCOS," the Anglo-Soviet mixed-stock company and "RUSSOTURK" Soviet-Turkish Society, were doing trade on behalf of Turkey and the Soviet Union. Also, the Istanbul branch of the USSR Foreign Trade Bank became a member of the consortium established by the Government of the Republic for the Protection of the Value of the Turkish Lira in 1929 and played an important role in the prevention of fiscal bankruptcy in Turkey. In March 1927, Turkey and the Soviet Union signed the Treaty of Commerce and Navigation. This treaty was then the first foreign trade agreement that Turkey had signed on a basis of equality and mutual benefit with another country. Thus, trade between the two countries made sure to rest on a legal basis. In addition to the right of unlicensed exportation of certain goods to the Soviet Union, Turkey obtained significant privileges in customs duties and direct transition of goods. As a result, the treaty of 1927 between Turkey and the Soviet Union brought the trade circulation that reached 101,9 million rubles in 1928 to a new level. (Kiray, 2008: 15-16-17).

However, there were two major difficulties in the implementation of this treaty. Whereas trading was carried out by the state in the Soviet Union, traders in Turkey made it. Reconciliation of two different regimes took some time. During the economic crisis that spread across the world and when international trade was deteriorating, Soviet Union-Turkey trade volume began to increase with agreements and the 1927 treaty that gave equal rights to both parties. While the trade



volume was 11,6 million Turkish Liras in the years before the crisis, it increased to 14,6 million Turkish Liras in 1929-1933. The Soviet Union's relative weight in Turkey's trade volume doubled. The Soviet Union's share in Turkey's imports was 5-7%, while in exports it was 3.5-5.3%. In these years, while the share of textiles and machinery increased among the goods imported from the Soviet Union, the share of sugar and coal decreased. On the other hand, exports of wool and livestock to the Soviet Union gained great importance. (Mircan, 2001: 34-35).

The Soviet Union, which aimed at rapid industrialization after the October Revolution, attempted to achieve this through central planning, and especially the successful implementation of the first five-year plan, increased the interest of the administration of Republic of Turkey, which was then trying to determine its line of economic development and preparing industrial programs. Accordingly, the visit of the Deputy Foreign Minister TevfikRustu Aras to the Soviet Union in late 1930 shows that this interest became concrete. It should be noted that the technical assistance that was a major contribution to the preparation of the First Five Year Industry Plan in Turkey in the years 1931-32, was only supplied as a result of Ismet Inonu's visit to the Soviets in May of 1932. Another outcome of these visits was that the Soviets opened a loan of 8 million gold rubles (about 16 million lira) for the purchase of machinery from them, interest-free and for 20 years with the issuance of goods. This interest-free loan was mostly used by Superbank. "It can be said that this loan and technical assistance Turkey received from the Soviets will provide great speed and convenience for the advances it wanted to make in the industry. The willingness of the Soviet Union to provide such a loan despite having difficulties of its own was considered as a proof of genuine friendship and the help was the first fund to initiate the industrialization of the Republic." (Hurriyet, 2001: 19).

These loans accounted for one-third of all capital investments made in the Turkish industry in 1934-39. Two large textile combinations in Kayseri and Nazilli were established with the help of the Soviet loan. The construction of these factories (project preparation, installation of mechanical equipment) was carried out by Soviet experts. Considering the Turkey and the USSR commercial relations in the years before the war, the first five-year plan period was successfully implemented and the Soviet Union had a chance to expand the list of goods exported to Turkey, such as machinery, agricultural equipment, electrical equipment and black metal (Mircan, 2001: 34-122).

The Soviet Union's share of the machine-technical products export to Turkey rose to 40%. The goods that the Soviet Union imported from Turkey (wool and livestock) in 1938, made up 62% of Turkey's exports of wool, 43% of the live animals, made up 31% of the mohair. After the political relations of Turkey and the Soviet Union stagnated in 1936 and completely collapsed after 1945, it resulted in minimization of the economic relations. During the 1950-1960 period, American economic and military aid to Turkey increased dramatically and as a result extraordinary, there was no real improvement in aid from the Soviets. For example, between January 1, 1954-30, July 1962, in 8.5 years, the Soviet Union made \$ 17 million worth of economic aid commitments to Turkey but only paid \$ 15 million of it.

As a result, the economic cooperation between Turkey and the USSR before the Second World War, contributed significantly Turkey's economy, especially with the problem of funding in the industrial sector, which was the most dynamic one. However, the state of the new world that emerged during and after the Second World War and the political pressure placed on Turkey by



the Soviet Union quickly dissolved the Turkish-Soviet economic cooperation which had become relatively important to Turkey in the 1930s. In the 50s before Turkey entered its period of planned development, there was an improvement in Turkish-Soviet economic relations. And in the 1960s when Turkey was trying to reorganize its economy with development plans a new era in Turkish-Soviet relations began (Zoxrabbekov, 1987:34-45).

Biography of Yusuf Vezir Cemenzeminli

Yusuf Mashhedi Mir Baba's son Vezirov (Cemenzeminli) was born on 12 September 1887 in Shusha. He received his first education in Samedbey Agayev's private school in Shusha. Afterward, he attended a Russian-Turkish school for 8 years (Turkish Encyclopedia., 1978: 321). He came to Baku in 1906 and with the help of Hacı Zeynalabidin Tagiyev entered the Baku School of Practice. His first article titled "Honorable Director" was published in Molla Nasrettin magazine in 1907. In 1908, he met Uzeyir Bey personally in Baku. In 1909 he graduated from the Baku School of Practice. He spent some time in Tashkent (Sevil, 2009: 77-82).

In 1910, Yusuf Vezir passed the exams in high school and was admitted to the Faculty of Law of the Emperor's University of Kiev on behalf of Holy Vladimir; he graduated from the faculty in 1915. During his university years (1910), he wrote stories titled, "Debtor," "Extortion," "Mesedi and Karbelayi," "Naive," "Darkness on A White Throat," "Physician," "Saint," "Zeynel Bey," "Troubled Zuleyha," "Crazy," "Friday Evening," "At the Girls' School," "Brothers of Separate Religions" and 7 books of stories were published in these years. There he completed the first parts of his novels "Sin" and "Students." In 1915-1917, Yusuf Vezir lived in Simferopol in the Crimea. Later, he spent time in Odessa and wrote the book titled the History of the Lithuanian Tatars. In this period, Cemenzeminli, who was constantly engaged with history, especially Turkish History, collected his research on the Lithuanian Tatars (Karaims) and wrote the book "Ilminski and Denomination" as well (Huseynov, 2003: 14).

He returned to Azerbaijan after the Russian Revolution of 1917. He was sent to Istanbul by M. E. Resulzade as an ambassador of the Republic of Azerbaijan in 1918-1919. He continued his diplomatic activities in Istanbul as the ambassador of the Republic of Azerbaijan in Turkey while working in archives and libraries at the same time. He wrote his book "A Perspective on Azerbaijan Literature," which was published in Azerbaijan Turkish in Istanbul in 1920, and in French in Paris in 1922. Yusuf Vezir remained in Turkey until the years 1920-1923, and also wrote his book "Literary and Historical Information Regarding Azerbaijan" in those years. After the independent Azerbaijan Republic was overthrown in 1920, Yusuf Vezir had to go to France. There he worked at the Paris Newspaper and wrote articles for French newspapers. After his letter of remorse was published in the Azerbaijani Soviet press in 1925, he was allowed to return to his homeland.

On April 3, 1926, with the permission of the People's Commissars of Azerbaijan, he returned to Baku and started to work as the director of the Department of Literature. He published "Pages from the Past," "On the Way to Win" and "Receipt of Heaven" in 1926. He received specialty education at Azerbaijan State University. On 29 December 1927, he married Acalov daughter of Bilkeyis Esat and had two sons, Orhan (1928) and Fikret (1929). In 1930, Yusuf Vezir wrote and finished his historical novel "In Blood," which focuses on the life and struggles of Karabakh Khanate and the famous poet and politician of Azerbaijan named Vakif (1717-1797). However,



due to constant surveillance, he wasn't able to get that book published. Encyclopedia of Azerbaijan Soviet.

His novel "Students" was published in 1935. During the same period, he was elected to the High Council of Azerbaijan Writers Society. He was included in the group that would prepare the Azerbaijan Encyclopedia in 1933; his book "From Dark to Light" was published in Baku and his book "The Future City" was published in Tashkent. He was awarded the honorary title "Lead Teacher" at that time. "Girls Spring" was published in 1934 and his daughter Gulara was born. (1936-1937) (1936-1937) He worked as an editor at Azernesr; completed his novel "In Blood" and his memories titled "20 Years of My Life" (1936); he translated the works of Gogol, Tolstoy and others into Azerbaijan Turkish; published several literary criticism articles. In 1937, when Stalin's terror was intensified, Yusuf Vezir was placed under surveillance and was later exiled to Uzbekistan in 1938, while he was working as an editor in Azerbaijan. He lived in Urgent, Uzbekistan until 1939-1940. Yusuf Vezir, who returned to Baku in 1940 to see his family, was arrested and sentenced to 10 years imprisonment by the decree of a military tribunal. On May 3, 1942, he was brought to the prisoner camp in Sokoye-Bezvodniye village of Gorky province. He is known to have died of pellagra in the camp in 1943. In addition to his rich body of work, there are historical-philological researches of Cemzemini that are still unreviewed and unpublished (Rezultade and Emin, 1999: 31).

Note: Information about Cemzemini is taken from the personal archive of OrhanVezirov, the author's living son. Yusuf the son of Meshedi Mir father Vezirov (Cemzemini) is also known as a writer, researcher and politician in the history of literature and civilization. He was born in Shusha on September 12, 1887. Out of respect for a neighboring family from South Azerbaijan, Yusuf Vezir later started using his pseudonym Cemzemini. His father, Mirabdulla, was someone who embraced traditional Turkish culture. Although he was the owner of the perfumery and a doctor, he spoke Persian, Arabic, Turkish languages and he was well versed in literary examples in these languages. He handled the first education of his children and even wrote a textbook for this purpose. His mother Seyit Aziz, daughter of SeyitHüseyn, was quite a beautiful woman who was compassionate, fair and she knew folk literature very well. Yusuf Vezir wrote in one of his books: "My mother would never disrespect my father. But she was not pleased with her fortune. And her resentment was reflected in us. I especially believed from my childhood that I would have an unlucky life and I always carried that sadness in my heart." The tales, stories, and legends that his mother told him had encouraged him to become a writer. "After the death of his father in 1906, all the weight of the family fell on his mother." (Karayeva, 2004: 2).

Yusuf Vezir learned the alphabet from his older brother Ebulhasan, received his first education from the hodjaMehti, known as KarHalfa in Shusha, studied with his father in Agdam and later at the school of Muratbeyli for a while. After receiving his first education in the madrasah from hodjas, he went to the private schools of Cemalbey and SamedbeyAgayev in Shusha; later he studied at the Russian-Turkish school, where HasanbeyVezirov was the director. He first met Russian Literature in the school he attended in Shusha. He tried to read a lot and understand Russian writers. He attended that school in Shusha for 8 years. He published a humorous, cartoonish literary magazine called "Acrobat" in Shusha with his cousin MirhasanVezirov in 1904; Mirhasan wrote the text published in Russian and Yusuf Vezir drew the cartoons under the pseudonym of "Bedbaht." After staying with his aunt in Ashgabat for a while in 1905, he



returned to Shusha and came to Baku after his father passed away in 1906 (September) and entered the sixth grade of Baku practice school with the help of HacıZeynalabdinTagiyyevin; Cemenzeminli spent his summer holidays in Ashgabat and watched theater plays there. The plays he watched there gradually increased his interest in theater and his first article titled “Honorable Director” was published in MollaNasrettin magazine in 1907 (October 2); the article was submitted with the signature of MiryusufVezirov, a sixth-grade student at Baku practice school: a short while ago, the cartoon of Victorious Hawk, drawn by Yusuf Vezir, had come out with the signature of Smerlingin in MollaNasrettin magazine (Cemil, 2006: 4).

In the same years, his story titled “Charity of Shakulu” was published in MollaNasrettin magazine. AbdurrahimHakverdiyev liked that story. Yusuf Vezir was also known for drawing, paintings, portraits, still, live, and cartoons. In 1908, he watched "Leyla and Mecnun" opera of UzeyirHacıbeyli in Baku for the first time and he also met Uzeyir there in person. He graduated from Baku School of Practice in 1909 (June 10); went to Petersburg, applied to the Civil Rights Institute for admission (July), stayed in Petersburg for a month, but did not want to take the entrance exams. While here, he wrote the story titled “The Receipt of Heaven” and wrote the proverbs he knew in his notebook; and he also wrote a poem about Sheikh Samil. Cemenzeminli returned from St. Petersburg to Ashgabat and stayed here for two months (August-September). He staged the play "Who is Guilty" by E. Haqverdiyevin in Ashgabat and played the role of Mahmutbey, and was in Tashkent in the months of November-December.

He shined with his articles in “Seda” newspaper, and wrote his little comedy “Engagement” and a half story called “Desire of the Poor.” While studying in Shusha, Cemenzeminli got really interested in Russian literature and he was influenced the most by Chekhov among all the Russian writers. Chekhov’s influence is clearly noticeable in many stories he wrote in his youth. He started his art studies with poetry and wrote his first poems in Russian. These poems, which describe his personal life and the events around him were generally pessimistic in tone. In 1910, Yusuf Vezir passed the exams in high school and was admitted to the Faculty of Law of the Emperor's University of Kiev on behalf of Holy Vladimir; he graduated from the faculty in 1915. During his university years (1910), he wrote stories titled, “Debtor,” “Extortion,” “Mesedi and Karbelayi,” “Naive,” “Darkness on A White Throat.” In 1911-1913 the young Cemenzeminli wrote stories titled, “Physician,” “Saint,” “ZeynelBey,” “Troubled Zuleyha,” “Crazy,” “Friday Evening,” “At the Girls' School,” “Brothers of Separate Religions” and 7 books of his stories were published in these years (Resulzade and Emin, 1991: 25).

In the same years, “MelikMehemmed” was published in the Kaspi printing house in Baku and two storybooks were published in the Seda printing house. In these stories, written in a plain, clear, understandable language, with a mature style, very diverse topics of contemporary Azerbaijani life were addressed, especially the reactionary tendency, ignorance, and fanaticism in social and spiritual lives and culture were sharply criticized. Cemenzeminli published several articles in 1914 as he continued his education. When the University of Kyiv was relocated to Saratov in 1915 he completed his education there, and completed the first chapters of the novels "Sin" and "Students." In 1915-1917, Yusuf Vezir lived in Simferopol in the Crimea and worked as a lawyer while also writing for the newspapers published in Baku; between 1916 and 1918, he worked as a candidate for court in the city council of Saratov, and as a law advisor in the legal administration in Simferopol; Later, he spent time in Odesa and wrote the book titled "the History of the Lithuanian Tatars." (Resulzade and Emin, 1992: 34-35-78).



In this period, Cemenzeminli, who was constantly engaged with history, especially Turkish History, collected his research on the Lithuanian Tatars (Karaims) and wrote the book "Ilminski and Denomination" as well. After the Russian revolution of 1917, he returned to Azerbaijan, thinking he could be of more use for his country there. He was sent to Istanbul as Ambassador of the Republic of Azerbaijan in late 1918. He continued his diplomatic activities in Istanbul as the ambassador of the Republic of Azerbaijan in Turkey while working in archives and libraries at the same time. He wrote his book "A Perspective on Azerbaijan Literature," which was published in Azerbaijan Turkish in Istanbul in 1920, and in French in Paris in 1922. Yusuf Vezir remained in Turkey until the years 1920-1923, and also wrote his book "Literary and Historical Information Regarding Azerbaijan" in those years. After the independent Azerbaijan Republic was overthrown in 1920, Yusuf Vezir had to go to France. He came to Paris in 1923-1925 and stayed with his younger brother Miri (1923), who was studying at the Faculty of Diplomacy of the Academy of Political Sciences (1923). He could not find a suitable job for his profession so he worked in a factory in the city of Kiklisi near Paris for three years. He also worked for the Paris Newspaper and wrote articles for French papers.

At the same time, he researched Oriental history and philosophy in the National Library in Paris. After the death of his younger brother Miri, who graduated from the Paris Academy of Political Sciences, he decided to return home. After his letter of remorse was published in the Azerbaijani Soviet press in 1925, he was allowed to return to his homeland. On April 3, 1926, with the permission of the People's Commissars of Azerbaijan, he returned to Baku and started to work at the Baku Worker Cooperative publishers and became the director of the Department of Literature. He gave a speech on "Historical Principles of Azerbaijani Tales" at the Learning Institution of Azerbaijan. (Rezulzade and Emin, 1997: 90).

He published "Pages from the Past," "On the Way to Win" and "Receipt of Heaven" in 1926. He worked in the social-cultural department of Azerbaijan State Planning Committee between 1927-1930 and received specialty education at Azerbaijan State University. On 29 December 1927, he married Acalov daughter of BilkeyisEsat and had two sons, Orhan (1928) and Fikret (1929). He worked again on his works such as "The Book of a Young Man," "The State of Our Wives," "Girls Spring" and "Students" which he had written before the Russian Revolution in 1930 and developed them in terms of craftsmanship. Especially in the novel "Students," he depicted Turkish students with different ways of thinking, political views and social backgrounds, who had been studying at Russian universities before the revolution and how they would live as a society even though they were very different from each other, and gave exemplary portraits of society at the same period. He wrote about the development of various currents of thought and national and spiritual ideals. The oldest periods of Turkishness were depicted in his novel "Girls Spring", which he wrote based on scientific sources in Western languages, with detailed and historical information. In 1930, Yusuf Vezir finished his historical novel "In Blood," which is about the life and struggles of Karabakh Khanate and Azerbaijan's famous poet and politician MollaPenahVagif (1717-1797). However, due to constant surveillance, he wasn't able to get that book published. His three novels, which complement each other in terms of their subjects and styles, still drawing attention as important examples of 20th century Azerbaijani novelism.

In 1930, the writer began to turn to a new literary genre, dramaturgy, which he had not dealt with until then. He wrote the comedy "The Holy Shahriyar," which was about the lives of Turkish



refugees who had escaped from Kemalist Turkey to various Western countries, and led lives of the unnecessary struggle of Turkish full of absurdity and betrayal for their nation. In 1931, he worked as an assistant teacher in the Language and Literature Department of Azerbaijan State Industry Institute and published the first part of his novel "Students" in the years of 1931-1935. During the same period, he was elected to the High Council of Azerbaijan Writers Society. He was included in the group that would prepare the Azerbaijan Encyclopedia in 1933; his book "From Dark to Light" was published in Baku and his book "The Future City" was published in Tashkent. He was awarded the honorary title "Lead Teacher" at that time. "Girls Spring" was published in 1934 and his daughter Gulara was born. He worked as a translator in Azerbaijan Publications and completed and published the second part of "Students" in 1935. In the years 1936-1937, he worked as an editor at Azernesr; completed his novel "In Blood" and his memories titled "20 Years of My Life" (1936); he translated the works of Gogol, Tolstoy and others into Azerbaijan Turkish; published several literary criticism articles. (Rezulzade and Emin, 1990: 55).

After 1937, when Stalin's terror was intensified, Yusuf Vezir was placed under surveillance in 1938 and was dismissed from his editor job at the publisher's in Azerbaijan. He was accused of making propaganda against the Bolsheviks, espionage in favor of the British and the Japanese, and even more inconceivable crimes.

Realizing that he would soon be imprisoned, Yusuf Vezir fled to Central Asia and worked as a teacher of Russian language and literature at the Urgenc Pedagogical Institute. He wrote a movie script titled "The Veil of Truth" with his student Yunus Yusuf. He lived in Urgenc, Uzbekistan until 1939-1940. Yusuf VezirCemenzeminli, who returned to Baku in 1940 to see his family, was arrested and sentenced to 10 years imprisonment by the decree of a military tribunal. On May 3, 1942, he was brought to the prisoner camp in Sokoye-Bezvodniye village of Gorky province. According to sources that were recently (?) obtained from KGB archives, he died from pellagra disease while imprisoned at the camp in 1943.

In addition to his rich body of work, there are historical-philological researches of Cemzeminli that are still unreviewed and unpublished. We aim to bring to light the works of Yusuf VezirCemenzeminli's that are still unknown in Azerbaijan and Turkey. We believe, in particular, that it would be beneficial to let Azerbaijani and Turkish readers and research scientists know about his assignment to the position of Ambassador to Turkey by the Azerbaijan Democratic Republic in 1919 and subsequent arrival in Istanbul and his diplomatic activities in that city.

Regarding the Activities of Ibrahim Abilov, Ambassador of Azerbaijan to Turkey

The answer to what the ambassador said while giving the letter of trust: Distinguished Representative, we are happy to provide a friendly response to the brotherly greeting of the Azerbaijani Turks and the Social Azerbaijan Council of Government on behalf of the Grand National Assembly of Turkey and its army via your supreme person. The people of Turkey, the Grand National Assembly of Turkey and its army are very much pleased with the sincerity that Azerbaijanis and the government you represent have shown us. The winners, who ended World War they started with the idea of occupation, attempted to take away our homeland, our independence, and freedom, and to imprison our nation, which has been the devoted protector of Islam and Turkishness for centuries.



Our movements in Rumeli and Anatolia for the last two years are nothing more than the counteraction to these aggressive attacks and exercising the right of self-defense that every creature has from birth. We want to live freely and independently within our national borders. We are trying to achieve this rightful and legal purpose. In this holy war, our nation is proud to serve the salvation of Islam and to the improvement of the comfort of those who have been persecuted and injured in the world. Our nation is delighted to know that this fact has been confirmed by the representative of beloved Azerbaijan.²

People of Rumeli and Anatolia people know that the hearts of their Azerbaijani friends beat like their own. Therefore we know from how deep and sublime a place the gift of salutation you brought comes from, and as we receive this salutation, we hope that the Azerbaijani Turks not fall into captivity and have their rights trampled on ever again.

“Since we share the troubles and joys of the Azerbaijani Turks as if they are our own, it makes us very happy to see them attain their wishes and live independently and freely.” (Betül. A., 2004: 45).

Your words expressing that Azerbaijan Turks are ready to shed their blood for the happiness of the Turks and the liberation of those who have been injured, are very valuable words that give power to the Turks and those who have been wronged in the face of the occupying forces. I would like to let you know that to make the ties and relations between the two sister nations, Grand National Assembly of Turkey and the government will do everything in their power and provide you with all the help you may need.

Esteemed Representative, I would like to express my deepest gratitude to you again for the sincere words of our Azerbaijani friends and thank you for your wishes for the success of our army.

Response to the Speech of Ibrahim Abilov, the Ambassador of Azerbaijan:

Given during the flag-raising ceremony at the Azerbaijani Embassy in Cebeci on October 18, 1921.

Esteemed Ambassador,

I thank you on behalf of the Grand National Assembly and the Government for making this day so joyful for us. There is another happy side of this day for me, which is having the honor to raise the banner of the independent Azerbaijani Shura Government.

Dear sirs, they wanted to hoist the flag of the Greeks and enemies in Ankara. Fortunately, our enemies didn't get this opportunity. Here, we are happy with the raising of the banner of our sister government and sister nation.

I see no need to explain the degree of sincere commitment and brotherhood between Turkey and Azerbaijan. The decision of the Azerbaijani Government was great in the election of İbrahim Abilov as an ambassador for the verification and strengthening of this bond of brotherhood. Because Ibrahim Abilov is a person who has felt this bond of brotherhood in his soul and has all the qualities necessary to succeed in his significant mission. He demonstrated for us the superiority of his characteristics even in their first contact (Betül, 2004: 78-80).

² On April 23, 1920, ten days after the opening of the Grand National Assembly of Turkey in Ankara, the Ankara government was established on May 3, 1920. This new government, which was named as the Government of the Grand National Assembly of Turkey, opened its first foreign office in Baku, the capital of Azerbaijan, and appointed MemduhŞevketBey (Esandal) as the representative. Esandal's letter of confidence, dated August 15, 1920 and signed by Mustafa Kemal the president of GNAT, said, “Mr. MamdouhŞevket, is the Representative of the Grand National Assembly of Turkey Government...” The Baku office served as a full-fledged embassy. However, when the independence of Azerbaijan was abolished by a Russian coup, Mr. MemduhŞevket left Mr. Ferit as his deputy and left Baku on 1 November 1923.



The government that he represents also has important characteristics and an incredible value. The Government of Azerbaijan is a people's government; it holds its future in its hands. The Government of the Grand National Assembly of Turkey is also a people's government based on the unconditional sovereignty of the people where they direct their future. The Turkish people have fought, is fighting and will fight with all their strength for this freedom (Betul, 2004:78-80).

So the Esteemed Ambassador represents Azerbaijan in such a country as ours. The meaning and value of this representation are immense. In addition to the bonds arising from the existing brotherhood and sincerity between Turkey and Azerbaijan, it is also important for Azerbaijan to establish relations with our other friends. Given its geographical location, it can be seen that Azerbaijan is a real meeting point for friendly governments and nations in Asia. It is this special location that makes the mission of Azerbaijan very important. In addition to this situation, I ask you to consider Anatolia as well. Incidentally, as the map, which hangs on the wall on my right, shows very well, Anatolia is also in a position where the world of all Asia and all the people who have been wronged, are exposed to the persecution of the world. In this location, Anatolia is subjected to all kinds of injustices and attacks. They want to destroy, crush and break down Anatolia; but, lords, these attacks are not directed only towards Anatolia. These attacks are directed towards the whole East.

Anatolia defends itself with all its power against all kinds of attacks and is confident that it will succeed in the end. With this defense, Anatolia does not only hold up the responsibility for its own life, but it also acts as a barrier against the attacks to the East. Lords, these attacks will, of course, be stopped. All these attacks will surely end. Only then can peace, true comfort, and humanity prevail in the West and all around the world.

I would like to proudly remember the happiness of raising this flag today. Before today, the honorable ambassador of Afghanistan trusted us with the same task.

"Our respected friend Abilov, while raising the banner that represents the independence of Azerbaijan today, I feel my hands moving with some emotions and some sadness. It was my hands raising the banner. But it was the true and sincere feelings of brotherhood of all the Turkish people who were spiritually sharing in today's joy that moved my hands."

Honorable Ambassador, seeing the flag of Azerbaijan wave in the skies Turkey, next to the Turkish flag is a great joy for our whole nation. I sincerely thank you, one more time, for giving us such a joyful day.

THE SOVIET-TURKEY RELATIONS: THE EFFORTS OF THE ARMENIANS TO TAKE ADVANTAGE OF THE POLITICAL ENVIRONMENT

The coldness in the Turkey-Soviet Union relations, and the fact that the Soviets raised "the Armenian issue," has played a significant role in the acting up of the Armenians. The Armenian lobby and politicians, who were vigilant and agile in all historical settings, followed the processes very carefully, wanted to ensure their national interests in appropriate historical settings and made attempts in this direction. Armenians approached the Soviet Union to get their share of the success of the war is won and tried to provide help in the fight against German fascism, not in the first years of the Second World War, but in the environment where the political consequences of the war were resolved for the benefit of the USSR. (Kurbanlı, 2009: 39-43).



On March 9, 1944, "Hunchakian" and "Ramgavar" parties established the "Progressive Union of Armenia Armenians" in the USA. (Armeniyaza, 1970) In the document accepted by the "Union", the objectives of the institution were determined; first objective was providing military aid to war; second objective was forming various institutions for aid in the USSR and Armenia; third objective was helping Armenians abroad to return to their homeland in every way; the Union managed to establish its own autonomy in all Armenian communities from the first day of its establishment. As a result of the efforts of the Armenian Communists to coordinate all Armenian institutions together, their national unions turned into a single front (Armannyaza, 1970:293). The documents preserved in the Armenian Central State Archive show the financial aid that the Armenians gave to the USSR during the war. There are also reports of the money deposited to RizaVelibeyov, the head of the Republic Office of the State Bank of the USSR, on April 30, 1944, by Armenians living outside the Soviets, on behalf of Archbishop GevorgCerokciyan. There is detailed information about the creation of two tank trains and sending them to the front, in the telegram sent by G. Cerokciyan to Head Commander Ali (Armannyaza, 1970:293).

"On 7 June 1944, I.V. Stalin sent his thanks to G. Cerokciyan via telegram and conveyed his special greetings to Armenians living abroad."

The churches, which became active again to ensure national unity in the country during the years of war, played a major role in the enforcement of the policy of the state in this field (DjuzeppesBoffa. IstoriyaSovetskoqoSoyuza. Moskva, 1994:62). Among the repaired churches, Etchmiadzin Cathedral played a major role in USSR's politics against Turkey.

G. Cerokciyan, who was accepted by I.V. Stalin, was ordered on 19 April 1945 to organize the repatriation of one hundred thousand Armenians from abroad, along with the repair of the church, and he was told that the state would come to a special decision in this regard in a short time. After his election as patriarch at the church meeting held on June 22, 1945, G. Cerokciyan appealed to the President and asked to allow the Armenians abroad to return to the homeland after the "historical Armenian lands" were united to Armenia (Xomozuri, 1997: 161).

According to the agreement between him and I.V. Stalin, VI Gevorg requested the clergy, parties, known lobby members abroad to organize the repatriation of the Armenians abroad.

With the organizing initiative of the church, in a short time, the applications of 130 thousand Armenians from abroad to live in the USSR Armenia were submitted to the Soviet Government. On November 21, 1945, the People's Commissars of the USSR decided on the "Measures Regarding the Return of Armenians from Abroad to Armenia."

"As a chronological look at the events shows, after this decision, the Armenians' claim to land arose. On November 28, 1945, the Armenian communist guide filed a petition with the Central Government regarding the integration of Azerbaijan's Nagorno-Karabakh land into Armenia. Depending on the petition, the clerk of the Central Committee of the Communist Party of Umumalliance (UKPMK) is requested by the clerk of G.M.Malenkof I.V. Stalin to contact the I. Clerk of the Azerbaijan KPMK with this letter and give him his opinion. Azerbaijan SSCR guide rejects this offer." (Pjikov and Xruşevskaya, 2002: 203).

Sending the petition about Nagorno-Karabakh's integration into Armenia, sent to Baghrov, had the guise of "discovery." The strict attitude of the communist guide of Azerbaijan on the land issue discouraged the official Kremlin and the Armenian guide. If M.C. Baghrov had stood on this issue with a slight soft stance, nagorno-Karabakh would probably have been united in Armenia



at that time. Karen Burutens writes; regarding the bringing of Armenians from abroad to Soviet Armenia, Q. Arutyunov discussed the issue of joining Nagorno-Karabakh and Nakhichevan to Armenia with the MK clerk G. Malenkov.

The Soviet government made serious propaganda to bring Armenians from abroad, and for this purpose, "Society of Cultural Relations of Armenia with Armenians Abroad" was established in 1944.

The fact that the 25th anniversary of Soviet Armenia on the 20th of December 1945 was celebrated in the country was also political. Central newspapers published articles titled "The festival of the Armenian people," and the propaganda was made about the social, economic, political and cultural achievements that Soviet Armenia had achieved over 25 years. In those days, the "Pravda" newspaper, which was the media outlet of UMPMK, published an extensive statement of Q. Arutyunov. Q. Arutyunov made land claims against Turkey in this statement and demanded the immediate return of Kars, Ardahan, Sarikamis, and other lands to Armenia.

Republican newspapers, on the other hand, published congratulatory letters of Armenian committees and institutions abroad associated with the 25th anniversary of Soviet Armenia. In these letters Armenians appealed to the Soviet government, reporting that if Armenian lands in Turkey were integrated into Soviet Armenia, they would return home and work hard for "socialism" in an active way.

"With the order of the Supreme Soviet of the Soviet Union, Chairmanship Council on 19 October 1946, the repatriation of Armenians living abroad was officially confirmed." After the decision, the Armenians returned to Soviet Armenia.

In early 1947, 85,787 Armenians emigrated to the USSR as a result of propaganda by the Soviet Union and parties and institutions abroad (Gurun, 1991: 30).

In Armenian sources, their number is recorded as 100 thousand. The emigrated Armenians were usually brought from the USA, France, Bulgaria, Romania, Syria, Lebanon, Egypt and Iran. We should note the fact that the Public Armenian Charity Organization spent more than \$ 1 million on their return to Armenia. From the reports of the Soviet Union's private service institutions, it is evident that the majority of the Armenians who migrated from abroad were Dashnak-oriented people. They were coming for the solution of the "Armenian issue" by showing that they were positive to the Soviet government on the surface. Most of them were subsequently exiled to Siberia, accused of espionage.

In October-November 1947, the Congress of the World Armenians was held in Cairo with the participation of both the Soviet Union and the churchmen and politicians abroad. Congress adopted the program titled "Dashnaksutyun Party's Directive on the Political Platform." Based on the papers presented in the repatriation section of the document, the results that the Dashnaks arrived at consisted of: Mass repatriation is dependent on the independence of Armenian lands and the expansion of the borders of Armenia.

However, the "Dashnaksutyun" party was opposed to repatriation and made propaganda for its purposes. These were not done for no reason. In the section titled "Our position in relations with big nations" contained all these explanations. The Soviet Union was accused of a harsh attitude, emphasizing the fact that the Union was deceiving the Armenians.

According to the Dashnaks, the Soviet Union wanted to bring down the Dashnak government from the moment it was founded and caused it to lose its independence. In the second paragraph, it was stated that the USSR did not attempt to unite the Armenian lands. This section also



mentioned that the Soviet Union couldn't manage to unify the eastern provinces of Turkey to Armenia. The Dashnaks first referred to the territory of Nagorno-Karabakh, Nakhchivan, and Ahalkalek in the matter of "the Soviet government's not wanting to unite the borders of Armenia within the Caucasus." All this stemmed from the promise of solution given to Armenians by the Soviet government in the Second World War, while it made policies against Turkey regarding the "Armenian issue."

If this number was 51,238 in 1946, 34,549 Armenians emigrated to Armenia in 1947 compared to 1946 (Baggun. N., 1973:115). The first reason for that was the harsh anti-propaganda of the Dashnaksutyun party against the immigration of Armenians abroad, and the second reason was that some of the immigrants returned to their countries and explained to their fellow countrymen who wanted to go to Armenia, that the Soviet lifestyle was not compatible with cultures of foreign countries and mentioned the negative aspects of that life. Another reason was the weakening of the belief among the Armenians that the "Armenian issue" would be solved.

In a period when the Soviet Union persisted in its land claims against Turkey, all these developments caused serious damage to the artificial "fair state" image the Soviet government created in the whole world, as well reduced the hope for a solution for the "Armenian issue" among the Armenians. According to the agreement between I.V. Stalin and G. Cerokciyan, Armenians brought in from abroad would be placed on the land to be taken from Turkey and joined to Armenia on 19 April 1945.

The adoption of the "Truman Doctrine" on March 12, 1947, and Turkey's agreements with the United States, delayed the USSR's demand for land against Turkey but also caused the mandatory deportation of Azerbaijani Turks from historical lands. In such an environment, the Council of Ministers of the USSR hastily decided on the deportation of Azerbaijani Turks from historical lands.

This hastiness is also evident in the Decree of the USSR Council of Ministers dated December 23, 1947, titled "On the Migration of Kolkhoz and Other Azerbaijani People from Armenia, USSR to the Kur-Araz Lowland of Azerbaijan USSR. The decision was made without explanation and an introduction. The address-letter sent by the Armenian and Azerbaijani guides to the Soviet head of state is likely to be settled by Soviet guides later. Even the date is not shown on this letter as preserved in the archive.

As a result, faced with the impossibility of demands for land made against Turkey and joining Nagorno-Karabakh region to Armenia, the formal Kremlin, thus partially fulfilled the promise it made to the Armenians during the Second World War in exchange for their help, by removing Azerbaijani Turks from their historical and ethnic territory. The December 23, 1947 decision on the deportation of Azerbaijani Turks re-fueled the Armenian policy of ethnic cleansing. As a result of the forced expulsion of Azerbaijani Turks from Armenia, more than 100 thousand of our fellow kins fell victim to relentless and terrifying politics.

CONCLUSION AND RECOMMENDATIONS

As mentioned in the literature research, this study was written in line with the information gathered as a result of the follow-up of the archive documents and the press of the period and based on the re-analysis and evaluation of this information. In this study, the funds and records of the archives of the Republic of Azerbaijan, the Ministry of Education, the Ministry of Culture,



the Ministry of Health, the Ministry of Youth, Tourism, and Sports were benefited from extensively. The subject has been extensively researched based on the archive documents that had not been explored so far and the materials collected by following the periodical Azerbaijani press. Books and memoirs of scientists were also used in the study. For the visual materials, “Kino-Foto-Fono” documents of the Republic of Azerbaijan and funds of the Central State Archive various museums, ministries, and administrations were used.

In 1918-1920, Azerbaijan and the Ottoman Empire entered into sincere and close cooperation. Their military and political assistance to save the lives of the Muslims and Turks in Azerbaijan from the Armenians and the Bolshevik persecution during the period when the Ottoman Empire was in a war, will be appreciated. Considering this help and the circumstances, it is nothing but the sacrifice of fellows to help one another. The Turkish Army came within the framework of some agreements signed with Azerbaijan and upon the invitation of the Government of Azerbaijan and helped to preserve the independence and territorial integrity of Azerbaijan. Despite the distortion of the aid of the Ottoman Empire to Azerbaijan in the Soviet era and the Turkish army being branded as invaders and colonialists, Azerbaijan's most authoritative statesmen and most importantly the people of Azerbaijan show the necessary value and respect for the victorious soldiers to the Turkish army.

Within the scope of the mentioned limits, books and articles related to the content of the subject were searched through the library. Also, to ensure the integrity of the subject, some raw data are obtained via the Internet and developments are closely monitored. At the same time, all archive records of Azerbaijan State Chief Archives Administration, Azerbaijan State History Archive, Ministry of Foreign Affairs and Interior Ministry were scanned and various minutes records were searched as part of a patient study. Reports published by various organizations and the opinions of experts regarding the political, economic and cultural-social relationships between Turkey and Azerbaijan in the Ataturk Era are taken into account.

Using a variety of domestic and foreign online databases and search engines, searches were conducted to gather information about Turkey, Azerbaijan, and Ataturk. The website of the Azerbaijan Ministry of Foreign Affairs has been observed continuously for 7 months, current relations between Azerbaijan and Turkey were also compared with the Ataturk era relations. The official website of the Ministry of Internal Affairs of Azerbaijan was also observed and the subject was investigated in depth.

In addition to these, it has been determined that not all the records of Turkey Azerbaijan relations about the Ataturk Era were in Azerbaijan, and it was found that some of the archival records were taken to the Russian Federation. This news was received from an official of the Ministry of Foreign Affairs of Azerbaijan.

In this study, after Azerbaijan became a part of the Soviet Union, for that reason, a part of our research looks into the political-cultural relations between the Republic of Turkey and the Soviet Union. When the Musavat government was dissolved and replaced with Communists in Azerbaijan, the history of Azerbaijan entered a new era and Azerbaijan-Turkey relations gained a new dimension. In this context, it is no longer possible to speak of an independent Azerbaijan, in the period after this. As of April 28, 1920, Azerbaijan became part of the Soviet Union and came under the occupation of the 11th Red Army. Therefore, in the next section, the study looks into not the Turkey-Azerbaijan relations but the Turkey-Soviet Union relations instead. Therefore, Turkish Soviet relations constitute the second core of the research. In this section, the



newly established cultural relations between Soviet Azerbaijan and Turkey, particularly the dialogues and diplomatic relations with Moscow are examined.

The main reasons forcing the Ottoman Empire into an alliance with Germany were; the absence of another alternative, defeat in the Balkan Wars, lack of technology and modernization of the army, whereas perhaps the most important benefit of the alliance was the endless funds of German Finance. At the end of the First World War, the alliances between the Ottoman Empire and Germany were disintegrating due to the Caucasus issue. In the meantime, despite heavy losses, the Ottoman Empire seized Baku and gained control over rich oil deposits. However, Germany did not find it right for the Ottoman Empire to take advantage of this opportunity and invited the Ottoman Empire to leave Baku. With the pressure of Enver Pasha, Germany gave this double standard a rest for a short time. Later, in 1918, Germany repeated this request with Kaiser Wilhelm and then the alliance was completely resolved.

Enver Pasha was not an excellent field commander, nor a unique soldier; but, no doubt he was a good politician and a very good banker. He reversed the underdeveloped country and developed a country relationship in such a way that virtually exploited Germany. As a very ambitious person, Even after the end of the First World War, he did not believe that his political life was over and in this period, he dived into the last adventure of his life, the dream of Pan-Turkism. He was martyred in a clash with the Russians on December 8, 1922, as a result of his characteristic recklessness. War is a means by which great historical figures gain glory, honor or blame and hate. It was the same in Enver Pasha's case and the blame and hate parts of the provision were repeated more frequently for Enver Pasha.

When Azerbaijan-Turkey relations are considered in the ethnic-social context, the factor of lineage unity becomes more important. Regional solidarity in terms of genealogical unity, which is one of the essential elements of relations, Iran comes into play with its Persian ethnocultural structure. Ethno-Social solidarity to be realized in the region featuring Azerbaijan-Turkey will also include Georgia and Russia.

After founding the Republic of Turkey, Atatürk has pursued a balanced and peaceful foreign policy. The relations with the European states confronted in the War of Independence have not been completely cut off and have been maintained at a reasonable level. Since some of the Middle Eastern countries were in mandated territories, no advanced relationship could be established with them. İsmet İnönü continued this policy of Atatürk; and until the end of World War II, Turkey had the closest relationship with the Soviet Union. Exposed to pressure between the two blocs, Turkey was able to preserve neutrality until the end of the war, however, it led to tension in its relations with the Western powers and the Soviet Union.

The respected countries in the world have either military, economic or cultural riches. Some countries even have a few of these features. Azerbaijan, which is still trying to be one of these respected countries, was in a position to commend itself with its culture. But the Soviet occupation led to the destruction of Azerbaijani culture, many historical monuments and cultural monuments. Nowadays, even though Azerbaijan tries to restore its former state, I think it cannot be said that it has been fully successful yet. Therefore, we cannot say that "Azerbaijan is a very rich country in terms of culture." However, in terms of industry, Azerbaijan is making economic progress due to its rich underground resources. After declaring its independence, Azerbaijan began to make new investments in the economic field, as in all other fields, but many new ventures could not be concluded because it used to operate under the central government



system and due to the lack of certain legal activities. Today, Azerbaijan is advancing rapidly in the field of economy and the foreign relations it has established with other countries have been very influential in these developments.

Along with the globalization process in the world, there are some changes and developments in Azerbaijan. Although we cannot say that there is a "globalization process" underway in Azerbaijan today, with its rich resources and opportunities, Azerbaijan may succeed in entering the list of reputable states of the world in the future. Of course, to achieve this, it must first have a positive image established abroad. Because, no matter what happens, every country needs to have a positive global image. I think that bigger and more powerful efforts are needed to ensure further recognition and eradicate negative opinions about Azerbaijan. Because negativity is easy to create and difficult to destroy. I believe that having a positive image, that is, being positively recognized around the globe, will be the key to the future of Azerbaijan.

Mustafa Kemal's ideas about the society he imagined were born on the wreckage of the Ottoman Empire and were based on collectivity and that was the source of power for those ideas. His views also focused on rescuing the individual from the suffocating Islamic community. But a new "common consciousness" and salvation from community influences were just the two fronts of what Mustafa Kemal wanted to achieve, which was for the Turks to make a slow and steady advance towards a new identity. To crystallize this identity around the new symbols of the Republic, it had to have a sensory element along with the ability to activate the remaining emotions.

Today Turkey and Azerbaijan are two sisters and friendly states. Nationals living in both states belong to the same ethnic origin. The only characteristics that distinguish Turks living in Turkey from Turks living in Azerbaijan are differences in identity and grammar. Naturally, there is a difference in dialect. Because there are certain differences of dialect even between Turks who live in Erzurum and those living in Istanbul. Although Azerbaijan and Turkey are two separate states where people from the same race live in, there are still geographical differences. So it is very natural the relationships between Azerbaijan and the Republic of Turkey have a political dimension today.

When we examine the process of the last two centuries in the framework of the historical events, we see that Azerbaijan and Turkey have been attached in good times and bad. First, when the Democratic Republic of Azerbaijan was established in 1918, the Ottoman Empire extended its hand of fellowship to Azerbaijan and protected Azerbaijan from the Russian invasion. Later, when the Ottoman Empire was broken by outside powers, and the Republic of Turkey was being established, Turkey was struggling in a War of Independence. Azerbaijan, like other Turkic Republics, helped the Republic of Turkey in the War of Independence.

With the policy of Glasnost and Perestroika, which started in Russia in 1989, then return to the material and spiritual values began in North Azerbaijan. There were riots to take back the territories given to the Armenians. The Red Army entered the Republic of Azerbaijan, which declared its independence in 1990 and shed blood all over the country. Although the Soviet Union continued to oppress its republics, which were trying to declare independence, in August 1991 Azerbaijan, Latvia, Estonia, and Lithuania declared their independence. These were followed by other Turkish states. The war between Azerbaijan and Armenia over Karabakh continues. The People's Front leader EbulfeyzElcibey, who won the elections in mid-1992, became president



Finally, when the Soviet Union dissipated in 1990, Turkey was the first state to recognize Azerbaijan. After 1990, a new order has started in the world. In this sense, Turkey made investments in the economic field to Azerbaijan, and the Azerbaijan Baku-Tbilisi-Ceyhan Pipeline project was carried out. This project is extremely important for Turkey and Azerbaijan. Azerbaijan now has the opportunity to put its oil reserves into European markets. As an alternative to the Baku SupsaNovorossisk line, BTC is now available.

There are many important agreements between the two states in economic, cultural and social fields. With the student exchange program agreements signed between Turkey and Azerbaijan after 1990, the students go to Azerbaijan from Turkey and successfully receive education in various universities there. Likewise, thousands of students come to Turkey from Azerbaijan every year for education.

All such projects between Azerbaijan and Turkey serve the development of cooperation in all fields. These projects also have investment purposes for the future. For example, a student coming from Azerbaijan to Turkey gets to learn about Turkey's political, economic, social and cultural spheres because he/she lives here. Likewise, students going from Turkey to study in Azerbaijan will learn the same information about Azerbaijan. Therefore, shortly, such as 10-20 years later, when these people began working in the field of diplomacy in the states of Azerbaijan and Turkey, there will arise a relationship consisting of extremely close ties between the two states. Moreover, this approach of Turkey is not only towards Azerbaijan but covers all other activities which are also directed towards all the Turkic Republics. Furthermore, a common language unity project between these states can also be brought to life.

The Ankara government and the Soviet Union had to establish friendly relations due to the conditions of the 1920-1922 period. The Government of Ankara received political support from the Soviets to promote its national and legal legitimacy, as well as arms and money to carry out the National Struggle.

And the Soviet Union achieved goals, such as the increase of prestige of the Soviet ideology against capitalism, as a result of Turkey's winning the victory and keeping the control of the straits against the British and due to imperialism's defeat in Anatolia. Most importantly, using the excuse of assistance to Turkey very well, they enjoyed the advantages of Sovietizing Azerbaijanis and other Turkish tribes. All this was achieved through mutual diplomacy activities. Despite the intimacy in foreign policy, Ankara did not allow the Soviet ideology to influence domestic politics and established a fully independent national state based on nationalism.

The Russian policies towards Turkey and their secret ambitions were more frequent during the Soviet Union era (Tarakci, 1969:88). Those policies were based on Ottoman-Russian wars.

As mentioned earlier, there are striking similarities have developed in two disciplines, organizational theory and political theory that seem to be quite different in their interests and methods. they both treat phenomena that encompass vast areas, if not all, of human life. We are all members of at least several organizations, and organizations give characteristic content and general form to our lives. Moreover, states, governments, the branches and agencies of governments, political parties, and interest groups are organizations like other organizations even though they have their unique attributes (Kaufman, 1964). In this article, we are focused on Turkey and Azerbaijan during the Soviet era. Here in this article, we have put forward the archive records and policies that were gathered from sources. In the "Brotherly Help" (KardasKomegi) by Betül Aslan, which we can show as one of the most important sources in the



study, the aids of Azerbaijan to the Ottoman state through the Baku Muslim Society during the Balkan wars were explored. Later in the study, the help of the Azerbaijani Turks to the Ottoman Empire during the First World War were illuminated with the memories of Fahrettin Erdoğan, and the solidarity between Azerbaijan and Ottoman Turks was tried to be explained to the reader (Betül, 2000: 50-51).

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