

## Presentation

History is a field (an area) that human has been curious about and interested in since ancient eras. In this context, history does not present us today with the aid of the past, and vice versa (the past with the aid of today), only. It enables us to lay a bridge between past, today and future, through data which it presents us. However laying this bridge and building junction points depend directly on documents, these still vary (differ) by historian's interpretation and his/her understanding (comprehension) power. What happened in the past stand in front of historian, like pieces of a jigsaw puzzle. Historian tacks (them) together meticulously by taking these disjointed pieces, and thus he/she can reveal a portrait of past-today-future, which has never been expected, even has been unpredictable (unforeseeable). While historian is tacking these pieces together, he/she has no doubt (certainly) to take a lot of factors into consideration. In this context, it would not wrong to say that history is a completely integrity that covers each phase of human life. In this sense, human communities, which laid down their existences in different geographies by taking a place in historicalness of current totally (completely) integrity, become a nation through cultural codes that are elements of common life images. Based on this sentence, nation is dominant compound (resultant) of facts such as common (joint) history, culture, belief, language and life etc.

Nations present place they have been gained in history and life adventures, through historians whom they have raised. Accordingly, by enlightening (illuminating) their pasts, they transfer consciousness of taking firm steps forward to future to their individuals. This transfer takes data from their existences, approaches and relationships according to geographies where they live. When taken into account from this point of view, considering, evaluating and addressing ancient Turkish history within a holistic (integrated) structure constitute dynamics of its national history, as well. Here, existence of Turkish historians who have consciousness of constructing (building) method and systematics of being learned rightly of their own history between generations will be the leading (dominant) power of also building historical awareness in individuals of Turkish nation. Bu bilinç ile Türk tarihinin doğru yazılması ve anlaşılması esassından hareketle, Based on the principal (basis) of writing and understanding Turkish history rightly through this consciousness , it will be possible for Turkish history to be understood better by questioning from the specific to the general and vice versa. In this context, again, an approach to a world history-oriented Turkish history will be able to be also

questioned by being conscious that Turkish nation is one of nations steering the course (flow) of history. Here accordingly, Ordinary (Distinguished) Professor Yaqub Mahmudov, who revealed historicalness of Turkish imagination through his works by devoting his life to his nation, comes into prominence as a Turkish history theoretician. Built (constructed) holistically his basic thesis for Turkish history and analytically with conscious that is fed from the same roots, the great scholar revealed also dynamics of building linkages (ties/bonds) of Turkish nation between the past and future, with his numerous works, and gifted his works/studies to his nation.

Understanding the great scholar Yaqub Mahmudov's world of idea essentially necessitates also knowing thoroughly Turkishness consciousness which has spread to all Turkish world beginning from Azerbaijan. When examining the subject based on this sentence: it is not a coincidence that the first national awakening movement in Turkish World began in Azerbaijan and national history discourse emerged with Abbasgulu Aga Bakikhanov; that again, cultural movements which began to get into motion with Mirza Fatali Akhundov had repercussions (founded echos) in Turkish World. We can not neglect also dominant impacts of historical codes on emerging and becoming clear these approaches. Therefore, among which can be considered these facts, together with that Nizami Ganjavi who is one of magnificent XIIth century poets stated name&language of the nation is Turkic (Turk/Turkish), that Shah Ismail Khatai (XVIth century Safavid ruler) wrote Turkish diwan, no doubt comes into prominence as historical roots (origins) of Turkishness consciousness. Again, turning Ali Bey Huseynzade's quote "Let's be with Turkish blood, Islamic faith and European outfit" into a motto (slogan) created great effects on becoming Turkisness movement systematized in Azerbaijan. In this context, again in Azerbaijan, intellectuals such as Firidun Bey Kocharli, Alimardan Bey Topchubashov, Ahmet Bey Agayev, Nariman Narimanov and Mammah Amin Rasulzadeh etc., who have had an impact on developing Turkist idea from the beginning of XXth century, produced deep effects on arising national will of Turkish nation. And ultimately, as a reward of struggles (fights) made against Russians, State of Republic of Azerbaijan which proclaimed its independence on 28 May 1918 by Mammah Amin Rasulzadeh also assumed (gained) the first democratic-laic (secular) Turkish state in Turkish World. Meaning of this distinguished Turkish state, which Rasulzadeh systematized by taking its roots (origins) from history and which came life by feeding with nationalist fact, was essentially that also Turkish state tradition of thousands of years sprung to life in this geography. In this context, stated that there was no famous

day of contemporary Azerbaijan history until the date of 28 May 1918 when National Republic of Azerbaijan was established, Rasulzadeh sees the period from this date to occupation of Baku by Soviet Red Army on 27 April 1920 as the actualized dynamism of Azerbaijan Turkish nationalism. Geography of Azerbaijan history, which witnessed great difficulties and struggles after this process, experienced its decades in a painful way. After 1990, Supreme (High/National) Council of Azerbaijan Soviet Socialist Republic turned towards its deep-rooted history, proclaiming Declaration of State Independence of Azerbaijan Republic by removing the phrase “Soviet Socialist” which took a place in its title, and explained to have accepted ancient flag of Azerbaijan Democratic Republic as official state flag. The date of 18 October 1991 gained recognition (acceptance) as date when Azerbaijan Supreme Council accepted Declaration of Independence, and Azerbaijan Republic become officially independent again as it was in its history.

Here, attended in and witnessed to history of this undeterred struggle (fight) for independence with his life and works/studies, Yaqub Mahmudov the magnificent scholar undertook a mission by internalizing existence and ideal of Turkish intellectuals from Nizami Ganjavi to Shah Ismail Khatai; Abbasgulu Aga Bakikhanov to Ali Bey Huseynzade; and Ismail Gasprinski Bey to Mammah Amin Rasulzadeh; and many more ones. This historical, cultural and literary mission that he undertook laid down his existence in the best manner with his works that he performed.

Particularly, ideals which became systematized upon union of Turkish World at the beginning of XXth century and emerged in great thinkers’ approaches, such as Ali Bey Huseynzade and Ismail Gasprinski etc., are a fact that is being kept alive by Yaqub Mahmudov today. Presented theory of being in a body (banding together) of Turkish world on the axis of common history, culture and ideal analytically on scientific and political platforms that he took part, the magnificent scholar grounds his approaches through (on) importance of necessity to write a holistic and common Turkish history.

In this context, suggested proposals theoretically for Azerbaijan modern historiography in the specific and for historiography of Turkey and other Turkic states in the general, Mahmudov determines also the scope of writing Turkish history. In this respect, he brings together Turkish history which was divided&fragmented by periods and of which holism (integrality) was virtually lost by dividing into dynasties in

imagination of common Turkishness. Mahmudov (The magnificent scholar)'s following statements reveals clearly his approach to the subject.

*“Modern historical environment created (opened) broad opportunities for rewriting general Turkish history due to historians of Turkic peoples (nations/folks). It is a known fact that neither Turkish historians of Azerbaijan nor those of Central Asia and Soviet turcologists as a whole have not been able to write objective Turkish history until dissolution of Soviet Union more recently. This history must certainly have been falsified and distorted based upon concepts dictated by seat of government—Moscow. In works that were written by soul (spirit) of false friendship of nations (peoples, folks) of Soviet regime, Turkic peoples (nations, folks) were presented as if they are enemy of each other ...It was forbidden for, including Azerbaijani historians, Soviet Turcologists' benefitting from Turkish sources and historians. To publish work/study out of boundaries (limits) of Soviet Union was not possible. Thus, a lot of problems of Azerbaijan history, including our medieval history, should be surely cleaned from falsifications.<sup>1</sup>*

Accordingly, again it is also one of Mahmudov (the magnificent scholar)'s approaches that wars which were evaluated in separate categories by different discourses in Turkish history and which happened between them; and states which seem distant from each other because of different approaches; and also historical characters are considered having importance in same common value. On this axis, by accepting that Mete Khan (Mao-Tun), Bilgā Qaghan, Atilla the Hun, Sultan Alp Arslan, Amir Timur, Sultan Bayezid I, Shah Ismail Khatai, Selim I the Grim (Yavuz Sultan Selim), Mehmet the Conqueror and Babur Khan (Shah) are one each common value of Turkish history, to develop joint approach in this respect (from this point of view) will constitute dynamics of unity and integrity.

Again, determined dissolution (disruption) of unity and integrity in Turkish history and who made a profit from this circumstance, by following words, the magnificent scholar draws the attention to these matters by the following statements, as well:

*“From even the period of Attila the Hun till days when we are living, great characters of all Turkish World; works carried out by our folks (peoples) across the*

---

<sup>1</sup>Yaqub Mahmudov's preface to the book by Tofiq Necefli, titled «Azərbaycan Qaraqoyunlu və Ağqoyunlu dövlətlərinin tarixi müasir Türkiyə tarixşünaslığında (The history of the Garagoyunlu and Aghgoyunlu states in modern Turkish historiography)», B., 2013, 5.

*world and in the world civilization; our great scientists; our great architectural monuments; and our great emperors were precluded and these folks (peoples/publics/nations) were tried to dissolve (melt) and to wipe from the surface of the earth. All of historians know that, on this way, rather low methods were attempted. Great Turkish Empires have always defeated each other (themselves) by making enemies to each other. These states were always destroyed by each other's own hands. We felt this relatively more closely at the hottest point of the Turkish World, in Azerbaijan. We know well that, politics of destroying of great Turkish empires with each other's own hands were implemented starting from the period of Aq Qoyunlular. Consequently, Aq Qoyunlu State was demolished. Next, Safavid Empire was destroyed. Its turn was Ottoman Empire to come. It was surrounded as ring stone and the whole world allied to destroy the last Turkish state. But, fortunately, great commander such as Gazhi Mustapha Kamal Atatürk emerged and he managed to protect Turkish statism as modern (contemporary) Turkish state. We established Azerbaijan People's Republic in Azerbaijan. In a period when the World allied against Turks, the first most modern (contemporary) republic was created in Azerbaijan and next in Anatolia. Thus, we responded to the call of new world, as well. We managed to establish two most democratic republics.<sup>2</sup>''*

In this sense, basis of Mahmudov's scientific activities and approaches is that he devotes his existence to his country and nation (folk, peoples). In addition to being director of Institute of History of Azerbaijan National Academy of Sciences, tens of esteemed intellectuals whom Mahmudov raised as well as scientific schools and chairs that he established, and scientific commissions in which he took charge, are duly performing their duties in his role modelling that he has undertaken distilling from history.

For Mahmudov, facts of country and folk (peoples) have significant (great) meanings and he revealed (presented) this with his struggle for life and his works/studies. Mahmudov brings direction (destination/steering) not only for Azerbaijan but also to Turkish historiography in the general sense through new research areas he opened in scientific field. Based on this sentence, also his works/studies in the context of "lost territories (lands)" and "replies to the unfounded and false claims" for

---

<sup>2</sup> Yaquub Mahmudov, "We don't call it Northern Iran; that place is Southern Azerbaijan (Biz Şimali İran deməyə, Ora Güney Azərbaycandır) «Olaylar (Events)», 2013, 9 April.

Turkish history are a worthy situation to mention in term that we should understand the magnificent scholar's importance of heavy work.

Also being witness of tragic events such as Qara Yanvar (Black January/January Massacre) and Xocalı (Khojaly) Massacre against Azerbaijan peoples (folk) during process of continuation of history as the living entity (thing/organism), Mahmudov, in this sense, also becomes the voice of the wronged (aggrieved/downtrodden) Turkish peoples by revealing (proving) Armenians' genocidal activities against Turks with proofs internationally.

Also being a honorary member of Turkish Historical Society, Mahmudov the magnificent scholar is continuing his works as top-level official and participant specialist in common scientific and cultural studies (works) of Republics of Azerbaijan and Turkey.

Particular importance has been attached to approaches to scientific sources of Turkish world since foundation of Academic Journal of History and Idea in 2013 and joint publication study (collaborative work) has been conducted by many great scholars and researchers during this process. In this sense, particularly, Azerbaijan National Academy of Sciences has come into prominence as a world-wide organization with its scientific sensitivity and academic standing and the fact that Mahmudov the magnificent scholar who is director of Institute of History of Azerbaijan National Academy of Sciences has taken charge (a place) in editorial board of our journal has honoured us.

Also being a member of National Assembly (Milli Mejlis) of Azerbaijan Republic along with his scientific studies, Mahmudov is putting his current knowledge and cultural accumulations (backgrounds) at the disposal of his peoples (folk, public, nation) in political sphere, too. As was with his highness National Leader of Azerbaijan Heydar Aliyev, participated in meetings and visitings at presidential level with also current President of Azerbaijan Ilham Aliyev, Mahmudov has devoted his existence in this sense to his peoples (folk/public), country and service for his ideals.

Being entitled "great historian of Azerbaijan" by general (common) national leader Heydar Aliyev, Mahmudov the magnificent scholar richly deserves respect and obeisance as one of the white-bearded (wise old men) in Turkish World. Mahmudov, who has given a place to statements from Orkhon (Gokturk) Inscriptions to Dede Qorqut, Sultan Alp Arslan to Nizami Ganjavi, Shah Ismail Khatai to Ataturk in his discourses and sayings (expressions), thinks that history will increase society's

imagination. Also being a member of parliament as well as a magnificent historian, Mahmudov has also won President of Azerbaijan Ilham Aliyev's appreciations with his works carried out, and is continuing to win. Honorable President appreciated and awarded him with medals of "labour" and "honour" in return for the magnificent scholar's turning 80th old (age) in 2019 and for his continuing to his outstanding services without a break.

Here, this special (gift) issue was dedicated to 80th commemoration of respectable Yaqub Mahmudov; who is magnificent scholar that were appreciated and awarded with medals of "labour" and "honour" by President of Azerbaijan Ilham Aliyev; who is Member of National Assembly (Milli Mejlis); who is Director of Azerbaijan National Academy of Sciences; and who is member of Editorial Board of Academic Journal of History&Idea and it was presented with respect to him as a token of (in gratitude for) his outstanding services.

Hakan Yılmaz

Editor in Chief