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"Osman hill" microtoponym in Aghdam

LOCATED IN THE TERRITORY OF ALIMEDATLI VILLAGE OF AGDAMIN, TURKISH MARTYRS CEMETERY WHERE SOLDIERS SLEPT

In Azerbaijan, there are many microtoponyms bearing the names of tribes, peoples, generations, as well as persons. From the historical point of view, toponyms are of great importance as the most reliable sources. Although the brutal political and social events of the time destroyed the written sources, the toponyms are long-lived. However, unlike macrotoponyms, microtoponyms that are not recorded in writing are forgotten and disappear. However, the history, language, culture and lifestyle of the people live in microtoponyms. One such toponym is the microtoponym called "Osman hill". This historical place called "Osman hill" in the territory of Alimadatli village executive representation of Aghdam region is the Martyrs' cemetery. The microtoponym "Osman hill" is located on the left bank of Khachin river, Tayırrar wintering area, Mashadi Gurban - Salman bey mill. The 14th century Sarı Musa tomb on the right bank of the Khachin River is opposite the Jinli village. An Armenianized Albanian tribe lived at the foot of the mountain called Farrukh above the village of Jinli. Armenian vandals always kept under fire the villages of Jinli, Alimadatli, Aliagali, Khachindarbend, Mollalar, Kurdlar, Kangarli, which are located in the lower area of that village, where Azerbaijanis live, belonging to the Kolani tribe. After the liberation of Baku by the Turkish army that came to Azerbaijan under the leadership of Nuru Pasha in order to fight against Armenian terrorism at the beginning of the last century, the Caucasian Islamic Army, consisting of the main core of the Ottoman army, moved towards Karabakh. As indicated in the sources, on November 1, 1918, Nuru Pasha arrived in Aghdam and prepared for the battle, and on November 4, he began an offensive operation in the direction of Askeran-Shusha and the positions of the Armenian invaders located along the Khachin River. Between Ottoman Turkish camps and Armenian Dashnak executioners in Farrukh, Dashbashi, Sirkhavand, Ismayilbeyli, Balli Gaya, Koladey, Dovshanli, Veng directions, Karabakh is Azerbaijan! 2 heated battles took place. The headquarters of the battalion belonging to the 9th and 106th Turkish regiments of the Caucasian Islamic Army took a position on the edge of the Cross, which was later called "Osman Hill" among the people. From here, it was possible to easily control and manage Khachinboyu villages up to Yeddikhirman, Farrukh Mountain and Veng.

According to information, the soldiers of the Turkish army who fought in Karabakh in 1918 were buried in the Martyr's Cemetery built in the place called "Osman Hill", and therefore, that place was popularly called "Osman Hill". It should be noted that the names of Nuru Pasha, Mursal Pasha, Jahid Jamil Bey, and Ismayil Hakki Bey, who were among the commanders of the Ottoman Turkish troops, were very famous in Azerbaijan, Karabakh, and Aghdam, and people had great love and respect for them. Even in the Soviet period, the people, the common people, in order to protect this love, gave their children Osman, Nuru, Mursal, Jahid, Jamil, Hakki (Haqqi), Pasha, Ismet, Mustafa, Kemal, Rafiq, Yilmaz, Adnan, Amir, Akshin, Ayvaz, Çalabi, They gave Turkish names like Bülent, Covdet, Amira (Emre), Ertoğrul (Toğrul) with a sense of pride and honor, thereby maintaining



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respect for their Turkish brothers despite the forces that wanted to create discord. I remember that only in our villages there were dozens of people with the names Osman, Nuru, Pasha, Kemal (Kemal), Mustafa, Midhat, Nihad, Timur, Teyfur (Tayfur), Turan, Turgut, Türkesh, Temir, Yavuz. Perhaps, the only person with the name Hakki in Azerbaijan was a well-known intellectual, teacher, school director originally from Atyemezli village of Aghdam. All of these names, especially during the Soviet period, carry a historical, social and cultural essence and status among the society, they play the role of the bearer of the hopes and dreams and ideals of the people, even if in a hidden and hidden way, they become the guardians and protectors of the friendship of the Turkish peoples, the memory of Turkishness. The preservation of the place name "Osman Tepesi" was a manifestation of this love and respect.