



International Journal of Innovative Technologies in Social Science

e-ISSN: 2544-9435

Operating Publisher
SciFormat Publishing Inc.
ISNI: 0000 0005 1449 8214

2734 17 Avenue SW,
Calgary, Alberta, T3E0A7,
Canada
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ARTICLE TITLE PERSONNEL POLICY OF THE SUPREME AUTHORITIES OF
NAKHCHIVAN: REPRESSION IN NAKHCHIVAN: DEPORTATION OF
THE POPULATION OF NAKHCHIVAN (1924–1930)

DOI [https://doi.org/10.31435/ijitss.1\(49\).2026.5211](https://doi.org/10.31435/ijitss.1(49).2026.5211)

RECEIVED 12 January 2026

ACCEPTED 21 March 2026

PUBLISHED 30 March 2026

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PERSONNEL POLICY OF THE SUPREME AUTHORITIES OF NAKHCHIVAN: REPRESSION IN NAKHCHIVAN: DEPORTATION OF THE POPULATION OF NAKHCHIVAN (1924–1930)

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ABSTRACT

As in all parts of Azerbaijan, repression, genocide, and deportation were carried out with particular brutality in Nakhchivan throughout all periods, and they continued at the same level during the time when the Nakhchivan ASSR was established. In general, the Soviet era can be described as a major tragic period for the country, and historical sources confirm the bitter consequences of this tragedy in the Nakhchivan ASSR as well, including repression, genocide, and deportation. At the same time, it should be noted that the deportations, genocides, and repressions that spanned centuries cannot be confined solely to the most severe period of history—the 1920s–1930s. Essentially, deportation was also one form of Russian-Armenian aggression against Azerbaijan. Therefore, the repressions carried out in Nakhchivan during 1924–1930 were simultaneously accompanied by acts of deportation. Historical sources clearly demonstrate this. From this perspective, there is a significant need in historiography for a comprehensive study of the deportations of these years.

KEYWORDS

Personnel Policy, Repression, Supreme State Authorities, Deportation

CITATION

Yegana Mammadova. (2026) Personnel Policy of the Supreme Authorities of Nakhchivan: Repression in Nakhchivan: Deportation of the Population of Nakhchivan (1924–1930). *International Journal of Innovative Technologies in Social Science*. 1(49). doi: 10.31435/ijitss.1(49).2026.5211

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Introduction

During the Soviet period, Azerbaijan—and Nakhchivan as well—was not an independent legal subject but functioned as a dependent part of the USSR under central authority. From this perspective, claiming that an independent personnel policy was implemented within the supreme state bodies of Nakhchivan cannot be considered scientifically grounded (History of Nakhchivan, 2014). Nevertheless, the existence of certain objections to cadre appointments imposed “from above” should be regarded as a positive phenomenon within the socio-political realities of the time. Opposition to the placement of anti-national cadres was commendable for that era both ideologically and in terms of national and moral stance (Aliyev, 1958).

In this regard, the studies of F. Safarli contain noteworthy facts and arguments. The author notes that in the early years of Soviet power in Azerbaijan, representatives of other nationalities—particularly cadres of Armenian origin—predominated numerically in the leadership of both central and local administrative bodies (Aliyev, 1958; Hasanli, 2009). Naturally, these cadres played a highly negative role in the national fate of Nakhchivan, implementing Armenian policies under the guise of Bolshevik ideology and facilitating the repression of many prominent figures of the region (Ivanov, 2013).

In preventing such repressive policies, the position of Behbud Agha Shahtakhtinski holds particular significance. While serving as Azerbaijan’s Extraordinary and Plenipotentiary Representative to the RSFSR

from 15 July 1920, he addressed a letter dated 20 September 1920 to V. I. Lenin, Chairman of the Council of People's Commissars of Russia (Ibrahimzade, 2004; Hasanli, 2009).

As is well known, B. A. Shahtakhtinski's call in late 1920—upon his arrival in Nakhchivan—for unification with Turkey to protect the region from traitorous Bolshevik forces played an important role in Nakhchivan's fate and had a significant impact on the positive development of subsequent events (Huseynzade, 2018; Karabekir, 2019).

However, over time, the demonstration of such open national positions became impossible. As noted by M. Guliyev, although official documents state that Behbud Agha Shahtakhtinski committed suicide on 30 May 1924, the available facts provide grounds to conclude that he was assassinated for political reasons (Ibrahimzade, 2004).

During 1924–1930, with the strengthening of Bolshevik despotism, a centralized system of governance fully took shape, and the personnel policy of the supreme state authorities moved away from the interests of the people, being implemented directly in accordance with directives from Moscow. This situation, in turn, created the conditions for repression and deportation processes in Nakhchivan to assume a systematic character (Huseynov, 2023; Kanan, 2011).

Personnel Policy of The Supreme Authorities of Nakhchivan; Repression in Nakhchivan: Deportation of The Population of Nakhchivan (1924–1930)

During the early years of Soviet rule, M. A. Rasulzade, the national leader of the Azerbaijan Democratic Republic, explicitly emphasized that the personnel policy implemented by the Soviet authorities was entirely anti-national in nature and was primarily based on individuals of non-indigenous origin. He described this situation as follows:

“In order to provide a broader understanding of who constituted the majority of state officials, we reproduce here some of the signatures encountered in the official section of the Turkish-language newspaper *Kommunist* available to us. We believe that the signatures cited from several issues will give the reader a clear idea:

Head of the Azneft Public Education Department — Barchov,
Deputy Head of Azneft — Barinov,
Head of the Power Station — Sizov,
Head of the October Commission — Chaykin,
Head of the October Performances Commission — Edilson,
Chairman of the Baku Council — Krylov,
Secretary of the Baku Council — Palashkov,
General Director of Navigation — Larionov,
Head of Public Economy — Paroshin,
Food Tax Commissioner — Bukreev,
Military Commissioner of the Baku District — Anevski,
Military Commander — Sychkov,
Head of the Mobilization Department — Seychikov,
Head of the Insurance Department — Itkin,
Head of the City Health Department — Eyshtat,
Deputy Commissar of Internal Affairs — Siveridov,
Head of the Administrative District — Biryukov,
Commander of the Special Caucasian Army — Yegoryev,
Deputy Head of Political Education — Tartakov,
Head of the Auxiliary Department — Shakhmetov, etc.”
(History of Nakhchivan, 2014).

The gradual degeneration of the personnel policy of Nakhchivan's supreme state institutions stands as an undeniable historical fact. One clear manifestation of this policy was the appointment of cadres who implemented Russia's repressive measures against popular uprisings in Nakhchivan while occupying senior leadership positions in the region. As previously noted, the persistent objections of the local population to such appointments should not be disregarded.

As mentioned earlier, in response to public protests in Nakhchivan, B. A. Shahtakhtinski arrived in the region and played a significant positive role. However, following the occupation of Nakhchivan by the Soviet army, B. Valibayov assumed a notably negative role, leading to the implementation of harsh punitive measures.

As a strong supporter of Russian interests, Valibayov arrived in Nakhchivan with additional units of the Eleventh Red Army, intensified repressive actions, demanded the withdrawal of Turkish forces, and was removed from office due to widespread public resistance. He was later reinstated to his position by G. Ordzhonikidze (Jafarli, 2017).

At that time, Nakhchivan had not yet been formally established as a political entity in the form of the Nakhchivan ASSR. Nevertheless, developments after 1924 clearly indicate that the same personnel policy continued to be implemented. This was due to the fact that both the Nakhchivan SSR and later the Nakhchivan ASSR were subjected to identical political repression following Soviet occupation. Like all territories under Russian control—including Azerbaijan and the Caucasus as a whole—Nakhchivan was governed through mechanisms based on directives issued from Moscow.

From this perspective, events that occurred during the early 1920s and those between 1924 and 1930 reflect essentially the same political conditions. This continuity is also evident in the peasant uprisings of 1925. According to historical sources, in March 1925 large-scale protests and disturbances erupted in several cities and villages of Nakhchivan. Peasant uprisings in Nakhchivan, Turkes, Venend, and other settlements were suppressed by force. Subsequent investigations revealed that Armenian investigators played a particularly active role in punishing innocent civilians (Jafarli, 2017).

These historical facts demonstrate that between 1925 and 1930 Armenians had secured key positions within strategic state structures and, under the guise of Bolshevik authority, began to carry out acts of retaliation against the population of Nakhchivan for earlier territorial ambitions. Unfortunately, they achieved these objectives to a significant extent.

Another source from the same period highlights the role of Orbelyan, who held an influential position during the Kechili uprising of 1930. He was aware that the more Turks he eliminated in Nakhchivan, the greater recognition he would receive from Khoren Grigoryan, the head of Azerbaijan's special services and an ideologue of the Soviet repressive system (Hasanov, 2022).

The policy of forced collectivization implemented during the Soviet era generated serious resistance in Nakhchivan, as it did throughout Azerbaijan. Armed resistance that began in late 1929 expanded until the summer of 1930. Armed uprisings aimed at overthrowing Soviet authority erupted in the mountainous villages of Nakhchivan, Sharur, and Ordubad, which became the main strongholds of the insurgents.

This armed resistance posed a serious threat to the Soviet leadership. For this reason, Gazanfər Musabeyov, Chairman of the Central Executive Committee of the Azerbaijan SSR, was sent to Nakhchivan on behalf of the Azerbaijan SSR and the Transcaucasian SFSR. Although the visit was officially presented as propagandistic in nature, its true aim was to punish the population and suppress the uprisings by force. Moscow's leadership stood directly behind these actions.

As a result, measures taken in this direction led to the deployment of regular army units against armed resistance groups numbering up to 500 individuals, primarily concentrated in the Shahbuz district, between 20 and 22 March 1930. This culminated in the restoration of Soviet authority in Nakhchivan through the use of force (Jafarli, 2017).

As demonstrated, the negative personnel policy implemented in Nakhchivan played a decisive role not only in shaping the supreme state institutions but also in establishing them through coercion.

In this context, it is necessary to mention the principal leaders of the supreme state authorities of the Nakhchivan ASSR. Although it is not possible to list all individuals who held positions at central and local levels during the 1920s–1930s, identifying key figures is essential to the nature of this study. These individuals played significant roles—both positive and negative—in the political processes of the period.

Specifically, among those who consecutively held the highest political office as Chairmen of the Central Executive Committee of the Nakhchivan ASSR between 1927 and 1937 were B. Babayev, B. Valibayov, Kh. Aghamirov, and S. Safdarov. In particular, B. Babayev and B. Valibayov served in this crucial leadership position during 1924–1930 and were directly involved in the intense political processes of those years.

During this period, the Chairmen of the Council of People's Commissars of the Nakhchivan ASSR were primarily A. Akhundov (1924–1925) and H. Sultanov (1924–1926) (Huseynov, 2023; Huseynzade, 2018). These individuals bore responsibility for the political processes that unfolded in Nakhchivan and exercised leadership over both national and anti-national actions. It should be emphasized that this period, regarded as the formative stage of Soviet governance, was extremely harsh and brutal, and repression was an inherent feature in all circumstances. At the same time, many of those who carried out severe repressive measures and participated in the consolidation of Soviet power later became victims of the very same violent system and were themselves subjected to repression. Naturally, these individuals will be discussed further in subsequent

sections. In addition, within the thematic framework of the study, attention will also be given to a number of figures who played active roles within the supreme state authorities.

Repressions carried out in Nakhchivan, as well as throughout the entire territory of Azerbaijan, did not begin only after the 1930s—specifically in 1937–1940—as often presented to the broader public. Rather, they were implemented from the early 1920s onward. This was a natural component of Russia’s policy to consolidate power in Nakhchivan following its occupation under the guise of Soviet authority. In this regard, J. Gasimov, who devoted extensive research to the issue of repression in Azerbaijan, notes that beginning on 28 April 1920, hundreds of thousands of innocent people across the territory of the Azerbaijan Republic were subjected to repression by the totalitarian state regime through arbitrariness and violence, solely because of their political views, activities, differing opinions, or other reasons (Khalilov, 2020).

Historical sources specific to Nakhchivan provide similar information, stating that from the early 1920s onward, individuals who opposed Soviet rule, insurgents, those who openly resisted Sovietization, and fugitives were systematically eliminated. During the 1920s alone, with the signatures of Armenian investigators, dozens of individuals in villages such as Kechili in the Shahbuz district and Milakh in the Julfa district were executed under the labels of “bandit” or “fugitive,” while many others were sentenced to various punishments (Hasanov, 2022).

Moreover, numerous individuals were subjected to repression under the pretext of failing to fulfill state economic plans (Ibrahimov, 2018).

According to encyclopedic sources, in March 1925 a special commission was dispatched to Nakhchivan under the pretext of investigating so-called “khan–bey elements” allegedly operating within the local authorities. As a result of this campaign, 50 senior officials were arrested in a single night, 48 of whom were subsequently repressed. Notably, these individuals had rendered significant services in defending Nakhchivan against Armenian aggression (Hasanov, 2022).

This incident was also closely linked to the fact that a substantial portion of the investigative bodies in Nakhchivan had come under Armenian control. With the consent and approval of Russia, Armenians activated a harsh repressive apparatus, taking revenge for previous years and laying the groundwork for the eventual incorporation of these territories into Armenia.

As previously noted, the majority of leadership positions within state institutions were held by individuals of Armenian origin (Aliyev, 1958). This factor played a decisive role in increasing both the scale and the brutality of the repressions.

Based on the research of Z. Bunyadov, extraordinary “troikas” established by political authorities during this period sentenced thousands of people not only in Nakhchivan but also in Karabakh, Shaki, Zagatala, Guba, Lankaran, Absheron, and other regions to execution or exile. The composition of these “troikas” consisted predominantly of Armenians (Kenan, 2011).

The primary reason for the severity of repression in Nakhchivan was the intention to ensure the uncontested supremacy of the violent Soviet administrative apparatus, prevent any future involvement of Turkey in the region, isolate Nakhchivan from Azerbaijan, maintain it as a separately controlled territory, and, if possible, incorporate it into Armenia. One of the major political factors that further intensified repression was the visit of A. I. Rykov, Chairman of the Council of People’s Commissars of the USSR, to Transcaucasia and Nakhchivan. After familiarizing himself with the situation, he characterized conditions in Nakhchivan as “Soviet indiscipline” and emphasized the necessity of establishing strict order. Following this visit, a commission was established within the Azerbaijan Central Executive Committee under the leadership of M. J. Baghirov, with A. Garayev, S. I. Gorobchenko, and I. I. Isayev as members (Duman, 2020).

In reality, this body functioned not as a commission but as a punitive apparatus designed to carry out repression. During its initial phase, 160 individuals were arrested as a result of its actions. Not only ordinary citizens accused of anti-Soviet thinking but also dozens of party officials were transported from Nakhchivan to Baku in prison wagons to stand trial. By Baghirov’s order, several officials were executed publicly at the Ordubad railway station (Duman, 2020).

Between 1928 and 1930, particularly following A. Garayev’s visits to Nakhchivan, the repressive apparatus once again operated with extreme brutality, resulting in the deaths of many innocent people (Duman, 2020). Notably, Garayev himself—who played a significant role in restoring Soviet power in the Caucasus under the Soviet mask—later became a victim of the same regime and was repressed in 1938, ultimately falling prey to the system he had served (Ivanov, 2013).

In fact, Garayev was both the head of the repressive apparatus and one of its future victims. His fate had been foreseen earlier by M. A. Rasulzade, who reportedly told him in 1920: “When your Bolshevik comrades

line you up against a wall and shoot you, you will remember me.” History confirmed this warning in the late 1930s (Karabekir, 2019).

Political processes unfolded precisely as Rasulzade had predicted, and similar developments occurred in Nakhchivan. Bolshevik repression eventually turned against its own architects, transforming into a “red bayonet” directed at prominent Bolshevik leaders themselves. Many of these figures had previously overseen the repression of countless individuals—from intellectuals to ordinary workers—under the label of “anti-Soviet elements.” Among the most notorious of these figures was A. Garayev, whose repressive activities in Nakhchivan resulted in numerous deaths.

Another prominent Bolshevik who actively pursued repressive policies was H. Sultanov. As one of the most consistent ideological representatives of Bolshevism, Sultanov served as an unquestioning executor of Russia’s policies in the Caucasus. Repression was an integral component of his political activity, as such measures were viewed as essential for consolidating the regime. Sultanov rendered significant services in establishing Soviet authority, which explains the full confidence placed in him by the Moscow leadership during those years. Consequently, he occupied several important positions.

It should also be noted that H. Sultanov played a key role in the overthrow of the Azerbaijan Democratic Republic and its government, and in facilitating the Bolshevik occupation of Azerbaijan. C. Hasanov notes that Sultanov later admitted that Soviet power had been imposed on Azerbaijan in a ready-made form by the bayonets of the Eleventh Army. Speaking at the Second Congress of the Azerbaijan Communist (Bolshevik) Party in October 1920, Sultanov stated that no directives had been issued by the Central Committee to either workers or peasants to overthrow the government. As he declared, he personally participated in the overthrow of power and believed that behind them stood not comrades from the Central Committee, but the “red bayonets” stationed in Yalama (Hasanli, 2009).

Given the scale of his betrayal of his own people, it is unsurprising that Sultanov’s activities in Nakhchivan played a significant role in the implementation of repressive policies. On 28 January 1925, H. Sultanov was appointed a member of the Central Executive Committee of the Nakhchivan ASSR and Chairman of the Council of People’s Commissars (Huseynzade, 2018).

It is evident that during these years, the Council of People’s Commissars (CPC), and particularly its chairman, played a decisive role in suppressing popular uprisings and carrying out repressive measures in Nakhchivan. However, his fate ultimately resembled that which M. A. Rasulzade had predicted for A. Garayev. Thus, H. Sultanov, who betrayed his own people, was himself subjected to repression (Qafarov, 2018).

At the same time, Ayna Sultanova, the wife of H. Sultanov, also became a victim of repression and was tragically eliminated. In this regard, A. Kenan notes that among the 131 delegates who attended the congress, Ayna Sultanova was the only woman—one who unquestioningly implemented the decisions of the Bolshevik Party and held numerous responsible positions—yet she was brutally murdered by the very system she had served, in a manner incompatible with basic human values (Kenan, 2011). As can be seen, just as throughout Azerbaijan, the same political process was carried out in Nakhchivan: individuals who zealously served Bolshevism, who ruthlessly persecuted, oppressed, tortured, and even repressed their own people, eventually became victims of the same regime in later years. Justice, in a historical sense, prevailed; innocent blood was not left unanswered, and traitors to the homeland received their punishment at the hands of the very system they had served.

In this context, historical sources indicate that the repressions carried out during this period did not bypass communists themselves. Within the Azerbaijan Communist (Bolshevik) Party, out of 37,979 communists who underwent so-called “purges,” 4,106 individuals—approximately 10.8 percent—were expelled from the party.

The primary reasons for the repression of communists included power struggles in Azerbaijan during the early 1920s, Armenian retaliatory motives, distrust toward Muslims, and similar factors. During those years, dozens of employees of the Nakhchivan Party Committee were arrested. Under the guise of “purification,” more than 300 party members holding senior positions—from district party secretaries to collective farm chairmen—were subjected to repression at various times in Nakhchivan (Hasanov, 2022).

From this perspective, repression should essentially be conceptualized in two categories. First, the elimination of individuals who held anti-Soviet and anti-Russian positions; second, the subsequent repression of those who wholeheartedly served Bolshevism and Sovietization and actively participated in repressive actions, only to later become victims of the same punitive apparatus themselves. In any case, conducting systematic research in this direction remains a fundamental problem within repression studies.

Logically, within a historical–chronological framework, it would also be necessary in this chapter to address the policy of forced collectivization. However, since this topic will be examined more comprehensively in later sections, repetition is deemed unnecessary here. In addition, the participation of supreme state authorities in cultural development, education, and related fields during these years will also be analyzed in subsequent chapters.

In examining the activities of the supreme state authorities of the Nakhchivan ASSR during 1924–1930, it is essential to also consider the deportation of the population. This demonstrates that although the establishment of the Nakhchivan ASSR provided a degree of protection from direct Armenian territorial encroachment, Armenian aggression against Nakhchivan—under the Bolshevik mask—continued in the form of repression, massacres, genocide, and deportation. In this context, I. Hajiyevev notes that the population of Nakhchivan was subjected to deportations and exile during the 1930s. In the second half of that decade, more than one thousand families were deported from Nakhchivan. Between 1930 and 1940, a total of 509 families were exiled to Kazakhstan and Siberia, including families from Ordubad, Julfa, Shahbuz, Sharur, Sadarak, and Nakhchivan city and district (Duman, 2020).

As is evident, these deportations were implemented not only between 1924 and 1930 but more extensively from the 1930s onward. However, the origins of this process cannot be confined to the post-1930 period alone; the same political approach and its practical implementation can already be observed between 1924 and 1930. Moreover, this destructive policy did not originate in those years. As I. Hajiyevev emphasizes, a review of the past two centuries clearly shows that following Russia’s occupation of the Caucasus, a consistent and deliberate deportation policy was carried out against the Azerbaijani people. Beginning in the early nineteenth century, indigenous Azerbaijani populations were displaced both within Azerbaijan and in what is now the territory of Armenia, and Armenians relocated from Iran and Turkey were settled in their place (Azərbaycan Xalq Cümhuriyyəti Ensiklopediyası, 2004).

According to encyclopedic sources, the establishment of the Nakhchivan Autonomous Republic in 1924 partially halted the process of genocide directed against the Turkic-Muslim population of the region. Nevertheless, Armenian chauvinists pursuing the idea of a “Greater Armenia” never abandoned this policy and continued it throughout the twentieth century in various forms—ranging from the bloody repressions of the 1930s to the mass deportations of Azerbaijanis from Western Azerbaijan in the 1940s–1950s and the 1980s (Cəfərov, 2020).

At the same time, these sources generally emphasize that repression and deportation policies were primarily characteristic of later periods, especially after the 1930s. However, it must be stressed that such processes were also present during 1924–1930, the initial stage of the Nakhchivan ASSR, although they became more massive and systematic in subsequent years. While scholarly research has largely focused on these later periods, deportation and ethnic cleansing policies in fact began much earlier, and their severe consequences were already observable in Nakhchivan during the 1920s (Duman, 2020; Hasanov, 2022).

A. Mustafayev writes that, as in other regions of Azerbaijan, Armenians in Nakhchivan—directly supported by Russian authorities—carried out numerous massacres and subjected the Turkic-Muslim population to deportation in order to establish ethnic dominance. However, the determined resistance of the population of Nakhchivan from the early twentieth century to the present day prevented the full realization of these chauvinist plans (Hacıyev, 2010).

Between the 1920s and 1930s, and even afterward, popular uprisings, the labeling of peasants as kulaks, and collectivization were used as pretexts to repress or deport individuals deemed to hold anti-Soviet views. Historical sources indicate that the totalitarian regime of the 1920s–1930s destroyed millions of Soviet citizens in order to implement collectivization, the establishment of collective farms, and state farms (Hasanov, 2022).

It is therefore no coincidence that mass exiles were carried out during collectivization campaigns in Nakhchivan between 1928 and 1930, clearly demonstrating that deportation—on small, medium, and large scales—was implemented at various stages from the very establishment of Soviet rule (Hasanov, 2022).

Encyclopedic sources further indicate that the “liquidation of kulaks as a class” was a pressing issue in Nakhchivan in the late 1920s and early 1930s. Across the country, the struggle against kulaks was conducted in three directions: first, those labeled as anti-Soviet and counterrevolutionary activists were arrested and executed, while their families were exiled to Siberia or Central Asia; second, wealthy peasants opposing collectivization were deported with their families; and third, other “suspicious” peasants were confined to special settlement camps within the republic (Hasanov, 2022).

As demonstrated, repression, genocide, and deportation were carried out with particular cruelty in Nakhchivan, as throughout Azerbaijan, in all periods, and continued at the same level even after the

establishment of the Nakhchivan ASSR. Overall, the Soviet era can be characterized as a profoundly tragic period for the country, and historical sources confirm that Nakhchivan ASSR experienced the same bitter consequences—repression, genocide, and deportation. Although scholarly discussions of deportation primarily focus on the 1930s–1940s, even these studies reference the relocation of populations to Siberia and Central Asia during the 1920s–1930s. While this may not always be characterized as mass deportation, the forced relocation of hundreds of individuals undeniably constitutes deportation. Moreover, centuries-long processes of deportation, genocide, and repression cannot be artificially confined to the 1920s–1930s alone. In essence, deportation represented one form of Russian–Armenian aggression against Azerbaijan. Therefore, the repressions carried out in Nakhchivan during 1924–1930 were simultaneously accompanied by acts of deportation, as clearly demonstrated by historical sources. From this perspective, there is a significant need within historiography for comprehensive research on the deportations of these years.

Conclusions

Thus, the following conclusions have been reached in this article:

1. The legal formation of the supreme state authorities of the Nakhchivan ASSR, their powers, and the manner in which their presidium was organized have been examined.
2. The process of the establishment of the Nakhchivan ASSR and the tense historical circumstances surrounding it have been clarified.
3. The legal status, subordination, powers, and functions of the supreme state authorities of the Nakhchivan ASSR have been analyzed.
4. A historical and chronological overview of the constitutions of the Nakhchivan ASSR has been presented.
5. The role and historical significance of the Moscow and Kars Treaties in shaping the legal status of the Nakhchivan ASSR have been examined.
6. The Moscow and Kars Treaties have been studied consecutively, with particular attention paid to their crucial role in the establishment and legal formation of the Nakhchivan ASSR and in the organization of its supreme state authorities.
7. The establishment of Soviet power in Nakhchivan and the activities of the supreme state authorities of the Nakhchivan ASSR during 1924–1930 have been traced.
8. The personnel policy pursued during the initial years of the Nakhchivan ASSR has been reviewed on the basis of historical sources.
9. Popular uprisings that occurred in the Nakhchivan ASSR have been investigated.
10. Repressions carried out in the Nakhchivan ASSR during these years have been analyzed.
11. Attention has been drawn to the implementation of deportations on a moderate scale in the Nakhchivan ASSR during the 1920s–1930s.
12. The preservation of the existence of the Nakhchivan ASSR within the major tragic historical processes of the Soviet period has been considered.

This article presents a number of scholarly novelties. Alongside the severe negative actions taken during the establishment of Soviet power, certain positive steps have also been identified in the study. From a methodological perspective, the presentation of rights and powers on the basis of constitutional provisions has contributed to the emergence of significant analytical insights. In particular, it has been substantiated that deportation—a major tragic phenomenon in Nakhchivan—was not limited primarily to the 1930s–1940s, but was already present during the 1920s–1930s and even earlier. It should also be noted that while such information exists in previous studies, the issue of deportations carried out during these earlier years has largely remained overlooked in concluding analyses.

In conclusion, it should be emphasized that the study of the organization of the supreme state authorities in Nakhchivan is as important and significant as the study of Nakhchivan's history itself. This is because historical processes cannot be adequately understood outside this thematic framework. The examination of supreme state institutions clearly demonstrates the positive and negative impacts of historical outcomes.

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