

WELCOME TO “IĞDIR SEVDASI” WEB SITE!

“Iğdır Sevdası” means “Love for Iğdır” or “My Beloved Iğdır”

SUMMARY

As stated in the Holy Books, the Genesis creation narrative goes on describing, *“the Ark rests on the mountains of Ararat (Ağrı Dağı), the Prophet Noah (Nuh) descends to a wide plain -today we call it “the Plain of Surmalu (Sürmeli)-”*. The Aras River, neatly drawing the border between Turkey and Armenia, divides this historic plain into two parts. The City of IĞDIR is located on the northern slope of Mount Ararat, the highest peak in the country, and inhabits presently a population of 75.000 made up of mainly Azerbaijani Turks (Azeri) and Kurds.

Iğdır is situated in the Far East end of Turkey, thrusting into Transcaucasia region, and borders Armenia, Azerbaijan’s Nakhchivan Autonomous Republic and Iran. The city is surrounded with different language and ethnic groups, priding itself as the cultural mosaic blended into one.

Throughout its history, Iğdır experienced a turbulent period. Nomadic tribes and warring peoples crisscrossed its plain and mountains during their migration westward, leaving behind them a trace of their identities. Over the centuries, the Russian, Ottoman and Persian empires confronted each other to gain control over the region.

Iğdır entered the 20 century under the Russian rule. The city embraced four different ethnic groups: Armenian, Azerbaijani Turks (Azeri), Yezidi and Muslim Kurds, living peacefully together. The First World War and the 1917 Russian Revolution disrupted the balance in the region. The Russian and Ottoman withdrawals left a power vacuum. A full-scale civil war erupted and ravaged the region. Massacres, deportations and family dramas followed each other.

Young Turkish Republic took the control of the region on November 14, 1920 and began restoring law and order enthusiastically. In a short time, the Republic reinforced its presence in every aspect of life and launched a new type of social organization. Iğdır embraced whole heartedly the refugees from Transcaucasia and Anatolia and melted them into a new society. The Mount Ararat Revolt was shattered, and the Kurdish tribes were resettled in Iğdır and neighboring villages

away from the mountains, giving them the opportunity to get acquainted with urban life.

The establishment of the Soviet Union and Stalin's rise to power provoked a deep sense of class hatred in the Caucasus, causing thousands of families to escape at the expense of their life to the neighboring cities such as Kars and Iğdır in Turkey to restart a new life. Iğdır went through a social restructuring process and acquired a new identity. The world entered into a period which could well be described as “Conflict of Ideologies”. Political espionage and counter-espionage activities dominated the agenda.

Iğdır experienced a major economic upturn from 1930 on. Entrepreneurs launched a series of business activities and established half a dozen cotton gin and flour mills. The border trade over the Markara (Alican) bridge with the Soviet Union enticed the best tradesmen and exporters to the city. By the end of 1937, thanks to the economic boom, Iğdır became the richest city in the Eastern Anatolia.

Iğdır made remarkable achievements in cultural and social life. The families coming from Russia, the Caucasus, Iran and the western Anatolia mingled with each other, creating new values and a dynamic society. The youth developed a passion for sports, and theatrical companies and other cultural activities became part of daily routines.

Leaving behind the difficulties of the Second World War, Iğdır entered the years of 1950's with great expectations. Hoping to raise its voice in newly launched multi-party system, Iğdır welcomed different political parties and contributed to the process with great motivation, introducing its most gifted and talented children in the forefront. Until 1960, although fluctuating time to time, Iğdır succeeded in keeping maturity and offering a more constructive way to think about social and political issues.

“Iğdır Sevdası” finds its roots in this historical, political, social and cultural panorama, and carries its heroes to its pages. The book distinguishes pain, frustration, happiness, suffering and adventures that its heroes went through, and offers a great recognition for those different cultures that join like the fingers of one hand in the same root, standing side by side even though different.

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