

The Perpetrators of the Karabakh Problem are Known: the History of Karabakh in Armenian Historiology

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Abstract

The Armenian-Azerbaijani Nagorno-Karabakh conflict has long disturbed peace in the South Caucasus and damaged relations between almost all countries in the region. Historically, the instigators of many wars and conflicts in the world have sown the seeds of enmity between peoples, propagated fictitious ideologies and used them for their own purposes. That is why the Nagorno-Karabakh problem arose. This was the goal of those who put forward the idea that there was a "Greater Armenia" state and that Karabakh was one of its territories. Unfortunately, the propagandists and driving forces of this fictitious ideology were historians. They have "contributed" to this ideology by writing many books that are repetitive, not based on any real history, and are purely propaganda. The Armenians, who moved to the South Caucasus at the beginning of the 19th century and founded their first state at the beginning of the 20th century, from time to time tried to armenianize place names (geographical names) and historical monuments in these areas without any material, spiritual or etymological basics. Not satisfied with this, Armenian historians tried to claim that Azerbaijan historians distorted the history of Karabakh in their works. The purpose of this research is to reveal the true intentions of Armenian historians who distorted and Armenianized the ancient and recent history of Karabakh. In their works, they accuse Azerbaijani historians of falsifying the history of Karabakh. As the methodology of the research used the method of comparing historical facts. The books written by Armenian authors were analyzed, in response to them, examples from the works of Azerbaijani historians, historical facts, and sources were presented. The main novelty of the research is that the real political-historical nature of the Armenian-Azerbaijani Nagorno-Karabakh problem, the causes of the problem, and the ideological authors of the problem have been revealed.

Keywords: South Caucasus, Karabakh, Armenians, historians, ideology, the truth, facts

Винувці карабахської проблеми відомі: історія Карабаху у вірменській історіології

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Анотація

Вірмено-азербайджанський нагірно-карабахський конфлікт тривалий час порушував мир на Південному Кавказі та зіпсував відносини майже між усіма країнами регіону. Історично склалося так, що призвідники багатьох воєн і конфліктів у світі сіяли ворожнечу між народами, пропагували вигадані ідеології та використовували їх у своїх цілях. Тому виникла проблема Нагірного Карабаху. Це було метою тих, хто висував ідею про існування держави «Велика Вірменія» і про те, що Карабах є однією з її територій. На жаль, пропагандистами та рушійними силами цієї вигаданої ідеології були історики. Вони «сприяли» цій ідеології, написавши багато книг, які повторюються, не базуються на реальній історії та є суто пропагандою. Вірмени, які переселилися на Південний Кавказ на початку 19 століття і заснували свою першу державу на початку 20 століття, час від часу намагалися вірменізувати топоніми (географічні назви) та історичні пам'ятки на цих територіях без будь-яких матеріальних, духовних чи етимологічних основ. Не задовольняючись цим, вірменські історики намагалися стверджувати, що азербайджанські історики спотворили у своїх працях історію Карабаху. Метою цього дослідження є виявлення справжніх намірів вірменських істориків, які спотворили та вірменізували давню та новітню історію Карабаху. У своїх роботах вони звинувачують азербайджанських істориків у фальсифікації історії Карабаху. В якості методології дослідження в статті використано метод зіставлення історичних фактів. Проаналізовано книги вірменських авторів, у відповідь на них наведено приклади з праць азербайджанських істориків, історичні факти, джерела. Головна новизна дослідження полягає в тому, що розкрито реальну політико-історичну природу вірмено-азербайджанської нагірно-карабахської проблеми, причини проблеми та ідейних авторів проблеми.

Ключові слова: Південний Кавказ, Карабах, вірмени, історики, ідеологія, правда, факти

Introduction.

Armenian historians, who claim that there was once an "ancient" or "Great Armenia" state, including the South Caucasus and that Karabakh was a province of this state, are trying to deny that Armenians historically lived in these lands as small tribes. When looking through world history and geography, there is no state structure belonging to Armenians anywhere in the world until the 20th century. In other words, any ancient state structure belonging to Armenians, including the "ancient" or "Great Armenia state", is only included in fake history books written by Armenian historians.

Many impartial Armenian and other historians have stated in their works that Armenians are not indigenous inhabitants of these lands. Armenian scientists, statesmen and officials, who take a more objective approach to this issue, have refuted the fraud of Armenian historians who claim that the current Armenian state is the center of "ancient and great Armenia" and that Karabakh is one of its provinces.

Let's quote them first: Armenian scientist Manuk Abeqyan expressed more accurately who the Armenians are and where they were formed: "What is the origin of the Armenian people; how and when, from where and by what means did they come here (the author - to the lands of Yerevan), with which tribes did they communicate before and after becoming Armenians and who influenced their language and ethnic structure? We do not have clear and convincing evidence to support this" (Abeqyan, 1975, p. 11).

Armenian historian B. Ishkhanyan writes in his book "The Peoples of the Caucasus": "According to historical antiquity, the original homeland of the Armenians, which they call "Great Armenia", is outside Russia, more precisely, in Asia Minor" (Ishkhanyan, 1916, p. 18).

Research results.

First of all, I should note that Azerbaijani historians have written a number of books on the history of Karabakh. Azerbaijani scientists wrote the history of Karabakh not for any special purpose, but as the history of the region of their homeland. In these works, referring to real historical, archaeological facts and sources, without any falsification, it was proven that Karabakh is an ancient territory of Azerbaijan. Among these works, the works of Igrar Aliyev (1989), Gasim Hajiyev (2005), Rashid Geyushev (1993), Nazim Mamedov (2010) are of great importance. Armenian scholars have devoted many books and articles to the Armenia-Azerbaijan, Nagorno-Karabakh conflict, and in almost all of their "works" they have not only falsified the past, but have even denied the latest historical facts and processes in front of the eyes of the whole world. There are many examples of fictional ideology in these books written by Armenian historians and politicians. Among them I. Muradyan (1988), G. Avakyan (1989), Y. Barsegov (1989), G. Barseghyan (1989), S. Khurshudyan (1989), P. Muradyan (1990),

V. Harutyunyan (1990), G. Balyan (1991), V. Tovmasyan (1991) and others' books can be cited as an example.

The purpose of the article is to examine some of these works, to create a general idea about the books written by Armenian scholars on this topic and to reveal their true nature.

In 1991, Grigor Avakyan's book "Nagorno-Karabakh: Answer to the falsifiers" was published (Avakyan, 1991). More than 20 articles, letters, references, answers, essays and thoughts of G. Avakyan about the events of Nagorno-Karabakh have been published in the collection. It is especially important to note that Avakyan, like other Armenian authors, used the words "truth", "real" and other such words in the titles of his writings and tried to cover up his falsification by reinforcing the text of his writings with metaphors and ironies to prove that he was supposedly right.

It seems that this book, written as an answer to the falsifiers, is full of falsifications from the very first sentence to the end. The analysis of the book is important in order to reveal the Armenian author's own falsifications. In the introductory text "Page of History", the author writes that the Armenian people were subjected to deportations and massacres throughout the 20th century and lost a part of their historical homeland, including that Nagorno-Karabakh Autonomous Province and Nakhchivan were torn from Armenia and given to Azerbaijan through various manipulations. In all his subsequent writings, he tries to prove the numerical superiority of the Armenian people and that Armenians are the local people of Armenia and Karabakh with 5-6 sheets of figures taken from the All-Union census conducted in 1959-1970, which he obtained from some archive.

It is possible to answer this falsification of the Armenian scientist in a few sentences. The historian who spoke about their deportations, massacres, loss of land and finally the "Karabakh movement" must have known that since the beginning of the 20th century, with the support of their patrons, the Turkish-Muslim and other populations living in those areas were repeatedly subjected to terror, genocide and 4 deportations. After three ethnic cleansings and deportations carried out before 1970, exaggerating the numerical superiority of Armenians as a historical fact and describing them as the indigenous population of the region is a falsification of history.

Sh. Mkrtchyan tried to surpass his Armenian predecessors in the falsification competition in his book "Nagorno-Karabakh: Anatomy of the Genocide Committed by Azerbaijan (1920-1988)" published in 2003 (Mkrtchyan, 2003). It is clear from the annotation written in the book that the author, who allegedly "exposed" the falsifications of Azerbaijan scientists, is himself a falsifier. The abstract reads: "This work by Sh. Mkrtchyan is a rare event. It describes the nightmare that the Armenians of Nagorno-Karabakh lived through for 70 years under the Azerbaijani yoke. The facts, personal

observations and hundreds of unpublished documents kept in a secret file allow the author to speak about the brutal discriminatory policy of the Azerbaijanis against the Armenian people of Artsak-Karabakh. The life of the Armenian people of Karabakh is described in the book in all its reality. The book has real power and is capable of contributing to the solution of the Artsak problem and completely refuting the imaginary lies and frauds spread by the Azerbaijanis. In the book we come across a large number of previously unpublished facts that will become a real event in modern Artsakology."

The author's use of the phrase "facts, personal observations and hundreds of secret unpublished documents" above clearly reveals how falsifier he is. Because Sh. Mkrtchyan, who supposedly speaks of facts and archive documents like other Armenian authors, does not have any photographs or photocopies of any archive documents in the Armenian or Russian editions of this book. Also, if we take into account that Karabakh belonged to Azerbaijan during the dates specified in the title of the book (1920-1988) and that all the processes and events that took place there were collected in the Azerbaijan archives, where and how did the author obtain the "unpublished" archive documents in 2003? If he obtained these documents during his years in Azerbaijan or from the archives in Khankendi, why did he not use them for 50 years?

Yuri Barsegov wrote 2-volume book called "Nagorno-Karabakh" (Barsegov, 2009).

Barsegov, who emphasized that they wrote their works on the basis of historical sources and led others to forgery, in fact, like them, made the Armenian people a tool of their false ideologies. Even from the explanations he made in the book, it is clear to what extent he is a falsifier and that he is trying to inflame inter-ethnic relations, which he himself often uses.

The falsification of the Armenian author, who wrote that the documents in the book are more objective, indisputable and even internationally reliable in order to attract attention, is clearly seen when looking at the content of that book. Because the documents in this collection are the same as the documents in other collections. These documents were in the archives and collections of Azerbaijan, where there is no official information about the connection of Nagorno-Karabakh with Armenia and its annexation by Armenia. The documents in the collection include demands put forward in meetings organized by Armenians at the request, organization and even instigation of the Dashnaks, decisions taken in Armenian state institutions regarding the annexation of Nagorno-Karabakh to Armenia, letters and telegrams. And Barsegov, as an "international lawyer", is aware that these documents have no legal basis.

One of the books written on this subject is A. Karsetsi's book "Conflicts between peoples and ways to overcome them: On the Nagorno-Karabakh problem" (Karsetsi, 1990).

The content of the book, which is supposed to be devoted to the causes of conflicts between peoples and ways to eliminate them, is as follows: Types of conflicts between peoples. Causes of formation; Islam. The Ottoman Caliphate, which laid the foundations of religious hostility against Christian peoples; pan-Turkism and pan-Islamism, the policy of genocide and the enslavement of non-Christian peoples. The Armenian genocide in Western Armenia in 1915-1916; the Armenian genocide in Baku and Transcaucasia in 1918-1920 are the continuation of the policy of pan-Turkism and pan-Islamism in Azerbaijan. The forcible seizure of Nakhchivan and Karabakh from Armenia; Stalin's voluntariness; The doctrine of pan-Islamism and pan-Turkism is the basis of assimilation and oppression of national minorities; Armenian genocide in the Azerbaijan SSR today; Real ways to end conflicts and create an atmosphere of reconciliation and friendship between peoples.

Looking at the contents of the book, even from the titles and sub-titles, it is possible to see that it is full of falsification and slander, which serve not to eliminate conflicts between nations, but to incite them. The most "interesting" thing is the author's idea of "creating an atmosphere of peace and friendship between peoples" in the last article in the book.

A. Karsetsi, like other Armenian historians, says that the calamities and massacres caused by Armenians to other, especially the neighboring Turkic-Muslim nations, were allegedly caused by those nations themselves. From the beginning to the end of the book, the author sows seeds of enmity between religions and peoples with his ideas, which are not based on any historical facts or documents and at the end, he proposes to create an atmosphere of reconciliation and friendship.

A. Karsetsi, who speaks of the Armenian genocide in Baku and Transcaucasia in 1915-1916 and 1918-1920, denies, like other Armenian historians, the deliberate murders committed by the Dashnak militants in the Turkish lands in 1915-1916. The Armenian historian denies the massacres he carried out against the Turkish-Muslim population in 1918-1920 in Western Azerbaijan (now Armenia), the Anatolian side of Turkey and in Karabakh, the capital Baku, Guba, Shamakhi, Lankaran and other cities and tries to describe it as protecting the Armenian people. However, despite the fact that not a single Armenian was deported from Azerbaijan, Azerbaijanis were deported from Armenia four times in one century - in 1905-1907, 1918-1920, 1948-1953 and 1988-1992. Therefore, a question arises against the historical stories of Armenian historians and politicians: if there was some kind of hostility towards Armenians in Azerbaijan, including Karabakh, then why was the deportation of Armenians not carried out at least once?

The author, who mentions the Armenian genocide from the beginning to the end of the book, does not base

his ideas on any historical facts or documents, but in fact sows the seeds of hostility between religions and peoples.

One of the books published on the Karabakh issue is S. Hurshudyan's book "Truth is the only criterion of historical science: Causes and goals of the new stage of the expanding anti-Armenian campaign in Azerbaijan in connection with the Nagorno-Karabakh issue" (Hurshudyan, 1989, p. 48). Although the author of the book claims to have written the truth, in fact both the title and the general content of the book clearly show that the book is false and fabricated. For example, the first two chapters of the book: "What are the reasons for the new stage of the expanding anti-Armenian campaign in Azerbaijan?" and "Nagorno-Karabakh was not part of Musavat Azerbaijan in 1918-1920." Contrary to what the author writes, there was never a first or new stage of the anti-Armenian campaign in Azerbaijan. On the contrary, the Armenians betrayed the people of their original settlements and after migrating to the South Caucasus, including Karabakh, they constantly treated the local Turks and other peoples with hostility,

repeatedly subjecting them to deportation, terror and genocide.

As the title of the first two chapters suggests, the author's aim, like other Armenian historians and politicians, is to incite ethnic hatred and strengthen the long-standing ideology of "Greater Armenia".

Conclusions.

The article analyzes some books by Armenian historians on the history of Karabakh and reveals their essence. During the investigation, it was found out that books and articles by Armenian authors accusing the Azerbaijani people of alleged destructiveness and hostility, and Azerbaijani historians of allegedly falsifying real history, were published not only in Armenia but also in many other countries, and no restrictions were imposed on the publication of these books. As a result, it is necessary to emphasize the idea that the main goal of historical science and at the same time the main task of historians is not to write numerous works that incite hostility and wars between peoples and states, but to serve the elimination of these conflicts by writing real history.

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