

# ИСТОРИЧЕСКИЕ НАУКИ

## ETHNOGENESIS OF MINOR PEOPLES OR THE SEARCH FOR ETERNAL HISTORY (source study of problem)

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## ЭТНОГЕНЕЗ МАЛЫХ НАРОДОВ ИЛИ ПОИСКИ ВЕЧНОЙ ИСТОРИИ (проблемы источниковедения)

**Аннотация.** Генезис наций имеет свойство расти и расширяться. Отделенные от собственного этноса небольшие группы обречены на изоляцию, уязвимость и отсталость от интеграции и развития. Характер «истории» подобен человеку, и когда он выходит за пределы своего естественного развития, он чувствует себя человеком с «комплексом неполноценности».

Чтобы определить этногенез народов, можно реконструировать общую картину исторического генезиса, обобщив традиционные исторические знания, информацию, предоставленную современными археологическими раскопками, материалы, предоставленные лингвистикой, этногенетикой, теорией протоязыков и современными научными знаниями. Общие очертания великого генезиса и ландшафта этноса известны в исторической реконструкции последних 6-7 тысяч лет. Используя эту модель, невозможно воплощать идеи об этногенезе изолированных народов. С этой точки зрения попытки синонимизировать такие понятия, как «армянин», «Армения», «армяни», «хайк», «Урарту» и так далее, не более чем манипуляции изолированными малочисленными народами в «исторической тьме».<sup>1</sup>

Известный российский исследователь Александр Аннинский в своей книге 1899 года «Древние армянские историки как исторические источники», изданной в Одессе, анализирует несколько средневековых армянских книг, разоблачает их систематическую фальсификацию и нецелесообразным использовать их в качестве исторических источников. Можно подумать, что это положило конец обману армянских историков. Однако этого не произошло, а фальсификации и ссылки на разоблаченные источники продолжают и продолжают по сей день.

Некоторые политики используют имена людей во «тьме истории» в своих целях и пытаются «узаконить» фальсификацию истории. С этой точки зрения важно научно проанализировать и оценить взгляды и мнения экспертов, включенных в научно-политический цикл.

**Ключевые слова:** Этногенез малых народов, поиски вечной истории, история армении, хаястан.

**Key words:** Ethnogenesis of Minor Peoples, Search for Eternal History, history of Armenia, Hayastan.

The genesis of nations tends to grow and expand. Separated from an ethnic group, minor groups are doomed to isolation, vulnerability and backwardness from integration and development. The character of "history" is similar to a human being, and when it goes beyond its natural development, it feels like a person as a "non-value complex".

To determine the ethnogenesis of peoples, one can reconstruct the general view of historical genesis by summarizing traditional historical knowledge, information provided by modern archaeological excavations, materials provided by linguistics, ethnogenetics, the theory of proto-languages and

modern scientific knowledge. The general outlines of the great genesis and the landscape of ethnos are known in the historical reconstruction of the last 6-7 thousand years. Using this model, it is impossible to recreate the ethnogenesis of isolated peoples. From this point of view, attempts to synonymize such concepts as "Armenian", "Armenia", "Armeni", "haik", "Urartu" and so on are nothing more than manipulation of isolated small peoples in the "historical darkness".<sup>2</sup>

Alexander Anninsky, the famous Russian researcher, in his 1899 book "Ancient Armenian Historians as Historical Sources", published in Odessa, analyzes several medieval Armenian books, exposes

<sup>1</sup> Kamran İmanov. Qədim mətnlər və klassik mənbələr erməniçilik saxtakarlıqlarını və uydurmalarını ifşa edir və ya "Armeniya" ərazisinin həqiqi sakinləri haqqında, Bakı, 2019

<sup>2</sup> Kamran İmanov. Qədim mətnlər və klassik mənbələr erməniçilik saxtakarlıqlarını və uydurmalarını ifşa edir və ya "Armeniya" ərazisinin həqiqi sakinləri haqqında (Ancient texts and the classical sources expose Armenian forgery and fabrications or about the actual inhabitants of the territory of "Armenia"), Bakı, 2019.

their systematic falsification and considers it wrong to use them as historical sources. One might think that it put an end to the deception of Armenian historians. However, this did not happen, and falsifications and references to exposed sources continued and it will continue to this day.

Some politicians use the names of people in the "darkness of history" for their own purposes and try to "legitimize" the falsification of history. From this point of view, it is important to scientifically analyze and evaluate the views and opinions of experts included in the science-policy cycle.

The territory of the "Azikh" cave, which covers the territory of Azerbaijan and is the first human settlement in the world, whose belonging was proved two million years ago, has been under Armenian occupation since 1993, located in the north-west of the city of Fizuli of the Azerbaijan Republic, at a distance of 14 km, at the left bank of the river "Guruchay", at an altitude of 900 meters above sea level and has an area of 800 sq.m. km. Now archaeologists of the Armenian Academy of Sciences, with the involvement of the relevant scientific circles of Spain and Great Britain, are "conducting research" in this cave, which they call "Azokh", and are trying to "prove" that "the most ancient Armenian" lived in this cave. Thus, politicizing the results of these excavations, the Armenians are trying to justify their territorial claims to Nagorno-Karabakh.<sup>3</sup>

Historical research falls within the purview of political parties, and not historians and experts only in countries with reactionary and dictatorial regimes. For example, Ara Nranjan, born in 1973, a graduate of the Armenian State Economic University, a member of the Dashnaksutyun party, a member of the Board of the Eurasian Economic Commission, as well as the Armenian Parliament since January 2, 2015, published an article on his website "Arovat": "A new configuration is needed. On the way to Constantinople ...", without any historical facts and scientific grounds, unreasonably and illogically declaring that Karabakh, like all Azerbaijani lands, is their historical homeland: "The **Karabakh issue** is a great part of the right of the Armenian people to live in their historical homeland."<sup>4</sup> Trying to defend his "thesis" with the help of demagoguery, he writes that the Turkish ethnic groups (Azerbaijanis) who have come to the area from time to time over the years have taken the next step towards implementing their programs in all relevant international conditions and are opposed against this right. Then Ara Nranjan, as usual, tries to accuse the Turks of the "poverty" of the Armenians, accuse them of genocide and writes: "Everything they did in the region was the massacre and looting at the end of the 19th century, the Armenian genocide in the Ottoman Empire in 1915, Occupation of Western Armenia and parts of Eastern Armenia by Turkey, the appearance of

**Azerbaijan** on the map a hundred years ago, the transfer of Nakhchivan and Karabakh to Azerbaijan in 1921 (Recalling international law, for some reason Azerbaijan is silent about the illegal annexation and occupation of these foreign territories – *Ara Nranjan*), ethnic cleansing and demographic changes in these autonomies were directed to cleanse the Armenian Highlands of Armenians.<sup>5</sup> As a result, pointing out his main goals, A. Nranjan noted that **the solution of the Armenian issue and the restoration of their rights to their homeland was and will be the main ideology and task of the Armenian people throughout the world.**

"Only the restoration of the rights and territorial integrity of Armenia can ensure long-term peace, development and security of the Armenian people," the author of the article writes.<sup>6</sup>

This means that Armenia considers the occupied territories its "lawful lands" and does not plan to return them. One thousand five hundred years have passed since the last "great march" of the peoples. However, some Armenian political strategists still dream of a new division of the world.

After that, the author "emphasizes" the impossibility of a peaceful solution to this issue and ultimately writes: "Today, with all its problems and shortcomings, the Armenian state, the Armenian people in Armenia and the Diaspora from the point of view of moral, psychological and military organization (and not only this ) is ready to implement a new large-scale project to restore historical justice. Under the leadership of a determined, ambitious and capable national political elite, the country and nation can face new challenges".<sup>7</sup>

Ruben Galichian, another Armenian author in his book "The Clash of History in the South Caucasus, Redrawing of the Maps of Azerbaijan, Armenia and Iran" (published in London in 2012), sets out demagogic theses about the territories of today's Azerbaijan and tries to prove that the creation of a new country called Azerbaijan in the north of the Araz River was a policy consistent with Soviet ideology, and in line with this policy, they falsified history and made claims to Azerbaijan in Iran. Thus, rewriting the history of Northern Azerbaijan, the foundations of the Azerbaijani national identity were developed and put forward. Thus, R. Galikyan comes to the conclusion that the history of Azerbaijan, the maps of these territories are false and fabricated, trying to substantiate that these territories are the lands of Armenia.<sup>8</sup>

Today, the Iranian authorities provide the most appropriate and necessary support in the ideological struggle of Armenia against Azerbaijan. So, the cultural relations between Iran and Armenia, the similarity of language and the common identity of Persians and Armenians were discussed on October 2, 2018, in a speech by the head of the Society for Cultural, Social

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[http://www.armenianvandalism.az/ru\\_khojavand.html](http://www.armenianvandalism.az/ru_khojavand.html)

<sup>4</sup> <https://www.aravot-ru.am/2020/08/04/333421/>

<sup>5</sup> See there

<sup>6</sup> See there

<sup>7</sup> <https://www.aravot-ru.am/2020/08/04/333421/>

<sup>8</sup> Rouben Galichian. Clash of histories in the South Caucasus. Redrawing the Maps of Azerbaijan, Armenia and Iran, London: Bennett and Bloom, 2012

and Sports Issues of the Isfahan Municipality, Mohammad Eidi, during a "meeting" with students of Yerevan University. The conversation was devoted to "propaganda of the issue". In his speech, the Iranian official stressed that "Armenia is a gateway for Iranians who can get acquainted with Western culture, and there has never been a sense of alienation between Iranians and Armenians." (**İran və Armenistan do hoviyyat-e moshtarak dar do jografiya hastand** - Iran and Armenia, which have two different geographies, have two common identities).<sup>9</sup>

This position of Eidi before the students of the University of Iravan, expressed by his country in relation to Armenia, was confirmed at a higher level by the activities of the Ambassador Extraordinary and Plenipotentiary of the Islamic Republic of Iran in Yerevan. So, after Armenia's attack on Azerbaijan from the Tovuz region on July 12, 2020, the Iranian ambassador met in early August with the Minister of Defense, Minister of Industry and High Technologies of the Republic of Armenia and said that the "Ties force Iran to strengthen relations with Armenia". Although these people have nothing to do with professional history, they claim that their conversations are based on historical facts.<sup>10</sup>

Fariborz Makhiryan's 180-page book "Armenia" (published in Tehran in 2008) also confirms the position of the Iranian official M. Eidi on the Iran-Armenia relations. The book emphasizes that Armenia is a small country adjacent to Iran, sharing a common border with it, and despite religious differences, the two countries have many historical and cultural similarities. In addition, Armenia is a bridge between Iran, the Caucasus and Eastern Europe and therefore is of great importance to Iran.

As you can see, the regime of the "mullah" (clergy) of the Islamic Republic of Iran, which considers Azerbaijanis as a force capable of dividing the country, as it was during the Pahlavi dynasty, is not aimed at Muslim Azerbaijanis, who make up about 41.42% of the country's population, but he relies on the Christian Armenians, who make up the 0.85% of the Islamic State (along with the Assyrian people)<sup>11</sup> and have the same ancestry as the Persians, sees them as a "door of hope" and at the same time gives them full support. According to Vidadi Mustafa Kemal, "the supporters of the Persian nationalism ruling in Iran (*in fact, Persian chauvinists*) will agree to the collapse of their country, they will not agree to the recognition and guarantee of the national rights of southern Azerbaijanis".<sup>12</sup> Thus, the propaganda machine of Armenians in Iran against Azerbaijan and Azerbaijanis can easily carry out anti-Azerbaijani campaigns, using the freedom of the press created for them and the legitimacy of the "Armenian Caliphate" and the Church.

It should be noted that the tendency to sacrifice "true history" to political scientists is observed not only in this geography. PR (pi ar) campaigns targeted at the domestic audience of political scientists are more like a "toast" at a party than a disclosure of the historical truth. Their unfounded and illogical views should not remain unanswered when they go beyond the domestic audience and enter the international scientific community.

The history of "Great Armenia", which the Armenians dreamed of, is "justified" and promoted by falsifying or even emphasizing the history of other countries in the region, especially Azerbaijan in the articles published in Persian media in Iran, scientific and scientific-publicistic books. In fact, the Armenians form anti-Azerbaijani sentiments, using their official positions and direct support of the Persian chauvinists in power in Iran, and carry out a national policy that, "Azerbaijani Turks came here later, that the Armenians living here even before history and they (Azerbaijanis) occupied their homeland and expelled them." They are trying to create and shape the image of the enemy on the example of Azerbaijanis.

A large volume titled "**Tarikh-e tamaddon-e Armenia-e bastan**" (*History of the Culture of Ancient Armenia*) was published on March 16, 2020 on the website "Tarikh-e ma" (*Our History*), which publishes and promotes the results of scientific research. The book (*the name of a specific author is not indicated*) is an attempt to substantiate the idea of "Great Armenia", an article under the heading "Gar-e Arni" (Arni's cave) indicates that Armenia is a very ancient settlement in this region. According to the legend of Noah, the name "Mount Ararat" says that Noah's ark was in the mountains of Ararat when the flood waters receded and the survivors of Noah's ark went to other countries. Thus, it is emphasized that **the history of the Armenians is not only ancient, but also that many peoples descended from them**. In the 21st century, "it should be a shame" that such people, especially those who call themselves scientists, are still trying to tell meaningless "old tales", create a story based on mythology and pass them on to future generations.

The heading "Armenia under the rule of the Russian Empire" refers to the Treaties of Gulistan and Turkmenchay signed between Iran and Russia in 1813 and 1828, respectively, and mentions Armenia, not Yerevan, in the list of divided lands. The headline reads: "On October 12, 1813, in the village of Gulistan of the Karabakh velayat, a peace treaty was signed, according to which Eastern Georgia, Ganja, Karabakh, Sheki, Shirvan, Baku, Guba, Talish, Derbent and parts of "Armenia" under the rule of Gajar, including the provinces of Shirak and Lori, the sultanates of Gazakh, Shamshaddil and the province of Siunik were transferred to Tsarist Russia. In 1827, the Russian war resumed, and the territories of "Armenia", which were

<sup>9</sup> <https://www.imna.ir/news/354972/>

<sup>10</sup> (<http://gadtb.com/tovuz-t%c9%99xribatindan-sonra-iranin-erm%c9%99nistanah%c9%99rt%c9%99f%c9%99li-yardimi-davam-edir/>)

<sup>11</sup> Sh.Tagiyeva. E.Rahimli. S.Bayramzade.Güney Azerbaijan (South Azerbaijan), "Orkhan", Baku, 2000, p.63

<sup>12</sup> "Butov Azerbaijan" newspaper, No 04/377, 27 february 2020

under the control of the Gajars, were occupied by the Russians one after another. A peace treaty was signed in the village of Turkmenchay, according to which **Eastern Armenia** was annexed to Russia on February 10, 1828. Soon after the conclusion of the Turkmenchay Treaty in 1828, the war between Russia and the Ottomans began, and Russia occupied **most of Western Armenia**, and went beyond Erzurum in 1829.

The article presents Armenia as an independent state in the historical period, which began with the occupation of the Arab Caliphate, and shows that Armenia was one of the richest subjects of the Caliphate.

"The military power of Armenia throughout history", "Events in Armenia in the Middle Ages", "Armenia at the end of the fourteenth and early fifteenth centuries", "Armenian dynasty of the Luzins", "Armenian dynasty (Khatumi)", "Armenian Cilicia", "Mongol invasion of Armenia", "Armenian dynasty of Zakarids", "Armenia in the Seljuk period", "Bagration in the history of Armenia", "Arab invasion of Armenia", "Armenians and Sassanid kings", "Mamikons in the history of Armenia", "Dynasty Ashkanids in Armenia", "Artashes dynasty in the history of Armenia", "Armenians during the reign of the Seleucid dynasty", "Achaemenid Armenia", "The Irvandi (Yervandi) dynasty in the history of Armenia", "Armenia in the (Median) period", "Early Armenia or Urartu", "History of the Armenian name", "Commentary on the works of Moses Khorni" and similar historical headings, where Armenia is presented as a country with "ancient, independent, full of military strength and heroism" historical chronicle.<sup>13</sup>

An article by the Armenian author Sh. Hospian in Persian has been written about Iravan under the title "Negahi mokhtasar be tarikh-e Irevan" (A Brief Review of the History of Iravan). This article by the author is far from scientific, logical and comparative methods. Thus, the etymology of geographical names on the territory of modern Yerevan is ridiculously justified. **Allegedly, the names of geographical places shown on the map of modern Armenia were changed in the past, in medieval sources.** In this article, the author notes that the Hrazdan River, which originates from Lake Sevan (Goycha) and passes through the city of Yerevan, is called Ildaran in Urartian sources, Zangi in Persian sources, another river flowing through the city of Yerevan - river "Gedik", in Persian sources "Girkh bulag" (Forty springs). That is, in medieval sources the names of these historical places in Yerevan were "deliberately falsified" by medieval authors (what a strong logic, isn't it?!). The author refers to the events in Yerevan, quotes Byzantine sources (in fact, without any quotations) and notes that Armenians were the rulers of this city at that time. Referring to Byzantine sources, without referring to other sources, the author writes that during the wars between the rulers of Shaddadi and the Byzantine troops, the ruler of Yerevan Leon Tornik fought against Byzantium, and

Byzantine sources call the Iravan fortress "Khalidun" (Today there is a memorial complex to the victims of the so-called Armenian genocide). In this large-scale article presented by an Armenian author, the history of Yerevan was falsified and approached from the position and interests of today's nationalist, chauvinistic Armenians.<sup>14</sup>

The article "Muze-e tarikh-e Irevan" (*Museum of the History of Yerevan*), published on the Iranian analytical news website "55", is purely propaganda and has no scientific basis. It notes that "Armenia and its capital **Yerevan**, which today have a very small territory, have a very ancient history." King of Urartu Argishtis I built a fortress called "Erubuni" or ("Arian bird") in the southeast of Yerevan and declared it the most important government and military center of the country, Urartu in 782 BC. In the first 300 years of the first millennium, they created one of the most powerful states in the East. Monuments of Urartu, common in Iran, Armenia, Turkey, Iraq and Azerbaijan (Nakhchivan), are presented as historical monuments reflecting the ancient history of Armenia and covering the historical period from the Stone Age to the present day. Thus, it is promoted that Yerevan is the center of the ancient Armenian state, and that Armenians have lived in this territory since ancient times.<sup>15</sup>

Armenia is presented and promoted as a tolerant country, and Armenians as a tolerant people in these articles and books. For example, Dr. Murtuza Ashrafi, an expert on Russia, Central Asia and the Caucasus, visited the website of the official news agency "Hozeh" (Bassein) and wrote a book on the life, work, religious beliefs, history of religion and religious monuments of Muslims in Armenia. "Mosalmanan-e Armenistan yadeqari az douran-e tarikh-e Iran" ("Armenian Muslims - a relic of the ancient history of Iran") unambiguously defends the position of Armenia. Thus, referring to the history of religion and religiosity, the author deliberately distorts the current situation in the Caucasus region, the historical and political reasons for the Azerbaijani-Armenian, Nagorno-Karabakh conflict from a position that does not suit a researcher, a scientist. "Armenia is one of the Asian countries in the Caucasus, and this is a country where Muslims have historically lived in peace with other religions," he wrote. However, as a result of the well-known events that began in 1988 (the Azerbaijani-Armenian Nagorno-Karabakh conflict), more than a million Muslim Azerbaijanis living in the Republic of Armenia were expelled from their native lands. Thus, according to the latest statistics, "today 2.4% of the 2.5 million population of Armenia are Muslims, 72.9% are Christians Gregorians, 4% are Catholics, and 20.7% are representatives of other religions." that the Muslims currently living in this country (*there are almost no Azerbaijanis among them*) settled mainly in the city of Yerevan, where the Kurds and representatives of the Azeri tribe live.<sup>16</sup>

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<https://tarikhema.org/Subjects/ancient/other/armenia/><sup>14</sup> <https://www.paymanonline.com/><sup>15</sup> <https://www.55online.news/><sup>16</sup> <https://www.hawzahnews.com/news/417147/>

In 2014, an article titled "Tanha yadeqar-e memari-ye Iran dar Armenia - Masjid-i-Kabud" (*the only monument of Iranian architecture in Armenia is the "Blue Mosque" of Yerevan*) on the website of the international news agency "Iqna" in Yerevan pointed out that tolerance is an integral part of state policy in Armenia, it is noted that Yerevan is an ancient Armenian settlement and its cultural monuments were created by Armenians.<sup>17</sup>

As Maryam Jalilvand noted in an article in the morning newspaper "Shahrvand" titled "Yerevan baft-e tarikhi nadarad" (Yerevan has no historical content), after Armenia gained independence, Armenians began to recreate and rewrite history. To this end, they installed statues, tombstones and statues of national heroes in the north, south, east, west and center of Yerevan, trying to create and preserve their culture using modern architectural styles.<sup>18</sup>

Armenian Gregorian Church and "Dashnaksutyun" is one of the main centers guiding the Armenians in creating a false Armenian history (in fact, "Great Armenia") for the Armenians and, thus, usurping and appropriating their lands, subjecting other peoples and nations (*especially Azerbaijanis*) to genocide.

In the period from 95 BC to the present day (about 2500 years), when there was no Armenian state, the Armenian Gregorian Church assumed the function of statehood among Armenians and even the function of uniting Armenians scattered around the world. At that time, the Armenian Church made decisions on citizenship, issued certificates of property of people, contracted marriages with young people, recommended them the areas in which they would live, protected them, mobilized them when necessary, severely punished those who went out of control and even carried out notarial functions. That is, the functions that the state could perform were performed by churches and their local branches. From this point of view, the Armenian Church played a great role both in the formation of the Armenian nation and in fostering a sense of nationalism in it. Today the decision of the Armenian Gregorian Church is stronger than the decision of the Armenian state. This factor has proven itself, especially for Armenians around the world. For this reason, the Armenian Gregorian Church played an important role in the formation of a number of Armenian terrorist organizations. Thus, at some important moments, the Armenian Gregorian Church encourages and intimidates others in various ways, on the one hand, and on the other hand, serving the goals and objectives of the Dashnaksutyun party.<sup>19</sup>

Researchers such as Manija Turabzade, Akram Huseynpur, Fariba Shahidifar and Fahima Vaziri, who

explained the activities of the Dashnaksutyun party from its inception to the present day on the creation of "Great Armenia", published a book entitled "Mahiyyat-e tahavvolat dar Asiya-ye Markazi va Qafqaz" (The essence of changes in Central Asia and the Caucasus). The Dashnak party, in each case relying on its "Great Armenia", solved the problem of lack of national territory in a cruel and criminal way: 211 Azerbaijani villages in the Yerevan region were turned into ruins, and hundreds of thousands of people were "destroyed" and about 300,000 Yerevan Azerbaijanis were killed.<sup>20</sup>

By the way, it should be noted that the Armenian Gregorian Church, the first Christian church established by the sons of Apak, changed its essence in the historical process and became the focal point of the Armenian "clan" government. A separate study is needed on this topic.

Samad Sardarinia, famous South Azerbaijani historian also touched upon the plans of the Armenian Dashnaksutyun party and the Armenian Church to create a "Great Armenia" in his book "Yerevan - a province of Muslims" (Tabriz, 1380/2001, 248). c.) shows that Chukursad, one of the four regions of Azerbaijan, and its capital, Irevan, have been a Muslim region for centuries.<sup>21</sup> The author also submits a report sent to the center by the Russian official Ivan Chopin to clarify the conditions created for the Armenians in Northern Azerbaijan, which was annexed to Russia after the Turkmenchay treaty. forced the Turks to move from there. Land and property were divided between the Armenians. Commenting on the situation and its consequences, the author writes that in the 1930s more than 80% of the population of Yerevan were Muslim Turks, but in subsequent years, as a result of Russian-Armenian violence against Muslims, they were forced to move from Yerevan to other regions. Thus, at the end of the 19th century, Irevan, which had 6 large mosques, 50 highly educated Muslim priests and 1807 Azerbaijani families, became an Armenian city.

Even Ahmad Kasravi from Tabriz, one of the founders of the theory of nationalism against Azerbaijanis in Iran, in his book "Shahriyaran-e Gomnam" (*Forgotten Dynasties, edition of 1928*) protested against the falsification of the history of Azerbaijan by Armenians and the creation of a fictional and false history. ("Aydin", Tabriz, 1388/2009, 348 pp.) On page 238: "Many Armenians claim that power here (*in Armenia*) passed into the hands of Muslims after the Arab conquest. The rulers were sent here either from Baghdad or from Azerbaijan. Dvin and its environs for a long time were in the hands of Iranian aristocrats (*it should be understood as the Azerbaijani*

<sup>17</sup> <https://iqna.ir/fa/news/1400312/>

<sup>18</sup> <http://shahrvand-newspaper.ir/News:NoMobile/Main/126259>

<sup>19</sup> <http://www.anl.az/down/meqale/ses/2011/yanvar/151662.htm>

<sup>20</sup> Manija Turabzade, Akram Huseynpour, Fariba Shahidifar va Fahima Vaziri "Mahiyyat-e tahavvolat

dar Asiya-ye Markazi va Qafqaz (The essence of changes in Central Asia and the Caucasus), Vazarat-e omur-e Khareje, daftar-e motaleat-e siyasi va beynolmelali, No 1, Tehran, 1373/1994, p.71

<sup>21</sup> S.Sardariniya. Irevan yek vilayat-e mosalmaneshin bud (Yerevan - a province of Muslims) "Tabriz, 1380/2001, 248 p.

aristocracy), and the majority of the population in this region were Iranians (*Turks*).<sup>22</sup>

Former General of the Army Hussein Fardust, author of the book "Zohur va sogut-e saltanat-e Pahlavi" ("The Rise and Fall of the Pahlavi Government") (Volume 1, Ettelaat, Tehran, 1990, 708 pp.), Manija Turabzade, Akram Huseynpour Reaffirming the position such authors as Fariba Shahidifar, Fahima Vaziri, Samad Sardariniya, Ahmad Kasravi, write that the territory of the Republic of Armenia is the territory of the Chukursad province, one of the four provinces of Azerbaijan.<sup>23</sup>

All this shows that after the division of Azerbaijan into north and south, such superpowers as the USA, Great Britain, France, Germany and Russia, who want to use these regions in their economic and political interests, a territory that is an integral part of the Turkic world, Against the Turks (*Azerbaijanis*) an act of genocide was systematically committed in Azerbaijan. The main goal of this genocide was the creation of the so-called Armenian-Christian state in the territories inhabited by Muslim Turks, and especially in the vicinity of the Ottoman Empire, which was the strong support of the Turks throughout the world. That is why in regions such as Eastern Anatolia, North and South Azerbaijan, Armenians committed acts of genocide against Azerbaijanis. Unfortunately, to date, a complete map of this political act has not been developed.

Therefore, in order to understand and appreciate the inhuman acts, atrocities, murders and robberies committed by Armenians against Azerbaijan and Azerbaijanis in different historical periods, in short, acts of genocide committed against them, to study the real history of this land based on facts, documents and irrefutable sources. to make and convey to people in writing.

In this regard, on March 26, 2020, on the website of the Azerbaijan Student Movement (AZÖH) in Persian, an author named H. Yazdani, based on historical sources and scientific research, published an article<sup>24</sup> entitled "Tarikh-e mohajeran-e irvani və torkan-e armeni ra beh tar behshenasim" (Let's get to know better the history of the emigration of the Irvans and Armenian Turks) deserves attention, and therefore we need to focus on analyzing this article and comment on its main content and purpose.

In this article, the author is trying to prove that the **Irvans** (the author refers to the Armenian dynasty called the Ervanids, Ervandids, Orontids, Ervanduni or Ervandakan and calling them fake Armenians of our time) settled in ancient Armenia, having subjected the Turkic peoples to genocide. This is a group of Indian and Aryan immigrants who are not related to Armenians. The author of the article makes such a thesis in the introduction to the article that in fact, the modern inhabitants of Yerevan have selected the word "Armenian" in their own interests. After that, the author tries to prove this thesis put forward in the article with

historical facts, logical comparison and scientific methodology. We can say that the author achieved his goal in the article, and thus he was able to give a reasonable answer to modern nationalist Armenian researchers, scientists and propagandists who tried to confuse the scientific and social environment by falsifying historical events.

The author of the article, H. Yazdani, emphasizes that one of the main goals of this article is to provide more information about the ancient country "Urartu", since the **inhabitants of Yerevan, or rather today's fake Armenians**, intend to appropriate the history of the civilization of Urartu in their own interests. In the article, the author draws attention with his very interesting considerations in the section "Manna Khanate" and, with convincing evidence, explains the etymology of "Armenian" identity and "Armenian" geographical region. According to this section, the historical borders of the state of Manna coincide with the province of West Azerbaijan in accordance with the current administrative-territorial division of Iran, and the capital of this country was Izurtu (Izurtu), and the people of Manna spoke the language of "huri". (*Source: Iranian Identity in Ancient Times Richard N. Fry Iranian Studies, Volume 26, No. 1/2 (Winter - Spring, 1993), pp. 143-146*).

The word "yurt" or "yurd" in Turkish means "homeland", and the word "az" is most likely used as a "iz" in the readings of foreign authors. "Izyurtu" means home of "iz" (or "az") people". Further, the author notes that the name of one of the leaders of the Manna Khanate was "Aza", and it is believed that this name is associated with the name "Azerbaijan". As for the prefix "är" in Turkish (written in Persian, Arabic, as well as in the old alphabet of Azerbaijanis in the form "اَر"), it also sounds like "er" or "ur", the author of the article notes H. Yazdani. that this word was used in the creation of many heroic epics in Turkish, which means "**brave man**" (*Source: Logatuturk-e Kashgari*).

For example: Är (brave) + aslan (lion) = Ärslan (*Arslan* - brave as a lion), är + khan = Orkhan (brave khan) and so on. More interesting and noteworthy are the author's views on the etymology and history of the words "Armenian" and "Armenia", the examples he gave and the sources confirming this.

Thus, after the author explains the meaning of the expressions "är" (er, or ur), the inhabitants of Manna "är" + Man(n)a (*Mini*) = Ärmana (Armenia), "är"+"Mini" = ärmimi (armenian) and states that the expressions "ärmana" or "ärmimi" (armenian) are Turkic words, and that these words are not related to today's "Yerevanians" (in fact, today's fake armenians) or even more so "hays" has nothing to do.

Regarding the meaning of the word Urartu, the author of the article refers to the identity of the people of Urartu as Turanian, citing the "Tatbik al-luğat al-jografiyai" (Applied Geography) of Etimadussaltana, and states that the word Urartu is pronounced as Urartur

<sup>22</sup> Ahmad Kasravi. Shahriyaran-e Gomnam (Forgotten Dynasties, edition of 1928), "Aydin", Tabriz, 1388/2009, 348 p.

<sup>23</sup> Hussein Fardust. Zohur va sogut-e saltanat-e Pahlavi (The Rise and Fall of the Pahlavi Government), Vol.1, "Ettelaat", Tehran, 1990, p.85

<sup>24</sup> <https://www.azoh.net/4310/>

in the local language. The prefix “**ur**” here refers to the Sumerian language meaning “**holy place**” and the word “**tur**” means “**to be a Turk**”, Urartu, which means “**sacred homeland of the Turks**”.

*The conclusion of the author:* Ärmeniyya (Armenia) is the country of Manna (Är + Manna), inhabited by brave people, and Urartu (Ur + är + tur) is the sacred homeland of the brave Turks. Urmia (Ur + Mi) is also the sacred place where Zoroaster was born.

As for the indigenous language, the author, based on the results of recent research of existing sources, writes that Urartu has nothing to do with the Sinite, Indo-European and Eurasian languages, but is an branch of the **Huri** language (*Source:* The Oxford Encyclopedia of Archaeology in the Near East - Page 292 by Eric M. Meyers, American; Pre-history of the Armenian People. I. M. Diakonoff).

One of the most interesting and important points of the article is that the author reveals the history of today's "fake Yerevanians' history". As a result of foreign invasions in Urartu (Ermania-Ermenistan) (in the 7th century BC), the invasion of Urartu by the Chimers, Sakas and Mados from the Balkans and the subsequent disputes for almost 100 years, the state weakened, and local self-government collapsed. It was captured in the 6th century. (Urartu collapsed completely in 590 BC and was erased from the historical scene) (*Source:* Chakhin M. (2001). Kingdom of Armenia: History. Psychology Press, p. 107. ISBN 978-0-7007 - 1452-0; Van de Mieroop, Marc. History of the Ancient Near East c. 3000 - 323 BC Cornwall: Blackwell, 2006, p. 205. ISBN 1-4051-4911-6)

The author cites reliable sources, which say that a group of followers of this Indian sect, Yerevanians in the distant past migrated from India to the southeastern Balkans and lived in small numbers. These people called themselves the Hay tribe (people). In the 6th century BC, the Yerevan people (the Hay tribe), who lived in small numbers, moved to Lake Van.

The Armenian Encyclopedia also recognizes that the ancestors of the “Armenians” (modern fake Armenians) were Phrygian immigrants who migrated from the southern Balkans to Urartu (Armenia) and originally settled only in the west of the country as a minority (*Source:* Soviet Armenian Encyclopedia. 1986, Vol. 12, pp. 276–283; Samuelyan, Thomas J. (2000) Armenian Origins: A Review of Ancient and Contemporary Sources and Theories. Iravunk Pub.

These fake "Yerevanians" called themselves "hay" (most often "hayak" - hays). Therefore, after the conquest of the territory of Armenia (*Urartu*), the area received the name "Hayestan", that is, "**land of hays**". After the conquest of Armenia and the settlement of, the Yerevanians (here means “hays”) called them “Armana” (“Armenians”). Greek historians still use the word "Armaniyya", and the Persians use the word "Ermenistan", but the Yerevanians or the people of "Hay" (ethnos) have never been presented as Armenians in the past. In order to appropriate the land

of Manna (Armana) lands, they call themselves Armenians !!! However, their claims have no historical basis.

The foregoing gives reason to say that "Kura, Araz, Ararat and Armenia are the historical lands of the Azerbaijani Turks (Azerbaijanis), and the "hays" are the settlers in these lands and have never been the "dominant people" in these territories.

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