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Ունրագործություն  
և  
Ծավալապաշտություն  
(Անգլերեն)

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**Aran**  
**[Caucasian Albania],**  
**Azerbaijan**  
**Crime**  
**and**  
**Expansionism**

By  
**Edic Baghdasarian**  
(Ed. Germanic)

**Caucasian Albania,  
Azerbaijan  
Expansionism and Crime**

By

**Edic Baghdasarian**

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## Foreword

It has been almost 100 years, since when a false name of Azerbaijan has been used as a state on the north of Araks (Aras) river in Caucasus region. Many books and articles have been published so far in several languages to correct this historical mistake, which has been made deliberately for a political agenda which was expansion of both Turkish territory and Russian imperialism.

Putting the name of Azerbaijan over the territory of Caucasian Albania in recent century, which was called Aran (Arran) and Shirvan has caused big misunderstandings and falsification in the history. Some expansionist governments such as Turkey, Republic of “Azerbaijan”, Russia, etc have hired some agents to manipulate the historical facts and falsify the history of Caucasian Albania<sup>1</sup> while this area has nothing to do with real Azerbaijan which has always been a province of Iran located on the southern side of Araks river and the name of “Azerbaijan” has never been used for the northern region of that river in the course of history before June 1918.

Today, forging history is extended in many parts of the world. Pan Turkists are the most significant examples. The Persian version of this book (published in 2014) was presented in a seminar held at the Writers Union of the Republic of Armenia in September 2014 and the author received comments and suggestions for the English version of the book so I will try to present a concise history, geography and culture of Aran or Caucasian Albania in this English version of the book.

*Dr. Edic Baghdasarian*  
*Armenian Research Center*  
*Toronto, Canada,*  
*August, 2016.*

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<sup>1</sup> - We use the name *Caucasian Albania* so that it will not be confused with the Republic of Albania in Eastern Europe.

## Historical sources

About Aran or Caucasian Albania (*Aghvank* in Armenian) there have been many resources available which we briefly present some of them as follows:

### 1. Armenian sources:

Armenian historiography is one of the richest sources not only for the Armenian history and culture but also for neighboring nations and countries. The following Armenian sources are noteworthy for the history of Aran:

- History of the Armenians by Movses Khorenatsi (Moses of Khoren) 5th century AD.
- History of the Armenians by Agatangeghos, 5<sup>th</sup> century AD.
- "Ashkharatsuyts" or "World view" (A geography of the old world) by Anania Shirakatsi (Anania of Shirak), Armenian scientist, 7<sup>th</sup> century AD.
- History of the Armenians by Pavstos Buzand, 5<sup>th</sup> century AD.
- Biography of Mesrop Mashtots (inventor of the Armenian alphabet) by Koryun, 5<sup>th</sup> century AD. M. Mashtots has invented alphabet for Aran too.
- History of Vartan's war by Yeghisheh, 5<sup>th</sup> century AD.
- History of the Armenians by Ghazar Parptsi (Lazar of Parb), 5<sup>th</sup> century AD.

- 
- History of the Armenians by Sebeos, 6<sup>th</sup> and 7<sup>th</sup> centuries AD.
  - History of Aghvank (Aran) by Movses Kaghankatvatsi, 7<sup>th</sup> century AD.
  - The History by Ghevond (Leon) 7-8 centuries AD.
  - History of the Armenians by Hovhannes Draskhanakertsi. 9-10 centuries, AD.
  - History of Sisakan by Stepan Orbelian, 13<sup>th</sup> century AD.
  - History of the Armenians by Bishop Ukhtanes Sebastatsi (935-1000).
  - History of the World, by Stepan Taronetsi (Asoghik), 10-11cent. AD.
  - History of the Armenians by Giragos Gandzaketsi, 13<sup>th</sup> century AD.
  - Chronicles by Mekhitar Ayrivanetsi, 13<sup>th</sup> century.
  - Histor, Tovma Medsopetsi, (1379-1446).
  - History of the Ardseruni Dynasty by Tovma Ardseruni (9-10th centuries)
  - Chronicles by Matevos Urhayetsi (11-12<sup>th</sup> centuries).
  - World History by Mekhitar Anetsi (13-14<sup>th</sup> centuries).
  - History of Taron by Hovhan Mamikonian (7<sup>th</sup> century).
  - History by Samuel Anetsi (1100/05-1185/90).

## **2. Greek and Latin sources:**

- Geography, Strabo. The first century BC (63 BC-24 AD).

- Geography, Dionysius. 2nd century AD.
- Plinius, Geographer and historian of the first century AD.
- Eratosthenes (276 BC – 194 BC).
- Posidonius (135 BC – 51 BC)
- - Theophanes of Mytilene (1<sup>st</sup> century BC).
- Metrodorus (5<sup>th</sup> century BC).
- Plutarch (46-120).
- Marcus Velleius Paterculus (19 BC-31 AD).
- Appian (95-165)
- Publius Cornelius Tacitus ( 56—120 AD).
- Dio Cassius (160-229)

### 3. Arabic sources, and other sources

- Kitāb al-Buldān by Ibn al-Faqīh al-Hamadhānī<sup>1</sup>
- Şūrat al-'Arḍ, Ibn Hawqal<sup>1</sup>

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<sup>1</sup> - **Ibn al-Faqīh** was the Iranian author of a Geography in Arabic entitled *Kitāb al-buldān* written around the year 903. The original work is lost, but the abridged version, possibly composed around 1022, has survived in a handful of manuscripts. Only three manuscripts were known during De Goeje's life and he used them all for his edition, which was originally published in 1885. Its introduction includes a summary of Ibn Faqīh's life on the basis of the classical sources by De Goeje. Ibn al-Faqīh's *Kitāb al-buldān* offers geographical and historical details not found in other sources, and it was in itself an important source for later works, for example by Muqaddasī and Yāqūt.

- Kitāb mu'jam al-buldān , Yaqt al-Hamawi<sup>2</sup>
- Taqvim al-buldan, Abu'l-Fida<sup>3</sup>
- Nozhat ol-Gholub, H. Mustawfi<sup>4</sup>
- Tarikh-i 'Alam-ara-yi 'Abbasi, Iskandar Beg Munshi<sup>5</sup>

<sup>1</sup> - **Muḥammad Abū'l-Qāsim Ibn Ḥawqal** (Arabic: محمد أبو القاسم بن حوقل, born in Nisibis, Upper Mesopotamia; travelled 943-969 CE) was a 10th-century Muslim Arab writer, geographer, and chronicler. His famous work, written in 977, is called *Ṣūrat al-'Ard* (صورة الارض; "The face of the Earth"). The date of his death is not precisely known. On the basis of his writings, he died after 368 H / 978 C.E.

<sup>2</sup> - **Yāqūt ibn-'Abdullah al-Rūmī al-Hamawī** (1179–1229) (Arabic: ياقوت الحموي الرومي) was an Arab biographer and geographer of Greek origin, renowned for his encyclopedic writings on the Muslim world. "al-Rumi" ("from Rūm") refers to his Greek (Byzantine) descent; "al-Hamawi" is taken after his masters name and ibn-Abdullah is a reference to his father's name, Abdullah. The word *yāqūt* means *ruby* or *hyacinth*.

<sup>3</sup> - **Abu al-Fida** (Arabic: أبو الفداء; or *Abul-Fida' al-Ḥamawi* or *Abul Fida Ismail Hamvi*, fully *Abu Al-fida' Isma'il Ibn 'ali ibn Mahmud Al-malik Al-mu'ayyad 'imad Ad-din*; also transliterated *Abulfeda*, *Abu Alfida*, etc.; November 1273 – October 27, 1331) was a Kurdish historian, geographer and local governor of Hama. He was a prince of the Ayyubid dynasty and the author of *The memoirs of a Syrian prince: Abu'l-Fidā', Sultan of Hamāh*. The crater Abulfeda on the Moon, is named after him.

<sup>4</sup> - **Ḥamdallāh Mustawfī Qazvīnī** (1281–1349; Persian: حمدالله مستوفی قزوینی) was a Persian historian, geographer and epic poet who was descended from a family of Arab origin. Mustawfi is the author of *Nozhat ol-Gholub* (نزهة القلوب), *Zafar-Nameh* (ظفرنامه), and the *Tarikh e Gozideh* (تاریخ گزیده). His tomb is a structure with a blue turquoise conical dome, at Qazvin.

<sup>5</sup> - **Iskandar Beg Munshi** , a.k.a. **Iskandar Beg Turkoman** (ca. 1560 - ca. 1632)— was a Persian or Turkoman historian, the court historian of the Safavid emperor Shah Abbas I. Iskandar Beg began as an accountant in the bureaucracy, but later became a privileged secretary of the Shahs. He wrote one of the greatest works of Persian historiography, *Tārīkh-i 'Ālam-ārā-yi 'Abbāsī* (Alamara-i Abbasi). The work begins with the origins of the Safavids and continues through the reign of Shah Abbas I.

## The Aranians or inhabitants of Aran (Arran)

According to Strabo, people of Aran or Arran or Caucasian Albania were comprised of tribes who spoke in 26 different languages. Some of these tribes were Udi (or Outi s), Gargar, Sudeh, Mugh, Sakasyn, Mard, Ariak, Anarbak, Qeli and Leq. Herodotus also has named the ethnic groups in the Eastern Caucasus region as "Mick would", "Caspian" and "Outi". Probably these three tribes formed the core of the ancient inhabitants of Albania.

According to Ahmad Kasravi<sup>1</sup> Aran is derived from the term "Ar" which is another name for the great race of "Aria"<sup>2</sup>.

It is noteworthy that the Aranians are mentioned as "Alan" people in the ancient Armenian literature<sup>3</sup> and the Armenian historians at a later time have used the names Aghvank (meaning people or land of Aghvan or Albania or land of Alania) or Alvank. We know that "R", "L" and "Gh" are convertible one to another, so now Aran can be changed to Arank and Aghan/Aghvan to Aghvank.

Ahmad Kasravi also shares this view and believes that the first indigenous people of Aran were called "Al" or "Ar", which a derivative of "Ir" (Aer) race.

Soviet scientist Barthold and Nikoghayos (Nikolai) Marr a Georgian Soviet scientist believe that Aran and Alan were separate people so that Alans were related to Iranian race and Arans belonged to Japheth. In our opinion , at

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<sup>1</sup>-Ahmad Kasravi (29 September 1890 – 11 March 1946) was a notable Iranian linguist, historian, and reformer. Born in Hokmabad (Hohmavar), Tabriz, Iran, Kasravi was an Iranian Azeri. Initially, Kasravi enrolled in a seminary. Later, he joined the Iranian Constitutional Revolution. He experienced a sort of conversion to Western learning when he learned that the comet of 1910 had been identified as a reappearance of Halley's comet. He abandoned his clerical training after this event and enrolled in the American Memorial School of Tabriz. Thenceforward he became, in Roy Mottahedeh's words, "a true anti-cleric (*Wikipedia*).

<sup>2</sup> - A. Kasravi, *Unknown princes*, 5<sup>th</sup> edition, Tehran, 1978, pp. 255-257.

<sup>3</sup> - Movses Khorenatsi, *History of the Armenians*, Yerevan, 1990, pp. 112-116.

least with regard to the names listed (regardless of their demographic characteristics about which the information is very limited) this theory does not seem to be reasonable. Due to the evolution of these two names and the Armenian names all of them have the same root. It is known in linguistics that "B" and "V" turn to each other<sup>1</sup> so:

- Alban may convert to Alvan and to Aghvan (Armenian)

- Alvan can be converted to Arvan and by omitting "v", the letter 'R' is stressed and Persian form of "Arran" or "Aarraan" are obtained.

However, all these names Aaran / Aalan / Arran / Alvan /Aghvan / Albania are the same.

Armenian Soviet historians have performed very detailed research about the history of various ethnic groups, including people living in the Caucasus in the ancient times. One of them is the late Suren Yeremian a prominent member of the Academy of Sciences of Armenia. In his two-volume history of the Soviet Union, which was published in 1939, for the first time He presented history of Aghvank or Aran and its people from ancient times to the twentieth century. Later on this part of the book was included in the second and third volumes of multivolume history of the Soviet Union<sup>2</sup>. This work of Academician Suren Yeremian became the basis of research on the history of Albania (Arran / Aran / Aghvank / Aalan).

Suren Yeremian in 1952 in his other book titled "Atlas" published territorial boundaries of Albania for the first time in the history of Soviet historiography. Albanian borders are clearly marked "Armenia based on World view of Anania Shirakatsi"<sup>3</sup>.

<sup>1</sup> - M.T. Bahar (Malak-ol-Shoara), Sabk-Shenasi (Stylistics) Fourth printing, Vol.1, Tehran 1976, pp. 201-221.

<sup>2</sup> - Istria CCCP, ...m. 1958.

<sup>3</sup> - Suren Yeremian, Armenia based on World view of Anania Shirakatsi, Yerevan, 1963.

Suren Yeremian has more than twenty research on the history of political, social, economic and geographical aspects of Aran<sup>1</sup>.

In 1966 A. Mnasakanian published his book titled "About literature of Aran"<sup>2</sup>. He has described the alphabet, writings and literature and culture of Aranian people. This is the first research work that analyzes the historical mistakes about Arran.

Another valuable research work is "Some pages of the history of the eastern lands of Armenia" by Bagrat Ulubabian<sup>3</sup>.

A. Hakobian has analyzed the name "Albania" in his work which is published in the Russian language.

Along with Armenian and European researchers, some so-called Azeri (in the fake Republic of Azerbaijan) and Turkish historians have written the counterfeited history in this regard. They can not be considered as serious and scientific works. Many famous scientists including Iranians such as Ahmad Kasravi, Ismail Raein and Professor Enayatollah Reza and others have already responded properly to these kinds of these falsified works, so there is no need to present them here, as our brief history will be prolonged too much, but we offer the readers to read their works for more clarifications<sup>4</sup>.

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<sup>1</sup> - Suren Yeremian, Biography and works, Yerevan, 1984, p. 42-82.

<sup>2</sup> - A. Mnasakanian, About literature of Albania, Yerevan, 1966.

<sup>3</sup> - Bagrat Ulubabian, Some pages of the history of the eastern lands of Armenia, Yerevan, 1981.

<sup>4</sup> - Ahmad Kasravi, the unknown rulers, Tehran 1978 and his other books, E. Reza, Azerbaijan and Arran, Tehran, 1981.

## The Concise History of Albania

The name “Albania” for the first time was used by Strabo after the first expedition of Pompeus to the Caucasus. But Strabo does not present etymology of this word. This is done by later classical authors. Some of these authors have mentioned the root of “Albania” in Latin as “Albus” which means 'white' and have noted that the people of Albania had white hair.

But historians like K. Shahnazarian, St. Martin, E. Schoen, Nikolai Marr, K. Trever in an article on Dagestan in the Encyclopedia Britannica, have mentioned the root of the word Albania as “alp” or “alb” that means "mountain" and Albania means mountainous terrain<sup>1</sup>, as Daghestan has the same meaning as “Dagh” in Turkish means “mountain”.

Subsequent researches revealed that the current theory does not have a proper basis. Yusifov relates root of Albania to the people of "Hal". Scientists believe that the names of lands and peoples of the Caucasus are transformation of local names.

In the ancient Armenian resources this land is referred as Aghvank and Alan and Movses Khorenatsi famous Armenian historian of 5<sup>th</sup> century finds the root of this name as to be "Alu", "Aghu" meaning "nice", "sweet", "tasty". He relates this land to the good and pleasant demeanor of Sisak son of Hayk Nahapet, legendary father of the Armenian nation<sup>2</sup>.

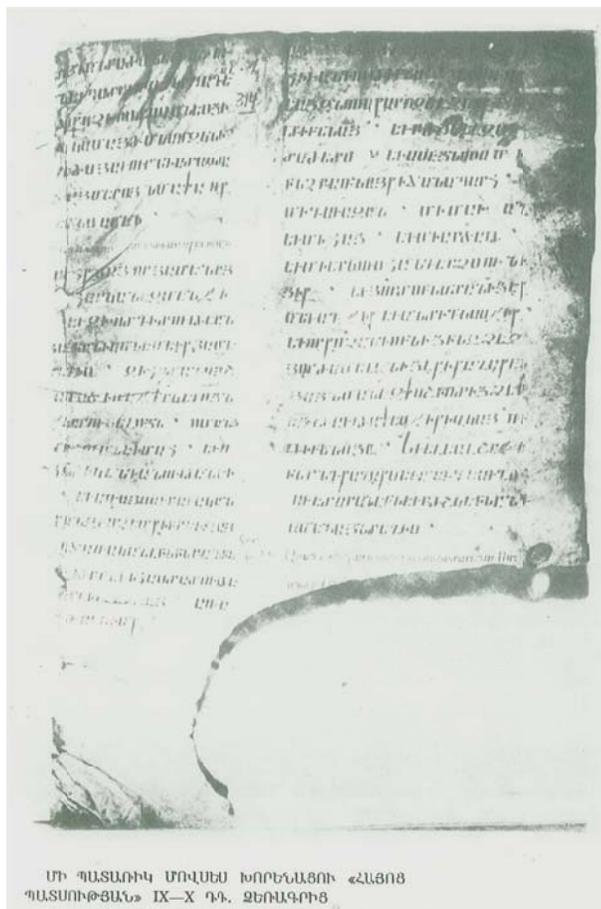
Movses Kaghanakatvatsi also endorsed the same view although he identifies brave Alan who was a descendant of Sisak as the origin of the name for Albania. Because he was appointed the governor and commander of this

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<sup>1</sup> - K. Shahnazarian, History of Aghvank, Paris, 1860, pp. 42-43.

<sup>2</sup> - Movses Khorenatsi, History of the Armenians, Book II, Chapter 8, Yerevan 1990, pp. 72-77.

land by Blash Parthian king<sup>1</sup>.



A sample page of the manuscript (9-10 centuries) of History of M. Khorenatsi

So Aghvank (in the old Armenian language was Աղուանք or Aghvank) consisting of two parts Aghu + Ank, the first part means “nice” and the second part was originally as Yank (աւանք) (based on language features of the

<sup>1</sup> - Movses Kaghankatvats, History of Aghvank, Yerevan, 1969, p. 5.

Armenian language, which is out of scope of this book) and in the Armenian language “yek” a plural suffix that forms last names and place and therefore Aghvank means “the land” or “nice people”. As a result, Greco-Roman and European etymology for this name is unacceptable. Other names that have been used by other people for this land and people such as Aran, Arran, Albania, as previously shown, are evolutionary transformation of “Aghvank”.

Our theory on this is that of Movses Khorenatsi which is consistent with the theory of Ahmad Kasravi.

## Geographical borders of Albania (First century BC – 5<sup>th</sup> century AD)

According to Greek and Roman authors, Albania was a land at the East of Caucasus, which had borders with Armenia at the South, from the north to the land of Cermet, from West with the Iberia and the Caspian Sea was located East of Albania. Based on what the writings of ancient authors offer, we can conclude that Kura River was the border between Albania and Armenia.



Map of Albania

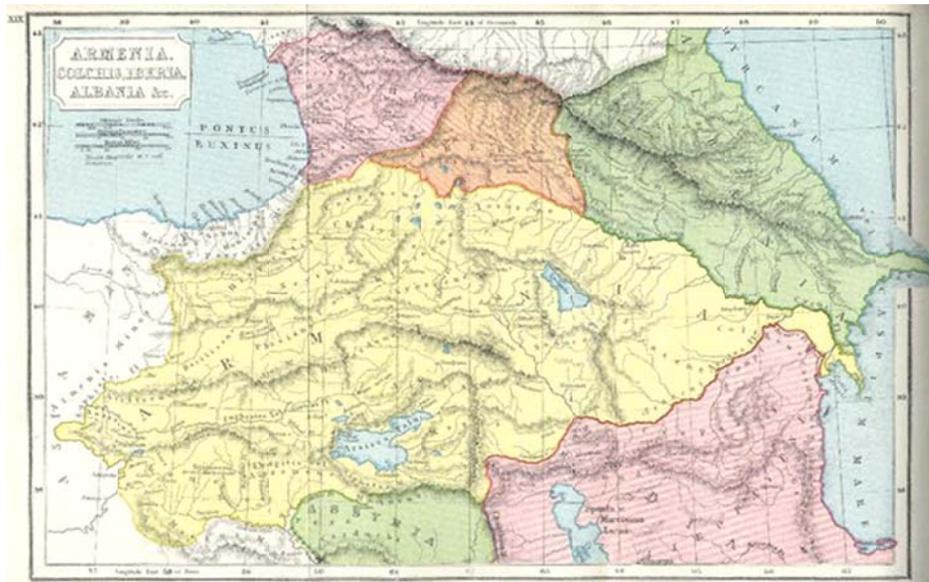


"Border of Azerbaijan is up to two Araks and Kura Rivers in Armenia ...<sup>1</sup>"

As can be seen Ibn al-Faqih identifies Araks river as the border of Azerbaijan. This attests that an Azerbaijani name has never been used for Aran at the north of Araks River.

Russian Encyclopedia which began publishing since 1890 in the cities of St. Petersburg, the capital of the Russian Empire and Leipzig in Germany under "Albania" reads:

"Albania is the ancient name of the land in the East and the South Caucasus between the Black Sea and the Caspian Sea, north of Armenia, Kura river as a border and its inhabitants are those nowadays live in southern Dagestan and current Shirvan."



<sup>1</sup> - Ibn Faqih, Mukhtasar Kitāb al-Buldān, Tehran, 1970, p. 139.



Strabo wrote: "Aranians live between the Iberian (Black) and Caspian (Khazar) seas. Their land was adjacent to the sea in the East and to the Iberians in the West. Caucasus Mountains in the north and in the south with neighboring Armenia<sup>1</sup>".

According to Strabo border between Armenia and Albania was stretched as far as the point where River Kura and Araks (or Aras) joined the Caspian Sea<sup>2</sup>.

According to the "Ashkharatsuyts" or "World view" of Anania Shirakatsi Armenian scientist of the 7<sup>th</sup> century AD, Albania had 11 parts<sup>3</sup>:

#### 1. Yeghni or Kheni

<sup>1</sup> - Strabo, Book 11, Chapter 1.

<sup>2</sup> - Ibid., Book 11, Chapter 1, No. 5.

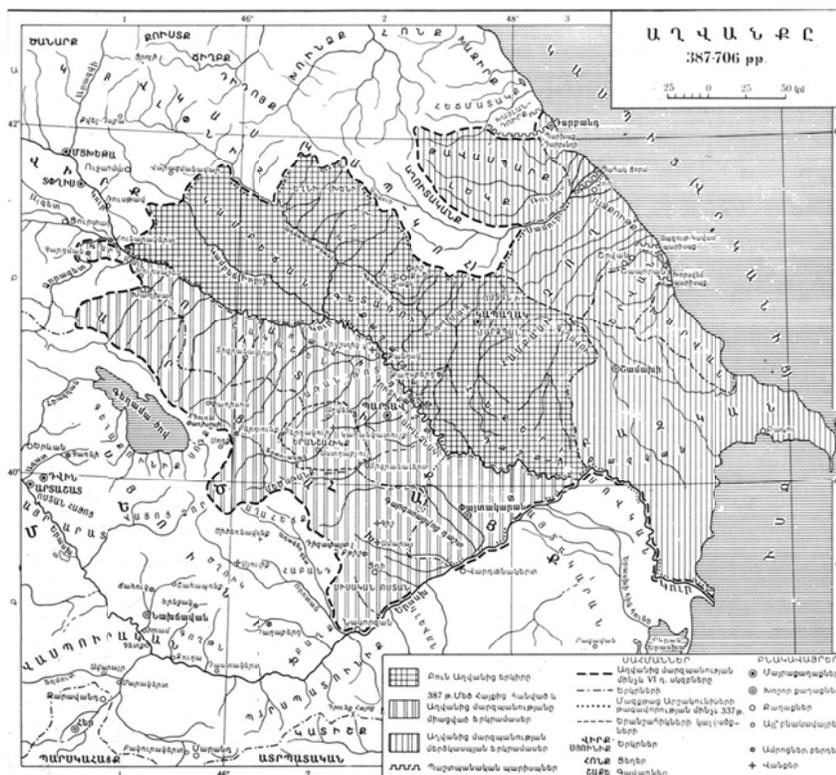
<sup>3</sup> - Anania Shirakatsi, Yerevan, 1979, pp. 290-291.

2. Kambechan
3. Begh
- 4- Shaki
5. Getaru
6. Khoghmaz
7. Geghavu
8. Hambasi
9. Kapaghak or Vostani marzpan
10. Kaghadasht or Kaladzor
11. Dashti-bazkan or Hejeri

As per Shirakatsi: " Albania was 21<sup>st</sup> Asian country, ie Albania which was Aghvank in East of Georgia. It had borders with Sarmatian mountains and stretched up to the the border of Armenia ie around Kura river. Although the land from here to Kura river has been taken from Armenia. However we will describe Albania's land which is located between the big river of Kura and the mountains of the Caucasus. And these are the ones<sup>1</sup>".

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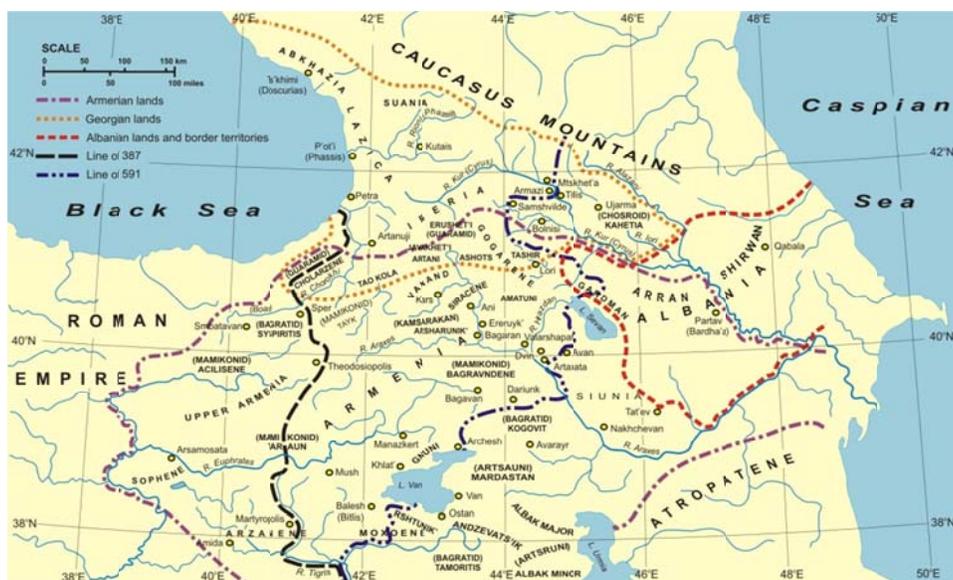
<sup>1</sup> - Ibid., p. 290.



Albania according to the Armenian sources

And he continues: "Twenty districts and villages are also situated in the territory of Albania which are taken from Armenia and these are: Shakashen, Gadman, Krati-Parnes, Koght, Aghui, Thur-Kustak, Vot-Rotestak, Rot-Parsian, Great Kuenk, Great Irank, Piank, Harchlank, Parsakank, Mukhank, Vaygunik, Minor-Haband [or] Sisakani-Kostak, Rotestak, Berdadzor, Terry, Arran-Rot up to the intersection of Araks and Kura rivers<sup>1</sup>".

<sup>1</sup> - Ibid. p. 291.



The other Armenian historians have also written about the geography of Albania, including Pavstos Buzand (5<sup>th</sup> century) and others. However, the best and most accurate definition is presented by Anania Shirakatsi<sup>1</sup>.

Armenian historian notes show that the Caucasus mountains did not form the northern border of Albania, but only a part of them was bordering with this land, and it was only a part of the southern Caucasus Mountains.

There is a misunderstanding among some historians, as if Albania would match with Mazkut. Another misunderstanding in the history relates to Utik and Artsakh provinces as if they were included in Albania, while they were two out of 15 provinces of the ancient Great Armenia that were bordering with Albania. In many Armenian sources these provinces are mentioned as neighbors to Albania.

<sup>1</sup> - I have published 2 out of four volumes of Persian translation of Sirakatsi so far, the next 3<sup>rd</sup> and 4<sup>th</sup> volumes and also English translations are yet to come. EB.



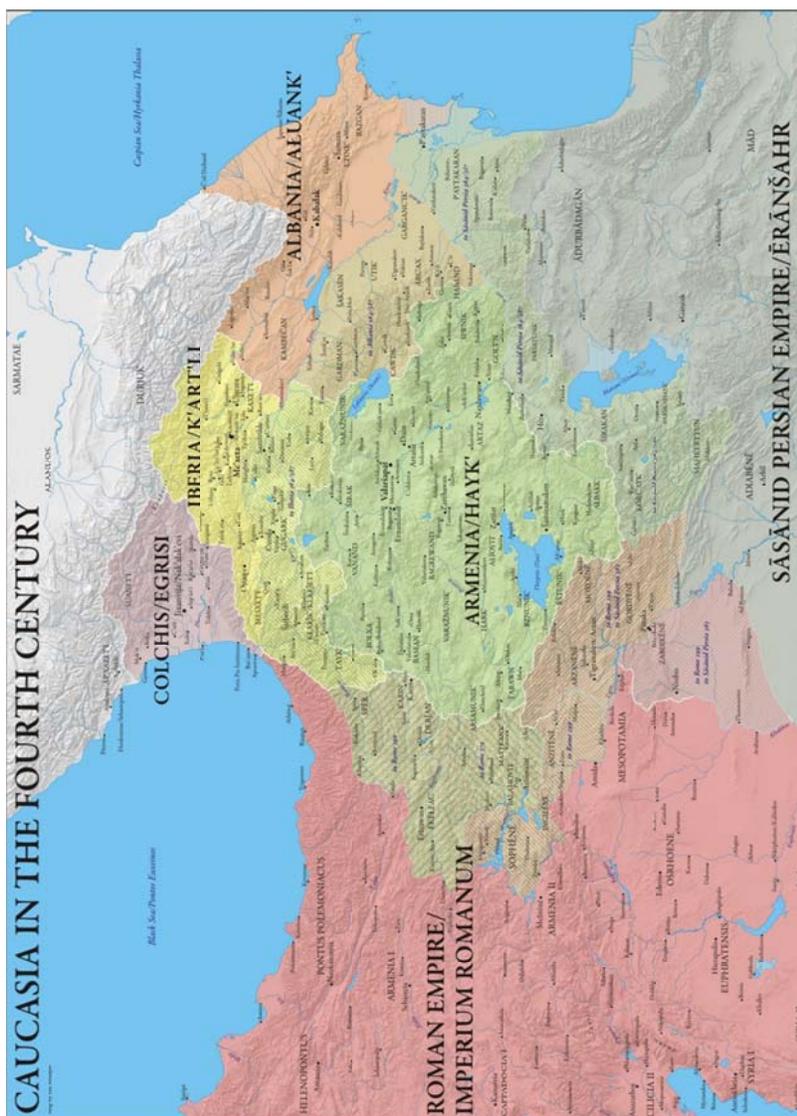
Albania during the war (451 AD) between Sassanid Yazdgerd II and Armenia

Native Armenians of Artsakh and Utik spoke a dialect of Armenian, which is known as “Artsakhian dialect” that not only Armenians of these provinces but also inhabitants of some neighboring areas, including Albania also spoke that dialect<sup>1</sup>. This geographic span of this dialect was even stretched to the south of Araks river in a previously Armenian populated areas of Paytakaran (current Gharadagh in Iranian Azerbaijan).

Albania as the land of Eastern Armenia had close relations with the rest of Armenia. In 301 Christianity was accepted as the official religion of Armenia as well as Albania as an integral part of Armenia and Albanian Church was founded and when Mesrop Mashtots invented the Armenian alphabet (405 AD) and founded schools in different parts of Armenia to familiarize children with

<sup>1</sup> - Bagrat Ulubabian, Some history of the eastern lands of Armenia, Yerevan, 1981, pp.54-107.

new Armenian writing, He also opened schools in Albania or Aghvank or Eastern territories of Armenia and this was only because Albanian residents spoke in Armenian language.



## **Native people of Albania Their lives and faith**

People living in Albania were not emerged as a single element nation but a combination of more than twenty different people and ethnical groups. The oldest economic, political and cultural center of Albania were the plains of Avtaran. Ancient societies were formed here at Kapaghak city. By declining Hellenistic society BC Social class system was formed. Kingdom of Arran or Albania as a slavery state system was formed on the basis of 26 tribes and ethnic unity in the first century BC. Having very close ethnic relations with Armenia, Albania was under its strong political and cultural influence . Royal Army of Albania (62,000 infantry and 22,000 cavalry) and its organization were similar to the Armenian army. They participated in the battle of Armenian King Tigran the Great against the Romans as a part of Armenian Army. Oruzyz King of Albania in 65 BC battled against Pompeius (Pompey), causing many casualties in the army of the enemy. But he had to sign a peace treaty with Pompeius and become allies.

Coneus Crassus in 36 BC invaded Aran and forced Zobira the king of this country to adhere to the Treaty of 65 AD. The great revolt of 20 BC in Armenia was an opportunity for Albanian independence.

In the first and mid. second century AD, the Parthian kingdom of Mazkut was fomed in the West of Aran with capital of Chogh. Contrary to Arshaguni (Arsacid) kingdom of Armenia, that attempted to be independent from Parthian Arsacids, the Aranian Arsacid kings were usually under the influence of Iranian court after 4<sup>th</sup> century AD and once in awhile provoked by Iranians, created unrest and revolt near the Armenian borders. Although operations of Sanesan and Urnayr, kings of Aran did not end successfully. King Urnayr converted to Christianity in 370's and his successor Yersaghen who had good relations with

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Armenia accepted Mesrop Mashtots and helped him to develop Aranian alphabet and writing.

After the division of Great Armenia between Rome and Persia in 387 AD. Sasanian dictatorship annexed the provinces of Artsakh and Utik of the Eastern Armenia to Aran and created "Aran province". Since then, the name of the Aran achieved geopolitical concept.

This Provincial administration continued to be such until Arabian invasion. This province had multinational culture. Armenian rulers and feudal clans known as Nakharar dynasties relying on the Armenians of the land ran the internal affairs.

By the year 462 AD. Kapaghak city was the capital of the province. During the years 462-636 Piruz-Abad city or Partav was the capital and center of the country. A person named Varaz-Grigor (of the house Mehranian) became the first ruler of Aran. Mehranian dynasty after the conquest of the Arabs turned to their agents and their rule was dissolved in 706 and this province was annexed to the "Arminia Regency" or viceroyalty of Armenia. Armenian rulers of Artsakh and Util continued their existence until the end of 9<sup>th</sup> century AD, then they joined Bagratuni kingdom of Armenia.

Unlike "Aran province", the former territory of the Kingdom of Arran is mentioned as "main Aran" in the Armenian sources. Armenian ruling in the territory of Aran including local Aranshahian Kingdom or Aranshakiks maintained their existence.

In the fifth century Khazar tribes often attacked Caucasus So Khosrow Anoushiravan I (531-579 AD) captured Chogh coastal areas, Darband and some areas of Dagestan and constructed fortification in the borders of Darband.

With the assistance of Sassanids, the local tribal leaders who are referred as "Shah" (King) by the Armenian historians such as Yeghisheh, Pavstos

Buzand and others, strengthened their control over their territories. Vacheh the Second of Aranshahian od Aranshahik dynasty, established the city of Partav as the capital.

After establishment of Arab rule, Aran was included in "Armineh". Military units of some nomadic Muslim tribes were settled in Partav, Chogh and Shamakhi by the invading Arabs.

When the uprising of Khorramian (Babak Khorram Din) occurred in the years 809-937 caliphate lost its influence in the region. After quench of the fire of the uprising and arrest of Babak (873), Sumbat-Sahl governor of Khachen in Artsakh owned the control of Aran with the title of "Bothrigh-El-Ran" ("Patriarch Alran"). Later, gradually local governances were established in Gedich, Blokan (Baylakan), Parsuys and Gardman. In the second half of the ninth century, when the caliphs recognized the Kingdom of Bagratunian dynasty in Armenia. the states of Khachen, Parisos, Gardman, Baylakan, Dizak were annexed back to Armenian territory. Grigor-Hamam grandson of Smbat Aranshahian expanded his ruling boundaries in the north to the Caucasus Mountains and territories and annexed Shaki and Zanarats to his government and claimed himself as "King of Aran" in 893. Bagratuni kingdom of Shirak annexed Artsakh and Utik to its territory.

After the death of Grigor-Hamam his kingdom fell into several pieces. From Kura river to Southern areas until Merav mountains with the center of Parisos were taken by Sahak-Sevada son of Grigor-Hamam. This kingdom as part of Armenian Bagratuni kingdom of Ani, continued its existence until mid-11<sup>th</sup> century and the treacherous murder of Pilpeh (Filipe), son of Grigor by Amir of Gandzak (Ganja).

The title of "King of Aran" then was owned by the ruling dynasty of Kyurikian of Lori. Ater-Nerseh grandson of Grigor-Hamam was ruling over the territories beyond the Kura river with the title "King of Aran" during 897-950.

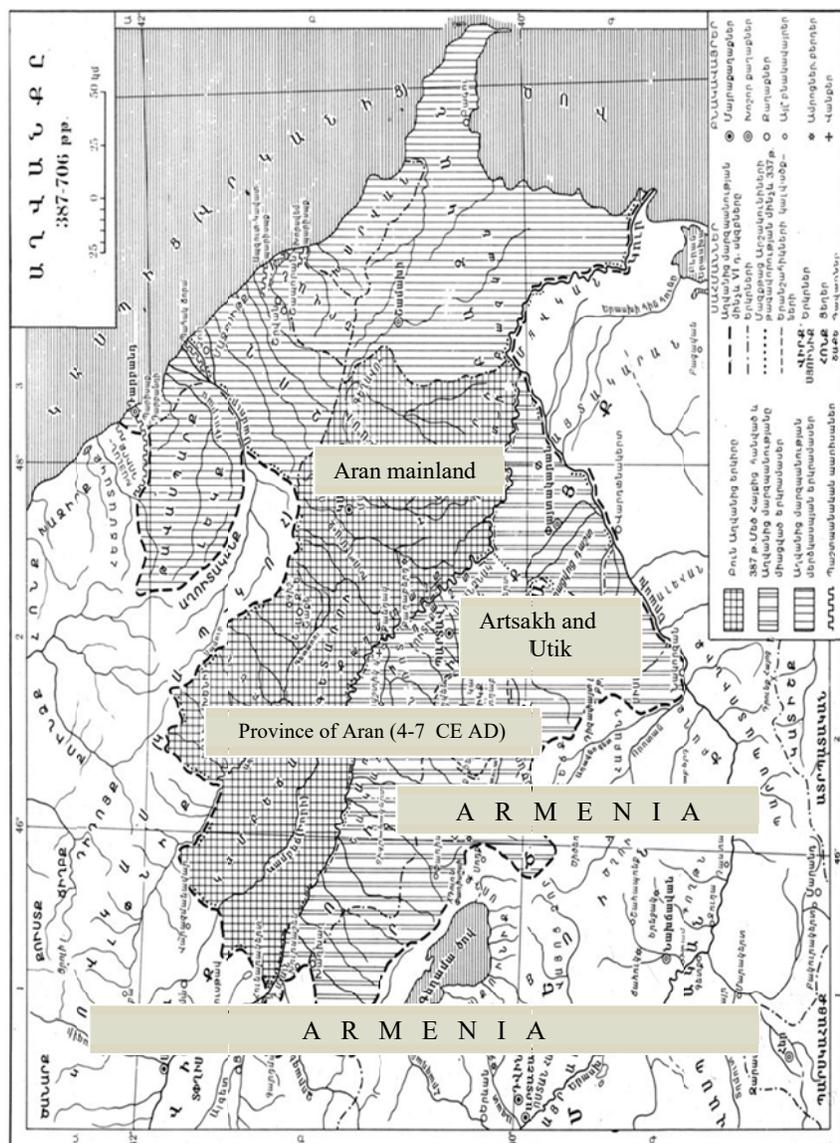
After him Sevada-Ishkhanik (950-960) allied with Bagratunians of Georgia and converted to Chalcedonian Creed<sup>1</sup>.

Later in 1104 Davit Shinarar annexed the kingdom to Georgia. Reminders of the Arab rulers still existed in emirates of Partav and Ganja. Partav was destroyed in 913 and 944 and Ganja was able to continue its existence in the shadow of the Kurdish Shaddadid government. In the other part of Aran where it was situated from Kura river towards east-north, Amir of Shamakhi was ruling up to Baku, Darband and he established Shirvanshahian kingdom. Later on, Shaddadids and other Muslim rulers gradually captured plains of this country and lands of Artsakh. From the middle of the 11<sup>th</sup> century invasion of the Turks started towards West and the Turkish immigrants from Central Asia settled in the green plains and pastures between Araks and Kura rivers.

Attacks and the invasion of the Seljuk Turks, Tatars and Mongols were hindering the progress and prosperity of these land and changed the demography and ethnic picture of Utik. Oghuz –Turkish tribes of Central Asia gradually took control of Aran and this name remained only on the Diocese of Ganzasar as aspiritual center for the local Armenian states of Artsakh (Gharabagh).

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<sup>1</sup> - The **Chalcedonian Creed** was adopted at the Council of Chalcedon in 451 in Asia Minor as a response to certain heretical views concerning the nature of Christ. This Council of Chalcedon is the fourth of the seven ecumenical councils accepted by Eastern Orthodox, Catholic, and many Protestant Christian churches. It is the first Council *not* recognized by any of the Oriental Orthodox churches. The Chalcedonian Creed was written amid controversy between the western and eastern churches over the meaning of the incarnation (see Christology), the ecclesiastical influence of the Byzantine emperor, and the supremacy of the Roman Pope. The western churches readily accepted the creed, but some eastern churches did not. The adopted Creed specifically maintained the two distinct natures of Christ (divine and human) over against teaching of Eutyches -- that Christ had only one nature, a mixture of human and divine. Eutychianism is also known as monophysitism from monos (single) and physis (nature), which confuses both Christ's true humanity and his true deity.



Aran in the years 387-706 AD.

Aranians generally were engaged in agricultural jobs. Archaeological findings show evidence of agricultural tools, sickles and grinding stones, axes, cutting tools, knives, cereal remains, the bones of the skeleton remains of domesticated animals such as cattle, goats, pigs and wild boar, dog, horse, mule and poultry, wells drilled for grain storage, food storage vat and many other objects which represent the lifestyle of old Aradians.

Land and soil had basic role in the economic life of Aradians. In ancient times they used simple tools like shovels in agriculture and it was only at the end of the first millennium BC wooden plough became common. Metal blades, even at the time of Strabo were not used. Unlike Armenia that agriculture is rainfed and irrigation was done, Aran fertile land was irrigated only to a dry farming method.

Older residents of Aran collected their first crops by stone sickles, but they used metal ones later on. They used stone anvils and grinding stone to gain flour.

One of the main works of Aradian farmers was livestock because all necessary resources and work requirements were provided, including vast green pastures, water and so on.

Aran residents paid specific attention to grapes and wine production. They developed plants, vegetables, expanded their gardens and orchards as well. Olive cultivation and oil extraction was widespread. Other products included cotton, silk and silk weaving<sup>1</sup>.

Aradian did not miss the opportunity to catch fish and fishing was a source of food and supplies. Apart from the above, they also began used to do trades. Like other tribes, they were at the beginning of commodity exchange and money exchange did not exist. Even Strabo has referred to it<sup>2</sup>.

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<sup>1</sup> - Movses Kaghankatvatsi, Book I, Chapter 5.

<sup>2</sup> - Strabo, Book 11, Chapter 1, No. 4.

Aranians worshiped the sun and moon, Strabo has mentioned tone of their shrines in the borders of Iberia<sup>1</sup>. This worshiping method is also reflected on clay objects. They established temples to honor their gods and offered sacrifices to them. Even humans were among these offerings. Strabo has notes in this regard. Some pictures for them remains on the Kubistan cliffs.

Movses Kaghankatvatsi has mentioned the human sacrifice in the temples in later centuries<sup>2</sup>.

It is interesting that beside the temples there were farms where a Magi was on charge. Aranian had special respect for their ancestors. Talking about the dead was considered disrespecting sanctities. They usually buried all personal belongings with a dead person in the grave. For the same reason Aranians were usually deprived of their paternal heritage and had a poor life<sup>3</sup>.

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<sup>1</sup> - Ibid., No. 7.

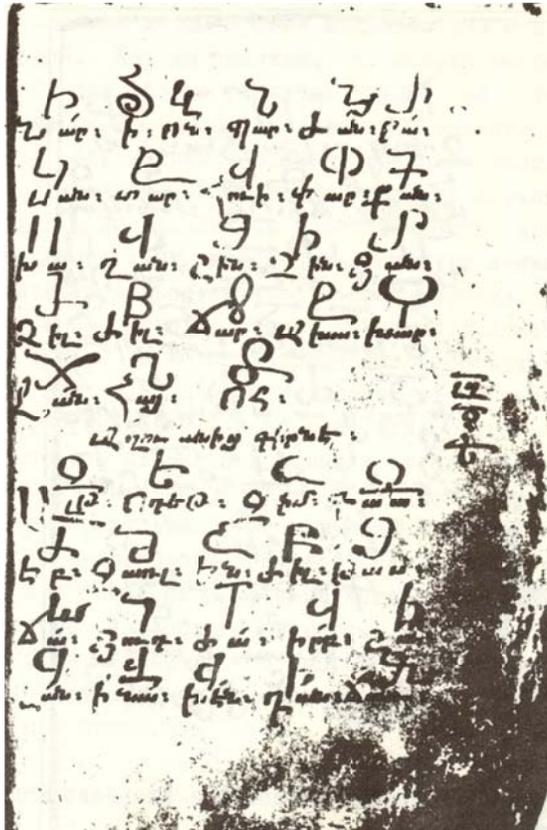
<sup>2</sup> - Movses Kaghankatvatsi, Ibid., Book I, Chapter 18.

<sup>3</sup> - Strabo, Book I, Chapter 1, No. 8.

## Aranian Alphabet and Language

Aranian language vanished in the Middle Ages after the race assimilation. There is an opinion that Aranian belonged to the Iberian-Caucasian language family. Today not much left from their language, writing and inscriptions and it is not clear what structure their language had. Some scientists believe that Aranian was the old Udi or Outi language. We also have an article on the next pages about Outis.

There is only one document left from Aranian language which reveals Aranian alphabet. It is discovered by Georgian scientist Abuladze in 1937, which is manuscript number 7117 at the Mesrop Mashtots Manuscripts Library of Armenia (Matenadaran). This document is a copy of the original which has been replicated by Hovhan Archishetsi during 1411-1448 and contains very valuable information in the field of grammar, terminology and other than that, this document includes Aranian alphabet and six other languages.



Matenadaran MS No. 7117, fol. 142r

According to Movses Kaghankatvatsi, the Caucasian Albanian alphabet was created by Mesrop Mashtots the Armenian monk,

theologian and translator who is also credited with creating the Armenian alphabet.

Koriun, a pupil of Mesrop Mashtots, in his book *The Life of Mashtots*, wrote about the circumstances of its creation:

“Then there came and visited them an elderly man, an Albanian named Benjamin. And he, Mesrop Mashtots, inquired and examined the barbaric diction of the Albanian language, and then through his usual God-given keenness of mind invented an alphabet, which he, through the grace of Christ, successfully organized and put in order<sup>1</sup>”.

The alphabet was in use from its creation in the early 5th century through the 12th century, and was used not only formally by the Church of Caucasian Albania, but also for non-religious means.

Although mentioned in early sources, no examples of it were known to exist until its rediscovery in 1937 by a Georgian scholar, Professor Ilia Abuladze, in *Matenadaran MS No. 7117*, an Armenian language manual from the 15th century. This manual presents different alphabets for comparison: Armenian, Greek, Latin, Syriac, Georgian, Coptic, and Caucasian Albanian among them. The Caucasian Albanian alphabet came with a comment in Armenian: "Aghvanits girn e" (Աղուանից գիրն է) - that is translated from Armenian as "the letters from Albania". Abuladze made an assumption that this alphabet was based on Georgian letters due to some similarities, but there is also this opinion that Georgian alphabet was also invented by the same Mesrop Mashtots<sup>2</sup>.

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<sup>1</sup> - Koriun, *The life of Mashtots*, Yerevan, 1941, pp. 68-73.

<sup>2</sup> - Lenore A. Grenoble. *Language policy in the Soviet Union*. Springer, 2003. ISBN 1-4020-1298-5. P. 116. "The creation of the Georgian alphabet is generally attributed to Mesrop, who is also credited with the creation of the Armenian alphabet."

- Donald Rayfield "The Literature of Georgia: A History (Caucasus World). Routledge Curzon. ISBN 0-7007-1163-5. P. 19. "The Georgian alphabet seems unlikely to have a pre-Christian origin, for the major archaeological monument of the first

Between 1947 and 1952, archaeological excavations at Mingachevir under the guidance of S. Kaziev found a number of artifacts with Caucasian Albanian writing — a stone altar post with an inscription around its border that consisted of 70 letters, and another 6 artifacts with brief texts (containing from 5 to 50 letters), including candlesticks, a tile fragment, and a vessel fragment<sup>1</sup>.



A capital from a 5th-century church with an inscription using Caucasian Albanian lettering, found at Mingachevir in 1949

The first reasonably long work in the Caucasian Albanian alphabet was discovered on a palimpsest in Saint Catherine's Monastery on Mount Sinai in

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century 4IX the bilingual Armazi gravestone commemorating Serafua, daughter of the Georgian viceroy of Mtskheta, is inscribed in Greek and Aramaic only. It has been believed, and not only in Armenia, that all the Caucasian alphabets — Armenian, Georgian and Casaso-Albanian — were invented in the fourth century by the Armenian scholar Mesrop Mashtots.<...> The Georgian chronicles The Life of Kanli - assert that a Georgian script was invented two centuries before Christ, an assertion unsupported by archaeology. There is a possibility that the Georgians, like many minor nations of the area, wrote in a foreign language — Persian, Aramaic, or Greek — and translated back as they read."(Wikipedia)

1 - Wikipedia under Caucasian Albanian alphabet

2003 by Dr. Zaza Aleksidze; it was a lectionary dating to the late 4th or early 5th century AD, containing verses from 2 Corinthians 11, with a Georgian Patericon written over it. Jost Gippert, professor of Comparative Linguistics at the University of Frankfurt am Main, is preparing an edition of this manuscript.

Albanian	Georgian	Albanian	Ethiopian	Albanian	Armenian
Տ	Չ [j]	Ճ	ጳ [ʃa:], [ʃo:]	Ե	Ե [e]
Բ	բ [tɕ]	Ը	ና [na:]	Ը	Է [e:]
Դ	դ [i]	Թ	ር [ro:]	Ի	Ի [i]
Լ	ლ [s]	Զ	ነ [næ]	Խ	Խ [k]
Պ	ჟ [w]	Ծ	ገ [gæ]	Ճ	Ջ [z]
Ս	ს [p]	Ծ	ዐ [u:]	Կ	Կ [t]
Չ	წ [b]	Ծ	ሂ [hi:]	Ս	Ս [f]
Ժ	ძ [r]	Բ	የ [ju:]	Մ	Մ [s]
Օ	ო [o]	Գ	ጥ [pæ]	Ը	Ը [q]
Տ	თ [d]	Դ	ተ [tæ]	Ի	Ի [h]
Ի	ჟ [v]	Ս	ሀ [hæ]		
Վ	ვ [ɔ]	Ս	ሁ [hu:]		
Է	ე [qʰ]	Գ	ዓ [da:]		
Ը	ც [sʰ]	Զ	ነ [ni:]		
Մ	მ [m]				
Ճ	ძ [jʰ]				
Ի	ი [t]				
Ս	ს [u]				
Ե	ე [e]				

**Figure 7.7** Letters from the Caucasian Albanian manuscript, compared with their Georgian, Ethiopian, and Armenian counterparts (adapted from Alexidze and Blair 2003, with permission)

Աղվաթեկան գիրը:  
 Հայտնաբերել է Դ. Աբուլաձեն 1937-ին,  
 Էջիպանի Անտագրամած № 7117 ձեռագրում:

Տարեթիվ ձևը	Տարեթիվ անվանումը	Տարեթիվ ձևը	Տարեթիվ անվանումը	Տարեթիվ անվանումը	Տարեթիվ անվանումը	Տարեթիվ անվանումը	Տարեթիվ անվանումը	
Ձ	Ալք	Ձ	Ձ	Ձառ	Ձ	Կ	Պարմ	Ձ
Ե	Աղեթ	Ե	Ե	Ձախ	Ե	ԿԵ	Ձաթ	Ե
Կ	Ջիվ	Կ	Կ	Կաթ	Կ	ԿԿ	Ձառ	Կ
Թ	Գառ	Թ	Ե	Լիա	Է	ԿԿԿ	Պիե	Թ
Գ	Էթ	Գ	Կ	Հիտ	Գ	ԿԿԿԿ	Փիւ	Գ
Ձ	Ջառլ	Ձ	Կ	Հաթ	Ձ	ԿԿԿԿԿ	Կառ	Ձ
Ն	Են	Ն	Կ	Աթ	Ն	ԿԿԿԿԿԿ	Սեկ	Ն
Բ	Ժիլ	Բ	Կ	Յոյ	Բ	ԿԿԿԿԿԿԿ	Վեգ	Բ
Ս	Կառ	Ս	Կ	Ճի	Ս	ԿԿԿԿԿԿԿԿ	Տիւր	Ս
Ը	Ճա	Ը	Կ	Չայ	Ը	ԿԿԿԿԿԿԿԿԿ	Սոյ	Ը
Կ	Տոյ	Կ	Կ	Մեկ	Կ	ԿԿԿԿԿԿԿԿԿԿ	Խոն	Կ
Դ	Ժա	Դ	Կ	Կառ	Դ	ԿԿԿԿԿԿԿԿԿԿԿ	Մառ	Դ
Կ	Լյոթ	Կ	Կ	Նաթ	Կ	ԿԿԿԿԿԿԿԿԿԿԿԿ	Տայի	Կ
Ե	Շար	Ե	Կ	Ջայ	Ե	ԿԿԿԿԿԿԿԿԿԿԿԿ	Տայի	Ե
Գ	Լառ	Գ	Կ	Շար	Գ	ԿԿԿԿԿԿԿԿԿԿԿԿԿ	Փիւր	Գ
Կ	Լաա	Կ	Կ	Ջայի	Կ	Փ	Չի	Կ
Կ	Խիւ	Կ	Կ	Ուն	Կ			
Կ	Կառ	Կ	Կ	Տայ	Կ			

Arnian alphabet which was discovered by Abuladze in 1937

Aranian alphabet comprises of 52 letters, 9 vowels (two types of A, three types of I, Y, E, O, U) and 43 consonants.

Scientists such as A. Shanidzeh and Hrachia Atcharian have worked on Aranian alphabet, however, due to lack of sufficient texts linguistic analysis has not led to significant results.

## The Church of Aran (Arran)

Grigorios was the first bishop of the Aranian church who went from Armenia to Aran to preach and spread Christianity, but he was killed by the order of Sanatruk Parthian king of Mazkut in 338 was buried in Amaras. However Aran converted to Christianity and it became the official religion.



Ganzasar monestry in Artsakh (Karabakh)

Invention of the Aranian alphabet by Mesrop Mashtots by the help of Benjamin in 415-420 promoted the role of Christianity and religious activities, though the Armenian language was used for church ceremonies. Aran Episcopal center was located in the village of Maras. Aranian bishops were sanctified by Catholicos of Armenia (leader of Armenian church). In the

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meeting which was held in 503 at Dvin<sup>1</sup> and also in the congress of Dvin in 551 Armenian and Aranian churches became independent of Byzantine churches.

Since then, the church leader of Aran achieved the title of "Catholicos" Therefore, the seat of the Catholicos of the Aranian Church was established under the support of the All Armenians Catholicos of Armenia So title of "Catholicos of Aran" was used afterwards. The first Catholicos of Aran was Abas (552-596). And Partav City or Barda became center of the church of Aran. After the year 609 when the Church of Georgia withdrew its independence and joined Byzantine church, the Episcopal areas of Aran (Partav, Chogha, Kapaghak, Maras, Hashu, Taghzank, Mazaran monestry, Kolkhu monestry, Saghian, Shaki etc.) formed the Catholicosate of Aran and Berdakur castle became its the seat of the summer.

Aran church like the Church of Armenia struggled against Chalcedonianism in the years 591-626. It was basically a political struggle between East and West. After the Arabian invasion Chalcedonian movement was faced with stagnation and Church of Aran was included in the Episcopal domain under the Armenian Church. Khamshi monestry situated in the Miabur in the Parisos kingdom in 10-9 centuries became the center of Aranian Church. After 1240, Episcopal domain of Cathedral of Ganzasar got more importance (here the Armenian Hassan Jalalian family was ruling), but in the 14<sup>th</sup> century Ganzasar became the center of Aran Catholicosate which was acting under supervision of the Catholicos of Armenia. Gandzasar Catholicosate was predominantly political and spiritual center for the Armenian rulers or Meliks of Artsakh.

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<sup>1</sup> - Dvin was a large commercial city and the capital of early medieval Armenia. It was situated north of the previous ancient capital of Armenia, the city of Artaxata, along the banks of the Metsamor River, 35 km to the south of modern Yerevan.



A typical Aranian Church

Catholicosate of Aran was dissolved by Russian tsarist government in 1815. From this time onwards Aranian domains of Catholicosate were converted to two dioceses and one religious representation under the supervision of Armenian Catholicosate of Echmiadzin.

The first diocese (of Artsakh or Shushi) included these areas: Varanda, Khachen, Dizak, Berdazor, Jraberd, Golestan, Lankaran, Shaki, Kapaghak, Haji, Khoni, Cambjan and Arash. The second diocese (with the center of Shamakhi) included Darband, Quban, Baku, Salian and nearby territories and churches. Ganja city was a center of religious representatives and villages of Gardman, Parisos and Zadeh were considered its subordinate areas.

## **List of the Catholicoses of the Aranian Church**

1. Abbas, 551-595
2. Viro, 595-629
3. Zacharias I, 629-644
4. Hovhan I, 644-671
5. Ukhtanes, 671-683
6. Yeghiazar, 683-689
7. Nerses I, 689-706
8. Simeon I, 706-707
9. Michael, 707-744
10. Anastas I, 744-748
11. Hovsep I, 748-765
12. David I, 765-769
13. David II, 769-778
14. Matte, 778-779
15. Moses I, 779-781
16. Aharon, 781-784
17. Soghomon I, 784

18. Theodoros, 784-788
19. Soghomon II, 788-789
20. Hovhanes II, 799-824
21. Moses II., 824
22. David III. 824-852
23. Hovsep II, 852-877
24. Samuel, 877-894
25. Hovnan, 894-902
26. Simeon II, 902-923
27. David IV, 923-929
28. Sahak, 929-947
29. Gagic, 947-958
30. David V., 958-965
31. David VI., 965-971
32. Petros 971-987
33. Moses III, 987-993
34. Markos 993
35. Joseph III
36. Markos II 1079

37. Hovanes III 1079-1121
38. Stepan I, 1129-1131
39. Gregory I, 1139
40. Bezhgen, 1140
41. Nerses II, 1149-1155
42. Stepanos II, 1155-1195
43. Hovanes IV, 1195-1235
44. Nerses III, 1235-1262
45. Stephen III, 1262-1323
46. Sukias, 1323
47. Petros II, 1331
48. Zakaria II, 1331
49. David I
50. Karapet, 1402-1420
51. Hovanes V, 1426-1428
52. Matevos I, 1434
53. Atanasius, 1441
54. Gregory II.
55. Hovanes VI, 1470

56. Azaria
57. Thomas, 1471
58. Aristakes
59. Stepanos IV, 1476
60. Nerses IV, 1478
61. Shmavon, 1481
62. Arakel, 1481-1497
63. Matevos II, 1488
64. Aristakes II, 1515- 1516
65. Sarkis I, 1554
66. Gregory III, 1559-1574
67. Petros II, 1571
68. David VIII, 1573
69. Pilipos Tumetsi, one year
70. Hovhanes 1574-1584
71. Davit IX,
72. Anastas II, 1585
73. Shmavon II, 1586-1611
74. Aristakes III Kolataketsi, 1588

75. Melikset Arashetsi, 1593
76. Simeon III 1616
77. Peter II Khandzketsi, 1653-1675
78. Yeremiah Hassan-Jalalyan, 1676-1700
79. Yesayi hasan-jalalyan, 1702-1728
80. Hovanes Gandzasaretsi,
81. Sarkis II. Gandzasaretsi, 1810-1815

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## Chronicles of Aran

### Before Christ

- 6<sup>th</sup> century Achaemenid rule in the land that later became Aran. Eleventh satrapy under the name of "Caspianeh."
- 331 BC. Aranian tribes appear for the first time in history that the commander of the Aranian army fought in the battle of Gaugamela (The Battle of Gaugamela, also called the Battle of Arbela, was the decisive battle of Alexander the Great's invasion of the Persian Achaemenid Empire on October 1, 331 BC) under the command of Atropen beside the Iranian Army.
- 330-331- fall of the Achaemenid kingdom and autonomy of Aran.
- Beginning of the first century, establishment of Aranian state
- 69- the war between Armenia and Rome. Aranian troops fought alongside the army Tigran the Great King of Armenia.
- 69- October 6<sup>th</sup> , the first encounter of the Aranian army with the Romans.
- 66- signing of peace treaty between Pompeius and Tigran the Great.
- 65-66-Aranians under the command of Uruses King attacked the army of Pompeius.
- 65- Pompeius attacked Aran.
- 65 Spring, Aranian-Romans war under the command of Kassius brother of king of Aran in the left bank of Alazan river.

- 65-Summer, second Aranian war with the Romans under the command of the king.
- 65-capture of Aran by Pompeius.
- 61- autonomy of Aran.
- 37-61- autonomy era of Aran.
- 37-55- anti-Roman alliance formed by Artavazd king of Armenia and joining of Aran, Georgia and Aturpatkan to it.
- 37-55- the reign of Zuberus King Arran.
- 37- Roman Candius's invasion to the East, capture of Georgia and Aran. Aran again got under the Roman yoke.
- 37- BC Until the 70s- Roman domination in Aran.

#### **AD (Anno Domini)**

- 14-63 participation of Aran in the Parthian-Romans relations.
- 35- Joint Forces of Aran-Iberia battle against the Parthians.
- the 50s, temporary capture of Aran by the Georgians.
- 72-74- onslaught of nomadic tribes of Alan towards Armenia, Georgia and Aran.
- 89- the Romans attacking Aran and recapturing it.
- 117-114- years of the reign of the king appointed by Traian in Albania.

- 130-117- decades autonomous Aran.
- 130 decade, the Alans attack Aran.
- 138- Iberia confronted Aran.
- 166- inclusion in the Treaty of Rome and the Parthians Aran.
- 198- Lanyan another attack on Arran.
- 227- beginning of the Sassanid rule.
- 238 / 237-227- war between Armenia and Iran and Aranians as allies of Armenia.
- 261- Aran under the Sassanids rule.
- 272-298- as a result of wars between Persia and Rome, they capture Aran back and forth.
- 4-7 centuries, establishment of feudal relations in Aran
- 330-331- Arsacid Sanatruk relative of Tirdad III king of Armenia declares himself as king of Paytakaran (one of the 15 provinces of Armenia). General Aniocus invaded Paytakarn and Sanatruk flees to Iran.
- 336- Sanatruk with a large army of northern tribes invaded Armenia and captured Vagharshabad the capital.
- 337- the battle of Oshakan and murder of Sanatruk.
- 330-337- Aranian nobles actively participate in this event.
- 340s until the end of the century – establishment of Arshaguni (the Armenian Arsacids) rule in Aran.

- 338-342- reign of king Vachagan the Brave, the first representative of Arshaguni dynasty in Aran.
- 342-360- kingdom of Vacheh I the Brave.
- 360-370 decades Kingdom of Urnayr.
- 360's decade, Aran seized some regions of Armenia, including Armenia's eastern regions.
- 371- Zirav battle between Armenia and Iran, the Aranians cooperate with Sassanids.
- 371- Mushegh Mamikonian generalissimo of Armenia returns the seized regions of Armenia occupied by Aran.
- 370's the second half, Urnayr king of Aran declares Christianity as the official religion of Aran.
- 414-444- Kingdom of Yesvaghén.
- 444-461- Kingdom of Vacheh II.
- 447-448- Yazdgerd II Sassanid King declares the command for converting religions in Armenia, Aran and Georgia.
- 448-450- Sassanid authorities and Zoroastrian Magis campaign to promote Zoroastrian faith in Aran.
- 450- Aranian ask Armenians for help to resolve their issues. Armenian Army under the command of General Vartan Mamikonian leaves Armenian for Aran.
- 450- battle between Armenia and Persia near Lupenas River and Khaghkhagh river that ended with the victory of Armenia and as a result Aran got rid of Sassanid rule.

- 457-459- death of Yazdgerd II Sassanid, succession of Piruz
- 457-461-Aranian uprising against the regime headed by King Vacheh II.
- 461- suppression of the Aranian uprising. Vacheh II is deposed, and the kingdom of Arran reaches the end of its life, Aranian province was formed with Partav as capital.
- 461-484- Aran run by the provinve governors.
- 481-484- uprising in Armenia, Aran and Georgia, under the command of Vahan Mamikonian against the Sassanid dynasty.
- 485-510- reign of Vachagan III the Pious (Barepasht).
- 488- Council of Aghven in Utik province of Armenia.
- 516- invasion of the Huns and the Khazars to Aran, Armenia and Georgia.
- End of 6<sup>th</sup> Century division of Aran province into multiple city-states and the formation of new borders of Aran with Artsakh and Utik provinces of Armenia under the title of the Land of Aran (Aghvanits ashkarh)
- 590- king Khosrow Parviz's II reign in Iran. His relative Mehran entered the "Land of Aran" and established the Dynasty of Mehranian.
- 590-628- rule of Mehran and his successors Armayel, Vaart the First, the Courageous Vardan, the Second Vaart.
- 602-628-602- war between Iran and Byzantium.

- 608- new Aran uprising against Khosrow Parviz, however, it is suppressed. Catholicos Vyron of Aran, one of the leaders of the uprising were taken into captivity to Iran.
- 623- Herakl went to Aran.
- 625-626- treaty between Herakl and Jebuyi Khan of the Khazars
- 627- Khazars first expedition to Aran.
- 628- Khazars second expedition to Arran.
- 628- Herakl converted Varaz-Grigor Mehranian to Chalcedonian creed and appointed him as governor of Aran.
- 628- release of Catholicos Veyron from prison.
- 628- Varaz-Grigor returned back to Armenian apostolic faith (founded by Grigor Lusavorich (founder of the Armenian Church)).
- 629- Khazars third expedition to Arran.
- 630- death of Catholicos Veyron.
- 628-642- Varaz-Grigor first ruler as Amir-al-Omara of Aran.
- 636- Appointment of Javanshir the second son of Varaz-Grigor as generalissimo of Aran.
- 636-642 Wars between Iranians and Arabs.
- 642- Javanshir amir-al-Omara of Aran.
- 642-643- the first expedition of Arabs to Aran through Aturpatkan.
- 653- Javanshir announced as ruler by the Arabs.

- 659- Javanshir changes his mind and allies with the Byzantine.
- 661- Khazars invaded Aran and got defeated.
- 663- founding of Gardman church by Javanshir.
- 664- next invasion of Khazars to Aran.
- 667- Javanshir to visit the caliph Muawiyah.
- 669-second visit of Javanshir and caliph.
- 680-683- uprising of Aran, Armenia and Georgia against the Arab caliphate.
- 683- 13 September, treacherous killing of Javanshir.
- 683- Varaz-Tirdat nephew of Javanshir as Amir-al-Omara.
- 689- Byzantine Emperor expedition to Armenia, Georgia and Aran. Varaz-Tirdat obeys.
- 699- Varaz-Tirdat with his children Gagik and Vardan summoned to Constantinople, arrested and imprisoned.
- 705-703- rule of Shero in Arran.
- 705- Arabs arrested Shero and sent him to Syria. .
- 705- Varaz-Tirdat returned to power.
- 709- Expedition of Khazars to Aran, Varaz-Tiridates Khazars got killed.
- 711- return of the rule of the Arab in Aran.
- 711-725- Javanshir II government.

- 725- killing of Javanshir II.
- 789- Partav as center of Arab governor in Arminia.
- 791- uprising of Partav against the Arabs and development towards Paytakaran, Darband and Shirvan.
- 793-794- new uprising of the people against the Arabs.
- In the late eighth century AD to 821 the following ruled Aran:
  1. Varazman
  2. Varaz-Tirdat II
  3. Javansherik
  4. Varaz-Tirdat III
- 821- murder of Varaz-Tirdat III and extinction of Mehranian government.

## The consequences of the Arab conquests

Arab conquests and the establishment of a caliphate in the Middle East and Near East (30-40 decade of the 7th century AD) created new Military-political and socio-economic conditions that with all its consequences played a crucial role in the people's lives in the region. Movements and migration of the nomadic Turkic tribes of Central Asia either in their homeland or abroad were deeply associated with the Arabian rule. We think that these were largely related to Arabian policy in the Middle East, the spread of Islam and proper condition created after them. Before the Arab invasions and the spread of Islam, the Turkish tribes whose ancestors of ancient times lived in parts of northern China, had already started their gradual migration from 4-6 centuries towards West, to the shores of the Caspian sea and then expanded to Danube.

Immigration of the Turkish tribes prior to the Arabic invasion had some reasons and motives, which are outside the scope of this chapter to discuss. Our main goal is to investigate the influence of the Turkish tribes in the Middle and Near East according to Arabic sources, an influence that started at the beginning of Arab caliphs domination in Baghdad (750-1258). However, it should be said that one of the reasons why Turks immigrated to the West was seeking new pastures and natural environment. This migration was often accompanied with bloody confrontation with the indigenous peoples. Turks failed to break the Sassanid severe resistance on the south, although they were very active there. However, one of the Turkish tribes migrated from West Turkistan to Khorasan in the tenth century and founded Ghaznavi state (10-12 centuries). At the same time, in the second half of the tenth century, a new movement began in Turkistan which based on that, the strong and widespread Seljuk state was founded that according to Marx, it changed "all relations in the Near East".

Arabs were familiar with the Turks before Islam and this familiarity had happened through Persian and Iranian sources. But extensive contact between them took place later at the time caliphs of Oman (750-661M.). We know

that the Arabs arrived Khorezm from Khorasan (the beginning of the 8th century AD) captured Transoxania and settled in this Iranian territory (Sughd, with the capital city of Bukhara and Samarkand, Khorezm, etc.). Oghuz tribes (Turkmen) which until had already immigrated here, had almost changed the picture of these Iranian civilized provinces, the region which became a stable platform for them, from where they started their invasions to Iran and Near East (11th century AD). Iranian indigenous peoples of Soghd and Khorezm failed to protect themselves against invading Turks, therefore most areas of Transoxania were gradually populated by Turkish tribes. At the time of the Arab caliphate in the north-eastern border areas (especially Gorgan, between the Caspian Sea region to the South East), the Turks were quietly spreading their influence around region. That's why we can not specify an exact date for the expansion of the Turks in these areas.

Tribes living in the provinces of Iran, like Ghaznavis converted to Islam and communicated with the Arab world and gained the influence of Arabic culture. But other Turkish ethnic groups who lived in the eastern regions of Central Asia, naturally were influenced by Chinese culture.

In medieval Arabic sources there are lots of information the Turkish tribes. (Ibn al-Faqih, Almasoodi, etc.) It is interesting that in the initial period of Arab rule, ruler of Khorasan and East sent only war prisoners and Turkish slave as a tribute to Baghdad. Al-Maqdisi geographer of 10th century has mentioned that the annual tribute of Khorasan was 12 thousand Turkish slaves<sup>1</sup>.

Anti Abbasid movement of the people that had started from the ninth century and internal contradictions in caliphate court and also machinations of Iranian Barmakids who had achieved high positions in the regime of Baghdad, the caliph had to believe that they should have a strong military structure consisting of a non-Arab and non-Iranian elements. For the same reason that Turkish captives and slaves who were brought from Transoxiana and the land of Khazars started to gain special positions in the caliphate system.

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<sup>1</sup> - Al-Maqdisi, 340.

The first priority of the Turkish warriors who had nothing to do with the new environment and the interests of indigenous people was unfamiliar to them. Turkish army was primarily used to suppress the riots in the capital Baghdad, thus it was a reliable support to defend the caliphate and repress movement of people.

Although in the early ninth century during the caliphate of al-Ma'mun (813-838 AD) Turkish armed forces had high military power, but movements against the Abbasid regime continued unabated.

Turkish armed forces were sent to important Anti-Arab and anti-feudal centers. For example, the Turkish military in the 20 years of fight of Arab army against Babak Khorramdin movement played an important role and it became possible to arrest Babak and entence him to death in Samaria by the efforts of the turks in 833 AD.

Gradually the Turks achived so important positions that the calphs became their own puppets. Top Turkish commanders began to interfere in the affairs of the court and those whom they did not like were dismissed and they appointed their favorable people as caliphs. Iranian Barmakians tried to push the Turks aside and own the impotant position, so they succeeded to get control of administration of caliphate court. Arab historians of the Middle Ages have documented that in the court of the Caliphs there were gaps between Turks in Iranians and have emphasized the negative role of the Turks in the life and affairs of the Abbasid government. Turkish army commanders after reaching a political and economic position would weakened the Abbasid caliphate. In addition, prisoners were brought from Central Asia, after the ninth century, the settled in the plains and fields and seized lands in Iran, and Armenia including: Tarson, Adana, Marash, Malatya, Khlata, Manazgerd and Karin. Donation of the lands gradually was limited to the court and only in the area of Iraq. Ahmad Ibn Toulon and Muhammad Ibn Toghj, Turkish military commanders of Syria and Egypt gradually became independent and their work paves the way for the establishment of the Fatimid Caliphate (909-1181).

Rise of the Seljuk Turks in the history wad decisive for the people and

countries of the Middle East. Seljuk Turks through banditry in invasions during 10-11 centuries, gradually succeeded in establishing control over a wide area from Central Asia to Iran, Asia Minor, the Caucasus, and so on, therefore complicated conditions in these regions were created.

Expedition of Seljuk Turks became intensive in the fourth decade of early 11<sup>th</sup> century and by the end of the century, Iran, Iraq, Syria, Azerbaijan, Armenia, Asia Minor and other areas were conquered. The Seljuks transformed political map of these areas entirely.

Thus, by bandit attacks, inhuman oppression and killings, the tTurks could take control of situation in the Near East and both the time and favorable political conditions helped them to succeed.

Turkish element entered in the Arab Caliphate in two stages: In the first stage Turks entered as prisoners of war and slaves with political and economic objectives and had no danger to the region. In this period (9-11 centuries AD) until the advent of the Turkish Seljuk no Turkification phenomenon was observed in the region. The second stage was far more dangerous and bloody, which opened a bloody page in the history of the western Asia, Europe and especially for the Armenian people and Armenia.

## The Udis

Among modern-day Caucasian peoples the Udis are considered to be one of the most ancient. The Udis are referred to in the works of the classical authors. They are mentioned in the lists of the Serir and Old Albanian peoples and tribes, and they are mentioned by Herodotus, Strabo, Titus Livius, Tacitus, Pliny the Elder and Ptolemy. According to the classical authors, the Udis inhabited the area of the eastern Caucasus along the coast of the Caspian Sea, and occupied a territory extending to the River Kuba in the north. The Udis have also been recorded as living in the foothills of the Caucasus. Nowadays, only a tiny fragment of this illustrious and ancient tribe survives. Under present administrative regulations, there are three Udi villages each belonging to a different administrative unit: Vartashen and Nidj are in Azerbaijan, in the districts of Vartashen and Kutkashen, and the village of Oktomber (formerly Zinobiani) in Georgia, in the district of Quareli. The neighbours of the Udis are the peoples of the Shakhdag language group in Azerbaijan (Kryz, Budukhs and Khinalugs), the Azerbaijanis themselves and, the Tush and Georgians in Georgia.

The Udi language is believed to be the most archaic of the Dagestan languages spoken today, and therefore one of the most investigated Caucasian languages. It was through Udi that the Old Albanian inscriptions found in Mingchaur were decoded. The Udi language belongs to the Lezgi-Samur, southeastern group of the Dagestan languages and it is divided into two dialects, Vartashen and Nidj. The differences are in phonetics and morphology. During its centuries-long development, the Udi vocabulary has made numerous loans from other languages, the greatest influences today being Russian, Azerbaijani and Georgian. The Udis have no written language of their own, but instead use Russian or Georgian.

The population of the Udis has been recorded since the late 19th century they were counted as a separate nation in all of the censuses in the Soviet Union. In the data from 1926, the Udis that had migrated into Georgia were not taken into account. The percentage of native speakers and the Udis living in

Georgia are also given.

		Native speakers	Udis living in Georgia
1897	4,000		
1926	2,500		
1959	3,678	92.6 %	476
1970	5,919	93.5 %	427
1979	6,863	89.9 %	321
1989	7,971	85.7 %	93

### Religion

The Udis are Christians. The inhabitants of the villages of Vartashen and Oktomber are Orthodox, those of Nidj belong to the Gregorians. The former conduct their services in Georgian, the latter in Armenian. The exact time Christianity was adopted is unknown, but it must have taken place in between the 5th and 8th centuries. The influence of Zoroastrism, which was present in Udi society before Christianity because of close contacts with Persia, is apparent even nowadays. Some features characteristic of heathenism also remain.

Anthropologically the Udis belong to the Caucasian type of the Balkano-

Caucasian race, characterized by relatively light pigmentation and a massive skull. Classical authors describe Old Albanians, Udis included, as fair-haired and grey-eyed.

As mentioned above, the Udis are mentioned in the written sources of antiquity among the 26 tribal groups of the Ancient Caucasus. After the end of the Old Albanian state, in the 4th century, the Udis for centuries were robbed and ruled by foreign conquerors. Over the following 15 centuries, the Arabs, Turks and Persians came in succession to plunder and subjugate. Apart from the threat of death, the danger of assimilation became increasingly acute. Only an insignificant part of the once numerous and powerful nation of the Udis managed to remain intact. Before their incorporation into Russia in the first half of the 19th century, the Udis were part of the Khanate of Kuba.

The development of the economic life of the Udis was influenced by the environment they inhabited - mountain areas, which were most favourable to seasonal animal-breeding. The abundance of mountain pastures and the living conditions in the mountains were best suited to raising smaller horned animals such as sheep and goats. Cattle and horses were raised for domestic use. The shortage of arable land made it unprofitable to engage in large-scale land cultivation. Some tillage was undertaken but the primitive technology and techniques used produced a low and insufficient yield. Additional food had to be purchased from the people on the plains. The usual crops were wheat, maize, and rice. Horticulture, over time, grew in popularity too (grapes, tobacco). Lesser occupations were hunting and gathering wild crops (chestnuts, nuts).

The 20th century brought new social movements and ideas into the life of the Udis. Several all-Caucasian nationalist and separatist organizations and groups emerged. The Udis had no direct independence movement but took an active part in the social life of the Caucasus. Striving for independence brought them against the imperial forces (Denikin's army, the 11th Red Army) but this was beyond the power of the Caucasians, and so, after four years of depleting struggles they submitted to the Bolsheviks. In the turbulent period around 1920, a part of the Udis emigrated to Georgia. Unrest and instability in the Caucasus

continued until the late 1930s, when, in the process of collectivization, the Soviet regime succeeded in liquidating or silencing all nationalist elements. This extended to the Udi society. After World War II the actions of the central administration were of a more peaceful nature, and the main stress was put on ideological propaganda and the spiritual subordination of the people. This aim was served by schooling, the mass media and cultural activities directed by the central administration.

Centuries of life in the sphere of Azerbaijani culture has profoundly influenced the Udi culture and mentality. The Azerbaijani influence is noticeable in Udi folk traditions, as well as in the material culture. More recently, a conspicuous intrusion of elements of Soviet culture has become apparent, with the Azerbaijani culture acting as intermediary. At present, the national costume is practically forgotten, and household items are constantly being replaced by manufactured goods. Year by year, Soviet customs and notions have been integrated into folk traditions and customs. All things old and traditional is mocked by schools and social institutions (cinema, clubs, propaganda).

The most painful issue nowadays is the survival and usage of the mother tongue in Udi society. As illustrated earlier, so far, the percentage of native speakers is still quite high. However, the absence of a written language and the foreign-language schooling may gradually erode this. Nowadays the Udis in Azerbaijan are being educated in Russian, and in Georgia, in Georgian.

The rate of urbanization has risen constantly. From 1959 to 1970, it increased tenfold (in 1959, 70 Udis lived in towns, whereas in 1970 the number was 735). If the percentages of urban and rural native speakers are compared (in 1970, 82 % urban, 98 % rural), then it is apparent, that urbanization is another factor detrimental to the Udi nation. Urban life isolates a resettled people from the native cultural environment and the result is a change of mentality and a weakening of national identity<sup>1</sup>.

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<sup>1</sup> - [www.eki.ee](http://www.eki.ee)

## **Azerbaijan according to some Armenian resources**

In almost all Armenian resources Azerbaijan is referred directly or indirectly to the northern territory of Iran. The name of the territory is recorded as Aterpatakan recorded in the books and the press and media and even until now this is being used for Iranian province in the Armenian community. Some sources have even called it "the land of the Medes" is for it to work. The name "Azerbaijan" is Turkish form derived from Arabic pronunciation Turkish naming practices derived from its Arabic pronunciation.

According to Armenian sources, Azerbaijan (Aturpatkan) is a large territory of over 100 thousand square kilometers situated in East of Urmia, West of Caspian Sea and south of the Araks River.

In 6-7 centuries BC this territory was a part of Media, but in 4-6 centuries BC was included in Minor Median satrapy of the Achaemenid rule. In the year 321 it gained autonomy. Since old times Median tribes had long been the rulers of this land. From the 80 BC Mihrdad king of Aturpatkan was under the command of Tigran the Great King of Armenia. Armenian Arshaguni kings (Arsacid dynasty of Armenia) in 1-3 centuries AD made Aturpatkan their hereditary possession and called it Armenian Aterpatkan or province of Median Province.

In 252 AD Aturpatkan was under Sassanid rule and after the sixth century was one of the four Kustaks of Iran with Gandzak (Ganja). After Armenia was divided between Rome and Persia in the year 387, Aturpatkan with Khoy and Salmas (Her and Zarvand) joined Parskahayk province of the Great Armenia (one of the 15 provinces of Greater Armenia).

The land was captured by the Arabs in the years 638-643 AD and the nomads from Arabia settled there and tried to spread Arabic culture on the natives (like Egypt, Jordan, Palestine, Syria, Libya, etc.). In the tenth century AD, some areas of Aturpatkan (Urmia, Ayli, Traub, Tamber) were included in

the territory of the Armenian Ardseruni kingdom of Vaspurakan (current province of Van and southern coastal areas of Araks river).

## Confiscation of Iranian figures

For years the Turkish government has introduced Molana the Persian poet to the world as a Turkish poet and Arabic countries have introduced, Bu Ali Sina, Birooni, and Razi as Arabs. Government of Azerbaijan also uses propaganda introducing Nezami, Ferdowsi, Hafez and Rumi, the four pillars of the great Persian poets Literature poetry as Turks and anti-Iranians.

Someday Plato was asked if people would believe wrong or false statements. He answered, “it will take one or two generations, but they will believe so that if they hear otherwise from someone, they will kill him”.

The nationality of Global Persian poets, scientists and philosophers is changing as changes made in geographical and political

Boundaries of Iran (according to what has happened through history), the trend has intensified in recent years, they are changing to cultural symbols for nascent countries such as Uzbekistan, Kazakhstan and ...; These countries actually have good diplomatic relations with Iran, but in quite overt or covert cases seized Iranian national figures in Media for their own benefits.

Iran had been a vast country geographically in the past, but unfortunately the land has been separated to new lands for various reasons, which now the new governments are claiming about the nationality of past Iranian national and literal figures. Iranians believe that these science and literature figures, their knowledge and masterpieces belong to people of the world, but the nationality of these great men should be registered and introduced widely as Iranians, by the UNESCO at an international level.

A review of recent claims of some countries about the figures can indicate the depth of the story.

Azerbaijan is now claiming that Hakim Nezami Ganjavi the poet and B. Khorramdin the Iranian hero are from this country. To prove their claim Nizami Ganjavi images are printed on their papermoney. Last year, non-official

websites reported that two Azerbaijan University students are sentenced to jail because of knowing Nizami Ganjavi and B. Khorramdin as Persian figures!

The Azerbaijan Music “Ashyqlar” with the beauty and rhythm of movement which is very pleasant belongs to this region of Iran, including Azerbaijan, Iran, Tabriz, Urmia, and Ardebil for centuries, is played with quietly sustained efforts and registration as Azerbaijan’s Music.

This is while the overall Azerbaijan country was borrowed for a century from Iran, in a treaty between Russia and Iranian King of that time.

Republic of Tajikistan has claimed for Rudaki and Abu Ali Sina’s nationality following the policy of Azerbaijan. Avicenna (Abu Ali Sina), now has also another claimer except Tajikistan; The United Arab Emirates.

Except for the territorial claims of the three main islands of Iran which the Foreign Minister of UAE stated it worse than occupying the Palestinian territories by Israel (!), The UAE is calling the “Persian Gulf” with the odd named of ‘Arabian Gulf’. And it is a year that they are claiming for Abu-Ali-Sina (Avicenna)’s nationality among local and international Media!

Some people believe that Jamal Aldin Asad Abadi’s nationality as Egyptian, or Afghan while he is Iranian, Iran was a great empire before with a large expanded land. If the past territories are lost in wars in some areas, there is no reason to consider a person born in that region not an Iranian.

Bahrain which was someday the 14th province of Iran, now opens a new University called “Arabian gulf”.

Turkmenistan is claiming for the nationality of Sheikh Abu-Saeed Abulkhair the Iranian scientist.

In Iraq ‘Mani’ the Iranian painter and scientist is introduced as an Arab an Iraqi, which led Macquarie University of Australia calling him an Arab in a program.

Afghanistan, Syria and Turkey is, also emphasized that Maulana Rumi is not an Iranian while imaging him on their stamps publishing jointly.

The best way to deal with such acts, which ultimately leads to the weakening of national identity and cohesion of a nation and represents a major threat to their future is massive cultural activities at global level, Also Media and massive advertising can amplify the effects of a true knowledge of characters for both Iranian youth and International communities.

However, some efforts have been taken by Iran for such registrations in UNESCO and other cultural and scientific centers of the world, Registering Rumi and Nizami Ganjavi and some other scientific celebrities can be mentioned; although this is not our weakness, lack of major scientists in other lands can lead them to such actions. It is better for them to follow and dig in their own cultural roots and history rather than the others’.

Myth, mythic and scientific figures in a culture, which creates pride for a country, is a sign of wisdom of their ancient communities and Iranians are proud people for having such rare history for millenniums.

## **Destruction of the Armenian cemetery of Julfa by Azeris**

The Armenian cemetery in Julfa was a cemetery near the town of Julfa (known as Jugha in Armenian), in the Nakhchivan exclave of Azerbaijan that originally housed around 10,000 funerary monuments. The tombstones consisted mainly of thousands of khachkars, uniquely decorated cross-stones characteristic of medieval Christian Armenian art. The cemetery was still standing in the late 1990's, when the government of Azerbaijan began a systematic campaign to destroy the monuments.

Several appeals were filed by both Armenian and international organizations, condemning the Azerbaijani government and calling on it to desist from such activity. In 2006, Azerbaijan barred European Parliament members from investigating the claims, charging them with a "biased and hysterical approach" to the issue and stating that it would only accept a delegation if it visited Armenian-controlled territory as well. In the spring of 2006, a journalist from the Institute for War and Peace Reporting who visited the area reported that no visible traces of the cemetery remained. In the same year, photographs taken from Iran showed that the cemetery site had been turned into a military firing range.

After studying and comparing satellite photos of Julfa taken in 2003 and 2009, in December 2010 the American Association for the Advancement of Science came to the conclusion that the cemetery was demolished and leveled.

Nakhchivan is an exclave which belongs to Azerbaijan. Armenia's territory separates it from the rest of Azerbaijan. The exclave also borders Turkey and Iran. Lying near the Araks River, in the historical province of Syunik' in the heart of the Armenian plateau, Jugha gradually grew from a village to a city during the late medieval period. In the sixteenth century, it boasted a population of 20-40,000 Armenians who were largely occupied with trade and craftsmanship. The oldest khachkars found at the cemetery at Jugha,

located in the western part of the city, dated to the ninth to tenth centuries but their construction, as well as that of other elaborately decorated grave markers, continued until 1605, the year when Shah Abbas I of Safavid Persia instituted a policy of scorched earth and ordered the town destroyed and all its inhabitants removed.

In addition to the thousands of khachkars, Armenians also erected numerous tombstones in the form of rams, which were intricately decorated with Christian motifs and engravings. According to the French traveler Alexandre de Rhodes, the cemetery still had 10,000 well-preserved khachkars when he visited Jugha in 1648. However, many khachkars were destroyed from this period onward to the point that only 5,000 were counted standing in 1903–1904.

Scottish artist and traveler Robert Ker Porter described the cemetery in his 1821 book as follows:

...a vast, elevated, and thickly marked tract of ground. It consists of three hills of considerable magnitude; all of which are covered as closely as they can be set; leaving the length of a foot between, with long upright stones; some as high as eight or ten feet; and scarcely any that are not richly, and laboriously carved with various commemorative devices in the forms of crosses, saints, cherubs, birds, beasts, &c besides the names of the deceased. The most magnificent graves, instead of having a flat stone at the feet, present the figure of a ram rudely sculpted. Some have merely the plain form; others decorate its coat with strange figures and ornaments in the most elaborate carving.

Vazken S. Ghougassian, writing in *Encyclopædia Iranica*, described the cemetery as the "until the end of the 20th century the most visible material evidence for Julfa's glorious Armenian past."

## Destruction Background



Two Julfa khachkars, dated 1602 and 1603, removed from the graveyard before its destruction and now on display at Echmiadzin, Armenia.

Armenia first brought up charges against the Azerbaijani government for destroying khachkars in 1998 in the town of Julfa. Several years earlier, Armenia had supported the Armenians of Karabakh to fight for their independence in the enclave of Nagorno-Karabakh in Azerbaijan, in the Nagorno-Karabakh War. The war concluded in 1994 when a cease fire was signed between Armenia and Azerbaijan. The Armenians of Nagorno-Karabakh established the Nagorno-Karabakh Republic, an internationally unrecognized but de facto independent state. Since the end of the war, enmity against Armenians in Azerbaijan has built up. Sarah Pickman, writing in *Archaeology*,

noted that the loss of Nagorno-Karabakh to the Armenians has "played a part in this attempt to eradicate the historical Armenian presence in Nakhchivan."

In 1998, Azerbaijan dismissed Armenia's claims that the khachkars were being destroyed. Arpiayr Petrosyan, a member of the organization Armenian Architecture in Iran, had initially pressed the claims after having witnessed and filmed bulldozers destroying the monuments.

Hasan Zeynalov, the permanent representative of the Nakhchivan Autonomous Republic (NAR) in Baku, stated that the Armenian allegation was "another dirty lie of the Armenians." The government of Azerbaijan did not respond directly to the accusations but did state that "vandalism is not in the spirit of Azerbaijan." Armenia's claims provoked international scrutiny that, according to Armenian Minister of Culture Gagik Gyurdjian, helped to temporarily stop the destruction.

Armenian archaeologists and experts on the khachkars in Nakhchivan stated that when they first visited the region in 1987, prior to the breakup of the Soviet Union, the monuments had stood intact and the region itself had as many as "27,000 monasteries, churches, khachkars, tombstones" among other cultural artifacts. By 1998, the number of khachkars was reduced to 2,700. The old cemetery of Julgha is known to specialists to have housed as many as 10,000 of these carved khachkar headstones, up to 2,000 of which were still intact after an earlier outbreak of vandalism on the same site in 2002.

### **Renewed claims in 2003**

In 2003, Armenians renewed their protests, claiming that Azerbaijan had restarted the destruction of the monuments. On December 4, 2002, Armenian historians and archaeologists met and filed a formal complaint and appealed to international organizations to investigate their claims. Eyewitness accounts of the ongoing demolition describe an organized operation. In December 2005, Iranian Armenians documented more video evidence across the Araks river, which partially demarcates the border between Nakhchivan and Iran, stating

that it showed Azerbaijani troops had finished the destruction of the remaining khachkars by using sledgehammers and axes.

### **International response**



Uniformed men, identified as Azerbaijani soldiers, filmed in 2005 destroying the tombstones.

Azerbaijan's government has faced a flurry of condemnation since the charges were first revealed. When the claims were first brought up in 1998, the United Nations Educational, Scientific and Cultural Organization (UNESCO) ordered that the destruction of the monuments in Julfa cease. The complaints also brought forward similar appeals to end the activity by the International Council on Monuments and Sites (ICOMOS).

### **Azerbaijan**

In reaction to the charges brought forward by Armenia and international organizations, Azerbaijan has asserted that Armenians had never existed in those territories. In December 2005, Zeynalov stated in a BBC interview that

Armenians "never lived in Nakhchivan, which has been Azerbaijani land from time immemorial, and that's why there are no Armenian cemeteries and monuments and have never been any." Azerbaijan instead contends that the monuments were not of Armenian but of Caucasian Albanian origin.

In regard to the destruction, according to the Azerbaijani Ambassador to the United States, Hafiz Pashayev, the videos and photographs that were introduced did not show the identity of the people nor display what they are actually destroying. Instead, the ambassador asserts that the Armenian side started a propaganda campaign against Azerbaijan to draw attention away from the alleged destruction of Azerbaijani monuments in Armenia. Azerbaijan President Ilham Aliyev also denied the charges, calling them "a lie and a provocation."

### **European Union**

In 2006, European parliamentary members protested to the Azerbaijani government when they were barred from inspecting the cemetery. Hannes Swoboda, an Austrian socialist MEP and committee member who was denied access to the region, commented that "If they do not allow us to go, we have a clear hint that something bad has happened. If something is hidden we want to ask why. It can only be because some of the allegations are true." Doctor Charles Tannock, a conservative member of the European Parliament for Greater London, and others echoed those sentiments and compared the destruction to the Buddha statues destroyed by the Taliban in Bamiyan, Afghanistan in 2001. He cited in a speech a British architect, Steven Sim, an expert of the region, who attested that the video footage shot from the Iranian border was genuine.

Azerbaijan barred the European Parliament because it said it would only accept a delegation if it visited Armenian-controlled territory as well. "We think that if a comprehensive approach is taken to the problems that have been raised," said Azerbaijani foreign ministry spokesman Tahir Tagizade, "it will be possible to study Christian monuments on the territory of Azerbaijan, including in the Nakhchivan Autonomous Republic."

### **Council of Europe**

Both Azerbaijan and Armenia are members of the Council of Europe. After several postponed visits, a renewed attempt was planned by inspectors of the Parliamentary Assembly of the Council of Europe for August 29 - September 6, 2007, led by the British Labour politician Edward O'Hara. As well as Nakhchivan, the delegation planned to visit Baku, Yerevan, Tbilisi, and Nagorno Karabakh. The inspectors planned to visit Nagorno-Karabakh via Armenia, and had arranged transport to facilitate this. However, on August 28, the head of the Azerbaijani delegation to PACE released a demand that the inspectors must enter Nagorno Karabakh via Azerbaijan. On August 29, PACE Secretary General Mateo Sorinas announced that the visit had had to be canceled, because of the difficulty in accessing Nagorno-Karabagh using the route required by Azerbaijan. The Ministry of Foreign Affairs in Armenia issued a statement saying that Azerbaijan had stopped the visit "due solely to their intent to veil the demolition of Armenian monuments in Nakhijevan."

### **Iran**

The government of Iran expressed concern over the destruction of the monuments and filed a protest against the Nakhchivan Autonomous Republic's government (NAR).

### **United States**

In April 2011, the newly appointed United States ambassador to Azerbaijan Matthew Bryza visited Nakhchivan but was inexplicably refused access to Julfa by Azerbaijani authorities. Bryza had intended to investigate the cemetery but instead was told by government authorities that they would help facilitate a new trip in the coming months. In a statement released by the US embassy in Baku, Bryza stated that "As I said at the time the cemetery destruction was reported, the desecration of cultural sites – especially a cemetery – is a tragedy, which we deplore, regardless of where it happens."

In response to the statement, Aram Hamparian, the executive director of the Armenian National Committee of America, called the ambassador's comments "Far too little, five years too late" and criticized him for not speaking out more forcefully and earlier against the destruction while he was still United States Deputy Secretary of State for European and Eurasian Affairs in 2006.

Numerous non-Armenian scholars condemned the destruction and urged the Azerbaijan government to give a more complete account of its activities in the region. Adam T. Smith, an anthropologist and associate professor of anthropology at the University of Chicago, called the removal of the khachkars "a shameful episode in humanity's relation to its past, a deplorable act on the part of the government of Azerbaijan which requires both explanation and repair." Smith and other scholars, as well as several United States Senators, signed a letter to UNESCO and other organizations condemning Azerbaijan's government.[20]

#### **2010 AAAS analysis of satellite photos**

As a response to Azerbaijan barring on-site investigation by outside groups, on December 8, 2010, the American Association for the Advancement of Science (AAAS) released an analysis of high-resolution satellite photographs of the Julfa cemetery site taken in 2003 and 2009. The AAAS concluded that the satellite imagery was consistent with the reports from observers on the ground, that "significant destruction and changes in the grade of the terrain" had occurred between 2003 and 2009, and that the cemetery area was "likely destroyed and later leveled by earth-moving equipment."

#### **Assessment**

The destruction of the cemetery has been widely described by Armenian sources, and some non-Armenian sources (e.g. by Turkish-Dutch scholar Uğur Ümit Üngör), as an act of "cultural genocide."

### **Criticism of international reaction**

Armenian journalist Haykaram Nahapetyan compared the destruction of the cemetery with the destruction of cultural heritage by the Islamic State of Iraq and the Levant (ISIL) and the destruction of the Buddhas of Bamiyan by the Taliban. He also criticized the international community's response to the destruction of the cemetery in Julfa. Simon Maghakyan noted the West condemned the Taliban destruction of the Buddhas and the Islamist destruction of shrines in Timbuktu during the 2012 Northern Mali conflict because "the violators of cultural rights in both instances are anti-Western, al-Qaeda-linked groups, and that alone seems to have merited the strong Western condemnation." He added, "otherwise, why has the West maintained its overwhelming silence regarding the complete destruction of the world's largest medieval Armenian cemetery by Azerbaijan, a major energy supplier to, and arms purchaser from, the West?"<sup>1</sup>

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<sup>1</sup> - Wikipedia and <http://www.djulfa.com/denial/>

## **Official Azerbaijan's Response to Destruction<sup>1</sup>**

**Or another Turk-Azeri denial of the truth and historical facts**

Azerbaijani Religious Leader's Letter to the Armenian Patriarch

Concerning the Ongoing Destruction of the Cemetery (in 2003)



*Allahshukur Pashazadeh, Azerbaijani Muslim Leader*

[Translated from Russian to English. Published by *Research on Armenian Architecture*]

February 27, 2003

Supreme Patriarch-Catholicos Of All Armenians

Dear Catholicos,

We have received the letter in which You express Your concern over some information published in mass media and relating to the destruction of an

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<sup>1</sup> - <http://www.djulfa.com/denial/>

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allegedly Armenian cemetery, located in Azerbaijan's Autonomous Republic of Nakhichevan.

After a detailed inquiry into the matter, however, we found out that actually, there are no grounds for concern. All that is nothing but another example of disinformation aimed at inciting further tensivity and deterioration in the relations of the two states.

It is common knowledge that throughout over a thousand years, the entire territory of Northern Azerbaijan formed part of the kingdom of Caucasian Albania. Our ancestors, i.e. the Caucasian Albanians, adopted Christianity as early as the 4th century, and that is well-manifested in their material and spiritual culture.

All the regions of Azerbaijan, including Nakhichevan, have preserved a great number of historical and architectural monuments dating back to that period.

The Azerbaijani people are ardent guardians of their cultural heritage, and all the historical and cultural monuments, without any exception, are under the protection of the Azerbaijani state, which takes all the steps necessary for their preservation. Taking advantage of this opportunity, we would like to let You know that historical and cultural monuments are demolished and defiled in the Azerbaijanian territories occupied by Armenian armed forces.

According to the facts we have at our disposal, more than 500 architectural monuments, about a 100 archaeological monuments, as well as a great number of mosques, tombs, mausoleums, etc. have been wholly or partly destroyed in the occupied areas. Shusha's Museum of History, Kelbajar's Museum of Regional Studies, boasting unique historical exhibits, and Zangelan District's Museum of Stone Monuments have been plundered and reduced to ruins.

The authorities of our [Azerbaijani] republic have recently declared about their willingness to enter into collaboration with UNESCO for the study of the

condition of the historical and cultural monuments, situated in Azerbaijan and Armenia. In addition, we express our readiness to do everything within our power to contribute to the settlement of many problems. Hopefully, despite all attempts to divert our attention from what is our priority, we, the spiritual leaders of the two nations, will be consistent and patient in continuing our collaboration to achieve stable peace and good-neighbourly relations.

May the Lord help us in all our God-pleasing undertakings!

*With best regards,  
Sheik-Ul-Islam  
Allahshukur Pashazade  
Chairman of Caucasian Muslims Board*

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## **High-Resolution Satellite Imagery and the Destruction of Cultural Artifacts in Nakhchivan, Azerbaijan**

### **Introduction**

The Geospatial Technologies and Human Rights Project of the American Association for the Advancement of Science (AAAS), with funding from the Oak Foundation, investigated reports of the destruction of Armenian cultural artifacts by Azerbaijan that occurred between 1998 and 2005. Using high-resolution satellite imagery, AAAS documented the phased destruction of a medieval Armenian cemetery in the Djulfa region of Nakhchivan, Azerbaijan (Figure One) that housed intricate 15th and 16th century burial monuments known as khachkars (Figure Two). The destruction in Djulfa has been a focus of UNESCO and the European Parliament, the latter of which was denied entry to the region to conduct a fact-finding mission. The International Council on Monuments and Sites (ICOMOS) documented this phased destruction in reports published in 2003 and in 2006-2007. Given that Azerbaijan has barred on-site investigation by outside groups, AAAS acquired and analyzed high-resolution satellite imagery to assess whether damage to the artifacts occurred. Based on the assessment of satellite images from 2003 and 2009, AAAS found evidence that the cemetery area was likely destroyed and later leveled by earth-moving equipment.

Figure One: Map of Djulfa(Julfa), Azerbaijan and Surrounding Areas

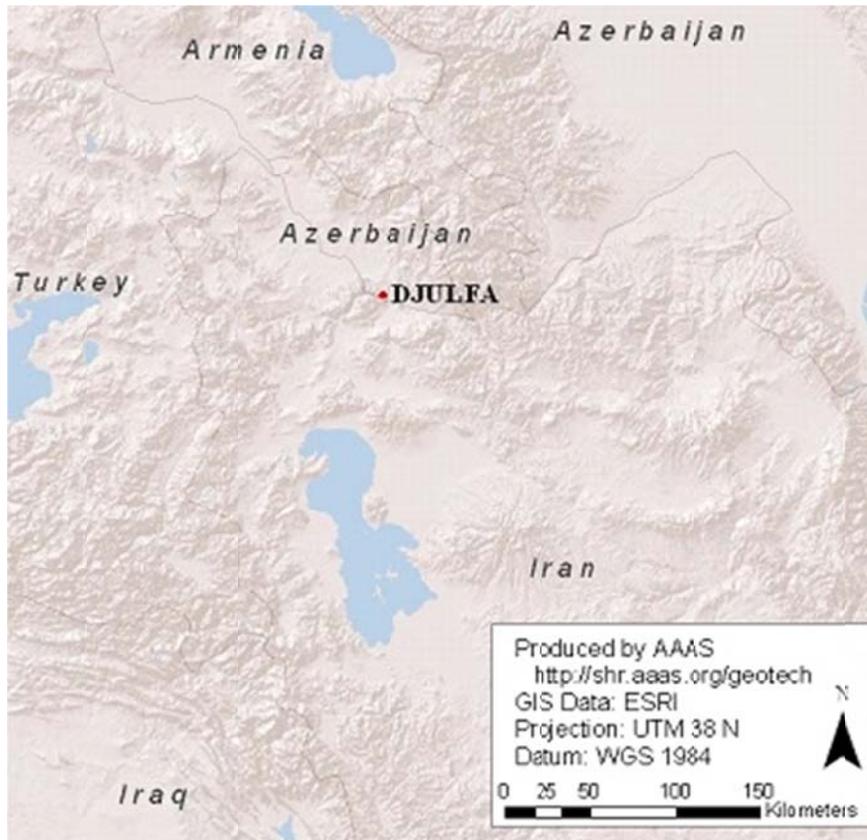


Figure Two: Khachkar Burial Monuments



*The images above depict khachkars in the Djulfa(Julfa) cemetery. Khachkars are medieval burial monuments that are approximately one meter wide and up to two and a half meters high. Source: <http://www.djulfa.com/photos/before>*

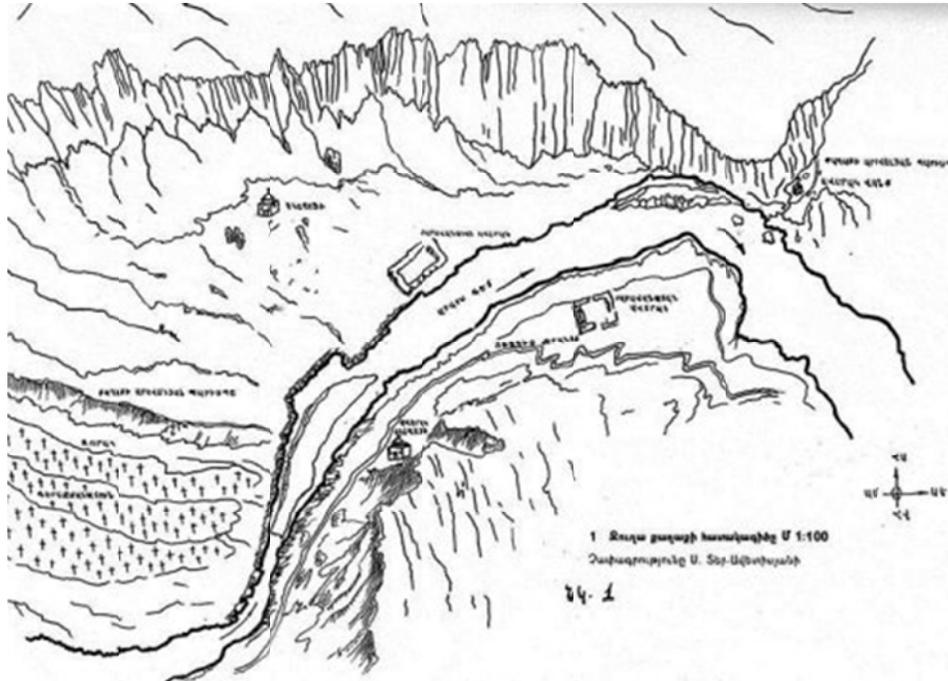


*The above image shows a ground-level view of the cemetery before its reported destruction. Image © ICOMOS*

## **II. Methods and Technologies**

AAAS analyzed two high-resolution satellite images of the Djulfa cemetery based on reports of demolitions taking place in 1998, 2002, and 2005. The first multispectral image from September 23, 2003 was taken by DigitalGlobe's QuickBird satellite. The second image obtained by AAAS was taken May 28, 2009, also by QuickBird. To determine the precise location of the cemetery, AAAS utilized a hand-drawn map produced by those with local knowledge of the area (Figure Three). The cemetery, indicated by crosses, can be seen in the lower-left hand portion of the map.

Figure Three: Map of Djulfa (Julfa)



Source: <http://www.djulfa.com/maps>

### III. Results

The assessment utilized two images, the first from September 23, 2003 and the second from May 28, 2009. A visual comparison of the cemetery was conducted using ERDAS Imagine and ESRI's ArcMap software. A side-by-side analysis of the images using these tools allowed for the identification of changing terrain and removed or destroyed monuments. Analysis of the cemetery revealed significant destruction and changes in the grade of the terrain. Figure Four shows an overview of the area, with the cemetery visible among the three ridges to the left of the Araxes River, which forms the border between Azerbaijan and Iran.

Figure Four: Cemetery Overview



*September 23, 2003: Consistent with eyewitness reports, the central area of the Djulfa graveyard (outlined in red) appears to have sustained significant damage, presumably from the reported 1998 and 2002 phases of destruction, but the areas to the northeast and southwest remain largely intact. (38.974 N, 45.565 E) Image © 2009 DigitalGlobe, Inc.*



*May 28, 2009: In this more recent image, the entire area has been graded flat, possibly by earth moving equipment as evidenced by the dirt roads that traverse the area. (38.974 N, 45.565 E) Image © 2009 DigitalGlobe, Inc.*

Figures Five and Six focus on the cemetery area and reveal changes to the terrain. In the 2003 image, the terrain appears rocky and uneven, probably due to the presence of the khachkars and the shadows they would cast, given their height and width. The disappearance of these shadows and the smoother terrain in the 2009 image suggest that the khachkars were either removed or destroyed.

Figure Five: Southwestern area



*September 23, 2003: This detailed view shows areas of uneven terrain and the distinct pattern resulting from the khachkars' shadows and varying sizes, which is also visible in ground-level images in Figure Two. Image © 2009 DigitalGlobe, Inc.*



*May 28, 2009: This later image shows a much flatter terrain, with the shadows and the uneven terrain created by the monuments in the earlier image no longer visible. Image © 2009 DigitalGlobe, Inc.*

Figure Six: Northern area



*September 23, 2003: Pock-marked areas are again noticeable in this detailed view of the northern area of the cemetery. Image © 2009 DigitalGlobe.*



*May 28, 2009: The straight lines running northwest to southeast in this image suggest earth-moving equipment was used to level the cemetery and demolish the burial monuments. Reports from ICOMOS also suggest the area has since been converted for military use. Image © 2009 DigitalGlobe, Inc.*

#### **IV. Conclusion**

Based on images from 2003 and 2009, AAAS found significant evidence of destruction to Armenian cultural artifacts in the Djulfa (Julfa) cemetery of Nakhchivan, Azerbaijan. The shadows cast by the khachkar burial monuments in the 2003 image were no longer apparent in the 2009 image, revealing their probable destruction amid the demolition. In addition, changes in the grade of the terrain between the image dates suggest that heavy machinery was likely used in the demolition of the area. Taken together, the satellite evidence is consistent with reports by observers on the ground who have reported the destruction of Armenian artifacts in the Djulfa (Julfa) cemetery<sup>1</sup>.

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<sup>1</sup> - <http://www.aaas.org/page/high-resolution-satellite-imagery-and-destruction-cultural-artifacts-nakhchivan-azerbaijan>

## Two historical documents<sup>1</sup>

**A:** Artem Ohanjanian in Volume IX of the historical documents of Vienna under the title:

*Osterreich-Armenien, Faksimilesammlung diplomatischen Artentucke, Band IX, 1918 Wien, SS 6331-6332.*

Presents an interesting historical document. This documents was prepared by Ministry of the Foreign Affairs of Hungary-Austria based on a declaration of Iranian ambassador. In this document Iranian government has objected against using the title of "Republic of Azerbaijan", because it was usurped from the name of Iranian "Azerbaijan province" situated in north of Iran and south of Araks river.

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No. 3320

Vienna, July 12, 1918

Acting Iranian ambassador during his visit said that his government has learned that Turkish government recently signed a peace treaty with three or four Caucasian Republics in Batumi.

About the the contents of this Treaty, Iran has the right to to announce its opinion regarding the lands that belong to Iran. Therefore Iranian government has objection because one of the newly established states carries the name of Republic of Azerbaijan".

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<sup>1</sup> - Louys monthly magazine, under editorship of Edic Baghdasarian, No. 156, March 2010.

The name of “Azerbaijan” belongs to one of provinces of Iran, which the Prince of the country has special duties for it.

The name "Azerbaijan" belongs to one of Iran's provinces who are already on the Crown Prince is of particular obligations.

It is unacceptable that a newly established government to usurp the name of a province of neighboring country.

The government of Iran wishes that Your Excellency also will declare the mentioned views on behalf of the Kaiser government (ie Austria-Hungary)<sup>1</sup>.

B. After the World War II was ended, the Soviet Army refused to leave Iranian soil and its military units prevented the movement of Iranian military and police forces towards Qazvin. Their aimed to divide Iran or take advantage on the Oil reserves of Northern Iran. This action was an start for the formation of the Democratic Party.

A plan was prepared and coordinated to implement the Soviet policy. This document reveals some points about preparatory activities of Soviet security agents two years prior to formation of the Democrat Party.

#### Emblem of Sun and Lion

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<sup>1</sup> - “Iran Nameh” monthly magazine, Yerevan.

Foreign Ministry

Copy ..... Number 262 dated 3.10.22

A copy of the Consulate General of the Iranian Imperial Government in Badkubeh<sup>1</sup>.

Embassy of the Iran Iranian Imperial government- Moscow

As stated in the reports No. 782 dated 1322. 4. 6<sup>2</sup> and No. 2206 dated 1322. 8. 29<sup>3</sup> It is a while that some writers and poets of Soviet Azerbaijan are writing materials and mention Iranian Azerbaijan as “Southern Azerbaijan” and consider it as part of the Republic of Azerbaijan. They claim that previous governments of Iran have colonized Azerbaijan, so they invite the people of Azerbaijan to join the Soviet Republic. Recently they have published an article by Ismail Hoseinov in the magazine “On the way to homeland”, which publishes in Azeri Turkish, in which he has discussed about Shah Ismail Safavid and called him an Azerbaijani figure and his government as Safavid state of Azerbaijan.

Important paragraphs of this article are translated and attached. Mr. Moghadam secretary of the consulate has studied this article and translated major parts. A copy of the magazine is also attached, for further information. A copy of this report and two magazines have been sent to the Ministry of Foreign Affairs.

H. Zandi  
Consul general of the Imperial government  
According to the original transcript

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<sup>1</sup> - Baku.

<sup>2</sup> - June 28, 1943.

<sup>3</sup> - November 21, 1943.

## Historical boundaries of Azerbaijan on Maps and Atlases



Reconstruction of Herodotus,

Which shows the land of the Medes below Araks River in 450 BC<sup>1</sup>

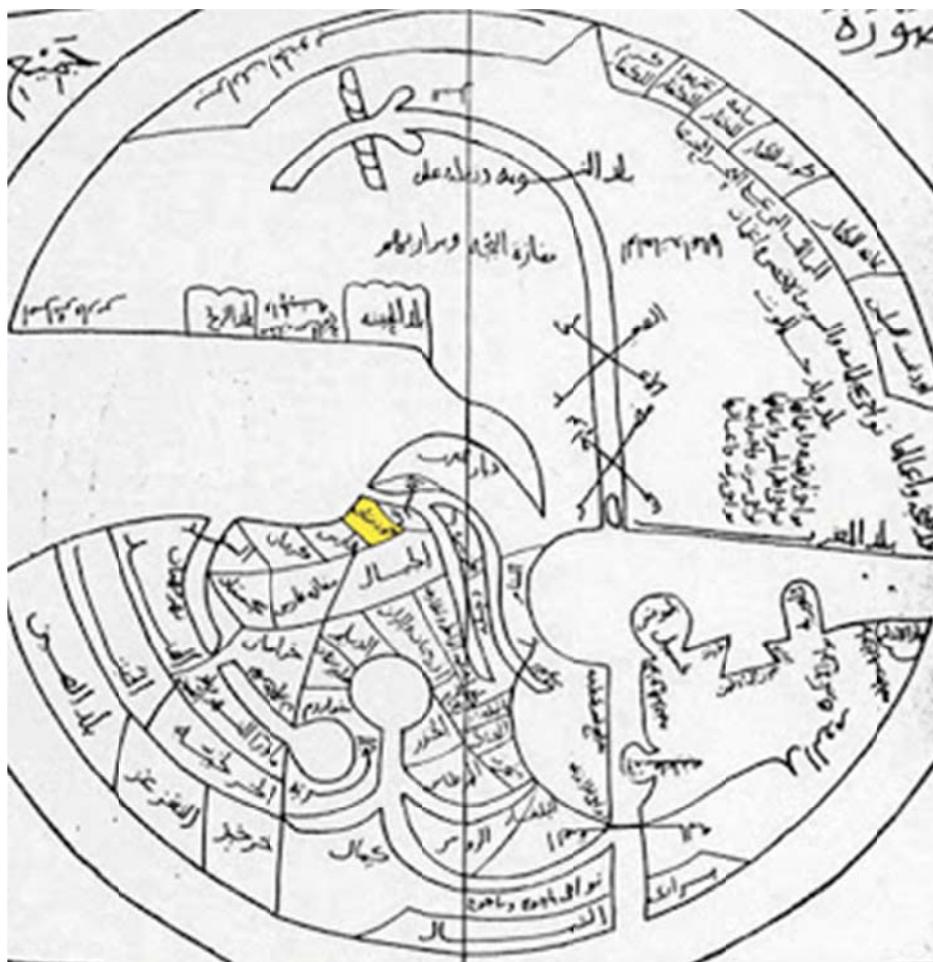
<sup>1</sup> - <http://darvakebaran.blogspot.ca/>



A classic map of the Eurasian which shows Media and Caucasian Albania regions separated by the Araks River (1711)



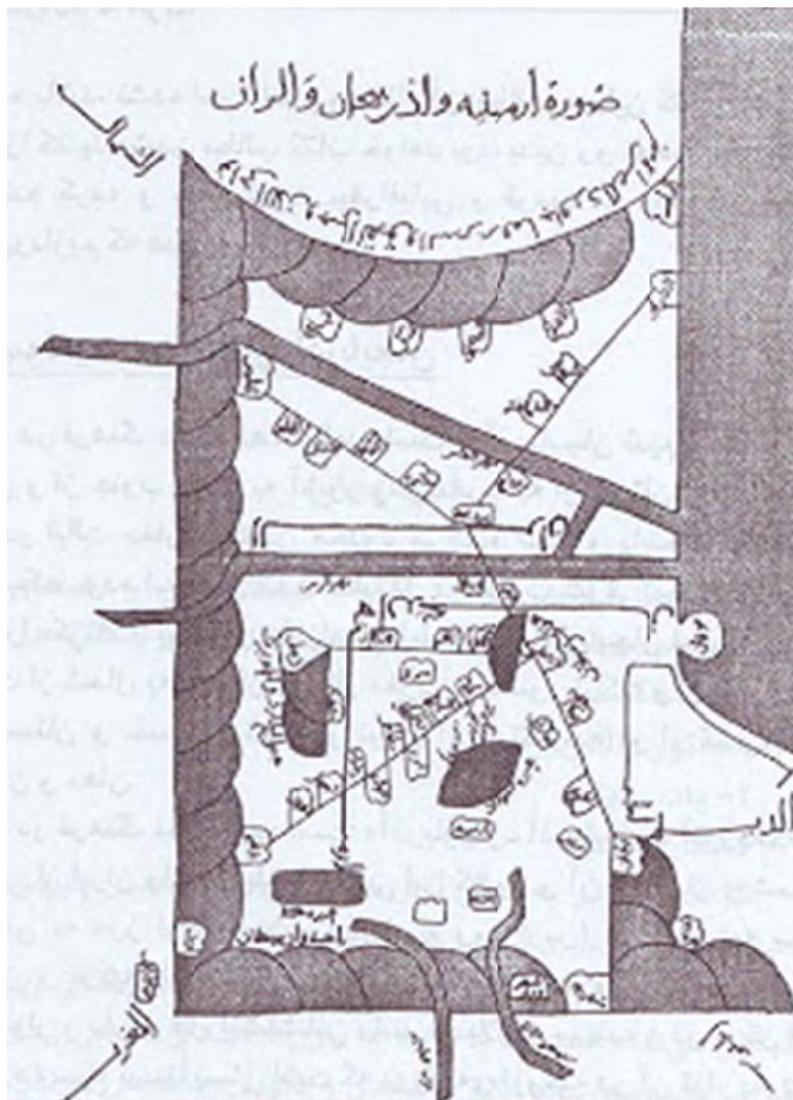
Geographical areas of the region in 290 BC. In addition to Caucasian Albania, other areas mentioned in the map are: Iberia, Colchis, Armenia Great, Little Armenia, Atropatene (Aturpatkan), and Sermet and Mazkut



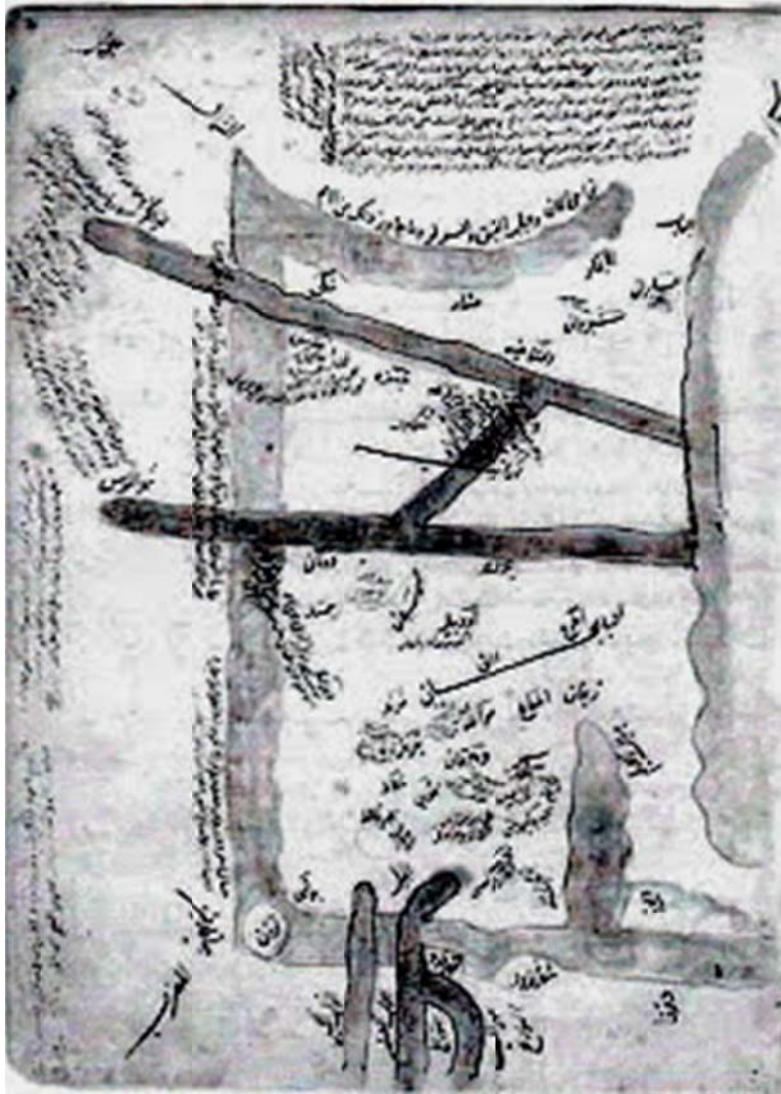
World map drawn in the tenth century by Ibn Hawqal. Azerbaijan and Arran are shown on the map.



Map of Azerbaijan from Mahmoud Kashgari , Azerbaijan is shown under the title of the “land of Azarabadegan”.



Simplified Map of Ibn Hawqal according to Dr. Jafar Shoar 1345



Detailed map of Azerbaijan and Arran and Armenia: Aran is located in the north of Araks river and south of the Kura (Cyrus). Ibn Hawqal.



Borders of of Caucasus and Atropatene



West Asia in 301 BC



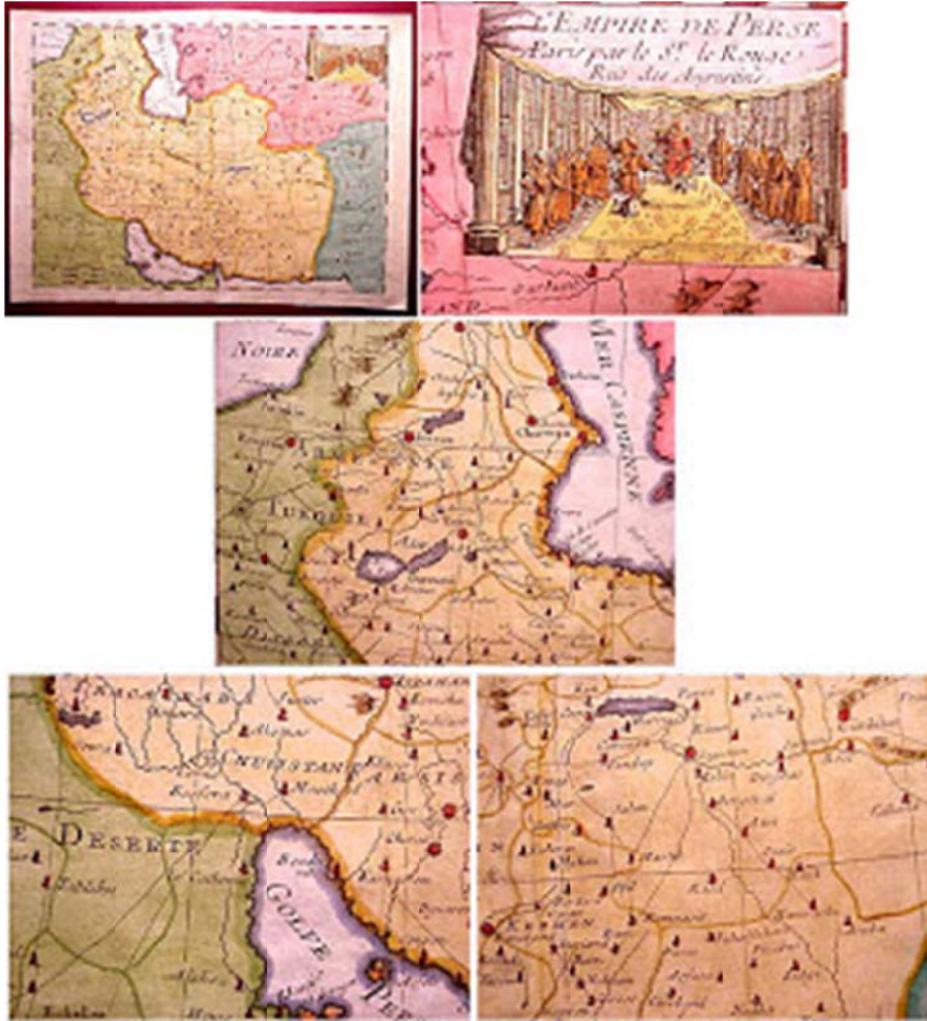
Map showing Albania and Georgia and the Caucasus in 1697



Map drawn in 1911 shows the Mongol empire Azerbaijan is shown south of Araks river



Map of Iran, Azerbaijan is limited by the Araks River in the north.  
(1835)



Map of Azerbaijan south of Araks River and areas north of the Araks River with the names of Shirvan and Armenia.



Map of the Persian Empire, Solar 1126 , Map with the name of Aran has identified areas north of the Araks River (1747)



Map of separate areas of Albania, Armenia and Azerbaijan (1719)



Map of administrative divisions of the Russian Caucasus shows that the names of Baku, Elizabethpo, Georgia, Yerevan and Derbend, among other names. (1882)



Map shows Azerbaijan south of Araks river and north of Araks are identified as Georgia (1864)



Map showing the Russian Caucasus without Azerbaijan's name in the north of the Araks River (1862)



Iran map that depicts the Caucasus and Georgia. (1856)



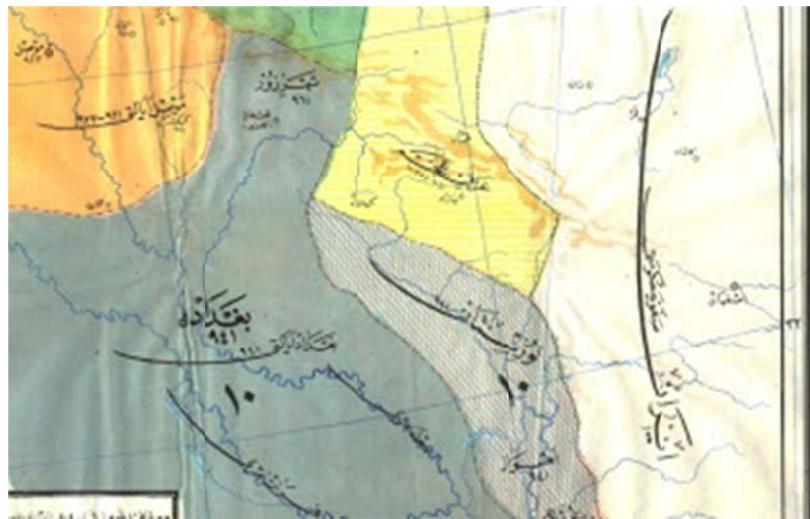
Azerbaijan's northern border, Araks River. (1909)



## Maps of State Archives of the Prime Minister of the Republic of Turkey of the Ottoman era 1911



**A-**The following map is in Arabic alphabet but in Turkish language. Here Azerbaijan is identified south of Araks or Aras river.



**B-** Another very important document is about historical separation of geographical names of Azarabadegan from the lands situated in the north of Araks (Aras) River

(Republic of Arran)<sup>1</sup>



<sup>1</sup> - <http://darvakebaran.blogspot.ca/2012/11/blog-post.html>

This map is plotted by an Italian geographer in 1784 AD and is now kept in the Museum of the City of Perugia, Italy. This map contains important and interesting points as follows:

1) Italian geographer has drawn this map specifically from southern and western coastal areas of Caspian sea, more focused on the western side of the sea, for that reason the map has very high accuracy.

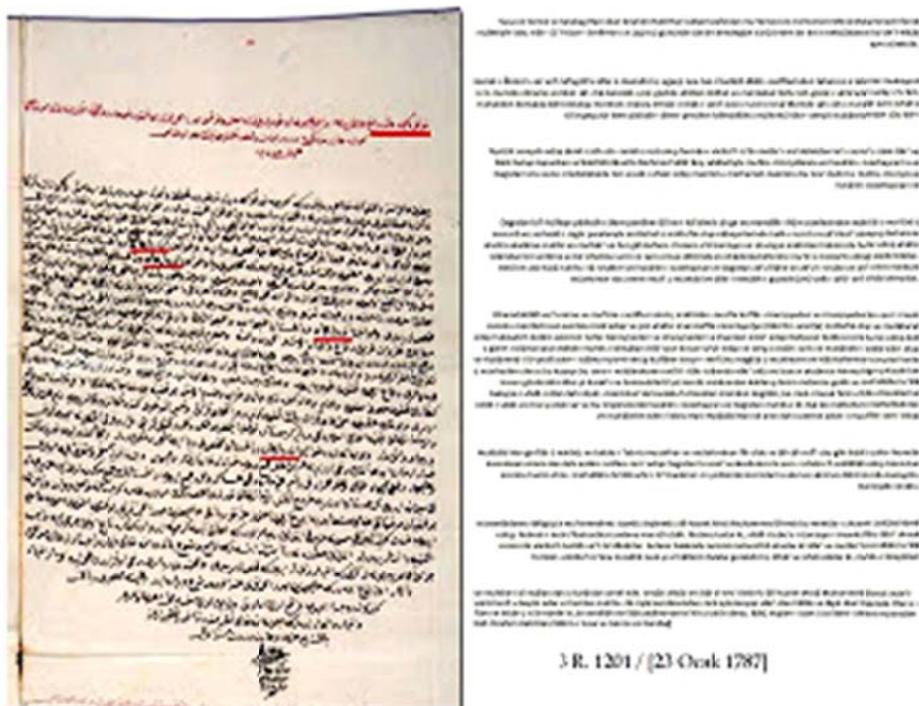
2) As you can see in this map like thousands of other documents the historical Azerbaijani lands are situated in the south of Araks river, which belongs to Iranian soil.

3) The current names for the cities and regions of Azarabadegan (Azerbaijan) are identified on this map without any noticeable changes like Tabriz, Ardabil, Mianeh, Maragheh, Marand and Araks (Aras) river.





**D-**Another important document is about historical separation of geographical territories of Azarabadegan from northern region of Araks river, Republic of Arran (Aran) as per governmental Archives of the Prime Minister of Turkey<sup>1</sup>.



Above image belongs to 1787 and relates to the invasion of the Russian army to the the norther regions of Araks river (Aran), which were captured by the Ottoman Empire due to weakness of central Iranian state of Zan dynasty.

This document contains important points as follows:

<sup>1</sup> - [http://darvakebaran.blogspot.ca/2012/11/blog-post\\_18.html](http://darvakebaran.blogspot.ca/2012/11/blog-post_18.html)

- 1- Geographic names of Azerbaijan, Shusha (Shushi in Armenian), Ganja (Gandzak in Armenian) and Gharabagh are noted as separate geographic territories. Ibrahim Khalil khan is mentioned as ruler of Shusha, Ganja and Gharabagh, invasion of the Russian army is also mentioned in the text.
  
- 2- Ibrahim Khan describes the invasion of the Russians, he requested the ruler of Azerbaijan for help and governor of Azerbaijan (Iran) did not hesitate to send help and weapons to him, regardless of the fact that the region was captured by Turks and as a result Khan was able to overcome the Russians.

**E-** Another important document of historical separation of geographical names of Azarabadegan (Azerbaijan) from the lands of north of Araks River.

(Republic of Arran/Aran)<sup>1</sup>



This historical map is prepared by English geographer and cartographer of 18<sup>th</sup> and 19<sup>th</sup> century «Aaron Arrowsmith: 1750-1823". He can be one of the most famous and prolific geographer and cartographer of the 18<sup>th</sup> century and early 19<sup>th</sup> century in the world. Mr. Aaron Arrowsmith plotted this map by request of Sir John Malcolm, Scottish officer of East-India Company for the collection his history of Iran. Sir John Malcolm was a historian and politician of the early nineteenth century, who was sent to diplomatic missions to Iran. He was fluent in Persian and was acquainted with Iranian culture and history.

<sup>1</sup> - [http://darvakebaran.blogspot.ca/2013/01/blog-post\\_14.html](http://darvakebaran.blogspot.ca/2013/01/blog-post_14.html)



In the map the name of Azerbaijani is used exclusively for the lands south of Araks river.



The map is now kept at the Documentation Center of the Library of Congress, United States of America:

<http://www.loc.gov/index.html>

**F-** Another important document of historical separation of geographical names Azarabadegan of land north of Aras River (Republic of Arran)<sup>1</sup>



This historical map is a product of "Americana" cartography company. Americana company was one of the most famous and prolific companies in the early twentieth century in the field of cartography and geography in the world. These maps are prepared at the last years of Qajar era in Iran. The design features, high precision and details of the maps of the company are significant. It should be noted that this maps are now kept at the Documentation Center, Library of Congress, United States of America.

<sup>1</sup> - [http://darvakebaran.blogspot.ca/2013/01/blog-post\\_17.html](http://darvakebaran.blogspot.ca/2013/01/blog-post_17.html)



As you can in the map the name of Azerbaijani lands is used exclusively for south of Araks river.

This map is now kept at the Documentation Center, Library of Congress, United States of America.

<http://www.loc.gov/index.html>

## **Distortions, hatred, murder**

Hatred, anti-Armenianism, Turkish and Azeri false propaganda, falsification of history have no limits and are unimaginable. Karabakh war and massacres of the Armenians in various cities of so called “Republic of Azerbaijan” including Sumgait, Baku, Kirovabad was conducted by Azeris and led to the expulsion of about five hundred thousand Armenians from “Azerbaijan”, continuing the Genocide of the Armenians in 1915 in Turkey as well as the continuation of the Pan Turkist policy that the Armenians were its victims.

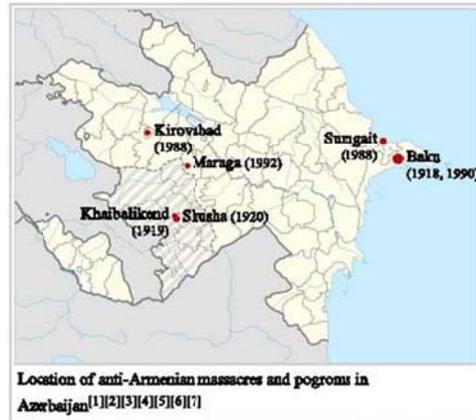
Here it is appropriate to present one of the many articles regarding anti-Armenian behavior of the officials of the so called “Republic of Azerbaijan”. Then We would like to finish this book with an epilogue from a declaration done by The Organization for Security and Co-operation in Europe (OSCE)<sup>1</sup> titled “Anti – Armenian propaganda and hate dissemination carried out by Azerbaijan as a serious obstacle to the negotiation process” which clearly describes Anti\_armenian action of “Azerbaijan” and its horrible consequences.

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<sup>1</sup> - The Organization for Security and Co-operation in Europe (OSCE) is the world's largest security-oriented intergovernmental organization. Its mandate includes issues such as arms control and the promotion of human rights, freedom of the press and fair elections. It employs around 3,460 people, mostly in its field operations but also in its secretariat in Vienna, Austria and its institutions. It has its origins in the 1975 Conference on Security and Co-operation in Europe (CSCE) held in Helsinki, Finland. The OSCE is concerned with early warning, conflict prevention, crisis management, and post-conflict rehabilitation. Its 57 participating states are located in Europe, northern and central Asia and North America and cover much of the land area of the Northern Hemisphere. It was created during the Cold War era as an East–West forum.

## Anti-Armenian sentiment in Azerbaijan

From Wikipedia, the free encyclopedia



Baku (1918, 1990)  
 Kirovabad(1988)  
 Sumgait(1988)  
 Maraga(1992)  
 Shusha(1920)  
 Khaibalikend(1919)

Location of anti-Armenian massacres and pogroms in Azerbaijan<sup>[1][2][3][4][5][6][7]</sup>

Today, Anti-Armenian sentiment is widespread in Azerbaijan,<sup>[8]</sup> mainly due to the conflict over Nagorno-Karabakh.<sup>[9]</sup> According to the European Commission against Racism and Intolerance(ECRI), Armenians are "the most vulnerable group in Azerbaijan in the field of racism and racial discrimination."<sup>[10]</sup> According to a 2012 opinion poll, 91% of Azerbaijanis perceive Armenia as "the biggest enemy of Azerbaijan."<sup>[11]</sup> The word "Armenian" (erməni) is widely used as an insult in Azerbaijan.<sup>[12]</sup> "Negative stereotypes about Armenians are present in the majority of mass media outlets in Azerbaijan. Those stereotypes are somewhat shared by the public, and they definitely do not come out of nowhere. Stereotypical opinions circulating in the mass media have their deep roots in the public consciousness."<sup>[13]</sup>

Throughout the 20th century, Armenians and the Muslim inhabitants of the Caucasus—Azerbaijanis were called CaucasianTatars before 1918— had been involved in numerous conflicts.Pogroms, massacres and wars solidified

oppositional ethnic identities between the two groups, and have contributed to the development of national consciousnesses among both Armenians and Azeris.<sup>[14]</sup> From 1918 to 1920, organized killings of Armenians occurred in Azerbaijan, especially in the Armenian cultural centers in Baku and Shusha, under the Russian Empire.<sup>[15]</sup>

However, contemporary Armenophobia in Azerbaijan traces its roots to the last years of the Soviet Union, when Armenians demanded that the Moscow authorities transfer the mostly Armenian-populated Nagorno-Karabakh Autonomous Oblast in the Azerbaijan SSR to the Armenian SSR.<sup>[16]</sup> In response to those Armenian demands, anti-Armenian rallies were held in various cities, where nationalist groups encouraged anti-Armenian feeling that led to pogroms in Sumgait, Kirovabad and Baku. An estimated 350,000 Armenians left between 1988 and 1990 as a direct result of the violence directed towards them.<sup>[17]</sup>

Disputes over the ownership of Nagorno-Karabakh eventually escalated into a large-scale military conflict, where Armenian forces took control of most of former NKAO and seven adjacent districts. According to HRW, systematic abuse of human rights was carried out by Karabakh Armenian forces and by the governments of Azerbaijan and Armenia.<sup>[1]</sup> A cease-fire was achieved in 1994 and still remains in effect as the Nagorno-Karabakh Republic is *de facto* independent, while *de jure* inside Azerbaijan's borders. The unresolved conflict with Armenia over Nagorno-Karabakh as well as the presence of up to 880,000 refugees and IDPs in Azerbaijan contributed significantly to aggravating the economic, social and political situation in Azerbaijan, with around 14%<sup>[18]</sup> of the country's territory occupied by Armenian forces.<sup>[16]</sup>

The Armenian side has accused the Azerbaijani government of carrying out anti-Armenian policy inside and outside the country, which includes propaganda of hate toward Armenia and Armenians and the destruction of Armenian cultural heritage.<sup>[19][20][21]</sup>

According to Fyodor Lukyanov, Editor-in-Chief of the journal *Russia in Global Affairs*, "Armenophobia is the institutional part of the modern Azerbaijani statehood and Karabakh is in the center of it".<sup>[22]</sup> In 2011, the ECRI report on Azerbaijan stated that "the constant negative official and media discourse" against Armenia fosters "a negative climate of opinion regarding people of Armenian origin, who remain vulnerable to discrimination."<sup>[23]</sup>

### Early period

There have been numerous cases of anti-Armenianism in Azerbaijan throughout history. Between 1905 and 1907, the Armenian–Tatar massacres resulted in the deaths of thousands of Armenians and Azerbaijanis. According to the history professor Firuz Kazemzadeh, "it is impossible to pin the blame for the massacres on either side. It seems that in some cases the Azerbaijanis fired the first shots, in other cases the Armenians."<sup>[24]</sup>

The ruins of the Armenian quarter of Shusha after destruction by the Azerbaijani army in 1920.

A wave of anti-Armenian massacres in Azerbaijani-controlled territories started in 1918 and continued until 1920, when both Armenia and Azerbaijan joined the Soviet Union. First in September 1918, a massacre of the Armenians of Baku took place, leaving an estimated of 10,000 to 30,000 ethnic Armenians dead.<sup>[25][26][27]</sup> The event was later called September Days. On 5–7 June 1919 another massacre of Armenians was carried out in Khaibalikend in Nagorno-Karabakh. Up to 700 Armenians were killed<sup>[28][29]</sup> in a massacre organized by Nagorno-Karabakh's Governor-General Khosrov bek Sultanov and led by his brother, Sultan bek Sultanov.<sup>[30][31]</sup> In March 1920 a pogrom of Shusha's Armenians occurred. Estimates of casualty figures are uncertain and vary from few hundred<sup>[30]</sup> to 20,000–30,000 victims.<sup>[32][33][34]</sup> Before and during the Russian Revolution of 1917 anti-Armenianism was the basis of Azeri nationalism, and under the Soviet regime Armenians remain the scapegoats who are responsible for state, societal and economic shortcomings.<sup>[35]</sup> During the Soviet era, the Soviet government tried to foster a peaceful co-existence between the two ethnic groups, but many Azeris resented the high social status of Armenians in Azerbaijan, as many Armenians were esteemed as part of Azerbaijan's intelligentsia. When the atrocity-laden conflict over Nagorno-Karabakh broke out, however, the public opinion in both countries about the other hardened.<sup>[36]</sup>

### During the Nagorno-Karabakh conflict

The Nagorno-Karabakh conflict started with demonstrations in February 1988 in Yerevan, Armenia SSR, demanding the incorporation of Nagorno-Karabakh Autonomous Oblast of the Azerbaijan SSR into the Armenian SSR. Nagorno-Karabakh's regional council voted to secede from Azerbaijan and join with

the Armenian SSR.<sup>[37]</sup> These events led to the Sumgait Pogrom where between 26 February, and 1 March, the city of Sumgait was subjected to four days of violent anti-Armenian riots during which 32 people were murdered. The pogrom was marked with a great number of atrocities – the apartments of Armenians (which were marked in advance) were attacked and the residents were indiscriminately murdered, raped, and mutilated by the Azerbaijani rioters.<sup>[38][39][40]</sup> The Azerbaijani authorities took up no measures whatsoever to stop the atrocities, the local police took no action.<sup>[41]</sup> A number of international and Soviet sources described the events as genocide of the Armenian population.<sup>[42][43]</sup>

After several days of ongoing unrest Moscow authorities occupied the city with paratroopers and tanks. Almost all the 14,000 Armenians in Sumgait fled the city after the pogrom.<sup>[44]</sup> British journalist Thomas de Waal, who in 2005 published a documentary book *Black Garden* on the Karabakh conflict, writes: "The first-ever mass violence of the late Soviet era"<sup>[45]</sup> was the pogrom of Armenians in Sumgait – unrest sparked on ethnic grounds in the town of Sumgait in Azerbaijan SSR in February 1988, accompanied by mass violence against the Armenian population of the town along with looting, arson, murders and destruction of property. On February 1988 at the session of Politburo of the Central Committee in Moscow it was officially acknowledged that mass pogroms and murders in Sumgait were carried out based on ethnicity.<sup>[45]</sup> It was then that the academician Ziya Bunyadov, whom Tom de Waal calls "Azerbaijan's foremost Armenophobe" in his book, became famous with his article "Why Sumgait?" in which he blamed the Armenian victims for organizing the pogrom.<sup>[46]</sup>

Sumgait pogrom was never given due assessment by the state; the perpetrators not only remained unpunished but some of them gained titles of national heroes as well as high positions in the government. This led to further escalation of the conflict, as assessed by Memorial.<sup>[47][48]</sup>

Following the Sumgait massacre, new pogroms took place in Kirovabad and later in Baku in 1990. In November 1988 the Kirovabad pogrom was put down by Soviet troops, prompting a permanent migratory trend of Armenians away from Azerbaijan.<sup>[49]</sup>

As time went by, the tension between two nations grew rapidly. In January 1990, Azeri nationalists organized a pogrom of Armenians in Baku, killing at least 90 Armenians and displacing a population of nearly 200,000

Armenians.<sup>[14][50]</sup> De Waal stated that the Popular Front of Azerbaijan (forerunner of the later Azerbaijani Popular Front Party) was responsible for the mass pogrom, as they shouted "Long live Baku without Armenians!"<sup>[51]</sup>

In July 1990 "An Open Letter to International Public Opinion on Anti-Armenian Pogroms in the Soviet Union" was signed by 130 intellectuals and scholars all over the world, which stated,

The mere fact that these pogroms were repeated and the fact that they followed the same pattern lead us to think that these tragic events are no accidents or spontaneous outbursts... we are compelled to recognize that the crimes against the Armenian minority have become consistent practice – if not consistent policy – in Soviet Azerbaijan.<sup>[52]</sup>

During the war, on 10 April 1992, Azerbaijanis carried out the Maraga Massacre, killing at least 40 Armenians.<sup>[53]</sup>

#### Post-1994 era



The final borders of the conflict after the 1994 ceasefire was signed. Armenian forces of Nagorno-Karabakh currently control some of Azerbaijan's territory outside the former Nagorno-Karabakh Autonomous Oblast. Azerbaijani forces, on the other hand, control Shahumian and the eastern parts of Martakert and Martuni.

From 1991 to 1994 the inter-ethnic conflict evolved into large-scale military actions for the control over Nagorno-Karabakh and some of the surrounding regions. In May 1994 a ceasefire was signed, but which did not definitively

settle the territorial dispute to the satisfaction of all parties. Today the Armenian forces control a considerable territory beyond the borders of the NKR, the question of refugees is still unresolved and Azerbaijan continues to enforce an economic blockade on the breakaway territory. The European Commission against Racism and Intolerance (ECRI) stated that the "overall negative climate" in Azerbaijan is a consequence "generated by the conflict over Nagorno-Karabakh."<sup>[10]</sup>

The Russian historian, poet, essayist Andrei Polonski, who has researched the formation of the Azerbaijani national identity at the end of the 1980s and the beginning of the 1990s, pointed out that "the Karabakh crisis and growing Armenophobia contributed to the formation of the stable image of the enemy which has to a great extent influenced the nature of the new identity (primarily based on aggression and victory)."<sup>[54]</sup>

Vladimir Kazimirov, the Russian Representative for Nagorno-Karabakh from 1992 to 1996, Co-Chairman of the OSCE Minsk Group, has many times accused certain forces in Azerbaijan up to the level of state authorities of inciting anti-Armenian sentiment.<sup>[55]</sup> At the beginning of 2004, characterizing the decade following the conclusion of the ceasefire, Kazimirov stated:

“ *Having found itself in the position of long-term discomfort, Baku has actually started pursuing a policy of a total 'cold war' against the Armenians. All types of economic "dampers" as well as any contacts with the Armenians (even those on the societal level) are rejected from the very start and those who maintain these contacts are prosecuted. In the enlightened Soviet state someone would be quite willing to instill such sentiments as fundamentalism, revanchism and Armenophobia, which as such only prevent the elimination of both causes and consequences of the conflict. Currently there is growing fanaticism and extremism even on the level of non-governmental organizations.*<sup>[56]</sup> ”

ECRI notes that the mainstream media of Azerbaijan "is highly critical, without drawing a clear distinction between that state and persons of Armenian origin coming under the jurisdiction of Azerbaijan."<sup>[23]</sup> It further implicates certain TV channels, prominent citizens, politicians, and local and national authorities in the "fuel[ing of] negative feelings among society towards

Armenians"<sup>[10]</sup> According to the commission, anti-Armenian prejudice "is so ingrained that describing someone as an Armenian in the media is considered by some people – including by certain Armenians themselves – to qualify as an insult that justifies initiating judicial proceedings against the persons making such statements."<sup>[23]</sup> There is also a wide media coverage of some statements made by Azerbaijani public figures and statesmen which demonstrate intolerance. In 2008, Allahşükür Paşazadə, the religious leader of the Caucasus Muslims made a statement that "falsehood and betrayal are in the Armenian blood."<sup>[57][58]</sup>

The Azerbaijani historian Arif Yunus has stated that Azerbaijani school textbooks label Armenians with epithets such as "bandits", "aggressors", "treacherous", and "hypocritical".<sup>[59]</sup>

Yasemin Kilit Aklar in her study titled "NATION AND HISTORY IN AZERBAIJANI SCHOOL TEXTBOOKS" comes to the following conclusion:

Azerbaijani official textbooks misuse history to encourage hatred and feelings of ethnic and national superiority. The Armenians... are presented as historical enemies and derided in very strong language. [The fifth grade history textbook by] Ata Yurdu stimulates direct hostility to Armenians and Russians. Even if the efforts to establish peace in Nagorno-Karabagh are successful, how can it be expected to survive? How can a new generation live with Armenians in peaceful coexistence after being inculcated with such prejudices? As of now, the civic nationalism that Azerbaijani officials speak of appears to be a distant myth or a mere rhetorical device.<sup>[60]</sup>

In 2004, the Azerbaijani lieutenant Ramil Safarov murdered Armenian lieutenant Gurgen Markaryan in his sleep at a Partnership for Peace NATO program. In 2006, Safarov was sentenced to life imprisonment in Hungary with a minimum incarceration period of 30 years. After his request under the Strasbourg convention, he was extradited<sup>[61]</sup> on 31 August 2012 to Azerbaijan where he was greeted as a hero,<sup>[62][63][64]</sup> pardoned by the Azerbaijani president despite contrary assurances made to Hungary,<sup>[65]</sup> promoted to the rank of major and given an apartment and over eight years of back pay.<sup>[66]</sup> The Republic of Armenia cut all diplomatic ties with Hungary after this incident.<sup>[61]</sup>

In 2007, the leader of Azerbaijani national chess team, Teimour Radjabov, gave to a question on how he felt about playing against the Armenian team and he

responded "the enemy is the enemy. We all have feelings of hate towards them."<sup>[67]</sup>



Azeri soldiers destroying the tombstones at the Armenian Cemetery in Julfa.

On 4 April, during the 2016 Armenian–Azerbaijani clashes, it was reported that Azerbaijani forces decapitated an Armenian soldier of Yezidi origin Karam Sloyan, with videos and pictures of his severed head posted on social networks.<sup>[68][69][70]</sup>

### **Destruction of cultural heritage**

According to the US Department of Justice:

“ *Despite the constitutional guarantees against religious discrimination, numerous acts of vandalism against the Armenian Apostolic Church have been reported throughout Azerbaijan. These acts are clearly connected to anti-Armenian sentiments brought to the surface by the war between Armenia and Azerbaijan.*<sup>[71]</sup> ”

Starting in 1998, Armenia began accusing Azerbaijan of embarking on a campaign of destroying a cemetery of Armenian khachkar carvings in the Armenian cemetery in Julfa.<sup>[72]</sup> Several appeals were filed by both Armenian and international organizations, condemning the Azerbaijani government and calling on it to desist from such activity. In 2006, Azerbaijan barred European Parliamentarians from investigating the claims, charging them with a "biased and hysterical approach" to the issue and stating that it would only accept a delegation if that delegation visited Armenian-controlled territory as well.<sup>[73]</sup> In the spring of 2006, a visiting journalist from the Institute

for War and Peace Reporting reported that no visible traces of the Armenian cemetery remained.<sup>[74]</sup> In the same year, photographs taken from Iran showed that the cemetery site had been turned into a military firing range.<sup>[75]</sup>

As a response to Azerbaijan barring on-site investigation by outside groups, on 8 December 2010, the American Association for the Advancement of Science (AAAS) released an analysis of high-resolution satellite photographs of the Julfa cemetery site taken in 2003 and 2009. The AAAS concluded that the satellite imagery was consistent with the reports from observers on the ground, that "significant destruction and changes in the grade of the terrain" had occurred between 2003 and 2009, and that the cemetery area was "likely destroyed and later leveled by earth-moving equipment."<sup>[76]</sup>

### **Denying entry to Azerbaijan**

Unless a visa or an official warrant is issued by Azerbaijani authorities, the government of Azerbaijan condemns any visit by foreign citizens to the separatist region of Nagorno-Karabakh (the de facto Nagorno-Karabakh Republic), its surrounding territories and the Azerbaijani enclaves of Karki, Yuxarı Əskipara, Barxudarlı and Sofulu which are de jure part of Azerbaijan under Armenian control. Azerbaijan considers entering these territories through Armenia (as it is usually the case) a violation of its visa and migration policy. Foreign citizens who enter these territories will be permanently banned from entering Azerbaijan and will be included on the list of people who are *personae non gratae* by the Ministry of Foreign Affairs of Azerbaijan.<sup>[77]</sup>

In addition those declared *personae non gratae*, several other visitors have been barred from entering the country due to their ethnic Armenian identity. Diana Markosian, a journalist of American and Russian citizenship, who is also an ethnic Armenian, was prevented from entering Azerbaijan due to her ethnicity in 2011.<sup>[78][79]</sup> Zafer Zoyan, an ethnic Turkish professional arm-wrestler, was barred from entering Azerbaijan because his last name resembled that of an Armenian.<sup>[80][81][82]</sup>

### **Official position**

During a 2009 hearing at the United States House of Representatives, Congressman Howard Berman said that he was "deeply concerned by the series of increasingly bellicose statements made over the past year about Nagorno-Karabakh by senior Azerbaijani officials,"<sup>[83]</sup> such as those by Azerbaijani Defense Minister Safar Abiyev's spokesman in 2004, who stated that "Within

the next 25 years there will be no state of Armenia in the South Caucasus. These people ... have no right to live in this region. Modern Armenia was built on historical Azerbaijani lands. I think that in 25–30 years its territory will again come under Azerbaijan's jurisdiction." In 2005, the mayor of Baku, Hajibala Abutalybov during at a meeting with a municipal delegation from Bavaria, Germany stated:

*Our goal is the complete elimination of Armenians. You, Nazis, already eliminated the Jews in the 1930s and 40s, right? You should be able to understand us.*"<sup>[83]</sup>

Victor Krivopuskov, at the time an officer of the Ministry of Internal Affairs of the USSR and a member of a peacekeeping mission in Nagorno-Karabakh gives the following assessment of Azerbaijan's current state policy:

The criminals are promoted to the rank of heroes, monuments are erected on their burial places, which comes to prove that the government of Azerbaijan actually continues the policy of genocide which was initiated at the end of the 19th and at the beginning of the 20th centuries."<sup>[84]</sup>

#### **Statements by President Ilham Aliyev**

A common refrain, repeated, for example by President Ilham Aliyev, was that the capital of Armenia Yerevan "was a gift to the Armenians in 1918. This was a great mistake. The Iravan khanate was Azerbaijani land, the Armenians were guests here."<sup>[85]</sup>

On 28 February 2012, during his closing speech at the conference on the results of the third year into the State Program on the socio-economic development of districts for 2009–2013, Azerbaijani President Ilham Aliyev stated:

“ ...there are forces that don't like us, our detractors. They can be divided into several groups. First, our main enemies are Armenians of the world and the hypocritical and corrupt politicians under their control.”<sup>[86]</sup>

Aliyev's line that "our main enemies are Armenians of the world and the hypocritical and corrupt politicians under their control" was widely reported in the international media.<sup>[87][88][89]</sup>

On 20 November 2012, President Aliyev tweeted several excerpts from his speech on 16 November at the 20th anniversary celebration of New Azerbaijan Party.<sup>[90]</sup> He in particular made statements such as:

“ *"Armenia as a country is of no value. It is actually a colony, an outpost run from abroad, a territory artificially created on ancient Azerbaijani lands."*<sup>[91]</sup>  
*"We will continue our efforts to isolate Armenia. This policy is working. We see its results."*<sup>[92]</sup>  
*"The Armenian lobby is our main enemy and we are the main enemy for them."*<sup>[93]</sup>  
*"Azerbaijan grows stronger and more powerful by the year, while Armenia weakens and declines every year."*<sup>[94]</sup>  
*"The Armenian barbarians and vandals have razed the city of Agdam to the ground. The ruins of the city of Agdam are clearly visible from here."*<sup>[95]</sup> ”

The speaker for Armenia's ruling Republican Party said in response: "Aliyev shows by his cynical proclamations that there are still supporters of fascism in the 21st century, and that this ideology flourishes thanks to leaders like him", adding that "[Aliyev's] remarks recall the 1930s–1940s and [those of] Hitler".<sup>[96]</sup>

On 19 September 2013 during the opening ceremony of the "Genocide Memorial Complex built in the north-eastern town of Guba to honor victims of massacres committed in the area by Armenian and Bolshevik forces in 1918", President Aliyev stated that "Azerbaijan's state flag should be waved in Shusha, Khankendi and Azerbaijanis should live in their historical lands in future. Our historical lands are Irevan khanate, Goyce and Zangazur regions. There will be times; we will live in these lands." He went on praising Ramil Safarov saying "Azerbaijan has returned Ramil Safarov—its officer to homeland, given him freedom and restored the justice."<sup>[97]</sup>

On 29 January 2015 Ilham Aliyev posted a tweet saying "Armenia is not even a colony, it is not even worthy of being a servant".<sup>[98]</sup>

### Stance on the Armenian Genocide

The Azerbaijani government officially denies the fact of the Armenian Genocide.<sup>[99][100]</sup>

#### Reaction, Armenia

In 2011, President of Armenia Serzh Sargsyan in his speech at the United Nations General Assembly said:

“ *Baku has turned Armenophobia into state propaganda, at a level that is far beyond dangerous. It is not only our assessment; the alarm has also been sounded by international structures specializing in combating racism and intolerance. Even more dangerously, Armenophobic ideas are spread among the young Azerbaijani generation, imperiling the future of peaceful coexistence.*<sup>[101]</sup> ”

In May 2011, Shavarsh Kocharyan, the Armenian Deputy Foreign Affairs Minister, suggested a connection between the high level of anti-Armenian sentiment in Azerbaijan and the low level of democracy in that country, stating that: "Azerbaijan's leadership could find no factor to unite his people around the hereditary regime except the simple Armenophobia."<sup>[102]</sup>

On 7 October 2008, the Armenian Foreign Affairs Ministry statement for the OSCE's Office for Democratic Institutions and Human Rights claimed that "anti-Armenian propaganda is becoming more and more the essential part of Azerbaijan's official policy."<sup>[103]</sup> The statement blamed the Azerbaijani government for "developing and implementing large-scale propaganda campaign, disseminating racial hatred and prejudice against Armenians. Such behaviour of the Azerbaijani authorities creates a serious threat to regional peace and stability" and compared Azerbaijan with Nazi Germany stating "one cannot but draw parallels with the largely similar anti-Jewish hysteria in the Third Reich in the 1930s and early 1940s, where all the above-mentioned elements of explicit racial hatred were also evident."<sup>[103]</sup>

The Armenian side also claimed that the Azerbaijani government "actively uses academic circles" for "distortion and re-writing of historic facts." It also accused Azerbaijan for "vandalism against Armenian cultural monuments and cemeteries in the lands historically inhabited by Armenians, as well as against

Armenian Genocide memorials throughout the world" and called the destruction of the Armenian Cemetery in Julfa "the most horrific case."<sup>[103]</sup>

### Reaction, Azerbaijan

On 28 November 2012, during the OSCE Review Conference, the Delegation of Azerbaijan stated that "Armenia should not overlook that the most telling refutation of its mendacious allegations of Azerbaijan in anti-Armenian propaganda and hate dissemination is undoubtedly the fact that, unlike Armenia, which has purged its territory of all Azerbaijanis and other non-Armenians and became a uniquely mono-ethnic State. Azerbaijan has worldwide recognized record of tolerance and peaceful coexistence of various ethnic and religious groups. This tradition is rooted in the country's geographic location at the crossroads between East and West, which created opportunities for the Azerbaijani people to benefit from cultural and religious values of different cultures and religions."<sup>[104]</sup>

On 22 June 2011, Ilham Aliyev and President of the European Commission Jose Manuel Barroso gave joint press conference during which *Radio Free Europe* journalist asked:

- *Q: "I have just one question to Mister Aliyev, if I may. Your Armenian counterpart just addressed today the Council of Europe and basically said that increased Armenophobia in Azerbaijan as well as questionable attitude of Azerbaijan to the Madrid principles may the problem in Kazan in two days. Could you give reaction to these comments?"*
- *A: "Well, I did not hear it. I hear it from you. If it was said it is very pity because the person who personally participated in military actions against Azerbaijani civilians in Khojaly talks about Armenophobia in Azerbaijan. It is very ridiculous. Azerbaijanis are victims of aggression. Our lands are under occupation. Armenia conducted the policy of ethnic cleansing against Azerbaijanis and 700,000 Azerbaijanis were expelled from territories beyond the administrative borders of Nagorno Karabakh."<sup>[105]</sup>*

## References

1. ^ Jump up to:<sup>a</sup> <sup>b</sup> Human Rights Watch, *Playing the "Communal Card": Communal Violence and Human Rights*, 1995, ISBN 9781564321527 "Less than six months later, in September 1918, the Ottoman "Army of Islam" supported by local Azeri forces recaptured Baku. This time an estimated 10,000 Armenians were slaughtered."

2. **Jump up**<sup>^</sup> John F. R. Wright; Suzanne Goldenberg; Richard N. Schofield (1996). *Transcaucasian boundaries*. New York: St. Martin's Press. p. 100. ISBN 9781857282351. The Tatar army entered Shusha on 4 April 1920, and sacked the Armenian part of the town, slaughtering the inhabitants.
3. **Jump up**<sup>^</sup> *Transcaucasian boundaries*, 1996, p. 99 "...the Sultanov family to demonstrate its "traditional" method of showing authority: a massacre of 600 Armenians took place, which centered on the Armenian village of Khaibalikend on 5 June 1919."
4. **Jump up**<sup>^</sup> Allen, Tim; Eade, John (1999). *Divided Europeans understanding ethnicities in conflict*. The Hague: Kluwer Law International. p. 64. ISBN 9789041112132. ...during the anti-Armenian pogroms' in Kirovabad and several attacks on the Armenian quarters in Baku.
5. **Jump up**<sup>^</sup> DeRouen, Karl (2007). *Civil wars of the world major conflicts since World War II*. Santa Barbara, California: ABC-CLIO. p. 157. ISBN 9781851099191. January 13–15, 1990 Anti-Armenian pogroms occur in Baku
6. **Jump up**<sup>^</sup> Juviler, Peter (1998). *Freedom's ordeal: the struggle for human rights and democracy in post-Soviet states*. Philadelphia: University of Pennsylvania Press. p. 61. ISBN 9780812234183.
7. **Jump up**<sup>^</sup> Waal 2003, p. 176.
8. **Jump up**<sup>^</sup> "Report on Azerbaijan" (PDF). Strasbourg: European Commission against Racism and Intolerance. 15 April 2003. p. 2. Archived from the original (PDF) on 22 January 2013. Retrieved 22 January 2013. Due to the conflict, there is a widespread negative sentiment toward Armenians in Azerbaijani society today. "In general, hate-speech and derogatory public statements against Armenians take place routinely.
9. **Jump up**<sup>^</sup> (Russian) Fyodor Lukyanov, Editor-in-Chief of the journal *Russia in Global Affairs* "Первый и неразрешимый". *Vzglyad*. 2 August 2011. Archived from the original on 12 January 2013. Retrieved 12 January 2013. Армянофобия – институциональная часть современной азербайджанской государственности, и, конечно, Карабах в центре этого всего. "Armenophobia is the institutional part of the modern Azerbaijani statehood and Karabakh is in the center of it."
10. <sup>^</sup> **Jump up** to:<sup>a b c</sup> "Second report on Azerbaijan" (PDF). Strasbourg: European Commission against Racism and Intolerance. 24 May 2007. Retrieved 23 January 2013.
11. **Jump up**<sup>^</sup> "The South Caucasus Between The EU and the Eurasian Union" (PDF). *Caucasus Analytical Digest* #51–52. Forschungsstelle Osteuropa, Bremen and Center for Security Studies, Zürich. 17 June 2013. p. 21. ISSN 1867-9323. Retrieved 3 July 2013.
12. **Jump up**<sup>^</sup> Burtin, Shura (12 November 2013). "It is like being pregnant all your life...". *rusrep.ru*. Russian Reporter. The word "Armenian" is a terrible curse in Azerbaijan, akin to a "Jew" or "Nigger" in other places. As soon as you hear "you behave like an Armenian!" – "No, it's you, who is Armenian!" – that is a sure recipe for a brawl. The word "Armenian" is equivalent to "enemy" in the most deep and archaic sense of the word....
13. **Jump up**<sup>^</sup> Yusifli, Elvin (15 September 2010). "Stereotypes in national media – a closer look". *Caucasus Edition: Journal of Conflict Transformation*.
14. <sup>^</sup> **Jump up** to:<sup>a b</sup> Dawisha, Karen; Parrot, Bruce (1994). *The International Politics of Eurasia*. Armonk, NY: M.E. Sharpe. p. 242. ISBN 9781563243530.
15. **Jump up**<sup>^</sup> Horne, edited by Robert Gerwarth, John. *War in peace : paramilitary violence in Europe after the Great War*. Oxford: Oxford University Press. ISBN 9780199654918.
16. <sup>^</sup> **Jump up** to:<sup>a b</sup> "Human Rights in the OSCE Region: Europe, Central Asia and North America, Report 2005 (Events of 2004)". International Helsinki Federation for Human Rights. Archived from the original on 19 January 2013. Retrieved 19 January 2013. The unresolved conflict with Armenia over Nagorno-Karabakh stimulated "armenophobia."
17. **Jump up**<sup>^</sup> Human Rights Watch (1994). *Azerbaijan: seven years of conflict in Nagorno-Karabakh*. New York: Human Rights Watch. ISBN 1-56432-142-8.
18. **Jump up**<sup>^</sup> de Waal, Thomas (2003). *Black garden: Armenia and Azerbaijan through peace and war* (PDF). New York: New York University Press. p. 286. ISBN 9780814719459. This means that the combined area of Azerbaijan under Armenian control is approximately 11,797 km2 or 4,555 square miles. Azerbaijan's total area is 86,600 km2. So the occupied zone is in fact 13.62 percent of Azerbaijan—still a large figure, but a long way short of President Aliiev's repeated claim.
19. **Jump up**<sup>^</sup> "Azerbaijan: The Status of Armenians, Russians, Jews and other minorities" (PDF). Washington, DC: Immigration and Naturalization Service. 1993. p. 10. Retrieved 25 January 2013. Despite the constitutional guarantees against religious discrimination, numerous acts of vandalism against the Armenian Apostolic Church have been reported throughout Azerbaijan. These acts are clearly connected to anti-Armenian sentiments brought to the surface by the war between Armenia and Azerbaijan.

20. **Jump up**<sup>^</sup> Peter G. Stone; Joanne Farchakh Bajaly (2008). *The destruction of cultural heritage in Iraq*. Woodbridge, Suffolk: Boydell Press. p. xi. ISBN 9781843833840.
21. **Jump up**<sup>^</sup> Adalian, Rouben Paul (2010). *Historical dictionary of Armenia*. Lanham, Md.: Scarecrow Press. p. 95. ISBN 9780810860964.
22. **Jump up**<sup>^</sup> (Russian) Fyodor Lukyanov, Editor-in-Chief of the journal *Russia in Global Affairs* "Первый и неразрешимый". *Vzglyad*. 2 August 2011. Retrieved 25 April 2014. Армянофобия – институциональная часть современной азербайджанской государственности, и, конечно, Карабах в центре этого всего.
23. <sup>^</sup> Jump up to:<sup>a</sup><sup>b</sup><sup>c</sup> "ECRI report on Azerbaijan (fourth monitoring cycle)" (PDF). Strasbourg, France: European Commission against Racism and Intolerance. 31 May 2011. Archived from the original (PDF) on 19 January 2013. Retrieved 19 January 2013.
24. **Jump up**<sup>^</sup> Kazemzadeh, Firuz (1951). *The struggle for Transcaucasia, 1917–1921*. Westport, Connecticut: Hyperion Press. p. 18. ISBN 9780830500765.
25. **Jump up**<sup>^</sup> Hovannisian, Richard G. (1967). *Armenia on the road to independence, 1918*. Berkeley, California: University of California Press. p. 227. ISBN 978-0520005747.
26. **Jump up**<sup>^</sup> Human Rights Watch. *Playing the "Communal Card": Communal Violence and Human Rights*. New York: Human Rights Watch, 1995.
27. **Jump up**<sup>^</sup> Andreopoulos, George (1997). *Genocide: Conceptual and Historical Dimensions*. Philadelphia: University of Pennsylvania Press, ISBN 0-8122-1616-4, p. 236.
28. **Jump up**<sup>^</sup> Hovannisian, Richard. *The Republic of Armenia: Vol. I, The First Year, 1918–1919*. Berkeley: University of California Press, 1971, pp. 176–177, notes 51–52.
29. **Jump up**<sup>^</sup> (Armenian) Vratsian, Simon. Հանրապետություն (The Republic of Armenia). Paris: H.H.D. Amerikayi Publishing, 1928, pp. 286–87.
30. <sup>^</sup> Jump up to:<sup>a</sup> <sup>b</sup> Waal 2004, p. 128.
31. **Jump up**<sup>^</sup> Hovannisian. *Republic of Armenia, Vol. I*, p. 177.
32. **Jump up**<sup>^</sup> "The Nagorno-Karabagh Crisis: A Blueprint for Resolution" (PDF). *Public International Law & Policy Group and the New England Center for International Law & Policy*. June 2000. p. 3. In August 1919, the Karabagh National Council entered into a provisional treaty agreement with the Azerbaijani government. Despite signing the Agreement, the Azerbaijani government continuously violated the terms of the treaty. This culminated in March 1920 with the Azerbaijanis' massacre of Armenians in Karabagh's former capital, Shushi, in which it is estimated that more than 20,000 Armenians were killed. External link in |work= (help)
33. **Jump up**<sup>^</sup> Russian analysts Igor Babanov and Konstantin Voevodsky write that "On March, 1920, during the occupation of Shusha town, 30 thousand Armenians were massacred". / Игорь Бабанов, Константин Воеводский, Карабахский кризис, Санкт-Петербург, 1992
34. **Jump up**<sup>^</sup> Guaita, Giovanni (2001). *Armenia between the Bolshevik hammer and Kemalist anvil". 1700 Years of Faithfulness: History of Armenia and its Churches*. Moscow: FAM. ISBN 5-89831-013-4.
35. **Jump up**<sup>^</sup> Alexandre Bennigsen, S. Enders Wimbush (1986). *Muslims of the Soviet empire: a guide*. Bloomington: Indiana University Press. p. 145. ISBN 9780253339584. The Armenian presence is strongly felt by Azeris traditionally, the Azeri elite have regarded the Armenians as rivals. Before and during the Revolution this anti-Armenianism was the basis of Azeri nationalism, and under the Soviet regime Armenians remain the scapegoats who are responsible for every failure.
36. **Jump up**<sup>^</sup> Diller, Daniel C. (1993). *Russia and the independent states*. Washington, D.C.: Congressional Quarterly. p. 270. ISBN 978-0871878625.
37. **Jump up**<sup>^</sup> Waal 2004, pp. 10–12.
38. **Jump up**<sup>^</sup> Financial Times. 16 March 1988
39. **Jump up**<sup>^</sup> New York Times. 22 May 1988.
40. **Jump up**<sup>^</sup> Rodina (Motherland) magazine (# 4, 1994, pp. 82–90)
41. **Jump up**<sup>^</sup> Shahmuratian. *Sumgait Tragedy*, Interview with Rima Avanesyan, pp. 233–237.
42. **Jump up**<sup>^</sup> Glasnost: : Vol. 2, Issue 1, Center for Democracy (New York, N.Y.) – 1990, p. 62, cit. 'The massacre of Armenians in Sumgait, the heinous murders in Tbilisi—these killings are examples of genocide directed by the Soviet regime against its own people.', an announcement by USSR Journalists' Union
43. **Jump up**<sup>^</sup> Time of change: an insider's view of Russia's transformation, Roy Medvedev, Giulietto Chiesa – 1991 – p. 209
44. **Jump up**<sup>^</sup> Waal 2004, p. 40.
45. <sup>^</sup> Jump up to:<sup>a</sup> <sup>b</sup> Waal 2004, p. 31.
46. **Jump up**<sup>^</sup> Waal 2004, p. 42.

47. **Jump up**^ МЕМОРИАЛ. ХРОНОЛОГИЯ КОНФЛИКТА "Своевременного расследования обстоятельств погромов, установления и наказания виновных не было проведено, что привело к эскалации конфликта."
48. **Jump up**^ Виктор Кривоусков: Преступники в Азербайджане возносятся в ранг национальных героев
49. **Jump up**^ Kaufman, Stuart J. (2001). *Modern hatreds: the symbolic politics of ethnic war*. Ithaca: Cornell university press. p. 77. ISBN 9780801487361.
50. **Jump up**^ Committee on the elimination of discrimination against women
51. **Jump up**^ Waal 2004, p. 91.
52. **Jump up**^ An Open Letter on Anti-Armenian Pogroms in the Soviet Union. Jacques Derrida, Isaiah Berlin, et al., September 27, 1990 Issue
53. **Jump up**^ Waal 2004, p. 176.
54. **Jump up**^ Polonski, Andrei. Ислам в контексте общественной жизни современного Азербайджана (in Russian). Газета "История". № 28/1999. Издательский дом "Первое сентября". Archived from the original on 22 January 2013. Retrieved 22 January 2013. *Обстоятельства благоприятствовали абстрактным размышлениям интеллектуалов о национальных корнях, об истории и традиции, о своем месте и миссии в мире. Впрочем, в Азербайджане расслабленного гуманизма было меньше, чем в большинстве республик СССР. Карабахский кризис и нарастающая армянофобия способствовали формированию устойчивого образа врага, который в известной степени повлиял на характер новой идентичности (первоначально агрессивно-победительной).*
55. **Jump up**^ Что делать?! А не "Кто виноват?": ответ Владимира Казимирова армянским НПО (in Russian). Regnum. 13 December 2005. Retrieved 19 January 2013. *...в Азербайджане большие раскручивают кампанию неприязни и даже ненависти к армянам, чем наоборот; большие угроз вернуться к силовому решению, пренебрежения к обязательствам и обещаниям. Но всё это идёт вовсе не от азербайджанского народа и не от НПО, а именно от руководства Азербайджана.*
56. **Jump up**^ Владимир Казимиров: Опиум для своего народа: Как пропагандисты вредят урегулированию по Карабаху (in Russian). Regnum. 17 March 2004. Retrieved 19 January 2013. *Очувтившись надолго в дискомфортном положении, Баку практически взял курс на тотальную "холодную войну" против армян. Отвергаются с порога и экономические "амортизаторы", и любые контакты с армянами (даже по линии общественности); травят тех, кто поддерживает эти контакты. В просвещенном светском государстве кое-кто рад был бы насадить подобие фундаментализма, реваншизма и армянофобии, что лишь мешает устранению как причин, так и последствий конфликта. Все больше проявлений фанатизма и экстремизма даже на уровне общественных организаций.*
57. **Jump up**^ "Haji Allahshukur Pashazadeh: "Falsehood and treason run through Armenians' blood"". Today.az. 22 July 2008. Archived from the original on 25 January 2013. Retrieved 25 January 2013. *We are making all efforts to solve this problem peacefully and holding meetings for this goal, but we don't see results of these meetings, because falsehood and treason run in Armenian's blood. They ate our bread, but spoke against us while leaving".*
58. **Jump up**^ Глава Духовного управления мусульман Кавказа: "Ложь и предательство в крови у армян" [Head of the Spiritual Board of Muslims of the Caucasus: "Lies and betrayal in the blood of Armenians"] (in Russian). Day.az. 22 July 2008. Archived from the original on 22 July 2008. Retrieved 20 January 2013. *"Мы делаем все возможное для урегулирования конфликта мирным путем. С этой целью проводим встречи. Однако не видим результатов этих встреч. Потому что ложь и предательство в крови у армян. Они сидели за нашим столом и ели наш хлеб, а, выйдя на улицу, говорили против нас".*
59. **Jump up**^ Yunusov, Arif. Мифы и образы "врага" в исторической науке и учебниках по истории независимого Азербайджана (PDF) (in Russian). Georg-Eckert-Institut. Retrieved 25 January 2013. *В дальнейших разделах учебника авторы все больше и больше внимание уделяют армянам, которые и начинают восприниматься как "главные неверные в черных одеяниях". При этом, в отношении армян также используются все возможные негативные эпитеты ("бандиты", "агрессоры", "коварные", "лицемерные" и т.д.). Именно "коварные" армяне помогли России в покорении Азербайджана, именно в результате "восстания армянских бандитов" в Карабахе в 1920 г. основные силы азербайджанской армии оказались оттянуты от северных границ, чем воспользовалась 11-ая Красная Армия и вторглась в Азербайджан. Таким образом, "неверные в черных одеяниях вновь сделали свое черное дело".*

60. **Jump up**<sup>^</sup> Kilit Aklar. NATION AND HISTORY IN AZERBAIJANI SCHOOL TEXTBOOKS. *Ab Imperio* 2005, Issue 2, p. 469
61. <sup>^</sup> **Jump up** to:<sup>a b</sup> "Armenia Cuts Ties With Hungary in Soldier Dispute". *VoA*. 31 August 2012. Retrieved 2 September 2012.
62. **Jump up**<sup>^</sup> "Azeri killer Ramil Safarov: Concern over Armenian anger". *BBC News*. 3 September 2012. Retrieved 3 September 2012. Ramil Safarov was given a **hero's** welcome on his return to Azerbaijan last week.
63. **Jump up**<sup>^</sup> "Hero's welcome for Azerbaijan axe murderer". *Al Jazeera*. 2 September 2012. Retrieved 2 September 2012.
64. **Jump up**<sup>^</sup> "Armenia cuts ties with Hungary over Azerbaijan killer pardon". *BBC News*. 31 August 2012. Retrieved 1 September 2012.
65. **Jump up**<sup>^</sup> "Azerbaijani military officer serving life for murder in Hungary is freed when sent home". *Washington Post*. 31 August 2012. Retrieved 2 September 2012.
66. **Jump up**<sup>^</sup> "As Armenia Protests Killer's Pardon, Azerbaijan Promotes Him". *Radio Free Europe*. 31 August 2012. Retrieved 2 September 2012.
67. **Jump up**<sup>^</sup> "Teimur Radjabov: The enemy is the enemy – we all hate Armenians". *Chessbase News*. Archived from the original on 19 January 2013. Retrieved 19 January 2013.
68. **Jump up**<sup>^</sup> "Karabakh conflict: Azerbaijani soldiers behead Ezidi from Armenia – EzidiPress English".
69. **Jump up**<sup>^</sup> "Iraqi Yazidis express solidarity with Armenians". *mediamax.am*.
70. **Jump up**<sup>^</sup> Azerbaijani soldiers behead Armenian Yazidi Kurd: Karabakh conflict, April 4, 2016 by Editorial Staff, *EKurd Daily*
71. **Jump up**<sup>^</sup> "AZERBAIJAN: THE STATUS OF ARMENIANS, RUSSIANS, JEWS AND OTHER MINORITIES" (PDF). *Immigration and Naturalization Service Resource Information Center*. p. 10. Retrieved 1 September 2013.
72. **Jump up**<sup>^</sup> Harris, Lucian (25 May 2006). "World watches in silence as Azerbaijan wipes out Armenian culture". *The Art Newspaper*. Archived from the original on 11 September 2006. Retrieved 23 January 2013.
73. **Jump up**<sup>^</sup> Castle, Stephen. "Azerbaijan 'flattened' sacred Armenian site." *The Independent*. 16 April 2006. Retrieved 16 April 2007.
74. **Jump up**<sup>^</sup> *IWPR staff in Nakhchivan, Baku and Yerevan (19 April 2006)*. "Azerbaijan: Famous Medieval Cemetery Vanishes". *Institute for War and Peace Reporting*.
75. **Jump up**<sup>^</sup> Maghakyan, Simon. "Sacred Stones Silenced in Azerbaijan." *History Today*. Vol. 57, November 2007, pp. 4–5.
76. **Jump up**<sup>^</sup> "High-Resolution Satellite Imagery and the Destruction of Cultural Artifacts in Nakhchivan, Azerbaijan". *American Association for the Advancement of Science*. Retrieved 23 January 2013.
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78. **Jump up**<sup>^</sup> "Citing ethnicity, Azerbaijan bars photojournalist". *Committee to Protect Journalists*. 7 July 2011. Retrieved 23 January 2013.
79. **Jump up**<sup>^</sup> "Bloomberg Photojournalist Deported from Baku". *Asbarez.com*. 28 June 2011. Retrieved 23 January 2013.
80. **Jump up**<sup>^</sup> "Soyadı 'Ermeni' Diye Azerbaycan'a Sokulmadı" (in Turkish). *SonDakika*. 29 May 2014.
81. **Jump up**<sup>^</sup> "Soyadı Ermeni diye Azerbaycan'a sokulmadı!" (in Turkish). *Star Gazete*. 29 May 2014.
82. **Jump up**<sup>^</sup> "Soyadı 'Ermeni' Diye Azerbaycan'a Sokulmadı" (in Turkish). *Haberler. Haberler*. 29 May 2014.
83. <sup>^</sup> **Jump up** to:<sup>a b</sup> USHoRCofA 2008, p. 2.
84. **Jump up**<sup>^</sup> Виктор Кривоусков: Преступники в Азербайджане возносятся в ранг национальных героев "Преступники возводятся в ранг героев, там где они захоронены, возводятся монументы и памятники, что свидетельствует о том, что азербайджанское государство продолжает по сути дела политику геноцида, заложенную в конце 19 – начале 20 веков."
85. **Jump up**<sup>^</sup> USHoRCofA 2008, p. 49.
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88. **Jump up**<sup>^</sup> "Armenia pulls out of Azerbaijan-hosted Eurovision show". *BBC News*. 7 March 2012. Retrieved 19 January 2013.
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92. **Jump up**<sup>^</sup> "We will continue our efforts to isolate Armenia. This policy is working. We see its results". Retrieved 22 January 2013.
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97. **Jump up**<sup>^</sup> "Azerbaijani President: "There will be time, we will live in Irevan, Goyce and Zengezur". *APA*. 19 September 2013. Retrieved 21 September 2013.
98. **Jump up**<sup>^</sup> @presidentaz, 2015-01-29
99. **Jump up**<sup>^</sup> Азербайджан отрицает Геноцид армян со ссылкой на Генпрокуратуру Великобритании (in Russian). *Regnum*. 22 February 2012. Retrieved 9 February 2013.
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## **Anti – Armenian propaganda and hate dissemination carried out by Azerbaijan as a serious obstacle to the negotiation process<sup>1</sup>**

### **Content**

- Anti-Armenian propaganda and hate dissemination as a violation of international obligations assumed by Azerbaijan and national legislation of the country
- The main directions of Anti-Armenian propaganda
- Response by international organizations to Azerbaijan's actions
- Consequences of hate dissemination

### **I**

#### **Anti-Armenian propaganda and hate dissemination as a violation of international obligations assumed by Azerbaijan and national legislation of the country**

In contradiction to the spirit of the Minsk Group negotiation process as well as contrary to basic international documents such as UN Charter and CSCE/OSCE Helsinki Final Act, the Azerbaijani Government for many years has been developing and implementing large-scale propaganda campaign, disseminating racial hatred and prejudice against Armenians. Such behaviour of the Azerbaijani authorities creates a serious threat to regional peace and stability.

This is evidenced by the fact that Azerbaijani officials were using every opportunity to remind about growing military budget of their country. War propaganda by Azerbaijan is voiced at various levels, including explicit calls of

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<sup>1</sup> - <http://www.osce.org/odihr/34195?download=true>

high level officials for a military aggression against the people of Nagorno-Karabakh.

Such actions of Azerbaijani authorities have international – legal consequences and are considered as violation by Azerbaijan of its obligations assumed under international instruments, including main provisions of the UN, OSCE and Council of Europe basic documents prohibiting war propaganda and aggression. In particular, in accordance with the UN Charter and the Declaration on Principles of International Law “a war of aggression constitutes a crime against the peace, for which there is responsibility under international law. In accordance with the purposes and principles of the United Nations, States have the duty to refrain from propaganda for wars of aggression”.

At the same time Azerbaijan fails to implement its national legislation. The militaristic statements of Azerbaijani officials can be qualified by Azerbaijan’s national law as “solicitation to commitment of genocide” (Article 104 of the Criminal Code of Azerbaijan) and “public appeals to implementation of aggressive war” (Article 101 of the Criminal Code of Azerbaijan) and “public appeals to implementation of aggressive war” (Article 101 of the Criminal Code of Azerbaijan)<sup>1</sup>.

In other words, these are criminally punishable acts to which state should react irrespective to whoever the victim is. Therefore, in the case of Azerbaijani leadership we deal not only with the threat of force from the state, but with the state terrorism as ideologies and practice of intimidation.

## II

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<sup>1</sup> - Article 101 – Public appeals to implementation of aggressive war  
101.1 – Public appeals to implementation of aggressive war – shall be punished by restriction of freedom for the term up to three years or imprisonment on the same term.  
Article 104 – Solicitation to commitment of genocide  
Direct and obvious solicitation to commitment of any acts provided by article 103 of the present code (article 103- genocide) shall be punished by imprisonment for the term from five up to ten years.

### **The main directions of Anti-Armenian propaganda**

Azerbaijan disseminates anti-Armenian propaganda through all possible means – abusing its human and financial resources. The civil society is largely executing Government’s political orders and commands by directly engaging into anti-Armenian propaganda, while the Azerbaijani state distributes special grants for so-called “dissemination of truth about Azerbaijan” and other related activities. Government of Azerbaijan also actively uses academic circles, which have launched systematic work on distortion and re-writing of historic facts. Last but not least, at the instigation of the Azerbaijani Government, spiritual leaders of Azerbaijan are also involved in anti-Armenian campaign, despite that under their status they should reconcile, not breed strife.

In the meantime, additional concerns are raised by the fact that the Azerbaijani authorities made it clear that they are not going to change their above-mentioned approaches, on the contrary – the anti-Armenian propaganda is becoming more and more the essential part of Azerbaijan’s official policy as it has been declared by President Aliyev on 14 April 2008 during his speech before the Cabinet of Ministers.

It is a commonly known fact that crimes against humanity – such as genocide and ethnic cleansing – are often accompanied or preceded by dissemination and propaganda of intolerance and hatred spread through the mass media. “Such forms of expression may have a greater and more damaging impact when disseminated through the media, and believing that the need to combat such forms of expression is even more urgent in situations of tension and in times of war and other forms of armed conflicts” (The Council of Europe recommendation No. R (97) 20 of the Committee of Ministers to member States).

Currently, Azerbaijan’s anti – Armenian propaganda extends to the following main directions:

the formation of the image of Armenians as enemy and aggressor, and self-assuring the right of Azerbaijan towards Armenian territories;

deliberate policy on distortion of the fact of the Armenian Genocide in the Ottoman Empire. To this end, the Azerbaijani authorities invented the idea to declare their own people as “victims of genocide”, and with this in mind President Heidar Aliyev signed in 1998 a Decree “On genocide of Azerbaijanis”. This document, which is full of false accusations, not supported by any reliable sources, credible research or even a single historical document, had another purpose as well, namely to render support in a form of diversion to Azerbaijan’s ethnically kin Turkey in the latter’s attempt to deny the Armenian Genocide;

to create enmity between Armenians and Jews; in this regard efforts are made to prove the “anti-Semitic nature” of Armenians;

searching for Armenian traces and blaming Armenians for virtually all internal failures of Azerbaijan;

resonating to every single negative event in Armenia, in particular when the question is under the attention of the international community.

One cannot but draw parallels with the largely similar anti-Jewish hysteria in the Third Reich in the 1930s and early 1940s, where all the above-mentioned elements of explicit racial hatred were also evident.

### III

#### **Response by international organizations to Azerbaijan’s actions**

On a background of all these events, Azerbaijan has begun real witch-hunt in relation to persons of Armenian origin. With regard to this behaviour of Azerbaijan, deep concern has been expressed by well-known human rights organizations and first of all by watchdogs monitoring the implementation by Azerbaijan of its obligations assumed in the field of human rights.

In ECRI’s second report on Azerbaijan which was made public in May 2007, the Commission among various forms of discrimination against

Armenians in para.110 indicates: “Another problem is the oral and written inflammatory speech on the conflict over Nagorno-Karabakh. These statements do not only target Armenia and Armenian citizens. It also portrays Armenians living in Azerbaijan as enemies and traitors. ECRI is concerned to learn that some media, and particularly certain TV channels, some members of the general public, some politicians and even some authorities at local and national levels apparently fuel negative feelings among society towards Armenians in general, and ethnic Armenians living on Azerbaijani territory in particular. At present, ECRI notes that no steps have been taken to use the relevant criminal law provisions to prohibit material inciting to racial hatred against Armenians. As already described in ECRI’s first report, the mere attribution of Armenian ethnic origin to an ethnic Azerbaijani may be perceived as an insult. Thus, there have continued to be trials for slander and insult opened by public figures against persons who had publicly and falsely alleged their Armenian ancestry”.

Further in its recommendation in para.114 and 115 ECRI “strongly recommends that the Azerbaijani authorities contribute more actively to generating a climate where Armenians do not feel threatened when exposing their identity publicly. ECRI once more urges the Azerbaijani authorities to ensure an adequate response to all instances of discrimination and hate-speech against Armenians, including through the use of the relevant legal provisions”.

CoE Commissioner for Human Rights in the report on his visit to Azerbaijan on 3-7 September 2007 stated that “Armenians should not have to live in an atmosphere of fear. The authorities should raise awareness campaigns to avoid social prejudice against Armenians. They should provide proper training for law enforcement agents to avoid any tendency towards discriminatory conduct”.

Azerbaijan’s anti-Armenian policies also manifested themselves in the form of vandalism against Armenian cultural monuments and cemeteries in the lands historically inhabited by Armenians, as well as against Armenian Genocide memorials throughout the world. The most horrific case was the ruthless destruction of the famous medieval cemetery of ancient Armenian

town of Julfa in the present-day Autonomous Republic of Nakhichevan (Azerbaijan), which was started by Aliyev-father and finalized by Aliyev-son. In 2005, the Azerbaijani soldiers by the direct command of the Government in Baku and in blatant violation of internationally assumed obligations demolished the medieval cemetery of Julfa. Thousands of Armenian medieval crossstones (khachkars), each one of them being unique, were demolished by the Azerbaijani Army in a deliberate attempt to erase Armenian traces and memories from this sacred Armenian historical site.

#### IV

#### Consequences of hate dissemination

Such long hate propaganda will surely leave destructive consequences. In the past, such hate propaganda resulted in the brutal slaughter of Guren Margaryan, an Armenian officer attending NATO's Partnership-for-Peace program in Budapest. He was hacked to death while asleep with an axe by a fellow participant from Azerbaijan Ramil Safarov. Apparently, the reaction to this cold-blooded hate-motivated racist murder in Azerbaijan was even more shocking as the murderer was venerated as a "hero" in the Azerbaijani society<sup>1</sup>.

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<sup>1</sup> - Elmira Suleymanova, the Ombudsman of Azerbaijan, stated: "R. Safarov must become an example of patriotism for the Azerbaijani youth". (Source: "Zerkalo", 28 February, 2004). Agshin Mehdiyev, Ambassador, Permanent Representative of Azerbaijan to the Council of Europe stated that he "does not advise Armenians to sleep safely until Karabakh conflict is settled. Incidents like in Budapest cannot be ruled out". (Source: "Zerkalo", 23 February, 2004). An Azerbaijani businessman Nadir Aliyev established a special fund for Safarov. Siyavush Novruzov, ruling "Yeni Azerbaijan" party: "If the conflict is not solved in the near future, then the incidents similar to the one happened in Budapest may happen everywhere where there are Armenians and Azerbaijanis, including the Council of Europe". (Source: "Zerkalo", 27 February, 2004). The young members of the Azerbaijani terrorist "Organization for Liberation of Karabakh" marched in the downtown Baku holding banners with the words "Well done Ramil". Over 50 Azerbaijani government-sponsored NGO's organized a "Committee for the Defense of Ramil Safarov". One of the members of this committee unfortunately suggested to name new-born babies after him.

Anti-Armenian racial hatred in Azerbaijan also affected sport. On November 9, 2007, while commenting his attitude towards Armenian chess players, Azerbaijani chess player Teymur Rajabov in interview to APAsport said: "The enemy is the enemy. We hate Armenians". No reaction was followed on the part of the Azerbaijani Chess Association, the Government of Azerbaijan or the Azerbaijani public.

While further escalating anti-Armenian hatred and hysteria, the Azerbaijani authorities refused to allow Armenian soccer players to travel to Baku for the qualifying matches between Armenia and Azerbaijan, despite the fact that their Armenian colleagues stated their readiness to secure Azerbaijani team's visit to Yerevan. As a result, the Union of European Football Association (UEFA) has ruled that the qualifying matches between Armenia and Azerbaijan for the Euro 2008 soccer championship will not take place, which in itself means yielding to Azerbaijan's attempt to mix politics and sports.

The other regrettable "achievement" of hate dissemination by Azerbaijan is the fact that for a long time Azerbaijani authorities stopped and prohibited any contacts with Armenians, including those between civil society and representatives of non-governmental organizations. This effectively shuts the last few remaining bridges between ordinary Azerbaijanis and Armenians, thus making the much-desired reconciliation between two our peoples even bleaker.

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(Էդ. Գերմանիկ)**

**Աղվանք, Ադրբեջան  
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