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*“What covers you discovers you”
(M. Cervantes)*

**Ancient texts and conventional
sources expose Armenian
falsifications and fabrications
or
about the continuation
of claims to Azerbaijani lands**

Baku – 2022

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This book is developed based on the speech of the Chairman of the Board of the Intellectual Property Agency of the Republic of Azerbaijan Kamran Imanov, presented at the webinar "**Ancient texts and classical sources expose Armenian falsifications and fabrications or about the continuation of claims to Azerbaijani lands**", carried out by the Intellectual Property Agency on April 22, 2022 on the occasion of April 23 - World Book and Copyright Day.

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About the continuation of claims to Azerbaijani lands

I.

Loyal to our tradition, our conference dedicated to the “World Book and Copyright Day” is held under the slogan "Ancient texts and classical sources expose Armenian fabrications". As we annually celebrate this very day on April 23, we affirm the magical power of books – the most mesmerizing invention of mankind and the recognition of the copyright of their creators – the creators of knowledge. It is the authors of books and works that form the connection between the past and the future, build bridges between generations and cultures, as well as exchange ideas beyond space and time. Decision to write is a way to reject silence. Celebrating April 23, we also pay tribute to the promoters of ideas and knowledge – publishers, booksellers and libraries.

However, it is also true that many books by modern Armenian authors, full of historical lies with references to each other keep reproducing false "facts", thus creating a "pro-Armenian source", i.e., an imaginary system of "evidence".

This is valid both to most of the authors, both written in the past by Hay-Armenians and in the present.

When it comes to the ancient Armenian texts that are quoted with great enthusiasm, their manuscripts and originals are usually not found or are reflected in the form of repeated transcripts. They are rooted in the Armenian forgery. **As the famous Cervantes nicely said, "Whoever tries to conceal you, exposes you!"**.

UNESCO Director-General Ms Audrey Azoulay's message on the World Book and Copyright Day reads: *"On World Book and Copyright Day, I call upon all of UNESCO's partners to share the message that books are a force to address contemporary challenges, to understand political and economic realities, and to combat inequalities and misinformation. Storytelling is an incredibly effective tool when it comes to educating younger generations"*.

Therefore, at our conferences on April 23, our goal is to expose Hay-Armenian forgeries and fabrications based on ancient texts and classical sources. I hope that this conference is yet another step towards exposing Armenian mythology using reliable historical facts, scientific evidence, and indisputable literature. As you know, Armenianism, along with the "attempts of assimilation of Azerbaijani cultural traditions, the Armenian tradition", is very prone to one type of folklore – myth creation. This tendency of Armenians has developed into a "national talent", whether in the form of "Greater Armenia", "Armenian autocracy in the South Caucasus" or "invincible Armenian army", myths about

"Armenian first hearth of civilization", "Armenian genocide" or let there be myths about the violation of their rights. Needless to say, this is a myth that the entire cultural heritage of the South Caucasus, first of all Azerbaijan, began with the "smart Armenians".

This mythology connects the stereotype of "great lands" and territorial claims against neighbors, and it is this mythology that seeks to "naturalize" the appropriation of the cultural heritage of neighbors, and even to bring "legitimacy" to all these false claims. Finally, it is this mythology that forms the view and morals of Armenian politicians, statesmen, scientists, and even the masses. The myth created by the Armenians about "exclusivity", the fabrication of "suffering" directed at the outside world, creates special ambitions, and claims in the Armenian thought, aspires to eliminate the natural role of the Hays, promotes the "special mission" of the Armenians and thus undermines the foundation of modern peacemaking in international law.

Surely, these factors shape the modern Armenian identity.

The studies show that the Armenian identity is based on a negative scheme, denies the identity of others and confronts them. It extensively employs Armenian mythology, lies, forgeries, fabrications and fakes.

The numbers and scope of Armenian myths is endless. All of them, united by their purpose and

practical application, belong to the category of **political mythology** and found the landscape of the Armenian ethnic world.

According to the research of several modern political scientists, including S.B.Luryen, unlike other nations, the peculiarity of Armenian political thought is geopolitical, based on the geographical location of the Armenians and calling them the next "Armenia".

But the Armenian myth "fabric" does not end there. Numerous "works" written by foreign authors paid by Armenians, based on hypocrisy, lead to the falsification of history, turning into published books and articles, sowing the seeds of lies in the world, confusing international public opinion and accepting the fabrications. It is a known fact that "some deliberately lie, while others are deceived and keep spread lies".

Indeed, everything starts with a book and everything is part of a book. But, not in the books full of lies. If the fabrications are not accepted, the nationalists of the "very suffering" people resort to aggression and terror, provocation and treachery.

As the well-known Austrian historian Eric Faigl wrote in his book "Armenian Mythomania", *"...Armenian terrorism has its roots in history... The uniqueness of modern Armenian terrorists is that history (or rather their view of history) is the only justification for them. Therefore, "rewriting history in order to justify inhumane acts is a unique feature of terrorism"*.

Indeed, books written by nationalist authors of our notorious neighbors are truly reflect this approach. Here I would like to recall the words of the famous Lichtenberg: ***"Books are like the people who write them"***.

Life is not based on lies, it is based on truth. Indeed, the historical period we live in is a time when myths are dispelled and truth and justice prevail! **A clear example of these myths is the defeat of the myth of the "victorious Armenian army" by the invincible commander, brave Azerbaijani soldiers and officers under the leadership of the Supreme Commander-in-Chief.** Along with this myth, our army has also ruined the myth of "Armenian motivation", i.e., exceptional courage in protecting the lands.

In general, the head of state, H.E. Ilham Aliyev, as a true leader of the nation, has an intellectual advantage, courage and determination, as well as broad diplomatic skills in ruining all the myths of the leaders of the defeated country.

Let me share a quote from an interview by President Ilham Aliyev to Azerbaijan TV during his visit to Dashkesan on July 22, 2021:

"...Surely, Armenia's disappointment stems from the fact that they still live in fantasies. They cannot reconcile with the realities of postwar. I think that the psychological factor also plays a role here. Probably, they need time to get used to the new reality from a psychological point of

view as our victory has shattered all their ideological pillars.

For 30 years, they have been fabricating lies about themselves, trying to convince the world that they have a victorious and invincible army, the Armenian people are a warlike people, the Armenian army is the strongest army. What happened? We destroyed, wrecked, demolished them in 44 days. We have shown that the Azerbaijani people are a victorious people. We have shown that all their propaganda is a myth, a mythology".

What is happening in the current situation in Armenia?

Now let's give the floor to an independent expert of Armenian origin regarding the current situation in Armenia.

Richard Giragosian, founder of the Center for Regional Studies (RSC), an independent thinktank in Yerevan and a professor of Armenian descent at the European College in Natolin, writes about the crisis in Armenia in an article entitled "**Armenia Adapts to New Post-War Realities**" ("Armenia Adapts to New Postwar Realities") (Sat. "Baku Dialogues. Policy Perspectives on the Silk Road Region", vol. 5 / №2 / Winter 2021/2022):

"...The open political crisis was exacerbated by the unwillingness of the Armenian society to accept the scale and extent of the unexpected military losses. During the internal crisis, the Pashinyan government faced a series of emotional protests demanding his resignation and

accountability. In this case, the crisis was marked by open political polarization between the unpopular and discredited opposition against the government, which has no reliable alternative or substitute”.

In short, do not be dragged into crisis and bankruptcy.

What do Armenian historians write? Yes, they do not give up claims to our lands, they continue to commit fraud and lies.

We have selected two books as an example. One of the books was published a year after the Second Karabakh War, and the other for comparison about a year before our victory.

We would like to share them in the following part.

II.

Armenian historian Vazgen Gnuni recently published the book “Armenia. The full history of the country” (M., Ast., 2022) and the end of the opus is noteworthy:

"Unlike Azerbaijanis, Armenians believe that the Artsakh conflict continues and will continue until Azerbaijan recognizes Artsakh's independence, which will allow Artsakh to officially unite with Armenia.

Today, the unification of Armenia with Artsakh is the main political goal of the Armenian people. The second goal is to get the Turkish government to recognize the 1915 Armenian genocide. Establishing good neighborly relations with Turkey and Azerbaijan is possible after achieving both goals. History continues...”.

As you know, "any end depends on the beginning", and this opus also begins with false claims:

"2492 BC is the legendary date of the establishment of the Armenian state by Hayk Nahapet”.

Can you imagine, "this date was not taken from the skies, it was calculated by the Armenian scientist Gevond Alishan in the late XIX century", i.e., the fictitious, mythical "after the victory of the patriarch-predecessor of the Armenian people Hayk Nahapet over King Bel of Babylon in 2492 BC".

According to the most authoritative historians, the history of the Urartu state, which has nothing to do with

the Hay-Armenians, has been appropriated, Xenophon's "Anabasis" is referred to as "Writer about Armenia and Armenians", although there is no such thing in this work, and so on. In other words, long-exposed frauds are revealed.

Here are the words of Mr. President Ilham Aliyev from his interview to the Turkish Anadolu Agency on September 27, 2021:

"...We have resolved this issue, the Nagorno-Karabakh conflict is over, there is no administrative territory called "Nagorno-Karabakh". Recently, in my speech at the session of the United Nations General Assembly, I appealed to all countries and said that the term "Nagorno-Karabakh" shall not be used anymore, there is no such body in Azerbaijan. There is the Karabakh zone, there is the Eastern Zangazur..."

As professor Oleg Kuznetsov writes in his book, "The 2020 War for Karabakh: a year later" ("Air Center" Publishing House): *"...forced the state to unconditionally comply with the requirements of the UN Security Council resolution on the liberation of the occupied territories. Thus, it created an international legal precedent that clearly demonstrates the supremacy of the rule of law over the geopolitical claims and ambitions of the greedy authorities..."*

The author goes on to say that the "post-war agony" of the "Third" Republic – Armenia – is due to its inability to put into practice its ideology during the 30

years of its existence, which was created on the basis of this ideology. The meaning of the existence and all activities of the "Third" Republic of Armenia was the realization of the idea of Miatsum - the unification of the Armenians of Yerevan and Karabakh within a single state border and the expansion of their "habitat" through the occupation and plunder of neighboring lands.

Armenia's total defeat in the war with Azerbaijan not only destroyed its army and military infrastructure, but also inflicted a ruthless ideological defeat on it and clearly showed how many Armenian generations lived in vain...".

Inevitably, the question arises – what is the reason for such an extension of the issue of fundamental importance for the future of Armenia, the settlement of relations with Azerbaijan, especially if the proposal comes from the winning state?

Of course, if the maps provided by Russia within the borders of the former Soviet republics are followed, it means recognizing Nagorno-Karabakh (former Nagorno-Karabakh) as part of Azerbaijan and thus considering the idea of Miatsum unfounded.

However, there is another important legal side to this issue mentioned by Kuznetsov. The point is that the current Constitution of Armenia recognizes the "fundamental principles and national goals of the Armenian statehood enshrined in the Declaration of Independence of Armenia" of August 23, 1990, as the

basis for the reunification of the Supreme Soviet of the Armenian SSR and the Nagorno-Karabakh National Council in 1989, referring to the known separatist decision.

As O.Kuznetsov clearly noted, *“everything is done in Armenian; one document refers to another, another to a third document, as a result of which the essence seems to be hidden and camouflaged...”*.

However, in spite of this, according to the author, the aggressive nature of today's Armenia goes back to the Armenian nationalism and separatism of the Soviet era as a norm in the legal field.

Let's look at another example. The text of the aforementioned Armenian "Declaration of Independence" concludes that "the Republic of Armenia supports the international recognition of the Armenian Genocide of 1915 in Ottoman Turkey and Western Armenia".

Which Western Armenia are we talking about?

This is northeastern Anatolia, which is part of Turkey. Therefore, such a definition "shows that the Armenian state has territorial claims not only against Azerbaijan, but also against Turkey".

But what about the books published on the eve of the 44-day war?

We have the book "Northern Artsakh" by Samvel Karapetyan (M., "Yauza-Catalog", 2018).

Why did we choose this opus for analysis?

The answer is quite obvious. First, such a "study" concludes the "research" in previous works, which is based solely on historical falsifications, with a significant expansion of the geography of the Armenian-Hay claims to neighboring lands. Second, it is a kind of "duality" – a continuation of the "resolved and closed" Artsakh issue, according to the author, and the lands called "Northern Artsakh" by the author are a logical explanation and addition to future claims of expansion.

The question immediately arises: what is the meaning of the fictional term "Artsakh" in the northern part of "Artsakh"?

The answer appears as soon as you get familiar with the content of this work – we are talking about Ganja and Ganja regions of the Republic of Azerbaijan, Gadabay, Dashkasan, Gazakh, Gasim Ismaylov (Goranboy), Tovuz, Shamkir and Khanlar (Goygol) regions.

In other words, almost all the north-western regions of the country and the abolished Shaumyan region are declared a "continuation" of the fictitious Artsakh, "explained" by the "entry" into the non-existent so-called Artsakh Republic.

Surely, the author takes the answer to the question of substantiation of claims to other lands from a false history. It turns out that the "first inhabitants" of the Hay-Armenians, who have lived since the early Middle Ages, "inhabited the lands of Artsakh and Utik (Kokht, Kust-i-

Parnas, Gardman, Shakashen, etc.), the historical regions of Greater Armenia, inhabited by a number of Gavars". Moreover, the Mets-Kohmank (Mets-Kolmank) belongs to the historical region of Artsakh, which was declared the land of Armenia. Interestingly, all these territories were part of the Van state (Urartu) in the VIII-VII centuries BC. In the 6th century, it entered the Orontesian state, which had nothing to do with the Armenians. Thus, the author tries to justify their belonging to the Armenians.

The scandal of the book is that these territories are presented as the original Armenian lands, and Azerbaijanis are presented as barbarians who "occupied the ancient Armenian lands", expelled the "autochthonous" Armenian population, and destroyed their culture.

The book itself is politically and ideologically oriented, aimed at the future annexation (occupation) of the territories of Azerbaijan where oil and gas communications are laid. The goal was to prepare the Russian-speaking reader for the idea of Armenia's "just war" against Azerbaijan in 2018, as evidenced by the events of July 2020 in the direction of Tovuz.

Almost every page of the book clearly expresses hatred for the Azerbaijani and Turkish heritage in general. Almost every point of the opus promotes hatred of Turks and Turkophobia. Surprisingly, the academic nature of this publication is emphasized, and thus, in

Armenia, at the level of so-called "academic" publications, hatred of Turks is instilled.

We will talk of the foreword and introduction of the book.

The first paragraph of the preface, which consists of only two sentences, contains a blatant lie that is constantly used by the Armenian agitprop. We have to quote from this opus:

“Since its establishment, Azerbaijan has concentrated the historical lands of Armenia located on the right bank of the Kura River. Moreover, for political reasons, the name of the historical Atrpatakan province in the north of neighboring Iran was appropriated in these lands.

The Armenian population of Artsakh, which was artificially uprooted from its homeland, came under the rule of Azerbaijan. From the 1920s, the country's government began to pursue an ardent nationalist, anti-Armenian policy, as a result of which Armenians were deprived of the opportunity to comprehensively develop their national culture and remained in a difficult situation for decades. The economy of the Armenian villages was in a state of disrepair. The Armenian population of the northern part of Artsakh, without any outside support, could not fight for the right to live in their native lands and was deported in 1988-1991. At the same time, many historical monuments remained in the hands of hostile

neighbors. The process of destroying the Armenian cultural heritage has begun”.

Fraudsters often use this false passage to distort and humiliate the history of Azerbaijan. For more than a decade, Armenian historians and ideologues have been openly lying that the territories north of the Araz River were never called Azerbaijan until 1918-1920, and that Azerbaijanis allegedly adopted the name Atrpatakan-Azerbaijan, an Iranian province. It is often used as a linguistic trick to find out which "political considerations" in the Caucasus were invented by either Lenin or Stalin, and only Armenian historians and ideologues know this. It is worth reminding Armenian historians and ideologues that not only the territory of the Republic of Azerbaijan located north of the Araz River, but also the entire territory of the present-day Republic of Armenia has been repeatedly mentioned in historical sources as the land of Azerbaijan.

We keep this issue in the center of attention in connection with the real Azerbaijani lands because by erasing the name of these lands – "Azerbaijan", according to the plan of the forgers, the claims of the Hay-Armenians gain "legitimacy".

Hay-Armenian lies are refuted by two types of historical texts. The first is historical documents, and the second is historical chronicles, including Armenian-language texts, and texts containing statements from travelers who visited these lands.

Let's start with dozens of historical documents. Armenian historians are either unfamiliar with them or ignore them.

During the reign of Emperor Peter I, there were close relations, correspondence and interstate agreements between Russia and the Ottoman Empire, where the territories of the Republic of Azerbaijan and the entire territory of the present Republic of Armenia were indicated as Azerbaijani lands or lands of Azerbaijani khanates. There is historical evidence in the archives of Russia and Turkey. In this regard, the book "Historical Extracts" of famous Russian historian, archivist, Director of the Asian Department of the Ministry of Foreign Affairs of the Russian Empire Semyon Mikhailovich Bronevsky (1763-1830) can be cited. The author says that **the area between the Kura and Araz is defined as "all Adirbijan"** (S.M.Bronevski, "Historical extracts of Russia's relations with Persia, Georgia and in general with the peoples of the Caucasus, living in the Caucasus, since the time of Ivan Vasilyevich". Petersburg Vostokovedenie, 1996, p. 77). This definition is found in Emperor Peter the First's 1727 letter to Major-General Count Rumyantsev, who was appointed Russian commissioner for delimitation of the Russian, Iranian, and Turkish borders.

While reading through the Bronevsky's treaty between Russia and the Ottoman Empire in 1724, we come across another interesting piece of information.

This historical international document, which once had international legal force, was concluded between two powerful empires of its time, and in this international document, along with Tabriz, Urmia, Maragha, Salmas, Karabakh, Ganja, Yerevan, Nakhchivan are presented as Azerbaijani provinces (*ibid.*, p.95).

It should be noted that S.Bronevsky was not only a historian of the Caucasus, but also an important statesman in the international relations of Russia and the East and a participant in the Russo-Persian War of 1796, which summed up the Russian-Turkish Convention (1800). He also headed the office under the Caucasus Commander-in-Chief, Prince P.D.Sisianov. Finally, when he was the director of the Asia Department of the Tsarist Ministry of Foreign Affairs, he compiled an information book on the history of diplomatic relations between Russia and the Caucasus and Persia on behalf of Foreign Minister Prince A.A.Chartoriisky.

Let's move on to other legal documents kept in Matenadaran, the Institute of Ancient Manuscripts of Armenia. We are talking about the decrees of the Garagoyunlu and Safavid rulers, as well as legal and trade (property) documents of the XIV-XVII centuries on the territory of present-day Armenia. These historical documents were collected by Akop Davidovich Papazyan (1919-1997), a Soviet-era Armenian orientalist and Armenian scholar, senior researcher at the Institute of History of the Academy of Sciences of the Armenian

SSR and published in three editions. In these legal documents published in the XIV-XVII centuries, the territories of Nakhchivan, Chukhur-Saad, Etchmiadzin, Sisakan, Goycha were repeatedly indicated as the lands of Azerbaijan ("Persian documents of Matenadaran. Merchants". Translated by A.Papazyan, Armenian SSR E.A., Institute of Ancient Manuscripts named after Mashtos Matenadaran, Yerevan, 1968, pp.251-309).

In addition, dozens of Arabic, Persian and Turkish sources can be cited, where the territories of present-day Armenia and Northern Azerbaijan are shown as Azerbaijani lands.

The book entitled "Jambr" is a medieval Armenian source written by the Armenian Catholicos Simeon Yerevan (1710-1780), in which Yerevan and surrounding areas are repeatedly mentioned as the lands of the Azerbaijani state (Simeon Yerevan, "Jambr: throne of Etchmiadzin and surrounding monasteries". Oriental literature edition., text – P.T.Arutyunyan, Moscow, 1958, pp. 209, 285, 291-293, 302).

Another Armenian-language source in which the lands north of the Araz River are referred to as Azerbaijani lands is Yesai Hasan-Jalalayan's book "Brief History of the Albanian Country" (1702-1722). He repeatedly calls Irevan, Ganja, Karabakh and Shamakhi the land of Atrpatakan. As well, he once called Atrpataka "**our country**" (Yesai Hasan-Jalalayan, "A brief history of the Albanian country (1702-1722)", translated by

T.I.Ter-Grigoryan, Baku, 1989, p.22). That is, he emphasizes that Karabakh belongs to Azerbaijan.

Finally, we shall not forget of the substantial arguments of the Armenian expert F.Ekozyants. The latter refers to the famous French traveler Chardin's original book on the Caucasus in 1672-1678: *“There is an opinion among my Armenian brothers that Azerbaijan the name is an artificial name. It is only recently, in the early twentieth century, that it emerged that in the nineteenth century, Russian commanders called it one of the similar provinces of Persia. But this is wrong. The name of Azerbaijan, for example, was very well known to the scientific community in the XVII century. There was etymological research of the name of Azerbaijan. The exact boundaries of the territory called Azerbaijan were indicated, and it is paradoxical that all this information is included in a book that is very popular in Armenia, highly respected and often referred to, and which draws historical conclusions. This book was published in 1672-1673, Chardin's trip to the Caucasus, and in 1902 in Tbilisi (Georgia) in the printing house of M. Martirosyan.*

The ending of this book is astonishing, or rather, it is broken after Jean Chardin's visit to Nakhchivan on April 13, 1673...”.

However, there is a sequel to the French original, "The Diary of Chevalier Chardin's voyage from the Black Sea and Colchis to Persia and East India", which, for obvious reasons, is not in the Russian text. It reads: *“It is*

said that Araz separates Armenia from Media. It is a kingdom that once had an entire empire in Asia. It is now a province that the Persians call Azerbaijan or Asyorpekan and is only part of Persia. This province is one of the largest provinces in Persia. It is bordered on the east by the Caspian Sea and Gerkania, on the south by the Persian lands, on the west by the Araks River and highland Armenia, on the north by the mountainous country of Kazak-Moskovets and on Dagestan, part of the Caucasus..." [<https://www.youtube.com/watch?v=elZAH4XPnqs>].

We can continue the list of evidences.

If we look at the early Middle Ages and the period up to the 10th century AD, it becomes clear that the territory of Uti and most of the area called the North Caucasus were inhabited by Turks – Suvars / Savirs, Sabirs / Subars, according to Armenian chroniclers, Sevardiks and in Arabic sources – Savardiya (Siyavurdia). According to the Armenian folk etymology, the latter means "black sons" (sev – black, ordi – son). Armenian sources called the inhabitants of Uti province – Uti Sevordiks, and Sevordiks were Christian Turks, and "Uti residents – Sevordiks are known among the foreign enemies of the Armenians". According to the Arab geographer al-Masudi, "... the Kura River flows ... reaches the province, crosses it. Then flows through the lands of Siyavurdia...".

In general, Arab chroniclers paid a lot of attention to subars. Thus, the Arab chronicler, Belazuri

(d. 892), author of *Futuh al-Buldan*, refers to the Suvars (Siyavurdia / Sevordiks) and states that Shamkir is an ancient city and Salman ibn Rabiya al-Bahili sent troops to conquer it. This city remained a living and administrative city until it was destroyed by Siyavurdia (Suvars).

It was the Subars themselves who played an important role in the history of Azerbaijan and the ethnogenesis of the Turks of the region. In any case, the second name of the Albanian province, Uti, which is mentioned in the Grabar texts as Sevordik, is connected with the Suvar tribes.

For five centuries, the suvars of Utica pursued an independent policy and, although Christian, had nothing to do with Armenia. The diplomatic mail of Emperor C.Porphrogenet was addressed to them. The Khudavang monastery complex was also part of their property.

The facts presented, including information from Armenian sources, suggest that Samvel Karapetyan, the editors of his book, and other Armenian historians who proposed anti-historical theses, that the territories north of Araz were never called Azerbaijan until 1918-1920, and that Azerbaijanis called Atrpatakan-Azerbaijan, an Iranian province per their opinion, clearly reveals their lies. That is, the very first paragraph of Karapetyan's book "Northern Artsakh" is a blatant and shameless falsification of the history of Azerbaijan.

Thus, as we have seen, both before the conflict and during the post-conflict period, Armenian historians still hold the idea of revanchism and continue the information war based on lies and falsifications in their published books. Therefore, it is our sacred duty to expose their writings and to convey the truth to the world.

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