

FALSIFICATION OF THE HISTORY OF YEREVAN AND ARTSAKH IN AZERBAIJANI SCHOOLTEXTBOOKS (GENERAL OBSERVATIONS)

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Abstract

Azerbaijani authors, unable to deny the presence of Armenians in Artsakh, attempt to portray them as Christian Aghvans who later became Armenian for one reason or another. They further claim that the Armenian presence in Artsakh and elsewhere is primarily a result of Russian resettlement policies. However, it contradicts historical realities because the presence of Armenians in the area has been evidenced since ancient times. Similarly, Azerbaijani authors try to dismiss any evidence of the presence of Armenians in the present-day territory of the Republic of Armenia. Their attempts contradict both Armenian and foreign sources, which consistently affirm the continuous presence of Armenians in their homeland throughout all periods of history.

The history of Azerbaijan reveals a pervasive hatred toward Armenians, as throughout their historical narrative, Azerbaijani authors strive to reject everything that is Armenian, both in the territory of the Republic of Armenia and in Artsakh, resorting to falsehoods in the process. The examples given, with Azerbaijani writings often lacking justification or even contradicting one another, are vivid proofs of the mentioned.

Keywords - Artsakh, Yerevan, Tsarist Russia, European travelers, history textbooks, Azerbaijani authors, Aghvans, resettlement, Armenian territories, Christian population.

Introduction

History textbooks are of great importance in the education of the young generation, forming geographical, chronological and substantive knowledge about the motherland,

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people and its history. It is no coincidence that history textbooks in a number of countries, dictated by political conditions, also acquire ideological functions, trying to instill ideas of an ideological and political nature in the new generation apart from historical knowledge and even instead of it, which often not only distort historical realities, but also form a hostile attitude towards other peoples.

The purpose of the article is to cover the targeting of Armenian territories by Azerbaijani authors based on the examination analysis of Azerbaijani school textbooks. The problem has been set to reveal the ambitions of Azerbaijanis in the Azerbaijani school textbooks towards the territories of Artsakh and the Republic of Armenia, particularly Yerevan, as well as to present the latter's approaches to the population of the Armenian territories.

Armenians and Artsakh in the concept of writing the history of Azerbaijan

According to Azerbaijani authors, the Karabakh Khanate was established by the leader of the Jevanshir tribe, Panah Khan (1748-1763), who was one of Nadir Khan's military commanders. They claim that the khanate mainly consisted of Turkic tribes (Jevanshir, Kebirli, Iyirmidjordlyar, (twenty-fourth), Otuzikilyar, (thirty-second), Baharli, Kolani).¹ In addition, they claim that a small number of Christian Aghwans also lived in the khanate's territory. They also assert that the Armenian melikdoms of Artsakh were Aghwani.² According to Azerbaijani authors, the territory of the Karabakh Khanate included the principalities of Khachen, Varanda, Dizak, Gulistan, Jraberd, whose population allegedly consisted of Aghwans who had converted to Christianity.³ Azerbaijani authors try to present as if, according to Azerbaijani sources, as well as "Karabakhname," the inhabitants of these regions were not the native to Karabakh but had migrated from other parts of Azerbaijan. These melikdoms were named after the five regions of Karabakh. According to their narrative, only the population of Khachen consisted of local Christians, Albanians, while all other meliks were newcomers and sought refuge in Karabakh and were subsequently assigned to their respective territories under Nadir Shah's authority.⁴ They failed to create any state entity in Karabakh, as they were rulers of melikdoms who had no social support in the region and were always engaged in fighting against each other.⁵ Here, everything is fabricated

¹ Aliyev T., Agalarov P., Guliyev N., Gasimov E., Babayev F., Huseynov E., Asadov K., Mamedov R., History of Azerbaijan, textbook for the 10th grade of comprehensive schools, Baku, 2017, c. 171, https://www.ederslik.edu.az/player/index3.php?book_id=232#books/232/units/unit-1/page9.xhtml

² Mahmudlu Y., Aliyev G., Huseynova L., Alishova H., Jabbarov H., Musayeva E., Bakhramova S., History of Azerbaijan, textbook for the 8th grade of comprehensive schools, Baku, 2019, c.105, https://www.ederslik.edu.az/player/index3.php?book_id=389#books/389/units/unit-1/page2.xhtml

³ Mahmudlu Y., Aliyev G., Huseynova L., Alishova H., Jabbarov H., Musayeva E., Bakhramova S., History of Azerbaijan, textbook for the 8th grade of comprehensive schools, Baku, 2019, c.127, https://www.ederslik.edu.az/player/index3.php?book_id=389#books/389/units/unit-1/page2.xhtml

⁴ Mahmudlu Y., Aliyev G., Huseynova L., Alishova H., Jabbarov H., Musayeva E., Bakhramova S., History of Azerbaijan, textbook for the 8th grade of comprehensive schools, Baku, 2019, c.127, https://www.ederslik.edu.az/player/index3.php?book_id=389#books/389/units/unit-1/page2.xhtml

⁵ Махмудлу Я., Алиев Г., Гусейнова Л., Алишова Х., Джаббаров Х., Мусаева Э., Бахрамова С., История Азербайджана, учебник для 8-го класса общеобразовательных школ, Баку, 2019, с.127,

or falsified as well: the “assertions” that Aghwans lived in the Khachen melikdom or the people in other melikdoms were not native to the region, do not withstand scrutiny.⁶ In addition, it should be noted that while Azeri authors often extremely exaggerate migration of the Christian population to the territory of Artsakh, in their textbooks they omit the fact that tens of thousands of Turkic tribes moved to Yerevan, Gandzak, and Karabakh, and their numbers grew over time.⁷ Also, the Oghuz, whom the Azerbaijani authors consider their ancestors and who allegedly had a significant participation in the formation of the Azerbaijani people, have not lived here since ancient times. The only migrated to Transcaucasia in the 11th-13th centuries.⁸ To consolidate his power, Panah Khan relocated several tribes from the Kingdom of Georgia and neighboring khanates to Karabakh, including the Karachorlu, Puskan, Jinli, Demurchi-Hasanli, Kengerlu, Kyotanli, and other tribes. Ahmed Agha from Kazakh brought 1500 of his tribesmen to Karabakh.⁹

During the reign of Ibrahim Khan, who followed Panah, the infiltration of Turkic-speaking ethnic groups into the mountainous regions of Karabakh gained new momentum. Meanwhile the lowland Karabakh was gradually depopulated, a part of the Armenian population was forcibly converted to Islam. According to German researcher A. Haxthausen’s description, that beautiful country, Karabakh, bears traces of deep decline since the 18th century. Instead of the captive Armenians, lazy Tatars and Turks were brought here, who gradually gained an advantage over the local Armenians.¹⁰

In 1805, the Karabakh Khanate was joined to Russia by the agreement of Kyurakcha. The agreement contained no clause regarding the Armenians, which Azerbaijani authors interpret as evidence that there were no Armenians in Karabakh at that time.¹¹ Based on this, they claim that Karabakh belonged to Azerbaijan.

Azerbaijani authors assert that after Russia’s annexation of the Karabakh Khanate, the tsarist government, in order to strengthen its position in the region, began to oppress the local Turkic Muslim population and resettled Armenians there. They claim that the occupation of the South Caucasus by Russia created conditions for the mass migration of Armenians from other countries, leading to the formation and strengthening of the Armenian presence in the region. Azerbaijani authors say that despite the Armenianization policy implemented by the Russians following the annexation of the Karabakh Khanate, the majority of the population in the Karabakh province were supposedly Azerbaijanis, and that most of the Christian population were

<https://www.ederslik.edu.az/player/> Mahmudlu Y., Aliyev G., Huseynova L., Alishova H., Jabbarov H., Musayeva E., Bakhranova S., History of Azerbaijan, textbook for the 8th grade of comprehensive schools, Baku index3.php?book_id=389#books/389/units/unit-1/page2.xhtml

⁶ Raffi, Melikdom of Hamsa, http://armenianhouse.org/raffi/novels-ru/khamsa/meliks1_14.html

⁷ Bakikhanov Abbas-Quli-Aga, Gulistan-Iram, Baku, 1926, c. 142

⁸ Agadzhanyan S., Essays on the history of the Oghuz and Turkmen in Central Asia in the 9th-13th centuries, Ashgabat, 1969, Ylym Publishing House, p.. 6.

⁹ Harutyunyan B., State-level increased falsification, "Vem" All-Armenian Journal, Yerevan, 2010, 2nd (8th) year, No. 4 (32), October-December, p. 52:

¹⁰ Hexthausen A., Transcaucasian Region, St. Petersburg, 1857,ч., 1, c. 208, 213.

¹¹ Musayeva O., Huseynova L., Jabbarov H., History of Azerbaijan, homeland, 5th grade, teaching aid for teachers, Baku, 2012, c. 101,

https://e-derslik.edu.az/player/index3.php?book_id=186#books/186/units/unit-1/page1.xhtml

Aghwans. According to them, after the Russian occupation and during the mass resettlement of Armenians in Karabakh, the first Armenian settlements allegedly appeared in the region.¹² This triggered the process of Armenianization of the Christian Aghwan population of Nagorno Karabakh. As we have seen, according to Azerbaijani authors, the majority of the local Christian population were former Aghwans, who, having undergone Gregorianization, gradually became Armenians through assimilation.¹³ The Christian population of the mountainous part of Karabakh, which was forced to adopt the Gregorian faith, did not identify itself as part of the Armenian ethnic group for a long time. Some of the Aghwans, who did not accept Gregorianism at that time, moved to Georgia and other regions.¹⁴

In general, one of the favorite tricks of Azerbaijani authors is the assertion that the Russian authorities implemented an Armenianization policy in the region by resettling Armenians. According to them, after 1828 Turkmenchay and 1829 Adrianople agreements, Armenians were massively resettled in Karabakh along with other regions of Azerbaijan.¹⁵ In order to pursue its “aggressive plans” against the Ottoman Empire and Iran, the Russian Empire sought to settle Armenians en masse in the South Caucasus, particularly in the historical “Azerbaijani lands.” The Russian Empire tried to secure support from the Christian population in Northern Azerbaijan. For this purpose, immediately after its conquest, the resettlement of Germans, Armenians, Russians, and other Christian groups began in the South Caucasus, including Azerbaijan. The Armenians were mainly settled in the territories of the former Karabakh, Yerevan, and Nakhichevan khanates, as well as in Borchali.¹⁶

In fact, we are witnessing a situation where Azerbaijani authors, unable to deny the presence of Armenians in Artsakh, present the latter as Christian Aghwans, who later became Armenian for one reason or another, and explain their presence in Artsakh and elsewhere as a consequence of the Russian resettlement policy, which contradicts historical realities because the presence of Armenians in the area has been evidenced since ancient times. The northeastern border of Greater Armenia passing through the Kur River, also marked the ethnic boundary of the Armenian people. Strabo, in his account of the unification of Armenian lands by the Armenian King Artashes I, reports

¹² Mahmudlu Y., Aliyev G., Huseynova L., Alishova H., Jabbarov H., Musayeva E., Bakramova S., History of Azerbaijan, textbook for the 8th grade of comprehensive schools, Baku, 2019, c.191-193, https://www.ederslik.edu.az/player/index3.php?book_id=389#books/389/units/unit-1/page2.xhtml

¹³ Leviatov V., Essays on the history of Azerbaijan in the 18th century, Baku, 1948, p. 118, Mahmudlu Ya., Aliyev G., Huseynova L., Alishova H., Jabbarov H., Musayeva E., Bakramova S., History of Azerbaijan, textbook for the 8th grade of comprehensive schools, Baku, 2019, c.191-193, https://www.ederslik.edu.az/player/index3.php?book_id=389#books/389/units/unit-1/page2.xhtml

¹⁴ Mahmudlu Y., Aliyev G., Huseynova L., Alishova H., Jabbarov H., Musayeva E., Bakramova S., History of Azerbaijan, textbook for the 8th grade of comprehensive schools, Baku, 2019, c.191-193, https://www.ederslik.edu.az/player/index3.php?book_id=389#books/389/units/unit-1/page2.xhtml

¹⁵ Mahmudlu Y., Aliyev G., Huseynova L., Alishova H., Jabbarov H., Musayeva E., Bakramova S., History of Azerbaijan, textbook for the 8th grade of comprehensive schools, Baku, 2019, p..191-193, https://www.ederslik.edu.az/player/index3.php?book_id=389#books/389/units/unit-1/page2.xhtml

¹⁶ Mahmudlu Y., Aliyev G., Abdullayev G., Huseynova L., Jabbarov H., History of Azerbaijan, textbook for the 9th grade of comprehensive schools, Baku, 2016, Sharg-Garb Publishing House, with. 10-11, https://e-derslik.edu.az/player/index3.php?book_id=156#books/156/units/unit-1/page1.xhtml

that Sakasene (Shakashen) and Orkistene (Artsakh) were also among them.¹⁷ Moreover, the author clearly states that the Armenian king united the Armenian-inhabited and Armenian-speaking regions. According to Strabo, after the reunification of the lands, in the kingdom of Artashes, including Artsakh and Utik, everyone spoke Armenian.¹⁸ Movses Khorenatsi, while talking about the Armenian King Vagharshak, describes the borders of the spread of the Armenian language (and therefore the Armenian people), which, judging by the reports of the historian, completely align with the borders of Great Armenia, including Artsakh and Utik.¹⁹

The referenced sources prove that Worlds of the Eastern side of Armenia between the Kur and Yeraskh rivers (Artsakh and Utik) were originally inhabited by Armenians and Armenian speakers. Therefore, what is presented in the Azerbaijani textbooks has no relation to historical reality and serves for internal use (state order, propaganda, education).

The concept of writing the history of Azerbaijanis regarding the territory of the Republic of Armenia. The case of Yerevan

According to Azerbaijani authors, under Iranian rule in the 18th century, the inhabitants of the Yerevan Khanate were Azerbaijani Turks, claimed to be the region's oldest inhabitants. They argue that place names, accounts of European travelers, and even reports by Armenian historians serve as evidence to support this claim.²⁰ When Azerbaijani authors reference Armenian historians, they cite Ashot Hovhannisyán's opinion that Armenians constituted a small portion of Yerevan's population in the 18th century. However, it provides no grounds for concluding that the local Muslim residents were the oldest inhabitants. Furthermore, M. Karapetyan proved that the source used by A. Hovhannisyán, Mami-Klerak's information about the number of Armenians, refers not to the city, but to the fortress. Consequently, Hovhannisyán's point of view on the proportion of Armenians and Azerbaijanis in the city of Yerevan has not a solid foundation.²¹ In addition, the decrease in the Armenian population in this region was the result of various historical events. For instance, during Shah Abbas's exile policy, several hundred thousand Armenians were forcibly removed from Armenia.²²

¹⁷ Strabo, *The Geography*, V, London, 1961, 4-5.

¹⁸ Ibid.

¹⁹ Yeghiazaryan A., *The administrative region of Armenia in the Arab Caliphate*, Yerevan, 2010, YSU Publishing House, p. 135.

²⁰ Mahmudlu Y., Aliyev G., Huseynova L., Alishova H., Jabbarov H., Musayeva E., Bakhramova S., *History of Azerbaijan*, textbook for the 8th grade of comprehensive schools, Baku, 2019, p..109, https://www.ederslik.edu.az/player/index3.php?book_id=389#books/389/units/unit-1/page2.xhtml

²¹ Karapetyan M., *Changes in the Ethnic Composition and Number of the Population of Yerevan in 1600-1724*, Yerevan, 1986, *Journal of History and Philology*, No. 2, p. 108.

²² Arakel Davrizhetsi, *History*, Echmiadzin, 1896; Abrahamyan A., *Brief Outline of the History of Armenian Diasporas*, vol. A, Yerevan, 1964, p. 253; G. Ezov, *Communication of the Armenian people with Peter the Great*, SPB, 1898; Iran Chamber Society, *Iranian people and Tribes, Armenians in Iran /ca 1500-1994/*, by George A. Bournoutian, *A History of Armenian people*, https://www.iranchamber.com/people/articles/armenians_in_iran1.php

What refers to the European travelers, it is important to note that while they mentioned the Muslim population of Yerevan, they also spoke of the large number of Armenians living in the city – an aspect Azerbaijani authors ignore. According to the representative of the King of Spain, Antonio de Guvea's account of 1608, Yerevan was the most important city and capital of Greater Armenia, entirely inhabited by Armenians.²³

Azerbaijani authors write that European traveler Jean-Baptiste Tavernier, upon visiting Yerevan in 1655, wrote that only Muslims (referred to as Azeri Turks) lived inside the city's fortress walls,²⁴ however they do not mention Tavernier's earlier observations from the 1630s, which give completely different and remarkable information about the fortress and its suburbs. According to that information, the khan, his officers and soldiers lived in the fortress, while the Yerevan district, which was a suburb northwest of the fortress, had a population twenty times larger than that inside the fortress itself. It was the residence of all merchants and artisans, as well as all Armenians. On the map of Yerevan drawn by Tavernier, it is clearly noted that the suburb was inhabited by Christian Armenians. On another occasion, the author also wrote that the city was exclusively inhabited by Armenians.²⁵

The French traveler Jean Chardin, who visited Yerevan in 1673, described the Yerevan fortress as being bigger than a small city. It was oval in shape and consisted of approximately 800 houses, inhabited solely by "Sefians."²⁶ In fact, J. Chardin called Yerevan "the capital of the Great Armenia."²⁷ In his description of Yerevan, he mentioned the residents of the fortress as "native Persians," and Armenians who had shops there. He presented the Armenians living in the city, their customs and traditions, as well as the Armenian churches.²⁸

Ya. Struys, who visited Yerevan in the 1670s, noted in 1676 that the city was predominantly inhabited by poor Armenians.²⁹ Many other author-travelers testify about the Armenian majority living in the city.

²³ "Relation des Grandes Guerres et Victoires Obtenues par le Roy de Perse Cha Abbas Contre les Empereurs de Turquie Mahomet et Achmet Son Fils. Par le P. Fr. Anthoine de Gouvea", https://books.google.am/books/about/Relation_des_grandes_guerres_et_victoire.html?hl=es&id=TcypEWd4IIC&redir_esc=y

²⁴ Mahmudlu Y., Aliyev G., Huseynova L., Alishova H., Jabbarov H., Musayeva E., Bakhramova S., History of Azerbaijan, textbook for the 8th grade of comprehensive schools, Baku, 2019, p.30, https://www.ederslik.edu.az/player/index3.php?book_id=389#books/389/units/unit-1/page2.xhtml

²⁵ "Les Six Voyages de Jean Baptiste Tavernier, écuyer baron d'Aubonne, qu'il a fait en Turquie, en Perse, et aux Indes", 623; "The Six Voyages of John Baptista Tavernier, a Noble Man of France Now Living, Through Turkey into Persia, and the East-Indies, finished in the Year 1670", 14-15.

²⁶ Mahmudlu Y., Aliyev G., Huseynova L., Alishova H., Jabbarov H., Musayeva E., Bakhramova S., History of Azerbaijan, textbook for the 8th grade of comprehensive schools, Baku, 2019, p.30, https://www.ederslik.edu.az/player/index3.php?book_id=389#books/389/units/unit-1/page2.xhtml

²⁷ "Voyages du chevalier Chardin en Perse et autres lieux de l'Orient" 1811, nouvelle édition, de notes, etc. par L. Langlès, tome II, Paris, 128.

²⁸ "The travels of Sir John Chardin into Persia and the East Indies" 245-248.

²⁹ Struys J.J., Drie aanmerkelyke en zeer rampspoedige Reizen, Door Italien, Griekenland, Lyfland, Moscovien, Tartaryen, Meden, Persien, Oostindien, Japan, en verscheiden andere Gewesten, Haarlem, 1741, 229-230,

https://books.google.am/books/about/Drie_aanmerkelyke_en_seer_rampsSpoedige_r.html?id=xgmKPQAACAAJ&redir_esc=y

Thus, based on the testimonies of European travelers, the fortress of Yerevan was mostly inhabited by Persian, while Armenians lived in greater numbers outside the fortress – a fact that Azerbaijani authors prefer to ignore. As for the place names, it should be stated that they had changed over time, depending on the ruling regime in the country and the policy pursued by the latter. In this regard, let us consider at least one example they themselves provide: Rza Shah, conducting a policy of national discrimination in South Azerbaijan, changed geographical and historical place names.³⁰ The same thing happened, for example, during the Ottoman or Persian rule. As a result of the settlement of nomadic Turkic groups in Armenia, a significant number of Turkic place names emerged. This was due to the temporary possession of the incoming element. The Turkic settlers mostly translated Armenian place names, adapted them to their language, and only about 10 percent of the place names were created based on the simple nomadic mentality.³¹

According to Azerbaijani authors, the Khanate of Yerevan, formed in the territory of Armenia in the 18th century, was supposedly the territory of so-called Western Azerbaijan, which is currently known as Armenia.³² They state that their ancestors had lived there since ancient times but do not provide any evidence to prove it. They believe that Armenians were relocated there by Tsarist Russia in the 19th century, and the population of Yerevan consisted of Azerbaijani Turks. In general, Azerbaijani authors claim that Tsarist Russia handed over ancient Azerbaijani lands to the Armenians in the 19th century.³³ In fact, historical sources testify the opposite. Military historian Vassily Potto, referring to the Russo-Persian war in 1826-1828 and the events of the seizure of the Yerevan fortress, notes that most of the 18,000 inhabitants of the besieged fortress were Armenians.³⁴ This is another evidence that Armenians lived in Yerevan long before Tsarist Russia conquered Eastern Armenia, and refutes the view put forward by Azerbaijani authors that Armenians moved here after the capture of Yerevan by the Russians.

Sometimes, the opinions of Azerbaijani authors are highly contradictory. On one hand, Azerbaijanis claim that Armenians began to live here as a result of their relocation by Tsarist Russia. On the other hand, they frequently state that both during

³⁰ Agalarov P., Guliyev N., Khatamov R., Babayev F., Gasimov E., Huseynov E., Jabbarov H., Bakhranova S., Huseynov A., History of Azerbaijan, textbook for the 11th grade of comprehensive schools, Baku, 2018, p.58,

https://www.ederslik.edu.az/player/index3.php?book_id=273#books/273/units/unit-1/page4.xhtml

³¹ Harutyunyan B., State-level increased falsification, "Vem" All-Armenian Journal, Yerevan, 2010, 2nd (8th) year, No. 4 (32), October-December, p. 37:

³² Musayeva O., Huseynova L., Jabbarov H., History of Azerbaijan, Fatherland, 5th grade, teaching aid for teachers, Baku, 2012, p. 103,

https://e-derslik.edu.az/player/index3.php?book_id=186#books/186/units/unit-1/page1.xhtml

³³ Musayeva O., Huseynova L., Jabbarov H., History of Azerbaijan, Fatherland, 5th grade, teaching aid for teachers, Baku, 2012, p. 103,

https://e-derslik.edu.az/player/index3.php?book_id=186#books/186/units/unit-1/page1.xhtml

³⁴ Potto V., Caucasian War, Persian War 1826-1828, Volume 3, <https://statehistory.ru/books/Kavkazskaya-voyna--Tom-3--Persidskaya-voyna-1826-1828-gg/30>

the capture of Yerevan (quoting Paskevich's words) and the capture of Gandzak, local Armenians helped the Russians,³⁵ which seriously contradicts their own claims.

Azerbaijani authors state that Armenians were relocated to the territory of the present-day Republic of Armenia by Tsarist Russia after the conquest of these territories, which they refer to as Western Azerbaijan. At the same time, they state that in the middle of the 15th century, the ruler of the Baharli dynasty, Jahan Shah, allowed to move the center of Armenian Catholicosate from Cilicia to Uchkilse (Etchmiadzin) in Azerbaijan.³⁶ According to them, the lands belonging to the local Azerbaijani nobility in Etchmiadzin and its surroundings were gradually settled by Armenian families who migrated from Cilicia,³⁷ and in the following centuries this process further expanded. It is clear that such claims cannot be substantiated with any historical evidence, as they directly contradict historical realities.

In fact, we are witnessing a situation where Azerbaijanis are trying in every possible way to deny any fact of the presence of Armenians in the current territory of Armenia. However, their attempts contradict both Armenian and foreign sources, which prove the presence of Armenians in the eastern part of their homeland throughout history. We consider it unnecessary to quote again all those testimonies about Armenia and Armenians, given that Azerbaijanis, according to their own testimony, had not yet formed either as a people or as a nation.³⁸

According to Azeri authors, after the Sovietization of Armenia, Moscow's policy toward Azerbaijan became even tougher. In territorial and border disputes with Georgia, Soviet Russia also adopted a position that contradicted the interests of Azerbaijan.³⁹

We find it unnecessary to mention the territorial problems between Armenia and Azerbaijan and their anti-Armenian solutions after the Sovietization of Armenia, as currently Azerbaijani authors consider the entire territory of the Republic of Armenia to be Azerbaijan. In this case, the claims of the Azerbaijani authors about the hardening of Moscow's policy should be regarded as false.

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³⁵ Mahmudlu Y., Aliyev G., Huseynova L., Alishova H., Jabbarov H., Musayeva E., Bakhramova S., History of Azerbaijan, textbook for the 8th grade of comprehensive schools, Baku, 2019, p. 178; Musayeva O., Huseynova L., Jabbarov H., History of Azerbaijan, homeland, 5th grade, teacher's manual, Baku, 2012, p.107.

³⁶ Mahmudlu Y., Aliyev G., Huseynova L., Alishova H., Jabbarov H., Musayeva E., Bakhramova S., History of Azerbaijan, textbook for the 8th grade of comprehensive schools, Baku, 2019, p.193, https://www.ederslik.edu.az/player/index3.php?book_id=389#books/389/units/unit-1/page2.xhtml.

³⁷ Mahmudlu Y., Aliyev G., Huseynova L., Alishova H., Jabbarov H., Musayeva E., Bakhramova S., History of Azerbaijan, textbook for the 8th grade of comprehensive schools, Baku, 2019, p.193, https://www.ederslik.edu.az/player/index3.php?book_id=389#books/389/units/unit-1/page2.xhtml

³⁸ Great Armenia, Great Russian Encyclopedia. https://bigenc.ru/world_history/text/1904555

³⁹ Mahmudlu Y., Aliyev G., Abdullayev G., Huseynova L., Jabbarov H., History of Azerbaijan, textbook for the 9th grade of comprehensive schools, Baku, 2016, p.121,https://www.ederslik.edu.az/player/index3.php?book_id=484#books/484/units/unit-1/page3.xhtml

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