

*The Deluge. Artist I. Ayvazovsky.
There is a widespread belief among the Armenians that it
was their compatriots who suffered during the deluge*



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ARMENIANS — THE FIRST CHRISTIAN MARTYR NATION?



There has long been a tendency in Armenian historical literature to exalt the history of the Armenian people in every possible way and even give it a mythologized, romantic halo. For this purpose, **some authors declare the Armenians to be descendants of Noah and assert that it was the Armenians who were the first in the world to adopt Christianity as a state religion.** On a par with such statements devoid of serious historical foundations is **the thesis about the Armenians as “the world’s first Christian martyr nation”. This thesis is intended to further “strengthen” the thesis about the notorious “Armenian genocide”,** which allegedly took place in the Ottoman Empire in 1915 and has long been exaggerated by Armenian nationalist propaganda, presenting these events as the extermination of Christians by Muslims. This thesis is actively used by the circles that are interested in whipping up interethnic and interfaith tensions in the Near and Middle East. From the point of view of Armenian propaganda, these events are a “great catastrophe” (“mets yegern”; 13, p. 3), which became one of the turning points in the history of the Armenian people.

Every year, ahead of 24 April, the topic of the “Armenian genocide” is regularly promoted in many media outlets and brought up for discussion by parliaments and various public and international organizations. In accordance with fundamental international legal documents, genocide is the deliberate extermination of people on ethnic, confessional, racial or other grounds of the same nature. However, **all somewhat serious historical sources, which are easy to get acquainted with in the archives, indicate that nothing like this happened in the Ottoman Empire in 1915.** At the height of World War One, when part of the country’s territory became a theatre of military operations, the Armenian radical parties and committees launched active subversive work, not stopping before sabotage in the rear of the active army and armed attacks on the civilian population. Therefore, **the government was forced to take measures which any other state would have taken under similar conditions and which are a natural defensive reaction.** On 24 April 1915, the authorities imposed a ban on the activities of Armenian parties and committees, including Dashnaksutyun, Hnchak and Ramkavar. In Istanbul (Constantinople), according to some sources, 235 (2, p. 88; 14, p. 78) and according to others – 2,345 (1, p. 186; 3, p. 213; 11, p. 22; 12, p. 146) of Armenian radical leaders and activists were arrested. Thus, in this case, it is impossible to speak of any mass

executions and even more so about genocide.

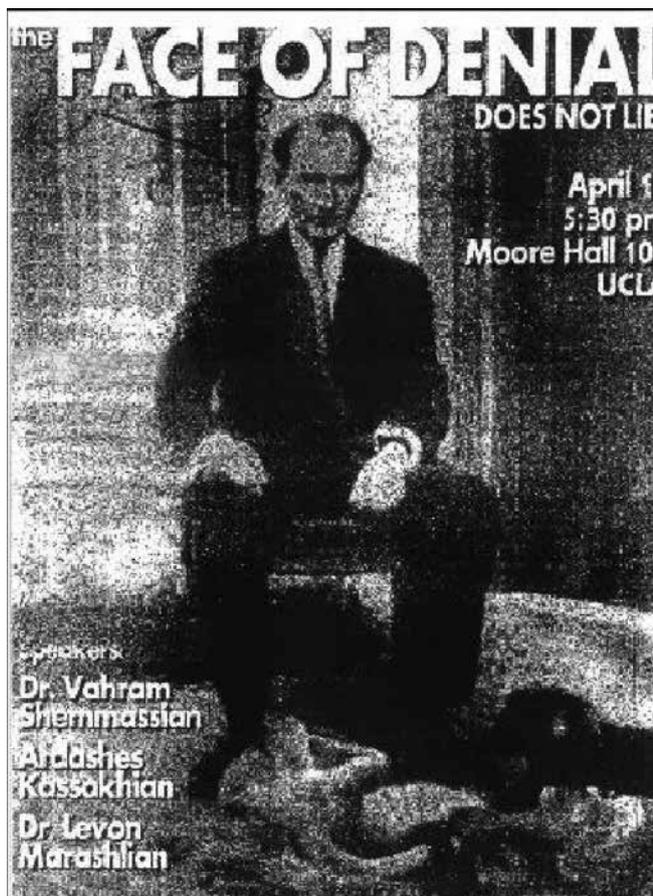
As for the mass resettlement of Armenians, which especially often becomes the subject of various kinds of propaganda speculations, the corresponding law was adopted on 27 May 1915 (4, p. 61; 12, p. 259; 15, p. 131) and provided for the resettlement of Armenian residents from the war zone in eastern Asia Minor to a safe area.

An unbiased analysis of these events unambiguously testifies to the fact that, **in fact, not the Armenian, but the Muslim population in the east of Asia Minor was subjected to mass pogroms and acts of genocide.** According to documents from the Military-Historical Archives at the Joint Headquarters of the Armed Forces of the Republic of Turkey, the massacres of the inhabitants of villages and even some cities were carried out by Armenian armed formations with the active support of the Armenian Gregorian Church (17, p. 1; 18, p. 33; 19, p. 83; 20, p. 159), as well as a number of members of the parliament of the Ottoman Empire (18, p. 41). According to the Turkish author of Armenian origin, Dikran Kevorkyan, **Armenian radical committees simply abused the good attitude of the Ottoman authorities towards the Armenian population and took the path of treason,** sowing the seeds of discord between the two peoples who had lived in peace and harmony for centuries. The Armenian clergy and some representatives of the intelligentsia played a significant role in this destructive activity (6, p. 245).

Armenian propaganda claims that 1.5 million Armenians were killed as a result of the “genocide”. It is clear that the extermination of such a number of people presupposes the presence of mass graves, but such graves are unknown. On the other hand, in the course of the mass resettlement of residents, which is most often presented as an act of genocide, various excesses, as well as epidemics and deaths from hunger cannot be ruled out: one should not forget that **this happened in wartime and, in addition, in an atmosphere of chaos and mutual hostility caused by the above reasons - the treacherous activities of the Armenian committees** and the mass massacres carried out by the Armenian armed detachments against the civilian Muslim population. But it is quite obvious that presenting individual excesses as “genocide” is nothing more than a deliberate distortion of historical facts.

American historians Justin and Carolyn McCarthy, in their work on these tragic events, indicate that the goal of the Ottoman authorities during the deportation of

A sample of the work of Armenian falsifiers. On the right is the original photograph of Ataturk with his beloved dog. Left: photomontage - at the feet of Ataturk, a child dying of exhaustion and a caption, "An Armenian child dying of hunger at the feet of Ataturk"



the Armenian population was to prevent the open anti-state actions of the Armenian committees, which, having established ties with the Entente powers and having organized revolts and sabotage in the rear, reached a dangerous level. In other words, **the government acted on the basis of the tasks of ensuring internal security in wartime conditions** - it was obvious that the presence of the Armenian population in the immediate vicinity of the war zone creates prerequisites for actions against the state (10, p. 52).

It is clear from what has been said that the term "great catastrophe" in relation to these events is close to the truth, but not in the form in which it is presented by Armenian propaganda. A lot of blood was shed on both sides, but **the initiators of the tragedy were the Armenian radical groups, which actually joined forces with the enemy - the Entente countries - and fought against their homeland.** If it were not for these hostile actions and Armenian revolts in the rear, there would be no need to deport the Armenian population.

Thus, the normal and natural security measures taken by the Ottoman authorities in response to the openly hostile activities of the Armenian committees were

presented in a distorted form and used by Armenian radicals with the actual support of the governments and press of the Western powers for a propaganda campaign against the Ottoman state. This propaganda, which took an anti-Turkish direction, has been conducted since then until now - of course, for certain political purposes, and over time it was "reinforced" with **a false thesis about a certain religious background to the massacres of Armenians in 1915. It is easy to understand that this thesis is intended to ensure the sympathy of the general public in the West** for the "long-suffering Armenian people", and in fact for the Armenian national extremists and their terrorist policy directed against Turkey and at the same time, against Azerbaijan - Armenians also call Azerbaijanis Turks. Along with this, the Gregorian Church in every possible way mythologizes the events passed off as "the Armenian genocide" and draws a mythical connection between them and the biblical flood. According to this legend, the flood was a test for God's chosen people, such as the Armenians, and they passed it with honour. And then **the Almighty prepared for his chosen people a second, even more difficult test - "mets yegern"**. If we

believe the legend fabricated by the Armenian ideologists and implanted among the Armenians, the “chosen people” this time, thanks to perseverance, patience and unbending will, withstood the test prepared for them by God, avoiding total extermination. In the context of this propaganda thesis, the Turks are presented not as people, but as “the scourge of God” (7, p. 41). The Gregorian Church inspires its flock that the Armenians first escaped death during the “global flood” by the grace of God and settled all over the world, and then managed to avoid total extermination in 1915 (8, p. 103).

This is how the American historian Samuel Weems commented on this myth-making: *“By spreading fables and fairy tales in the Christian world again and again, the Armenians tried to create a public opinion about themselves as a people who suffered in the name of Jesus Christ. The Armenians form the idea that everything non-Christian is a source of threat, fear and hatred for Christianity. In recent days, the greatest fable retold by the Armenians is that in 1915, one and a half million of their great-grandfathers were allegedly exterminated by the Turks, and this is the first fable about genocide in the twentieth century”* (16, p. 62).

And further: *“The Armenians claim that they were first killed, and then - that is the kind of good Christians they were! - all one and a half million resurrected like Jesus. Among other things, Armenian leaders compare the alleged genocide with crucifixion, and the emergence of a new dictatorship with the resurrection, like Christ. This is falsification!”* (16, p. 177)

Under the influence of incessant sermons about “genocide”, the Armenians adopted the idea that all Christians and Christian states are obliged to respond to the call of the Armenians and support their “just cause”. At least because the Armenian people were the first to adopt Christianity at the state level and became the first Christian martyr nation.

Using religion as a tool in achieving political goals, the Armenian myth-makers **draw parallels between the events of 1915 and the Holocaust, thus looking for a reason to claim material compensation and territorial donations.** It is this subtext that lies behind the discussions and debates on the topic of “genocide” in the parliaments of various countries, held annually with enviable regularity. Territorial claims to neighbouring countries, first of all to Turkey and Azerbaijan, serve as the cornerstone of the strategic course of Armenian nationalist groups to create the so-called “great Armenia from sea to sea”.

The groundlessness of any parallels between the events of 1915, presented by Armenian propaganda as “Armenian genocide”, and the Holocaust during World War II is shown by the following facts. Firstly, unlike the Jews, the Armenian people, as can be seen from the above facts, were not subjected to genocide, but on the contrary, **the Armenian radicals staged mass pogroms of the Muslim population in the territories that became an arena of military operations.** Secondly, unlike the events in Asia Minor, the Jews did not put up any armed resistance, there was no organized Jewish movement, and there was no outside aid to the Jews with weapons or financial means. Thirdly, unlike the Armenians, the Jews were not deported to any particular area, we can only talk about organized transportation of Jews to specially arranged concentration camps.

Among the “trump cards” of Armenian propaganda, one can name the documents presented as secret correspondence between officials of the Ottoman Empire and containing orders for the total extermination of the Armenian population (5, p. 62), as well as the remark attributed to Hitler - *“who now remembers the genocide of Armenians?”* (9, p. 115), which allegedly proves that **the idea of the total extermination of Jews by the Nazi elite was born under the influence of the “Armenian genocide”.** However, the authenticity of both the documents mentioned and the Fuehrer’s statement raises, to put it mildly, serious doubts.

Thus, for decades, Armenian nationalists have been conducting systematic and purposeful propaganda in the leading countries of the world, mythologizing the history of the Armenian people in general and the tragic events of 1915 in particular. Important points of this propaganda are the deliberately inaccurate theses about the “Armenian genocide” in the Ottoman Empire, about the Armenians as the first Christian martyr nation, and about the similarity of the events of 1915 with the genocide of Jews - the Holocaust in Nazi Germany during World War II. This campaign, motivated by the “strategic” task of creating a “great Armenia”, plays into the hands of the circles and states that have real strategic interests in the Near and Middle East and **benefit from exerting pressure on Turkey and partly on Azerbaijan.** This factor is one among many that determine close strategic ties and cooperation between Azerbaijan and Turkey. 🌟

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A workshop was found in Kalbajar in 2020 producing “historical Armenian gravestones”, which were subsequently installed in various sites during “restoration”



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