

ІСТОРІОГРАФІЯ, ДЖЕРЕЛОЗНАВСТВО ТА СПЕЦІАЛЬНІ ІСТОРИЧНІ ДИСЦИПЛІНИ

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TURKISH-MUSLIM GENOSIDE PROBLEMS IN 1918-1920 IN THE MODERN TURKISH HISTORIOGRAPHY

The purpose of the article is an analysis of the events of genocide committed by Armenians against the Turkic-Muslim population in 1918-1920, based on the works of modern Turkic historians.

In the research process, methods such as the analysis of historical chronicle, a comparative analysis of works and other historical methods were used.

The scientific novelty lies in the fact that for the first time through linguistic and historical analysis it was proved that since the beginning of the 19th century, Armenians transferred to the territory of Azerbaijan under the patronage of tsarist Russia turned into means for organizing a hostile attitude towards their environment. Some extremist-minded natives of this people set themselves the goal of creating a state in the eastern provinces of the Ottoman Empire at the end of the 19th century. But due to the consequences of the 1st World War, their policy quickly began to be implemented at the expense of the original territory of Azerbaijan.

Conclusion based on the analysis, it was proved that Turkic historiography of the 20-80s of the 20th century provided superficial information about the history of Azerbaijan from 1918 to 1920 and modern Turkish historians were able to cover the details of this problem mainly from the 90s of the 20th century. It is noted that the first source of Turkic historiography was the works of people forced to emigrate from Azerbaijan after the Bolsheviks occupied it in 1920. It is noted that in the works of modern historians these details were not specified. It should be noted here that Azerbaijan regained its independence after the collapse of the USSR at the end of the 20th century and the historical ties between Azerbaijan and Turkey were restored. In the Soviet period, truthful information regarding the Soviet period of Azerbaijan was kept secret from the international community and meant that Turkic historians had limited opportunities to study this period. After the collapse of the USSR, all these restrictions were lifted, which allowed both Azerbaijani researchers and Turkish researchers to investigate Azerbaijani-Ottoman relations in 1918-1920, as well as the genocide committed by Dashnak-Bolshevik forces in Azerbaijan.

Key words: *Azerbaijan, historiography, turkish-muslims population, massacre, dashnaks, bolsheviks, modern.*

Introduction. If the Turkish historiography of the 20-80s of the 20th century gave superficial information about the history of Azerbaijan from 1918 to 1920, modern Turkish historians have been able to cover this problem details from 90s. The first source of Turkish historiography was played by the works of persons forced to emigrate from Azerbaijan after the events of April 1920, but for modern historians such restrictions are not observed. It should be noted here that Azerbaijan regained its independence after the collapse of the USSR Empire at the end of the 20th century and the restoration of historical ties between Azerbaijan and Turkey. During the Soviet period, the

true truths regarding the period of Azerbaijan were kept secret from the international community, which meant that Turkish historians had limited opportunities to do research on the period of Azerbaijan. After the collapse of the USSR, all these restrictions were removed, allowing both Azerbaijani researchers and Turkish researchers to investigate the Azerbaijani-Ottoman relations in 1918-1920, as well as the genocide committed by the Dashnak-Bolshevik forces in Azerbaijan.

Analysis of recent research and publications. Before analyzing the works of Turkish historians on the Turkish-Muslim genocide in Azerbaijan, it

is worth noting that the Armenian problem and the Western countries used as a means of harassment and threat to Turkey have been articulating the Armenian problem and the Armenian genocide. It also began a more comprehensive and systematic study and publication of documents in the Turkish archives to convey to the world community the true nature, causes and effects of the events of the Ottoman Empire in 1915, exposing the Armenian character and place, their inner face. These documents are very important in terms of studying the problem we are investigating.

In 1994, it was published a second volume entitled “History of Armenian Events” in conjunction with the Head Office of the State Archives and the Ottoman Archives of the Prime Minister of the Republic of Turkey [1]. The author of this work Hussein Nazim Pasha (1854–1927), was a well-known journalist, poet, translator and civil servant in Turkey. He wrote “The History of the Armenian History” in the second volume of the 19th century on the basis of documents issued by the Turkish Ministry of Defense. The purpose of this report was to convey to the Sultan the details of the Armenian issue, as well as events inside and outside the country and their causes, as well as taking appropriate action by the Sultan [2, p.192-196].

Ismet Binark, the head of the Turkish State Archives Department, said in a preface to the work: “Some countries have a policy against Turkey behind the Armenian actions and terrorism directed against Turkey and the Turkic as a whole. At the present time, the source of the conflict between Azerbaijanis and Armenians is the goal and ambition of the Armenians to seize the Azerbaijani lands and establish a great Armenia”. Ismet Binark continues: “At a time when human rights were first seen in the world politics agenda, Azerbaijan has entered the history of the Armenian atrocities in Turkish lands” [1, XXV].

Hussein Nazim Pasha’s works highlight the antitürk activities of Armenians in Turkey and abroad in the 1970s and 90s of the 19th century, the decisions made by their committees, the names of the courts on which Armenian detainees were tried, the dates of their sentences and their sentences. The addition of correspondence, documents on the situation in the field, petitions, remarks, telegrams, court verdicts, magazines, declarations, decisions, and even poems allows it to be characterized as a documentary collection [2, p. 193].

In 1994, another collection of documents on the Armenian issue was published in Ankara. This collection, called “Armenians in the Ottoman documents” (1915–1920), also quoted earlier, Ismet Binark, pointing to the historical roots of the Armenian issue, said that the Armenian issue was actually a part of

the “Eastern Question” [3]. Great European powers – France, England, Germany and Russia – sought to establish their own states in the Balkans, supporting nationalist and separatist movements among non-Muslim groups in order to disrupt the Ottoman state for their own interests. In the meantime, the Armenians were trying to discredit Turkey by creating a number of secret associations and parties with the dream of creating an Armenian state in Eastern Anatolia. The Armenians, who used Russian soldiers on the border during World War I, betrayed the state by contacting the enemy and were able to expose all kinds of oppression and injustice to the homeless Turks. As a result, they forced the Ottoman state to make a decision on the resettlement of Armenians. The deportees were anti-state Armenians, and the Armenians who were loyal to the state were not subjected to any relocation.

The documents of the Armenians in the Ottoman documents, as well as investigations in Eastern Anatolia, show that the occasional “Armenian genocide” allegations of Turkish martyrs killed by Armenians in mass graves are groundless and fabricated. 272 documents of the massacre prove that the Armenians are pursuing a policy of genocide against the Turks [4].

In 1995, the General Directorate of State Archives of Turkey and the Presidency of the Ottoman Archives published another volume - a large-volume collection of documents, titled “Armenians in the Caucasus and Anatolia, according to the Archive documents.”

Documents included in the massacre reveal that the atrocities committed by Armenians after 1905 period were the target of genocide [5].

Volume I provides 256 documents relating to the events of 1906-1918 and 38 documents of 1919 in Volume II. Many of these documents contain names of Russians along with the Armenians who committed genocide against the Turks. Both volumes also provide statistical tables showing the names of those killed as a result of the Armenian and Russian atrocities, with which weapons, where and when they were killed, and the material damage to the Muslim Turks [5].

One of the collections published in Turkey on the Armenian issue in the 1990s is also “From the Heroes’ Language. The living history of Armenian oppression.” Designed by Fahri Parin. The 242 pages of the collection consist of 42 pages, with chapters devoted to Turkish-Russian, Turkish-Greek relations throughout history, as well as chapters on the Armenian and Armenian revolts in the Turkish administration. The next 200 pages of the book contain the memories of those who suffered or witnessed the Armenian oppression of Turks and Muslims after 1914 [6].

Prof. Dr. Atnur, one of the researchers in modern Turkish historiography, commented directly on the genocide committed by the Dashnak-Bolshevik pirates in Azerbaijan in 1918–1920. His research work “From Ottoman rule to Soviet rule in Nakhchivan (1918–1921)” [7] draws attention in this regard.

The first chapter of the book “The Movement of the Nativity and the Entry of the Turkish Forces into the Caucasus” discusses the Turkic-Muslim genocide in the section “Building the Turkish Administration in Nakhchivan.” The author writes that before the arrival of the Turkish army, the situation in Nakhchivan was very sad. The Armenian military units under pressure from the Turkish troops under the leadership of Dashnak Andranik were making unprecedented massacres against the Muslim population. The Muslims of the Yerevan province treated the Turkish army as a savior. By the end of 1918, more than 100,000 Turks in Irevan were victims of Armenian aggression [7, p. 27]. I.E.Atnur describes the massacres of Armenian bandits around the Iravan province of Azerbaijan against the Turkish-Muslim population and its course.

The information given by the author about the numerical superiority of Armenian armed groups is also of interest. I.E. Atnur writes that despite the success of the Armenians for some time, Khalil bay was in fear. There was a big difference between the two forces in terms of quantity and supply. Given the seriousness of the problem, Khalil bay wrote: “Our forces were not one-tenth of the enemy forces. We could not even talk about ammunition. If we were to fight a gun, nobody had a single shot. What will happen? I can’t answer it. I think for myself. In Sharur, a fierce war was widespread. On July 20, Armenians seized Muslim neighborhoods. It rained down on both sides like bullets” [7, p. 212].

It is also interesting to note that the author prefers the Muslim armies by the late 1919s: “In the eastern part of Nakhchivan, small-scale clashes took place, but the real military clashes were in the west in the direction of the Kurdish Gate, Sadarak, Vedi and Dawali. The Turkish militiamen, who had already rescued Nakhchivan from the enemy, began to approach Yerevan. The cost of defeat was miserable for the Armenians. According to Hovannesian, the Armenian losses were excessive. Twenty-five soldiers were killed and about fifty wounded. There were numerous hostages in the hands of Muslim military units. According to Kazim Karabekir Pasha’s report to the Ministry of Defense, their number was 400 dead and 213 prisoners” [7, p. 215].

The scientific novelty lies in the fact that for the first time through linguistic and historical analysis it was proved that since the beginning of the 19th cen-

tury, Armenians transferred to the territory of Azerbaijan under the patronage of tsarist Russia turned into means for organizing a hostile attitude towards their environment. Some extremist-minded natives of this people set themselves the goal of creating a state in the eastern provinces of the Ottoman Empire at the end of the 19th century. But due to the consequences of the 1st World War, their policy quickly began to be implemented at the expense of the original territory of Azerbaijan.

Statement of the main material. The author of the archive documents analyzes the overthrow of the Bolshevik People’s Republic in the early 1920s under the heading “Prohibited Loss.” The author writes that the capture of the Bolsheviks in Baku led to the collapse of the Azerbaijani army. As the Azerbaijani army collapsed, the Armenian forces were again active in Karabakh and Zangazur. This situation gave the Armenian government the opportunity it wanted.

I.E.Atnur does not cover the events surrounding the Turkish-Muslim genocide in Baku and around it, but focuses more on the massacres of Andranik and his bandits in Nakhichevan and Zangazur. It is true that the author does not disclose the number of Muslims killed by Armenian occupiers in the Iravan province and surrounding areas, but he still prefers to show the Armenian aggression and the scale of the policy of genocide against the Azerbaijani people.

N. Sariahmetoglu is one of the modern Turkish historians investigating the Armenian aggression against the Turkish-Muslim population of 1918–1920 in Azerbaijan. It was published in Ankara in 2006, entitled “The Armenian-Armenian Relations. 1905–1920”. The problem of the Turkish-Muslim genocide of 1918–1920 was widely and objectively covered, and the causes of the Turkish-Muslim genocide were properly analyzed. The information provided in the work reflects not only the atrocities of the Armenians against the population of Azerbaijan, but also the policy of ethnic cleansing [8].

Turkish researcher H. Bal, in his work “The Civil Society of the Republic of Azerbaijan (1914–1918) and the Islamic Army of the Caucasus,” focuses on the bloody massacres committed by the Dashnak-Bolshevik forces in Azerbaijan in 1918–1920. H. Bal notes that on the eve of the March 1918 massacre, Shaumyan and the Baku Council, together with the Dashnak-Bolshevik forces against Muslims, were preparing for the massacre [9, p. 114].

H. Bal described the tense relationship between the Baku Soviet and the Musavat Party, as well as the activities of Shaumyan against the national movement in Azerbaijan.

H. Bal also draws attention to the anti-Muslim propaganda of Shaumyan on the eve of the March 1918 massacre and shows that S. Shaumyan considered it important to fight against Muslim organizations with the help of the Dashnaksutyun party.

The researcher comments on the long-standing March massacre in Soviet historiography as a “counter-revolution of the Musavat” and writes that the March events are undoubtedly a struggle for the protection of the national existence of the Muslim Turks of Azerbaijan against the Dashnaks and the Soviets [9, p. 121].

O.G. Isyar, a contemporary Turkish researcher, published a book entitled “Soviet-Russian Outdoor Politics and Karabakh Survey in the Relationship of Regional and Global Security Release” by the Communist Party of Baku and VI. Analyzing Lenin’s policy regarding Azerbaijan, he writes: “Russian Bolsheviks, who understand the importance of energy resources in order to stay in power, have given Baku special control. Lenin said that we have to hold Azerbaijan, a black gold field, to maintain communism and raise it on sound foundations” [10, p. 316].

O.G. Isyar also notes that S. Shaumyan, Andranik Ozanyan and Dro Kanayan are the main organizational leaders of the bloody massacres committed in different regions of Azerbaijan in 1918–1920.

The author gives information about the number of Armenian military units in Baku during the liberation of Baku from the Dashnak-Bolshevik forces on September 15, 1918. The author writes: “On the eve of the Ottoman Empire’s entry into Baku, there were 18,000 Armenian troops in the city, with 1,200 English and 1,500 Bicharakhov’s troops” [10, p. 334].

O.G. Ishtar writes that the withdrawal of the Ottoman troops from Azerbaijan led to the revival of Armenians in the late 1918s. Thus, on December 6, 1918, bandits of Andranik broke the 3-day resistance of the people of the region, took Shusha and killed thousands of Turks and Muslims in the eyes of the British in this region of Karabakh [10, p. 336].

One of the most striking studies in contemporary Turkish historiography on the Turkish-Muslim genocide is the work “Endless Armenians,” written by Sadik Feridunoglu [11]. Chapter 7 of the case study describes the bloody murders committed by the Armenian-Bolshevik forces in Baku and other regions of Azerbaijan in 1917–1920. The author explains the desire of the Armenians, the main organizers and culprits of the March 1918 tragedy in Baku to leave the Caucasus: began to do so. Their goal was to kill all the Turks and Muslims, and to conquer the whole Caucasus” [11, p. 62].

The author sees the cause of the March massacres in the growing popularity of the Musavat party and the Bolshevik-Musavat rivalry [11, p. 63].

It is well known that the Shaumyan regime, which had been massacred in March and June 1918 in Baku and its suburbs, was unable to absorb the Republic of Azerbaijan and its activities in Ganja, which had just declared independence in Tbilisi. The existence of the national government was so intimidating to the Communist Party and its leadership that it was decided to drown in the top five. To this end, the Dashnak-Bolshevik forces marched on Ganja and attacked to destroy national forces and national power. The marathon started in Baku was prevented by the successful operations of the Caucasus Islamic Army, which came to Azerbaijan with a rescue mission under a known article of the Batum Treaty, near Shamakhi and Goychay. On September 15, 1918, Baku and its surrounding areas were cleared of Dashnak-Bolshevik forces and declared the capital of the national government – the Republic of Azerbaijan.

The author explains in his work: “On September 15, 1918, the Turkish soldiers rescued Baku from the hands of the Armenians and 1000 Turkish soldiers were killed in this war” [11, p. 67].

Another modern Turkish researcher is D. Yildirim. The first chapter of the book “The Karabakh Dossier” discusses the bloody killings of 1918–1920 in Baku and Azerbaijan in the section “Armenian aggression in the Caucasus”. The author points out that this plan was designed many years ago by the resettlement of Armenians to the Azerbaijani territories after the occupation of the Caucasus by Tsarist Russia. For a long time, under the auspices of Tsarist Russia, the Armenians gradually gained influence over the Muslims and were thinking of creating a state for themselves in these lands” [12, p. 12].

One of the authors commenting on the problem investigated in modern Turkish historiography is Turgut Er. The author’s work “The Turkish Caucasus Islamic Army and Armenians – 1918” draws attention from this perspective. The author, as well as other modern researchers, advocates the struggle between the Musavat and Bolshevik-Dashnak forces on the road to the March 1918 massacre, unlike other modern historians, because of the massacres committed in different parts of Baku and Azerbaijan – genocide.

From the authors commenting on the genocide committed in Azerbaijan in 1918–1920, A. Hashimzade’s 2005 book “Armenians and Armenians in Karabakh Survey” is relevant in terms of objective coverage of the problem investigated. The author considers what happened during the March mas-

sacre as a result of the purposeful policy of Russian rule and considers the Turkish-Muslim massacres the most tragic and bloody pages of Azerbaijan's history. The author writes that on March 18, 1918, all the troops and military garrison on the Caucasus front were concentrated in the hands of Malakan and Armenian troops. This led to unforeseen disasters in the region. The massacre of 100,000 Muslim Turks in the east of the Caucasus and Anatolia was the result of a deliberate policy of Russian rule by Armenians and professionals [13, p. 66].

Hashimzadeh also follows the path of other modern Turkic historians, attributing the rise of national struggle in Azerbaijan at the time discussed and the growing popularity of Musavat among the masses. The author writes that Dashnaks and Bolsheviks have started genocide against Muslims, the social support of Musavat. This turned into a mass genocide and resulted in the Azerbaijan-Armenian war of 1918–1920 in Baku, Shamakhi, Ganja, Karabakh, Irevan and Zangazur. The goal was to make Baku a non-Muslim city. Therefore, 5,000 Armenian troops were brought to the city. In a short time, the number of Red Army, 70% of which was occupied by Armenians, was increased to 10–12 thousand. Thus, under a pre-planned scenario, an ethnic war against the Turkish Turks began [13, p. 68].

Thus, the analysis of modern Turkish historiography shows that one of the most difficult periods in

the history of the 20th century is the investigation of the Turkish-Muslim genocide, one of the most bloody events of the 1920s.

Conclusions based on the analysis, it was proved that Turkic historiography of the 20-80s of the 20th century provided superficial information about the history of Azerbaijan from 1918 to 1920 and modern Turkish historians were able to cover the details of this problem mainly from the 90s of the 20th century. It is noted that the first source of Turkic historiography was the works of people forced to emigrate from Azerbaijan after the Bolsheviks occupied it in 1920. It is noted that in the works of modern historians these details were not specified. It should be noted here that Azerbaijan regained its independence after the collapse of the USSR at the end of the 20th century and the historical ties between Azerbaijan and Turkey were restored. In the Soviet period, truthful information regarding the Soviet period of Azerbaijan was kept secret from the international community and meant that Turkic historians had limited opportunities to study this period. After the collapse of the USSR, all these restrictions were lifted, which allowed both Azerbaijani researchers and Turkish researchers to investigate Azerbaijani-Ottoman relations in 1918–1920, as well as the genocide committed by Dashnak-Bolshevik forces in Azerbaijan.

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Мусаєва Фируза Іфтар кизи. ТЮРКСЬКО-МУСУЛЬМАНСЬКІ ПРОБЛЕМИ ГЕНОЦИДУ В 1918–1920 РОКАХ У СУЧАСНІЙ ТУРЕЦЬКІЙ ІСТОРІОГРАФІЇ

Мета статті – аналіз подій геноциду, здійснений вірменами проти тюрксько-мусульманського населення в 1918–1920 рр., на основі творів сучасних тюркських істориків.

У процесі дослідження використані такі методи, як аналіз історичної хроніки, порівняльний аналіз творів та інші історіографічні методи.

Наукова новизна полягає в тому, що вперше шляхом лінгво-історичного аналізу доведено, що з початку XIX століття вірмени, перекинуті на територію Азербайджану під патронатом царської Росії, перетворилися в засіб для організації ворожого ставлення до свого оточення. Деякі екстремістські налаштовані вихідці із цього народу поставили перед собою мету – створення держави в східних провінціях Османської імперії в кінці XIX століття. Але через наслідки Першої світової війни їхня політика стрімко почала реалізовуватися за рахунок споконвічної території Азербайджану.

На основі проведеного аналізу доведено, що тюркська історіографія 20–80-х років XX століття давала поверхову інформацію про історію Азербайджану з 1918 по 1920 роки, сучасні турецькі історики змогли охопити деталі цієї проблеми в основному з 90-х років XX століття. Відзначається, що першим джерелом тюркської історіографії були твори осіб, змушених емігрувати з Азербайджану після окупації його більшовиками в 1920 році. Відзначається, що в працях сучасних істориків ці деталі не конкретизувалися. Тут варто зазначити, що Азербайджан відновив свою незалежність після розпаду СРСР в кінці XX століття, відновлено історичні зв'язки між Азербайджаном і Туреччиною. У радянський період правдива інформація, що стосується радянського періоду Азербайджану, трималася в секреті від міжнародної спільноти, а це означало, що тюркські історики мали обмежені можливості для дослідження цього періоду. Після розпаду СРСР усі ці обмеження були зняті, що дало змогу як азербайджанським, так і турецьким дослідникам розслідувати азербайджано-османські стосунки в 1918–1920 роках, а також геноцид, учинений дашнаксько-більшовицькими силами в Азербайджані.

Ключові слова: *Азербайджан, історіографія, тюрксько-мусульманське населення, геноцид, дашнаки, більшовики, сучасність.*