

PHILOSOPHICAL JUSTIFICATIONS FOR THE RESTORATION OF INDEPENDENT STATEHOOD OF ZAKARYANS

DOI: 10.24234/miopap.v22i2.447

Tigran Petrosyants

Director of the Scientific Library

Khachatur Abovian Armenian State Pedagogical University

E-mail: tigranhayazn@mail.ru

ABSTRACT

In the middle of the 80s of the 12th-century revivals in the consciousness of the Armenians in aspiration for independence, the formation of new noble families, the formation of a powerful army, the absolute unity of new nobility, the stubborn preservation of their faith, the legislative formation of the judicial system, the final formation of the tools of the network marriage institution ensured the creation and half-century existence of an independent statehood of Armenia in 1185-1236.

Keywords: *the Bagratid Armenia, the Zakarid Armenia, the United States of Armenia, Virk, King David IV, Queen Tamara, the goal of independence, Sarkis II the Great, Zakare II Shahanshah, the Armenian army, the new nobility, the collection of laws, network marriages, faith, philosophy of education.*

ENTRANCE

In 1045, the Bagratid young king Gagik II Bagratuni was forcibly invited to Constantinople, the capital of the Byzantine Empire, where they deprived him of treacherous insidiousness from power, and he has not returned to Armenia anymore. Armenia has lost both its king and its independence. The short-sighted Byzantine policy removed the fence-shield leading to its country, Armenia. This foolish political step humiliated Armenia for the Seljuk, Arab, wandering Kurdish conquerors, and vampire tribes and opened the door to the destruction of Byzantium.

Aristakes Lastivertsi, an eyewitness historian of the 11th century, recorded: "... The king... as if a prisoner is sitting in a distant world, and the same way the patriarchal throne deprived of its throne, with a face of a bride becoming a widow, looks sad." The cavalry roams homeless, some in Persia, some in Greece, some in Georgia. The nobles and the

rulers expelled from the homeland ... everyone roars somewhere, like the lions' cubs..." No voices of vintage joy are heard, nor the words of praise addressed to the crushers are heard in the hovel ... "(Aristakes Lastivertsi, 1971).

This was a harsh reality, the tragedy of an entire nation. Armenia, one of the region's strongest kingdoms decades ago, whose lords also ruled over the kings of Virk and Aghvank, who held Shahinshah, the King of kings, conqueror titles. ["In / 1001 /... during the glorious reign of the Armenian and Georgian Shahinshah Gagik...(The Divan of Armenian lithography, volume 1, 1966)", «...My writing is constant by order of Gagik Shahinshah, the son of King Ashot» (The Divan of Armenian lithography, volume 1, 1966), "In 1036... during the glorious reign of the son of the Armenian and Georgian Shahinshah Gagik, the mighty cosmopolitan Smbat... » (The Divan of Armenian lithography, volume 1, 1966)" ... in the year of four hundred and twenty-five /975/... took the crown... Smbat, called the Cosmopolitan"] (Vardan Vardapet's, 1862), was left in the past and occurred in an uncertain reality. Armenia, which has lost its statehood, would gradually lose its Armenian population. "In / 1001 /... during the glorious reign of the Armenian and Georgian Shahinshah Gagik..."

THE DESIRE FOR INDEPENDENCE IS A NATIONAL GOAL

In such a historical situation, the main imperative of establishing an independent state was the circumstance that the people lived in the natural, historical territory. After the fall of the Bagratuni kingdom, both Byzantine Armenia and Eastern Armenia were invaded by foreign bandits, and the Turkish, Arab, Kurdish and Seljuk foreigners became owners in parallel with the decrease in the number of native-born owners.

The tragedy of the complete deprivation of the Armenian population hung over the heads of two Armenias. It was very difficult, almost impossible, to maintain ethnicity under a foreigner's yoke, give birth and raise children, and reproduce. During those decades, hundreds of years, the periodic massacres wore the Armenian nation. Let's bring some examples.

During the second Seljuk Invasion, just four years after the loss of Armenia's independence, in 1049, the city of Artsn was captured, and destroyed, and 150,000 people were massacred (Matteos Urhayetsi, 1991).

In 1058, the Turkmen could not conquer Kars and Ani, destroyed the Armenian settlements in the Basen Valley, and massacred 30,000 people only in Okomi town (Aristakes Lastivertsi, 1963). In August 1062, Seljuk sultan Alpaslan besieged and captured Ani due to a disagreement among the commanders.

The streets of the city have been filled with corpses so that his troops could not move. He left with his army of hundreds of thousands, taking with them 50,000 Armenian captives (Matevos Urhayetsi, 1991). In 1162, Yelkuz Atabek could not capture Ani; he spread destruction and death in the Shirak and Aragatsotn provinces, fired four thousand people in the Mren fortress, and five thousand people in Ashnak village. (*The extracts of priest Samvel Anetsi from the books of the historians, 1893*).

In 1170, the Seljuks captured the last stronghold of the Syunik Kingdom, Baghaberd. The Armenian inhabitants of the kingdom gathered here, and the treasures of the spiritual centres of the kingdom were moved here, including more than 10,000 manuscripts. The population of the fortress was massacred completely, and the treasures were "taken captive by all, and were scattered from the face of the world"(Stepanos Orbelian, 1910).

The non-existence of the future, the attacks and the robbery of foreign gangs at every moment, the murders have brought to the most horrible reality. The owners of Armenia voluntarily started leaving their homeland. They went to Cappadocia, Cilicia, and Constantinople, farther in that direction, reached Russia along the shores of the Pontic Sea, farther away, and moved to Egypt and farther through the territory of Mesopotamia.

They went with clans, subordinate populations, working farmers and movable property. In 1021, King Senekerim of Vaspurakan, together with his sons David, Abusahli, Atom, Constantine, and his nephews Derenik, Gagik and Ashot gave his country, i.e. 4000 villages, 8 cities, 72 fortresses, 115 monasteries, to the Byzantine Emperor, and with about 70-80 thousand people, including 14,000 men, moved to the territory of the Empire, receiving "Sevast and Laris and many suburbs /*Prastins, suburbs, villages.*/ " (Vardan Areveltsi, 2001).

In 1065, King Gagik Bagratuni, the son of King Abass of Kars, "persecuted by the Turks, gave his homeland to Greece and instead got Tsamndav, Laria, Amasia, Komana and a hundred of suburbs /prastins/ which are villages" (Vardan Areveltsi, 2001).

It should be noted that in 1045, as a result of the betrayal of the Armenian Catholicos Petros Getadardz, Prince West Sarkis, Byzantium captured the capital of Ani, as a result of which "The power of the Bagratuni dynasty collapsed" (Matevos Urhayetsi 1991). Armenian King Gagik II, who was "invited" to Constantinople by oath, had never returned to Ani. He has been forced to "take Kalonpaghat and Pizu"(Vardan Areveltsi, 2001). near the Cappadocian border instead of his homeland.

The Muslim conquerors, capturing different parts of Armenia, have killed and burned hundreds of thousands of Armenians, sold hundreds of thousands of Armenians into

slavery, displaced hundreds of thousands of Armenians and drove them out to work in their territories.

In 1196, Ghiyas ad-din Qey Khosrov resettled 70,000 Armenians from different regions of Armenia to the Akshehir region. The Armenians driven out here were divided into groups of five thousand people and were given villages, houses, cultivation tools and seeds. Artukhyan Kara Aslan commented on this as follows. "We will not enslave these displaced people. We will accommodate them in the villages. They will work for us in the farms, that is, they will pay us taxes with the created material goods." (The History of Armenian People. Volume 3. 1976), (Turan O., I p. 88-89). In the second half of the 12th century, semi-independent ruling islands of the Armenians were preserved in some mountainous regions of Western Armenia, in the northern part of Lori of Eastern or Northern Armenia, in the two borderline fortresses of Tavush and the villages adjacent to them, i.e. in Nor Berd and Matsnaberd saved from the robberies of the Georgian Bagratunis. The independent owners of Artsakh maintained their independent existence.

Independence is an inalienable and indisputable value, whatever it may be. Neither the massacres, the destruction and robbery nor the eviction of Armenians from the Armenian territories could kill the desire of the Armenians to restore their statehood. And the restoration of the independent statehood of Armenia at the end of the 12th century became the national goal of the new nobles (elite) of Eastern Armenia. Armenia became the revival of their ethnic patriotism and ethnic self-consciousness.

NEW NOBLES/ ELITE

The owners of the ancient aristocratic and ruling dynasties of Armenia, which has lost its independence for 140 years, were either killed or left the homeland decades ago, and the heirs born under the foreign subordination already had little contact with them in terms of courage and devotion, yielding to their ancestors.

The country needed one who would raise the torch of ethnic self-conscious patriotism, a new leader, who would unite, gather, strengthen with faith and inspire faith for fighting, winning and living for independence, combining the preserved fragments of the Armenians.

Time has given birth to such a leader. The ancient Armenian womb has given to the world by the Zakaryans family and its leader Zakare II Shahanshah, the king, the emperor, the dictator, and the cosmopolitan, who came and gathered the fragments of the

Armenians, created ideological and philosophical support for the restoration of the Armenian independence.

His companion in arms and warlords stood next to him; they were the Vahramyans (Shahnazaryan A.I., 1990), the Vachutyans (Petrosyants T. 2001), the Orbelyans (Bishop Stepanos of Syunik, 1861), (Grigoryan G., 1981), the Tmogvetsis (Kirakos Gandzaketsi, 1961), the Honents (The Divan of Armenian lithography, volume 1, 1966), who did not have an aristocratic-ruling origin, as well as the representatives of the ancient ruling dynasties, i.e. the Khaghbakians (Garegin Hovsepyan, 1928), (Hovsep Yeghiazaryan, 1955), (Kirakos Gandzaketsi, 1961), the Artsrunis (Tovma Artsruni and anonymous, 1978), the Pahlavunis (Vardanyan V., 2008), the representatives of the Khachen royal houses, i.e. of Verin and Nerkin Khachen, the Tsaris (Ulubabyan B. A., 1976).

Historian Vardan Areveltsi in his chronology, wrote first about Zakaryan: «In the year of six hundred and ten / in 1161 / Georgian King Georgy captured Ani from Patlun amira and left Prince Sadun in Ani, where he was betrayed as if he was carefully fortifying the city walls to rebel, for which the king dishonoured him and appointed Prince Zakaryan Sargis in his place in Ani” (Vardan Vardapet, 1862):

In 1161, the grandfathers of Commander Sargis Zakaryan, who was appointed the governor of Ani, descended from the province of Korchayk, located south of Lake Van, where they ruled the Smbataberd, Alkeqar, Ashotaberd and Tmoris fortresses. It was from this dynasty that Commander Ivane I later reported that they descended from the Bagratuni dynasty. (The Divan of the Armenian lithography, volume 6, 1977).

The weakening of the Artsruni kingdom of Vaspurakan and the abolition of the kingdom in the southern part of the region opened the door for the influx of Kurds. They entered Korchayk like locusts. They not only came like locusts with innumerable flocks of sheep, but they also began reproducing like locusts.

During a very short time, within 15-20 years, the legal owners of these lands became such a minority that they did not even have air to breathe. In addition, the widespread impudent greed of the Kurds, the theft, the way of life by robbery, and the abduction of women and girls have filled the cup of the patience of the Armenians.

The elders have decided to leave their homeland and fortresses to emigrate from that land, which instead of the Armenian name of Korchayk, has already been called the Kurdish Babirakan Khel / region (Kirakos Gandzaketsi, 1961) /, because the Kurdish hordes have come from those lands, and according to their tradition, they, first of all, eliminated the historian name, and Korchayk has been renamed into Babirakan (Babylon) Khel.

A whole dynasty from Korchayk, protected by about four thousand cavalry soldiers, with a caravan of more than five thousand children, women, girls, grandmothers and grandfathers, flocks of sheep and cows, herds of horses and mules, and carts loaded with property, took the road to Tavush, whose owners Kyurikyan-Bagratunis agreed with the messengers sent to them that they would receive their compatriots.

The caravan entered the border of Persia through the southern part of Van, passed the Araks river in the Syunik region, and ascended to the Tavush world by the foot of Aragats and through the territory of the Nig province. The relatives gave the newcomers the Khozhorn Fortress with the surrounding villages to live there. The local Bagratuni-Kyurikian kings have solved the two problems.

They first helped their relatives and gave them a place to live. Second, by welcoming the newcomer compatriots with their great number of dynasty, servants and herds of animals, they increased the number of Armenians in their Armenian-displaced area. This action was both militarily and economically beneficial. The defence capability of the region has increased.

The newcomer compatriots settled their military capabilities, replenished and formed a military unit of about ten thousand (cavalry, infantry) with local residents. The council of elders of the dynasty elected the prince named Zakare / A / to lead his own army.

Starting from that moment, the centre of power in the region shifted to a new owner of Khozhorni Zakare / A /, as neither the host Bagratuni-Kyurikyans nor the Artsrunis settled on that side Mahkanaberd and Cayenne nor the other ancient Armenian ruling houses had such military capabilities.

Zakareh A was succeeded by his son Sarkis /the Great/ in the position of Commander (Sarkis Zakaryan mentioned by historian Vardan Areveltsi). This Sarkis / the Great / has strengthened and increased his military capabilities. He, like his father, continued uniting the Armenian separately armed forces. Under his power, the army could already unite about 15-20 thousand soldiers.

This was a powerful force. The Georgian rulers also especially needed that power. The mere fact that the owners of Virk did not have their own army and that they mainly used the services of Ghpchagh or Alan mercenaries, it was very advantageous to attract the commander of a large, well-armed Armenian army of the professional unit and to use his military forces for their purposes. Commander Sarkis/ the Great/ was so powerful that both in Khozhorni and in the Georgian court, he and his sons had been recognized and named as Zakare's house and the Zakaryants of Zakaryans.

The Georgian rulers used the Armenian armed forces mercilessly and independently managed the spoils received from the wars. King David IV the Builder /David D the Builder, the King of Georgia and Armenia in 1089-1125. He was the first king to add the title of King of Armenia to his royal list/ was the first Georgian ruler of Armenian origin who also proclaimed himself the King of Armenia. Kings Demetre I /Demetre I, the King of Georgia and Armenia in 1125-1154, 1155-1156/, David V/ David V, the King of Georgia and Armenia in 1154-1155. There were no attacks in the direction of Armenia, only during the reign of this king. He even intended to return the lands of the Lori kingdom occupied by his grandfather, King David IV, to King Kyurike, as a result of which he was poisoned and killed/; Georgy III /Georgy III, the King of Georgia and Armenia in 1156-1184/ called themselves the same way. Their attacks in the south, east or west have been held in the direction of the Armenian territories.

The Armenian army, a part of a mercenary army of Ghpchaghs and Alans, also destroyed the Armenian territories, fortresses, towns, and villages and the actions of expulsion of the local Armenian population en masse to the depths of Georgia. The Georgian rulers did it to develop their economy. From the very beginning, all this satisfied the Armenian soldiers to some extent because it gave their share of the benefit.

Gradually, the Armenian soldiers, awakening their ethnic self-consciousness, started looking at the situation negatively. They were saddened that the Georgian rulers arbitrarily handed over the liberated Armenian historical territories or that Georgian. Dissatisfaction was fermented, and fermentation was legal. The ruling elite of Georgia, no matter how much they looked at the situation, in any case, saw and understood that only the Armenians in the region had real power, with their army of 20-25 thousand and that they had to take it into account whether they liked it or not.

Before his death, King Georgy handed over his crown to his daughter Tamara. King Georgy, like his predecessors, relied mainly on the Ghpchagh prominent men and their armed forces, which became very expensive in terms of future demands.

Considering that circumstance, Queen Tamara, who replaced her father, began relying unconditionally on the Armenian Armed Forces. The involvement of the Armenian aristocracy in the official Georgian state system played a big role in this. As a result of the natural grace, the Armenians managed to gain a place in the economic, state and military spheres. Tamara had nothing to do but to give a legal formulation to the created situation.

In 1185, she de facto recognized the independence of Armenia. That way, it was more profitable for Virk. Independent Armenia, by defending itself with its army, would, in fact, reliably defend the south of Virk. At the same time, granting independence to

Armenia, Queen Tamara's Virk, with equal rights with independent Armenia, formed a joint security system of two independent states, with a joint state council and state officials.

In fact, in the first year of her reign, in 1185, Queen Tamar handed over to Sargis II Lori-Tashir, the estate given to the General Commander of the Defense Minister-Army of the Armenian-Georgian united state. The region was granted the status of "samtavro" (independent), and Sargis II the Great was granted the status of "mtavar" (king).

Armenia was granted independence in an international-legal format (Torosyan Khachatur, 1992).

The work of Sarkis II the Great was best continued by his eldest son, King Zakare II (Shahinshah since 1193). During 25 years of his rule, he transformed Lori-Armenia, which gained formal independence in a small area of Lori, into an independent, strong, rich and culturally developed Hayk-Armenia state, which became one of the most serious military-political actors in the Middle East.

ARMY

From the first day of his rule, Zakare II Shahinshah made strengthening the Armenian army his main task. Within a year or two, he organized a 50,000-state cavalry with all types of weapons, armaments and state support.

Zakare II Shahinshah built a united state on the ruins, re-liberating the whole of Bagratunis Armenia. "By the will of the Almighty God..., they took back.... the inheritance of their ancestors...., the impregnable Anberd castle and the royal city of Ani, then the strong Bjni, Marand, up to Gavazank, Tabriz, from the city of Karno to Khlat, Shaki and Shravan, Partav, up to Belakan and numerous areas with their borders..." / In Vardan Vardapet's "Collection of History" book published in Venice in 1862 we read: "..... and they /Zakare II and Ivane I) liberated many fortresses from the Turks in the difficult times, in the year of six hundred and forty (1191) they took the land of Shirak and in the year of six hundred and forty-five (1196) they took Anberd, in the year of six hundred and eight (1199) they took Ani, in the year of six hundred and fifty (1201) they took Bjni and in the year of six hundred and fifty-two (1203) they took Dvin and in the year of six hundred and fifty-five (1206) they took Kars for the King, then Getabak and Charek. And their names were spread in every country!." Almost the identical information is provided by Kirakos Gandzaketsi / The History of Armenia, p. 163 /, Stepanos Orbelyan / The History of Sisakan State, Yerevan, 1952, pp. 391-392 / (The Divan of the Armenian lithography, volume 6, 1977).

The state border of Armenia started from the Caspian Sea, crossed the Gag-Dzorakert-Javakhk-Ardahan-Panaskert line and reached Sper. Armenia of Zakare II was neither included in Virk nor was a part of it nor a taxpayer. It was an independent kingdom.

He handed over to his descendants the powerful, welfare and state-minded people. For twenty-six years, he headed the Armenian army, had more than a hundred small and big victories, and even some months before his death, and he reached with the Armenian army the Persian city of Rey (present-day Tehran). He fought and defeated all the once powerful states-neighbours of Armenia in the Middle East and made the emirates from the Caspian Sea to the Artsakh territory, the Emirate of Karin taxpayers.

He has not spared anything to increase the country's defence capabilities. In Ani, he has built the largest wall pyramid, a part of the wall. At his call, high pyramids were built by the rich, wealthy people and ordinary citizens of Ani. The same has been done in the whole of Armenia. He ordered the construction of impregnable fortresses in all parts of Armenia, as well as to strengthen the old fortresses and castles.

During his reign, more than a hundred fortresses were fortified and became impregnable. He was resolute and cruel towards apostates, conspirators, and traitors, but he was kind and careful towards soldiers and villagers. He was the great defender of the Armenian Church, the defender of the Armenian faith.

He could yield in minor matters, but he has never hesitated in the cornerstone issues of faith. Churches have been restored and operated in more than three thousand villages of the country, and more than a hundred new churches corresponding to the spirit of the century have been built (Harichavank, Akhtala, Nor Getik, Hovhannavank, Geghard, Saghmosavank, Tegher, Noravank, Dadivank), two hundred new and magnificent porches have been built. These deeds have created the image of a defender and a faithful ruler among the people.

UNITY

At any stage of thousands of years of Armenian history, it is impossible to find a king, ruler, commander, and clergyman who succeeded during his reign in ensuring exceptional national unity and, during whose reign there were no centrist movements, betrayals, but there was exceptional unanimity.

Zakare II Shahanshah was the only ruler. In 1185, Queen Tamara granted independence to Lori-Armenia, recognized Sarkis II as the King of that country, and gave him the gold medal of the Commander-in-Chief-Sparapet of the United States. In the same year, 22-year-old Zakare / II /, by order of his father, Sargis II, became the

Commander-in-chief of the Armenian troops operating within the Armenian-Georgian united army.

Only two years after the death of Sarkis II, Zakare / II / ascended the Armenian throne, first as the King until 1193, then as the Shahinshah since 1193, and he was crowned in 1195.

In 1191 (Shahinyan A., 1968), Zakare II Shahanshah, at the age of 26, became a member of «darbaz», the state council of the United States of Armenia and Virk, the Minister of Defense of the United States, the Commander-in-Chief/ Sparapet/ of the united troops, the Minister-keeper of the seal of the United States and the second person of the United States.

He could establish an atmosphere of absolute tolerance, cooperation and solidarity in Hayk-Armenia.

Zakare II Shahanshah, the head of the Hayk-Armenian army until he died in 1213, fought against all the more powerful states of the Middle East, the neighbours of Hayk-Armenia and won. The younger brother of Zakare II, Ivane I, has been next to him and helped him for 26 years.

An example of such brotherhood has not been recorded in our history anymore. This brotherhood had not broken even when Ivane A Zakaryan changed his religion and converted to the Chalcedonian religion.

A real test of brotherhood and bloodshed was the fact that due to negligence, Ivane I was taken prisoner by Khlat amira, and in order to liberate his brother, Zakare I Shahinshah abolished the siege of Khlat, returned the liberated territories in the whole eastern part of Van, paid 10 thousand gold and married his nephew Tamta with the son of Khlat Amira (Kirakos Gandzaketsi, 1961). But the cruellest thing that had happened was that Zakare II Shahinshah rejected the idea of liberating the lands of historical Armenia.

STEADFASTNESS OF FAITH

Zakare II Shahinshah built Armenian-Georgian relations on an tolerant political basis, which was difficult to say about the Virk Council of Elders and the clergymen. Serious grievances have been reported due to the aggressive policies of Virk's clergymen.

The historians mentioned the two extremely controversial events that most likely took place before 1193. / In 1195, Commander Ivane I founded the Chalcedonian Church of Tezharuyk. It means that he should have become Chalcedonian before that/. The first

one was related to the circumstance that Easter day has been celebrated with a difference of one week. The disputes at the local level have not been effective. One prince sent Zakare II Shahinshah and Queen Tamara to Jerusalem for clarifications connected with the problem.

The Armenian and Georgian princes, who had returned to Tpghis from Jerusalem, told the rulers that they had turned to the spiritual leaders in Jerusalem and presented the purpose of their coming to the city of the Lord. Taking into account the fact that, according to the tradition, the lamp on the Lord's cemetery should be lit on Easter day on its own, without man's help, the Arab ruler of Jerusalem prompted to indicate in what faith the fire of the lamp would be lit on its own on the Easter day.

The Chalcedonians' expectations were not met, and the fire of the lamp was not lit. They have been waiting for exactly seven days. The fire of the lamp was lit on the day of celebrating Easter by the Armenians. By order of the Arab governor of the city, the Arabs started beating the Orthodoxes in all the country's churches as heretics (*the History of Armenia*, 1982).

No matter how cognitive and reliable the story of the princes was, nothing changed in the actions of the parties.

They say that as if sometime after the explanation of the princes sent to Jerusalem, after the Sunday liturgy, the Georgian priest did not give a communion bread to King Zakare, who approached him for receiving the communion bread, just because he was an Armenian, according to the priest, one of the cursed ones. And as if Catholicos Hovnan of Virk said on the same occasion: "None of the Orthodoxes will allow himself during the priesthood to voluntarily give you, the seven-time cursed Armenians, a communion bread, and even if there appears somebody, he will be an abductor dog."/The historian of Queen Tamara narrated the case. The basis of this scene has been entirely taken from the historian of Queen Tamara. We are very sceptical of the historian's information that the Georgian priest called King Zakare one of the cursed and at least survived. We strongly believe this whole section is the "fabric" of the further period of Georgian arrogance./ (*Khosrov Torosyan*, 1992) After these humiliating expressions, as if the Catholicos wanted to argue with Zakare II Shahanshah. However, the latter said he was not a church theorist and could not argue. The famous bishops and monks of Northern Armenia headed by the old Catholicos Stepanos of Aghvank / The Georgian historian mistakenly wrote the Catholicos of Akhtamar instead of Aghvank, which was impossible, as the Catholicos of Akhtamar was under anathema at that time./ came at his invitation and debated with the Catholicos of Virk (*L. Melikset-Bek*, 1934).

The Armenians spoke with grandeur and diffusively about their faith because they were very well prepared. The Catholicos of Virk allegedly denied what the Armenians said, but the Armenians insisted on themselves.

Catholicos Hovhan of Virk has exhausted the opportunities for the debate. And that has already confirmed that the Armenians were both right and winners in the debate. Finally, Catholicos Hovhan turned to an anti-religious step, i.e. to determine the veracity of the Armenian or Georgian religions through dogs. The Armenians refused such an anti-Christian action, and when the Georgian Catholicos insisted, they said, "you do it."

And, contrary to the opposition of the Armenian side, at the suggestion of the Catholicos of Virk, the two sides exchanged one dog so that after keeping them hungry for three days, they would put a communion bread in front of them under the condition that after the hungry days if one of the dogs refuses to eat the communion bread, it will mean that the faith of that dog's side is more preferable.

Three days later, the Georgian dog left the Armenians and did not approach the communion bread, and the Armenian dog kept at the Georgians ate the communion bread. Owing to this, the Georgians have stated with satisfaction that their religion is better. The Georgian historian wrote that in the tent of Zakare II Shahinshah, his brother Commander Ivane I said to his brother: "Brother, I did not want to take part in this dispute because the Georgians have true faith. What prevents us from accepting that true faith and being baptized by the Georgian Catholicos?" Zakare II Shahinshah answered his brother: **"I will not join the Georgians. Whoever will be asked on the Day of Judgment, let him answer."** Commander Ivane I converted to the Chalcedonic religion and was baptized in a Chalcedonian order (*Khosrov Torosyan, 1992*).

The abovementioned cases indirectly prove serious religious problems in Armenian-Georgian relations.

It is known that the Armenian Church has never imposed religion on any other nation during its centuries-long history. Meanwhile, the same cannot be said about Orthodoxy. Starting from Chalcedon's meeting, when the Armenian spiritual fathers accepted the principle of monophysitism, the Orthodox Church launched a campaign of intolerance against the Armenian Church.

This has been done with peaceful and aggressive actions, by force of weapons and by threatening war against Armenia. Sometimes they succeeded. In the 630s, Emperor Constantine came to Karin with his army and Catholicos Yezr Parazhnakertsi, who went to meet with him, and forced him to sign a document of unification of the Armenian and Greek churches. But that paper existed during the lives of only a few Catholicoses. In

reality, Catholicos Yezr, returning to Mother Etchmiadzin, continued to be guided by the Armenian rite.

The Catholicoses, who succeeded him, also acted the same way. Leaving the Armenian Church in 607 and converting to Orthodox, the Georgian Church also adapted an intolerant position against the Armenian religion.

When the state of the Armenian Bagratunis was strong, and when Virk was a part of the Armenian land, the Armenian Church had not taken any steps to force the Georgians to convert to the Armenian religion. But when the situation changed, Armenia lost its independence in 1045, Virk gained independence, and the Virk Church immediately started a campaign against the Armenian religion.

Under the guise of a struggle against the Seljuks, the rulers of Virk also plundered the different regions of Armenia and forced the local Armenians to leave their destroyed settlements and take the "safer" way to Virk. In 1104, King of Virk of 1089-1125 David IV the Builder conquered and owned the Armenian kingdom of Heret and Kakheti of the Kyurikyans, captured the Kyurikyans' capitals Schwilden and Lore fortress.

And chasing the Armenians to the depths of Virk, "... built an Armenian city in the Georgian world, established many churches and monasteries, and named the city after Gora / Today's Gori town / ...» (Matteos Urhayetsi, 1991). This step should not be considered only by his love towards the Armenians. It should be taken into account that with this step, he took the people blooming in his own country to Virk.

The modern Armenian historians, on the one hand, have described with heartache the massacre of the Armenians, the native owners of Armenia, by foreign Muslim oppressors, as well as the destruction of settlements, burning, deportation, the resettlement of foreign elements in the deported Armenian settlements and the deterioration of the ethnic composition of the population. On the other hand, they used words of praise for the neighbouring Georgian rulers, who, with the same "diligence", destroyed Armenia, creating an uninhabited security zone between themselves and their enemies.

Unfortunately, Armenian historians have only seen their times. They could not have known that under the conditions of the reign of the same and numerous Muslims, the Armenians remained Armenians, and the number of the Armenians, who changed their religion, was insignificant, but in Georgia of the same Christian faith, the Armenians changed their religion very quickly during 15-20 years. Even the princes have changed their religion. Brother of Zakare II Shahinshah Ivane, son of Zakare II Shahinshah

Shahinshah I and his heirs, the heirs of Sarkis the Small, the owner of Javakhk descended from Zakaryan Vahram, have converted to the Chalcedonian religion.

The Armenian population of the Armenian Kingdom of the southern Kakheti, which came under the rule of Virk in the middle of the 1100s, completely lost its ethnic belonging. In fact, the inhabitants of the Armenian territories in the territory of Virk were forcibly converted to the Chalcedonic faith.

THE "BOOK OF JUSTICE"(Mkhitar Gosh, 1977) OF MKHITAR GOSH IS THE CORNERSTONE OF STATEHOOD

Monk Mkhitar Gosh (Levon Melikset Bek, 2016), a great medieval thinker, a theologian, a jurist, a fable writer, a tireless defender of the Armenian Church, a spiritual leader of the Eastern Armenian side, who settled in the palace of Vakhtang Haterkts, King of Verin Khachen, has gone beyond his contemporaries with a flight of thought and felt that the Zakaryans, who have entered the historical arena, are striving to build a state. He undertook the work on the creation of a cornerstone book of justice of the state in 1184 and completed it on the eve of the coronation of Zakare II Shahinshah in 1193.

The "Armenian Book of Justice", created by Mkhitar Gosh, is a collection of civil and church laws. It regulated the internal life of the newly created Armenian state and contributed to the improvement of the condition of the people, the unification of the people and the protection of a centrist state. The "Armenian Book of Justice" had a huge impact during Mkhitar Gosh's lifetime, not only as an application code but also as a state constitutional justification of the state, an exact philosophical system in which the conduct rules of the king, princes, soldiers, clergymen, as well as the rules of conduct of peasants' life have been recorded and regulated.

During a short period, the "Book of Justice" passed a vital circulation test on the Eastern Armenian side in Artsakh, and then it was introduced in the Hayk-Armenia state created by Zakare II Shahanshah. Mkhitar Gosh's "Book of Justice" became the first and most important substantiation of the independent Armenian state created by Zakare II Shahanshah.

This legislative document was a working tool for the state bodies. Mkhitar Gosh was the first legislator who tried to substantiate the legal stages of society's development and reveal the driving forces of the time. Getting rid of the strong religious prejudices of the time, he tried to reveal the material bases of historical situations, the regularities of phenomena and the causal relationships. Mkhitar Gosh realized that no nation, including the Armenians, would have any development without independence.

The marriage institution has been a serious tool of state-building for thousands of years. Many problems have been solved through the establishment of marital relations, and the relations between the states and the ruling families have been normalized. The marriage institute has been best used by Sarkis II the Great, the first king of Armenia in 1185-1187, the greatest Armenian military and political figure of the 12th century, the Commander, the first Minister of Defense of the United States of Armenia and Virk.

He married his two daughters, Dopin and Khorishah, with the two branches of Khachen, Prince of Tsar Hasan Tsaretsi (Vardan Vardapet's 1862), (Ulubabyan B.A., 1975), (Bishop Karapet, 1914) and King of Nerkin Khachen Vakhtang Tangik (Ulubabyan B.A., 1975). His third daughter Nrjis got married to the heir of the Hamazaspyan-Mamikonyan dynasty of Dsegh (The Divan of Armenian lithography, volume 9,1987). He also married Zakare the Small, a son of his brother Vahram, with Khatun (Karo Ghafadaryan, 1963) (Tigran Hayazn, 2005), a daughter of Prince Hasan, a son of Desum, one of the secondary branches of the Khachen dynasty.

His sons, Zakare II Shahinshah and Commander Ivane II, continuing their father's business, married their younger sister Vaneni-Nana with Kyurikyan King Abbas II (Kirakos Gandzaketsi, 1961) (The Divan of Armenian lithography. Volume 6, 1977) (Zakaria Kanakertsi, 2015), they married with the daughters of other ruling houses, as well as they encouraged their subordinate princes to marry their children with the representatives of other ruling houses.

These marriages have become effective on the way of building statehood. Khozhorn fortress and the surrounding lands were given to the Zakaryans by the Kyurikyan kings, Mahkanaberd was given to the Artsrunis, the Cayenne province and the surrounding lands, the lands belonging to the owners of Dsegh, the lands belonging to the owners of the three branches of Artsakh, i.e. Tsar, Haterk, Khokhanaberd, as well as the lands of Matsnaberd and Nor Berd and the surrounding lands belonging to the Kyurikyans as a result of connecting each other through the network marriages, in fact, created the land of the further statehood, where a new state was created.

These marriages became the basis for political integration and ideological and cultural identification rather than solving the problem of satisfying basic instincts.

REFERENCE LIST

Aristakes Lastivertsi (1963). "The History" edited and compiled by K. Yuzbashyan. Yerevan.

- Aristakes Lastivertsi,(1971).** History. Translation by V.A Gevorgyan. «Hayastan» Publishing House, Yerevan.
- Bishop Karapet, (1914).** «Materials on the Armenian Princedom». Volume B. The Dopyans and Melik Shahnazaryans. Mother See of Holy Etchmiadzin.
- Bishop Stepanos of Syunik(1861).** The History of Sisakan House Published by Mkrtich Emin. Moscow.
- Garegin Hovsepyan (1928).** The Khaghbakyan or Proshyan in the Armenian History. Part one, Vagharshapat.
- Grigoryan G. (1981),** Syunik under the Orbelians, the 13th-15th centuries. Yerevan.
- Hovsep Yeghiazaryan (1955).** Kecharis Monastery and its Lithographic Inscriptions. "Echmiadzin" magazine, number 12.
- Karo Ghafadaryan (1963),** Haghat, Yerevan.
- Khosrov Torosyan (1992),** "The History and Praise of the Throne Bearers" is the source of the history of Zakaryan Armenia and the Zakaryans. The publishing house of the Academy of Sciences of Armenia, Yerevan.
- Kirakos Gandzaketsi (1961),** The History of Armenia. Edited and compiled by K.A. Melik-Ohanjanyan. The Academy of Sciences of the Armenian SSR, Yerevan.
- Levon Melikset Bek(2016),** The Monks (vardapets) of the Armenian Northern Parts and their identity. The Armenian-Georgian relations / the experience of historical research /. Translated from Georgian by Hrach Bayramyan. Mother See of Holy Etchmiadzin Publishing House.
- Matteos Urhayetsi (1991),** Chronology. Grabar original by Mambre Melik-Adamyan and Nerses Ter-Mikayelyan. The Yerevan University Publishing house, Yerevan.
- Melikset-Bek L.(1934),** the Georgian sources about Armenia and the Armenians. H. A; Yerevan, pp. 219-220.
- Mkhitar Gosh (1975),** The Book of Justice, Edited and compiled by Khachatur Torosyan, Yerevan.
- Petrosyants T. (2001),** The Vachutyans, Yerevan.
- Shahinyan A. (1968),** The Kosh monument and its inscription, The historical-philological journal, No. 2.
- Shahnazaryan A.I. (1990),** The Power of the Vahramyans. Yerevan.
- Stepanos Orbelian (1910),** the History of Sisakan Province, Tpghis (Tbilisi).
- Tigran Hayazn (2005),** Women of the Soft Armenian World, the biographical

encyclopedia, book one. Yerevan.

Torosyan Khachatur (1992). "History and Praise of Kings" as a Source of the History of Zakaryan Armenia, Yerevan.

Tovma Artsruni and Anonymous (1978). The History of the Artsrunyats House, Translated and notified by V.M. Vardanyan; Edited and compiled by A.A. Abrahamyan et al. Editor R.G. Sargsyan. Yerevan, The Soviet writer.

Turan O. (I). Les souverains Seldjoukides et leurs sujets non musulmans, Studio Islamica, I, p. 88-89.

Ulubabyan B.A (1975). The Power of Khachen in X-XVI centuries. Yerevan.

Vardan Areveltsi (2001). Space History. The new Armenian translation and footnotes with a star by G.B. Tosunyan. The YSU Publishing House, Yerevan.

Vardan Vardapet (1862). The Collection of History. Venice.

Vardanyan V., (2008). The Pahlavunis. The Guardians of the Armenian Statehood and Spiritual Purity. Yerevan.

Zakaria Kanakertsi (2015). The History the «Encyclical» of Hovhannavank, Edited and compiled by Armen Virabyan. Yerevan, author's edition.

Orbeli H. A. (1966). The Divan of Armenian lithography: protocol 101 (Vol. 1). Ani town.

Orbeli H. A. (1987). The Divan of Armenian lithography: protocol 761 (Vol. 9). Yerevan.

Avagyan S. A., Hr. M. Janpoladyan (1977). The Divan of Armenian lithography: (Vol. 6). Ijevan.

Ter-Mikelyan A. (1893). The extracts of priest Samvel Anetsi from the books of the historians. Vagharshapat.

Arakelyan V. (1982). The History of Armenia. Translation, preface and notes. The "Soviet Writer" Publishing House.

The History of Armenian People. (1976). In The History of Armenian People (Vol. 3, pp. 502–503). The Institute of History of the Academy of Sciences of the Armenian SSR.

The article submitted and sent to review: 12/04/2021

Accepted for publication: 08/08/2022



This work is licensed under a Creative Commons Attribution-Noncommercial 4.0 International License.