

Nahid Mammadov

**HISTORICAL AND RELIGIOUS
MONUMENTS IN THE OCCUPIED
TERRITORIES OF AZERBAIJAN**

BAKU – 2017



THE STATE COMMITTEE ON
RELIGIOUS ASSOCIATIONS
OF THE REPUBLIC OF AZERBAIJAN

It was published by the State Committee on Religious Associations in line with the Decree № 892 of the President of the Republic of Azerbaijan dated November 27, 2014, on “Financial aids to the religious communities in Azerbaijan” allocated from the President’s Reserve Fund to the State Committee on Religious Associations of the Republic of Azerbaijan.

Foreword by: Mubariz Gurbanli

Editor: Nijat Mammadli

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Baku, 2017, pages 96.

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FOREWORD

Victims of Armenian aggression, which has been lasting for more than two centuries against people of Azerbaijan, are not solely our compatriots, but also cultural monuments, holy places and temples, history of which can be traced thousand years back. Nowadays, it is almost impossible to specify total number of our religious-cultural monuments that have historically undergone been victims of Armenian aggression and to gather detailed information with respect to them. So that Armenians who were moved to the territories of Karabakh and Western Azerbaijan as of 19th century initially committed aggression in different periods but stage by stage first against the lands of Azerbaijanis, then our compatriots residing there and henceforth our monuments. Such aggression has been conducted in an active phase at the beginning of 19th century, in 1905 and 1918 and reached a tipping point as of 1988. Historical monuments are living archives shedding light on the past of nation and keeping always fresh its memory. As to historical-religious monuments they are holy places preserving not only historical memory of nation, but also its moral and spiritual memory. In this respect, it is apparently clear why Armenians destroy historical-cultural monuments, as well as our temples. They aim to destroy with this way both our historical past and spiritual memory from the lands where we have resided for thousands of years.

National leader Heydar Aliyev who came back to power in 1993 in the most miserable days of our nation, well foresaw such policy and announced to the world the facts of aggression, deportation and genocide committed by the Armenians against Azerbaijanis. The Great Leader signed a Decree “On mass deportation of Azerbaijanis from historical-ethnic lands in the territory of Armenian SSR during 1948-1953” on December 18, 1997. The decree reads: “Our nation underwent hard deprivations, national tragedies and tortures as a result of ethnic cleansing and genocide policy purposefully performed against Azerbaijanis in the Caucasus in the last two centuries. Azerbaijanis were forcefully displaced from territory currently called Armenia – their native, historical-ethnic lands where they have resided for thousands of years, underwent mass murder and massacre and thousands of historical and cultural monuments and residential settlements belonging to our people were devastated as a result of such inhuman policy realized stage by stage”.

The decisions No.4083 dated February 23, 1947 and that No.754 dated March 10, 1948 of the Soviet of Ministers of USSR are touched upon in the decree and such decisions are assessed as historical criminal act against Azerbaijani nation. Heydar Aliyev strongly condemned the massive and violent deportation of more 150 thousand Azerbaijanis from their native lands and their explosion to genocide.

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The Great Leader stated the necessity of mobilization of everyone, particularly historians and scientific society and establishment of State Commission aimed at exactly exploring the facts of genocide, deportation and aggression committed against our nation and bringing them to the attention of the world society: “Unfortunately, we have not been able to duly analyze such occasions in different periods of history and have not duly raised our voices against such unfair actions made against our nation. Therefore Armenia made aggression against Azerbaijan in 1988”.

Afterwards Heydar Aliyev, the National leader who demonstrated total dedication to the settlement of the conflict, signed a Decree “On genocide of Azerbaijanis” on March 26, 1998 drawing the attention once more to the aggressive policy and bloody crimes of Armenians. The Decree says: Gulus-tan and Turkmanchay agreements signed in 1813 and 1828 laid the foundation of disintegration of Azerbaijani nation and division of our historical lands. Occupation of Azerbaijani lands was started as a continuance of national tragedy of Azerbaijani nation. In a short period of time the policy was realized and Armenians were massively moved to the Azerbaijani lands. Genocide became an integral part of occupation of Azerbaijani lands”.

The Decree elucidated the chronicle, reasons and essence of genocide policy committed against Azerbaijanis by Armenians. The Great Leader asked the world to look at the facts with open eyes to the historical facts once more and to put aside partiality, fanaticism and double standards. March 31 was accepted as a day of genocide of Azerbaijani.

Unfortunately, the process of negotiations still runs on due to indecisiveness of the world union and non-constructive position of Armenia. Failure to settle the problem is accompanied by gradual expansion of aggression against historical cultural heritage of Azerbaijan in Mountainous Karabagh and surrounding occupied regions. Total number of historical and cultural monuments in occupied territories is more than 900 which are in state registration based on the “List of immovable historical and cultural monuments of global importance”, “List of immovable historical and cultural monuments of country importance” and “List of immovable historical and cultural monuments of local importance” approved by the decision No.132 dated August 02, 2001 of the Cabinet of Ministers of Azerbaijan Republic. There is no doubt that, we have thousands of historical temples and values as evidences of our existence and national identity in our eternal land Karabagh which were not included in this list. According to some reports, number of monuments which were not regis-

tered at state is more than 1500, the monuments of international importance are dozens and number of cemeteries is more than 900. Hundreds of cultural monuments – libraries, museums and our cultural heritage also underwent the aggression along with historical-religious monuments in Karabagh. Armenia and separatist Mountainous Karabagh regime shall be liable for all such savageries, crimes against humanism and property in the occupied lands and for destruction of cultural heritage.

The approximate number of historical-religious monuments determined by us in the occupied lands is 403. 67 of which are mosques, 144 are temples¹ and 192 are sanctuaries².

Vandal aggression of Armenians towards our historical-religious monuments is conducted in different directions. The monuments are completely destroyed which contain national belonging, ancient history and national and religious traditions. The monuments are involved to be Armenized and expropriated -modified. Monuments belonging to Muslim religious identity, as well as other cultural monuments that are under occupation are destroyed and offended. The fact that cattle and other animals are kept in the mosques in recent years have been filmed by the photojournalists and all the world so-

ciety have got familiar with such cadres. The most serious thing is that historical Albanian mosques are Armenized and Gregorianized.

For instance, from historical-religious monuments both Islamic and inherent to Albanian heritage exposed to Armenian aggression Iravan “Shah Abbas” mosque, “Bughakar” sanctuary, “Aghada-da” sanctuary were completely destroyed; Iravan “Goy” mosque, “Jafarabad” tomb were expropriated –modified; “Yukhari Govhar Agha” mosque (Shusha), “Ashaghi Govhar Agha” mosque (Shusha), “Saatli mosque” (Shusha), “Aghdam Juma” mosque were offended being destroyed; “Aghoghlan” temple, “Khudavang” temple (Kalbajar region), “Tatev” temple, “Ganjasar” temple were Armenized and Gregorianized. which were included into historical-religious monuments on both Islamic and Alban heritage exposed to Armenian aggression.

According to the theologians, destroying a monument is deemed as a big sin in any of divine religions. However, Armenians break dogmatic assertions of Christians destroying God’s temple. It is said in the Bible: “If any man destroys the temple of God, God will destroy him, for the temple of God is holy ...” (Bible, Letters: 1 Corinthians 3:17).

Meanwhile, The Holy Koran commands: “And who is more unjust than he who forbids that in places for the worship of Allah Allah’s name should be celebrated? Whose zeal is (in fact) to ruin them?”

1 - Mosques belonging to Albanian heritage, sovmas and monasteries

2- Sacred places, tombs, holy places, mausoleums.

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It was not fitting that such should themselves enter them except in fear. For them there is nothing but disgrace in this world and in the world to come an exceeding torment.” (Quran, Al-Baqarah 2:114).

Armenians ruin ancient Azerbaijan’s monuments and change toponymes in the occupied regions deliberately. The vandalism committed by Armenians is incompatible with regulations of the internationally accepted Hague Convention “for the Protection of Cultural Values in the Event of Armed Conflict” 1954, European Convention on “the Protection of the Archaeological Heritage” 1992, UNESCO Convention on the “Protection of World Cultural and Natural Heritage” 1972.

Despite all efforts, Armenians would not be able to change historical predestination. Thus, the real history goes through the truth and the truth is one: Karabagh is historical land of Azerbaijan, its integral part.

Unfortunately, four resolutions, namely 822, 853, 874 and 884 of UN Security Council in which it called for the immediate, complete and unconditional withdrawal of Armenian forces from all the occupied territories of the Republic of Azerbaijan still remain unfulfilled. Nonfulfillment of four resolutions of internationally recognized organization as UN is considered a double political standard against Azerbaijan.

Of course, prolongation of the Karabakh conflict to date creates dangerous situation. Breach of peace and the start of war in the region are incompatible with fundamental principles of OSCE and efforts on creating peace and security in the world. Therefore the international community has to take serious steps to stop the expansionist policy of Armenia.

The norms and principles of international law highlight the territorial integrity and sovereignty. The issue of territorial integrity is the main point in the negotiations made by Azerbaijani side. It is also known that Armenian diplomacy is deadlocked due to our objective and impartial position on this conflict. It is impossible to deny the fact of occupation because of facts and evidence submitted by Azerbaijan. As a result, the lack of definite conclusion during negotiations is related with unconstructive position of Armenia.

The head of the country Mr. Ilham Aliyev continues to make active efforts to restore our territorial integrity. He always states that the conflict must be resolved within the framework of international law and Azerbaijan’s territorial integrity. As the Mr. President says there can be no other option: “Double standards must end. The territorial integrity of our country is no less important than the territorial integrity of other countries. If the Western world

demands a resolution of conflicts in post-Soviet republics within the framework of territorial integrity, then our conflict must also be resolved on these principles. But when it comes to us, you can see that the attitude is different. This is hypocrisy, double standards and injustice”.

Mr. President clearly expresses these comments during all his meetings. He demands from his counterparts to end this hypocrisy and double standards.

The statement made by Mr. President in the meeting of Cabinet of Ministers dated back to April 10, 2015 is very important. Speaking about the prolongation of the conflict, Mr. Ilham Aliyev touched the issue which proves that Karabakh is an eternal land of Azerbaijan: “I have repeatedly said that our society, especially the younger generation, should never forget that the Armenian state has been established on historically Azerbaijani lands. This is our historical land, the land of our ancestors. All place names are of Azerbaijani origin. To be aware of this it is enough to look at the maps published in Tsarist Russia in the early 20th century. You can’t find a single Armenian place name there. In the present-day Armenia, 80 per cent of all villages have place names

of Azerbaijani origin. These are our historical lands, and we will definitely return to this land. It can’t be otherwise. This is our strategic goal, we are committed to it and we will try to achieve this goal”.

One of the major aims of our “Offensive Diplomacy” is delivering Armenian’s expansionist policy- terrorism and vandalism acts committed against Azerbaijani historical and cultural monuments to the international community. All major tasks regarding the above mentioned diplomacy are carried out by Azerbaijani State, Diaspora organizations and Haydar Aliyev Foundation as well. The aim of this photo contended book is to give more information to the international community about vandalism committed by Armenia. We hope that this book which will become a significant source on our cultural and moral heritage in Karabakh which is the historical land of Azerbaijan will be able to act as the herald of truth as well.

Mubariz Gurbanli

*Chairman of the State Committee
on Religious Associations
The Republic of Azerbaijan.*



AGHDAM REGION

Aghdam administrative district was founded in 1930. The region is located in the crossroads of Aran and Nagorny-Karabakh. Districts of Aghcabadi, Aghdara and Asgaran are neighbor with Aghdam. Area is 1150 km² and consists of 65 settlements. The Armenians invaded 88 per cent of Aghdam's territory on July 23, 1993. In accordance to archeological excavations- carried out in the late 1950s it has been proved that the territory was the primeval men dwelling. Archeological excavations in the area of Uchoglantapa is discovered the fact that the primeval men first inhabited in this territory in the Chalcolithic Ages (in VI-IV milleniums BC).

There are hundreds of architectural and arts monuments in the district dated back to ancient times that are not included in the list below. Historical and architectural monuments, settlements, tombs, barrows (kurgan) are exclusive historical examples reflecting various periods of history. Many of historical dwellings of Aghdam belonging the Chalcolithic Ages are remaining today. All these material cultural monuments were grouped and each of them was added to the book named "The designation of immovable monuments of history and culture, protected by the State on the territory of the Republic of Azerbaijan, according to their importance." Thus, the material cultural monuments were added to the list of immovable Historical and Cultural monuments of state and international importance under the decision No 132 of August 2, 2001 of the Cabinet of Ministers of Republic of Azerbaijan.

According to the researcher Rashid Goyushov, Aghdam was the last region in the Azerbaijan adopted Islam after invasion of Arabs. Tomb of Gutlu Khaja Musa Oglu built in the district's Khachindarbatli village in 1314, temple of XIV century in Kangarli village, the mosque built by architect Karbalayi Safikhan Garabaghi (1817-1910), stone monument of praying man in Boyahmadli village and popular saint Seyid Lazım Agha's mausoleum in Chamanli village are historical-religious monuments of the Aghdam region displaying Azerbaijan's national and moral values.

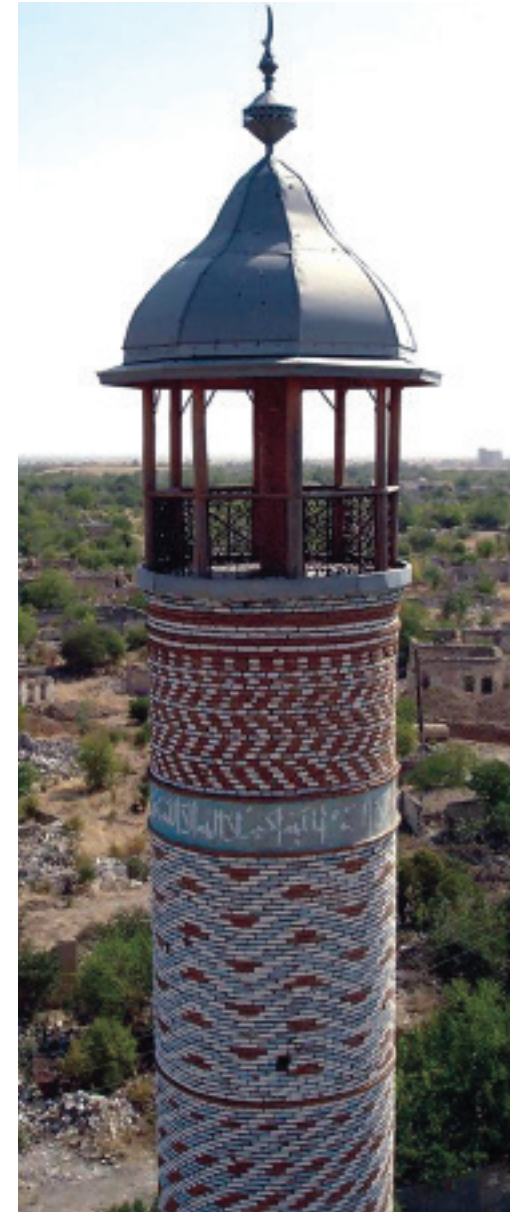
AGHDAM JUMA MOSQUE (AGHDAM CITY)

Aghdam Juma Mosque was built by Kerbalayi Safikhan Garabaghi in 1868–1870s. Two minarets mosque has two floors. The mosque itself was built of stones and minarets on the corners of facade was built of bricks.

A traditional four-column-square makes up the prayer hall of the mosque. Three deep niches built both on the eastern and western sides of the square enlarge the hall area and make it rectangular. In the southern wall of the hall, there is a deep mehrab alcove. The top of the side niches represent verandas considered for women to pray. The hall is lighted through windows in the middle of the side verandas and near the mehrab. Almost all details of the mosque is reflecting rectangular-circle relationship traditional for Islamic art, the hall interior attracts attention with an artistic effect of perfect architectural composition. The decorator's name-Muhammed Neggash Tebrizi, and the restoration date (1331 Hijri/1913) are written on the simplistic mehrab niche. The sources prove that initial version of Aghdam Juma Mosque's walls décor was adorned by Muhammad Shukuhi, the friend of Karbalayi Safikhan. The entrance door of Mosque is inside the Safavi style large arch portal.

Architect Karbalayi Safikhan Garabaghi was born in 1817 and died in 1910. Today, the masterpieces of Karbalayi Safikhan Garabaghi are considered as an example of architecture not only in the cities of Shusha, Aghdam, Barda, Fuzuli, also in the cities of Odessa and Ashgabat. He created style of “Karabakh mosque architect”, and it is a unique style.

Aghdam was occupied by Armenian troops in 1993 and Juma mosque- one of the architectural masterpieces of Azerbaijan- became victim of Armenian invasion. Minarets, roof and attic of the mosque have been pulled down, design and calligraphic inscriptions were destroyed. Monument was



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*According to the
researcher Rashid
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in the Azerbaijan
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conquest of Arabs.*



added to the list of immovable Historical and Cultural monuments of state importance under the decision No 132 of August 2, 2001 of the Cabinet of Ministers of Republic of Azerbaijan. The current condition of the Juma mosque confirms that the Republic of Armenia violates Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict adopted in 1954.



Kutlu Musa or Khachindarbatli tomb



*Inscription
on the entrance
door shows that this
tomb was built on the
grave of Musa Kutlu by
Shahbenzer, in 1314.*

Inscription on the entrance door shows that this tomb was built on the grave of Musa Kutlu by Shahbenzer in 1314.

Architecture and decoration of the mausoleum expand notions about interconnection of arts of “Muslim” and “Christian” area of the Near East, South Caucasus and Anatolia. It has a dodecahedral body finished with a pyramidal marquee and stands on a relatively small three-laddered basement.

Internal area of the mausoleum consists of a cross-shaped burial vault and an upper cell. Stalactitical branches of the cross adjoin a multitier stalactitic arch of the cell. Amihrab, which surrounds a chain of small, ornamented rosettes, is located in a shell-like multifoil conch in the southern end arch of the mausoleum.

Strictness of the arch’s interior is underlined by filigree ligature of the ornament of the biggest rosette located opposite the entry. Inscription on the

entrance door shows that this tomb was built on the grave of Musa Kutlu by Shahbenzer in 1314.

The entrance surface and internal animal images of the monument attract visitors' attentions. It should be noted that there are images of wild animals as well. There are examples among Azerbaijani architectural monuments on the tower of Bayil (XIII c) in Baku reminding these types of drawings. Stalactite-shaped dome of Khachindarbatli is a reminiscent of stalactite compositions of the architecture of Shirvan.



*Ruined
Aghdam city*

Historical and religious monuments

- ❖ Temple (VI c)- Kangarli village
- ❖ Yegish Arakel temple (XII c)- Madagiz village (INV № 4035)
- ❖ Ureg temple (XII c)-Western part of Talish village (INV № 4036)
- ❖ Temple (XIII c)- Over the Tartar river (INV № 4038)
- ❖ Temple (XIII c)- Magavuz village (INV № 4039)
- ❖ Church (...)- Jerabet village (INV № 4040)
- ❖ Temple (VI-VIII c)- Shahbulag village
- ❖ Temple (XV c)- Magsudlu village (INV № 4050)
- ❖ Temple (XVI c)- Salahli Kangarli village (INV № 4053)
- ❖ Mosque (XIX-XX c) – Boyahmadli village (INV № 4054)
- ❖ Mosque (XVIII c) – Giyasli village (INV № 4052)
- ❖ Mosque (XVIII c) – Papravand village (INV № 4045)
- ❖ Mosque (XVIII c) – Papravand village (INV № 4046)
- ❖ Mosque (1868) – Aghdam city

Sanctuaries



Tomb of Panah Khan (XIX c) - Aghdam City (INV № 4027)

- ❖ Tomb of Gutlu Musa (1314) - Khachin Turbatli village
- ❖ Khanoghlu Mausoleum (XVIII c)- Aghdam city (INV № 4028)
- ❖ Mausoleum (XIX c)- Aghdam city (INV № 4029)
- ❖ Mausoleum (XVIII c)- Papravand village (INV № 4043)
- ❖ Mausoleum of Sheyhk Nigar (XVIII c)- Papravand village (INV № 4044)
- ❖ Mausoleum (XVIII c)- Magsudlu village (INV № 4051)
- ❖ Mausoleum (XIV c)- Kangarli village (INV № 4055)
- ❖ Mausoleum (XIX c)- 5 km from Aghdam city, in the Garaaghaj cemetery (INV № 4056)
- ❖ Mausoleum (XIX c)- 5 km from Aghdam city, in the Garaaghaj cemetery (INV № 4057)
- ❖ Mausoleum of Ughurlu bay (XIX c)- 5 km from Aghdam city, in the Garaaghaj cemetery (INV № 4058)
- ❖ Cemetery (Middle Ages) - Paravand village (INV № 5750)
- ❖ Cemetery (Middle Ages)- Gizilli Kangarli village (INV № 5751)
- ❖ Pir of Deshikli (three) Gasimli village
- ❖ Pir of Eshq Abdal – Uchoglan village
- ❖ Paw of Ali (stone) –Yulbali village
- ❖ Sayyid Manaf grave- Taghibeyli village
- ❖ Sacred place of Gara Piri- Papravang village
- ❖ Pir of Cindirli – Kangarli village
- ❖ Seyyid Lazim Agha`s temple- Chamanli village

Monuments of Historical Architecture

- ❖ Panah Khan's Mansion – (XVIII c)- Aghdam city (INV № 4026)
- ❖ Two chestlike monuments (XVI c) – Aghdam city
- ❖ Residence (XVIII c)- Shahbulag village (INV № 4047)
- ❖ Caravanserai (XVIII c)- Shahbulag village (INV № 4048)
- ❖ Tower (XVIII c)- Shahbulag village (INV № 4049)
- ❖ Tomb (XV c) –Aghdam city (INV № 4030)
- ❖ Hatem Melik Fortress – (XII c) Aghdam city (INV № 4033)



*Tombstone of Khurshidbanu
Natavan (daughter of khan)*

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AGHDARA REGION

District of Aghdara was founded in 1930. Area is 1705 km² and population was 44.4 thousand. There were two urban-type settlements and 60 villages (according to the information collected in 1977). The district was called Jera-ber-till till September 10, 1939 and Mardakert from 1939 to 1991. It has been renamed to Aghdara in 1991. The administrative center was Aghdara city. Under the decision of Azerbaijani government, the district of Aghdara was revoked by dividing among three non-Nagorno Karabakh regions, namely Tartar, Aghdam and Kalbajar in October 1992.

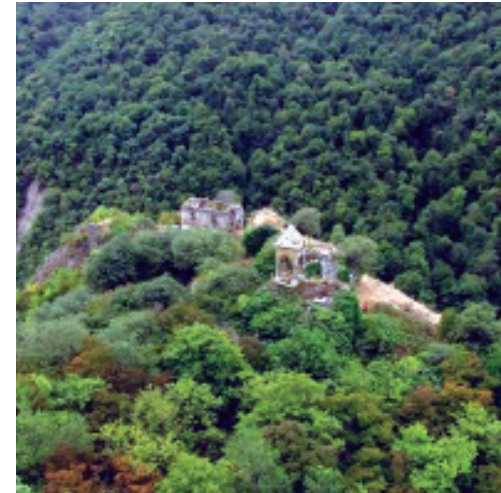
The territory of Aghdara was occupied by Armenian troops in October 1992. There were several Islamic monuments in Aghdara. Shrines (pir) were the most visited places among religious monuments. The Pir of “Ulduz tepe”- located 10 kilometers far from center of region- was popular visiting place in this area.

This district is abundant with historical and religious monuments. The information about these monuments is given in the chapters about Aghdam and Kalbajar districts. Monastery of Saint Eliseus is worth mentioning here.

SAINT ELISEUS MONASTERY

Several temples have been built in honor of Apostle Eliseus, who was credited with spreading Christianity in Albania. One of these monuments that have survived till modern times is Saint Eliseus Monastery Complex located in the region of Aghdara, Nagorno-Karabakh. The monastery complex foundation of which was laid in the V century, is surrounded by the castle walls located on the top of mountain. It is 2000 meters above sea level. The extensive construction works such as construction of one big church, six small churches, several houses and farm premises were conducted during the time of Khachin principedom. The Alban church belonged to the XIII-XIV century has a large square-shape pray room and all the rooms in the building with cylindrical columns. Several reconstruction works have been done in the building so far.

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for the first time.*



There was a grave of Vachaqan III in the church until it was destroyed and moved by Armenia. According to the early medieval historians, the king of Caucasian Albania Vachaqan the Pious III paid special attention to the constructions of churches. The Saint Eliseus Monastery complex has significant place among these monuments. The main building of the church is designed in the form of basilica. Thus, it was narrated that the church was built in the honor of Saint Eliseus who was propagated Christianity in the Caucasian Albania for the first time. There is information about construction of Saint Eliseus monument in the work of Moses of Kalankatuyk. He mentioned about finding of the corpse of Saint Eliseus by adding following information: «the appearance of Saint Eliseus made it urgent to bury corpse of him and the holly priest Stephan buried his head in the village of Urekan. The corpse of Yelisey was moved to the holly Ners-Mihra brotherhood and the place is called Jirvishtek now». It was assumed that after the holly Ners-Mihra brotherhood's church was built there, it was called Ners-Mihra. If «the construction of high column by the Vachaqan after a long time» has

taken into account, it is assumed that the first construction roughly belongs to the V century. According to the Moses of Kalankatuyk, the Jirvishtek monastery was one of the initial Christian Albanian monuments. Additionally, the present day ruins of Complex are reflecting the latest period of history. Inscriptions of monument confirm this fact. However, there are several historical findings confirming existence of ancient monuments. The writings on the walls of church say: «I, archdeacon Serob built this holly apostolic [church] in this fairyland on the basis of previous foundation».

The archaeological excavations were conducted near the east wall of church to investigate this ancient building. As a result of excavations, several ancient remains and household items were found. It was found that Saint Eliseus Monastery was 8, 7 meter long three-nave basilica. The east part of temple completed with horseshoe shaped altar concha. There was a wardrobe for priest chasuble in the end of basilica. The temple was destroyed in the

IX-X century. Currently, `Gregorianization` process of this monument by Armenia is going on. They craved Gregorian cross on the different parts of the monument. However, the pictures show that policy of Gregorianization is not successful and to create an artificial history seems ridiculous.





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*Khudaferin Bridge is
considered as one
of the unique symbols
of Azerbaijan and
located in Jabrayil*

JABRAYIL REGION

Jabrayil is situated in the south of the Republic of Azerbaijan, on Minor Caucasus Mountains. It is bordered with the Islamic Republic of Iran in the south, Zangilan district in the south-west, Gubadli in the west, Khojavend in the north, Fizuli in the east. Its territory is 1049.8 thousand sq.km. The district makes up of administrative city, two settlements and 92 villages.

Jabrayil is rich with historical and religious monuments. The stone-board with ancient inscriptions was found in the old cemetery of region. There were two gravestones in the road side near the same cemetery. Also, different iconic drawings such as mountain goats and rock carvings like in Gobustan were engraved on the upper side of gravestones. Artistic shaped gravestones were found in the territory of Jabrayil, thus two statutes of ram are analogy of the other monuments found in the different foothill regions of Azerbaijan.



*Khudaferin
Bridge*

In addition, Jabrayil region is enriched with different historical and religious monuments and temples such as Mausoleum (XIII – XIVc) in Dagh-tumas village, Shihklar mausoleum (XIV c) in Shihklar village, Eight-pointed mausoleum (XVI c).

The Khudaferin Bridge is considered as one of the unique symbols of Azerbaijan and located in Jabrayil. Initial information on Khudaferin Bridge was given in VIII-IX century. Historically, it was built on caravan routes of the most important commercial centers of Azerbaijan and connecting medieval cities of southern and northern Azerbaijan. Khudafarin Bridge, located upriver, was entirely stone-built and covered with good-hewn stone plates, had been useful for domestic and international trade and relations from VIII -IX centuries to XIX centuries. New bridge built of bricks was constructed in XII century. After the occupation of Jabrayil region by the Armenian Armed Forces in 1993, the settlements, historical and religious monuments were demolished as well.



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Historical and Religious Monuments

- ❖ Mosque (XVI c)- Chalabilar village (INV № 4170)
- ❖ Mosque (XIX c)- Papi village (INV № 4171)
- ❖ Mosque – Dashkasan village (INV № 4172)
- ❖ Mosque (XIX c)- Mazra village (INV № 4173)
- ❖ Mosque (XIX c)- Suleymanli village (INV № 4174)

Sanctuaries

- ❖ Mausoleum (XIII-XIV c) –Daghtumas village (INV № 4169)
- ❖ Eight-pointed mausoleum (XVII c)- Khubyarli village (INV № 4165)
- ❖ Round mausoleum (XVII c) –Khubyarli village (INV № 4164)
- ❖ Stone mausoleum (1307-1308)- Shixhlar village
- ❖ Old Cemetery (Middle Ages) – Jabrayil city (INV № 5790)
- ❖ Old Cemetery (XVII-XVIII c)- Karkhulu village (INV № 5791)

- ❖ Old Cemetery (Middle Ages)- Sirik village (INV № 5792)
- ❖ Old Cemetery (Middle Ages)- Diridagh mountain (INV № 5793)
- ❖ Old Cemetery (Middle Ages)- Shikhlar village (INV № 5795)
- ❖ Shikhbaba mausoleum (XIV c)- Shikhlar village (INV № 4166)
- ❖ Mazannana mausoleum (B.C)- Khalafli village
- ❖ Marmarnana mausoleum (B.C)- Khalafli village
- ❖ Khirda Pir – Balyand village
- ❖ Place of Ispiri- Balyand village
- ❖ Place of Zingir- Jafarabad village
- ❖ Place of Haci Garman- Daghtumas village
- ❖ Chakhmaq Pir- Tinli village
- ❖ Place of Holy Duldul – Hajili village
- ❖ Place of Gari- Horovlu village
- ❖ Place of Lala- Boyuk Marcanli village
- ❖ Place of Seyid- Afandilar village
- ❖ Place of Chalabi- Horovlu village
- ❖ Place of Haji Garaman- Chalabilar village
- ❖ Place of Garadash
- ❖ Place of Miri- Guycag village
- ❖ Place of Duldul- Balyand village
- ❖ Afandilar Pir- Afandilar village
- ❖ Place of Garib Seyid- Tatar village
- ❖ Place of Tumas ata- Daghtumas village
- ❖ Place of Jabrayil ata
- ❖ Khubayrli Pir- Kubayrli village
- ❖ Garar Pir- Garar village
- ❖ Place of Sari- Hovorlu village
- ❖ Place of Gurbantapa
- ❖ Place of Injirli Pir- Shahvalli village
- ❖ Gasim Baba Pir-Minbashli village
- ❖ Place of Duldul- Godaklar village
- ❖ Place of Wind- Chakhirli village
- ❖ Place of Wind- Amirvarli village

- ❖ Place of Seyid- Cocuq Marcanli village
- ❖ Place of Gara Molla –Dashkasan village
- ❖ Place of Garniyariq- Jafarabad village
- ❖ Place of Daghdaghan- Gumlag village
- ❖ Place of Chomag ata-Daghtumas village
- ❖ Place of Duldul- Hajili village

Monuments of Historical Architecture

- ❖ Aghoghlan necropolis (The Early Middle Ages) –Jabrail district (INV № 869)
- ❖ Mascidtapu barrow (The bronze age)- Galachig village (INV № 878)
- ❖ Maiden tower- (XII c)- Khalafli village (Diridagh mountain) (INV № 4168)
- ❖ Tower of fortress (V-VI cc)- Sirik village (INV № 4167)
- ❖ Changulu barrow (The bronze age)- Mahmudlu village (INV № 871)
- ❖ Gushtapa barrow (The bronze age)- Mahmudlu village (INV № 872)
- ❖ Karkhulu barrows and settlement (The bronze age)- Karkhulu village (INV № 870)
- ❖ Naftali barrows (Late bronze age and Early iron age)- Naftali village (INV № 879)
- ❖ Imangazan hills (Late bronze age)- Shikhlar village (INV № 876)
- ❖ Wintering barrows and settlements (Late bronze and Early iron age)-Gishlag village (INV № 880)
- ❖ Hovuzlu barrows (Late bronze and Early iron age)- Hovuzlu village (INV № 881)
- ❖ Chilintapa living place – Horovlu village (INV № 882)
- ❖ Divlar palace – Daghtumas village (INV № 884)
- ❖ Cyclops buildings (Millenium III. B.C)- Tatar village
- ❖ “Ruins of Shaherjik village”, “Winter Camp”
(Millennium II B.C)- Shikhlar village
- ❖ Khudafarin bridge with one spans (V B.C)- Gumlag village
- ❖ Khudafarin bridge with five spans (VII B.C)- Gumlag village
- ❖ Underground water supplies (I B.C)- Mahmudlu village
- ❖ Dome with slot head (XIII-XIV cc)- Khalafli village
- ❖ Sheep monument with Arabic entries- (XV c)- Shikhlar village
- ❖ Place for dervishes – Khubyarli village
- ❖ Place for dervishes - Shikhlar village

FUZULI REGION

Fuzuli district, one of the largest settlements in Azerbaijan has been founded in 1827. The administrative district created in 1930 on the basis of Garabulag settlement and called Garyagin. In April 1959 the name of the district was changed from Garyagin to Fuzuli in the honor of 400th anniversary of the famous Azerbaijan poet Mahammad Fuzuli.

The district is included in the Upper Karabakh economic zone. It has 2 cities, 18 settlements and 26 villages which are represented by 46 territorial administrations and 31 municipalities. Fuzuli covers the sloping plains and lowlands from the south-eastern foot of the Karabakh mountain range to Araz river. It shares borders with Jabrail, Khocavand, Aghjabadi and Beylagan districts, as well as with Iran along the Araz river. The total area of the district is 1382 kv.km, and it has a population of 112.404 (13 June 2011). City center and 58 villages have been occupied by Armenian armed forces in August 23, 1993.

Researches were conducted in different periods in Fuzuli district in Garakopaktapa, Garabulag barrows and other locations and it was proved that Azerbaijan has deep historical roots. In the summer of 1968, the late archeologist and scholar Mammadali Huseynov discovered the bones of the lower jaw of a

FUZULI REGION



*Garghabazar
caravanserai*

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pre-Neanderthal – Azikhantrop man in the Azikh cave which is 15 km away from the district's center. This monument which is a significant accomplishment of the archeological science of Azerbaijan uncovered the existence of ancient Paleolithic period in Fuzuli, Karabakh.

The Fuzuli district is rich in historical-religious monuments, especially tombs. These monuments include Sheikh Babi Yaqub eight-cornered tomb (13th century) situated at Babi village, Mirali tomb of 14th century at Ashaghi Veysalli village, the tomb on box-type gravestone at the territory of Ahmadaghalar village medieval graveyard, Jalil tomb which is considered to date back to the 19th century.

The Garghabazar caravanserai was built in 1681 at the hillside, in the centre of Garghabazar village of Fuzuli district. Caravanserai building is 23.7 meters wide, 34.7 meters in length. The caravanserai was named Garghabazar after the village it was built in. This historical monument is sometimes called Shah Abbas caravanserai. The architect of the monument is unknown.

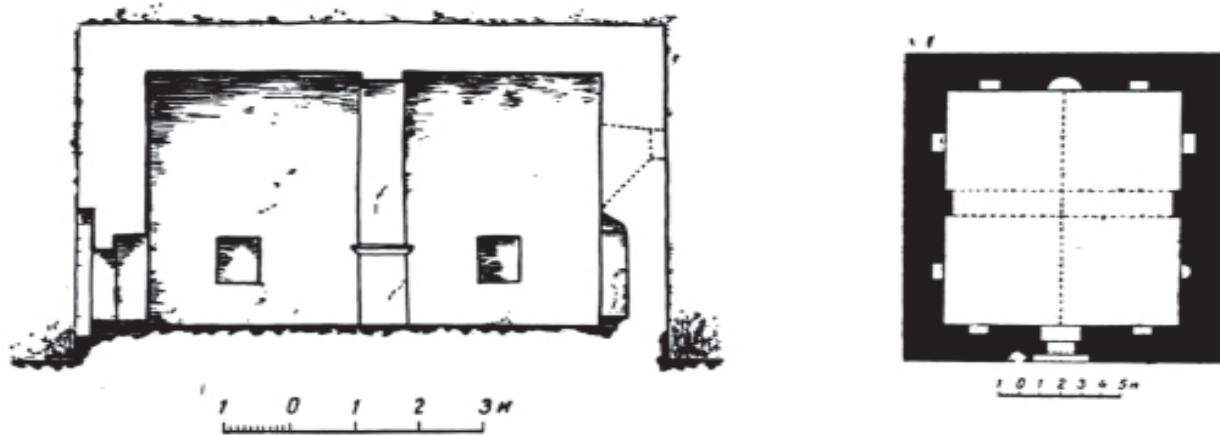


*Garghabazar
(Haji Giyassadin) Mosque*

Regarding its architectural style, Garghabazar caravanserai is similar to Albanian period architectural traditions. There are two large stone slabs on the left and right sides of entrance, in front of the guard rooms. It seems that the guards used to stand on those stones and watch the loads of the caravans. The caravanserai is considered an immovable historical monument of Azerbaijan.

After the occupation of Garghabazar village, the Armenians turned this historical and architectural monument into a cowhouse.

Giyasaddin mosque is situated at Garghabazar village, up to the Shah Abbas caravanserai, on the rock. It was called as Shah Abbas mosque by local people. Haji Giyasaddin Agha Dizaghi was born at Garghabazar village of Dizagh region. The esteemed Haji Giyasaddin was governor of the village. It is said that he was distinguished with his kindness. He constructed a mosque at his native village



Plan of Mosque

in 1095 AH (1683/84 AD). There is an inscription on door crack of that mosque which says: “This mosque was constructed by Haji Giyasaddin, the humble creature of the Great Allah in 1095 AH”. And this date corresponds with 1683/84 AD.

Haji Giyasaddin mosque does not have a veranda. It was constructed completely with local stone and consisted of one hall. The roof is in the arched ceiling form. Wooden materials were used here except the entrance door. The mosque was constructed on slab rock hill in the centre of the village. That temple is called Haji Giyasaddin mosque. It is protected as a historical monument.

HAJI ALAKBAR MOSQUE

Haji Alakbar Mosque in Fuzuli city is one of the first works of Karbalayi Safikhan Garabaghi. A stone inscription bearing the words “This is the Architect Karbalayi Safikhan Garabaghi’s work” was found at the entrance door. Date of construction of the Mosque – the year 1307 Hijri calendar was also noted on inscription. This date equals 1889-1890 AD. This place of worship was named Haji Alakbar Mosque. Haji Alakbar was a philanthropist. He allocated funds and invited masters from Shusha for construction of the mosque. As a token of honour and respect for his charitable deeds the local people buried Haji Alakbar bey in front of the first of the left windows of the mosque constructed by himself.

During the occupation of the Fizuli city by the Armenian Armed Forces in August, 1993, Haji Alakbar Mosque was rendered useless.



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windows of the mosque
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MIR ALI TOMB

FUZULI REGION



The tower-shape tomb raised on a hill in Ashaghi Veysalli village of Fuzuli region is known among the locals under the name of Mir Ali Tomb. The two-storied inner structure of the tomb consists of an underground vault and an overground chamber. Although there are no inscriptions and ornaments on the tomb, its construction technique and structural-spatial concept prove that this tomb was built during the reign of Elkhanids in late 13th-early 14th century.

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Historical and Religious Monuments

- ❖ Mosque (XVII c) – Garghabazar village (INV № 4212)
- ❖ Mosque (XVIII c)- Gochahmadli village (INV № 4228)
- ❖ Mosque (XIX c)- Gajar village (INV № 4216)
- ❖ Mosque (XIX c)- Dadali village (INV № 4214)
- ❖ Mosque (XIX c)- Mardanli village (INV № 4217)
- ❖ Mosque (in 1889) – Horadiz settlement (INV № 4220)
- ❖ Mosque (XX c)- Horadiz settlement (INV № 4221)
- ❖ Mosque (XIX c)- Boyuk Bahmanli village (INV № 4211)
- ❖ Mosque (XIX c)- Upper Veysalli village (INV № 4225)
- ❖ Mosque (XIX c)- Ashaghi Dilagharda village (INV № 4227)
- ❖ Sardarli Mosque (XIX c)- Gochahmadli village (INV № 4231)
- ❖ Mosque (XIX c)- Gejakoğlu village (INV № 4223)
- ❖ Mosque (XIX c)- Gochahmadli (INV № 4233)
- ❖ Mosque (XVIII c)- Garadaghli village (INV № 4237)
- ❖ Mosque (XIX c)- Garakhanbayli village (INV № 4240)
- ❖ Mosque (XIX c)- Gorgan village (INV № 4205)

Sanctuaries

- ❖ Mangalan Ata Pir- Goja village
- ❖ Mirami Pir- Dilgarada village
- ❖ Tomb of Ibrahim (XVIII c)- Ashaghi Aybasani village
- ❖ Place of oak –Boyuk Bahmanli village
- ❖ Place of Imamzada (XIX c)- Horadiz settlement (INV № 4222)
- ❖ Yel Pir- Pirahmadli village
- ❖ Place of Sari Baba- Gochahmadli village
- ❖ Place of Sanke- Sadarli village
- ❖ Place of Pirochaq- Gajar village
- ❖ Tomb of Jalil (XIX c)-Garghabazar village
- ❖ Tomb of Araqli (XIII c)- Ashaghi Veysalli village
- ❖ Tomb (XIII c)- Ahmadallar village\

- ❖ Tomb (XVIII c)- Garghabazar village (INV № 4213)
- ❖ Tomb (XIX c)- Seyidahmadli village (INV № 4226)
- ❖ Tomb (XIX c)- Zuzarli Divanallar village (INV № 4238)
- ❖ Tomb of Mir Mehdi Khazani- Tugh village
- ❖ Place of Seyid Ashraf
- ❖ Ibn Ibrahim Pir- Seyid Ahmadli village

Architectural Monuments

- ❖ Bath (XIX c)- Fizuli city (INV № 4201)
- ❖ Ali Breidge (XIX c)- Sarajig village (INV № 4234)
- ❖ Bridge of Karam (XIX c)- Saraj village (INV № 4236)
- ❖ Gravestone (1624-1625)-Garghabazar village
- ❖ Mosque of Shah Abbas (1683-1684)
- ❖ Cementry of XII-Ashaghy Veysalli village
- ❖ Stone Mausoleum of Baba Yagub (1282-1284)- Horadiz settlement
- ❖ Oghuz cementry – İshixhli village
- ❖ Caravanserai (XVII)- Garghabazar village



KALBAJAR REGION

The district of Kalbajar is 1500-3800 meters above sea level. It is situated in the central part of the Minor Caucasus. The region has a rich flora.

Kalbajar as the administrative district of the Republic of Azerbaijan was founded in August 8, 1930. Its area is 3054 sq.km. The district includes a city, a city-type settlement (Istisu) and 128 villages. The natural borders of Kalbajar is surrounded by Dalidagh, Keyti, Murovdagh, Kapaz, Eastern Goychagol, Mikhtokan and part Karabakh plateau. The highest peak- Jamishdagh (the peak of Murovdagh)- of the region is 3724 meters high.

The region is also cherished with minerals such as gold, quicksilver and valuable construction materials (tuff, perlite, obsidian and travertine). 280 hectares area of Kalbajar are embraced with forests.

Khudavang, or Dedevang, located in the Vang village of Kalbajar region, on the Terterchay river's left bank, had been the religious center of the Khachyn Albanian principedom (IX century) after the collapse of Caucasian Albania. The Khudavang Complex was headquarter of Albanian bishop and functioned as a center of religious education. As a result of archeological excavations, the complex supposedly has been founded in VI and VII centuries. The complex was mainly constructed during king of Khachin principality Vakhtang's kingship. His wife Arzu Khatun later initiated building of the main church dedicated to the memory of her two sons and husband in 1214. Prince Vahtang's image were engraved on the eastern facade and images of their two sons were engraved on the south facade of the church.

The Ganjasar Monastery located in Vangli village of the Kalbajar region along with being the headquarter of the Caucasian Albanian Apostolic Church was the shrine of the Jalalids, Albanian kings. Inscription on the wall reads: "the complex was built in 1216-1238 by the king of high and great Artsakh state Hasan Jalal Dovla, the grandson of Great Hasan, son of Vakhtang, and his mother Khorisha Khatun."

The Ganjasar Monastery known as the Khaznadagh Temple in scientific literature, was mostly constructed in the 13th century. The hill on the Khachinchay river where the monastery is located had been found sacred in the

pre-Christian era and turned into a pagan temple. From the 13th to the 19th century the Ganjasar Monastery had been the religious and cultural centre of Caucasian Albania. The complex consists of a church, private entrance hall and supporting buildings. The complex is castle walled, the southern and western parts having a gate each. Cells and supporting rooms join the northern and southern walls. Hasan Jalal, the Albanian king, founded the church next to the southern gate of the complex in the period of 1216-1238.

The Seljuk and especially Elkhanids' periods had a considerable influence on the concept and construction of this valuable monument.

Its majestic volume-and-space composition, rich and subtle artistic design, as well as the highest-quality construction relates to the economic power of Elkhanid state. As the period of Elkhanids' reign was the top of Azerbaijan's medieval architecture, the Ganjasar Monastery was also the masterpiece of Azerbaijan's Turkic-Christian architecture. From 1511, the Ganjasar Monastery had been Headquarter of the Albanian Apostolic Church. In 1836, Armenians succeeded in abolishing of the Albanian church as an autocephalic church by the decree of the Russian Empire and subordinating the Albanian churches to Echmiadzin.

“KHUDAVANG MONASTERY COMPLEX”



Khudavang Monastery (INV 11) is one of the masterpiece of Caucasian Albania. Khudavang, or Dedevang, located on the Aghdere- in the Kalbajar Region's Vang Village, on the Terterchay River's left bank, is one of the largest and most beautiful examples of Azerbaijan's Christian architecture. Legend has it down as Apostle Thaddeus, the first Christian missionary in the Caucasus, was buried there. Therefore, the complex has been supposedly founded in the IV-VII centuries.

The complex was mainly reconstructed in the 13th century, during Albanian Prince Hasan Jalal's (1215-1261) kingship. The complex currently includes more than twenty structures and remains. The main church was built in 1214 by Arzu Khatun, Vaktang's wife. Dominating throughout the complex, its dome high and space majestic, the church is of the Caucasian-Albanian Christian masterpieces of architecture. It is considered Arzu and her daughters made the interior murals. There are fine carvings on the western and northern sides of the church. The main religious part of the complex consists





of seven spaces, different in terms of composition, but mutually supplementing. It is the Beyuk Hasan Church of the main structures that rises in the southern part. In the southern part, there are civil buildings such as a palace, and working and living premises on the slope. The complex buildings fully demonstrate the centuries-old construction culture and versatile types of Azerbaijan's Christian Architecture. Many construction inscriptions have survived in the Khudavang Complex. A number of names indicated therein such as Arzu, Tursun, Seyti, Asan, Avag, Shams, Altun, Aghbuh, Garagoz, etc., should be considered of exact proving the builders' Turkic identity. Direct relations to Azerbaijan's Muslim



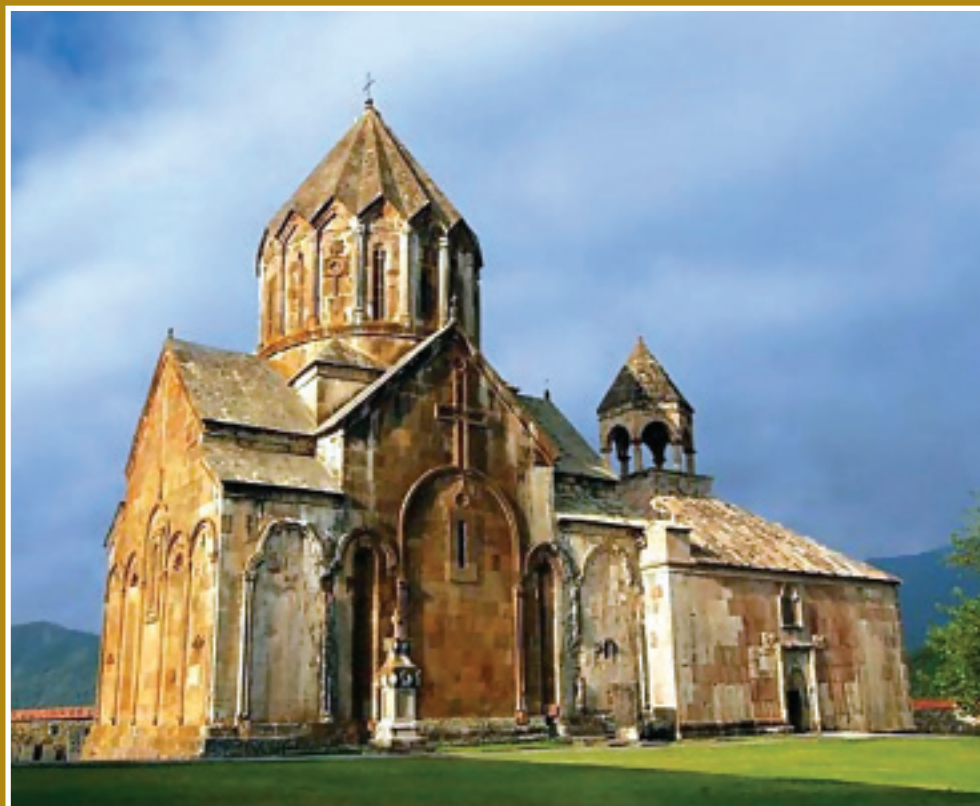
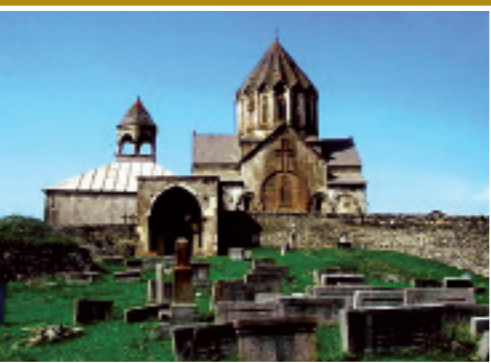
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architecture are clearly felt as well in numerous stonecarving decorations of the site.

At present the Armenian researchers try to misrepresent the Albanian Khudavang Monastery Complex, which is under Armenian occupation, as the Armenian monument.

“GANJASAR MONASTERY COMPLEX”

The Ganjasar Monastery dates back to XIII (INV 10) located in Vangli Village of the former Aghdara Region. The Ganjasar Monastery, known as the Khaznadag Temple, was mostly constructed in the 13th century. The hill on the Khachinchay River where the monastery is located had been found



sacred in the pre-Christian era and turned into a pagan temple. The Ganjasar Monastery had been the religious and cultural center of Caucasian Albania from the 13th century to the 19th century. The complex consists of a church, special entry premise and supporting structures. The complex is castle-walled, the southern and western parts having a gate each. Cells and supporting rooms joint the northern and southern walls. Hasan Jalal, the Albanian prince, founded the church next to the southern gate of the complex in 1216–1238. Two-floor oblong rooms occupy the corners of the rectangular church (16.95 × 12.25 meters) with a cruciform dome. A semicircular-altar concha makes up the eastern ledge of the cruciform prayer hall. A high drum dome covers the central part of the prayer hall. 4 large and 4 small windows of the drum well light the interior of the prayer hall. The church walls had been covered with clearly hewn stones both interior and exterior. Traditionally, the cruciform plan is included into composition, and its central part is covered with a high dome. Cylindric inside, the drum is a 16-side prism outside. Each side has a small pediment with a pointed ending, so, the outer dome surface forms as a closed umbrella. The drum sides are richly decorated with carvings, volumes and mythological symbolic statues. In the western side, there is the crucifix in a Turkic style, with Mongolian braids, and the Disciples are around, Turkic-Mongolian hats on. As researchers think, the sculpture arrangement belongs to the Elkhanids' reign. The Ganjasar Church was built according to the traditions of Azerbaijan's Christian architecture. The Seljuk and especially Elkhanids' environments have greatly influenced on the concept and construction of this valuable memorial. Garabakh was for the Elkhanids to spend summer. Hulagu Khans and their Christian Turkic wives had churches and cloisters built in the area, particularly liked by Dokuz Hatun, Hulagu Khan's* senior wife (also Christian and Turkic). The most valuable one is the Ganjasar Monastery. Hasan Jalal, who had founded the cloister, was sent a representative at the conference in Karakorum, the capital of Chinghiz Khan's Empire, by Hulagu Khan's permission. Types of sculptures, Turkic mythological animal and bird figures used, as well as Eastern Turkic motives of the carvings prove the cloister construction finished after Hasan Jalal's death (1261). Researchers find this church a perfect example of churches with a

From 1511, the Ganjasar Monastery had been Headquarter of the Albanian Apostolic Church. In 1836, Armenians succeeded in abolishing of the Albanian church as an autocephalic church by the decree of

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semi-circular apse and cruciform dome across the Caucasus. A large square hall without columns joins the church from the West. Two perpendicular intercrossing ribs make up its covering. An eight-column light rotunda has been made from the squares formed, on a smoke-duct turning into a circle through stalactites. It is the sophisticated and subtle stalactite, making the internal of the smoke-duct unusually artistic that represents the originality of the hall covering. Its majestic volume-and-space composition, rich and subtle artistic composition, as well as the highest-quality construction demonstrate not a small duchy's, but a strong Elkhanid state's power. As a top of Azerbaijan's medieval architecture during the Elkhanids' reign, the Ganjasar Monastery is another masterpiece of Azerbaijan's Turkic-Christian architecture. From 1511, the Ganjasar Monastery had been the headquarter of the Albanian Catholicoses.

KALBAJAR REGION

Ganjasar Monastery is one of the masterpieces to learn history of Albanian church of XIII century. Diophysite elements of the church do demonstrate independence of Albanian catholicos.

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Historical and Religious Monuments

- ❖ Albanian Temple (In 500) – Hasanriz village (INV № 280)
- ❖ Temple (In 1283) – Hasanriz village (INV № 279)
- ❖ Albanian Temple (V-IX c) - Vang village
- ❖ Albanian Church (V-VII c) – Charakdar village
- ❖ Albanian Temple (in 614) – Kolatagh village (INV № 270)
- ❖ Church of Saint Yagub (In 635) – Kolatagh village (INV № 269).
- ❖ Albanian Temple (In 672) – Gosagot village (INV № 278)
- ❖ Albanian Temple (In 713) – Dastagir village (INV № 4485)
- ❖ Albanian Temple (In 718) – Gasapet village (INV № 4485)
- ❖ Church (In 1894) – Gasapet village (INV № 4486)
- ❖ Church (In 1898) – Magadiz village (INV № 4488)
- ❖ Church (In 1668) – Dovshanli village (INV № 4482)
- ❖ Church (XVII c) – Davadashi (Pogosoqomer) village (INV № 4483)
- ❖ Red temple (XVII c) – Gozlu village (INV № 4484)
- ❖ Urek Temple (In 1279) – Talish village (INV № 4489)
- ❖ Albanian Church (VIII-IX c) – in the crossroad of Tartar river and Bulaniq river
- ❖ Albanian Temple (X c) – Chormanli (Garnakar) village (INV № 274)
- ❖ Albanian Church (XI c) – Chormanli (Garnakar) village (INV № 275)
- ❖ Church (In 1883) – Makhtratag village (INV №4492)
- ❖ Temple (In 1881) – Makhtratag village (INV № 4491)
- ❖ Temple – Makhtratag village (INV № 4492)
- ❖ Temple – Shaplar village (INV № 4493)
- ❖ Temple – Shaplar (INV № 4479)
- ❖ Temple (XIII c) – Vankli village (INV № 4478)
- ❖ Temple-Kichan village (INV № 4480)
- ❖ Temple (In 1251) – Samakaok village (INV № 4481)
- ❖ Albanian Temple (XII c) – Childiran village (INV № 273)
- ❖ “Khatirvank” Temple (In 1204) – Gozlu Village (INV № 276)
- ❖ Mosque (XIX c)
- ❖ Mosque (XVIII-XIX c)–Bashlibel village
- ❖ Mosque (XIX c) – Otagli Village

Sanctuaries

- ❖ Cemeteries (3 items) Middle Ages – 5-6 km from Gasapet village
- ❖ Pir of Goch stones – near Asir village
- ❖ Place of Sayid Asadullah (XIX c)– Soyudlu summer residence
- ❖ Place of Bagir Agha –Bashlibel village
- ❖ Place of Aliabbas Agha– Bashlibel village
- ❖ Place of Sayid Ahmad

Architectural Monuments

- ❖ Dovshanli necropolis (late bronze age and beginning of Iron age)–Arachadzor village (INV № 1228)
- ❖ Baligaya necropolis (late Bronze age and beginning of Iron age) –Sirkhavand village (INV № 1229)
- ❖ Figure of stone ram with Arabic inscription (XIX c) – Zar village (INV № 6155)
- ❖ Figure of stone ram with Arabic inscription (XIX c) – Zar village (INV № 6156)
- ❖ Figure of stone ram with Arabic inscription (XIX c)– Zar village (INV № 6157)
- ❖ Figure of stone ram with Arabic inscription (XIX c)– Zar village (INV № 6158)
- ❖ Figure of stone horse – Zaylik village (INV № 6159)
- ❖ Jerabert fortress – Gasapet village (INV № 4487)
- ❖ Lok fortress (VII-VIII c)– Ganligkand village
- ❖ Ulukhan fortress (VII-IX c)– Garachanli village
- ❖ Galaboyun fortress (VIII-IX c)– Galaboyun village
- ❖ Jomard fortress (VIII-IX c)– Jomard village
- ❖ Keshikchi fortress (VIII-IX c)– Gamishli village
- ❖ Chronological number of Urud temples (1478-1610) Zar, Zaylik, Keshdak villages
- ❖ Arched stone bridge (XIX c)– Soyugbulag village



LACHIN REGION

LACHIN REGION

Lachin region is located in a mountainous terrain, in the south-west of the Republic of Azerbaijan. It borders with Kalbajer in the north, Khojaly, Shusha, Khojavend regions in the east, Gubadli region in the south and Armenia in the west. There were the rarest mahogany tree forests in the world, different varieties of mineral water, cobalt, uranium, mercury, gold, iron, marble deposits of different colors, and too many medicinal plants in the territory of Lachin.

The territory of the region that established in 1924 was 1883 square kilometers. Population of the region settled in 64 cities and regions of the Republic as IDPs after being occupied by Armenian invaders on May 18, 1992. During occupation hundreds of innocent people martyred and had been wounded, more than 1200 children became orphan, a lot of historical and religious temples of the region were destroyed.

There is Aghoghlan monastery that was constructed in the V-VI centuries along Aghoghlan River. This magnificent monastery that was built from a solid basalt stone has a special place because of its sophisticated construction among Albanian Christian architectural monuments. Internal volume of the building of the monastery consists of three parts. Cylindrical-shaped arches complement tall stone columns that keep the open roof built with stone. There are narrow and elongated windows on the walls for lightning internal part of the temple.

Three horizontal and one vertical line on the thigh of the figure of stone horse that was founded on three horses' statues gravestone in Malibay village of Lachin region (XVI-XVII centuries) and situated in Almazzisxevn (XIV century) is quite interesting. It is possible to determine from the epigraphic data and art motifs on Karabakh monuments the ancient Turkish tribes as settlers of the region that played an important role in the formation of Azerbaijani people in the South Caucasus. There are sun symbol and human holding bird on horse shaped gravestones in Malibay, Gulabird, Jijimli villages. It is obvious that Humay bird was the God of ancient Turkish people and its image on monuments probably aimed to protect the monuments from destruction. There



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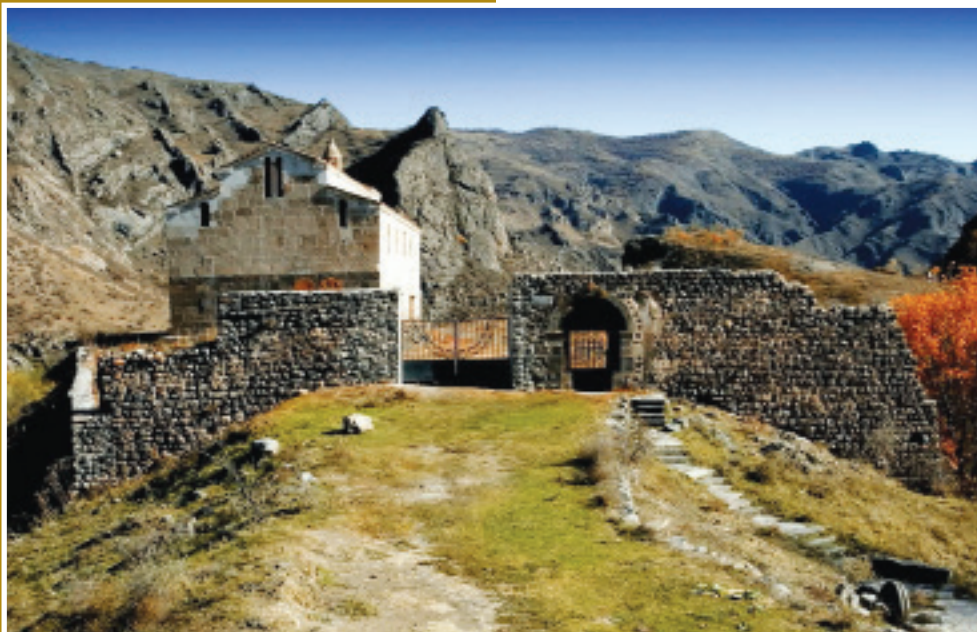
was a mosque building that built from cobble in a rectangular shape in Jijimli village of Lachin region between 1790 and 1791 years.

There are XVI century box type and horse shape gravestones on the right side of the road leading to the Aghoghlan temple of Lachin region. There are also, Malik Ajdar tomb, Albanian temple of XV century in Mirik village, Temple of XV century in Minkand, “Damirovlu Pir” temple of XI century in Garigishlag village, Garasaggal tomb of XVI century in Arikli village of Lachin region.

“AGHOGLAN” TEMPLE

The Aghoghlan temple of V-VI centuries which is known as Albanian monastery is situated in Lachin region, along Aghoghlan River. This historical monument was previously a castle, however it was destructed in different times and





*“Aghoghlan” temple was
known as “Swallow
(Garangush) castle”
previously.*

was reconstructed in a style of church and became a monastery. Although there were built new walls on the old ones, the monument maintains its foundation as it was before and is one of the splendid monuments of Albanian architecture.

The temple is also known as a castle in legends. It is narrated as in ancient times a young traveler admired beautiful nature of this place and decided to build a castle here. He collected a group of people who are capable of construction. This young man gained love and sympathy of people and was handsome; therefore local people named it Aghoghlan (white boy).

This castle was known as “Swallow (Garangush) castle” previously. The legend about it is also quite interesting. It is narrated that one day in the afternoon one swallow flew and prevented the cook to serve meal to people. People watched this with an interest; however they did not understand anything. Immediately the swallow threw himself into the boiler and died. The cook became angry and poured the meal out and saw the dead snake there. People petrified with wonder.

The owner of the castle buried the bird near the castle and named this place “Swallow (Garangush) castle” in honor of the bird. However gradually this name of castle was forgotten and after becoming the temple named as Aghoghlan by local people in the honor of the person who constructed it.

The temple is quite large. It consists of the rectangular basilica with three naves. All naves of the worship hall were covered with cylindrical arches.

In terms of interior design basilica was made from basalt which is strong local stone. There is only one entry slot from building’s facade side. The smooth surface of the facade in the upper section is cut with narrow window slots which are remote to each other and the light is coming from these slots to interior hall.

The internal walls of the “Aghoghlan” temple were covered with sculpted large and black stones. Previously, there were thematic multicolor drawings on plaster. Although most of them vanished, there remained partial fresco illustrated fragments on the north walls until today. There were applied decorative carvings on the stone at the top of the interior of the hall.

After occupation, Armenian aggressors started to armenianized the temple in 1992. They rubbed and changed the forms of the several stone inscriptions on the walls of the monument, as well as a large number of ornaments and symbols

from Albanian period. They fastened 26 writing boards to different places of the walls of the monument mimicking the temple belongs to Armenian Christianity.

Armenians covered the general entrance gate of the complex with cross stones that brought from Yerevan, and destroyed the façade of the monument and replaced it with tile and iron.

By the order of the Armenian government in Yerevan city Armenian bishops named the monument as Armenian Gregorian church in 2007, therefore they clearly demonstrated their policy of vandalism in the occupied places against the culture and history of Azerbaijan.

Historical and Religious Monuments

- ❖ Mosque (1718) - Gargishlag village (INV № 4733)
- ❖ Temple (XVII c.) – Pichanis village (INV № 4737)
- ❖ Mosque - Pichanis village (INV № 4736)
- ❖ Mosque - Pichanis village (INV № 4738)
- ❖ Temple (XII c.) – Gorchu village (INV № 4739)
- ❖ Temple (X c.) – Ashaghi Farajan village (INV № 4740)
- ❖ Temple (XV c.) – Shalva village (INV № 4741)
- ❖ Temple (XV c.) – Ahmadli village (INV № 4742)
- ❖ Temple (XV c.) – Minkand village (INV № 4745)
- ❖ Temple (XV c.) –Minkand village (INV № 4746)
- ❖ Temple (XV c.) –Mirik village (INV № 4758)
- ❖ Temple (XIX c.) –Sonasar village (INV № 4762)
- ❖ Temple (XVII c.) –Sadinlar village (INV № 4764)
- ❖ Temple (XVII c.) –Hochaz village (INV № 4724)
- ❖ Cave temple (V c.) – Hochaz village (INV № 4764)
- ❖ Rectangular mosque-madrasah (1790-1791) – Jijimli village

Pilgrimages

- ❖ Tomb (XVII-XVIII c.) – Jijimli village (INV № 312)
- ❖ Soltan Baba Pir (XIX c.) – Zeyva village (INV № 4764)
- ❖ Tomb – Gulabird village (INV № 4726)

They fastened 26 writing boards to different places of the walls of the monument mimicking the temple belongs to Armenian Christianity.

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- ❖ **Malik Ajdar tomb (XIV c.) – Jijimli village (INV № 311)**
- ❖ “Aghbakht kheyr” tomb – Ahmadli village (INV № 4743)
- ❖ Soltanbaba tomb (XIX c.) – Zeyva village (INV № 4729)
- ❖ Sheyx Ahmad tomb (XIX c.) – Zeyva village (INV № 4730)
- ❖ Tomb (XIX c.) – Zeyva village (INV № 4731)
- ❖ “Damirovlu Pir” temple – Gargishlag village (INV № 4730)
- ❖ “Ashigh” cemetery (the middle ages) – Mez mazak village (INV № 5923)
- ❖ Cemetery (the middle ages) – Abdallar village (INV № 5924)
- ❖ Arakhishda tomb (XVI c.) – Arikli village
- ❖ Garasaggal tomb (XVI c.) – Arikli village
- ❖ Khalifa tomb (XVII c.) – Malkhalaf village
- ❖ Tomb (XIX c.) – Zeyva village

- ❖ Agha Baba Pir – Seyidlar village
- ❖ Ali Bulagh Pir – Hojaz village
- ❖ Khalif Pir – Malikpaya village
- ❖ Seyid Karim place – Farrash village
- ❖ Ground stone Pir – Garakeshish village
- ❖ Khalifa cemetery pilgrimage – Malibay village
- ❖ Ali Khalifa place – Boyuk Seyidlar village
- ❖ Seyid Huseyn Agha pilgrimage - Boyuk Seyidlar village
- ❖ Gullu grave Pir - Boyuk Seyidlar village

Historical and architectural monuments

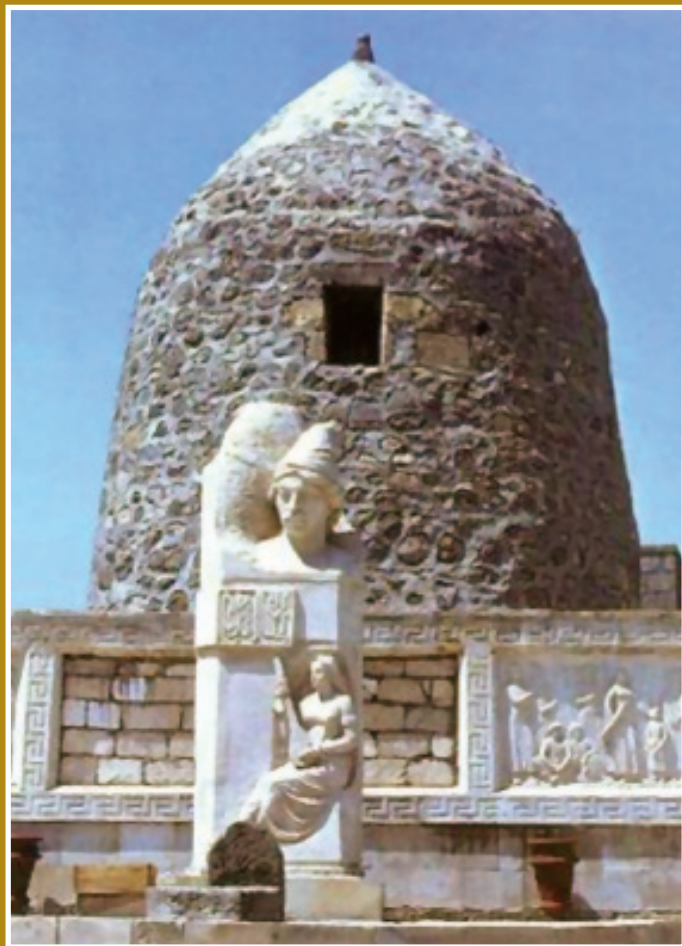
- ❖ Bridge (X c.) – Ashaghi Farajan village (INV № 4740)
- ❖ Fortress (XV c.) – Mirik village (INV № 4757)
- ❖ Stone box (The Iron Age) – Abdallar village (INV № 1457)
- ❖ Barrow (The Iron Age) – Jijimli village (200-280 meters away from “Gizgabri” barrow) (INV № 1458)
- ❖ “Gizgabri” barrow (The Iron Age) - Jijimli village (INV № 1459)
- ❖ Barrow (The Iron Age) – Jijimli village (INV № 1460)
- ❖ Barrow (The Bronze Age) – Ziyrik village (INV № 1461)
- ❖ Barrow (The Iron Age) – Gochaz village (INV № 1462)
- ❖ Barrow (The Iron Age) – Gulabird village (INV № 1463)
- ❖ Figure of stone horse with Arabic inscription (XVI c.) – Malibay village (INV № 6171)
- ❖ Figure of stone horse with Arabic inscription (XVI c.) – Malibay village (INV № 6172)
- ❖ Figure of stone horse – Malibay village (INV № 6173)
- ❖ Figure of stone horse with Arabic inscription (XVII c.) – Gulabird village (INV № 6174)
- ❖ Figure of stone horse – Gulabird village (INV № 6175)

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- ❖ Figure of stone horse with Arabic inscription (XVII c.) – Gulabird village (INV № 6176)
- ❖ Figure of stone sheep – Kusulu village (INV № 6177)
- ❖ Figure of stone sheep (XVII c.) – Former territory of Khallanli village (INV № 6178)
- ❖ Figure of stone horse – Former territory of Khallanli village (INV № 6179)
- ❖ Kafir-Gala (XVII c.) – Zeyva village (INV № 4732)
- ❖ One-arch bridge (XIX c.) – Minkand village (INV № 4748)
- ❖ Two-arch bridge (XIX c.) – Minkand village (INV № 4747)
- ❖ One-arch bridge (XIX c.) – Zabukh village (INV № 4754)
- ❖ Palace of Soltan Ahmad (XVI c.) – Soltanlar village (INV № 4728)



- ❖ Palace of Hamza Soltan (1761) – Husulu village (INV № 4727)
- ❖ Memorial museum of Sari Ashigh – Gulabird village (INV № 5670)



❖ Historical Ethnography museum of Lachin region – Lachin city



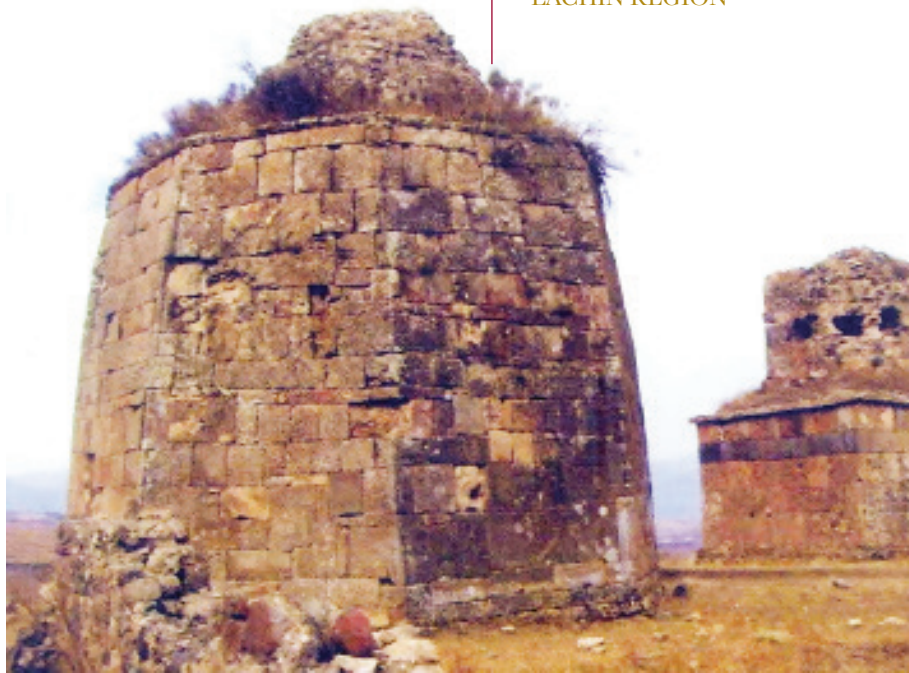
“Kar gunbaz“ tomb



Cemetery of Minkend



Entrance door of Malik Ajdar tomb



Malik Ajdar tomb

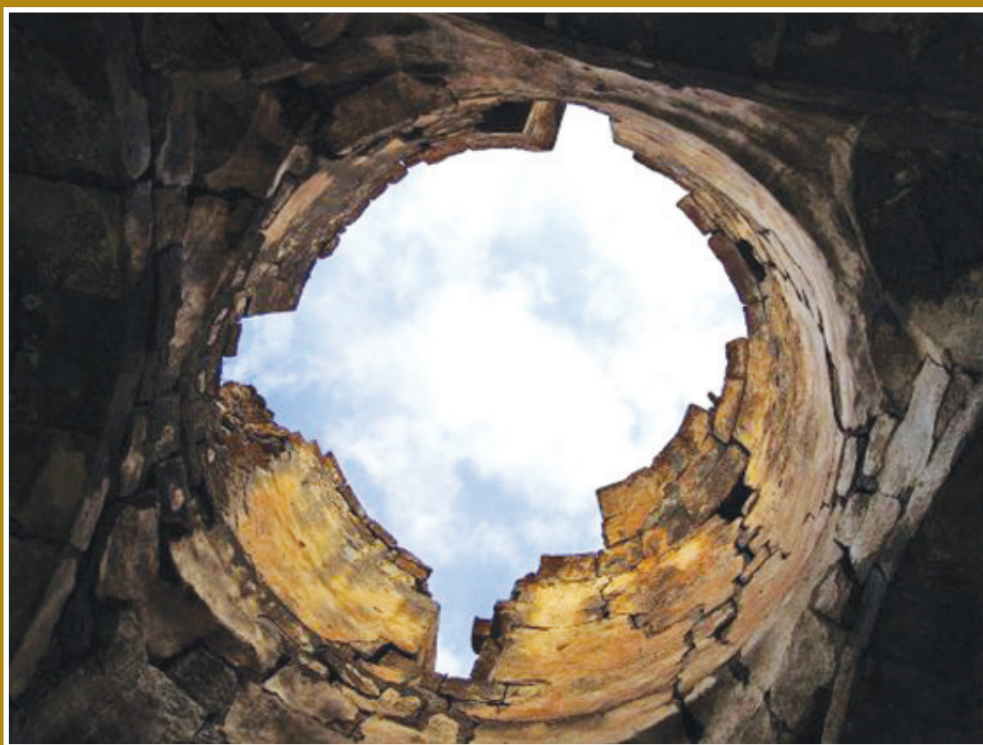


Wall picture of Malik Ajdar tomb

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Varaghuzun temple



*Inner view of
Varaghuzun temple*



GUBADLY REGION

Gubadli district was established in 1933. It was abolished in 1963 and merged with Zangilan district, and later became independent district again in 1964. This mountainous region has a territory of 800 square kilometers and the central city is Gubadli. The city is located on both banks of the Bargushad River. Before occupation the population of the region was settled in 94 villages and one city. The population of the region was engaged in agriculture and cattle-breeding.

The area of the region is located in the south east of Karabakh plateau, and in the basins of Hakari and Bargushad rivers. It borders with Armenia in the west (120 kilometers), Lachin in the north, Zangilan in the south, and Jabrayil in the east.

Gubadli is one of the ancient settlements of Azerbaijan. The first secular school built in this region is more than a century old.

There is a cave temple from IV century in Gavur valley in Gubadli. Galali fortress in Muradkhanli village from V century, Goy fortress monuments in Aliguluushaghi village, Javanshir tomb in Yazi steppe from XIV century, two wombs in Damirchilar village, the tomb in Gurjulu village from XVII century, the tomb in Khojamsakhli village from XVIII century demonstrates the richness of historical and religious monuments of the region.

The region was occupied by Armenia in August 3, 1993. As a result, thousands of inhabitants were displaced from their homes and dozens of historical and religious monuments were destroyed.

Historical and religious monuments

- ❖ Cave temple (IV c.) – Gavur valley (INV № 1456)
- ❖ Cave temple – Aliguluushaghi village (INV № 1155)



- ❖ **Mosque (XVIII c.) – Mamar village (INV № 4713)**
- ❖ Ruins of the mosque (XV-XVI c.) – Khalaj village (INV № 4714)
- ❖ Mosque (XVIII c.) – Yusifbayli village (INV № 4709)
- ❖ Mosque (XVIII c.) – Mollali village (INV № 4711)
- ❖ Mosque (XVIII c.) – Mirlar village (INV № 4712)
- ❖ Temple – Marza village (INV № 4715)
- ❖ Mosque (XIX c.) – Dondarli village (INV № 4704)
- ❖ Mosque (XIX c.) – Damirchilar village (INV № 4703)
- ❖ Mosque (XIX c.) – Mahrizli village (INV № 4716)
- ❖ Albanian churches and monuments – Yukhari Jibikli village

Gubadli is one of the ancient settlements of Azerbaijan. The first secular school built in this region is more than a century old.



Pilgrimages

- ❖ Cemetery (XIV c.) – Gayali village, Yazi plain (INV № 1454)
- ❖ Tomb No.1 (XIV c.) – Damirchilar village (INV № 308)
- ❖ Tomb No.2 (XIV c.) – Damirchilar village (INV № 309)
- ❖ Mausoleum of Javanshir (XIV c.) – Yazi plain (INV № 4706)
- ❖ Tomb (XVII c.) – Damirchilar village
- ❖ Tomb (XVII c.) – Gurjulu village (INV № 307)
- ❖ Tomb (XVII c.) – Gurjulu village (INV № 307)
- ❖ Tomb (XVIII c.) – Khojamusagli village (INV № 4708)
- ❖ Tomb (XVIII c.) – Boyunagar village (INV № 4710)
- ❖ Sanctuary– Jilfir village
- ❖ Mir Sadi agha place – Mirlar village
- ❖ Agh Hasar Pir – Mirlar village
- ❖ Mirmehdi agha Pir – Dondarli village
- ❖ Armudlu Pir – Armudlu village
- ❖ Safara baba Pir – Saray village
- ❖ Garakaha Pir – 20 kilometers north of the regional center
- ❖ Aghkaha Pir – 20 kilometers north of the regional center
- ❖ Agha Karim Yali Pir – 15 kilometers away from the center of the region
- ❖ Salahli Pir – Mardanli village
- ❖ Sanctuary – Novlu village
- ❖ Umoy Kaha Pir – Garajalli village
- ❖ Madat spring (XIX c.) – Mahmudlu village (INV № 4702)

Historical architectural monuments

- ❖ Sanctuary (IV c.) – Aliguluushaghi village (INV № 1449)
- ❖ Sanctuary (IV c.) – Balahasanli village (INV № 1451)
- ❖ Sanctuary (IV c.) – Zor village (INV № 1452)
- ❖ Goy Fortress (V c.) – Aliguluushaghi village (INV № 305)
- ❖ Galali Fortress – Aliguluushaghi village (INV № 4698)
- ❖ Galali Fortress (with underground transition, V c.)– Aliguluushaghi village (INV № 4698)
- ❖ Giz Fortress – Aliguluushaghi village (INV № 305)



❖ **Lalazar Bridge (1867) – Aliguluushaghi village (INV № 306)**



❖ **Haji Badal Bridge (XIX c.) – Dondarli village (INV № 4705)**

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- ❖ Bridge (XIX c.) – Mahmudlu village (INV № 4717)
- ❖ Gara-Gaya sanctuary – Mahmudlu village (INV № 1453)
- ❖ Galacha (late Bronze age, the first Iron age) – Aliguluushaghi village (INV № 1448)
- ❖ Stone box – Mamar village (INV № 6170)
- ❖ Galajik Fortress – Khojamasagli village (INV № 4707)
- ❖ Figure of Old Stone sheep (XVI c.) – Mahmudlu village (INV № 6169)
- ❖ Koroghlu Galacha (late Bronze age, the first Iron age) – Aliguluushaghi village (INV № 1447)
- ❖ Oghlan-Giz monument – Damirchilar village
- ❖ Old Harami cemetery (XIX c.) – Aliguluushaghi village

SHUSHA REGION

SHUSHA REGION



Territory of Shusha is 0.29 sq.km. Shusha was established as an administrative district in 1930 comprising of a city, a settlement and 29 villages. The city was occupied on May 08, 1992 and savagely destroyed.

Shusha, one of most beautiful corners of not only Karabakh and Azerbaijan, but also all Caucasus, has been a castle-town built for defence purposes. Therefore, it is not coincidental that today the ancient place is known as “Shusha castle” among people. In 1750 Panahali khan Javanshir, the founder of Karabakh khanate decided to have big castle walls - fortification built on the tops of mountain which was out of reach of enemy in the place where current Shusha city is located. Previously called “Panahabad” in the honor of Karabakh khan was suitable location from strategical point of view. Its location made the city strong enough to protect its dwellers from enemies and

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paved the way for development of city and construction of national-cultural monuments.

Shusha located 1400-1800 meters above sea level and surrounded by Girkhgiz, Kirs, Murov, Baghgiran and Saribaba mountains. Shusha is dee-



Today Shusha State

History-Architecture

*Reserve includes hundreds
of historical monuments.*

*But unfortunately most of
them have fallen victim to*

Armenian vandalism.

med one of healing resort-recreation centers of Azerbaijan from the point of cleanliness of its air and curative significance.

Today Shusha State History-Architecture Reserve includes hundreds of historical monuments. But unfortunately most of them have fallen victim to Armenian vandalism.

YUKHARI (UPPER) GOVHAR AGHA MOSQUE (INV № 344)

According to Mir Mehdi Khazani, the author of “Kitabi-tarikhi Karabakh” (Book of history of Karabakh), the mosque which was built by Ibrahimkhalil khan, king of Karabakh in 1182 Hijri calendar (1768-69) was perfectly renovated in 1281 (1866-1867). Internal

SHUSHA REGION



It is said in “Garabagnama” of Baharli that a mosque has been constructed of reed with two doors by Panahali khan in 1759 in the main square of Shusha and much more spectacular mosque has been erected in 1768 in its place by Ibrahimkhalil khan, son of late Panahali khan.



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space of the mosque is 55 sq.m and has double minarets with approximately 30 meter height.

* * *

It is said in “Garabaghnama” of Baharli that a mosque has been constructed of reed with two doors by Panahali khan in 1759 in the main square of Shusha and much more spectacular mosque has been erected in 1768 in its place by Ibrahimkhalil khan, son of late Panahali khan.

One more mosque has been erected by instruction and fund of Govhar Agha, daughter of khan in the same place nearly 100 years later by an architect Karbalayi Safikhan Garabaghi. We can find the appearance of Juma mosque existed so far from the painting of Vasili Vereshagin who have travelled to Caucasus those days. Building of the mosque is magnificent in that picture. Entry part of it has been erected from big portal belonging to Safavid architecture. Roof on the arch has been prepared in empire style belonging to European architecture. Solution of façade of Yukhari Govhar Agha mosque has been done in balcony extending along northern-front part of the building brought forwards by three same-sized vaults. Plenty of stone inscription reflecting verses from Quran and construction date of the mosque and bequests of Govhar Agha in the new building were carving the walls of the mosque. Second floor of the building and ornament in the minarets, as well as the inscription have been developed by Mir Mohsun Navvab, a poet and mosaic maker.

* * *

Govhar Agha gained reputation with her charity and generosity, has turned one cell of mosque to madrasah and provided assistance to those who attended there for praying and were in need once a week and allocated wages for the muazzins who read Quran and recited Azan. Govhar Agha was buried in the yard of the mosque.

Yukhari Govhar Agha mosque is under occupation of Armenians like other historical-cultural monuments from 1992 up to present day.

Shortly after Govhar Agha was buried in the yard of the mosque, her corpse was moved to the Mecca.

SAATLI MOSQUE (INV №.355)

Saatli Mosque was constructed in 1883 by the architect Karbalayi Safikhan Garabaghi. According to Chingiz Gajar who have explored the history of Shusha city, a mosque and madrasah constructed by Panahali khan in 1759 have located in the place of Saatli mosque and Molla Panah Vagif, great Azerbaijani poet had taught in this madrasah.

*It has been the last
mosque with minaret
constructed by Karbalayi
Safikhan Garabaghi.*



The mosque is called so as it was constructed in the Saatli settlement of Shusha. Although Saatli was settlement mosque, it was distinguished with scope, architectural structure and decorative design from other settlement mosques. The facade consists of only wall and door and windows with asymmetric

arrangement According to Rizvan Garabaghi, the explorer, it has been the last mosque with minaret constructed by Karbalayi Safikhan Garabaghi. There had been no high minarets in the mosques built by the architect; they have been replaced by crowns in bouquet form on the top of mosques.



There had been no high minarets in the mosques built by the architect; they have been replaced by crowns in bouquet form on the top of mosques.

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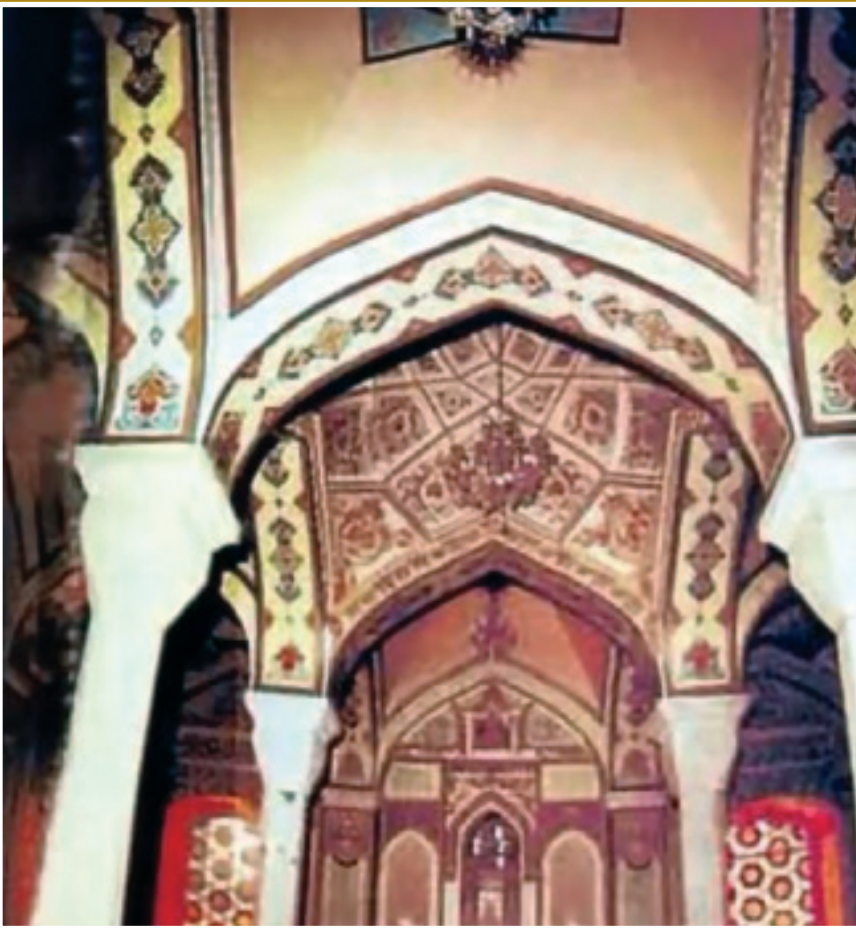
Interior solution of Saatli mosque can be considered as an artistic example of perfection. Worship hall have three-nave space thanks to four eight-angled stone pillars which is support to ceiling. As a result, numerous arch links create in the hall. Surface of the walls have been designed by geometric figures and vegetal patterns. Single minaret has been placed at the back of the building. It is assumed that, the minaret has been erected in recent years at the same period with the mosque.

*It is assumed that the
minaret has been erected
in recent years at the same
period with the mosque.*



SHUSHA REGION

Inscription on wall of all buildings constructed by talented architect reads: "Constructed by Karbalayi Safikhan, who is from Karabakh". Of course, such stone signatures are attached great importance as a document for the following period. But even without this written signature Garabaghi's marvelous buildings speak for him.



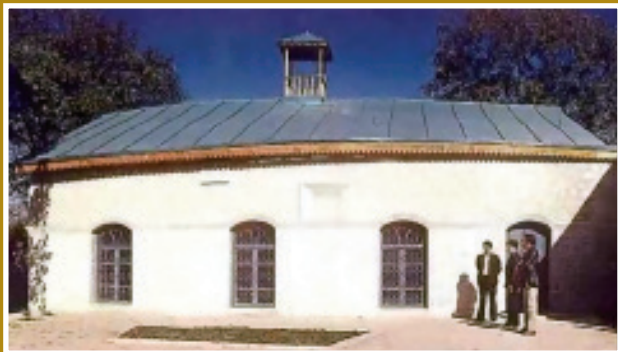
“ASHAGHI GOVHAR AGHA” MOSQUE (INV № 345)





Religious and historical monuments

- ❖ Haji Yusifli mosque (XVIII century) – G.Ismayilov street (INV № 5089)
- ❖ “Chol Gala” mosque (XVIII century) – Former Kuybishev street (INV № 5103)
- ❖ Khoja Marjanli mosque (XVIII century) – Sabir street (INV № 5137)
- ❖ Guyulug mosque (XVIII century) – Former Shaumyan street (INV № 5146)
- ❖ Seyidli mosque (XVIII century) – Former Telman street (INV № 5146)
- ❖ Mosque (XVIII century) – Former Amiryan street, Chukhurlu settlement (INV № 5068)



- ❖ Mamay mosque (XIX century) – G.Asgarov street (INV No.5166)

- ❖ Mardinli mosque (XIX century) – A.Garasharov street (INV № 5077)
- ❖ Julfalar mosque (XIX century) – U.Hajibayov (INV № 5092)
- ❖ Kocharli mosque (XIX century) – Former Soviet street (INV № 5145)
- ❖ Malibayli mosque (XIX century) – Malibayli village (INV № 5056)
- ❖ Alban mosque (XIX century) – Geybali village (INV № 5059)
- ❖ Alban mosque (XIX century) – Dashalti village (INV № 5057)
- ❖ Remains of church – G.Pirimov street (INV № 5041)
- ❖ Female monastery (XVIII-XIX centuries) – Shusha city, former Gorki street
- ❖ Gazanchi mosque (XIX century) – Hagverdiyev street (INV № 358)
- ❖ Gaybali mosque (XIX century) –
- ❖ Shirilan mosque (XIX century) –
- ❖ Yukhari mosque madrasah (XVIII century) – Vazirov (INV № 360)
- ❖ Madrasah (XVIII century) – Former Krupskaya street (INV № 369)

Pilgrimages

- ❖ Tomb – Shusha city (INV № 5042)
- ❖ Heydar tomb – Shusha city (INV № 340)
- ❖ Hazrat Ali cavern (Nazir cavern)
- ❖ Hazrat Abbas healing center
- ❖ Saggakhana and Pirgah sacred places
- ❖ Seyid Mirfasih tomb
- ❖ Holy place of Mir Mehdi agha in Aghadadali settlement
- ❖ Healing center with two minarets in Chukhur settlement n
- ❖ Holy place of Gasim agha
- ❖ Holy place of Seyid Khalil Seyid Ali oghlu in Seyidli settlement

Historical and architectural monuments

- ❖ Barrow (Bronze age) – In the north-west of Shusha city (INV № 1770)
- ❖ Stone box graves of Shusha and Shushakand (Late Bronze Age and Early Iron Age) – near Shusha city and Shusha village (INV № 1771)
- ❖ Necropolis of stone box (Iron Age) – Garabulag village (INV № 1773)
- ❖ Necropolis (Late Bronze and Initial Iron Age) – Dolanlar village (INV № 1774).

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- ❖ Castle wall (8 km in length, 1754) – Shusha city (INV № 337)
- ❖ Palace of Panah Khan (XVIII century) – Shusha city (INV № 338)
- ❖ The tower of Gara Great Khan (XVIII century) – Shusha city (INV № 339)
- ❖ Mansion of Hacigullar (XVIII century) – Shusha city (INV № 341)
- ❖ Natavan's house (XVIII century) – Shusha city, former Lenin street (IV № 342)
- ❖ House of Asad bay (XVIII century) – Shusha city, former Voroshilov street (INV № 343)
- ❖ Two-storey caravanserai (XIX century) – Shusha city, central square (INV № 346)
- ❖ Mansion complex of Mehmandarovs: mosque, small residential house, big residential house (XVIII century) – Shusha city (INV № 347)
- ❖ The tower of Ibrahim khan (XVIII century) – Shusha city (INV № 348)
- ❖ Isa spring (XIX century) – In the proximity of Shusha city (INV № 349)
- ❖ Castle of Ibrahim Khan (XVIII century) – Dashalti village (INV № 350)



Mausoleum of M.P.Vagif (XIX century) – G.Guliyev street (INV No.367)



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THE OCCUPIED
TERRITORIES
OF AZERBAIJAN**



KHOJALY REGION

KHOJALY REGION

Khojaly was established on November 26, 1991. Its area is 0,936 thousand square kilometers and the region covers 1 city, 2 settlements, and 50 villages. It is located in Karabakh mountain chain, 18 kilometers from Aghdam city and 14 kilometers from Khankandi city.

The territory of the district was occupied by Armenian armed forces in 1991-1992. Armenian armed forces disrupted Khojaly on February 26, 1992, committed genocide in the city of seven thousands population where 613 people were killed, among them were 106 women, 63 children, 70 elderly. Eight families were killed completely, 25 children lost both parents and 130 children lost one of the parents, 1275 people have been taken hostage and 150 of them still missing, as well as 1000 peaceful civilians of different ages were wounded.

Khojaly is the historical place of inhabitation of population. The memorials of Khojaly -Gedabey culture of XIV-VII centuries B.C. is located near Khojaly. The funeral memorials - the stone boxes, mounds and necropolis of the late Bronze Age and early Iron Age, as well as architectural monuments - round grave (1356-1357) and mausoleum (XIV century) were found here. Various stone, bronze, bone adornment, the ceramics household goods were found during the archeological excavations.



Historical and religious monuments

- ❖ Round temple (1356-1357) – Khojaly city (INV № 251)
- ❖ Albanian temple (905) – Shusha city (INV № 255)
- ❖ Albanian temple (1100) – Chanakhchi village (INV № 253)
- ❖ Albanian temple (1065) – Chanakhchi village (INV № 254)
- ❖ Albanian temple (1100) – Khachmas village (INV № 257)
- ❖ Albanian temple (1122) – Khansikh village (INV № 256)
- ❖ Albanian temple (1202) – Armudlu village (INV № 258)
- ❖ Temple complex (VII c.) – Badara village (INV № 261)
- ❖ Church (XIII c.) – Khanabad village (INV № 265)
- ❖ Dome – Khojaly village





*Shrine (XIV century)-Khojaly
city (INV No.252)*

- ❖ Ancient Albanian monuments – Khojaly village
- ❖ Ruins of the ancient Albanian Church – Karkijahan settlement
- ❖ “Church on Borgun rock” Albanian Church – Meshaly village
- ❖ “Church in Derpasu” Albanian Church – Meshaly village
- ❖ “Church in little water” Albanian Church – Meshaly village
- ❖ “Church in Avaz” (Albanian Church) – Meshaly village

Pilgrimages

- ❖ Octagonal dome sanctuary (XIII c.)
- ❖ Khojaly cemetery BC. VIII-VII c.
- ❖ Place of Seyid Jalal agha – Khojaly city
- ❖ Place of Jahan nana – Khojaly city
- ❖ Place of Gara – Karkijahan settlement
- ❖ Darili Pir – Kosalar village

Historical, architectural and archaeological monuments

- ❖ Stone box necropolis (The Bronze Age) – Khojaly city, Asgaran mountain (INV № 1119)
- ❖ Necropolis (Early and Middle Bronze Ages) – To the south from Khankandi (INV № 1120)
- ❖ Necropolis of vessel graves (Early Middle Ages) – On the territory of Khankandi brick factory (INV № 1121)
- ❖ Barrow (The Iron Age) – Near Khankandi (INV № 1122)
- ❖ Khankandi Barrows (The Bronze Age) – In the north of Khankandi (INV № 1123)
- ❖ Khachinchay necropolis (Early and Middle Bronze Ages) – To the north-east from Seyidshan village (INV № 1124)
- ❖ Necropolis of vessel graves (The Bronze Age) – 2 kilometers from Armudlu village to Ilis village (INV № 1125)
- ❖ Barrow (The Bronze Age) –15 kilometers away from Armudlu village, on the bank of the river Ilis (INV № 1126)

- ❖ Stone box necropolis (The Iron Age) – Armudlu village, near the cemetery (INV № 1127)
- ❖ Stone box necropolis (The Iron Age) – Sarushen village (INV № 1129)
- ❖ Stone box necropolis (The Iron Age) – Sarushen village, at the foot of the mountain (INV № 1130)
- ❖ Old cemetery (The Bronze Age) – Chanagchi village (INV № 1128)
- ❖ Fortress (X c.) – Mashkhmaat village (INV № 259)
- ❖ Aslan (Lion) Tower (IX c.) – Anabert village (INV № 264)
- ❖ Girkhlar Tower (The Middle Ages) – Badara village (INV № 260)
- ❖ Rams and saddle-shaped gravestones – Khojaly village



Asgaran Tower (XVIII) – Asgaran settlement (INV № 263)

**HISTORICAL
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Asgaran Tower



Ulubaba Monastery

**HISTORICAL
AND RELIGIOUS
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KHOJAVAND REGION

Khojavand district is located at the edge of Aghdam-Fuzuli road, and is in the foothill plain. Relief of the region is mainly mountainous and its height is approximately between 500 meters and 2725 meters (Big Kirs Mountain).

Khojavand was established in 1930 and called “Martuni” until 1991. The area of the region is 1458 square kilometers. There are 2 urban-type settlements and 83 villages in the region. Khojavand and Girmizi Bazar settlements, Garadaghli, Amirallar, Mughanli, Kuropatkin, Tugh, Akhullu, Salaketin, Gunashli, Khatai and others are large settlements of the region.

Azikh cave located at a kilometer away from the southeast of Azikh village of Khojavand region which is close to Fuzuli region, at a height of 900 meters above sea level and length of 190 meters. Limestones of Azikh which belong to Oxford-Cimmerian era, confirms Azerbaijan as one of the ancient settlements in the world. Taghlar cave with limestone of Oxford-Cimmerian



era is located in the south of Mets-Taghlar village of the same region, at a height of 850 meters above sea level and 22 meters in length has a special importance as a historical monument. Khojavand was occupied by Armenian armed forces on October 2, 1992. Dozens of historical and religious monuments in Khojavand region exposed to vandalism.

Historical and religious monuments

- ❖ Albanian Temple (1170) – Hadrut settlement (INV № 224)
- ❖ Albanian Temple (1147) – Mammadzar village (INV № 225)
- ❖ Albanian Temple (1197) – Tugh village (INV № 226)
- ❖ Red Temple (1000) – Tugh village (INV № 227)
- ❖ Albanian Temple (1094) – Traktik village (INV № 228)
- ❖ Albanian Temple (900) – Vang village (INV № 229)
- ❖ Albanian Temple (1131) – Sakuri village (INV № 230)
- ❖ Albanian Temple (IV-VI c.) – Susanlik village (INV № 231)
- ❖ Albanian Temple – Susanlik village (INV № 232)
- ❖ Albanian Temple (1635) – Taghaser village (INV № 234)
- ❖ Religious complex (XIII c.) – Sur village (INV № 235)
- ❖ Albanian Temple (1241) – Mestaghlar village (INV № 237)
- ❖ Albanian Temple (1236) – Guneychartar village (INV № 238)
- ❖ Albanian Temple (995) – Gavakhan village (INV № 239)
- ❖ Albanian Temple (IV c.) – Sos village (INV № 240)
- ❖ Two Albanian Temples (701) – Gatsi village (INV № 241)
- ❖ Albanian Temple (VIII c.) – Gatsi village (INV № 242)
- ❖ Albanian Temple (V c.) – Gatsi village (INV № 243)
- ❖ Church (1270) – Gatsi village (INV № 244)
- ❖ Church (XII c.) – Gatsi village (INV № 245)

❖ **Amaras Monastery (IV c.) – Machgalashen village (INV № 246)**



- ❖ Albanian Temple (XII c.) – Sitorashen village (INV № 247)
- ❖ Albanian Temple (675) – Taghavard village (INV № 248)
- ❖ Baghir Khan Temple (XII c.) – Niki village (INV № 250)
- ❖ Albanian Church (IV-V c.) – Akhullu village
- ❖ Temple (XIV c.) – Dolanlar village (INV № 4315)
- ❖ Temple – Atagud village (INV № 4316)
- ❖ Church (XVII c.) – Taghavard village (INV № 4318)
- ❖ Temple (XVIII c.) – Hadrut settlement (INV № 4319)
- ❖ Temple (XIII c.) – Tugh village (INV № 4320)
- ❖ Temple (1747) – Tugh village (INV № 4321)
- ❖ White Church (XVII c.) – Vang village (INV № 4323)
- ❖ Temple (1664) – Gangar village (INV № 4324)
- ❖ Temple (XVII c.) – Sakuri village (INV № 4325)
- ❖ Temple (XVII c.) – Sur village (INV № 4326)
- ❖ Temple – Khsaberd village (INV № 4328)
- ❖ Temple – Taghaser village (INV № 4329)
- ❖ Church (XX c.) – Arakul village (INV № 4330)
- ❖ Temple (XVIII c.) – Domi village (INV № 4331)
- ❖ Temple (XIX c.) – Shagah village (INV № 4332)
- ❖ Temple (1896) – Norashen village (INV № 4333)
- ❖ Temple – Banazur village (INV № 4334)
- ❖ Temple (XIX c.) – Kermachuk village (INV № 4335)
- ❖ Temple (XIV c.) – Gochbay village (INV № 4336)
- ❖ Temple – Chiraguz village (INV № 4337)
- ❖ Temple – Khirmanchig village (INV № 4338)
- ❖ Temple – Anaku village (INV № 4339)
- ❖ Temple (1698) – Aghjakand village (INV № 4340)
- ❖ Temple (XVII c.) – Zamzur village (INV № 4341)
- ❖ Temple – Malikjanli village (INV № 4342)
- ❖ Temple – Bulutan village (INV № 4343)
- ❖ Temple – Edilli village (INV № 4344)
- ❖ Temple – Dudukchu village (INV № 4345)
- ❖ Temple – Aghbulag village (INV № 4346)
- ❖ Temple – Tak village (INV № 4347)
- ❖ Temple (XVII c.) – Azikh village (INV № 4348)

- ❖ Temple (XIX c.) –Bunyadli village (INV № 4349)
- ❖ Temple –Dashbashi village (INV № 4350)
- ❖ Temple (XIII c.) –Dolanlar village (INV № 4351)
- ❖ Albanberd Church –Garakand village (INV № 4353)
- ❖ Mosque – Mughanli village
- ❖ Albanian Church – Uchoghlan village
- ❖ Albanberd Church –Garakand village
- ❖ Albanian Church – On the territory of Gizilgaya

Pilgrimages

- ❖ Vault part of the tomb (XII-XIV c.) – Dolanlar village (INV № 4352)
- ❖ Tomb (XVII c.) – Khojavand settlement (INV № 4317)
- ❖ Tomb – Khatek village (INV № 4354)
- ❖ Jafat Pir – Mastagalar village
- ❖ Shagakh Pir – Shagakh village
- ❖ The tomb of Mir Mehdi Khazan – Tugh village
- ❖ Place of Jijim – Khojavand settlement
- ❖ Pir – Garadaghli village
- ❖ Pir – Khojavand village
- ❖ Pir – Salatakin village
- ❖ Place of Worship – Salatakin village
- ❖ Pir Bahramli – The territory of Bahramli
- ❖ Pir Niyyat – The territory of Bahramli
- ❖ Seyid Rza Dome (XIV c.) – Mughanli village
- ❖ Rzagulubay Dome (XIV c.) – Akhullu village
- ❖ Seyid Musa Dome – The territory of Nargiztapa
- ❖ Dome in Ashigli cemetery – Khojavand village

Historical architectural monuments

- ❖ Nargiztapa dwelling (Early and Middle Bronze Ages) – In the east from Khojavand city (INV № 1116)
- ❖ Necropolis (The end of the Bronze and the early Iron Age) – Dolanlar village (INV № 1117)
- ❖ Arched cave (The Stone Age) – Taghlar village (INV № 1118)
- ❖ Fortress – Sur village (INV № 236)

- ❖ Fortress (III c.) – Taghavard village (INV № 249)
- ❖ Argushan Tower – Akhullu village
- ❖ Ancient Azikh cave – Salatakin village
- ❖ Fortress – Chanakhchi village (INV № 4327)



Castle complex of Amaras



Garabulag temple



Azykh cave

ZANGILAN REGION



Zangilan is one of the regions of Azerbaijan with specific history. There are several tombs with specific historical ornaments on the basin of Sharaka River flowing from the territory of the district.

New administrative territorial division was implemented after occupation of Caucasus by Russia at the beginning of XIX century. As a result of the division, Zangazur district was subordinated to Ganja province (guberniya) which included Sisyan, Gafan, Mehri, Zangilan, Gubadli and Lachin as well. Territory of Zangilan covers the territory from Hakari River to Mehri mountain chain in the East.

Armenians who established their state at the expense of ancient Turkish lands with the help of Bolsheviks following occupation dated April 28, 1920, occupied Zangazur county (uyezd). At that period, Zangazur disseized from Azerbaijan and was annexed to Armenia by Russia. Consequently, upper part of the county remained in the territory of Armenia, but Lachin, Gubadli and Zangilan regions remained parts of Azerbaijan.

Zangilan district was established in 1930. District of 707 square kilometers includes a city, 6 settlements and 78 villages. Zangilan was occupied by the Republic of Armenia on October 29, 1993. Several national and historical-religious monuments have fallen victims to the occupation in the territory of the region.

Zangilan is one of the regions of Azerbaijan with specific history. There are several tombs with specific historical ornaments on the basin of Sharaka River flowing from the territory of the district. Eight-angled Yahya ibn Mammad tomb (1304-1305) located in Mammadbayli village of Zangilan region stands out with its architectural-constructive form. Cemetery of Middle Ages is located around the tomb. Grave of Sheikhzada Sheykh Abd as-Salam ibn Sheykh Giyas al-Din (759 Hijri, 1358) is located a little away from the tomb. Tombstones of the Sheikh's followers are separately placed around the tomb. According to polygraphic inscriptions and artistic design activity period of Shikhbaba Gadiiriyya sufi order can be ascribed to XIII-XIV centuries. Tombstones of different shapes (ram, horse) belonging to XIII-XIV centuries with inscriptions in Arabic, Persian and Azerbaijani language and different ornaments, reflect various parts of life and welfare of Azerbaijani nation, elucidates history, toponymy, traditional medicine and ethnogenesis and sheds light on some matters concerning cultural life of medieval Azerbaijan.

Tomb in Mammadbayli village has been constructed in eight-angled shape and completed with pyramidal dome. Walls of the tomb have been orderly

upholstered by planed stones from outside and inside. Inside of tomb has been constructed in a square shape. There is an epitaph written in Arabic by Naskh (calligraphic style for writing) on the entry door of the tomb. The epitaph contains verses from Quran, whom it belongs to, and date of construction of the tomb. According to the epitaph, this is the tomb of Yahya ibn Mahammad al-Hajj Seyid Ali.

According to Hamdullah Gazvini, reputable geographer and historian lived in XIV century, Zangilan was founded in the 15th year of Hijri calendar, that is in 636 (637). It means, Zangilan is approximately 1400 years old. Related to introduction of Khudafarin water node in the territory of the region, archeological excavations were carried out in 1974 and 1979. It was found that, the territory is abundant with architectural monuments one of which is Shahri-Sharifan (or Shariban, Shabran) locating in Sharifan village. Major part of this monument has been washed off by Hakara River. City remains approximately make up 9 ha, locating in a suitable position from natural, geographical and strategical point of view being covered by mountain range from the West and steep coast of Hakara river from the East. It was found that there were two cemeteries one of which consists of Sardaba-type graves belonging to rich family of the city. The cemetery has been laid down on the slope of high mountain in approximately 1 km north. They were constructed by white stones being decorated in a geometric form on the door or in an altar form in most cases. The second cemetery is comprised of graves covered by poles from upper side in the south-west of the city. Burial has been conducted in accordance with Islamic sharia in both cemeteries.

Considerable amount cultural remnants were found during excavations conducted in Sharifan. Based on archeological materials, Sharifan was laid down in the XIV century, which was urban-type residential area and has been an intensive place of residence until XVII century.

Historical and religious monuments

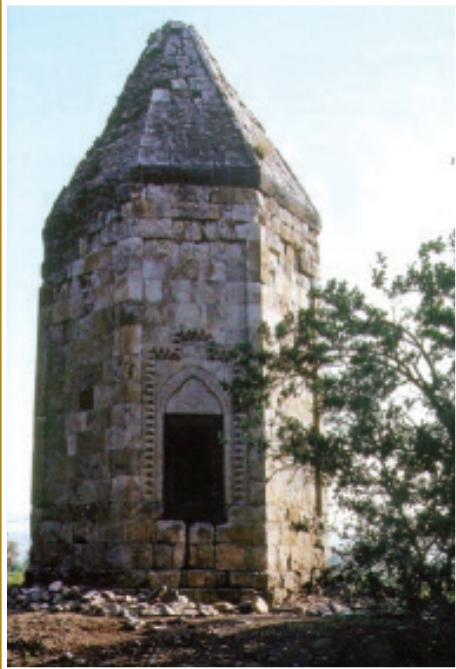
- ❖ Imam Huseyn mosque (XVII century) – Zangilan city
- ❖ Mosque (XIX century) – Zangilan village (INV № 5287)
- ❖ Mosque (XIX century) – Malatkeshin village (INV № 5288)
- ❖ Mosque (XIX century) – Girig Mushlan village (INV № 5289)
- ❖ Mosque (XIX century) – Mushlan village (INV № 5292)

*According to Hamdullah
Gazvini, reputable
geographer and historian
lived in XIV century,
Zangilan was founded
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in 636 (637).*

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- ❖ Mosque (XIX century) – Razdara village
- ❖ Alban mosque – Khanazor village
- ❖ Alban mosque – Yemazli village

Pilgrimages



- ❖ **Eight-pointed tomb (XIV century) – Mammadbayli village (INV № 391)**
- ❖ Ziya Baba holy place – Aghkand village
- ❖ Khanazur tomb – Bartaz village
- ❖ Khanazor sacred place – in the proximity of Bartaz
- ❖ Soltan Heydar sacred place – in Bartaz mountain
- ❖ Gungishlag sacred place – Gungishlag village
- ❖ Izza sacred place – Hajilli village
- ❖ Hajalli (Hajilli) dome – Hajilli village

- ❖ Bugakar sacred place – Leyfaz village
- ❖ Malikli Haji Mir Mahammad holy place – Malikli village
- ❖ Veysin sacred place – Pirveyis village
- ❖ Seyid Musa holy place – Sobu village
- ❖ Garadaghli sacred place – Shafibayli village
- ❖ Yal sacred place – Vezhnali village
- ❖ Yel sacred place – Veyzhnali village
- ❖ Soltan holy place – Yemazli village
- ❖ Shahid Mahammad holy place – Yemazli village
- ❖ Davajuneyt sacred place – Zangilan city
- ❖ Tomb of Mammad bay – Mammadbayli village

Historical and architectural monuments

- ❖ Sharifan monuments (IX-XVI centuries) – Sharifan village (INV №1824)
- ❖ Shahri Sharifan residential place (middle Ages) – Hajalli village (INV № 6060)
- ❖ Aghja Ashig residential place (middle Ages) – Gumlag village (INV № 6061)
- ❖ Maiden Tower (middle Ages) – Gumlag village (INV № 6062)
- ❖ Gasr tower (middle ages) – in the place where Okhuchay flows into Araz (INV № 6063)
- ❖ Sardaba (XIII century) – Sharikan village
- ❖ Sardaba (XIV century) – Yenikand village
- ❖ Hajalli round tower (XIV century) – Hajalli village (INV № 5291)
- ❖ Bridge (XIX century) – Hajalli village (INV № 5290)
- ❖ Hajali tower – Mammadbayli village (INV № 1825)
- ❖ Necropolis (B.C. VI-IV centuries) – Guyudara Khashtab village (INN №1826)
- ❖ Pot graves (B.C. IV-II centuries) – Yemazli village
- ❖ Koroghlu stone (VII-VIII centuries) – Agh Oyug Plain
- ❖ Bartaz Maiden Tower (XIV century) – Bartaz village
- ❖ SharLifan Sardaba (XII century) – Sharifan village
- ❖ Taghli bridge (XVI century) – Sobu village
- ❖ Yahya ibn Mahammad al-Hoja mausoleum – Mammadbayli village
- ❖ Residential area and castle (B.C. II millennium) – Karki village (INV № 1955)
- ❖ Karki necropolis (B.C. II millennium) – Karki village (INV № 1956)

NAKHCHIVAN
AUTONOMOUS
REPUBLIC
SADARAK REGION



NAKHCHIVAN AUTONOMOUS REPUBLIC SADARAK REGION

**HISTORICAL
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GAZAKH REGION



❖ **Temple (V-VIII c.) – Yuxhari Askipara village (INV № 281)**

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Nahid Mammadov

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Translated by: **Rafi GURBANOV
Gulana SHABAZOVA**

Collection of
pictures by: **Fakhri VALIYEV**

Cover designer by: **Oqtay ORUJOV**

Submitted to preparation: 05.12.2017
(Signed for publishing): 11.12.2017
Size of Book: 70x100 1/12
Order: 44.
Number of book: 500

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