

The series of "The true facts about Garabagh"

WAR AGAINST AZERBAIJAN

TARGETING CULTURAL HERITAGE





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HEYDAR ALIYEV FOUNDATION

The series of "The true facts about Garabagh"

WAR AGAINST AZERBAIJAN TARGETING CULTURAL HERITAGE

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Contents

War Against Azerbaijan: Targeting Cultural Heritage

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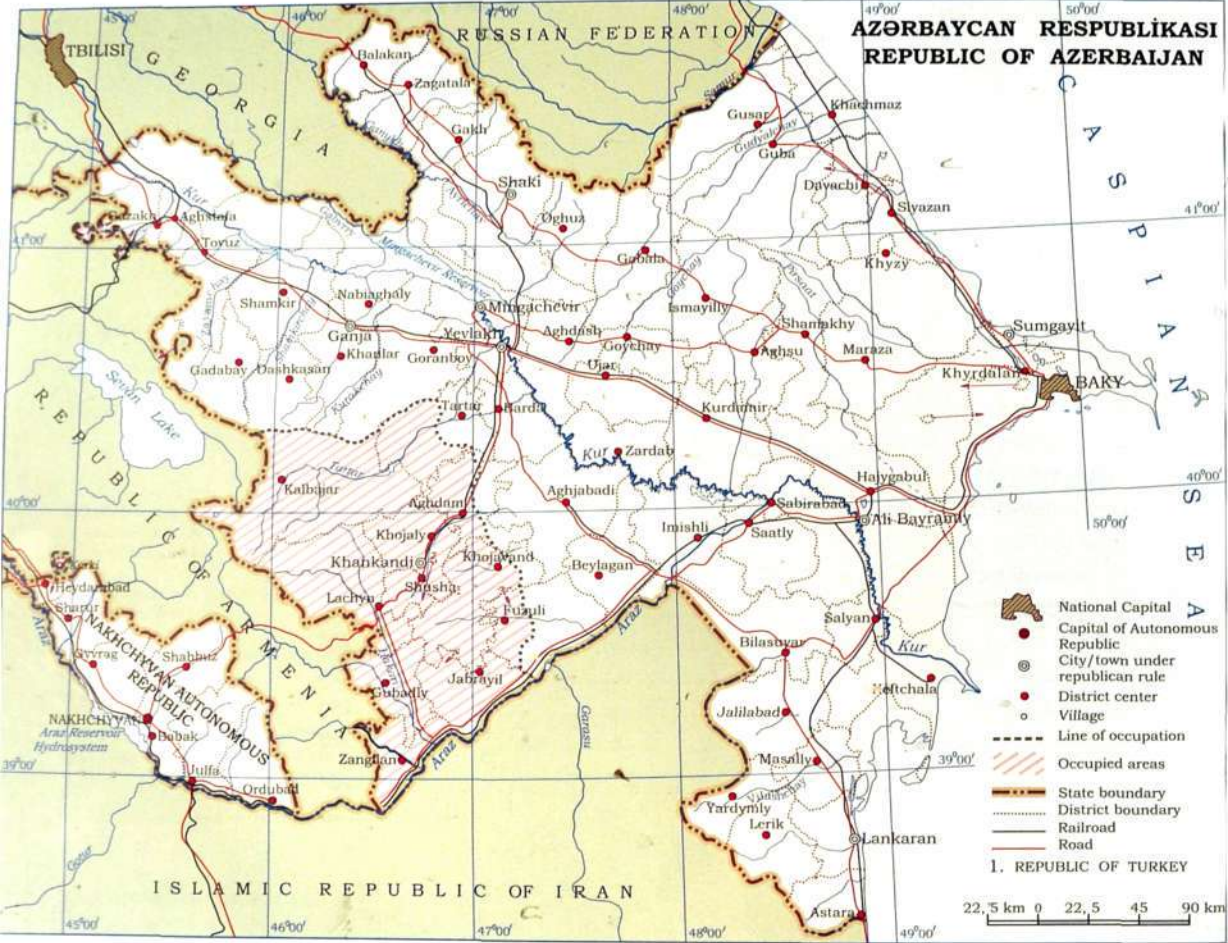
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Introduction



Azerbaijan is among the areas of earliest human settlement, with a rich historical past and diverse cultural legacy. Archeological excavations have unearthed a great number of artefacts testifying to its distant past, as do different rock drawings, architectural monuments and examples of arts and crafts. The country also has ancient traditions of statehood. The predecessors of the modern Republic of Azerbaijan established by the ancestors of the Azerbaijani people each has its own share in this culture.

The first state in the territory of the Republic of Azerbaijan, Caucasian Albania, was home to different religious traditions, including forms of Idol- and Fireworship, Zoroastrianism and Christianity, which enriched the Azerbaijani cultural treasure with a great number of monuments created by the followers of these religions.

The conquest of Albania by Arabs put an end to its existence in the early 8th century and resulted in the adoption of Islam by most of the Albanian population, while some in the mountainous places continued to adhere to Christianity. Different Azerbaijani Muslim state entities emerged in the territory of Albania, like the Sajids, Salarids, Shaddadids, Atabays, Hulakids (Elkhanids), Garagoyunlu, Aghgoyunlu and Safavids, who also made a great contribution to the development of Azerbaijani culture.

The collapse of the Azerbaijani Safavid state in the first half of the 18th century was accompanied by the emergence of independent and semi-independent entities, the khanates and sultanates, in the middle of the 18th century. The occupation of these entities by Russia under the treaties of Gulistan (1813) and Turkmanchay (1828) suspended the centuries-old independent Azerbaijani statehood for about 100 years.

This period was remarkable for events which would have a significant impact on the future fate of the Azerbaijani people. Thus, following the occupation, Russia achieved a considerable demographic change by resettling a great number of Armenians in the Azerbaijani territories. The occupation also affected the Albanians adhering to Christianity. Their fate was sealed by the liquidation of the independent Albanian Catholicosate and the subsequent annexation of its dioceses to the Armenian Echiadzin Catholicosate. The chapter in the present research on the religious architectural legacy of the Caucasian Albanians offers a chance to get acquainted with the fundamental changes in the cultural life of the Christian Albanians, as well as with the policy of their Armenianization and its dramatic consequences.

The Azerbaijani people could achieve its independence, which lasted for almost 2 years, with the Azerbaijani Democratic Republic in 1918. Various factors, including the aggression waged by Dashnak-ruled Armenia against Azerbaijan in Garabagh, Zangazur and Nakhchivan at that time, combined to bring about a weakening of the Republic and led to its occupation by Soviet Russia in 1920. Notwithstanding all the hardships, the consistent movement for independence by the Azerbaijani people culminated in the restoration of the international legal personality of Azerbaijan, after an interval of more than 70 years, in 1991.

The independence coincided with the aggression of Armenia against Azerbaijan. Starting with a period of open territorial claims in 1988, it resulted in the occupation of a great portion of Azerbaijani territory and made approximately one out of every eight people in the country an internally displaced person or refugee. The war against Azerbaijan has also had catastrophic consequences for its cultural heritage both in the occupied territories and in Armenia.

The occupation of a considerable part of Garabagh (the districts of Shusha, Kalbajar, Lachyn, Gubadly, Zangilan, Jabrayil, Fuzuli, Khojavand, Khojaly, Aghdam and Tartar), as well as 7 villages in the district of Gazakh and the village of Karki in the district of Sadarak with 1.891 cultural resources, comprising 738 monuments, 28 museums with more than 83.500 exhibits, 4 picture galleries, 14 memorial complexes and 1.107 cultural establishments was a great cultural loss for Azerbaijan.

Among these monuments one could find architectural monuments of national importance* like the 6th century Albanian Aghoghlan cloister and the 14th century Malik Ajdar tomb in Lachyn, the 4th century Albanian Amaras cloister and a considerable number of Albanian temples in Khojavand, the 18th century Asgaran castle, the 14th century tombs and a number of Albanian temples from the Middle Ages in Khojaly, the 6th century Albanian Saint Jacob and 13th century Albanian Khatiravang cloisters and the 13th-14th century Lekh castle in Kalbajar, the Albanian cloister of the 5th-8th centuries in Gazakh, the 13th-14th century Mirali tomb and the 17th century caravanserai in Fuzuli, the 14th century tomb in Zangilan, the 17th century mosque complex in Jabrayil, the 18th-19th century Yukhary and Ashaghy Govharagha and Saatly mosques, caravanserais and houses in Shusha, the 19th century mosque in Aghdam, and archeological sites like Garakopaktapa, Khantapa, Gunashtapa, Uzuntapa, Meynatapa and Zargartapa residential areas of the Neolithic and Bronze Ages in Fuzuli, residential areas of Chyragtapa and Garaghajy of the Bronze Age, and that of Gavurgala of the Middle Ages in Aghdam, Imangazantapa and Gyshlag mounds of the Bronze Age in Jabrayil, rock drawings of the Bronze Age in Kalbajar, the stone box necropoli of the Bronze and Iron Ages in Khojaly, residential area and necropolis of the Bronze Age in Sadarak, mounds of the Bronze and Iron Ages in Lachyn, a cave of the Stone Age, a mound and stone box graves of the Bronze and Iron Ages in Shusha, and Shahri-Sharifan residential area of the 13th-14th centuries in Zangilan.

* See: Decision of the Cabinet of Ministers of the Republic of Azerbaijan of August 2, 2001 "On the Approval of the Division for Degree of Importance of Immovable Historical and Cultural Monuments Taken under State Protection in the Territory of the Republic of Azerbaijan," according to which the monuments were classified as being of world, national and local importance.

The occupied territories of Azerbaijan were not only rich with monuments classified as being of national importance, of which but a few are listed above, but also with those of world importance,** like the 11 and 15 arch Khudafarin bridges of the Middle Ages and Niftaly mounds of the Bronze Age in Jabrayil, Albanian Ganjasar and Khudavang cloisters of the Middle Ages in Kalbajar, the 14th century Gutlu Musa oghlu tomb and Uzarliktapa residential area of the Bronze Age in Aghdam, the Azykh and Taghlar caves of the Paleolithic Age in Khojavand, and mounds of the Bronze and Iron Ages in Khojaly.

Apart from its wealth of architectural and archeological monuments and its spectacularly beautiful nature, Garabagh was home to many talents, among whom Vagif, Natavan, Navvab, Hajybayov and Bulbul deserve special mention, whose legacy for their great contribution to Azerbaijani and world cultural heritage has been carefully and respectfully preserved by Azerbaijanis.

The ongoing policy of deliberate destruction of this legacy following the occupation has been and continues to be an irreparable blow to Azerbaijani culture. As clearly demonstrated in the deliberate change of the cultural look of Shusha and other towns and settlements of Garabagh by destroying the monuments and changing architectural features, and making "archeological" excavation, this Armenian policy pursues far-reaching targets of removing any sign heralding their Azerbaijani origins.

Analysis of the 13 years since the declaration of a cease-fire in 1994 shows that the military phase of the war between Armenia and Azerbaijan, which lasted for almost 3 years, didn't destroy Azerbaijani monuments to the extent to which this was subsequently done by the Armenian authorities. Thus, if in the years immediately following the military phase of the war, in Shusha town, the architectural monuments like the Yukhary and Ashaghy Govharagha mosques with their madrasahs, the mausoleum of Vagif, and the house of Natavan and caravanserais were destroyed, burnt, plundered and rendered unusable, the house of Aslan Garasharov, hero of the Second World War, was razed to the ground and three new Armenian houses were built in its place, the later period shows the intensification of the barbarism, which has left almost no Azerbaijani monument without destruction or damage.

As for other districts, the "Imarat of Panah khan" complex, mosques in Aghdam town, the Abdal and Gulably villages, the tomb of Ughurlu bay and the home museum of Gurban Pirimov in the Aghdam district, the 14th century tombs in the Khojaly district, mosques in the Bashlybel and Otagly villages, ancient cemeteries in the Moz, Keshdak and Yukhary Ayrym villages and Kalbajar town in the Kalbajar district, mosques in the Zangilan, Gyrag Mushlan, Malatkeshin, Babayly and Ikinji Aghaly villages, cemeteries from the Middle Ages in the Jahangirbayli, Babayly and Sharifan villages in the Zangilan district, ancient cemeteries in the Gayaly and Mamar villages, the mosque in Mamar village in the Gubadly district, the mosque in Garygyshlag village and ancient cemetery in Zabukh village in the Lachyn district, the mosque complex in Chalabilar village and ancient cemetery in Khubyarly village in the Jabrayil district,

** See: ibid.

mosques in Fuzuli town and the Gochahmadli, Merdinli and Garghabazar villages in the Fuzuli district, the cemeteries of the Khojavand, Akhullu, Kuropatkino, Dudukchu and Salakatin villages and the old cemetery of Tugh village in the Khojavand district, the ancient hamams in Umudlu village in the Tartar district and the cemetery of Karkı village in the Sadarak district were destroyed, burnt down and plundered.

The Museum of History in the Kalbajar district, with its unique collection of ancient coins, gold and silverware, rare and precious stones, carpets and other handicraft wares, museums in Shusha, the Lachyn Museum of History, the Aghdam Museum of History and the Bread Museum and others have also been destroyed, plundered, and their exhibits put on sale in different places of the world. For example, the bronze statues of the poetess Natavan, of composer Uzeyir Hajybayov, and of singer and musician Bulbul would have been sold as bronze scrap metal in Georgia if the Azerbaijani government had not bought them for \$500,000 and taken these to Baky. Similarly, a silver handbag from the Lachyn Museum of History was sold at a Sotheby's auction in London for \$80,000.

Acts of barbarism are accompanied by different methods of defacing the Azerbaijani cultural image of the occupied territories. Amongst them are large-scale construction works therein, such as, for example, the building of an Armenian church in Lachyn town, the extension of the flight line of the Khojaly airport by destroying the children's music school, library, social club and infrastructure facilities. Another widespread phenomenon consists of changing the architectural aspects of different monuments like the Saatly mosque and Khanlyg Mukhtar caravanserai in Shusha town, as well as replacing the Azerbaijani-Muslim elements of the monuments with alien ones, such as the Armenian cross and writings, which have been engraved on the Arabic character of the 19th century Mamayi spring in Shusha town.

As for the fate of the Azerbaijani historical and cultural heritage in Armenia, those which could survive until the beginning of the conflict were also liquidated afterwards, such as the Damirbulag and Goy mosques of Yerevan. Thus, the former was razed to the ground, while the latter has been "restored" and presented as a Persian mosque. The mosques and other Azerbaijani monuments in other places of Armenia have also shared the same fate as the above-mentioned two, together with ancient or modern Azerbaijani cemeteries and toponyms of Azerbaijani origin, which have been erased from present-day Armenia.

The purpose of this research is to offer a comprehensive introduction to the Azerbaijani cultural heritage in the occupied territories and in Armenia. The information on the Azerbaijani monuments, including the list of the cultural resources left in the occupied districts, the available audio-visual material, as well as satellite images for different periods should suffice to get acquainted with the state of this legacy before the conflict and the deliberate policy of destruction by Armenia after the beginning of the conflict.

Religious Architectural Legacy of the Caucasian Albanians

Azerbaijani culture is as rich as the history of its people. Formed from a mixture of different peoples, which, alongside Turks, included the Albanians, one of the autochthonous peoples of the Caucasus, Azerbaijanis have inherited and represent a diverse culture. This cultural diversity is the heritage of its predecessors, followers of different religions. The cult monuments created by the ancestors of Azerbaijanis have a special place within this heritage, one of them being the Albanian Christian ones.

The history of the Christian background of Azerbaijanis dates back to the early period of its introduction in the territory of Caucasian Albania, which emerged following the collapse of the Ahamanid power in the 4th century BC, covering the territory from the Araz River in the south to Darband in the north. Although Christianity was declared the state religion in Albania in the 4th century, its propagation started in the 1st century, and the first church was founded in its territory at that time by Eliseus, a disciple of apostle Thaddeus. The church, which was founded in Kish village in the Shaki district, was considered the mother of Albanian churches. It was the first not only in Albania, but also in the Southern Caucasus.

The left bank of the Kur River, where Kish village, as well as Gabala, the first capital of Albania, were located, boasted a great number of other Albanian religious buildings like those of the 2nd and 3rd centuries in Boyuk Amili village, Gabala district, and near Oghuz town, the Saint Eliseus church and church complex of the 5th century in Jalut village in the district of Oghuz, the 5th-6th century basilica in Gum village and the 5th-8th century "Seven churches" complex in Lakit village in the district of Gakh, the round temple and the church complex of the 4th-5th centuries in Mamrukh village, the Albanian temple of the 4th-5th centuries in Pashan village in the district of Zagatala, the Albanian temple of the 5th-6th centuries in Mazymgaray village in the district of Balakan and so on. The accumulation of such a number of architectural

constructions on the left bank of the Kur River testifies to its development in political, economic and cultural terms in this period.



"Seven churches" complex, Lakit village, Gakh district

If the foundation of the first church was laid on the left bank of the Kur River during the period of non-official propagation of Christianity in Albania, the foundation of the first church after the declaration of Christianity as an official religion in Albania was laid on the right bank of

the Kur River, where the capital of Albania moved in the second half of the 5th century, because of the penetration of nomads from the north. This church was the Amaras temple in Jutchu village, in the district of Khojavand, which was related to the name of Gregory the Enlightener, the first Catholicos of Albania.



Amaras temple
Jutchu village, Khojavand district

The construction of religious monuments intensified during the rule of Vachagan the Third in the late 5th-early 6th centuries, when the above-mentioned monuments were also built. These activities expanded even further in the years of Javanshir (642-681), another Tsar of Albania.

However, the conquest of Caucasian Albania by Arabs put an end to its existence in the beginning of the 8th century, and the majority of the Albanian Christian population adopted Islam, whereas the population of the Albanian highlands remained Christian. These events also had their influence on the construction of Christian monuments, as the process was suspended for more than one century.

During the existence of such Azerbaijani Muslim states as the Sajids, Salarids, Shaddadids, Atabays, Hulakids (Elkhanids), Garagoyunlu, Aghgoyunlu and Safavids, the remaining Christian Albanians in different parts of the former Caucasian Albania could restore their entities like Sunik in the 9th-12th centuries, Khachyn-Arsakh in the 12th-15th centuries, and 5 malikates in the 15th-18th centuries. All these entities were established on the right bank of the Kur River, so most of the Christian monuments of the later period have their origin in this area, although some were also on the left bank of the Kur River; the Albanian churches of the 11th-12th centuries in the Orta Zayzit and Bash Kungut villages in the district of Shaki, the Albanian church of the 14th century in the village of Chudulubina in the district of Zagatala, the 17th century Albanian church in the village of Nij in the district of Gabala, and another from the 18th century in Gakh town.



Albanian church
Chudulubina village
Zagatala district

If the Tatevi cloister founded in the 9th century in the place of the ancient sanctuary was the symbol of a rising Sunik entity, the cloister complexes like Ganjasar, Saint Jacob, Khatiravang, the main temple of Khudavang cloister and others were evidence of the rise of the Khachyn entity. Its center was the basin of the Khachynchay River and, partly, the Tartar River. The Khachyn dynasty was ruled by Hasan Jalal



Saint Eliseus Apostolic Church
Kish village, Shaki district

since 1142.¹ The most famous representative of this dynasty, however, was Hasan Jalal the Second, who built the Ganjasar cloister in 1238, the patrimonial burial-vault of the owners of Lower Khachyn. Located on the left bank of the Khachynchay River, Ganjasar, which in translation from Persian meant "the mountain of treasure," was the seat of the Albanian Catholicoses in the late 14th-early 15th centuries, according to one source,² and since 1511 according to another.³



Among the Albanian monuments built in this period were the Charak and Khamshivang cloisters in the district of Gadabay, the Goshavang cloister of 1141, 5-6 km east of Dilijan town in Armenia, the building of the last church of which was completed by Gregory of Gabala in 1241,⁴ the Getachik and Kiranjvang temples in the former Ijevan district and the Khoranashat cloister in the former Tavush district of the modern Tavush province of Armenia⁵ and others.

Throughout the next two centuries, after the 15th century, the development of Christian Albanian architecture was suspended and restored in the 17th century, when the number of church buildings increased and the old religious constructions were being restored. It should be noted that it was the period when the Kachyn entity no longer existed, as it was divided into 5 malikates like Dizag, Varanda, Khachyn, Chilaburt and Gulustan in the 15th century during the rule of Garagoyunlu dynasty. In the early 16th century these malikates became a part of the Garabagh baylarbaylik (principality), one of the administrative-territorial units of the Azerbaijani Safavid state, which - together with other Azerbaijani baylarbayliks of Chukhursad or Iravan, Shirvan and Tabriz - following the collapse of the Safavid state in 1736 was included in the united baylarbaylik called "Azerbaijan" by Nadir Shah of the Turkic Afshar people. The above-mentioned 5 malikates were subjects of the Azerbaijan baylarbaylik, ruled by Ibrahim khan, brother of



¹ See: И.А.Орбели. Хасан Джалал, князь ханенский. Избранные труды. Издательство АН Армянской ССР, Ереван, 1963, с.146.

² See: Православная Энциклопедия. Москва, 2000, т.1, с.459.

³ See: Киракос Гандзакци. История. Издательство АН Азербайджанской ССР, Баку, 1946, прим.783, с.281;

Есан Хасан-Джалалин. Краткая история страны Албанской (1702-1722 гг.). «Элм», Баку, 1989, с.6.

⁴ See: Киракос Гандзакци. История, с.113-114, прим.681, с.273-274.

⁵ See: ibid, p.175.

Nadir Shah. After Nadir was killed in 1747, independent and semi-independent entities, including the Garabagh and Ganja khanates were established on the territory of the former Garabagh baylarbaylik. By the late 18th century, these 5 entities existed in the form of malikates within the Garabagh khanate.

However, the following events opened a new chapter in the history of the Southern Caucasus, including the Garabagh khanate, which was occupied by the Russian Empire in 1805. The occupation was legally recognised in the Gulustan Treaty of 1813 and completely changed the destiny of the Garabagh Albanians.



Thus, in 1815, two years after the Gulustan Treaty, Sarkis, the last Albanian Catholicos, was forced by the religious administration of Echmiadzin, with the help of the Russians, to give up his title and accept the title of metropolitan. After his death in 1828, Sarkis was succeeded by his relative, Baghdasar, as metropolitan.⁶ In the same year, the Treaty of Turkmanchay was signed between Russia and Iran, article 15 of which envisaged the resettlement of Armenians to the Azerbaijani territories, occupied by Russia. As a consequence of this treaty, a great number of Armenians were resettled in the Azerbaijani territories from Iran and Turkey, as described in the chapter on Armenia.

Armenian religious figures played an important role in the realization of Russian policies towards Turkey and Iran, and were to be of great use in its future plans in this region. Of course, their services didn't go unrewarded by Russia, and were presented, inter alia, with a document entitled "On Administration of the Armenian-Gregorian Church" of March 11, 1836. The concept "Armenian-Gregorians" was used for the first time in this document, on the insistence of the Russian government, which demanded that Armenians give a name to their dogma and church.⁷

67 years after the adoption of this act, Frenkel, the acting prosecutor of the Echmiadzin Armenian-Gregorian Synod, wrote in his report of April 22, 1903:

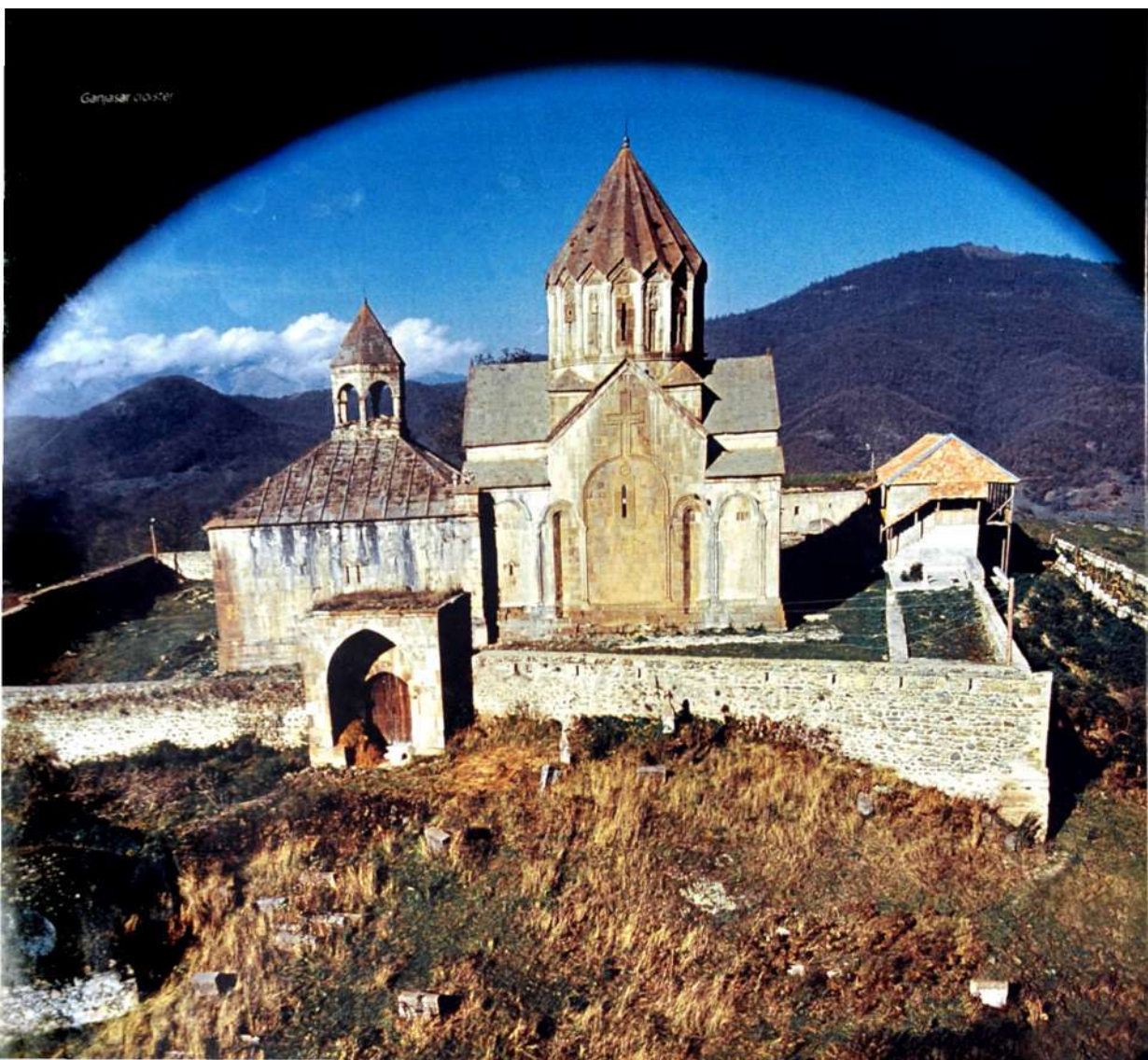
Unfortunately, 70 years before, when the Eastern Question worsened and the idea on the future division of the "Sick Man" (Turkey-ed.), suggested by Nicolai the First, arose, the Armenians immediately assumed a significant importance and absolutely unjustified hopes were raised.

Our emissaries in the Ottoman Empire, together with them the Ministry of Foreign Affairs, suggested to the Emperor's Government an idea of extreme importance for the interests of Russian policy in the East to enlist the assistance of Turkish Armenians. This assistance may be possible on the following conditions: 1) if a

⁶ See: Раффи. Меликства Хамсы (1600-1827). «Наир», Ереван, 1991, с.154-155.

⁷ See: С.В.Аронн. Краткая история армянской католической церкви. <http://www.armeniacatholic.ru>.

Ganjasar cloister
Vanligi village, Kalbajar district



candidate devoted to the interests of Russian Government would be appointed as a Catholicos (Patriarch) of All Armenians, and 2) if this candidate will be in a position to override the Turkish Armenians in the religious sphere. This idea, which was wrong in its origin, generated a whole series of concessions and indulgences by our government, which served as precedence for future solicitations of Armenian Catholicos for the creation of exceptional conditions for them personally and for their flock, which were regulated by the act of 1836.⁸

Until 1836, the draft act was discussed several times. It was agreed with the Echmiadzin Patriarch Ovanes, who after its consideration gave his consent to the division of the Armenian-Gregorian Church into 4 dioceses in the Southern Caucasus, but suggested excluding the Tatev cloister from the Garabagh diocese, allegedly to "avoid inconveniences and displeasure, which may happen between the clergy and the people," and wished to "add it with its flock to the Erivan diocese, the chief of which was the patriarch himself." The opinion of the Echmiadzin Patriarch was accepted. That inclusion of the Tatev cloister in the Iravan diocese under the church-territorial division became the first step in the creeping expansion, which ended with the inclusion of the western part of the Zangazur uezd (administrative-territorial unit of the Russian Empire, which was applied in the Azerbaijani Democratic Republic and Azerbaijani Soviet Socialist Republic until the late 1920s), i.e. modern Sunik province, in Armenia on November 30, 1920.

Thus, according to this act, a total of 6 dioceses were established in Russia, 4 of which contained the former parishes of the Albanian Catholicosate, namely 1) Yelizavetpol (Ganja) okrug and distances (administrative-territorial units of the Russian Empire) of Borchaly, Gazakh, Shamshaddil and a part of Pambak to the Georgian diocese with a priest in Ganja; 2) Tatev metropolitanate to the Iravan diocese; 3) the parishes in the provinces of Garabagh, excluding Tatev metropolitanate with its congregation, Shaki and Talysh to the Garabagh diocese with a priest in Shaki; 4) the parishes in the provinces of Shirvan, Guba, Baky and Darvand to the Shirvan diocese without a priest. The Ganjasar metropolitanate remained in the Garabagh diocese.⁹



Tatev cloister
Sunik province, Armenia

The document played an important role in the limitation of the rights of the metropolitan Baghdasar. Although Baghdasar was considered a *metropolitan of Albania* and was independent as before in his religious authority, after the establishment of the Shusha Uezd Consistory of the religious administration in 1836, he came under the direct control of Echmiadzin, which hampered the independent activities of the metropolitan.¹⁰

⁸ Российский Государственный Исторический Архив, ф.821, оп.7, д.96, ч.III, л.203об - 204.

⁹ See: Аты Кавказской Археологической Комиссии, Тифлис, 1881, т.VIII, док.211, с.293-294; Архив Внешней Политики Российской Империи, ф.343, оп.461, д.В.

¹⁰ See: Раффи. Меликства Хамсы (1600-1827), с.159.



Albanian cross

Thus, after the adoption of the act of 1836, the policy of assimilation of the Albanians, pursued by Armenians on the premise of sharing the same faith, was expanded. Under the guidance of the Echmiadzin patriarchs, the publication of a rewritten Armenian history started, wherein the indigenous Albanian territories were presented as a part of Armenia and Albanians as Armenians, although such an interpretation is a gross distortion of the truth. The elementary fact that the Albanian language belongs to the Nakh-Dagestan group of the Caucasian family of languages and has 52 letters in its alphabet, while the Armenian language is a separate branch of the Indo-European family of languages and its alphabet contains 36 letters, is undeniable evidence of serious and deep differences in the representation of the identity, including the ethnic origin of Albanians and Armenians.

Echmiadzin started establishing the churches and schools through its emissaries and placed them under its complete control in the areas populated by the Albanians. They were forced to attend these schools and churches, "to be educated about their roots" in Armenian and thus to be gradually assimilated. Any elements that could have impeded the realization of this policy were eliminated, as the transfer of documents of the Ganjasar Catholicosate and its dioceses to Echmiadzin after 1836¹¹ conclusively proved. These documents contained significant facts denying the Armenian doctrine on the Armenian identity of Albanians, so had to be destroyed.

Under the organized policy of Armenianization of everything belonging to Albanians, the above-mentioned methods were applied to Albanian monuments as well. The "cloisters, which were visited very frequently and were prosperous until 1828... after the liquidation of the Albanian Catholicosate started falling into decay, were deprived of their monastic groups, and remaining neglected, mostly began to fall into ruin."¹² These words written at the end of the 19th century belong to episcopo Makar Barkhudariants, who was also of Albanian origin like metropolitan Baghdasar, on the death of whom in 1854, the history of Albanian metropolitanate ended.¹³

However, the later periods changed the whole picture of Albanian culture even in a more intensive way; new elements, alien to Albanian architecture, were included in the Albanian monuments, inscriptions in Armenian were placed onto them, Albanian crosses were replaced by Armenian ones and many other methods useful to change their Albanian identity were applied. There were cases when parts of Albanian monuments were stolen, like the 17th century "winged" cross of the Khamshivang cloister in Gadabay district. The cross was discovered by the expedition of the Institute of History of the Azerbaijani Academy of Sciences in 1938, then disappeared and was later found in the yard of Echmiadzin, in front of the cathedral. In the postcard released in the 1970s, it was presented as "winged cross from Garabagh," but later just as a "winged cross," without any notice of its origin.¹⁴

¹¹ See: А.Д. Палазян. Персидские документы Матенадарана. I (Указы). Выпуск первый (XV-XVI вв.). Издательство Академии Наук Армянской ССР, Ереван, 1956, с.137.

¹² Епископ Макар Бархударянц. Арцах - НАИИАНА инв N1622. 2010, с.5-6.

¹³ See: Раффи. Меликства Хамсы (1600-1827), с.162.

¹⁴ See: Гольчохра Мамедова. Зодчество Кавказской Албании. Издательство «Чашмогул», Баку, 2004, с.149.



Armenian cross



Despite such an organized policy of assimilation, the Armenians could not absorb all Christian Albanians. Most of them even accepted the adoption of Islam in order to protect themselves against the process of Armenianization, which could be proven by the statistical data of the period between the middle and late 19th century, gathered and published by Russian Imperial authorities. And this was during Russian rule, when the Muslims were in a distinctly more disadvantaged position than Christians. However, most preferred to be Muslim, constituting the majority of the indigenous population and being in traditionally good neighbourly relations with them, in order to avoid assimilation by ethnically foreign people who had appeared only recently within the area of Christian Albanians due to the Russian colonial policy. Despite all the oppression by the Armenian side, the Albanians-Udins in the Gabala and Oghuz districts of Azerbaijan, Christian descendants of Albanians who managed to avoid Armenianization, preserved their language and traditions.

The Christian Albanian monuments also saw and continue to receive great care and attention by the Azerbaijani people and government. The restoration of the Albanian churches in the village of Kish in Shaki district, which was completed in 2004, the Nij village in Gabala district, completed in 2006, and the ongoing conservation of the basilica in Gum village in the Gakh district, are a testimony to the preservation and protection of the Albanian Christian heritage, despite the past and continuing policies of destruction or Armenianization.



Udin church
Nij village, Gabala district

Winged cross
Khamshivang cloister
Boyuk Garamurad village
Garabagh district



- District center
- Other settlements
- District boundary
- Road
- - - Dirt road
- Bridge
- High-voltage line
- Gas pipeline
- River
- Spring
- 2725 Altitude in meters

LEGEND

- Cave
- Mound
- Stone box graves
- Castle, Prison complex
- Castle walls, Gate
- Mosque and Madrasah
- Mosque
- Mausoleum, Tomb
- Caravanserai
- Palace, House
- Administrative building
- School, Gymnasium
- Hamam
- Spring, Reservoir
- Water Gallery
- Mill
- Monument
- Bust
- Martyrs Alley
- 1941-1945 complex
- Museum, Picture Gallery
- Home Museum
- Theatre
- Higher Level Music School
- Children Art School
- Children Music School
- Chess School
- Centralised Library System
- Town Library
- Youth Library
- Children Library
- Library
- House of Culture
- Social Club
- Park



Shusha district

Date of establishment	August 8, 1930
Date of occupation	May 8, 1992
Area	290 sq.km (1989)
Population	20.579 (1989)
Ethnic composition	19.036 Azerbaijani, 1.377 Armenian, 116 Russian, 50 other
Cultural resources, including	279
Monuments	205
Museums and memorial complexes	11
Cultural establishments	63

Shusha, unlike many other towns in Azerbaijan, does not date back to ancient times, but has seen more than any old town through its existence. In the 20th century alone, it witnessed several wars, of which the latest resulted in the occupation of this museum-like town, one of the most beautiful, historical and cultural centers of Azerbaijan, by the troops of Armenia on May 8, 1992.

Although there are different versions of the date of the founding of Shusha, the "Garabaghnamas," which are considered the principal sources on the history of Garabagh, including Shusha, indicate that it was built in the first half of the 1750s.

The town, which is known as "Shusha" now, was first called "Panahabad" after its founder Panah khan. To its inhabitants, however, it was always known simply as the "castle."



Shusha town in the 2nd half of the 19th century. Picture by Vaydash.

Shusha was the third capital of the Garabagh khanate, one of the successors of the Garabagh baylarbaylik. The baylarbaylik, whose hereditary rulers belonged to the Ziyadoghlu branch of the Turkic Gajar people until 1736, covered the lands from the Araz River in the south to the place called "Qırmızı körpü" (Red bridge) on the current Azerbaijani-Georgian border and Kur River in the north, and



Shusha town in the 19th century



from junction of the Kur and Araz Rivers in the east to the eastern ranges of the Lesser Caucasus in the west.

The first capital of the Garabagh khanate was Bayat. It was founded by Panah khan of the Turkic Javanshir people in 1747, after a long series of civil wars, which put an end to the rule of Nadir Shah in Iran. Bayat was then followed by Shahbulag as the second capital.

The reason for selecting Shusha as the next and final capital was the incapability of Bayat and Shahbulag castles to defend themselves against enemy attacks. Panah khan of Garabagh wanted to build a permanent and impenetrable castle in an impassable area among the mountains, which even the strongest enemy would not be able to conquer. The geographical location of Shusha matched these requirements.

Thus, a new place, surrounded by rock face, was selected to serve as a capital of the khanate. The position of the castle was a forest, of which only a small part was used for pasture. Panah khan was satisfied with the new place and a commission for studying the location was arranged. The only difficulty the commission faced was that there had been no readily available source of water. However, it soon became clear that there was a possibility of getting water, even out of shallow places. After digging wells in some points and being sure of the presence of water, Panah khan immediately ordered the castle to be built and the town to be founded here, which marked the first stage in the architectural history of Shusha, covering the period of its foundation.

The lower part and some sections of the eastern division of the town were measured and castle walls were built. Four gates were built into these walls: Shushakand gate to the north and east, and the Ganja

and Iravan gates to the north and west. Of these, the Ganja gate remained operational for the longest period, up until the occupation by the Armenians in 1992.

9 Ashaghy mahallas (Lower quarters) such as Gurdlar, Seyidli, Julfalar, Guyulug, Chukhur, Dordlar gurdu, Hay Yusifli, Dord chinar and Chol gala in the eastern division of the castle were also built in this period, and the newly founded town was named "Panahabad" in honor of its founder, Panah khan of Garabagh.



Castle wall

Having invited artisans from Tabriz, Ardabil and other cities, Panah khan gave instructions on building residences and palaces for his family members. Moreover, according to some sources, near the castle, in Dashalty village, Panah khan had already built another castle in honor of his son Ibrahimkhalil for both defense and residence purposes, even before the town walls were built. There was only one entrance to the apartments of this residence of lime and stone.

The second stage in the architectural structure of Shusha dates back to the period of rule of Ibrahimkhalil khan (1759- /63-1806), who succeeded Panah khan after his death as the khan of Garabagh.

In this period, the upper part of the eastern division was built, where 8 Yukhary mahallas (Upper quarters) were constructed, including Merdinli, Saatly, Kocharli, Mamayi, Khoja Marjanly, Damirchi, Hamamgabaghy and Taza. Each of the 17 mahallas of Shusha had its own mosque, hamam and spring.



Ganja gate



Khanlyg Mukhtar caravanserai

Shusha town was developing from an architectural point of view during the rule of Ibrahimkhalil khan. He had the mosque founded by his father Panah khan in the town square repaired in 1768/1769, fortified the town walls and built more residences. Among these were the residences in the place called "Xan baği" (Garden of the Khan) with barns, gardens, deep-freezers, mills, small rivers and sports rooms in their yards.

Moreover, his daughter Gara Boyukxhanym had a castle built, which was one of the most beautiful examples of Azerbaijani military architecture of the 18th century and was called "Qara Böyükxanım qəsri" (Gara Boyukxhanym castle) in her honour.

While talking of the monuments built during the rule of Ibrahimkhalil khan, it should be added that there was one cave dating back to the Stone Age, with a length of 120 m and a width of 20 m, which was located in front of the castle of Ibrahimkhalil khan on the way to Shusha castle. There were remnants of stone fortifications, castle and residence walls of the Middle Ages in front of the cave. During archeological excavations of the Azerbaijani scholars in the Shusha cave in 1972, two rough axes of the Paleolithic Age, microlite knives of the Mesolithic Age, neolithic earthenware crockery of the 5th-4th millennia of mixed soil and remnants of faience crockery of the Bronze, Iron and Middle Ages were found there. In the second half of the 18th century, apartments had been built in this cave.

Along with architecture, Shusha was developing in the field of literature and art as well. The first steps in these developments belonged to Molla Panah Vagif (1717-1797), the vizier of Ibrahimkhalil khan.

Vagif, who was born in Gazakh, moved to Tartarbasar and settled in Shusha in 1759 and started working as a teacher in a madrasah. The madrasah, which was opened by Vagif in the Saatly mahalla, was turned into a mosque in the 19th century.

Vagif, which was his pen name, besides his real name of Panah, won the honorific title of Molla for his life-long work as a teacher and for being literate. His knowledge and resourcefulness attracted the attention of Ibrahimkhalil khan and Vagif was invited to the palace of the khan.

Being a prominent representative of the classic Azerbaijani realist poetry, Vagif could organically unite two branches of literary heritage, namely classic and folk literature. He thus played a crucial role in the development of the Azerbaijani literary language. Skillfully using the rich treasure of folk language in his metered poems, Vagif raised it to the level of literary-artistic language.

Shusha town was developing from an architectural point of view during the rule of Ibrahimkhalil khan. He had the mosque founded by his father Panah khan in the town square repaired in 1768/1769, fortified the town walls and built more residences. Among these were the residences in the place called "Xan baği" (Garden of the

The events taking place shortly after the death of the poet ended in the occupation of the Garabagh khanate by Russia, de facto in 1805 and de jure in 1813. These very events marked the beginning of the third stage in the architectural structure of Shusha.

The foundation of the western division of the town with 12 mahallas was laid in this period. Moreover, the old mosques were renewed, new mosques, caravanserais, hamams, springs and residential houses were built.

"Yuxarı Gövhərağa məscidi" (Upper Govharagha mosque), which was known as "Yuxarı məscid" (Upper mosque), was perhaps the most brilliant example of the town architecture at this stage. It was named "Yuxarı Gövhərağa məscidi" in honour of Govharagha, the daughter of Ibrahimkhalil khan, who renovated it in 1866. The mosque itself was first built by Panah khan in the 18th century, but underwent a fundamental restructuring through the renovation.

Records on the door at the entrance of the mosque were a record of the restoration on the account of the vagf (the donations) by Govharagha. The records, which were written in Persian in a clear nastaliq script, also provided information on the other uses of the earnings of the mosque.

Later, the majestic "Aşağı məscid" (Lower mosque) was built for the general populace. As this mosque was built by Govharagha, it was named "Aşağı Gövhərağa məscidi" (Lower Govharagha mosque). The restoration or foundation of both mosques took place within the same period of time. The records in Ashaghy Govharagha mosque were very limited. Small signs bore the names "Allah, Muhammad, Ali, Fatima, Hassan and Husseyn," whereas a big sign between two smaller signs offered some information about the foundation of the mosque.

Both the Yuhary and Ashaghy Govharagha mosques had their own madrasahs (schools for religious education), which were also founded by Govharagha.

A considerable number of residences and caravanserais, which were also striking examples of architecture, were built in the 19th century. The residences of Hajy Gulu, Ughurlu bay, Natavan, the Mehmandarovs, Bahman Mirza, Hajy Dadash, Hajy Bashir and Mirzali bay were among these. The architect of the above-mentioned mosques and residences was Karbalayi Safikhan Garabaghi, the ornamentalist was Karbalayi Safarali, and the painter was Usta Gambar.

As for the caravanserais, those of Khanlyg Mukhtar, the brothers of Agha Gahraman, Mashadi Shukur and Mashadi Huseyn and the Safarov brothers were the most famous ones built in this period.

In one of these caravanserais, which belonged to Mashadi Huseyn Mirsiyab, one of the rich religious persons of Shusha, there was a big hall in the end of the southern part of the first floor. He gave this hall,



Yuhary Govharagha mosque



Shusha mosque
Picture by Vereshchagin (1868)



House of Hayy Gülu

which was designed for a mosque, to Yukhary Govharagha mosque. The hall was the same dimension as the smaller mahalla mosques of Shusha. Mashadi Huseyn Mirsiyab and had his testament engraved on the entrance facade of the mosque, where it bore the name "Masjidu-agsayi Huseyniyya."

There was also one spring called "Meydan bulađı" (Square spring) in the middle of the Shusha square, which complemented the square ensemble, and was the latest in its architectural structure.

Shusha was not only a town of beautiful monuments, but also, as mentioned above, home to a great number of poets, writers, musicians and other artists, among whom Gasym bay Zakir (1784-1857), a representative of critical realism and classic poetry, had a special place.

The dominant place in the creations of Zakir belongs to fables and tales written in a poem form. Folk poetry had a great influence on his lyrical poems, in which he used poetical refinements of the Azerbaijani language, live folk language, proverbs, sayings and idiomatic expressions.

Poetess Khurshidbanu Natavan (1832-1897), well-known as "Xan qızı" (Khan's daughter), daughter of Mehdigulu khan of Garabagh (1806-1822), son of Ibrahimkhalil khan, was also born in Shusha. Natavan had grown up under the influence of her aunt Govharagha, who inspired and fostered her love of music, poetry and painting. Natavan was also responsible for the construction of the water-pipe to Shusha in 1872, which was known as "Xan qızı bulađı" (Spring of Khan's daughter).

Natavan started composing poems on traditional Eastern topics in the 1850s and founded the "Majlisis" literary majlis (assembly) in 1872 in Shusha. She wrote about love and the beauty of nature in her gazels (Arabic poetic form of lyrical content, consisting of 5-10 verses, which came to Azerbaijan with the introduction of Islam), but after the death of her 16 year old son Mir Abbas, turned to writing mostly sad and pessimistic poems, albeit still skillfully using a variety of poetic styles. Natavan was also a talented painter. Her decorative needle works and paintings in "Gül daftarı" (Flower booklet) are testimony to this.

Shusha is also the home of Mir Mohsun Navvab (1833-1918), poet, philologist, astronomer, chemist, mathematician, painter, calligrapher and musician. He opened a school and a printing house in Shusha. Navvab, who is the author of the "Təzkireyi-Navvab" (Anthology of Navvab) book dedicated to the Garabagh poets, was also a talented painter, calligrapher and book designer. The ornamental wall drawings, such as the minarets of Yukhary Govharagha mosque, walls of his house and the school where he taught, bird and flower paintings (tempera), portraits, as well as elegant writings and the decorative appearance of the books printed in his own printing house, all played an important role in the development of fine arts and book design of Azerbaijan in the late 19th-early 20th centuries.

"Vuzuh ul-argam" (Clarification of figures [in musicology]) by Navvab on Azerbaijani classical music is the first book dedicated to music in Azerbaijan, where he quoted the research of famous philosophers



Miniatures by M.M.Navvab

and musicians of antiquity and the Muslim East of the Middle Ages (Farabi, Ibn Sina, Safiaddin Urmavi, Abdulgadir Maraghi), talked about the origins of music, music aesthetics, techniques of singing, the emotional influence of music on listeners and its effect on one's health. In this work, he described and categorized the Azerbaijani song traditions of the late 19th-early 20th century, and classified and systematized mughams.

Navvab's home was turned into a museum and restored in 1991.

Another distinguished personality of Shusha is Firudin bay Kocharli (1863-1920), a literary critic, pedagogue and publicist, author of the books "Azərbaycan tatarlarının ədəbiyyatı" (Literature of the Azerbaijani Tartars), and "Azərbaycan türk ədəbiyyatı" (Azerbaijani Turkic literature). While Firudin bay studied the history of Azerbaijani literature, he was also an advocate for the purity of Azerbaijani literary language. F.b.Kocharli also played a prominent role in the development of children's literature.

Shusha is also the home of Najaf bay Vazirov (1854-1926), who contributed to the development of realist Azerbaijani dramaturgy, is the author of the first tragedy in Azerbaijani literature, one of the founders of Azerbaijani professional theatre and a publicist; and of Abdurrahim bay Hagverdiyev (1870-1933), who described the main stages of the Azerbaijani history in his works, was the conductor of the first performance of "Leyli and Majnun" opera by Uzeyir Hajybayov, and one of the first active members of the "Molla Nasraddin" journal, scholar and researcher.

Another personality from Shusha is Yusif Vazir Chamanzaminli (1887-1943), writer, representative of critical-realistic Azerbaijani literature, who played a role in the development of the novel genre, is the author of the novel "Qızlar bulađı" (Spring of girls), which is the first Azerbaijani historical-philosophical novel, where on the basis of Azerbaijani history, mythology and folklore, spiritual, philosophical views, the way of life and traditions of Azerbaijanis were described. He is also the author of the novel "Qan içində" (In blood), author on Azerbaijani history, folk literature, literature history and ethnography.

The most prominent talent born in Shusha, however, is Uzeyir Hajybayov (1885-1948), composer, musicologist, publicist, dramatist and pedagogue, who trained a generation of talented composers,



Program of "Leyli and Majnun" by U. Hajybayov

musicologists and performers. He is the founder of modern Azerbaijani professional music and national opera. The opera "Leyli and Majnun" by U. Hajybayov, which was performed for the first time on January 12, 1908, and is not only the first opera in Azerbaijan, but also in the Muslim world. Between 1909 and 1915 Hajybayov composed the "Sheykh Sanan," "Rustam and Zohrab," "Shah Abbas and Khurshidbanu," "Asli and Karam" and "Harun and Leyla" mugham operas.

U. Hajybayov is also the founder of the musical comedy genre (he is also the author of the texts of the comedies) in Azerbaijan. In his musical comedies like "Ər və arvad" (Husband and Wife), "O olmasın, bu olsun" (If Not That One, Then This One), "Arşın mal alan" (The Cloth Peddler), he described Azerbaijani life and folk traditions.

One of the great successes of U. Hajybayov is his "Koroghlu" opera, performed on April 30, 1937, at the Azerbaijani Opera and Ballet Theatre.

Moreover, as the founder of the first polyphonic choir and of the first orchestra of national musical instruments, U. Hajybayov introduced significant change to Azerbaijani music. He could unite Eastern and Western musical systems in his opera and musical comedies, as well as other genres. As a great musicologist, he founded modern Azerbaijani scientific musicology, wrote a great number of articles on music and conducted research, including "Azərbaycan xalq musiqisinin əsasları" (Theory of the Azerbaijani national music).

Hajybayov's home in Shusha was turned into a museum in 1959.

The founder of the modern Azerbaijani tar, the national musical instrument, and tar-player Sadygjan (1846-1902) is also from Shusha. He changed the structure of the tar in 1875-1878 and is the first to play the tar on his chest instead of its traditional position on the lap. Sadygjan increased the number of strings of the tar from 5 to 11, thus making it a perfect solo instrument. The tars produced after his model then spread to the



Home museum of U. Hajybayov



U. HAJYBAYOV AZERBAIJANI TARGETING CULTURAL HERITAGE

Southern Caucasus, Dagestan, Central Asia and Iran. Sadygjan invented the "Zabul parda" (Zabul key) in the tar and added new parts to Mahur and Zabul mughams. He is also the author of several tasnifs (parts of mugham), rangs (rhythmic music played while crossing from one to another part in mugham) and songs.

Shusha, which was known as "Conservatoire of the Caucasus" in the 19th century, was also famous for its folk singers, one of them being Jabbar Garyaghydyoghlu (1861-1944), a person who dedicated 70 years of his life to the development of the eastern music, an outstanding folk singer, brilliant singer of Mansuriyya, Kurd-Shahnaz, Mahur and Heyraty mughams, composer and poet, author of Rast and Segah tasnifs. He inspired new form and content in mugham. Jabbar is one of the founders of the Azerbaijani Conservatoire and teacher of such famous folk singers and musicians as Bulbul, Gurban Pirimov, Seyid Shushinski, Khan Shushinski, Zulfi Adygozalov, Jahan Talyshinski, Yavar Kalantarli, Mutallim Mutallimov and others.

Khan Shushinski (1901-1979) was a genuine folk singer with a brilliant voice and great creative potentialities and dedicated 50 years of his life to the development of national music. He made the Azerbaijani mugham richer, adding new parts to several of those, and was an excellent singer of Mirza Huseyn segah, Shahnaz, Garabagh shikastasi, Rast, Bayaty-Shiraz, Gatar, Chahargah, Mahur, Heyraty, Shur and other mughams and a number of tasnifs.

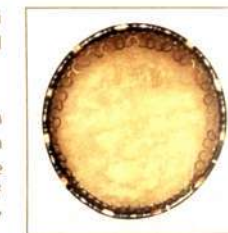
Raising Azerbaijani vocal music to new heights was Bulbul (1897-1961), again from Shusha. His real name is Murtuza and won the nickname "bulbul," which means nightingale, due to his skillful warbles. Bulbul was an opera singer (lyrical-dramatic tenor), folk singer, researcher on folk music and founder of Azerbaijani professional vocal school.

Bulbul had a charming, melodious voice and was also a great actor. His Koroghlu party in the "Koroghlu" opera by U. Hajybayov is the climax of his opera creativity and an important stage in modern Azerbaijani musical theatre. Bulbul was a skilled performer of Azerbaijani folk music and tasnifs, and he had a special role in the popularization of vocal chamber works of Azerbaijani composers.

Bulbul, who combined his vocal style with Italian vocal traditions, is the author of a number of works on Azerbaijani national vocal music traditions, the synthesis of these traditions with Russian and European opera culture, and was the founder of a scientific research faculty studying national music at the Azerbaijani State Conservatoire in 1932. Due to the work of that faculty and under the editorship of Bulbul, "50 Azərbaycan el mahnısı" (50 Azerbaijani folk songs) and "Azərbaycan xalq mahnıları" (Azerbaijani folk songs) were published.

Bulbul's home in Shusha was opened as a museum in 1983.

Another folk singer, representative of the national vocal school who had an important role in the popularization of folk music, and skilled performer of Mirza Huseyn segah, Shushtar and Chahargah



Azerbaijani national musical instruments: tar (above) and gaval (below)



Home museum of Bulbul

mughams, and of a number of folk songs, was Majid Behbudov (1870-1945), also from Shusha. His son Rashid Behbudov (1915-1989) was an outstanding and well-known pop singer, theatre and cinematic actor and played a prominent role in the development of Azerbaijani vocal art.

The representatives of the famous Mehmandarovs dynasty Samadbay Mehmandarov (1855-1931), a military man, lieutenant-general and commander of a division in the Russian-Japanese war, the head of the Eastern front artillery in the defense of Port Arthur, owner of gold sword for heroism in its defense, commander of a division in the First World War and Minister for War of the Azerbaijani Democratic Republic in 1918-1920, and Karimbay Mehmandarov (1854-1929), graduate of the Petersburg Medicine-Surgery Academy, talented therapist, surgeon, researcher on the prevention and treatment of infectious diseases, are also from Shusha.

Another hero from this town is Khalil Mammadov (1916-1989), Hero of the Soviet Union (1945) and general-major. He served as a commander of a battalion in the Second World War and distinguished himself in the fight for the liberation of Kerch, the Crimea, Northern Caucasus, Ukraine and Moldova. The tank battalion of Khalil displayed heroism in the destruction of fascist occupiers in Romania in the spring of 1944. He was awarded the "Red Flag," "Alexander Nevski," two "Red Stars," the "Honor Badge" and other orders and various medals.

Shusha is also the home of Latif Karimov and Jalal Garyaghdy.

Latif Karimov (1906-1991) is the founder of the Azerbaijani carpet science and professional carpet painting. He is also the founder of the technical carpet school in the Guba district (1934-1936) of Azerbaijan, the first Azerbaijani carpet museum, the main initiator of opening the Faculty of Azerbaijani Carpet at the Azerbaijani State Institute of Art in 1979, teacher of hundreds of carpet painters, chief technologists and chief carpet weavers, and author of a three-volume book on Azerbaijani carpet. L.Karimov produced two of the biggest carpets ever of 70 and 80 square meters. Additionally, he is also known as an architect, craftsman, musicologist and the author of "Şərq musiqisinin izahlı lüğəti" (Glossary of Eastern music).

Jalal Garyaghdy (1913-2001) was a famous sculptor, producing works such as monuments and busts of Vagif, Sabir, Bulbul, Narimanov and other personalities. He was also a talented man in the field of fine arts.

The third and the last stage in the development of Shusha in terms of its architecture and town planning was completed with the building of the Ashaghy and Yukhary mahallas and formation of the western mahalla.

After this stage, no fundamental construction was carried out in Shusha except for the western part, and thus the historically formed structure of the town remained unchanged. For that reason, the historical part of town was turned into a historical and architectural reserve in 1977.



"Shabi Hijran" carpet by L.Karimov

In the Soviet period, a number of architectural and memorial monuments, including the two-storied gallery of mineral water (1976), the mausoleum of M.P.Vagif (1982), monuments of M.M.Navvab (1957) and U.Hajybayov (1985), and busts of Vagif (1967), Natavan (1983), Hajybayov (1983), Bulbul (1983) and others were established in Shusha.

The restoration of historical monuments of Shusha was also at the center of attention. Thus, the projects of restoration were prepared for:

- Castle walls in 1967-1985
- Hajy Heydar tomb in 1968
- houses of the Mehmandarovs and Taza mahalla mosque in 1977
- Gara Boyukkhany castle in 1975
- Yukhary Govharagha mosque in 1977-1978
- residence of Hajy Gulu in 1978
- Ibrahim khan's castle, Ashaghy Govharagha mosque and residence of the Zohrabbayovs in 1979
- "Khan gyzy" spring in 1979
- houses of Natavan and Ughurlu bay in 1981
- Gazanchy church in 1981
- Bulbul's house in 1982
- caravanserai of Agha Gahraman Mirsiyab, mosques of Saatly and Hajy Yusifli in 1982
- home museum of U.Hajybayov in 1984
- Kocharli mosque in 1985-1986
- Hamam "Shirin su" in 1986
- caravanserai of Mashadi Shukur Mirsiyab in 1987
- Navvab's house in 1988
- Khanlyg Mukhtar caravanserai in 1989
- house of Gulam Shah and Khoja Marjanly mosque in 1990
- Yukhary Govharagha mosque complex, including its madrasah in 1990-1991
- Panah khan's castle in 1991-1992 and others.

The projects for the restoration of the castle walls and Ibrahim khan's castle, complex of the Yukhary and Ashaghy Govharagha mosques, the Taza mahalla, Mamayi, Hajy Yusifli, Saatly and Kocharli mosques, caravanserai of Agha Gahraman Mirsiyab, residences of the Mehmandarovs, Zohrabbayovs, Natavan, and Ughurlu bay and the Hamam "Shirin su" had been completed before occupation.

Unfortunately, the next open stage of territorial claims of Armenia against Azerbaijan, which resulted in the occupation of the town on May 8, 1992, by Armenian troops, made the realization of all other plans for the restoration of Shusha's rich architectural and cultural heritage impossible.



1 - Bust of U. Hajybayov
2 - Bust of Bulbul



Restoration works in Saatly mosque

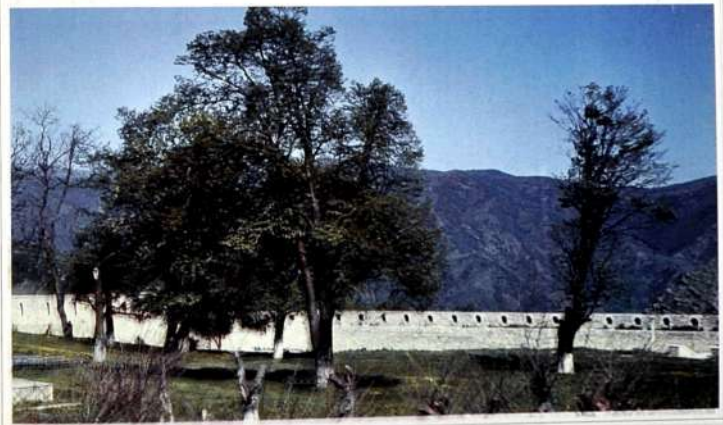
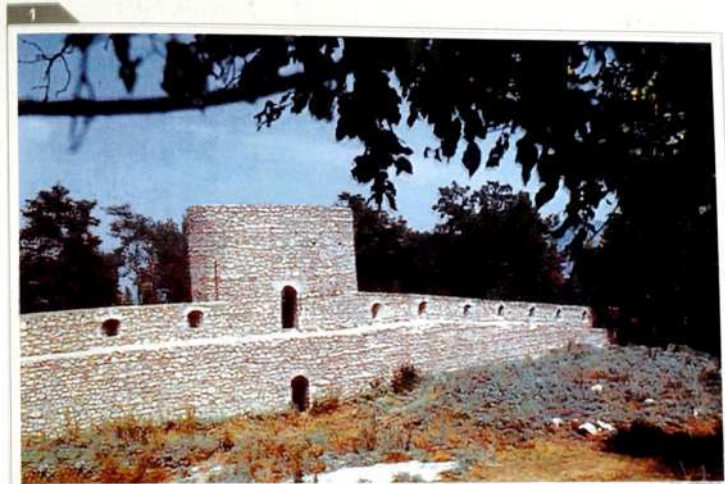
Satellite Image of Shusha for 2000



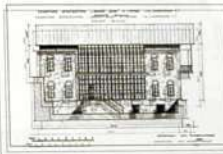
Satellite Image of Shusha for 2001



Satellite Image of Shusha for 2005

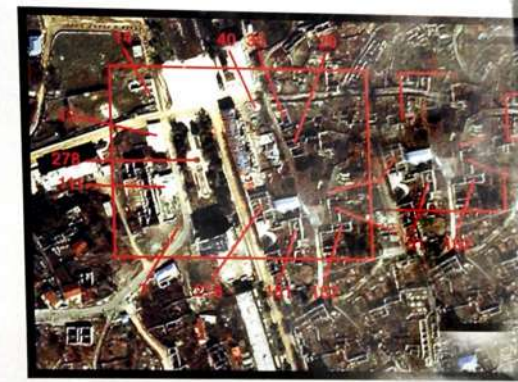
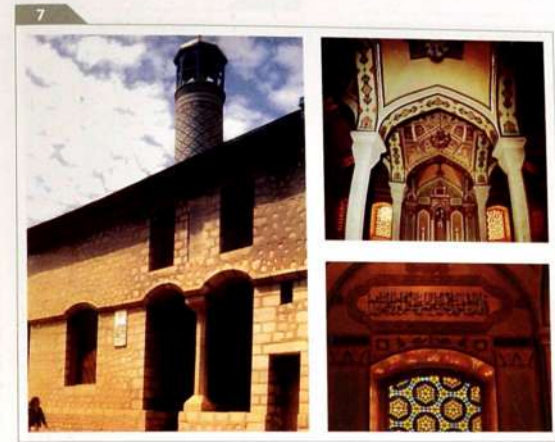
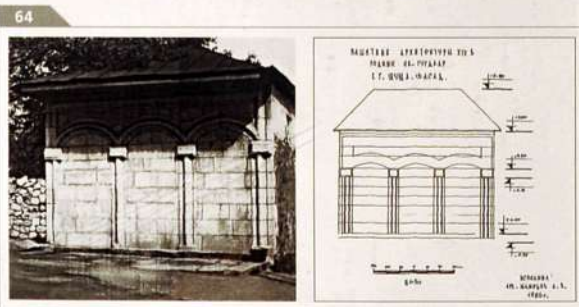
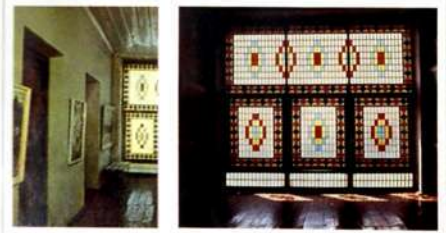
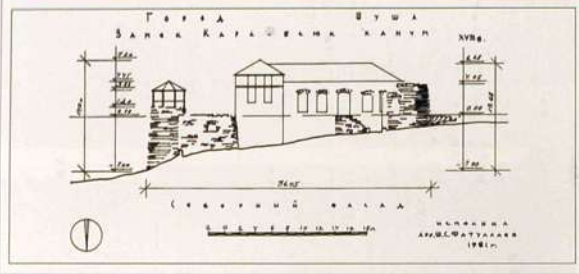


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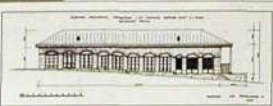




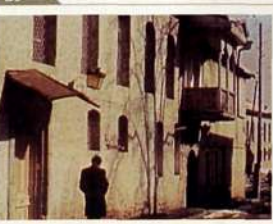
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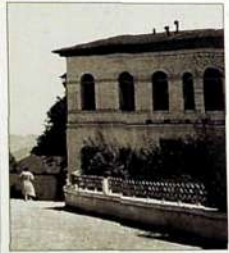
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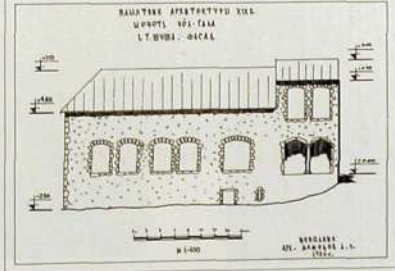
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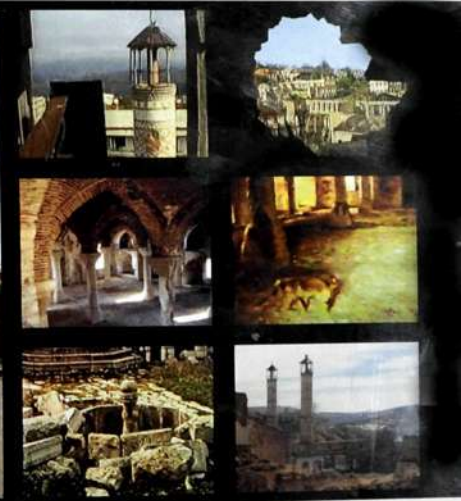
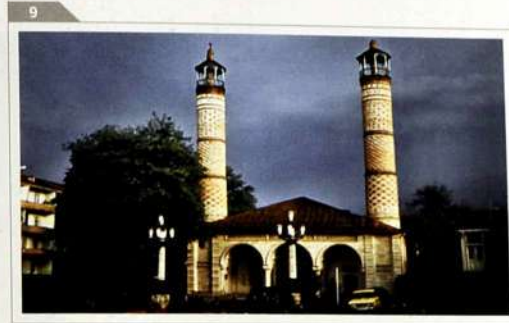
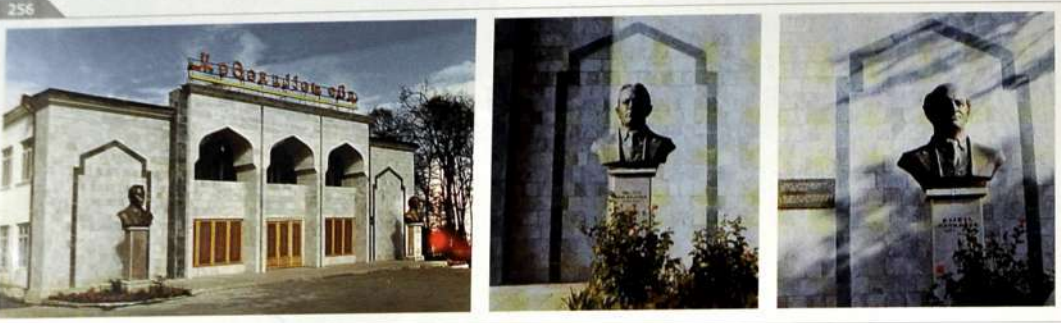


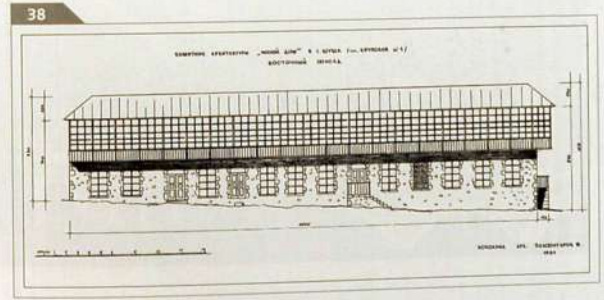
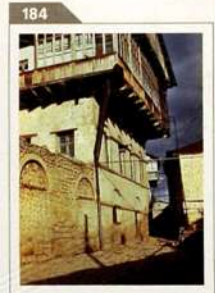
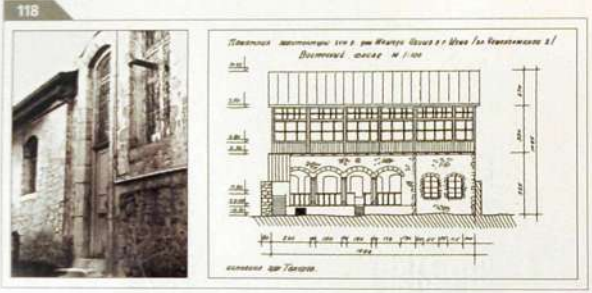
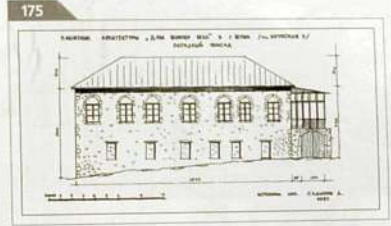
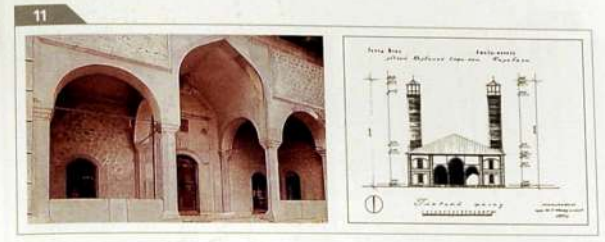
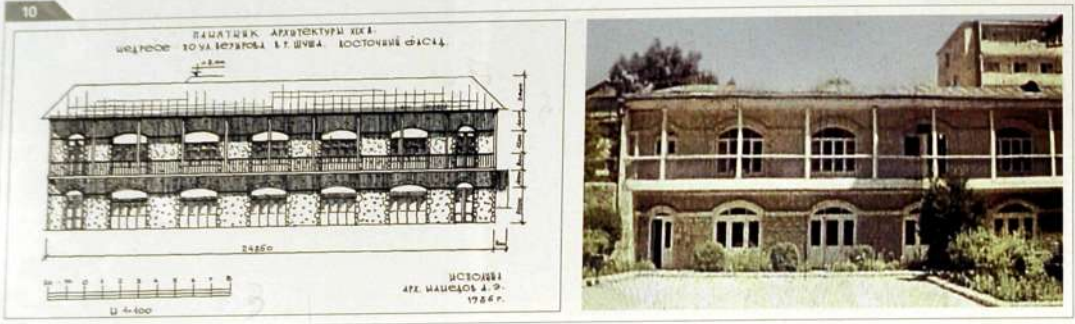
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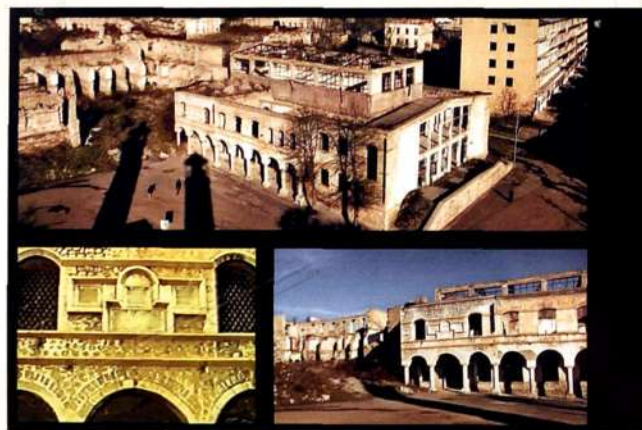
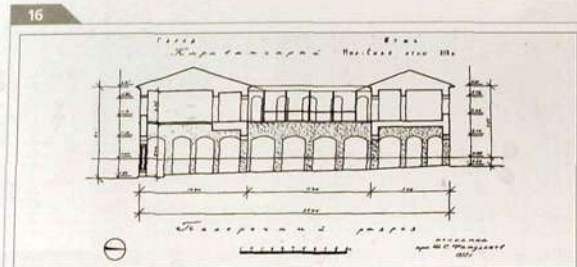
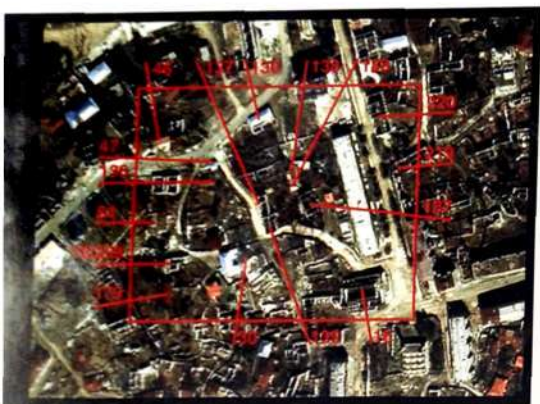


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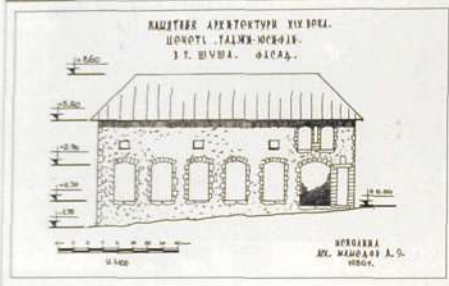




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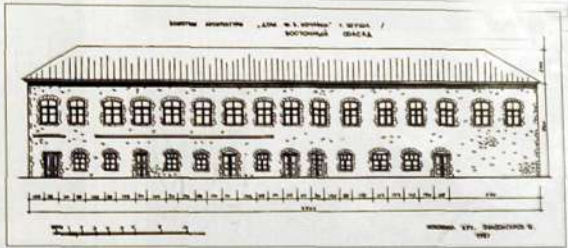
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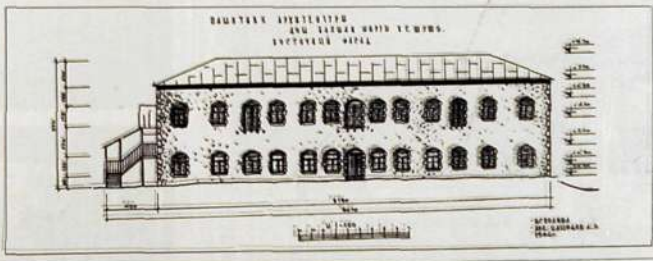
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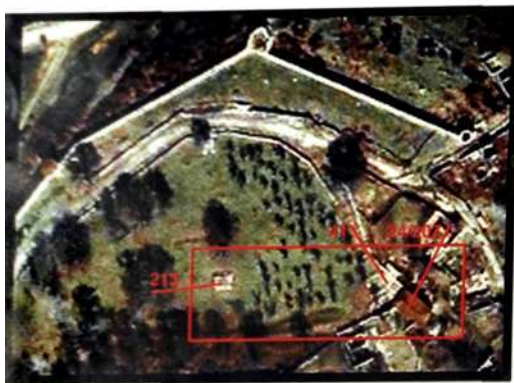


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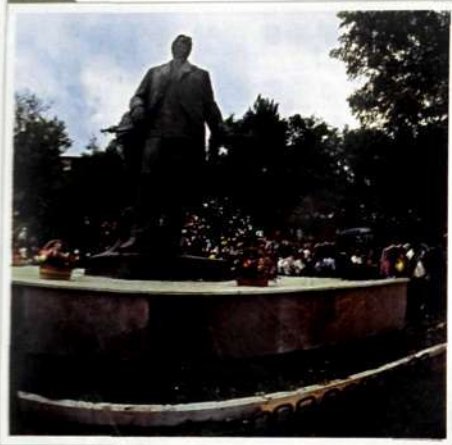




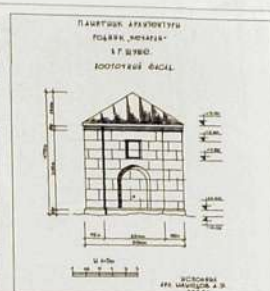
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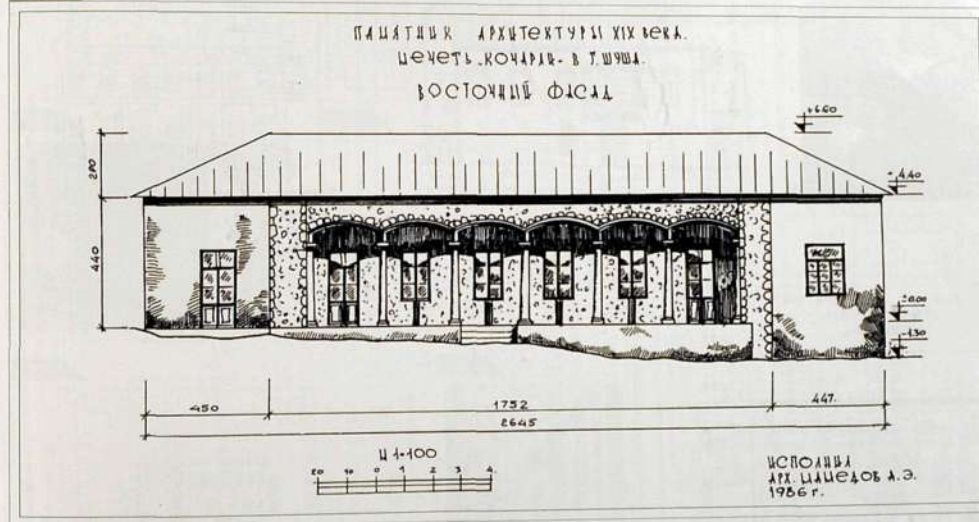
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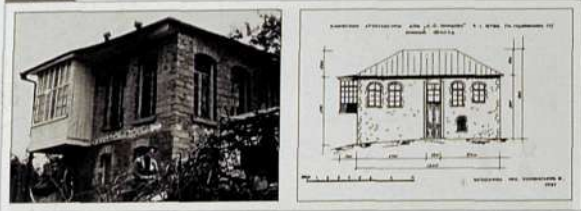


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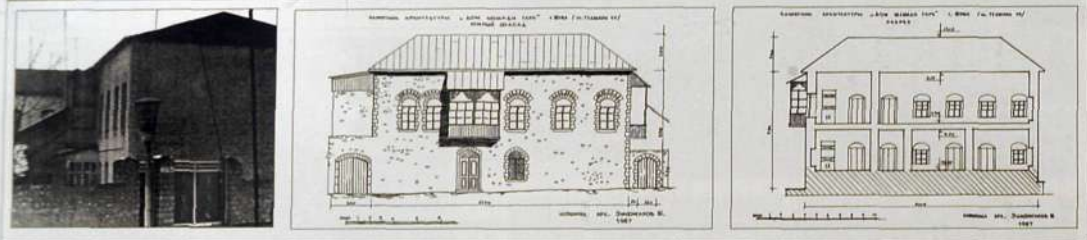




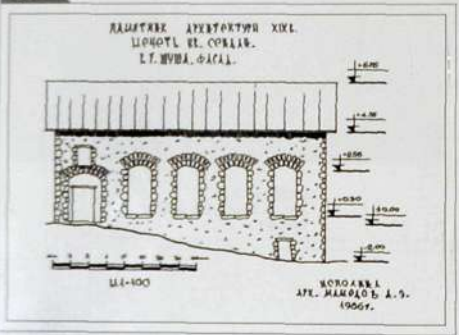
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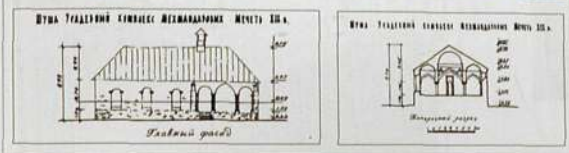
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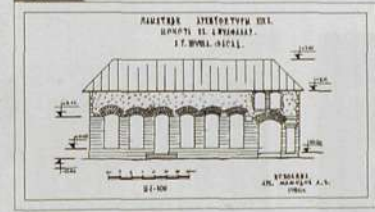
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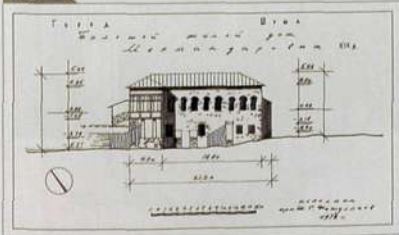
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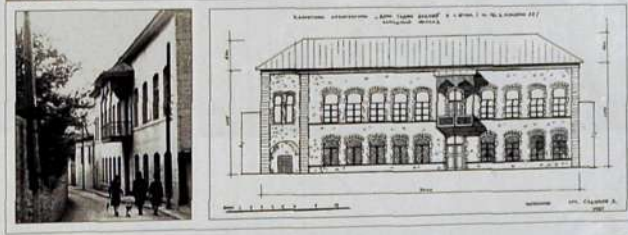
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Պարտադիր սրբույթ

ԳՐԱ ՄԱՍԻՆԻ ՏՈՒՆԻՆԻ ԱՆՈՒՍՈՒՄԻ ԱՅՈՒՆ ԸՄ 134



Գրական սրբույթ

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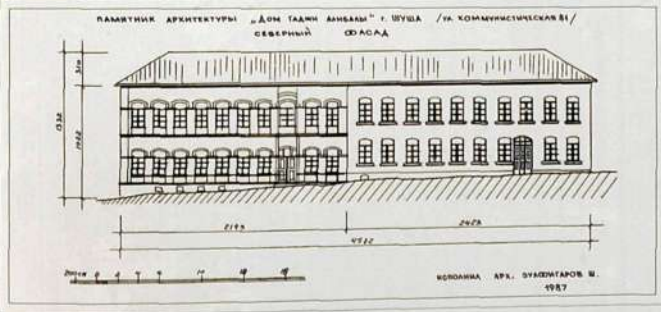
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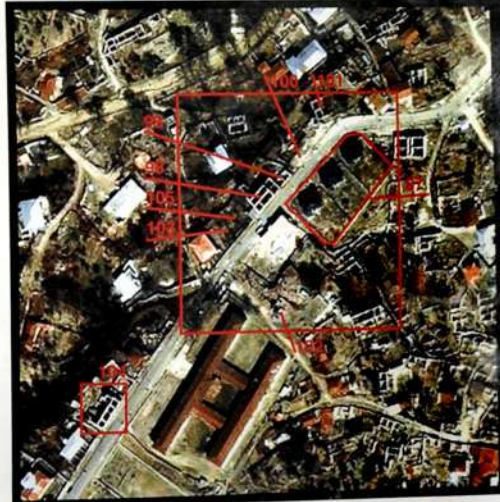
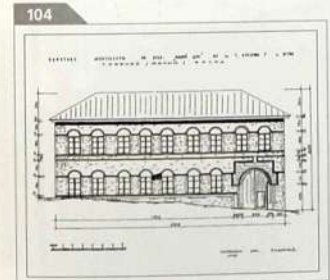
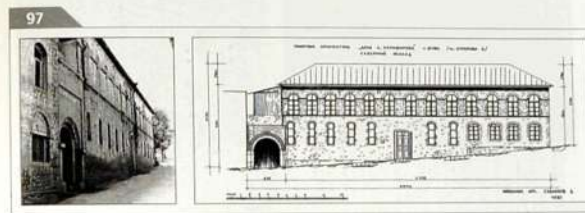
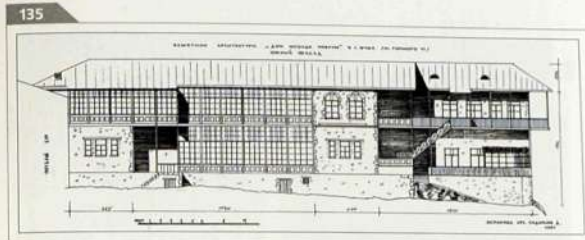


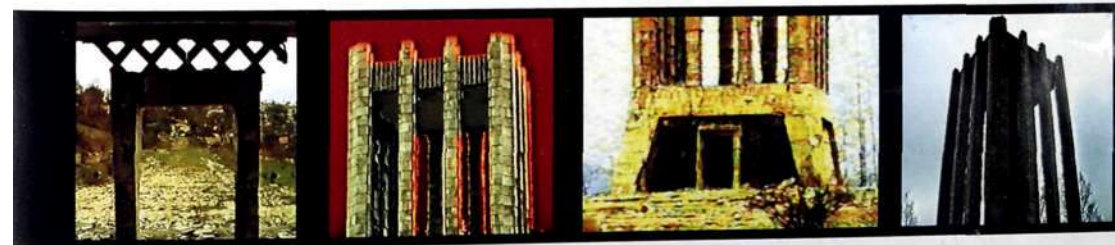
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ՔԱՅԱՐԻՆԻ ԱՐԿԻՏԵԿՄԻ «ԱՕՄ ԿԱՆՈՒ ԱՆՏԻՍՈՒՄ» Կ. ՍՄՍԱ /ԿՐ. ԿՈՄՄՈՒՆԻՍՏԻՍԵՍԿԱՅԻ/ ՇԵՐՄԻՆԻ ԾՈՒՍԱ

ՅՈՐՈՒՄԻ ԱՐԿ. ՏՎԱՐՆԱԳՐՈՒՄ 1987





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Historical and Architectural Monuments

N	Name	Date	Address	Coordinates	Current state
1	Castle walls	1750s	Shusha town U.Hajybayov Str.		partly destroyed
2	Ganja gate	18 th century	Shusha town, Niyazi Str.	46°44'58"E; 39°45'55"N	unknown
3	Panah khan castle	18 th century	Shusha town J.Garyaghdyyoghlu Str.	46°45'31"E; 39°45'26"N	partly destroyed
4	Ibrahim khan castle	18 th century	Topkhana forest Shusha town	46°45'51"E; 39°45'14"N	unknown
5	Gara Boyukkhanyim castle	18 th century	Shusha town Ojaggulu Str.	46°45'21"E; 39°45'30"N	destroyed
6	Spring	18 th century	Shusha town, Niyazi Str.	46°44'59"E; 39°45'54"N	destroyed
7	Saatly mosque	18 th -19 th centuries	Shusha town U.Hajybayov Str.	46°45'01"E; 39°45'44"N	destroyed
8	Administrative office of vizier M.P.Vagif (later house of Ughurlu bay)	18 th century	Shusha town Kh.Shushinski Str.	46°45'07"E; 39°45'50"N	unknown
9	Yukhary Govharagha mosque	18 th -19 th centuries	Shusha town M.A.Rasulzada Str.	46°45'07"E; 39°45'34"N	destroyed
10	Madrasah of Yukhary Govharagha mosque	First half of the 19 th century	Shusha town, crossroads of N.b.Vazirov and M.A.Rasulzada Strs.	46°45'06"E; 39°45'35"N	destroyed
11	Ashaghy Govharagha mosque	18 th -19 th centuries	Shusha town Govharagha Str.	46°45'11"E; 39°45'40"N	destroyed
12	Madrasah of Ashaghy Govharagha mosque	19 th century	Shusha town Govharagha Str.	46°45'11"E; 39°45'41"N	destroyed
13	Khanlyg Mukhtar caravanserai	19 th century	Shusha town Panah khan Str.	46°45'01"E; 39°45'45"N	destroyed
14	Caravanserai of Agha Gahraman Mirsiyab	19 th century	Shusha town, crossroads of U.Hajybayov and M.F.Akhundov Strs.	46°45'00"E; 39°45'46"N	destroyed
15	Caravanserai of the Safarov brothers	19 th century	Shusha town M.F.Akhundov Str.	46°45'03"E; 39°45'35"N	destroyed
16	Caravanserais and mosque of Mashadi Shukur Mirsiyab and Mashadi Huseyn Mirsiyab	19 th century	Shusha town N.b.Vazirov Str.	46°45'05"E; 39°45'36"N	destroyed

17	House of G.b.Zakir	18 th century	Shusha town G.b.Zakir Str.	46°45'20"E; 39°45'59"N	unknown
18	House of M.M.Navvab	18 th century	Shusha town M.M.Navvab Str.	46°44'58"E; 39°45'37"N	destroyed
19	Khan palace	19 th century	Shusha town U.Hajybayov Str.	46°45'02"E; 39°45'52"N	unknown
20	House of Natavan	19 th century	Shusha town U.Hajybayov Str.	46°45'00"E; 39°45'52"N	destroyed
21	"Khan gyzy" spring	19 th century	Shusha town U.Hajybayov Str.	46°45'01"E; 39°45'49"N	unknown
22	Prison complex	19 th century	Shusha town Niyazi Str.	46°45'18"E; 39°45'44"N	unknown
23	House of F.b.Kocharli	19 th century	Shusha town 20 Yanvar Str.	46°44'48"E; 39°45'47"N	destroyed
24	House of U.Hajybayov	19 th century	Shusha town U.Hajybayov Str.	46°45'07"E; 39°45'54"N	destroyed
25	House of N.b.Vazirov	19 th century	Shusha town 20 Yanvar Str.	46°44'47"E; 39°45'49"N	destroyed
26	House of Y.V.Chamanzamanli	18 th century	Shusha town N.b.Vazirov Str.	46°45'20"E; 39°45'39"N	unknown
27	House of A.Hagverdiyev	18 th century	Shusha town 20 Yanvar Str.	46°44'47"E; 39°45'49"N	destroyed
28	House of S.S.Akhundov	19 th century	Shusha town S.S.Akhundov Str.	46°45'15"E; 39°45'27"N	destroyed
29	House of Sadygjan	18 th century	Shusha town Sadygjan Str.	46°45'06"E; 39°45'45"N	destroyed
30	House of F.b.Vazirov	18 th century	Shusha town G.Pirimov Str.	46°45'01"E; 39°45'37"N	destroyed
31	House of Huseyn bay	18 th century	Shusha town S.S.Akhundov Str.	46°45'16"E; 39°45'27"N	unknown
32	House of Kechachi oghlu Mahammad	19 th century	Shusha town S.S.Akhundov Str.	46°45'18"E; 39°45'26"N	destroyed
33	House of Bulbul	19 th century	Shusha town F.Amirov Str.	46°45'24"E; 39°45'44"N	destroyed
34	House of J.Garyaghyoghlu	18 th century	Shusha town J.Garyaghyoghlu Str.	46°45'22"E; 39°45'26"N	destroyed
35	House of S.Shushinski	19 th century	Shusha town Sadygjan Str.	46°45'06"E; 39°45'46"N	destroyed
36	House of the Behbudovs	18 th century	Shusha town F.b.Kocharli Str.	46°45'10"E; 39°45'25"N	unknown
37	House of Hajy Gulu	19 th century	Shusha town F.Amirov Str.	46°45'30"E; 39°45'42"N	destroyed

38	House	19 th century	Shusha town Govharagha Str.	46°45'11"E; 39°45'39"N	destroyed
39	House	19 th century	Shusha town Ojagulu Str.	46°45'17"E; 39°45'31"N	destroyed
40	Hamam "Shirin su"	19 th century	Shusha town Sadygjan Str.	46°45'05"E; 39°45'46"N	destroyed
41	House of Kh.Shushinski	19 th century	Shusha town U.Hajybayov Str.	46°45'07"E; 39°45'54"N	unknown
42	House of Asad bay	19 th century	Shusha town Kh.Shushinski Str.	46°45'05"E; 39°45'50"N	unknown
43	Khoja Marjanly mosque	19 th century	Shusha town M.A.Sabir Str.	46°45'02"E; 39°45'34"N	destroyed
44	Khoja Marjanly spring	19 th century	Shusha town M.A.Sabir Str.	46°45'02"E; 39°45'35"N	destroyed
45	Guyulug mosque	19 th century	Shusha town Ojagulu Str.	46°45'16"E; 39°45'34"N	unknown
46	Mamayi mosque	19 th century	Shusha town G.Asgarov Str.	46°44'57"E; 39°45'40"N	destroyed
47	Mamayi spring	19 th century	Shusha town M.F.Akhundov Str.	46°44'59"E; 39°45'40"N	destroyed
48	Square spring	19 th century	Shusha town M.A.Rasulzada Str.	46°45'06"E; 39°45'36"N	destroyed
49	Spring	19 th century	Shusha town Govharagha Str.	46°45'12"E; 39°45'40"N	destroyed
50	Seyidli mosque	19 th century	Shusha town J.Garyaghyoghlu Str.	46°45'20"E; 39°45'26"N	unknown
51	Mosque of Taza mahalla	19 th century	Shusha town F.b.Kocharli Str.	46°45'10"E; 39°45'22"N	destroyed
52	Spring of Taza mahalla	19 th century	Shusha town F.b.Kocharli Str.	46°45'10"E; 39°45'23"N	destroyed
53	Merdinli mosque	19 th century	Shusha town Sadygjan Str.	46°45'08"E; 39°45'43"N	destroyed
54	Merdinli spring	19 th century	Shusha town Sadygjan Str.	46°45'08"E; 39°45'44"N	destroyed
55	Kocharli mosque	19 th century	Shusha town 20 Yanvar Str.	46°44'47"E; 39°45'50"N	destroyed
56	Kocharli spring	19 th century	Shusha town 20 Yanvar Str.	46°44'46"E; 39°45'50"N	destroyed
57	Julfalar mosque	19 th century	Shusha town S.S.Akhundov Str.	46°45'13"E; 39°45'28"N	destroyed
58	Mosque of Chukhur mahalla	19 th century	Shusha town N.b.Vazirov Str.	46°45'25"E; 39°45'39"N	destroyed

59	Spring of Chukhur mahalla	19 th century	Shusha town N.b.Vazirov Str.	46°45'26"E; 39°45'39"N	destroyed
60	Hajy Yusifli mosque	19 th century	Shusha town G.b.Zakir Str.	46°45'16"E; 39°45'43"N	destroyed
61	Hajy Yusifli spring	19 th century	Shusha town G.b.Zakir Str.	46°45'16"E; 39°45'42"N	destroyed
62	Chol gala mosque	19 th century	Shusha town G.b.Zakir Str.	46°45'09"E; 39°45'50"N	destroyed
63	Chol gala spring	19 th century	Shusha town G.b.Zakir Str.	46°45'10"E; 39°45'50"N	destroyed
64	Gurdlar spring	1900	Shusha town A.Aghaoghlu Str.	46°45'20"E; 39°45'30"N	destroyed
65	Hamamgabaghy spring	19 th century	Shusha town A.Aghaoghlu Str.	46°45'07"E; 39°45'31"N	destroyed
66	Aghadadali spring	19 th century	Shusha town Aghadadali Str.	46°45'03"E; 39°45'23"N	unknown
67	Lachyn reservoir	19 th century	Shusha town Garabagh Str.	46°44'09"E; 39°45'23"N	unknown
68	Spring	19 th century	Near Shusha town	46°43'51"E; 39°45'17"N	unknown
69	Isa spring	19 th century	Near Shusha town	46°43'34"E; 39°45'03"N	unknown
70	Gymnasium	19 th century	Shusha town V.Jafarov Str.	46°44'34"E; 39°45'16"N	unknown
71	Realni School	1906	Shusha town V.Jafarov Str.	46°44'35"E; 39°45'10"N	mostly destroyed
72	Hajy Heydar tomb	19 th century	Mirza Hasan cemetery Shusha town, Niyazi Str.	46°45'04"E; 39°46'04"N	destroyed
73	Houses of the Mehmandarovs	19 th century	Shusha town F.b.Kocharli Str.	46°45'10"E; 39°45'21"N	unknown
74	House	19 th century	Shusha town F.b.Kocharli Str.	46°45'12"E; 39°45'20"N	unknown
75	House	19 th century	Shusha town F.b.Kocharli Str.	46°45'09"E; 39°45'26"N	unknown
76	House	18 th century	Shusha town F.b.Kocharli Str.	46°45'11"E; 39°45'29"N	unknown
77	House	18 th century	Shusha town F.b.Kocharli Str.	46°45'12"E; 39°45'19"N	unknown
78	House of Hajy Dadash	18 th century	Shusha town F.b.Kocharli Str.	46°45'11"E; 39°45'25"N	destroyed
79	House	18 th century	Shusha town F.b.Kocharli Str.	46°45'15"E; 39°45'13"N	destroyed

80	House	18 th century	Shusha town F.b.Kocharli Str.	46°45'11"E; 39°45'27"N	unknown
81	House	18 th century	Shusha town F.b.Kocharli Str.	46°45'10"E; 39°45'17"N	unknown
82	House	18 th century	Shusha town F.b.Kocharli Str.	46°45'13"E; 39°45'21"N	unknown
83	House	18 th century	Shusha town F.b.Kocharli Str.	46°45'09"E; 39°45'27"N	unknown
84	House	19 th century	Shusha town Nizami Str.	46°44'57"E; 39°45'38"N	destroyed
85	House	19 th century	Shusha town Nizami Str.	46°45'13"E; 39°45'32"N	destroyed
86	House	19 th century	Shusha town Nizami Str.	46°45'12"E; 39°45'31"N	destroyed
87	House	18 th century	Shusha town Nizami Str.	46°45'10"E; 39°45'32"N	unknown
88	House of Bahman Mirza	19 th century	Shusha town 20 Yanvar Str.	46°44'44"E; 39°45'48"N	unknown
89	Treasury of Bahman Mirza	19 th century	Shusha town 20 Yanvar Str.	46°44'50"E; 39°45'51"N	unknown
90	House of Gulam Shah	19 th century	Shusha town 20 Yanvar Str.	46°44'42"E; 39°45'47"N	destroyed
91	House	18 th century	Shusha town 20 Yanvar Str.	46°44'43"E; 39°45'54"N	destroyed
92	House	18 th century	Shusha town 20 Yanvar Str.	46°44'53"E; 39°45'49"N	destroyed
93	House	18 th century	Shusha town 20 Yanvar Str.	46°44'47"E; 39°45'52"N	destroyed
94	House	18 th century	Shusha town 20 Yanvar Str.	46°44'45"E; 39°45'51"N	destroyed
95	House	19 th century	Shusha town 20 Yanvar Str.	46°44'52"E; 39°45'51"N	destroyed
96	Mineral Water Gallery	1976	Shusha town 20 Yanvar Str.	46°44'46"E; 39°45'54"N	unknown
97	House of A.Garasharov	19 th century	Shusha town A.Garasharov Str.	46°44'55"E; 39°45'38"N	destroyed
98	House	19 th century	Shusha town A.Garasharov Str.	46°44'53"E; 39°45'38"N	destroyed
99	House	19 th century	Shusha town A.Garasharov Str.	46°44'53"E; 39°45'39"N	destroyed
100	House	19 th century	Shusha town A.Garasharov Str.	46°44'54"E; 39°45'39"N	destroyed

101	House	19 th century	Shusha town A.Garasharov Str.	46°44'55"E; 39°45'40"N	destroyed
102	House	19 th century	Shusha town A.Garasharov Str.	46°44'53"E; 39°45'36"N	destroyed
103	House	18 th century	Shusha town A.Garasharov Str.	46°44'52"E; 39°45'38"N	destroyed
104	House	18 th century	Shusha town A.Garasharov Str.	46°44'48"E; 39°45'34"N	destroyed
105	House	18 th century	Shusha town A.Garasharov Str.	46°44'52"E; 39°45'38"N	destroyed
106	House	18 th century	Shusha town L.Imanov Str.	46°45'07"E; 39°45'26"N	destroyed
107	House	18 th century	Shusha town L.Imanov Str.	46°45'07"E; 39°45'20"N	unknown
108	House	18 th century	Shusha town L.Imanov Str.	46°45'09"E; 39°45'23"N	unknown
109	House	18 th century	Shusha town L.Imanov Str.	46°45'10"E; 39°45'23"N	unknown
110	House	18 th century	Shusha town L.Imanov Str.	46°45'07"E; 39°45'25"N	destroyed
111	House	18 th century	Shusha town L.Imanov Str.	46°45'06"E; 39°45'25"N	destroyed
112	House of the Zohrabbayovs	19 th century	Shusha town Ojaggulu Str.	46°45'19"E; 39°45'32"N	destroyed
113	House	19 th century	Shusha town Ojaggulu Str.	46°45'22"E; 39°45'32"N	destroyed
114	House	18 th century	Shusha town Ojaggulu Str.	46°45'20"E; 39°45'34"N	destroyed
115	House	19 th century	Shusha town Ojaggulu Str.	46°45'21"E; 39°45'32"N	destroyed
116	House	18 th century	Shusha town Ojaggulu Str.	46°45'22"E; 39°45'33"N	destroyed
117	House	19 th century	Shusha town Y.V.Chamanzaminli Str.	46°45'09"E; 39°45'32"N	destroyed
118	House of Mashadi Ibish	18 th century	Shusha town Y.V.Chamanzaminli Str.	46°45'07"E; 39°45'32"N	destroyed
119	House	19 th century	Shusha town Y.V.Chamanzaminli Str.	46°45'07"E; 39°45'33"N	destroyed
120	House	18 th century	Shusha town Y.V.Chamanzaminli Str.	46°45'07"E; 39°45'32"N	destroyed
121	House	18 th century	Shusha town Y.V.Chamanzaminli Str.	46°45'08"E; 39°45'32"N	destroyed

122	House	18 th century	Shusha town Y.V.Chamanzaminli Str.	46°45'07"E; 39°45'31"N	destroyed
123	House	18 th century	Shusha town Karbalaı Safikhan Str.	46°45'20"E; 39°45'42"N	unknown
124	House	19 th century	Shusha town Karbalaı Safikhan Str.	46°45'18"E; 39°45'41"N	destroyed
125	House	19 th century	Shusha town Karbalaı Safikhan Str.	46°45'19"E; 39°45'42"N	unknown
126	House	18 th century	Shusha town Karbalaı Safikhan Str.	46°45'12"E; 39°45'42"N	destroyed
127	House	19 th century	Shusha town S.S.Akhundov Str.	46°45'19"E; 39°45'26"N	destroyed
128	House	19 th century	Shusha town S.S.Akhundov Str.	46°45'19"E; 39°45'27"N	destroyed
129	House	19 th century	Shusha town U.Hajıbayov Str.	46°45'01"E; 39°45'43"N	destroyed
130	House	19 th century	Shusha town U.Hajıbayov Str.	46°45'01"E; 39°45'41"N	destroyed
131	Mill	20 th century	Shusha town A.Aghaoghlu Str.	46°45'07"E; 39°45'30"N	unknown
132	House	19 th century	Shusha town A.Aghaoghlu Str.	46°45'09"E; 39°45'31"N	destroyed
133	House	18 th century	Shusha town A.Aghaoghlu Str.	46°45'12"E; 39°45'30"N	unknown
134	House	19 th century	Shusha town A.Aghaoghlu Str.	46°45'11"E; 39°45'30"N	destroyed
135	House of Mashadi Novruz	18 th century	Shusha town Panah Khan Str.	46°44'49"E; 39°45'42"N	destroyed
136	House of Mamay bay	18 th century	Shusha town M.F.Akhundov Str.	46°44'59"E; 39°45'39"N	destroyed
137	House	18 th century	Shusha town M.F.Akhundov Str.	46°45'01"E; 39°45'39"N	destroyed
138	House	18 th century	Shusha town M.F.Akhundov Str.	46°45'02"E; 39°45'40"N	unknown
139	House	18 th century	Shusha town M.F.Akhundov Str.	46°45'01"E; 39°45'38"N	destroyed
140	House	19 th century	Shusha town N.b.Vazirov Str.	46°45'23"E; 39°45'40"N	destroyed
141	House	18 th century	Shusha town N.b.Vazirov Str.	46°45'12"E; 39°45'36"N	destroyed
142	House	18 th century	Shusha town N.b.Vazirov Str.	46°45'21"E; 39°45'37"N	destroyed

143	House	18 th century	Shusha town N.b.Vazirov Str.	46°45'23"E; 39°45'38"N	destroyed
144	House	18 th century	Shusha town N.b.Vazirov Str.	46°45'14"E; 39°45'38"N	destroyed
145	House	18 th century	Shusha town N.b.Vazirov Str.	46°45'25"E; 39°45'39"N	destroyed
146	House	18 th century	Shusha town F.Amirov Str.	46°45'23"E; 39°45'43"N	destroyed
147	House	18 th century	Shusha town F.Amirov Str.	46°45'23"E; 39°45'42"N	destroyed
148	House	18 th century	Shusha town F.Amirov Str.	46°45'23"E; 39°45'44"N	destroyed
149	House	18 th century	Shusha town F.Amirov Str.	46°45'22"E; 39°45'44"N	destroyed
150	House	18 th century	Shusha town F.Amirov Str.	46°45'26"E; 39°45'43"N	destroyed
151	House	18 th century	Shusha town L.Karimov Str.	46°45'11"E; 39°45'35"N	destroyed
152	House	18 th century	Shusha town L.Karimov Str.	46°45'15"E; 39°45'35"N	destroyed
153	House	18 th century	Shusha town L.Karimov Str.	46°45'15"E; 39°45'34"N	unknown
154	House	19 th century	Shusha town L.Karimov Str.	46°45'13"E; 39°45'33"N	unknown
155	House	19 th century	Shusha town L.Karimov Str.	46°45'12"E; 39°45'33"N	unknown
156	House	19 th century	Shusha town L.Karimov Str.	46°45'17"E; 39°45'34"N	destroyed
157	House	19 th century	Shusha town L.Karimov Str.	46°45'12"E; 39°45'34"N	destroyed
158	House	19 th century	Shusha town L.Karimov Str.	46°45'10"E; 39°45'35"N	unknown
159	House	18 th century	Shusha town H.Hajiyev Str.	46°44'57"E; 39°45'32"N	destroyed
160	House	19 th century	Shusha town H.Hajiyev Str.	46°44'56"E; 39°45'33"N	destroyed
161	House	18 th century	Shusha town H.Hajiyev Str.	46°44'57"E; 39°45'34"N	unknown
162	House	18 th century	Shusha town H.Hajiyev Str.	46°44'56"E; 39°45'31"N	unknown
163	House	18 th century	Shusha town H.Hajiyev Str.	46°45'00"E; 39°45'32"N	unknown

164	House	18 th century	Shusha town G.b.Zakir Str.	46°45'12"E; 39°45'52"N	destroyed
165	House	18 th century	Shusha town G.b.Zakir Str.	46°45'11"E; 39°45'52"N	destroyed
166	House	18 th century	Shusha town G.b.Zakir Str.	46°45'17"E; 39°45'43"N	destroyed
167	House	18 th century	Shusha town G.b.Zakir Str.	46°45'17"E; 39°45'39"N	destroyed
168	House	18 th century	Shusha town G.b.Zakir Str.	46°45'11"E; 39°45'49"N	destroyed
169	House	19 th century	Shusha town G.b.Zakir Str.	46°45'21"E; 39°45'44"N	destroyed
170	House	19 th century	Shusha town G.b.Zakir Str.	46°45'18"E; 39°45'43"N	unknown
171	House	19 th century	Shusha town A.Hagverdiyev Str.	46°45'27"E; 39°45'32"N	unknown
172	House	19 th century	Shusha town A.Hagverdiyev Str.	46°45'27"E; 39°45'31"N	destroyed
173	House	19 th century	Shusha town A.Hagverdiyev Str.	46°45'29"E; 39°45'33"N	destroyed
174	House	19 th century	Shusha town A.Hagverdiyev Str.	46°45'33"E; 39°45'35"N	destroyed
175	House of Shukur bay	19 th century	Shusha town Govharagha Str.	46°45'11"E; 39°45'40"N	destroyed
176	House	19 th century	Shusha town Aghadadali Str.	46°45'05"E; 39°45'26"N	destroyed
177	House	19 th century	Shusha town Aghadadali Str.	46°45'02"E; 39°45'28"N	destroyed
178	House	19 th century	Shusha town Aghadadali Str.	46°45'02"E; 39°45'27"N	destroyed
179	House	18 th century	Shusha town M.M.Navwab Str.	46°44'58"E; 39°45'36"N	unknown
180	House	18 th century	Shusha town Sadygjan Str.	46°45'08"E; 39°45'38"N	destroyed
181	House of Hajy Bashir	18 th century	Shusha town Sadygjan Str.	46°45'06"E; 39°45'43"N	destroyed
182	House	18 th century	Shusha town Sadygjan Str.	46°45'08"E; 39°45'42"N	destroyed
183	House	18 th century	Shusha town Fuzuli Str.	46°45'06"E; 39°45'26"N	destroyed
184	House	18 th century	Shusha town M.A.Sabir Str.	46°45'03"E; 39°45'35"N	destroyed

143	House	18 th century	Shusha town N.b.Vazirov Str.	46°45'23"E; 39°45'38"N	destroyed
144	House	18 th century	Shusha town N.b.Vazirov Str.	46°45'14"E; 39°45'38"N	destroyed
145	House	18 th century	Shusha town N.b.Vazirov Str.	46°45'25"E; 39°45'39"N	destroyed
146	House	18 th century	Shusha town F.Amirov Str.	46°45'23"E; 39°45'43"N	destroyed
147	House	18 th century	Shusha town F.Amirov Str.	46°45'23"E; 39°45'42"N	destroyed
148	House	18 th century	Shusha town F.Amirov Str.	46°45'23"E; 39°45'44"N	destroyed
149	House	18 th century	Shusha town F.Amirov Str.	46°45'22"E; 39°45'44"N	destroyed
150	House	18 th century	Shusha town F.Amirov Str.	46°45'26"E; 39°45'43"N	destroyed
151	House	18 th century	Shusha town L.Karimov Str.	46°45'11"E; 39°45'35"N	destroyed
152	House	18 th century	Shusha town L.Karimov Str.	46°45'15"E; 39°45'35"N	destroyed
153	House	18 th century	Shusha town L.Karimov Str.	46°45'15"E; 39°45'34"N	unknown
154	House	19 th century	Shusha town L.Karimov Str.	46°45'13"E; 39°45'33"N	unknown
155	House	19 th century	Shusha town L.Karimov Str.	46°45'12"E; 39°45'33"N	unknown
156	House	19 th century	Shusha town L.Karimov Str.	46°45'17"E; 39°45'34"N	destroyed
157	House	19 th century	Shusha town L.Karimov Str.	46°45'12"E; 39°45'34"N	destroyed
158	House	19 th century	Shusha town L.Karimov Str.	46°45'10"E; 39°45'35"N	unknown
159	House	18 th century	Shusha town H.Hajiyev Str.	46°44'57"E; 39°45'32"N	destroyed
160	House	19 th century	Shusha town H.Hajiyev Str.	46°44'56"E; 39°45'33"N	destroyed
161	House	18 th century	Shusha town H.Hajiyev Str.	46°44'57"E; 39°45'34"N	unknown
162	House	18 th century	Shusha town H.Hajiyev Str.	46°44'56"E; 39°45'31"N	unknown
163	House	18 th century	Shusha town H.Hajiyev Str.	46°45'00"E; 39°45'32"N	unknown

164	House	18 th century	Shusha town G.b.Zakir Str.	46°45'12"E; 39°45'52"N	destroyed
165	House	18 th century	Shusha town G.b.Zakir Str.	46°45'11"E; 39°45'52"N	destroyed
166	House	18 th century	Shusha town G.b.Zakir Str.	46°45'17"E; 39°45'43"N	destroyed
167	House	18 th century	Shusha town G.b.Zakir Str.	46°45'17"E; 39°45'39"N	destroyed
168	House	18 th century	Shusha town G.b.Zakir Str.	46°45'11"E; 39°45'49"N	destroyed
169	House	19 th century	Shusha town G.b.Zakir Str.	46°45'21"E; 39°45'44"N	destroyed
170	House	19 th century	Shusha town G.b.Zakir Str.	46°45'18"E; 39°45'43"N	unknown
171	House	19 th century	Shusha town A.Hagverdiyev Str.	46°45'27"E; 39°45'32"N	unknown
172	House	19 th century	Shusha town A.Hagverdiyev Str.	46°45'27"E; 39°45'31"N	destroyed
173	House	19 th century	Shusha town A.Hagverdiyev Str.	46°45'29"E; 39°45'33"N	destroyed
174	House	19 th century	Shusha town A.Hagverdiyev Str.	46°45'33"E; 39°45'35"N	destroyed
175	House of Shukur bay	19 th century	Shusha town Govharagha Str.	46°45'11"E; 39°45'40"N	destroyed
176	House	19 th century	Shusha town Aghadadali Str.	46°45'05"E; 39°45'26"N	destroyed
177	House	19 th century	Shusha town Aghadadali Str.	46°45'02"E; 39°45'28"N	destroyed
178	House	19 th century	Shusha town Aghadadali Str.	46°45'02"E; 39°45'27"N	destroyed
179	House	18 th century	Shusha town M.M.Navvab Str.	46°44'58"E; 39°45'36"N	unknown
180	House	18 th century	Shusha town Sadygjan Str.	46°45'08"E; 39°45'38"N	destroyed
181	House of Hajy Bashir	18 th century	Shusha town Sadygjan Str.	46°45'06"E; 39°45'43"N	destroyed
182	House	18 th century	Shusha town Sadygjan Str.	46°45'08"E; 39°45'42"N	destroyed
183	House	18 th century	Shusha town Fuzuli Str.	46°45'06"E; 39°45'26"N	destroyed
184	House	18 th century	Shusha town M.A.Sabir Str.	46°45'03"E; 39°45'35"N	destroyed

185	House	18 th century	Shusha town S.Vurghun Str.	46°45'12"E; 39°45'37"N	destroyed
186	House	18 th century	Shusha town S.Vurghun Str.	46°45'13"E; 39°45'40"N	destroyed
187	House	18 th century	Shusha town G.Pirimov Str.	46°45'03"E; 39°45'39"N	destroyed
188	House	18 th century	Shusha town G.Pirimov Str.	46°45'02"E; 39°45'39"N	unknown
189	House	18 th century	Shusha town M.P.Vagif Str.	46°45'02"E; 39°45'34"N	destroyed
190	House	19 th century	Shusha town M.Shahriyar Str.	46°45'26"E; 39°45'40"N	destroyed
191	House of Mashadi Gara	19 th century	Shusha town J.Garyaghdyoghlu Str.	46°45'24"E; 39°45'26"N	destroyed
192	House	18 th century	Shusha town General Guliyev Str.	46°45'17"E; 39°45'25"N	unknown
193	House	18 th century	Shusha town Natavan Str.	46°44'47"E; 39°45'47"N	destroyed
194	House	19 th century	Shusha town Kh.Mammadov Str.	46°45'11"E; 39°45'46"N	destroyed
195	Hamam	19 th century	Malybayli village	46°47'30"E; 39°50'02"N	destroyed
196	Spring	19 th century	Malybayli village	46°47'42"E; 39°49'35"N	destroyed
197	Mosque	19 th century	Malybayli village	46°47'34"E; 39°49'57"N	destroyed
198	Administrative building	19 th century	Malybayli village	46°47'19"E; 39°49'47"N	destroyed

Archeological Monuments

N	Name	Date	Address	Coordinates	Current state
199	Mound	Bronze Age	North-west of Shusha town	46°44'48"E; 39°46'23"N	unknown
200	Stone box graves	Late Bronze and Early Iron Ages	Between Shusha town and Shushakand village	46°45'17"E; 39°46'38"N	unknown
201	Cave site	Stone Age	South of Shusha town left bank of the Dashalty River	46°45'29"E; 39°45'03"N	unknown

Museums, Memorial Complexes and Monuments

N	Name	Date	Address	Coordinates	Current state
202	Shusha Museum of History (5 000 exhibits)	1969	Shusha town M.A.Rasulzada Str.	46°45'07"E; 39°45'34"N	destroyed
203	Shusha Branch of Azerbaijani State Museum of Carpets, Arts and Crafts (63 exhibits)	1987	Shusha town F.b.Kocharli Str.	46°45'10"E; 39°45'21"N	unknown
204	Garabagh State Museum of History (500 exhibits)	1990	Shusha town 20 Yanvar Str.	46°44'49"E; 39°45'50"N	destroyed
205	Garabagh Museum of Literature	1981	Shusha town U.Hajybayov Str.	46°45'04"E; 39°45'53"N	destroyed
206	State Gallery of Pictures (90 exhibits)	1980	Shusha town Ojaggulu Str.	46°45'19"E; 39°45'32"N	destroyed
207	Home museum of U.Hajybayov (300 exhibits)	1959	Shusha town U.Hajybayov Str.	46°45'07"E; 39°45'54"N	destroyed
208	Home museum of Bulbul (369 exhibits)	1983	Shusha town F.Amirov Str.	46°45'24"E; 39°45'44"N	destroyed
209	Home museum of M.M.Navvab (50 exhibits)	1991	Shusha town M.M.Navvab Str.	46°44'58"E; 39°45'37"N	destroyed
210	Mausoleum of M.P.Vagif	1982	Shusha town General Guliyev Str.	46°45'27"E; 39°45'18"N	destroyed
211	Martyrs Alley	1990	Shusha town 20 Yanvar Str.	46°44'52"E; 39°45'43"N	destroyed

212	1941-1945 complex	1975	Shusha town Niyazi Str.	46°45'01"E; 39°46'01"N	unknown
213	Monument of U.Hajybayov	1985	Shusha town U.Hajybayov Str.	46°45'04"E; 39°45'54"N	destroyed
214	Bust of Kh.Natavan	1983	Shusha town U.Hajybayov Str.	46°45'02"E; 39°45'50"N	destroyed
215	Bust of M.P.Vagif	1967	Shusha town M.P.Vagif Str.	46°45'05"E; 39°45'32"N	destroyed
216	Grave monument of M.M.Navvab	1957	Mir Faseh cemetery Shusha town, General Guliyev Str.	46°45'29"E; 39°45'14"N	destroyed

Cultural Establishments

N	Name	Address	Coordinates	Current state
217	Musical Dramatic Theatre	Shusha town, U.Hajybayov Str.	46°45'02"E; 39°45'08"N	destroyed
218	Higher Level Music School	Shusha town M.A.Rasulzada Str.	46°45'05"E; 39°45'43"N	destroyed
219	Children Art School	Shusha town M.A.Rasulzada Str.	46°45'06"E; 39°45'40"N	destroyed
220	Children Music School	Shusha town M.A.Rasulzada Str.	46°45'05"E; 39°45'41" N	destroyed
221	Children Music School	Malybayli village	missing	destroyed
222	Children Music School	Between the Yukhary and Ashaghy Gushchular villages	missing	destroyed
223	Children Music School	Boyuk Galadarasi village	missing	destroyed
224	Children Music School	Khalfali village	missing	destroyed
225	Children Music School	Khanaly village	missing	destroyed
226	Children Music School	Turshsu village	missing	destroyed
227	Chess School	Shusha town, A.Aghaoghlu Str.	46°45'15"E; 39°45'30"N	unknown
228	Centralised Library System	Shusha town, N.b.Vazirov Str.	46°45'16"E; 39°45'36"N	unknown

229	Children Library	Shusha town, N.b.Vazirov Str.	46°45'16"E; 39°45'36"N	unknown
230	Town Library	Shusha town, N.b.Vazirov Str.	46°45'06"E; 39°45'35"N	destroyed
231	Children-Youth Library	Shusha town, V.Jafarov Str.	46°44'38"E; 39°45'25"N	destroyed
232	Library	Safikhanlar village	missing	destroyed
233	Library	Khanaly village	missing	destroyed
234	Library	Yukhary Gushchular village	missing	destroyed
235	Library	Ashaghy Gushchular village	missing	destroyed
236	Library N1	Malybayli village	missing	destroyed
237	Library N2	Malybayli village	missing	destroyed
238	Library N3	Malybayli village	missing	destroyed
239	Library	Khanlygpaya village	missing	destroyed
240	Library	Onverst village	missing	destroyed
241	Library	Boyuk Galadarasi village	missing	destroyed
242	Library	Kichik Galadarasi village	missing	destroyed
243	Library	Dashalty village	missing	destroyed
244	Library	Sarybaba village	missing	destroyed
245	Library	Zarysly village	missing	destroyed
246	Library	Turshsu village	missing	destroyed
247	Library	Gaybaly village	missing	destroyed
248	Library	Khalfali village	missing	destroyed
249	Library	Pashalar village	missing	destroyed

250	Library	Goytala village	missing	destroyed
251	Library	Chaykand village	missing	destroyed
252	Library	Allahgulular village	missing	destroyed
253	Library	Imamgulular village	missing	destroyed
254	Library	Mamishlar village	missing	destroyed
255	Library	Mirzalar village	missing	destroyed
256	House of Culture	Shusha town, U.Hajybayov Str.	46°45'02"E; 39°45'48"N	destroyed
257	House of Culture	Malybayli village	missing	destroyed
258	House of Culture	Between the Yukhary and Ashaghy Gushchular villages	missing	destroyed
259	House of Culture	Shyrlan village	missing	destroyed
260	House of Culture	Khanaly village	missing	destroyed
261	House of Culture	Boyuk Galadarasi village	missing	destroyed
262	House of Culture	Dashalty village	missing	destroyed
263	House of Culture	Turshsu village	missing	destroyed
264	Social Club	Dashalty village	missing	destroyed
265	Social Club	Safikhanlar village	missing	destroyed
266	Social Club	Khanaly village	missing	destroyed
267	Social Club	Between the Yukhary and Ashaghy Gushchular villages	missing	destroyed
268	Social Club	Shyrlan village	missing	destroyed
269	Social Club	Sarybaba village	missing	destroyed
270	Social Club	Zarysly village	missing	destroyed

271	Social Club	Turshsu village	missing	destroyed
272	Social Club	Khalfali village	missing	destroyed
273	Social Club	Kichik Galadarasi village	missing	destroyed
274	Social Club	Goytala village	missing	destroyed
275	Social Club	Mamishlar village	missing	destroyed
276	Social Club	Pashalar village	missing	destroyed
277	Social Club	Mirzalar village	missing	destroyed
278	Park	Shusha town M.A.Rasulzada Str.	46°45'02"E; 39°45'44"N	unknown
279	Park	Shusha town, U.Hajybayov Str.	46°45'03"E; 39°45'50"N	unknown

Note: The current state of cultural resources is based on the analysis of satellite images, audio-visual materials and other sources.



Kalbajar district

Date of establishment	August 8, 1930
Date of occupation	April 2, 1993
Area	3.050 sq.km (1992)
Population	57.756 (1989)
Ethnic composition	44.461 Azerbaijani, 11.786 Armenian, 78 Russian, 1.431 other
Cultural resources, including	255
Monuments	44
Museums and memorial complexes	3
Cultural establishments	208

The Kalbajar district, with more than 4 000 plants, numerous gorges, hills, slopes, rocks, more than 30 000 cool, 17 hot and more than 400 acid waters, gold, quicksilver, obsidian and marble fields, was in itself a big monument.



Kalbajar town

Another attraction of Kalbajar were the drawings engraved on the rocks of the Ayichyngly and Parichyngyl Mountains, on the banks of Garagol and Zalkha Lakes. These were registered in 1966 and have been studied since 1976. Most of the more than 3.500 rock drawings registered here were found at an altitude of 3 000 m above Sea level. In these drawings with original decoration, artistic value and topical diversity, one could find depictions of the plowing of a field with a primitive plow, threshing of grain, hunting and religious ceremony scenes, deer, mountain goats, wolves, leopards and others. These rock paintings, most of which dated back to the Early Bronze Age, differed from each other in size, composition and drawing technique. At the end of the Late Bronze Age, more complex compositions appeared.

Near these rock drawings, an ancient residential area in a high mountainous place, which was the first of this kind in Azerbaijan, with earthenware crockery of the 3rd millennium BC, knives of obsidian and flint, arrow-heads and many other things, was discovered. 20 m diameter round building remnants with about

2 m width walls of rock pieces and river stones were also among the artefacts displaying the economic, social and cultural life of local tribes in the above-mentioned period.

Apart from being an ancient residential area, Kalbajar's territory was the center of the Khachyn entity, raised after the collapse of Caucasian Albania in the 12th-15th centuries. It is not surprising that one could find the most famous Albanian cloister complexes like Khudavang, Ganjasar, Khatiravang and Saint Jacob in this area.



Rock drawings
Tushyngyly and
Tushyngyly Mountains

The place of Khudavang, the greatest and the most beautiful cloister complex not only in Kalbajar, but also in the territory of historical Azerbaijan, in the 1st-2nd centuries AD was already considered a shrine. The cloister had also another name - Dadivang, connecting it, according to legends, with Dadi, one of the disciples of apostle Thaddeus, who was sent for propagation to pagan countries among 72 apostles. It may be suggested that at that time a small chapel was built here, in the place of which, in the 6th century a great one-nave basilica - the most ancient among the cloister buildings appeared.



Church of Hasan the Great
Khudavang cloister, Vangli village

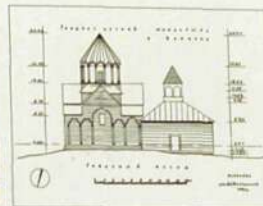
In the 13th century and at the expense of the family of Albanian prince Vakhtang, the cloister was renewed and built with new buildings such as a church, vestibules and a small church. The main church of the complex was built in 1214 by princess Arzu khatun, wife of prince Vakhtang. In the south of the main cult group there was one more church belonging to this complex - the church of Hasan the Great dating back to the late 12th century. In the 14th century, a bell tower was built. The cloister also had civic buildings dating from the 17th and 18th centuries.



Church of Arzu khatun
Khudavang cloister, Vangli village

The next cloister and the most famous one, which played an important role in the history of the Albanians, was that of Ganjasar, one of the residences of the Albanian Catholicoses, the name of which was related to the centuries-old religious and political history of the Christian Albanians up to the early 19th century. The Ganjasar cloister was distinguished among other Albanian monuments due to its perfection and sophisticated richness of decorative design.

The complex consisted of a church, a vestibule and a group of utility and living rooms. The main building of the complex was a church, which was



built by Hasan Jalal in 1216-1238. It was in the center of the yard and could be seen from every part. The church was cross-dome shaped and built of *quadras* of madder neatly hewn stone with four two-storied side-altars in the corners. The walls of the temple, both inside and outside, were tiled with neatly hewn stone flags. The internal cross-shaped space was completed by a hermaphrodite caliper altar apse. The center of the temple was lit up with four big and four small windows of the cupola. The interior of the church had quite a rich decorative design. As for its exterior, the central cross-shaped part was topped with a dome on the high drum raised on the angular side-altars. Diocahedral drum, decorated with sculpture images and carved stone patterns, was completed with the umbellate roof of the dome. The facades of the church were decorated with arcade. The church also had a vestibule, which was built as burial-vault of the Hasan Jalal dynasty. Some of the members of this dynasty, catholicoses and bishops, were buried here.

The Ganjasar cloister was restored in 1985.



Another cloister worth mentioning was that of Khatiravang. This complex was formed in the 13th century and consisted of a temple, a bell tower, living rooms, a granary, two chapels and a fence. The temple of 1204 was located in the center of the complex and had a unique design. The three-nave internal space of the temple had an asymmetrical form, which was related, first of all, with the presence of two chapels inside the temple. The central nave was completed by the altar apse with one

northern side-altar. There was one more, narrow vaulted side-altar in the north-west of the main space. The major peculiarity of the dome of this basilica was that it didn't have a drum and relied on an octahedral foundation. This was the only example known to scholars on Albanian architecture, which was built under the influence of Islamic architecture.

There was also the Saint Jacob cloister in Kalbajar district. The cult part of the complex consisted of two small churches and two vestibules. The first church was narrow, long and tall with horseshoe-shaped altar apse and two entrances. As for



Photos and scheme
Ganjasar cloister, Vangli village

Khatiravang cloister, Gozlu village

Lekh castle, Ganlykand village



1 - Stone horse figure
Baghlypaya village
2 - Museum of History, Kalbajar town
3 - Stone sheep figures
Baghlypaya village

the second one, it had analogical simple architecture, the interesting details of which were four small cells along the northern wall of the temple. There was an inscription on the door of the temple belonging to Khorishah, mother of Hasan Jalal, testifying to the restoration of the temple in 1222. In the 18th century in the place of the old buildings new utility and living rooms were built. All buildings of the complex were constructed of plain stones, excluding abutments and arches of the gallery-like vestibule of faced neatly hewn stone.

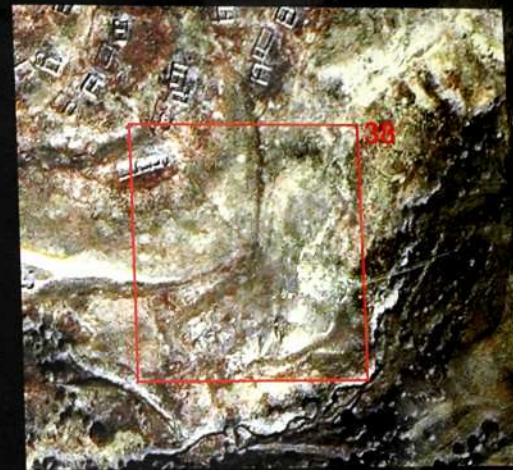
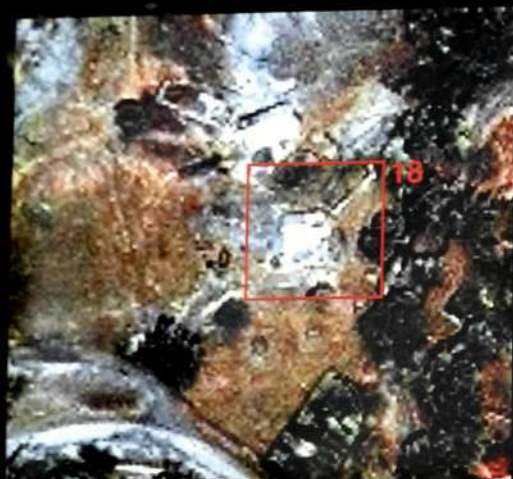
As for other monuments, one can list, among others, the Albanian temples of the 10th-13th centuries in Gozlu, Chormanly, Chyldyran, Bazarkand, Hasanriz, mosques in Otagly and Bashlybel, and castles in Ganlykand, Galaboyun, Vangli villages.

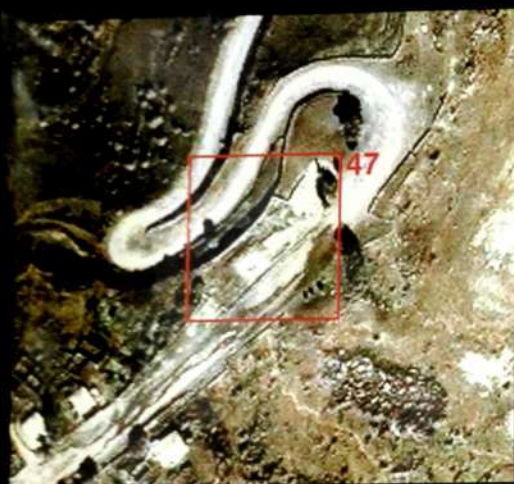
However, there was one monument in Kalbajar, through which it was possible to make an excursion to the history of this area from ancient times up to the occupation by the Armenians. This was the Kalbajar Museum of History with an area of more than 900 sq.m, being the most attractive and fascinating among those of Garabagh.

In the construction of its external walls, stones with more than 2.037 tints were used so that the walls themselves were unlike any other museum. There were 14 sheep and horse figures in its yard. The museum had 9 exhibition rooms with more than 30 000 exhibits, where you could get information on the rich nature of Kalbajar, ancient residential areas, different patterns of stone, agricultural and weaving instruments, ancient household items, ancient weapons, old metallic and paper money, models of old house structures, leopard and steppe goat figures, stone pictures of churn, copper, horn and a great number of other things found during the archeological excavations, information on the modern history of Azerbaijan, including Kalbajar district.



Stone horse figure, Mozkand village







Historical and Architectural Monuments

N	Name	Date	Address	Coordinates	Current state
1	Ganjasar cloister	13 th century	Vangli village	missing	unknown
2	Castle	-	Vangli village	missing	unknown
3	Saint Jacob cloister	6 th , 13 th and 18 th centuries	Kolatagh village	missing	unknown
4	Albanian temple	13 th century	Kolatagh village	missing	unknown
5	Albanian church	1668	Dovshanly village	missing	unknown
6	Albanian temple	1251	Bazarkand village	missing	unknown
7	Albanian temple	10 th century	Chormanly village	missing	unknown
8	Albanian temple	11 th century	Chormanly village	missing	unknown
9	Albanian temple	12 th century	Chyldyran village	missing	unknown
10	Red temple	13 th century	Chyldyran village	missing	unknown
11	Albanian temple	17 th century	Davadashy village	missing	unknown
12	Albanian temple	-	Yayijy village	missing	unknown
13	Albanian temple	-	Yayijy village	missing	unknown
14	Albanian temple	1283	Hasanriz village	missing	unknown
15	Khatiravang cloister	13 th century	Gozlu village	missing	unknown
16	Red temple	13 th century	Gozlu village	missing	unknown
17	Bridge	-	3 km of Baghlypaya village	missing	unknown
18	Khudavang cloister	6 th , 12 th - 18 th centuries	Vang village (Baghlypaya municipality)	46°17'04"E; 40°08'56"N	unknown

19	Castle	-	Pirilar village	missing	unknown
20	Lekh castle	13 th -14 th centuries	Ganlykand village	missing	unknown
21	Castle	-	Shaplar village	missing	unknown
22	Albanian temple	-	Shaplar village	missing	unknown
23	Mosque	19 th century	Otagly village	46°01'28"E; 40°06'50"N	destroyed
24	Ulukhan castle	17 th century	Orta Garachanly village	missing	unknown
25	Bridge	-	Zaylik village	missing	unknown
26	Bridge	-	Soyugbulag village	missing	unknown
27	Mosque	-	Bashlybel village	46°07'35"E; 39°58'24"N	destroyed
28	Galaboyun castle	-	Galaboyun village	missing	unknown

Archeological Monuments

N	Name	Date	Address	Coordinates	Current state
29	Rock drawings	Bronze Age	Ayichyngly and Parichyngly Mountains	missing	unknown
30	Residential area	Early and Middle Bronze Ages	Istisu settlement	missing	unknown
31	Zar cave	Paleolithic Age	West of Zar village	missing	unknown
32	Dovshanly necropolis	Late Bronze-Early Iron Ages	Dovshanly village	missing	unknown
33	Ancient cemetery	-	Kalbajar town Azadlyg Avenue	46°02'08"E; 40°06'27"N	destroyed
34	Cemetery	Middle Ages	Baghlypaya village	missing	destroyed

35	Cemetery	Middle Ages	West of Mozkand village (Gochdash Mountain) near Ilaji reserve	46°08'07"E; 40°04'57"N	destroyed
36	Cemetery	Middle Ages	Tirkashavand village	missing	unknown
37	Cemetery	Middle Ages	Chaykand village	missing	unknown
38	Cemetery	Middle Ages	Keshdak village	46°00'55"E; 40°03'51"N	destroyed
39	Cemetery	Middle Ages	Yukhary Ayrym village	45°59'48"E; 40°08'16"N	destroyed

Examples of Arts and Crafts

N	Name	Date	Address	Coordinates	Current state
40	Stone sheep figure with Arabic writings	Middle Ages	Zar village	missing	unknown
41	Stone sheep figure with Arabic writings	Middle Ages	Zar village	missing	unknown
42	Stone sheep figure with Arabic writings	Middle Ages	Zar village	missing	unknown
43	Stone sheep figure with Arabic writings	Middle Ages	Zar village	missing	unknown
44	Stone horse figure	Middle Ages	Zaylik village	missing	unknown

Museums and Memorial Complexes

N	Name	Date	Address	Coordinates	Current state
45	Museum of History (more than 30 000 exhibits)	1982	Kalbajar town, Istisu Str.	46°02'36"E; 40°06'28"N	destroyed
46	Martyrs Alley	1990	Kalbajar town Azadlyg Avenue	46°01'47"E; 40°05'48"N	destroyed
47	1941-1945 complex	1976	Kalbajar town Azadlyg Avenue	46°03'26"E; 40°07'07"N	destroyed

Cultural Establishments

N	Name	Address	Coordinates	Current state
48	Children Music School	Kalbajar town, Azadlyg Avenue	46°02'27"E; 40°06'28"N	destroyed
49	Chess School	Kalbajar town, Ashyg Aly Str.	46°02'36"E; 40°06'28"N	destroyed
50	Centralised Library System	Kalbajar town, Azadlyg Avenue	46°02'29"E; 40°06'33"N	destroyed
51	Town Library N1	Kalbajar town, Azadlyg Avenue	46°01'34"E; 40°05'42"N	destroyed
52	Town Library N2	Kalbajar town, Azadlyg Avenue	46°01'32"E; 40°05'42"N	destroyed
53	Youth Library N1	Kalbajar town, Azadlyg Avenue	46°01'41"E; 40°05'49"N	destroyed
54	Youth Library N2	Kalbajar town, Azadlyg Avenue	46°01'41"E; 40°05'49"N	destroyed
55	Children Library N1	Kalbajar town, Azadlyg Avenue	46°01'40"E; 40°05'48"N	destroyed
56	Children Library N2	Kalbajar town, Azadlyg Avenue	46°02'28"E; 40°06'30"N	destroyed
57	Library N1	Bozlu village	missing	destroyed
58	Library N2	Bozlu village	missing	destroyed
59	Library	Gunepaya village	missing	destroyed
60	Library	Baghyrly village	missing	destroyed
61	Library	Otagly village	missing	destroyed
62	Library	Zulfugarly village	missing	destroyed
63	Library	Marjimak village	missing	destroyed
64	Library	Chyrag village	missing	destroyed
65	Library	Zivel village	missing	destroyed

66	Library	Yanshag village	missing	destroyed
67	Library	Jamilli village	missing	destroyed
68	Library	Tovladara village	missing	destroyed
69	Library	Sarydash village	missing	destroyed
70	Library	Alchaly village (Gylychly municipality)	missing	destroyed
71	Library	Galaboyun village	missing	destroyed
72	Library	Gasymbinasi village	missing	destroyed
73	Library	Asrik village	missing	destroyed
74	Library	Tazakand village	missing	destroyed
75	Library	Shaplar village	missing	destroyed
76	Library N1	Almalyg village	missing	destroyed
77	Library N2	Almalyg village	missing	destroyed
78	Library	Ganlykand village	missing	destroyed
79	Library	Aghyatag village	missing	destroyed
80	Library	Yukhary Shurtan village	missing	destroyed
81	Library	Orta Shurtan village	missing	destroyed
82	Library	Ashaghy Shurtan village	missing	destroyed
83	Library	Gamyshly village	missing	destroyed
84	Library	Gylychly village	missing	destroyed
85	Library	Aghdaban village	missing	destroyed
86	Library	Babashlar village	missing	destroyed

87	Library	Zar village	missing	destroyed
88	Library	Vang village (Zar municipality)	missing	destroyed
89	Library N1	Kilsali village	missing	destroyed
90	Library N2	Kilsali village	missing	destroyed
91	Library	Istibulag village	missing	destroyed
92	Library	Orujlu village	missing	destroyed
93	Library	Bashlybel village	missing	destroyed
94	Library N1	Seyidlar village	missing	destroyed
95	Library N2	Seyidlar village	missing	destroyed
96	Library	Zallar village	missing	destroyed
97	Library	Yellija village	missing	destroyed
98	Library	Chopurlu village	missing	destroyed
99	Library	Dalgylychly village	missing	destroyed
100	Library	Soyugbulag village	missing	destroyed
101	Library	Istisu settlement	missing	destroyed
102	Library	Yukhary Ayrym village	missing	destroyed
103	Library	Ashaghy Ayrym village	missing	destroyed
104	Library	Zaghalar village	missing	destroyed
105	Library	Kholazay Alkhasy village	missing	destroyed
106	Library	Vang village (Baghlypaya municipality)	missing	destroyed
107	Library	Guzeychirkin village	missing	destroyed

108	Library	Takhtabashy village	missing	destroyed
109	Library	Armudlu village	missing	destroyed
110	Library	Ali Bayramly village	missing	destroyed
111	Library	Lev village	missing	destroyed
112	Library	Syngkilsa village	missing	destroyed
113	Library	Zaylik village	missing	destroyed
114	Library	Birinji Milli village	missing	destroyed
115	Library	Ikinji Milli village	missing	destroyed
116	Library	Garakhanchally village	missing	destroyed
117	Library	Najafalyar village	missing	destroyed
118	Library	Garaguney village (Jomard municipality)	missing	destroyed
119	Library	Imambinasi village	missing	destroyed
120	Library	Mozkand village	missing	destroyed
121	Library	Hasanlar village	missing	destroyed
122	Library N1	Keshdak village	missing	destroyed
123	Library N2	Keshdak village	missing	destroyed
124	Library	Ilyaslar village	missing	destroyed
125	Library	Chorman village	missing	destroyed
126	Library	Aghjakand village	missing	destroyed
127	Library	Jomard village	missing	destroyed
128	Library	Chaykand village	missing	destroyed

129	Library	Abdullaushaghy village	missing	destroyed
130	Library	Bash Garachanly village	missing	destroyed
131	Library	Garachanly village	missing	destroyed
132	Library	Allykand village	missing	destroyed
133	Library	Barmagbina village	missing	destroyed
134	Library	Hopurlu village	missing	destroyed
135	Library	Takagaya village	missing	destroyed
136	Library	Nadirkhanly village	missing	destroyed
137	Library	Lachyn village	missing	destroyed
138	Library	Oktyabrkanly village	missing	destroyed
139	Library	Zargulu village	missing	destroyed
140	Library	Vazirkhana village	missing	destroyed
141	Library	Fatalylar village	missing	destroyed
142	Library	Tirkashavand village	missing	destroyed
143	Library	Bashkand village	missing	destroyed
144	Library	Damirchidam village	missing	destroyed
145	Library	Baghlypaya village	missing	destroyed
146	Library	Chovdar village	missing	destroyed
147	Library	Baghyrsag village	missing	destroyed
148	Library	Garaguney village (Zulfugarly municipality)	missing	destroyed
149	Library	Chapli village	missing	destroyed

150	Library	Gushyuvasy village	missing	destroyed
151	Library	Khallanly village	missing	destroyed
152	Library	Boyagly village	missing	destroyed
153	Library	Aghgaya village	missing	destroyed
154	Library	Chaygovushan village	missing	destroyed
155	Library	Daragyslag village	missing	destroyed
156	Library	Mammadushaghy village	missing	destroyed
157	Library	Alolar village	missing	destroyed
158	Library	Alyrzalar village	missing	destroyed
159	Library	Mammadsafi village	missing	destroyed
160	Library	Kechiligaya village	missing	destroyed
161	Library	Susuzlug village	missing	destroyed
162	Library	Charaktar village	missing	destroyed
163	Library	Imarat Garvand village	missing	destroyed
164	Library	Narynjlar village	missing	destroyed
165	House of Culture named after Ashyg Shamshir	Kalbajar town, Azadlyg Avenue	46°02'31"E; 40°06'34"N	destroyed
166	House of Culture	Kalbajar town, Azadlyg Avenue	missing	destroyed
167	House of Culture	Zulfugarly village	missing	destroyed
168	House of Culture	Jamilli village	missing	destroyed
169	House of Culture	Seyidlar village	missing	destroyed
170	House of Culture	Gylychly village	missing	destroyed

171	House of Culture	Guzeychirkin village	missing	destroyed
172	House of Culture	Keshdak village	missing	destroyed
173	House of Culture	Guneypaya village	missing	destroyed
174	House of Culture	Sarydash village	missing	destroyed
175	House of Culture	Almalyg village	missing	destroyed
176	House of Culture	Lachyn village	missing	destroyed
177	House of Culture	Bashlybel village	missing	destroyed
178	House of Culture	Khallanly village	missing	destroyed
179	House of Culture	Ganlykand village	missing	destroyed
180	House of Culture	Damirchidam village	missing	destroyed
181	House of Culture	Gamyshly village	missing	destroyed
182	House of Culture	Ilyaslar village	missing	destroyed
183	House of Culture	Susuzlug village	missing	destroyed
184	House of Culture	Aghjakand village	missing	destroyed
185	House of Culture	Istibulag village	missing	destroyed
186	House of Culture	Baghlypaya village	missing	destroyed
187	House of Culture	Ashaghy Ayrym village	missing	destroyed
188	House of Culture	Takhtabashy village	missing	destroyed
189	House of Culture	Shaplar village	missing	destroyed
190	House of Culture	Syngkilsa village	missing	destroyed
191	House of Culture	Chaykand village	missing	destroyed

192	House of Culture	Orujlu village	missing	destroyed
193	House of Culture	Yanshag village	missing	destroyed
194	House of Culture	Abdullaushaghy village	missing	destroyed
195	House of Culture	Lev village	missing	destroyed
196	House of Culture	Zaylik village	missing	destroyed
197	House of Culture	Kilsali village	missing	destroyed
198	House of Culture	Asrik village	missing	destroyed
199	House of Culture	Ikinji Milli village	missing	destroyed
200	House of Culture	Nadir khanly village	missing	destroyed
201	House of Culture	Zivel village	missing	destroyed
202	House of Culture	Marjimak village	missing	destroyed
203	House of Culture	Aghdaban village	missing	destroyed
204	House of Culture	Charaktar village	missing	destroyed
205	House of Culture	Imarat Garvand village	missing	destroyed
206	House of Culture	Narynjlar village	missing	destroyed
207	Social Club	Kalbajar town, Azadlyg Avenue	46°02'47"E; 40°06'40"N	unknown
208	Social Club	Istisu settlement	missing	destroyed
209	Social Club	Zallar village	missing	destroyed
210	Social Club	Chyrag village	missing	destroyed
211	Social Club	Mammadsafi village	missing	destroyed
212	Social Club	Oktyabrkannd village	missing	destroyed

213	Social Club	Vang village (Baghlypaya municipality)	missing	destroyed
214	Social Club	Takagaya village	missing	destroyed
215	Social Club	Tovladara village	missing	destroyed
216	Social Club	Yellija village	missing	destroyed
217	Social Club	Ali Bayramly village	missing	destroyed
218	Social Club	Chopurlu village	missing	destroyed
219	Social Club	Keshdak village	missing	destroyed
220	Social Club	Zar village	missing	destroyed
221	Social Club	Vazirkhana village	missing	destroyed
222	Social Club	Yukhary Shurtan village	missing	destroyed
223	Social Club	Orta Shurtan village	missing	destroyed
224	Social Club	Ashaghy Shurtan village	missing	destroyed
225	Social Club	Soyugbulag village	missing	destroyed
226	Social Club	Jomard village	missing	destroyed
227	Social Club	Tatlar village	missing	destroyed
228	Social Club	Seyidlar village	missing	destroyed
229	Social Club	Bash Garachanly village	missing	destroyed
230	Social Club	Orta Garachanly village	missing	destroyed
231	Social Club	Dalgylychly village	missing	destroyed
232	Social Club	Chorman village	missing	destroyed
233	Social Club	Baghlypaya village	missing	destroyed

234	Social Club	Chapli village	missing	destroyed
235	Social Club	Najafalyar village	missing	destroyed
236	Social Club	Chovdar village	missing	destroyed
237	Social Club	Mammadushaghy village	missing	destroyed
238	Social Club	Bozlu village	missing	destroyed
239	Social Club	Babashlar village	missing	destroyed
240	Social Club	Hopurlu village	missing	destroyed
241	Social Club	Zaghalar village	missing	destroyed
242	Social Club	Garakhanchally village	missing	destroyed
243	Social Club	Yanshag village	missing	destroyed
244	Social Club	Tirkashavand village	missing	destroyed
245	Social Club	Galaboyun village	missing	destroyed
246	Social Club	Baghyrsag village	missing	destroyed
247	Social Club	Kechiligaya village	missing	destroyed
248	Social Club	Garaguney village (Zulfugarly municipality)	missing	destroyed
249	Social Club	Otagly village	missing	destroyed
250	Social Club	Baghyrly village	missing	destroyed
251	Social Club	Chaygovushan village	missing	destroyed
252	Social Club	Charaktar village	missing	destroyed
253	Social Club	Imarat Garvand village	missing	destroyed
254	Social Club	Narynjlar village	missing	destroyed
255	Park	Kalbajar town, Istisu Str.	46°02'39"E; 40°06'33"N	destroyed

Note: The current state of cultural resources is based on the analysis of satellite images, audio-visual materials and other sources.

CONTINUATION