

UOT 72.01

Rahiba Aliyeva

*PhD (Architecture), Associate Professor
Institute of Architecture and Art of ANAS
(Azerbaijan)*

rahibe_eliyeva@mail.ru

ARCHITECTURAL HERITAGE OF KARABAKH AND ITS PROTECTION

Abstract. Just as the lands of ancient Karabakh always attracted foreign invaders, Armenian vandals occupied these territories for 30 years, committed “genocide” of the cultural heritage of Azerbaijan in several directions, presenting Christian monuments to the world as their only heir in the Caucasus. Since Armenians cannot own Islamic monuments, they either destroy them, erase their traces, or describe them as the architecture of other countries. These include headstones, tombs, and mosques. The article examines the current infrastructure projects, restoration and restoration work carried out after the victory of our people in Karabakh.

Key words: Karabakh, Armenian vandals, architecture, restoration, infrastructure projects.

Introduction. The monuments of Karabakh, our ancient homeland, are part of our values and are the most magnificent branch of Azerbaijan’s cultural heritage. The monumental architecture of Karabakh, which underwent a great chronological development beginning with the 2,000-year-old Azikh and Taglar cave camps, one of the first human settlements, until the 20th century, was enriched with gardens and parks, monumental and memorial sculpture during the Soviet era. It should be emphasized that 13 world-important historical and cultural monuments (6 architectural and 7 archaeological), 292 of national importance (119 memarlıq və 173 arxeoloji), 330 of local importance (270 architectural, 22 archaeological, 23 gardens, parks, monumental and memorial monuments, 15 examples of decorative art) in Nagorno-Karabakh and adjacent regions have been attacked to this day [1].

The interpretation of the main material. The Nagorno-Karabakh region, which forms a large part of the Arran school of architecture, distinguishes for its diversity of cultural resources. The historical development of Karabakh heritage can be divided into several stages:

1. Early human settlements. The professional study of the history of Karabakh begins with the great research by Mahammadali Huseynov in 1969. So, the Azikh cave, which was discovered near the Guruchay valley and belonging to the Paleolithic period, has been proven to be the abode of Azykhanthrop, one of the oldest people in the world. Traces of the Guruchay culture of Paleolithic period, Kura-Araz and Khojaly-Gadabey cultures of the Bronze and Iron Age period have been discovered in the Karabakh region. Ancient stone boxes discovered in the lowlands and mountainous areas of Karabakh and dolmens, cromlechs, ram figures in Khojaly, Khankendi are rare cultural examples of the period [7]. Archaeologists-scientists Ideal Narimanov, Gudrat Ismayilzadeh, Rashid Goyushov, Hidayat Jafarov, Asadulla Jafarov, Arif Mammadov, Tavakkul Aliyev conducted research in Karabakh for many years. The Nargiztepe culture investigated by the German scientist E.E. Iyesse played an important role in the study of the Albanian culture belonging to the Early Bronze Age in the territory of Azerbaijan.

2. The period of Christian Caucasian Albania. The 4th–16th centuries Christian temples, reflecting Albanian architecture in Karabakh, were found in Khojaly, Khojavand, Barda, Aghjabedi, Terter, Aghdara, as well as in Lachin and Kalbajar. Agoghlan monastery located in Lachin, Khudaveng and Ganjasar monasteries in Kalbajar, Amaras monastery in Khojavand, St. Elisæus temple complex in Aghdara and others can be mentioned among them [4].

3. Islamic era. The period of Islamic culture can be called the period of prosperity of Karabakh. This stood out especially during the khanates of Karabakh. At the same time, Christian temples continued to function and new ones were built.

Bayat, Shahbulag and Panahabad (Shusha) fortresses were built in Karabakh, and bazaar, caravansary, mosque, hamam, etc. were built in those fortresses, and new settlements and cities were created in the second half of the 18th century. During this period, the master-architects were known by the pseudonym “Qarabaghi” and “Bardai” and became the authors of a number of beautiful and rare architectural

works. A palace for Panah Khan and tombs for his descendants were built in Aghdam. The most important peculiarity of Azerbaijani city planning in the 18th century is the formation of khanate centers related to the country's political and social situation. Shusha, the capital of the Karabakh khanate, stood out among the new khanate centers due to the unusual nature and excellent strategic indicators of the place where it was built. Shusha was declared a State Historical and Architectural Reserve of the Republic of Azerbaijan in 1988. The historical image of the city, liberated from the Armenian occupation, has been subjected to a series of destructive effects at present.

The development of some cities of Karabakh – Aghdara, Kalbajar, Khojavand, Shusha, Khankendi, Terter, Fuzuli, Jabrayil, Aghjabedi, Lachin, Gubadli, Zangilan coincides precisely with the Islamic era. The national-spiritual and ideological way of thinking in the architectural-city planning structure of these cities has found its artistic reflection in the construction culture. New national-ideological peculiarities stood out in the interior of houses and administrative buildings. Tomb of Sheikh Yagub (12th century), Juma and Haji Alasgar Mosques in Goch Ahmadli, Tomb of Mir Ali (14th century) in Ashaghi Veysalli village and tombs of Sheikh Ibrahim (17th century), Ahmed Sultan, Jalal (1307 AH) in Ahmadallar village, Juma Mosque in Horadiz settlement in the territory of Fuzuli, Asgeran fortress, “Maiden Tower” in Jabrayil, tombs, Khudafarin bridge in Shikhlar village of Jabrayil (1308), 12-lobed tomb near Khachin Darbandli village of Aghdam, Aghdam Juma Mosque (1870), Gutlu Khaja Musa oglu Tomb, Panahali Khan's Palace, hamam in Abdal-Gulabli village of Aghdam (early 20th century), Shahbulag Mosque of Aghdam, 12 arched bridge over Tartar river (15th century), “Barda” Tomb (15th century), “Imamzade” Mosque complex with double minaret built in Barda by Karbalai Safikhan Karabagi (1868), “Bahman Mirza” Tomb in Barda, Garghabazar caravanserai, Mir Ali Tomb, Haji Alakbar Mosque in Fuzuli, Lalazar bridge in Gubadli, tombs in Demirchilar village, Khaja Yahya Tomb, Shirifan Tomb in Zangilanin the territory of Nagorno-Karabakh, bridges, tombs of Malik Ajdar, Karasaggal, Soltan Baba, Sheikh Ahmed, Sarı Ashug (15th century), tomb in Jijimli village, “Ushag Castle”, “Boyuk Bulag” monument (15th century), Hamza Sultan Palace (1761) in Guschu village in the territory of Lachin, etc. are valuable examples of material culture for our history.

4. The Soviet period. 5- and 9-storeyed buildings, schools, clubs and hotels were built in Shusha, as well as in other cities and villages of Karabakh based on standardized projects during the years of Soviet power. Although these types of architectural buildings harmed the historical architectural image of residential areas, they regulated the social maintenance of the population according to the period.

5. The period of the years of independence. Unfortunately, the years of independence were hard for the Karabakh region. Karabakh's rich natural resources and ecological climate have historically attracted different countries, so they created conditions for Armenians to occupy Karabakh lands again. Armenian vandals committed "genocide" against the cultural heritage of Azerbaijan in these territories for 30 years and presented themselves to the world as the sole heirs of Christian monuments in the Caucasus. The Khudavang and Ganjasar Christian temples in Kalbajar and Agoglan Christian temple in Lachin are presented to the world as the Armenian Gregorian Church. Epigraphic inscriptions written in the Albanian alphabet have been removed and the inscriptions with the Armenian alphabet replaced on the Elisæus, Hasanriz temples, the grave and tomb of the Albanian ruler Vachagan III and other monuments, which are rare examples of Caucasian Albania [7]. Azikh and Taglar caves, which are the first human settlements in the territory of Khojavand, where the great ancestors of mankind lived, were dishonestly submitted to the UNESCO World Heritage List by Armenians as the abodes of their ancestors, and joint illegal research works were conducted there with archaeologists invited from abroad. At the same time, Armenians turned the caves into ammunition depots due to the lack of appreciation of the cultural heritage. The Islamic monuments were destroyed, their traces were erased, or they were introduced as the architecture of other countries. This includes tombstones, tombs and mosques. The Yukhari Govhar Agha in Shusha and the Goy Mosque in Yerevan were designated as Persian mosques and restored by specialists of the Islamic Republic of Iran, and the tomb of Amir Saad, built in Yerevan, which is a clear example of the Nakhchivan school of architecture, was restored by the Republic of Turkmenistan as a Turkmen tomb. So, they present themselves to the world as a "tolerant" country.

Although Armenians presented our monuments to the world by misappropriating them, they cannot erase the Azerbaijani master marks from our monuments. The art of master architects who have "stamped" their

culture, ethnography, national traditions and construction techniques on the stones makes our architectural pearls stand out in the world civilization. The architectural heritage created by our great ancestors in the territory of Azerbaijan is our national and cultural values.

The construction and restoration works of our victorious history, which we have already celebrated the 2nd year, are being continued rapidly in our Karabakh. First of all, the infrastructure projects – construction of “Zafar Yolu” implemented by President Ilham Aliyev’s initiative has been completed in the direction of Fizuli-Shusha. At the same time, highways and tunnels and substations are being built, the electricity industry is already being restored. The construction of 3 international airports (Fizuli, Lachin, Zangilan) in the Karabakh should be especially emphasized. The airport in Fizuli is now ready for take-off with its modern architecture and design style. The foundation of the airport in Lachin was laid by the country’s President on August 29. Our State and people are united as one fist and strive to renovate our lands liberated from Armenian occupation in order to give new life to hundreds of monuments, cities and villages and our cultural heritage as a product of the “GREAT RETURN”. “Smart Village” and “Smart City” projects are being developed by city planning specialists. The first “Smart Village” project has been implemented in Aghali village of Zangilan, and leading companies from Turkey, Israel, Italy and China are participating in the project. The head of our state has repeatedly stated that our cities and villages destroyed by the Armenian invaders will be restored on the concepts of “Smart Village” and “Smart City” based on the most modern technologies. The first step in this direction was already taken on April 26. It is also considered the beginning of the Great Return. Tenders have been announced for the implementation of all restoration and reconstruction works, and a number of projects have been implemented. Already, restoration specialists from Germany are carrying out restoration work in Juma Mosque in Aghdam and Yukhari and Ashaghi Govhar Agha, Saatli mosques in Shusha under the instructions of Vice President M. Aliyeva. The city’s “Karabakh” hotel, which was built during the Soviet era, the house museum and bust of Bulbul, the mausoleum of M.P. Vagif were restored, and the monument of the great Azerbaijani composer Uzeyir Hajibeyli was unveiled.

The “Khari bulbul” hotel has already opened its doors for guests, and the foundation of the new hotel and the museum center was laid in

the city. The Heydar Aliyev Foundation supports the restoration works. Restoration of religious buildings will be continuously carried out in other cities and villages. Damaged houses are being restored or rebuilt in Terter, Barda, Fizuli, etc.

Today, special attention is focused on Shusha, which was named the cultural center of Azerbaijan. According to the decree of the president of the country, the State Reserve Department of Shusha was established and the development of the protection zone of the city was assigned to relevant organizations. The protection zone of Shusha was created in accordance with its natural landscape by an organized commission in order to preserve its historical heritage. The ground plan has already been approved by preserving the historical part of ancient Shusha, and the construction of 25 houses is planned at the first stage. One of today's problems is restoring and preserving the architectural heritage and presenting them to UNESCO.

The borders of the historical territory of Shusha will be expanded and the reconstruction of the civil buildings will be carried out here soon. Today, restoration works have been completed in Mehmandarov's house and mosque in its yard, Gazanchi Church, caravansary in Rasta bazar street, but restoration works are being carried out in Shirin su hamam, Sadigjan, Firudin Kocherli's houses, etc. according to the draft-sketch documents (Fig. 1, 2, 3, 4). One of the main issues is the implementation of new construction works in the city. It should not be forgotten that the construction works should be carried out in accordance with the image of the historical heritage, Arran (Karabakh) school of architecture.

Especially, the new mosque building near the Kazanchi Church should be mentioned. New buildings should be built in harmony with the monument according to the historical image.

Conclusion. Restoration of monuments should be carried out only under the control of an author and according to restoration projects made by restoration specialists. Proper restoration and reconstruction works will help to turn ancient Karabakh into a tourist center.

REFERENCE:

1. Azərbaycan Respublikası ərazisində Dövlət mühafizəsinə götürülmüş daşınmaz tarix və mədəniyyət abidələrinin əhəmiyyət dərəcələrinə görə bölgüsü. – Bakı, 2001.

2. Qiyasi C., Bayramov R., Əfəndiyev T. Qarabağ – irsimizin əbədi yaddaşı. – Bakı, 2008.
3. Авалов Э.В. Архитектура города Шуши. – Баку, 1977.
4. Мамедова Г.Г. Зодчество Кавказской Албании. – Баку, 2004.
5. Карабах – путь через века. – Баку, 2016.
6. Mammadova G.H., Hacıyeva S.Kh. Architectural monuments of the north-western region of Azerbaijan. – Baku, 2014.
7. <https://www.virtualkarabakh.az/az/post-item/25/39/qarabag-abideleri.html>

Rahibə Əliyeva (Azərbaycan)

QARABAĞIN MEMARLIQ İRSİ VƏ ONUN MÜHAFİZƏSİ

Qədim Qarabağ torpaqları daima xarici işğalçıları cəlb etdiyi kimi, erməni vandalları da bu əraziləri zəbt etməklə 30 il ərzində Azərbaycanın mədəni irsinə qarşı bir neçə istiqamətdə “soyqırım” aparmış, xristian abidələrini Qafqaz ərazisində özlərinin tək varisi hesab etməklə Dünyaya təqdim etmişlər. Ermənilər İslam abidələrinə sahib çıxma bilmədiklərindən onları ya dağıdır, izini silir, və ya başqa ölkələrin memarlığı kimi qələmə verirlər. Bura qəbirüstü abidələr, türbələr və məscidlər daxildir. Məqalədə Qarabağda xalqımızın zəfər çalmasından sonra, hal-hazırda aparılan infrastruktur layihələrindən, bərpa və yenidənqurma işlərindən bəhs olunur.

Açar sözlər: Qarabağ, erməni vandalları, memarlıq, bərpa, infrastruktur layihələr.

Рахиба Алиева (Азербайджан)

АРХИТЕКТУРНОЕ НАСЛЕДИЕ КАРАБАХА И ЕГО ЗАЩИТА

Подобно тому, как земли древнего Карабаха всегда привлекали иностранных захватчиков, армянские вандалы оккупировали эти территории в течение 30 лет, совершали «геноцид» культурного наследия Азербайджана в нескольких направлениях, представляя миру христианские памятники как свое собственное наследие на Кавказе. Поскольку армяне не могут владеть исламскими памятниками, они либо разрушают их, стирают их следы, либо описывают их как архитектуру других стран. К ним относятся надгробия, гробницы и мечети. В статье рассматриваются текущие инфраструктурные проекты, реставрационные и восстановительные работы, проводимые после победы нашего народа в Карабахе.

Ключевые слова: Карабах, армянские вандалы, архитектура, реставрация, инфраструктурные проекты.

FIGURES



Fig. 1. Restoration-sketch project of Mehmandarov's house.



Fig. 2. Restoration of «Gazanchi» church.



Fig. 3. Restoration of Saatli mosque.



Fig. 4. Restoration of M.P. Vagif's mausoleum.