

Iravan khanate, Zangazur and Goycha mahals are our historical lands, and we Azerbaijanis must return to these historical lands.

Ilham Aliyev,

President of the Republic of Azerbaijan

Material and Cultural Heritage in the Historical Lands of Azerbaijan:

**Appropriated, Renamed, and Destroyed Azerbaijani Monuments
on the Territory of the Present Republic of Armenia.**



SOCIAL
RESEARCH
CENTER

Afgan Valiyev

Material and Cultural Heritage in the Historical Lands of Azerbaijan

**Appropriated, Renamed, and Destroyed Azerbaijani Monuments
on the Territory of the Present Republic of Armenia**

I VOLUME

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Project leader: **Zahid Oruj**, *Chairman of the Board of the Social Research Center, Deputy of the Milli Majlis of the Republic of Azerbaijan*

Author: **Afgan Valiyev**, *Doctor of Philosophy in Sociology, Head of Sector of the Social Research Center*

This book, which is the result of fundamental scientific research on the monuments that were destroyed, renamed and appropriated in the territory of the present Republic of Armenia, in the historical lands of Azerbaijan, allows to show the traces of Azerbaijanis in the region more clearly. In the book, in tables with appropriate titles, the history, classification, type, importance, current status and brief information about 244 monuments that remained in this area, about which there is little information, in different periods and in 1988 - after the last deportation of Azerbaijanis - a description of the monument, information about the dimensions is reflected. The book is intended for specialists and a wide readership.

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Azerbaijani territories have been under occupation for about 30 years. In the early 1990s, Armenia's policy of aggression against Azerbaijan led to our lands' occupation. Armenia's aggressive policy began in the late 1980s. At that time, 100,000 Azerbaijanis living in the present-day Republic of Armenia were expelled from their ancestral lands. Zangazur, Goycha and Iravan districts are our historical lands. Our people have lived in these lands for centuries, but the Armenian leadership expelled 100,000 Azerbaijanis from their native lands at the time. After that, the same events unfolded in Nagorno-Karabakh.

(At the Victory Parade dedicated to the Victory in the Patriotic War.

December 10, 2020 Baku, Azadlig Square.)

At the summit held in Nakhchivan, I said that the separation of Zangazur from Azerbaijan and its annexation to Armenia is a geographical division of the Turkic world. Because if we look at the map, we will see that it is as if a dagger is stuck in our body, the Turkic world is divided. Zangazur, the ancient land of Azerbaijan, will now play the role of unifying the Turkic world. Because transport, communication and infrastructure projects passing through Zangazur will connect the entire Turkic world and at the same time create additional opportunities for other countries, including Armenia. Currently, Armenia does not have a railway connection with its ally Russia. This railway connection can be created from the territory of Azerbaijan. Armenia does not have railway connections with its neighbor Iran. This railway can be built through Nakhchivan. Azerbaijan is connected to Turkey through the Nakhchivan Autonomous Republic, Central Asia is connected to Europe. That is, a new transport corridor is being formed. Azerbaijan has already started this work. I am confident that partner countries will also take advantage of these opportunities. I want to conclude my speech. Once again, I want to say that I dedicated my speech to this issue. It's natural. Because the leaders of friendly countries must deeply understand the essence of the issue. I hope that during the next live contacts we will discuss this issue in a broader format. I am sure that we will all take part in the summit, which will be held in Turkey, live. We, as chairman, will provide information about the work done there, and also talk about plans for the future.

*(At an informal meeting of the Cooperation Council of Turkic-Speaking States (Turkish Council),
held via videoconference. March 31, 2021)*

**Ilham Aliyev,
President of the Azerbaijan Republic,
Commander-in-Chief of the Armed Forces**

FORWARD

At the beginning of the 19th century, after the conclusion of the Kurakchay, Gulistan and Turkmanchay treaties between Russia and Iran, a policy of mass resettlement of Armenians to the lands of Azerbaijan was implemented. After the resettlement of Armenians on the territory of Azerbaijan, deportations and the tragic genocide of Azerbaijanis began. The first Armenian state in history was created on May 28, 1918 on the territory of the former Erivan Khanate. It is known that a state called Armenia was created in the historical territories of Azerbaijan. It is also known that the Azerbaijani Turks lived for thousands of years on the territory of present-day Armenia, founded states, khanates and sultanates on their historical lands, formed a great and inexhaustible culture, built palaces, bridges, caravanserais, mosques, graves, etc. During the last deportation of Armenians against Azerbaijanis in the years 88-89 of the 20th century, as a result of acts of ethnic cleansing and acts of vandalism against historical monuments, all the historical-architectural monuments and cemeteries proving the presence of Azerbaijanis in the ancient and historical lands of Azerbaijan were destroyed, erasing traces of Azerbaijanis from the region attempted, a monoethnic Armenian state was created.

It is worthy of sympathy to do the holy work of reminding the public and every one of the deportations of Western Azerbaijanis from their homelands, the material and cultural monuments they were forced to leave in the lands they lived in for centuries, and conveying information about the tragedies that happened to these monuments with reference to sources and documents. Researching and promoting this historical issue from a socio-political, national-cultural, and scientific point of view is to fill a long-standing gap in our historiography related to the issues of national self-awareness, national historical awareness, national identity and national-cultural heritage, as well as a it is important from the point of view of eliminating controversial issues, the answers of which are not very clear.

While flipping through the book, our ancient and rich material and cultural heritage in historical lands gives us a sense of pride, but when we read the words "destroyed by Armenians", "ruined", "erased from the face of the earth" related to their fate, we should not be morally tensed, it is impossible not to be angry at Armenian vandalism.

The book is of great importance from the point of view of research and promotion of the countless material and cultural heritage in the modern Armenian territory of Western Azerbaijan, which is an important part of the historical lands of Azerbaijan and is of particular

importance due to its strategic and geographical location. The author approached it very responsibly, researched serious sources and documents and wrote a book based on scientific principles. The grouping of monuments made the book easier to use.

In the book, which contains information about 244 hitherto little-known historical monuments, informative materials presented in various sections are presented specifically and concisely. It reflects the history, classification, type, significance, current state of the monuments and brief information about them - facts about the description, size and history of the monument. One of the factors that increases the value of the book is the rich bibliography. Each fact based on reliable sources enhances the scientific status of the book. Considering that historical and scientific research on the monuments is still scarce, the book takes the initiative to open the way to questions that are important for future research. I think that even in the future, translating the book into other languages and publishing it should be one of the priorities.

The printing of the book, which contains detailed information about these historical monuments, where our people have lived for centuries, culturally, politically, and spiritually, is an important and important character. It should never be forgotten as the most sacred duty not to let this heritage disappear, to bring it to the attention of every new generation and the world.

There is no doubt that this book, published as a project of the Social Research Center, is very useful, necessary and relevant. I congratulate the author for this sacred work, who prepared encyclopedic information about each monument in the book, covering a large list, and conveying their importance and current status. I would like to thank the entire editorial team for once again involving the historical and cultural heritage of our people in research by publishing this worthy and timely book.

Zahid Oruj,

*Chairman of the Board of the Social Research Center,
Deputy of the Milli Majlis of the Republic of Azerbaijan*

About the book "Our material and cultural heritage in the historical lands of Azerbaijan":

REVIEW

A Comparison of Civilization and Savagery in the Light of Hard Facts: History as It Presents

As is known, the Azerbaijanis were brutally expelled from the territory of the current Republic of Armenia, which is the historical land of Azerbaijan, and the historical and cultural monuments created by them over the centuries were completely destroyed. Armenia was Armenianized. What stages did this process take? What do irrefutable historical facts and sources say about this?

Reliable sources prove that the basis for the destruction of historical and cultural monuments in the territory called Armenia, belonging to the Azerbaijanis, began with the import and resettlement by tsarism in the South Caucasus for certain purposes. Non-aboriginal Armenians who settled lands that belonged to Azerbaijanis, first of all appropriated their lands, goods and property, grew rich, created armed terrorist-political organizations, and in moments of crisis expelled them from their settlements.

At the end of the First World War, in 1918, in the difficult conditions that arose in the region, the Ararat Republic was created for the Armenians on the historical lands of Azerbaijan. In 1918-1920, state policy became genocide and burning of residential areas belonging to Azerbaijanis, deportation, destruction of historical and cultural monuments, deazerbaijanization and Armenianization of Armenia.

The Armenian communists who came to power in 1920, in fact, continued the Dashnak policy. During the various years of the Soviet rule, decisions of the Central Soviet government were made to bring Armenians from foreign countries to Armenia, and Azerbaijanis were deported from their historical lands due to the placement of Armenians. Armenians placed in residential areas belonging to Azerbaijanis changed their historical names and Armenianized them, destroyed historical and cultural monuments, or changed their affiliation and changed their names.

After the collapse of the USSR, this tradition was continued more cruelly and brutally in the current Republic of Armenia. By the decisions of the Armenian legislative body, the names of residential areas belonging to Azerbaijanis, as well as rivers, lakes, and hills were changed, historical and cultural monuments were destroyed. Historical, material and cultural heritage belonging to Azerbaijanis in Armenia has been completely erased and Armenianized. Although this is one of the indicators of vandalism in Armenia, the brutal attitude towards the heritage of the native Azerbaijanis, the cultural world has always turned a blind eye to this brutality.

A number of works have been done in our country to change toponyms and material cultural heritage belonging to Azerbaijanis in Armenia. However, no matter how much is written, there is no doubt that it is still little. The investigation of the problem is of exceptional scientific-historical and political relevance. From this point of view, the work entitled "Our material and cultural heritage in the historical lands of Azerbaijan" prepared by the Social Research Center is of exceptional importance in terms of knowing the historical realities. Compiled with reference to authoritative sources and official documents, the work reflects history as it is. It proves once again that the current territory of Armenia did not belong to Armenians, they did not come, and this territory was later Armenianized.

There is no doubt that the work is of practical importance. Its materials can be used in future scientific-research works, education system, foreign policy activities, parliamentary diplomacy, diaspora activities and mass propaganda work. Therefore, it would be useful to translate the work into different languages.

Everyone who reads this book will see on the territory of present-day Armenia, which is a historical land, the material and cultural heritage created by the Azerbaijani people, who created world culture, and on the other hand, will witness the Armenian cruelty that destroyed them and wiped them off the face of the earth. Although the material and cultural heritage belonging to the Azerbaijanis was destroyed in Armenia, it continues to live in reliable historical sources and official documents. History cannot be changed. After reading this book, which is an indicator of the culture of the Azerbaijanis and the cruelty of the Armenians, if someone defends the Armenians, he will become their partner.....

Musa Gasimli,

*Corresponding member of ANAS, Doctor of Historical Sciences, Professor,
Deputy of the Milli Majlis of the Republic of Azerbaijan*

**Briefly about the book "Our material and cultural heritage in the historical lands of Azerbaijan":
REVIEW**

The historical and cultural heritage of the country called Azerbaijan, which has historically been subjected to countless disasters, is so rich and interesting that every monument created by this people can say a lot about itself. The project book, prepared by the Social Research Center, presented to the political and scientific community and a wide readership, will not leave intellectuals and scientists indifferent; it clearly demonstrates how multifaceted the material and cultural heritage remaining in the territory of Western Azerbaijan, which is the historical Azerbaijani-Turkish homeland, is now considered the territory of Armenia. The political and historical significance of this book, produced through much needed and necessary work, is obvious.

The book-album, written by the author with a systematic, scientific approach and a sense of responsibility, conveys new information about monuments and toponyms of important historical significance belonging to the Azerbaijani people in our historical territories, about the historical heritage that was destroyed, erased from the earth and Armenianized.

The book contains rich material about the monuments that the people tried to preserve on the land of Western Azerbaijan, which is the birthplace of Ashik Alesker, before the last deportations of the local Azerbaijani population, about the material and cultural heritage that the Armenians completely destroyed and wiped off the face of the earth, arouses sympathy, as well as the need to continue the work ahead in this area.

The design and scientific potential of the book, the wealth of cited literature increase its scientific value, fill gaps in this area and acquire special value as an information publication for future scientific research. This refutes all claims that these territories are the historical lands of Azerbaijan and proves that the real owner of these lands is the Azerbaijani people.

Mubariz Gurbanli,
PhD in History,

Chairman of the State Committee for Work with Religious Institutions of the Republic of Azerbaijan

**Briefly about the book (research work) called "Our material and cultural heritage in the historical lands of Azerbaijan":
REVIEW**

After mass deportations of our people on the territory of present-day Armenia, the historical heritage of Azerbaijan, which remained in those territories, manifests itself in the form of material and cultural monuments. This is undeniable, but in order to reveal to the world the essence of the monuments, which were tried to be destroyed by Armenian vandals using all means, and to bring to the attention of the general public the facts of the destruction forcibly Armenianized and attached to the monuments in the historical lands of Azerbaijan - their destruction, adding other elements to them, and completely erasing them from the earth prepared this unique book-album is very important.

I highly appreciate the initiative of the book, published as part of a project prepared by the Center for Social Research in the field of regularly reporting our historical material and cultural monuments to society, and I think that the scientific community will not be indifferent to it. Comprehensive information about sacred places held hostage on the historical lands of Azerbaijan - piers, hearths, shrines, mosques, tombstones, temples, castles, caravanserais, Albanian and Christian churches, tombs, domes, monuments, bridges, crypts, buildings and others materials and Cultural heritage reflected in the printed book, especially during the period of our Victory, is a worthy work done in order to prevent our historical and cultural heritage from getting lost.

A book on which the author has labored diligently and diligently over a short period of time should be judged as a valuable work in the field. It is commendable that the book makes an attempt to organize and present the vast historical background it covers and that it succeeds in conveying accurate and concise information.

The neatness and design principle of this book, which is interesting and necessary from a political and scientific, historical and cultural point of view - grouping of materials, providing information about them, not only facilitates the use of the book, but also helps to exhibit the scale of the huge historical heritage taken from the hands of our people.

Musa Urud,
Doctor of Philosophy in Medicine, poet-publicist,
Deputy of the Milli Majlis of the Republic of Azerbaijan

For the study on “Our material-civil heredity in the historical Azerbaijani lands”:

REPORT

The homeland status of a piece of land cannot be achieved solely through military forces and economic strength. It becomes possible by knowing and cultivating every particle of that land, leaving immortal material legacies on it, and sustaining a spiritual heritage. The Azerbaijan Turks have affirmed the ancient Turkish homeland in the Gokcha, Zangazur, and Zangibasar governorates, currently within the borders of Armenia, by constructing such immortal material and spiritual legacies. Investigating the matter of the material and cultural heritage subjected to unjust occupation by Armenia, not only staying within its borders but also attempting to eradicate this heritage in the Azerbaijani territories it seized, and subjecting it to a civilized genocide, is a commendable situation from both the perspective of Azerbaijani history and the history of the Turkic world.

Documenting the expulsion of Azerbaijanis from their homes in the territories now known as Western Azerbaijan (currently within the borders of Armenia) in different periods of history, preparing the tragedies of the material and cultural monuments they have been forced to leave behind for centuries, providing encyclopedic information about each monument, and researching and presenting their importance and current status based on sources is a sacred duty. The work titled "Material-Cultural Heritage in the Historical Territories of Azerbaijan," prepared with great effort by Dr. Afgan Veliyev, will contribute significantly to overcoming this task, offering opportunities to both identify and evaluate this heritage.

Prof. Dr. Abdullah Gundoghdu,
Ankara University Faculty of Languages, History and Geography

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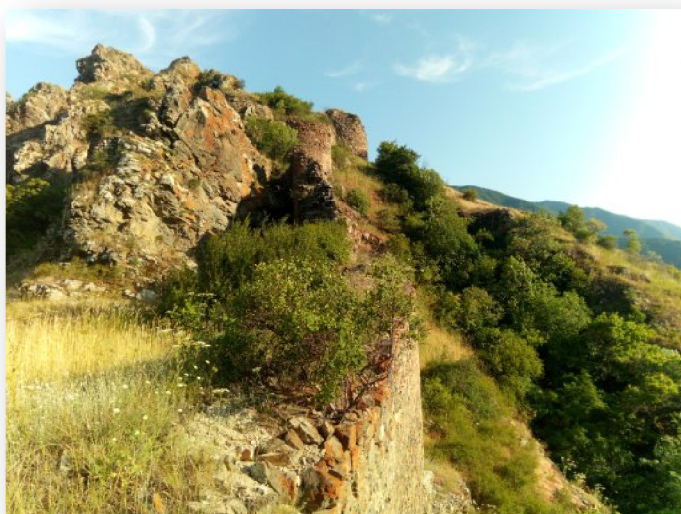
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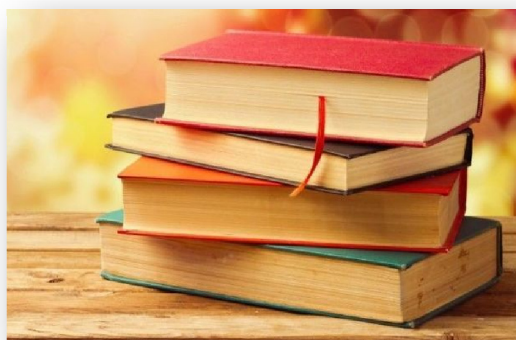


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INTRODUCTION

The President of the Republic of Azerbaijan, Mr. Ilham Aliyev, in his speech on February 8, 2018, speaking about the historical lands of Azerbaijan that were part of the current territory of Armenia, stated: "...And we do not forget these lands. This should be the direction of our future activities, just as we are working in this direction today. The Iravan Khanate, Zangazur and Goycha regions are our historical lands. The younger generation and the whole world must know this. I am glad that fundamental research papers are being developed, films are being produced and exhibitions are organized in respect to our ancestral lands. In the coming years, we should be more active in this direction; exhibitions and presentations should be held in different parts of the world because Iravan is our historical land and we, Azerbaijanis, must return to these historical lands. This is a political and strategic goal that we must strive to gradually reach."

The Azerbaijani people, with their strength, determination and will, in certain periods of history, took their rightful place among the peoples of the world as the creator of a unique culture. A country that wants to take a leading position in the process of globalization in the modern world must be recognized for its historical heritage, culture and art, as well as its economic and political strength. The Azerbaijani people are a people with an ancient history and rich culture. This historical memory, formed in the ancient historical period, reflects the national spirit of the people, the nation, embodied in architectural monuments that have been preserved for centuries. As centuries pass, the cultural heritage created by the people and left as a relic for future generations looks even more magnificent and majestic. This ancient and rich culture, as proof of the former power and greatness of the nation, arouses pride among its heirs. Material and cultural samples, historical and architectural monuments and toponyms are the most consistent and important documents of historical value, confirming the formation of a nation in a certain geographical location. Over time, this cultural heritage becomes a rich treasure.

Such national-cultural heritage and rich legacy have been formed by Azerbaijanis on the lands of Western Azerbaijan for hundreds of years. In 1988, after the last mass deportation of Azerbaijanis from these lands, together with our historical territories, more than a thousand Azerbaijani settlements, hundreds of Albanian-Turkish historical and architectural monuments, caravanserais, mansions, mosques, mausoleums, Albanian and Turkish-Oguz cemeteries, tombstones, shrines were occupied by the Armenians. As a result of ethnic cleansing and acts of vandalism against historical monuments, Armenia, which became a mono-ethnic state, erased some historical and architectural monuments belonging to Azerbaijanis, and attempted to Armenianize others by adding inscriptions and elements.

Documents and materials covering various historical periods, located in the archives of Russia, Georgia (Tbilisi was the center of the South Caucasus during Tsarist Russia. Documentation and archiving was mainly carried out there) and Turkey after the Treaties of Kurakchay, Gulistan and Turkmanchay, concluded between Russia and Iran at the beginning of the 19th century confirms the beginning of mass migration of Armenians, that Azerbaijanis were subjected to deportation and genocide after the resettlement of Armenians on the territory of Azerbaijan, that the first Armenian state in history was created on May 28, 1918 on the territory of the former Iravan Khanate, and on the historical territories of Azerbaijan a state called Armenia was created.

Documents and materials covering various historical periods, located in the archives of Russia, Georgia (Tbilisi was the center of the South

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Historically, samples of the material culture of the Azerbaijani people were destroyed and looted during numerous wars, and this process continued until recently. Having proclaimed their “state” in 1918, the Armenians, armed by the great world powers, began an unprecedented terrorist and genocidal movement and occupied lands belonging to the Azerbaijanis in order to expand their territories. In 1918-1919, in Western Azerbaijan - Vedibasar, Zangibasar, Goycha, Amasiya, Zangazur mahals and other ancient Oghuz districts, the Dashnaks committed unimaginable robberies and merciless murders; according to the fatwa of the Armenian terrorist groups led by Stepan Shaumyan, Andranik Ozanyan and Dro, thousands of Muslims were either tortured or brutally killed. The historical, material and cultural heritage of Azerbaijan of various origins in the occupied cities, towns and villages was looted. As a result of the study, the scale of damage caused by the Armenians to the Azerbaijani people and their material and cultural heritage in 1918-1920, and the immensity of this moral damage, were revealed.

On July 7, 1923, Armenians resettled from Iran and the territory of the Ottoman Empire to the territory of the Karabakh Khanate were artificially granted the right to autonomy and the Nagorno-Karabakh Autonomous Region was created. In the first years of Soviet power, part of the Zangazur uezd was given to Armenia, and the lands of Nakhchivan were separated from Azerbaijan, and Turkey from the Turkic world. Having settled in the territories belonging to the Azerbaijanis, the new Armenians, with the support of the great powers, invaded the Oghuz homeland of our ancestors, destroyed their material and cultural samples, tried to erase their traces, and if this was impossible, then false stories that these samples of material and cultures belonged to the “ancient Armenians”, began to mislead the world community in writing.

The Azerbaijanis were forced to lose their 28,900 square kilometers of land called West Azerbaijan after being subjected to genocide, torture and oppression in 1988 in what is now the Republic of Armenia, which is their historical territory.

In Western Azerbaijan, which has been occupied by Armenians for the last 200 years, there are castles, Albanian-Turkish temples, caravanserais, bridges, palaces, as well as holy places, sanctuaries, mosques, grave monuments, mausoleums, which are material, cultural and historical heritage, especially famous in the Muslim-Turkish world. Religious monuments became victims of Armenian vandalism.

In 1988-1989, more than 250 thousand Azerbaijanis were deported from 22 regions of Armenia (40,928 families from 172 purely Azerbaijani and 89 settlements mixed with Armenians). Both historical sources and deported Azerbaijanis can testify to these events that occurred in the not so distant past. In their recently written “scientific works,” Armenians Armenianize Albanian monuments and Azerbaijani-Turkish toponyms and present them to the world community as their cultural heritage. By falsifying history, they are trying to prove that Armenian statehood has deep roots, conditioned by the territory of Azerbaijan, material and cultural elements.

According to historical sources, at the beginning of the 20th century, 310 mosques were registered on the territory of the Iravan governorate, but today only one mosque has been partially preserved on the territory of Armenia - the Blue Mosque, which is presented to foreign guests as a

“Persian” mosque. Until 1912, there were 42 mosques in the Iravan district, 33 mosques in the Echmiadzin district, and 35 mosques in the Zangazur uezd. In 1915, an increase in the number of mosques was observed in the territories of Iravan and Zangazur governorates. There were 382 Shiite and 9 Sunni mosques here. Almost all of these mosques and other mosques, temples and thousands of historical monuments that were not mentioned or built in 1915-1918 were transferred to Iravan "Armenia" in 1918-1920 to the historical Azerbaijani lands of Goycha, Zangazur and Zangibasar and were destroyed by Armenian armed forces trying to create a state.

The research we carried out allowed us to obtain information about the most important part of our material and cultural heritage in Western Azerbaijan. This study allows us to get an idea of the current state of the process of destruction and erasure of material and cultural heritage belonging to Azerbaijanis on historical lands in the territory of Armenia.

Toponyms are the most consistent document indicating the formation of a certain ethnic group in a specific geographical location. Therefore, when clearing the territory of Azerbaijanis, the Armenians first of all change the names of places. We can say that in the last period, material and cultural monuments were deliberately and purposefully destroyed by the Armenians, appropriated, and all toponyms were Armenianized. This is aimed at completely losing traces of Azerbaijanis on these lands. This process took a global form in the twentieth century and reached such a point that during the last census and passport process in Western Azerbaijan, the historical land of Azerbaijan, where Armenia is located today, not a single Muslim monument was registered, speaks in favor of the fight for erasure Azerbaijani traces on these historical lands. Because the historical memory of historical lands lives in architectural monuments that have been preserved for centuries and reflect the spirituality of the people and nation.

Over the centuries, the cultural heritage created by the people and passed on from generation to generation looks more and more majestic. It fills the existence of the heirs of this culture with a sense of pride, as a historical memory of the past power and greatness of the people. Material culture, architectural monuments, toponyms are the most consistent documents confirming the formation of a nation in a certain geographical space. Thus, over time, this cultural heritage becomes a rich treasure. The enormous importance of systematization (in written and descriptive form) of the religious and spiritual centers of Western Azerbaijan (mosques, holy places, shrines, tombstones), occupied and inhabited by Armenians, as the material and cultural heritage of the Muslim-Turkish world, as well as the systematization of their geographical distribution over the last 200 years. The territory of the Republic of Armenia is the historical territory of Azerbaijan. Today, Azerbaijan can strengthen the fight for historical reality with its economic and political power, as well as its historical heritage, culture, art and the rich heritage of Western Azerbaijan, relying on sources on the scientific, political-ideological front, with evidence and proof.

Economically and politically strong Azerbaijan, based on scientific evidence and research, is capable of strengthening the rightful struggle on the political-ideological front as the true owner of the historical heritage and culture of West Azerbaijan as its ancient and eternal historical territory. We hope that in the research we conducted for this purpose, having studied the data based on historical sources, 244 valuable nationalities remained on the lands of Western Azerbaijan, remaining on the territory of today's Armenia, which were unknown or about which there is little information, at different times and in In 1988 - after the last deportation of Azerbaijanis - we managed to reveal facts about our cultural heritage and its condition, as well as the attitude of the political authorities of Armenia towards the material and cultural heritage of Azerbaijan.



Yes, Azerbaijanis have lived in Zangazur for a long time. At one time, the majority of the population of Zangazur were Azerbaijanis. However, when the Soviet Union was formed, the maps of the republics were drawn, and Zangazur remained part of Armenia. Azerbaijanis gradually moved from there. But in 1988, 1989, until 1990, more Azerbaijanis than Armenians lived in the Mehri region you are referring to.

Heydar Aliyev,
Great leader of the Azerbaijani people, National leader

Pir / Sacred place / Pilgrimage

Material and cultural heritage in the historical lands of Azerbaijan									
№	Monument's name	Date	Location		Classifi- cation	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
PIR – SACRED PLACE – PILGRIMAGE									
1	Abdulasar sacred place	XVIII-XIX c.	In Gunbatan district of Gharanligh village, 125 km south-east of Iravan city, 2 km outside, next to the lake on the top of an open hill.	Gharanligh village – Geghahovit	Archi- tecture	Pir/sacred place/ pilgri- mage	As well as spi- ritual and gnos- tic centers of Azerbaijan and the Muslim- Turkish world, Abdulasar sac- red place is an example of Azerbaijan's cultural heritage in historical lands.	After the depor- tation of Azer- baijanis from the historical lands in 1988, the shrine was appropriated by Armenians and is shown as an Armenian shrine.	There was an ancient cemetery around the hearth. Although there is no grave, this shrine, surrounded by scattered river stones, gathered together, along with the people of the surrounding villages (Korpukend, Chidamli, Khosrov...) also came to slaughter roosters. ¹
2	Aghamammad Mahammad son's sacred place	XIX c.	A village in the present-day Vedi (Ararat) district of the Iravan region of the Iravan Governorate.	Vedi district – Ararat.	Archi- tecture	Pir/sacred place/ pilgri- mage	It was located near the Kusga- yasu river ² . The toponym Khos- rov was created based on the personal name. An anthropoto- ponym is a simple toponym in structure.	The sacred pla- ce of Agha- mammad's son Mahammad and his shrine, which at the same time beca- me a place of pilgrimage, we- re destroyed by the Armenians.	During his lifetime, the sacred place of Aghamammad Mahammad son's (1883- 1978), a great cleric and gnostic who lived in Khosrov village of the region, and after his death, it was one of the pilgrimage sites of Vedibasir mahal. ³

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
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3	Baba Haji sacred place	Its history goes back 1200-1300 years.	It was built on Angizeyid mountain, 10-12 km north-west of Nuvedi village.	The name of Nuvedi village was changed to Nonadzor on 19.04.1991.	Architecture	Pir/sacred place/pilgrimage	It was visited as a source of hope and faith for the population of the village and region, in addition to showing the ancient history of Azerbaijan's settlement in the area.	"Baba Haji Pir" was repaired and restored in 1960 (replacement of fallen stones, restoration of the dome), and the mullah of the village, Saleh Hamza oghlu Mustafayev (1896-1976), was closely involved in the organization of this work. Pir was destroyed by Armenians after the 1988 deportation.	Of great importance is the recognition of the religious and spiritual centers of Western Azerbaijan, occupied and settled by Armenians in the last 200 years, as the material and cultural heritage of the Muslim-Turkish world, as well as the importance of systematizing their geographical distribution (in written and descriptive form). At the top stood one of the spiritually sacred places that many people always visited, "Baba Haji Sacred place", a hexagonal building 6-8 meters high. Places of religious worship, shrines, buildings of historical, material and cultural heritage have become temples of sacred and spiritual feelings of the Muslim-Turkish world. "Baba Haji Pir" was repaired and restored in 1960 (replacement of fallen stones, restoration of the dome), and the mullah of the village Saleh Hamza oghlu Mustafayev (1896-1976) took an active part in organizing these works ⁵ . The oriental architectural style was preserved through the use of local black stone in renovation work. Residents of the nearby village of As-tazur also came to this sacred place. ⁶
4	Bala Seyidin sacred place	XIX c.	In Goycha mahal, Qezelbolagh (Chakhyrly) village of the Basarkechar district.	The village Qezelbolagh (Chakhyrly) was named Sovetkert from 25.01.1978, Khachakhbyur from 04.3.1991.	Architecture	Pir/sacred place/pilgrimage	In the village, where dominance and rural piety ruled, the Sayyids were administrators and respected people. They are known for their support for	Bala Seyid's sacred place and grave were destroyed by Armenians.	The village of Qezelbolagh is one of the famous places in Goycha mahal and Western Azerbaijan with religious people, religious temples, philanthropists and spiritually sacred places. There are also many Sayyid tribes and centers in the village. The hearth of Bala Seid from the Seidli tribe of the village was a proven center of spiritual and sacred knowledge. Residents of neighboring

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
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							people affected by injustice.		villages also visited this place and took vows. Haji Abdullah, Molla Isgander from the Haji Abdullaushagi village tribe, Boyukaga from the Agaligik tribe, Abbasali Bey, Kerbalai Avas from the Ayvaz tribe, Biguk Kishi, Mamedov Amirkhan, Magerramov Arif, Maya Gari from the Muradhasan tribe, Tagiyev Gambar, Guliyev Jamshid from the Mursagul tribe, Suleymanov Gambar from the Nagi tribe and others. Along with his famous benefactors, Bala Seid was one of the organizers of ceremonies held in the village. ⁷
5	Bel dashi pilgrimage	XIV-XV c.	It is located in Siznak village, Gafan district, Zangazur uezd, Ganja Governorate.	Ganja was named Yelizavetpol, Gafan district was named Kapan.	Architecture	Pir/sacred place/pilgrimage	The toponym was formed by adding the suffix nak to the word fog, which means "fog, tank" in the Azerbaijani language. The word Sis has become "siz" in the Siznak toponym. s~z sound replacement is legal for the Azerbaijani language. It is a toponym with a construction based on relief. ⁸	Although the Ram stone was later taken to the city of Gafan and placed in front of the museum, the Bel stone remained in place. Armenians dug under the rock and got gold from there. Both monuments were appropriated by Armenians.	Gafan, Hayarek, Zangilan, Gubadli road passed in front of the village. There was an old cemetery on the lower and upper (right-left) part of the road. There was a stone in the shape of a horse's saddle and two stones in the shape of a ram called "Bel Dash" under an oak tree. Passers-by made vows, made intentions, tied threads and cloths to the blackthorn bush, people with back pain rested their backs on the Bel Dash, rubbed their hands and found healing. The age of the stones was unknown. Maybe it is related to totem (faith in animal, bird, etc.). ^{9, 10}

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
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6	Bender shahin pir	VII-VIII c.	It is located in the village of Shahercik , on the left bank of the Okchu River, in Gafan district of Zangazur mahal, 7 km north of the district center.	In Armenian sources it is presented as Shgharshik	Architecture	Pir/sacred place/pilgrimage	It reflects the antiquity of the history of Oguz governorate.	Bandar Shah's tomb and stone inscription are preserved until the present time.	There is a tomb of the Bandar king from the VII-VIII centuries in the Shahercik village cemetery. This place in the lower part of the cemetery, with the grave of Bandar Shah and a stone inscription with cuneiform signs on it, is known as Bandar Shah's Piri. It points to the antiquity of the history of Oguz governorate. ¹¹
7	Jidali pir	XIV c.	On the high peak between Arimez mountain and Sarı valley, in the area of Gafan and Sisyan district of Zangazur mahal, near Kurud village.	Gharakilisa district since 02.03.1940 was named Sisyan, Kurud village since 11.7.1995 - Karut.	Architecture	Pir/sacred place/pilgrimage	The places of worship in Jidali Pir and Zangazur are considered as valuable elements of material and cultural heritage as religious-mystical, sacral-historical monuments belonging to the people of Azerbaijan.	Jidali pir was abandoned after the deportation of Azerbaijanis in 1988. The last photo of the pir was taken by teacher Murvat Hajiyeve.	Cidali Piri, one of the oldest places of faith in Zangazur mahal, is located on the highest peak between Arimez Mountain and Sarı Dera in Gafan District and Sisyan District. In 1334, Ottoman sultan Orkhan Gazi exiled his uncle Dunder and Jidal to Alagoz plateau in Chukhursad. They lived there, met the mercy of the truth in those mountains, and are buried there. After their death, their graves become shrines. Turks and Azerbaijanis living in Zangazur would visit these graves and make sacrifices every year. When the childless families recovered from that pir and had children, they gave those names to their children. ¹²
8	Daghdaghan pir	XVII-XVIII c.	Zangazur mahal is located in Nuvedi village in Megri district.	The name of Nuvedi village was changed to Nonadzor on 19.04.1991.	Architecture	Pir/sacred place/pilgrimage	Nuvedi village is an Azerbaijani settlement rich in material and cultural monuments representing the ancient Azerbaijani culture.	Daghdaghan Piri, one of the centers of sacred knowledge of the people of Azerbaijan, was one of the most visited places by residents of	In the Daghdaghan Forest above the Kербалай Ali quarter in the east of the village of Nuvedi, Daghdaghan Piri, considered sacred, has turned into a mystical repository of spirits, and the Selangj River flows past it. At the foot of Mount Tanaka Kufulu, adjacent to the river valley, religious residents lit lamps and candles every Thursday and met the spirits of

Material and cultural heritage in the historical lands of Azerbaijan

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							Being close to the Zangazur Corridor has influenced the comprehensive development of the village and the region. Religious and Albanian-Islamic monuments are examples of material and cultural heritage that binds the population here. Daghdaghan Piri is just like this.	the village and region. After the deportation of Azerbaijanis from their historical and ethnic lands on August 8, 1991, it was impossible to visit them.	their relatives. ^{13,14}
9	Dava (Shafa) pir	XIX c.	It is located on the top of Ishiglidagin in Garakilisa region of Zangazur region	On 02.03.1940 Garakilisa district was named as Sisian	Architecture	Pir/sacred place/pilgrimage	It belongs to the material and cultural heritage of Azerbaijan as a sacred monument to which people turn to pray for healing and make vows of sacrifice.	After the 1988 deportation, the Armenian government did not allow Azerbaijanis to visit pir again.	There is Shafa pir at the top of Ishiglidag. People would go there at the dawn of the morning, and visit the pir when the sun set. Looking from the height where the bridge is located, Ganlica, Hajali, Uchtapa, Yantepe grasslands, Arpachukhuru, Samedolen, Bozludara, Abdalanli lake, Khelilbulagi, Khanim stone, Gobeckdash on the south side of Ishiglidag could be seen. According to the legend about Ishiglidag, Noah's ark saw light and land here, and they were happy saying "Ishiglidag". ¹⁵

Material and cultural heritage in the historical lands of Azerbaijan

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10	Duldul sacred place	XVII c.	Goyche mahal, Basarkecher Rayon, Qezelbolagh (Chakhyrli) village.	The village of Qezelbolagh (Chakhyrli) was named Sovetakerk from 25.01.1978, Khachakhbyur from 04.04.1991.	Architecture	Pir/sacred place/pilgrimage	The sanctuary of the Duldul place is an example of sacred wealth in the territory of Western Azerbaijan.	After the deportation of 1948, it was destroyed by the Armenians in order to clean up the traces of Azerbaijanis in the village.	Vandalism against the material cultural heritage of the region began with the resettlement of Armenians to the historical lands of Azerbaijan. The Duldul stove was built in the early 17th century and was completely destroyed by the Armenians after the deportation of the Azerbaijani population of the village in 1948. ¹⁶
11	Abdul ata sacred place	XVII-XVIII c.	In the village of Nuvedi, Megri district, Zangazur mahal.	The name of Nuvedi village was changed to Nonadzor on 19.04.1991.	Architecture	Pir/sacred place/pilgrimage	The sacred place was a temple of sacral-spiritual feelings. It was considered a source of hope that the people who sheltered him made intentions and vowed.	After the deportation of Azerbaijanis from their historical ethnic lands on August 8, 1991, the Armenian state did not allow them to visit the sacred place, and the territory of the it was destroyed by the Armenians and turned into ruins.	Along the valley where the Selanch River flows, not far from the village of Nuvedi, on a hilly place in the center of the valley, on a hilly place in the center of the valley, stood the "Abdul Ata" sacred place, considered sacred by the population with dense juniper trees. Cutting down trees in these and other sacred places was considered a sin, so people did not touch the trees. It is said that Seyyid Mir Huseyn Agha (1885-1956), who lived in the village of Nuvedi and was a descendant of Imam Museyi-Kazim (1885-1956), received religious education in the city of Tabriz and led religious and Gnostic meetings in the village. To prove the incompatibility of tree worship and Islam, he cut down the trees around the pir and used them to supply poles and firewood for his house. Sayyid Mir Huseyn Agha, who was persecuted after this act, left the village with his brother Mir Rasul Agha and moved to Misan village in southern Azerbaijan. in 1937. His grave is in this area. ^{17, 18}

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
12	Amirkheyir pir	XIX c	In the village of Amirkheyir , Chambarak district, Qaragoyunlu mahal.	Chambarak district - Krasnoselsk. Amirkheyir has been called Kalavan since 1991.	Architecture	Pir/sacred place/pilgrimage	It is known as a holy place where people pray, make vows, and make sacrifices.	Since November 1988, the villagers have not been visited since they were deported.	The name of the village consists of the personal name Amir and the Turkish words kairki "watered part of the valley". Amirkheyir pir is located near the village in a valley where the Baryabad river flows from Danalig ¹⁹ . Visitors would make vows and sacrifices, and a part of the sacrifices would be distributed to the pilgrims ^{20, 21} .
13	Arab sacred place	VIII-IX c.	Vedibasir mahal is located in the village of Bayburt , on the banks of the Devegozu river, in the northeast of the center of Vedi district, Big Vedi settlement, Millidare region.	Bayburt was in Iravan district of Iravan Governorate, now it is a village in Gamarli (Artashat) district.	Architecture	Pir/sacred place/pilgrimage	Seyids living in the surrounding villages would also take refuge in this place (Seyid Murad from the village of Korpukend, Seyid Guldarvish from the village of Kotuz).	The house where the sacred place was located in Bayburt was destroyed by Armenians, and the Arab sacred place was moved to Ketelpapag village of Barda region. Currently, it is open for visiting there.	One of the region's most sacred religious places was the "Arab sacred place" in this village. The site was also the "place of the Sheikh", the foundation of which is said to have been laid by Sayyid Abbas, who moved here in the 8-9th centuries. Most often people from Milli Dera and surrounding areas came here. They say that animals (mountain goats, deer, gazelles...) from the nearby mountains and forests came to the place in search of food and water, and licked the stones. The owners of the sacred place ordered not to touch them. The graves of Sheikh Hassan near the "Arab sacred place" and his son Sheikh Hussein in the village cemetery were also visited. A dome was erected over the graves. Sheikh Abbas Sheikh Huseyn oglu (1887-1937) became a victim of repression, and his family was resettled to the village of Ketelpapag, Barda region, in this village there is the grave of his son Seyid Hasham (1924-1999). Seyyed Hasham kept with him in the house where he lived a written stone inscription on the wall of the "Arab sacred place" ²² .

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
14	Haramlar pir	XVIII-XIX c.	It is located in the village of Sofulu on the left bank of the Ayri river, between the village of Dastagird and the village of Murkhuz, in the Gharakilisa district of Zangazur mahal, 18 km southwest of the district center.	The name of Sofulu village was changed to Soflu on 09.04.1991.	Architecture	Pir/sacred place/pilgrimage	Haramlar Pir, like other sanctuaries, means the geographical location of religious persons distinguished by their sanctity from an ethno-genetic point of view.	During the deportation of 1988-1989, the Armenians committed an armed terrorist act against the local population and destroyed historical monuments. The same vandalism was shown in relation to places sacred to the people. Haramlar Pir was also one of the monuments that received its share from these events. The pir and surrounding buildings were destroyed and Azerbaijanis were no longer allowed to visit the site.	Haramlar Pir, located between the villages of Sofulu and Gyzyt Shafak (the distance was 6 km), was a place visited by residents of the surrounding villages (it was closer to the second village, 2 km), where sacrifices were made and oaths were taken. Since the territory belongs to the village of Sofular, the winter buildings of the sheep farm were located around it ²³ .

Material and cultural heritage in the historical lands of Azerbaijan

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			Previous toponym	Current toponym					
15	Hazrati Abbas pir	XVIII-XIX c.	Iravan city - Iravan until 1828, Erevan from 1828 to 1936.	From 1936 Yerevan.	Architecture	Pir/sacred place/pilgrimage	Feasts and holy places tell about the history, worldview, and ethnicity of the local population. The places and geographical names that have survived to this day, as well as examples of folklore, personify the past and rich cultural heritage of the Azerbaijanis who once lived in this area ²⁴ .	Recently, not only Azerbaijanis, but also Armenians used to visit the sacred place, which was fenced off, and light candles. Currently, the place is destroyed ^{25, 26} .	In the city of Iravan itself there was a pir with a black stone inside. This pir was called the furnace of Hazrat Abbas. The Armenians repeatedly tried to dismantle this holy place, but an accident happened to them. In that place, which was fenced, there was a black stone. While the Nar-Dos school was being built, the city administration decided to demolish this stove ²⁷ . After a demolition driver with an excavator suddenly fell on his head and died, demolition work was stopped and a fence was later erected around him ^{28, 29} .
16	Khan oturan pilgrimage	XIII c.	On the outskirts of Urud village, Gharakilisa district, Zangazur mahal.	From 07.11.1995 Gafan, Sisian , Meghri, Gorus districts were canceled and Syunik district was formed. Gharakilisa district – 01.03.1940, Sisian , Urud village since 03.07.1968 - Vorotan .	Architecture	Pir/sacred place/pilgrimage	The sanctuaries, which are one of the elements that represent the separate characteristics of the culture of the Oghuz-Turkic peoples, are examples of emotional and spiritual heritage in historical lands.	In the 1970s, representatives of the Haydashnak herd put an iron plate on a piece of rock with the inscription "David Bey", as if one of the robber's trenches was here.	To the south of the village, on a height of historical significance as an ancient human settlement on the right bank of the river, a large piece of raft rock, more than 100 m high, in a bare mountainous area, was called the Khan among the people, and was a place where the people's holy ark. There was also an idea spread in the mahal that during the military campaign of Guyuk (Goyuk) Khan (1206-1248), the grandson of Genghis Khan from the great Turkic dynasty, the eldest son and successor of Ogedey Khan (1206-1248) passed through Central Asia to the Caspian coastal areas and the Caucasus, Zangazur, on the banks of the Bazarchay River, was located here. camped and sat on this stone to rest ³⁰ .

Material and cultural heritage in the historical lands of Azerbaijan

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			Previous toponym	Current toponym					
17	Khalifa Shahbaz sacred place	XVIII-XIX c.	Korpukend village of Vedi district of Vedibasar mahal.	Vedi district – Ararat .	Architecture	Pir/sacred place/pilgrimage	Religious and spiritual shrines, such as the sacred place of Khalifa Shahbaz, are considered assets that contribute to ancient historical and military heritage, as well as traditions.	After the deportation of Azerbaijanis in 1948, the population of this village was first transferred to the village of Qarmizkend, and then to the village of Zallimkhan) of Aghstafa district, Khalif Shahbaz used to light a place- there was no shortage of prayers on it at all times of the month and year. The tomb of the clans buried in Yevlakh district is now visited by the people of Vedibasar mahal.	In the village of Korpukend, which is 1-2 km away from the village of Galadibi (in 1948, the population of this village was first transferred to the village of Qarmizkend, and then to the village of Zallimkhan) of Aghstafa district, Khalif Shahbaz used to light a place- there was no shortage of prayers on it at all times of the month and year. The tomb of the clans buried in Yevlakh district is now visited by the people of Vedibasar mahal.
18	Khidir Nabi grandfather's sacred	XVIII-XIX c.	In the village of Gollu (Gullu) at the foot of the Blue Mountain, in the Amasiya district of Aghbaba mahal.	On 19.04.1991 the name was changed to Ardenis.	Architecture	Pir/sacred place/pilgrimage	Khidir Nabi grandfather's sacred place was one of the famous shrines of Western Azerbaijan. It was the place where the people made vows and made sacrifices throughout the year.	After mass resettlement of Azerbaijanis in 1988, the place remained unvisited.	Until 1988, Azerbaijanis lived in the village. In the upper part of Gollu village, in the area called the plain, there was a big stone called Khidir Nabi grandfather's the sacred place. The people would preserve this stone as a holy place, make a vow to the shrine, and make sacrifices. It was one of the places most believed and visited by the people of Gollu and surrounding villages ³¹ . Within the borders of Azerbaijan, the Armenian church has paid more attention to the Armenianization of our emotional and spiritual (sacred) traditions, our sacred places, which have a special place among the material and spiritual wealth of our ancient history, or otherwise to their destruction ^{32 33} .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
19	Iyis pir	XVIII-XIX c.	In Zangazur uezd of Yelizavetpol Governorate, in Alidarasi village of Megri District (Aldara).	Migri district was named as Megri , and Aldara – Alvank	Architecture	Pir/sacred place/pilgrimage	The fact that such sacred and spiritual monuments as Iyis Pir are located in regions where important historical events and culture were formed is a sign that the Azerbaijani population went through a long historical period here.	After the deportation of 1988, Iyis pir and surrounding buildings were destroyed by Armenians.	Iyis pir, located on a hill (200 m) in an area called Pir Chinare in the village of Alidarasi, according to the villagers and residents of the surrounding area, was considered one of the sacred places. Along with ancient settlements, large plane trees grew here, more than 500 years old ³⁴ . Iyis pir was one of the most popular pir visited by residents of the village and region.
20	Gara dash pir	XIX c.	Basarkecher district, occupying the southern and southeastern part of Goycha lake, on the Tarsa plateau in the Shahdag range.	In 1969, the name of the Basarkecher area was changed by the Armenian church to Vardenis, and the Tarse plain was called Tarsa .	Architecture	Pir/sacred place/pilgrimage	The pir and pilgrimage pre-Christian religious and religious treasures, examples of ancient Albanian and Islamic religious cultural heritage, and are also reflected in the rich moral and everyday knowledge of representatives of religious and mystical figures ³⁵ .	After the deportation of 1988, Gara dash pir became a derelict and lonely place.	On Mount Gara Dash at the height of the Tarsus plateau, the Gara Dash pir was located above the spring of the same name. Visitors who came to the pir with various divine and emotional intentions also made sacrifices here (from the villages of Dashkend, Kirkhbulag, Mazra, Gayabashi... as well as from the Gadabey and Kelbajar regions). Among the natural-geographical regions of Western Azerbaijan, Lake Goycha is formed in the high-mountain basin of the western part of the Shahdag ridge, at an altitude of 1896 meters (area 1243 sq. km, average depth 26 m) and has a rich historical past in administrative and territorial aspects. The hydronym "Goycha" in the Haput language, one of the ancient Turkic languages (in the 1st century BC, the Greek geographer Strabo (63-24 BC)

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									in the 11th book of his work "Geography" he showed that the Khaputs were one of the 26 ancient Turkic-speaking tribes on the territory of Azerbaijan. The explanation, first of all, is that when creating our national toponyms, the spiritual and emotional thought was also taken into account, expressing the sublimity and high position in the philological spirit of the oath "I swear by Sky," which is preserved in Muslim-Turkish beliefs to this day. The ancient Turks ("Sky Turks") adapted the word "sky", which also means an elevation to the same expression in the name of the hydronym "Lake Goyche", as an ancient historical anthropotoponymic phrase. Therefore, in the formation it is emotional-spiritual worldview in the Goyche mahal as a natural-geographical area, the mystical-religious inclusion of emotions is not accidental ³⁶ .
21	Gara Pirim sacred place	XVIII-XIX c.	Zangibasar mahal, 6 km southwest of Ulukhanli settlement, the center of Zangibasar district, in the village of Sarvanlar (Uliya Sarvanlar) on the right bank of the Zangi river.	The village, whose former name was Uliya Sarvanlar, was registered as Sarvanlar in official documents during the Soviet era. On 19.04.1991, the name of the village was changed to Sis .	Architecture	Pir/sacred place/pilgrimage	The name of the village Sarvanlar has existed since 1501. In statistical data, only Azerbaijanis lived in the village registered under the name of Uliya Sarvanlar.	After the 1988 deportation, the Gara Pirim place was destroyed along with the cemetery next to it. Currently there are ruins ³⁷ .	Gara Pirim, which existed since 1501, was considered a famous sacred place. Blood flowed when he broke a branch of a Yulgun tree in the courtyard of the furnace (according to legend, a man named Sultan broke a branch of this Yulgun tree and brought it home, saw that blood was flowing from the tree, and took it to the mullah. The mullah said to take it on its place, you will suffer great damage. Soon the man's daughter Gamar falls into the tandoor and burns, and man himself goes to war and never returns). It was a place of faith and sanctuary for the Sar-

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
									vanlar and Soyug-bulag communities. The toponym Kangarli was formed on the basis of the ethnonym of Sarvanlar, an ancient Turkic tribe ^{38, 39} . It is an ethnotoponym. It is a simple toponym in structure ⁴⁰ .
22	Gayabash pir	XVIII-XIX c.	In the village of Zar (Girkhbulag) in the present-day Eller (Kotayk, Abovyan) district, in the Iravan region of the Iravan Governorate.	<i>The name of Ellar district was changed - Kotayk, Abovyan.</i>	Architecture	Pir/sacred place/pilgrimage	The toponym is based on the word "jar", which means "ravine" in Turkish. It is a simple toponym based on relief ⁴¹	After the deportation of the Azerbaijanis, the Armenian state did not allow them to visit the pir.	Gayabash pier is located in a wooded and green area outside the village of Zar (Girkhbulag). It consists of two gray stones about 1.5 m high, 70 cm wide and 50 cm high, 35 cm wide next to it. It was one of the most visited pir by people from the village and surrounding villages. ⁴² Only Azerbaijanis lived in the village: 89 people in 1831, 490 people in 1873, 634 people in 1886, 757 people in 1897, 1250 people ⁴³ in 1914, and 706 people in January 1918. In February 1918, Azerbaijanis were subjected to Armenian aggression and deported. ⁴⁴ Armenians transferred from Turkey were settled here in 1918-1919. After the establishment of the Soviet government in present-day Armenia, the surviving Azerbaijanis were able to return to their homeland. In addition to Armenians, 52 Azerbaijanis lived here in 1922, 51 in 1926, and 93 in 1931. ⁴⁵
23	Girhlar pir	XV-XVI c.	It is located in Murguz village, 31 km south of Gha-	The village of Murghuz is mentioned in some sources as	Architecture	Pir/sacred place/pilgrimage	On 07.06.2013, two Azerbaijanis went to Murkhuz villa-	Girkhlar pir is considered the most famous and most visi-	A 40 cm thick, 2 m long, heavy, iron-like piece of wood (it was impossible to lift) fell on the open stony, earthy surface of the peak. According to legend, the name

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			Previous toponym	Current toponym					
			Garakilsa district center of Zangazur mahal.	Murkhuz 46, on the 5-verst map of the Caucasus as Murg-huz , and in Armenian sources as <i>Mirkhuz</i> ⁴⁷ .			ge and visited the pir ⁴⁸ . The ruins of the destroyed pir can be seen in the video footage.	ted piri of Garakilsa, Nakhchivan and Zangazur mahal.	of this "wooden" peak, which is a remnant of Noah's ark, means "one of the forty mountains". A fence of 1 m high piles of stones was built around it. In addition to Sofulu and Murkhuz village community, residents of Lekitag village of Ordubad district also visited this hearth, which was considered sacred, and sacrifices were made on it. In his poems, Miskin Abdal says that "Forty Pir himself taught me my lesson", or "Forty Pir himself set fire to my feet", indicating that he learned from "Girkhlarpir (Forty Abdal Pirs)" where there are 40 holy Abdals, the hearth of Sufi murshids, the highest Divan of Sufism hierarchy. Shah Ismayil Khatai also wrote in his poems, "I arrived at the square of the Forties, Come and take it, my soul - they said; I saluted with honor, Enter, challenge, - they said! "- says, "Forty says he learned from my teacher" ^{49 50} .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
24	Gosha-pir sacred place	XIX-XX c.	In the village of Qezelbolagh (Chakhyrli) of Basarkechar district of Goycha mahal.	Qezelbolagh (Chakhyrli) village from 25.01.1978 was named – Sovetakert , and from 03.04.1991 Khachakbyur .	Architecture	Pir/sacred place/pilgrimage	The existence of cultural monuments of Albanian, Turkic-Oghuz and Islamic-Turkish religious centers almost everywhere in Western Azerbaijan shows that there is no Armenian historical past in the historical Azerbaijani lands. Finding such research is of historical importance.	In 1988, after the deportation of Azerbaijanis from Western Azerbaijan, which is the historical land of Azerbaijan, the "Gosha-pir" sacred place was destroyed by the Armenians.	The village of Qezelbolagh is rich in historical monuments and has the most shrines in the Goycha mahal and Basarkecher region. The religious monument Gosha Pir, located 12 km southeast of the village, was one of the places visited by residents of the village and surrounding areas. Those who came to the Pir made intentions, made vows and made sacrifices. Such shrines as the places of the Gosha feast were considered a source of mental and spiritual consolation for those who came to visit, a source of affection for the homeland and land ⁵¹ .
25	Miyan Butun sacred place	XVIII-XIX c.	Near the village of Nuvedi in Migri district of Zangazur mahal.	The name of Nuvedi village was changed to Nonadzor on 19.04.1991.	Architecture	Pir/sacred place/pilgrimage	The whole place of Miyan is considered to be a temple of sacred and spiritual feelings of the Muslim-Turkish world as historical material and cultural heritage monuments.	After the mass deportation of the population of Azerbaijan in 1988, the abandoned sacred place collapsed and turned into ruins.	It was located 1 km south of the Pir Eyvaz sacred place at the foot of Mount Miyan Butun, which is considered the famous mountain of the region. The entire Miyan place, which can be seen with ancient buildings, is overgrown with weeds ⁵² .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
26	Mir Gafar sacred place	XVIII-XIX c.	Zahmat village, Zangibasar district, Zangibasar mahal.	Khachaparaq village was named Zahmat from 03.01.1935, and Khachpar from 19.04.1991.	Architecture	Pir/sacred place/pilgrimage	Sacred hearths belonging to the Muslim-Turkish population of the region contain the past cultural and historical heritage and the emotional content of the spiritual worldview.	The holy place of Mir Gafar was one of the places that local Azerbaijanis worshiped. It was blown away by Armenians after the deportation of Azerbaijanis in 1988.	The sacred place of Mir Gafar (Ilanar oilagi) was guarded as a holy place in the village cemetery and was visited by people. The construction, repair and protection of the Mir Gafar place and other historical places and sanctuaries on Azerbaijani lands were carried out by the local Azerbaijani population. (According to what is said: "In the early 1970s, a resident of the village Salman Hashim oglu (1925-1985) wanted to restore this place, and when he bought a car with sand from an Armenian driver, he asked for a discount on the cost. The Armenian did not agree, he sold at the stated price. In the evening at home, he begins to have severe pain. He writhes until the morning due to terrible pain. His mother asks him what happened to him today? He tells his mother about Salman Hashim oglu's conversation. His mother understands the matter and orders him immediately "In the morning, buy a sheep, take it to the village and slaughter it in the shrine. The Armenian does what he says, even buys 20 pigeons and leaves them on the hearth. They say that the pigeons never left the hearth and never flew to another place ⁵³ ."

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
27	Mashadi Mir Yagub agha sacred place	1984	In Agbulag village, Chambarak district, Goycha mahal.	Chambarak district - Krasnoselo, Aghbulag village has been named Aghberk since 19.04.1991.	Architecture	Pir/sacred place/pilgrimage	It was a place of faith where the Azerbaijani population in the village and surrounding areas made vows and prayed.	Miryagub Agha's house, which functions as a sacred place/shrine, was located in the Seyidler neighborhood on the other side of the village. It was destroyed after the 1988 deportation.	Mashadi Miryagub agha (1884-1984) was the native brother of Mirali agha, tall, proportionately tall, who spoke like a sword, and was a leader and elder of the region. He received religious education in the village where he was born, and then became a teacher in that madrasa. During the repression of the 30s of the last century, Miryagub Agam was imprisoned in Kavar Castle due to his religious and spiritual views and his respect among the people. In response to the insistence of the Dashnak-Bolshevik officials - "Say that there is no God" - "There is God!" - he said, stomping his foot on the ground, he did not change his mind. After such a long and painful trial and hardship, Agha was released. Miryagub Agha, who recited the Qur'an with a beautiful voice and was a master of sweet hadiths, was also a Qur'anic memorizer ⁵⁴ .
28	Mashadi Oruj pir	XIII c.	In Zangazur uyezd of Yelizavetpol Governorate, now in Alidarasi village of Meghri district (Aldara).	Mighri district was named Meghri, and Aldara village - Alvank	Architecture	Pir/sacred place/pilgrimage	Religious-mystical, material sacral historical material-cultural monuments related to Albanian-Turkish ethno-morphogenesis, such as Mashadi Oruj Pir, show that the history of Azerbaijan has a deep and ancient past in Western Azerbaijan.	On November 24-28, 1988, after the deportation of Azerbaijanis from their historical and ethnic village lands, Armenia did not allow Azerbaijanis to visit the pir.	At the foot of Tanaka Kufulu mountain in Alidarasi village, Mashadi Oruj pir existed under a large rock. Faithful people from the village and surrounding regions would come to the place every Friday, light lamps and candles, and meet the souls of their relatives by calling the name of the holy place where mystical feelings nest ⁵⁵ .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
29	Mirali agha sacred place	1980	It is located in Aghbulag village in Cham-barkend village of Goycha mahal.	In 19.04.1991 the name of Aghbulag village was changed and named Aghberk .	Architecture	Pir/sacred place/pilgrimage	The holy places of the region have managed to preserve their historical and geographical past.	It existed until deportation in 1948-1953. During the deportation, Mirali agha was moved to Beylagan along with his grave by his children. The building with the remaining shrine there was destroyed.	Mirali agha Mashadi Mir-javad agha oghlu (1880-1979), one of the respected clergies of Goychi, Garagoyunlu, Shinnikh regions, Gazakh and Tovuz regions, was born in the village of Hajimugan, Kavar district, Bayazid mahal in a family with religious knowledge. Agha Mirali gained fame as a wise elder of the area, self-confident, a holy man of religion, a messenger of truth and justice. One of the vows of the residents of the area was the belief "I swear to Mirali agha". The house where Mirali Agha lived in the village of Aghbulag, and his grave in the village cemetery, the quadrangular shrine of Imamzadeh, built by his son Haji Mirhuseyn Agha (1930-2005) in the 1980s from red and white brick, covered with black camel's eye and marble was a place of pilgrimage for the people, it was a holy and spiritual sacred place of faith. Donations collected from this place were distributed to needy families in the village. The sacred place was called the Mirali place after its owner Mirali ⁵⁶ .
30	Mir Ismayil agha sacred place	XIX c.	On the outskirts of Urud village , Garakilsa district, Zangazur mahali.	On 07.11.1995 Gafan, Sisian, Meghri, Gorus districts were canceled and Syunik district was formed. From 03.01.1940 Garakilsa	Architecture	Pir/sacred place/pilgrimage	After the death of Seyid Mir Ismail Agha in 1956, his brother Mir Habib Agha and his son Mirish Agha, as the heirs of Seyyid's house, sent	Mir Ismayil Agha's son , Seyyid Mirish Agha, neither changed nor sold his house, which he left in Urud in 1988 as a refugee: "I can't give my	The dome of Mir Ismayil agha in the village of Urud, which later became a holy shrine, was built by his son and follower Seyid Mirish agha. Agha recounts his memories, "...at that time I was 27 years old. I decided to build a dome over the grave. Inside the dome was my father's grave, his identity was written in the Arabic alphabet on the chest stone, and two stones were placed to sit on the foot

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				district was named Sisian , Urud village from 07.03.1968 - Vorotan .			away the good and evil of the people and became a place of hope for all those who sought refuge. In addition to the Sisian community, people came here from other regions - Fizuli, Aghdam, Imishli, Nakhchivan, Zagataly and other regions, even from Kazakhstan and Kyrgyzstan with the intention of staying and having a meal from agha's table.	agha's place to an atheist with my own hands," he closed the door and entrusted the house to God. After deportation, the place and the grave of Mir Ismayil Agha were destroyed by Armenians.	of the grave. After Dome was ready, people started visiting the place, and from that time the dome turned into a sacred place." ⁵⁷ .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
31	Miskin Abdal sacred place	1535	It is located in Sariyagub (Sariyagut) village, 10 km southeast of the district center in Basarkecher district of Goycha mahal.	The name of the village of Sanyagub (Sanyagut) was changed on 19.04.1991 to Chakhakadzor .	Architecture	Pir/sacred place/pilgrimage	Miskin Abdal sacred place.	Miskin Abdal sacred place was one of the most visited, sacrificed and vowed places in the region.	Miskin Abdal - a prominent Safavid statesman, diplomat, murshid of Shah Ismail Khatayi, "Rijal al-Qaib" ("Arani of Absence"), great saint, Sufi sheikh, commander, Sufi poet, founder of the transition from ozan to ashik (love of truth), from gopuza to saz, was the author of many love poems. At one time, Miskin Abdal bore Sufi titles such as "Pir", "Father", "Sheikh" in addition to "Abdal". He worked in various high government positions at the palace in Tabriz until 1524. Due to the untimely death of Shah Ismail, he turned away and left the palace once and for all, returning to his native Goycha, where he opened the first school and began educational work. The first school he opened in Zargarli (Sariyagub) played an important role in the world of science, doctrine and art of Goycha ⁵⁸ . He died in 1535 in the village of Sanyagub, Goycha region at the age of 105 and was buried in his native village. The house in which he lived and the grave where he slept were visited as holy places for many centuries ^{59, 60} .
32	Mollagayib spring pir	XVIII-XIX c.	It is located in the village of Sofulu on the left bank of the Ayri river, between the village of Dastagird and the village of Murkhuz, in the Garakilsa district of	The name of Sofulu village was changed on 09.04.1991 to Soflu ⁶¹ .	Architecture	Pir/sacred place/pilgrimage	The name of the village can be found in the sources of the XVII-XVIII centuries. The Sofuls are a branch of the ancient Turkic tribe Kangarli. Mollagayib spring pir and	After the deportation of Azerbaijanis in 1988, the Azerbaijani population was not given the opportunity to visit Pir by Armenians.	The Molla Gayib spring flowed in the very heart of the Hajali plateau (in these places Mollu Yurd, Sirik Yurd were the pastures of the tribes of the Gubadli and Jabrayil regions, as well as mountains and rocky trenches where the fugitive Nabi Ali oghlu wandered). It was a place of worship similar to the spring and holy place of the same name in the village of Sofulu. Presumably, the believer mullah of the village of Sofulu performed ablu-

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			Previous toponym	Current toponym					
			Zangazur mahal, 18 km southwest of the center.				numerous pirs, sacred places and pilgrimage in the village are an indicator of the faith and spiritual values of the population.		tion with the water of this source and disappeared in this place. In the vicinity of this place in the middle of the village there was also an ancient cemetery ⁶² .
33	Molla Geyib pir	XVII-XVIII c.	It is located in the village of Sofulu on the left bank of the Ayri river, between the village of Dastagird and the village of Murkhuz, in the Garakilsa district of Zangazur mahal, 18 km southwest of the center.	The name of Sofulu village was changed to Sisyan on 09.04.1991 ⁶³ .	Architecture	Pir/sacred place/pilgrimage	The age of Sofulu village dates back to VII-VIII centuries. This is evidenced by the remains of three-layer graves in the northwest of the village.	During the Soviet period, Armenians carried the ancient stones to the district center by truck. After the deportation in 1988, Molla Geyib Pir was destroyed	The grave and tomb of Molla Geyib, one of the famous religious figures of the village, is located in the Sofulu village cemetery. Molla Geyib was a friend of Sheikh Efendi (Nigari). There was a mosque with a very ancient history in the village. There is a mollakhana near the mosque. The last mollakhana's teacher was Haji Ismayil. This mosque was destroyed in the 30s of Soviet rule. In many places around the village, there were ram-imaged stones with inscriptions on them ⁶⁴ .

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			Previous toponym	Current toponym					
34	Nazir Gaya sacred place	XVIII-XIX c.	On the outskirts of Urud village, Garakilsa district, Zangazur mahal.	From 07.11.1995 Gafan, Sisian , Meghri, Gorus districts were canceled and Syunik district was formed. Gharakilisa district – 01.03.1940, Sisian , Urud village since 03.07.1968 - Vorotan .	Architecture	Pir/sacred place/pilgrimage	Spiritual-sacred temples, sanctuaries and shrines, which became victims of Armenian vandalism, are sacred monuments representing the religious beliefs of the old Turkic-speaking Albanian people.	After the 1988 deportation, the buildings around the sacred place were destroyed by Armenians. Azerbaijanis were not allowed to visit the derelict place.	Urud village is an ancient Turkic-Oghuz homeland. In addition to a temple and a mosque, there were spiritual and religious centers of knowledge in the village. One of the spiritual and religious places of this village was the Nazir rock near the bridge, where the villagers used to light candles in the evening. At that time, religious, mystical and spiritual feelings had also become a dominant force in the region ⁶⁵ .
35	Ojag tapa pir	XVII-XVIII c.	In the village of Kasaman , Basarkechar district, Goycha mahal.	Basarkecher district was called Vardenis , from 25.01.1978 - Bahar, from 19.04.1991 - Arpunk .	Architecture	Pir/sacred place/pilgrimage	It was important as a spiritual-mystical space	After the deportation of Azerbaijanis in 1988, Armenians didn't allow to visit the furnace.	Ojag Tepe Pir is visited by people from the village of Kasaman and the surrounding villages, and sacrifices were slaughtered and distributed on it. In the northern part of the village, the sacred shrine called Ojak Tepe is one of the religious monuments ⁶⁶ .
36	Pir Eyvaz sacred place	X c.	It is located on a rocky outcrop, 10-12 km north of the village of Nuvedi, on Mount Miyan Butun.	The name of Nuvedi village was changed to Nonadzor on 19.04.1991.	Architecture	Pir/sacred place/pilgrimage	The value of the Pir Eyvaz sacred place for the region was important as a holy place of pilgrimage ⁶⁷ .	It was completely destroyed by the Armenians.	The significance of the Pir Eyvaz (as a holy place of pilgrimage) for the region was of great importance for the region, which was located on Mount Miyan Butun, 10-12 km north of the village of Nuvedi, on a rocky outcrop, surrounded by oak and birch forests and a place for growing agricultural crops ^{68, 69} .

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			Previous toponym	Current toponym					
37	Piral Mursal (Ilghinli) sacred place	XIX-XX c.	It is located in the village of Shidli (Garagoyunlu Shidli) on the bank of the Araz River, in the lowlands of Vedibasarmahal, opposite Aghridaghi.	The name of the village of Shidli was changed on 09.04.1991 to Yekhegnavan .	Architecture	Pir/sacred place/pilgrimage	Pir, the manifestation of the central symbolism was the semantics of holiness with which it is associated - the cult of the father (Piral-Mursal).	Pirel Mursal place was destroyed by Armenians.	It is said about the Piral-Mursal furnace located in the Shidli village of Vedibasarmahal that the seriously ill, childless, mentally disturbed people came here with every hope, found healing, made sacrifices and distributed prayers. As it is clear from the information, those who come to this hearth get acquainted with its sacred and extraordinary effects ⁷⁰ .
38	Seyid Aghbal agha sacred place	XVIII-XIX c.	The center of the Vedi region was located in the village of Shirazli , 9 km southwest of the village of Boyuk Vedi in Vedibasarmahal.	From 19.04.1991, the name of the village was changed to Vosgetap .	Architecture	Pir/sacred place/pilgrimage	It is one of the popular sacred places visited by people who are in trouble and have lost hope.	After deportation in 1988, it was appropriated by the Armenians.	Shirazli village was a village inhabited by Azerbaijanis. In 1987, 2000 Azerbaijanis lived in the village. The famous place of Vedibasarmahal, Aghbal agha (Iqbal Mir-yagub oghlu) hearth, was located in the village of Shirazli. Seyyed Aghbal Agha was famous and respected in the village as a simple and kind man. In 1988, 80-year-old Seyid Aghbal was hit in the chest with a heavy piece of stone during the Armenian attack on the village and died. He was buried in Shidley Cemetery. Not only Muslims, but also Armenians from different regions and villages came to visit this hearth, which was famous in the mahal. At that time, when people were saddened by the earth and the sky, they aspired to the places of faith, they found the last sign of hope there, they relied on a ray of hope and turned to mosques, pyres, shrines, and shrines. One of such places of faith was the Seyid Aghbal sacred place, which has great respect among the people ⁷¹ .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
39	Seyid Bayram sacred place	1934	It is located in the village of Dashkend , 8 km from the district center, in Basarkecher district of Goycha mahal.	The name of Dashked village was changed to Ayrk on 19.04.1991 ⁷² .	Architecture	Pir/sacred place/pilgrimage	The hearth was a place of pilgrimage for the Armenians living in the Basarkechar area, as well as for the people of the Daraleyaz, Kalbajar, Gadabey, Ganjabasar, Gazakh, Garagoyunlu valleys. The red wheat harvested from the 2-ha farmland near Seyid Gurban Hill, located 2 km from Goshabulag village, was donated to Agha every year ⁷³ .	Seyid Bayram sacred place, which was guarded and protected until the last period, was destroyed.	The toponym "Goyche" means "place close to God", and the word "Sky", which forms the basis of this hydronym, is a lexical and orthographic modification of the word "Gok", meaning "God" in the ancient Arut language. One of the sacred shrines of the Tashkent village was Seyid Bayram agha, where the holy soul of Seyid Bayram Seyid Suleiman oghlu (1864-1934) slept; a 3-4-meter dome was built on his grave in the cemetery. It was a place of pilgrimage for the residents of the surrounding villages of Goycha region, as well as the people of Daraleyaz district, Garagoyunlu valley, Gazakh, Ganjabasar, Gadabay and Kalbajar. Agha's tomb and 4-room house. In one of the rooms, his hat, jacket, chukka, belt and girdle were placed. They say that when people with bad intentions and black hearts approached those tutias, several snakes appeared and did not allow them to touch them ⁷⁴ .
40	Seyid Mahmud sacred place	XIX c.	It is located in Narimanli village in Basarkecher district of Goycha mahal.	The name of Narimanli village was changed to Shatvan on 19.04.1991.	Architecture	Pir/sacred place/pilgrimage	Seyid Mahmud sacred place and religious-knowledge places of different periods are an example of the material and cultural wealth heritage of the Muslim-Turkish culture created by the Azerbaijani people who	Seyyed Mahmud's place in the cemetery was destroyed by Armenians after the deportation of Azerbaijanis in 1988.	The grave of Seyid Mahmud (length 2 m, width 25-30 cm) was one of the sacred spiritual and mystical places in the cemetery of the village of Narimanli. In 1941, when the 3-4-year-old son of Seyid Miri Seyid Mahmud oghlu (1871-1946) passed away, his father could not stand the pain and rebelled... and that night his mouth and face were twisted. In the evening of that day, in a dream, he was instructed to go and ask for forgiveness at his father's grave, to spend the night there... The Almighty God will give him twins. Sayyid Miri obeys the rules of his dream, comes to the ce-

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							have lived in these areas for centuries.		metery and sleeps on his father's grave, and... on this day his mouth and face are restored, and after 9 months twins are born. His son Gulam (lives in Baku), daughter Duma (in Ganja) ^{75, 76, 77} .
41	Seyid Mahammad Sacred place	1920	It is located in the Karachanta village cemetery of Amasiya district.	The name of Karachanta village was changed to Azizbeyov on 4.05.1939, and to Areznadem on 19.04.1991.	Architecture	Pir/sacred place/pilgrimage	A dome with a height of 2 m (width and length 2x3 m) was built over the grave. On the walls of the building with the entrance to the qibla, small-sized "sacred places" and candles were placed.	It was destroyed in order to erase traces of Azerbaijanis from the region.	The district's Karachanta village is also located near the border of Kars governorate. In the cemetery of this village, the Seyid Mahammad shrine is considered one of the sacred places. In the 1920s, Seyyed Mahammad prayed to end his life outside the house, far from the village (his house was near the village mosque). And so it happens. On one of the hot July days, 80-year-old Seyyed Mahammad said goodbye to the mortal world after performing ablution and praying by the river between the villages of Magharacik and Karachanta. At first, they wanted to bury him right there. However, at the suggestion of the elders, he was buried in the village cemetery ^{78, 79, 80} .
42	Seyid Mukhtar sacred place	1977-1978	Aghbaba district is located in Gullubulag village of Amasiya district.	In 2007, it was named Burakn.	Architecture	Pir/sacred place/pilgrimage	The holy shrine was visited by the people of the village and region as a symbol of the mythical spirit world.	It was destroyed in order to eliminate traces of Azerbaijanis from the historical lands.	In the 1970s, the church and its accomplices wanted to take the chest stone with a ram statue on a large raft foundation in the ancient (more than a millennium old) cemetery of Gullubulag village. The public opposes this trick with serious protest. After that, one of the local residents, Seyid Rza Seyid Alekbar oghlu (1926-1992) together with his brother Seyid Gasim (1932-2005) in 1977-1978, built a dome over the grave

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
									of Seyid Mukhtar Baba (who immigrated from Tabriz in 1850s) and made history and material of our nation. they managed to protect their heritage from Haydashnak aggression. This event was not accidental. Because this family is one of the descendants of the 7th Imam Seyid Museyi-Kazim, the children of the owner of the hearth (their houses were also a shrine like the Seyid Mukhtar's) Seyid Alakbar Seyid Mukhtar oghlu (1898. He did not return from the Great Patriotic War) took this step.
43	Seyid sacred place	XVIII-XIX c.	Zangibasar mahal, 9 km north-west from Ulukhanli settlement, the center of Zangibasar district, on the right side of the Zangi river, above the water channel, on the edge of the Geringoz spring, in the village of Garagishlaq (Haji Bayram, Dostlug)	The name of Karagishlaq village was changed on 25.01.1978 to Dostlug, and on 9.04.1991 to Hayanist .	Architecture	Pir/sacred place/pilgrimage	It reflects the beliefs of the Azerbaijani population. It was the place most visited by the people of the village and region.	The pilgrimage is used as a place of residence by Armenians.	The religious and spiritual place of Western Azerbaijan is considered as the spiritual heritage of the Muslim world. Pir and holy places are the basis of this heritage. The Sayyid sacred place was located in the Sayyid's house known as Beyim Nana. It was considered one of the places where the people took shelter and hoped for peace.

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
44	Seyid Rahim sacred place	XIX c.	In the village of Narimanli , Basarkechar district, Goycha mahal	The name of Narimanli village was changed to Shatvan on 19.04.1991.	Architecture	Pir/sacred place/pilgrimage	Seyyed Rahim Mashadi Mehdi oghlu was a clergyman who contributed to the protection of national and moral values in the society.	After the deportation of Azerbaijanis in 1988, it was destroyed by Armenians.	The shrine of Seyid Rahim Mashadi Mehdi oghlu, one of the famous religious figures and philanthropists of Narimanli village and the surrounding region, was one of the most prestigious and frequently visited places in the village and the region. Especially, there were more people visiting the place during religious holidays ^{81, 82, 83} .
45	Siznak village Oghuz grave pilgrimage	IV-V c.	In Siznak village, Gafan district, Zangazur uezd, Ganja governorate.	Name of Ganja was changed to Yelizavetpol, Gafan district - Kapan .	Architecture	Pir/sacred place/pilgrimage	The name Oghuz grave once again proves that these places are ancient Oghuz-Turkic land, Armenians did not live here in any period of history.	The shrine of Oghuz grave in Siznak village was destroyed by Armenians after the mass deportation of Azerbaijanis at the end of November 1988.	There were historical monuments, sacred places, piers in and around the village. There was a single grave called the Oghuz grave in the Yaltepe section. This name once again proves that these places belong to the ancient Oghuz-Turks. It was considered a holy place and was visited by the population ⁸⁴ .
46	Shishin sacred place	XVIII-XIX c.	It is located near Chakhmag village of Amasiya region.	The name of Chakhmag village was changed to Kamkhut on 19.04.1991.	Architecture	Pir/sacred place/pilgrimage	In the "swelling" (shish) part of the mountain, near the sacred place, there were several rosehip bushes, the fruits of which were used to make tea like tutia.	After the deportation of 1988, it is abandoned and not visited.	The village of Chakhmag is located near the border with the Turkish governorate of Kars (2-3 km). Even the border line ran 15-20 meters from the local executive building. The place of Shisha on the top of Mount Shisha, rising within the border strip, was a shrine. Although the surroundings of the holy place were steep bare slopes, its foot was covered with thickets (due to the local climate it was popularly called the "second Siberia"). But in the "swollen" part of the mountain, near the fireplace, there were several rosehip bushes, from the fruits of which tea was brewed. It was difficult to

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
									get to the Shishin holy place - after all, it was located in the border zone, but during seasonal work those who were engaged in sowing and harvesting, members of the sheep farm could go there ^{85, 86, 87} .
47	Tishneyi pir	XVIII-XIX c.	It is located in the area of "Tishneyi place" in Mehri region of Zangazur mahal, 3 km from Araz river, far from Nuvedi village.	Nuvedi village - named No-nadzor since 19.04.1991.	Architecture	Pir/sacred place/pilgrimage	Pir reflects the spiritual world of Azerbaijani residents.	Armenian families were accommodated.	Located 3 km from the Araz River, far from the village of Nuvedi, in the area of Tishneyi, at the bottom of a large, bare rock with a height of 200 m, surrounded by mountain trees, the sacred place was one of the frequently visited ones.
48	Zeyva pir	XIII c.	In Tey village of Mighri district, Zangazur mahali.	The name of Mighri district was changed to Meghri.	Architecture	Pir/sacred place/pilgrimage	Holy and shrine places, historical material and cultural heritage buildings such as Zeyva Piri are of special importance as temples of sacral-spiritual feelings of Muslim-Turkish peoples.	Zeyve Piri, which is mostly visited by the people of Tey, Maralzami and surrounding villages, was destroyed by Armenians after the deportation of Azerbaijanis in 1988.	On the edge of Mighri river, south of Tey village, in the area called Zeyva place, which occupies an area of 20-30 hectares, it was a sign of Zeyva pir, a square-shaped structure up to 3-4 meters high, surrounded by agricultural fields. There was a tomb inside. Adjacent to this place was the cemetery of the neighboring village of Maralzami.

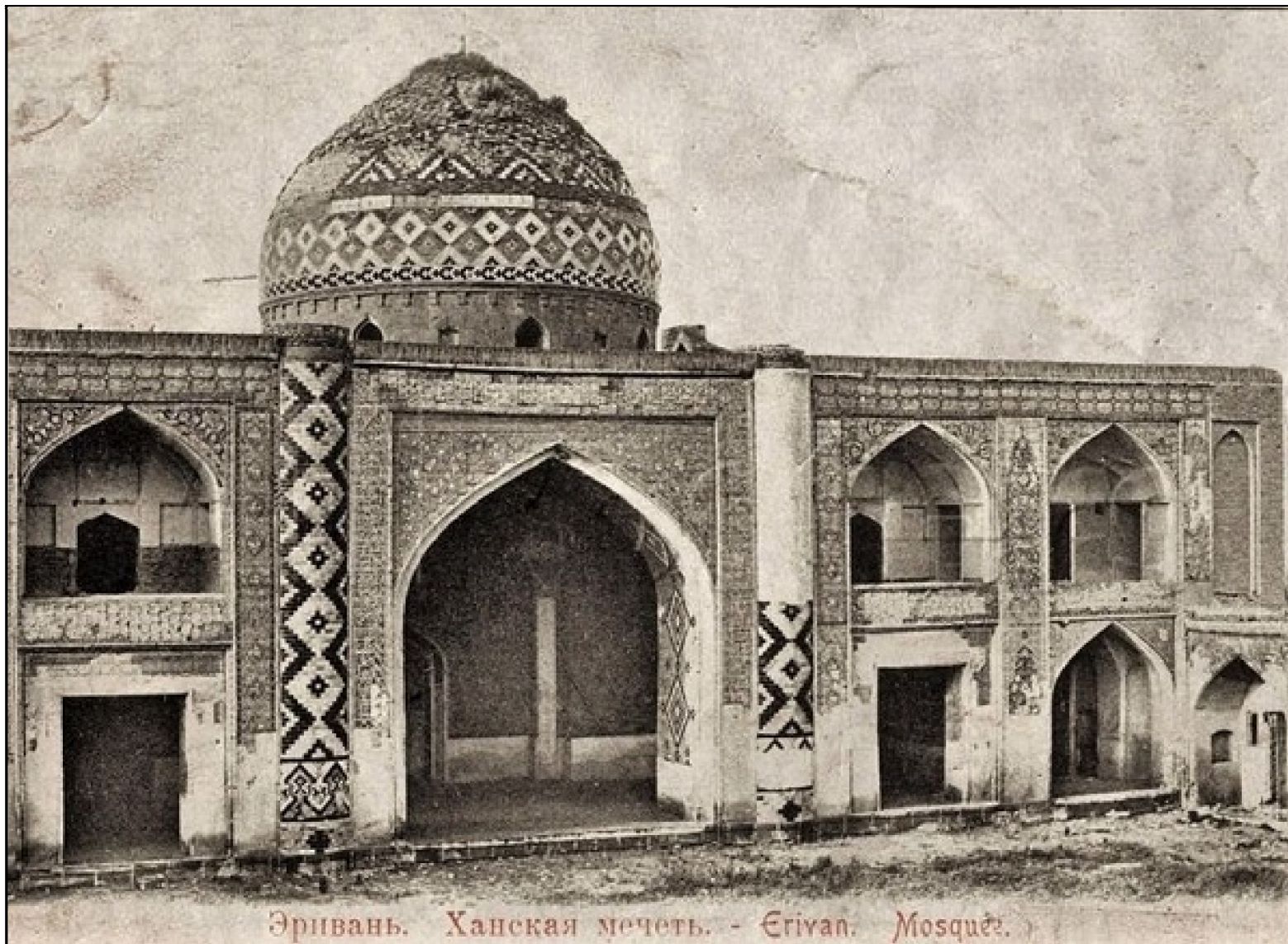
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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
49	Ziya Baba pilgrimage	XVIII-XIX c.	It is located in Siznak village, Gafan district, Zangazur uezd, Ganja governorate.	Ganja was changed to Yelizavetpol, and Gafan district to Kapan.	Architecture	Pir/sacred place/pilgrimage	Religious and spiritual centers such as Ziya Baba's sanctuary are important as an example of the material cultural heritage of the Muslim-Turkish world in the lands of Western Azerbaijan.	Ziya Baba's shrine was deliberately demolished by the Armenians when most of the cemetery was built, and then the field area was expanded.	At the bottom of the road, at the foot of the daghdaghan tree, there was the grave of grandfather Ziya from Aghkend. The grave was regarded as a pilgrimage of Ziya Baba by the people living in the village and surrounding area. People who believed in this place would visit here, make intentions, make vows, and make sacrifices.

Mosques

Unfortunately, all members of Islam have been removed from the territory now called Armenia. In other words, Muslims and Azerbaijanis have lived in that area since ancient times. As far as I know - you can say this more precisely - when Islam was accepted in Azerbaijan, it was accepted almost in the entire territory of Azerbaijan. The area now called Armenia, Western Azerbaijan-Iravan mahal, Goyche mahal, Zangibasar mahal, Zangazur mahal - all these were the lands inhabited by Muslims and Azerbaijanis. Unfortunately, Muslims were expelled from these areas, and now there is not a single Muslim in these areas. This is the result of the policy of Armenian nationalism, Armenian extremism, Armenian chauvinism. If we are talking about the Islamic civilization in the Caucasus, we must tell the truth.

Heydar Aliyev,
Great leader of the
Azerbaijani people, National
leader



Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
MOSQUE									
50	Aghbulag village mosque	1895	It is located in Aghbulag village of Chamba-rak district of Goycha mahal.	The name of Aghbulag village was changed to Aghberk on 19.04.1991.	Architecture	Mosque	Aghbulag village has been the home of Turkic-Oghuz clans since ancient times.	Aghbulag mosque was destroyed by Armenians in 1988.	Aghbulag village mosque was built in 1895. Karbalai Abbas laid the foundation stone of the mosque building. In addition to worship in the village mosque, Quran reading lessons were also given. In 1988, the first Armenians moved here after the villagers were expelled from the village due to the genocide ⁹¹ .
51	Aghkilsa village mosque	The end of XIX	In Aghkilsa village, Basarkechar district, Goycha mahal.	Basarkecher district was named Vardenis from 11.06.1969, Aghkilsa village from 03.01.1975 - Azad.	Architecture	Mosque	The Islamic monument, mosque and the ancient settlements in the area include places called Sahnabani spring (Boyuk spring), Mehdi spring, Dosh spring, (Hallacli spring) Bazir-khana spring, Gumlu spring, Bashir dushen valley, Dara yurd, Yelva valley, Akhund hill, Dashli guney, Galag stones and Sari Khandak show that the village is the ancient homeland of Azerbaijanis.	Aghkilsa village mosque was destroyed by Armenians after the Azerbaijanis deportation in 1988.	At the end of the 19th century, a mosque was built in the village of Aghkilsa by charitable residents of the Khajilar tribe ⁹² . In addition to being a place of religious worship, the mosque was a place where people gathered on special occasions and ceremonies ⁹³ .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
52	Aghudi village mosque	XVIII-XIX c.	In Aghudi village, Garakilsa district, Zangazur mahal.	On 07.11.1995, Gafan, Sisyan, Meghri, Gorus districts were canceled and Syunik district was formed. Karakilsa district named Sisian from 02.03.1940, and Aghudi village named Agitu from 19.04.1991.	Architecture	Mosque	The toponym was formed on the basis of the name of the Turkic-speaking tribe Uti/udi, which in ancient Turkish means "solid, tall, stately." It is an ethnotoponym. This is a structurally complex toponym ⁹⁴ . The toponym, the ancient Albanian-Turkish monuments in the village and the mosque, which is an example of Azerbaijani culture, prove that Azerbaijanis have gone through a deep socio-economic and historical development path in the village.	In 1918, the Dashnak terrorist groups of Andronik, who attacked the village of Aghudi, committed genocide against the population of the village, ruined and destroyed many cultural monuments belonging to Azerbaijanis with a centuries-old history. The village mosque was also vandalized and the Aghudi Mosque was razed to the ground.	Agudi village mosque was built with the financial help of village charitables. People from surrounding villages also benefited from the mosque, which was built using rock and river stones. Since it is close to Turkey and Iraq, there were many religious people in the village who visited the religious and holy places in these countries and received religious education. The first educational institution in the village was established in 1900 as a 4-class mullah school. On December 25, 1905, a large Armenian armed group attacked Aghudi. The people of Aghudi suffer great losses and retreat to the village of Vaghudi. Some of those who remained in the village were hiding in the mosque ⁹⁵ . In 1918, the bloody struggle of Armenians to establish a state in the historical lands of Azerbaijan reached a dangerous level. Armed with the help of foreign countries, Armenian units started a genocidal movement against Azerbaijanis. We regret to note that, like all the Azerbaijani villages of Zangazur, in Aghudi in 1918, the Dashnak gangs of bandit Andronik, who committed the Muslim massacre, committed unprecedented atrocities and destroyed the Aghudi mosque ⁹⁶ . 60 Azerbaijanis lived in the village in 1831, 450 in 1873, 903 in 1886, 1162 in 1897, 1345 in 1908, and 1070 in 1914. In 1918, Azerbaijanis were victims of Armenian aggression and massacres. After the establishment of Soviet power in present-day

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
									Armenia, the surviving villagers were able to return to their native homes. 298 Azerbaijanis lived here in 1922, 319 in 1926, 496 in 1931, 828 in 1959, and 1222 in 1970 ^{97, 98, 99, 100, 101} .
53	Aldara village mosque	XVI c.	In the village of Aldara in Mighri (Meghri) district of Zangazur mahal.	Mighri – Meghri, Aldara.	Architecture	Mosque	The mosque in Aldara is important as a historical monument that keeps the Azerbaijani heritage alive in this area since ancient times.	Before the deportation of Azerbaijanis in 1988, there were the remains of a mosque in the village.	The toponym was formed from the combination of the word "al" meaning "red" in the ancient Azerbaijani language and the word "dere" meaning "deep hole" and the name meaning is "red valley". The village was named Aldara because the soil of the area where the village was built consists of red rocks ¹⁰² . It is a toponym with a complex structure based on relief. There were churches, castles and various monuments of the XIV-XVI centuries in Aldara village. Aldara Mosque is one of these historical monuments. Aldara village mosque was one of the places that the people protected, owned and worshiped for many years as a holy place. As a result of Andranik's attack in 1918, the village and the mosque building were burned ¹⁰³ . During the Soviet rule, the mosque became a ruin because it was not allowed to restore it. The remains of the mosque, which was half-demolished during the Soviet era, remained until the 1988 deportation ¹⁰⁴ . After the 1988 genocide of West Azerbaijani Turks, this holy place was also destroyed by Armenians ¹⁰⁵ . In the territory of the ancient Aghadedda pilgrimage, there were historical monuments with examples of ancient Turko-Oghuz cultures ¹⁰⁶ .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
54	Archut village mosque	1041	It is located in Archut village of Beyuk Garakilsa district of Pambek mahal.	Pambek mahal - Gugark .	Architecture	Mosque	The toponym artuch (juniper) was created based on the name of the plant. It is a phytotoponym. It is simple in structure. Since 1711, there has been a mosque in the village, folk traditions such as the winter season February (gray) month - Khidir Nabi holiday, playing the godu. The mosque and religious architecture show that the village is an ancient home of Azerbaijan.	Other monuments with Azerbaijani traces and the ancient village mosque in Archut village were destroyed and their ruins remained.	Archut village mosque was built in 1041. It is one of the oldest mosques in the Karakilsa region. However, in the village of Archut, where Azerbaijanis live, there were Turkish-Oghuz historical monuments, cultural remains and cemeteries from the VII, XII, XIV centuries. Stone inscriptions found in the cemetery prove that Azerbaijanis lived here. The words "Muhammad - 831" (in the old Oghuz alphabet) written on the tombstone in the old cemetery of the village can be considered as a visual example. The territory of the village was rich in ancient historical monuments ^{107, 108, 109} .
55	Baligli village mosque	XVIII-XIX c.	In the Kars district of the Kars oblast, now in the village of Baligli in the Amasiya district.	Baligli village has been named Zorakert since 19.04.1991.	Architecture	Mosque	The toponym was formed by adding the modifier suffix -li to the word fish, which means "shelter, city, fortress" in the ancient Turkish language.	The upper roof part of the mosque is completely and one side of the front left part are in a collapsed condition. Since the mosque is an Islamic monument, it was not	The mosque of Baligli village of Amasiya district has a different architecture from other mosques. Square-cut white, gray, blue and red stones were used in the construction of the mosque's walls. It is 8 meters long and 4 meters wide (approximately). This adds a special beauty to the inside and outside of the mosque ¹¹³ . The house was built in an architectural style and in a modern man-

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							Structurally, it is a toponym ^{110 111} .	repaired by the Armenians and was left to collapse ¹¹² .	ner. There are two oval windows in the upper part on the right and left side of the back. On the front side, there is a window and a wide entrance door. Dark yellow marble stones are placed under the windows inside and outside. The village was built at the end of the 18th century and the beginning of the 19th century. It is marked on the 5-verst map of the Caucasus ¹¹⁴ . 205 Azerbaijanis lived in the village in 1886, 326 in 1897, 372 in 1908, and 474 in 1914. In 1918, Azerbaijanis were expelled by Armenians and some of them were killed. The people of the village took refuge in Turkey. On November 29, 1920, Soviet power was established in present-day Armenia and stability was established. The inhabitants of the village returned to their ancestral lands. 107 Azerbaijanis lived here in 1922, 178 in 1926, and 205 in 1931 ¹¹⁵ .
56	Bijni mosque	XVII c.	In Yeni Bayazid uezd of Iravan Governorate, later in Bijni village in Akhta (Razdan) district.	Akhta region has been named Razdan, Bijni village - Bzhni.	Architecture	Mosque	It is listed as Bechni in the "Iravan governorate review book" and as Bijni on the 5-verst map of the Caucasus. The toponym Bechenek was created based on the name of the Turkic tribe. It is a	The back and sides of the walls of the mosque building were blown away. Currently, the front part and the sides with the entrance door are partially intact.	Bijni Mosque is an ancient Muslim place of worship built in the 17th century. Large rocks and river stones were used in the construction of the mosque with a height of more than 5 meters. The name of the mosque "Bechenek / Pechenek" is derived from "Bjni", which is the Arabic spelling of the Turkish word ¹¹⁸ . The local population of the village was Azerbaijanis. Armenians were moved here from Bolis and Van regions of Turkey in 1829-30, as well as in 1915-27 after the Treaty of Turkmanchay in 1828. In addition to Arme-

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							simple toponym in structure. Bzhni is the Arabic spelling of the Bechenek ethnonym ¹¹⁶ . The mosque was a place where the village population gathered for worship and ceremonies ¹¹⁷ .		nians, 232 Azerbaijani Turks lived in the village in 1831, 685 in 1873, 826 in 1908, 1176 in 1914, and 1309 in 1916. In 1918-20, Azerbaijanis were expelled by Armenians. After the establishment of Soviet power in present-day Armenia (after 1922), Azerbaijanis were able to return to their native villages. In 1926, 48 Azerbaijanis lived in the village, and in 1931, 64 Azerbaijanis lived in the village ^{119, 120} .
57	Boyuk mosque	981 by Hijri date	It is located in Hachaparag (Zahmat) village, on the right bank of the Zangi River, 8 km north-west of the district center Ulu-khanli settlement, 6 km from the city of Iravan, in Zangibasars mahal.	On 03.01.1935, the name of the village was changed to Zahmat , and from 19.04.1991, it was named Khachpar .	Architecture	Mosque	The village of Hachaparag (Zahmat) was an ancient Oguz place and only Azerbaijanis lived there.	A month after the beginning of the Great Patriotic War, the mosque was allowed to operate. The mosque, which was open until the deportation of 1988, was later destroyed and rendered unusable.	The walls of the porch of the Boyuk mosque were decorated with Quranic surahs, and the date of Hijri 981 was written in the inscription on the head of the pulpit. During the first years of the Soviet rule, the activity of the mosque was stopped. A month after the beginning of the Great Patriotic War, the mosque was allowed to open again. One of the facts showing the antiquity of the village was the head and chest stones in the cemetery, ram, horse and bull sculptures on the graves. On the chest of the sculptures of horse, ram and bull the name of the buried person, his father's name, the years of death and tribe's name were indicated ¹²¹ .
58	Juma mosque	XVII-XVIII c.	It is located in the village of Garabulag in the current Abaran district, Echmiadzin uezd, Iravan	The name of Garabulag village was changed to Yerinjatap on 15.07.1946.	Architecture	Mosque	In the territory of Western Azerbaijan, the Muslim-Turkish world (including the pre-Islamic era) was	It was destroyed in order to eliminate traces of Azerbaijanis from the village.	Another spring flowed in the middle of the village, but its water was black, salty, and its name was Karabulag. 100 m to the east of it, on a high hill, an ancient Juma mosque (one-story, smooth roof, 2 doors, width 12-13 m, length 25-30 m) was built, its age would be up to 300

Material and cultural heritage in the historical lands of Azerbaijan

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			Previous toponym	Current toponym					
			Governorate.				formed, and the monuments of our people as places of religion and belief and pilgrimage are examples of the most material and historical sacred heritage.		years. At 250-300 meters from the mosque, the cemetery, which is more than a thousand years old, was overgrown with moss, covered with old graves and chest stones (mostly with figures of horses, rams, camels, and bulls), and the epigraphic writing was illegible.
59	Damirchi village mosque	The beginning of the XX century	It is located in the village of Demirchi (Demirchili, Kichic Shorlu Demirchi) on the right bank of the Zangi River, 6 km northwest of Ulukhanli settlement, the center of Zangibasar mahal.	The name of the village was changed from Kichic Shorlu Demirchi to Demirchi on 03.01.1935 and it was named Darpbnik on 19.04.1991.	Architecture	Mosque	The mosque shows the majority of the village's Muslim population.	It was destroyed by Armenians in order to erase the historical past of Azerbaijanis in the area.	The mosque, built at the beginning of the 20th century, was located in the center of the village. It operated until 1940. It was reopened in 1960 and was open for worship until 1988 ¹²³ . In official documents, the name of the village is mentioned by another name as Shorlu Demirchi ¹²⁴ .
60	Elatar / Kullukbashi mosque	XVIII-XIX c.	Zangibasar mahal, later the administrative center of Zangibasar district, is located on the Iravan-Nakhchivan-Baku railway line, on the left	The name of the region was changed 4 times to remove Ulukhanli root. It was named Narimanli in 1920, Zangibasar on 31.12.1937,	Architecture	Mosque	The Kullukbashi Mosque is considered an example of Azerbaijan's heritage as both a religious and historical cultural monument. At the	In 1988, Kullukbashi mosque was burned by Armenians. Currently, it has been destroyed and razed to the ground.	In Ulukhanli, the ancient Azerbaijani homeland, almost every neighborhood had its own mosque. These mosques were a place of sacred faith for the local population, a place of worship, religious lessons, religious conversations, as well as a place where world events and common problems were discussed, and where people gathered in mass to do charity work. The Kullukbashi mosque, located between the Elatlar quarter and the Kir-

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
			side of the Zangi river, in Ulukhanli city-type settlement (since 1971).	then Razdan , and Masis from 31.07.1950.			same time, its permanent resident has historical significance as a place that is a symbol of the faith of the Azerbaijani people.		mizi quarter, was one of these mosques. Because it is relatively close to Elatar, it was also called the Elatar Mosque. The Kullukbashi mosque, which was used for other purposes during the Soviet period, officially resumed its activity in 1970. In 1988, it was burned and razed to the ground by Armenians ^{125, 126, 127, 128} .
61	Arafsa village mosque	XVIII-XIX c.	In Arafsa village, Garakilsa district, Zangazur mahal.	Karakilsa district was named Sisian from 02.03.1940, Arafsa village - Arevis from 03.07.1968.	Architecture	Mosque	The mosque was important as a place where the village population worshiped and gathered on special days.	The village mosque was not allowed to operate as intended. After the deportation to Azerbaijanis in 1988, the mosque building was destroyed by Armenians.	The Arafats were Muslims by faith. In the village, the Shiite and Sunni population lived amicably, and in general, the issue of madhhab and branch were never on the agenda. On the contrary, Shias and Sunnis were very commonly related to each other. There was a mosque in the village. However, during the Soviet rule, the mosque was confiscated and it was not allowed to be used as a mosque. To prevent it from being turned into a barn, the villagers made it a granary. For some time, a cheese factory operated in the warehouse ¹²⁹ .
62	Akarak village mosque	XVII c.	In the village of Akarak (Kharaba Akarak), present-day Talyn district, in Alexandropol uezd, Iravan Governorate.	Talyn district was changed to Talin , and Akarak village to Agarak .	Architecture	Mosque	Mosques were built not only for worship and religious ceremonies. The mosque is considered to be a multi-functional building, the events held there also strengthened	The roof of the Akarak village mosque was completely blown off and destroyed, but only the ruins of the outer walls remained. Since it is an Islamic cultural monument, it	Akarak village mosque differs from other mosques in type of architecture and design. The mosque was built of river stones and bricks with white lime, with a large and high ceiling and many windows. There was also a turbe adjacent to the mosque, which consisted of two parts ¹³⁰ . At the same time, the mosque served as a place of departure for the deceased, as well as a place of appeal for those who decided to start a family. They also taught to read the Quran and worship in

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							communication and unity among Muslims.	was not repaired or restored by Armenians.	the mosque. Mosques are also rehabilitation centers that bridge the social status gap between individuals ^{131, 132} .
63	Akarak village mosque	XVIII-XIX c.	In Echmiadzin uezd of Iravan Governorate, now in Akarak village in Ashtarek district.	Ashtarak district – Ashtarak, Akarak village – Agarak. It was included in the administrative territory of Aragatsothn governorate on 7.11.1995.	Architecture	Mosque	The name dates back to the beginning of the 16th century. Referring to the mention of the name of the village in the forms Ayarak and Ayarak in the historical sources of the 16th and 18th centuries, we can come to the conclusion that the toponym was formed based on the name of the Agrak person mentioned in the "Dada Gorgud Book" epics (in the 10th century). It is an anthrotoponym. It is a simple structured toponym ¹³³ .	The Akarak village mosque, with its top roof and part of its outer walls in a state of collapse, is one of the large mosques in Western Azerbaijan, after Iravan, that have survived to this day in a state of side collapse.	Akarak village mosque was approximately 30-35 meters long, 8-10 meters wide and 4-5 meters high. The thickness of the outer walls of the mosque built with river stone was (approximately) 80 cm and 1 meter thick. The two-room mosque with a wide arched entrance door also had a square door on the wide side. The second room was used as a madrasa and Quran course. It is written as Ayarak in the detailed book of Iravan governorate compiled in 1590, as Ayarak in the summary book of Iravan governorate. It is marked as Akarak (Agarak) ^{134, 135} on the 5-verst map of the Caucasus. The village had 318 people in 1831, 388 people in 1873, 536 people in 1886, 603 people in 1897, 629 people in 1908, 720 people in 1914, 653 people in 1916, and 425 people in 1919. Only Azerbaijanis lived there. At the beginning of 1919, the village residents were subjected to Armenian aggression and were deported. Armenians were resettled here from the Van, Gavash, and Bitlis regions of Turkey in 1918-1919. Azerbaijanis were able to return to their villages after the establishment of Soviet power in the territory of present-day Armenia ¹³⁶ . In

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
									addition to the Armenians, 72 Azerbaijanis lived here in 1922, 74 in 1926, and 32 in 1931.
64	Argaz mosque	629-630	Daralayaz mahal is located in Argaz village of Keshishkend district (Yeghegnadzor district).	Daralayaz mahal was renamed Vayots Dzor governorate Keshishkend village, from 06.12.1957 – Yeghegnadzor .	Architecture	Mosque	The mosque is a material and cultural historical monument in the village that shows the antiquity of Azerbaijan's religious and cultural heritage.	The mosque located in Argaz village; Iravan governorate was completely destroyed.	Mosque in Argaz village. It was located 5 km north-east of Malishka village. The mosque was built in 629-630. According to its history, it is considered one of the oldest mosques in Western Azerbaijan. The mosque was blown up in 1857. It was restored by the villagers in 1871. It was a place of worship for people from villages without a mosque. In particular, the number of people in the mosque was large during religious holidays and mourning ceremonies. The mosque's Akhund was one of the respected people of the village. Argaz village mosque's antiquity shows that the religious and cultural development here has a deep and ancient past. The Haji Jafar Mosque, which dates back to the 8th century, was also completely destroyed ^{137, 138} .
65	Gighi mosque	X c.	It is located in the village of Gighi (Kichik Sofulu, Saralli) in the wide plain where the Garli River, the right branch of the Gighi River, joins the	The name of the village is copied into the Armenian language and used as Geghi .	Architecture	Mosque	Gighi Mosque is an example of Islamic religion and architecture in the village.	The remains are left on the right bank of the Gighi River, 28 km northwest of the city of Gafan.	It is an ancient historic village. Azerbaijanis have always lived in the village. There were many ancient historical monuments or their remains in Gighi village. The most important of these monuments are the 10th-century Gighi Castle and the remains of the Gighi Mosque, which is a brilliant example of medieval Muslim architecture ¹³⁹ .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
			Gafan District of Zangazur mahal, 35 km northwest of the district center.						
66	Gullubulag village Juma mosque	The end of XVIII	It is located in Gullubulag village in Ama-siya (Aghbaba) district of Western Azerbaijan	Gullubulag village - from 04.07.2006 - was named Byurakn	Architecture	Mosque	Throughout history, Turkic-Oghuz clans have lived in the villages around the temple. The presence of mosques, pirs, pilgrimages in the village are proofs that the lived Azerbaijanis here followed Islam ¹⁴⁰ .	In the 1970s, the Hay Church wanted to demolish the mosque, the community protested, and Huseyn Mammadov, the First Secretary of the District Party Committee, did not allow it. After the deportation of 1988, it was destroyed and its ruins remained.	In the middle of the village (in the place called "Selmag"), the Juma mosque was built at the end of the 18th century, it consisted of one floor, 2-3 rooms (size 15 m x 30 m, height 6-7 m, roof covered with stone). The houses of Seyid Ayyub Mirabdulla oglu (1920-1995), Tahir Veli oglu Jafarov (1933-2018), Mustafa oglu Huseynov (1935) of Mammadbagir Karbalai, and Abbas Gurban oglu Mammadov (1916-2012) were located on the edge of the mosque and even adjacent to it ^{141, 142} .
67	Haji Abbas mosque	Circa 1840	It is located in the Mehmandar (Shorlu Mehmandar) village on the right bank of the Zangi River, 11 km northeast of Ulukhanli settlement, the center of Zangibasar	On 3.01.1935, Shorlu Mehmandar village's name was changed to and it was called Mehmandar . On 25.01.1978, it was changed to the name of Hovtashat .	Architecture	Mosque	Haji Abbas Mosque, built in the village where only Azerbaijanis live since 1831, also proves that the village belongs to Azerbaijanis.	It was burned during the 1919 deportation. It was repaired by the population who returned to the village during the Soviet rule. Since it was not allowed to function as a mosque until the deportation	The Haji Abbas Agha Mosque was built by Haji Abbas Agha in 1840 and the mosque was named after the man who built it. The mosque was built by craftsmen brought from Turkey and Iran, and became a place of worship and pilgrimage for all Muslims of the Zangibasar and Uchkilsa regions. In 1915-1918, the villagers, who were attacked by the Armenians, took refuge in the mosque, and armed people guarded them, standing guard near the mosque ^{143, 144, 145, 146} .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
			district, Zangibasarmahal.					of 1988, it was used in different ways. It was destroyed after the 1988 deportation.	
68	Khalaj village mosque	VII c.	Khalaj (Khalaj) - in the village of Khalaj in the current Gafan district, Zangazur uezd of Yelizavetpol (Ganja) Governorate	The name of Khalaj village was changed from 4.06.2006 to Atchanan .	Architecture	Mosque	The toponym was formed on the basis of the name of an ancient Turkic tribe "khalca". It is an ethnotoponym. It is a simple toponym in structure. Historical facts and the mosque, which is an Islamic religious monument located in the village, prove that only Azerbaijanis lived in the village of Khalaj, located on the left bank of the Khalaj river ¹⁴⁷ .	As a reference, an inscription written in Persian was shown on the building of a mosque in the village of Khalaj, and the mosque belonging to the Azerbaijanis was not touched, since it was accepted by the Armenians as a Persian mosque. In a video filmed in the village in 2012, it is believed that the State Inspectorate for the Protection of Monuments was conducting research related to this monument ^{148 149} .	The mosque of the village of Khalaj was built in the 7th century. The date of construction of the mosque is known from a sign written in Arabic alphabet above the entrance door. The edges of the windows and doors of the mosque, built of river stone and white lime, are surrounded by white marble stone. Above the door of the mosque there are inscriptions in the Arabic alphabet on a large oval marble stone. The roof of the mosque is about 15 meters long and 5 meters wide and is covered with a dark brown iron ceiling covering. The mosque has a thick dark brown wood entrance door, 1 meter wide, and two oval windows with iron frames on the right side of the entrance door ^{150 151} . In the village of Khalaj in 1831 there lived 23 people, in 1873 - 34 people, in 1886 - 308 people, in 1897 - 329 people, in 1904 - 319 people, in 1914 - 300 people ^{152 153} . In 1918, Azerbaijanis were subjected to the Armenian genocide and were deported ¹⁵⁴ . After the establishment of Soviet power on the territory of present-day Armenia, the Azerbaijanis who left the village were able to return to their homes. In 1922, 132 Azerbaijanis lived here, in

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
									1926 - 94, in 1931 - 114, in 1939 - 780 people ¹⁵⁵ . After the deportation of Azerbaijanis at the end of November 1988, Armenians were resettled in the village.
69	Kichik mosque	The middle of XIX	In Zangibasar mahal, 8 km northwest of Ulukhanli settlement, the center of Zangibasar district, 6 km from Yerevan city. It is located in the village of Hachaparag (Zahmat) on the right bank of Zangi river.	On 3.01.1935, the name of the village was changed to Zahmat , and from 19.04.1991, it was named Khachpar .	Architecture	Mosque	The village of Hachaparag (Zahmat) was an ancient Oghuz home, where only Azerbaijanis lived.	After the establishment of Soviet power, the activity of the mosque was stopped. It was used for storage and other purposes. It was destroyed after the 1988 deportation.	Kichik mosque was built in the middle of the 19th century. A river flowed in front of the mosque. In 1918, the village of Hachaparag was attacked by Armenians from Turkey. The village and the mosque were burned by the Armenians, and the surviving population was forced to emigrate to the neighboring regions and to the other side of the Araz River. With the establishment of Soviet power, the population returned to the village, repaired the village mosque and reopened it for worship ^{156, 157, 158, 159, 160, 161, 162} .
70	Kohna mosque	XVIII-XIX c.	It is located in the southern part of Ashaghi Nejili village, Zangibasar district, Iravan uezd.	From 31.12.1937 it was called Zangibasar, from 14.01.1961 - Ashaghi Nejili village of Masis region, and from 25.01.1978 it was named Sayat Nova .	Architecture	Mosque	The toponym was formed on the basis of the Turkish ethnonym "naci" with the word low, which means a distinguishing feature. It is an ethnotoponym. The toponym confirms that Ashaghi Nejili is	The mosque was destroyed as a result of Dashnak attacks in 1918-1919. Ruins exist.	Kohna Mosque, built in the 18th-19th centuries and one of the two mosques of the village, was located in the southern part of the village. In 1918-1919, as a result of the attack of the Armenian Dashnaks, the village was destroyed and burned, and part of its population was subjected to genocide. The survivors took refuge in Turkey. As a result of this attack, the mosque building, which is considered a holy place, was also burned by Armenians. In the first years of Soviet rule, part of the village population re-

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							a Turkic-Oghuz homeland, the villagers who converted to Islam built a mosque. Kohna mosque participated in the cultural development in terms of its antiquity and providing a space and mass gathering and unity for the population to fulfill their religious duties. The mosque in the area is important for the history of Azerbaijan as a religious and cultural monument ¹⁶³ .		turned to the village and restored the village. In 1950, part of the population of the village was deported, Armenians from abroad were settled in the village. Returning to the village, the Azerbaijani population settled on the south side and built a new mosque there called it Taza mosque. The ruins of Kohna mosque were preserved as a symbol of oppression and genocide ^{164, 165, 166, 167, 168} .
71	Korpubulag mosque	The first half of XX	Iravan city until 1828 Iravan , from 1828 to 1936 Erevan .	It has been called Yerevan since 1936.	Architecture	Mosque	Korpubulag Mosque is the material and moral heritage of Azerbaijan in Iravan. The fact that Iravan is a Muslim city is reflected in the religious and cultural monu-	The mosque was destroyed by the Armenians.	Several mosques operated in Iravan until the first half of the 20th century. One of these mosques is Korpubulag mosque. The Korpubulag mosque, built by Asad Agha, was destroyed by the Armenians and erased from the face of the earth. Especially the centuries-old mosques, which were the main places of worship of the local population, were destroyed, holy books were burned, and churches

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							ments of the later arrival of Armenians to this area.		were erected to serve the interests of the newly resettled people ^{169, 170, 171} .
72	Loru gala mosque	XVII-XVIII c.	It is located on the left bank of the Kolagiran River in Dagh Borchah district, 4 km east of the city of Jelaloghlu (Stepanavan), in Loru city.	Dagh Borchali was named Loru, Kolagiran river - Dzoraget , Jalaloglu - Stepanavan .	Architecture	Mosque	The Loru Gala mosque is of historical importance as one of the Islamic monument mosques built in the historical lands of Azerbaijan and identified as existing until now.	Armenian elements were added to the tombstone in front of the mosque (a cross was added) and it was turned into a church by Armenians. A layer of green grass covered it. On the right and left side of the entrance, the stones taken from the fallen places are stacked. According to Armenian sources, there is no mosque in Loru fortress. However, both the architecture of the building and the mihrab in the southern direction (towards Mecca) prove that it belongs to Muslims ¹⁷² .	Loru Gala Mosque is located inside the castle. It was built in the lands of Western Azerbaijan and is one of the mosques that have been identified as existing. The interior architecture of the mosque is similar to the Govharagha Mosque in Shusha. It has a wide and high ceiling structure. Marble stones are laid on the ground. To the right is a window and a small green table ¹⁷³ . Loru mahal is one of the historical districts of Azerbaijan and one of the nine districts of the Safavid state, the Karabakh Beylarbey, the center of which is the city of Loru. In 1921, an agreement was reached between the Bolshevik governments of Georgia and Armenia on the transfer of Loru to Armenia ¹⁷⁴ .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
73	Garachanta village mosque	1909	In the village of Garachanta (Azizbayov), 4 km southwest of the district center, in the Amasiya district of Aghbaba mahal.	The first name of Garachanta village was Garachalma, then it was changed to Garachantey, Garachanta, Azizbayov on 4.05.1939, and Aregnadem on 19.04.1991.	Architecture	Mosque	Only Azerbaijanis lived in Garachanta village. In 1988, the village of Garachanta consisted of 1700 households.	It was burned by the Dashnaks in 1918, and then repaired by the villagers. It was destroyed after the 1988 deportation.	The mosque was built in 1909 with the financial assistance of Hagverdi and Ellaz. The stone place in front of the Karbalai Hero's house in the village was an ancient cemetery. It was also called Duz Daghi. There were ancient stone horse and ram statues in the cemetery. This also shows that the village is an ancient Turkic-Oghuz homeland ¹⁷⁵ . The toponym Garachanta was created based on the family name. Patronim is a simple toponym in structure. There were 348 people in the village in 1886, 440 people in 1897, 665 people in 1908, 729 people in 1914, 547 people in 1922, 670 people in 1926, 688 people in 1931, 774 in 1939. 803 people in 1959, 1442 people in 1970, 1490 in 1980, 1600 in 1987 were only Azerbaijanis. In 1988, when the mass resettlement of Azerbaijanis from Armenia began, the village population left the village. According to some information at the end of 1988, the population of the village was 1750 people ^{176, 177} .
74	Gizilbulag (Chakhirli) village mosque	1870	Goycha mahal, Basarkechar District, in the village of Gizilbulag (Chakhirli).	Kizilbulag (Chakhyrli) village been called Sovetakerk since 25.01.1978, And Khachakhbyur since 03.04.1991.	Architecture	Mosque	The fact that Chakhirli was the settlement of Albanians until the end of the 14th century (1387-1388), the beginning of the 15th century (1410), and the	Gizilbulag (Chakhirli) village mosque was destroyed by Armenians. Remains of the mosque exist.	From 1870-1880 to 1917, a mosque was built in the village of Gizilbulag (Chakhirli) by Akhund Gafar, who came from South Azerbaijan, by the village agha Boyukagha, and comprehensive conditions were created for the residents of the village, as well as residents from neighboring villages, to receive religious education in that mosque.

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							Azerbaijani Turks until December 1988 is clearly confirmed by the village mosque and material and cultural monuments that reflect different periods of history ¹⁷⁸ .		
75	Giziljig village mosque	XVIII-XIX c.	In Zangazur uezd of Yelizavetpol (Ganja) Governorate, now in Giziljig village of Sisian district.	From 02.03.1940 Garakilsa district was named Sisian, Giziljig village – Ishkhanasar .	Architecture	Mosque	The toponym was formed by adding the suffix -jig, which means diminutive, to the word gold, which means red, which means the color of the soil. It is a toponym with a construction based on relief. Islamic monument, mosque and historical facts confirm that the village belongs to Azerbaijanis ¹⁷⁹ .	Giziljig village was subjected to Armenian genocide in 1918. The village was destroyed by Andronik's gang, and the village mosque was set on fire. The mosque, which was not allowed to be built during the Soviet rule, existed in ruins until deportation in 1988.	The mosque was built by the Azerbaijani population in the village of Giziljik. The lower 1-meter part of the mosque is made of sal rock stones, and the rest of the mosque is made of river stones. The population saw off those visiting the holy places from the courtyard of the mosque. The celebration of religious holidays and the organization of funerals were carried out by the mosque's akhund of the mosque. In 1918, the village of Gizilcik was destroyed by Andronik's gang, and the village mosque was burned. Part of the population was destroyed, and the remaining part was forced to flee to Minkand, Lachin, Fuzuli, Jabrayil and Nakhchivan. 165 Azerbaijanis lived in the village in 1873, 287 in 1886, 407 in 1897, 450 in 1908, and 441 in 1914. In 1918, Azerbaijanis were subjected to Armenian aggression and deported. After the establishment of Soviet power in present-day Armenia, the survivors were

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
									able to return to their homeland. 189 Azerbaijanis lived here in 1922, 122 in 1926, 292 in 1931, and 466 in 1987 ¹⁸⁰ . In November 1988, the villagers were expelled by the Armenian state. Now Armenians live in the village ¹⁸¹ .
76	Okhdar village mosque	XVII-XVIII c.	It is located in Zangazur mahal, Gafan district, Okhdar / Okhtar village.	Gafan district has been named Sunik since 11.04.1995.	Architecture	Mosque	Okhdar was the name of the village where Azerbaijanis live. Although the Armenians destroyed the village in 1918, the population returned in 1926 and restored the village. In 1988, 850 Azerbaijanis lived in the village. The name of Okhdar village is related to Okh tribe. Okh tribe is also mentioned in BDK ¹⁸² .	The ruins of an ancient mosque destroyed by Armenians remain near the village.	Okhdar village was a village inhabited by Azerbaijanis for many years. After the Arab invasion, the local population converted to Islam and built a mosque for their worship. Okhdar village mosque was built in the Middle Ages in the XVII-XVIII centuries. In 1918, as a result of the Armenian attack, the village population was subjected to genocide and the village mosque was burned. The surviving population was forced to flee to the surrounding villages. After some time, the population returned home and rebuilt the village. In 1905-1906, the village was attacked by Armenian Dashnaks, its inhabitants were driven out, and the village was left in ruins. The toponym was formed based on the addition of the suffix -tar / -dar (-lar, -ler in the literary language of Azerbaijan) to the word okh (> ok) (which means "height, tribe" in the ancient Turkish language), which is used as a plural suffix in our dialects. It means "tribe", "tribal alliance". It is an ethnotoponym. It is a simple toponym in structure ^{183, 184, 185} .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
77	Sofulu village mosque	XVIII-XIX c.	In the village of Sofulu on the left bank of the Ayri river, between Dastagird village and the Murkhuz village, in the Garakilsa district of Zangazur mahal, 18 km southwest of the district center.	The name of Sofulu village was changed on 09.04.1991 to Soflu ¹⁸⁶ .	Architecture	Mosque	It was a reflection of the religious beliefs of the Muslim population.	The stone-hewn pillar of Pusak mosque remained until the 1980s. The ruins of the mosque, which was destroyed after the 1988 deportation, remain.	There was a mosque with an ancient history in Sofulu village. There was a mollakhana near the mosque. The pir stones in Pusak neighborhood are the remains of the mosque. In many places of the ancient village, there were stones with inscriptions, and these stones were dismantled and transported by trucks under the supervision of Armenian officials during the Soviet rule. The stone-hewn pillar of Pusak mosque remained until the 1980s. Elderly people used to light candles at night on that stone pillar on holidays. The graves of Sheikh Afandi Nigari's friend Molla Qayyib (Qayib), Haji Mollali and Haji Seyid are also in Sofulu ^{187, 188, 189, 190} .
78	Shaki village (shia) mosque	XIX c.	In Shaki village in Garakilsa district of Zangazur mahal.	Garakilsa district has been named Sisian since 02.03.1940.	Architecture	Mosque	The mosque was a place of worship for Muslims belonging to the Shia branch of Islam. The presence of two mosques in the village shows that the people living here are Azerbaijanis.	In 1918, the mosque was burned by Armenians. Repairs were not allowed during the Soviet rule. The remains of the blown-down wall remained until the period after the 1988 deportation.	On August 15, 1918, the people of the village were suddenly attacked by Andronik's group during the barley harvest and suffered a lot of casualties. The surviving population lives mainly in the regions along Araz (Gubadli, Jabrayil, Fuzuli). There was a large spiritual school in the village until the establishment of the Soviet government. A person named Akhund Iskander used to teach there ¹⁹¹ .
79	Shaki village (sunni) mosque	XIX c.	In Shaki village, Garakilsa district, Zangazur mahal.	Garakilsa district has been named Sisian since 02.03.1940.	Architecture	Mosque	The mosque was a place of worship for Muslims belonging to the	It was burned by the Armenians in 1918. During Soviet times, repairs	Part of the population of Shaki village belonged to the Sunni branch belonging to the Islamic religion. The Sunni Mosque was the second (the other Shia) mosque located in the village. The mosque,

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							Sunni branch of Islam.	were not allowed. Remains of the wall stayed after the 1988 deportation.	where mostly Sunni Muslims came and worshiped, was also the place where the village community gathered for the ceremony ¹⁹² .
80	Shikhlar village mosque	XVIII-XIX c.	Shikhlar village in Garakilsa district, Zangazur mahal.	Garakilsa district was named Sisian from 02.03.1940, Shikhlar village was named Gizilshafag from 02.03.1940	Architecture	Mosque	The mosque is a historical monument of Azerbaijan and Islamic culture in Shikhlar village	In 1918, the village mosque of Shikhlar was burned by the Armenians along with the villagers who were filled inside as a result of the Armenian attacks. At the time of the 1988 deportation, the remains of the mosque existed.	Near the village, the remains of an ancient Albanian church and destroyed in 1918 Muslim Mosque, as well as ancient tombstones, are signs that people settled in these places at least 500 years ago. The springs around Shikhlar village (Dash spring, Molla spring, Tursh su, Tahir spring, Bashir spring, Kom willow spring, Ayri river, etc.), meadows and fields (Chukhurlar, Golyazi, Chakhniglar, Tatar plain, Gabag bichanak, Daghistan, Dashli guney, Duz zam, Babakan, etc.), names of the valleys and mountains (Su valley, Agh valley, Arafsa valley, Baba oghlu valley, Gizil gaya, Haramlar mountain, etc.) show that Azerbaijani Turks have settled here since ancient times.
81	Shirazli village mosque	XIX-XX c.	In Shirazli village, Vedi district, Vedibasara mahal.	The village of Shirazli has been named Vosgetap since 09.04.1991.	Architecture	Mosque	The toponym was formed on the basis of the Shirazli ethnonym of the Oghuz. The village mosque was a religious place where the population gathered during	On May 11, 1988 in Shirazli village of Vedi district (Ararat) the worst blow to Azerbaijanis. Up to 30 houses were burned and destroyed. 1 child and 1 Seyid person	The mosque open for worship in the village of Shirazli was considered one of the largest mosques in the region. An ancient mosque built of seal mud was a place where village elders gathered and worshiped. People from nearby villages without a mosque used to come to worship at the Shirazli mosque. Because the mosque was big, it was more crowded on special days and religious holidays. Seyid Aghbal Agha and Seyid

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							worship times and on special occasions. The monument is the historical legacy of the history of Azerbaijan in the region ¹⁹³ .	became victims of this collision, many people were injured. Shirazli village mosque was burned. It remains in ruins.	Miryagub Agha were famous seyids of the village and region.
82	Shukurbayli village mosque	XVIII-XIX c.	Iravan city until 1828 was Iravan, from 1828 to 1936 Erivan .	It has been called Yerevan since 1936.	Architecture	Mosque	In addition to being a place of worship, Shukurbayli mosque was also a place where people gathered on special occasions. Although it was converted into a Christian church, Shukurbayli mosque is considered a religious and cultural heritage of Azerbaijan due to its construction and architectural style.	The Russians changed the interior of the mosque and named it "Svyatoy Bogorodic" (Holy Mary). Shukurbayli mosque operates as a Russian church.	The Ottoman architectural style mosque, built in 1725 by Rajab Pasha in the Iravan fortress, became a Russian Orthodox church after the 1828 Turkmanchay agreement. The Shukurbayli mosque built in Iravan still functions as a Russian Orthodox church. In 1827, Russians changed the interior of the mosque and named it Svyatoi Bogoradich ^{194, 195, 196} .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
83	Taghli mosque	XVII c.	In the village of Ajibac , Gafan region.	Ajibac village has been called Ajabac since 09.04.1991.	Architecture	Mosque	Ajibac village was historically inhabited by Azerbaijanis. The name of the village is shown in the form of "Ajbaci" in the detailed notebook of the "Urud and Iskandar Castle Livas" compiled by the Ottoman Empire in 1593. It is explained as "bitter sister" by folk etymology. It was built in the 16th century as one of the winter camps of the Sofulu tribe. All toponyms of the village are in the Azerbaijani language. Taghli mosque also confirms that the village is a Muslim village ¹⁹⁷ .	It was burned and destroyed in 1918. Its ruins remained until 1988.	Built in the 17th century Muslim-Turkish architectural style, Taghli Mosque was one of the largest places of worship in the region. The population of Ajibac village, whose population is only Muslim, and the population of the surrounding villages used to send pilgrims to holy religious places of pilgrimage from the yard of this mosque, and those returning from the pilgrimage were welcomed there. In 1918, Andranik Ozanya's army destroyed the village, slaughtered the population, and the survivors fled to Ordubad through the mountains. At that time, the Taghli mosque of Ajibac village, built in the Muslim-Turkish architectural style of the 17th century, was burned and destroyed. After 1922, the refugee population returned to their native village and restored the economy, but the Soviet authorities did not allow the repair and restoration of the mosque ¹⁹⁸ .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
84	Taza mosque	The beginning of the XX c.	It is located near the Zangi river of Aşaghi Nejili village, in Zengibasardistrict of Iravan uezd.	It was named Zengibasard from 31.12.1937, from 14.01.1961 Ashagi Nejilivillage of Masis district, and from 25.01.1978 Sayat Nova .	Architecture	Mosque	The toponym was formed on the basis of the Turkish ethnonym "najli" with the word low, which means a distinguishing sign. It is an ethnotoponym. The toponym confirms that Ashagi Nejili is a Turkic-Oghuz homeland. Villagers who accepted Islam built mosques and participated in religious and cultural development. The mosque in the area is important for the history of Azerbaijan as a religious and cultural monument.	In 1988, Armenians attacked the village, destroyed and burned the houses and forced Azerbaijanis to move. As a result of these attacks, the Taza mosque in Ashagi Nejili was also destroyed.	It was called Taza mosque, built in the 20th century in the village of Ashaghi Nejili. Villagers gathered in the mosque for worship and ceremonies. The village community of Ashaghi Nejili has a serious attitude to religious customs, ceremonies and prayers, and performed their prayers on time. Only Azerbaijanis lived in the village: 411 in 1831, 1183 in 1873, 1147 in 1886, 1178 in 1897, 1430 in 1908, 1573 in 1914, 1074 in 1916 ¹⁹⁹ . As a result of the attack of the Armenian Dashnaks in 1918-1919, the village was destroyed and burned, part of its population was subjected to genocide, and the survivors took refuge in the territory of Turkey. In the first years of the Soviet rule, part of the village population returned to the village and restored it. In 1950, part of the population of the village was deported, Armenians from abroad were settled in the village. Review book of Iravan governorate (authors of research, translation, notes and additions) ^{200, 201, 202, 203} .
85	Urud village mosque	XVII-XVIII c.	On the outskirts of Urud village, Garakilsa district, Zangazur mahal.	On 07.11.1995, Gafan, Sisian, Meghri, Gorus districts were cancelled and	Architecture	Mosque	The mosque, which promotes moral values, shows that the area is a	Urud village mosque was burned in 1918 as a result of Armenian	In the lower part of the village, a mosque, a place of worship of the population, functioned as a center of religious knowledge. Mosques and madrasa cells from the time of Tsarist

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
				Sunik district was established. Garakilsa district - from 01.03.1940 - Sisian, Urud village - from 03.07.1968 - was named Vorotan .			Muslim-Turkish homeland.	attacks. It remained in ruins even in 1988.	Russia were also destroyed, traces of graves with ancient patterns and inscriptions remained. The Uchtepa plateau in the north of this village was also the trenches of Gachag Nabi ²⁰⁴ .
86	Valiushaghi village mosque	XVIII-XIX c.	It was built in the Boyuk Vedi settlement, located on Vedi River bank, in the Aghridagh valley, in the lowlands of Vedibasari mahal.	On April 4, 1946, the name of the settlement was changed from Boyuk Vedi to Vedi .	Architecture	Mosque	The Valiushagi mosque was preserved and used as a shrine by local residents until 1988. It is considered one of the examples of historical iris of the population of Azerbaijan in this area.	After the 1988 deportation, it was destroyed in order to lose the Azerbaijani traces.	There were 2 mosques in the Paskili neighborhood of Vedi settlement, 1 mosque in the Valiushagi neighborhood, and 2 mosques in the Vediler neighborhood. Religious figures such as Sheikh Gambar, Sheikh Ali, Molla Muhammedtaghi, Kalba Ahmed, Molla Huseyn Nuruyev were leaders in these mosques.
87	Yengija village mosque	XIX-XX c.	It was built in the lowlands of Vedibasari mahal, in the valley of Aghridagh, 5 km southwest of of Boyuk Vedi town, the center of Vedi district, on the hills above the	It was named Sisavan in 1991.	Architecture	Mosque	Yengija village mosque was a place of worship for people from local and surrounding villages. It was a religious place where large crowds gathered, especially during religious	The ruins of the burnt mosque remained in the village on the side of the street along Boyuk river.	There were two mosques in Yengija village. One of them, in 1919, Yengija village was strongly attacked by Armenian, and as a result of this attack, the mosque building was burned by the Dashnaks. Until the deportation of 1988, the ruins of the ancient mosque remained in the village on the side of the street along the Boyuk river. It was called Oghuz cemetery ²⁰⁵ .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
			village of Yengija , which is located on the Boyuk River, a tributary of the Vedi River.				holidays and funerals.		
88	Zahmat village mosque	XVIII c.	In Zahmat village, Zangibasar district, Zangibasar district.	Khachaparag village was called Zahmat from 03.01.1935, and Khachpar from 19.04.1991.	Architecture	Mosque	Only Azerbaijanis lived in village: 326 in 1831, 716 in 1873, 753 in 1886, 1059 in 1897, 992 in 1904, 1135 in 1914, 1113 in 1916, and in 1987 there were 2893 ²⁰⁶ . After deportation in November-December 1988 only Armenians lived in village ²⁰⁷ .	As a result of the earthquake that occurred in 1931-1937, the mosque was seriously damaged and collapsed. After the earthquake, the village moved 500 m away, and the ruins of the mosque remained in the old area.	Another mosque of the village was located 1 km southeast of the red tuff-domed mosque in Zahmet village, in the part of the village towards Garigishlag village, 50 m from the house of Muhammedali Molla Huseyn oghlu, who had moved from Haciellerli village.

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
89	Zahmat village dome mosque	XVIII c.	In Zahmat village, Zangibasar district, Zangibasar district.	Khachaparag village was called Zahmat from 03.01.1935, and Khachpar from 19.04.1991.	Architecture	Mosque	The mosque is a place of religious worship belonging to Azerbaijanis. The mosque, which is an ancient Islamic monument, is among the sources confirming that the area is the home of Azerbaijanis.	The mosque was renovated and operated until 1988 ²⁰⁸ . It was destroyed by Armenians after the deportation.	Domed mosque in Zehmet village has a 200-year history. The size of the mosque was 18 m x 25 m, and the height was 5 m. It was domed and built of red tuff. Hay families of Arbat village (mainly those who moved from Syria, 12-13 families were Azerbaijanis in this village) also organized feasts, offered sacrifices, and prayed for their intentions in the Zahmat village mosque during Islamic religious ceremonies. In 1936-1937, as a result of the earthquake that occurred in the Zangi river bed, the mosque, along with the buildings located in the west and center of the village, was seriously damaged, and was later repaired ²⁰⁹ .



Cemetery monuments

Material and cultural heritage in the historical lands of Azerbaijan									
№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
CEMETERY MONUMENTS									
90	Aghbulag tombstone monuments	XV c.	In Aghbulag village, Chambarak district, Goycha mahal.	The name of Aghbulag village was changed to Aghpe-rek in 1991.	Architecture	Cemetery monument	Muslim cemeteries and mosque building in Aghbulag village. The oldest cemetery of Aghbulag village is the cemetery of the same name, which was built in the place called "Duzdag" before Islam.	It was destroyed by the Armenians. There is currently no trace ²¹⁰ .	The Muslim cemetery and mosque building in Aghbulag village, Chambarak district, Goycha mahal. The oldest cemetery of Aghbulag village is the cemetery with the same name, which was built in the place called "Duzdag" before Islam. A second cemetery was built in the place called "Dikdash" (where the Baldirghanli river meets the old village road). This cemetery also belongs to a very ancient period. The last two Aghbulag cemeteries consisted of cemeteries on the road entering the village from the direction of Shorja and Chambarak. The cemetery at the western entrance of the village (on the side of Chambarak) was more than five hundred years old. There was no burial in this cemetery for the last fifty years. The last and modern cemetery of the village was a cemetery built in 1935 on the side of Shorja village, on the hill at the foot of the village, on the left of the road, on a blue-black gravel place called "Cakhmagli". Aghbulag village mosque was built in 1895. Karbalayi Abbas laid the foundation stone of the mosque building and the first stone of the arched bridge inside Aghbulag. Aghbulag mosque was destroyed by Armenians in 1988. The first Armenians moved here in 1988 after the villagers were expelled from the village due to ethnic cleansing and deportation ^{211, 212} .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
91	Aghkilsa tombstone monuments	1972	It is located in Aghkilsa (Azad) village, 11-12 km east of the district center, in Basarkechar district of Goycha mahal.	The name of Agkilsa village was changed to Azat in 1935.	Architecture	Cemetery monument	In 1972, the 150th anniversary of Ashig Alasgar was celebrated at the state level and a monument was erected on his grave.	In 1988-1989, after the residents of Aghkilsa village were deported from Armenia, Armenian vandals also destroyed the monument on the grave of Ashig Alasgar.	Ashig Alasgar, the luminary of Azerbaijani ashig art, was born in 1821 in Aghkilsa village, Basarkecher district (Vardenis district since 1969), Goycha mahal, Iravan khanate. He died in the village where he was born in 1926. He was buried in the cemetery of Aghkilsa village where he was born. After 1988, the gravestone monument of the master, which became a pilgrimage, was destroyed by Dashnak vandals ²¹³ .
92	Ram figured tombstone in Aghudi village	Middle centuries	Ganja Governorate, Zangazur mahal, in Aghudi village of in the current Sisyan District.	From 19.04.1991 Aghudi village was named Agitu .	Architecture	Cemetery monument	The toponym was created based on the name of the Turkic-speaking tribe, uti//udi, which means "respectable, high, high" in the ancient Turkish language ²¹⁴ . This ancient Turkic-Oghuz monument also shows that the area is the home of Azerbaijanis.	The tombstone with the figure of a ram in the village of Aghudi was appropriated by Armenians and is presented as an Armenian monument.	The richness of the history of Aghudi village is confirmed by the large number of Turkic-Oghuz monuments there. In the area called the old cemetery, there are Oghuz graves, gravestone statues and chests, similarities with Nuvedi and Urud monuments. There, a tombstone with a ram figure dating back to the middle centuries was carved out of the rock ²¹⁵ . The fact that the figure has the fineness of a statue shows that art and craft were developing at that time. 60 Azerbaijanis lived in the Medieval Village in 1831, 450 in 1873, 903 in 1886, 1162 in 1897, 1345 in 1908, and 1070 in 1914. In 1918, 400 Azerbaijanis were stuffed into a mosque by Armenians and burned, and the rest of the population was expelled from the village ²¹⁶ . After the establishment of Soviet power in present-day Armenia, the surviving villagers were able to return to their native homes. 298 Azerbaijanis lived here in 1922, 319 in 1926, 496 in 1931, 828 in 1959, and 1222 in 1970 ²¹⁷ .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
93	Aghudu tombstone monuments	VI-VII c.	It is located in Aghudu village in Zangazur mahal, Garakilsa district, 10-12 km below the foothills of Ishigli mountain, 2 km above Bazarchay river.	The name of Aghudu village was changed to Agitu on 19.04.1991.	Architecture	Cemetery monument	It is an ancient Azerbaijani land.	In the 1960s, in the name of restoration, the two-tower grave monument was dismantled by Armenian officials in front of the public and repaired with newly inscribed stones.	The toponym was formed based on the name of the uti//udi Turkic-speaking tribe with the word ag, which means "respectable, high, high" in the ancient Turkish language. It is an ethnotoponym. It is a structurally complex toponym. The two-tower gravestone monument in Aghudu village dating back to the 6th century and the ram figures and various patterns on the gravestones indicate that the village is an ancient home of Azerbaijan ^{218, 219} .
94	Alban tombstone monuments	IX-X c.	Near Kotanli village, Pashali district, Daralayaz mahal.	Kotanli village was called Garmrashen during the Soviet rule.	Architecture	Cemetery monument	The toponym was formed by adding the suffix -li, which indicates belonging to the Kotan ethnonym from the Gipchak Turkic tribe.	In 1920, Armenians added a cross to the monument and it is exhibited as Armenian monuments in the present period.	There are monuments belonging to the Albanian Turks from the 9th-10th centuries in Kotanli village. One of the ancient Albanian Turkish monuments in the cemetery near the village is displayed face down in the form of a headstone. Some places with a pattern have come out. It is clear that the cross has been added. Another monument was standing upright in the form of a headstone, and the patterns on it were removed and a large cross was added. Another stone, in the form of a headstone, stood upright on an orange square stone, and the pattern was removed and a cross was added (3). Armenian inscriptions were added on another stone in an upright position (4). 256 people lived in the village in 1873, 392 in 1886, 456 in 1897, 611 in 1904, 672 in 1914, and 532 in 1916. In 1918, the village was attacked by Armenians and its inhabitants were deported, and

Material and cultural heritage in the historical lands of Azerbaijan									
№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
									Armenians who were transferred from Turkey were settled in the village. After the establishment of the Soviet government in present-day Armenia, the survivors were able to return to their ancestral lands. In addition to Armenians, 61 Azerbaijanis lived here in 1922, 193 in 1926, and 351 in 1931.
95	Ashaghi Garanlig tombstone monument	XIV-XV c.	In Ashaghi Garanlig City-type settlement on the shore of Goycha Lake in Yeni Bayazid uezd, Iravan Governorate.	Ashaghi Garanlig since 1926 Martuni, since 7.11.1995 included in the territory of Gegharkunik governorate.	Architecture	Cemetery monument	The tombstones in the village of Ashagi Garanliq also confirm that the Turkic-Oghuz tribes lived in this area in ancient times.	Currently, it is presented as an Armenian monument ²²⁰ .	The village of Ashaghi Garanliq was the home of the Garagoyunlu people of the ancient state of Azerbaijan. The village has developed in terms of trade and crafts. Inside and outside the village, the buildings of that period remained in ruins until the deportation in 1988. Conducting archaeological excavations in the village will ensure that important monuments related to the history of Azerbaijan will be revealed there. Ashaghi Garanlig village is the area with the most ancient Oghuz graves and grave monuments. Chests and tombstones with patterns and horse and ram figures and inscriptions give the cemetery the appearance of a museum of monuments. The tombstone of Ahmed ibn Gasim (1540-1575), one of the Oghuz nobles of the Garagoyunlu tribe, is also located here. The toponym has adopted the suffix -liq, which means "hill" and "rock" in Turkish, and means "hilly, mountainous, rocky place" ²²³ .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
96	Ashaghi Shorja tombstone monuments	XVIII c.	Ashaghi Shorja (Salmankand), Novo-Bayazid uezd, Basarkechar District, Iravan Governorate.	It has been called Vardenis district since 1969	Architecture	Cemetery monument	Ashaghi Shorja was a village inhabited only by Azerbaijanis in the Novo-Bayazid uezd of the Iravan Governorate, and later in the Basarkecher (Vardenis) district. The meaning of the name of the village is salty place.	Currently, like other Azerbaijani villages, the cemetery of Ashaghi Shorja village has been destroyed and the village has become a ruin.	Ashagi Shorja was a village inhabited only by Azerbaijanis in the Novo-Bayazid (later in the Basarkecher (Vardenis)) district of the Iravan Governorate. There was a church belonging to Albanians and a number of historical monuments in the territory of the village. During the archaeological excavation in the Uzunlar area, jar graves belonging to Albanians were found. Many of these tombs were richly decorated with images of horses, rams and other figures. During the excavation, tombstones belonging to the Turkic-Oghuz tribes were also discovered in the cemetery. All this shows that the area is an ancient homeland inhabited by Turkic tribes. In 1918, Armenians committed massacres in Ashaghi Shorja. In November-December 1988, all existing Azerbaijani villages in Armenia were deported from their historical-ethnic lands ^{224, 225} .
97	Aysasi tombstone monuments	VII-XIII c.	It is located in the village of Aysasi , 29 km from the center of Keshishkend (Yeghegnadzor) district in Daralayaz mahal.	In 1946 its name was changed to Gizilgul , and on 19.04.1991 it was named Areta .	Architecture	Cemetery monument	It reflects the antiquity of the settlement.	In the village, there are Albanian church from the 7th, 10th and 11th centuries, and other historical monuments (stone crosses) related to the life of the Turks.	200 m away from the village cemetery, a 3-m-long, 1-m-wide tahna (stone-cut bowl) was carved from gray stone, and water from a spring 500 m away was brought to this tahna stone. On the tombstones in the cemetery near the church, there are many stones written in the Albanian alphabet, and on them, a knight with a saz on his shoulder, a shield and a sword, a bow, and an arrow is depicted on a galloping horse, and a lion opening its claws in front of the galloping horse ^{226, 227} .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
98	Bel Dashi tombstone monuments	IV-V c.	Zangazur mahal, Gafan District, in Yukhari Giratagh village.	Yukhari Giretagh village - since 1991 - has been called Verin Giratag .	Architecture	Cemetery monument	The toponym is derived from the combination of the word kir, which means "edge, field, plain" in the ancient Turkish language, and the word tag (dag) (mountain) ^{228, 229, 230} . The word "up" at the beginning of the toponym means a distinctive sign. It is an orotoponym. It is a structurally complex toponym. The toponym and chest as an example of the ancient Albanian-Turkish culture are proof that the area is the home of Azerbaijanis.	The Bel Dashi chest stone was appropriated by Armenians and is shown as an Armenian monument.	A stone monument on the grave, which locals call Bel Dashi, in the cemetery located in the east of the village, indicates that people have lived here since ancient times. Carved on the chest of Bel Dashi, images of horsemen hunting wild animals with arrows, shields, bulls and spears, and the absence of any inscriptions on the background of these images indicate that the stone monument belongs to the pre-literate period ²³¹ . In 1886, 537 Azerbaijanis lived in Giretagh village, in 1897 - 328, in 1926 - 225, in 1939 - 359, in 1959 - 310, in 1979 - 120.
99	Boyuk Marza albanian monument	881	In Boyuk Mazra village, Basarkechar district, Goycha mahal.	Basarkechar district – Vardenis , Boyuk Mazra village - named Mets	Architecture	Cemetery monument	The toponym was formed based on the combination of the Azerbaijani	The grave cross stone with a large sign of the cross from the Albanian	There is a historical monument belonging to Albanians in the village of Boyuk Mazra. The inscription of the year 881 is engraved on the monument with an Albanian cross on top. The stone of the

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
				Masrik since 19.04.1991.			word "boyuk (big)" and the Arabic word "mazra" which means "planted land, plowed and seeded field". The toponym, the Albanian cross stone monument and the Oguz cemetery show that the village is an Azerbaijani homeland ²³² .	period, located in the ancient cemetery of the village, is presented as an Armenian monument.	cross is placed inside the carved stone. Patterns are placed on the lower and upper part of the cross. The skillfully prepared monument preserves its grandeur as it is today. The date of establishment of the Boyuk Mazra village is the end of the XIV century (1387-1388). It dates back to the beginning of the 15th century (1410). The name of the village was changed 3 times from the first day of its establishment until December 1988. The first name of the village was Guluaghali until the middle of the 17th century (1650), the second name was Boyuk Mazra until 1956, and the third name was Mets Mazra, which also means the same in Armenian, until December 1988. In 1988, the village had 500 houses and a population of more than 2500-3000 people ²³³ .
100	Tombstone monuments at the Oghuz cemetery in Boyuk Marza village	XII-XIII c.	In Boyuk Mazra village, Basarkechar district, Goycha mahal.	Basarkechar district - Vardenis , Boyuk Mazra village - named Mets Masrik since 19.04.1991.	Architecture	Cemetery monument	The grave monuments in the village of Boyuk Mazra, the material and cultural heritage of the pre-Christian Albanian culture in the historical homelands of the ancient Muslim-Turkish people, are similar to the	The Oghuz graves and tombstones in the so-called old cemetery, located in the Boyuk Mazra village, were destroyed by Armenians.	In the old cemetery of the village, there were many Oghuz graves from the ancient period ²³⁴ . Most of these tombstones are 2-3 meters high and buried 1 and 5 meters deep, and are notable for being deep and wide. The political-military, socio-economic, material-spiritual and cultural specificity of the natural-geographical conditions and historical past of this village and the villages of Basarkechar region in the history of Azerbaijan statehood is measured by the fact that this region, along with place names (toponyms) of various origins, has been socio-political for millennia, including

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							material and cultural monuments in other regions of Azerbaijan. These common values are proof that the region is Azerbaijanis homeland.		the essence of the events, preserved and developed the Albanian and Muslim-Turkish ethno-genesis, its soul, which was pre-Christian. The noteworthy point is that the influence of genealogy in the ethno-genesis (date of creation) of settlements of Basar-kechar district and in Eastern Azerbaijan (in Borchali mahal, Gazakh, Shamkir, Gadabay, Dashkasan, Kalbajar districts) was also great ^{235, 236} .
101	Jafarabad tombstone monuments	XII-XIII c.	In the village of Jafarabad in the current Zangibasar district, in Iravan uezd.	Zangibasar - Masis , Jafarabad was named Argavand from 4.04.1946.	Architecture	Cemetery monument	The toponym Jafar is derived from the Persian word abad, which means "a place with regular and numerous constructions and all conditions for living" in the Persian language ²³⁷ . It is an anthropotoponym. It is a structurally complex toponym. The toponym confirms that the region is an ancient Azerbaijani homeland.	Many of Jafarabad's grave monuments were taken to museums in Iravan and displayed as Armenian monuments. The rest were destroyed by the Armenians along with the graves.	In the cemetery built on the road from the village of Jafarabad, which is more than a thousand years old, there were more headstones and chests with images of horses, rams, camels, and bulls. Such tombstones were found in Reyhanlı, Goykumbaz, and Zahmat village cemeteries ²³⁸ . It is located 13 km north of the district center. Until Zangibasar region was formed, it was part of Vagharshabad (Echmiadzin) region. It is marked on the 5-verst map of the Caucasus ²³⁹ .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
102	Jujevang tombstone monuments	XII-XIII c.	It is located in Jujavang village, Barana district, Borchali uezd, Tbilisi Governorate.	Barana district - November-yan , Jujavang village has been called Jujavan since 1991.	Architecture	Cemetery monument	The toponym is probably named after the eldest son of Genghis Khan, Juji. However, the possibility that it is made from the word "chick" in the meaning of "small", "little" is closer to the truth. In other words, Jujavang means small temple. It is patronymic toponym. It is a structurally complex toponym.	Many of the Turkish graves and graveside monuments, which are the ancient material and cultural heritage of the history of Azerbaijan, belonging to the 12th-13th centuries and later historical periods, were destroyed by the Armenians. The remaining few monuments were assimilated by adding Armenian elements.	It is located 9 km from the district center. Although it is stated in Armenian sources that the village was founded in 1873, the material and cultural monuments in the village of Jujavang, including Turkish graves and castle walls, are the historical monuments of the 12th-13th centuries in the village, what means the history of the village goes back to more ancient times (Soviet Encyclopedia of Armenia, vol. IX, Iravan, 1983, p. 551). In the cemetery, there are many Turkish graves and tombstones of the 12th-13th centuries and later, along with images of horses, rams, and knights on horses, also there are horse and ram statues on graves. Horse, sun and sword images are more common on gravestone ram monuments.
103	Chaykand Oghuz graves	XVIII c.	It is located in Chaykand village, 25 km from the district center, in Chambarak district, in Garagoyunlu mahal territory.	Chaykand village name was changed to Dprabak on 19.04.1991.	Architecture	Cemetery monument	The Azerbaijani population was 409 in 1905, 677 in 1914, and 662 in 1931. During the tragic events of 1988, all Azerbaijanis were forcibly relocated from here.	After the 1988 deportation, the graves and tombstones in the Chaykand cemetery were destroyed.	The village of Chaykand belonged to the Gazakh uezd of Yelizavetpol Governorate, which was established on the basis of the tsar's decree dated December 9, 1867 on the change of the administration of the Caucasus and Transcaucasia. It existed within the territory of the Azerbaijan Democratic Republic from 1918 to 1920. After the fall of the Azerbaijan Democratic Republic, a military revolutionary committee was established in the Gazakh uezd. After the

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			Previous toponym	Current toponym					
									establishment of the Soviet government in Armenia (November 29, 1920), according to the administrative division of 1874, 44.5% of the territory of Gazakh district, including Azasu, Garadash, Gilinj village, Uzuntala, Baranin, Galachi, Kotikand, Goshgotan Kulpi, Yeni Diliyan, Old Diliyan, Karvansara, Garagoyunlu, Polad-Ayrim, Khashtar, Bashkand, Kulali, Mikhaylovsk, Tatlikand, Tovuzgala villages remained part of Armenia. The foundation of Chaykand village was laid in 1778 in the 18th century. Chaykand, which is part of Diliyan region of Ganja region, was one of the central villages of Garagoyunlu valley ²⁴⁰ .
104	Tombstones in the ancient Oghuz cemetery of Dashkand	VI-VII c.	It is located in Dashkand village, Basarkechar district, Goycha mahal.	The name of Dashkand village was changed on 19.04.1991 to Hayrik (father) - Ayrik.	Architecture	Cemetery monument	Ram and horse sculptures and figures on ancient graves in Oghuz cemetery, cuneiform inscriptions on stones and engraved stones are historical heritage of Azerbaijan in the region.	The Armenians, who wanted to erase the traces of Azerbaijan's history from the village, demolished and destroyed the Oghuz cemetery.	Dashkand was the largest village of Basarkechar district by area. The stone wall of the Iron Age fortification remained in the village, and there were shallow caves in the lower part. The Oghuz cemetery of the VI-VII centuries in Dashkand is a relic of the deep historical past. The cemetery contained a large number of 2x3 headstones and gravestones of horses and rams ^{241, 242, 243} .
105	Dastakerd village tombstone monuments	XIV-XV c.	In Dastakerd village, Garakilsa district, Zangazur mahal.	From 02.03.1940 Garakilsa district was named - Sisian ,	Architecture	Cemetery monument	The toponym is derived from the ethnonym of a supporter belonging to the	Some of the ancient gravestone monuments located in the village of	Dastakerd village was an Azerbaijani village with 100 households and up to 500 people, located 21 km south of Sisian district center, 4 km from Sofulu village, and 7 km from Shikhlar village.

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
				Dastakerd village - Dastakert.			Bargushad tribe from the Turkic tribe of Garachorlu. It is an ethnotoponym. It is a simple toponym in structure ²⁴⁴ .	Dastakerd are exhibited as Armenian monuments in museums in İrevan. Most of the monuments left on the ground were destroyed along with the graves. Several monuments remaining in the cemetery have been appropriated and displayed as Armenian monuments.	The word dastakerd is derived from the Persian word "dastakert", which means a hereditary form of ownership over lands that were the personal property of a feudal lord in Albania during the Sassanid era. Dastakert village was one of the ancient settlements. In the old cemetery located above the village, 2-2.2 meters long chest-shaped tombstones with Albanian alphabet written on them, horse and ram sculptures also prove that this village was an ancient settlement ²⁴⁵ . 555 Azerbaijanis lived in the village in 1908 and 400 in 1914. In 1918, the Armenians expelled the Azerbaijanis with massacres. After the establishment of Soviet power in present-day Armenia, villagers return to their homes. 358 people lived here in 1922, 338 people in 1926, and 434 people in 1931 - only Azerbaijanis lived here. In the 1950s, Armenians were moved here due to the establishment of the copper-molybdenum combine. In 1987, there were 1,700 Azerbaijanis and Armenians, 80% of whom were Azerbaijanis. In November 1988, Azerbaijanis were deported from their historical-ethnic lands by the Armenian state. Now only Armenians live here.
106	Afandi village tombstone monuments	XII c.	It is located in Afandi village, Sevan district, Yeni Bayazid uezd, Iravan Governorate.	Afandi village - from 01.4.1938 - was named Norashen.	Architecture	Cemetery monument	The toponym Afandi was formed on the basis of a personal name. It is an anthrotoponymy	Some of the ancient grave monuments were destroyed by the Armenians. The rest are	Other names of the village are also mentioned in Armenian sources as Rahmankand and Norashen. However, the ancient and original name of the village was Afandikand. In the 1930s, it was part of Kavar (Kamo) district ²⁴⁷ .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							m. It is simple in structure ²⁴⁶ . Toponyms and monuments represent the historical material and cultural heritage of the area.	presented as Armenian monuments.	Only Azerbaijani lived there: 28 people in the village in 1831, 224 people in 1873, 314 people in 1886, 422 people in 1897, 479 people in 1904, 654 people in 1914, and 650 people in 1916. In 1918, the inhabitants of the village were expelled by Armenians. Armenians were moved here from Turkey in 1918-20. After the establishment of the Soviet government in present-day Armenia, the surviving Azerbaijanis were forced to return to their native villages and live together with Armenians. In 1922, along with Armenians, 7 people lived here, in 1926 – 5 people, and in 1931 10 Azerbaijanis lived here. In the 1940s, Azerbaijanis were completely deported. There are historical monuments belonging to Azerbaijanis from the 12th century in the village. In the ancient cemetery of the village, there are many Turkish-Oghuz graves with statues on them. Horse, ram sculptures and inscriptions and images on many tombstones 2-3 meters high prove that Azerbaijanis have lived in the area since ancient times.
107	Ahmad bin Gasim's tombstone monument	1575	In the Ashagi Garanlig City-type settlement on the shore of Goycha Lake in Yeni-Bayazid uezd, Iravan Governorate.	Ashagi Garanlig was included in the territory of Martuni since 1926, and in the territory of Gegharkunik governorate since	Architecture	Cemetery monument	The monument on the grave of Ahmad ibn Gasim indicates that the area was the home of the Garagoyunlu, an ancient state of Azerbaijan.	These monuments, which are the legacy of the ancient state of Azerbaijan, Garagoyunlu, were destroyed by Armenians.	In the village of Ashagi Garanlig, in the area called the old cemetery, there is a tombstone of the Oghuz bey Ahmed ibn Gasim of the Garagoyunlu state ²⁴⁸ . On the tombstone of Ahmed ibn Gasim (1540-1575), four figures of rams of different sizes, a domed tomb, a water tank and a sun figure are depicted in the stone frame decorated with patterns. The

Material and cultural heritage in the historical lands of Azerbaijan									
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			Previous toponym	Current toponym					
				7.11.1995.					toponym has adopted the suffix -liq, which means "hill" and "rock" in Turkish, and based on the word "gara (black)" and means "hilly, mountainous, rocky place" ²⁴⁹ . The "n" between the word black and the suffix -hq acts as a closing consonant. The village is located in a rocky, mountainous area. The terrain of the village matches its name. The word "ashagi (down)" in the toponym means a distinctive sign ²⁵⁰ .
108	Zolakhach village tombstone monuments	IV-V c.	In the Zolakhach village, Ashagi Garanlig (Martuni) district, Goycha mahal.	Ashagi Garanlig district - Martuni, Zolakhach village - named Zolakar since 03.01.1335.	Architecture	Cemetery monument	The ancient Albanian-Turkish cemetery is one of the most valuable material and cultural heritages in the history of Azerbaijan. The image in the form of a firfira (propeller) on the feet of Ram statues means "coming from God and returning to God". It was also used by the Mongols. The image of the sun with a six-pointed star on the front leg is called the Star of	A six-pointed star and the sun are reflected on one side of the Ram statue, and the inscription on the other side was erased by the Armenians who moved to the village in the 19th century, according to their usual characteristics, and is presented as an Armenian monument in the current period. After the current deportation of 1988, grave monuments	It is located in the village of Zolakhach, close to the village houses and even on the border of the houses. In the cemetery, there are a lot of tombstones and chests, which are examples of Azerbaijan history from different periods. Many of the ram statues in the cemetery are different from gravestone ram statues in other regions. The difference is that bigger ram statues carved from yellow rock are very skillfully made similar to the real ones, with an embroidered bag on the neck and a six-pointed star on the front legs, and a firfira (propeller) image on the back leg and the sun are reflected ²⁵² . A part of the Azerbaijani population of Zolakhach village was destroyed in 1918-20, and a part was displaced.

Material and cultural heritage in the historical lands of Azerbaijan									
№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							David or the Seal of Suleiman, but the oldest examples of this stamp are found in Turkish and Turkish geographies, and have been used to this day. It means "do exist, do create" ²⁵¹ .	were destroyed because they could not Armenianize them purposefully. The rest have Armenian elements added to them and are presented as Armenian monuments after deportation.	
109	Gullubulag tombstone monuments	XVIII-XIX c.	In Gullubulag village in Amasiya (Aghbaba) district.	In 2007, it was named Burakn .	Architecture	Cemetery monument	The tombstones in the Gullubulag cemetery are material and cultural evidence confirming that Azerbaijanis have lived here since ancient times ²⁵³ .	After the 1988 deportation, some of the monuments in the village were destroyed and the rest were Armenianized ²⁵⁴ .	The Gullubulag cemetery was the ancient home of the Turkic-Oghuz tribes. In the so-called ancient cemetery, there are many horse and ram tombstones. In addition, inscriptions and images of Albanian and various Turkic tribes were found on some tombstones. In Gullubulag there were many toponyms related to the names of national heroes: Koroglu cave, Nigar valley, Nabi River, etc. In the village there were mosques, pirs, pilgrimages and ancient grave monuments. Gullubulag village was the largest village of Amasiya (Aghbaba) region of Western Azerbaijan. Azerbaijanis lived in this village until 1988. After the 1988 deportation, Armenians from Bogdanovka region of Georgia settled in Gullubulag village ^{255 256 257 258} .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
110	Guluduzu tombstone monuments	XIII-XIV c.	In Gulluduzu village, Keshishkand (Yeghgnadzor) district. Daralayaz mahal.	The name of Guluduzu village was changed to Vardahovit on 19.04.1991.	Architecture	Cemetery monument	Guluduzu was the home of the ancient Turkic-Oghuz tribes. The reason why the Armenians secretly moved and destroyed the monuments was to erase the history of the Turkish ethnoses from them.	From the second half of the 1940s, the grave monuments were secretly loaded into trucks by Armenians at night, driven to the center of the region and destroyed ²⁵⁹ .	There was no limit of the ram stones in the ancient cemetery of the village. Ram stones (statues) stood above all the ancient graves here. In 1831, 115 Azerbaijanis lived in the village, and in 1979 – 369 Azerbaijanis. Toponym means flowery (gullu) place ^{260, 261, 262} .
111	Hors village monuments	XI-XIV c.	In the village of Hors in Keshikand (Yeghegnadzor) district of Daralayaz mahal.	In 1728, it was mentioned as Khors in the "Iravan governorate review notebook" ²⁶³ .	Architecture	Cemetery monument	The toponym khors was formed on the basis of the Turkish ethnonym. In the Azerbaijani language, q~x~h sound replacement is regular. The ethnonym Khors (hors) is also mentioned in the forms gors, khoros, khurs.	A part of the rich historical monuments, which include the remains of the Albanian church, the Oghuz cemetery, the remains of the buildings of the ancient Oral Malukh and Gushkhana (13th-14th centuries), were appropriated by adding Armenian elements, and the rest was completely destroyed ²⁶⁴ .	The village name was first mentioned in historical sources in the 10th century. In this ancient Azerbaijani village, there are many historical monuments of the 12th-14th centuries, remains of the Albanian church, Oghuz cemetery, remains of the buildings of the ancient villages of Oral Malukh and Gushkhana (13th-14th centuries). At the end of 1919, the inhabitants of the village were attacked by Armenians and completely expelled. Armenians from Iran were settled in the village. After the establishment of the Soviet government in present-day Armenia, survived Azerbaijanis villagers were able to return to their homeland. Along with Armenians, 192 Azerbaijanis lived here in 1922, 172 in 1926, and 234 in 1931. In November 1988, Azerbaijanis were expelled again. Now Armenians live there ²⁶⁵ .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
112	Khalisa village tombstone monuments	480, 486, 494	Aran region of Vedibasar mahal, Aghridagh valley, 10 km southwest of Vedi district center Boyuk Vedi settlement, 3 km from the Irvan-Nakhchivan-Baku railway line, Irvan-Nakhchivan highway, above the water ditch that separates from the Vedi River in Khalisa village.	The name of Khalisa village was changed to Norakert on 19.04.1991.	Architecture	Cemetery monument	Although the toponym is derived from the Arabic word khalisa, which means "state land, land belonging to the state", it was a village inhabited by Azerbaijanis. It is a simple toponym based on relief. It shows that it is an ancient settlement ²⁶⁶ .	The monuments were completely destroyed by Armenians during the deportation of Azerbaijanis.	Tombstones with inscriptions in the Arabic alphabet were found in the ancient cemetery located on the outskirts of Khalisa village. A lot of tombstones were found with the dates of death written on the stones as 480th, 486th, 494th Hijri date. 149 Azerbaijanis lived in the village in 1831, 864 in 1873, 960 in 1886, 1165 in 1897, 957 in 1904, 1053 in 1914, and 1159 in 1916. In 1918, Azerbaijanis were expelled by Armenians with massacres. Armenians from abroad (Iran and Turkey) were also settled in this village. After the establishment of Soviet power in present-day Armenia, Azerbaijanis were able to return to their native villages. In 1922, 311 Azerbaijanis and 290 Armenians lived here, in 1926, 331 Azerbaijanis and 240 Armenians, in 1931, 588 Azerbaijanis and 276 Armenians, in 1972 more than 1,500 Azerbaijanis and up to 600 Armenians lived here ²⁶⁷ . In November-December 1988, Azerbaijanis were completely deported from their historical-ethnic lands by Armenia. Now only Armenians live here ²⁶⁸ .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
113	Iravan tombstone monuments	XI-XV c.	Iravan until 1828, 1828-1936 Erivan	From 1936 Yerevan	Architecture	Cemetery monument	The monuments belonging to the Turkic-Oghuz tribes in the cemetery, which keep the historical traces of the ancient era alive in Iravan, are of great importance in terms of the study of the ancient period of Azerbaijan's history, in addition to the fact that the region is the homeland of Azerbaijan.	The historical monuments in the Iravan cemetery were destroyed by the Armenians.	The ancient cemetery in the city of Iravan is rich with tombstones belonging to different periods of the history of Azerbaijan. In the cemetery, where there are many Turkish-Oghuz monuments, there are two statues of rams in a frame on a stone slab, and an image of a boy from the middle centuries standing on a horse with a bow in his hand, ram figures, and human images on stone ²⁶⁹ . The abundance of such monuments in the cemetery indicates the ancient history of Azerbaijan in the area.
114	Tombstone monuments in the Oghuz cemetery in Kichik Mazra (Bala Mazra) village	1345	It is located in Bala Marza village, Basarkechar district, Goycha mahal.	From 11.06.1969 Basarkechar district was named Vardenis and Kichik (small) Marza village – Pork (small) Marza.	Architecture	Cemetery monument	The toponym is derived from the word mazra (mazru), which means "planted land, plowed and seeded field" in Arabic. It is a toponym that indicates relief. It is a complex toponym in structure, and the	The ancient Oghuz graves were destroyed and ruined Armenians after the mass deportation of Azerbaijanis in 1988.	In the village of Bala Mazra, there is an Oghuz cemetery dating back to the IV-VII centuries. The tall headstones standing like a forest on top of the 2–3-meter high Oghuz tombstones are petrified legends about the ancient ancestors of the Azerbaijani Turks, who were turned into living witnesses of history by the artistic geniuses of the "Avesta" architecture school and the craftsmen of the jeweler's taste. The area called the old cemetery is rich in tombstones from the Albanian-Turkish era. There was an Albanian church from the X-XII centuries in the

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							monuments show that the village was an ancient Turkic-Oghuz homeland ²⁷⁰ .		territory of the village. Also, during a series of excavations conducted by the Oghuz Turks in the cemetery in the area we call "Gerbi Azerbaijan" during their conscious scientific life, the rich archaeological culture discovered dating back to hundreds of years BC was written in the name of the Yandanchi population, who were moved to the Front Caucasus as a family in 1828. This is the indisputable truth. that this archaeological culture belongs to the history of syncretic common Turkish spirituality, culture and statehood created by the Oghuz Turks together with their relatives during the period of the three Turkish states (Biaini, Arme, Parthia) that the Azerbaijani Turks included in the temporary administrative territories of the Transcaucasian lands in different eras of history - Turkish It is the wealth of the world. In our work called "Biaini Kingdom", detailed studies were carried out about it ²⁷¹ .
115	Gabakhli tombstones descriptions	XI-XII c.	In Gabakhli village, Keshishkand (Yeghegnadzor) district, Daralayaz mahal.	The name of Gabakhli village was changed to Goghtanik in 1990.	Architecture	Cemetery monument	The toponym is the name of the Turkish Gabag tribe, added to the suffix -li, which indicates belonging, and means "place, village belonging to the Gabag tribe".	The monuments were stolen in parts by the Armenians, the villagers dismantled their stones and used them in the construction of their walls.	In the cemetery of Gabakhli village, there were many stones with the shape of rams and horses on the graves. In addition, in the lower part of this village, there are an ancient monument and a large monument with several arches and the door facing the Qibla. These monuments belonged to ancient Albanians ^{272, 273} .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
116	Garabulag tombstone monuments	XVII-XVIII c.	Iravan Governorate, Echmiadzin uezd, in the Garabulag village in the current Abaran District.	The name of Garabulag village was changed to Yerinjatap on 15.07.1946.	Architecture	Cemetery monument	The facts show that the process of Turkification took place in the Albanian tribes even before Islam, and they accepted Islam and participated in the formation of the Azerbaijani people.	The Turkish-Oghuz tombstones located in the village of Garabulag were destroyed by Armenians. Some of them were Armenianized.	There was also an ancient cemetery 100-150 meters from the building. About 20 Albanian graves with different patterns and inscriptions were buried into the ground near the house of villager Goshunali Baghir oghlu (1923-1981). These square and hexagonal chest stones were 1.5 m long and 60-70 cm thick. In 1974-1975, large-sized human bones were also discovered during the excavation works in those places. In 1972-1973, when excavation work was carried out on two artificial hills (3-5 meters high) in the western part of the village (200-300 m from the houses) near the Bichanak-akanek field, human bones were found in the middle of the circular stone masonry, 4 large and 3-4 small jugs of different sizes were found ²⁷⁴ .
117	Garakilsa tombstone monument	1200	In Garakilsa city, Garakilsa district center of, Zangazur mahal.	Garakilsa district has been named Sisian since 02.03.1940.	Architecture	Cemetery monument	In the cemeteries of Western Azerbaijan, the inscriptions on the stone ram sculptures created by the masters of Azerbaijan in the middle of the century, the artistic carving craftsmen, point to the antiquity of the material and cultural heritage of Azerbaijan.	Armenians destroy the inscriptions and images belonging to the Azerbaijani people engraved on the monuments in the cemeteries of Western Azerbaijan and present them as Armenian or Persian monuments.	The following is written on one of the ram statues in the ancient cemetery located in the Garakilsa district: Every being on earth is bound to perish. Only your Lord Himself, full of Majesty and Honour, will remain 'forever' Nobel Quran, 55 surah 26-27 ayah, Translation: Habiba Aliyeva ²⁷⁵ .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
118	Garakilsa tombstone monument	1345	In Garakilsa city, Garakilsa district center of, Zangazur mahal.	Garakilsa district has been named Sisian since 02.03.1940.	Architecture	Cemetery monument	The statue of a ram inscribed with the Arabic alphabet on the top of the Garakilsa, as well as the names of ancient palaces, castles and temples immortalized in various historical sources leave no doubt that these areas have been the motherland of the Turkic-Oghuz tribes since the earliest times. Complex anthropological -archaeological historical studies show that Armenians never lived in Garakilsa.	The statue of a ram carved out of rock in Garakilsa, with an inscription on it, is now presented by Armenians as a Persian monument.	The following is written in the Arabic alphabet on one of the ram statues in the ancient cemetery located in the Karakilsa district; This grave belongs to the deceased son of Aliguli. 1345 m. 1926. Translation: Habiba Aliyeva ²⁷⁷ .
119	Gundagsaz tombstone monuments	X-XIII c.	In the village of Gundagsaz in the present-day Alagoz (Aragadz) district, Alexandropol	Iravan - from 1936 Yerevan , was a part of Abaran district until 15.03.1972, when Alagoz	Architecture	Cemetery monument	The toponym is derived from the combination of the Turkish word kondak, which means "gun barrel"	The ancient monuments in the old cemetery located close to village houses were destroyed by Armenians	There are Albanian-Oghuz monuments from the ancient period in the area called the old cemetery in Gundagsaz village. Most of the graves in the ancient cemetery, which is located in the countryside and is located 50-60 meters from the houses in the village, have

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
			uezd, Iravan governorate.	(Aragadz) district was formed. The village of Gundagsaz has been called Ryataza (Taza Hayat) since 25.01.1978.			and the Turkish word saz, which means "swamp, soil where water comes out, clay". In the Turkish language, the word "kondak" is also used in the sense of "burning sulfur box and bucket opened during a fire", "a collection of combustible substances thrown into the yard or under the stairs". It is a toponym with a complex structure based on relief ²⁷⁸ .	after the mass deportation of Azerbaijanis in 1988, haystacks of the villagers were collected in the cemetery. At the present time, some stone fragments belonging to the graves and only one grave horse statue and two tombs remain ²⁷⁹ . Armenians present 2 tombs and chests belonging to Azerbaijanis to the international community as Yezid temples ²⁸⁰ .	horse and ram sculptures and a knight holding a sword on a horse in a patterned frame on large tombstones, on the horse, there are images of a boy holding the bow of an arrow in a weighted position to hunt a gazelle (deer) in front of him, and images of a horse, a ram, a deer, and a gazelle ²⁸¹ .
120	Mir Abbas agha's grave / sacred place	XVIII-XIX c.	Zangibasar mahal, Zangibasar district center, 2 km west of Ulukhanli settlement, on the left bank of the Zangi river, in the village of Ashagi Necili , behind the	On 25.01.1978, the name of the village was changed to Sayat Nova .	Architecture	Cemetery monument	It shows that the village is an ancient settlement and shows its religious beliefs to Azerbaijanis.	It was destroyed by Armenians after the 1988 deportation.	The wide and tall tombstone with inscriptions on the grave of Mir Abbas Agha, located in Taza cemetery, has been turned into a sacred place. The villagers swore at the grave of Mir Abbas, said sacrifices, made vows, and made intentions. Only Azerbaijanis lived in the village until 1828, Armenians were moved from abroad in 1946-48 ²⁸² . Despite this, there were many Azerbaijanis living in the village until the 1988

Material and cultural heritage in the historical lands of Azerbaijan									
№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
			mosque.						deportation. The toponym was formed on the basis of the Turkish ethnonym "najli" with the word low, which means a distinguishing sign. It is an ethnotoponym and a complex toponym in structure ^{283, 284} .
121	Albanian chest stone monument in Narimanli village	1112	In the village of Narimanli , Basarkechar district, Goycha mahal.	The name of Narimanli village was changed to Shatvan on 19.04.1991.	Architecture	Cemetery monument	The Albanian chest stone was placed on the passage outside the cemetery, under which those with intentions, prayers, fears and longing for children were passed ²⁸⁵ .	Until the deportation of Azerbaijanis in 1988, the monument was preserved and guarded by Sayid Rahim Mashadi Mehdi oghlu. It was destroyed by Armenians.	The "Albanian chest stone" located in the Narimanli village cemetery is 30 cm thick, 80 cm high, 2.5 m long, an eagle on the head, and a caravan of horses and camels on the sides. At the beginning of the 1920s, Seyyed Rahim, who read an old tombstone inscribed with Arabic alphabet in the west of the cemetery, stated that this grave belongs to the warlord Shahsuvar Shahbalad, who became shahid in the battles of 1112 Hijri, and to keep his spirit alive, he gave his son Shahsuvar (1928-2000), and his grandson Shahbalad (1982-1994) names. The chest stone was placed above the passage outside the cemetery. The protection of this stone was provided by Seyid Rahim Mashadi Mehdi oghlu (1904-1974), the owner of people's place of pilgrimage and religious mystic sacred place ²⁸⁶ .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
122	Narimanli village tombstone monuments	XIV-XV c.	It is located in Narimanli village in Basarkechar district of Goycha mahal.	The name of Narmanli village was changed to Shatvan on 19.04.1991.	Architecture	Cemetery monument	In the Narimanli village cemetery, 3-5 gravestones with figures of rams and horses were preserved as places of faith of the population. The monuments represent the ancient historical heritage of Azerbaijan in the area.	In the early 1970s, those stones were stolen by the Hay Church and Dashnak elements ²⁸⁷ .	According to our great-grandfathers who were residents of Narimanli village, the name of the village was changed many times from the first day of its foundation, the end of the 14th century (1387-1388), the beginning of the 15th century (1410-1415) until December 1988. Huseyn-guluaghali (1387-1388) lived in Nariman until December 1926-1988. The dates of origin of the village's names Chukhurlu, Chamirli, and Ortakand are not recorded because they are not exact. As one of the religious-spiritual places of the region, in the Narimanli village cemetery, 3-5 tombstones with figures of rams and horses were preserved as a place of faith of the population, children who were slow to walk and did not open their mouths circled around those tombstones ²⁸⁸ . These monuments were stolen and taken to various museums, like our other historical, material and moral treasures that were stolen and destroyed ^{289, 290} .
123	Saral Cemetery Monuments	XVIII-XIX c.	It is located in Saralli village of Sonlarar Hamamli (Spitak) district of Boyuk Garakilsa Alexandropol uezd of Iravan governorate.	In 1991, the name was changed to Nor Khachakar .	Architecture	Cemetery monument	The patterned stones, figures, statues on the graves in the Saral cemetery are proof that the country is the ancient land of Azerbaijan ²⁹¹ .	In Armenia, more than 500 cemeteries belonging to Azerbaijanis, such as Aghadada, Ashagi Shorja, Gullubulag, Saral cemeteries, were destroyed ²⁹² .	Saral village was one of the largest villages in the Boyuk Garakilsa area of Alexandropol uezd of Iravan governorate. Later it was part of Hamamli (Spitak) district. It is located 7 km east of the district center, on the right bank of Pambak river. There are monuments from different periods of Azerbaijan's history in the Saral cemetery. The first name of the village was Saralli. In November-December 1988, the inhabitants of the vil-

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
									lage - Azerbaijanis, were forcibly deported by the Armenian state. After that, the village cemetery was destroyed by Armenian vandals. In 1991, they changed the name of the village to Nor Kha-chakar ²⁹³ .
124	Urud tombstone monuments	XV-XVII c.	In the village of Urud , 8 km southeast of the district center, in the Garakilsa district of Zangazur mahal.	The name of Urud village was changed to Vorotan on 03.07.1968.	Architecture	Cemetery monument	Urud is the most important part of the monument complex. It is a medieval Azerbaijani cemetery.	It was destroyed by Armenians ²⁹⁴ .	In the front part of Urud village, on the left bank of the Bazar river, there is the Urud cemetery, which has a history of more than 500 years. The name of the village Rud is written on the ancient stones in the cemetery of the village (in 89 Hijri). There are ancient burial places in 14 places of Urud village: 1. In Chadir dash; 2. On the East side of Baydar kaha; 3. Murad's tomb; 4. In Takhtalar; 5. In Jidakhur; 6. On Ganjali Island; 7. At the river bank (Mashadi Ahmad place); 8. In Gazbaghi; 9. At the bottom of Gilas; 10. In Khasdara; 11. On the branch of Galacha; 12. In Purul (in the countryside and at the hills); 13. At the bottom of Badir rock; 14. In the village cemetery. The national-religious affiliation of the tombstones is a sign that these places are the ancient home of Azerbaijan ²⁹⁵ .
125	Yengija village, tombstone monuments in Oghuzlar cemetery	Circa XII-XIII	It is located in the lowlands of Vedibasar mahal, in the Aghridagh valley, 5 km southwest of Vedi district center, Boyuk Vedi	In 1991, the name of Yengija village was changed to Sisavan .	Architecture	Cemetery monument	The ancient Oghuz-Turkic cemetery is an important historical source for studying the history of ancient Azerbaijan.	Armenians covered up these historical facts and hid them from the public.	An ancient Oghuz cemetery was discovered during the excavation for the construction of a farm in the hills above the village of Yengija. The fact that the length of these graves is about 3 meters also proves that they are Oghuz graves. At the same time, this place was called Oghuz cemetery among the population ²⁹⁶ .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
			settlement, in the hills above Yengija village, a tributary of the Vedi River above the Bo-yuk river.						
126	Tombstone ram stone monument in Yeni Cholmakchi	XVI c.	In Yeni Cholmakchi side of Iravan. The city was Iravan until 1828, Erevan from 1828 to 1936.	Yeni Cholmakchi - Nor Nork, Iravan city has been called Yerevan since 1936.	Architecture	Cemetery monument	The monument belonging to the 16th century is a Muslim-Turkish tombstone.	The grave ramstone monument is currently exhibited as an ancient Armenian monument in a park in Yeni Cholmakchi (now Nor Nork) district of Iravan.	Patterns, different types of figures and inscriptions are reflected on the waist of the gravestone monument belonging to the Muslim-Turks. The images on some of the ram stones give an opportunity to have a broader idea about the identity and deeds of the deceased. Similar monuments are exhibited in the museum in Kars, Turkey. Gala street of Iravan city connected the area of Chokmakchi (today Nork) to the city center.
127	Gabakhli village tombstone monuments	The beginning of XIV c.	In the Gabakhli village cemetery of Keshishkand district, Daralayaz mahal.	Keshishkand has been named Yeghegnadzor since 1957, and the village of Gabakhli has been named Goghtanik since 1990.	Architecture	Cemetery monument	Monuments on graves and place names and toponyms of Azerbaijani origin confirm that the village of Gabakhli was historically the homeland of Azerbaijanis and that they lived here. After the 1988 deportation, the first Armenian families moved to the village.	Currently, this cemetery has been completely destroyed by Armenians. A part of the grave stone ram and chest left there is presented as an Armenian monument.	The toponym is added to the name of the Turkic Gabaq tribe and means "a place, a village belonging to the Gabaq tribe". According to the first population census of the Russian Empire dated January 28 - February 9, 1897, Iravan Governorate, Sharur-Daralayaz uezd, there were 566 people (312 men, 254 women) in the village of Gabakhli, and all of them were Muslims. In the old cemetery of the village of Gabakhli, Keshishkand district of Daralayaz district, there were many tombstone rams and chests.



TEMPLES

We do not covet anyone's land, although in the past some of Azerbaijan's lands have been lost. Our people still feel the loss of lost land. Even now, when we say Goycha district, Zangazur, our people's hearts ache, people live with the dream of those lands. But, at the same time, when the Republic of Azerbaijan gains state independence, we will never give our territory within the borders recognized by international organizations to anyone. Our proposals in this regard are clear: the armed groups of Armenia must leave the occupied territories, the territorial integrity of Azerbaijan must be ensured, Azerbaijan must be the owner of its borders recognized by international organizations.

Heydar Aliyev,
*Great leader of the Azerbaijani
people, National leader*

Material and cultural heritage in the historical lands of Azerbaijan									
№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
TEMPLE									
128	Albanian temple in Ardanish village	VI-VII c.	Near Ardanish village, Chambarak district, Goycha district.	Chambarak district - since 31.12. 1937 it has been called Krasnoselo .	Archaeological monument	Temple	It is an undeniable fact that the ancient inhabitants of Ardanish are Turkic tribes. The glorious pages of our history are reflected in the inscriptions there. These inscriptions are written in the Goyturk alphabet. The Oghuz Turks used the Goyturk script, and the Orkhon-Yenisey was drawn with this script. From this point of view, this area is important part of the history of Azerbaijan ³⁰² .	In the area of Adatepe on the Ardanish peninsula and on the peak of the mountain called "Ojak bashi", there are the remains of the Albanian church, as well as the remains of an ancient settlement (the village called Adatepe according to historical sources). Currently, it is one of the historical places that Armenians use to attract foreign tourists ³⁰³ .	During the construction of the railway in the 70s of the 20th centuries, in a south-westerly direction of Ardanish village, in Sari Guney area large-scale excavation works were carried out, and it became clear that there are several cultural layers. On the hill in the eastern part of the village - the temple known as the shrine at the pilgrimage - there were several stones with Albanian inscriptions on them. Unfortunately, the inscriptions on those stones (about 30 cm thick, about 1.5 meters in width and length) were not studied, and the historical monuments listed above did not become objects of scientific research. That monument was a remnant of the Albanian church. This temple is a round structure with a diameter of about 6 meters and consists of two rooms. The entrance to the temple is to the south, towards Goycha Lake. There is a niche in the back room. The remnants of sacred places on the wall remained as the last period. In the first room there were stone inscriptions with writing on them. The glorious pages of the history of Azerbaijan were reflected in the inscriptions there. These inscriptions were written in the Goyturk alphabet. The Oghuz Turks used the Goyturk script, and the Orkhon-Yenisei was drawn with this script ³⁰⁴ .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
129	Albanian temple in the village of Aldara (Alidarasi)	V-VI c.	In Zangazur mahal of Yelizavetpol Governorate, now in Alidara (Aldara) village in Meghri district.	Mighri district - Meghri , Al-dara village - Alvank .	Architecture	Temple	The toponym was formed from the combination of the word "al" which means "red" in the ancient Azerbaijani language and the word "valley" which means "deep hole" and means "red valley". It was named Aldar because the soil of the village consists of red rocks. It is a toponym with a complex structure based on relief ³⁰⁵ .	The Albanian temple in the village of Aldara was not repaired because it was not an Armenian monument and was destroyed. At present, there are ruins in the area where it is located.	The village of Alidarasi was about 1 km away from the village of Malev, where 15-20 families lived, on the same farm (collective farm named after the XVIII Congress of the Party). In this village, there was an ancient Albanian temple dating back to the V-VI century ³⁰⁶ . The small temple was built of red stone rocks and it consisted of a thick wall surface. The area around the temple and the village area are rich in ancient Albanian-Turkish monuments that reflect the history of Azerbaijan. The village had 131 people in 1831, 911 people in 1873, 1077 people in 1886, 1897 1094 people, 1505 people in 1904, and 1987 people lived in 1914. In 1918, the population was subjected to Armenian aggression and deported. After the establishment of the Soviet government in present-day Armenia, the survivors of the villagers returned to their historical-ethnic lands in 1922-1924. Azerbaijanis lived here: 414 people lived here in 1926, 490 in 1931, 601 in 1959, 831 in 1970, and 784 in 1979. On November 24-28, 1988, the residents of the village - Azerbaijanis, were deported from their historical-ethnic lands by the Armenian state. Now Armenians live here ³⁰⁷ .
130	Albanian temple in Bayburd village	XII-XIII c.	In Bayburd village, Gamarli district, Iravan uezd.	Gamarli district was renamed Artashat .	Architecture	Albanian temple	The toponym was formed on the basis of the Bayburt ethnonym from the	Armenian elements have been added to the Albanian temple, and it is	It is located 24 km southeast of the district center, on the bank of the Milli branch of the Azad river ³¹⁰ . 3 km outside the village of Bayburt, on the river valley (200 m away), sparse fruit trees were

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
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							Oghuz lineage. One of the Gizilbash tribes was called Bayburdlu ³⁰⁸ .	presented as an Armenian temple.	planted around the old temple building. An ancient Albanian temple with a height of 5-6 meters was preserved in the middle of the village. The lower part of the building was underground. During the Soviet rule, it was used as a grain warehouse ³¹¹ .
131	Goyarchin temple	V-VI c.	In Goyarchin village, Karvansara district, Garagoyunlu district.	Goyarchin village was abolished in 1956 and merged with Salah village.	Architecture	Temple	Goyarchin village was a village inhabited only by Azerbaijanis. In 1950, 107 Azerbaijanis were registered there.	The village was abolished in order to erase the traces of Azerbaijanis from the village. The ruins of the temple remain.	The temple of the 5th-6th centuries in Goyarchin village represents the ancient Albanian era. Objects, exhibits and writing boards belonging to the Albanian period located inside the dilapidated temple were transported to the museums in Iravan on the basis of the instructions of the Armenian administrators during the Soviet period. The village of Goyarchin was rich in cultural and material historical monuments from the period of the Albanian kingdom. There were large tombstones measuring 2x3, 3x3m. While the Azerbaijanis lived there, the Armenians canceled the village because they could not Armenianize these monuments, merged it with the village of Salah, and relocated its population there ^{312, 313} .
132	Khorvirab Monastery	642	It is located on a rock in the lowland of Vedibasar mahal, on the banks of the Araz river, in the ruins of the ancient city of Artasha.	The name of Vedi district was changed to Ararat on 15.05.1968.	Architecture	Monastery	Azerbaijanis lived around the ancient temple and the area was a Turkic-Oghuz homeland. This ancient temple has become a pilgrim	It functions as an Armenian church with the addition of Armenian elements.	Khorvirab Monastery is located on a rock in the lowlands of Vedibasar mahal, on the banks of the Araz River, in the ruins of the ancient city of Artashad. An interesting story is known about the history of the temple. Thus, while trying to spread Christianity in Armenia, Gregory the Educator was exiled far from Armenia by the Armenian Tsar Trdat II

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							mage for the surrounding community.		(286-343) and was kept in a well in the territory of this monastery for thirteen years. During the Sasani reign of Shapur II (309-379), the city of Artashad was completely destroyed. In the 6th century, a temple was built in the same place where St. Gregory was lowered into the well, and this place became a sanctuary for the surrounding community. Later, new buildings were added to the temple ^{314 315} .
133	Albanian temple in Khosrov village	IV c. BC	It is located in the center of Khosrov village, at the foot of Zarinji mountain of Vedi district, Vedibasarmahal.	Khosrov village was abolished in the mid-1930s. Now it remains in ruins ³¹⁶ .	Architecture	Temple	Armenians evacuated Khosrov village in 1930 and forced the population to move to other places of residence in order to carry its material and cultural heritage under the pretext of protecting the rich diversity of flora and fauna. The monuments here represented the Albanian-Turkish culture.	The written and embroidered plates and stones of the temple were dismantled by the Armenians and taken to Iravan city. The temple was destroyed until the 1988 deportation.	The village of Khosrov is one of the historical places where mystically charged sacred places are spread in the villages and hamlets of the Vedi region. In the central part of the village of Khosrov, an Albanian temple dating back to the 4th century AD was erected. This 10-meter-high, four-cornered building was completely demolished. The ground was covered with cobblestones. When the Dashnaks destroyed the houses and buildings of this village and poured into the "Kilsa Daresi" of Khosrov River, they removed the written and embroidered plates and stones of the temple and took them to Iravan city ³¹⁷ .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
134	Garakilsa (Saint Gregory) temple	VI-VII c.	Zangazur mahal, Garakilsa district.	Garakilsa district - from 01.03.1940 - was named Sisian .	Architecture	Temple	The fact that the Sisian Armenians called this temple "Garakilsa" in the language of Azerbaijanis until recent times shows that the temple is a monument of ancient Albanian-Turkish history.	Although the temple was partially destroyed as a result of an earthquake in Sisian in 1931, it was later restored and since 1961 it has been appropriated by Armenians and functions as an Armenian-Gregorian church ³¹⁸ .	This monumental temple, built on a high hill in the center of Sisian region, was built in the VI-VII centuries. This temple, which is considered one of the most beautiful religious monuments created by Albanians who adhere to the Diophysite sect of Christianity, was named Garakilsa because it was built of black, hewn basalt stone. Until recent times, Sisian Armenians also called this temple "Garakilsa" in the language of Azerbaijani Turks. The name of the city is also based on the name of the black church belonging to the Albanians in the area. It is a structurally complex toponym ^{319, 320} . According to historical sources, the Garakilsa temple existed in this region before Christianity and was built on the site of a pagan temple. It is said that the church was built by the order and funds of the then Sunik prince Kaozat. Inside the building, a picture of Khaozat is engraved on a stone on the wall. Khaozat's narrow, almond-shaped squint eyes attract one's attention. It is interesting that the face and eye structure in the pictures of St. Theodoros and Hovsep, Sunik bishop next to him at that time, are also Kipchak type. This is a strong detail that either really shows that they were of Albanian-Turkish origin, or that the architect was of Turkish nobility ³²¹ . It is known that at that time the Sunik churches were part of the group of Diophysite Albanian churches and were hierarchically subordinated to the Catholic Church of Albania. Therefore, the style and ornaments used in other Alba-

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
									<p>nian temples and many Byzantine churches occupy a large place in the architecture of Garakilsa. The construction of the black church in the shape of eight corners and the dome-shaped roof are probably related to the deity cult brought by the ancient Turks from Tibet.</p> <p>Garakilsa temple has two doors, one from the south and one from the west, and three windows on each wall. The windows on the side walls are triangular in shape. Many images from the "Gospel" are reflected on the inner walls of the temple³²².</p>
135	Gipchag temple	VII-XII c.	Albanian (Turkish) Christian temple in Gipchak village, Artik district, Shorayel mahal.	The name of Gipchak village was changed to Arich on 31.05.1946, and the name of the temple was changed to Arichavank .	Architecture	Temple	As the name suggests, the temple belonged to the Gipchag Turks. Gipchag village has been the motherland of Turkic-Oghuz tribes since ancient times, the first Armenians were brought to the village from Iran and Turkey in the middle of the 19th century ³²³ .	During the Soviet rule, it was used for various purposes. During the archaeological excavation conducted in 1966, the castle and the settlement part were also discovered. The temple is one of the monuments that Armenians could not rename and Armenianize.	The temple consists of two churches and other buildings. The main temple, built in the style of a domed hall, is believed to have been built in 1201. Gipchakavank is known as one of the most famous monastic centers in Albania and is especially famous for its school and beauty. During the archaeological excavations in 1966, it was known that it existed since the 2nd century BC and is one of the most famous fortress settlements in Albania. (Aziz Alakbarli). It is clear from the name of the church that the theory of "Turkification" of Albanians is wrong and is nothing more than a shadow on the history of the Turkish people of Azerbaijan ^{324, 325} .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
136	Gizil kilsa Albanian temple	V c.	In Arafsa village, Garakilsa district, Zangazur mahal.	Garakilsa district was named Sisian from 02.03.1940, Arafsa village was named Arevis from 03.07.1968.	Architecture	Temple	The Gizil kilsa is an ancient Albanian temple; convincing facts prove the antiquity of the village and the fact that its inhabitants are Azerbaijanis, followers of the Albanian-Turkish cultural heritage.	The ruins of an Albanian temple in Arafsa village are still preserved. The last photograph of the temple, taken in 2016, shows that it is presented as an Armenian temple ³²⁶ .	The church, which bears the same name as the village of Gizilkilsa, is located on the highest hill near the foot of the mountains, on the outskirts of the ancient Albanian temple settlement. One or two kilometers below the village, the church built in the Byzantine style in about the 5th century was located on the opposite side of the road between the villages of Arafsa, Hortuyuz and Jomartlu of the Sisian region in the Zangazur mahal of Western Azerbaijan. This church has nothing to do with the Armenian Gregorian religion. It characterizes the Byzantine Orthodox Church. It has underground storage chambers so-called "Giz dami". It is said that a person from the village of Jomartlu hid in that chamber for four years during World War II. It is built from specially cut quadrangle large brick stones measuring (approximate) 20x40x20. The temple consisted of a small building about 3m wide and 5m long. There were mines of gray granite, marble and tuff stones in the village. The stone of the Gara kilsa was brought from a place called Meshabashi. Fragments of red tuff carved there have survived to our days ³²⁷ .
137	Albanian temple in Goshabulag village	III-V c.	It is located in the Goshabulag village, Basarkechar district, Goycha mahal.	Goshabulag village has been called Shadjrek since 19.04.1991.	Architecture	Temple	It is clear from the inscriptions written in Garbar alphabet on the temple that Albanian Turks	In the village center, behind the former club and administration building, the remains of	Goshabulag was an ancient village where Azerbaijanis lived until mass deportation in 1988. In the center of the village, behind the former club and administration building, there is the remains of an Albanian temple built of very large

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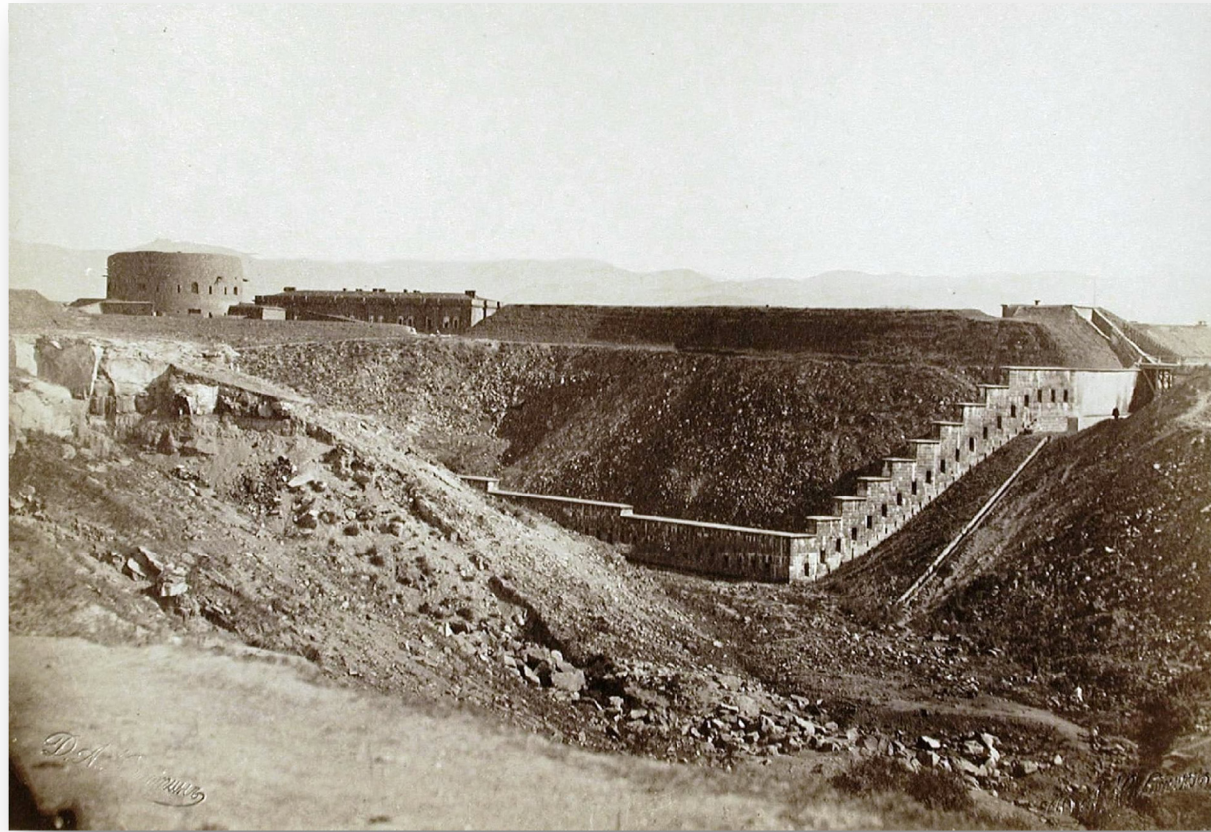
№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							lived in the territory of Goshabulag village in the III-V centuries ³²⁸ .	the Albanian temple (built of very large stones) are presented as an Armenian monument.	stones. They believed in the temple as a holy pir and observed its cleanliness. From the inscriptions written in Grabar alphabet on the temple, it is clear once again that there are evidences proving the history of Albanian Turks living in the territory of Goshabulag village in III-V centuries. The size of the stones in the old cemetery of the village was astounding. There are inscriptions written in Grabar alphabet on those stones. From here, it becomes clear once again that this cemetery was the cemetery of Albanian Turks. Since the headstones are very large and heavy, more than 60-70 cm of them are covered with soil layers. In the territory of the village there are remnants of ancient settlements ³²⁹ .
138	Sachli Khanim temple	VI-VII c.	It is located in the lower part of Aghkand village on Khosrov river, at the foot of Zarinji mountain of Vedi district, Vedibasar mahal.	The name of Aghkand village was changed to name in Armenian Ashotavan in 1966.	Architecture	Temple	In this area of the Vedi region, lived various Turkish clans, and the power and all material culture samples in those areas belonged only to them.	Armenianized after the 1988 deportation.	Aghkend was one of the villages rich in historical monuments in the Vedi mahal. Near the famous Khosrov Oak forest, on the Khosrov river and in the lower part of Aghkend village surrounded by that forest, there was a one-room prayer place (temple) among the steep rocks above the Kilsa valley. It is known from the stone plaque embedded in the walls of the temple that this building was built in honor of Sachli Khanim, the daughter of Khosrov Parviz II (570-628) from the Sasanian rule ³³⁰ .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
139	Safiyya (Gindivaz) temple	936	In the village of Gindivaz , 15 km north-east of the district center, on the left bank of the Arpa River, in the Pashali district of Deraleaz mahal.	Gindivaz village is among the villages whose name has not changed. It means "hill" in Persian. The name of the village is associated with the ancient Albanian temple Gindivaz .	Architecture	Temple	Oghuz is considered an ancient temple belonging to the Turkic ethnoses. Armenians started moving to the village from the 19th century.	The Albanian temple called Safiyya (Gindivaz), surrounded by high walls, was Armenianized.	Safiyya temple in Gindivaz village, built in 936, shows that the village has an ancient historical past. The interior of the temple is built of hewn stones, the entrance door is in the middle, a window is placed at the top of the door, and the top is finished in the form of a dome ³³¹ .
140	Vang (Vahanva) temple	913	It is located in Zangazur mahal, Gafan district, 7 km north of the district center, near Shaharjik village on the left bank of Okchu river.	The name of the village of Shaharjik has been changed. In Armenian sources, it is mentioned in the form Shharjik ³³² .	Architecture	Temple	On one of the stones of the monument, the following words are written in Grabar (ancient Armenian language): "This monument was built by the daughter of the Albanian tsar Sanakarim... in 913". This statement confirms that the territory and the monument are an ancient heritage of Azerbaijan's history.	In 1965, the historians of the Armenian Academy of Sciences considered it theirs and registered it as Vahanavank (Church of Vahan) instead of Vang.	During the Middle Ages, a number of historical monuments in Zangazur were artificially falsified, calling them Christian churches and temples, and an attempt was made to prove that only Armenians lived in this land in the 7th-10th centuries. The strangest thing is that even after knowing that the temples do not belong to Armenians, they do not want to admit it, on the contrary, they register them at the state reserve level. In 1965, historians of the Armenian Academy of Sciences named the ruins of a building consisting of several rooms in the residential area of the village called Vang, 4 km away from Shaharjik village in Gafan district, calling it Vahanavank (Vahan church) and not Vang. However, on one of the stones of that monument, the following words are written in Grabar (ancient Armenian language): "This monument was built by the daughter of the Albanian khan Sanakarim in 913".

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
									The inscriptions on the stone of the temple built by Sanakarim's daughter from the Albanian rule confirm that it is an Albanian temple ³³³ .
141	Albanian temple in Yukhari Kilsa village	XV c.	In the village of Yukhari Kilsa , Boyuk Garakilsa district, Pembak mahal.	Boyuk Kilsa is called Gugark .	Architecture	Temple	Ashagi Kilsa village, where the temple is located, was a Turkish-Oghuz homeland. The temple and the surrounding monuments confirm that the area is the historical homeland of Azerbaijan.	The ruins of the fortress destroyed by the Armenians remain.	There is an ancient temple in the village. The temple belonging to the Albanian era was demolished by the Armenians and turned into a collective farm warehouse. Since it does not belong to them, they turned the temple into a warehouse. This shows that Armenians did not consider Albanian temples as theirs during the Soviet period ³³⁴ , ³³⁵ .
142	Albanian temple in Zod village	II-I c.	Near Zod village, Basarkechar district, Goycha mahal.	The name of Zod village was changed to Sotk on 09.04.1991.	Architecture	Temple	The village has been inhabited by Azerbaijanis since ancient times. The temple and its surroundings were the home of Turkic-Oghuz tribes ³³⁶ .	In the 1960s, the Hays Armenianized them by putting their crosses and inscriptions on them.	According to some explanations, "Zod" in ancient Turkic languages means "a village, a place of residence in a hard, impassable high mountainous area". In the villages of Dashkand and Zod, 4-5 km south-east of this village, was built an Albanian temple belonging to the II-I century BC, which was quadrangular in shape, its height reached 10 m, and its top was covered with raft stones ³³⁷ .



I remember that there are districts between Nakhchivan and Armenia. I know them well, I have been there many times before. For example, there were Gamarli, Vedi, Zangibasar, Ulukhanli districts. From the border of Nakhchivan, from Sharur district to the current border of Armenia - that border was created in the 1920s, there was no such border before - all the districts up to Iravan are Azerbaijani districts. At that time, I traveled this way a lot by car and also by railway. All of them belongs to Azerbaijanis. We went, there is a village here, there is a village there, all the district centers belong to Azerbaijan, Azerbaijanis lived there. I only talk about this part of Armenia. For example, there is another part of Armenia, that is, the part towards Georgia. Azerbaijanis also lived there. Or let's take Zangazur. For example, Sisyan, Gorus, Gafan districts - now these names are called in Armenia, but they are all lands included in Zangazur. Most of the people living there were Azerbaijanis. But for some reason, autonomy was not given to Azerbaijanis at that time, neither there nor anywhere else.

*Heydar Aliyev,
Great Leader of the Azerbaijani people, National Leader*

Towers

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
TOWER									
143	Ju javang tower (tower's walls)	XII-XIII c.	It is located in Ju javang village, Barana district, Borchali uezd, Tbilisi governorate.	Barana district was named Novemberyan , and Ju javang village – Jujevan .	Architecture	Tower	Tombstones and gravestones belonging to various Turkic tribes in the fortress and ancient cemetery in the village of Ju javang show that the village is the homeland of Azerbaijanis.	The remains of the walls of the fortress in the village of Ju javang are currently presented as an Armenian monument.	There are historical monuments of the 12th-13th centuries, Turkish graves in the ancient cemetery, and tower walls in the village of Ju javang ³³⁸ . The toponym is probably named after the eldest son of Genghis Khan, Juji ³³⁹ , ³⁴⁰ . However, the possibility that it is made from the word "chick" in the meaning of "small", "little" is closer to the truth. In other words, Ju javang means small temple. It is patronymic toponym and structurally complex toponym ³⁴¹ , ³⁴² .
144	Chikdamal tower	The 1st millennium BC	It is located in the village of Chikdamal in Hamamli (Spitak) district of Alexandropol uezd of Iravan governorate.	The name of Chikdamal village was changed to Areveshog on 25.01.1978.	Architecture	Tower	The toponym is formed from the combination of words chik, which means "border", "term" in Turkish, and the word dam, which means "house, building", "one or two sides open, covered place, building", "stake, digging" in Azerbaijani. The "al" at the end is a topoformant.	The remains of the tower walls dating back to the 1st millennium BC remain in the village of Chikdamal ³⁴³ .	A tower in the village of Chikdamal in the modern Hamamli (Spitak) district of Alexandropol uezd of Iravan governorate. In the village there are remains of the tower walls dating back to the 1st millennium BC. Armenians were moved here from Maku governorate of Iran in 1828-1829. Apart from Armenians, 7 Azerbaijanis lived here in 1897. They were forced out of the village at the beginning of the 20th century. Armenians live there now. It is a toponym with a complex structure based on relief. Arm. SSR AS RH was renamed as Areveshog by the decree of January 25, 1978 ³⁴⁴ , ³⁴⁵ .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							The word "Chak" is also used in the sense of "narrow valley" and means "house, settlement, village located on the border". The information shows that the tower is the ancient cultural heritage of Azerbaijan.		
145	Dash qala tower	XVII-XVIII c.	It is located in Zangazur mahal, Garakilsa district, 18 km southwest of the center, between Dastagird village and Murkhuz village, at a distance of four km from Sofulu village on the left bank of Ayri river.	The name of Sofulu village was changed to Sisyan on 09.04.1991.	Architecture	Tower	The historical Stone Castle and other material and cultural monuments located in the village are ancient examples of the history of Azerbaijan here.	The stone castle was destroyed. Its stones were used in constructions. The ruins are still there.	In the northwest of the village of Sofulu, 4 km from the village, there was a magnificent Stone Castle - a famous defensive fortress. The age of Sofulu village dates back to VII-VIII centuries. The castle was built to protect against foreign invasions. The village was burned by Armenian Dashnaks in 1918. In the south of the village, on the south side of the north, there is a famous place called Dashgala. This place is more connected with the name of Gachaq Nabi. Protecting himself in this fortress, he destroyed the group of Gorus bailiff Salim Bey ³⁴⁶ .
146	Gighi tower	X c.	35 km northwest of the Gafan district center of Zangazur, in the village of Gighi	The name of the village is adapted to the Armenian language and used as Geghi .	Architecture	Tower	It was formed on the basis of the ethnonym "kighi" of Turkish origin.	Although the castle was destroyed, its remains are still standing.	A castle in the village of Kighi of the current Gafan district, in Zangazur uezd of Yelizavetpol (Ganja) Governorate. It is located 28 km west of the city of Gafan, on the right bank of the Gighi River. As the most important of these

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
			(Kichik Sofulu, Saralli) in the wide plain where the right branch of the Gighi river meets the Garli river.						monuments, the 10th century Gighi Castle is a brilliant example of medieval Muslim architecture. Although the castle was destroyed, its remains are still standing, the essence of the Gighi castle still exists ³⁴⁷ .
147	Gumru tower	VIII c.	In Gumru city, on the banks of the Arpa River in the Shorayel mahal.	Gumru was called Alexandropol in 1837-1924, Leninakan in 1924-1990, and Kumayri from 1990.	Architecture	Tower	Azerbaijanis lived in Gumru until 1830. Armenians relocated from Erzurum were resettled and the place was Armenianized ³⁴⁸ .	During the Russo-Iranian wars, the Gumri fortress was destroyed and its ruins remained.	The village of Gyumri has turned into a sonar city. It is the second largest city after Iravan. The name of the monument is mentioned as a fortress in VIII century sources. It was built of river stones and red bricks. In 1837, the Russians built a military fortress on a high place of the Arpa River. Gumri was named Alexandropol in 1840 and Leninakan in 1924 in honor of Nicholas I's wife Alexandra ³⁴⁹ .
148	Gafan tower	Circa VI-VII c.	It is located on the Gafan-Gajaran highway, on the right bank of the Okchu River, 10 km north of the present city of Gafan .	09.09.1930 and 11.04.1995 Gafan region . Now, according to the administrative-territorial division of the Republic of Armenia, there is no district named Gafan. The city of Kapan (new name) is the center of Sunik region ³⁵⁰ .	Architecture	Tower	Information about Gafan Castle, other historical monuments, castles, ancient inscriptions, mosques and churches of Gafan, photos prove that none of the churches in the villages of the region are monuments built by Armenians. Referring	The stones of the Kapan fortress were dismantled by the Armenians and used in various constructions. Only ruins remain of the castle.	People settled in the territory of Gafan district as early as the 6th century BC. The geographical extent of the states of Gatar, Bagkh, Zork, Govsak mentioned in the ancient Albanian and Armenian sources of the Sunik (Sisakan) governorate of Albania corresponds to the territory of the present Gafan region. The city of Gafan consisted of Gafan Castle (Bagaberd in Armenian sources) until the 18th century. The name of the Gafan region and the Gafan fortress is mostly related to the name of the Kapan tribe of the Pechenegs, one of the Turkic tribes. Gafan Castle is located on the highway, on the right bank of Okhchuchay, 10 km north of the present city of Gafan. In

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							to historical sources, we can undoubtedly say that the ancient buildings were Albanian monuments. Gafan Castle was important in terms of the safe living of the population and protection from foreign attacks.		order to achieve their dirty intentions in the future, the Armenians deceived the Azerbaijanis, transferred the lands to the disposal of the church with their consent, thus they appropriated many Azerbaijani villages of Gafa for hundreds of years. Gafan Castle was conquered by Salchuk Turks in 1103, the process of Muslimization of Gafan population was almost completed during this period. In 1170, due to the ingratitude of the Armenians, the Salchuk Turks were forced to expel them from Baghaberd and other villages ³⁵¹ .
149	Keshikchi tower	1603	Iravan city until 1828 Iravan, Erevan from 1828 to 1936.	Yerevan since 1936.	Architecture	Tower	Fortresses were of unparalleled importance in the military and defense work of the Iravan Khanate. In particular, the fortresses of Iravan and Sardarabad played a major role in preventing the enemy's intervention, continuing the long-term siege, and putting the enemy in a miserable situation ³⁵² .	Keshikchi fortress was destroyed and new buildings were built in the area where the fortress is located.	Keshikchi Tower, which is considered one of the historical towers of Iravan, was built by the Ottomans. A. Tabrizli gives interesting information about the construction of this fortress located on the right bank of the Zangi River and writes that after Shah Abbas I recaptured Tabriz in 1603, the Ottomans retreated to Nakhchivan and from there to Iravan under the pressure of the Shah's army. The Ottoman army that came to Iravan built another fort in the southern part of the Iravan fortress, close to it, and built a fence around it. The castle was later named "Keshikchi Gala". However, the French traveler J.Shardan gave some detailed information about the castle. He notes that there was also a small castle on the hill located on the north side (south-east) of Iravan Castle. The dis-

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
									tance between them would be a thousand steps. It is fortified with a double wall and artillery. It could accommodate 200 people. Its name is "Kechi (goat) Tower". (It should be noted that the author who translated J. Sharde's travelogue into Azerbaijani translated "Keshikchi Castle" as "Kechi(goat) Tower" ³⁵³ .
150	Galandar tower	XVII c.	Yelizavetpol (Ganja) Governorate, Zangazur mahal, Gorus district, near Aghbulag village.	The name of Aghbulag village, was changed on 09.04.1991 and named Aghbullak .	Architecture	Tower	Galandar fortress played the role of protection for Azerbaijanis from Armenian and other foreign attacks at the same time. The ancient castle has an important value as an example of historical heritage in Western Azerbaijan.	The ruins of Galandar Castle, which were left in a burnt state, were taken over by the Armenians and shown as an Armenian castle.	Aghbulag village was built by Khalaj tribes. One of the brothers living in Khalaj, Garakhan stays in Khalaj. The other brother, Galandar, moves to the Aghbulag area, where he builds a house for himself. It is said that he had many herds of cattle and sheep. The 1,000-year-old Galandar Tower was registered as a 17th-century monument ^{354, 355, 356} .
151	Loru tower	XI-XII c.	It is located in the city of Loru , 4 km from Stepanavan east of Jelaloghlu, on the left bank of the Kolagiren river in Dagh Borchali mahal.	Dag Borchali was named Loru , Kolagiran river – Dzoraget , Jelaloghlu - Stepanavan .	Architecture	Tower	The fact that the interior architecture of the mosque in the fortress, which is one of the nine mahals of the Karabakh Baylarbay of the Safavid state, is similar to	Loru district, one of the districts of Karabakh Baylarbay, and its center, Loru city, were destroyed after the Mongol invasion in 1236, and the castle was also	Loru city and region are named after the castle. It was built for defense purposes in the area where Azerbaijanis live. Although Lori Castle is presented in the sources as an Armenian castle of the 11th century, located near the Lori Berd village of Lori Governorate, Armenia, it is written as if it was built by David Anhoghin in 1065 to be the capital of the Tashir-Dzoraget Kingdom, but the fact that Azerbaijanis lived in the area, does

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							the Shusha Govharagha Mosque confirms that Azerbaijanis lived and ruled the area.	damaged as a result of this destruction. Although it was repaired in the 14th-15th centuries, it was destroyed again as a result of the attacks that took place in the later period. The castle whose remains are located in the area is presented as an Armenian monument.	not confirm this ^{357, 358} . In 1880, Borchali uezd was organized within Tbilisi Governorate, and its largest district was Loru. Since Loru forms the mountainous part of Borchali, it is also called Dagħ (Mountain) Borchali. It is written that the city of Loru once existed in this area, and that city was destroyed by the Mongols in 1236, rebuilt in the 14th-15th centuries, and subjected to Ottoman and Iranian attacks in the 15th-18th centuries. In 1918, the armed forces of the Armenian Dashnak government suddenly attacked and occupied the territories of Loru and Pambak mahals. At the Armenian-Georgian conference held in Tbilisi in January 1919, Borchali mahal (actually Loru district) was declared a neutral zone. In September 1920, the Georgian government, worried about the occupation of Gumri by Turkish troops, took control of the Loru neutral zone. In 1921, an agreement was reached between the Bolshevik governments of Georgia and Armenia on the transfer of Loru to Armenia ³⁵⁹ .
152	Shaki tower	IX c.	On the left bank of Bazarchay near Shaki village in Garakilsa district of Zangazur mahal.	On the border of Sunik.	Architecture	Tower	The Shaki fortress has preserved the name of the Saka (Shaka, Saklar) Turkic tribe that settled in Azerbaijan in	The ruins of the Shaki fortress, which is known to belong to Caucasian Albania, are located on the left bank of the	Shaki Castle was the main residence of the Albanian prince Sahl Ibn Sumbat in the second half of the 9th century. It played the role of an important defense and control point on the road leading to the desert in Bichanak Pass. In 837, as a result of the treachery of Sahl Ibn Sumbat, Babek was captured in the

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							the VII-V centuries BC and also proves the fact that the foundation of the fortress was laid by the Sakas.	Bazarchay near the village of Shaki in the Garakilsa (Sisyan) district.	Shaki fortress and handed over to the Arabs. Shaki Castle is also the meeting place of Gizil Arslan and Nizami Ganjavi ³⁶⁰ .
153	Talyn tower	VII c.	Guney village, Karvansaray district, in the territory of Gazakh-Shamshaddil sultanate.	Guney village was named Getashen from 3.01.1935, Kirants from 25.05.1967.	Architecture	Tower	The territories of the Guney village have been the motherland of the Turkic tribes since ancient times.	On 25.05.1967, the name of the village of Guney, located near the temple complex, was changed. After village was named Kirants, in all Armenian sources, the name of the temple was falsified and started to be written as "Kirants-vank" ³⁶¹ .	In the territory of Gazakh-Shamshaddil sultanate, near Guney village of Karvansaray district, 12 km west of the village, the Albanian Christian temple is surrounded by a large fortress wall. Although the temple complex was once surrounded by a stone wall, this fortress wall is currently in a state of collapse. Karvansaray district and Guney village, where the temple is located, have been inhabited by Kipchak tribes since ancient times. The first mass influx of Armenians began here after the occupation of the region by Tsarist Russia at the beginning of the 19th century ^{362, 363} .
154	Tower in Talish village	XIII-XIV c.	It is located in Talish village, Ashtarak district, Echmiadzin uezd.	Talish village was named Aruch from 11.11.1970	Architecture	Tower	The village of Talish, where the castle is located, was the homeland of the Turkic-Oghuz tribes, only Azerbaijanis lived in the village. The	The ruins of the 13th-14th historical ancient century castle still remain today ³⁶⁵ .	Talish village of Ashtarak district is a village rich in material and cultural monuments that are the heritage of ancient Armenian-Turkish and various Turkish tribes since the 7th century. The palace, temple and a part of the residence in the village are surrounded by castle walls. The thick fortress walls built in the 13th-14th centuries were able to withstand wars and attacks for many centuries. The

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							castle was built for defense purposes. The toponym Gizilbash is an ethnotoponym based on the Talish ethnonym from the Turkic tribe. It is a simple toponym in structure ³⁶⁴ .		village population was forcibly relocated in the 1940s and 1950s, Armenians brought from Iran and Turkey (370 people in 43 families) were settled in the village ^{366, 367, 368, 369, 370, 371} .
155	Tovuzgala tower	XVIII-XIX c.	In the city of Tovuzgala , former Sham-saddin district, Gazakh district, Ganja governorate.	Ganja Governorate – Yelizavetpol, Sham-saddin district - Berd, Tovuzgala city since 7.11.1995, it has been included in the administrative territory of Tavush governorate.	Architecture	Tower	Tovuzgala was an ancient Oguz homeland. The castle was built for defense purposes.	The fortress was repaired and restored by the Armenians, it was appropriated and presented as an Armenian monument ³⁷² .	The toponym is derived from the ethnonym "uz" (Oghuz) with the word "tov" which means "mountain" in Turkish, and the word "gala", and is used in the sense of "mountain gala of Uz (Oghuz)" ³⁷³ . The castle looks similar to the historical Shusha Castle. Different types of stones were used, and the presence of white, yellow, gray and black stones of different colors on the walls of the castle makes the castle located on the high ground look even more beautiful and majestic ³⁷⁴ .



Caravanserais

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classifi- cation	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
CARAVANSERAI									
156	Jil village caravanserai	XVII- XVIII c.	Near Jil village, Chambarak district, Goycha mahal.	Chambarak district - since 1920 - Krasnoselo .	Architec- ture	Caravan- serai	The caravanse- rai is located on the side of a bu- sy road. The settlement of merchants, tra- velers, resear- chers and peop- le of many cate- gories from dif- ferent regions and their socio- economic rela- tionship with the population had a great im- pact on the so- cio-economic development of the village and its surrounding areas.	The caravanse- rai near Jil villa- ge was used as a warehouse for a while during the Soviet era. The caravanserai, which was not repaired by the Armenians, blew up and col- lapsed, leaving ruins in the area where it was lo- cated.	As noted by foreign travelers, "Cara- vanserais of a slightly different shape, located at a certain distance from each other, were found along the road. The- se buildings were built of big and lar- ge hewn stones. Their roofs are flat and their rooms are vaulted. Caravan- serais have towers on four sides, which make them not only a shelter for caravans, but also a means of de- fense against robbers." The caravansa- ry around the village of Jil was also a one-story caravansary built in this manner ³⁷⁵ , ³⁷⁶ .

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
157	Julfa caravanserai	XVIII-XIX c.	Iravan until 1828, Erevan from 1828 to 1936.	Yerevan since 1936.	Architecture	Caravanserai	City and road differed caravanserais from each other. The caravanserai located around the bazaar in the city was considered both an inn for merchants and a market for selling goods. There were many shops around the caravanserai. Any merchant who came to Iravan would first take an empty shop located around the caravanserai and collect his goods here ³⁷⁷ .	In order to erase the historical past of the Julfa Caravanserai, which is considered the tangible cultural heritage of the history of Azerbaijan, the monuments of Azerbaijani heritage in the city were blown up by Armenians and other buildings were built in their place.	Julfa caravanserai was located in Iravan. This caravanserai was built of baked bricks, hewn ashlar and marble and had a beautiful appearance. It was more famous as a caravanserai where Iranian goods imported from Iran were sold. The caravanserai, which consisted of 38 shops, was also active as a wholesale warehouse ^{378 379} .
158	Afshar caravanserai	XVIII-XIX c.	Iravan until 1828, Erevan from 1828 to 1936.	Yerevan since 1936.	Architecture	Caravanserai	Only Azerbaijanis lived in the area where the Afshar caravanserai is located. The caravanserai was a place for merchants, travelers and other wayfarers to spend the night.	As a result of the collapse of the building on the right side of the caravanserai, the Afshar caravanserai was also damaged, it was blown up by the Armenians, and a new building was built in its place.	There were shops with high doors around the two-story Afshar caravanserai, which belonged to the Azerbaijanis of Iravan, was built in the Eastern architectural style and had a tall entrance door. The lower floor of the caravanserai is made of hewn ashlar and marble, and the upper floor is made of baked bricks. The upper part of the windows of the caravanserai with a balcony on the upper floor had oval iron bars ^{380 381} .

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
159	Georgian caravanserai	XVIII-XIX c.	Iravan until 1828, Erevan from 1828 to 1936.	Yerevan since 1936.	Architecture	Caravanserai	The presence of prayer rooms inside the caravanserai, built in the style of Azerbaijani architecture, confirms that it belongs to Azerbaijanis. Another fact is that the name of this caravanserai is in Azerbaijani ³⁸² .	At present, the "Sevan" hotel has been built on the site of the Georgian caravanserai ³⁸³ .	This caravanserai was built of baked bricks, hewn ashlar and marble and had a beautiful appearance. According to Armenian researcher T. Hakopyan, the largest and most famous caravanserai in Iravan was the Georgian caravanserai ³⁸⁴ . Caravanserai mostly functioned as a warehouse where goods imported from Russia and Georgia were sold wholesale. For this reason, it was called the Georgian Caravanserai. There were 78 shops in caravanserai and its surroundings. 24 of them consisted of private stores ^{385, 386} .
160	Haji Ali caravanserai	XVIII-XIX c.	Iravan until 1828, Erevan from 1828 to 1936.	Yerevan since 1936.	Architecture	Caravanserai	The capital of the Iravan khanate, the city of Iravan, was the main commercial center of the khanate. For this reason, a large warehouse, caravanserai, square and mints were located here. Caravanserai had an important place in the khanate as a place where merchants from local and foreign countries stayed and stored goods in their warehouses.	Haji Ali Caravanserai has not been repaired or restored because it is an example of Azerbaijani history and architecture in Iravan. New buildings were built on the site of the ruined caravanserai.	The caravanserai consisted of 40 shops ^{387, 388} .

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
161	Garabulag caravanserai	XVII-XVIII c.	In the village of Garabulag , present-day Abaran district, Echmiadzin uezd, Iravan Governorate.	The name of Garabulag village was changed to Yerincatap on 15.07.1946.	Architecture	Caravanserai	In 1918-1920, it was destroyed, burned and looted by the Hay church and Dashnaks.	Garabulag caravanserai was destroyed by Armenians.	In the middle of the village of Garabulag, there were rooms and prayer rooms of an ancient caravanserai, which was more than 300 years old. The caravanserai had a parking place for caravans, hotel-style rest rooms, a place (stable) and stables for riding and pack animals, a warehouse for storing trade goods, a shop selling various items, and a canteen. In Armenian and Russian sources, another name of the village is mentioned as Gazarabad. The name of the village is taken from the spring in the village. It is formed from the words black and bulak, meaning "poor, not suitable for drinking". It is a hydronym and a complex toponym in structure ^{389, 390, 391} .
162	Garahisar caravanserai	XVIII-XIX c.	On the side of the road from Goycha mahal to Iravan.	Yerevan since 1936.	Architecture	Caravanserai	Garahisar caravanserai belonging to Azerbaijanis was located on the roadside. Caravanserai mostly served traveling merchants passing through for trade. The caravanserai had warehouses to store the goods of the merchants and stables to keep their animals.	Garahisar caravanserai has not been repaired by Armenians because it carries Azerbaijani elements. Remains of the blown-up caravanserai were in the area where it was located until deportation in 1988 ³⁹² .	Garahisar Caravanserai, located in a high hilly area, was built on a busy road. Garahisar caravanserai was a place for merchants, travelers and other travelers to spend the night ³⁹³ . Caravanserai and its surroundings have been the historical homeland of Azerbaijanis since ancient times. In general, Goyche mahal has been a place of residence belonging only to Azerbaijanis in all periods of history ³⁹⁴ .

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
163	Sulu caravanserai	XVIII-XIX c.	Iravan until 1828, Erevan from 1828 to 1936.	Yerevan since 1936.	Architecture	Caravanserai	Sulu caravanserai was one of the largest among the other caravansaries. The caravanserai was important for merchants coming from outside areas as a place to stay and sell their goods. Also, the townspeople mostly supplied the products they needed from the caravanserai and the shops around it.	Sulu caravanserai, which is one of the tangible cultural heritages of the ancient city of Iravan, was blown up by the Armenians and other buildings were built in its place.	The Sulu caravanserai was located in the city of Iravan, and there were 74 shops in and around the caravanserai. In the construction of this caravanserai, baked bricks, hewn ashlar and marble were used. The caravanserai and the shops around it served as a place where the people of the city and the surrounding region came to shop and trade ^{395, 396} . In some sources, caravanserai is shown as a "Sulu gamchi (whip)" ³⁹⁷ .
164	Susuz caravanserai	XVIII-XIX c.	Iravan until 1828, Erevan from 1828 to 1936.	Yerevan since 1936.	Architecture	Caravanserai	Only Azerbaijanis lived in the Demirbulag neighborhood where the caravanserai is located. The neighborhood of Demirbulag, which consisted of 322 houses, and the surrounding of	The historical value and importance of the Susuz caravanserai, which has a large area and a large number of commercial and domestic facilities around it, was destroyed by the Ar-	The Susuz caravanserai was located in the famous Demirbulag neighborhood, the most densely populated in Iravan ^{399, 400} . The caravanserai, which consisted of 74 shops, was always visited. The Susuz caravanserai is referred to in some sources as the "Susuz gamchi (whip)" caravanserai.

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							the caravanserai located there, was one of the busiest areas of the city ³⁹⁸ .	menians, and new buildings were built in its place, just because it had Azerbaijani monuments.	
165	Talyn caravanserai	XV-XVII c.	It is located on the road to Gumri and Sardarabad between Alagoz Mountain and Arpachay in Talyn mahal in the north-west of Iravan governorate.	From 3.01.1935 Talyn district - Talin, Sardarabad – Oktober (in honor of the Great October Socialist Revolution).	Architecture	Caravanserai	A caravanserai belonging to Azerbaijanis, the trade route passing through Talyn, the center of the district, to the Black Sea and Russia via Tiflis ⁴⁰¹ . The famous Talyn caravanserai was located here.	The ruins of the historic Talyn caravanserai, which were not protected and repaired by Armenians, remain today ⁴⁰² .	The caravanserai on the road was one of the places where people from different tribes took shelter, spent the night, and rested. The caravanserai ⁴⁰³ belonging to the Azerbaijanis was a place with a large yard and a special building for the temporary stay of caravans and travelers, for the storage of draft animals and riding equipment. Caravanserai played an important role in the commercial and social development of the surrounding areas ⁴⁰⁴ .
166	Tahir caravanserai	XVIII-XIX c.	Iravan until 1828, Erevan from 1828 to 1936.	Yerevan since 1936.	Architecture	Caravanserai	Some of the caravanserais belonged to individuals, and some belonged to the treasury. Treasure caravanserais were rented out. The tenant levied two taxes from	Historically, the Tahir caravanserai, which is valued as a valuable material and cultural heritage, has always been in need of repair. The caravanserai fell into dis-	Tahir Caravanserai was located in the city of Iravan and consisted of 74 shops. This caravanserai was built of baked bricks, hewn ashlar and marble and had a beautiful structure ⁴⁰⁶ .

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							the merchants ⁴⁰⁵ .	repair and was blown up by the Armenians, and other buildings were built in its place.	
167	Zarrab khan (Sarrafkhan) caravanserai	XVIII-XIX c.	Iravan until 1828, Erevan from 1828 to 1936.	Yerevan since 1936.	Architecture	Caravanserai	The presence of a large number of carts and shops of various origins in the courtyard of the caravanserai indicates that the caravanserai was the place where most of the merchants from long distances stayed ⁴⁰⁷ .	In 1926, the Zarrab Khan caravanserai, which was damaged in the earthquake, was put on poles to prevent it from collapsing. In the following years, the caravanserai and the shops around it were demolished by Armenians because they were rich in elements reflecting the historical period belonging to Azerbaijanis.	The Zarrab Khan (Sarrafkhan) caravanserai located in Old Iravan was one of the 20 caravansaries that existed in the city towards the end of the 19th century ⁴⁰⁸ . Caravanserai built of stone, with square shaped squares in the middle and pools of water were considered among the most beautiful buildings of Iravan. In the photos presented in the sources of 1926-27, it is seen that the walls of the caravanserai were supported by poles ⁴⁰⁹ .

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
168	Zohrab khan caravanserai	XVIII-XIX c.	Iravan until 1828, Erevan from 1828 to 1936.	Yerevan since 1936.	Architecture	Caravanserai	Caravanserai played an important role in the course of trade operations in the Iravan Khanate, as well as in the socio-economic development of the city. Zohrab Khan Caravanserai was one such caravanserai.	Since the Zohrab Khan caravanserai has Azerbaijani and Eastern elements, it was not repaired and restored by the Armenians, it was demolished and other buildings were built in its place. This act of the Armenians is not only a terrorist act against the material and cultural heritage of Azerbaijan, but also of the world.	In the city of Iravan, caravanserais were usually located in markets and squares where the population was denser. This caravanserai was built of baked bricks, hewn ashlar and marble. There were 38 shops in the Zohrab Khan caravanserai located in the city of Iravan and around it ^{410, 411} .



Albanian churches

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
ALBANIAN CHURCH									
169	Albanian church in Aghkilsa village	III-V c.	In Aghkilsa village, Basarkechar district, Goycha mahal.	Basarkecher district named Vardenis since 11.06.1969, Aghkilsa village since 03.01.1975 named Azad.	Architecture	Albanian church	The history of Aghkilsa village dates back to the beginning of the 16th century (1610). The foundation of the village was laid by 4 brothers from the Mashadi Khavarli tribe who came to Goycha mahal from Ardabil and Suldaz governorates of South Azerbaijan. Due to the fact that they could not withstand the long-term conflicts with the khans of South Azerbaijan, they came to Goycha mahal to Aghkilsa village, which tells the history of the Albanians who lived in the III-V centuries	The ancient Albanian church in Aghkilsa village has been exhibited as an Armenian monument, with plaques, crosses and inscriptions in the Armenian language added to the ancient Albanian church by Armenians.	The Albanian church in the center of the village, which dates back to the 3rd-5th centuries, tells about the Albanians living there until 1254, was repaired in 1254 by the Turkish benefactor Ahmed Khoja, and has an inscription in the Grabar alphabet on the stone inscription above the small entrance door. Armenians claimed the church as their own because the inscription written on that inscription was very difficult to read. In order to clarify this issue, Bilal Mammadov, one of the well-known and zealous sons of Goycha mahal, who worked as the chairman of the Basarkechar district Executive Committee of Congress of People's Deputies in 1958, saw that the history of the church was falsified by the Armenian dashnaklan, and invited a professor from the city of Iravan who knew Albanian history and the alphabet perfectly. The commission organized with the participation of Samvel Matevosiyany, the defender of the Brest fortress, who worked as the director of the Zod gold mine, read the stone inscription and once again confirms that the church really belongs to the Albanians ⁴¹² .

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							in the present village, and they chose a place of residence and settled there.		
170	Albanian church in Ashaghi Kilsa village	VII-VIII c.	In the village of Ashaghi Kilsa , upstream of the Boyuk river, in the Boyuk Garakilsa district of Pambak mahal.	On May 31, 1946, the Turkish name of the village was changed from Gipchag to Arich, and the name of the temple was changed to Arichavang .	Architecture	Albanian church	The toponym is derived from the combination of the low distinguishing word and the word church, which is used in the sense of a religious temple. It is a structurally complex toponym. 87 Azerbaijanis lived in the village in 1922, 110 in 1926, 128 in 1931, and 120 in 1987 ⁴¹³ .	In 1936, during the construction of a school building in the village of Ashaghi Kilsa, Armenians demolished the church and used its stones in the construction of the school ⁴¹⁴ .	Only Azerbaijanis lived in the village of Ashaghi Kilsa. The reason why the village is called Ashaghi Kilsa is that there is an ancient Albanian church in the nearby village called Yukhari Kilsa (Dizman). This ancient church was demolished by Armenians in 1936 when a school building was being built in the village of Ashaghi Kilsa, and its stones were used in the construction of the school. As a result of the Dashnak attacks in 1918, the ancient Turkish-Albanian monuments in the village cemetery were also destroyed by Armenians ⁴¹⁵ .
171	Albanian church in Dovrus village	IX c.	In Zangazur uezd of Yelizavetpol governorate, in Dovrus village of present-day Gafan district.	Yelizavetpol Governorate – Ganja, Dovrus - Tovruz .	Architecture	Albanian church	The toponym is an ethnotoponym formed on the basis of the Tavris ethnonym belonging to the Khazar tribe of Turkic origin ⁴¹⁶ . Remains of an ancient Albanian	Until the deportation of Azerbaijanis in 1988, the remains of the ancient Albanian church of the 9th century remained in Dovrus village.	The name of the village is written as "Davris" in the "Detailed Book of Urud and Iskander Castle Livas". In the village of Dovrus, there was an ancient Albanian church dating back to the 9th century. The church was built with red tuff stone. The surroundings of the church were rich with ancient Turkic-Oghuz tombstones and ram statues. In 1918, the inhabitants of the village were subjected

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							church dating back to the 9th century and other inscribed stone monuments were strong evidence that this village was one of the ancient settlements.		to the Armenian genocide and deported ⁴¹⁷ . After this genocide, the Albanian church was also burned by the Armenians and the ancient grave monuments around it were destroyed.
172	Albanian church in Chaybasar village	V-VI c.	It is located in Chaybasar (Ilanli) village of Amasiya district, Aghba-mahal.	Since 26.04.1946 Ilanli was named Chaybasar and since 19.04.1991 - Aravet .	Architecture	Albanian church	The existence of the Albanian church in the village confirms that Albanian-Turkish tribes have been living in the area since ancient times. The Albanian-Turkish church in the village of	Chaybasar was destroyed as a result of the indifferent attitude of the Armenians. There are ruins left.	On the hill in the center of Chaybasar (Ilanli) village, there was an ancient Albanian-Turkish church dating back to the 5th-6th century AD. The ancient Albanian cemetery in the village and the graves belonging to the Oghuz tribes, epitaphs and engraved stones are historical examples of the Turkish-Albanian historical heritage in the area. Until the 1988 deportation, the village of Chaybasar was inhabited only by Azerbaijanis. Only Azerbaijanis lived in the village: 137 people lived in 1886, 206 people in 1897, 240 people in 1908, and 276 people in 1914. In 1916-1918, Azerbaijanis were subjected to Armenian aggression and deported. After the establishment of the Soviet government in present-day Armenia, the survivors of the Azerbaijanis who left the village were able to return to their ancestral homes. 146 Azerbaijanis lived here in 1922, 159 in 1926, 201 in 1931, 501 in 1970, and 505 in 1987 ⁴¹⁸ .

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
173	Albanian church in Alayaz village	XIII c.	Near Alayaz village in the Keshishkand (Yeghegnadzor) district of Daralayaz mahal.	The name of Alayaz village was changed on 31.07.1950 and it was named Aragats and on 19.04.1991 Yekhegis .	Architecture	Albanian church	Monuments related to the history of Caucasian Albania are important. These monuments serve as historical sources about the region and its inhabitants.	Armenians appropriated the church belonging to the Albanian Turks and presented it as an Armenian monument.	The toponym Alagoz was formed on the basis of the Turkish ethnonym. The first information about the Alagoz Turkish tribe is found in Vamberi's information about the Turkish tribes in 1863. Alayaz is the oldest village of the district and rich in historical monuments. In historical sources, it is better known by the names "Alayaz mahal", "Alagoz", "Karimkhan Mazresi". There is an ancient Albanian church from the 13th century in the village. The tombstones in the cemetery also confirm that ancient Turkic tribes lived in the village and surrounding area ^{419, 420, 421} .
174	Galasangorasan albanian church	X-XI c.	In the village of Aysesi , 29 km from the center, in Keshishkand (Yeghegnadzor) district of Daralayaz mahal.	The name of the village was changed to Gizilgul in 1946 and to Areta on 19.04.1991.	Architecture	Albanian church	The toponym was formed on the basis of the word bear (ay), which means a wild animal, and the Turkish word sas//sasi, which means marshy, smelly, damp. It is a zootoponym. It is a structurally complex toponym. The historic church reflects Albanian culture ⁴²² .	The Armenians added inscriptions and plaques written in the Armenian language to the church and presented it as an ancient Armenian monument.	Aysesi village was rich with Albanian-Turkish monuments. In the village, there is an Albanian church from the 7th, 10th and 11th centuries, and other historical monuments (cross stones) related to the life of the Turks remain today. Until 1988, only Azerbaijanis lived in the village. Armenians took possession of the village after the genocide of Azerbaijanis that year ^{423, 424, 425} .

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
175	Albanian church in Gullubulag village	IV-III c. BC	In Gullubulag village of Ama-siya district, Iravan Governorate.	Gullubulag village - from 4.07.2006 - Byurakn .	Architecture	Albanian church	Throughout history, Turkic-Oghuz tribes have lived in the villages located in and around the Albanian church.	In 1946-1947, the Hay Dashnaks demolished the stones of the Albanian temple and used them in the construction of an electric substation on the Arpachay River in the place called "Chatin Dara" 2-3 km from the village, as well as in the construction of the communication s-military camp of the Soviet Army near it.	The Albanian church was located inside the village. The area where the church is located was called "Church place". Next to it was the "Girmizi Spring" (2 m wide and 5 m high "Girmizi Spring was built of red tuff in honor of the martyrs of Gullubulag during the war of 1941-1945). According to the words of the old residents, the water of that spring was curative, it was advised to drink the water of that spring to those who fell ill in the village ⁴²⁶ . In 1940, Haydashnak bandits destroyed and burned the old Albanian temple of the IV-III centuries BC near the "Girmizi Spring" in the middle of the village ⁴²⁷ .
176	Albanian church in Ganli village	XI-XII c.	In the village of Ganli (Gamishli, Ganli Allahverdi), 2.5 km southeast of the center, in Basarkechar district of Goycha mahal.	The name of Ganli village was changed to Gamishli on 12.08.1946, and to Torfavan in 1976.	Architecture	Albanian church	The fact that the name of the village is related to the name of the "Kanli" branch, which is one of the 12 Turkish tribes that make up the "Dada Gorgud" story, which is a descendant of the	Albanian stone monuments and graves remained until the deportation of Azerbaijanis in 1988.	The history of the establishment of the village of Ganli coincides with the end of the 14th century (1387), the beginning of the 15th century (1410). The origin of the village and the meaning of the first name of the word "Kanli" have two main meanings. 1. One of the 12 Turkic tribes that make up the "Dada Gorgud" story is connected with the name of the "Kanli" branch, which is a descendant of the "Saljug" Turks, and the other is connected with the name of the Ganli Allahverdi, who came from the Gazakh dist-

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							"Seljuk" Turks, shows that this place is a Turkish homeland.		rect to the Goycha district. In the village of Ganli, the remains of an ancient Albanian church dating back to the XI-XII centuries are available.
177	Albanian church in Kasaman village	III-V c.	In the village of Kasaman , Basarkechar district, Goycha mahal.	Basarkechar district Varde-nis , from 25.01.1978 - Bahar, from 19.04.1991 - Arpunk .	Architecture	Albanian church	There are places of residence in the village with Turkish toponyms.	The remains of the church belonging to the III-V centuries were appropriated by Armenians and are shown as an Armenian monument.	The territory and history of the village of Kasaman was a place of residence of Albanian Turks from the III-V centuries until 1387. There was a church of that period in the territory of the village. The inscriptions written in the ancient Albanian alphabet on the church walls remained until 1918. In 1918, as a result of Armenian attacks, the church building was burned by Armenians. The village consists of Turkish toponyms: Bayram's spring, Jut spring, Duzlu spring, Subatan spring, Gurbanali spring, Yun yuyulan spring, Koroghlu spring, Takgozan spring, Aghgaya, Kalvayi Valin's rock, Aghdash rock, Goy-gaya, Shilapga rock, Ojak hill mountain, Dayirman hill, Koroghlu hill, Shishtapa, Sarinar hill, Bolgu valley, Nemat valley, Agh su and Gara su valleys, Band valley, Mashadi valley, Jamish olan valley, Asad Bin's pasture, Seyidlar pasture, Badal's burning pasture, Haji-Ali's great place, the place where Emin died, the place of Tandir-land, the place of Dolayilar and the home of Gazakhli can be mentioned ⁴²⁸ .

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
178	Albanian church in Kichik Marza (Bala Marza) village	X-XII c.	In the village of Kichik Mazra (Bala Mazra) in Basarkechar district, Goycha mahal.	From 9.9.1930, Basarkecher district - from 11.06.1969 - Vardenis, Kichik Mazra village - Pokr (kichik/small) Mazra.	Architecture	Albanian church	The toponym was formed on the basis of the Arabic word mazra (mazru) which means "planted land, plowed and seeded field". "Bala" is a distinctive word ⁴²⁹ . Albanian and Oghuz monuments in the village show that it is an ancient Azerbaijani home.	The ancient Albanian church located in the village of Bala Mazra collapsed and its remains are presented as an Armenian monument.	Kichik Mazra (Bala Mazra) village is a village inhabited by Azerbaijanis on the banks of Mazra river. In April 1919, the village was subjected to Armenian terror and the Azerbaijani population was forced to leave the village through terror. In 1922, the surviving part of the village population returned to the village. In November-December 1988, the village population was subjected to genocide by Armenians and deported from the village. During the Soviet era, the name of the village was changed to Pokr Mazra. There was an Albanian church from the 10th-12th centuries in the village ⁴³⁰ . One of the names of the village was "Gulu aghali" ⁴³¹ . Inside the Albanian church in the village of Kichik Mazra, there were signs written in the Albanian alphabet.
179	Albanian church in Okhdar village	XIV-XV c.	It is located in Okhdar/Okhtar village in Gafan district of Zangazur mahal.	Gafan region since 11.04.1995 - Sunik.	Architecture	Albanian church	The toponym was formed on the basis of the addition of the suffix <i>-tar /-dar (-lar, -ler</i> in Azerbaijani literary language), which is used as a plural suffix in our dialects and dialects, to the word <i>ox (ok)</i> , which	The Albanian church was burned and destroyed as a result of Armenian attacks in 1918. The remains of the church still remain.	In the "Detailed Book of the Urud and Iskandar Castle Livas" compiled in 1593, it is mentioned as the village of Okhdarli in the Ajanan region. The meaning of the toponym is probably related to the name of the Turkish archer tribe. Near the village there were the remains of an Albanian church and a Muslim Mosque (burnt and destroyed by Armenians in 1918) dating back to the middle centuries. According to statistical data, 128 people lived in the village of Okhdar in 1931, 553 in 1873, 508 in 1897, and 353 in 1914. The village was destroyed in

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							means " height, tribe" in the ancient Turkish language and gives the meaning of "Tribe", "Tribal union". It is an ethnotoponym and it's a simple toponym in structure.		1918, part of the population was killed, and part became refugees. After the establishment of the Soviet government, part of the Okhdar community (30 houses) returned to their native villages and restored their destroyed farms. A collective farm was established in the village, first an elementary school, then a secondary school, a club, a library, and a medical center were established. The Okhdar collective farm was abolished in 1958, and the farm of the collective farm was transferred to the Armenian state farm "Norashenik". 30 people from the Okhdar community participated in the Great Patriotic War, 16 of them did not return. Major General Murad Huseynov and Karabakh martyr Shirinov Hamza Fehrux oghlu was born in Okhdar village. In November 1988, the 65-house village of Okhdar with a population of 300 people was forcibly evacuated by the Armenians, and the houses and property of the villagers were taken away ⁴³² , ⁴³³ .
180	Albanian church in Shaharjik village	913	In Shaharjik village, Gafan district, Zangazur mahal.	Gafan district - Kapan , Shaharjik village - Shharjik .	Architecture	Albanian church	The toponym Javanshir is an ethnotoponym formed on the basis of the ethnonym Shaharjik belonging to the Turkic tribe ⁴³⁴ . Until November 1988, only Azerbaijani	Armenian elements were added and appropriated to the Albanian church in Shaharjik village. It is shown as an Armenian monument from the ancient period.	The fact that the ancient church near the village of Shaharjik was built in 913 by Shahan Dukht, the daughter of the Albanian ruler Senekarim, and the fact that this event is engraved on the church wall and has survived to our days, shows that the town is one of the important settlements of Caucasian Albania ⁴³⁵ . In the village there were 37 in 1831, 162 in 1873, 371 in 1886, 341 in 1897, 395 in 1904, 180 in 1914, 262 in 1922, 316 in

Material and cultural heritage in the historical lands of Azerbaijan									
№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							nis lived in the village.		1926, 1931- 425 Azerbaijanis lived there. In 1918, Azerbaijanis were subjected to Armenian aggression and deported. After the establishment of the Soviet government in present-day Armenia, they were able to return to their homes ⁴³⁶ .
181	Albanian church in Shaki village	VIII-IX c.	In Shaki village, Garakilsa district, Zangazur mahal.	Garakilsa district since 02.03.1940 - Sisian .	Architecture	Albanian church	The name Shaki is related to the name of the Sak tribes who came to the Caucasus in the VII century BC ⁴³⁷ .	The ancient Albanian church in the village of Sheki was destroyed by the Armenians in 1975, and a monument to those who died in the Great Patriotic War was erected in its place.	Shaki village was an ancient village where Turco-Albanian tribes lived and built cultures. A church from the Albanian era was built in the village. The large size of the church indicates the large population of the village and the high level of settlement. Since there was no caravanserai in the village, the church played the role of a place where travelers spent the night. The Albanian church, protected by Azerbaijanis in every period of history, was destroyed in 1975. 148 people lived in Shaki village in 1831, 445 people in 1873, 657 people in 1886, 1191 people in 1897, 1605 people in 1908, and 1584 people in 1914. In August 1918, Azerbaijanis were subjected to Armenian genocide and deported. Armenians from abroad were settled here. After the establishment of Soviet power in present-day Armenia, the survivors were able to return to their villages. 282 people, 12 Armenians, lived here in 1922, 385 Azerbaijanis, 407 Armenians in 1926, 557 Azerbaijanis, 510 Armenians in 1931. After the deportation of Azerbaijanis in 1988, Armenians live in the village.



The distance connecting Armenia to Iran has been lost. At that time, even when Zangazur was given to Armenia, its territory was not so large. Yesterday we were looking at the map, - its area leading to Araza was 10 kilometers. But later, the villages that entered Nakhchivan from that side were taken from it. The Armenians took a part from this side, that is, from Zangilan - at that time it was not called Zangilan, it was considered Jabrayil uezd - and added it to Armenia, making the 10-kilometer distance now 46 kilometers. You know, these are all ongoing processes, but they are processes to our detriment. These are the processes by which our lands are gradually lost. Since the conversation has started, I want to convey a historical fact - although it is already known. Yes, in 1968 and 1969, Armenia again made land claims

against Azerbaijan. They used the maps created by the Transcaucasian Cartography Department, probably in 1932. It is known - Hasan Hasanov must also know this - that all those who created those maps at that time were Armenians, and without a doubt they forged those maps. Unfortunately, we were not careful about this. Another feature that harms our nation is that in such cases, we are not only not vigilant, but also not flexible. But unfortunately, the other side is more vigilant and dexterous than us, and sometimes even stronger than us. They took these maps and started claiming lands from various parts of Azerbaijan, from the parts bordering with Armenia. I remember it, at that time I was not the head of the Republic, but I held a leadership position. The then leaders of the republic held several meetings with the leaders of Armenia. A protocol was also signed in 1968. That protocol is in the archive, and they showed it to me yesterday. The Armenians claimed a part of the lands of the Sedarak district on the border of Nakhchivan with Armenia, then the lands on the border with Mehri from the Ordubad side, in Gadabay district - as far as I remember, there was Taghlar village - Taghlar village, then several parts of the lands from Gazakh, Gubadli and Lachin districts. Unfortunately, the leaders of Azerbaijan at that time also agreed to this, and the protocol was signed. In May 1969, the Presidium of the Supreme Soviet of the Republic of Azerbaijan, its chairman, the late Iskenderov, signed a decree to give those lands. Its implementation was a little delayed. It's good that it was delayed.

Heydar Aliyev,

Great leader of the Azerbaijani people, National leader



Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
CHURCH									
182	Church in Achaghu village	XIV-XV c.	In Achaghu village, Gafan district, Zangazur uezd, Ganja governorate.	Ganja – Yelizavetpol.	Architecture	Church	In 1897, 126 Azerbaijanis lived in the village ⁴⁴⁰ . In 1918, Azerbaijanis were subjected to Armenian aggression and deported. After the establishment of the Soviet government in present-day Armenia, the villagers returned to their native places. 98 Azerbaijanis lived here in 1926, 120 in 1931, 165 in 1939, 186 in 1959, and 300 in 1963. Armenian sources also indicate that the population of the village consists of Azerbaijanis ⁴⁴¹ .	The church remained intact until 1988. Although there were no inscriptions on the walls, it was known that the temple was not an Armenian church. Because the Armenians did not claim this church and the local population of the Azerbaijanis took great care of the church and preserved it. After the deportation, Armenians added inscriptions and crosses with Armenian elements to the church and began to display them as their monuments.	The existence of very ancient tombstones at the foot of Achaghu village and the existence of two Albanian churches are proofs that people have been living here since ancient times. The church in Achaghu village remained until 1988. Although there were no inscriptions on the walls of the church, it was known that the temple was not an Armenian church. At least because the Armenians did not claim this church. The toponyms of springs, fields pasture etc. around the village of Achaghu were in pure Azerbaijani Turkish: Boyuk Takhtdir, Kichik Takhtdir, Chimani Dagi, Armudlu, Kamara Gaya, Eshshek Kufulu, Novlu Chesma, etc. In the 10th-13th centuries, Achaghu is mentioned in veng form. In Armenian sources, the name of the village is also mentioned in the forms Achaghu, Achakhlu, and Ajillu ⁴⁴² , ⁴⁴³ .

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
183	Church in Dovrus village	IX c.	In the village of Dovrus in Gafan district of Zangazur mahal.	Dovrus village - Davrus .	Architecture	Church	In Armenian sources, the name of the village is also indicated as Tovruz. The toponym is an ethnotoponym formed on the basis of the ethnonym "tavris" for the Khazarian tribe of Turkish origin. It is a simple toponym in structure ^{444, 445} .	The remains of the ancient Albanian church from the 9th century still remain in the village of Dovrus. The church is presented as an Armenian monument.	In the village of Dovrus, the remains of the ancient Albanian church from the 9th century and other inscribed stone monuments are strong evidence that this village is one of the ancient settlements. 61 people lived in the village in 1831, 74 in 1873, 184 in 1886, and 303 in 1897. In 1918, Dovrus village, like other Azerbaijani villages of the region, was destroyed by Armenians, and the villagers fled to Zangilan and Gubadli regions. There was an 8-year school, a club, a library, and a medical center in the village. In November 1988, the people of Dovrus were deported ⁴⁴⁶ .
184	Church in Dashkand village – I	1181	In the village of Dashkand , Basarkechar district, Goycha mahal.	The name of Dashkand village was changed on 19.04.1991 to Hayrik (father) – Ayrk ⁴⁴⁷ .	Architecture	Church	The ancient Oguz cemetery of the VI-VII centuries around the church in the village shows that Azerbaijanis lived here.	The church, which does not belong to Armenian history, has been Armenianized, repaired at the present time and is presented as an Armenian church.	The village of Dashkand in Basarkechar district, where the Albanian church is located, has been known since 1590. Since 1728, it was the name of a village in Zarzamin district of Iravan governorate. It is listed as Dashkand in Novo-Bayazid (New Bayazid) district of Iravan Governorate. In the source, it is shown that the herdsmen of the village camped in a place called Tarsa on the Keyti Mountain.

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
185	Church in Dashkand village – II	XIII c.	In the village of Dashkand , Basarkechar district, Goycha mahal.	The name of Dashkand village was changed on 19.04.1991 to Hayrik (father) – Ayrik.	Architecture	Church	The Albanian church, surrounded by a large cemetery belonging to the Oghuz period, reflects the ancient traces of the history of Azerbaijan in the region.	A part of the ancient Oghuz cemetery around it was destroyed, the church was Armenianized, repaired and presented as an Armenian church.	The foundation of Dashkand, where the church is located, was laid in the 1590s. There were 357 Azerbaijanis in the village in 1831, 816 in 1897, and according to some sources, 1004 in 1897 ⁴⁴⁸ , 816 in 1905, 1389 in 1914, 1230 in 1931, and in January 1919 80 Armenian lived there. They left the village after the establishment of Soviet power. In 1988, the Azerbaijani population was subjected to mass deportation.
186	Church in Goturbulag village	V – VII c.	In Goturbulag village and Chambarak district, Goycha mahal.	Chambarak district was named Krasnoselo , Goturbulag village – Ttuzhur .	Architecture	Church	The village of Goturbulag has been the area inhabited by Turkic tribes throughout history. The Albanian church and monuments of Turkish origin in the village testifies that they are historical home of Azerbaijanis.	It can be said, that thick walls are in good condition. As it is an Albanian church, damaged part of the roof was not repaired by Armenians.	There is an ancient Albanian church in Goturbulag village, near the roadside ⁴⁵¹ . The presence of a medicinally important sour spring in the village where Azerbaijanis live has caused the influx of a large population here since ancient times. The church is built in a round shape, with river stone and limestone. It consists of thick walls and several small windows. A part of the brown roof is blown away. Since it is an Albanian temple, the Armenians did not pay attention to the repair of the historical church. Until the end of 1920, only two Armenian villages existed in the territory of Chambarak district, which was part of Azerbaijan as Chambarak district of Gazakh uezd of Ganja governorate ⁴⁵² .

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
187	Church in Urud village	II c. BC	On the edge of Urud village, Garakilsa district, Zangazur mahal.	On 07.11.1995, Gafan, Sisian, Meghri, Gorus districts were abolished and Sunik district was formed. Garakilsa district has been called Sisian since 01.03.1940, Urud village since 03.07.1968 has been called Vorotan .	Architecture	Church	The Albanian church, which is the source of religion and belief of the ancient Turkic-speaking Albanian people, reflects the great historical past.	In 1918-1920, it was destroyed and burnt as a result of the attacks of the bandit G. Nijde. In the 1970s, the Hays destroyed the remains of the temple under the pretext of building a road between the villages of Urud and Sham.	The ancient Albanian temple of the II century BC in the village of Urud is considered one of the oldest monuments in the region. It was built of red tuff stone. In front of it was a place to tie a horse and a long stone water bowl for the animals to drink. The church, located near the roadside, was a place of pilgrimage for travelers and passers-by. Village houses were located around the church. Adjacent to the village of Urud, on the northern side, the area called "Church Place" was destroyed, burned, and razed to the ground as a result of the attacks of the bandit G. Nijden in 1918-1920 ⁴⁵³ .



The genocide and deportation policy of Armenians against Azerbaijanis was continued in a more subtle and insidious way during the years of Soviet rule. Goycha, Zangazur and other territories, which are historical Azerbaijani lands, were given to Armenia with the help of the leaders of the Soviet government at that time, the Armenians Nagorno-Karabakh gained autonomy, and the ground was created for their illegal territorial claims in the future. In the years 1948-1953, by the decision of the leadership of the USSR, the Armenians succeeded in mass deportation of Azerbaijanis from their historical land, Western Azerbaijan, at the state level. Since the mid-80s, thanks to the special patronage of the USSR leadership, Armenian extremism and separatism began to rage in a new and more dangerous way. As a result of this adventurous separatism, which later turned into a large-scale war, tens of thousands of peaceful people were tragically killed, and hundreds of thousands of our compatriots were condemned to live in inhumane conditions as refugees and displaced persons. In January 1990, the then leadership of the USSR carried out a bloody massacre against our people, with the help of Armenian separatists. In February 1992, Armenian military units destroyed Khojaly with the help and direct participation of Soviet troops. Thousands of civilians were brutally killed, tortured and captured without any military necessity.

Heydar Aliyev,
Great leader of the Azerbaijani people, National leader

Tombs

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
TOMB									
188	Tomb in Aghnatun village	XIII-XIV c.	In Aghnatun village, Uchkilsa (Echmiadzin) district, Iravan governorate.	Uchkilsa district-Echmiadzin, Aghnatun village – Aghav-natun .	Architec-ture	Tomb	The tomb and the Muslim ce-metry confirm that the village belongs to Azerbaijanis.	The roof layer of the tomb has collapsed, leaving a soil layer that gives the appearance of a dome. Despite the removal of several stones in the lower part of the back and side walls of the tomb, it did not fall apart. The half-ruined tomb is presented as an Armenian monument ^{454, 455} .	It is believed that the Muslim-Turkish tomb, located on the high ground outside the village of Aghnatun, close to the vil-lage houses, belongs to the 13th-14th centuries. The tomb, built of a large red tuff stone with a special square cut in a hexagonal shape, had a dome. In 1828-1829, the Russians brought and settled 159 Armenians from Khoy, Iran. In 1831, 21 Azerbaijanis stayed in the villa-ge. In 1979, the number of Armenians in the village increased to 2,296 and Azer-baijanis were expelled from the vil-lage ^{456, 457} .
189	Tomb in Jamishli village	XV-XVI c.	Alexandropol uezd, Iravan Governorate, then in Ja-mishli village, Alagoz (Ara-gats) district.	Iravan - from 1936 Yerevan was a part of Abaran district until 15.03.1972 when Alagoz (Aragadz) district was for-med.	Architec-ture	Tomb	It got its name from the Ja-mishli tribe of the Oghuz Dul-kadir people. The toponym was formed on the basis of the name of the Ja-mishli Turkish tribe. It is an ethnotoponym. It is a simple to-ponym in struc-	A tomb still re-mains on the hill in the area called the old cemetery, which was dest-royed in Ja-mishli village. It is presented as a Yezid mo-nument.	It was created on the basis of merging the villages of Boyuk Jamishli and Kichik Jamishli in the district. It was included in the administrative territorial division of Abaran district until March 15, 1972 when Alagoz (Aragadz) district formed ⁴⁵⁹ . The area of the old cemetery in the village of Jamishli was rich with ancient Turkish-Oghuz graves and gra-veside monuments. After the deportation of 1988, the ancient tomb on the hill of the old cemetery, which was destroyed by the Armenians, still exists today. The

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							ture. The toponym only provides accurate information about Azerbaijanis living in Jamishli village ⁴⁵⁸ . The tomb is of historical importance as one of the remaining examples of material and cultural heritage in the lands of ancient Azerbaijan history.		tomb, which is round in shape, has a 1.5 m (approx.) wide entrance door and a tall hat-shaped roof. A piece of the roof has fallen in several places (4-5) and the place is open ⁴⁶⁰ .
190	Tomb (dome) of Karbalai Hasanali Shaloghlu	XVIII c.	In the village of Zimmi in the current Vedi district, in the Iravan uezd of Iravan Governorate.	Vedi district - Ararat.	Architecture	Tomb	The toponym was formed on the basis of the word Zimmi, given by the Arabs to Christians in the 7th century for the part of the population of Ararat who did not accept Islam. The Arabs called the local population who accepted Islam Mawla, and those who did not accept Islam	In 1948-49, the inhabitants of the village were deported from their historical-ethnic lands by a special decision of the Soviet of Ministers of the USSR, and the village was abolished. Now it is a ruined village. After the population was forcibly transferred to Azerbaijan, the tomb	The grave inside the one-door quadrangular dome (height 2.5 m, width 2 m) in the cemetery of Zimi village was that of Karbalai Hasanali Shaloghlu (1779-1854), who was distinguished by his proximity to the divine majesty. The Shaloghlu tribe was called that because they tied shawls around their waists and was one of the Tarekama families who migrated from South Azerbaijan. His 25-year-old son Mehdi (his son was born on that day) crossed the Zimi river (1 km away from the village) in the snowy weather at night and went to visit his father's grave and reunited with the divine spirit. When he washed his hands in the river, the water drops that splashed outside froze and he entered through the closed door (the door was closed when

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							Zimmi. It is a simple toponym in structure ⁴⁶¹ . The tomb of Hasanali Shal-oghlu Karbalai was considered a sacred place for the people of the village and the surrounding region.	was destroyed by the Armenians ⁴⁶² .	they searched for him several times, and when the door was finally unlocked, he was found on the grave, and he was buried next to his father) and enough sayings have spread about his spiritual meeting with his prayer. The people of the surrounding villages would visit this holy place, pray and make sacrifices for the acceptance of their intentions ⁴⁶³ .
191	Albanian tomb in Kotanli village	IX-X c.	Near Kotanli village, Pashali district, Daralayaz mahal.	Daralayaz mahal - Vayots Dzor governorate, Pashali district – Aziz-beyov, Vayk Kotanli village since 1924 Garmrashen (Girmizikand).	Architecture	Tomb	The architecture and ornaments of the historical architectural monument of the period of the Albanian Turks, which currently exists on the edge of the village of Kotanli, are widely used in the architecture of Azerbaijan today. Due to these characteristics, the monument is also of special importance in terms of architectural history of Azerbaijan ⁴⁶⁴ .	Currently, the left side of the monument is destroyed and has not been restored. Armenianized with the Armenian element.	The tomb-like monument in the Kotanli village cemetery is believed to belong to one of the dignitaries of the era. A headstone decorated with patterns has been placed inside the historical Albanian monument, which is raised in the ancient Kotanli cemetery. The Armenian style existing in the middle part of the headstone clearly shows that the cross element was created by removing patterns. Using these methods, Armenians are trying to erase the cultural and historical heritage of Azerbaijan in the region ⁴⁶⁵ , ⁴⁶⁶ .

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
192	Tomb of Miryagub Agha	It is not known exactly	In the cemetery in the east of Aghbulag village, Chambarak district, Goycha mahal.	Chambarak district from 31.12.1937 Krasnoselo , Aghbulag from 19.04.1991 Akhperək .	Architecture	Tomb	It was one of the famous and trusted sacred places of Azerbaijanis.	After the deportation of Azerbaijanis from Aghbulag village in 1988, the sacred place was destroyed by Armenians.	The tomb in the cemetery in the east of the village of Chambarak (since 31.12.1937 - Krasnoselo) district, Aghbulag since 19.04.1991 - Akhperek) village was famous in all Goycha, Gazakh, Tovuz, Gadabey, Shamkir, Ganja regions. In front of the tomb, several sacrifices were made every day and prayers were distributed. After ethnic cleansing and deportation of Azerbaijanis in 1988, Armenians destroyed this sacred place ^{467, 468} .
193	Tomb in Talish village	XIII-XIV c.	In Echmiadzin uezd, Iravan Governorate, and later in Talish village in Ashtarak district.	The name of Talish village since 11.11.1970 is Aruch .	Architecture	Tomb	The toponym Qizilbash was formed on the basis of the ethnonym Talish from the Turkic tribe. It is an ethnotoponym. It is a simple toponym in structure ⁴⁶⁹ .	The roof part of the Muslim tomb in Talish village collapsed. Currently, it is presented as an Armenian monument in a semi-ruined state.	It is believed that the Muslim tomb, located on the high ground outside the village of Talish, dates back to the 13th-14th centuries. The tomb is built of a large red tuff stone with a special square cut in a round shape. It is surrounded by small rocks and ancient tombstones blown up and destroyed by Armenians. It is located 21 km west of the district center. Only Azerbaijanis lived in the village until 1828. In 1828-1829, Armenians were relocated from Bayazet governorate of Turkey and settled in the village ⁴⁷⁰ . In the territory of the village, an ancient fortress belonging to the Azerbaijanis of the XIII-XIV centuries still stands in ruins.

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
194	Muslim tomb in Takiya village	XVI-XVII c.	In Echmiadzin uezd, Iravan Governorate, and later in Takiya village in Ashtarak district.	Ashtarak district Ashtarak , Takiya village from 1.12.1949 was named Bazmakhyur .	Architecture	Tomb	The toponym was formed on the basis of a single ethnonym of Turkish origin. Ethnotoponym, is a simple toponym in structure ⁴⁷¹ . The ancient Muslim tomb shows that the village is the homeland of Azerbaijanis ⁴⁷² .	The door of the tomb was dismantled, from the right edge and a piece 10 cm from the upper part and 20 cm (approximately) from the lower part were broken off with the Arabic inscription on it ⁴⁷³ .	The Muslim tomb in Takiya village is built in a square shape and its wall is covered with square marble stones. The tomb is about 5 meters wide and 4 meters high. The tomb has an iron gate 0.80 cm wide and 1.0-2 meters high. On the top of the door, there are inscriptions in red letters in the Arabic alphabet on a red board. Only Azerbaijanis lived in the village: 155 people in 1831, 398 in 1873, 582 in 1886, 635 in 1897, 725 in 1908, 768 in 1914, 587 in 1916, and 428 in 1919 ⁴⁷⁴ . In 1919-1920, Armenians from Mush, Khut and Khlat governorates of Turkey were moved here. After the establishment of the Soviet government in Armenia, the surviving Azerbaijanis were able to return to their ancestral homes and lands ⁴⁷⁵ . Along with Armenians, 179 Azerbaijanis lived here in 1922, 175 in 1926, and 227 in 1931. In 1831-1931, by a special decision of the USSR Council of Ministers, Azerbaijanis were deported from their historical-ethnic lands and moved to Azerbaijan in 1948-1953. Armenians live now ⁴⁷⁶ . In the "Dictionary of Toponyms of Armenia and Surrounding Governorates" published in 1986, stated that not Azerbaijanis, but Armenians lived in the village in 1831-1931. This is a distortion of historical fact. The above statistical facts show that Armenians were moved to the village after 1918.



*Our duty, the duty of future generations is to respect our historical past, traditions,
and national achievements and to preserve them.*

Heydar Aliyev,
Great leader of the Azerbaijani people, National leader

Domes

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
DOME									
195	Gulam Rahim gizi Bayramova's dome	1978	In Narimanli village, Basarkechar district, Goycha mahal.	The name of Narimanli village was changed to Shatvan on 19.04.1991.	Architecture	Dome	The dome of Gulam Bayramova, the daughter of Seyid Rahim Mas-hadi Mehdi, the owner of the famous religious-mystical center of the village and district, is a material and cultural monument that expresses the role of religious people in society.	After the depor-tation of Azer-baijanis in 1988, it was destroyed by Armenians.	The dome of Gulam Rahim gizi Bayramova (1898-1978) was square-shaped, 4 m x 4 m, 5 m x 5 m in size, and 4-5 m high ^{477, 478, 479} .
196	Hajalilar dome	XVIII-XIX c.	In Narimanli village, Basarkechar district, Goycha mahal.	The name of Narimanli vil-lage was chan-ged to Shatvan on 19.04.1991.	Architec-ture	Dome	Hajalilar Dome was built for the well-known tribes of the village and their representatives and represents the material and cultural heritage of the historical lands.	The dome of Hajalilar and other monuments in the cemetery were destroyed and destroyed by Armenians.	In this cemetery, which is thousands of years old and more than 300 years old according to the settlement history, the dome of the Hajals was built during the time of Tsarist Russia (Ancient Muslim-Turkish villages in Western Azerbaijan were in most cases built on old settle-ments). Above the graves belonging to the Hajali tribe, this 4 m x 4 m, 5 m x 5 m, 4-5 m high, quadrangular structure was visible from far away and attracted attention due to its appearance and height ^{480, 481} .

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
197	Kaklik Abbas daughter's dome	1967	In Narimanli village, Basarkechar district, Goycha mahal.	The name of Narimanli village was changed to Shatvan on 19.04.1991.	Architecture	Dome	The dome was built in the name of respected people of the tribe.	The cemetery, which is considered a sacred place for Azerbaijanis, and the dome of Kaklik Abbas daughter were destroyed by Armenians.	It was built in 1967 on the tomb of Kaklik Abbas daughter (1908-1966) in a square shape, 4 m x 4 m, 5 m x 5 m, 4-5 m high, made of red tuff. For this construction (top cover of the dome), red tuff was brought from the Sari plateau, 30 km away, near Chobanbulagi, and the masters were village residents Garib Jalil oghlu (1918-1988) and Aghakishi Oruj oghlu (1920-1990) ^{482 483 484} .
198	Karbalai Hasanali Shaloghlu's dome	1854	In Zimmi village, present-day Vedi (Ararat) district, Iravan uezd, Iravan governorate ⁴⁸⁵ .	In 1948-1949, the inhabitants of the village of Zimmi were deported from their historical-ethnic lands and moved to Azerbaijan by a special decision of the USSR Council of Ministers, and the village was abolished. Now it is a ruined village.	Architecture	Dome	It proves that the holy places belong to Azerbaijan, which is a part of the Muslim-Turkish world.	After the liquidation of Zimmi village, the ruins of the dome remain in the village cemetery.	The grave inside the one-door quadrangular dome (height 2.5 m, width 2 m) in the cemetery of Zimi village was that of Karbalai Hasanali Shaloghlu (1779-1854), who was distinguished by his proximity to the divine majesty. The Shaloglu tribe was called that because they tied shawls around their waists and was one of the Tarekama families who migrated from South Azerbaijan. His 25-year-old son Mehdi (his son was born on that day) crossed the Zimi river (1 km away from the village) in the snowy weather at night and went to visit his father's grave and reunited with the divine spirit. When he washed his hands in the river, the water drops that splashed outside froze and he entered through the closed door (the door was closed when they searched for him several times, and when the door was finally unlocked, he was found on the grave, and he was buried next to his father) and enough sayings have spread about his spiritual meeting with his prayer. The people of the surrounding villages would visit this holy place, pray and make sacrifices for the acceptance of their intentions ⁴⁸⁶ .

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
199	Karbalai Yusifli's dome	XVIII-XIX c.	In Narimanli village, Basarkechar district, Goycha mahal.	The name of Narimanli village was changed to Shatvan on 19.04.1991.	Architecture	Dome	The village has been an Azerbaijani settlement since the end of the 14th century and the beginning of the 15th century. Karbalai Yusifli's dome is important as a material and cultural heritage of Azerbaijan.	Karbalai Yusifli dome was destroyed by Armenians in 1988 after mass deportation of Azerbaijanis from the village.	The ancient Narimanli cemetery is rich in monuments covering different periods of history. One of these monuments is the dome of Karbalai Yusifli, belonging to the village's deep-rooted tribe. The dome was built during Tsarist Russia. Karbalai Yusifli dome is of the same type and size as the dome belonging to the Hajali tribe. Above the graves belonging to Karbalai Yusifli tribes, this 4 m x 4 m, 5 m x 5 m, 4-5 m high grave building was visible from a long distance and attracted attention due to its appearance and height ^{487 488 489} .
200	Molla Ali Bayram son's dome	1972	In Narimanli village, Basarkechar district, Goycha mahal.	The name of Narimanli village was changed to Shatvan on 19.04.1991.	Architecture	Dome	Religious people took an active part in the society and tried to keep, preserve and develop the Muslim-Turkish ethnogenesis (spirit). Domes, tombs and mausoleums built after their death embody the result of their deeds.	After the mass deportation of Azerbaijanis in 1988, the dome of Molla Ali Bayram oghlu and the grave inside it were destroyed by Armenians along with other monuments in the cemetery.	The dome of Molla Ali Bayram oghlu (1892-1972), one of the well-known religious men of the village, was square-shaped, 4 m x 4 m, 5 m x 5 m, and 4-5 m high ^{490 491 492} .



During the events of 1905-1907 and 1918-1920, during the March slaughter, Azerbaijanis were massacred, their villages were looted and destroyed, and various armed forces and violent methods were used to make thousands of our compatriots refugees and displaced. In 1918, thanks to the creation of the refugee department of the Muslim faction under the Transcaucasia Seim, it was possible to partially solve the problems of these people, but the massacres could not be stopped. When Azerbaijan, which declared its independence on May 28, 1918, wanted to determine its borders, again faced the land claims of Armenian nationalists. After the idea of creating an Armenian state on the lands of the Iravan Khanate, which was once part of Russia as the Azerbaijani Khanate, these issues became even more acute. Azerbaijani politicians of this period understood the need to make a number of concessions in accordance with historical conditions. The results of the policies carried out by pro-Armenian forces and Armenian nationalists for more than a hundred years were obvious. It was impossible not to reckon with this bitter historical reality. The chairman of the Azerbaijani government, Fatali Khan Khoyski, summing up the intense negotiations that took place in those days, noted that the Armenians could not realize their intention to create a state because they did not have a political center. Therefore, it was

decided that Iravan should be given to them as the capital in order to eliminate all territorial claims of the Armenians. However, the subsequent course of events, especially what happened in Zangazur, showed that the Armenian nationalists did not intend to give up their insidious plans. Thousands of our compatriots were being displaced from the territory of the Iravan Khanate. As a result, the Armenians managed to establish a border with Iran by capturing the Zangazur corridor. Thus, at this stage of history, the Armenian state was created in the lands of Azerbaijan, with its capital in the city of Iravan. After that, the expulsion of Azerbaijanis from their historical lands and the new stage of the ethnic cleansing policy applied against them began. During the establishment and dissolution of the Transcaucasian Federation, Azerbaijan SSR and Armenian SSR were still not included in the Armenian SSR in the name of clarifying the borders. The established Azerbaijani population of those villages was forced to leave their ancestral homes by one or another method. Falsifying and distorting history and changing the historical names of Azerbaijani lands were part of the policy of artificially turning Armenia into a mono-ethnic state. In 1935-1989, a biased policy against place names was applied in Armenia and thousands of Azerbaijani toponyms were removed from the maps.

Heydar Aliyev,
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Ethnographic and archaeological monuments

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classifi- cation	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
MONUMENT									
201	Tombstone monuments of Arafsa village	IX-XIX c.	In Arafsa villa-ge, Garakilsa district, Zanga-zur mahal.	Garakilsa dist-rikt since 02.03.1940 - Sisian , Arafsa village - since 03.07.1968 – Arevis ⁴⁹³ .	Architec-ture	Monu-ment	Toponyms of Turkic-Oghuz origin in the vil-lage of Arafsa, the fact that the monuments be-longing to dif-ferent eras loca-ted in the village have signs cha-racteristic of Azerbaijani cul-ture, confirms that this place is the historical homeland of Azerbaijanis.	Dozens of chest-shaped tombstones lo-cated in the vil-lage of Arafsa, written in the Albanian alpha-bet, were Arme-nianized by ad-ding a cross and Armenian inscriptions. Arabic inscrip-tions on tomb-stones with ram statues belon-ging to the early Middle Ages, written in Ara-bic alphabet, ha-ve been remo-ved and are displayed as Ar-menian monu-ments.	Dozens of gravestones in the shape of an inscribed chest inscribed with the Arabic alphabet belonging to the early middle centuries, the toponyms of which are rela-ted to the ancient Turko-Oghuz culture: Teymur Yurdu (Emir Teymur's military camp is believed to be located here), Uz grave, Gotlanli yurdu, Jamal Castle (the name of one of Amir Teymur's comman-ders), Marjanli Hole, Fugitive Suleyman Spring, Mustafa Spring, Sari yatag, the place where Garaoghlan was shot, Sal-varti Mountain ⁴⁹⁴ .

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classifi- cation	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
202	Albanian monuments on Balatapa mountain	II-I c. BC	In Narimanli village, Basarkechar district, Goycha mahal.	The name of Narimanli village was changed to Shatvan on 19.04.1991.	Architec- ture	Monu- ment	The "Armenian" specialists who came to the place from Iravan to study the monument also said that the inscription does not belong to them. It shows that the monu-ment and the inscriptions represent the Albanian-Turkish cultural herita-ge.	Armenian ele-ments were ad-ded to some of the monuments of the rich ma-terial and cul-tural heritage of Azerbaijan's his-tory on Balatapa mountain, they were Arme-nianized, and the rest were destroyed and demolished.	In the 1960s, when plowing was carried out in those areas, inscribed basalt tablets with the sign of the cross, reflecting the Albanian culture of the II-I centuries BC, were found on the Balatapa mountain in the north of Narimanli village. On the bank of the Baghda river flowing at the mountain's summit (10-20 m away, ad-jacent to the ancient settlements), during the excavation work, a piece of stone, the size of a "jamish yataghi", was discovered at a depth of 1.5 m, with human bones (humerus 2 m), a large head with upside-down jaws on white teeth and 3 pottery jugs (30 cm) were found. 100 m away from there, 20 pieces of stone (height 50-70 cm) were sunk into the ground in the row called "Jarga stone". That area was protected by the community as an in-violable, specially protected (historical) place. This place was close to the houses of Hasan Azim oghlu Garashov (1958-2018) and Alamdar Alasgar oghlu Abba-sov (1936-1986) ⁴⁹⁵ .
203	Kirs village monument	XIV-XV c.	In Kirs village, Gafan district, Zangazur ma-hal.	Kirs village has been named Kisk since 04.07.2006.	Archaeo- logical monu- ment	Monu- ment	The toponym is derived from the word kir (-kir), which means "steppe", "bor-der", "plateau", "mountain" in Turkish. "s" at the end of a to-ponym is a to-poformant. The	During the archaeological excavation conducted by the Armenians, a part of the mo-numents found in the ancient ce-metry area was brought to Ira-van and	Albanian-Turkish tribes lived in Kirs village in ancient times. There were many buildings with ruins and remains in the village. Most of these buildings were destroyed and burned by the Armenian terrorist groups that attacked the village in 1905-1906 and 1918. The cemetery in Ked, which bears traces of Albanian-Oghuz history, and the tombstones there were also victims of Armenian vandalism. 3 stone rams and many ornaments found

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classifi- cation	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							relief on which the village is located corresponds to the name of the village. Thus, the village is located at the foot of the mountain, in a meadow. It is a toponym with a simple structure based on relief.	presented as an Armenian monument in the museums and parks there. Some monuments remained in the old cemetery until the 1988 deportation.	during excavations in the cemetery belonging to the ancient period in the village show the antiquity of the village ⁴⁹⁶ . One of the possibilities is that the name of Kirs village is related to the word " <i>kirs</i> " which creates " <i>snow avalanche</i> " ⁴⁹⁷ . The village is located at the foot of Kirsdag. As in 1905-1906, the villagers were again attacked by Armenians in 1918. This time, the people of Kirs who were forced to leave the village took refuge in Ordubad. After the establishment of the Soviet government in Armenia in 1922, approximately half of Kirslians returned and rebuilt their native villages. The Kurud collective farm, which included Chirish, which was created in 1933 together with the neighboring village of Kurud, was abolished in 1965 and forcibly merged into the Gighi livestock farm. 130 Azerbaijanis lived in the village in 1886, 56 in 1897, 78 in 1922, 77 in 1926, and 104 in 1931. In November 1988, like other Azerbaijani residents of the region, Kirslians were expelled from their historical-ethnic lands by the Armenian state ⁴⁹⁸ . According to the information of the National Statistical Service of the Republic of Armenia in 2001, there is no inhabitant in the village of Kirs, which is part of the Gighi village community, the village has been abandoned. National Statistical Service of the Republic of Armenia: Report on the results of the 2001 census of Armenia ⁴⁹⁹ .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
204	Gurumsulu monument	IV c.	In Dostlug-Gurumsulu village of Barana (Noyanberyan) district, Tavush region of present-day Armenia.	The name of Dostluq-Gurumsulu village was changed to Barekamavan .	Architecture	Monument	The Gurumsulu monument is one of the unsurpassedly beautiful and little-studied monuments of ancient Azerbaijan.	The dome of the monument was blown away by the Armenians. In 2004, Armenians installed a stone in the shape of a cross on the eastern window of the monument and began to claim that this monument belongs to the Armenian Christian era. However, this cross stone has nothing to do with the interior and the general structure of the monument, and it has no meaning ⁵⁰⁰ .	Although the pre-Christian monument in Dostlug-Gurumsulu (Barekamavan) village of Barana (Noyanberyan) district in Tavush region of present-day Armenia has preserved its existence, serious violations have been committed in its original appearance and presentation. During the research of this monument located near the village of Gurumsulu (Barekamavan), we found practically no information. It is believed that the date of construction of the monument belongs to the IV century AD. According to the architectural structure, the monument was built in the style of a 14-cornered, domed tomb. The kameez of the monument is decorated with various animal sculptures. Although the relevant bodies of the Armenian government want to turn the monument into a place of worship, local residents think that the monument has nothing to do with their religion. It is strange that the Armenians, who tried to appropriate the monument, indiscriminately used the Turkish toponym in the name of the monument. So, the name of the monument is pronounced as khach (cross), that is, a monument with a cross ^{501, 502} .

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
205	Shaharjik village monuments	IX-X c.	In Shaharjik village, Gafan district, Zangazur mahal.	Gafan district was named Kapan, Shaharjik village was named Shharjik .	Archaeological monument	Monument	The fact that the triple graves that appeared during the archaeological excavations in Shaharjik village are similar to Albanian and Oghuz graves confirms that the ancient inhabitants of these areas were Albanian-Turkish tribes.	Many of the monuments discovered during archaeological excavations were taken to Iravan, placed in museums and exhibited as exhibits of ancient Armenian history.	Archaeological excavations in the ancient cemetery near the village show that the triple graves here are more than 3,000 years old. Located in the immediate vicinity of the city of Gafan and the ancient Gir (Giz) fortress, Shaharjik has been recognized as the administrative, cultural and commercial center of the region since ancient times ⁵⁰³ .
206	Ushi village historical monuments	IX-XI c.	In the village of Ushi , Ashtarak district, Echmiadzin uezd, Iravan Governorate.	Ashtarak district - Ashtarak was included in the administrative territory of Aragatsotn governorate on 7.11.1995.	Architecture	Monument	The horse, ram statues, stone carvings and chests on the graves, which are examples of the ancient Albanian-Turkish culture in the Ushi village cemetery, show that Azerbaijanis have lived in the village since ancient times	Historical monuments related to the life and living of Azerbaijanis from the 9th-11th centuries still exist, and unfortunately, Armenian elements are added to them and presented as Armenian monuments ⁵⁰⁴ .	In the village of Ushi, there are many historical monuments related to the life and everyday life of Azerbaijanis from the 9th-11th centuries. Tombstone statues in the area of the ancient cemetery, buildings belonging to the ancient period in the village and household items from there prove that Azerbaijanis lived in this area for many centuries and did cultural construction works. It was mentioned in the "Detailed Notebook of the Iravan Governorate" compiled in 1590. In the "Overview Notebook of the Iravan Governorate" dated 1728 and on the 5-verst map of the Caucasus ⁵⁰⁵ , ⁵⁰⁶ . The toponym

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№	Monument's name	Date	Location		Classifi- cation	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							and their role in material and cultural development.		<p>was formed on the basis of the word uç (uş), which means "elevation, mountain top" in Turkish.</p> <p>In the Turkish language, the word uç/uç is used in the meanings of "end", "beginning", "top", "summit", "edge, site"⁵⁰⁷. At the same time, the word usha means "top of the mountain" in the Karakalpak language⁵⁰⁸.</p>



... Secondly, unfortunately, I also stated this in my speech yesterday that injustice was done to Azerbaijan at the time, soviet government, that is, when the Soviet power was newly established, when the borders of the republics were formed in the Caucasus. Zangazur mahal, the ancient lands of Azerbaijan, and others were given to Armenia. In this regard, the Mehri region of Zangazur, on the banks of the Araz River, which is the ancient land of Azerbaijan, was also given to Armenia. Thus, certain difficulties have arisen from a geographical point of view between the great Azerbaijan and Nakhchivan, which is an integral part of it. We saw these difficulties during the years of Soviet government. Maybe people didn't see it. But because we are in one state, we prevented it. But now each of us is an independent state. Let's also take into account that Armenia made a land claim against Azerbaijan in 1988, a conflict arose, a war broke out, blood was spilled, and a part of Azerbaijan's land was occupied by the Armenian armed forces for various reasons.

Heydar Aliyev,
Great leader of the Azerbaijani people, National leader

Gravestone statues

Material and cultural heritage in the historical lands of Azerbaijan									
№	Monument's name	Date	Location		Classifi- cation	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
GRAVESTONE STATUE									
207	Statues of ram located in Kosanli and Paskili cemeteries	VI-VII c.	Vedibasari district, in the lowlands, in the Aghridag valley, on the banks of the Vedi River, in the settlement of Boyuk Vedi .	On 4.04.1946, the name of the settlement was changed from Boyuk Vedi to Vedi .	Architec- ture	Graves- tone statue	It is notable for its antiquity.	It was destroyed by Armenians.	Kosanli and Paskili cemeteries each had three ram statues. These statues were the size of living rams and had large horns. These statues existed during the 1948-1953 deportation. Later, the Armenians destroyed the statues to erase the traces of Azerbaijanis ^{509, 510, 511, 512} .
208	Albanian gravestone statues	V-VI c.	In the village of Gollu (Gullu) , Amasiya district of Aghbaba mahal.	Gollu village has been called Ardenis since 19.04.1991.	Architec- ture	Graves- tone statue	The fact that the person buried in the Albanian cemetery is standing or lying face down on the grave of his statue and the numerous stones written in the Albanian alphabet in the cemetery show the level of cultural development of the Azerbaijani people in ancient times.	In order to erase the historical traces and heritage of Azerbaijanis here, graves were destroyed, statues and other monuments are exhibited as Armenian monuments in the museum.	Gollu is an ancient Azerbaijani (Turkish) land, the ancient name of Aghbaba is the current Amasiya (Hamasa) region. The inhabitants of the village were Azerbaijanis. In Armenian sources, it is indicated that the people living in the village are Garapapags, and they are given as a separate people. However, the Garapapags are one of the Turkic tribes and are an ethnographic group that participated in the ethnogenesis of Azerbaijanis. The old cemetery of the village was separated from the new cemetery. The old cemetery was called Albanian cemetery by Azerbaijanis and Armenians ^{513, 514, 515} .

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№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
209	Shidli gravestone statues	1300-1350 (refers to the previous historical period)	In the lowlands of Vedibasar mahal, in the village of Shidli (Garagoyunlu Shidli) on the banks of the Araz River, opposite to Aghridaghi.	The name of Shidli village was changed on 9.04.1991 to Yekhegnavan .	Architecture	Graves-tone statue	Historical horse stone and ram stone sculptures prove that these places have been a Turkic-Oghuz homeland since ancient times.	The horse stone and ram stone statues, which are the ancient symbols of the Turko-Oghuz dynasty, in the village of Shidli were destroyed.	The name Shidli is an ethnotoponym. Until the events of 1988, Shidli village was the only purely Azerbaijani village in Vedi district. In the area of Shidli village, there was a large ram stone in the area called Gochdashi between the Gakhanov canal and the Mashadi Seyfulla ditch, and a small horse-sized stone horse statue with a saddle and swimming called Atdashi in the old cemetery of the village called Sunnu cemetery ^{516, 517} .
210	Urud gravestone statues and grave chest	Middle centuries	In Urud village of Garakilsa district of Zangazur mahal.	On 07.11.1995, Gafan, Sisiyan, Meghri, Gorus regions were abolished and Sunik region was established. Garakilsa district — from 03.02.1940 — Sisian, Urud village — from 07.03.1968 — was named Vorotan .	Arts and crafts	Graves-tone statue	In 1961, the corresponding member of ANAS, who was on a scientific mission in the village of Urud, Ph.D. M. Nemetova studied up to 100 such monuments of the 15th-17th centuries. Above each of those monuments, the identity of the deceased, the date of death, and sometimes the cause of death are written in Arabic ⁵¹⁸ .	It was destroyed after the Azerbaijanis deportation in 1988 ⁵¹⁹ .	In the medieval cemetery in the village of Urud (from 03.07.1968 - Vorotan) of Garakilsa (from 02.03.1940 - Sisian) district of Zangazur mahal, many tombstone chests and ram statues were recorded. Until 1988, only Azerbaijanis lived in Urud village. The first Armenians set foot in the village after the 1988 ethnic cleansing and deportation of West Azerbaijanis ⁵²⁰ .

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
211	Gravestone statues in Zangilar village	VII-VIII c.	Zangibasar mahal, Zangibasar district, in the Zangilar village (Donuzyeyan, Masjidli).	The name of Donuzyeyan village was changed to Zangilar on 03.01.1935, and to Zorak from 19.04.1991.	Architecture	Gravestone statue	The toponym Zangilar is also of Turkish origin. The names of Turkic origin are related to the family name. F. Sumer writes: "Algeria and Syria's rulers, were also from the Turkish Mamluk family" ⁵²¹ .	Statues of horses, rams and camels remained in the ancient cemetery until recently. They are presented as Armenian monuments.	Mamluk Turks in Arab countries are Gipchak tribes. So, the Zangi are one of the Gipchak tribes. Oghuz Gipchak Turks settled here., There were various statues on the graves in the ancient village cemetery. These have attracted attention with their magnificence. The image of a sword was clearly visible on one of the graves. It is said, that grave with a horse statue in the cemetery is belonged to the village struggler Muhammad, and the tomb with a ram statue belonged to Palazgulag struggler ⁵²² , ⁵²³ . A statue was erected to them for their skill ⁵²⁴ .



Archaeological monuments

Material and cultural heritage in the historical lands of Azerbaijan									
№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
ARCHAEOLOGICAL MONUMENT									
212	Archut monuments (monument, tools, valuables)	VII-XIV c.	In Archut village, Boyuk Garakilsa district, Pambak mahal.	Pambak mahal is called Gugark .	Archaeological monument	Monument	The toponyms here also prove that Turkish tribes lived in that area and led a sedentary life. The toponyms of "Boyuk Nalband" hill and "Kichik Nalband" hill show that the fields of agriculture, such as cattle breeding and farming, are also widely developed here. The monument here and the objects found during the excavation confirm that Archut village is an ancient Azerbaijani homeland ⁵²⁵ .	Archut village is a village inhabited by Armenians after the 1988 deportation. Armenian elements were added to many of the customs there and Armenianized. What they could not appropriate was destroyed.	Azerbaijanis lived there until 1988. In 1988, there were 655 dwellings. The population was 6545 people. During the archaeological excavations (these excavations were not purposeful, but they were discovered during the construction works), cultural monuments, discovered dwellings - houses, cemeteries, household items, agricultural tools, various types of weapons, pottery, and jewelry were discovered. The graves found in the ancient cemetery in the area called "Aydashi" in the northwest of the village and the beads, bracelets, stone axes, spearheads, etc. taken from those graves suggest that they belonged to the primitive communal period. Jug graves, pottery, and various household items made of clay were found in the area where the Garadolagli sacred place is located. It should also be noted that Armenian scientists came here with great interest during the excavation work. After getting acquainted with the church here, the cross and the stone inscription on it, they insisted on breaking that stone inscription and even noted that it has nothing to do with the Armenian church. They said that this large cemetery belongs to the Oghuz. They insisted that the Oghuz had no connection with the Turks (ed: - Azeri Turks) ^{526, 527, 528, 529, 530} .

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
213	Amirkheyir monuments (monuments, houses, gravestones)	VI-VII c.	Garagoyunlu mahal, in Amirkheyir village of Chambarak district.	Chambarak district - Krasnoselsk , Amirkheyir since 1991 - Kalavan .	Archaeological monument	Monument	Monuments tell about the ancient history of the village. It is important from the point of view of studying the ancient history of Azerbaijan.	Many of the monuments of Amirkheyir are presented as Armenian monuments by adding Armenian elements.	Amirkheyir was one of the oldest villages in West Azerbaijan. In the village, there was an ancient church in the area called Kalafalig, pitchers in the area called Chokak yurt; tala houses, gravestone statues, Alajik stone houses, teak stone houses near the village of Div. These places were inhabited by ancient Oghuz tribes. The wealth of monuments shows the cultural development of the village. Only Azerbaijanis lived in the village ⁵³¹ , ⁵³² .
214	Historical monuments in Shishgaya village	XIII-XIV c.	In Shishgaya village, Basarkechar district, Goycha mahal.	Basarkechar district – Vardenis , Shishgaya from 3.04.1991 Gugarich , on 8.08.1991 it was changed again and named Geghamasar .	Archaeological monument	Monuments	The village existed even before the reign of Shah Ismail Khatai. It is known that the villages of Sariyagub and Babajan were built by those who moved from Shishgaya. The fact that the management of the village of Sariyagub was entrusted by Shah Ismail to Miskin Abdal confirms the accuracy of this issue once again. Its name is mentioned in	Armenian elements have been added to some of the ancient Albanian monuments in the village of Shishgaya, and they are displayed as Armenian monuments. The monuments that they could not Armenianize were destroyed.	The village of Shishgaya is rich in monuments of the XIII-XIV centuries, which reflect the life and living conditions of Azerbaijanis. In the territory of the village, there are many scenic and sightseeing places, the names of which are Turkish toponyms. Among them, there are cross-stone historical monuments, which are written in the Grabar alphabet, which tell about the life of the Albanian Turks, and the hill religious monuments made of small red stones in the northern part of the village. Residents from neighboring villages also brought vows and made intentions to the monument, lit lamps and made wishes ⁵³⁵ .

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							the sources of 1728. The main part of the population came from Khoy, Rum, Mazandaran, Diyarbakr, Isfahan governorates of South Azerbaijan and Nejili village of Ulukhanli region of Iravan mahal. The name of the village is related to the name of Shishgaya, which is located between the two mountains called Gojadagh and Garadagh, the height of which reaches 45-50 meters ⁵³³ .		



I always thought so. As the president of Azerbaijan, I have stated this many times, and I am also declaring today that we Azerbaijanis, the people of Azerbaijan, have not set our eyes on other people's land. Although in the past, some of the lands of Azerbaijan have been transferred to other hands as a result of various events, including some of the lands that are now within the borders of Armenia, have been the land of Azerbaijan since time immemorial: Goycha mahal, Zangazur mahal, and others. Years and centuries have passed, various events have happened. Finally, at the beginning of this century, that is, in 1918-20, the current borders of Azerbaijan were determined. We have protected and must protect the lands within these borders as our native lands. From this point of view, even if the borders have been defined in this way, within the framework of these borders created in the South Caucasus, we have not

laid eyes on the lands of other countries and states, and we do not do so today. But we had to protect, maintain and protect our own land. We can never agree that any part of our land should be handed over to another state. Therefore, I think that the government of Azerbaijan, the state should have understood since the beginning of this conflict that we are talking about Armenia's land claim to Azerbaijan, and serious and very effective measures should be taken to prevent it. Measures to prevent and respond to these events in time.

Heydar Aliyev,
Great leader of the Azerbaijani people, National leader

Bridges

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classifi- cation	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
BRIDGE									
215	Jul bridge	XVII c.	In Jul village, Sharur-Dara-layaz uezd, la-ter Pashali (Azizbayov, Vayk), Iravan Governorate.	The name of Jul village has been called Artavan since 19.04.1950.	Architec- ture	Bridge	The Jul bridge is one of the im- portant material monuments lo- cated in histo- rical lands from the architecture point of view.	Despite the fact that the Jul brid- ge carries Azer- baijani elements and is an archi- tectural examp- le, Armenians have repaired and presented the bridge they used as their mo- nument.	The bridge built in the village of Jul was built in the 17th century over the right branch of the Arpachay, the Julchay. First, the edge and the lower part of the bridge, which was built by throwing two belts with specially cut white marble sto- ne in an arc-like manner, then the upper part of the bridge was woven. The single- arched stone bridge was built using large river and rock stones in the style of orien- tal architecture ⁵³⁶ . The name of the village is mentioned in historical sources from the 13th century. The toponym Chul was created on the basis of the Turkish ethno- nym. It is an ethnotoponym. It is a simple toponym in structure ⁵³⁷ , ⁵³⁸ , ⁵³⁹ . Only Azerbaijanis lived in the village: in 1831 (56 men, 61 women), total 117 people, in 1873 708, 1886 899, 1897 1214, 1904 1222, 1914 1344, 1916 1607 people. In 1918, the village was attacked by Arme- nians and its residents were deported. Af- ter the establishment of the Soviet go- vernment in Armenia, the surviving resi- dents were able to return to their historical and ethnic lands. There were 717 people here in 1922, 1926 431, in 1931 950 Azerbaijanis lived there ⁵⁴⁰ .
216	Khan bridge	XVIII c.	Iravan until 1828, Erivan from 1828 to 1936.	Since 1936 Yerevan .	Architec- ture	Bridge	The Khan brid- ge, which plays the role of a strategic link in the southern part of the city,	Khan Bridge was destroyed by Armenians in 1980.	In the southern part of the city of Iravan, at a distance of 150 - 200 m, the Khan's bridge over the Zangi River was a relic of the 18th century (it was made of river stones, 8 m wide, up to 20 m long, 10 m high). In the early 1980s, the Hays de-

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classifi- cation	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							is also important in terms of representing the historical heritage of 18th century Azerbaijan.		molished and destroyed it. Then, in the 1960s, the water mill built in the middle of the 19th century on the right bank of the river (it was near the old Iravan Castle, 2 km away) was blown up and destroyed. This mill was operated in a rent by Ramazan Abbas oghlu, a resident of Zahmet village ⁵⁴¹ .
217	Goytul bridge	XIV c.	Daralayaz mahal, Keshishkand district.	Keshishkand district was named Yeghegnadzor from 06.12.1957.	Architec- ture	Bridge	A bridge located between Goytul and Hasankand villages, on the Salim River, in the territory of Keshishkand (from 06.12.1957 Yeghegnadzor) district of Daralayaz mahal.	Currently, a part of the bridge remains on the right bank of the Salim River.	"Since one of the inscriptions on the wall of the bridge mentions the name of Suleiman Shah, it is assumed that it was built in 1666, but the version that the bridge was built by the Elkhani ruler Suleiman Khan (1340-1344) is more convincing. Currently, a part of the bridge remains on the right bank of the Salim River. At the place of the bridge, the distance between the right and left banks of the river was 13 m, the width of the bridge was 4 m, the middle line from the water surface was 9 m, and the total length was 30 m ^{542 543 544 545 546 547 548 549} .
218	Stone bridge over Takhtakorpu River	XVII-XVIII c.	In Arafsa village, Garakilsa district, Zangazur mahal.	Garakilsa from 02.03.1940 - Sisian, Arafsa village - from 03.07.1968 - Arevis.	Architec- ture	Bridge	The word "Araf-sa" was first found in the Hittite language before the era and means a small country, a fortress. At the same time, it	The ancient stone bridge was appropriated by Armenians and is currently displayed as an Armenian monument.	Takhtakorpu (Abuzar) river coming from the direction of Marjanli plain and Khirdachay river, which divides the village into two parts, and from the foot of Salvarti mountain the river of the same name coming, joins Bazarchay a little below the district center. The location of Arafsa village on the Boyuk Ipak Road has made the village more developed from a socio-

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classifi- cation	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							should be noted that the name Arafsa is probably connected with the name of the Kangarli tribe of Turkic origin. Both the village of Araf- sa in Julfa district and Sisiyan Arafsa village in the district was created as a result of the settlement of people belonging to the Sofulu tribe of Kangar. The toponyms of Araf- sa village also show that this place is connected with Turkic- Oghuz culture ⁵⁵⁰ .		economic point of view compared to other villages. Arch-shaped stone bridge over Takhtakorpu (Abuzar) river was an ancient building. The bridge was built with red tuff stones and large river stones made in the village. It was the most used and very commuting bridge in the village ⁵⁵¹ .

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classifi- cation	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
219	Dash bridge over Takbarmag River	XVIII-XIX c.	In Dastakerd village, Garakilsa district, Zangazur mahal.	Garakilsa district since 02.03.1940 - Sisian, Dastakerd village - Dashtakert .	Architec- ture	Bridge	All the toponyms of Dastakert village are in Azerbaijani Turkish: Soyug bulag, Amudlu bulag, Sap dara, Yelli yurd, Kotan duzu, Sharbat ichilan, Takht yurd, Chamanlik, Shikh Ahmad pir, Gara gaya pir, Hacha gaya... The bridge had a strategic importance in terms of communication ⁵⁵² .	Dash bridge built by the Azerbaijanis on the Takbarmag River is presented by the Armenians as an Armenian monument.	Two small mountain rivers flowed from Dastakerd village. Hacha Gaya and Takbarmag rivers. These rivers flowed into Bazarchay near the city of Sisian. There was a 6-meter-long, 1.5-meter-wide, natural bridge-passage made of a whole raft of stones over the Takbarmag River, called Dash (stone) Bridge ⁵⁵³ . It was the only bridge in the region that was made entirely of stone.



stopped, and all these processes started. I want to mention once again that in the construction of that road, we also took into account the Azerbaijanis living in Mehri region. That road had to pass through the village of Nuvadi, next to it, next to other Azerbaijani villages. Thus, we wanted to completely connect those Azerbaijani villages and settlements of Azerbaijanis to Azerbaijan. But not only this road, in general, Zangilan, I say again, was a base station for Azerbaijanis living in Zangazur mahal.

Here, there was talk about the road between Azerbaijan and the main part of Azerbaijan and the Nakhchivan Autonomous Republic passing through the Zangilan district and going to Nakhchivan through the territory of the Mehri district. In the 1970s, we did a lot of work and made a decision to build this road and to connect Nakhchivan directly to the main part of Azerbaijan, even leaders of Armenia at that time made a decision with our proposal. However, in those years - it was around 1985-1986 - when I was working in Moscow, I realized how important the road to Armenia was for Azerbaijan, and different forces were already there to increase their provocative plans against Azerbaijan and to use this road and they started to create obstacles to its construction. I must write my memoirs about it at length now, if time permits. Because I fought hard at the highest levels in Moscow for the construction of this road. We planned to build this road along Araz, that is, where the railway crosses, parallel to the railway. There was such a plan, it was approved. Then they came up with all sorts of excuses to block this road, that it cannot be built along Araz, and it cannot be built alongside the railway. They involved many Armenian scientists, various economists and other forces living in Moscow and tried to get an expert opinion that this road cannot be built in this way. At the same time, they could not object to the construction of this road. They gave a route that tripled the distance of that road, and secondly, if that road went through the mountains, it would be closed for about half the year. Of course, I could not agree with it, and very sharp fights and sharp discussions took place. Finally, I managed to build that road and it was built. It was already mentioned here that only 10 kilometers remained. But after 1987, the construction of this road was

Heydar Aliyev,
Great leader of the Azerbaijani people, National leader

Stone inscriptions

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
EPITAPH /KITABA									
220	Dovrus stone inscriptions	IX c.	Zangazur mahal, Gafan district, in the village of Dovrus (Dövrüs) in the north-east of the river Ejan.	The village of Dovrus (Dövrüs) is indicated as Tovruz in Armenian sources.	Arts and crafts	Stone inscription	The toponym is an ethnotoponym formed on the basis of the Tavris ethnonym belonging to the Khazarian tribe of Turkic origin. A stone monument with an inscription dating back to the 9th century confirms that this is an Albanian Turkish homeland ⁵⁵⁴ .	Some of Dovrus stone inscriptions were destroyed by Armenians, and the rest were Armenianized by adding Armenian elements.	Until 1988, Dovrus, which has an ancient history, was a village inhabited only by the Azerbaijani population. In the village of Dovrus there are remains of the ancient Albanian church dating back to the 9th century and other inscribed stone monuments. One of these monuments is a stone monument with inscriptions on it. After the Armenians presented the monument (belonging to the 9th century) with writings on it to the Khazar tribe, they saw that it belonged to the Christians and it was prevented when they tried to hide it ^{555, 556} .
221	Satanaghaj cross stones	XVII-XVIII c.	Goycha mahal, Basarkecher District, Satanakhach (Guney, another name is Haji Garib) village.	Since 19.04.1991, the name of Satanakhach village has been called Areguni .	Arts and crafts	Stone inscription	The toponym was formed on the basis of joining the word sadan (real sedan) which means "fence" or "parapet" in Turkish, and the word aghaj (tree) which means "beam, pole, wood". The inscriptions	The existing monuments and cross stones in the village have been Armenianized and are presented as Armenian monuments ⁵⁵⁸ .	Satanakhach village was established at the end of the 17th century (1690), at the beginning of the 18th century (1720). From the beginning until the deportation in 1988, only Azerbaijanis lived in the village. The meaning of the word Satanakhach in Persian is Seytanakhach ("sey" - "three", "dana" - number", "cross"), that is, three cross stones". The cross stones written in the Grabar alphabet are historical evidence of the presence of Albanian Turks in those places in the III-V centuries. From there appeared the name of the village - Sadanakhach.

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							on the stone also prove that the village is a Turkic-Oghuz homeland ⁵⁵⁷ .		
222	Shidli stone descriptions	1300-1350 (refers to the previous historical period)	In the village of Shidli (Garagoyunlu Shidli) on the bank of the Araz river, in the lowlands of Vedibasar mahal, opposite to Aghridaghi.	On April 9, 1991, the name of Shidli village was changed to Yekhegnavan .	Arts and crafts	Stone inscription	The toponym Shidli was formed on the basis of the word shadli, which was formed by adding the suffix -li, which is related to the word shad, which is used in the sense of a military title in Turks, or rather in Khazars ⁵⁵⁹ .	Until 1950, the stones with images of horses and rams that remained in the territory of Shidli village were taken away and destroyed by Armenians in the name of historical monuments.	In M. Kalankatuklu's "History of Albania", at the beginning of the thirty-seventh year of Khosrov Shah's reign, it is mentioned that there was a nephew called Shad among the Northern Khan Khazars, who was called Shad due to his princely rank, and it is shown that Shad set up his camp on the banks of the Araz River. It is a village where there are a lot of monuments with inscriptions written on large pieces of stone, pictures of horses and rams. These monuments were signs of the history of Shidli village 1300-1350 years ago ⁵⁶⁰ , ⁵⁶¹ .



Mausoleums

Material and cultural heritage in the historical lands of Azerbaijan									
№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
MAUSOLEUM									
223	Mir Davud mausoleum	At the end of XIX c.	Yelizavetpol (Ganja) Governorate, Zangazur uezd, in Pirjavidan village, present-day Gafan district.	Later, the village was merged with Gejalan city and abolished as a special settlement ⁵⁶² .	Architecture	Mausoleum	Toponyms are the most consistent document that shows the formation of ethnos in a specific geographical space.	These mausoleums were completely destroyed by the Armenians in order to erase the traces of Azerbaijanis from the region ⁵⁶³ .	At the end of the 19th century, there was Mir Davud mausoleum, the grandson of the 8th Imam Reza, in Pirjavidan village of Zangazur. This area was famous as Pir Davidan village of Zangazur mahal. The ancient name of the area and sources indicate the historical heritage of Azerbaijan in Pir Davudan village. Pir pilgrimage and sacred places reflect various aspects of the everyday life of the Azerbaijani people, clarify the history, toponymy of the people, issues of ethnogenesis, illuminate a number of issues related to the cultural life of Azerbaijan ⁵⁶⁴ .
224	Pirjavidan mausoleum	VIII-XIX c.	Ganja Governorate, Zangazur uezd, in Pirjavidan village of Gafan district ⁵⁶⁵ .	Later, Pirjavidan village was merged with the Gejalan city and abolished as a special settlement.	Architecture	Mausoleum	Azerbaijani generals and people have fought for these historical lands for hundreds of years and have inherited their homeland. The existence of Javidan's mausoleum in the area where he died is a myth that history cannot deny.	Pirjavidan mausoleum was destroyed by Armenians.	A village with an ancient history on the right bank of the Okchu river in Gafan district. Often this village is also called Pirdavidan. The village in this land, which is Babak's homeland, is connected with the name of the hero Javidan. Sometimes this mausoleum is called Pirbavidan. The monument is located in the cemetery of Pirjavidan village in the south of Gajaran city of Gafan region. According to folk etymology, the mausoleum is connected with the name of Javidan, the teacher of the hero Babak. It means "Pir belonging to Javidan, Javidan's pir" ⁵⁶⁶ .

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
225	Seyid Ahmad mausoleum	XII-XIII c.	Gara Vali village, Zangazur mahal.	There is no information about the village. It is likely to be cancelled.	Architecture	Mausoleum	It was considered a holy place where people sought refuge, prayed and made vows in difficult times ⁵⁶⁷ .	These mausoleums were completely destroyed by the Armenians in order to erase the traces of Azerbaijanis from the region ⁵⁶⁸ .	In the village of Gara Vali, there was the mausoleum of Seyid Ahmad, the son of Imam Musey Kazim VII. It was one of the most visited tombs of the people of the region. It is believed that Khalifa Seyyed Ahmed, whose mausoleum is now in ruins, was one of the Arab caliphs who were removed from power and fled to Azerbaijan. In the 50s of the last century, when the mausoleum of Seyid Ahmad Baba was being renovated, a large amount of various documents were found there. It is known from the documents that Seyyed Ahmad Pir was one of the most sacred shrines in the region ⁵⁶⁹ .



Serdabs

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
SERDAB									
226	Anabat serdab	1275	It is 2 km away from Amaghu village of Keshishkand district, between Arpa River and Amaghu River.	Daralayaz mahal - changed name Vayots Dzor governorate Keshishkand district - from 06.12.1957 - it was named Yeghegnadzor .	Architecture	Serdab	After the deportation of 1988, the Anabat tomb was destroyed by the Armenians and its ruins remained.	The Orberian dynasty, to which Dirsas Khan belonged, was a descendant of Turan. They settled in the territory of Iberia BC, took refuge in the Eldagiz dynasty in the 12th century, and later founded the Sunik Orbelian dynasty ⁵⁷⁰ .	Dirsas (Tarsa) Khan was one of the most famous judges of the Orberian dynasty, who ruled the Daraleyaz-Zangazur territories in the 13th-14th centuries. Dirsas Khan, who erected the Anabat tomb, died in 1290 in the Arpa village of Darelaz and was buried in the Anabat tomb belonging to this generation. Apart from Dirsas Khan, his wife Mina Khatun, his daughter-in-law Arus Khatun, his son Can Buğa (Buğaç) and others were also buried in the Anabat tomb.
227	Ancient serdab in Akarak village	XVII c.	In the village of Akarak (also known as Kharaba Akarak) of present Talin district, Alexandropol uezd, Iravan Governorate.	Talyn district - Talin , Akarak village - Agarak .	Architecture	Serdab	The toponym "eker" was formed on the basis of the Turkish ethnonym. It is an ethnotoponym. It's a structurally corrected toponym ⁵⁷¹ .	At the present time, the entrance part of the ancient serdab in the village of Akarak, which was built in the Eastern style, has remained almost as it is, and there are fences on the roof and back. In abandoned and derelict condition ⁵⁷² .	The serbad, an ancient building in the village of Akarak, was built adjacent to the mosque. The serbad was built with river stone and white lime on the right side of the mosque wall, and the roof was covered with small stones in a dome-like manner. It has an oriental style entrance door. 70 people lived in the village in 1831, 301 in 1873, 367 in 1886, 482 in 1897, 284 in 1904, 301 in 1914, 601 in 1916. In 1918, the inhabitants of the village, which was attacked by Armenians, were deported from their historical-ethnic lands, and in 1920, Armenians who were transferred from Sasun and Taron governorates of Turkey were settled here. After the establishment of the Soviet

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
									government in present-day Armenia, the survivors of the Azerbaijanis who left the village were able to return to their ancestral lands. Apart from Armenians, 12 Azerbaijanis lived here in 1922 ^{573, 574} .
228	Ancient serdab in Lehvaz village	XVII-XVIII c.	In Lehvaz village of Mighri district, Zangazur uezd.	On 7.11.1995, it was included in the administrative territory of Sunik governorate. Mighri district - Meghri, Lehvaz.	Architecture	Serdab	The toponym is derived from the ethnonym Leh from the Scythian tribes mentioned in Strabo's "Geography" and the Turkish word bayz//bays, which means "a steep rock, a mountain next to a river flowing in a narrow gorge at the foot of a swollen rock" ⁵⁷⁵ . This word is also used in some forms in Azerbaijani toponymy, meaning "a ridge, a hill, a high place" ^{576, 577} . It is an ethnotoponym. It is a structurally complex toponym.	The remains of the ancient serdab located in the village of Lehvaz remain today ⁵⁷⁸ .	There were two villages named Lehvaz in Meghri district. First Lehvaz, Second Lehvaz ⁵⁷⁹ . Later, these villages were united and a village called Levaz was created. The village, which has an ancient history, has a historical building with a tomb and a serdab in the style of eastern architecture, built of river stone, lime and plastered with lime. In 1831 15, 172 in 1873, 375 in 1886, 346 in 1897, 525 in 1904, 836 in 1914, only Azerbaijanis lived in the village. Since 1918, the village has been subjected to Armenian aggression, and its inhabitants have been deported. After the establishment of the Soviet government in modern Armenia, those who left the village were able to return to their historical and ethnic lands. 189 Azerbaijanis lived here in 1922, 145 in 1926, 171 in 1931, and 1002 in 1987. In November 1988, Azerbaijanis from the village were deported from their historical and ethnic lands by the Armenian state. Armenians live there now ⁵⁸⁰ .



Mansions

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
MANSION									
229	Ali khan's mansion	XVII-XVIII c.	Iravan until 1828, Erivan from 1828 to 1936.	Yerevan since 1936.	Architecture	Mansion	The building of Ali Khan, which is important in terms of Azerbaijani architecture and architectural history, shows that Iravan has developed as much as other European and Eastern big cities in terms of urban planning and architecture.	Armenians did not pay attention to Ali Khan's building because it is one of the examples of architecture representing the material and cultural heritage of Azerbaijan in the city of Iravan.	Ali Khan's mansion was one of the grandest houses in Iravan. The building, similar to a palace in terms of appearance and size, reflected the richness of Azerbaijani and Eastern architecture. The building stood out from other buildings in the city with a large number of specially designed windows placed in order to provide light. In front of the building, on the right side, there were four poles with one end on the ground and the other end on the belt section between the first and second floors. The presence of such poles, which are usually placed on buildings with fences and in danger of falling, ensured the stability of the building ^{581, 582} .
230	Panah khan's mansion	XVII-XVIII c.	Iravan until 1828, Erivan from 1828 to 1936.	Yerevan since 1936.	Architecture	Mansion	Architecturally reminiscent of the Khan's palace and considered similar to it, the building of Panah Khan was considered one of the most beautiful buildings in the city of Ierevan due to its appearance and grandeur ⁵⁸³ . This	Although Panah Khan's house was included in the list of architectural monuments protected by the state in Iravan, in the 60s of the last century, it also suffered a severe fate, and like other monuments belonging to	One of the historical-architectural monuments built in the style of the Khan's palace in Iravan and considered a work of art decorated with patterns on all sides was the house of Panah Khan Makinsky. The residential complex belonging to Panah Khan, the son of Suleyman Khan, deputy of the Iravan City Duma, college advisor, was located in the square named after him, at Nalbandyan Street - 19 (former Ter-Gukasov Street). The complex included the khan's two-story house, kitchen, storeroom, one-story house for servants and stables in separate courtyards. The area where Panah Khan

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							building, where theater performances are shown and famous people gather, is an important material and cultural heritage of the history of Azerbaijan, which is important from the political and social point of view.	Azerbaijanis, it was destroyed and erased from the earth ⁵⁸⁴ .	Makinski's mansion is located was called Panah Khan Square until recently ⁵⁸⁵ . In 1881, in the house of Panah Khan Makinski, "Iravan Khan on Novruz holiday". In 1882, the performance "Greed makes Enemies" was shown with the participation of local fans. Seven-step staircases were built on the right and left sides of the mansion of Panah Khan, the brother of Huseyngulu Khan, the last Khan of Iravan ⁵⁸⁶ .



An ancient madrasa where Armenian families live, Iravan

Madrasas

Material and cultural heritage in the historical lands of Azerbaijan									
№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
MADRASA									
231	Urud village madrasa	XIX c.	Near Urud vil- lage, Garakilsa district, Zanga- zur mahal.	Zangazur ma- hal, Garakilsa (from 01.03.1940 - Sisian) district, Urud village was renamed Vorotan from 03.07.1968.	Architec- ture	Madrasa	The madrasa taught not only religion and sharia, but also mathematics, history, literatu- re and other subjects. Due to Zangazur's pro- ximity to the border with the Ottoman and Qajar states, there were many clerics who re- ceived spiritual education in Theran, Istan- bul, Mashhad, Tabriz, Najaf, and Karbala, studied Islam, Sharia, and Ara- bic-Persian lan- guages perfectly and returned to uezd.	In 1918, during the attack of the Armenian terrorist groups on the village, the village madrasa was burned.	The Urud village madrasah was built by wealthy benefactors of the village. It was located near the center of the village. The madrasa consisted of a hall and several rooms. There were also people from the surrounding villages who came to the madrasa to study. There were mollakhan- as in almost all large villages of Zanga- zur district. In the 1880s, 491 madrasahs, 21 primary schools, and 6 spiritual schools were operating in Zangazur. Pri- vate wealthy people provided financial and moral support to these schools. Peo- ple's writer Ali Valiyev, who is from this land, wrote about the Urud madrasa, which provided 9 years of education: "Fatullah, who received higher education in Najaf (Iraq) and earned the right to become a mullah, Sadiq, who graduated from the second-level Russian school in Gorus, famous poet Lalin Baglamish, poet Mirza Huseyn lived in Urud. There were far more people who had studied in Urud, literate people, people who write a poem, and people who came from other villages. Molla Baghirlilar family, Molla Samih Bey, and Molla Fatullah taught in the madrasa in Urud village until 1918. In addition to religious lessons, secular sub- jects were also taught here. Mirza Sadigh Akhundzadeh, who teaches here, was a graduate of the higher religious madrasa

Material and cultural heritage in the historical lands of Azerbaijan

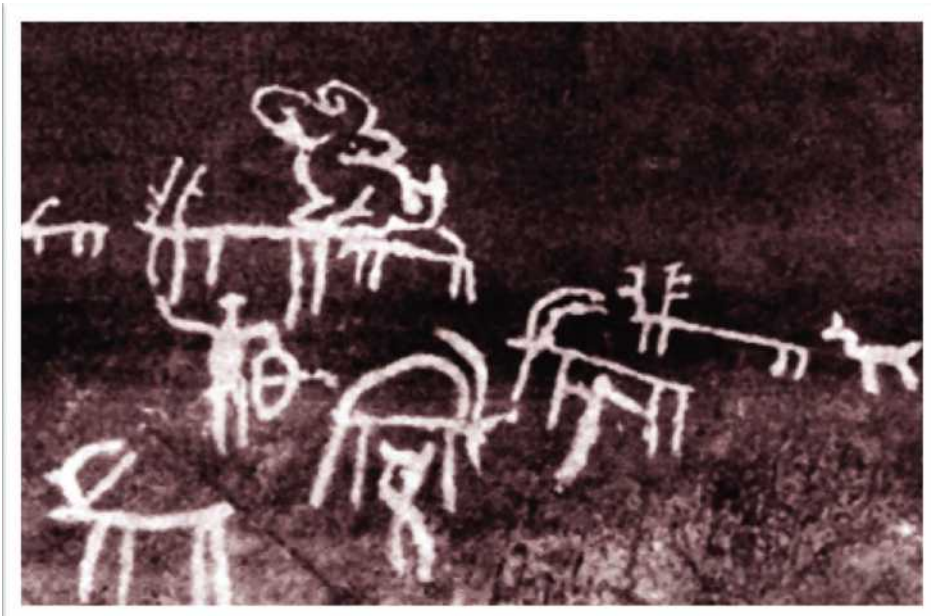
№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
									in Tabriz.” Benefactors paid the expenses of those studying in the Urud madrasah ⁵⁸⁷ .
232	Zahmat village madrasa	XVIII-XIX c.	Zahmat village, Zangibasardistrict, Zangibasarmahal.	Hachaparag village since 3.01.1935 - Zahmat , since 19.04.1991 - Khachpar .	Architecture	Madrasa	The Madrasa played the role of a center of knowledge that taught religion and language for those who came from Zahmat village and surrounding villages. In addition, it also shows that the village is a developed Azerbaijani home from the religious and cultural point of view.	The madrasa, the religious and cultural lore center of the village, was destroyed by the Armenians.	Zahmet village madrasa was founded by Mustafa Haji Akhund oghlu. In 1937, Mustafa Haji Akhund oghlu, who passed religious-mystical training, knew and taught Eastern languages perfectly, was exiled to Kazakhstan. His students were graduates of Caucasus University in Tbilisi, many of them immigrated to Turkey and South Azerbaijan to escape persecution. Molla Huseyn (1895-1985), one of the clerics of Zahmet village, became the head akhund of the Imamzade mosque in Ganja in 1947, then moved to Nakhchivan and held the position of supreme priest there for 23 years, before him, Haji Ibrahimkhalil from Iravan was at this position ⁵⁸⁸ . The toponym is derived from the combination of the Azerbaijani word hacha, which means "the place where breeding begins" and the ancient Turkish word parakh, which means "place where animals are fenced at night" ⁵⁸⁹ . It is a toponym with a complex structure based on relief ⁵⁹⁰ .



Neighborhoods

Material and cultural heritage in the historical lands of Azerbaijan									
№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
NEIGHBORHOOD									
233	Iravan neighborhoods	1832	Iravan until 1828, Erivan from 1828 to 1936.	Yerevan since 1936.	Architecture	Neighborhood	Iravan city neighborhoods bore the material and cultural traces of the Azerbaijanis in the city of Iravan. The fact that most of the settlements, streets, neighborhoods are in Azerbaijani Turkish once again shows that this area was one of the ancient settlements of Azerbaijanis.	Since Armenians settled in Iravan from the beginning of the 19th century, the Armenian neighborhoods surrounded the Azerbaijani neighborhoods like a ring. In the 1950s and 1960s, the neighborhoods where Azerbaijanis lived compactly and their ancient cemeteries were destroyed under the pretext of building new buildings.	Iravan city consists of the following parts: 1. City part 2. Tapabashi part 3. Damirbulag part. The largest part – City part covers the north-eastern area of Iravan; Tepebashi part holds the western part, and Damirbulag part holds the southeastern part. These parts also include the following additional neighborhoods with their own special names: Those belonging to the City part: 1) Abbasdara neighborhood located below the village of Chokmakchi; 2) Koshakli neighborhood located on the right side of Kanakir road; Those belonging to the Tapabashi part: 1) Abihayat neighborhood located on the left of Kanakir road; 2) It was located to the left of the Zangi river, below the village of Kanakir. According to the Ottoman "Detailed notebook" compiled in 1728, Iravan city consisted of 4 districts ("Old City", "Damirbulag", "Darakand", "Tapabashi") during this period. After becoming the center of the independent khanate, "Old City" neighborhood was called "City" neighborhood, and "Darakand" was merged with "Tapabashi" neighborhood.

Material and cultural heritage in the historical lands of Azerbaijan									
№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
234	Darvishes neighborhood in Zahmat village	XIX c.	Zahmat village, Zangibasardistrict, Zangibasarmahal.	Hachaparagvillage since 3.01.1935 - Zahmat , since 19.04.1991 - Khachpar .	Architecture	Neighborhood	The neighborhood of Darvishes, one of the ancient tribes of the village of Zahmat, were the bearers and continuers of the religious-mystical worldview of Sufism from the point of view of genealogy.	After the mass deportation of the Darvish neighborhood in 1988, most of the ancient buildings there were demolished by Armenians.	Darvish neighborhood was considered one of the ancient and historical places of the village. It was a place where more people with knowledge, religious knowledge, educated in Turkey, Iran and Iraq were settled. The residents of this place who possessed knowledge and wisdom used their houses as a madrasa-school and library, and provided religious and secular education to those who came from the village and surrounding villages. Most of the houses here differed from the houses in the village by their appearance and architecture. The followers of this generation, brothers Haji Akhund and Molla Mustafa, took an active part in the organization and holding of religious ceremonies. In 1918, the brothers Haji Akhund and Molla Mustafa were mercilessly killed during the massacre committed by Armenian terrorist groups in Zahmat ⁵⁹¹ , ⁵⁹² .



... Continuing this idea, I say about Nakhchivan. Yes, at that time Armenians claimed Nakhchivan, considered Nakhchivan as their land and wanted to include Nakhchivan in Armenia. Here, too, they used certain historical points. Because after Tsarist Russia captured the South Caucasus, the Nakhchivan Khanate and the Iravan Khanate belonging to Azerbaijan were abolished in 1848-1849, and the Iravan Governorate was created. The district of Nakhchivan was also in the governorate. This is a 19th century work. Using this, they tried to join Nakhchivan to Armenia. At that time, a sharp struggle was going on. As a result of this struggle, the government of Azerbaijan at that time showed a very serious position and determined the status of Nakhchivan in the Kars Treaty, and a decision was made to grant autonomy to Nakhchivan. Yes, those people were very nationally proud at that time. Now some people draw a black line over all of them as communists and Bolsheviks, as they say. This is unfair. I have always objected to it, and I object to it today. Regardless of which party or political force they belong to, whoever stood guard and served the national interests of Azerbaijan, those people should always be remembered with respect in our history and should be included in our history. At that time, the autonomy of Nakhchivan was achieved in such tense conditions. Under the Kars agreement is the signature of the Minister of Foreign Affairs of Azerbaijan, Behbud Shahtakhtinsky. Now you see, in a very difficult, hard and tense period from the historical point of view, a great achievement was achieved to preserve the lands of Azerbaijan, to keep Nakhchivan as an integral part of Azerbaijan after Zangazur was given to Armenia, and Nakhchivan was given autonomy. But today, weak people who have no service and no competence stand against the autonomy of Nakhchivan in front of the people, the nation, the state. What moral right? By what right?

Heydar Aliyev,

Great leader of the Azerbaijani people, National leader

Rock paintings, ancient settlement

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
235	Khosrov village's rock paintings	V c.	Vedibasari mahal, Vedi district, at the foot of Zarinji mountain, in the center of Khosrov village.	The village of Khosrov was abolished in the mid-1930s. Now it is a ruined village.	Architecture	Rock painting	These examples of material and spiritual heritage, which express the Oghuz-Turkish mystic-mythical beliefs of the old times before Islam, are the historical heritage of Azerbaijan in the area.	A part of the cultural monuments located at a height in the heart of the picturesque nature was transported by Armenians and presented in museums as examples of Armenian culture.	In the south of Khosrov village, on the cliff above Khirdachay river, which starts from Darband mountains, there are pictures of the Sun and the crescent Moon carved on the ends of two intersecting ledges, which are symbols of pre-Islamic religious ceremonies. Examples of this material and spiritual historical heritage, which made the Oghuz-Turkic mystical beliefs of ancient times unforgettable, were located near the Kugayasu River. It was mentioned in the "Review notebook of Iravan governorate". The toponym Khosrov was created based on the personal name. It is an anthroponym. It is a simple toponym in structure ^{593, 594} .
236	Shaki rock paintings	IV-V c.	In Shaki village, Garakilsa district, Zangazur mahal.	Garakilsa district - from 01.03.1940 - Sisian .	Fine art	Rock painting	The places where the Shaki monuments were created and the surroundings of the Gobustan monuments (Pirsa-at and Sangachal) are connected with the name of the ancient Turkic tribes Sagats (Saks) and Zangis. In the IV-III millennia BC, the transition from the Bronze Age to the Iron	An Armenian scientist named Pavel Safoyan made a 3-volume photoalbum of 15-20 petroglyphs during the Soviet period, translated them into several languages, and made such an absurd claim that the Shaki petroglyphs belong to the Armenian people, as well as petro-	The rock paintings found in the village of Shaki in the 40s and 50s of the last century once again shed light on the ancient history of Zangazur. These rock paintings, which are considered to be grasslands of Shaki and Samagunk (until 1946) villages of Sisian region (Davaboynu (Ukhtasar in Armenian) and Tagazur mountains, with various images of birds, animals, arrows, and bows, are the same as those of Gobustan and Gamiga. It is assumed that these monuments belong to the 4th-5th c. BC ⁵⁹⁷ . However, the issue that interests us is not only the fact that people lived in the village of Shaki 7 thousand years ago. We are interested in the fact that the petroglyphs in the village of Shaki are similar to the images of Gamigaya in Nakhchivan, the petroglyphs

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							Age began with Turkic-speaking peoples, and the first iron tools they used were arrowheads, so rock images of those iron-tipped arrows have survived to this day in Shaki monuments ⁵⁹⁵ .	glyphs in the entire Caucasus and it was created under the influence of Shaki monuments. The goal was to appropriate the ancient monuments of Azerbaijan. After the deportation of Azerbaijanis in 1988, along with the territory, the government carried out a policy of occupation, vandalism and appropriation of material and cultural heritage ⁵⁹⁶ .	in the mound of Kul village near Kerch, and the monuments related to Turkish descent, Turkish origin, and Turkish totems found in Kazakhstan, Siberia-Altai, Urmia, Volga region, etc. One of the oldest beliefs of the Turkic tribes (ongon) is the Tibetan bull, and this image is reflected in the Shaki petroglyphs ⁵⁹⁸ .

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
237	Garakilisa rock paintings	V-II c. BC	Garakilsa district of Zangazur mahal.	Garakilsa district was named Sisian district from 02.03.1940.	Fine art	Rock painting	Petroglyphs are a means that people used to communicate how they saw the world long before writing was invented. Ancient people tried to draw their images on stones and rocks to convey their excitement and images of the animals they hunted to their cavemen. Sometimes they also painted these images. Rock paintings are a unique source of information about life in the distant past. They attract historians, archaeologists, art historians, ethnographers, linguists, folklorists, zoologists, as well as researchers from	Armenians are not very interested in going back to the ancient times, as they know that they have moved to these areas in the last two centuries. Therefore, these monuments have not been investigated very deeply, and they are not properly protected. Especially, the fact that these petroglyphs are very similar to the petroglyphs of Gobustan and Altai, and sometimes even identical, confirms that they are the cultural heritage of the same ethnic community.	Garakilsa petroglyphs are divided into two groups. The first belongs to the V-IV millennia BC, the second to the III-II millennia BC. In those images, the animal world of the region at that time (deer, tour, horse, tiger, dog, wolf, bear, etc.), hunting tools of primitive man, etc. has found its reflection. Like the entire Zangazur mahal, the Garakilsa area has been the homeland of the Turko-Oghuz tribes since ancient times, and the first mass influx of Armenians began here after the occupation of the region by Russia at the beginning of the 19th century ⁶⁰² .

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							other fields of science. Through these descriptions, the information obtained about occupation, outlook etc. of ancient people often helps to learn their future ethnicity ^{599, 600, 601} .		
238	Soyugbulag rock paintings	V-II c. BC	Soyugbulag village of Vorontsovka district of Loru mahal.	Vorontsovka district of Loru mahal was named Kalinino district on 03.03.1935, and Soyugbulag village was named Pagakhbyur village from 19.04.1991.	Fine art	Rock painting	The Soyugbulag rock carvings, which are surprisingly close to the rock carvings discovered on the banks of the Khatin River in the mountainous Altai, and sometimes even identical, once again confirm that the territory of Western Azerbaijan has been inhabited since ancient times and has been the homeland of the Turkic-Oghuz	Armenians are not very interested in going back to the ancient times, as they know that they have moved to these areas in the last two centuries. Therefore, these monuments have not been investigated very deeply, and they are not properly protected. Especially, the fact that these petroglyphs are very similar to the petroglyphs	Soyugbulag rock paintings were located BC near the village of Soyugbulag, Vorontsovka district of Dagh Borchali - Loru mahal, in Armudlu and Gachaggirilan valleys. Until 1988, only Azerbaijani Turks lived in Soyugbulag village and surrounding villages. The first Armenians were moved to these villages after the 1988 genocide of West Azerbaijani Turks ⁶⁰⁵ .

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
							tribes since those times ^{603, 604} .	of Gobustan and Altai, and sometimes even identical, confirms that they are the cultural heritage of the same ethnic community.	
239	Goshundash monument	II c. BC	Remains of megalithic buildings (made of large stones) in Garakilsa settlement, in Garakilsa district of Zangazur mahal.	Garakilsa district of Zangazur mahal was named Sisian district from 02.03.1940, and Garakilsa settlement, which is the center of the district, was named Sisian settlement from 02.03.1940.	Architecture	Archaeological	The Goshundash monument once again confirms that the territory of Western Azerbaijan has been inhabited since ancient times and the homeland of Turko-Oghuz tribes since those times ^{606, 607} .	The Armenians translated the monument's name line and put it as Zorakarer, which means "Goshun dashlar (Army stones)". Armenians present this monument to the world as Armenian cultural heritage. However, similar monuments can often be found in Turkish geography ⁶⁰⁸ .	Goshundash monuments are located 3 km away from Garakilsa settlement of Garakilsa district. These stones, arranged in a row in a vertical position, and hence the name Goshundash, are a relic of the Neolithic period. In the center of the stone structure, there is probability, and around it were walls of an open-air temple. The territory where the Goshundash monuments are located has been the homeland of the Turko-Oghuz tribes throughout history, the first mass influx of Armenians began here in the early 19th century, after the region occupation by Russia ⁶⁰⁹ .

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
240	Turkish mounds on Goycha lake shore	VIII-IX c.	Around Goycha lake.	Goycha lake since 1930 – Sevan .	Archaeological monument	Mound	The mounds on Goycha Lake shore prove that the area was an ancient Turko-Oghuz homeland.	Many of mounds have been destroyed, and the rest are presented as Armenian monuments.	"Between Novo-Bayazet and Adyaman, for the first time, I began to come across mounds and graves, which I counted up to a hundred, on the banks of Goycha. Among the graves, 8 graves in the area called Guru-Kharaba especially attracted my attention. These graves are paved with stones stuck vertically into the ground. These graves arranged in stone rows attracted my attention, because in 1889 I saw similar graves in Mongolia, on the slopes and valleys of Tarbagatay. The same graves were found in northwestern Mongolia by G.I. Potanin, D. Klements in the Minusinsk region, and N.M. Yadrintsev in Altai, in the Kok-su river valley, and in Orkhon ⁶¹⁰ .
241	Dahnaz village monuments	IV c.	In Dahnaz village, Vedi district, Vedibasari mahal.	Dahnaz village was abolished. Its territory is connected to surrounding villages.	Archaeological monument	Temple, ancient village	These monuments, that appeared, testify to the antiquity of the settlement in the historical lands of Azerbaijan.	The monuments remain that appeared as a result of the flood are presented as Armenian monuments.	A village inhabited by Azerbaijanis on the banks of the Vedi River, between the Maiden fortress, Kardash and Dorrakh districts, in the Cighindara region. At the beginning of 1919, a part of the population of the village, which was attacked by Emeni-Dashnak, was killed, and the survivors became refugees. After the establishment of Soviet power in the region, some of the refugees returned, but in 1948 they were deported to Azerbaijan. As a result of floods in the 60s and 70s of the last century, the remains of ancient settlements and temple buildings were discovered in the part of Khirdachay, which starts from Mount Baytal, passing through the village of Khosrov, and near the village of Buyukchay Dahnaz, coming

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
									from the village of Darband, where it joins the Chighin river (2 km away from the village of Khosrov). The village of Dahnaz was located in the Chighin valley ^{611, 612} .
242	Cave of Novruz Oghlu	III c. BC	Near Ardanish village, Chambarak district, Goycha mahal.	Chambarak region - from 31.12.1937 - Krasnoselo .	Archaeological monument	Cave/underground monument	The ancient Og-huz graves discovered in the opposite of Great Forest and in a number of other places, the caves belonging to the Albanian period near Ardanish, are important from the point of view of the study of the ancient history of Azerbaijan in Western Azerbaijan. This cave played the role of protection and shelter for Azerbaijanis during the Armenian-Azerbaijani conflicts in certain periods. ⁶¹³	Armenians have added Armenian elements and appropriated it and presented it as an Armenian monument.	The people called this cave Zagha. There was a circular room at the entrance of the cave, which was approximately 150 meters long, 2.5-3 meters high, and had an arched ceiling. After 150 meters, the road with a diameter of up to 1 meter stretched. Cold air flows from that part. This cave was created artificially, that is, by man. The entrance to that cave was located at a height of about 35-40 meters. Until the 40s of the 20th century, the rocks in front of the cave were pounded by the grains of Goycha lake. The entrance to that cave was not so easy. It also seems that the position was considered favorable from the point of view of security and the cave was created in that place. According to ancient sources, Albanians also had cave temples. In this cave, ancestors were remembered and sacrifices were made to their souls. There was also a cemetery with the graves of their ancestors, which they considered sacred. No one can deny that the cave played the role of protection and shelter in certain periods ^{614, 615} .

Material and cultural heritage in the historical lands of Azerbaijan

№	Monument's name	Date	Location		Classification	Type, purpose	Importance	Current situation	Brief information
			Previous toponym	Current toponym					
243	Aghgala fortification walls	XII c.	In the village of Aghgala , former Kavar district, Novo-Bayazid uezd, Iravan Governorate.	From 7.11.1995, Aghgala village of Kamo district, Gegharkunik governorate, was renamed Berdkunk from 3.04.1991.	Architecture	Fortress	The toponym is derived from the combination of the word "agh (white)" meaning color and the word "gala (castle)". The name was taken from the white castle belonging to the Albanians in the village. It is a complex toponym.	The walls of Aghgala fortress are presented as an Armenian monument and remain in ruins today.	39 Azerbaijanis lived in the village in 1831, 192 in 1873, 253 in 1886, 331 in 1897, 424 in 1904, 507 in 1914, and 520 in 1916. In 1918, Azerbaijanis were expelled by Armenians with massacres. After the Azerbaijanis were expelled from the village, Armenians who were transferred from Turkey were settled here. After the establishment of the Soviet government in present-day Armenia, the surviving Azerbaijanis returned to their native villages. There were 3 Azerbaijanis, 31 Armenians here in 1922, 76 Azerbaijanis, 105 Armenians in 1926, 202 Azerbaijanis, 111 Armenians, 55 Kurds in 1931, 442 in 1939, 287 in 1959, 1970- 2200 Azerbaijanis and Armenians lived there. Later, Aghgala village and Ayrivang village were merged in order to expel Azerbaijanis. Azerbaijanis living in the village were expelled and deported by the Armenian state in 1988 ⁶¹⁶ .
244	Ancient monument between Yellija and Bayburd villages	XVIII-XIX c.	Between the villages of Yellija, Iravan uezd, Iravan Governorate, and Bayburd , Gamarli district.	Vedi district - Ararat , Gamarli district - Artashat .	Architecture	Muslim-Turkish temple	Temples and centers of spiritual knowledge of Muslim-Turkish origin in Western Azerbaijan show that Azerbaijanis laid the foundation of socio-economic and cultural development here in the pre-Islamic and post-Islamic periods.	Armenian elements were added to the Muslim-Turkish temple by Armenians, and it is presented as an Armenian monument.	One of the temples in "Milli Dara" was built between the steep rocks between the villages of Yellija and Bayburd. It was more than 2000 years old and was visited only by the local Muslim-Turkish population. This temple, built with polished black marble fragments, was 10 m high and occupied an area of 100 square meters. Inside, candles and books were placed in 7 cells along the walls. Those who came to visit sometimes spent the night there. The temple was located on a mountain plateau 1 km from the village of Yellija ⁶¹⁷ .

Photo gallery



Astazur bridge in Mighri district, Zangazur mahal (XVII century)



Muslim pilgrimage in Takiya village, Ashtarak district, Echmiadzin uezd, Iravan Governorate (XVI-XVII centuries)



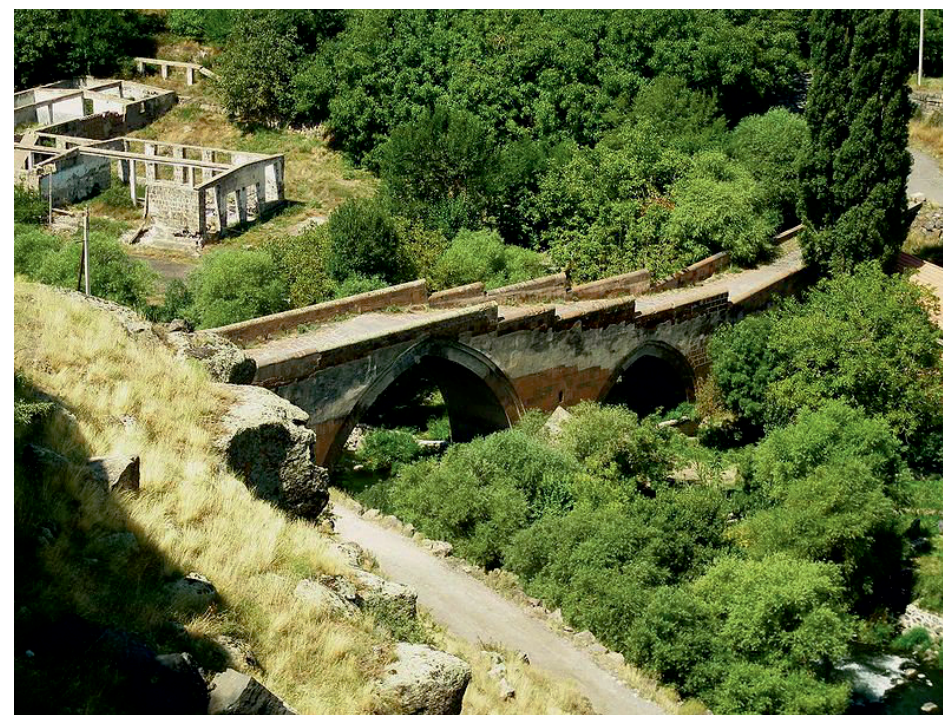
Mighri Castle in Mighri district, Zangazur mahal (XVII century)



A city wall made of large basalt stone built by Iravan Khan for the fortress in the village of Ashaghi Talyn in 1812



Sinig Caravanserai in Gorus city, Zangazur mahal (1319)



Ashtarak Bridge in Ashtarak District, Echmiadzin uezd, Iravan Governorate (16th century)



Back side view of "Haji Baba" tomb in Nuvedi village in Mighri District, Zangazur mahal (XVI century)



Located in the Loru region and one of the only remaining mosques in this region apart from Iravan (XVII-XVIII centuries)



The tombstone of Ahmed ibn Qasim (1540-1575) from Garagoyunlu tribe in Ashaghi Garanlig (now Martuni) city



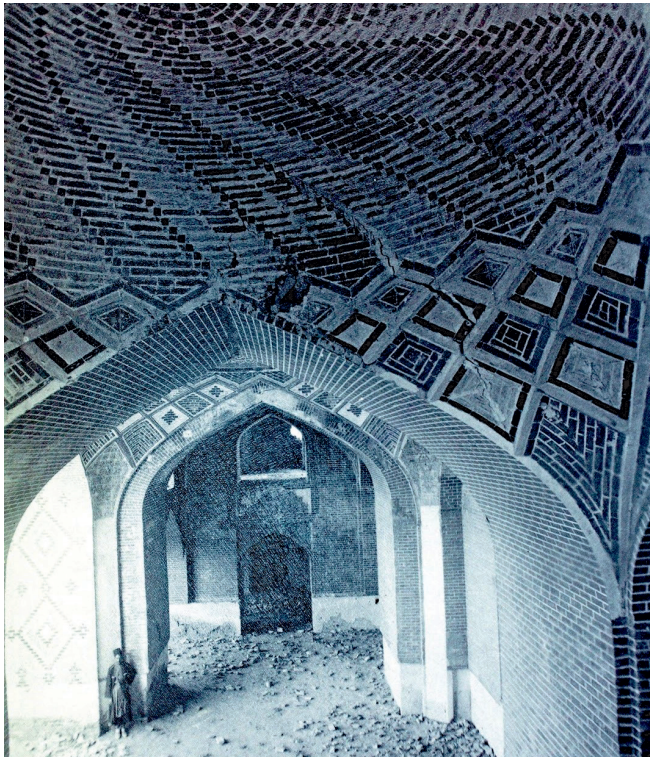
Baligli Mosque in Baligli village, Amasiya region (XVIII century)



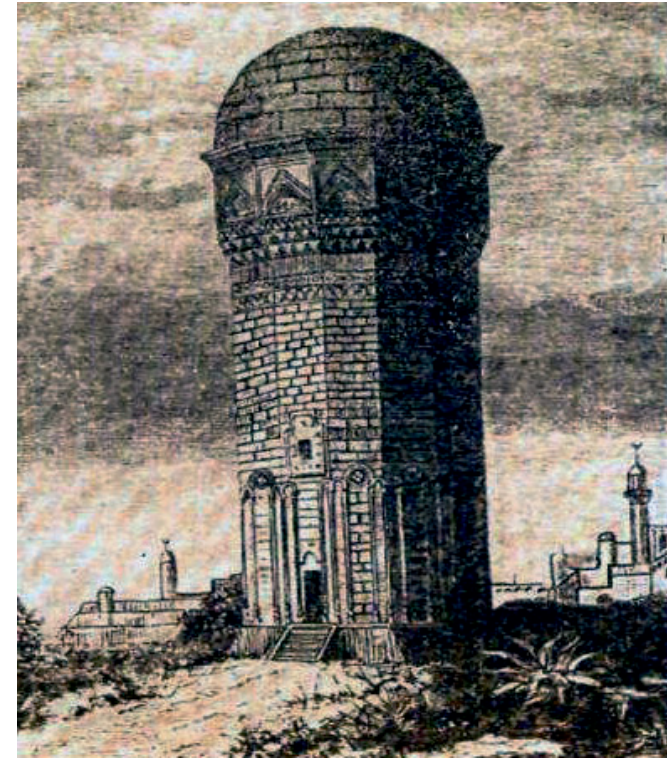
"Haji Baba" tomb in Nuvedi village in Mighri District, Zangazur mahal (XVI century)



Ushayan Bridge over the Zangi River in Iravan city (XVII century)



Interior view of
the dome of the
Sardar (Khan)
Mosque in
Iravan, 1898



A tomb belonging
to Azerbaijani
Turks in Iravan
region



Sardar (Khan) Mosque in Iravan (Circa 1950s)



Watermills owned by Azerbaijanis on Zangi River banks in
Iravan city (XV-XVIII centuries)



A village in Echmiadzin uezd of Iravan governorate, later Ashtarek district. Tomb in Talish village (XIII-XIV centuries)



Bridge in Gafan district of Zangazur mahal (XVIII-XIX centuries)



Darabash village, Garakilsa district, Zangazur mahal. Arzuman Bridge (1675)



Bridge in Sharur-Daralayaz uezd of Iravan Governorate, later in Jul village in Pashali district (XVII century)



**Toparli pir near Jajur village, Hamamli district
(XVIII-XIX centuries)**



**Remains of the
Bijni mosque in
Bijni village,
Akhta district,
Yeni Bayazid
uezd, Iravan
governorate.
Mihrab (XVII
century)**



**The inscription of the historical mosque of Khalaj
village in Gafan district of Zangazur uezd
(XVIII-XIX centuries)**



**Ram statues in Aghudi village, Garakilsa region
(VII-VIII centuries)**



**Muslim sacred place
on the outskirts of
Oksuz village,
Amasiya district,
Aghbaba mahal
(XVIII-XIX centuries)**



**Ram statues in Aghudi village, Garakilsa region
(VII-VIII centuries)**



**Sardarabad Turkish-Muslim fortress in Sardarabad district of
Sardarabad mahal (1815)**



**Muslim-Turkish tomb in Aghnatun village, Uchkilsa district,
Iravan Governorate (XIII-XIV centuries)**



**Loru Castle mosque in Dagh Borchali uezd,
Loru mahal (XIII century)**



Dagh Borchali (Loru) district Loru Castle mosque (1238)



Baligli Village Mosque (1877-1878)



**The headstone of the 16th century Muslim Turks. The Turkish
headstone placed in one of the parks in
Yeni Cholmakchi district in Iravan**

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