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**Monuments of material culture
of Azerbaijani people - target
of Armenian terror**

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The book highlights the facts of falsification of the history of Azerbaijan by the Armenian scientists, scientifically-proved refutation of these fictions, facts of destruction of monuments of material culture in the Western Azerbaijan (territory of present Republic of Armenia) and in the occupied territories of Azerbaijan (Nagorno Karabakh and adjacent regions) by the Armenian military forces. The book contains pictures of destructed historical and cultural monuments of Azerbaijan. The current edition is another attempt to expose activity of Armenians on destruction of cultural heritage of Azerbaijan and to draw attention of world community to the given problem.

The book is published in Russian and English languages for broad audience of readers.

Introduction

Dear reader!

In this small booklet we tried to express the enormous pain which Azerbaijani people continue to feel for decades. Our nation is of rich and inexhaustible culture and generous soul; and yet is divided due to geopolitical reasons into southern (Islamic Republic of Iran) and northern (now independent Republic of Azerbaijan) parts and continues to be divided.

Nowadays 20 % of northern Azerbaijan's territory is occupied by Armenia, and more than 1 million of Azerbaijanis were displaced from their homeland. Armenian historians try to substantiate this annexation "scientifically", but with little success. Their attempts do not stand up to criticism.

An even more grave sin is the destruction of a nation's monuments of material culture by another one. Even during the grimmest times mankind did the best to preserve monuments of material culture (during World War II enormous effort was made to save Polish city of Krakow from destruction), as the culture of each nation is unique and belongs to universal culture.

Not a single nation besides them would think of laying claims to a neighbor in such uncivilized manner at the beginning of 21st century. An attempt of some civic groups and statesmen to support Armenians and Armenia in this issue can create a dangerous precedent in the world. Not a single nation, including Azerbaijanis, will ever resign itself to losing its own territory.

We address international community as representatives of several millions strong Azerbaijani nation – the nation of workers and builders – we highly respect international legal norms and believe that reason and justice will finally prevail.

With this publication we try to attract attention of international community to the lawlessness which Armenians practice in South Caucasus against cultural heritage of Azerbaijani people.

Chapter I.

Falsification of history and destruction of monuments at the territory of Western Azerbaijan (the territory nowadays included into Republic of Armenia)

In the last decades of 20th century, starting from 1960-s, there has been an unhealthy tendency in Armenian historiography to deliberately age its own history and to falsify historical facts and epigraphic data, in order to expand Armenian territory under the slogans of rebirth of the “Great Armenia”.

In the article of B. Mkrtchian, which was published in English (The Mystery of Metsamor) in Czechoslovak journal “New Orient” (1967, 6, № 3) he had placed not only the sketches of “Hayas coins of 19th century B.C.”, but their photos as well. The analysis of the coins showed that they were issued by atabeks of Azerbaijan, which belonged to Ildegizid dynasty (1135-1225).

Another Armenian historian S. Ayvazian presented Arabic inscription of 19th century, which was found on a tombstone close to Azerbaijani village Zeyva in Zangezur, as a Hayas script (nowadays the village is renamed into Metsamor). He read the Arabic inscription from left to right and had decided that it is an example of Hayas script of 19th -18th centuries B.C. and that all the alphabets in the world had descended from the ancient Armenian Metsamor alphabet.

At one time, academician B. Piotrovsky had criticized harshly similar pseudoscientific statements of Armenian historians in the Armenian press itself (A letter to the editorial office. Historical and philological journal. Yerevan, 1971).

In general, there had been formed an opinion in Armenian historical science that there existed the “Great Armenia” between Black Sea, Caspian Sea and Mediterranean Sea, and this state had been vanquished by the Turks. Azerbaijani territories in this historiography had been named as the Eastern provinces of the “Great Armenia”.

That is why the National Leader Heydar Aliyev on the session of the State Committee dedicated to the celebration of 75th anniversary of Nakhchivan Autonomous Republic, presented an extremely important and paramount task to our historians. The task consists of decently resisting our “neighbors” and showing insolence and fiction of their “historical proves”, which are aimed to justify annexation of Azerbaijani territories, to international audience. “First of all, we should have solid, popular, scientific works. It is important to develop a strong concept for the following generations in order to preserve territorial integrity of Azerbaijan. This concept would not allow any forces to occupy any piece of Azerbaijani land subsequently... In the future, we should have scientific works which would consistently prove that the territory where Armenia is situated nowadays historically belongs to Azerbaijan” (H. Aliyev, “Respublika” newspaper, February 11th, 1999, № 29 (493)).

Nowadays Azerbaijani historians, the fighters of ideological front, had started groundwork of a completely new concept of history of South Caucasus. Relying on extensive source base (epigraphs, medieval sources, archive materials) they had successively proven on high scientific level that the territory where the Republic of Armenia is based historically belongs to Azerbaijan.

These facts had been reflected in the scientific works of Corresponding-members of National Academy of Sciences of Azerbaijan (NASA) –M. Neymat, F. Mamedova and Doctor of Historical Sciences V. Kulieva.

Relying on numerous sources, authors had proven that Armenians never had a political entity in South Caucasus. It was proven that first Armenian state in South Caucasus had been created by Soviet Russia on Azerbaijani land (territories of Irevan gubernia and Zangezur) as a continuation of Christianization policy of South Caucasus, which was conducted by tsarist Russia throughout 19th century, from the moment it had occupied these territories (V. A. Kulieva, *The role and position of Muslim clergy in sociopolitical and culture life of Azerbaijan in the late 19th – early 20th century in the aspect of Armenian-Azerbaijani political relations*, Baku, 2003, pp. 138-236).

Republic of Armenia is a peculiar buffer state between Turkey and the Turkic world. It had divided the last into two pieces. As Russian politicians fairly mark, Armenia is a Russian outpost in Caucasus and it carries out its mission successfully.

It is widely known that the concept of history of South Caucasus had been developed by Soviet historians in 1940-s for the first time. According to this concept, Armenian statehood existed in South Caucasus from the ancient times. Soviet historians, Armenians and Russians, falsified historical sources and named Western Azerbaijan as Caucasian Armenia or the land of Ararat, although these names are not mentioned in any sources (Iskender Munshi, decrees of rulers of medieval Azerbaijani states - Karakoyunlu, Akkoyunlu, and Sefevids, which had owned the territory where Armenia is situated nowadays). These numerous documents

name this land as Chukhur-Saad and include it to the concept of Azerbaijan. The analysis of the sources proves that Azerbaijani history had been falsified by Soviet historians and they tried to present the history of Azerbaijan as the history of Armenia. Actually, the history of medieval Armenia is a falsified history of medieval Azerbaijan.

It is important to underline that Arabic sources mention geographic conception of “Arminiyah”, which was interpreted as Armenia in Soviet and Azerbaijani historiography of Soviet time. At the same time, Arabic traveler ibn-Hordadbek writes that “The qibla of inhabitants of Arminiyah, Azerbaijan, Baghdad, Wasit, al-Kufa, al-Madain, al-Basra, Khulvan, al-Dinavar, Nihavand, Hamazan, Isbahan, ar-Rey, Tabaristan, the whole of Khorasan, the land of al-Khazar (the Khazars), and the Indian Kashmir is directed towards the wall of al-Kaaba, where its gates stand”. This means that inhabitants of Arminiyah were Muslim. Thus we can conclude that there is no link between Arminiyah, mentioned in the sources and Armenia, as it exists in today’s world. Armenians never professed Islam.

Therefore, attempts to prove that Armenia is an ancient state in South Caucasus and Armenians are indigenous people do not have any scientific evidence.

During 70 years of Soviet rule, not only history had been falsified and pseudoscientific works on the history of Armenia had been created. Gradually, Azerbaijanis had been ousted from the territory of Western Azerbaijan; monuments of material culture of Azerbaijanis in this territory had been systematically destroyed and localities had been Armenianized, e.g. Azerbaijani names of

localities had been renamed in Armenian manner. Everything was done in order to erase Azerbaijani traces in these territories.

As we know, toponyms are formed throughout the centuries and they directly testify accommodation and formation of certain ethnicities in definite geographic areas. Toponyms are the most reliable sources which indicate whether a territory belongs to a certain ethnicity. That is why Armenians started to misappropriate somebody else's land with renaming localities.

This process gained strength starting from 1988, when Azerbaijanis were subjected to mass Armenian terror and were forced to leave the territory of Western Azerbaijan (where Republic of Armenia is situated nowadays), Nagorno-Karabakh and adjoining territories, namely Lachin, Gubadly, Kelbacar, Zangilan, Cabrayil, Fizuli and Aghdam rayons (provinces) of Azerbaijan. From this time onwards large-scaled annihilation of Azerbaijani monuments of material culture and their Armenianization had started. This process of systematic and planned genocide against material culture of Azerbaijani nation became a state policy of Armenia.

They had got down to realizing the program of Armenianizing these territories. Muslim monuments of material culture, mosques and medieval necropolises, had encountered systematic and planned genocide throughout South Caucasus. Albanian Christian monuments, which are the heritage of present-day Azerbaijanis, are being appropriated and presented as Armenian ones.

A medieval necropolis in Urud village of Zangezur had been destroyed (nowadays it is called Oront village of Sisian rayon in Armenia). In 1961, gravestones shaped as stone effigies of sheep had been found there. Inscriptions and embossed depictions of ancient Turkic ongons (Gods) certified long process of Islamization

and Azerbaijanization of Alban tribes. Previously, there was a strong opinion in historical literature that Albans, which confessed Christianity, partly Armenianized and partly Georgianized after Islam had arrived to Caucasus. Urud monuments proved that part of them accepted Islam and Azerbaijanized. Moreover, depiction of the ongons certified that the process of Turkification of Alban tribes had started in pre-Islamic period. This scientific finding swept aside thoroughly nurtured claims of Armenian historians, which claimed that Turkic elements were strangers in Caucasus.

Armenian historians did not produce any reasonable counter-arguments and stated that the calligraphist, who engraved this inscription, was illiterate, and tried to correct it by including missing letters into the text. However, soon they understood absurdity of their arguments and just destroyed these monuments. They ploughed the medieval necropolis (M. S. Neymatova, (also known as M. S. Neymat). Memorial monuments of Azerbaijan. Baku, 1981, pp. 11-12; her again, Block of epigraphic monuments of Azerbaijan, Baku, 2001, 3rd volume, pp. 71-73).

We should underline the fact that publication of “Memorial monuments of Azerbaijan” in 1981 by M. S. Neymat, which included Urud monuments as well, caused a lengthy polemic between Armenian historians and the author of the book, which continue until 1987, e.g. the year when final stage of deportation of Azerbaijanis from their historical motherland – Western Azerbaijan began.

In 1914, Tiflis - Kutaisi gubernia majlis (regional assembly) asked the gubernator to stop Ter-Arutyunov, who was trying to seize part of cemetery in order to further use it for construction purposes. Another part of the same cemetery was contended by

Hatisov; although Tiflis district court accepted it as a property of Muslim clergy, the court chamber repealed its decision. The cleric board asked the gubernator to interfere and to vacate the part of cemetery seized by Ter-Arutyunov, in order to avoid possible unrests among Muslims of Tiflis. The following was written in their letter: “Muslims had not yet cured their wounds, which were caused by the decision of the court chamber to award part of the cemetery to Hatisov, and now Tiflis municipal office wants to wound them even further, by taking away another part of the cemetery”. It was also noted that there are graves in the area taken by Arutyunov, and the list of names was attached to the letter (V. A. Kulieva, the same book, pp. 172-173).



Picture 1. Medieval necropolis in Urud village. General view



Picture 2. Medieval necropolis in Urud village. Tombstone



Picture 3. Medieval necropolis in Urud village. Depictions of ongons of ancient Turkic tribes



*Picture 4. Medieval necropolis in Urud village.
Stone effigy of a sheep*

The same happened in 19th century, and continues in our days. Nowadays there is not a single Azerbaijani on the historical Azerbaijani territories – Western Azerbaijan, Zangezur, Irevan gubernia, which constituted newly formed Republic of Armenia in 1920. Nowadays monuments of Azerbaijani material culture, those witnesses of centuries, throughout which these lands had belonged to Azerbaijanis, are being defiled, abused, and annihilated by Armenians.

That was the fate of cemeteries and mausoleums, which were built in Jafarabad (today's Argavang in Rep. of Armenia) by Azerbaijani state of Karakoyunlu. A building of just one mausoleum is left on the territory of the vast cemetery. Armenian "re-

storers” implemented archaeological “digs” and decided that the mausoleum was built by Armenian masters, and they did not even bother themselves to prove their claim. Moreover, they stated that Karakoyunlu state was an Iranian one, and its Emirs were Turkmen (contemporary Turkmen are meant, they were even attracted to “research” of this monument). An interesting combination, according to Armenian logic – Iranian state, ruled by Turkmen Emirs, with Armenian mausoleum on its territory. Only Armenians could think of this. Equating Karakoyunlu Emirs with modern-day Turkmen is scientifically incorrect, as these Emirs were Oghuz Turks, which lived in Anatolia in 13th century and consisted of semi nomadic tribal unions – Turkemans. Ardzhish on the northern coast of Van Lake was their central province. Petrushevsky considers Karakoyunlu an Azerbaijani state as well. Moreover, considering its architectural and constructing forms, the mausoleum is identical to the Momine-khatun and Yusuf ibn-Kabir mausoleums in Nakhchivan; it is a continuation of Nakhchivan architectural school of Ajami ibn Abu-Bakr (M. S. Neymat, the same book, pp. 66-67).



Picture 5. General view of the mausoleum of Karakoyunlu Emirs in Jafarabad village



Picture 6. Upper facade of the mausoleum of Karakoyunlu Emirs in Jafarabad



Picture 7. Mausoleum of Karakoyunlu Emirs in Jafarabad. Fragment of an inscription

The fate of a Caravansary in Selim pass was similar. It is situated in Zangezur, 2410 m. above sea level and was built during the reign of Ilhanid Abu-Said. This is written on the inscription, fixed above the aperture in the entrance of Caravansary. Armenians fixed an Armenian inscription inside; its text has nothing to do with the original Arabic one. They claim that “Tatars” e.g. Azerbaijanis had later called the Caravansary Selim and added this Arabic Persian-language inscription. However we should note that the Arabic Persian-language inscription is an earlier one and it was fixed upon the entrance during construction of this building. The names on Arabic Persian-language inscription are of Turkic-Mongolian origin and do not coincide with the names on Armenian one (M. S. Neymat, the same book, pp. 58-59).



Picture 8. Caravansary in Selim pass. Zangezur. General view

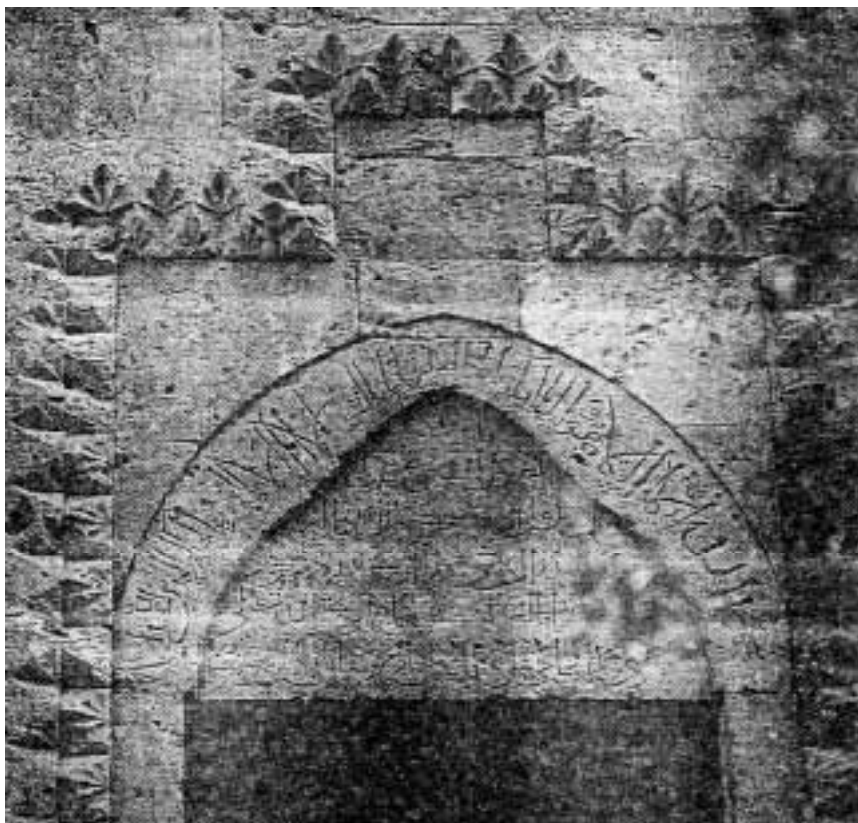


Picture 9. Door aperture of the Caravansary in Selim pass. Zangezur



Picture 10. Caravansary in Selim pass. Zangezur. An inscription in Arabic-Persian language with Turkic-Mongolian names.

Shape of stone, cutting-in technique and paleographic peculiarities of the inscription, which is identical to an inscription fixed upon the entrance of Yahya bin-Muhammad mausoleum in Mamedbeyli village of Zangilan rayon of Republic of Azerbaijan, also situated on the Silk Way, certify that this monument belongs to Azerbaijani architecture. Founder of Karabakh architectural school Madjadin Ali had been mentioned in this mausoleum inscription.



Picture 11. Inscription of mausoleum in Mamedbeyli village of Zangilan. Republic of Azerbaijan.

Several architectural details give us good reasons to state that above mentioned Caravansary was built by this architect. He also constructed other buildings along Araz River, on the Silk Way which connected European countries with Middle East and passed through Azerbaijan. Therefore, we can definitely claim that Armenian inscription was fixed into the mausoleum wall later in order to “Armenianize” this monument; and it is still continued today.

The main reason for these falsifications is to prove the existence of the “Great Armenia” between Black Sea, Mediterranean Sea and Caspian Sea and thus to justify their aggression.

For this purpose, monuments on this territory are misappropriated and declared as Armenian ones. “Block of Arabic inscriptions in Armenia in 13th-16th centuries” (Yerevan, 1987) by A. A. Khachaturian is an example. The author had collected monuments from the territory of Turkey (Ihlat, Erzurum, Erzincan), modern and historical territory of Azerbaijan (Zangezour, Chukhur-Saad, Nakhchivan, Goyche). He mixed up geography and chronology of monuments, added words and letters which were not present in the original text, and thus created a forgery. He quoted Abdurrashid Bakui, who wrote that Christians lived in Absheron, to claim that Absheron was inhabited by Armenians.

Construction inscriptions had been destroyed by Armenian restorers. They had also destroyed medieval necropolises throughout our republic, where Armenians and Azerbaijanis had lived together. For instance, a medieval cemetery with chest-shaped memorials of 14th-16th centuries had been razed to the ground by Tats-Gregorians, who lived in Kalakhany village of Shemakha rayon.

The territory of an Azerbaijani medieval cemetery of 12th-13th century in Der village of Ordubad rayon had been turned into an Armenian cemetery.

Armenian restorers even dared to engrave coat of arms of Dashnak party on fortress walls of Icheri Sheher (Inner City) of Baku.

On the territory of Western Azerbaijan, especially after 1918, e.g. the year of establishment of Republic of Armenia, active policy of genocide against material culture of Azerbaijanis was conducted, and Azerbaijanis themselves were repeatedly deported.

Yet we found materials in the state historical archive of Azerbaijan, foundations of Muslim clergy which certify that these territories had originally belonged to Azerbaijanis, who were the indigenous residents in these lands.

The network of mosques, their parishes, medreses (Muslim religious schools), mektebs (schools), mausoleums, khanegahs (places for dervishes) and other Muslim constructions, which are scattered throughout this territory, population and most importantly, Turkic-Azerbaijani names of villages which can often be found in documents, confirm this convincingly. Following mosques existed in Irevan (Yerevan) city in early XX century – Old Sheher (City) mosque, General (Goy (Blue)) mosque, Hadji Novruzalibek mosque, Hadji Imamverdi mosque, Mirza Safibek mosque, Hadji Jafarbek mosque; only General (Blue) mosque is left now, it is presented as Iranian one, and given to representatives of Iran (V. A. Kulieva, the same book, p. 178).



Picture 12. Facade of the General mosque in Irevan.

Until 1915, there were 38 Shiite mosques in Zangezur uyezd. Also, there were 382 Shiite and 9 Sunnite mosques in Irevan gubernia (V. A. Kulieva, the same book, p. 183).

In documents of 1894 we can find information about Azerbaijani villages of Zangezur uyezd (now Sisian rayon of Republic of Armenia), where quantity of inhabitants is registered. Thus, there were 282 Azerbaijani inhabitants in Sheki village, 158 – Giziljik village, 510 – Vagudi village, 44 – Agudi village, 322 – I Sofili village, 520 – II Sofili village, 56 – Mardguz village, 55 – Ganrag village, 106 – Saldash village, 93 – Karkyal village, 261 – Agbez village, 185 – Alisher village, 67 – Agbag village, 54 – Gadjami village, 191 – Ballikaya village, 205 – Karkas village, 153 – Charali village, 546 – Dastakerd village, 87 – Galadjik village, 96 – Mazidli village, 66 – Amirgulu village, 694 – I Jijimli village, 131 – II Jijimli village, 29 – Garachali village, 95 – Gubadly



Picture 13. Rear view of the General mosque in Irevan

village, 472 – Damirchili village, 109 – Mirli village, 54 – Kolduzan village, 48 – Efendiler village, 156 – Kurdataal village, 110 – Ulajli village, 65 – Abul Haja village, 35 – Seyid Ahmedli village, 156 – Khattab village, 59 – Mola Ali village, 246 – Narjan village, 106 – Akdi village, 108 – Zor village, 60 – Almalig village, 123 – Khamin village, 66 – Kard village, 49 – Bektash village, 99 – Agkend village, 138 – Seyidlar village, 185 – Shahabeddin village, 135 – Khaluali village, 52 – Okhdar village, 128 – Karmadin village, 156 – Dazgah village, 163 – Tardli village, 123 – Karnagishlag village, 97 – Mollalar village, 38 – Borchali Gishlagi village, 143 – Janbar village, 939 – Okchu village, 95 – Pir Davudan village, 133 – Atgiz village, 110 – Pakakhan village, 223 – Kaga village, 186 – Kararut village, 42 – Mahmudlu village (V. A. Kulieva, “Azerbaijan and Azerbaijanis” journal, № 5-8, 2004, p. 16). Nowadays there is not a single Azerbaijani left in these villages of Zangezur uyezd. But these used to be Azerbaijani villages (Azerbaijan State Historical Archive, f.290, descript. 24, c. 12, p. 12).

Besides mosques, parishes functioned at this territory as well. They acted as village registers. Record books were kept here in order to note number of births, deaths, marriages and so on.

In 1885 in Irevan uyezd of Irevan gubernia (territorial-administrative division which existed in Russian Empire) there were 2 Sunni parishes which united and served 238 Azerbaijani houses. In Novobayazet uyezd of Irevan gubernia there were 5 mosque parishes, which served 2016 houses. In Aleksandropol uyezd there was a parish which served 312 houses; in Sharur-Daralagez uyezd a parish served 142 houses and in Surmali uyezd a parish served 817 houses (Azerbaijan State Historical Archive, f.291, descript. 4, c. 211, p. 2).

In 1891 in Zangezur uyezd there were 62 mosque parishes, in Novobayazet uyezd – 19 ones, in Echmiadzin and Aleksandropol uyezds – 22 ones, in Sharur-Daralagez uyezd – 44 ones (Azerbaijan State Historical Archive, f.290, descript. 3, c. 1574, p. 21, 22, 44, 45, 48).

Rapid growth of number of mosque parishes indicates that Azerbaijani population of gubernias increased.

Today there is not a single Azerbaijani and a single mosque left; all mosque parishes have been destroyed and localities have been renamed in Armenian manner.

Thus, in early 20th century Armenians had occupied territory of Western Azerbaijan by force. In the end of 20th century, they had started second wave of expansion, again trying to capture Azerbaijani territory. This time, seizure had started under the banner of democracy. Creation of Krunk and the Karabakh Committee, mass demonstrations and rallies of Armenian population in Nagorno-Karabakh were supported by Russian “democrats” and “human rights activists”. The demonstrations which called for Armenian self-determination turned into armed revolt and resulted in new wave of aggression against Azerbaijanis, who lived on this territory. This ended in extermination and expulsion of Azerbaijanis from Nagorno-Karabakh and surrounding territories.

The main argument of Armenians – the idea of self-determination of Armenians of Nagorno-Karabakh – leads us to a question: how many times can a nation self-determine? Armenians already have their own statehood – Republic of Armenia – which gives them the possibility to develop freely. Armenians of Nagorno-Karabakh perceive their self-determination as unification with Armenia.

Thus it is clear that the slogan of self-determination just serves the purpose of covering aggressive policy of annexation. All following actions, namely aggression of Armenia against Azerbaijan and occupation of 20 % of Azerbaijani territories is the proof of this deduction.

A humanitarian catastrophe, which started even before the one in Balkans, is still ongoing here in South Caucasus, while the rest of the world is disinterestedly observing tragedy of Azerbaijani people. More than 1 million Azerbaijanis not only from the territory of Western Azerbaijan (current Republic of Armenia), but from the territories of Nagorno-Karabakh and surrounding territories of Aghdam, Lachin, Gubadly, Kelbacar, Zangilan, Fizuli and Cabrayil rayons had to take refuge in their own country.

Chapter II.

Destruction of monuments of material culture on occupied territories of Republic of Azerbaijan

Policy of burnt land, implemented by Armenian nationalists in early 20th century, which resulted in creation of Armenian statehood, was successfully realized in the end of 20th century as well. This time, 20 % of Azerbaijani territory was occupied by Armenia. Now they work hard to “Armenianize” these occupied territories. Azerbaijanis had been expelled from the territories of Nagorno-Karabakh and surrounding Lachin, Kelbacar, Gubadly, Zangilan, Fizuli, Aghdam and Cabrayil rayons. They had enlivened the process of renaming occupied lands; we can witness pathetic attempts to prove that these territories had belonged historically to Armenia, which does not stand up to criticism.

An example of similar falsification is “Monuments of Armenian culture in the area of Nagorno-Karabakh” by Samvel Karapetian (Yerevan, 2000).

It is widely known that the territory of “Nagorno-Karabakh” consists of Askeran, Hadrut, Mardakert, Martuni and Shusha rayons. In fact, all territories of newly occupied mountainous and lowland parts of Karabakh are presented in “Monuments of Armenian culture in the area of Nagorno-Karabakh”. More than that, territories of Barda, Agcabedi and Terter rayons of Azerbaijan are considered to be the next target of aggression.

Thus, an unprepared reader, who does not know geography of the region, is deceived.

In this book, Albanian monuments of Nagorno-Karabakh are presented as monuments from the territories, which adjoin to Na-

gorno-Karabakh, e.g. territories of Lachin, Kelbacar, Gubadly, Zangilan, Aghdam, Cabrayil and Fizuli rayons. By changing geography of these monuments, Armenian historians try to prove that the occupied territories historically belong to Armenia and they have the right to occupy them. In this book one can clearly observe the process of Armenianization of monuments of material culture and in the territories, occupied by Armenia, and attempts to present cultural heritage of Azerbaijani people as their own one. By the way, these attempts are hardly professional. The “researcher” translates Azerbaijani toponyms into Armenian and thus “proves” that these are ancient Armenian lands. The author goes that far to claim that “Zorkeshish” is an Armenian toponym, because *zor* stands for strong, persistent in Armenian and *keshish* means priest in Armenian. Soon Armenians can even claim that Azerbaijani language is a modern version of ancient Armenian (V. A. Kulieva, the same book, pp. 185-206).

Everything mentioned above certifies genocide against material culture of Azerbaijani people; we can witness unsuccessful attempts to prove that Armenian struggle for “return” of their historical territories is supported by “scientific proves”.

A lot of khanegahs, mausoleums, pirs (sacred places), monumental buildings, medieval necropolises on the territory mentioned above prove that these lands belong to Azerbaijanis. They reveal architects, sculptors, calligraphists, engravers, including Sheikhs of Sufi sects, founders of Azerbaijani architectural school, who had created a row of excellent buildings using original and unique style of architectural-constructive mausoleums in the Basin of Akera River. These monuments include Mir-Ali Yahya ibn-Muhammad mausoleum (Mamedbeyli village in Zangilan rayon), Shikhbaba mausoleum (Shikhlar village in Cabrayil rayon) and others.

Chest-shaped memorials, stelas, phallus-like stone effigies of horse and sheep (mentioned by S. Karapetian as well) of 14th-19th centuries with Arabic-Persian-Azerbaijani language inscriptions and reliefs on them, reflect different aspects of everyday life, questions of toponymy, history of folk medicine, ethnogeny of Azerbaijani people; they highlight other issues of medieval Azerbaijan's cultural life.



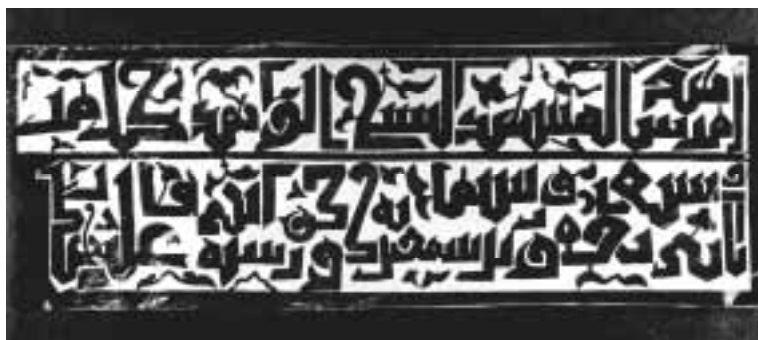
*Picture 14. Malibey village of Lachin rayon of Republic of Azerbaijan.
An image of a seal on a horse's hip (XVI-XVII centuries.)*

An image of seal with three horizontal lines and above them, a vertical line stamped on a left hip of horse and on three other figures of horses (16th-17th centuries, in Malibey and Gilebrid villages of Lachin rayon of Azerbaijan) are of great interest (pic. 14). Following epigraphic data and other motives of fine art, which are present in those monuments of Karabakh, can help us to trace settlements of ancient Turkic tribes in South Caucasus, which had played a very important role in forming Azerbaijani nation.

While researching stone effigy of a horse in Malibey village of Lachin rayon, Corresponding-member of National Academy of Sciences of Azerbaijan M. S. Neymat had discovered images of solar symbol and a figure of a man with a bird on his right hand. As we know, ancient Turks worshipped goddess Umay, who protected children. Traditional depiction on monuments and structures of a man with bird on his hands could be perceived as a sign to protect them from destruction and damage. There are stone figures of horses with similar relief images left in Gulebird village as well.



Picture 15. Babi village. Sheikh Babi Yagub mausoleum, 13th century. Fizuli rayon of Azerbaijan.



Picture 16. Babi village. Inscription on the mausoleum of Sheikh Babi Yagub mausoleum. Fizuli rayon of Azerbaijan.

Inscriptions also inform us about constructions, which took place in Karabakh and the Silk Way.

For instance, we can name khanegah and eight-faced mausoleum of Sheikh Babi Yakub (13th century), which is situated in Babi village of Fizuli rayon, 6 km. close to Horadiz railway station (pics 15-16). Medieval sources indicate that Sheikh Babi Yakub lived in Arran; he enjoyed authority and led popular movement against feudal lords and Mongolian invaders.

Yahya ibn-Muhammad al-Hajja (died in 1305) mausoleum is located in Mamedbeyli village of Zangilan rayon, on the Silk Way. This is certified by the inscriptions found above door aperture, decoded by M. S. Neymat. She had decided that al-Hajja epithet indicated that his father held an important government post. The village was named after him.

In Barda, we can find a mausoleum and remnants of foundation of another mausoleum of Ahsadan Baba, which were created by architect Ahmed bin Ayyub al-Hafiz al-Nakhchivani.

There is a khanegah and round-planned stone mausoleum in Shikhlar village of Cabrayil rayon, which is also close to trade and caravan routes of the Silk Way (pic 17). According to M. S. Neymat, it belongs to 14th century. There is a medieval necropolis around the mausoleum. Sheikhzade Sheikha adb as-Salam bin Sheikh Giyas ad-din was buried nearby. Around the mausoleum, grave stelas of Sheikh's followers are scattered. Taking into consideration paleography and content of inscriptions and carving technique, as well as artistic design of these stelas, M. S. Neymat concluded that Sufi khanegah of Kadiriyah Shikh Baba operated during 13th-14th centuries.

In old cemetery of Khodjaly village of Cabrayil rayon M. S. Neymat discovered fragment of building inscription with handwriting of large and beautiful Suls (Islamic calligraphic script) on it. Near this cemetery, another two stelas had been found. On top side of them, images of animals – mountain goat, argali (wild sheep) – were carved, as well as different seals, which remind us of images on the rocks of Gobustan and Absheron.



*Picture 17. Shikhlar village. Shikhbaba mausoleum.
Cabrayil rayon of Azerbaijan.*

A medieval necropolis is situated in Diridag plateau in Cabrayil rayon. There is a destroyed mausoleum on top of it, and there are grave memorials of different artistic appearance around it. After her research of these inscriptions, M. S. Neymat had con-

cluded that these grave stones belong to 14th-15th centuries. There are two phallus-like effigies, which resemble monuments in other foothill rayons of Azerbaijan. Similar effigies from Yardimli and Lerik rayons are being preserved in State historical-architectural museum-reserve “The Complex of Shirvanshah’s Palace”. Similar effigies are also present in Mir-Bashir rayon.

In rayon center of Aghdam grave memorials of 16th century are collected in the “Imarati” complex of architectural monuments. They are chest-shaped with stylobate, from medieval necropolises.

In Shalva valley, situated in Lachin rayon there are tombstones of 16th century shaped as stone sculptures of horse and chest. They are on the left of the road which leads to Agoglan temple. Due to their paleography, poetic texts of inscriptions in Azerbaijani, relief depictions of everyday life scenes, these tombstones present a school of artistic carving and calligraphy, which unites masters of foothill rayons on the historic territory of Azerbaijan.

There is a chest-shaped gravestone left on the territory of old necropolis in Ahmedallar village of Fizuli rayon. In Kargabazar village, above “Shah Abbas” Caravansary on a high rock there is a “Giyas ad-din” mosque, which is called “Shah Abbas” mosque by the locals.

On a spring in Kargabazar village there is a three-lined inscription in Arabic, which says that this gutter was built by Gancali, son of Amir from Kargabazar in 1305.

Marble stela – the monument in honor of the founder of Karabakh khanate Panah khan, was transferred to the History museum of Azerbaijan from his mausoleum in Aghdam.

A mosque in Jijimli village of Lachin rayon was built of river stones, planned as a rectangle; it was built in 1790-91, which was confirmed on inscription.

Two mosques in Shusha city had been built by architect Kerbalai Safi khan Karabakhsky; it is written on the inscriptions of the mosque. We can also find his name on a mosque in rayon center of Fizuli, in the city of Barda, Aghdam, several district mosques in Shusha and other civil buildings throughout Karabakh. The name of Safi khan also appears on “Tatar mosque” in Odessa and Karabaghlar mosque in Ashgabat. All of these monuments belong to the second half of 19th century.

Epigraphic data and other motives of fine art, which are present on these monuments of Karabakh, and Urud tombstones of Zangezur, which are products of common school of artistic carving on stone and calligraphy, help us to trace long process of Turkification and following Islamization of Alban tribes, which populated Syunik long before these monuments and the religion of Islam presented in South Caucasus. They help to find out places of concentration of ancient Turkic tribes, which played an important role in forming Azerbaijani nation. Tombstones with different depictions of everyday life and epigraphic inscriptions, written with Arabic script show unity of way of life and culture of the inhabitants of Syunik (Zangezur) with other provinces of Azerbaijan, thus strongly affirming belonging of this territory to Azerbaijan. At the same time, we can find clarification of some toponyms in the inscriptions, which can be found on the territory of Azerbaijan. The inscriptions of 14th-19th centuries, including those in the above mentioned territory, mentioned names of scientists, sheikhs, pirs (sacred places),

heads of different sects, emirs and so on which had given names to several localities. Shikhlar village can be found in Zangezur rayon; Shikhabali, Pirjamal and Pirabulgasim villages can be found in Shusha rayon; Pirahmedli village can be found in Fizuli rayon and Shikhova village can be found in Gubadly rayon. These titles have kept such fragments as pir, sheikh (shikh), which indicate titles and pseudonyms, which were given to theologian-scientists and leaders of religious sects in medieval ages. In medieval Azerbaijan, as in other countries of Muslim Orient, their ideological followers – sheikhs – were buried around graves of such scientists. After some time, this name started to be called “shikhlar”, that is to say the Sheikhs. Thus a village nearby was being called in a similar way as well.

Conclusion

Everything stated above clearly presents how monuments of material and spiritual culture of Azerbaijani people are being destroyed in the territory, occupied by Armenia. This spiritual genocide continues for more than a century. Azerbaijanis are being ousted off the region gradually since Armenians appeared in South Caucasus.

All we have mentioned above indicates once more that the territory which was occupied by Armenia under “humane” slogans of “liberation”, in fact belongs to Azerbaijanis, who are the indigenous people of this land.

Nowadays, a new kind of nationalism and chauvinism is emerging in South Caucasus – an Armenian one. It preaches the exceptionality of Armenian nation, its originality, antiquity and its culture. Armenianhood, armed with the tactic of “burnt land”, had single-mindedly occupied Azerbaijani lands, killed and expelled Azerbaijanis throughout 20th century. “Azerbaijan without Azerbaijanis” is the slogan of Armenian nationalists. This creeping nationalism, fealty and subtly hidden under the mask of “long-sufferance” and supported by its mighty protectors, is reaching its goals. Armenianhood had occupied 20 % of Azerbaijani territory (not counting the lands of Zangezour and Irevan gubernia, attached to Republic of Armenia in 1920) and continues to misappropriate more and more Azerbaijani lands even today.

This spiritual terror will continue until Azerbaijani lands will remain under the occupation of Armenia.

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