

## Section 2. History and archaeology

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### THE MEDIEVAL MONUMENTS OF THE SHAMKIR-GADABAY DISTRICT OF AZERBAIJAN HISTORICAL ARCHEOLOGICAL

*Each tombstone of each pottery piece  
From history to history is a reminder  
(Samad Vurgun)*

**Abstract.** The presence of numerous cultural monuments found on the territory of our country is an undeniable fact that proves the role of peoples of this territory, their place in human history, its role in shaping the world culture. The medieval monuments existing in the Ganja region prove once again that the city has ancient history, culture and traditions.

**Keywords:** Ganja, Imamzadeh, Mausoleum, Chokak Hamam, Namard castle, Qushchu.

This heritage is studied and studied at different times, different historical sources on the basis of material and written monuments. Archaeological excavations, ethnographic, numismatic and epigraphic studies play an important role in the study of our distant past. Based on the research presented in this article, historical monuments of our material and cultural heritage were studied in Shamkir, Dashkasan, Gadabay and Goygol regions.

The presence of numerous material and cultural monuments discovered in the territory of our country is an indisputable fact that proves the place of the indigenous peoples, their place in the history of mankind, their contribution and role in the formation of world culture. The medieval monuments existing in Ganja and the surrounding regions prove once again that the city and its suburban areas have ancient history, culture and traditions.

The Land of Fire is one of the oldest cultural centers of Azerbaijan. The presence of numerous cultural monuments found on the territory of our country is an undeniable fact that proves the role and place of the peoples of this region in the history of mankind in the formation of its global culture. All the material and cultural monuments in the historical territory of Azerbaijan are a bridge between the ancient and contemporary, a bright way leading us to our glorious and sometimes tragic remote past. Our fathers and our ancestors have left us rich and diverse heritage for thousands of years serving the human civilization, enriching it and shaping it for today.

This is the heritage of different sources at different times, were investigated on the basis of material and manuscripts studied at different times. Archeological excavations, ethnographic, numerical, epigraphic studies play an important role in the study of our past.

From a small piece of pottery to a giant and magnificent monument, or once in the center of the world's attention, the research carried out in a city that has been ruined in any era of history is the source of the origins, relations, family relationships, religious views, they give us valuable information about the traditional areas they are dealing with – agriculture, handicraft, trade, security and defense issues, meditation and philosophical meetings. The more ancient material and cultural monuments that are discovered, the more valuable historical information they get.

The study of such cultural monuments existing in the territory of Azerbaijan is a valuable source of knowledge and idea of our people lived at that time, which provides us with invaluable information on the traditions and traditions of international relations. In the western part one of the most magnificent monuments of the Middle Ages is Ganja Imamzada or Goy Imam religious monument. This religious architectural complex is part of the Ganja State Historical Culture Reserve. The complex was formed around a tomb erected on the grave of Ibrahim, dead in the 8th century, son of the Shiite Imam Mammad Bagir. The main part of the complex consists of tombs and cemeteries. Seven dome mosque caravanserais were built around the tomb as well as the main tomb dome. The mausoleum was built of red bricks. Here are some of the forms that are characteristic of the Arran Architectural School. Small dome cells located on the right and left side of the central dome are likely to be added to the monument later in the 12<sup>th</sup>–13<sup>th</sup> centuries. Each of these cells is made of white and blue tassel. Major repairs were carried out in the tomb by Ganja khan Javad Khan Ziyadoglu during the reign of Gajar (1786–1804). These works were led by palace architect Karbalo Sadig.

In order to protect historic-architectural monuments, the reconstruction and restoration works were carried out at the Imamzadeh complex in 2010–2016 by President Ilham Aliyev's decree. The Ganja Zazali road has been reconstructed to the complex. For this purpose 48 million manat was allocated from the state

budget. The first construction works in the Ganja Imamzade tomb coincide with the 8<sup>th</sup> century. The sons of the Shiite imam Mohammad Bagir, who belonged to the Shiite sect of Islamic religion, and one of the sacred personalities, came to Iran and Azerbaijan to escape from the persecution of the representatives of the Islamic prophet during the Caliphate (661–750). Two of them, Prince Ibrahim and Ismail, came to Ganja and Barda. However, both of them were found and killed. There were built a tomb to Prince Ismail in Barda and Prince Ibrahim in Ganja, with a history dating back to the 7<sup>th</sup> century.

One of the medieval monuments is the historic architectural monument in the ancient Ganja region, which is located south of the Baku-Ganja railroad. There is no history information about Jomard Gassab, buried in the tomb. According to one legend, Jomard was one of the respected persons in Ganja. According to another legend, however, during the period when Imam Ali was not Caliph, he went to Arabia with the convoy and met with him. The Arab troops were engaged in spreading this religion among the people before coming to Ganja. The mausoleum was built in octagonal form. The corners of the eight-corners are decorated with ornamented from inside and outside. During construction, quadrangle bricks and lime mortar were used. According to the narrative that was spread among the residents of Ganja, the butcher worked in one of the oldest districts of Ganja and sold meat to people, weighing it extremely accurately without using weights. It is said that the tomb of the Jomard Gassab was built during the reign of IV Caliph Ali Abu Talib (656–661). According to well-known archaeologist Isag Jafarzadeh, the Jomard Gassab tomb was built in XI–XII centuries, in A. Salamzade's opinion in XVII century, according to I.P. Sebluk in 555–562 years.

During the Ganja earthquake in 1139, the tomb was seriously wrecked. The tomb of Jomard Gassab was discovered by famous archaeologist Isag Jafarzadeh in the 40s of the last century.

In the 60s of the 20<sup>th</sup> century, the tomb was destroyed and remained neglected for a long time. The

tomb was renovated in 2004 on the initiative of the Heydar Aliyev Foundation.

One of the medieval monuments in Ganja is the mausoleum of Nizami. This mausoleum is located in Ganja, where Azerbaijani poet Nizami Ganjavi (1141–1209) was born. The mausoleum was constructed of cylindrical marshes at a height of 20m. A bronze statue of the immortal poet was erected near the mausoleum. The first tombs from white limestone on the poet's grave were built in approximately XIII–XIV centuries. During the famous Ganja (Yelizavetpol) battle in 1826, when the mausoleum was settled in the Shik Plain, the mausoleum was destroyed and collapsed. Mirzad Adigozal Bey, the author of the *Garabagname*, repaired the mausoleum in the middle of the 19th century and built a new dome instead of its destroyed dome. Next time, that dome is being restored by Yadigarzadeh. At the beginning of the 20th century, major renovations were carried out by Ajdar bey Adigozalov Gorani, who was the son of Mirza Adigozal bey and who worked as a police chief in Ganja. In 1947, the Yeddi Gozal (Hafi Peykar) monument was erected on the grave of the poet on the occasion of the 750th anniversary of the birth of the poet. The mausoleum was rebuilt in 1990–1991 by our state. The mausoleum complex is currently on a protected status.

One of the historical monuments of ancient Ganja is Shah Abbas Mosque or Ganja Juma mosque. It is a architectural monument built in the architectural style of Aran in XVII century, located on the left bank of the Ganja River, in the historical area of Ganja. Ganja Juma Mosque continues its traditions of medieval Azerbaijani architectural art for its artistic decorative features. The main building of the complex is the building of a mosque, built in 1605. The mosque was built for the renovation of the new city after the transfer of Ganja city from Ancient Ganja. The mosque complex included a monumental mosque building, an entrance portal with an independent stand and minarets on both sides and the Ganja madrassa around the mosque.

From the medieval architectural monuments built in Ganja, Chokak Hamam was constructed in 1606 in Ganja on the basis of the famous architect Sheik Bahaddin Mahammad Amil. The clay-lime mix and red brick were used in the construction of the building. The building is with dome. The building was renovated and restored in 2003 by the Ministry of Culture of the Republic of Azerbaijan. At present the building is decorative art center. Chokak Hamam functions as a bath in one of the hotels in Ganja since 2014.

As it is seen, as well as historical monuments in other regions of Azerbaijan, medieval monuments located in Ganja are widely studied and some of them are currently being used, and others are protected as historical monuments.

Although the Namard fort in the Gadabay region is not in good condition among the largest mountain fortresses in Azerbaijan, the building materials are the most monumental monument in terms of architectural style. Although the castle is included in the scientific literature by the name of Namdar Castle, the locals call it the Maiden Tower. The date of the tower's construction has not yet been fully determined. Due to the structure of the main building materials, architectural and construction features, the construction of the tower can be attributed to the 12th century during the rule of the Eldeniz dynasty. At the corners of the fort there are magnificent circular towers. The leading elements of the castle are those constellations. The castle consists of two parts inside, in accordance with the rigid mountain relief. On the top floor, at the highest peak of the mountain, is a five-pointed gutter on the plan. From the south, the second tower joins, much lower than it. The tower's plans and architectural units made the castle's defense much more durable. The castle is made of baked bricks. The construction was done in a very high quality. The fort is located at the top of the sloping rock between the villages Kalakend and Misikinli of the Gadabay region. The fortresses associated with the name of the national hero of Azerbaijan Koroglu are located in Shamkir, Gadabay, Tovuz, etc. can be found in the regions. The main

feature of Koroglu Castle, built in the 17th century, is located in a strategically inaccessible peak. To the west of the fort is a rocky cliff. The walls of the castle are 1 meter wide. The tower, built for protection purposes, has an underground secret road and an underground secret water line. Water drawn by special pipes entered the reservoir built inside the tower, and then flowed through the underground pipes into the river passing Miskinli village.

Another monument in the private courtyard in the village of Chaldash in the Gadabay region is also related to the material heritage of the Caucasus Albania. It is supposed that this monument dates back to IX–X centuries. The roof of this Albanian temple was completely destroyed. At the height of 1–1.5 meters of the temple, the pavement part of the walls has survived to this day. This monument is currently being studied by our architects and scientists. As in most areas of the western region, there are many traces of medieval monuments in Goygol. The medieval Albanian church in the village of Zurnabad, 13 km away from the city of Goygol, is built on rock, and the road to the church passes through rocks and boulders. It is thought that this church was the central part of the grand monastery complex built here. However, an earthquake of 1139 caused the collapse of a section of the complex. This monument is a two-chamber church. The windows are to the east of the church and the doors to the west. There are libraries in the church. Another church stands at a height of about 50–60 meters in the church. This temple is the largest Albanian church in the western region. The building is decorated with lilies. The temple is three times larger than the standard temples. This church, built in the XIII century, can be compared with the temples of God and Ganjasar, for their size and grandeur.

There is a seven-column dome between the first nave on the monument. The monument is about to collapse due to neglect.

One of the many medieval monuments in the Dashkesan region in the Western Caucasus region is the Kushchu Alban Monastery, named after the village in the village of Kushchu. Although we have no evidence of the construction of the monastery, it is assumed that this historical monument was erected around the fifth century AD, that is, 487 AD. The first thing that caught our attention when looking at the history of the monument is the “Bird” of the monastery. The name of the poultry village and the monastery built there is based on ancient mythological beliefs. In the ancient times, the vaginal ongon was very common among Azerbaijani Turks. Therefore, in our fairy tales and epics, the birds are given a large space. Even the birds of the Oguz tribes chose symbols for themselves. “State bird”, which is widely used in folk tales and legends, has been considered a symbol of wealth, wisdom and opportunity. Even those who have survived the state bird have been elected as head of state. Therefore, this area, where the ancient Albanian tribes lived, was known as the area where the poultry tribe was inhabited.

The local materials were mainly used in the construction of the monument. The monastery was built primarily for religious ceremonies. There is also an Albanian church school near the monastery. I also want to say that the temple is in great need of serious archeological and ethnographic research. Apparently, as well as other historical monuments in other parts of Azerbaijan, medieval monuments around Ganja and Ganja are widely studied and some are still used and some are protected as historical and architectural monuments.

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