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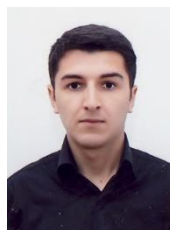
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SECTION 12. Geology. Anthropology.  
Archaeology.

## SOME PROBLEMS OF RESEARCH OF ALBANIAN TEMPLES BASED ON MATERIALS OF THE WESTERN REGION OF AZERBAIJAN

**Abstract:** In this scientific paper has been investigated the basic features of historic-cultural and architectural heritage of the Western region on the basis of scientific sources and materials.

**Key words:** architecture, archaeology, ethnology, historical-cultural heritage.

**Language:** English

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### Introduction

According to the information gleaned from numerous historical sources, the territories of ancient Azerbaijan, known as Caucasian Albania (not to be confused with the modern-day Albania in Europe) covered a wide area and was populated by many prehistoric tribes.

This ancient territory which lasted between the 2<sup>nd</sup> century B.C to the 8<sup>th</sup> century, spread in the south, from Araz River to The Major Caucasus, and in the east, from the west coast of the Caspian Sea to the lands located in the west of Goycha Lake.

During centuries different albanian historical monuments have been determined and researched in the territory of the Western region of our country. Albanian Temple, located on the Cavadkhan Street of Ganja city, which belonged to the VI-VII centuries, was saved from the danger of being destroyed as a camera orchestra. It is known that the Albanian temple was restored in the XVII century. Local tufk stone was used in the construction of the 1st temple. The building is 7 columns.

The upstairs section was later added to the temple. The temple has 2 entrance gates from the front and the sides. On the side of the temple wall, the inscription is written on the plaque with a length of more than 0.5 m in the upper section. Observations show that Albanian writings, which were once more on the wall, were subsequently violated.

Another Albanian monument has a long oval shaped ceiling. The temple is divided into 2 rows

with 3 columns. The columns are joined together with each other. In the upper part of the worship hall, there is a half-circular mantle. It has two doors. One of the entrance gates was later closed.

### Materials and Methods

Studies have shown that there are dozens of temples, cemeteries, fortifications, bridges and other buildings in the present-day Goygol region, including the ancient Ganja traces of the Chaykend, Zurnabad, Shahriyar, Togan, Karamli, New Zod, Three Springs, Garabulag and other places. The richness of the landscape we saw once again proved that the Ganja city of IX-XIII centuries deserved to be called the "mother of towns", as Mkhitar Gosh replied.

True, the monuments that came to our time were extremely disastrous, but even with those remains, all types of Oriental architecture developed in Ganja during the period.

Especially for this period were the temple buildings. As a rule, these temples were built on a steep mountain peaks, in thick woods, in difficult passages that, of course, was to protect these temples from enemy aggression and from the alien religions.

In the area where the breeze is made of a simple, neflious bricks (nef - the internal phase of the building, surrounded by external walls, arches or poles), is rich in temples made of coarse and well-cut stones along with the temples.

This is characterized by the fact that the area is rich in stone deposits.

Especially with tile tubes used for facing stones.



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The rocks are characterized by physical and mechanical strength, frost resistance, heat transfer and specific weight.

The clean surface of the stone surface was dependent on its granularity and hardness. In the ancient Ganja area there are also complex religious houses built.

From the introduction of Christianity in Caucasian Albania, the ideology persisted until the shift to Islam in the mid-7<sup>th</sup> century. A large part of the population accepted Islam, yet this did not cause an abolition of Alban-Christian ideology or national and cultural values. On the contrary, Islam put responsibility and liability on the shoulders of every Muslim to protect ancient Alban historical and cultural monuments, and the traditions of the ancient tribes of Azerbaijan.

One of the ancestor tribes of the Azerbaijani people, the Albans originated in the area and established a rich and unique culture. The Chairmen of Public Association for Protection of Historical and Cultural Monuments in the Occupied Territories of Azerbaijan, Faiq Ismayilov has stated that the importance of native Alban sources is very crucial in the study of ancient and Middle-Ages history and culture of Azerbaijan.

Starting from the first century, Christianity spread to the South Caucuses where the empire had economic and cultural relations.

After a declaration of Christianity as the official state religion by Caucasian Albanian King Urnayr, new temples and churches started being built in the country.

The majority of these Alban monuments have survived till modern times in a state of good preservation. The oldest Christian church in the Caucuses is located in Kish, of the Sheki region of Azerbaijan. Although there is no epigraphic writing on the temple, the architecture and planning features, construction style and the technology used to create it strongly suggest it was created by Alban architects.

### Conclusion

Many samples of Alban architecture dating to between 4<sup>th</sup> and 16<sup>th</sup> centuries remain standing to this day, including: the Agoglan temple in Kosalar village of Lachin district of Azerbaijan, Amaras monastery in Sos village of Xocavand District, Gavurdara temple in Qubadli District of Azerbaijan, Arakel temple in Magadiz village of Agdam district of Azerbaijan, Khansikh and Khacmac temples in Khojali Districts of Azerbaijan, Red temple in Tukh village of Khocavand District of Azerbaijan. These, and the Agtala temple, Arcivang temple, Uzunlar temple, Yenivang temple, and the Sanain temple in Western Azerbaijan are the most beautiful samples of Alban architecture that have reached to our times.

In Shahriyar, Garabulaq, Yeni Zod villages, there are columns and basilic columns. These

temples are dated to VI-VIII centuries. As a rule, most rock layers are based on a wall. The Band Temple is located at the altitude of 3000 m above sea level in the north-west of the village of Zod, in the direction of Tulalarlar village. Circular crosses are depicted on the right and left side of the temple door.

Such crosses are also found on the bottom and top of the columns. Except for crosses on the northern wall of the temple, the remaining crosses were changed during restoration. The temple dates back to the X-XII centuries.

The great temple in the new Zod village is distinguished by the magnificence of the columns and the richness of carving paintings. The length of the temple is 17m, its width is 11m, its height is 8m and the wall is 80sm. The temple was built with rocks.

On the left side of the entrance door there is a hidden cellar-shaped place at the bottom of the 1st hall. Its height is 1.2 m, its width is 1.5 m, its length is 2m. The temple has 3 windows in the east. The height of the window-shaped windows is 2.2 m, width is 1 m. The height of the gate is 2,5, width 1,3 m. Here are the fascinating, geometric, anthropomorphic ornaments. 8 km north-east of Sarisu village, Garabulaq temple is located near Sarigaya.

There are crossbars on its entrance door, three windows around it, 2 booths, poles for putting candles, rooms for religious leaders in the south corner 3 and width 1.5m.

The length of the temple is 15m, 8m, width 6m, height 8m. On the right side of Hajikend - Goygol highway there is another great temple - Chaykend Temple. Length 12m, width 7m, height 6m. The width of the gate is 85 cm wide, 1.6 meters in height and 80 cm wide.

There are crosses throughout the wall. There is a place for worship in the wall, a place for prayer. Usually there are cemeteries near all the temples.

Unfortunately, we encountered the same situation in all the temples and cemeteries. The "reconstruction" of Armenians on all monuments seemed explicit.

Almost all the big stones on the headcar of the entrance door of the temple were removed, instead of simple, stupid stones. The inscription on the head of the head is the history of the temple's construction, the purpose of its construction, and the name of the architect. Interestingly, the monument to the Armenians who died in the Great Patriotic War of 1941-1945 on the way to Gulazar was in a very good condition, but other monuments were destroyed in the area.

The stones on the entrance door of the old Albanian temple in the village of Uchbulag were removed and the stone pavilion with the Armenian alphabet was stamped on 1881 and there were big

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cracks on the wall of the temple. The temples of all the temples we have studied have fallen.

Unfortunately, the destruction of temples is still going on. When we are interested in this, we almost encountered the same answer in all places.

The Armenians, who lived here before, spread rumors that the treasures were hidden in the temples.

Thus, they dispatched the people of wealth to the destruction of these monuments. Even in the large temple in Garabulag, the stone pillars of the

floor were exploded with barricades, and drilling tools remained in the temple.

The researches showed that there is a great need for educative propaganda work in order to preserve the historical traces of our homeland, to preserve the historical monuments created by our ancestors.

In this area, the Department of Culture and Tourism of the region has a great responsibility. In order to preserve the architectural pearl of each historical monument, written signboards should be emphasized.

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