

## Innovative Significance of Research of Traditional Architectural Features of Ganja

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Ganja - an ancient center of urban culture with old history, that situated on the old Great Silk way, is rich with many historical and material-cultural monuments, which have their typical, unique trade and architectural characteristics. This city has more than 4000 years old and here there is one of the main and ancient historical monuments of Muslim East civilization – Imamzadeh tomb, Jomard Gassab mausoleum. This important monument is situated 7 kilometers from the city of Ganja, on the right shore of Ganjachai river. Imamzadeh complex is one the main symbols of Ganja city and important example of medieval architecture of Azerbaijan. At the present time, as one of the most valued places of pilgrimage of the Islamic world, Imamzadeh tomb-complex in Ganja is a sacred place for local population, as well as pilgrims that come from different foreign countries. Imamzadeh mausoleum, situated in one of the ancient scientific and cultural centers - Ganja State History-Culture Reserve, was built in 739, on site of the grave of mevlana Ibrahim. The historic monument of Ganja - Imamzadeh tomb-complex attracts the attention of a number of features from the point of multiculturalism view. Ganja Imamzadeh is an important pilgrimage shrine. This place is visited by thousands of people every year. It should be noted that the number of visitors is increasing every year as well as foreign countries. Interesting fact is that non-Muslims are also among that memorial. The mausoleum, built around the grave of mevlana Ibrahim in the VIII century, was enlarged in the XIV-XVI centuries, and subsidiary buildings around it were erected in the XVII-XVIII centuries. The tomb is the most important part of the Imamzadeh complex. The area of Imamzadeh complex was included in the property of the Sheykhzamanlis – the descendants of Nizami Ganjavi, the great Azerbaijani poet and philosopher.

During several centuries the city grew, flourished and finally turned into one of the key regional centers of economy and culture. At different stages of the history

of the capital city of Ganja status while maintaining the traditions of the ancient statehood and independence was of great importance. In spite of numerous destructions suffered through the history, Ganja remains a beautiful city with many ancient sites. Among them are the Big and Small Bridges (XII century), towers, the Friday Mosque, the madrasah, hamams and caravanserais, as well as Imamzadeh complex-a picturesque building with blue domes, constructed as a Mausoleum of Imam Bagir ibn Ibrahim. The historical and architectural complex, built in the XVII century by Sheikh Bahaaddin, is also worth mentioning. It includes Juma Mosque (called Friday or Shah Abbas Mosque), Chekak-Hamam (medieval bath) and a caravanserai.

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Ancient city Ganja is one of the first centers of urban civilization (urbanization) not only of the Muslim East, but whole of the World. The ancient center of tolerance and multiculturalism, Ganja is the second city of the East, where to this day hundreds of Muslim, Christian, Lutheran and pre-Islamic tombs, tombstones, mausoleums in the ancient sanctuary Imamzadeh and the cemetery Sabizkar are preserved.

One of the main historical monuments of Ganja - Imamzadeh tomb-complex attracts the attention of a number of features from the point of multiculturalism view. Ganja Imamzadeh is an important pilgrimage shrine. This place is visited by thousands of people every year. It should be noted that the number of visitors is increasing every year as well as foreign countries.

The above facts prove that, since ancient times Ganja was famous for its high development of trade, crafts,

was considered one of the main centers of science, education, culture and was noted for its intellectual potential.

Starting from the VII-VIII centuries there were such prominent scientific and educational centers as Ganja's Houses, "Centers of Healing" in Ganja, in addition there were quite a few madrasah schools in mosques. It was in such centers of science that numerous teacher-pedagogues, outstanding figures of science of their time, were taught (4, p. 201-207; 6, p. 17, 19-21).

This ancient cultural and scientific center – Ganja city has more than 4000 years old and here there is one of the main and ancient historical-architectural monuments of Muslim East civilization - Sabizkar. This ancient grave-yard is recognized as one of the basic symbols of city.

At this monument were found some important historical sources – epitaphs. Sabizkar was completely built in the end of XVII century – the beginning of XIX century 99, p. 342; 10, p. 63-65).

This main historic-cultural complex has more than 500 years old. But in XVII-XVIII centuries there were built a mosque, some temples and other constructions. On the territory of the ancient historical and architectural complex of modern times to store more than 100 ancient and unique tombstones. These tombstones are mausoleums Serdabe (local sarcophags) (1, p. 7-11).

During the centuries many visitors, guests from different parts of Azerbaijan, also from the other Muslim countries visit Ganja Sabizkar monument (grave-yard).

This monument is one the main samples of multiculturalism and tolerance. The modern functioning of multicultural categories is directed towards socially adapted multicultural landmarks. The concept of multiculturalism is based on an important methodological paradigm in Azerbaijani science, according to which the binary concept of multiculturalism is primary.

Thus, the ideas of multiculturalism in Azerbaijan appeal to the ethnogenetic ability of the people to integrate cultural ethnocodes, on the one hand, and to preserve their national identity, on the other hand. We emphasize that the internal consistency of the multicultural model has significant potential.

Modern society of Azerbaijan is a society of open dialogue with representatives of other nations and religions, for multiculturalism in Azerbaijan is both a state policy and a way of life. Thus, a close relationship is born between society and the priorities of socio-political development. In the light of the foregoing, we emphasize that multiculturalism in Azerbaijan has deep historical roots and is closely connected with the mentality. The tolerance of the Azerbaijani people was formed over a long historical time (1, p. 18-19; 3, p. 56-59, 78-82, 114-120).

As a natural result of the historical process of the development of urban culture in Ganja in the early Middle Ages, along with Muslim burial rituals, a new type of tombs and especially tombstones gradually spread. These gravestones can be classified as follows:

- tombs of the sarcophagus type;
- gravestones;
- tombstones.

One of the important features of both the sarcophagus and tombstones and tombstones, along with their structure, was the epitaph in the Arabic alphabet, as well as the carving and embossing of floral and geometric patterns. Graves and tombstones, which are distinguished by their originality, especially by their bulge (or, more precisely, by their reliefs, reliefs and patterned elements) and are considered new for the first medieval period under consideration, are very important in the study of urban culture in Islam.

Despite the widespread use in the geographical region, religious and national values that have developed on the basis of centuries-old traditions in the territory of Azerbaijan, especially in the city of Ganja, which has always maintained its position as a cultural center, have not passed over funeral customs. As a result, our centuries-old craft and architectural traditions have enriched Muslim funeral customs and rituals from the medieval period, creating the conditions for the erection of tombstones, provided that the new functions relate to ancient traditions (3, p. 45-51; 9, p. 344).

Ganja is one of the oldest corners of our country's culture. Azerbaijan is located between Europe and Asia and has a favorable natural-geographic economy, mild climate, fertile soil, rich mineral resources. This territory is actually famous as the first shelter of human civilization. Two million years ago there were every condition for the habitation, life, creation, development and advancement of primitive people. The ancient city of Ganja is one of the first centers of urban civilization (urbanization) is not only the Muslim East and the world.

Ganja has a history of at least 4000 years of the Muslim Orient and here are old monuments, tomb of Aposlels, a valuable sanctuary. Sabizkar tomb is considered to be the most important symbol of the city. Important historical source of the yearbook was revealed from this monument.

On the territory of the ancient, historical and architectural complex of modern times to save more than 100 ancient and unique tombstones. These tombstones are mausoleums Serdabe (local sarcophags). Ganja Sabizkar tomb was for centuries the sanctuary of the Muslims, who had come not only from Azerbaijan, but also from other countries (6, p. 17-21; 9, p. 342-343).

Here you can follow the development of the craft and architecture based on the study of the grave. The architectural monuments of this ancient city preserve the traditions of multiculturalism and tolerant values. This cemetery is included in the list of protected cultural and historical monuments in the country.

The decorative art applied mainly relates to everyday life. The field is divided into two parts in terms of raw materials: metal, ceramics, textiles and wood and technology: carving, casting, embossing and weaving (1, p. 119-124, 189-192; 5, p. 12-16).

Examples of epigraphy also show that architecture and craftsmanship in Ganja have been formed since ancient times, enriched with new features over time, thus relying on previous traditions, and thus the elements of urban culture are based on very ancient historical periods. Among the most important historical features of Ganja Imamzada and Sebzikar epitaphs, ancient tombs, tombstones are the creation of conditions for the study of ancient religious views and ideas of Ganja, our people as a whole, beliefs and convictions about the hereafter (2; 3).

In Sabizkar complex one of the important features of both the sarcophagus and tombstones and tombstones, along with their structure, was the epitaph in the Arabic alphabet, as well as the carving and embossing of floral and geometric patterns. Graves and tombstones, which are distinguished by their originality, especially by their bulge (or, more precisely, by their reliefs, reliefs and patterned elements) and are considered new for the first medieval period under consideration, are very important in the study of urban culture in Islam (7, p. 3-4; 10, p. 64-65).

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The architectural traditions of Ganja city, both for the ancient and antiquity periods, as well as for the early Middle Ages and later, were gradually assimilated by the Arabs who ruled in the territory of Azerbaijan in the VII-VIII centuries. In later historical periods, Azerbaijan was founded by most of the other peoples included in the Arab Caliphate, which included a very large geographical area - the Atlantic Ocean from the west, the Iberian Peninsula, as well as North Africa, as well as from East to Central Asia and China. Erected in ancient cultural centers such as Ganja, mastered

the art methods of construction traditions and successfully applied in the construction of magnificent monuments.

Respect for the spirits of ancestors in the Ganja Sabizkar cemetery is considered to be a sign of respect for the tombs, where they slept forever, and in most cases belongs to the first millennium BC (V-IV centuries BC) and the first medieval stages of our era. The main features of Albanian cemeteries are obvious.

In this regard, it is necessary to pay attention to several valuable historical and ethnographic points such as preservation of important features of pre-Islamic national customs and traditions related to funerals (1, p. 6-8), coincidence of some stable features of the tomb structure typical of the Albanian necropolises (this type of our ancient tombs, which existed in pre-Islamic historical periods) and to observe the regularity of the arrangement of the graves, which our ancestors protected from generation to generation as an important trust, as it has been for thousands of years.

In Ganja, as it was many centuries ago, far from the notion of familiar and foreign graves, no distinction is made in the grave where each deceased person is buried, preserving the tradition of treating all graves with equal respect.

Performing funeral rites, provided that they do not contradict the most important rules and instructions of Islam, and pass on the foundation of our very ancient religious ideas, including a number of traditions and ideas related to Zoroastrianism and fire-worship, as important values to future generations (2, p. 27; 4, p. 56-58).

Ganja Sabizkar cemetery has not only the oldest preserved tombstones, but also many tombs built in later historical periods, as well as tombstones with special mastery by Ganja artists of different floral (vegetative) or geometric elements of local Arran architectural school traditions engraving. In tombstones of Ganja Sabizkar cemetery, which have unique construction features, separate cosmogony, astral images, embodying the ancient religious-mythological worldview and imagination of our people, as well as the ancient history of urbanization culture of Ganja people.

Both tombs and other epigraphs - visual applications in tombs. In Ganja Sabizkar cemetery, various epigraphic ornaments, as well as abstract, as well as anthropomorphic (having a human image) preserved and preserved in the folklore of many Turkic peoples and ethnic groups associated with fire worship, Zoroastrianism, on the one hand, and pre-Islamic Albanian culture on the other and zoomorphic (in the form of animal depictions) to one degree or another during the construction of the above-mentioned tombstones.

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