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**SECTION 12. Geology. Anthropology.
Archaeology.**

ISSUES OF INNOVATIVE RESEARCH OF ETHNO- ARCHAEOLOGICAL HERITAGE IN GANJA (Based on materials of contemporary excavations)

Abstract: Based on various academic sources and scientific materials, archive documents, local craftsmanship samples of contemporary international ethnographic and archeological excavations in the territory of Ganja city and around area, innovative scientific methods have been researched the basic features of historical-cultural heritage.

Key words: Ganja, Azerbaijan, handicraft samples, multidisciplinary research, innovative methods, ethnographic research, archeological excavations.

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Introduction

Due to centuries-old national and moral values, this city has been considered as a kind of “indicator” of the socio-cultural and political-social system for many centuries. Since it was Ganja that was the main center of the main historical reforms, important national uprisings against the enemy troops advancing on our homeland.

Back in the first millennium BC, the brave woman leader Tomris Khatun defeated the enemy Ahamenid (Persian) troops and cut off the head of the second King Kiros, who deceived and killed the son Tomris Khatun, a young commander a year before this battle. Until now, in Ganja, the most courageous, beautiful daughters in the families are called Tomris or Tumruz. In the city of Dresden (in Germany) was erected a monument to Tomris Khatun [5].

In 1231, it was in Ganja, the birthplace of the great thinker and poet of the Renaissance East, Nizami Ganjavi (1141-1209), the first woman of the philosopher, chess player and composer Mehseti Ganjavi (1096-1160), the artisan-potter Bender, led the national liberation movement against the Mongols and Kharemsmshah. In 1804, the great

commander, the last ruler of Ganja Huntswa Javad Khan, along with his sons, was fighting to the last for his homeland, keeping his promise that the conquering tsarist troops would enter Ganja only after his death [2].

Materials and Methods

One of the most ancient Orthodox churches in the Western region of the country is located in Ganja, and here until now, believers perform their religious rites, celebrate important historical dates and holidays. And this ancient temple is protected as an important historical and architectural monument and the residents of the city respect the Orthodox believers. One of the largest and at the same time ancient German Lutheran churches is also preserved in our ancient city and is declared a historical and architectural monument. Despite the fact that the main part of the faithful population of the city is Muslim, the inhabitants of the city for centuries protected with special respect the ancient Albanian Christian churches, as well as the Georgian church and other monuments.

Ganja is one of the few cities where such residential neighborhoods as “Jewish Street”,

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“Lezghy Quarter”, and “Lagich (Lahydzh) Quarter existed, etc., where representatives of other nations lived in peace and quiet.

The word "Imamzade" comes from the concept of "child of imam" and means "a descendant of the kind of imams." Among the people, the name Imamzade is considered a sacred place of worship and pilgrimage. Many members of the “Ahli Beit” who fled from persecution and persecution during the rule of the Umayyad dynasty (661-750), found refuge on the outskirts of the caliphate. Hazrat Ibrahim (a) moved to one of the centers of Islamic culture - the city of Ganja. Hazrat Ibrahim (a) lived on this land until the end of his life, where he was buried. A mausoleum (turbe) was erected over the grave of Movlan Ibrahim, and the tomb itself became a sacred place of pilgrimage [8].

The territory of the mausoleum, built in the VIII century, was expanded in the fourteenth and sixteenth centuries, and the buildings around it were erected mainly in the seventeenth and eighteenth centuries. The mausoleum is the most valuable historical monument of the Imamzade complex. Its height is 12 m, the height of the dome is 2.7 m, the diameter is 4.4 m. Outside the dome is covered with blue facing [9].

In the 20th century, a significant historical epigraphic pattern was discovered on the inner walls of the tomb - an ancient scripture that was studied by prominent historians and researchers - archeologist, professor Isag Jafarzade, and a prominent epigraphy scientist, member of the National Academy of Sciences of Azerbaijan Meshadikhanum Neymatova, and read as follows: He, Allah, is eternal. This is the son of Imam Mohammed Bagheer Movlan Ibrahim (bless him) a glorious (paradise) garden. He died 120 years after his grandfather - may Allah bless him! ”As a result of scientific research of this historical scripture, it became known that the mausoleum of Imam’s son was erected in 739.

Applied significance of research

The territory of the pilgrimage site Imamzade was in the possession of the representatives of the kind of the great Azerbaijani poet and thinker Nizami Gadzhevi - Sheikhzamanov. For centuries, the tomb of Movlan Ibrahim was holy guarded and was a place of worship. At the direction of the legendary commander, the last Khan Ganja Javadkhan Ziyadoglu (1748-1804), who entered his name in the heroic history of Azerbaijan, large-scale restoration work was carried out in Imamzade. In 1878-1879, at the initiative of General Major Israfil bey Yadigarzade, and at the beginning of the XX century - the Ganja intellectuals in the Imamzade complex underwent a major overhaul [5].

Representatives of the famous Sheikhzamanov clans, the Pishnamazzade, Mirza Mehdi Nadji, the representative of the Seidov clan Mir Abbas Aga,

Major General Israfil bey Yadigarzade and other prominent personalities are buried in this holy place. For centuries, the Ganja complex Imamzade was a hotbed of charity, providing disinterested help to the needy and defenseless.

In the period from 1930 to 1944 the buildings of the complex were adapted for an orphanage. This sacred corner sheltered young children of different nationalities who suffered during the war. And today, adherents of different religious beliefs with a sense of gratitude come here to pay homage to this holy place [6].

Tolerance and multiculturalism in the Republic of Azerbaijan have deep historical roots and are a way of life of the people. Preservation of various religious, cultural and historical monuments is one of the main priorities of the state policy set by the national leader of the Azerbaijani people, Heydar Aliyev.

Numerous decrees and orders of the President of the Republic of Azerbaijan Ilham Aliyev, the successor of the wise policy of the great leader Heydar Aliyev, on the restoration and restoration of religious and historical and architectural monuments, as well as projects implemented under the leadership of the Heydar Aliyev Foundation Mehriban Aliyeva is a vivid example of our state’s concern for the rich national and cultural heritage of Azerbaijan.

On the basis of seven decrees signed by the head of state Ilham Aliyev in 2010-2015, the Imamzade complex in Ganja was reconstructed anew, construction work in the traditional Ganja architectural style was carried out at a high level. Two minarets with a height of 40 meters were erected in the main sanctuary, separate prayer halls for men and women were built. The complex has built rooms for guests with 90 beds and rooms for namaz.

The renewed majestic complex Imamzade is one of the sacred places of the Islamic world, the pearl of the shrines of the East, and today is a place of pilgrimage not only for the local population, but also for many pilgrims from foreign countries.

Conclusion

Ganja, the capital of the first democratic republic of the Muslim East and in the XX century, has retained its status as a center of national state values. In Ganja in 1918, more than 200 government documents, declarations and decisions on the proclamation of the native language, on the creation of a national army, on confirming the flag of the state, etc. were adopted.

Ganja residents are proud, but humane, simple people. They fought against evil to the end, but always defended the weak, needy people. Today, these spiritual values are preserved and respected, as many thousands of years ago.

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Ganja residents are in favor of preserving statehood, strengthening the country's comprehensive development strategy, the integrity of the motherland, the liberation of the occupied territories and the maintenance of stability in the country. Our city has always been and today maintains the status of an important cultural, scientific and industrial center, a city with centuries-old tolerant values.

The Imamzade complex, located on the territory of the State Historical and Cultural Reserve of one of the ancient centers of science and culture - the city of Ganja, was erected in 739 over the grave of Movlan Ibrahim - the son of the fifth imam Mohammed Bagir, the great-grandson of Huseyn ibn Ali - grandson of the Prophet Mohammed. This monument is one of the main symbols of the city [12].

Ganja, one of the oldest cities of the East with a centuries-old history, connecting the north-eastern slopes of the Lesser Caucasus mountains (ancient Ganja mountains) with the expanses of the Kura-Araz lowland, is located in a picturesque corner of Azerbaijan with a temperate climate, fertile lands rich in water resources. Historically, Ganja has always had a favorable geopolitical location and played an important role in the cultural and economic life of Azerbaijan. This city was built on the Great Silk Road, which connects Asia with Europe. Thus, Ganja was the spiritual bridge between different civilizations. Due to centuries-old national and moral values, this city has been considered as a kind of "indicator" of the socio-cultural and political-social system for many centuries.

In order to conduct new research and training of young scientific personnel, important works are being carried out in the direction of the publication of scientific papers, articles and monographs, joint research projects, academic and information exchange. The department provides both individual and group practice for bachelor and master students specialized in chemistry, history, philology, and biology. Scientific results obtained by undergraduates in laboratories, departments and made up in the form of articles and abstracts are published in various journals, including foreign journals with a high impact factor. departments of the institution. Scientific cooperation is carried out not only with institutions of higher education, but also with secondary schools. Various activities are being taken to increase students' interest in science.

Ganja Branch of ANAS, with the organizational support of the Department of Education of Ganja, and the Department of Education of the City of Ganja systematically conducts e-education trainings with teachers teaching computer science in secondary schools. The Ministry of Education recommended conducting similar training in other cities and regions of the republic. Currently, scientific cooperation is continuing with the Institute of Geology and Geophysics, the Institute of

Additives Chemistry, the Institute of Catalysis and Inorganic Chemistry, the Institute of Polymer Materials and the "Interdisciplinary Analytical Center" of ANAS. In accordance with the decision of the Department of Earth Sciences of ANAS dated March 11, 2016 (Number 2/2), research work was carried out with the Institute of Geology and Geophysics to study the characteristics of the thermal waters of the Western zone and possible areas of their application. Together with the Geothermal Department of the Institute of Geology and Geophysics in the exploration wells of the Western region of Azerbaijan, modern geometric studies were conducted and, determining temperature and geothermal gradients at various depths, a new database was created and a prospective geothermal energy plan was prepared. The Ganja Branch expanded scientific ties with various institutes of the National Academy of Sciences of Azerbaijan and signed cooperation agreements with the Institute of Microbiology and the Institute of Manuscripts named after Mohammed Fizuli for cooperation in the field of personnel exchange and research [3-5].

Together with the scientific staff of the Institute of Archeology and Ethnography of ANAS, as a result of archaeological research, a map of ancient burial mounds was prepared in the southern zone of the city, in the Yeni Ganja residential area. On the basis of a map prepared in 2017, excavations were carried out on five-ancient barrows, where material and cultural remains, samples of local craft, anthropological findings, paleozoological and paleobotanical samples were found, which proves their relationship to the early Bronze Age. Theoretical basis of investigation The obsidian and flint tools found in the Gillikdag camp found by I. Jafarzade in the village of Bakhchukurud stone scoop suggest that they lived in this territory in the VII-VI millennium BC. e., people were among the founders of the Neolithic culture. The way of life of the Neolithic period (V millennium BC) in the Ganja region continued and created the prerequisites for a new economic development in the Eneolithic.

Archaeological researches show, that during this period, the local population, having moved to a sedentary lifestyle, began to engage in farming and animal husbandry. This is confirmed by osteological remains found in archaeological excavations, which are bones cultivated in the Ganja region in the V millennium BC. e. animals known to us. It is in the IV-III millennium BC. Based on the Eneolithic culture, Ganja has become one of the centers of the Early Bronze Age of the Kur - Araz culture.

Excavations in burial mounds near Ganja showed the presence of rounded pits for ordinary burials and cremation rituals. This is characteristic of Ganja and Karabakh, as well as other ancient tribes in the country. The similarity of the funeral rituals proves the ethnic affinity of the tribes inhabiting the

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territory. In the village of Yeni Ganja in the ancient territory of Guru Gobu in 2018, during a joint excavation with Italian archaeologists, a barrow made of volcanic glass was found in a mound.

In the places of settlements of the middle bronze period a lot of diverse material was found.

Discovered stone clubs were used in different areas. Perhaps their more refined designs were used as weapons. In the graves excavated the remains of domestic animals, figures of birds and animals, metal objects, made by hand and on the potter's wheel, ordinary and colored dishes.

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