



POLICY MEMO

The Destruction and Appropriation of Azerbaijani Cultural and Historical Heritage by Armenia

Unfortunately, demolition and pillage of cultural property has always accompanied armed conflicts. For almost 30 years, Azerbaijan witnessed the policy of deliberate destruction of its cultural and historic monuments on its Armenian-occupied lands. Irremediable damage has been inflicted on the country's historical and cultural legacy through illegal excavations, appropriation attempts, or misrepresentation and falsification of Azerbaijani cultural heritage as, for example, "Armenian" or "Persian."

The Armenian narrative, characterizing the essence of the conflict as a result of the never-ending altercation between Muslims and Christians, might be helpful in explaining the Armenian government's mistreatment of Muslim heritage located both on the territory of Armenia and in the previously occupied territories of Azerbaijan. Armenian policies towards the Muslim sites throughout 30 years of occupation [can be classified as](#) "complete destruction, desecration, or cultural erasure manifesting itself in appropriation to another culture." According to Azerbaijan's [National Academy of Sciences report](#), 63 out of 67 religious sites, the majority of which were situated in Shusha city and Zangilan and Fuzuli districts of the Karabakh region, were seriously damaged. Praying in large mosques was impermissible due to wanton destruction, while the small mosques and all other cultural sites were simply liquidated or left abandoned. In Shusha alone, [11 mosques](#) were completely destroyed, while pigs and cows were kept in Aghdam's Juma Mosque alongside insulting engravings carved on the walls. It is supposed that the reason this mosque was not eradicated was because its minarets were utilized as observation posts by the Armenian military. Meanwhile, it was also intended to be "Persianized," as revealed by the photograph shared by [Czech photographer Stepan Lohr](#) during his visit to the ruins of [Agdam in 2011](#), which shows a sign outside the Juma Mosque, in English and Armenian, describing Juma Mosque as a

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“Persian” mosque built in 1868–1870. Brigitte Piquard and Mark Swenarton, in their research paper titled “Learning from architecture and conflict,” accentuate that, throughout the occupation, Azerbaijani Muslim sites in Shusha had undergone an [Iranian-style “renovation.”](#)

In comparison, since its independence in 1991, Azerbaijan has shown full commitment to restoring monuments belonging to various faiths and cultures historically living peacefully on its soil. The [Armenian cathedral](#) located in the capital city, Baku, which was damaged during the chaos of the 1990s, has been completely renovated and currently accommodates 5,000 precious Armenian manuscripts. A new Catholic cathedral has been constructed by the government, old synagogues have been restored and reopened, and new Jewish schools have been built. Furthermore, Azerbaijan also has experience in renovating cultural and religious heritage [outside its borders](#). Religious restoration projects ranging from the catacombs of the Vatican, to Romanesque churches in France, through to the stained glass of Strasbourg Cathedral were sponsored by Azerbaijan. When it comes to liberated Karabakh, the [Khudavang \(or Dadavang\) Monastery Complex](#) can be considered one of the largest and most valuable examples of Albanian Christian architecture on the territory of Azerbaijan, affirming the tolerant environment in the country. Despite the fact that the Monastery Complex was also intended to be misrepresented as Armenian, names of Turkic origin inscribed on its walls prove the opposite and carry a special value for the Albanian-Udi community living on the territory of Azerbaijan. The Udis are an Orthodox Christian community and one of 26 local Alban tribes that established the Alban state (3rd century BC–8th century) and live in the village of Nij in Azerbaijan’s Gabala district. Udi people have already performed services in the monastery on several occasions. After liberation, on various occasions the President of the Azerbaijani Republic, Ilham Aliyev, stressed that Armenians living in Karabakh region will be able [to exercise their cultural and religious rights as citizens of Azerbaijan](#), following the example of multiple other ethnic minorities living on the territory of Azerbaijan.

However, during the armed conflict, some historic monuments were subject to collateral damage, for example, the Armenian Gazanchi Church in Shusha, which is currently being restored by the government of Azerbaijan. The government remains committed to any international assessment mission regarding the state of cultural heritage, provided that such a mission should be based on a thorough investigation of the situation in both Armenia and Azerbaijan.

According to recent estimates, as a result of the Second Karabakh War, there are [over 400 destroyed historical monuments](#) within the newly liberated territories, The report, titled “[2021 Report on International Religious Freedom: Armenia](#)” and released on June 2, 2022, by the US Department of State, also contains references to instances of the destruction of sites historically inherent to the region’s

ethnic Azerbaijani communities, comprising approximately 400,000 people. Due to the extent of the destruction and looting, making the immediate return of IDPs impossible after the liberation, one of the most prosperous cities of Azerbaijan during the Soviet era, Aghdam, received the unfortunate title “the Hiroshima of the South Caucasus” and was referred to as a “ghost city”. In his article “[Urbicide in Nagorno-Karabakh](#),” writer Owen Vince notes that, “When captured on 9 May 1992 by Armenian forces, the Azeri population fled, while the Shusha city was looted and burned. Estimates suggest that, by 2002, 80% of the Shusha city still lay in ruins.” Dishonoring of graves with evidence of robbery and exhumation, vandalization of mosques with graffiti in the Armenian language, and other instances of disrespectful treatment of cultural sites during the years of occupation were witnessed by diplomats, civil society representatives, and journalists who made a visit to the liberated territories.

What is more, on February 15, 2021, [the National Museum-Institute of Architecture of Armenia](#) announced an exhibition of carpets illegally removed from the Shusha Carpet Museum on November 1, 2020. Of 160 stolen carpets, only 71 were exhibited, with the oldest carpet being approximately 350 years old. Throughout the First Karabakh War, the well-known [first human dwellings](#), the [Garakopak and Uzarliktapa](#) burial mounds and [Azykh and Taghlar](#) caves, were used for military purposes. The Armenian government has been counterfeiting facts about the monuments of ancient Caucasian Albania by replacing a variety of ancient Albanian scripts, wall designs and crosses with those having Armenian attributes. [The Mamayi Mosque](#) in Shusha along with the 14th–15th century mausoleums in Jijimli village of Lachin region, Khojaly village of Khojaly district, Gyzyll Kangarli village of Aghdam district, Dagh Tumas village of Jabrail region, and a mausoleum in Demirchilar village of Qubadli district from the 15th–16th century have also groundlessly undergone the process of “Armenization.” In Shusha city, Mamayi Mosque’s commemorative Islamic plaque was erased and replaced with an Armenian cross, while a mausoleum located in Jafarabad, built during the existence of the Turkic state of Karakoyunlu, was renamed as a non-Azerbaijani monument. [Mubariz Gurbanli](#), Chairman of the State Committee on Religious Associations of the Republic of Azerbaijan, stated that Azerbaijan’s Karabakh region contained 403 historic and religious monuments of Azerbaijani heritage, including 67 mosques, 144 churches, 192 sanctuaries, and more than 900 cemeteries and, since those monuments prove that the region was a historical part of Azerbaijan, it is no wonder that the occupying side would deliberately try to eliminate or destroy them. One focal point in this case is Armenia’s continual claims that those territories and cultural heritage are of Armenian origin, but the facts of Armenia’s destructive actions towards that cultural heritage completely oppose those assertions. Needless to say, no nation would leave its historic and cultural monuments in such a miserable condition for so many years if they carried a historic value

for it.

On various occasions, the authorities in Azerbaijan had appealed to UNESCO to take action to protect Azerbaijan's cultural heritage in the occupied lands. Overall, [all the acts committed by Armenia](#) fall under the policy of the appropriation of Azerbaijan's cultural and historic heritage within the Karabakh region and are in full violation of the Hague Convention "On the Protection of Cultural Property in the Event of Armed Conflict" (1954), the European Convention "On Protection of the Archaeological Heritage" (1992), and the UNESCO Convention "On Protection of World Cultural and Natural Heritage" (1972). It is important to note that the Second Protocol of the Hague Convention's 9th Article states that the occupying party "shall prohibit and prevent in relation to the occupied territory" any illicit export, other removal, or transfer of ownership of cultural property, or any archaeological excavation or alteration to, or change of use of, cultural property which is intended to conceal or destroy cultural, historical, or scientific evidence. Moreover, according to the UNESCO Convention "On the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property" (1970) and UNIDROIT Convention "On Stolen or Illegally Exported Cultural Objects" (1995), under international criminal law, the actions carried out by the Armenian occupying forces are [considered to be war crimes](#).

The restoration process in Karabakh started right after the November 10 declaration that ended the 44-Day War between Armenia and Azerbaijan and was carried out in many directions. One of the most important was the restoration of cultural and religious heritage destroyed during three decades of occupation and affected by the recent war in 2020. Thus, Azerbaijan started to conduct the restoration of the monuments and sites of cultural and religious importance right after the end of war. As the year 2022 was designated as the Year of Shusha, many cultural events have been organized in this city that has always been considered the cradle of Azerbaijan's cultural heritage. Up until today, the [first stage of the Shusha Fortress Restoration Project](#) has been completed; the museum-mausoleum of Azerbaijani poet, diplomat and statesman [Molla Panah Vagif](#), who lived in Shusha in the 18th century, was reconstructed by the Heydar Aliyev Foundation in 2021; and, recently, "[Khan gizi](#)" spring in Shusha was restored. Currently, restoration of the [house museum of Uzeyir Hajibayli](#) in the city of Shusha (August 2022) and [the palace of Khurshidbanu Natavan](#), a female Azerbaijani poet and philanthropist, and daughter of Mehdigulu Khan, the last ruler of the Karabakh Khanate, are under way. [The Gazanchy Church](#) in Shusha as well as other Christian religious sites have also been included in the restoration works.

Currently, according to Minister of Culture Anar Karimov, "[three mosques and two churches](#) are

undergoing restoration in Shusha.” In contrast, during 30 years of Armenian occupation, some ancient churches were not treated as highly valued cultural heritage. [The Russian Orthodox Church](#) in Khojavand was left in ruins and vandalized during the years of occupation. According to Emin Huseynov, Special Representative of President of the Republic of Azerbaijan Ilham Aliyev in the liberated territories (except Shusha) included in the Karabakh economic region, “[Juma and Giyasli mosques in Aghdam](#) are undergoing restoration, and works will also start in Panahali Khan’s Palace, Imarat, in the near future. After the complete reconstruction of Aghdam city, we have a plan to turn the city into a business and tourism center.”

Azerbaijan has always respected international law, has attached great importance to multiculturalism, and has kept the issue of cultural heritage protection during armed conflicts on the agenda. Azerbaijan’s membership of the World Heritage Committee, one of the most prestigious bodies of UNESCO, from 2015–2019 is further proof of its commitment. *Therefore, it is clear that the abovementioned facts reveal that, despite the claims of the Armenian side to the cultural heritage on the territory of Azerbaijan, their real actions show that it was under serious threat. Azerbaijan, in contrast, respects its cultural and religious heritage and treats with the same care and respect multiple religious and cultural heritage sites belonging to various faiths and cultures.*

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Annex: Letter dated 26 May 2022 from the Permanent Representative of Azerbaijan to the United Nations addressed to the Secretary-General



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**Return or restitution of cultural property to the countries
of origin**

Culture of peace

Prevention of armed conflict

Peacebuilding and sustaining peace

**Elimination of racism, racial discrimination, xenophobia
and related intolerance**

Promotion and protection of human rights

The rule of law at the national and international levels

**The responsibility to protect and the prevention of genocide,
war crimes, ethnic cleansing and crimes against humanity**

**Security Council
Seventy-seventh year**

Letter dated 26 May 2022 from the Permanent Representative of Azerbaijan to the United Nations addressed to the Secretary-General

I am writing in connection with the letter dated 27 April 2022 from the Permanent Representative of Armenia to the United Nations ([A/76/822-S/2022/358](#)) and the annexed report of the Armenian National Commission for the United Nations Educational, Scientific and Cultural Organization (UNESCO). The only purpose that Armenia pursues in replicating apparent fabrications, evidenced once again in these papers, is to distort the root causes of the war that it unleashed against Azerbaijan, deny culpability for atrocity crimes it committed, falsify history and sustain territorial claims.

In reference to our previous letters and information on the subject matter ([A/75/872-S/2021/429](#), [A/75/899-S/2021/512](#)), we submit the observations below.

While provocatively exploiting the sensitive domain of cultural heritage, Armenia remains silent about numerous facts that easily expose its insinuations and decades-long anti-Azerbaijani hatred.

Thus, as is well known, unlike Azerbaijan, Armenia is mono-ethnic, having become ethnically homogenous as a result of the expulsion of other peoples, including hundreds of thousands of Azerbaijanis – once the largest national minority in



Armenia. Azerbaijani cultural heritage was completely destroyed and eradicated throughout Armenia, while many historical sites were “reconstructed” so as to change their unique characteristics.¹

Armenia applied the same policy to the formerly occupied territories of Azerbaijan. Most of the cities, towns and villages of Azerbaijan that had fallen to Armenian forces in the early 1990s were ethnically cleansed of their more than 700,000 Azerbaijani residents and subsequently razed to the ground. Thousands of cultural objects there, including mosques, temples, mausoleums, museums, art galleries, archaeological sites, libraries and theatres, were looted and destroyed. Besides, the authentic architectural features of many cultural and religious sites were deliberately and purposefully altered to deny and distort Azerbaijani history, culture and ethnic identity.

Azerbaijani religious objects were also desecrated and their religious symbolism perverted through their use as stables or animal pens, a potent and symbolic anti-Muslim action intended as a particular insult to Azerbaijanis. Out of 67 mosques and Islamic religious shrines, 65 were destroyed and 2 were significantly damaged. It is the height of impudence that, against this background, Armenia alleges about its “cordial relations and constructive cooperation” with most of the Muslim countries.² Furthermore, 900 graveyards were vandalized and destroyed in the formerly occupied territories.

Azerbaijan also documented the destruction of millions of books and rare manuscripts and the theft of thousands of historically significant museum exhibits as well as valuable artifacts discovered during the illegal archaeological excavations in those territories.

This devastation reflects an irreparable loss to the cultural heritage of Azerbaijan.³ Even the few photographs attached to the present letter (see annex) depict the scale and nature of the crimes.

These offences have been internationally condemned in the strongest possible terms.

The Council of Foreign Ministers of the Organization of Islamic Cooperation, at its forty-eighth session, held on 22 and 23 March 2022 in Islamabad, Islamic Republic of Pakistan, “[s]trongly condemn[ed] the large-scale and widespread acts of vandalism, desecration, looting and destruction of the archeological, cultural heritage and religious sites, including the vast majority of mosques and Islamic religious shrines, in the territories of Azerbaijan during the occupation” and supported Azerbaijan’s efforts to invoke the responsibility of Armenia for breaching its obligations.⁴

¹ For more information, see, for example, *War against Azerbaijan: Targeting Cultural Heritage* (Baku, 2007), pp. 265–280, available at www.mfa.gov.az/files/War-against-Azerbaijan-Targeting-Cultural-Heritage.pdf.

² See, for example, A/75/PV.31, p. 7.

³ For more information, see S/24094 (12 June 1992); E/CN.4/2001/107 (22 November 2000); A/58/594-S/2003/1090 (13 November 2003); A/62/491-S/2007/615 (23 October 2007); A/62/691-S/2008/95 (13 February 2008); A/64/475-S/2009/508 (6 October 2009); A/64/760-S/2010/211 (28 April 2010); A/70/1016-S/2016/711 (16 August 2016); A/71/782-S/2017/110 (7 February 2017); A/71/880-S/2017/316 (26 April 2017); A/72/508-S/2017/836 (5 October 2017); A/72/725-S/2018/77 (1 February 2018); A/73/878-S/2019/406 (20 May 2019); A/74/676-S/2020/90 (7 February 2020); A/75/872-S/2021/429 (6 May 2021); *War against Azerbaijan: Targeting Cultural Heritage* (Baku, 2007); International Court of Justice, *Interpretation and Application of the International Convention on the Elimination of All Forms of Racial Discrimination (Republic of Azerbaijan v. Republic of Armenia)*, Application instituting proceedings filed on 23 September 2021, section III, B. 2. and section III, C. 2.; and Voluntary report of the Republic of Azerbaijan on the violations of the 1954 Convention for the Protection of Cultural Property in the Event of Armed Conflict (the Hague Convention) and its two Protocols (1954 and 1999) by the Republic of Armenia during the occupation of the territories of Azerbaijan, 7 October 2021.

⁴ Resolution 10/48-POL On the Elimination of the Consequences of the Aggression of Armenia against Azerbaijan, available at <https://www.oic-oci.org/docdown/?docID=8660&refID=4261>.

Further, in its resolution entitled “The destruction and desecration of Islamic historical and cultural relics and shrines in the territories of the Republic of Azerbaijan resulting from the aggression of the Republic of Armenia against the Republic of Azerbaijan”, the Council of Foreign Ministers “[s]trongly condemn[ed] the barbaric acts committed by Armenia with the aim of total annihilation of the Islamic historic and cultural heritage in the territories of Azerbaijan during occupation”, “[e]xpress[ed] also its strong condemnation of the humiliation and desecration by Armenia of the Mosques located in the liberated territories of Azerbaijan by using them as animal stables” and “[d]emand[ed] that Armenia cease any attempts to introduce Azerbaijani historical and cultural heritage as its own ...”.⁵

Moreover, during the years of occupation, Armenia, and the puppet regime it set up in the occupied territories, built a number of objects in the captured Azerbaijani lands which served as symbols of the colonization and annexationist policy. Among them, for example, is the statue of Vazgen Sargsyan erected in the Azerbaijani city of Shusha, after its occupation in May 1992, where Azerbaijanis constituted 98 per cent of the population before the war.⁶ Notoriously known as a field commander responsible for the seizing and ethnic cleansing of Azerbaijani territories and the brutal killing of Azerbaijani civilians in the 1990s, this “national hero” was then promoted to the positions of Minister of Defence and Prime Minister of Armenia. Armenia now alleges, without any remorse, that the monument to this terrorist and war criminal and similar outrageous objects that it constructed on the territory of Azerbaijan represent nothing but “cultural heritage” requiring respect and protection. Such preposterous claims are resolutely rejected by international law and are also indicative of the nature and content of falsifications that Armenia resorts to in its disinformation methods.

Immediately after the end of the war, Azerbaijan prioritized the rehabilitation and reconstruction of the liberated territories, including the restoration of all historical and cultural sites, without distinction of any kind. At the invitation of the Government of Azerbaijan, many international organizations, officials and independent experts visited these territories to witness and document the damage caused during the 30 years of occupation and familiarize themselves with ongoing restoration work.

Speaking loudly now about the “imperativeness” of unimpeded access by UNESCO to the liberated territories of Azerbaijan, Armenia forgets how it itself consistently denied that Organization such access to the same territories when they were under Armenian occupation. Thus, in its report on the activities undertaken from 1995 to 2004 on the implementation of the Convention for the Protection of Cultural Property in the Event of Armed Conflict and its 1954 and 1999 Protocols, UNESCO stated that it was “prevented from sending a mission to verify the state of cultural property in the area, as other specialized agencies of the United Nations have not been able to enter these territories since their occupation by Armenian military forces”.⁷

Even now, after the end of the war, Armenia continues to politicize the engagement of humanitarian actors, and the aforementioned letter and its annexed report are illustrative of the attempts to prevent and undermine dialogue and instead advance hostile narratives and disseminate falsehoods.

Regarding the order on provisional measures adopted by the International Court of Justice on 7 December 2021, Armenia deliberately omits to mention that proceedings in the Court under the International Convention on the Elimination of

⁵ <https://www.oic-oci.org/docdown/?docID=8672&refID=4261>.

⁶ A/76/822-S/2022/358, annex 16.

⁷ Para. 54. See also the report of the Secretary-General on the return or restitution of cultural property to the countries of origin, A/54/436 (4 October 1999), para. 18.

All Forms of Racial Discrimination were also initiated by Azerbaijan against Armenia, and that the Court delivered two orders on provisional measures.⁸

As was emphasized in our letter dated 20 December 2021 (A/76/612-S/2021/1078), at that stage of the proceedings, the International Court of Justice was not required to establish whether any violations of the Convention had occurred, a finding that could only be made as part of the examination of the merits of the two cases. Thus, the Court made it clear that it “is not called upon, for the purposes of its decision on the Request for the indication of provisional measures, to establish the existence of breaches of CERD”⁹ and that it “cannot at this stage make definitive findings of fact”.¹⁰ The Court’s task, at the stage of making orders on provisional measures, was to establish whether the acts and omissions complained of by the parties were capable of falling within the provisions of the Convention.¹¹

Furthermore, the International Court of Justice rejected most of Armenia’s requests for specific measures, including the request to prevent and prohibit the so-called “alteration” of “heritage”, which was essentially intended to halt any restoration works by Azerbaijan in relation to monuments located in the liberated territories.¹²

With regard to the resolution of the European Parliament of March 2022 – not 2021 as the Permanent Representative of Armenia erroneously asserts – even this tendentious text developed under the influence of the Armenian diaspora could not pass over in silence the atrocities committed by the Armenian side against Azerbaijan and its cultural and religious heritage. Thus, the resolution recognized the almost total destruction and looting of the Azerbaijani cities of Aghdam and Fuzuli and the “Azerbaijani cultural heritage being damaged or destroyed, including cultural and religious sites left behind by Azerbaijani internally displaced persons in the region”, stressing in particular that “these sites were either destroyed, partially destroyed, neglected or desecrated by being used as cattle sheds, modified to remove cultural traces, or disassembled for building materials”.

Instead of attempting to distort reality, mislead the international community, misinterpret international documents and incite enmity and hatred, Armenia must first and foremost abandon hostile narratives, cease and desist from disseminating, promoting or sponsoring hate propaganda, prosecute and punish numerous war crimes for which it is responsible, commit to the normalization of inter-State relations based on international law, comply faithfully with international obligations and support the efforts aimed at building, strengthening and sustaining peace and stability in the region.

I should be grateful if you would have the present letter and its annex* circulated as a document of the General Assembly, under agenda items 10, 16, 35, 66, 72, 74, 85 and 134, and of the Security Council.

(Signed) Yashar Aliyev
Ambassador
Permanent Representative

⁸ *Application of the International Convention on the Elimination of All Forms of Racial Discrimination (Azerbaijan v. Armenia)*, Provisional Measures, Order of the International Court of Justice of 7 December 2021.

⁹ *Azerbaijan v. Armenia*, Provisional Measures, para. 61; and *Application of the International Convention on the Elimination of All Forms of Racial Discrimination (Armenia v. Azerbaijan)*, Provisional Measures, Order of the International Court of Justice of 7 December 2021, para. 71.

¹⁰ *Ibid.*

¹¹ *Ibid.*, paras. 27 and 28, respectively.

¹² See A/76/612-S/2021/1078, (22 December 2021).

* Circulated in the language of submission only.

Annex to the letter dated 26 May 2022 from the Permanent Representative of Azerbaijan to the United Nations addressed to the Secretary-General

Azerbaijani historical, cultural and religious heritage vandalized, desecrated, damaged and destroyed during the Armenian occupation of the territories of Azerbaijan between 1992 and 2020

Images 1–4: Ashaghi Govharagha Mosque, Shusha (XVIII century. Desecrated and destroyed after the occupation of Shusha in 1992)

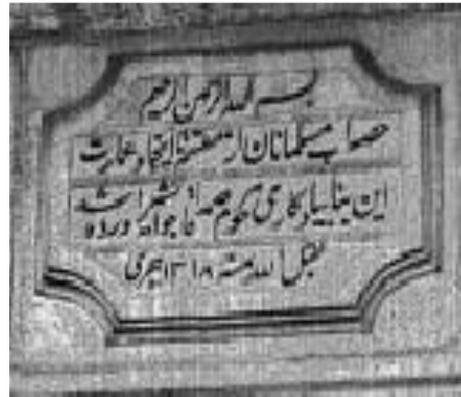
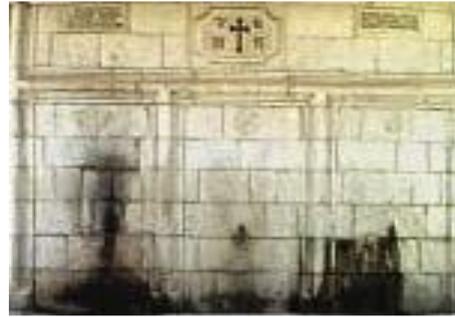




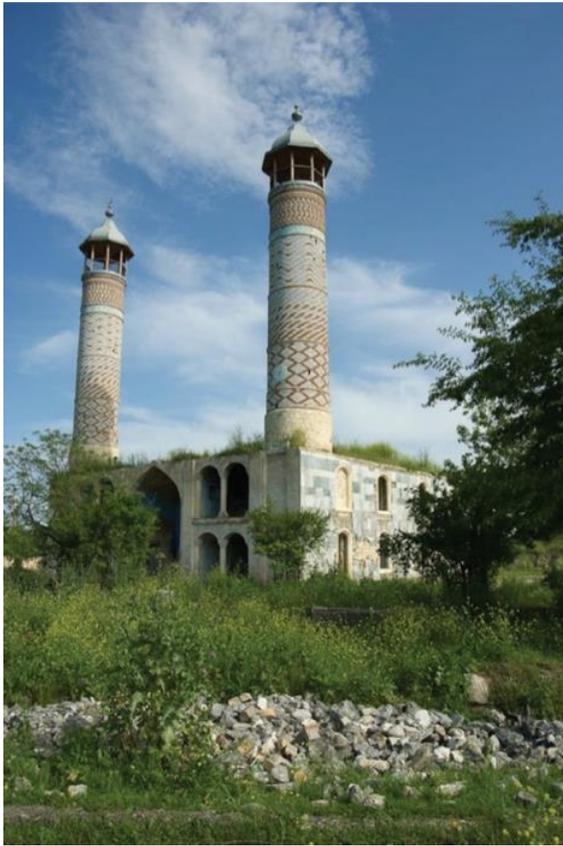
Images 5–7: Saatli Mosque, Shusha (*XVIII century. The interior of the mosque was completely demolished and its minaret partially destroyed after the occupation of Shusha in 1992*)



Images 8-11: Mamay spring, Shusha (XIX century. Armenian inscriptions, as shown in the two photos on the right, were engraved to replace the original ones on the historical monument after the occupation of Shusha in 1992)



Images 12–17: Juma Mosque, Aghdam (*XIX century. Used as a pigsty and cowshed after the occupation of Aghdam in 1993. Its interior and exterior walls were desecrated with insulting graffiti*)





Images 18–22: Mosque, Giyasli village, Aghdam (*XVIII century. Used as a cowshed. The mosque was burned by the armed forces of Armenia before they withdrew from the district by 20 November 2020*)



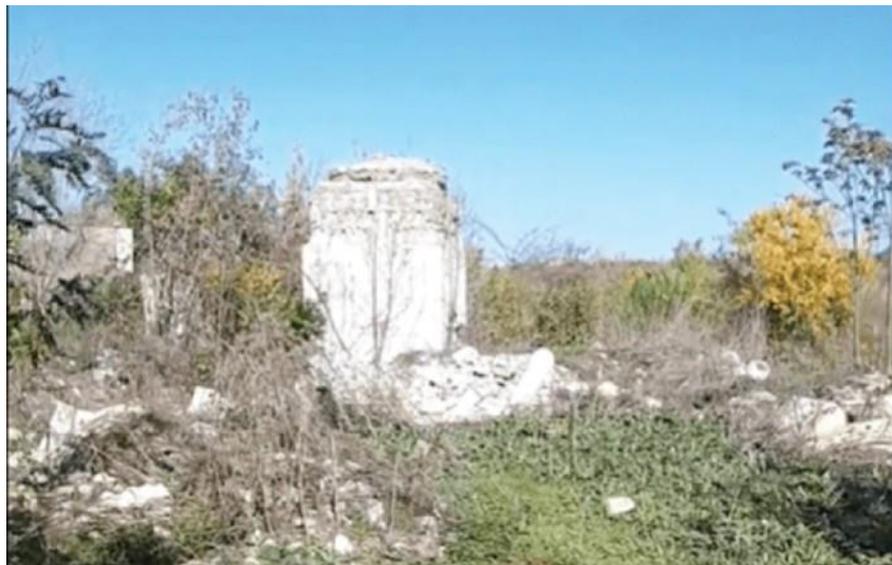


Images 23–26: Mosque, Qochahmadli village, Fuzuli (XVIII century. Vandalized, partially destroyed and used as a cattle shed after the occupation of Fuzuli in 1993)





Images 27–28: Haji Alakbar Mosque, Fuzuli (XIX century. Destroyed after the occupation of Fuzuli in 1993)



Images 29–30: Mosque, Qarghabazar village, Fuzuli (XIX century. Destroyed after the occupation of Fuzuli in 1993)



Image 31: Mosque, Dadali village, Fuzuli (*XIX century. Destroyed after the occupation of Fuzuli in 1993*)



Images 32–33: Mosque, Gachar village, Fuzuli (*XIX century. Vandalized, partially destroyed, and used as a pigsty after the occupation of Fuzuli in 1993*)



Images 34–35: Mosque, Horadiz village, Fuzuli (XIX century. Vandalized and partially destroyed after the occupation of Fuzuli in 1993)



Images 36–37: Mosque, Horadiz village, Fuzuli (XX century. Destroyed after the occupation of Fuzuli in 1993)



Images 38–39: Mosque, Gedjakozlu village, Fuzuli (XIX century. Destroyed after the occupation of Fuzuli in 1993)



Image 40: Mosque, Yukhari Veysalli village, Fuzuli (XIX century. Destroyed after the occupation of Fuzuli in 1993)



Image 41: Mosque, Ashaghi Dilagharda village, Fuzuli (*XIX century. Destroyed after the occupation of Fuzuli in 1993*)



Image 42: Mosque, Pirahmadli village, Fuzuli (*XIX century. Destroyed after the occupation of Fuzuli in 1993*)



Image 43: Mosque, Garakhanbeyli village, Fuzuli (XIX century. Destroyed after the occupation of Fuzuli in 1993)



Image 44: Caravanserai, Qarghabazar village, Fuzuli (XVII century. Vandalized and used for agricultural purposes after the occupation of Fuzuli in 1993)



Images 45–48: Malatkeshin village Mosque, Zangilan (XVII century. Destroyed after the occupation of Zangilan in 1993. Only the walls are left)



Images 49–53: Yusifbeyli Mosque, Gubadly (XVIII century. Used as a pigsty after the occupation of Gubadly in 1993)





Images 54–55: Mamar Mosque, Gubadly (*XVIII century. Vandalized, destroyed and used as a pigsty after the occupation of Gubadly in 1993*)



Images 56–57: Mosque, Damirchilar village, Gubadly (XIX century. Vandalized, partially destroyed and used as a pigsty after the occupation of Gubadly in 1993)



Image 58: Mosque, Dondarli village, Gubadly (XIX century. Vandalized, partially destroyed and used as a pigsty after the occupation of Gubadly in 1993)



Image 59: Mosque, Papi village, Cabrayil (*XIX century. Destroyed after the occupation of Cabrayil in 1993*)



Image 60: Mosque, Yukhari Mazra village, Cabrayil (*XIX century. Destroyed after the occupation of Cabrayil in 1993*)



Image 61: Mosque, Suleymanli village, Cabrayil (*XIX century. Destroyed after the occupation of Cabrayil in 1993*)



Images 62–63: Old cemetery, northwest of the city of Cabrayil (*Middle ages. Was completely destroyed and the graves were taken out after the occupation of Cabrayil in 1993*)



Images 64–65: Old cemetery, Karkhulu village, Cabrayil (*XVII–XVIII centuries. Completely destroyed after the occupation of Cabrayil in 1993*)



Images 66–68: Khudavank Cloister, Kalbajar (*VI, XII, XVIII centuries. As the armed forces of Armenia were withdrawing from the Kalbajar district in December 2020, the crosses, bells, icons and the fresco on the east wall of Arzu Khatun Church were removed and illegally transferred to Armenia*)



Fresco on the east wall of Arzu Khatun Church



The east wall of Arzu Khatun Church from which the above fresco was removed



Images 69–71: Orthodox Church, Khojavand (*XIX century. Destroyed after the occupation of Khojavand in 1992*)





Image 72: Temple, Tugh village, Khojavand (XIII century. Vandalized and destroyed after the occupation of Khojavand in 1992)

