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NEW REALITIES OF MODERN KARABAKH CULTURAL ENVIRONMENT

Abstract. The cultural environment of Karabakh is studied in the context of new realities in the article. The article deals with the acts of vandalism committed by disgraced enemies to the cultural heritage of Karabakh, which is an inseparable territory of Azerbaijan throughout history, and the radical changes that took place in the culture of the Azerbaijani people after returning to their lands after the victory in the Second Karabakh War. The new realities happening in Karabakh will have a great impact on the development of the cultural environment of the region, and the new cultural environment will further increase the international reputation of Azerbaijan.

Key words: Karabakh, Azerbaijani culture, cultural environment, new realities of Karabakh, development.

Introduction. I would like to start the paper with Mustafa Kemal Atatürk's opinion: "The presence of peace in the country means the guarantee of peace in the world". As a kind of logical continuation of this saying, I would like to say that the liberation of Karabakh from occupation will not only lead to the further development of Azerbaijan, the protection of stability in the region and the recognition of these territories at the world level in the near future.

The study of new development perspectives of the cultural environment that will exist in Karabakh, analyzing the interrelationships of culture, and the formation of a new attitude to the cultural heritage are of particular relevance [1].

The interpretation of the main material. Returning to modern Karabakh does not only mean returning to the territory, it means returning to

a new historical period. Returning to the ancient lands of Azerbaijan means taking possession of our history, culture, national values and traditions. The new image of Karabakh will reflect its history, culture, science, heritage, recreational values, ecological environment, in a word, its new cultural appearance in a different way. Undoubtedly, Karabakh will be presented in the form of unity in this process, keeping its rich traditions, national and unique characteristics.

If we look at the world experience, we will see that Germany and Japan, which were almost destroyed during the Second World War, achieved high development rates by restoring their national, spiritual and cultural values in a very short period of time. The reason for this was the raising of a society with high knowledge, experience and skills. Today, the development of the cultural and creative Azerbaijani society contributes to the formation of the modern image of Karabakh. There are almost “smart cities” and “smart villages” on every continent of the world from Latin America to the Eurasian continent. This practice, which was first used in Europe, began to spread rapidly to other countries of the world. Cities such as Singapore, Tokyo, Dubai in Asia, New York, Chicago, Boston in America, Barcelona, Amsterdam, Oslo, Copenhagen in Europe have successfully implemented this program and achieved positive results. According to the experts’ forecast based on the research conducted in 2016, the number of these cities in the world will reach about 1000 in the next 10 years [2]. The main idea of the “smart city” and “smart village” concepts is to integrate and manage all the services and objects of the settlement in a single computerized system. The services provided, the information formed as a result of the activities of dwelling houses and social facilities in this area and necessary in real time are collected and used. This ultimately means an easier and safer lifestyle for inhabitants. It is of particular importance that this project will be used in the newly built cities and villages in Karabakh. The construction of three international airports in Fuzuli, Zangilan and Lachin regions in Karabakh shows that it will make not only the entire Karabakh and the eastern Zangezur zone important, but also the entire Caucasus, and will turn the region into a cultural center. Examples of Azerbaijan’s artistic culture became famous in the world, such as the Karabakh carpet, the national costumes of Karabakh, and the center where handiwork-embroidery works were produced. The art samples made by Karabakh artists gained great fame in the Near and Middle East, as well as in the world markets until the early 20th century. There was

a weaving factory with 132 looms for weaving 42 silk and 28 cotton fabrics in Shusha in 1832. Silk shawls, veils, kerchiefs, fabrics, trousers and shirts were woven in these enterprises. Coppersmiths, dyer, gunsmiths, mason, blacksmiths, tanners, potters and other craftsmen played an important role among the numerous and skilled craftsmen.

“Kharibulbul Music Festival” played one of the major roles in the revival of our culture in Karabakh. The last festival before the occupation was held in May 1992. The festival was held there only for a short time until Agdam was occupied. When Shusha was declared the cultural capital of the country, the Vagif Poetry Days and the “Kharibulbul” festival were also restored. The “Kharibulbul” festival was held for the first time in May 2021, after Shusha was liberated from the occupation of Armenia.

The prominent Azerbaijani musician Gurban Pirimov’s House Museum in Agdam, the history and ethnography museums of Jabrayil, Fuzuli, Gubadli and Khojaly were also destroyed. There were valuable things, examples of paintings and sculptures, world-famous Azerbaijani carpets, carpet products, prominent personalities’ memorial belongings and other valuable materials related to the history and culture of the Azerbaijani people in the museums looted by the Armenian aggressors. The funds of Shusha, Lachin and Gubadli art galleries containing the works of outstanding artists and sculptors of Azerbaijan were also destroyed. Their work will be also restored soon. The mausoleum of Molla Panah Vagif, the famous Azerbaijani poet and political figure, was erected on the rocky hill where the poet died, in the southwest of Shusha, the ancient cultural center of Azerbaijan, on the famous Jidir plain. Repair-restoration and reconstruction works were started here after the glorious victory of the valiant Azerbaijan Army. On the basis of restoration work, constructive restoration works of elements were carried out with special chemical materials assigned by foreign specialists, and additional measures against corrosion were taken [4].

Indeed, we witnessed the creation and implementation of new infrastructure projects in Karabakh in a short period of time. Moreover, the Karabakh Revival Fund was established for the purpose of providing a modern and decent life for sustainable settlement in the territories liberated from occupation, carrying out construction-restoration and improvement works in all areas, as well as supporting safe living, efficient activity and continuous growth of well-being. This fund is an institution that provides

financial support and investment attraction to the measures implemented in the direction of the restoration and reconstruction of the territories of the Republic of Azerbaijan liberated from occupation, transformation of these territories into a region with a stable economy and high prosperity, ensures the development of public-private partnership in this field, as well as carries out the necessary promotional works inside and beyond the country [5].

The monuments of three geniuses were damaged during the occupation of Shusha and brought to Baku, and these monuments are back in Shusha now. The monuments of Uzeyir Hajibeyli, Bulbul and Natavan, which were called “Bullested monuments” and were exhibited in the courtyard of the Baku Art Museum for years, were returned to their homeland, when the President of Azerbaijan İlham Aliyev and his family visited to Shusha [6].

One of our religious monuments destroyed by Armenians is the Yukhari Govhar Agha Mosque. The construction of the Yukhari Govhar Agha Mosque was carried out in four stages. The author of many buildings in Karabakh was Karbalai Safikhan Karabaghii. Besides the Ashagi Govhar Agha Mosque in Shusha, Aghdam Juma Mosque and Barda Imamzade Mosque, the Yukhari Govhar Agha Mosque is among the best works of the architect. The mosque that was taken over by the Armenians during the first Karabakh war was used for military purposes. The mosque was returned to its native land in the second Karabakh war, and thoroughly renovated [3].

Today, construction works in Karabakh suggest that the development of science, education, art and other fields will be ensured in these areas. Since Karabakh is the cradle of culture, music schools, art workshops, institutes and art centers will be established here. Monuments, mosques, churches and monasteries are being restored without damaging their historical past, and museum centers, including the planned Occupation Museum will be built in Aghdam. In general, creating a special brand for this area, making logos and symbols will lead to the development of Karabakh tourism at the world level.

Conclusion. We consider the following proposals appropriate for the sustainable development of Karabakh, ways of solving problems and determining priority directions. Turning this place into a place of various events in the future by considering the biodiversity and natural resources of Karabakh: international sports competitions, especially extreme sports, international festivals, forums, summit meetings, etc. There is a reason that

Shusha has been declared the cultural capital of Azerbaijan, the cultural capital of the Turkic world and the cultural capital of Islam. Inviting masters to the city and opening workshops, the restoration of musical instrument industries, as well as local carpet products, woolen weaving products, silk clothes, jewelry would speed up the establishment of trade centers in the region, the opening of international fairs and bring back our past. Declaring Karabakh as a region where science, art and religious centers are developing and its formation as an international tourism center are the demand of our time. The implementation of these projects changes the geocultural configuration in the Caucasus and is of great importance for opening the realities of a new cultural environment.

So, the value of the benefits that Karabakh will bring to Azerbaijan, the Caucasus and the world will be better understood over time. Today, Karabakh is a region where big projects are realized at the international level and where new opportunities are created. Today, Karabakh is a field. But it is not a field of battle and conflict, but a field of development, progress and peace in the Caucasus, which is opened to the world.

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Əliyeva Lamiyə (Azərbaycan)

MÜASİR QARABAĞ MƏDƏNİ MÜHİTİNİN YENİ REALLIQLARI

Müəllifin təqdim etdiyi məqalədə Qarabağın mədəni mühitinin rolu tariximədəni kontekstdə araşdırılır. Qarabağın mədəni mühiti Azərbaycan mədəniyyətinin aparıcı və ayrılmaz hissəsi hesab olunur. Təsadüfi deyil ki, Azərbaycan xalqına məxsus, qədim və zəngin tarixə malik bu irs illərlə dünya mədəni ictimayətinin marağına səbəb olmuşdur. Qarabağda texnoloji tərəqqi nəticəsində baş verən hadisələr regionun mədəni mühitinin inkişafına böyük təsir edərək yaranacaq yeni mədəni mühit Azərbaycanın beynəlxalq nüfuzunu daha da artıracaq. Məqalədə Qarabağın müasir tarixi, görkəmli şəxsiyyətləri, milli-mənəvi və mədəni irsi, incəsənəti, memarlığı kulturoloji aspektdən baxılmışdır.

Açar sözlər: Qarabağ, Azərbaycan mədəniyyəti, mədəni mühit, Qarabağın yeni reallıqları, inkişaf.

Ламия Алиева (Азербайджан)

НОВЫЕ РЕАЛИИ КУЛЬТУРНОЙ СРЕДЫ СОВРЕМЕННОГО КАРАБАХА

В статье рассматривается культурная среда Карабаха в контексте новых реалий. А также в статье рассматриваются акты вандализма, совершенные армянскими сепаратистами в отношении культурного наследия Карабаха, являющегося неотъемлемой территорией Азербайджана. После победы во Второй Карабахской войне и после возвращения на свои исторические земли в культуре азербайджанского народа произошли радикальные изменения. Сегодня новые реалии, происходящие в Карабахе, окажут большое влияние на развитие культурной среды страны и всего региона, а новая культурная среда еще больше повысит международный авторитет Азербайджана.

Ключевые слова: Карабах, азербайджанская культура, культурная среда, Карабах в контексте новых реалий, развитие.