

UOT 069:001.12

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CREATING A MUSEUM OF THE HISTORY OF SHUSHA AS AN IMPORTANT CONTRIBUTION TO THE PROMOTION OF THE CULTURAL HERITAGE OF THE KARABAKH REGION

Abstract. Museums are calling repositories of human culture, wisdom and knowledge for a reason. Every museum stores a piece of world cultural heritage, a piece of world history. The Azerbaijani people rightfully proud of their cultural heritage, which had been creating over many centuries.

For almost two years, the primary concept of the Museum of the History of Shusha was presented, following the example of which it is possible to organize a whole network of museums of the history of the cities of the Karabakh region in the future. This museum will reflect the most important historical events, starting from the birth of the city.

The creation of the Museum of the History of Shusha will make a significant contribution both to the preservation, study and to promotion of the historical and cultural heritage of the region, and to the formation of a knowledge society and the knowledge economy, also of its important component – the creative economy.

Key words: museum, Azerbaijan, Shusha, historical and cultural heritage, knowledge society.

Introduction. Museums are calling repositories of human culture, wisdom and knowledge for a reason. Every museum stores a piece of world cultural heritage, a piece of world history. For the first time, the concept of “cultural heritage” was considered at the general philosophical level (E.A.Baller) as a set of connections, relationships and results of the spiritual production of past historical eras, and in a narrower sense of the word, as a set of inherited to mankind from past eras cultural values, critically assimilated and used in

accordance with the specific historical tasks of our time, in accordance with the objective criteria of social progress [5, p. 56].

The interpretation of the main material. For the purposes of the Convention Concerning the Protection of World Cultural and Natural Heritage (1972) and the Recommendation Concerning the Protection, at National Level, of the Cultural and Natural Heritage (1972), the following is considering as “cultural heritage”: monuments: architectural works, works of monumental sculpture and painting, including cave dwellings and inscriptions, and elements, groups of elements or structures of special value from the point of view of archaeology, history, art or science; groups of buildings: groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of special value from the point of view of history, art or science; sites: topographical areas, the combined works of man and of nature, which are of special value by reason of their beauty or their interest from the archaeological, historical, ethnological or anthropological points of view [1].

In the modern scientific world, a sociocultural approach is adopting to the definition of the term “cultural heritage”, which involves the disclosure of the phenomenon of heritage through the study of the relationship of society to the objective world surrounding it. It is customary to consider cultural heritage as a public, national and, ultimately, universal human asset.

The components of the heritage are cultural values. These are works of art; artistic and technological samples that have the ability to serve as a creative example for new generations of sculptors, architects, painters, etc.; sources of new knowledge (material objects) capable of changing existing ideas about certain facts and events; cultural monuments recognized as such by society; museum objects – movable, and sometimes immovable (included in museum complexes, museum estates, etc.); cultural monuments placed in museums; educational aids that acquire cultural value in museums by their ability to serve as a good example for educational and educational purposes (whether originals or their copies, as well as graphics, dioramas, diagrams, etc.); jewels of high artistic value.

Special mention should also be made of intangible cultural heritage. For the purposes of the Convention for the Safeguarding of the Intangible Cultural Heritage, the “intangible cultural heritage” is manifesting inter alia in the following domains: oral traditions and expressions, including language as a vehicle of the intangible cultural heritage; performing arts; social practices,

rituals and festive events; knowledge and practices concerning nature and the universe; traditional craftsmanship [4].

Thus, the cultural heritage is the wealth of every nation. It should be noted that museums, which are one of the main places of storage of cultural values, have, in turn, scientific, historical, memorial and aesthetic values, and most have several or all at once.

The Azerbaijani people rightfully proud of their cultural heritage, which had been creating over many centuries. A number of examples of both tangible and intangible cultural heritage included in the UNESCO lists. These are 3 objects of material heritage: Walled City of Baku with the Shirvanshah's Palace and Maiden Tower, Gobustan Rock Art Cultural Landscape and the Historic Centre of Sheki with the Khan's Palace. Among the 15 objects included in the UNESCO Intangible Cultural Heritage List are Azerbaijani mugham, the art of Azerbaijani Ashiqs, traditional art of Azerbaijani carpet weaving, craftsmanship and performance art of the Tar, Chovqan, a traditional Karabakh horse-riding game, the traditional art of making and wearing Kelaghayi and its symbolism, Lahic copper craft, etc., as well as joint nominations: the Novruz holiday, the culture of making and breaking bread cakes – lavash, katyrma, zhupka, yufka, craftsmanship and the art of playing the kemancha, the heritage of Dede Korkut – epic, folk legends and music, the art of miniature.

It is no coincidence that in the list of candidates for inclusion in the UNESCO World Heritage List, along with such pearls of Azerbaijan as Fire-worshippers' temple-museum Atashgyakh at Surakhany, mausoleums in Nakhichevan, Hirkan National Park, The Caspian Shore Defensive Constructions, historical city of Ordubad, etc., Shusha State Historical and Architectural Reserve was also included.

One of the centers of culture, musical and poetic art of Azerbaijan – Shusha – was declared the Cultural Capital of Azerbaijan by the Head of State Ilham Aliyev, and at the meeting of the Permanent Council of the International Organization of Turkic Culture (TURKSOY), which was held in March of this year in Bursa, Shusha was declared the Cultural Capital of Turkic world in 2023 [8]. In addition, 2022 was declared the Year of Shusha in the Republic of Azerbaijan. All these events testify to how important these lands are for the history, culture and art of the Azerbaijani people.

In the fall of 2020, during the Patriotic War, one of the most beautiful regions of Azerbaijan, Karabakh, was liberated from a long occupation. Along

with clearing the territory of the region from mines, laying roads, creating the necessary infrastructure, here began the work to restore the cultural and archaeological heritage, damaged and destroyed monuments, museums, libraries and other centers of culture.

Along with the restoration of objects in the Karabakh region in accordance with modern requirements, here will be creating new museums and other centers of culture. I think that among the new museums that will be creating there should be museums of the history of a numbers of Karabakh's cities. Of course, first should be created the Museum of the History of Shusha.

The activity of museums of the history of specific cities is to preserve historical memory, study and demonstrate materials reflecting the history of the origin and development of a particular city. By visiting these museums, a person receives detailed information about the advantages and difficulties of city life, learns about all stages of the development of the city, the cultural heritage stored here, world-famous natives, traditions, customs, etc.

Each city is unique in itself, has a peculiar and inimitable color, historical memory. Museums of the history of cities are organized in many countries of the world. As the researchers note, one of the more exciting and challenging things about 'museums of place' is their freedom to explore an almost limitless range of curatorial and interpretative approaches. Photography, film, oral history, outreach programs, media centers, and so on, all have their place in today's city museum and are ideally placed to exploit one of its principal advantages over most other types of museum; for the city museum sits, quite literally, on top and in the middle of its raw material. The best city museums act as a starting-point for the discovery of the city, which can lead people to look with fresh, more informed and more tolerant eyes at the richness of the present urban environment and to imagine beyond it to past and possible future histories [3, p. 6].

Museums of the history of cities broadcast the culture of the urban population, promote the identity of communities, and carry out activities aimed both at preserving and at promoting the historical and cultural heritage of the region, and at the cultural development of communities.

In Azerbaijan, we found information about only two museums of the history of the city, which are currently functioning. These are museums of relatively young cities – Sumgayit and Mingachevir, organized in the 60s. XX

century. It is noteworthy that in the same years, a similar museum was created in Shusha, but this museum did not last long.

For almost two years, the primary concept of the Museum of the History of Shusha was presented, following the example of which it is possible to organize a whole network of museums of the history of the cities of the Karabakh region in the future. This museum will reflect the most important historical events, starting from the birth of the city. Various documents, maps, photographs, records of foreign political figures and travelers about the origin of the city should be widely presented here. We must not forget that our main goal is to bring to the museum visitors the history of the creation and development of Shusha through visual materials that are far from distortion and lies. Taking into account the socio-political situation created after the war and the biased attitude of a number of countries towards Azerbaijan, the work to destroy the stereotypes, falsifications and lies spread by the Armenian side and bring truthful information to the world community and the broad masses should be continued with even greater force. Museums play an indispensable role in this matter.

The sections of the museum which will be creating present materials on the archaeological and architectural heritage of Shusha, the development of fine arts, science, education, the activities of literary majlis, the work of poets, writers and playwrights – natives of Shusha, carpet weaving, etc. For example, the exhibition will reflect such events as the stages of laying down city blocks, the activities and famous graduates of the Shusha real school and other educational institutions, the political and social activities of famous natives of the city, Mejlises organized by a number of cultural figures, the activities of a prominent educator, literary critic and teacher Firudin bey Kocharli, educator, publicist, teacher and translator Safarali-bek Velibekov, one of the first physiologists of Azerbaijan Azad-bek Amirov, Academicians Latif Imanov, Jalal Allahverdiyev and many, many others.

For centuries, the literary environment of Shusha has occupied a unique place in Azerbaijani culture. Representatives of this environment are Molla Panah Vagif, Gasim bey Zakir, Khurshidbanu Natavan, Mir Mohsun Navvab, Najaf bey Vezirov, Abdurrahim bey Hagverdiyev, Yusif Vezir Chemenzeminli, Ahmed bey Agaoglu, Uzeyir Hajibeyli, Suleyman Sani Akhundov, as well as other writers and thinkers.

Another section of the museum will be devoting to the contribution of the “Conservatory of the Caucasus” in the history of the development of

the musical art of Azerbaijan and the whole world. It is no coincidence that academician Zemfira Safarova notes that “there are several cities in the world, every stone, every fortress, the whole aura of which is saturating with music. These are cities like Vienna in Austria, Naples in Italy, and Shusha in Karabakh” [7, p. 3]. It is enough to list the names of a whole galaxy of great musicians and performers: Mir Mohsun Navvab, Kharrat Gulu, Haji Gusi, Sadygjan, Mashadi Isi, Abdulbagi Zyulalov (Bulbuljan), Jabbar Garyagdioglu, Kechechioglu Muhammed, Meshadi Mamed Farzaliyev, Islam Abdullayev, Seyid Shushinsky, Bulbul, Zulfi Adygezalov, Khan Shushinsky, Mashadi Jamil Amirov, Gurban Pirimov, famous composers – Uzeyir Gadzhibeyli, Zulfugar Gadzhibekov, Fikret Amirov, Niyazi, Afrasiyab Badalbeyli, Sultan Gadzhibekov, Ashraf Abbasov, Suleiman Aleskerov, Vasif Adigezalov, the world-famous singer Rashid Behbudov and many, many others to make sure that Shusha is rightfully considering the cradle of Azerbaijani music.

Musical majlises in Shusha, the development of folk music, vocal and mugham arts, prominent representatives of the musical art of the republic, as well as the development of musicology – all these issues should be reflected in the exposition.

We believe that in the Museum of the History of Shusha a great place should be given to the connections of our famous compatriots with enlighteners, poets, composers, etc. of various countries of the world. Widely used in museology, this method will have the necessary impact on foreign visitors to the museum. In addition, one more important point: it is necessary to present the natives of different ethnic origin and religion. We noted this in the concepts of the museums of the history of Baku and Nakhchivan. All these facts testify to the deep roots of the traditions of multiculturalism and tolerance in Azerbaijan.

One of the sections of the museum should be dedicated to the events of the Karabakh wars – the occupation of the city and its liberation exactly 28 and half years later. Our destroyed museums, monuments and mosques, shot monuments, samples of our cultural heritage stolen and taken abroad (from archaeological finds to carpets and rugs) – along with these issues, the exhibits exhibited here should be reflected human tragedy and joy, that is, the loss of simple people of their homes and getting them today the opportunity to finally return to their native lands. Shusha is Azerbaijan, and we must broadcast this through visual means to the whole world. The section will present photo

and video materials, front-line memories, materials about the fighters who distinguished themselves in the battles for Shusha and the National Heroes of Azerbaijan (here we will also talk about the ethnic palette of our country), as well as memoirs and things of ordinary people, letters, etc., materials about the history of our Victory and the liberation of Shusha [2, p. 37].

Of course, the presented primary project will further develop, specialists from various organizations will collect relevant materials, after the allocation of the building for the museum, designers and IT specialists will prepare appropriate proposals. Like all major projects, the creation of this museum involves the joint work of a strong team. We propose to develop an electronic map of the city, which will reflect all these issues. Thus, we will create the necessary electronic database, which will be updating and improving as need.

We also consider that while there is no appropriate infrastructure, work can begin on the creation of virtual museums of the history of the cities of the region, including the above-mentioned museum. After all, the creation of new museums is historically justified and expedient both from the point of view of developing tourism and the economy, and from the point of view of bringing the truth to the wide sections of the world community.

Conclusion. Taking into account the peculiarities of cultural and educational tourism, it should be emphasized that the development of its important component – museums – in step with the times, as well as the creation of new museums in accordance with the prevailing realities, will make a significant contribution to the formation of a knowledge society and the knowledge economy, as well as of its important component – creative economy. The researchers note that this type of tourism is “of great importance in socio-economic (alignment of the seasonal cycle of the main industries, creation of jobs, even distribution of tourist flows across the territory, revival of decadent industrial centers, formation of a favorable image of the regions) and cultural (preservation of historical cultural heritage, promoting the creation and support of ancient monuments, architectural ensembles, museums, theaters, etc.) development” [6, p. 10].

Thus, the creation of the Museum of the History of Shusha will be of great importance both for the preservation, study and promotion of the historical and cultural heritage of the Karabakh region, and for the formation of a knowledge society and the knowledge economy, also for the development of tourism and the economy as a whole.

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Nəzmin Cəfərova (Azərbaycan)

ŞUŞA ŞƏHƏRİNİN TARİXİ MUZEYİNİN YARADILMASI QARABAĞ BÖLGƏSİNİN MƏDƏNİ İRSİNİN TƏBLİĞİNƏ MÜHÜM TÖHFƏ KİMİ

Təsədüfi deyil ki, muzeyləri mədəniyyət, müdriklik və biliklərin saxlanacağı yeri adlandırırlar. Hər bir muzeydə dünya mədəni irsinin, dünya tarixinin bir parçası qorunub saxlanılır. Azərbaycan xalqı əsrlər boyu yaratdığı mədəni irsi ilə haqlı olaraq qürur duyur.

Artıq iki ilə yaxındır ki, Şuşa Şəhərinin Tarixi Muzeyinin ilkin konsepsiyası təqdim edilib. Bu konsepsiyaya əsaslanaraq gələcəkdə Qarabağın şəhərlərinin tarixi muzeyləri şəbəkəsini yaratmaq olar. Sözügedən muzeydə şəhərin salınmasından başlayaraq bütün mühüm tarixi hadisələr öz əksini tapmalıdır.

Şuşa Şəhərinin Tarixi Muzeyinin yaradılması həm bölgənin tarixi-mədəni irsinin qorunması, öyrənilməsi və təbliğinə, həm də biliklər cəmiyyəti və biliklər iqtisadiyyatı, onun mühüm tərkib hissəsi olan kreativ iqtisadiyyatın formalaşmasına sanballı töhfə verəcək.

Açar sözlər: muzey, Azərbaycan, Şuşa, tarixi-mədəni irs, biliklər cəmiyyəti.

Назмин Джафарова (Азербайджан)

СОЗДАНИЕ МУЗЕЯ ИСТОРИИ ГОРОДА ШУША КАК ВАЖНЫЙ ВКЛАД В ПРОПАГАНДУ КУЛЬТУРНОГО НАСЛЕДИЯ КАРАБАХСКОГО РЕГИОНА

Музеи неспроста называют хранилищами человеческой культуры, мудрости и знаний. В каждом музее хранится частичка мирового культурного наследия, частичка мировой истории. Азербайджанский народ по праву гордится культурным наследием, которое создавалось на протяжении многих веков.

Уже почти два года представлена первичная концепция Музея истории города Шуша, по примеру которой можно в будущем организовать целую сеть музеев истории городов Карабахского региона. В указанном музее должны найти свое отражение важнейшие исторические события, начиная с зарождения города.

Создание Музея истории города Шуша внесет весомую лепту как в сохранение, изучение и пропаганду историко-культурного наследия региона, так и в формирование общества знаний и экономики знаний, а также важной ее составляющей – креативной экономики.

Ключевые слова: музей, Азербайджан, Шуша, историко-культурное наследие, общество знаний.

FIGURES



Fig. 1.
Yukhari Govhar
Agha Mosque.



Fig. 2. Caravanserai of Agha Gahraman Mirsiyab.



Fig. 3. The house of Asad bey.



Fig. 4. Two-storey caravanserai.