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TECHNOLOGICAL PROGRESS AND NEW CULTURAL ENVIRONMENT IN KARABAGH

Abstract. The role of the cultural environment of Karabakh is investigated in the historical and cultural context in the article. The cultural environment of Karabakh is considered a leading and integral part of Azerbaijani culture. It is no coincidence that the ancient and rich historical heritage of the Azerbaijani people has attracted the interest of the world cultural community for years.

The events that take place in Karabakh as a result of technological progress will have a great influence on the development of the cultural environment of the region, and the new cultural environment will further increase the international reputation of Azerbaijan.

The modern history, prominent personalities, national-spiritual and cultural heritage, art, architecture of Karabakh were researched from the culturological aspect in the article.

Key words: Karabakh, national culture, technological progress, cultural environment, art.

Introduction. Karabakh, which combines the historical traditions and ancient culture of the Azerbaijani people, arose in one of the oldest settlements and became a permanent human settlement. After Nadir Shah Afshar's death in 1747, two independent khanates – Ganja and Karabakh khanates were founded in the territory of the former Karabakh beylerbeyliyi. The founding of the Karabakh Khanate and the becoming Shusha its capital are associated with Panahali Khan's name. Karabakh Khan Panahali Khan was from the Sarijanli clan of the Javanshir tribe. This tribe was one of the ancient inhabitants of Karabakh and played an important role in the cultural life of the region for a long time.

The interpretation of the main material. When talking about the cultural environment of Karabakh, it is impossible not to mention the “Majlisi-uns” (Society of Friendship), “Majlisi-faramushan” (Society of the Lost) literary and cultural societies initiated by Mirza Rahim Fana, Khan gizi Khurshidbanu Natavan and Mir Mohsun Navvab in the 19th century. This cultural environment, which formed the great intellectuals of the time, gathered intellectuals, writers and people of art such as Mirza Alasgar Novras, Mirza Hasan Yuzbashov, Mamo bey Mamai, Haji Abbas Agah, Ismail bey Daruga, Mirza Sadig Piran, Mahammadali bey Makhfi, Mashadi Nasir Lovhi, Huseyn aga Javanshir, Mirza Hagverdi Safa, Bahram bey Fadaï, Mahmud bey Mahmud, Mirza Safar Kohnafurush, Mahammad aga Mushtari, Samad bey Samad , who contributed to the development of the 19th century Azerbaijani culture.

Indeed, the role, position and importance of Karabakh in the development of Azerbaijani history, science and culture are undeniable. The fascinating land of Karabakh, which enchants the hearts with its kharibulbul (ophrys caucasica), has always been a source of inspiration for writers who create valuable works, artists who give life to magnificent paintings with the power of their brushes. Karabakh is also the cradle of Azerbaijan’s culture, a place where khanandas (mugham singer), singers perform our classical music, folk songs and mughams skillfully, and vibrate people’s heart with their divine voice. As the wheel of time turns, as the years pass, the names of art masters will still be engraved in our cultural history, because this country is a place where our national spirit speaks.

According to the information provided by researchers, 95 poets, 22 musicologists, 38 khanandas, 19 calligraphers, 16 drawing artists, 12 pharmacists, 5 astronomers, 18 architects, 16 doctors, up to 42 teachers, etc. lived only in Shusha at the end of the 19th century. This great class of intellectuals played a great role in turning not only Shusha, but also the entire Karabakh into a cultural center, and in developing science and culture here. Karabakh is a cultural and an important economic center of the Caucasus. The basis of the economic life of Karabakh was handicraft and trade during the khanates and Tsarist Russia. According to the information about the end of the khanate period, more than 50 craft areas functioned here. Art fields such as silk and cotton weaving, jewelry, trade of a hat-maker and shoemaking were especially developed here. “Aynali kemer” (“Mirror belt”), “Piyalazant”, “Aypara” (“Half-

moon”) jewelry made by Karabakh jewelers were famous far beyond the borders of Karabakh.

According to the sources, the famous French writer Alexandre Dumas visited the Caucasus in 1858. He traveled the territory of Azerbaijan during his visit to the Caucasus, and he published the book *Impressions of the Caucasus Journey*, consisting of volume III, in French in Paris in 1859. He wrote in his memoirs that while he was a guest at the house of Piguliyevsky, a police chief of one of the districts of Baku, he met the daughter of the Karabakh Khan, the famous poetess Khurshidbanu Natavan and her husband Khasay Usmiyev, and a sincere friendship developed between them. French writer Dumas plays chess with Azerbaijani poetess Natavan. The result of the game is very memorable. So, Natavan defeated Dumas. When Natavan defeated Dumas, she was much younger than Dumas. Natavan was only 26 years old, and Dumas was 56 years old. By the way, let me mention that the monument of the famous Azerbaijani poetess Khurshidbanu Natavan was opened in Waterloo, Kingdom of Belgium in 2016, and there is information on the base of the monument that Khurshidbanu Natavan was the princess of Karabakh [3].

After the great victory during the Second Karabakh War, there is a great need to restore the cultural heritage of Karabakh. Material cultural monuments that were condemned to destruction have begun to be restored as stone memories of our history, as our irreplaceable national treasures. These monuments are not only examples of material culture, but also bright pearls of our spiritual history. However, thousands of historical heritages, which are proofs of our existence, national identity and material values in our ancient land, Karabakh, need help.

“Kharibulbul Music Festival”, which is important for the revival of national culture in Karabakh, was held last time in May 1992. The festival was held in Aghdam only for a short time until the city was occupied. As declaring Shusha the cultural capital of the country by the order of President Ilham Aliyev dated May 7, 2021, the Vagif Poetry Days and the “Kharibulbul” festival were also restored. The “Kharibulbul” festival was held for the first time on May 12-13, 2021, after the liberation of Shusha from the Armenian occupation. The president said at the opening of this festival, which was held on the Jidir Duzu plain: “After Jojug Marjanli was liberated from occupation, I built a mosque similar to Shusha Mosque there five years ago. I said at the opening of the mosque

that the day will come when we will restore the mosques in Shusha and new mosques will be built [5]. So, it happened. Although it has been a long time, Shusha was liberated from occupation, the Shusha Mosque is being restored to its former appearance, and extensive construction works are being continued. Conservation and restoration works of architectural monuments and mosques in Karabakh are carried out by Azerbaijani, Italian and Turkish companies in accordance with the initial architectural style. The Austrian company “Wehdorn Architekten” supervises the restoration process of the monuments and used plaster, natural stone, brick, wood and paint samples are analyzed in the Ahmet Refik Ersen Restoration and Conservation Laboratory attached to the Fatih Sultan Mehmet Foundation University in Turkey in order to obtain the correct conservation methods.

“As our monuments are restored within the framework of the Great Return and our historical and cultural heritage is returned to the liberated territories, the policy of the Azerbaijan aimed at peace, development and progress will experience its celebration. From the technological aspect, the process of building a new environment in Karabakh will be compared with Israel’s “Silicon Wadi” and Turkey’s “Information Valley” technoparks” [4]. The first step towards the digital sphere in Karabakh was taken by President Ilham Aliyev by introducing the “Smart” concept. The events that take place as a result of this technological progress 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 importance of Azerbaijan. The region will be characterized by sustainable, long-term development. Investments in transnational projects will directly benefit the region.

The opening of the Zangezur Corridor will be of great historical importance for the entire Turkic world. The leader of Azerbaijan welcomed the head of a foreign state in Karabakh for the first time in our independent history. The fact that the Shusha Declaration coincides with the Independence Day of the Azerbaijani people – June 15, and the 100th anniversary of the Kars Treaty, which is considered very important for Karabakh, Zangezur, has a special symbolic meaning [6]. The Shusha Declaration is a historical event, it will change the geopolitical appearance of the region and it means a new historical reality for the region. According to the President of the Republic of Turkey, Tayyip Erdogan, “Not only Azerbaijan, but all the countries of the region,

even the whole “Turkic world” will benefit from peace and stability in the Caucasus” [2].

Conclusion. I would like to conclude my article with the speech of the President of Azerbaijan at the opening ceremony of the Military Trophy Park: “Now the people and foreign visitors travelled to the liberated lands see everything with their own eyes. We will restore all our liberated lands. But, we must never forget Armenian barbarism. We are a very kind people. This is our advantage, but at the same time, you shouldn’t be kind when the enemy in front of you is barbarian. We must respond to them in such a way that they keep it forever in their mind, it will never be erased from their memory” [1].

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QARABAĞDA TEXNOLOJİ TƏRƏQQİ VƏ YENİ MƏDƏNİ MÜHİT

Müəllifin təqdim etdiyi məqalədə Qarabağın mədəni mühitinin rolu tarixi-mədəni 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 ictimaiyyətinin 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, milli mədəniyyət, texnoloji tərəqqi, mədəni mühit, incəsənət.

Ламия Алиева (Азербайджан)

ТЕХНОЛОГИЧЕСКИЙ ПРОГРЕСС И НОВАЯ КУЛЬТУРНАЯ СРЕДА В КАРАБАХЕ

В статье исследуется роль культурной среды Карабаха в историко-культурном контексте. Культурная среда Карабаха считается ведущей и неотъемлемой частью азербайджанской культуры. Неслучайно это наследие, принадлежащее азербайджанскому народу, имеющее древнюю и богатую историю, на протяжении многих лет вызывает интерес мировой культурной общественности. События, произошедшие в Карабахе в результате технического прогресса, имеют большое влияние на развитие культурной среды региона, а новая культурная среда, которая будет создана, еще больше повысит международный авторитет Азербайджана. В статье в культурологическом аспекте рассмотрены современная история, выдающиеся личности, национально-духовное и культурное наследие, некоторые образцы искусства и архитектуры Карабаха.

Ключевые слова: Карабах, национальная культура, технический прогресс, культурная среда, искусство.