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The function and mission of Shusha literary assemblies

In Karabakh, which is known as one of the ancient cultural places of Azerbaijan, after the period of khanates, literature and art flourished and developed even more. The fact that Molla Panah Vagif lived and worked in the Karabakh palace is an indicator of the value given by the khanate to the words and artists. Along with the high appreciation of words and art by the ruling circles, the creative spirit instilled in people by the miraculous nature of Karabakh formed an unusual creative environment in Shusha. It is no coincidence that our writers and thinkers such as Gasim bey Zakir, Baba bey Shakir, Muhammad bey Ashiq, Natavan, Navvab, Fatma khanum Kamina, Abdurrahim bey Hagverdiyev, Najaf bey Vazirov, Yusif Vazir Chamenzaminli, Uzeyir Hajibeyli, Ahmet Agaoglu grew up and started their creativity in Shusha. We can see how Shusha is a cultural center and its contribution to the development of our culture in the example of the activities of Karabakh literary assemblies.

It is a pity that our hateful neighbors, who claim to appropriate not only the territory of Shusha, but also its culture, without any basis or facts, try to form the idea that the development of culture in Shusha in the 19th century belongs to them. Armenian leaders begging for help from foreign countries are trying to create a wrong opinion in the world community while mentioning that Shusha was a cultural center in the 19th century. One of the convincing answers to Shusha's lack of interest in them is the literature, artistic pearls, and literary gatherings of the 19th century.

Literary gatherings have existed since ancient times as a special cultural institution and institute in the world and Eastern culture. In the East, as well as in Azerbaijan, they were created mainly in palaces and their members were patronized by the rulers. The independent activity of literary assemblies in Azerbaijan began to develop after the fall of the khanates. Literary assemblies were established in the cities where the khanate centers were located or close to them. After the loss of political power, the literary assemblies performed the function of centers that took over the cultural power and promoted the development of culture, education, and national ideology. Unfortunately, the role played by them in the history of our culture and ideas has not been properly investigated and evaluated. The late literary critic Nasreddin Garayev's literary gatherings in the Soviet era, their Karabakh is Azerbaijan! The researches he conducted about the representatives of 2 are extremely important. Our scientists who researched individual literary assemblies during the period of independence enriched the history of literature with new information about the artistic and pedagogical activities of the members of the assembly. However, there is a need for new studies and scientific evaluations to clarify the issues of the councils' structure and function, as well as their strategic importance. XIX century Shusha literary gatherings are distinguished by their multifaceted function, contributions to literature, culture, and education. The Shusha councils most often mentioned in the sources are "Majlisi-uns" and "Majlisi-faramushan". Apart from these, the existence of a third literary assembly, which was active in the palace of Jafargulu Khan Navan and brought together a small number of poets and artists, is also mentioned. The existence of three literary assemblies in one city, which gather creative people around them, indicates the great position of that place in the cultural history.



Qarabağ Azərbaycandır!

Literary gatherings were also musical gatherings. Tarzan Sadiq (Mirza Asad oğlu Sadiq - Sadiqjan), Haji Husu, Mashadi Kish, Kashtazli Hashim, Molla Abbasgulu, Molla Veli, Mammad Garyagdi, Mashadi Dadash and other singers actively participated in literary gatherings. Music gatherings were sometimes held together with poetry gatherings, but special days were also set aside for them. At that time, Novras was leading the musical events in "Majlisi-uns". Since Nawab himself was also a musicologist, he and Haji Husu conducted the music meetings of "Majlisifaramushan". Haji Hüsü founded the "Khanandaler Majlisi" in the "Majlisifaramushan". Nasreddin Garayev writes that Mashadi Isi, Kashtazli Hashim, Haji Husyu, Islam Abdullayev, Mirza Mukhtar, Malibeyli Hamid and other singers were members of that assembly. In Karabakh, mugham and performance had developed so much that at that time there were three singers in Shusha with the nickname Bulbul. Giving the nickname Nightingale to not one, but several singers, based on their performance and voice, already removes the nightingale from the pseudonym and brings it to the position of rank in art. Later, the fact that our opera singer and vocalist Murtuza Mammadov, who made Azerbaijan known at the world level and originally from Shusha, won the title of Nightingale is a continuation of the same tradition in Karabakh.