

REFLECTION OF KHOJALY GENOCIDE IN PROSE AND DRAMAS

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Abstract: *genocide, which was committed by the Armenians in the Azerbaijani town of Khojaly in the late 20th century, is considered one of the gravest crimes against humanity. Khojaly does not differ from horrific tragedies of Katyn, Lidice, Oradour-sur-Glane, Holocaust, Songmy, Rwanda and Srebrenica, which are etched on the minds of people forever. These atrocities went down in the history of wars as genocides of civilians that shook the world.*

On the night of 25-26 February 1992, the Armenian armed forces surrounded Khojaly with 10 tanks, 16 armored carriers, nine infantry fighting vehicles, 180 military experts and infantry units of the 366th motor rifle regiment, which was part of the 23rd division of the 4th USSR army deployed in Khankandi. Khojaly genocide is investigated in the prose and drama on the basis of Azerbaijan press named after “Yeni Azərbaycan”, “Ədəbiyyat qəzeti”, “525-ci qəzet”. Khojaly genocide is very actual problem in modern period because it is one part of our history and it is great importance to investigate the reality for literary criticism.

Keywords: *Azerbaijan, media, prose, drama, Khojaly, genocide.*

ОТРАЖЕНИЕ ХОДЖАЛИНСКОГО ГЕНОЦИДА В ПРОЗЕ И ДРАМЕ

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Аннотация: *геноцид, учиненный армянами в конце XX столетия в Ходжалы, расценивается как одно из самых тяжких преступлений, доселе совершенных против человечества. Ходжалинская трагедия ничем не отличается от таких страшных трагедий, как Хатынь, Лидица, Орадур, Холокост, Сонгми, Руанда и Сребреница, которые никогда не сотрутся из исторической памяти. Упомянутые события 78 вошли в историю войн как геноцид против мирного населения и вызвали широкий резонанс во всем мире. В ночь с 25 на 26 февраля 1992 года армянские вооруженные силы 10 танками, 16 бронетранспортерами, 9 боевыми машинами*

пехоты, 180 военными специалистами и многочисленной живой силой расположенного в Ханкенди 366-го мотострелкового полка, входившего в 23-ю дивизию 4-й армии бывшего СССР, окружили Ходжалы. В результате геноцида по официальным данным были убиты 613 человек, в том числе 63 ребенка, 106 женщин, 70 стариков.

В статье геноцид, совершенный армянами против азербайджанцев в Ходжалы в 1992 году, был опубликован в таких газетах, как газета “Yeni Azərbaycan”, “Ədəbiyyat qəzeti”, “525-ci qəzet”. Статья важна для истории Азербайджана и азербайджанской прессы, для изучения геноцида в мире. Расследование Ходжалинского геноцида очень актуально.

Ключевые слова: *Азербайджан, пресс, проза, драма, Ходжалы, геноцид,*

In the early 1990s, the values of the Soviet era collapsed, while the news was not so easily established. There was one moon that has been thrown into the 1990s is the prose and drama crisis – national human pain, love of the land, land loss, martyrdom was reflected with natural dyes. Dramatics were weakened in quantitative terms. However, the prose was dramatically increased in quantitative and qualitative terms than in drama. During this period, literature, along with the nation itself, had some sort of historical test.

There are different investigations about reflection of the Khojaly genocide in the prose and dramas by Dr. Elchin Mehraliyev, Dr. Nargiz Jabbarli, Dr. Vaqif Yusifli. However, this theme was not investigated as well as on the basis of press specimens in the literary criticism. Studies have more been investigated by the Khojaly genocide in the Karabakh issue.

In our national literature, narrative and novel genres are temporarily retreated; our writers have tried to use the great possibilities of the small genre more often by applying to the genre of the story according to the requirements of the times. These stories are mainly events, dramatic stories. According to Dr. Elchin Mehraliyev, in the stories about Khojaly genocide “creating images of people who are facing captivity, handicap, refugee relationships, their exposure to spiritual deprivation, their distress and affliction, to the readers, that is to say, the naturalistic reflection of the painful reality is one of the most typical signs” (1, p. 248).

Epic reflection of Khojaly genocide

One of the most striking features of the Khojaly genocide is a symbol. In the symbol will be able to express the humor and joy of the writer, and to express all the creative possibilities in a few words.

Meykhosh Abdullah’s “A double leg sculpture” (2, p. 20-21) story is different from others with its dramatist. The stage of the Khojaly people running from the occupation by Armenians is widely presented here, the mother who died without tearing her eyes in front of her eyes, a father shot by Armenians, a sibling who fell on a stone when he flees from the mountains and finally the image of an Azerbaijani lady who protects her honor but lost her legs in the ice. A double

leg in the story is a symbol of the whole tragedy of the family. In Salman Alioglu's "Yellow crown" story the yellow crown embodies the temporary victory over injustice. Umud fighting with Armenians until the last breath, after buried his son Mubariz, who was fighting for the homeland, he was killed by the Armenians. The fact that Mubariz wanted killing by his father in the last wounded time, because he did not want to fall into the hands of the Armenian people also shows the patriotic power of the image. The construction of many homes in Khojaly by Armenian masters was known to all the Karabakh people. Umud father said about Armenians "hey betrayer, you built this house, you burn it? You have to come to us with bread from your nose and grow up in the dining table. You are low and dishonest" (3, p. 7), in fact, it is actually a fact. The story is characterized by Umud, Mubariz, Yellow Crown with Hope, Fight.

Valeh Maharramli's "Rafiq's valor" (4, p. 2) Armenian-speaking Rafiq kills Armenians after entering Armenian armed forces after the occupation of Khojali, finally was exposed by Armenians, the Armenians shot Rafiq. In fact, Rafiq is the silent hero of the Karabakh war.

Manzar Niyarli's "That night" (5, p. 7) The disastrous scene created by the Armenian brutality lies in the eyes of two-person, sister and brother. In front of Araz and Hajar's eyes their mother, sister was killed by Armenians, Dragging the grave to the sister of the Araz is a tragedy of war psychology element. After Genocide scientific worker of the Azerbaijan National Academy of Sciences The Institutu of Literature named after Nizami Ganjavi Shovkat Fazilova kept Araz and Hajar. From Dr. Marziyya Nacafova's (Salahaddin) "Martyr mother" story known that Shovket lost his son Araz in the Karabakh war, expresses all the pain of mother narration in lyricism (6).

In Orkhan Mukhtarli's "Spirits cries" (7, p. 10) story was reflected the war psychology elements – terrible tragedies of the war. Armenians living as friends with Azerbaijanis for many years, thus Armenians burn petrol on Azerbaijani neighbors who flee Khojaly, Armenian raped to daughter of the doctor who cured his Armenian child, burnt her son, killed her, and killed with the torture the son of the mother who gave feeds to Armenians. In the story the good-natured Azerbaijani and bad image of Armenian who responds good-for-nothing these are elements of war psychology – tragedy, sadness, rebellion, and fear-deepening facts.

In Gunel's "Little angel" (8, p.10) story the angel lost the family and brothers as a result of the vandalism of Armenians, the tragic story of a pure girl who fled from Khojaly and was shot dead by a 15-16-year-old Armenian boy. The terrible sad elements of war psychology are post-genocide facts in Azer's "Chopin's melody" story (9, p.12-13). Thus, Easy to listen to Chopin's melody Anar passed to Khojaly with his family, Lale, who loved her before the Khojaly genocide. One day, she learns about the girl's pain in the film on her birthday. The main problem is that the Armenians take prisoner of Azerbaijani women insulting the

video and selling it to foreign companies. Anar committed suicide to himself when he saw that tragedy in the film.

In Elkhan Elatly's "Voice from Hell" (10) romance tells about the aggression of the Azerbaijanis in the Armenian captivity and their pitfalls, the Khojaly genocide, the horrible brutality of the twentieth century, An Azerbaijani woman, who has been in captivity for 17 years, has accidentally taken a chance to call one of the casual numbers in Baku and reports about the great plan of Armenians preparing for sabotage and murder in Azerbaijan. The woman quits her saying that her son Said, who was in captivity, was sent to Baku by order. At midnight, the man who called his house conveyed this information to the Azerbaijani intelligence services. The erroneous hypocritical intentions of the Armenians are exposed in this novel.

Khojaly genocide in drama

Drama works on Khojaly genocide are very few in the media. Naturally, drama works dedicated to the Khojaly genocide are in the genre of tragedy. But in some dramas, it does not result in the death of the main heroes of the tragedy genre. In this regard, during the years of independence İ.Efendiyev's "King and his daughter", B.Vakhabzade's "Sword cut off ourselves", N.Khazri's "Atilla's horsemen" and etc. plays written by other playwrights directly to the people's movement and struggle for the territorial integrity of Azerbaijan.

Azerbaijan playwright and Ph.D. Aygün Hasanoglu's "Unnamed woman" tragedy the memory of the victims of the Khojaly genocide, the work was written in 2001 tells of a mother who lost her children, husband, father and all relatives in the Khojaly genocide. At one time, he was the wife of his family, a happy spouse and mother. However, on the night of February 25-26, 1992, when Russian-Armenian forces occupied Khojaly, Azerbaijan collapsed. He lost his children, husband and all his relatives, was taken hostage, and exposed to insults, torture and violence. Years of genocide passed. But the woman still experiences those shocks, embarrasses, hides her from society and sings. They make him crazy and take him to a mental hospital. However, one day mother said "All the bullets passed on me, it is enough!" she shouted and rebelled. The performance of the drama was demonstrated in Turkey in 2017. The bitter consequences of our defeat as a result of the political struggle of our nationwide struggle were reflected in A.Hasanoglu's play "Voice of the Souls" are referring to the Khojaly genocide. Here, Armenian vandalism is reflected in sharp paints. The facts of genocide deepen the elements of morality psychology.

Conclusion

The aim is to reflect Khojaly genocide in the prose and dramas epic essence, the ability to keep the fullness in this way, to turn the dramatics of the era into the object of literary prose.

In such works conflicts arise from the essence of the events and in essence, consist of an uncompromising struggle between aggressors and those who is protected from aggression. The embodiment of this conflict with its own

characteristics and its realization through artistic features leads to the enrichment of our literature with new motifs and ideas. In fact, the fact that literary works on the Khojaly genocide are a fact of world literature is in line with the truth. In dramatic history, historical memory is in the forefront. By appealing to history, the reality is to come to the future, and the idea and content of contemporary realities brings them together and gets its actually. Our prose writers and playwrights are a social-moral environment, morale, morality, citizenship and society, human and time, old-fashioned thinking and new thinking it puts forward national and human problems. But also, national and human problems is not only to man but also to reflect how the social and spiritual processes in society are reflected in this person. Our dramas have the opportunity to penetrate into events and deliver artistic ideas through their new hero searches.

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