

REPUBLIC OF AZERBAIJAN

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ABSTRACT

of the dissertation for the degree of Doctor of Science

NIKOLAI SEMYONOVICH TIKHONOV AND EAST

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5718.01– World (Russian) literature

Field of science: Philology

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GENERAL CHARACTERISTIC OF THE WORK

Relevance and studying degree of the research. The process of globalization, dialogue, and integration of cultures around the world have contributed to the emergence of special interest and attention to the literature and art of various peoples living far and near abroad. Although the Azerbaijani and Russian peoples after nearly two hundred years of coexistence each have gained state independence, they live in the neighborhood by the verdict of history. Of course, the same interest and attention are shown hundreds of times. One of these nations for Azerbaijan, probably the first one, is the Russian people, who gave many great personalities to world science and culture, literature, and art. In addition, the opportunities of progressive sons of the Russian people to enrich and enjoy their cultural and literary values abroad, including the East, have been observed, the need for an adequate scientific and historical evaluation of them was emphasized. That is why the topic "N.S. Tikhonov and the East" is very relevant for the doctoral dissertation and requires extensive research, as it may clarify some problems that are important in terms of various scientific parameters, literary relations, and multifaceted attitude to the East from the point of view of world literary criticism.

Russia has historically, for centuries, been in close contact and communication with the East, including the Middle East, the Caucasus, and Azerbaijan in various areas of social and political life and socio-cultural relations.

Within about two hundred years of the Eastern theme in the Russian literature prominent writers such as A. Griboyedov, A. Pushkin, M. Lermontov, V. Belinski, A. Odoyevski, L. Tolstoy, A. Pisemski, A. Chekhov, M. Gorki, A. Kuprin, F. Soloqub, S. Yesenin, M. Prishvin, I. Bunin and others had been creating a lasting tradition. During the Soviet period, the literature of peoples living in semi-colonial societies in the Soviet Socialist Republics was always under the control of the government for the dominant ideological reasons. However, as literature develops in its natural course, the appeal of the Russian-Soviet writers to the East has eventually been of

progressive content and character. From this point of view, N. Tikhonov, A. Fadeev, K. Simonov, and other Russian-Soviet writers demonstrated their devotion to the traditions of their predecessors in their work, appealing to the life, history, and freedom struggle of the peoples of the East, including the Near and Middle East, reviving the themes and images of Islam, the Caucasus, and Azerbaijan.

Russian literature of the Soviet period, as in previous decades, thanks to the Eastern themes was enriched with new ideas and themes. Of a particular note is the work of the great Russian writer NikolaySemyonovichTikhonov. From the beginning of the twentieth century until the end of his literary and revolutionary life, N.S Tikhonov, who had been closely connected with the East, described in his works places, geographical areas, which he loved and read a lot about and, finally, lived in and traveled, as well as artistic and publicistic reflection of the life, welfare, ethnography of indigenous peoples, their struggle for national freedom.

From this point of view, many Arabic and other Muslim characters and the characters of peoples from India, Afghanistan, the Caucasus, and Central Asia, many proses and poetic works by N.S.

Tikhonov (poem "Sami", "Stories about Pakistan", "Six Columns", etc.) were created. At the same time, his visit to the gate of the East - the capital of Azerbaijan Baku, and later to different parts of the country, including Lankaran, his literary and artistic and publicist works, which he wrote as a result of his impressions of these visits, care and attention to the creativity of our classics and contemporary artists, his unprecedented services as one of the initiators and organizers of the 800th anniversary of the great Azerbaijani poet Nizami Ganjavi in Leningrad, his friendship with many poets and writers, especially popular poet SamadVurgun, his translations in Azerbaijani literature, his "A book of Azerbaijan ", great work done to spread the historical and cultural truths to the world reaffirms the relevance of the theme "N.S.Tikhonov and the East".

The study of Russian-Azerbaijani literary relations play an important role in Azerbaijani literary criticism. In this context, the literary and scientific opinions are expressed, in the Russian

literature the Eastern theme has also been developed, publicist studies and works on Nikolai Tikhonov's creativity and his relationship with Azerbaijan have been written. In this regard, academics S.Vurgun, M.Arif, M.Jafar, K.Talibzade, researchers J.Jafarov, M.Rafili, M.Sadikhov, S.Gurbanov, A.Khalilov, R.Tagiev, H.Babayev, S. Esadullayev, A.Almammadov, A.Hajiyev, H.Guliyev, F.Valikhanova, K.Hasanov, S.Turabov, I.Habibbeyli, N.Isgandova, S.Zeynalova, and others should be mentioned.

The object and subject of research. The object of the research is the materials reflecting N.Tikhonov's life and work, especially published poems, stories, articles, books, collections about the East, literary studies, monographs about him. The subject of the research consists of objective and author's ideas found in literary-publicist writings, road notes, essays, articles written by N.Tikhonov in his autobiography, and works related to the historical events, remarkable days, and highlights of the East as a result of his travels to the Eastern countries. Here topics related to the Arab East, Islam, the Caucasus, Azerbaijan, Afghanistan, Central Asia, Pakistan, India, and other geographical areas and countries have been specifically analyzed and explored. The study is primarily focused on the works of N. Tikhonov, which are especially vividly illustrating the lives of the peoples of the Middle East and their struggle against colonialism. An important issue in the research is the disclosure of some of Nikolai Tikhonov's works, especially those about Azerbaijan, in the context of comparing the examples of translations into our native language with the originals.

Purpose and objectives of research. The main purpose of the research is to analyze and study the literary and publicist perceptions of the East in the work of the prominent Russian writer and poet N.S.Tikhonov, to reveal its main problems and ideological-content qualities. At the same time, it is also our research goal to identify and classify the directions and areas in which the Eastern theme was handled by Nikolai Tikhonov.

For the purposes set forth above, the following scientific tasks arise:

- to determine the history and main problems of the Eastern theme in Russian literature;
- to reveal the ideological and aesthetic roots of the works by N. Tikhonov about the life, history, struggle, customs, and traditions of the East, including the Middle and the Middle East;
- to trace the history of the Caucasus, including the history of Azerbaijan in N. Tikhonov's creativity;
- to study the issues of Islam and the Arab peoples in N. Tikhonov's creativity
- to study Central Asia in N. Tikhonov's works;
- to study Afghanistan, Pakistan, and India in N. Tikhonov's works;
- evaluate parts of some works by N. Tikhonov on the Orientalist in terms of translation;
- to assess the socio-cultural value and artistic and aesthetic value of series of N. Tikhonov's "A book of Azerbaijan" books and his book with the identical name published in our native language in Baku;
- to study literary-publicist activity and organizational and propaganda services of N. Tikhonov concerning classical Azerbaijani literature and especially Nizami Ganjavi's works;
- to give an analysis of the attention and care of N. Tikhonov to 20th-century Azerbaijani literature, modern poets, and writers, including friendship and creative relations with Samad Vurgun;
- to study works related to Lankaran, the charming corner of Azerbaijan in N. Tikhonov's creativity;
- to evaluate literary-artistic and scientific-publicist ideas about the history, culture, and modern life of the Caucasus peoples except for the Azerbaijani people- Georgian, Avar, Ossetian, Lacquer, Lezgi, etc.;
- to summarize the provisions and judgments that underpin the analysis and research on the topic.

In our view, the subject matter of this research is so broad and comprehensive that it is impossible to include it in the scope of a dissertation. Therefore, we hope that the analysis and research of the

available material on the topic “N.S. Tikhonov and the East” will continue in the future.

Methods of research. The study used a comparative and historical-comparative method. The main scientific and theoretical basis of the dissertation is the views and judgments of prominent artists, literary historians, well-known aestheticians, literary critics, as well as researchers and experts on N. Tikhonov's creativity, Russian literature, and Azerbaijani-Russian literary relations.

Main provisions to be defended:

-Tikhonov's literary and artistic creativity, poetic series, and scientific research works that are closely related to the East, including Azerbaijan, provide rich material for extensive research on this subject.

Nikolay Tikhonov was one of the first pioneers of Russian poetry to the East. He enriched Russian poetry with Eastern poems and translations.

- Nikolai Tikhonov was a friend of the East. He was one of those who proved his friendship with his deeds. Through his travels, he expanded the boundaries of the great Russian poetry and reflected the idea of humanism in his works.

- N. Tikhonov highly appreciated the struggle of the peoples of the Middle East in the national minority movement and created a full picture of these struggles in his works.

- Tikhonov reveals the breadth of poetic thinking inherent in authorship in the Middle East poems. This poetic example calls for recognition of the right of the Eastern peoples to fight for freedom by rejecting colonialism, occupation, imperialist captivity.

- In his works dedicated to Pakistan, Tikhonov not only showed the patriotism, simplicity, and credibility of this nation, but also illustrated with great sincerity their struggle, peace, customs, and traditions, and was able to create a working image of the people.

- In the series of poems dedicated to Georgia, N. Tikhonov also portrayed the charming nature and beauty of this country, as well as the portrait of literary representatives. From his first acquaintance with Georgia, we are witnessing the warmth of this mysterious region, culture, and creative people of the Caucasus. Such

sincere relations also serve to the development and consolidation of literary relations among nations.

- Nikolai Tikhonov's "Poetry on Cachety" series has been an invaluable contribution to the development and strengthening of literary relations between the peoples, showing his friendship with S.Shanshashishli, as well as his sincere description of the beauty of this region.

- The visit of N. Tikhonov to Ossetia and Dagestan is not only notable for the works devoted to the Caucasus countries, but also in the formation of literary representatives of these nations as well as his coming to fiction.

- The sincere, native attitude of the Russian writer to Azerbaijan, its prominent literary figures, workers, and intellectuals is reflected in his prose and poetry. All of this may suggest that N. Tikhonov is entitled to be honored with the title "National Poet of Azerbaijan".

- Celebration of the anniversary of great Nizami, the prominent representative of the Renaissance of Azerbaijani literature under heavy bombardment in Leningrad, once again shows that Tikhonov has shown great respect for Azerbaijani literature and its thinker, and declares firmly to the whole world that he is the poet of Azerbaijan.

- The personal friendships of N. Tikhonov, the elder of the 20th-century Russian poetry, and SamadVurgun, the flag of the 20th century Azerbaijani poetry, also contributed to the development of mutual relations between the literature of the two peoples.

- N. Tikhonov was very close to Azerbaijan and highly appreciated its literature and has shown great interest to our literary figures.

- The work of the famous Russian writer N. Tikhonov on Lankaran shows that the enchanting beauty of our nature inspires every creative person, regardless of race, nationality, or religion, and creates a theme for beautiful pieces of literature.

Novelty of research. The research is the first monographic work on the subject "N.S. Tikhonov and the East". SamadVurgun, MammadArif, RasimTagiyev, SeyfullaAsadullayev,

and others have commented on the works of N. Tikhonov in our national literary studies, and Kamal Hasanov, the author of the monograph "N. Tikhonov and Azerbaijan", has created a fertile scientific foundation for our work. However, for the first time in Azerbaijani literary criticism and the history of literary relations, we write a dissertation "N. Tikhonov and the East" by conducting comprehensive, large-scale research on this subject. Each chapter, which forms the structure of the dissertation, was separately developed for the first time as an independent subject. For the first time, the theme of Azerbaijan in the creative activity of Nikolay Tikhonov has found its broad and comprehensive interpretation in this research.

For the first time, a number of literary and scientific materials involved are analyzed and investigated in the research. Taking this into consideration, we would like to outline several important factors that contribute to the scientific novelty of the thesis:

- For the first time in Russian literature a monographic and comprehensive analysis of the history and basic problems of the Eastern theme was given.

- the theme of Islamic and Arab peoples have been studied in N. Tikhonov's works.

- The theme of Central Asia was researched in the works of N. Tikhonov.

- The theme of Afghanistan, Pakistan, and India in the works of N. Tikhonov and the description of the freedom struggle of the peoples living here were studied and analyzed in detail.

- Some of the works by N. Tikhonov on the East have been evaluated in terms of translation.

- For the first time the ideological and aesthetic roots of the origin of N. Tikhonov's works related to the life, history, struggle, customs, and traditions of the peoples of the East, including the Near and Middle East were studied, as well as the history of the Caucasus, including Azerbaijan, has been traced in N. Tikhonov's works.

- Socio-cultural significance, the artistic and aesthetic value of N. Tikhonov's series of poems "A book of Azerbaijan" and his book published in our native language, the literary-publicist activity

of the Russian poet-writer in the classic Azerbaijani literature, especially NizamiGanjavi's works, his organizational and publicity services, his attention and care for 20th century Azerbaijani literature, contemporary poets and writers, including his friendship and creative relationship with SamadVurgun.

- The works of N. Tikhonov concerning Lankaran, the charming corner of Azerbaijan, his creative relations with Shakar Aslan, a poet from Lankaran, have been studied in detail for the first time

- The history, culture, modern life, literary-artistic and scientific-publicist ideas about modern life of other Caucasus (except for Azerbaijan) peoples - Georgian, Avar, Ossetian, Lacquer, Lezgi have been studied and evaluated.

The theoretical and practical significance of research. The theoretical significance of the research is determined by the fact that the provisions, thoughts, and judgments based on the arguments, results, and conclusions can, to some extent, play a basic role and be a starting point for research on "Russian Literature and the East", as well as in the field of translation studies.

Approbation of the research. The main provisions and results of the dissertation have been published in articles and abstracts in scientific journals of various republics and foreign countries, such as lectures at international conferences, symposiums in Volgograd, Kursk, Armavir, Moscow, Astrakhan, as well as in Uzbekistan, Czech Republic, Poland, "Eastern Problems in 20th Century Russian Literature ", Baku, " Education" Science Publishing House, 2013, and "Mutercim" Publishing House, "Literature Map of the Poets and Writers on the East and Caucasus", Baku, 2014. Scientific publications of the author cover the content of the dissertation.

Structure and total volume of the dissertation. The dissertation consists of "Introduction", four chapters, "Conclusion" and "References" list. "Introduction" part consists of 13 pages – 24642 characters, Chapter I consisting of 4 paragraphs and entitled "The main problems of the Eastern theme in Russian literature" consists of 41 pages – 74849 characters, Chapter II consisting of 4 paragraphs and entitled "Near and Middle Eastern peoples in the

works of Nikolai Tikhonov" consists of 86 pages – 136091 characters, Chapter III consisting of 2 paragraphs, three points and entitled "Georgia and the North Caucasus in the works of Nikolai Tikhonov" consists of 40 pages – 70438 characters, Chapter IV consisting of 4 paragraphs, two points and entitled "Nikolai Tikhonov and Azerbaijan consists of 58 pages – 107040 characters, "Conclusion" section consists of 6 pages – 11119 characters, "References" list consists of 16 pages. The total volume of the dissertation is 260 pages. (424179 characters excluding bibliography).

BASIC CONTENT OF THE RESEARCH

In the "Introduction" section the general nature of the research is stated, the scientific relevance of the subject is justified, information about the subject, research history, scientific-theoretical basis, goals and objectives, methodology, theoretical and practical significance, approbation and structure of the work are given.

The **First Chapter** entitled "**The Main Problems of the East in Russian Literature**" consists of four paragraphs. The *first paragraph* – "**Russian public-literary thinking and Oriental culture**" – discusses the emergence and development of Oriental culture in Russian literature. Russian realist literature, which played a very important role in the cultural impact of Russia on other nations, including the Azerbaijani people, reflected the rising revolutionary freedom movement of the Russian people and, therefore, was considered the most advanced literature in the world.

It should be noted that the progressive Russian literature of the same period, especially in the second half of the nineteenth century, continued its contribution on the literature of the Caucasus and Central Asian peoples in the modern spirit. It should be noted that the progressive Russian literature of the same period, especially in the second half of the nineteenth century, continued its contribution on the literature of the Caucasus and Central Asian peoples in the modern spirit. "It was able to influence on literature through a new spirit, a new breath of the century, primarily through Russian literature, Russian criticism and Russian language. Outstanding poets and writers of these nations, including those of Azerbaijan people (A. Bakikhanov, I. Gutgashinly, M. Sh. Vazeh, , G. Zakir, M. F. Axundov, S. A. Shirvani, H. Zardabi, N. Vazirov, F. Kocharli, A. Huseynzade, A. Agaoglu, N. Narimanov and others) directly got acquainted with great Russian writers such as Griboyedov, Pushkin, Bestujev-Marlinski, Gogol, Lermontov, Belinski, Odoyevski, Dobrolyubov, L. Tolstoy, Pisemski, Chekhov, Sologub, Dostoyevsky, Chernyshevsky, and so on as well as the different examples and achievements of European and American

literature and socio-philosophical thought with the help of Russian and Western languages.

Since the beginning of the last century in the creative activity of M.Gorky, A.Blok, A.Kuprin, I.Bunin, V.Bryusov, F.Soloqub, V.Mayakovski, S.Yesen and other Russian classics, and in the following decades, especially in the 30-70s in the literary activity of P.Q. Antokolski, M.A. Svetlov, A.V. Sofronov, K.M. Simonov, S.Vasilyev, I.Selvinski, Y.Yevtushenko, along with the national traditions, there was no doubt that the literary tradition of the East, including Azerbaijan was particularly important. Oriental culture opened new literary horizons before these artists, stimulating the further enrichment of their creativity with humanistic, human, ancient and eternal themes. *“The Gorkys, Bryusovs, Mayakovskiys did not just come to Azerbaijan. This romantic legendary land left deep impressions not only in their personal fate but also in their literary activities”*¹.

It is also true that Azerbaijan has also been a very favourable and convenient place for Russian writers to get to know the East. The literary and poetic heritage of the East, including Azerbaijan with all its beauty, unusual features, magnificent exotic nature and humanistic themes, has become an endless source of life and art for them. Being in contact with Azerbaijan has given new shades and colors to the work of some Russian writers from the point of view of literary - poetic language.

So, *“if Russian literature is enriched, refined and acquired new aesthetic shades by the theme of Azerbaijan, Eastern poetic genres and forms, as well as the Azerbaijani-Turkish lexicon, it is logical to conclude: learning, seeing, enriching is always interrelated and avoiding it cannot be for the benefit of any literature or culture. It is also a necessity and regularity arising from the inner-aesthetic nature of literature and cultures”*².

¹ Abdullayev, C. Səməd Vurğun poetikası. – Bakı: Gənclik, – 1976, – s.4

² Xəlilov, Ə. XX əsr rus ədəbiyyatı tarixi. Dərslik. /Alməmmədov A. – Bakı: Bakı Dövlət Universiteti nəşriyyatı, – 1992, – s. 4-5.

The *second paragraph* – “**The theme of Islam, Iran and the Caucasus in Russian literature**” – studies the themes of Islam, Iran and the Caucasus, where the Islam is widely spread, widely covered in Russian literature and in particular by N. Tikhonov.

Following the Caucasus's invasion of Russia, advanced Russian intellectuals, military officers, and especially Decembrists, exiled in the Transcaucasia or, as it is more accurately stated, in the Southern Caucasus and living here the officer's life while performing their official duties, played a key role in strengthening intercultural relations between Azerbaijan and Russian peoples. The Transcaucasia, including Azerbaijan, was a place of political exiles of political prisoners since the very first period of unification with Russia. Many participants in the Decembrist movement lived in the Transcaucasia.

A. Odoyevski, who was sentenced to 12 years in prison for the Decembrist movement, was relocated to the Caucasus in 1837 and died on coast of the Black Sea in mid-August in 1839. While living in Tbilisi, Odoyevski was in close contact with Azerbaijani intellectuals working in the civil service for years. In 1823, Sankovski came to Tbilisi and worked in important positions.

P. Sankovski, who was the editor of the newspaper “Tiffliskie Vedomosti” (The Tiflis Bulletin) and had a deep sympathy for the Decembrists, had attracted many of them living in Tbilisi to this newspaper. The author of the famous work “Woe from Wit”, A.S. Griboyedov, lived in Tbilisi during those years. Although A.S. Griboyedov was not an official member of Decembrist association, he supported the first revolutionaries and maintained close ties with them. He was very interested in the life, culture, history and folk literature of the Azerbaijani people. In his letter “Barda and Shamkhor ruins” to Kukhelbeker, he noted that he was walking among “the monuments ruined and abandoned by the Arab invaders in Shamakhi” and mentioned that he was interested in them. From the notes of Tornau who is the author of “The Caucasian and Georgian Memories”, it is known that A.S. Griboyedov sometimes attended the concerts organized by Mirzajan Madatov in

Tbilisi and enjoyed listening to songs by Azerbaijani singers and ashugs.

As he noted in his work "Memories of the Way", A.Bakikhanov acquainted him with the mausoleum of Nizami Ganjavi and some other cultural monuments. There was a loyal friendship between A.S.Griboyedov and A.Bakikhanov because of their long-term cooperation with each other.

The role of A. Pushkin in the development of mutual cultural relationships is the way more important.

Like all the Decembrists living in the Caucasus, Pushkin is deeply interested in the fate of the peoples of the remote provinces, loves them, and wishes them freedom. While traveling to Erzurum during the Russian-Turkish War (1829), Pushkin spent a few weeks in Tbilisi and in the fighting units, where he met with Azerbaijanis, including South Azerbaijani poets Fazil khan Sheida.

*"One, perhaps the first, of the writers of the XIX century Russian literature, who was directly connected with the East, the Caucasus, and Azerbaijan, poet and playwright, the author of the famous comedy "Woe from Wit" is Griboyedov. Griboyedov travelled to Iran twice between 1818 and 1820 and stays here until 1822. He studies Persian and Arabic languages during the months he stayed in Tabriz and Tehran. In 1822, Griboyedov was recalled from Iran and was appointed Foreign Secretary under General Yermolov in Tbilisi"*³.

The great Russian critic V.K.Belinsky wrote about the Caucasus in Pushkin's work: *"Thanks to Pushkin, since then the Caucasus has not only been a vast, rich country of freedom for Russians, but also the country of an inexhaustible poetry, courage and imagination"*⁴.

It is known that the life and work of M. Y. Lermontov were closely connected with the Caucasus. As a child, to improve M.Y. Lermontov health, his grandmother took him three times in 1818,

³ Məmməd, C. XIX əsr rus ədəbiyyatı. İkinci nəşri, I hissə. Dərslik. – Bakı: Maarif, – 1988. – s. 47.

⁴ Belinski, V.Q. Aleksandr Puşkinin əsərləri. – Bakı: –1948, – s. 106.

1820, and 1825 to the "hot waters" of the Caucasus, later called Pyatigorsk. The works written by the poet on the Caucasus when he was 15-16 years old show that these visits left a very deep and unforgettable impression on him.

One of the prominent Russian writers connected with the East and the Caucasus is L.N. Tolstoy. It is well known that he studied for a while at the Faculty of Oriental Studies at Kazan University and studied Arabic, Persian, and Turkish languages and showed a passion for Islam.

Russian writer A.P. Chekhov was also connected to some extent with the East, the Caucasus. In 1888, Chekhov spent the summer traveling in order to enrich his life observations. He toured the Ukraine, from Poltava province to the Crimea and from the Crimea to the Caucasus through military Georgian road. He visited Kharkov, Feodosia, Sukhumi, Tbilisi and Baku. In his letter to D.G. Grigorovich that year, he wrote: *"I had a great summer. I have travelled to Kharkov and Poltava and have been on military Georgian road. I have a lot of impressions. If I lived in the Caucasus, I would write fairy tales. It's a wonderful country"*⁵.

A charming corner of the Caucasus, Baku holds an exceptional place in the world both from geographic and cultural-economic point of view. In ancient times, the famous Silk Road was here, and the coffles of European and Eastern countries would come to "the City of Winds". Every traveler arriving in Baku was trying to find something close and familiar to their own hometown, but at the same time, they could not help admiring its uniqueness. Fire worshippers from India, Catholics from Europe, Orthodox Christians and Molokans from Russia and everyone from any foreign country were welcomed here with a cheerful smile and hospitality of the native people who were ready to share the last slice of bread with their guests.

Amongst Russian poets and writers of the late 19th and early 20th centuries there was Maxim Gorky (1868-1936) who visited Baku several times and was closely related to the issues ongoing in the Caucasus, East and Iran. Russian writers F.Sologub (1863-1927),

⁵ Məmməd Cəfər. XIX əsr rus ədəbiyyatı, III hissə. – Bakı: Maarif, – 1975. – s. 242-243.

I.Kuprin (1870-1938), M. Prishvin (1873-1954), V.V.Mayakovsky (1893-1930), who was born in Georgia, S.Yesenin, who wrote "Iranian songs" in Mardakan. (1895-1925) were also closely connected with the East, the Caucasus, and Azerbaijan. Beginning from 1920th during the decades when the Soviet literature started to develop N. Tikhonov, B.L.Pasternak, I.L.Selvinsky, M.A.Svetlov, A.V.Sofronov, P.Q.Antokolsky, S.Vasilyev and later R.Rojdestvensky, Y.Yevtushenko and others continued the writing traditions of their predecessors in this area.

In the Soviet period there was a close connection amongst the literatures of Russian and former Soviet countries that also mutually influenced one another in this area. Personal meetings and contacts of the writers in the framework of the weeks and ten-day events devoted to Azerbaijani Art and Culture held in Moscow, Leningrad (St.Petersburg), and in some other cities of the former USSR were of great importance. In the following decades, the mutual literary and cultural visits, collective meetings, and personal relations of various delegations, writers, and litterateurs of the Russian and non-Russian nations, for ideological purposes, gave positive results. From this point of view, translation and publication of both classic and modern Azerbaijani literature into Russian, and its retranslation from Russian into the languages of other USSR nations and some other nations as well as its distribution by this way was one of the important cultural achievements. The close friendship of great Azerbaijani poet SamadVurgun with Russian litterateurs such as N. Tikhonov, A. Fadeyev, K. Simonov, as well as other Russian writers developed into the friendship between two countries. The foregoing suggests that Nikolai Semyonovich Tikhonov, who continued the best traditions of his literary predecessors, as a great Russian writer, was not always limited to Russia, but also keeps close ties with Europe, the Western world, Pribaltics, the Middle East and the Near East as well as Southeast Asia, including Muslim nations, Caucasus and Azerbaijan. It has strong ties with East, Southeast Asia, as well as with the Muslim peoples, the Caucasus and Azerbaijan. Much of his creations also include high artistic depictions and images of Central Asia, the Arab East, Afghanistan, Pakistan and India.

The *third paragraph*– "**Ideas of internationalism in Nikolai Tikhonov's poetry of the East**" –analyzes the ideas of internationalism put forward by the Russian poet in his poetry dedicated to the Eastern countries. Nikolai Tikhonov was always concerned about the destiny of the world; he was never tired of reminding about it in his works. In the book of poems "Time and Roads" we find the poet's thoughts about the past years and destinies of the world, we witness his warnings to kind people about the threat of war. The ideas of international unity and friendship of peoples laid the foundation for the organic unity of all areas of Nikolai Tikhonov's works. In Nikolai Tikhonov's poetry on the East, the poetic pathos is characterized by joy and hope for a bright future, it is a rebellion against outdated stereotypes, it is a civic pathos. In his poetry on the East, the ideas of internationalism and humanism are clearly expressed.

The *fourth paragraph* – "**The Creation and Development Directions of the East and Azerbaijan in Nikolai Tikhonov's Creativity**" –analyzes the East and Azerbaijan, which plays an important role in the work of prominent Russian poet and writer. Tikhonov was a close friend of the Azerbaijani people, its culture and literature. He was one of the organizers of the 800th anniversary of Nizami Ganjavi in sieged Leningrad, in the Hermitage in the autumn of 1941. N. Tikhonov, who came to Azerbaijan many times and visited not only Baku, but also the districts of our country, especially Lankaran. He devoted a number of poems to it, gained much love and respect of our literary community and readers with his articles, speeches and memories of the great literary heritage of Azerbaijan, its literary figures, with his personal friendship with national poet Samad Vurgun.

For the first, N. Tikhonov called the people of Azerbaijan "Poetic nation". He highly appreciated the creativity of Nizami, Nasimi, Fuzuli, Vagif, M.F. Akhundov, C. Mammadguluzadeh, M.A. Sabir, M.S. Ordubadi, S. Rahimov, Q. Garayev, R.Rza, M. Ibrahimov, N. Khazri and other poets and writers. Tikhonov also has a great role in translating Azerbaijani literature into Russian.

N.Tikhonov's friendship with Azerbaijani literature continued till the end of his life. The literary community and the wider Azerbaijani reader who have shown great interest in the writer's life and creativity, always kept the translation, publication and reading of his works in focus. The author speaks of N. Tikhonov's multi-creative activity and draws attention to his work as a translator and literary critic. Noting the translations of N. Tikhonov from the literature of the eastern peoples and articles on this subject, M.Arif highly appreciates his writings on S.Vurgun. The monograph by the researcher Kamal Hasanov "Azerbaijan in Tikhonov's works" (in Russian) is also noteworthy. The author preferred more scientific and mass styles and touched on a number of interesting facts. Among rich literary-critical and publicist articles, essays, monographs and books about Nikolay Tikhonov, who lived a long and productive career, the book "Творчество Николая Тихонова" published in Moscow under the editorship of V.A. Kovalev and V.A. Shoshin is especially noteworthy. The book, which includes research and information materials about meetings with the writer, is complemented by a comprehensive bibliography. Here the critical poets and writers from the socialist Bulgaria, Yugoslavia, Czechoslovakia and Russia of the Soviet Union, as well as from the Pribaltics, Central Asia and other countries, commented on the literary analysis of the literary writer, his publicist notes, and highly valued his position in Soviet literature.

Thus, literary and scientific researches of N. Tikhonov's close relationship with the East, including Azerbaijan, provide rich material for conducting extensive research on this subject⁶.

⁶ Н.С.Тихонов и Ислам // Материалы Международной научной конференции, г. Волгоград, РФ. 2006; N.S.Tixonovun yaradıcılığında Şərq və Azərbaycan mövzusunun təşəkkülü və inkişaf istiqamətləri // Azərbaycan Dillər Universiteti Elmi xəbərlər 2010, № 2; Rus ədəbiyyatında İran və Qafqaz (N.S.Tixonovun yeri) // Humanitar elmlərin öyrənilməsinin aktual problemləri 2011, № 3; İslam və ərəb xalqları N.Tixonov yaradıcılığında // Gəncə Dövlət Universiteti Elmi xəbərləri, 2011, № 3; N.S.Tixonovun yaradıcılığında Şərq xalqları ədəbiyyatının nümayəndələri // Humanitar elmlərin öyrənilməsinin aktual problemləri. 2015, № 2; Основные мотивы и идеи восточных произведений Н. Тихонова // Евразийский союз ученых, № 5 (62) 2019, ч. 7

The **Second Chapter** entitled "**Peoples of the Middle East in the creativity of Nikolay Tikhonov**" consists of six paragraphs. Discovering a new world of national-ethnographic and geographical features for N. Tikhonov, his poems and prose collections are a peculiar diary, that enriches his ideas and feelings, and shapes him as an international poet and humanist.

Tikhonov's humanism is both simple and sophisticated at the same time. It is simple because it comes from sound reasoning, perception of human reality, its negative and positive qualities, needs and desires. It is complicated because it is impossible to describe a person in many ways. His poetry and prose are multifaceted, because man and society, states, religions, and cultures are so numerous in themselves. The society itself is extremely valuable to him, and the value of this dignified person cannot be overstated. In his poems, N. Tikhonov praises the East, which he deeply loves and admires. Like every Russian poet, he was attracted by the magnificent nature of the East. Both his poetry and prose are multifaceted, as humans and societies, states, religions, and cultures all have a very diverse identity. The society itself is extremely valuable to him, and the one to whom the song devoted is above rubies. It is impossible to disagree with the idea of Fedin that N. Tikhonov's prose is a proof of internationalism that unites the progressive forces of all nations. Asia today is not like Asia seen by N. Tikhonov. He was breathing with a spirit of newly gained freedom, and dreaming of progress, friendship, cooperation with all peaceful nations. He came to India on a mission of friendship with delegation and saw the country he had heard about from books and talks for a long time. For centuries, there was an idea of great peace among people of this country. In his poems about the East, N. Tikhonov demonstrates his ability to observe from nature, which is reflected in his works, vocabulary, phraseology, and proverbs. Although Tikhonov is the son of the northern country, his heart is as hot as the sand of the desert of Central Asia and Arabia, and his thoughts are as high as the Pamir Peak.

We can safely say that the secret of Tikhonov's poetry and prose is that they are truthful and faithful. They are the main purpose of art, and they identify the writer's position.

The *first paragraph* is entitled "**Islam and Arab peoples in the works of Nikolai Tikhonov**". Russian literary critic Joseph Lvovich Greenberg thoroughly and convincingly investigated N.Tikhonov's creative path, spanning more than half a century of exploration and discovery.

One of the most pressing problems of humanity in the modern world, filled with national panic, moral and regional conflicts, is the dialogue of literatures and cultures. In this aspect, literature creates the synthesis of various national traditions. It is no coincidence that at different times the literature was peculiar. In the works of the outstanding poet of the Russian Soviet literature N.S.Tikhonov the appeal to the Oriental image was distinguished by its originality. Many of the works of this talented poet and prose writer are devoted to the Eastern theme. Among these works, the poem "Islam", dedicated to one of the world's most advanced religions, is particularly popular. In Russian literature, the Quran, the holy book of Islam, was accepted as a literary monument. However, Tikhonov in his poem "Islam" took a different approach to this holy book.

*Иль-алла, Уста мои – правда и суд*⁷.

Ill-allah My mouth is truth and judgment!"

With these holy words of the Quran, Tikhonov shows the attitude of his lyrical hero to the religion. His hero believes in monotheism and adheres to the laws of Islam, in short, is immensely attached to Islam.

Apparently, Tikhonov knew Islam very well. He knew the laws of Muslim Shariat from the Quran. The word "Иль-алла," is the perfect example of belief in monotheism, that there is no god but Allah. However, Tikhonov's comment is indefinable: "... part of the prayer form of Muslims". The N. Tikhonov's hero does not only recognize the oneness of Allah, but also adheres to Islamic law:

My mouth is truth and judgment!

N. Tikhonov perceived the essence of words that symbolize human character in the Quran. He called on his hero to be patient, knowing that Allah was punishing him for any wrongdoing he had

⁷ Тихонов, Н.С. Собрание сочинений в 7-томах. Стихотворения, поэмы, переводы. – Москва: Художественная литература, – 1985. – т. I. – с.71.

committed. With these symbols the poet wanted to declare that with patience and faithfulness a man could achieve his goal:

И я отошел, отошел я в ветер и путь –
Ему ли, Алла, ему ли опрокидывать тьму?
И верблюд изумрудный рассек мне копытами грудь,
И собака святая пролаяла: да, ему

Word-for-word translation:

And I walked away, I walked away into the wind and the way -
Is it for him, Allah, for him to overturn the darkness?
Can he, Allah, can he overturn the darkness?
And the emerald camel cut my chest with hooves,
And the holy dog barked: yes, to him.

Laylat al-Qadr (Night al-Qadr) calls on all people of the world for peace Tikhonov also calls for peace and tranquility with the words of his hero. There is no doubt that, as the Chairman of the Peace Defense Committee, he is speaking using this holy word. His hero responds good for good, while he responds to the unbelievers by their actions. On the night of Al-Qadr, all Muslims pray to Allah until dawn, so that there will be peace and tranquility on earth. N. Tikhonov then speaks about the deprivations experienced by the peoples in the struggle for national-liberation against colonialism in Asia, the East, and says that tensions in the Central East are still present. He showed that his works were based on true subjects and events; characters are the images of people who are truly present. The work "Six Columns" by N. Tikhonov which was translated into the Azerbaijani language is worth being analyzed and investigated both as literary sample with highly ideological and meaningful features and a part of our translation literature. Works included in the book are arranged in the following order: "Six Columns" (pp. 5-51), "In a Careless City" (pp. 52-80), "A long Day" (pp. 81-120), "The Rose" (pp. 121-146). In the second edition, the annotation is relatively brief [107]. In fact, the annotations of both the first [106] and the second edition of the book in Baku are the translations of the original of Russian editions. However, in the second edition N. Tikhonov's book was presented only as "The Book of Stories", i.e. there was no indication of novels available in the book. This, in our

view, is due to the disagreement and uncertainty of translators and editors about the genre of each work included in the book, though it was possible to mention in front of the title of each work whether it is a story or a novel.

All this shows that N. Tikhonov highly appreciated the struggle of the peoples of the Near East in the national minority movement and created a full picture of these struggles in his works.

The *second paragraph* is entitled "**Central Asia in Nikolai Tikhonov's creativity**". The East with its ancient civilization has long attracted the attention of world literature, including prominent figures of the 20th century Russian literature. One of the most prominent representatives of Russian literature of the last century was Nikoloy Semyonovich Tikhonov. Since his childhood N. Tikhonov was interested in the Eastern theme. Tikhonov, like other writers, travelled step-by-step through the eastern republics of the former USSR. A number of poems of this writer on various topics related with the East were published. Among these works is a book called "The Ways of the East". One of these ways led Tikhonov to Central Asia, or more precisely to Turkmenistan. The poet travelled twice to this charming town. During his travels, Tikhonov wrote dozens of works on important changes in the lives of Central Asian peoples. In his "Water Seekers", "Men of Shiram", "Fininspector Bukhara" and other poems important moral qualities become an indispensable feature of the people who bring new cultures to the most remote places, destroying the centuries-old ignorance. Before a group of writers went to Central Asia, it was hardly familiar to the broad readership of the remote Turkmenistan. Indeed, as Nikolai Tikhonov noted, this republic was "unfairly forgotten by Soviet literature."

From what was said, we can conclude that this work is a research of Tikhonov's life in Turkmenistan. In the work, the author naturally describes the life, customs and traditions of the Turkmen, as well as the Shari'a laws, which prevailed in the early years of socialism.

The *third paragraph* is titled "**The Struggle of Indian People for freedom in Nikolai Tikhonov's Creativity**" and

analyzes the poet's works on India. He knew it was his moral duty to write about Pakistan and Afghanistan because he loved the East and always followed the social and political processes taking place here. From this point of view, there are many literary and poetic examples in his creativity that are still relevant today due to their themes, content and ideas. Eastern countries took benefit from Tikhonov's attention. According to Jawaharlal Nehru, during the colonial years, they had lost their skills. Colonialism did not only bring about slavery and suffering. It even prevented the spread of the truth about the lives of Arab, Indian, Burmese, and Indonesian peoples. *"In my youth, the Russian reader was familiar with some of Indian writers, but I can name European writers who speak of remote and fairy-tale India. There were a lot of exotics in these works, but there were only little truths about the Indian nation,"*⁸ Tikhonov recalled. At that time, India's national liberation movement was intensified against the long-standing British ruling. There were mass demonstrations of the workers in the city (political demonstrations, rallies), a mass trade union appeared, and Marxist ideas spread among the workers. This Indian incident called "9 January" provoked anger all over the world. This was the impact for the creation of "Sami". Nikolai Tikhonov wrote the poem "Sami" in 1920. The poem tells the story of an Indian boy named Sami. The metaphorical irony of the author from the first lines carries the burden of artistic exposé on Sami's lord Sahib. He is good and smart, but beats the man hard with a slap and does not consider Sami a man. The white Englishman do not consider him as a complete human being. Of course, the young poetic talent of Tikhonov is evident in the poem, but in many ways he cannot override the ideological direction of his declarative-poetic work. Because the author himself, like many of his peers who came to literature in the spirit of wars and revolutions, was aiming at creating ideological tendencies. The poem "Sami" talks about the life of an ordinary Indian boy living in the English lord's house, his waking thoughts, and his spiritual ability against the cruel master. In the rich brother's house, the boy's life is hard and joyless. The

⁸ Тихонов Н.С. Собрание сочинений в 7-томах, т. I. Стихотворения, поэмы, переводы. – Москва: «Художественная литература», – 1985, – с.5

strength of the poem lies in its high ideals and beauty, the sincerity of the storyteller, its simplicity and the ease of language. The poet is able to describe the features of the period through the language, and to clearly distinguish speech. In the Aga's language, the character of a tyrannical person is clearly shown to be cruel to the common people. Another character is expressed by the speech of a naive Indian boy who is suffering from hard work. With the author's knowledge, he defeats the child's psyche and is able to express it in a typical child's speech.

By summarizing all that, we can say that the idea of the poem rising over the artistic content reveals the breadth of the author's inherent poetic thinking. This poetic example calls for recognition of the right of the Eastern peoples to fight for freedom by rejecting colonialism, occupation, imperialist captivity.

The *forth paragraph* is called "**Afghanistan and Pakistan in Nikolai Tikhonov's works**". In 1949, N. Tikhonov flew over India, travelled in Afghanistan and Pakistan, making a great journey. As a result of this trip, the poetry book "Two Streams" (1951), as well as "Stories about Pakistan" (1954) and "Stories of the Highlands", dedicated to Afghanistan (1954) were published. N. Tikhonov's poem "Afghanistan Ballad" tells about British imperialists' aggression against the Afghan people.

Tikhonov's book "Stories of the Mountainous Country" is also devoted to the modern East. In this book, the reader sees the present day of Afghanistan. In the story "Behind the River," in the example of a person, of an Afghan young man, the author shows his life, how his personality and character were shaped. Khudrout remembers his short life, and his childhood years have passed before his eyes. The boy begins to travel the country with his cousin Khuram, who works with a traveling merchant. In these journeys, he studies people and nature, earning the strength and endurance necessary to fight for the freedom of the people. N. Tikhonov really "entered the life of the people of the East as a friend". He was in the rocky hills of the Afghans, who "drowned in all the winds," and in the ruins of Lahore, "in which a man could not live," but, as the poet believed, where the working people had an unshakable belief in their

future victories. N. Tikhonov managed to convey the poetic point of view, so that, both in the villagers' inner voice and the angry voice of a residents of Lahore cottages were heard in his poems. "Two Streams" and "In the Second World Congress of Peace" -this is the so-called series of poems in the former USSR, where N. Tikhonov was awarded the first-class State Prize (formerly Stalin).

The value of both series, in our opinion, still relevant today, is how the poet managed to overcome the brutal rules of American-British imperialism in the colonial countries, how the anger against the exploitation of the peoples of these countries increased, and how laborers were participating in the struggle for democracy.

In his introduction to the "Stories on Pakistan" published in 1951, N. Tikhonov described what he saw in 1949 when he was in this country: *"We have seen a lot of extraordinary things in Pakistan and we think it is amazing. In a country with a beautiful climate and a great source of grain, millions of people live in poverty, starve and die of starvation. The British and the Americans who have recently entered Pakistan feel like lords there. They hate Pakistanis as a low race. British generals are in charge of the Pakistani army, fleet and aviation. British capitalists have taken over the wealth of the country. English advisers oversee government officials"*⁹.

N. Tikhonov does not enjoy Eastern exotics while describing Pakistani life. He doesn't even enjoy the exotics of the eastern speech. The heroes of his stories speak a simple but figurative language. Not only in the language of the agent of the American consul, Mahbub, but also from the tales of Shahrizad, the speeches of the faithful layers are heard. A. Borshevskaya showed that N. Tikhonov called his book "Stories about Pakistan". However, many of these stories, for example, "In the working neighbourhood of Lahore," "In the village of Pakistan", and so on. are close in its genre to the literary essay. Not the plot of the story, but the author's sharp, publicistic observation draw attention. In our opinion, the reason for this appreciation of A. Borshevskaya is N. Tikhonov's hard realism. Although the journey sometimes turned into a difficult and even

⁹ Tixonov Nikolay. Pakistan haqqında hekayələr. – Bakı: Uşaqgəncnəşr, –1952, – s.3

dangerous journey. Success was also gained due to writer's attention and his inherent passion.

The following articles have been published in various scientific journals on the second chapter of the dissertation¹⁰.

The **Third Chapter** is entitled "**Georgia and the North Caucasus in the Creativity of Nikolai Tikhonov**" and consists of five paragraphs. In the first paragraph – "**Nikolai Tikhonov and Georgia**" – analyzes the relationship of the Russian poet with Georgia. V.G. Belinski, who was the most powerful representative of the 19th-century Russian literary criticism, once called the Caucasus an "endless country of poetry."

¹⁰ Средняя Азия в творчестве Н.С.Тихонова // Материалы Международной научной конференции, – Самарканд: Узб. Р. – 2008; Nikolay Tikhonovun "Altı sütün" kitabı" // Filologiya məsələləri, – 2008. №8; Индия в творчестве Н.С.Тихонова // Материалы II Международной научной конференции, – г. Курск: РФ, – 2009; N.Tikhonovun şərqlə bağlı əsərlərinin tərcüməsinə dair // Filologiya məsələləri, – 2009. №6; Идейно-художественные особенности поэмы Н.Тихонова «Сами» // Ученые записки Орловского государственного университета, – 2010. №1; Туркмения в творчестве Н.С.Тихонова // «Гуманитарные исследования», – г.Астрахань: – 2010. №2 (34); "Произведения Н.Тихонова о Ближнем Востоке как отражение идеи гуманизма" // Славистика Грузии-11, (Сборник научных ст), – 2010; "Отражение темы Афганистана в творчестве Н.Тихонова" // Вестник Орловского Государственного Университета, – 2010, № 3; N.S.Tikhonovun "Pakistan haqqında hekayələr" kitabında milli-azadlıq hərəkatının tərənnümü" // Lənkəran Dövlət Universitetinin Elmi xəbərləri, – 2010; Юго-восточная Азия в творчестве Николая Тихонова // Lənkəran Dövlət Universiteti. Respublika elmi konfransının materialları, – Lənkəran: – 2011; Идейно-художественное отражение юго-восточной Азии в поэзии Н.Тихонова // Вестник Орловского Государственного Университета, – 2011. № 4; N.Tikhonovun "İki axın" şeirlər kitabında müstəmləkəçiliyə qarşı mübarizə motivləri // Humanitar elmlərin öyrənilməsinin aktual problemləri, – 2012. № 3; N.S.Tikhonovun Şərqlə bağlı əsərlərində sülhün tərənnümü // Azərbaycan Dillər Universiteti. Elmi xəbərlər, – 2015. №4; Отражение национально-освободительной борьбы народов Индии в поэме «Сами» Н.Тихонова // Wschodnioeuropejskie Czasopismo Naukowe Warszawa, Polska: – 2016. №2; "Произведения Н.Тихонова, посвященные Ближнему Востоку" // Международный научный журнал «American Science Review», – 2016. №1. 235. The ideas of international solidarity in the eastern cycle of poems "Two streams" and the stories of "Six columns" by N.S.Tikhonov // Revista Genero & Direito Univ Federal Paraiba, Cidade Univ, Joao Pessoa, – Brazil: – 2020. – v. 9. N. 3. Special Edition

The Caucasus, which admired many of the Russian writers because of its mysterious nature and rich spiritual and moral qualities of its inhabitants, still attracted N. Tikhonov in the 20s of the last century. The young poet, who first came to Georgia in the summer of 1924, was fascinated by the Caucasus and returned to the subject many times during his later career. Familiar with the intimate portrayal of the Caucasus in the works of the immortal artists Pushkin, Lermontov, and L. Tolstoy, Tikhonov devoted poems to this beautiful land when he first met. At the end of that year, a number of works by the poet dedicated to Georgia, its nature and people were published. The "Mountains," "Georgia's spring", "Poetry on Kakhety" series, "Swear in the Fog", "Camouflage" are the works of that time. Tikhonov knew the history and culture of Georgia very well. There are many works by the writer based on his great life experience. In the writer's writings about the great Georgian poet Shota Rustaveli, we find the secrets of a few century- year-old game with a ball, and his deep respect and sympathy for the Georgian people in his article on Bagration. In other writings, we find that during his visit to Tbilisi N. Tikhonov enthusiastically spoke of the nine-year-old plane tree in the shade of which Chavchavadze and A. Sereteli once were sitting.

In 1932, the story of N. Tikhonov "Swear in the Fog" was published. The realistic portrayal of the Georgian nature as described in this story is also reflected in the works of Russian artist K. Rudakov in harmony with its color. The main protagonist of the story is the Georgian girl Iorji. The writer illustrates the influence of living conditions on the girl's mind and her formation. The theme of the Eastern woman, the bitter and heroic character of Anna Jamal, which was repeatedly reflected in the poetry and prose works of N. Tikhonov, found its continuation in Iorji's image. Iorji was described by her entire spiritual being. On the one hand, modernity shows the young hero the way to develop freely, and on the other hand, obsolescence prevents her. The girl's character is sharp and clear, but at the same time, she's in an inward movement and tired.

The historical truth in N. Tikhonov's narrative has attracted the attention of many writers. The story "Swear in the Fog" was one

of the most relevant works in the 30s of the last century with its fascinating problematique. This work emphasized the universal problems of unprecedented social importance, especially the ones in the fight against terrorism. Taking into account the fact that the fascist position was going on for many years, we see that the work of N. Tikhonov has not lost its relevance. It is undeniable that the inter-ethnic cooperation during the socialism in 1930s was given a special impetus. In the Transcaucasus, which we now call the South Caucasus, this process, first of all, was a success among different nations, especially in the field of literature.

This is not N. Tikhonov's last work about Georgia. The famous poet was in Georgia many times after the war of 1941-1945 during the Second World War, and wrote many poems about the charming nature of the country and its kind people. The book of poetry "Spring of Georgia", written in 1948, was published in the same year in several issues of the journal "Ogoniok". These poems, which gained a great sympathy of the wide readership, were published a year later in 1949 as a separate book in the state publishing house and were awarded the State Prize. In this book, N. Tikhonov, who came to Georgia for the first time in the post-war period, mentioned the historically significant changes in the republic's life. The poems included in the book are of different genres. The famous poet was in Georgia many times after the World War of 1941-1945 and wrote many poems about the charming nature and kind people of this country. The book "Spring of Georgia", written by the poet in 1948, was published the same year in several issues of the "Ogoniok" magazine.

"The Georgian Spring" is characterized by the author's beliefs, arising from his rich literary experience revealing poetic perfection and the depth of the content. The poet speaks with great love and respect of almost all regions of Georgia, the beautiful views and hardworking people. The magnificent Kazbek Mountains, the ancient Aspindza Valley, a vivid witness of various battles in ancient times, a stony and rocky Rustavi and, of course, the city of Tiflis, which is unique in the whole Caucasus, are illustrated in their beauty in Tikhonov's poems.

Thus, in the series of poems dedicated to Georgia, N. Tikhonov created a portrait of the literary representatives of the country, revealing the charming nature and beauty of this country.

The first *point of the first paragraph* is called "**Nikolai Tikhonov's poems about Kakheti**". As we mentioned, N. Tikhonov was acquainted with Georgia, repeatedly visited this republic, and were acquainted with its people and nature. A few years later, this acquaintance with Georgia brought Tikhonov to Kakheti. Because of the trips, a series of poems about Kakheti was created. These poems were first published in 1935 in the "Soviet writer".

In each poem of this series, it is clear that Tikhonov well knows Kakheti and his creative history. Kakhetia, its fascinating and beautiful nature, its life, moral values, traditions, local calories and even climate attracted the poet. "Gombar" - a forest in Kakheti separating the Iori river valley from the Alazan valley; "Juqan" - a village in Kakheti, located in the lower part of Alazan valley; "Sinandali" - the former mansion of the famous Georgian poet Alexander Chavchavadze, and later a wine-making farm; "Night feast at Allaverdi" - Allaverdi, literally "God gave" (But in the first volume of Tikhonov's "Collections of Works", in comments it is translated as "God is with you") is a Kakheti territory in the upper Alazan valley; "Signah towers" - the highest village in Uşgul Upper Swanetta, a station near Tskali-Signakh.

The same geographical names are often repeated in the series of poems: Gombor, Sinandali, Telav, Signax, and especially Alazan.

Thus, from the first acquaintance of N. Tikhonov to Georgia, we have witnessed his warm relation to this mysterious region, culture and creative people of this region of Caucasus. Such sincere attitude also serve to the development and consolidation of literary relations among nations.

The *second paragraph* is entitled "**Customs and Traditions of Caucasian People in Nikolai Tikhonov's Creativity**". This paragraph analyses the reflection of customs and traditions of the peoples living in Caucasus, which is described in Tikhonov's works. The Caucasus attracted Tikhonov as a hot social battlefield in the revolution. These themes have already begun to be discussed in the

collection of poems "the South", in the story "From the Sea to the Sea" and in the poem "Road". The Caucasus attracts Tikhonov as the homeland of the proud, dignified and sincere people. The writer loves and describes them in his works. In his stories and narratives, he shows that the nations are in harmony with life.

The Caucasus attracts NS Tikhonov as the homeland of steadfast, proud and sincere people. The writer loves them and praises them with pleasure. As he points out in his poems, stories and narratives, he shows that nations are united with nature. *"Before the Great Patriotic War, I was in the mountains every year."*¹¹

In his poems, Nikolai Tikhonov noted that *"we see Iberia, Adish," white as the death of Chalaat, "the Svaneti gents, the" sand dunes, "the Schneti lights, the Tavrar forest, the" petrified wrath of Upper Khulam, "and the waters of Assan. This is the path of the heart, not the atlas, but the mountain trails. This is an easy route from Georgia to Dagestan or North Ossetia. In short, there are no borders for friendship"*¹²

Dagestan writer Efendi Kapiyev called for a thorough and careful study of the truth. In this case, he referred to N. Tikhonov's experience. Indeed, in the early 30s, N. Tikhonov was an example of an active and thoughtful literary public figure in the Caucasus. In 1933, he met Suleyman Stalski in a small area behind Gasimkend. The Russian poet repeatedly spoke about this meeting. The poet's charming poetic merit fascinated N. Tikhonov.

Tikhonovs known as the Caucasus expert. N. Tikhonov responded to A. Fadeev's question at Nizami Mausoleum about Ganja Plain and gave detailed information about battles between Abbas Mirza's and Russian troops in 1926 in the Shahduzu valley.

Peoples' life, of course, is distinguished by its national colors. N. Tikhonov represents it based on national traditions. However, for the single series of Tikhonov's poems written before "Poetry on Kakhety" it is more characteristic overcoming of peoples' lifestyle

¹¹ ТИХОНОВ, Н.С. Двойная радуга. – Москва: Советский писатель, – 1969, – с.359

¹² ТИХОНОВ, Н.С. Двойная радуга. – Москва: Советский писатель, – 1969, – с.156

and creating new forms of it than changing it. That is why "Poetry on Kakhety" have a special importance in N. Tikhonov's development. The poems about the life of the people, " Kakhety poems", first of all reveal the modern features of this life. Thus, the Russian writer, looking at Georgia with friendly, brotherly eyes, succeeded in learning national truths, and his desire to penetrate into the depths of the subject is clearly noticed in his ability to obtain deeper understanding of the peculiarities of the spiritual life of the people and its forms of expression.

The *first point of the second paragraph* is entitled “**Nikolai Tikhonov and literary environment of the North Caucasian peoples**”. The ideas of internationalism were dear and close to the leading Russian writers; they were fraternal to young creators, representatives of the democratic cultures of other nations, who rose in the field of colorful Russian literature. Thus, for the first time in the history of Russian literature in 1836 A. Pushkin offered a helping hand to the representative of one of the small peoples of the North Caucasus seeking support for creative initiatives. While editing the first volume of the "Sovremennik" magazine, he published the story of "the Valley of Acitugay", written by the great poet Sultan Kazi-Girey. Pushkin's traditions were continued and enriched by some former Soviet writers. In the biographies of M.Qorki, A.Serafimovich, A.Fadeyev, M.Sholokhov, A.Tvardovskii, V.Sobolevin and N. Tikhonov, one can see many pages of warm and cautious approach to young writers and poets, representatives of national literature. N.Tikhonov is closely connected with the literature of Circassian, Lezgi, Ossetian, Avar, Kumyk and other peoples of the Caucasus.

In his speech of the Third Congress of RSFSR writers in 1970, Tikhonov offered to restore this wonderful tradition and to help young poets and writers to be brought into the mainstream of life under the guidance of experienced masters.

The *second point of the second paragraph* is entitled “**Dagestan in Nikolai Semyonovich Tikhonov’s creativity**”his chapter analyzes N.Tikhonov’s trip to Dagestan and his relations with creative people of this country.

While in the mountains, Tikhonov meets with the little known writer of that time Efendi Kapiyev. Even then, the master poet saw his talent and played an important role in A.Kapiyev's subsequent creative fate. Kabardino-Balkaria, Svanetia open before the reader with their exciting beauty. The poet invites the reader to the mountain trails, snowy heights. He invites to enjoy the beauty of the green valleys of the double-headed Elbrus and noisy rivers.

The poet is not only interested in the landscape. Sometimes the mountains are given only as a background, the main thing is the person in the background and his work. This is what we feel when we read the poems "Gunib" and "Women of Kurush". The women of Kurush live on hard rocks up to unbelievable skies.

Apparently, Tikhonov's visits to Ossetia and Dagestan were not only remarkable in his creativity, but also in the formation of literary representatives of these nations and their emergence in literature¹³

The Fourth Chapter is entitled "**Nikolai Tikhonov and Azerbaijan**". The first paragraph—"Nikolai Tikhonov and the socio-cultural importance and artistic-aesthetic value of the "Azerbaijan notebook" – includes poet's memories during his visit to our country, his speeches on the anniversary of our poets and a book, published under the name "A book of Azerbaijan".

¹³ N.S.Tixonov və Gürcüstan // Humanitar elmlərin öyrənilməsinin aktual problemləri, – 2008. № 5; «Стихи о Кахетии» Н.С.Тихонова // Славистика Грузии-10, (Сборник научных статей), – 2009; Отражение идеи гуманизма в стихах в и прозе о Востоке и Кавказе // Вестник Орловского Государственного Университета, – 2010. № 4; Стихи и проза Н. Тихонова о Востоке и Кавказе // Материалы Международной научно-практической конференции – Краснодар: КСЭИ, – 2012; N.S.Tixonov Dağıstan haqqında //Azərbaycan Dillər Universiteti. Elmi xəbərlər, – 2013. –№2; “Традиции и обычаи кавказских народов в творчестве Николая Тихонова” // “Wschodnie partnerstwo-2013”, Материалы IX Международной научно-практической конференции, – Прага: – 2013. № 17. “N.S.Tixonov və Şimali Qfqaz xalqları ədəbiyyatı” // Lənkəran Dövlət Universiteti, “Azərbaycanın bölgələrində təhsilin və elmin inkişafı” Respublika Elmi Konfransının materialları, – Lənkəran: – 2015; The Journey of Nikolaj Tikhonov Along the Caucasus and the Representation of its Customs and Traditions in his Works // International Electronic Journal of Mathematics Education. IEJME, – 2016, – VOL. 11, – № 6.

Tikhonov was awarded the honorary title of "National Poet of Azerbaijan" for his contributions to the Azerbaijani literature. His poems, translations, articles, memoirs, letters, speeches about our homeland and our people for nearly 60 years reflect his great historical and literary background. It must be admitted that the fictional works as well as critical, publicistic and literary activities of N. Tikhonov, who was a friend of our people and literature, made significant contributions to the international value and prestige of our national poetry and the art of writing. A significant number of highlights of N. Tikhonov's rich creativity and multi-faceted literary activity, multiple pages of his life are engraved in the historical memory of our people and occupy one of the honorable places in the literary and cultural chronicles of our country. From this point of view, it would be sufficient to only mention the series of poems "Azerbaijan notebook".

In lines from poems, articles, speeches, memoirs in N. Tikhonov's "Azerbaijan notebook", the poet's deep love to Azerbaijan and its culture is noticeable. The materials without translation were taken from periodicals of our republic.

"Azerbaijan notebook" consists of two chapters and emerged as a result of hard work and the editor is a poet and translator Vilayat Rustamzadeh, It is obvious that the shortage of time, spent by the compiler and editor for preparation before the book's publication, led to a number of defects and errors in it. One of such shortages, except for the "Poems" section, is that the second section does not mention the names of translators from Russian of articles, memoirs and other articles. This is an unintended, casual negligence effect on the art and service of translators. N. Tikhonov himself, as a professional translator, would not allow the authors of his works, regardless of the type and genre, to remain unknown in the Azerbaijani language, because the work of a translator as a fact of literary and historical significance is a necessary issue that must always be kept in mind..

Although R.Taghiyev's foreword to the present analysis and research is the main object, it is impossible to ignore the current research on N. Tikhonov and his biography. More precisely, the need

to highlight a number of literary and historical facts and events with scientific objectivity, and to properly evaluate certain artistic issues from the point of view of contemporary theoretical and aesthetic requirements, makes it reasonable to appeal for other texts about Tikhonov's life and work, as well as some articles in the book. Such an appeal should shed light on the historical and literary roots of Tikhonov's connection to Azerbaijan, as it helps to study Tikhonov's rich and diverse activities.

As it turns out, the sincere, native attitude of the great Russian writer to Azerbaijan, its prominent literary figures, workers and intellectuals is reflected in his poetry as well as his prose. All of this may give reasons to say that N. Tikhonov has the right to be honored with the title "People's Poet of Azerbaijan".

The *second paragraph* – "**Nizami Ganjavi in the works of Nikolai Tikhonov**" – analyzes in detail the works of the Russian poet and prose writer about Nizami Ganjavi. The great Azerbaijani poet Nizami Ganjavi, one of the greatest thinkers of the East, has become a research object not only by scholars from the East but also from many Western countries.

The theme of Nizami is also reflected in the works of Nikolay Tikhonov. It is known that N. Tikhonov was in almost all Eastern countries and wrote dozens of works on the East. One of the paths to the East brought him to Azerbaijan. Taking part in the 800th anniversary of the great Nizami in 1947, together with the Russian writer A.A.Fadayev and the Azerbaijani poet S.Vurgun N.Tikhonov travelled to the fancy corners of our republic and other regions of our country. As a result of these trips, the book "Roads and Paths" was published. The literary heritage of Nizami and S.Vurgun, the true national poets, was always in the spotlight of N. Tikhonov.

Due to the efforts of these outstanding people, the Hermitage of Leningrad, which was under siege, hosted the 800th anniversary of the great Azerbaijani poet Nizami Ganjavi. The jubilee was opened by I. Orbeli. The second introductory word was made on behalf of scientists by N.Tikhonov. The speakers were two oriental scientists called from the trenches. They came to the event in the morning because of the one-day trip, and in the evening they

returned to the trenches. N. Tikhonov wrote on the anniversary: *“Orbeli, the angry owner of the Hermitage, gave an impassioned speech. Then I made a speech as excited as I could. Later, reporter-scholars who came from the trenches on tires and antiques reported on Nizami's life and activities. The poems written 800 years ago were recited¹⁴.”*

In the article "Nizami", N. Tikhonov does not give any information about the content of the "impassioned speech" of I.Orbeli, reports of "Orientalists-scientists", whose name is not yet known to us.

In the brutal struggle against the wild morals of fascism and the humanistic culture, the wise poetic verses of Nizami combining the universal ideas of the 12th century Azerbaijani renaissance with the national and liberation ideas of the twentieth century were sounded. The poetic word of Nizami was the "participant" of the Leningrad fight against fascism. This word symbolized the spiritual spirit of the Azerbaijani people in the sieged city. Nizami, together with the defenders of hero Leningrad, defeated the German invaders, "as he defeated sultans and the executioners in his time."

In this article N. Tikhonov speaks of the "indestructible fame" of Nizami Ganjavi, mentioning him among the names of genius of world poetry like Dante, Shakespeare, Pushkin, Lermontov, Shota Rustaveli, Gete, Byron, Nekrasov, Shevchenko. Justifying the names of poetic genius, it should be noted that, except for the Georgian poet Rustaveli, chronologically, Nizami comes before all of them, being at the source of world poetry and making poets appear on the poetic horizon. From this point of view, because of the scale of his artistic talent Nizami should be honored with the highest honor of a "teacher" of world's poetry genius.

Talking about two genius thinkers of the East, trying to uncover similar and different features in their creations, N. Tikhonov puts an end to myths about the Azerbaijani poet. He denies the fact that Nizami is an Iranian poet and strongly reacts to Iranian nationalists who want to use Nizami's writing in Persian and state the

¹⁴ Tixonov Nikolay. Pakistan haqqında hekayələr. – Bakı: Uşaqgəncnəşr, – 1952, – c. 279

reverse. *“This lie cannot deceive anyone. Born in Ganja, developing his talents in his native land, benefiting from a source of folk tales, displaying the features of national heroes, he cannot be separated from the land that gives him life, the deep relations of Azerbaijani people and literatur¹⁵.”*

N. Tikhonov examines Nizami's works, including his poem "Layla and Majnun" in the context of world poetry, and touches on an important literary - theoretical problem, i.e the synthesis of the West and the East. He shows that in the artistic development of the conditions of the plot of Layla-Majnun, Nizami excelled his Eastern counterparts not only in terms of time, even for centuries but also in terms of poetic mastery.

Thus, the celebration of the anniversary of the great Nizami, a prominent representative of the Renaissance of Azerbaijani literature under heavy bombardment in Leningrad, once again confirms that Tikhonov showed great sympathy for Azerbaijani literature and its thinker, and he firmly stated that he is an Azerbaijani poet.

The *third paragraph* is entitled **“Nikolai Tikhonov and Azerbaijan writers”** and consists of two points. The *first point of the third paragraph* is entitled **“Nikolai Tikhonov creative and friendship relations with Samad Vurgun’s”** – is dedicated to the personal and creative relationship of N. Tikhonov with another prominent Azerbaijani poet Samad Vurgun. The love of N.S.Tikhonov, who is known as a peacemaker in Russian poetry, is expressed not only in relation to our classical literature, but also in his personal friendship with a number of poets and writers. One of these poets was our immortal poet Samad Vurgun, whose poetry is deeply appreciated by Tikhonov, who is deeply respected and loved by Tikhonov. Tikhonov who devoted to his unforgettable days and meetings in Azerbaijan some pages of his diary called "Pages from My Memories" spoke with great enthusiasm about Samad Vurgun, wrote about his magical art.

¹⁵ Тихонов, Н.С. Писатель и эпоха. Выступления, литературные записи, очерки. – Москва: Советский писатель, – 1972, – с.219.

Tikhonov was in Azerbaijan many times and wrote heartwarmingly about Azerbaijani literature and culture. Some of these writings are also written in the context of a broad oriental cultural study about personality and creativity of our immortal poet S.Vurgun, in connection with the literary-social life of Azerbaijan, on the background of mysterious and fascinating beauty of our native republic. All this shows the sincerity of the great Russian poet to Azerbaijan and its poetry. Professor S.Q. Asadullayev correctly evaluated this relationship and wrote: *"This" Caucasian Russian" has been a great friend of the Azerbaijani people and its literature, and has personally made friends with S.Vurgun"*¹⁶.

N. Tikhonov wrote about Samad Vurgun as a true national poet of Azerbaijan, a classic of Soviet poetry, a friend and an individual. When he wrote about Samad Vurgun, he often associated him with Nizami, referring to them as a manifestation of the same universal, poetic process of different boundaries and stages, as a vibrant unity of deep and magnificent national "poetic tree" roots. These two poetry giants, which were the highest peaks of the history of literary thought in Azerbaijan were a great concern to N. Tikhonov's creative thinking. Eight centuries separated these two geniuses. One of them was the great philosopher Nizami Ganjavi who lived and created in the 12th century and who was distinguished by the peculiar philosophical idea of the Eastern Renaissance and the prosperity of science. The other was Samad Vurgun, a classic of 20th century Azerbaijani poetry, who lived and created in a new era of renaissance at the time of scientific and technological progress, culture, poetry and education. Both periods were characterized by the negative sides of occupation, political repression, and bloody wars.

The positive and negative aspects of both centuries have already gone down in history. However, above this historical abyss the eminence is shining, the profound philosophic and humanist poetry and figurative poetic word stands. This poetic word has

¹⁶ Асадуллаев, С. Братство народов и литератур: (Азербайджанская литература в русской советской критике). Составитель, вступ. статья и примеч. С.Г.Асадуллаев. – Баку: Язычы, – 1981, – с. 56

become the property of the people, giving the right direction to the poets of the next generation, and turned into their spiritual treasure.

The creativity of Nizami and Vurgun, that we call two poetic peaks, originated from the same spirit and talent of a powerful nation. Today, the creativity of these two geniuses, Nizami and Vurgun, is not only regarded as different stages of single literary process of Azerbaijan, but also considered as two boundaries that mutually interconnect, induce and enrich each other.

N. Tikhonov, who is one of the prominent members of Russian Soviet poetry accepted his creativity about Nizami and Vurgun the same way. While writing about Samad Vurgun, Tikhonov either associated his personality and poetry with Nizami's or compared his poetic traditions with those of Nizami as he considered Samad Vurgun his historical predecessor.

Apparently, personal friendship between elder of the 20th century Russian poetry Tikhonov and Samad Vurgun, the banner-bearer of the 20th century Azerbaijani poetry, contributed to the development of mutual relations between the literature of the two peoples.

The *second point of the third paragraph* is titled "**Nikolai Tikhonov on Azerbaijani classics**". This paragraph widely investigates the works of N. Ganjavi, M. Fuzuli, Nasimi, M.P. Vaqif, M.F. Akhundov, S. Vurgun and others. From 1930s of XIX century until the early 1990s of XX century Azerbaijan was a part of Russia in connection with various political structures. These political organizations, which were sharply different from each other, had their own unique influence in various spheres of our republic's life. However, positive progress in the field of Azerbaijani culture and literature during this period is an indisputable fact.

In this regard, talking about Azerbaijani-Russian literary relations is one of the most actual problems today.

In 1973, the 600th anniversary of the great poet and thinker of Azerbaijan, Imaddaddin Nasimi, was held primarily in the former Soviet Union. At the anniversary event, N. Tikhonov was the chairman of the All-Union Jubilee Committee, and in the central press made interesting articles such as "Poet - thinker", "Great

humanist poet", expressed bold ideas, and complained that Nasimi's works were rarely translated into Russian and foreign languages. All of this was, of course, a manifestation of his great love and affection for the outstanding philosopher poet of Azerbaijan.

Noting the poetry of the humanist poet of Azerbaijan on lyrical love, Tikhonov emphasized that the philosopher's poetry laid the groundwork for the philosophical genre of gazal in the Azerbaijani language.

Mohammed Fuzuli, another genius poet who develops the themes raised in Nasimi's creativity, also attracted the attention of the Russian poet.

It is known that a new stage of development of 16th-century Azerbaijani culture is connected with the name of Mohammed Fuzuli. On the eve of the 400th anniversary of the prominent Azerbaijani lyric poet N. Tikhonov made a speech with the article "The Great Humanist of the East" covering the life and creativity of Fizuli. In this article, Tikhonov emphasizes that Fizuli is a lyricist among Eastern poets, a lyricist who is distinguished by his intellectual, attractive images and humanism. *"The main line in all Fuzuli's poetry is the praise of life and a man. The poet also sees the basis and the triumph of human life in it"*¹⁷.

At the 250th anniversary of M.P.Vagif "who is aware of every wisdom, every secret of great Nizami Ganjavi, mighty Fizuli", N. Tikhonov's made a flaming speech and touched very important points. In his notes entitled "Vagif Days are national holiday", Tikhonov presents Vagif not only as a poet, but as a wise statesman who is deeply interested in religion, language, traditions, morality of his nation, who left deep traces in the lives of the people: *"Vagif, who has created a new school of national poetry and has brought his poetry into the spoken language of the people, speaks today about literature with free Azerbaijani poets. This talk is useful, instructive and wise for all poets, because it makes everyone think. Together with the Azerbaijani people, we, as well as poets of all the peoples of the Soviet Union, bow before the great Vaqif. He has*

¹⁷ Tixonov Nikolay. «Azərbaycan dəftəri» (şeyrlər, məqalələr, xatirələr, məktublar, çıxışlar). – Bakı: Yazıçı, –1979, – s. 66

defeated time and space, invited us all to his poetry celebration, and has appeared to us as the most vibrant human being, the truly immortal poet”¹⁸.

This is not all that the Russian poet wrote about Azerbaijani classics. As we have shown many times, Tikhonov at different times spoke heartily and made speeches about M.F. Akhundov, J. Mammadguluzadeh, M.A. Sabir, M.S. Ordubadi, S. Vurgun.

The name of the essay, written by N.Tikhonov on the occasion of 150th anniversary of M.F. Akhundov, was taken from "Eastern Poem", dedicated to the death of a great Russian poet A.S. Pushkin. The essay "Heart that has been plunged into the depths of thought" was published in the journal "Literature Azerbaijan".

Tikhonov continued to write articles about many of our writers and spoke about them at various events. For example, he closely acquainted with his creations of a famous satirical poet M.A. Sabir, classics of 20th century Azerbaijani literature C.Mammadguluzadeh, M.S. Ordubadi, R.Rza and in their jubilees they made valuable speeches small in size but full of ideas and content.

As you can see, close acquaintance with the work of our most prominent artists, starting from Nizami Ganjavi to Samad Vurgun, created a full picture of Azerbaijan in the Russian poet. For this reason, in the work of N. Tikhonov, the theme of Azerbaijan found its best solution.

All this once again proves that Tikhonov was heartily attached to Azerbaijan, highly valued its literature and shown great interest in our literary figures.

The *fourth paragraph* is titled “**Lankaran in the works of Nikolai Tikhonov**”. In the days of RSFSR Literature in Azerbaijan, N. Tikhonov, along with a number of literary and art figures, visited Lankaran and spoke sincerely to the people of this charming region. This chapter explores mainly N. Tikhonov's poems dedicated to the people of Lankaran. The East with its ancient history and rich culture, was not overlooked by world literature, but had an important

¹⁸ Tikhonov, N. Azərbaycan dəftəri (şeirlər, məqalələr, xatirələr, məktublar, çixışlar). – Bakı: Yazıçı, – 1979, – s.71.

influence. Preserving the ancient traditions of the Oriental culture, Azerbaijan has always been in the spotlight of prominent personalities, and for many has become the subject to creativity. After Azerbaijan joined to Russia in the XIX century, a number of its writers and poets visited our homeland, wrote interesting works about our country, its brave representatives, traditions, national culture, arts and people of other areas, introduced the national culture of our people very far away.

In the former Soviet Union not only the capital of Azerbaijan, but also some of its regions, were famous places of culture and art, as well as places where famous personalities visited. Lankaran is one of the most beautiful places in the country, where came writers, poets, astronauts and other famous people on the scale of the USSR. In the former Soviet Union not only the capital of Azerbaijan, but also some of its regions, were famous places of culture and art, as well as personalities. Lankaran is one of the most beautiful places in the country, where visitors, writers, poets, astronauts are famous throughout the USSR. From time to time, Georgian singer Carlo Kaladze, editor of «Ogonyok» magazine prominent writer Anatoli Safronov, editor of «Drujba» magazine Sergey Baruzdin, cosmonauts V. Sevastyanov, V. Bykovski, M. Jolobov and composer Jan Frenkel were in Lankaran and were drawn to the unique beauty of our city. Naturally, along with these people, one of the elders of the Russian Soviet poetry who admired Lankaran in his works and was accustomed to its land and creative people was Nikolav Semyonovich Tikhonov. This great artist, who visited various regions of Azerbaijan many times, came to Lankaran in the fall of 1975, during the events of the "Days of Soviet Literature in Azerbaijan". Isa Mammadov, the first secretary of the Lankaran City Party Committee at that time, instructed Shakar Aslan, the editor of the "Leninci" newspaper (today's "Lankaran"), to introduce the prominent guests to the beauty of our native city. The acquaintance later developed into a strong friendship between the two poets.

In the poems "In Qizilagac reserve", "I planted a tree", "Girls of Lankaran" devoted to Lankaran we see that Tikhonov was not mistaken. Commenting on the beauty and hospitality of Lankaran in

the Eastern color, Tikhonov emphasizes his commitment to this land in his poem "Lankaran". As you can see, the work of the famous Russian writer N. Tikhonov on Lankaran shows that the enchanting beauty of our nature inspires every creative person, regardless of race, nationality, religion, and creates beautiful artworks¹⁹.

A study on "Tikhonov and the East", which is relevant in the process of socio-political globalization and socio-cultural integration in the world, allows the following **Conclusions**:

Tikhonov's whole creativity and his works related to the peoples of the Middle East, the Islamic world, the Caucasus and Azerbaijan are deeply rooted in humanism. His theme of the East, which covers a large geographical area from Georgia to Southeast Asia, was featured in various genres - poetry, story, narrative, essay, articles and in other fine art and publicistic samples written in literary and art forms - found its own description and embodiment. Although these works are not exempt from certain ideological schemes and prints, they have a high artistic value for the authentic presentation and development of the history, life, lives, struggles of liberty, traditions of the East.

¹⁹ N.S.Tixonov Nizami haqqında // Humanitar elmlərin öyrənilməsinin aktual problemləri, – 2005. №3; N.Tixonov və Azərbaycan // Humanitar elmlərin öyrənilməsinin aktual problemləri, – 2008. №3; N.Tixonovun “Azərbaycan dəftəri” nin ictimai əhəmiyyəti və bədii-estetik dəyəri” // BSU, Elmi əsərlər (Dil və ədəbiyyat seriyası), – 2009; N.S.Tixonov və Azərbaycan klassikləri // Humanitar elmlərin öyrənilməsinin aktual problemləri, – 2010. №1; N.S.Tixonovun yaradıcılığında Lənkəran // Filologiya məsələləri, – 2010. – №10; The Russian poet N.S.Tikhonov's creative and friendly contacts with the Azerbaijani poet Samad Vurghun // XIII Международная научно-практическая конференция, Евразийский союз ученых, – Москва: – 29-30 апреля, – 2015; Кавказ в творчестве Н.С.Тихонова // Lənkəran Dövlət Universiteti, Elmi xəbərləri, – 2015; N.S.Tixonovun “Azərbaycan dəftəri” kitabının tərcüməsinə dair // “Müasir elmin aktual problemləri” Respublika Elmi Konfransın materialları, Lənkəran Dövlət Universiteti, – 7-8 may, – 2016; N.S.Tixonovun Azərbaycana həsr etdiyi şeirlərinin tərcüməsinə dair // Humanitar elmlərin öyrənilməsinin aktual problemləri, – 2016. №2; The Great Russian Writers N.S.Tikhonov's and A.A.Fadeyev's Creative Relations with the Representatives of Azerbaijani poetry // I. İnsan ve Toplum Bilimleri Araştırmaları Kongresi, Karabük universitesi, –Türkiyə: – 23-25 noyabr, –2018.

Tikhonov's literary and from autobiographical point of view close relationship with the door to the East, Azerbaijan, is, in fact, a special topic within a scientifically valuable theme. The articles of the great writer about our ancient and rich literature, including such classics as Nizami, Fuzuli, Nasimi, Mirza Jalil, Sabir, Ordubadi, Samad Vurghun and others, as well as articles written about a number of contemporary artists, translations from their works into Russian, his activity as an initiator and organizer of their anniversaries constitute a milestone in Azerbaijani-Russian literary relations.

Tikhonov's personal friendship with our national poet Samad Vurghun was an event that rose to the level of friendship between the two peoples. Nikolay Tikhonov loved and highly valued Azerbaijan, the people of Azerbaijan and their moral qualities. The great writer and public figure Tikhonov was well aware of the blessings and beauty in every inch of Azerbaijani land. That is why the famous Russian writer, who was not tired of traveling to Azerbaijan, while visiting Lankaran, the charming corner of our homeland, described and admired it as a beauty of Azerbaijan, giving him a special place in the series of poems "Abook of Azerbaijan".

Tikhonov had an affectionate love for the East, which manifested itself in all of his works, his literary and social activities, from his early life to his autobiography. From this point of view, the great writer's love for the Caucasus, Azerbaijan, the peoples living here, their literal and moral values, their literary display are quite natural. In our opinion, it is difficult to show the second Russian poet and writer who presents the East in a wide and comprehensive manner, at a high literary and artistic level as Nikolai Tikhonov did.

All this gives us reason to draw the following conclusions:

- The dissertation identifies the history of formation and the main problems of the Eastern theme in Russian literature;;
- The ideological and aesthetic roots of the emergence of works related to the life, history, struggle, traditions of the peoples of the East, including the Middle East, are clarified in N. Tikhonov's works;

- In N.Tikhonov's works, the history of the formation of the Caucasus, including Azerbaijan, was studied in detail, analyzed, and a preliminary initiative was given to a wider study of the Azerbaijani theme within the framework of literary relations;

- In N.Tikhonov's works, the theme of Islam and Arab peoples, the poet's sincere attitude to Islam and Arab peoples were thoroughly studied;

- In N.Tikhonov's works the analysis of the Central Asian theme is given, special attention is paid to the real description of traditions of the peoples living here;

- While researching Afghanistan, Pakistan and India in Tikhonov's works, an argumentative place is given to the interpretation of the history of the struggle of the peoples living here for their freedom against the colonialists in the author's works dedicated to these countries;

- Some parts of N.Tikhonov's works on the East were evaluated from the point of view of translation studies, and a fertile ground was created for the continuation of research work in this field in the future;

- The socio-cultural significance and artistic and aesthetic value of N. Tikhonov's "A book of Azerbaijan" series of poems were interpreted and explained for the first time in the field of detailed analysis

- N.Tikhonov's literary-publicist activity and organizational-propaganda services in the field of classical Azerbaijani literature and, in particular, Nizami Ganjavi's creativity have received a substantial scientific-theoretical assessment;

- N.Tikhonov's attention and care for XX century Azerbaijani literature, modern poets and writers, as well as personal friendship and creative ties with Samad Vurgun were revealed;

- Analyzing N. Tikhonov's works on Lankaran, a charming corner of Azerbaijan, his relations with the representatives of the Lankaran literary environment were emphasized in the context of research;

- In N.Tikhonov's works culture, modern life, literary-artistic description and scientific-publicist thoughts on the history of other

Caucasian people - Georgian, Avar, Ossetian, Lak, Lezgi and others, were studied and evaluated;

- The provisions and judgments underlying the analysis and research on the topic were summarized in the form of conclusions.

If with this dissertation we have made at least a small contribution to our literary studies after S.Vurgun, M.Arif, M.Ibrahimov, M.Kh. Jafar, K. Talibzade, C. Jafarov, M. Rafili, S. Gurbanov, M. Sadigov, H. Babayev, F. Valikhanova, A. Hajiyeu, S. Asadullayev, H. Guliyev, A. Khalilov, A. Almadamedov, R. Tagiyev, Sh.Turabov, Sh.Karamova, K. Hasanov and others, who made valuable research in the field of Russian-Azerbaijani literary relations and translation, spoke about Nikolay Tikhonov's creativity and analyzed and researched his works, then we have achieved the scientific goal we have set.

The main content of the study was reflected in the following publications of the author:

Monographs:

1. XX əsr rus ədəbiyyatında Şərqlə bağlı problemi (N.S.Tixonovun yaradıcılığı əsasında). Bakı: Təhsil, EİM, 2013. – 238 s..
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