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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**PROBLEMS OF LITERATURE OF TURKIC NATIONS
IN THE CREATIVE WORK OF ABDULBAKI GÖLPINARLI**

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INTRODUCTION

Relevance and studying degree of the research issue. The development of Azerbaijani literature has been closely intertwined with both Eastern and Turkish literature during the course of its history. The mentioned relations are presently continuing in a more diverse form. Turkish scholars demonstrate a comparable level of interest as their Azerbaijani counterparts in studying, analyzing, and creating excellent research works on the work by classical Azerbaijani poets such as Nizami Ganjavi, Imamaddin Nasimi, Shah Ismail Khatai, Muhammad Fuzuli and others. These works are a valuable source for the literary ideas of both nations.

This tendency, which started in the second half of the 19th century, became more intense at the beginning of the 20th century. The attitude toward Azerbaijani poets' works in Turkey led to stronger ties between literary environments, hence prompting its scholarly examination. These characteristics contribute to the common values in the literatures of Azerbaijan and Turkey. Especially since the beginning of the 20th century, the issues of Azerbaijani literature have been systematically studied by Turkish researchers. Teacher Rifat from Kilis, Mehmed Fuad Korpulu, Orkhan Shaik Gokyay, Ismail Hikmet, Muhiddin Birgen, Ahmad Kabakly, Ali Yavuz Akpinar, Ali Kafkasiyaly and others have carried out researches pertaining to the field of Azerbaijani literature. One notable researcher in this field is Abdalbaki Gölpınarlı, an author of extensive studies on the literary works of great poets such as Imadaddin Nasimi, Shah Ismayil Khatai, and Muhammad Fuzuli (1900-1982).

The Turkish Irfan library has experienced an expansion in its literary collection through translations, compilations, and interpretations of A.Gölpınarlı whose creative work is multifaceted, the artistic ideas of renowned figures have been effectively conveyed in Arabic and Persian literature to Turkish readers without any kind of distortion. He achieved this due to his excellent knowledge of Arabic and Persian languages, his ability to read works in those languages from the original and his new approach.

His valuable studies on the works by Yunus Emre, Maulana Jalaladdin Rumi and Muhammad Fuzuli, as well as Sufism literature, can be regarded as a noteworthy and substantial contribution to the field of literary studies. Among his works on the history of Islam, his research on the Hz. Muhammad, Hz. Ali, twelve imams, Hz. Fatima and Ahl al-Bayt prevails.

Scientist, poet and literary historian A.Gölpınarlı is considered the best researcher in the field of the study of Mevlevi order among the scientific and literary community of Turkey.

Turkish researchers, as well as Ali Alparslan, the author of a book about A.Gölpınarlı, present him as a representative of the Fuad Korpulu school. In the dissertation, the research conducted by this outstanding scientist in the abovementioned fields are analyzed, his contributions to the science of literary studies are scientifically substantiated.

It is widely known that Mahmoud Shabustari, the greatest theorist of Sufism, Nizami Ganjavi, one of the thinker poets of the medieval East, Falaki Shirvani, who glorifies the progressive traditions of Eastern literature in his works, Khagani Shirvani, the author of the first masnawi and verse travelogue in Azerbaijani literature, Mahsati Ganjavi, an outstanding female poet, are significant masters, bestowed upon by the Azerbaijani people to the realm of world literature. Numerous poets, including Imadaddin Nasimi, the notable author of unique literary works in our native language, a prominent founder of Hurufism literature, Shah Ismayil Khatai, one of the most important representatives of the 16th-century literature of the Turkic peoples, Habibi who gained a great reputation in the court and even attained the title of Malik ush-shuara, Abulhasan Bahmanyar, one of the representatives of Eastern Peripateticism, the founder of the Azerbaijani philosophical school, and Nasireddin Tusi, whose creativity is encyclopedic, are affiliated with Azerbaijan both in terms of his nationality and geographical location. Due to this reason, the research works carried out by A. Gölpınarlı who is the author of one hundred fourteen books and more than four hundred articles, about the literary personalities of a

nation that has contributed numerous thinkers to the world's literary heritage, are significant.

The present study which is the first studied work about the prominent scientist, literary historian, critic, compiler, translator in Azerbaijan is one of the factors determining the relevance of the topic. The determination of the significance and position of his researches in the Turkic world, including a comprehensive examination of many literary viewpoints and drawing specific conclusions, also provides the relevance of the dissertation.

Overall, A. Gölpınarlı has done remarkable, productive, valuable research on the history of Turkish people's literature, culture, and artistic-philosophical philosophical thought. For our literary studies, it is an essential issue to make those works into study objects from a contemporary viewpoint.

It should be mentioned that while the issues of Azerbaijani literature are extensively studied in the Turkish literary-theoretical opinion, there have been no studies in our country about the scientific activity of A.Gölpınarlı, who is originally from Azerbaijan and is considered as a researcher with original ideas in Turkish sources. However, there is a serious demand for this in our literary studies.

Therefore, this research work is very relevant in terms of studying the development dynamics of the elucidation of Azerbaijani literature issues in Turkish literary studies, making scientific-theoretical generalizations about A. Gölpınarlı's multifaceted creativity. Comparative study of the literature of Turkic-speaking peoples who have the same root and common culture ensures the relevance of the dissertation.

Clarifying the scientific opinions and research conducted on the history of the literary-artistic, religious-philosophical thought of the Turkic peoples, including the Azerbaijani people, and creating a complete picture of the work done in this field are additional factors that contribute to the relevance of the topic.

It is well recognized that throughout the Middle Ages, major events happened within the literary-cultural and social-political life of the Turkish people. The real picture of that period was

significantly reflected in the works written at that time. Under the influence of those events, the evaluation and analysis of the national characters inculcated in the literary works and the generalization of the characteristics observed in them increases the scientific and theoretical relevance of the research work.

It should be emphasized that no research has been conducted in Azerbaijan regarding the creative work, scientific, and artistic heritage of A.Gölpınarlı in general. A limited number of Azerbaijani scholars have cited or referenced him, at best.

During the course of this research, it has become evident that A. Gölpınarlı's works on the literature of the Turkic peoples have not been adequately studied in Turkey, although articles and a small number of books have been written about his life and work, but no opinion has been expressed regarding his research in the field we are studying. A brief summary of the research works written about A. Gölpınarlı in Turkey may be provided as follows:

The first study on him was written by Professor Ali Alparslan, a student of his. The book entitled "Abdülbaki Gölpınarlı"¹ written by the author provides an in-depth description of his life, personality, scientific activities, and artistic activities, and gives selections from his works and examples of what was written about him. Ahmad Gunar Sayar in his book "Abdülbaki Gölpınarlı"² focuses on issues related to Sufism, its history and Malamatiyya. Leyla Ilker Ozsuer wrote a master's thesis entitled "Imagination, sources and influences of Hz.Ali in the works by Abdülbaki Gölpınarlı"³.

In Omar Okuyucu's research work entitled "Translation of Abdülbaki Gölpınarlı in the context of numbers in the Koran"⁴,

¹ Alparslan, A. Abdülbaki Gölpınarlı / A. Alparslan. – Ankara: Milli kütüphane basımevi, – 1996. – 163 s.

² Sayar, A. G. Abdülbaki Gölpınarlı / A.G. Sayar. – İstanbul: Ötüken Yayınları, – 2020. – 212 s.

³ Özsüer, L. İ. Abdülbaki Gölpınarlı'nın eserlerinde Hz. Ali Tasavvuru, Kaynakları ve Etkileri / L. İ. Özsüer. – İstanbul, – 2006. – 148 s.

⁴ Okuyucu, Ö. Kuranda sayılar bağlamında Abdülbaki Gölpınarlı'nın meal / Ö.Okuyucu. – Kayseri, – 2019. – 91 s.

concepts in the Koran are evaluated in chronological order based on the approach of A. Gölpınarlı.

The book titled “Abdülbaki Gölpınarlı”⁵ which has been divided into four sections, has been edited and assembled by İsmail Hakkı Aksoyak, encompasses a collection of study papers on his academic activity written at various points in time: Gölpınarlı and the history of Sufism; Gölpınarlı and history of literature; Gölpınarlı and translation; From the words of those who know him.

A.Gölpınarlı’s opinions on the literature of the Turkic peoples are not presented in this work. Master’s dissertation written by Hajar Totan about Abdülbaki Gölpınarlı’s Divan examines his literary activity and determined the sources of main topic of his Divan⁶. The “Bibliography of Abdülbaki Gölpınarlı” written by Khadija Aynur lists his books, unpublished works, and biographies⁷.

Abdülbaki Gölpınarlı’s life, works on the Divan literature and translations from Persian, interpretations and articles, as well as encyclopedic articles are all covered in Munavvar Unat’s study on “Abdülbaki Gölpınarlı, His Life, Personality, and Works”⁸. Mustafa Tatlı’s study “Abdülbaki Gölpınarlı’s Life, Works, and Perception of the Maulana”⁹ studied his views on Maulana and the Mevlevi Order, Fatima Alif Kavasolu’s study “Abdülbaki Gölpınarlı’s Written Work named Bektashi Order - Alevism”¹⁰ focused on the linguistic features of this work and the sources used by the author

⁵ Aksoyak, İsmail Hakkı Abdülbâki Gölpınarlı / İsmail Hakkı Aksoyak. – Ankara: T.C.Kültür Bakanlığı Yayınları, – 2013. – 314 s.

⁶ Totan, H. Abdülbaki Gölpınarlı Divanı (İnceleme-Metin) / H. Totan. – Konya: Selçuk Üniversitesi, – 2013. – 373 s.

⁷ Aynur, H. Abdülbaki Gölpınarlı Bibliyografyası / H. Aynur. – Ankara: Kültür ve Turizm Bakanlığı Yayınları, – 2013. – 472 s.

⁸ Unat, M. Abdülbaki Gölpınarlı. Hayatı, kişiliği ve eserleri / M.Unat. – Diyarbakır: Dicle Üniversitesi, – 2014. – 219 s.

⁹ Tatlı, M. Abdülbaki Gölpınarlı. Hayatı, eserleri ve Mevlana algısı / M. Tatlı. – Konya: Seçuk Üniversitesi, – 2018. – 111 s.

¹⁰ Kavasolu F.E. Abdülbaki Gölpınarlı’nın bektâşilik-alevilik isimli yazma eseri (metin ve inceleme) / F.E. Kavasolu. – İstanbul, – 2019. – 324 s.

The object and subject of the research. The object of the research is to the works made by A.Gölpınarlı, a researcher, critic, and literary historian, in relation to the lives and creative works of the Turkic peoples, as well as the classics of the Azerbaijani literature. About 40 of A.Gölpınarlı's books were utilized as sources for the dissertation, and their value in terms of theory and science was demonstrated. The analysis, research and study of the topic variety, idea-content characteristics of those works can be characterized as another significant direction of the research.

The comparative study in the dissertation incorporated the viewpoints and assessments of several researchers on the issues of Azerbaijani literature, when appropriate, the focus of investigation is the perspectives and evaluations of Turkish critics and literary researches on the scientific and creativity of A.Gölpınarlı.

Aims and objectives of the research. The main goal of the dissertation is to analyze the stages and problems of studying Turkic peoples, including Azerbaijani literature, as well as the level of scientific research in the creative work of A.Gölpınarlı, a prominent representative of literary and theoretical thought of Turkey. In order to accomplish this, the following scientific-theoretical duties will be addressed in the research.

- To study A.Gölpınarlı's life and a role of literary-cultural environment in the formation of and his views on literary studies;
- To follow the formation and development of the literary and scientific-theoretical thoughts of the researcher-scientist;
- To determine the sources used by him as a researcher, the function of historical sources in the creative work, studying degree;
- To clarify the issues of Divan literature in A. Gölpınarlı's creative work;
- To determine the main directions of the scientist's research related to the Yunus Emre's Divan;
- To study the attitude of the researcher to the problems of historiography of Azerbaijani literature;
- To mention the services in the field of studying the literary heritage of Azerbaijani literature in native language and its representatives;

– To give an explanation to the new approaches and aspects of A. Gölpınarlı’s works related to the compilation and research of the Fuzuli Divan;

– To specify the main indications and qualities related to orders and sects in the artistic thinking of the Turkic people in the researcher’s creativity, to review his style of approach to the topic, to clarify his different approach to the problem;

– To analyze the scientist’s research on Sufism and Mevlevi Order;

– To determine the scientific aspects of his attitude to Bektashi order and Alevism.

Research methods. The research methods of the topic are determined on the basis of the progressive scientific achievements of the common-Turkish literary studies, the existing base and theoretical principles. According to the characteristics of the topic, analytical research and literary-historical analysis methodologies were selected as the key principle during the research process. Analytical research method was chosen because it includes features such as critical thinking and evaluation of information related to the study. In order to fully comprehend the analyzed topic, the goal is to identify the key components associated with its content. To achieve this, first all the information related to the topic was collected, and then analyses have been conducted to check the correctness of the result.

In the analysis of the topic, the study of the works written by A. Gölpınarlı in the context of the study of the literature of the Turkic peoples increases the importance of using the comparative-historical analysis method. This method also provides a basis for comparing the literature of one nation with the literature of other nations, identifying their similarities and differences. The dissertation also refers to scientific-theoretical sources that reflect the actual problems of the literature of the Turkic peoples.

Main provisions for defense. The investigation of the main development features of A. Gölpınarlı’s scientific and artistic heritage, the extensive and comprehensive study of the artistic reflection of Azerbaijani literature in Turkish literary studies, which

is a rich source for artistic thought, led to the defense of a number of the following provisions:

- To highlight the creativity that played an important role in the formation of the scientific heritage of A. Gölpınarlı and the artistic and aesthetic concepts of the literature of the Turkic peoples;

- To identify the possibilities of impact of the scientist's scientific creativity on more comprehensive study of Azerbaijani literature in Turkey;

- To analyze the works that are the object of the dissertation in terms of interaction;

- To evaluate the contemporary scientific-theoretical perspectives to the different considerations, contradictory and non-objective conclusions formed in the scientific-theoretical opinion about the works of the scientist, which include the fundamental principles of the conception of creativity;

- To study the most important elements of the problem of the literature of the Turkic peoples in the scientific heritage of A.Gölpınarlı;

- To investigate the interaction of the medieval Azerbaijani literature with the literary and cultural milieu of Turkey;

- To consider the general situation of the development of the subject of Azerbaijani literature in Turkish literary studies;

- To define the main features of the idea-artistic aspects of his artistic creativity.

Scientific novelty of the research. The main scientific novelty of the dissertation work is the investigation of A. Gölpınarlı's multifaceted creativity as the first research work in Azerbaijani literary studies.

For the first time, the works written by Gölpınarlı on the study of the heritage of Yunus Emre, Maulana Jalaladdin Rumi, İmadaddin Nasimi, Shah İsmail Khatai and Muhammad Fuzuli are systematically analyzed in the research work.

A thorough scientific picture of the literary environment of the time has been established as a consequence of extensive study conducted in many different areas on the medieval era of Azerbaijani literature.

The medieval period of Azerbaijani literature has been fundamentally investigated in various directions; numerous works written as a result of these studies have formed a comprehensive scientific picture of the literary environment of that period. A. Gölpınarlı accurately examined the time period using a variety of concepts, ideas, and logical explanations. For this reason, studying the development of medieval Azerbaijani literature, correctly evaluating the activity of an outstanding researcher who contributed to the direction of artistic thought with his productive literary activity, can be considered as an important aspect enriching the science of literary studies and can be characterized as one of the scientific innovations of the research work.

It is the first time that the artistic creativity of Azerbaijani and Turkish literary figures has been studied in parallel in the content of A. Gölpınarlı's creativity. The ideas and considerations mentioned in the dissertation work can be considered a novelty for the modern literary process of both nations.

It is well known, that although the exceptional researcher's scientific and literary heritage was studied in his country, no one involved his creativity in research in the literary and scientific environment of the nation he belonged to. The originality of the research is further substantiated by the thorough and extensive investigation into the position and significance of the creative heritage of notable figures in medieval Azerbaijani literature in A. Gölpınarlı's works. The study of the creative development of classical writers, the analysis of this concept in the works of individual artists using modern scientific-theoretical principles, and the examination of logical semantics can be regarded as innovations.

Theoretical and practical significance of research. The results of the research work can be used in the Turkish-Azerbaijani literary relations, as well as in the study of various areas of our literature, in the study of literary environments, inter-environmental relations. In addition, the dissertation has a number of theoretical and scientific-practical importance. The dissertation can be a valuable resource for investigating the key developmental

characteristics of the researcher's scientific and literary heritage. It can also contribute to the systematic study of this creativity within the framework of analytical, comparative-historical, and literary-historical analysis methods.

At the same time, the dissertation work can be used to research the creativity of prominent representatives of medieval Azerbaijani poetry, thinkers who mastered centuries-old literary traditions of our culture, developed them, brought new content and artistic qualities to our literature, and created valuable examples of social-philosophical poetry. It is possible to take advantage of the research work as a source for evaluating the life, essence of ideas and philosophical thoughts of literary figures who achieved great achievements in the literature of the Turkic peoples of the 13th-16th centuries, who differed not only in form, but also in content from the literary examples of previous centuries and developed in very challenging social and political conditions, as well as in characterizing the developmental evolution of the ideas of Sufism. These factors increase the importance of using the research work as a source in the process of teaching "medieval Azerbaijani literature" in high and secondary schools. Dissertation work can also be used in seminars and courses organized related to the problems of medieval period of Azerbaijani literature. Independent researchers can also derive benefits from the analysis directions and scientific-theoretical innovations of the research. Furthermore, the dissertation can be used as a valuable resource for investigating the scientific contributions of A. Gölpınarlı.

Approbation and application of research. The dissertation was prepared at the department of literature of Turkic Nations of Institute of Literature named after Nizami Ganjavi of ANAS. The main provisions, novelties, and results of the research were reflected in various scientific publications, as well as conferences and scientific seminars in accordance with the requirements set for by the Higher Attestation Commission under the President of the Republic of Azerbaijan.

Name of the organization where the dissertation work is performed. The dissertation was prepared at the department of

literature of Turkic Nations of Institute of Literature named after Nizami Ganjavi of ANAS, and was completed in accordance with the research direction of the department.

Structure of research. The dissertation was written in accordance with the requirements set for by the Higher Attestation Commission under the President of the Republic of Azerbaijan.

The research work consists of introduction (16716), three chapters (Chapter I – 52443, Chapter II – 121015, Chapter III – 80032), conclusion (5212) and list of used literature.

The total volume of the dissertation consists of 275418 conventional signs.

MAIN CONTENT OF THE WORK

The dissertation mainly focuses on the study of three key elements: the themes, stages, and directions of Abdalbaki Gölpınarlı's scientific and literary heritage, the problems associated with the study of the Divan literature, and the historical aspects of madhabs (way of act), tariqas (path, sect), and Sufism in the artistic ideology of the Turkic people.

The **“Introduction”** part of the dissertation discusses the relevance of the topic, goals and objectives of the research, object, subject, methods and sources, scientific novelty, theoretical and practical significance, the main provisions of the defense, approbation and structure of the work. Furthermore, the dissertation examines the formation of the field of literary studies in Turkey during the late 19th and early 20th centuries, as well as the main factors that contributed to the interest in studying Azerbaijani literature, love and fanaticism for the literature of the people to which Abdalbaki Gölpınarlı belongs, and broader interest in significant literary events within the realm of general literary studies and so on.

The first chapter of the dissertation entitled **“Themes, Stages and Directions of the Scientific and Literary Heritage of Abdalbaki Gölpınarlı”** consists of three paragraphs. The first

paragraph entitled **“Abdülbaki Gölpınarlı’s life and the role of the literary and cultural environment in the formation of his literary views”** presents information about his family, upbringing, educational background, and pre-academic life experiences¹¹. It is noted that A.Gölpınarlı, who lived and worked in Turkey and is the author of many fundamental scientific studies, literary works and translations, is originally from Azerbaijan. His family moved from the village of Golbulag (included in administrative province of Sheki), situated in close to the city of Ganja, to the city of Bursa in Turkey. The reason he chose the surname “Gölpınarlı” is because his great-grandfather Abbas Agha was from Golbulag and was known as Gölpınarlızadehs. Due to the Chelebi rebellion in Anatolia in the 16th century, his family was exiled to the Balkan peninsula and settled in the Turkmen-populated city of Ruschuk. His grandfather, Mustafa Izzet, was a director of the orphanage, and his father, Ahmet Agah Efendi, was an official who works as an assistant of the provincial governor. Ahmet Agah, who moved in Istanbul during the Ottoman-Russian War of 1877-1878, married Dagestani immigrant Aliya Shohret.

In addition to his involvement in the religious charity society, he had worked at the “Tarjumani-haqiqat” newspaper, which was under the publication of Ahmet Midhat whose trust he gained while still in Ruschuk, until the end of his life. He is the first journalist to be awarded this title during the Ottoman period. Agah Efendi, like his father who wrote poetry using the pseudonym “Qiyami”, has a talent for poetry and learned the Chagatai and Persian languages. Upon moving to Istanbul, he became inclined to the Bektashi order. A.Gölpınarlı, a son of this family, was born on January 12, 1900 in Istanbul. Although he was given the name of his grandfather when he was born, he was later given the name Abdülbaki because the children of the family died. As a child of a cultured family, he went to the Bahariyya Mevlevihane at the tender age of 7-8, and there he

¹¹ Akün Ö.F. Abdülbaki Gölpınarlı // Ö.F. Akün. Türkiye Diyanet Vakfı İslam Ansiklopedisi, XIV cilt, – Ankara: İSAM, – 1996. – s. 146-149; Alparşlan A.Abdülbaki Gölpınarlı / A. Alparşlan. – Ankara, – 1996. – s. 4-5, – s. 9.

grew up with Sufism and religious education. He learned Sufism from renowned figures such as Sheikh Husein Fakhreddin Dada and Haji Sheikh Ali from Khoy at young ages, “*during his university years, he learned literature and Sufism from the prominent scientist and public figure Mehmed Fuad Koprulu, text interpretation from Omar Farid Kam, religion education from Ahmet Naim, and philosophy with Ahmet Izzet*”¹².

The second paragraph of the first chapter entitled **“Establishment and Development of His Literary, Scientific, Theoretical Views”** highlights the contributions of Abdülbaki Gölpınarlı to the field of literary studies through his unique research works, demonstrating his many-branched and creative manner. It discusses the scholarly examination of his studies pertaining to the literature of Turkic people and the history of Islam, and the scientific significance attributed to his books and articles¹³. It is stated that the establishment and formation of the scientific, literary and theoretical views of the prominent scientist coincided with a challenging and tumultuous period characterized by contradictions and stark contrasts. However, it should be noted that A.Gölpınarlı was a student of esteemed scholars who were renowned for their rigorous research in science in Turkey during the early 20th century and they possessed extensive and encyclopedic knowledge, along with a high level of status. These scholars assisted him in resolving issues related to his research in literary studies, enhancing his capacity to summarize the acquired knowledge and enabling him to objectively analyze the literary process and draw accurate conclusions. After defending his doctoral dissertation on “Yunus Emre. His Life” in 1936, A.Gölpınarlı started his academic career and engaged in pedagogical activities at the language and history-geography faculties of Ankara University. He taught the Persian language and interpretation of texts here. Starting from 1940, he

¹² Alparslan A. Abdülbaki Gölpınarlı / A. Alparslan. – Ankara: Milli kütüphane basımevi, – 1996. – s. 9.

¹³ Akün Ö.F. Abdülbaki Gölpınarlı // Ö.F. Akün. Türkiye Diyanet Vakfı, İslam Ansiklopedisi, XIV cilt, – Ankara: İSAM, – 1996. – s. 146-149.

continued his activity at Istanbul University, and until 1949 he gave lectures on the history and literature of Sufism.

This paragraph further provides information about his significant studies on the lives, works, and thoughts of skillful masters, including Mewlana Jalaluddin, Shams Tabrizi, Sultan Valad, Yunus Emre, Haji Bektash Veli, Faridaddin Attar, Muhammad Fuzuli, Imadaddin Nasimi, Shah Ismail Khatai, and Pir Sultan Abdal. It is emphasized that translation activities, like research disciplines, are multifaceted. It is noted that he possessed the advantages of a true translator due to his superior knowledge of Arabic and Persian, as well as his in-depth familiarity with the works he translated. He adeptly engaged with the linguistic and stylistic elements included in texts translated by him, ensuring that the scientific and theoretical integrity remained unimpaired. The dissertation work also provides details on about 40 works translated interpreted, and transcribed by A.Gölpınarlı. The translation the literary works of significant poets like as Khayyam, Hafız, and Attar into the Turkish language is the result of his authorship.

The third paragraph of this chapter, entitled “Issues of Divan Literature in the Works of Abdalbaki Gölpınarlı”, provides information that during the very beginning of his career, Abdalbaki Gölpınarlı expressed strong criticism towards divan literature and its representatives, and consequently, his book titled “Divan Literature Declaration” was slated. It is mentioned that Gölpınarlı realized that his criticisms of divan literature were hypocritical, he was one of the first critics of this work, he first wrote “Fuzuli’s Divan” and then “Nadim’s Divan”, and he himself became a divan poet.

In his 1954 work entitled “Divan poetry in the 15th and 16th centuries”, information is given information about poets of that period such as Suleyman Chelebi, Kamal Umme, Yazichioglu, Ashrafoghlu, Sheiki, Ahmed Pasha, Nizami, Nejati, Mesihî, Yahya bey, Khagani and Shahini, and examples of their poems ¹⁴.

¹⁴ Gölpınarlı A. Çağdaş türk edebiyatı / A.Gölpınarlı. – İstanbul: Bilgi Yayınevi, cilt 4. – 1994. – s. 241-243.

In his work titled “Divan Poem of the 17th Century” written in 1954, the works by Faizi, Ganizadeh Nadiri, Atai, Sheikhulislam Yahya, Riyazi, Sharif Sabri, Bahai, Vajdi, Ismati, Nashati, Sabit and others are analyzed and examples of their poems are provided.

In his work “Divan Poem of the 18th Century” written in 1955, the creative work of Nasib, Osmanzadeh Taib, Nazim, Sami, Nahifi, Atif, Chelebizadeh Asim, Sururi and others are analyzed and examples of their poems are given ¹⁵.

In his 1955 work titled “Divan Poem of the 19th Century”, works by Mutajim Asim, Enderunlu Vasif, Izzat Molla, Akif Pasha, Sheikh Nazif, Ruhi, Avni, Kazim Pasha, Arif Hikmet, Sadullah Pasha, Osman Shams, Ashraf Pasha and others are analyzed¹⁶.

In his 1955 work “Divan Poem of the 20th Century”, Husein Fakhreddin Dada, Ismet, Shakir, Burhan, Baki, Yahya Kamal and others’ works are involved in the research¹⁷.

This paragraph examines the idea-artistic aspects of the divan authored by A.Gölpınarlı. Furthermore, along with his academic skills, it has been demonstrated that he had an outstanding talent to poetry. His collection of poems, known as the Divan, consists of around 350 poems and is currently kept in the Abdulkaki Gölpınarlı library in the Maulana Museum. It is noted that 272 of the poems are in the Turkish language and 75 in the Persian language.

106 out of poems written by poet who is master in identifying the date (In Turkish, Arabic, and Persian literature, numbers consist of letters is used to indicate the history of an event – material-history) is in this content. Although the work contains examples of qasida, qita, and rubai, ghazals predominate. The topics that are prominently described in Divan can be categorized as follows: namely the poet’s affection for the Ahl al-Bayt, the Shia sect to

¹⁵ Gölpınarlı A. Divan Şiiri 18. Yüzyıl / A. Gölpınarlı. – İstanbul: Varlık Yayınları, – 1955. – s. 5- 6.

¹⁶ Gölpınarlı A. 19.Yüzyılda Divan Şiiri / A.Gölpınarlı. – İstanbul: Varlık Yayınları, – 1955. – s. 8.

¹⁷ Gölpınarlı A. Divan şiiiri 20. Yüzyıl / A.Gölpınarlı. – İstanbul:Varlık Yayınları, – 1955. – s. 3-6.

which he maintained a lifelong affiliation, devotion to the Maulana and the Mevlevi order and Malamatiyya. The main scientific results derived from this chapter of the study are presented in the subsequent articles¹⁸.

The second chapter of the dissertation entitled **“Issues of classical literature research”** consists of three paragraphs. The first paragraph entitled “The main directions of the study of Yunus Emre divan” provides an overview of his several literary works dedicated to the life and creative work of Yunus Emre, a one of the founders of the Turkish poetic thought, philosopher, thinker, Sufi poet who had a significant impact not only on folk and takka poetry, but also on divan poetry.

The researcher identifies the poet’s enduring qualities as being rooted in his fundamental knowledge, skilled abilities of observation, and the tolerant mindset developed through Sufism. In the dissertation, the manifestation of concepts such as the harmony of important issues such as language, thought, emotion and creativity, the philosophy of being a fair and virtuous person, loving the created for the sake of the Creator in Yunus Emre’s artistic heritage are evaluated from the perspective of Abdülbaki Gölpınarlı’s creativity.

According to A. Gölpınarlı, Yunus Emre’s advantage, that differentiated him from others, was the folk components in his works and the fact that he mostly used syllabic verse. *“Therefore, Yunus Emre’s life, who played an important role in the establishment and formation of Turkish folk literature, whose poems contributed to the development of the Turkic nation’s intellect for centuries, has been narrated by the people”*¹⁹. However, most of the

¹⁸ Musayev N. Əbdülbaqi Gölpınarlının həyatı və ədəbi, elmi-nəzəri görüşlərinin təşəkkülü // Müqayisəli ədəbiyyatşünaslıq, – Bakı: – 2022, № 1, – s. 64-70.; Tanımadığımız böyük ədəbiyyatşünas. // Azərbaycan dili və ədəbiyyat tədrisi, – Bakı: – 2013, № 3, – s. 58-60; Əbdülbaqi Gölpınarlının yaradıcılığında divan ədəbiyyatı məsələləri. // Müqayisəli ədəbiyyatşünaslıq, – Bakı: – 2022, № 2, – s. 72-80.

¹⁹ Gölpınarlı A. Yunus Emre / A. Gölpınarlı. – İstanbul: Milenyum yayınları, – 2011. – s. 10.

divan poets after him preferred the Aruz verse, in a way, they imitated Iranian poems, and for this reason, they were influenced by the Persian language. According to A.Gölpınarlı, Yunus Emre “*is a complete person who had reading and writing skills and knowledge appropriate to his time, accepted Sufism because external knowledge did not satisfy him, reached from figurative love to real love, from fear of death to eternity, from science to Irfan, from Sharia to truth*”²⁰. However, the family life he lived, his love for his people, his respect and reverence for his language, literature, religious values, his preaching of truth and justice, etc. are the characteristics that endeared Y.Emre as the people’s poet. The researcher tries to justify the poems taken from Y. Emre by presenting them with the pronunciation and meaning of the modern Turkish language. Thus, a language is the first factor that prevents the literature of Tanzimat, Sarvati-fun (a literary and artistic journal published in the Ottoman state and Turkey between 1891 and 1944), and Fajri-ati (the dawn of the future) from being alive. It is hard to translate their non-Turkish words and phrases into Turkish with the same harmony, so they can only be expressed through prose and translation. But Y.Emre’s creativity is not like that. The Yunus hymns, sung in takyehs, are still spoken in a living language.

It is emphasized in the second paragraph of this chapter entitled “**Problems of Studying Azerbaijani Literature in the native language**” that Azerbaijan’s classical literature has long interacted with literary and cultural milieu of Turkey. It is noted A. Gölpınarlı’s researches one again confirms that the works by the powerful representatives of Azerbaijani literature in the native language such as Imadedin Nasimi and Shah Ismail Khatai have a high quality in terms of ideas and mastership. The researcher is of the opinion that “*Nasimi, above all, has such a strong faith that he would sacrifice his life for his faith. In this regard, many of his poems have a didactic nature. However, he is also such a lyric poet and a poet of love that while reading his poems, one does not think*

²⁰ Gölpınarlı A. Yunus Emre / A. Gölpınarlı. – İstanbul:Milenyum yayınları, – 2011. – s. 16.

about the essence of his faith, the ideas that he inspires, but is captivated by the sincere excitement of the poet, enters into his mood of love"²¹. Indeed, the principles of humanism formed in literature and socio-political thought reached the peak, especially in the creative work of I.Nasimi, and significantly impacted on the spread of the ideas of secularism and democracy not only in the literature of Azerbaijan, but also in the literature of the Near and Middle Eastern nations.

A.Gölpınarlı's research on the creativity of İmadaddin Nasimi, a prominent representative of Azerbaijani literature, can be substantiated by several factors. First of all, it should be mentioned that Nasimi's contributions are invaluable in the growth of our poetry and literary language. He is a powerful wordsmith who wrote mustazaad, murabbe and tarjibands for the first time in his mother language. Coinciding with the tense period of our history full of contradictions, Nasimi's creativity developed in connection with literary and artistic thinking, his philosophical and social works significantly influenced the direction of the history of public opinion in Azerbaijan. He created a tradition in poetry and philosophical thought, his works rich in worldly feelings had a serious impact on his open-minded contemporaries even while the poet was still alive. *"Since his time, Nasimi's works has been loved, read, imitated, and imitative poems and takhmis have been written on his poems."*Majalisul-ushshak" dedicated a chapter to him, tazkira writers remembered him with respect, and there were those who followed his path in non-religious poetry as in Sufi poetry"²². Nasimi is also a powerful artist who established a new stage in the history of Azerbaijani literature and continued the tradition of ancient and medieval literary monuments in Turkic languages.

²¹ Gölpınarlı A. Nesimi, Usuli, Ruhi / A. Gölpınarlı. – İstanbul: Kapı Yayınları, – 2014. – s. 15.

²² Gölpınarlı A. Nesimi, Usuli, Ruhi / A. Gölpınarlı. – İstanbul: Kapı Yayınları, – 2014. – s. 16.

Regarding his investigation of Shah Ismayil Khatai's works, it can be stated that Khatai emerged as the preeminent figure in Azerbaijani literature subsequent to the esteemed Muhammad Fuzuli throughout the 16th century. After Nasimi, he is one of our poets who wrote the most poems in his native language and have made significant contributions to the advancement of this language. *"Time to time the poets such as Hasanoglu, Gazi Burhaneddin, Nasimi, Habibi, Khatai also helped the formation of the Azerbaijani language as a literary written language"*²³. In his imitative poems to Nasimi, religious-mystical views are as important as common environment. A.Gölpınarlı concludes on the basis of serious scientific analysis that *"Khatai is the most powerful poet not only of his century, but of the didactic field of the entire Bektashi-Gizilbash literature"*²⁴. The mentioned poet had a keen interest in the concurrent evolution of the Ottoman-Safavid cultural milieu, notwithstanding the presence of inter-state political competition, wrote imitative poems to poets such as Sinan Sheikh, a poet of the 15th-century Turkish Divan poem, Ahmet Pasha, a well-known Divan poet of the Turkish renaissance period, Jazari Gasim Pasha, a state official, who wrote poems under the pseudonym Safi. Especially in love ghazals, Khatai was also influenced by Alishir Navai, a prominent representative of Chagatai literature, which is a branch of common-Turkic literature. He is also a divan poet who follows the requirements of classical poetry. Even in the ancient manuscripts of Divan, very few mistakes are seen in meter and rhyme.

Except Kafzade Faizi, Ottoman poet who wrote tazkiras, no one else remembered Khatai. Information provided by Faizi consists of two poems taken from his ghazal and a material history written on the occasion of the poet's death. Gölpınarlı,

²³ Gölpınarlı A. Füzuli Divanı / A. Gölpınarlı. – İstanbul: İnkılap kitapevi, – 2016. – s. XVII.

²⁴ Gölpınarlı A., Boratov P.N. Pir Sultan Abdal / A.Gölpınarlı, P.N. Boratov. – İstanbul: Kapı Yayınları, – 2017. – s. 25.

apparently, did not agree with the indifferent attitude of the Ottoman and later Turkish researchers to Khatai's literary personality, and for this purpose he analyzed his creativity and expressed valuable opinions about the artistic power of his poetry. The aforementioned reasons pertaining to Khatai's literary personality can be seen as factors that influenced A. Gölpınarlı's decision to choose the poet's creativity as an object of study.

The third paragraph of this chapter, entitled “**Fuzuli's Divan: compilation and aspects of a novel approach**” focuses on the investigation conducted by A. Gölpınarlı on the basis samples taken from the philosophical, historical, spiritual, and religious works written by Muhammad Fuzuli. It is concluded that the poet's literary uniqueness prompted the researcher to conduct research on Fuzuli. He is the most powerful poet of the literature of the Turkic peoples of the 16th century.

Indeed, “Kopruluzade Fuad Bey Efendi is the only poet after Fuzuli Navai and Nasimi who is known and loved by all Turks and who is read with pleasure, as our master said.” *As our master Kopruluzade Fuad Bey Efendi mentions, Fuzuli is the only poet who is recognized and loved by all Turks and who is read with pleasure after Navai and Nasimi*”²⁵. He is a unique poet having a fundamental view of poetry and is able to convey his thoughts on the subject at a high level. His poems have a simple and profound style of expression that deeply affects a reader. *According to Anatolian, Rumeli, and Istanbul poets and scholars who have already embraced the Istanbul dialect as a common literary dialect, Fuzuli “in fact, in terms of dialect is unique. Indeed, he owes an important part of his fame to the Azeri dialect*”²⁶. His ghazals are dominated by simplicity and pleasing the taste of public, and his odes are dominated by thought and eloquence. In short, the Azerbaijani language has a

²⁵ Gölpınarlı A. Füzuli / A. Gölpınarlı. – İstanbul: Kapı Yayınları, – 2014. – s. 34.

²⁶ Gölpınarlı A. Füzuli Divanı / A. Gölpınarlı. – İstanbul: İnkilap kitapevi, – 2016. – s. XXXVI.

stronger position in his creativity. Because this work is rich in original ideas about a prominent representative of literary and philosophical thought, it is considered by the scientific and literary environment of Turkey as a new stage in Fuzuli studies.

M. Fuzuli, the eminent poet of the 16th century Turkic literature, has gained widespread recognition and admiration across diverse cultures for his poems. This can be elucidated by referring to the conclusions drawn from A. Gölpınarlı's research as follows:

- M. Fuzuli's poems have a simple and sincere style of expression that impresses the reader;

- The poet's language resembles a magical kamancha that can express human emotions to the smallest detail. He believes in the power of words. He expresses his ability to say a wise word with his odes, and his admiration, feeling and excitement with his ghazals;

- The poet-philosopher's wise words gave his poems new expressiveness and content. The poet was able to deftly "hide" his poem's philosophical content of his poem behind lyricism;

- Melodism is one of the distinctive features of M. Fuzuli's poetry. Puns, repetitions of words and sounds in accordance with the taste of the people add musical spirit to his poems. The poet often chooses sounds appropriate to the topic he addresses;

- The poems by the poet are one of the important stages in the process of adapting the Turkish language to the Aruz meter. In his poems, features such as imale and zihaf (short syllables, long syllables in aruz) are almost non-existent;

- M. Fuzuli owes constant love by people to humanity's common feelings and thoughts such as love, suffering, and worldly pleasure, the thought of death, which no one can escape from, the global and modern topics he addressed.

- None of the divan poets felt love as deeply as he did and conveyed it to the reader. In M. Fuzuli, love is not just an emotion, it is the reason for existence.

The main scientific results obtained in this chapter of the research are reflected in the following articles and conference materials²⁷.

The third chapter of the research entitled **“Madhabs, tariqas and their investigation in the artistic thought of the Turkic people”** consists of three paragraphs. The first paragraph, **“Sufism and Mevlevi order in the context of new research”** states that Gölpınarlı objectively tried to analyze the works developed at the time of the formation of lyrical-philosophical poems, Hurufism and Sufism way of thinking and expressed worthwhile opinions about the possibilities of their artistic expression. He expertly described the literary-aesthetic perception of reality and the creative comprehension of global issues using the creativity of his predecessors in the field of science.

He strictly analyzes all issues related to historical sources, ancient sources, and literary events in the sources. Problem setting, which is one of the important forms of scientific cognition, and applying the theory in practice, which creates the basis for the

²⁷ Musayev, N. Əbdülbaqi Gölpınarlının yaradıcılığında Yunus Əmrə divanının tədqiqi məsələləri // «Таблимда филологияни ривожлантиришнинг глобал масалалари» мавзусидаги халқаро илмий - амалий Анжуман материаллари, Мақолалар туплами: «İnnovatsiya - Ziyu», – Ташкент: – 2022, – 7 май, – s. 233-242; A look at the themes, stages and directions of shah Ismail Khatai's literary heritage through the prism of Abdulbaqi Golpinarli. // Актуальні питання гуманітарних наук. Вип 48, том 2, – 2022. – стр. 104-109; Abdülbaqi Gölpınarlı'nın Eserlerinde İmadeddin Nesimi Siirinin Bilimsel ve Sanatsal Yansıması // International Conference on Economics & Social Sciences, Kyrena, TRNC, Cyprus Science University, – Kıpr, – 2022, – 7-8 may, – s. 179-185; Əbdülbaqi Gölpınarlının İmadeddin Nəsimi və onun ədəbi şəxsiyyəti haqqında fikirləri // Ey Nəsimi, cahanı tutdu sözün... İmadeddin Nəsiminin 650 illiyinə həsr olunmuş II Beynəlxalq Elmi Konfransın materialları, – Bakı: – 2019. – s. 314-320; Xətai yaradıcılığının Türkiyə ədəbi-elmi fikrində inikası // Filologiya məsələləri, – Bakı: – 2022, № 7, – s. 301-314; İmadeddin Nəsiminin bədii irsinin öyrənilməsi tarixindən // Azərbaycan dili və ədəbiyyat tədrisi, - Bakı: - 2019, № 4, – s. 56 - 64; Məhəmməd Füzulinin ədəbi irsinin ümumtürk ədəbiyyatı kontekstindəki yeri // Filologiya və Sənətsünaslıq, – Bakı: – 2022, №1, – s. 80-87.

correct analysis of events that can lead to the reality are typical for A.Gölpınarlı's creativity.

According to the scholar, although Maulana was the sacred man in Mevlevi order, one of the most important sects since the 13th century, its establishment as a sect is connected with the name of Sultan Valad. During the Ottoman period, many important figures of this sect were accepted by the people and even by the shahs worked in organs of the government. As a result, Mevlevi order gained a great reputation and, was widely recognized throughout Anatolia in the 14th century. So, A. Gölpınarlı writes: *“The way of humanity he persuades is not starnge to man. To love each other, to agree with each other, to perceive existence as God's expression, and to stop making distinctions between religion and sect... and finally, to reach maturity, pure love, music and sky”*²⁸. Thus, substantial works had been done for the spread of Mevlevi order, and Sultan Valad, who continued to build dargahs after Maulana, raised them to the highest level with foundations²⁹.

In the 15th and 16th centuries, more journeys were made to propagatate Mevlevi order. We learn from A. Gölpınarlı that numbers have a significant part in Mevlevi order. In truth, all advanced cultures have a interest in numbers, a belief in their wisdom, and a desire to fit their way of life to into them. Scientists and philosophers have tried to explain the solution of many problems with numbers. This study compares the wisdom of numbers in sects.

In the second paragraph of this chapter entitled **“A view of Bektashi order and Alevism from the prism of Abdalbaki Gölpınarlı”** it is mentioned that Bektashi order has a special importance in the history of Sufism. This order, attributed to Haji Bektash Vali, has always caused some discussions for various reasons. A. Gölpınarlı is one of the most prominent researchers

²⁸ Gölpınarlı A. Mevlana / A. Gölpınarlı. – İstanbul: Kapı yayımları, – 2014. – s. 228-229.

²⁹ Gölpınarlı A. Mevlana / A. Gölpınarlı. – İstanbul: Kapı yayımları, – 2014. – s. 227.

who conducts research on Mevlevi and Bektashi orders in the literary and scientific environment of Turkey. Since he himself lived according to the rules, and instructions of these sects, he was lucky enough to say the most valuable thoughts on this topic. The researcher is of the opinion that “*the Bektashis consider their way the most correct and fundamental way, they claim that we are the head of the twelve sects*”³⁰.

The research by A. Gölpınarlı on Bektashi order can be connected, first of all, with his Sufi views, the fact that this sect is very close to Shiism, and his immense love for the personalities that Shiites call the Fourteen Innocents.

A. Gölpınarlı writes that the foundation of Alevi-Bektashi literature was laid by Yunus Emre, and gives detailed information about the periods and characteristics of this literature starting from the 13th century. According to A. Gölpınarlı, Alevi-Bektashi literature explains its poetry, thoughts and beliefs: “*Shah Ismail Safavi is the Alevi-Bektashi literature’s greatest didactic poet... The most lyrical poet is Pir Sultan Abdal. The vitality, love of life, and human interaction in their ideas are of such exceptional quality that even the most accomplished poets would find it hard to achieve it*”³¹. He is of the opinion that Bektashi order is one of the sects that believe in the existence of God, the sanctity of the Holy Quran, the last prophet of Prophet Muhammad, the first guardian of Hz. Ali, the fact that there is a guardian of every era, and the sanctity of Haji Bektash Veli. The members of this sect are Alevis because of their endless love for Hz. Ali. Haji Bektash Veli, who studied at the Khorasan school, made this faith with the thought of four doors and forty points. The basis of this faith is the Holy Quran, the thoughts of the Prophet Muhammad, Ahl al-Bayt, Haji Bektash Veli and Balim Sultan, and the following beliefs are also important factors: 1.

³⁰ Gölpınarlı A. Alevi-Bektaşî nefesleri / A. Gölpınarlı. – İstanbul: İnkılap kitabevi, – 2010. – s. 22.

³¹ Gölpınarlı A. Alevi-Bektaşî nefesleri / A. Gölpınarlı. – İstanbul: İnkılap kitabevi, – 2010. – s.7.

Tawheed (believing in oneness of God); 2. Justice (believing that God is just); 3. Prophecy (believing in prophets); 4. Imamate (believing in the twelve imams); 5. Ma'ad (to believe in the Day of Resurrection).

A. Gölpınarlı does not accept Aleviism as a sect and bases his opinion: *“issues that one whose father is not Alevi, is not considered Alevi, and the Alevis, who have a strong character, have an immense faith to the love of the Ahl al-Bayt with the indoctrinations of their grandfathers, whose scientific outlook is not so deep, gives reason to think in this way”*³². Aleviism is a belief that is close to Shiism and Baktashi order, but has different political, social, scientific views and customs, accepts all the commandments of the Holy Quran, continues with twelve imams, and is dominated by the thoughts of Imam Jafar Sadiq. This belief considers the main goal of bringing people out of raw dreams and call them to perfection. Therefore, those who confess in front of the murshid, pir and leader and pass through the stages of four gates and forty stages are called Alevis. *“Alevis and Bektashis would claim that their sects are a branch of Shia that recognizes twelve imams. But they don't even know about the method of this sect”*³³.

In the third paragraph of this chapter entitled **“Different approach in the study of sects of Islam and Shiism”**, the investigation of issues such as sects of Islam, their formation, inter-sectarian relations, thoughts and reasons for disagreements, and the study of this topic at the scientific level is appreciated. Because whether in Turkey or Azerbaijan, we get information about sects mainly from religious figures, which is interpreted according to the interests of different parties, and in many cases it does not reflect the truth. From this point of view, scientific

³² Gölpınarlı, A. 100 soruda Türkiyede mezhepler ve tarikatlar / A. Gölpınarlı. – İstanbul: Gerçek yayın evi, – 1969. – s. 246-249.

³³ Gölpınarlı, A. Alevi-Bektaşî nefesleri / A. Gölpınarlı. – İstanbul: İnkılap kitabevi, – 2010. – s. 22.

research on that topic is very important in terms of promoting religion as it is.

A. Gölpınarlı also defends the views of conservative scholars who do not accept the division into sects of religion in the basic rules. The researcher's work "Sects of Islam and Shiism throughout history" is of great importance in terms of promotion of Islamic culture, manner and religious rituals. This work is a valuable research work that allows for understanding of an important topic such as sects and Shiism, which are ambiguously accepted among Muslims. A. Gölpınarlı's conclusion about this is as follows: "*They accept that Allah Ta'ala is all-knowing, the only, unique creator, and Hz. Muhammad is the last and superior prophet. Commandments and prohibitions are the same, ghusl, dastamaz, prayer, fasting, hajj and zakat are obligatory. The book is the same - the Holy Quran; The qibla is Baitul Haram, i.e. Kabayi-Muazzama*"³⁴. It can be concluded that the researcher accepts Muslims as one and the same, and does not agree with those who cause a sharp distinction between sects.

In his work, A. Gölpınarlı writes that Shiism strengthened during the reign of the Safavids, that the official sect of the Safavid state was Jafari, that they carried out propaganda to bring the Alevis in Anatolia under their influence, that they tried to point out Ardabil as the city of Mecca, and to equate the visit to Ardabil with the Hajj ceremony. He mentions that the political rivalry between the Safavids and the Ottomans began in that period. In our opinion, we cannot agree with this opinion of the scholar, because there are no facts confirming these claims in the sources related to the history of the Safavid state. The researcher himself does not refer to any historical source while expressing these views.

The researcher's opinion that tariqa and madhab are not the same concepts is also of interest. He explains the difference between the tariqa and the madhab in this way: "The madhab is

³⁴ Gölpınarlı, A. Tarih boyunca İslam mezhepleri ve şiiilik / A. Gölpınarlı.
– İstanbul: Kapı yayımları, – 2021. – s. 11.

the path that ensures unity in faith, i.e. belief, action, worship, behavior, punishments that one will face if he does not follow the commandments of the religion, primarily the Quran and hadiths. Tariqa is the path of pleasure, knowledge, love and attraction that unites people with God. According to the Sufis, those who follow this path see the wisdom and power of God in everything. Because of this path, he destroys his existence and all mortal beings in God, who is true. In a word, we can say that the madhab is the way of knowledge, and the tariqa is the way of Irfan. The basis of the tariqa is Sufism”³⁵.

In this paragraph the importance of A. Gölpınarlı’s works on the history, madhabs, tariqas and inter-sectarian relations is scientifically substantiated.

The main scientific results obtained in this chapter of the research work are reflected in the following articles ³⁶.

In the “Conclusion” the results of the research are summarized as follows:

– While analyzing the reasons that prompted A. Gölpınarlı to conduct scientific research, it was confirmed that the works of the literature of the Turkic peoples, including prominent representatives of medieval Azerbaijani literature, distinguished by their poetic style, are the perfect base for the researcher’s scientific creativity.

– As the researcher continues his scientific research, he has improved, his perspective on literary events has changed, and his ability to express his talent and ability in new content has increased. A. Gölpınarlı, whose scientific position strengthened in this context, masterfully presented the big points in his small works, enriched them with ideas, form-content components and formed new traditions.

³⁵ Gölpınarlı A. 100 soruda Türkiyede mezhepler ve tarikatlar/ A. Gölpınarlı. – İstanbul: Gerçek yayın evi, – 1969. – s. 185-186.

³⁶ Musayev, N. Əbdülbaqi Gölpınarlının elmi, ədəbi irsi Mövləvililiyin araşdırılmasında yeni mərhələ kimi // Filologiya məsələləri, – Bakı: – 2022, №3, – s. 324-335.

– The scientific creativity of the researcher-scientist is notable for its complete and comprehensive reflection of literary problems. His works help to identify the artistic-philosophical understanding of reality, to analyze the literary events that happened in different periods of history. The method of scientific investigation of events and processes, original opinions are characteristic for his creativity.

– In the 15th-16th centuries, when native language poetry flourished, A. Gölpınarlı was lucky enough to correctly assess the development trend of the work of Azerbaijani poets, who reached the peak of artistic mastership, in the context of complex historical and cultural events in Turkey.

– He correctly defined the progressive methods of the leading artistic-aesthetic concepts of the literary thought of the Turkic people, the theme, original style and shades of form in accordance with the spirit of the people. These analyzes of A. Gölpınarlı are somewhat different in terms of form and content from the other research works conducted in Azerbaijan.

– The researcher wrote his works in a didactic style, while analyzing literary events, he preferred a clear, correct, precise and scientific explanation, as well as a one. His comprehensive description of events and facts is due to his rich knowledge of the topics he have addressed.

– He investigated the tariqas and madhabs of the Turkic peoples in the light of literary works, and It was revealed that his opinions in his comparative research on divan literature were ambiguous.

– Important issues such as language, thought, logic, and objective analysis form a harmony in A. Gölpınarlı's scientific heritage.

– Mevlevi order was conveyed the scientific community for the first time in a systematic way in Turkey by the researches of A. Gölpınarlı.

– Gölpınarlı had a strong belief in the Shiism and adherence to its fundamental principles. The large number of

verses related to this topic in his poems can be considered as proof of his attachment to Shiism.

– One of the areas where he was successful is the correct identification of many dates in the materials-history he wrote about various events, including the birth and death of many personalities.

– He attempted to analyze works created at the time of the development of lyrical-philosophical poems, as well as Hurufism and Sufism thinking styles, more objectively. He skillfully applied the creativity of his predecessors in the field of science to describe the literary-aesthetic understanding of reality and the artistic reflection of universal issues.

– He seriously analyzed all the topics he investigated. The creative work of A. Gölpınarlı is distinguished by the accurate definition of the problem, which is one of the key elements of understanding science, and the practical application of the theory to explain events that reflect reality.

– Researching the literature of the Turkic peoples on the level of historical parallels opens up new opportunities for understanding the essence of literary events. These scientific-philosophical points, penetrating the content of his researches, significantly contribute to the formation of literary imagination and the aesthetic-philosophical understanding of artistic thinking.

– In the work of A. Gölpınarlı, the poetic heritage of the Turkic peoples is dominated by an intellectual approach to the objective historical reality, a deep philosophical view.

– He investigates all works with the same responsibility, regardless of their authors' nationalities, and the points of those sources that have not been investigated in Turkey are analyzed based on his original ideas and thoughts.

– A. Gölpınarlı's research works reflecting the historical-literary reality at the level of modern thinking amplify the spiritual ties with the past of the Turkic people, strengthen conclusions and summarization, and form new logic models.

In general, according to the scientific conclusions obtained in the research work that these factors that serve the integrity of

historical memory help to look at the events of the medieval literary environment from a scientific perspective, which constitute the main idea-artistic merits of the researcher's creativity. Researching the literature of the Turkic peoples on the level of historical parallels opens up new opportunities for understanding the substance of literary events that reveal the author's scientific outlook with deep meanings. These scientific-philosophical ideas, penetrating his researches, significantly contribute to the formation of literary imagination and the aesthetic-philosophical understanding of artistic thinking.

The main content of the study is reflected in the following articles and conference proceedings of the applicant:

1. Musayev, N. Əbdülbaqi Gölpınarlı'nın yaradıcılığında Yunus Əmrə divanının tədqiqi məsələləri // «Таблимда филологияни ривожлантиришнинг глобал масалалари» мавзусидаги халқаро илмий - амалий Анжуман материаллари, Мақолалар туплами: «İnnovatsiya – Zıyo», – Ташкент: - 2022, - 7 май, s. 233-242.
2. Musayev, N. A look at the themes, stages and directions of shah Ismail Khatai's literary heritage through the prism of Abdulbagi Golpınarli. // Актуальні питання гуманітарних наук. Вип 48, том 2, - 2022. - стр. 104-109.
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10. Musayev, N. Məhəmməd Füzulinin ədəbi irsinin ümumtürk ədəbiyyatı kontekstindəki yeri // Filologiya və Sənətsünaslıq, – Bakı: – 2022, №1,- s.80-87.
11. Musayev, N. Tanımadığımız böyük ədəbiyyatşünas. // Azərbaycan dili və ədəbiyyat tədrisi, - Bakı:- 2013, № 3, - s. 58 - 60.



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