

**REPUBLIC OF AZERBAIJAN**

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**ABSTRACT**

of the dissertation for the degree of Doctor of Philosophy

**PROBLEMS OF THE FORMATION OF AZERBAIJANI  
LITERATURE HISTORIOLOGY IN THE 20-30S  
OF THE 20TH CENTURY**

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## INTRODUCTION

### **Relevance of the topic and its degree of development.**

Azerbaijani literary historiography is much younger than artistic thought. If we do not take into account the separate tezkires written in different periods of history, the process of writing professional literary historiography or essays, reviews, and theoretical materials related to the history of literature coincides with the end of the 19th century and the beginning of the 20th century. However, this process itself has passed through various stages, and in a very short time a certain distance has been overcome in terms of literary historiography. Until the 20th century, there were no initiatives to create a history of literature, only some issues of the history of literature were touched upon episodically. F. Kocharli's book "Literature of Azerbaijani Tatars" (1903) published in Russian was one of the first initiatives. Until then, his various articles on literature were published in the Russian and Azerbaijani press. Along with F. Kocharli, Abdulla Sur, Ahmadbey Agaoglu, Seyid Huseyn also published articles on literary criticism. However, since such activities were not systematic, a new type of literary history remained unwritten. The writing and publication of new literary histories took place in the 1920s. The two-volume "Literature of Azerbaijan" by Ismayil Hikmat from Turkey, and the six-volume (3-volume in some sources) literary history by Amin Abid called "History of the Literature of Azerbaijani Turks" were written in these years. However, A. Abid's book was not published on time, even though only some parts were printed.

The 20-30 years after the establishment of the Democratic Republic of Azerbaijan are also remembered with the study of the history of Azerbaijani literature and literary historiography. Young critics and literary scholars such as A. Abid, A. Nazim, I. Hikmat, M. K. Alakbarli, H. Zeynalli worked on the formation of a new literary historiography and wrote important articles and works about individual classics.

The relevance of the topic is identified by the fact that a scientific-theoretical view of the initial research stage of the

constantly developing Azerbaijani literature is reflected. At a time when the first examples of literary history were written, literary historiography is also theoretically analyzed. These processes were not only extensively researched by modern literary studies, but also a new concept was developed in the direction of writing a new literary history.

The process of investigating the problem began in the 50s of the 20th century, and many articles related to literary historiography were written. In the studies conducted on the works of F. Kocharli, the problem of literary history came to the fore. B. Nabiye's monograph "Firudin bey Kocharli" is one of the first fundamental works. However, critics and literary scholars such as A. Abid, A. Musakhanli, B. Chobanzadeh, H. Zeynalli, M.K. Alakbarli, A. Nazim, S. Mumtaz, who worked in the field of literary studies in the 20s and 30s, were subjected to repression, so their works were not studied for a long time. Since the 1980s, the works of these critics and literary scholars have been studied from various perspectives. After the works of researchers such as S. Mumtaz, H. Zeynalli, A. Nazim were collected and published in the form of books, their creativity entered the scientific circulation. K. Talibzadeh, Sh. Salmanov, A. Shamil, N. Kahramanli, N. Shamsizadeh, Sh. Alishanli, B. Ahmadov, T. Alishanoglu, F. Agayev, G. Babayeva and others have conducted research in the direction of literary historiography. The works of literary critics such as A. Abid, I. Hikmata and M. Guliyev, who actively participated in the process of literary historiography were studied in the monographs such as "A Follower of Independence" by B. Ahmadov, "Ismail Hikmat and Azerbaijani Literature" by F. Agayev, "Mustafa Guliyev (His fate and Heritage)" by G. Babayeva. N. Shamsizade's "Azerbaijan Literary Studies" monograph also examines the problems of literary historiography of the time. As a whole, the problems of literary historiography and the creativity of personalities at the beginning of the 20th century have not been comprehensively investigated.

**The goals and objectives of the research.** The aim of the dissertation work is to scientifically and theoretically investigate the process of creation and research of the first literary histories, as well

as the problems of literary historiography. The main purpose of the research is to study the stages and problems of the research conducted in the direction of literary historiography, to evaluate and systematize the services rendered by literary scholars who wrote and created in this direction. To achieve the goal, the following tasks are expected to be performed:

- To clarify the various approaches of literary historians to the issue of how to name the history of Azerbaijani literature;
- To determine the role of the source and artistic imagination in the investigation of historical works;
- To study the position of literary historians on the periodization of Azerbaijani literature;
- To analyze the approaches related to the beginning of Azerbaijani literature;
- To examine F. Kocharli's systematic view of literary history;
- To investigate the problems of literary historiography in the works of A. Sur;
- To study Amin Abid's concept of literary history;
- To consider the problem of analysis of literary historiography issues in the works of B. Chobanzade, M.K. Alakbarli, A. Nazim;
- To examine Ismail Hikmat's creativity and his studies on the history of literature;
- To comment on the issue of the formation of the concept of a new type of literary historiography and etc.

**Research methods.** Historical, analytical analysis and comparative research methods were preferred in the dissertation according to the topic and problem. Since the problem itself has both a practical and a theoretical character, the intersection of these principles has been adopted. In the research work, the scientific-theoretical studies of that period were analyzed in the context of modern scientific-theoretical principles and certain conclusions were reached. In accordance with the nature of the problem of literary history, systematicity has taken the main place in the research.

**Main clauses defended.** A twenty-year period of the

formation of Azerbaijani literary historiography is studied in the dissertation. This period is systematically investigated in the context of literary historiography against the background of the creativity of individual literary scholars. However, some issues are highlighted in the research, which can be stated as follows:

- The initial stage of the process of formation of Azerbaijani literary history;
- The role and position of literary critics in the formation of the literary historiography process;
- The role of F. Kocharli's articles and works during the early formation of literary historiography;
- The issue of the beginning of Azerbaijani literature;
- Problems of forming a new view on the problem of how to name Azerbaijani literature;
- New ideas and considerations in writing European-style literary historiography;
- The formation of literary historiography with the arrival of new scientific forces to literary studies in the 1920s;
- Writing the first literary histories on the path of new literary historiography;
- The importance of I. Hikmat and A. Abid's literary histories in the formation of new literary historiography;
- The steps taken in the 1930s on the path of new literary historiography;
- The role of literary critics in the formation of literary historiography such as B. Chobanzade, H. Zeynalli, M.K. Alakbarli and others;
- A new view of the periodization problems of Azerbaijani literature;
- Methodological problems in writing new literary historiography and etc.

**Scientific novelty of the dissertation.** The process of formation of literary historiography is investigated for the first time in the research work. This period was the richest and conceptual period in terms of literary historiography. The scientific novelty of

the research is determined by the fact that the formation concepts revealed in the direction of literary historiography in that period are generalized and a certain conclusion is reached. In the research work, the creativity of literary scholars who have a role in the formation of literary historiography is analyzed from a new point of view.

**Theoretical and practical significance of research.**

Dissertation work has both theoretical and practical significance. Since literary studies itself has theoretical and practical features, the problem reflects the intersection of these two directions. The 1920s and 1930s are the most important years in the formation of literary historiography in Azerbaijani literary studies. Approach to the literary environment and process, study of the poet's life and creativity, period, environment, etc. problems are theoretical in nature. Issues such as determining the place and position of any poet or writer in the history of literature play an important role in the formation of literary history.

**Approbation and application of the research.** The main provisions of the research were reflected in the reports made in prestigious scientific journals and anthologies, foreign scientific publications, international level conferences and symposia recommended by the Higher Attestation Commission under the President of the Republic of Azerbaijan.

**Name of the organization where the dissertation work is carried out.** The dissertation was completed at the Department of Azerbaijani and World Literature of Ganja State University.

**The structure of the research work.**

Dissertation consists of introduction, 3 chapters of two paragraphs each, conclusion and list of used literature. Introduction – 12,990, Chapter I – 83390, Chapter II – 43240, Chapter III – 70029, Conclusion – 7,722 conditional marks.

The total volume of the dissertation, excluding the list of used literature, consists of 257,511 conventional signs.

## THE MAIN CONTENT OF THE RESEARCH

In the **"Introduction"** part of the dissertation, the relevance of the topic is justified, its scientific innovation, practical and theoretical experimental significance, object and subject, goals and objectives are determined, information is given about the degree of development of the problem, methodological bases, structure and approval.

Chapter I of the study, consisting of two paragraphs, is called **"Origins and sources of the formation of historiography of Azerbaijani literature"**. The process of formation of literary history is investigated in the first paragraph entitled **"On the roads of formation of historiography of Azerbaijani literature"**. It is noted that a large number of examples of Azerbaijani artistic thought that have come down to us were included in different tezkires in different periods. However, over time, these tezkires lost their function, and new forms had to emerge instead. However, not all native-language poets were covered in these tezkires, and extensive information was not given about them. About this matter, H. Arasli wrote: *"...they were not able to go much further than the medieval tezkire authors, although they made more or less additions to the ancient tezkire writers, they could not cover the main writers"*<sup>1</sup>

From the beginning of the 19th century, the expansion of printing, the publication of various press organizations, and the provision of extensive information about the writers of the time led to the emergence of literary figures known in limited circles to a wider audience. The processes going on in the world made it necessary to approach the literary and artistic products with new methods of analysis in the East. The emergence and formation of the first new literary historiography took place in this period, and new analyzes in literary historiography appeared. This was due to the fact that the history of literature is one of the important concepts of literature, which is a branch of social sciences, and the intersection of literature and history. Turkish scientist Turan Karataş wrote: *"In general, literary history is a branch of science that analyzes the personalities and their works that*

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<sup>1</sup> Arasli, H. XII-XVIII əsr Azərbaycan ədəbiyyatı tarixi. –Bakı: Azər nəşr, -1956. -s. 6.



*a nation has cultivated in history, within the historical process and within a system".<sup>2</sup>*

At the beginning of the 20th century, in addition to the works of F. Kocharli, the articles of literary critics such as A. Sur, S. Huseyn (Kazimoglu), H. I. Gasimov, Akbar Akbarov also played a fundamental role in the emergence of a new type of literary historiography. A. Sur's creativity occupies an important place among them. As a man of literature, A. Sur dealt with both classical literature and contemporary literature issues. A. Sur's very few articles known to the science of literary history show that he is a literary critic with a clear literary historiography. The literary environment of Turkey plays a significant role in his thoughts on literary historiography. A. Sur, who went to study in Istanbul in 1906, wrote "A Glimpse of Turkish Literature" (1908) there. It is clear from this work, a small part of which remains in the Republican Manuscripts fund, that the literary critic paid more attention to the essence than formalism in the literary work. According to Academician K. Talibzadeh's opinion, "*... these (some parts and drafts left from his works - A.M.) confirm that the author wrote a wide and deep history of literature... Some fragments of this work, which consists of 1000 pages and three volumes, confirm that, as a literary history, it is scientifically and theoretically superior to the literary histories written in that period*"<sup>3</sup>

At the beginning of the 20th century, the literary process in general necessitated the creation of a new literary historiography. In the abundance of the press, the question of the classical heritage, the attitude to problems such as what the new literature should be, also served to define the contours of the new literary historiography. In their articles of various styles, Hashim bey Vazirov, Seyid Huseyn, Salman Mumtaz, Alimardan bey Topchubashov, Samad Agamalioglu, Nasib bey Yusifbeyli, Ahmed bey Aghayev, Ali bey Huseynzade and others also touched upon the issues of literary historiography in relation to the issues of classical and modern literature. In these articles, in addition to promoting the classical heritage, the literature of the new era was also

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<sup>2</sup> Turan, K. Ansiklopedik Edebiyyat Terimleri Sözlüğü. -Ankara: -Akçağ Yayınları, -2004. -s. 135.

<sup>3</sup>Talibzadə, K. Azərbaycan ədəbi tənqidinin tarixi. –Bakı: -Maarif, -1984. –s. 99.

analyzed. In his literary criticism articles, S. Huseyn also addressed issues of classical literature, albeit a little. His assessment of the works of M. Fuzuli, M.P. Vagif, M.V. Vidadi, G. Zakir and others was also the assessment of their position in the history of literature. Salman Mumtaz also paid special attention to collecting works, collected literary texts related to the history of Azerbaijani literature and tried to systematize them. S. Mumtaz, like F. Kocharli, did not consider his work finished only by collecting, but also expressed his thoughts and opinions about these works and informed the literary process.

From all this, it can be concluded that this stage was the initial search period of literary historiography and literary studies. A unified concept of literary historiography had not yet been formed. However, both in the works written about literary historiography and in the articles written about the modern literary process, the necessity of creating a new literature was emphasized. The later stage of development of these scientific searches clearly showed that tezkires, or works of literary studies written in this style, do not play an effective role in analyzing more recent literature. Therefore, it was the task of literature criticism of the 1920s and 1930s to conduct research on new ways of literary historiography.

In the second paragraph of Chapter I, entitled "**The beginning of literary history and the issue of how to name it**", the issues of its beginning and how to name it in writing the history of literature in the 20s and 30s of the 20th century are studied. It is clear that one of the main issues in the study of the history of national literature is how it is called and where it takes its source. F. Kocharli called the series of articles he published in the magazine "Novoe obozreniye" (New Review) in 1895 "Tatarskiye comedy" (Tatar Comedy). He published his Russian book in 1903 under the title "Literature of Azerbaijani Tatars". However, it is known that F. Kocharli also used the words Turk and Azerbaijani Turks in his articles. It is interesting that during the Soviet period, the researcher's works were published under the name "Azerbaijani literature". Rugiyya Ganbar, who prepared two volumes of his works for publication, opposes the publication of these studies of F. Kocharli under the name of Tatar literature. Objecting to the publication of the book "Literature of Azerbaijan Tatars" under this

name, she writes: *"In research works, the book is often called "Literature of Azerbaijani Tatars". However, it would be more correct to call it "Literature of Azerbaijani Turks" as used by Kocharli himself or "Azerbaijani literature" as it was called even at that time, in the Tatar newspaper "Tarjuman" (17 October 1903, No. 46), as well as in the scientist's recently published "Selected Works".*<sup>4</sup> The interesting aspect is that this book was called "History of the Literature of Azerbaijani Turks" in the reviews written at that time when it was published in Russian. For example, the article of prominent educator Rashid Bey Afandiyev published in "Shargi-Rus" newspaper was "Literature of Azerbaijani Turks", but when it was published in Russian "Kaspi" newspaper, it was called "Literature Azerbayjanski Tatar". This shows that the word Turk was translated into Russian as Tatar, or in the Russian translation, the censor wanted to change the name of the people to Tatar. Although it is difficult to confirm this now, certain possibilities can be put forward.

Most of the studies on the history of literature were conducted in the 1920s. Literary scholars such as M.F. Koprulu, Y. Vazirov, S. Mumtaz, A. Abid, I. Hikmat, A. Musakhanli, A. Nazim and others have different opinions and views on the name of literary history. Among these views "Azeri literature", "Azeri Turkish literature", "Azerbaijani literature", "Literature of Azerbaijani Turks" and other names occupy an important place. M.F. Kopruluzade conducted research on Azerbaijani literature at the beginning of the 1920. His article name "How can the history of Azerbaijani literature be written?" was published in "Education and culture" magazine (1925, No. 2, p. 4). The book "Studies on Azeri literature" (Baku, "Azernashr", 1926) is the second book published in Azerbaijan after the work of F. Kocharli.

M.F. Koprulu did not only write about the literature of Azerbaijan, but also conducted research on the literature of the Turkic peoples. When he said Turk literature, he meant all-Turkic literature. In the work "Azeri literature", he mentions that *"Until now, the least researched branch of Turkic literature is Azeri literature"*<sup>5</sup>. He

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<sup>4</sup> Ruqiyə, Q. Firudin bəy Köçərli və onun "Azərbaycan ədəbiyyatı" əsəri// Firudin bəy Köçərli Azərbaycan ədəbiyyatı. –Bakı: - Elm, -1978. -s.9.

<sup>5</sup> Köprülü, M.F. Türk edebiyatı notları, Külliyyat, 7, -İstanbul: -Alfa-Tarih, -2015. -s. 389.

mentions Azerbaijani language as Azeri dialect, and Azerbaijani Turks as Azeri Turks, and examines the literature in this context. When examining the literature of the 14th century Azerbaijan, he wrote: *"It is quite natural that many poets grew up in different parts of the area inhabited by the Azeri Turks in this century, but we still do not have information about most of them."*<sup>6</sup>. By using the word Azeri Turks, the researcher is referring to Azerbaijani Turks. It is known that M.F. Koprulu has a separate work on the word Azeri. In this work, the prominent thinker examines the etymological roots of the word.

The naming of our literature as "Azeri literature" is most evident in the works of M.F. Koprulu. However, these names were sometimes used in the works of researchers from Azerbaijan. A. Abid also used this phrase in his multi-volume "History of the Literature of Azerbaijani Turks" written in Turkey. It is interesting that for the first time after F. Kocharli, A. Abid called his work "History of the Literature of Azerbaijani Turks". However, he also used the words "Azerbaijani literature", "Azeri literature", "Turkic literature".

A. Abid called another work he defended as a graduation thesis in Turkey "Azeri-Turkic" literature. All this shows that in A. Abid's thinking, "History of the Literature of Azerbaijani Turks" was considered more acceptable as the name of literary history. He also named his multi-volume, which is supposed to have 6 volumes, "History of the Literature of Azerbaijani Turks". However, in his articles and studies, he used the words of "Azerbaijani literature", "Azeri literature", "Azeri-Turkish literature", etc. as synonyms.

After F. Kocharli's history of literature, the second work published in the Soviet era is I. Hikmat's two-volume "History of Azerbaijan Literature". Towards the end of the 1920s, the word Turk was used less and began to be described under the name of Azerbaijani literature. If we take into account that the researcher's four-volume book "History of Turk Literature" was published in 1925, then in his opinion it was excluded to give Azerbaijani literature under this name. It is known that between 1923 and 1927, I. Hikmat taught Azerbaijani

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<sup>6</sup> Köprülü M.F. Türk ədəbiyyatı notları, Külliyyat, 7, -İstanbul: -Alfa-Tarih, -2015. -s.389.

literature in different parts of Azerbaijan. He submitted the work "History of Azerbaijani Literature" to receive his professorship. Although I. Hikmat calls his work "History of Azerbaijani literature", he uses both Azerbaijani and Turk words, as well as mentions Azerbaijani literature as Turk literature. For example, when writing about I. Nasimi's works, he mentions: *"Even if his claim to be a Qurayshi and Hashimi and especially being a Seyid are considered to be very strong evidences, we should not hesitate to say that Seyid Nasimi, who left an immortal impact on the entire Turk literature with his powerful and exuberant divan written in the Azerbaijani dialect in the 7th century, is a Turk."*<sup>7</sup>.

S. Mumtaz, A. Nazim, I. Hikmat, A. Musakhanli, H. Zeynalli and others preferred this name in the articles and studies they wrote. Starting from 1925, S. Mumtaz published his writings under the name "Azerbaijani literature". The names "Azerbaijani poet" and "Azerbaijani literature" were often found in the literary examples he collected and historically important articles he wrote. At a time when the name of Azerbaijani literature was not fully formed, B. Chobanzade called his literary history "the new era of Azeri literature". M.K. Alakbarli also used the term "Azerbaijani literature".

One of the main issues discussed in Azerbaijani literary historiography at the beginning of the 20th century is the issue of the beginning of literature. In the writing of the history of Azerbaijani literature, this issue inevitably took place in the first place. Researchers such as F. Kocharli, Y. Vazirov, A. Abid, I. Hikmat, M. F. Koprulu, M. Guliyev, A. Musaxanli, C. Afandizade, M. K. Alakbarli have expressed their attitudes to the question of where the people's literary thought began in their articles and studies. F. Kocharli regarded the literary thinking of the people as a national treasure. But the writing of a perfect history of literature first went through the collection of materials, as without enough material, it was impossible to write its history. Therefore he wrote: *"Ah, didn't we Azerbaijani Turks have Seretelis and Chavchavadzes? Didn't our national poets come to earth? Ah, did*

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7 İsmail, Hikmet Ertaylan, Azerbaycan edebiyatı tarihi. I-II, Ankara: -Akçağ Yayınları, -2013. -s. 201.

*we miss the privilege of having such honorable people?"*<sup>8</sup>. As a result of the first materials he collected, he often published articles in the Russian and Azerbaijani press. *The publication of the book "Literature of Azerbaijani Turks" is one of the first serious results of this*<sup>9</sup>.

In I. Hikmat's "History of Azerbaijani Literature" published in the 1920s, there is no separate paragraph about the beginning of Azerbaijani literature. However, it is understood from the researcher's compilation of literary history that the history of national literature begins with mother tongue literature. M.F. Koprulu considered it more appropriate to start Azerbaijani literature with Hasanoglu.

The provisions obtained in this chapter are reflected in the author's articles published in scientific journals.<sup>10</sup>

Chapter II entitled "**Problems of the formation of a new type of literary history in the 1920s**" is divided into two paragraphs. In paragraph I of this chapter entitled "**Ismayil Hikmat and his work "Azerbaijani literature"**" the creativity of I. Hikmat, who did great work in the direction of literary history after F. Kocharli, is studied. I. Hikmat's work "Azerbaijani literature history" allows us to say something about it as a history of literature written in that time. If we take into account that the history of literature is a branch of social sciences and intersects with history in many aspects, it is possible to understand the chronology of the historical development of the nation artistically. In this respect, I. Hikmat meets the requirements of the period of literary history to a certain extent.

I. Hikmet approached the history of Azerbaijani literature from a new context. The "Beginning" part of his work talks about the ancient existence of Azerbaijan, the collision of "overflowing" human floods,

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<sup>8</sup> Köçərli, F. Seçilmiş əsərləri. –Bakı: -Azərbaycan EA nəşriyyatı, -1963. -s. 175.

<sup>9</sup> Кочарлинский, Ф. Литература азербайджанских татар. Тифлис, 1903, с. 54.

<sup>10</sup> Müşkiyeva, A. XX əsr ədəbi tənqid tarixinə dair araşdırmalar/Gənc alimlərin III beynəlxalq elmi konfransı. Gəncə Dövlət Universitetinin 80 illik yubileyi. II hissə. -GDU, -Gəncə: -2018, 17-18 oktyabr. -s. 89-91; Müşkiyeva, A. XX əsrdə ədəbi proses // -Bakı: Filologiya məsələləri,-2018. № 1,-s. 299-303; Müşkiyeva, A. XX əsrin əvvəllərində Azərbaycan ədəbiyyatı tarixinin araşdırılması problemləri II. Azərbaycanşünaslığın aktual problemləri. Ümummilli Lider Heydər Əliyevin anadan olmasının 95-ci ildönümünə həsr olunmuş IX Beynəlxalq Elmi konfransın materialları,--Bakı: -3-4 may, -2018. -s. 379-381.

"the literary values of the Turks in Orkhun, Turfan (Turkhan is shown in the book - A.M.) and Yenisei monuments. The author overpasses the intervening centuries and speaks about the Seljuk Empire (1037). Here a small historical overview is given, briefly mentioning the Seljuk rulers and their wars with each other. I. Hikmet's need to write this historical overview came from the desire to follow the historical and literary thought of the people. He pointed out that the Turks developed in connection with the customs, manners, traditions and cultures of the Iranians, with whom the Turks had social, economic and political relations before Islam. After giving an overview analysis of any period, the researcher gives portrait essays of that period. But even in these essays, he looks at the characteristics of the period and stage of literature. The first volume of the work is divided into three parts. Part I of the first volume after the reviews called "From Islam to the Thirteenth Century AD" and "Azerbaijan before the emergence of Islam", covers oral folk literature with chapters on orientals, stories, games, dances, satanism.

One of the factors that make I. Hikmat's literary history important is its research nature. In the history of literature, imagery was avoided as much as possible, and facts were addressed in the expression of each idea. In this respect, his literary history differs significantly from literary histories written before him. It accompanies the historical, economic, social, cultural and literary fields of Azerbaijan with irrefutable facts before the emergence of Islam. Sometimes he refers to several sources to justify an idea. In this respect, I. Hikmat's literary history can be evaluated not only from the point of view of literary history, but also as a monographic study.

The first part of the work mentions the characteristics of the genre and divides them into different places. I. Hikmat's segmentation of stories is as follows: 1. Historical stories. 2. Love stories. 3. Heroic stories. 4. Stories from abroad. Noting that many of these tales are common among different Turkic peoples, the researcher says that they are more widespread in Azerbaijan. He provides one part from each of "Shah Ismail" and "Dada Gorgud" sagas as examples. This means that for the first time the epic "Dada Gorgud" is included in the history book of Azerbaijani literature.

The second part of the work "History of Azerbaijani Literature" covers three different topics, such as the Mongol invasion, Timur's invasion and Sufism. With reference to M.F. Koprulu, the researcher gave an overview of the wars of Timur and the essence of Sufism, as well as Hurufism. In the section of the work called "Religious current. Sufism (mysticism)", period starting from the rulers of Garagoyunlu and Aggoyunlu, to Jagatai literature and the period of Safavid rule is covered. Here a brief overview of the general characteristics of Shi'ism and Azeri literature is provided. After that, the life and creativity of literary personalities are presented, where we get acquainted with the creativity of Hasanoglu, Gazi Burhanaddin and Nasimi.

I.Hikmat defends the opinion that the poet has two divans in Persian and Turkish, referring to Devletshah Samarkandi. The literary critic who provided the famous ghazal in its entirety in the history of literature, starting with the line "'Took (by I. Hikmat, "separated" - A.M.) my heart a beautiful heartwarming woman with a face like a moon"' also notes that the ghazal is "a kind of" tribute to Persian verses. Here, this conclusion of the literary critic confirms some of the ideas brought by Ahmet Dai. All in all, literary critic I. Hikmat's assessment of Hasanoglu's creativity has many rational aspects: *"In any case, we are right to recognize Hasanoglu as one of the poets who lived in the 8th century of the Hijri and who found fame in the old scholastic literature. We see that he is a strong artist, not only in language, but also in the techniques of weight and verse."*<sup>11</sup>.

In the literary history of I. Hikmat, a separate essay was given about Gazi Burhanaddin. This is important because despite the fact that the literary critic included the poet in Azerbaijani literature, our national literary historiography has been indifferent to his work for a long time. If we do not consider this work of I. Hikmat, in the literary histories published until the 1980s, G. Burhanaddin and his work were not included in the Azerbaijani literature and were not investigated as a fact of national literature.

Imadaddin Nasimi is another prominent poet whom I. Hikmat has extensively researched in his "History of Azerbaijan Literature". By

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<sup>11</sup> İsmail, H. Azerbaycan edebiyatı tarihi. I-II, Ankara: -Akçağ Yayınları, -2013. -s. 186.



referring to the tezkires by Latifi, Faig Rashad Bey, Muhammad Khalid, Khinalizade Hasan Chalabi and Bayani, the literary critic reveals some vital facts about the poet's life that were not known until his time, and comes to the following correct conclusion: "*It is not possible to make a definitive and scientific judgment about Nasimi's homeland and Nasimi's life until a strong document that gathers these various narratives into one point and surpasses all of them in terms of historical value is obtained.*"<sup>12</sup>. The idea that Nasimi wrote his poems in the "Azeri dialect" once again confirms the poet's national identity.

I. Hikmat for the first time informed about the life and creativity of dozens of poets, about each of whom gave an essay in the book "Azerbaijani literature history", such as Habibi, Kishvari, Khatai, Hamidi, Khalili, Hashimi, Sururi, Basiri, Matami, Yusif bey, Pırgulu bey, Shamsi, Shahgulu bey, Susani bey, Saleh, Girani, Piri, Figari, Bidari, Sehabi, Penahi, Shahi, Hafız, Niyazi, etc.

It can be concluded that I. Hikmat's "History of Azerbaijani Literature" is a step ahead of the two-volume "Historical Materials of Azerbaijani Literature" by F. Kocharli, which was written before it. Although this work did not fully meet the parameters of European literary history, it partially met it. First of all, a certain system appears in I. Hikmat's work. An overview of each period is given, and after this overview, a look at the life and work of literary figures follows. This history of literature had an impact on high school literature histories written in the 1930s.

In the second paragraph entitled "**A. Abid and his work** "**History of the Literature of Azerbaijani Turks**", the work of A. Abid, who conducted the most researches in the direction of literary historiography in the 1920s, is examined. It is shown that A. Abid's calling his work "History of the Literature of Azerbaijani Turks" was a new position. It was the literature of Turks living in Azerbaijan. Apparently, with this, the researcher wanted to show that literature belongs to the people, not to any geography: "*Analysis of the literary and intellectual lives of Caucasian, Iranian, Khorasan and Iraqi Turks*

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<sup>12</sup> İsmail, H. Azerbaycan edebiyatı tarihi. I-II, Ankara: -Akçağ Yayınları, -2013. -s. 201.

*who speak the dialect we call Azeri Turkish today*"<sup>13</sup>.

The structure of A. Abid's "History of the Literature of Azerbaijani Turks" is as follows: 1. Index (First word), 2. Introduction: A general study of Azerbaijani-Azeri-Oghuz idioms. 3. About researches related to our literature in Russian, European, Turkish and Azerbaijani press analysis bibliography). 2. Madkhel (1. A brief overview of the origins of Azerbaijani and Caucasian Turks: a) Places where the old Oghuz Turks lived, b) Economic life, c) Totemism, d) Dominant religions), 2. Literary life in the old Oghuz, e) Oral literature, a) Written literature, f) Weighted prose and syllable weight, g) First syllable weights, g) Folk poets, etc. A large part of the later parts of the work is devoted to "Oguznames", the analysis of the "Kitabi Dada Gorgud" saga and the adaptation of some of its stories to the new alphabet. This volume also includes "Conclusion" and "Additional texts".

Although A. Abid's "Literary History" was written before I. Hikmat, I. Hikmat's "Literary History" was published earlier. However, if we take into account that I. Hikmat published only one part of the work and devoted only a few sentences to its analysis, then it can be said that the fundamental research of this ancient monument falls on A. Abid. A. Abid not only wrote about the epic in his work "History of the Literature of Azerbaijani Turks", but also made reports and published articles in various places after arriving in Baku. This research was conducted systematically. A. Abid refers to the publication of Rifat, a teacher from Kilis, as the first study. The author states that the language of the book is Eastern Oghuz dialect, and for this reason, he draws attention to the fact that Rifat has misread many words in the Turkish edition. The advantage of the researcher is that it was possible to compare the Turkish edition with V.V. Bartold's edition. According to the author, since V. V. Bartold saw the Dresden edition with his own eyes and studied it, the title "Kitabi Dadam Gorgud ala-lisan taifeyi oguzan" in his edition should be considered more acceptable. Kilisli Rifat dropped the pronoun "m" in the word "Dadam" and gave the word

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<sup>13</sup> Abid, Ə. Azərbaycan türklərinin ədəbiyyatı tarixi (Tərtibçi, çapa hazırlayan və ön söz müəllifləri B.Əhmədov və Ə.Şamil). Bakı: -Elm və təhsil, -2016. -s. 22.

"taifa" as "taefe" according to the Ottoman dialect.

It can be concluded that the idea of a new literary historiography was formed in this work of A. Abid and that this work is completely compatible with the new literary historiography. Thus, in several places of the work, the researcher draws attention to the idea that until now our national literary history has not been subjected to a methodical analysis taking into account the evolutionary lines. According to him, Turkic literature should be studied as a series and divided into different periods. Although A. Abid did not have a separate study on the periodization of the history of national literature, from some of his opinions it seems that he is a supporter of periodization: *"At the same time, we believe that it is an easier way to study Turkic literature by dividing it into different periods and dialects without leaving the general line of evolution."*<sup>14</sup>.

At the end of Amin Abid's "History of the Literature of Azerbaijani Turks", a dictionary is also given. The last volume of the researcher, which remains in the archives of Istanbul University, is written more in the style of literary history than this volume. However, since both works did not enter the scientific circulation in time, they could not have much impact on the process of literary historiography. It is true that these texts are not included in the scientific circulation as a literary history, but since their individual articles and researches were published in the press of the time, they influenced the process of literary historiography in one way or another. For this reason, we do not fully see the researcher's concept of literary historiography in the book "History of the Literature of Azerbaijani Turks". This concept of his is more conceptual in his articles on literary history.

The researches in Azerbaijan related to literary historiography form a stage in the 1920s and 1930s. At this stage, new research works are written both from the standpoint of historical problems of literature and methodological approaches. While characterizing this period, B. Ahmadov called the 20-30s of the 20th century the formative period of Azerbaijani literary studies and said that *"fundamental investigation of*

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<sup>14</sup> Abid Ə. Azərbaycan türklərinin ədəbiyyatı tarixi (Tərtibçi, çapa hazırlayan və ön söz müəllifləri B.Əhmədov və Ə.Şamil). –Bakı: -Elm və təhsil, -2016. -s. 25.

*literary historiography, development of our literary-scientific thought with new theories and concepts in the European style, systematic and continuous conduct of research is precisely this period.*"<sup>15</sup>. However, it should also be said that if in the 20s the problems of literary historiography went in the theoretical direction, the process slowed down towards the middle of the 30s. In other words, from the discussions of literary history to practical work, several workbooks on literature are being written. In the 20s, the Azerbaijani literature that was being talked about was practically realized in various forms. At such a time, M.K. Alakbarli's book "Azerbaijani literature" is published. This is one of the first steps taken in the direction of Azerbaijani literary historiography in the 1930s. It is true that it would not be correct to compare this work with the literary histories of F. Kocharli, A. Abid, I. Hikmat. First of all, M.K. Alakbarli's work "Azerbaijani literature" was not written according to the intended literary histories. In other words, the literary history of Azerbaijan has not been systematically investigated here, and the function of typical literary historiography has not been implemented. This work of M.K. Alakbarli called "Azerbaijani literature" can be characterized as a delayed continuation of the debates in the direction of literary historiography in the 20s. Nevertheless, in this work, M.K. Alakbarli has a unique approach to many issues related to Azerbaijani literature and its history and today.

The provisions obtained in this chapter are reflected in the author's articles published in scientific journals.<sup>16</sup>

### Chapter III entitled "New methodological and ideological

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<sup>15</sup> Əhmədov, B. Bir istiqlal yolçusu (Əmin Abid: həyatı, mühiti, yaradıcılığı). - Bakı: -Elm, -2003. -s. 118.

<sup>16</sup>Müşkiyeva, A. Əmin Abid və onun "Azərbaycan türklərinin ədəbiyyatı tarixi" əsəri//Bakı: Filologiya məsələləri, -2021. № 4,-s.212-220; Müşkiyeva, A. Amin Abid as the first researcher of "Kitabi-Dada Korkud". II- Дрогобиць: Актуальні питання гуманітарних наук: міжвузівський збірник наукових праць молодих вчених Дрогобицького державного педагогічного університету імені Івана Франка, - 2022. Вип 50, - с.196-200 Index Coregicus International; Müşkiyeva, A. İsmail Hikmet'in Edebiyat Hakkındaki Görüşleri /I Uluslararası Bilim ve Yazı Dili Olarak Türkçe Sempozyumu, - İstanbul: -18-20 Mayıs, -2022,-S. 131-136.

**tendencies in the approach to the history of literature in the 1930s"** is divided into two paragraphs entitled **"The question of periodization of the history of Azerbaijani literature"** and **"Methodological problems in the approach to the history of literature"**. In the paragraph **"Issues of periodization of Azerbaijani literature"**, one of the most important issues in writing the history of literature and the problem of periodization, which is still relevant today, is investigated. It should be said that the formation of literary history as a science in world literature was a certain historical process. Also, this process has become more relevant at the moment of self-awareness of the nation and has gone towards formation. In the process of formation of French, German, and English literary historiography, periodization of literature was given great importance, this methodology was used to create or understand the character of the literature of each period. However, it is difficult to say how this periodization should be followed, since literary histories had not yet been written in Azerbaijani literature. It is possible to perceive the contours of this periodization in some articles written about Azerbaijani literature. Academician Isa Habibbeyli in his monograph "Azerbaijani literature: periodization concept and stages of development" looks for the first signs of this in our literary studies in the works of M.F. Akhundzade: *"In terms of periodization of literary history, it can be observed in the theoretical legacy of Mirza Fatali Akhundzade that the great thinker, while referring to the classical Eastern and Azerbaijani poets, mentioned their names in chronological order and followed the principle of historicity"*<sup>17</sup>.

In the 20s, serious scientific importance was attached to the division of literary history into periods. There were certain reasons for this, the conversations about writing the history of literature made it necessary to raise this issue. In fact, this problem became even more relevant after the publication of F. Kocharli's "Historical materials of Azerbaijani literature". Because if a certain principle was expected in the writing of the literature of Russian and other nations, this principle was not followed in the two volumes of F. Kocharli. His existing

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<sup>17</sup> Həbibbəyli, İ. Azərbaycan ədəbiyyatı: dövrləşdirmə konsepsiyası və inkişaf mərhələləri. –Bakı: -Elm, -2019. -s. 22.

literary history materials were based on the geographical principle, which did not keep pace with modern scientific theoretical thinking. B. Chobanzade wrote, considering that this issue occupies an important place in world literary studies in general: *"In recent scientific works (the researcher was referring to the works of German and Russian literary scholars - A.M.) they consider the work of dividing the history of literature into periods as a very serious issue. Because the division into periods was not only a chronological and calendar issue, but also a matter of principle from many points"*<sup>18</sup>. Commenting on this important problem, critic Ali Nazim wrote: *today, especially in Europe, the history of literature has reached the level of a science. Every nation studies its literary history with a very important and scientific perspective, starting from a certain origin, while this is not the case in our country.*"<sup>19</sup>.

A. Nazim touches on the issue of literary historiography and its circulation in the study "Azerbaydjanskaya literatura". He starts Azerbaijani literature from the 15th century and calls it the "golden age" and considers Fuzuli the genius of this period (Nazim, 1929; 101). He mentions pantheistic worldviews as the main characteristics of this period that he regarded as the first period. The most important event in the circulation of the period of criticism is that its circulation extends to the period itself. This cycle is classified as:

I. The end of the 14th century and the beginning of the 16th century. He calls this period the "flowering period" of classical Azerbaijani literature and names its main representatives I. Nasimi, Habibi, M. Fuzuli and Sh. I. Khataini.

II. XVIII century. This period is called the period of feudal literature, and the main representatives are M.V. Vidadi and M.P. Vagif.

III. XIX century. This period is called the period of Russian invasion and bourgeois intelligentsia. A. Bakikhanov, G. Zakir, M.F. Akhundov, H. Zardabi, N. Vazirov, Sh.A. Shirvani and N. Narimanov are considered the main representatives.

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<sup>18</sup> Çobanzadə, B. Seçilmiş əsərləri. 5 cildə, III c., -Bakı: -Şərq-Qərb, -2007. -s. 251.

<sup>19</sup> Nazim, Ə. Ədəbiyyatımız və ədəbiyyat tariximiz. Yeni yol, -1925, 4 yanvar.

IV. 20th century literature. This period itself is divided into three parts:

a) Democratic populist-enlightenment group. "Molla Nasraddin" literary school: J. Mammadguluzade, M. A. Sabir, A. Hagverdiyev, A. Nazmi, M. S. Ordubadi, A. Gamkusal.

b) "Fuyuzat" literary school: A. Huseynzade, M. Hadi, A. Agayev, H. Javid and others.

c) Interval group: Muznib, A. Sahhat, A. Shaig.

V. Soviet (proletarian) literature

As you can see, A. Nazim's literature starts from the 14th century and continues to this day. This periodization of his is the first periodization that includes the scientific landscape of the time he lived.

M.F. Koprulu's work "Evolution of Azeri literature" also addressed the issue of periodization of our literary history. Although the researcher did not express his theoretical opinions on the periodization issue, it can be evaluated based on the periodization he proposed. In this work, the researcher periodizes Azerbaijani literature as follows:

1. The period of the Ilhanli and Jalair (XII-XVI centuries);
2. The period of Garagoyunlu and Aggoyunlu (XV century);
3. The period of the Safavids (XVI-XVII centuries);
4. The period of the Avshar, Zend and Gajar (XVII-XIX centuries);
5. The period of transformation of Azeri Literature (XIX-XX centuries):

-First period (until 1905);

-Second period (1905-1920);

-Third period (the last period).

In the periodization of M.F. Koprulu, native language literature was taken as the basis and the principle of historicity was preferred. Thus, M.F. Koprulu preferred to name the periods of the Azerbaijani literature with the periods of the rulers.

Periodization of Azerbaijani literature was included in I. Hikmat's two-volume "Azerbaijani literature". This is also natural. When I. Hikmat's work was published, it was already considered one

of the main principles of periodical literary historiography. The literary history of I. Hikmat is collected in three parts:

1. From the beginning of Islam to the thirteenth century AD;
2. From the 13th century to the 15th century AD;
3. From the 15th century to the 17th century AD.

It is somewhat difficult to form an exact opinion about A. Abid's periodization. In the first volume of the work "History of the Literature of the Azerbaijani Turks", the researcher after a brief overview of the lives of the Azerbaijani and Caucasian Turks, provides information about where the old Oghuz Turks lived, their economic life, totemism, dominant religions, oral and written literature, weighted prose and syllable weight, first syllable weights, etc, and then divides our oldest literature into the following periods:

- I. Tribal period
  1. The beginning of literary life in the Caucasus and Azerbaijan
  2. Influence of foreign literature
  3. Old periods of folk literature
  4. Tent literature: the literature produced by the tribal aristocracy:
    - a) "Oghuzname; its subject and essence
    - b) "Oguz Khan" mangaba
    - c) "Hazrat al-risalat min kalamat Oghuznam al-mashhur atalar sozu"
    - d) "Koroglu" mangaba in the 12th century AD.

II. During the transition between the age of tribalism and the age of feudalism

A. Musakhanli's periodization system has some differences. The historical factor was taken as the basis for his periodization. However, it is possible to see that in the explanation of the classifications, along with social structures, literary genres and styles also play an important role.

In the matter of literary history, B. Chobanzade went a little further than his predecessors and set out to create a new literary history. According to him, "the history of Azeri literature cannot be created unless separate studies and monographs on various



issues are created. We have to agree with the evaluation of literary scholar N. Shamsizade who evaluated the literary history of B. Chobanzade: "...literary histories of his time that were known to him did not satisfy Professor Bakir Chobanzade. Such literary histories really existed at that time"<sup>20</sup>.

In the last paragraph of the last chapter entitled "**Methodological trends in the approach to the history of literature**" ideological and methodological trends in our literary studies in the 20s-30s are studied. It is shown that one of the main features of literary criticism and literary studies of the 20s and 30s was the implementation of Marxism methodology. However, since this methodology was perceived in a different way by everyone, a variety of attitudes to any issue emerged. On the other hand, literary critics mostly used to accuse each other in the matter of methodological and ideological tendencies.

As one of the critics who approach literature and literary historiography from a contemporary methodological point of view, H. Zeynalli tried to define the methodology of contemporary literary studies in his various articles. In this regard, his study of the "Methodological introduction" written by A. Bagri to the book "Resources for Literary Studies" is commendable. If we do not take into account some issues arising from the ideology of the time, this research of H. Zeynalli is remembered as a work that provides a theoretical introduction to contemporary literary studies. H. Zeynalli correctly understood and interpreted methodology in theoretical matters, but when he applied it to Azerbaijani literature, he made certain mistakes. Most of these errors stemmed from the prevailing ideology of the time. According to him, he concluded that every writer, every poet "must be closely connected to that class" because they perform a "certain class function". For this reason, the literary critic and researcher should approach each writer as follows: 1. Psycho-ideology of the writer; 2. His/her topics; 3. His/her language and means of expression; 4. Any reference to his/her

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<sup>20</sup> Şəmsizadə, N. Ədəbi mübahisələr. –Bakı: -Yazıçı, -1986. - s.15.

class by the writer; 5. The writer's social status and position in production, or where he/she works, in what environment he/she lives.

H. Zeynalli pays attention to these five factors when evaluating the work of any writer. Most of these factors served to reveal the writer's social status and class outlook. H. Zeynalli's articles and researches about Azerbaijani literature and its individual personalities and events were interesting in terms of their theoretical structure and content, but their methodological approach showed flaws. In fact, the first fundamental articles about H.Javid's creativity belong to him. The critic's opinions related to the works "Sheikh Sanan", "Maral", "Sheyda" were theoretical in nature. His articles played an important role in revealing the character of romantic heroes such as Sheyda ("Sheyda").

A. Nazim dedicated a part of the essay and commentary written by teachers to the period of proletarian dictatorship. It divides the main materials of Muntakhabat into two parts: 1. Military Communism and the literature of the restoration period 2. The literature of the Reconstruction period. The issue was not in how A. Nazim called that period, but also in determining the division of writers according to class relations. Apart from reducing literature to the level of the day, it did not give him anything to connect it entirely with political processes. The division of the literature of military communism and restoration periods into three groups clearly shows this:

1. Bourgeois literature;
2. Trail literature;
3. Proletarian literature.

This division of A.Nazim was entirely based on his decisions regarding the literature policy of the time. Putting any of the poets and writers who did not show the politics of the time in their works into this triangle, he emphasized their ideological positions more than their works: *"In the first years of the revolutionary and restoration period, the intellectuals of the bourgeois-collegiate and landlord remnants thus fought against the new revolutionary*

*structure with a number of methods and ways, and created the ideological weapon of this class. Huseyn Javid, Javad and Sanili created the main literary and ideological expressions of these intellectuals*"<sup>21</sup>. The critic analyzed the creativity of these poets from the ideological aspect. Referring to A. Javad's poems during the Republic period, he accused him of being "the official court poet of Musavat".

The methodological approach was also evident in A. Nazim's attitude to literary studies and literary historiography. He conducts analyzes on the historiography of literature in his major study entitled "Against pan-Turkism and Kemalism in Turkish literary studies (on the meetings of Musakhanli, Amin Abid, Kopruluzade, and Ismayil Hikmat)". In these analyses, the critic criticizes our scholars working on the path of literary historiography in our literary studies. However, his criticism was not methodologically sound. The critic who tries to reveal the inside of this "veiling" in literary studies does not find it surprising that they believe in their methodological solidity (orthodoxy) and he evaluated I. Hikmat as "bourgeois historian", and Musakhanli, Chobanzade and A. Abid from the perspective of "veiled" literary views from the class point of view.

Criticism of contemporary methodology was manifested not only in the work of A. Nazim, but also in the articles of M. Rafili and M. Huseyn. Under the word methodology, the political position of literary scholars was exaggerated, and it was emphasized that their methodology corresponded to the "bourgeois" methodology. M. Rafili's article "Against the bourgeois methodology of Professor Chobanzadeh" had exactly this goal. M. Rafili, who published only two books of poetry and took his first steps in the path of literary studies, needed not only great courage but also a scientific and theoretical level to criticize the professor. But the proletarian critics had the authority to "teach" the professor even without this level. Because they got this authority from the "theory of Marxism-Leninism" which they were supporting.

Ideological approach also appeared in the speech and articles of

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<sup>21</sup> Nazim, Ə. Seçilmiş əsərləri. –Bakı: -Yazıcı, -1979. -s. 308..

the critic and literary critic M.K. Alakbarli. Such errors are more evident in the book "Azerbaijani literature". While the literary critic is correct in his approach in the part of the book related to the ancient period, he cannot maintain this objectivity in the analysis of modern artistic examples. A large part of M.K. Alakbarli's book "Azerbaijani literature" belonging to his era has an ideological essence. The literary and artistic thinking of the modern era cannot be approached from the point of view of literary history and evaluates the literature of the time one-sidedly. *Starting from the 12th century, they mainly write in their mother tongue. The first of them is Hasanoglu, Gazi Burhanaddin* <sup>22</sup>. The literary critic attaches great importance to the native-language stage of the history of national literature, highly appreciated the creativity of Nasimi, Gazi Burhanaddin, Habibi, Khatai, and Fuzuli.

The provisions obtained in this chapter are reflected in the author's articles published in scientific journals. <sup>23</sup>

Conclusions obtained during the research are summarized in the "**Conclusion**" part of the dissertation.

- Although the sources of literary historiography go back to ancient times, the new European type of literary historiography began to form at the beginning of the 20th century;

- At the initial stage of literary historiography, how to name it was one of the main priorities;

- F. Kocharli played an invaluable role in the formation of Azerbaijani literary historiography;

- In the 20s, new criteria for writing the history of literature were defined. In the path of new literary historiography, the 20s are remembered as the richest and most productive period;

- The works of I. Hikmat, A. Abid, B. Chobanzade play an important role in the formation of new literary historiography.

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<sup>22</sup> Ələkbərli, M.K. Azərbaycan ədəbiyyatı. –Bakı: -Azərnsr, -1935. - s.7.

<sup>23</sup> Müşkiyeva, A. Azərbaycan ədəbiyyatının dövrləşdirilməsi məsələləri // –Bakı: Filologiya məsələləri, – 2019. № 7, – s. 192-196; Muşkiyeva, A. Bekir Chobanzade's researches of the history of literature/!-Częstochowa: Scientific journal of Polonia University, Periodyk Naukowy Akademii Polonijnej,-2022. 51nr 2.-c. 284-289.

**The main content of the dissertation is reflected in the author's articles and conference materials mentioned below:**

1. Müşkiyeva, A. XX əsrdə ədəbi proses // – Bakı: Filologiya məsələləri, – 2018. № 1, – s. 299-303
2. Müşkiyeva, A. XX əsrin əvvəllərində Azərbaycan ədəbiyyatı tarixinin araşdırılması problemləri // Azərbaycanşünaslığın aktual problemləri. Ümummilli Lider Heydər Əliyevin anadan olmasının 95-ci il dönümünə həsr olunmuş IX Beynəlxalq Elmi konfransın materialları, – Bakı: – 3-4 may, – 2018, – s. 379-381.
3. Müşkiyeva, A. Cavid yaradıcılığının insanın şəxsiyyət kimi formalaşmasında əhəmiyyəti// Hüseyn Cavid ədəbiyyəti. Respublika elmi konfransının materialları, – Bakı: – 24 oktyabr, – 2018, – s. 28-30.
4. Müşkiyeva, A. Azərbaycan ədəbiyyatının dövrləşdirilməsi məsələləri // –Bakı: Filologiya məsələləri, – 2019. № 7, – s. 192-196.
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