

REPUBLIC OF AZERBAIJAN

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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

PROBLEMS OF THE DEVELOPMENT OF AZERBAIJAN EMIGRATION PROSE (1920S-1930S)

Specialty: 5716.01 – Azerbaijani Literature

Field of science: Philology

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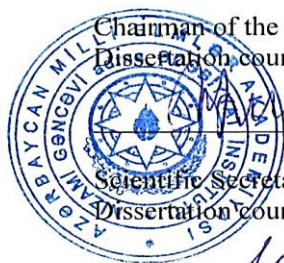
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GENERAL CHARACTERISTICS OF THE WORK

Relevance of the topic and degree of its development: Since the publication, research and promotion of the emigration heritage, which is an important part of 20th century Azerbaijani literature, was banned for a long time during the Soviet period due to ideological and political considerations, the first writings in this direction began to appear in our country only in the late 1980s, early 1990s. In the following years, emigrantology gradually developed, a number of valuable articles, monographs, dissertations were written, and scientific ideas about various genres of Azerbaijani emigration literature, the life and work of its prominent representatives were enriched. However, each of the stages of development of Azerbaijani emigration prose, which is diverse in terms of genre, subject, style and structure, has not been the object of separate systematic research.

The 1920s-30s constitute a special stage in the development of Azerbaijani emigration literature, including prose. Thus, emigration literature, which corresponds to the principles of modern emigrantology, was formed from that period and developed continuously until the beginning of World War II. With the beginning of the war, the emergence of a long-term break in the publication of emigration press, as well as the limitation of printing opportunities, did not remain unaffected to the development of emigration literature.

A systematic study of the stages of development of Azerbaijani emigration prose, especially the prose of the 1920s-30s, is one of the tasks facing contemporary literary historiography. This research is relevant by determining the development tendencies of emigration prose of the period and enriching our scientific ideas about emigration literature as a whole.

In our country, the first initiatives in the direction of the research of Azerbaijani emigration prose of the 1920s-30s belong to the early 1990s. In the article “The national renaissance dreams of the Azerbaijani thinker”¹ by Aziz Mirahmedov, a corresponding member

¹ Mirəhmədov, Ə. Azərbaycan mütəfəkkirinin milli intibah arzuları // Azərbaycan Demokratik Respublikası (tarix, ictimai-siyasi və ədəbi-mədəni həyat), – Bakı: Azərnaşr, – 1992. – s. 19-29.

of the Azerbaijan National Academy of Sciences, Ahmet Ağaoğlu's work "In the Land of Free People" was discussed in detail. A large chapter of the monograph "Ahmet bey Ağaoğlu"², published after the scientist's death, is also dedicated to the analysis of that work.

Vagif Sultanli discussed the story "Newspaperman Seyyid" by Mahammad Amin Rasulzade, one of the first examples of the short story genre in Azerbaijani emigration literature, in his monograph "The traveler of the hard road (The life and literary activity of Mahammad Amin Rasulzade)"³. The same text was also included in the author's book "Love of independence"⁴. He also touched on A. Ağaoğlu's works "In the land of free people" and "What am I" in the textbook "Azerbaijani emigration literature"⁵. The parts related to the analysis of those works were also included in the author's book "Azerbaijani emigration literature. From the beginning to the present"⁶ with minor changes. Also, the mentioned book contains brief notes about Mirza Bala Mahammadzade's short stories "Homeland remained", "Killed ten times", and B.E. Ağaoğlu's memoirs "What I saw in Solovki".

The above-mentioned two works of A. Ağaoğlu attracted the attention of philosophers as well as literary scholars. Thus, Rahman Badalov⁷ and Shahnazar Huseynov⁸ expressed valuable opinions about the work "In the land of free people". Khaleddin Sofiyev⁹ also talked about the mentioned work in detail and put forward interesting

² Mirəhmədov, Ə. Əhməd bəy Ağaoğlu / Ə. Mirəhmədov. – Bakı: Ərgünəş, – 2014. – 264 s.

³ Sultanlı, V. Ağır yolun yolçusu (Məhəmməd Əmin Rəsulzadənin həyatı və ədəbi fəaliyyəti) / V. Sultanlı. – Bakı: Azər nəşr, – 1996. – 192 s.

⁴ Sultanlı, V. İstiqlal sevgisi / V. Sultanlı. – Bakı: Elm və təhsil, – 2014. – 252 s.

⁵ Sultanlı, V. Azərbaycan mühacirət ədəbiyyatı / V. Sultanlı. – Bakı: Şirvan nəşr, – 1998. – 160 s.

⁶ Sultanlı, V. Azərbaycan mühacirət ədəbiyyatı. Başlangıcdan günümüzədək / V. Sultanlı. – Bakı: Nurlar, – 2023. – 384 s.

⁷ Bədəlov, R. Əhməd Ağaoğlunun əsərlərində kamil insan problemi // Əhməd bəy Ağaoğlunun 125 illiyi, – Bakı: 1995. – s. 13-14.

⁸ Hüseynov, Ş. Əhməd bəy Ağaoğlunun intellektual həyatı və biz (nəzəri-metodoloji polemika) // – Bakı, Azərbaycan, – 2004. № 9, – s. 160-171.

⁹ Sofiyev, X. Şərq-Qərb mədəniyyətləri və Əhməd bəy Ağaoğlu / X. Sofiyev. – Bakı: Ocaq, – 2004. – 240 s.

opinions about “What am I” and “Memories of the Free Party”.

Asif Rustamli¹⁰ also analyzed M.B.Mahammadzade's short stories “Homeland remained” and “Killed ten times”.

In Nikpur Jabbarli's monograph “Azerbaijani emigration prose”¹¹, the works of M.A.Rasulzade's “Newspaperman Seyyid”, M.B.Mahammadzade's “Homeland remained”, “Killed ten times”, Fuad Amirjan's “Avenging shadow”, B.E.Ağaoğlu's “What I saw in Solovki”, A.Ağaoğlu's “In the land of free people” and “Memoirs of the Free Party”, which are examples of emigration prose of the 1920s-30s, are also examined on relevant problems, and their literary-aesthetic value and ideological-political relevance are revealed.

Abid Tahirli provided brief information about M.A.Rasulzade's story “Little Yan” in his monograph “Publicism in the Azerbaijani emigration press (1921-1991)”¹², and in his article titled “The literary embodiment of loyalty to independence, the national state and the flag”¹³, he examined M.A.Rasulzade's story “Newspaperman Seyyid”.

He also provided some detailed information about short story “Homeland remained” in his article titled “The everlasting legacy of a freedom-loving fighter: Notes on Mirza Bala Mahammadzade. Selected works,”¹⁴ and called it the pinnacle of the author's literary creativity.

Mubariz Suleymanli presented A.Ağaoğlu's work “On the mountain of God” to the readers of the “Literature newspaper” along

¹⁰ Rüstəmli, A. İstiqlal fədəisi // Ədəbi istiqlalımız, – Bakı: Elm, – 2004. – s. 51-72.

¹¹ Cabbarlı, N. Azərbaycan mühacirət nəsr / N.Cabbarlı. – Bakı: Elm və təhsil, – 2011. – 140 s.

¹² Tahirli, A. Azərbaycan mühacirət mətbuatında publisistika (1921-1991) / A.Tahirli. – Bakı: CBS Polygraphic Production, – 2005. – 528 s.

¹³ Tahirli, A. İstiqlala, milli dövlətə və bayrağa sədaqətin bədii təcəssümü: M.Ə.Rəsulzadənin “Qəzetçi Seyyid” hekayəsi haqqında // – Bakı: Azərbaycan ədəbiyyatşünaslığı, – 2024. – № 1, – s. 153-157.

¹⁴ Tahirli, A. Hürriyyət aşığı mücahidin həmişəyaşar irsi: “Mirzə Bala Məhəmmədzadə. Seçilmiş əsərləri” haqqında qeydlər // 525-ci qəzet. –2024, 11 iyun. – s.12.

with his small note¹⁵.

People's writer Anar¹⁶ also expressed remarkable thoughts about his works "In the land of free people", "What Am I", and "Memoirs of a Free Party".

Vilayat Guliyev mentioned Colonel Israfil Israfilov's "Memoirs of the Azerbaijani army" in a section of his book "Writings of the Republic"¹⁷.

Madina Karahan analyzed "In the land of free people", "What am I", "On the mountain of God", "Memories of the Free Party"¹⁸, and talked about the work "Letters from the Doomsday"¹⁹.

Shahbaz Shamioglu (Musayev) in his monograph "Ahmet Ağaoğlu: his life, environment, prose and epistolary heritage"²⁰ provided a detailed analysis of the great writer's "In the land of free people", "What am I", "On the mountain of God", "Sixty seven years later" and "Memories of the Free Party". At the same time, in the monograph "Azerbaijani emigration heritage: prose and literary scholarship"²¹, the author included in the research M.B.Mahammadzade's "Lightning", "Killed ten times", "Homeland remained", Fuad Amirjan's "Avenging shadow", M.A.Rasulzade's "Newspaperman Seyyid", "Mother, I saw" published under the signature "Mim.", and the prose examples of A.Ağaoğlu that we listed earlier.

Azerbaijani emigration literature, especially the work of A.Ağaoğlu, attracts the attention of researchers not only in our

¹⁵ Süleymanlı, M. Tanrı dağında // Ədəbiyyat qəzeti. – 2014, 14 noyabr. – s.1, 12-13.

¹⁶ Anar. Əhməd bəy Ağaoğlu. Mən kiməm? // 525-ci qəzet. – 2019, 25 sentyabr. № 129, – s. 10-13.

¹⁷ Quliyev, V. Cümhuriyyət yazıları / V. Quliyev. – Bakı: Çapar, – 2021. – 580 s.

¹⁸ Karahan, M. Əhməd Ağaoğlu yaradıcılığı Türkiyə ədəbi, ictimai-siyasi həyatında: / filologiya üzrə fəlsəfə doktoru dis. / – Bakı, 2021. – 156 s.

¹⁹ Karahan, M. Əhməd bəy Ağaoğlunun izi ilə... Qiyamətdən məktublar // 525-ci qəzet. – 2021, – 26 iyun. – s. 16.

²⁰ Şamioğlu, Ş. Əhməd Ağaoğlu: həyatı, mühiti, nəsr və epistoliar irsi / Ş.Şamioğlu. – Bakı: Elm və təhsil, – 2023. – 172 s.

²¹ Şamioğlu, Ş. Azərbaycan mühacirət irsi: nəsr və ədəbiyyatşünaslıq / Ş.Şamioğlu. – Bakı: Elm və təhsil, – 2023. – 332 s.

country, but also in brotherly Türkiye. The well-known writer, translator Hasan Ali Yücel²² put forward his philosophical considerations on the occasion of his work “What am I”. That article is valuable as the first research known to us about Azerbaijani emigration prose of the 1920s-30s.

Fakhri Sakal's monograph “Ağaoğlu Ahmet Bey”²³ is quite interesting in terms of content and structure. Referring to A.Ağaoğlu's examples of literary-documentary prose, “Sixty seven years later” and “Memories of the Free Party”, the author spoke in detail about his family, youth, educational years, and activities in the Republic of Azerbaijan and Türkiye, and expressed valuable thoughts on his works “In the land of free people”, “What am I”, “On the mountain of God”, and “Between two women”.

Gulsaran Akalın²⁴ provided brief information about the works”, “What am I”, “On the mountain of God”, conducted a comprehensive analysis of the literary-philosophical treatise “In the land of free people”, and “Memories of the Free Party”.

Researcher professor Ali Asker²⁵ briefly discussed an example of literary-philosophical prose entitled “Between the new generation” by A.Ağaoğlu.

Furthermore, there are also a number of publicistic articles about A.Ağaoğlu's listed works.

As can be seen from what we have noted regarding the level of development of the topic, the Azerbaijani emigration prose of the 1920s-30s has not been the object of separate scientific research as a whole, and a number of notable works of the period in question have generally remained outside of analysis.

The object and subject of the research: Examples of

²² Yücel, H.A. İç ve dış // Akşam. – 1936, 28 eylül. – s.6.

²³ Sakal, F. Ağaoğlu Ahmed bey / F.Sakal. – Ankara: Türk Tarih Kurumu, – 1999. – 248 s.

²⁴ Akalın, G. Türk düşüncə və siyasi həyatında Əhməd Ağaoğlu / G.Akalın. – Bakı: AzAtaM, – 2004. – 164 s.

²⁵ Asker, A. Ahmet Ağaoğlu Düşüncesinde Kadın Hürriyeti // Doğumunun 150. Yılında türk dünyasının görkemli içtimai siyasî hadimi Ahmet Ağaoğlu sempozyumu, – İstanbul: Türk Ocağı yayınları, – 21-22 ekim, – 2019, – 2020, – s. 330-244.

Azerbaijani emigration prose of the 1920s-30s, including the works of M.A.Rasulzade, A.Ağaoğlu, M.B.Mahammadzade, F.Amirjan, B.E.Ağaoğlu and others, constitute the object of the research, and the study and analysis of these examples in accordance with the goals and objectives set is the subject. In this regard, research was conducted at the National Library of Türkiye, Turkish Historical Society library, Istanbul Bayazid State Library, the Women's Works Library and Information Center Foundation (Istanbul), and the Istanbul Metropolitan Municipality Ataturk Library and numerous literature on the subject was reviewed and involved in the research.

The aims and objectives of the research: The main goal of the dissertation is to systematically study the Azerbaijani emigration prose of the 1920s-30s as a whole, and to determine the place of these works in the history of our national literary thought. To achieve this goal, the following tasks are intended:

- Identification of the 1920s-30s as the formative stage of Azerbaijani emigration prose;
- Systematization and evaluation of existing research on Azerbaijani emigration prose of the 1920s-30s;
- Identification of samples of Azerbaijani emigration prose written in the 1920s-30s, grouping and analyzing them in terms of genre, subject-problems;
- Determining the ideological-intellectual uniqueness of Azerbaijani emigration prose on the basis of specific examples of the mentioned period;
- Determination of future research perspectives of the subject.

Research methods: In the dissertation, examples of emigration prose of the 1920s-30s were studied in terms of separate genres and thematic issues within each genre, based on the principles of contemporary emigratology, literary historiography and literary theory. Historical-comparative, historical-typological and theoretical-typological analysis methods were used as a basis.

The main provisions for the defense: In research work the main provisions submitted to the defense can be grouped as follows:

- The 1920s-30s are the formative stage of Azerbaijani emigration prose;

– The first initiatives in the direction of studying the Azerbaijani emigration prose of the 1920s-30s belong to the early 1990s;

– The Azerbaijani emigration prose of the 1920s-30s consists of examples of short stories, literary-documentary, and literary-philosophical prose;

– The national Azerbaijani movement was reflected in a unique way in the literary examples published in the “Yeni Kafkasya” journal under various signatures;

– Exposing the totalitarian Soviet regime is one of the leading themes in Azerbaijani emigration prose of the 1920s-30s;

– In the literary-philosophical prose of A. Ağaoğlu, a prominent representative of Azerbaijani emigration literature, in the 1920s-30s, issues of building civil society, the promotion of moral-spiritual values, women's rights, and the role of women in society occupy an important place;

– Social and political contradictions in 1920s-30s Türkiye are reflected in the literary-documentary prose;

– B.E. Ağaoğlu's work “What I saw in Solovki” is the first literary-documentary prose example on the “camp theme” in Azerbaijani literature;

– A. Ağaoğlu's work “Sixty seven years later” is a valuable source that describes the author's childhood, adolescence and youth, the environment of Shusha in the 1870s-80s;

– In the memoirs of A. Ağaoğlu, a perfect literary- documentary image of prominent historical figures was created.

Scientific novelty of the research: In the dissertation, for the first time, Azerbaijani emigration prose of the 1920s-30s was involved in a systematic study in a collective case. This is the main factor determining the scientific novelty of the research. At the same time, a number of other scientific novelties were achieved in the research work:

– In the dissertation, for the first time, on the basis of numerous examples, the development trends of Azerbaijani emigration prose of the 1920s-30s were determined;

– The prose examples of the mentioned period were grouped and analyzed in terms of thematic-problematic issues;

– In the research work, the following examples of Azerbaijani emigration prose were brought into scientific circulation for the first time, analyzed and evaluated:

– The short stories “Jafar bey”, “Gulzar khanim”, “Alifoglu Muharram”, and the memoirs “Memories and impressions. That day and... today” published in the “Yeni Kafkasya” journal under the signature “Mim.”;

– M.B.Mahammadzade’s memoirs “The day Azerbaijan left Ergenekon (from my memoirs)”, “Memories of Iran. Azerbaijani immigrants in Iran”;

– Mahammad Sadiq Aran's works “An event from the independence struggle (A leaf from my memory book)” and “An infamous memory” published in “Yeni Kafkasya” under the signature of “Senan”;

– Demirchioglu's memoirs titled “Zarif Efendi”, “Today's memory” and “On the roads of Moscow”;

– M.A.Rasulzade's memoirs titled “Freedom square. From what I remember” published in the magazine “Kurtuluş”;

– Examples of literary-philosophical prose by A.Ağaoğlu titled “Faulty principles in our social life”, “Respect for people”, “Two mentalities”, “Between the new generation”, “Both right and wrong”, “Between two women”, “A great woman who played a role in France for almost a century” published in the “Cumhuriyet” newspaper, “Address of our president to the Americans”, “Like a single person” published in the “İkdam” newspaper, and “In the land of conscience” published in the “Akın” newspaper.

Theoretical and practical implication of research: Since the research work systematically and generally analyzes the Azerbaijani emigration prose of the 1920s-30s, and introduces new works into scientific circulation, this dissertation plays a basic role for those conducting research in the relevant field. The results of the research can be used in studying the development path of Azerbaijani emigration literature, in scientific and pedagogical activities, including in teaching general and special courses in social and humanitarian faculties of higher education institutions. The research work is also a useful source for literary scholars and researchers

interested in Azerbaijani emigration literature.

Approbation and application: The dissertation work was discussed at the Department of Azerbaijani emigration literature of the Institute of Literature named after Nizami Ganjavi of the Azerbaijan National Academy of Sciences.

The main provisions and results of the research are reflected in the author's articles published in prestigious scientific journals recommended by the Supreme Attestation Commission Under the President of the Republic of Azerbaijan, including periodicals included in international summarization and indexing systems, as well as in reports delivered at international scientific conferences.

Name of the organization where the dissertation is performed: The dissertation work was performed at the Department of Azerbaijani emigration literature of the Institute of Literature named after Nizami Ganjavi of the Azerbaijan National Academy of Sciences.

The volume of structural sections of the dissertation: The dissertation consists of an introduction (13740 symbols), three chapters (Chapter I – 32613 symbols, Chapter II – 90169 symbols, Chapter III – 137522 symbols), a conclusion (8553 symbols), and a list of references.

The total volume of the dissertation is 282597 symbols.

THE MAIN CONTENT OF THE DISSERTATION

The “**Introduction**” section of the dissertation paper justifies the relevance of the topic, provides information about the degree of development, notes the object and subject of the research, its goals and objectives, methods, scientific novelty, theoretical and practical significance, reflects the main provisions put forward for defense, etc.

The first chapter of the dissertation, titled “**The formation of Azerbaijani emigration prose. Examples of the short story genre**” consists of two paragraphs.

The first paragraph of this chapter, entitled “**An overview of Azerbaijan emigration prose of the 1920s-30s**” reflects a general view of the emigration prose of the period in question, here, the

development of individual genres is traced by topic and in chronological order.

It is noted in the mentioned paragraph that, since the wave of our political emigration after the collapse of the Azerbaijan Democratic Republic was massive and organized, its written heritage is also quite rich and multifaceted. Poems, prose and drama works written on various topics, examples of literary criticism, artistic and political journalism confirm this conclusion. As N.Jabbarli rightly noted, *“Our emigration, which emerged after the collapse of the Azerbaijan Democratic Republic and developed from time to time ... had its own political structures and press organs in various countries. Most importantly, this emigration created its own political, literary and cultural environment in the countries where it settled, continued the Azerbaijani national movement through various means for seventy years, and left behind a rich ideological-political and literary-scientific heritage”*²⁶.

In Azerbaijani emigration literature, the 1920s-30s were a formative period for prose, along with poetry and journalism. Thus, examples of prose that conform to the principles of modern emigration studies appeared precisely in these years. The prose of this period is represented mostly by literary-documentary and literary-philosophical works, and partly by stories.

M.A.Rasulzade, A.Ağaoğlu, M.B.Mahammadzade, F.Amirjan, M.S.Aran and others played a unique role in the development of emigration prose. In general, Azerbaijani emigration prose of the 1920s-30s is not only rich in terms of quantity and subject matter, but the vast majority of this heritage is also valuable in terms of mastery.

The second paragraph of this chapter, titled **“The reflection of the national Azerbaijani movement and the exposure of the totalitarian Soviet regime in short stories”** examines the problem of the reflection of the national independence struggle, one of the leading themes of Azerbaijani emigration prose in the 1920s. The works of emigrant writers that prominently reflect the ideas of national

²⁶ Cabbarlı, N. Azərbaycan mühacirət nəsr / N.Cabbarlı. – Bakı: Elm və təhsil, – 2011. – s. 18.

independence, including “Mother, I saw”, “Jafar bey”, “Gulzar khanim”, “Alifoglu Muharram” published in the “Yeni Kafkasya” journal under the signature “Mim.”, “Zarif Efendi” published under the signature “Demirchioglu”, M.B.Mahammadzade’s “Lightning”, “Homeland remained”, “Killed ten times”, F.Amirjan’s “Avenging shadow”, M.A.Rasulzade’s “Newspaperman Seyyid” were included in the study, and their content and ideas were extensively analyzed. It should also be noted that a number of works analyzed in this paragraph, including “Jafar bey”, “Gulzar khanim”, “Alifoglu Muharram” and “Zarif Efendi” have been included in the study for the first time.

The exposure of the Bolshevik regime, its anti-human nature, cruelty, bloodshed has always been one of the leading motives in the Azerbaijani emigration literature, the investigation, arrest, interrogation, detention in cells without food or water, exposure to various unimaginable tortures, and forced labor in freezing weather of our compatriots, who were sentenced to exile or execution based on the decisions of 15-minute court sessions under various names – “pan-turkist”, “counter-revolutionary”, “spy”, “traitor”, “nationalist” it has been animated with literary-documentary images.

In this regard, the story “Killed ten times” published in the “Yeni Kafkasya” journal under the pseudonym “Mim.Mirza Bala” by M.B.Mahammadzade, is one of the works that occupies an important place both in the author's own creation and in the emigration literary prose as a whole.

The author, who maintained close contact with the editorial staff of the magazine in question while living as an immigrant in Iran, sent the story for publication from Rasht. In this work, which is small in size but perfect in terms of plot, ideas and content, the events skillfully described, including the red terror carried out by Cheka officials in the localities, are evaluated as a fact that exposes the cruelty, inhumanity of the regime established by the bolsheviks in Azerbaijan as a whole.

The story “Killed ten times” exposes the ruthless and strange working style of the Bolshevik regime as a whole, through the example of the Cheka, which was responsible for the blood of thousands of innocent people, carried out mass and individual terror,

and was controlled directly from the center (Moscow). *“For the Soviet political regime, the concept of humanity, the human factor, is completely absent. The fate of a person is decided by people who are completely devoid of humanity and are heartless. For them, the most important issue is the immediate and unspoken execution of orders from “above”. At the same time, there is not a single word in their “law book” about learning the opinion of the person in front of them, listening to him ...”*²⁷.

The main scientific results obtained in this chapter of the dissertation work are reflected in a number of published articles and conference materials of the author.²⁸

The second chapter, entitled **“Literary-philosophical prose”**, consists of three paragraphs.

In the 1920s-30s, literary-philosophical prose in Azerbaijani emigration literature was represented by the work of A.Ağaoğlu. Thus, we currently do not have any concrete facts that another emigrant writer wrote an artistic and philosophical prose work during the period in question.

The first paragraph of this chapter, entitled **“The problem of establishing a civil society”**, notes that literary-philosophical works occupy a special place in the creativity of A.Ağaoğlu, who has a rich and valuable literary heritage, and in those works, special importance is given to the most urgent problems and issues that make him think and worry.

²⁷ Şamıoğlu, Ş. Azərbaycan mühacirət irsi: nəsr və ədəbiyyatşünaslıq / Ş.Şamıoğlu. – Bakı: Elm və təhsil, – 2023. – s. 20.

²⁸ Əfəndiyeva, A. 1920-ci illər Azərbaycan mühacirət nəsrində milli istiqlal hərəkatının inikası (hekayə janrı örnəkləri əsasında) // – Bakı: Azərbaycan ədəbiyyatşünaslığı, Nizami Gəncəvi adına Ədəbiyyat İnstitutunun əsərləri, – 2021. № 1, – s. 156-162; Əfəndiyeva, A. Mirzə Bala Məhəmmədzadənin “On dəfə öldürülən” hekayəsində qırmızı terrorun ifşası // Ümummilli lider Heydər Əliyevin anadan olmasının 101-ci ildönümünə həsr olunmuş “Azərbaycanşünaslığın aktual məsələləri: tədqiqat, elmi diskurs və beynəlmilləşmə. Yeni dövrün Azərbaycanı” XV Beynəlxalq elmi konfransın materialları, – Bakı: – 2-3 may, – 2024. – s. 346-348; Əfəndiyeva, A. 1920-30-cu illər Azərbaycan mühacirət nəsrinə toplu bir baxış // Gənc tədqiqatçı, – Bakı: – 2025. № 1, – s. 27-33.

In his literary-philosophical treatise “In the land of free people” A. Ağaoğlu managed to express his ideas about the democratic state and the characteristics that characterize its citizens in a simple and understandable style. The writer was able to perfectly reflect, from an literary-aesthetic point of view, the process of an individual, liberated from tyranny, falling into a free, independent, law-governed country, getting acquainted with the way of life of this country and how he gets used to it.

By describing the country of free people, the author encourages his reader to prepare himself thoroughly for living in such a country. In fact, A. Ağaoğlu has presented his views on the democratic, secular, legal state structure by creating an ideal image of a free country and its citizens. According to A. Mirahmadov, *“The highest and most perfect stage in the entire development of the writer’s ideas, including the long-term evolution of the ideas of the national renaissance, is connected with the treatise “In the land of free people”²⁹.*

The work “In the land of conscience” published in 8 installments in June 1933 by the daily turkish newspaper “Akın”, edited by A. Ağaoğlu, also fits the literary-philosophical treatise “In the land of free people” in terms of ideas. As in “In the land of free people, this land also has its own rules and regulations. It is forbidden to call someone by name or to compliment them. Here, too, the heroes are greeted by a doorman. It turns out that they have come across the biggest and most important ceremony of this land, the great court that judges consciences, which is held every ten years. When entering the courtroom, the words “In the land of conscience” appear from the fire. It should be noted that in treatise “In the land of free people” the word “in the land of free people” is also written in gold letters on the castle gate.

The author, in fact, expresses his desire for a society with high moral-spiritual qualities through the shadow, trying to instill these qualities in people and steer them away from the wrong path. He evaluates those who play with the minds of the nation, those who deny

²⁹ Mirəhmədov, Ə. Əhməd bəy Ağaoğlu / Ə. Mirəhmədov. – Bakı: Ərgünəş, – 2014. – s. 25.

an obvious truth, those who devalue valuable work, those who show the people that bad is good, injustice is right, and oppression is justice, those who betray trust, and those who elevate wealth above honor and dignity as murderers of society, and expresses how high a pleasure it is to tell the truth and defend the right.

As can be seen, this work, published without a signature, is consistent with the literary-philosophical treatise “In the land of free people” in terms of its theme, idea, plot, and description of events. On the other hand, taking into account the experience of editors-in-chief sometimes publishing their works without a signature, we assume that the work “In the land of conscience” is also the work of A. Ağaoğlu.

One of A. Ağaoğlu's works that deals with the problem of civil society is his article titled “Faulty principles in our social life”, which deals with the first years of the founding of the Republic. The article reflects the author's thoughts on the problems of the Republic and European culture.

He writes that Europeans, after centuries of wars and revolutions, established the moral foundations of today's culture. Our duty is to adopt those moral foundations. Calling the commitment to truth, to promises, principles, and honesty the cornerstones of Europe, the author notes that these also exist in our culture, but are not given enough value. *“Neglecting one's duty was not considered a crime and had become a custom. He did not know or recognize what principle was. Even when the time came - when it came to profit - being cunning, not keeping one's word, turning one's back on what was good, beautiful, and right was considered a virtue, a virtue, and a skill”*³⁰. In his opinion, if we maintain our previous mental states, we will never be able to keep up with Europe, we will always be doomed to lag behind. This work once again reminds us of the problems of our time and what we need to learn from Europe.

A. Ağaoğlu's work “Respect for people”, published in the “Milliyet” newspaper, is dedicated to the inculcation and promotion of issues such as rules of conduct in social life, regulation of

³⁰ Ağaoğlu, A. Cemiyet hayatımızda noksan prensipler // Cumhuriyet. – 1935, 15 mart. № 3891, – s. 3.

interpersonal relationships, living in an environment of mutual respect, and being polite.

A. Ağaoğlu's work titled "Two mentalities" published in the "Cumhuriyet" newspaper is interesting both for its relevance and its idea. Here, the author highlights and contrasts the differences between the East and the West, compares social life and social institutions, reveals the reasons why the East has lagged behind the West for centuries, and expresses his opinion on the path forward.

Thus, in the works we analyzed, A. Ağaoğlu expressed his views on the democratic, secular, legal state structure by creating an exemplary model of civil society and the ideal image of the individual in this society.

The second paragraph of the chapter, titled "**Promotion of moral-spiritual values**", notes that A. Ağaoğlu, as in all areas of his rich and multifaceted creativity, has written about the issue of moral-spiritual purification in his philosophical prose in a unique way.

A. Ağaoğlu's example of literary-philosophical prose titled "Our greatest deficiency" published in the "Milliyyet" newspaper is also typical in this respect, reminding us of the written heritage of 19th-century Azerbaijani enlighteners. Artists such as Mirza Fatali Akhundzade, Hasan bey Zardabi, and Seyid Azim Shirvani also wrote works on these topics to save the people from inertia and ignorance, to bring them to science, education, and culture, and they saw the salvation from backwardness in taking as an example the achievements of advanced countries in this direction and benefiting from their experience.

In the work "What am I", the author compares the countryside with the city in order to get to the essence of the problems that bother him, even cause him sadness, thereby trying to know himself and understand his identity. *"For some time now, a strange and tiresome need has arisen in me. To observe myself! To see myself as I am and to present myself as I see myself!"*³¹.

In fact, by choosing the method of comparing the interior with

³¹ Ağaoğlu, A. Ben neyim? / A. Ağaoğlu. – İstanbul: Akşam Matbaası, – 1939. – s. 7.

the exterior, A. Ağaoğlu calls on the Turkish people to rise, to not think only of their own interests, but to work for the welfare of the entire people. Because he knows that the path to salvation lies only in unity, in the struggle of the particular for the common.

Among the works on moral-spiritual values, A. Ağaoğlu's literary-philosophical prose entitled "Letters from the Doomsday" also holds an important place. The work was published in the June 20, 1937 issue of the magazine "Her ay" under the heading "Philosophy, spirituality and society".

As in other works of literary-philosophical prose written on the same subject, the main character here is the author himself. Although the note "to be continued" is given at the end of "Letters from the Doomsday", unfortunately, it has not been possible to obtain other sections of the work so far.

A close acquaintance with the rich and multifaceted creativity of A. Ağaoğlu gives grounds to say that, in addition to being one of the leaders and ideologists of the Turkic movement, he was also closely interested in the ancient history of the Turkic. This direction is prominent in the literary-philosophical essay "On the mountain of God" written by the powerful thinker, especially in the second half of the 1930s.

In this paragraph, the problem of returning to the Turkish historical memory in the context of moral-spiritual values in the work in question has been examined. Despite its small size, the literary-philosophical essay "On the mountain of God", which is rich in deep philosophical themes, reflects the author's thoughts on the past of the Turkic world and his expectations for its future. The work, which conveys the greatness of the great Turkish spirit, discusses the old way of life of the Turkish, the Turkish mental thought, the problems they faced on the path of development, and other issues.

In his masterfully written literary-philosophical essay "On the mountain of God," A. Ağaoğlu tried to build a spiritual bridge between the past and the future of the Turkic world. In this work, he figuratively expressed the idea that if the Turkic peoples distance themselves from the national-spiritual values they possess, they will fall behind in progress and development and will not be able to take a

worthy place in the modern world. According to the author, this is precisely why the spiritual values of Turkism should be preserved and passed on from generation to generation. Thus, the work “On the Mountain of God”, which touches on problems that are still relevant for the Turkic world today and contains valuable ideas about their solution, occupies a worthy place in A. Ağaoğlu's work and once again confirms that he is a great writer and thinker.

The third paragraph of this chapter, entitled **“The problem of women's rights”** states that the problem of women's rights, the place and role of women in society has deeply troubled the great thinker, one of the prominent representatives of Azerbaijani emigration literature, A. Ağaoğlu since the beginning of his creative work. In general, we observe that the idea of women having equal rights with men in all spheres of social life, especially in education, legal system and politics, is promoted to one degree or another in A. Ağaoğlu's literary, literary-philosophical, journalistic works. His literary-philosophical prose examples, titled “Between the new generation”, “Both right and wrong”, “Between two women”, “A great woman who played a role in France for almost a century”, “Address of our president to the Americans”, “Like a single person”, which are typical in this respect, have been subjected to scientific research and analyzed in our article for the first time.

The mentioned works touch upon the important problems of the period described, the essence of the reforms initiated by the great leader Mustafa Kemal Atatürk, who gave women the right to vote and be elected in the Republic of Türkiye, the efforts of women to assert their rights and the results arising from this are explained.

The paragraph concludes that the problems raised in the works written almost 100 years ago are still relevant today to one degree or another and have serious socio-political significance. Thus, ensuring women's rights is the basis of a healthy family, and a healthy family environment is one of the factors ensuring state security. The aforementioned works of A. Ağaoğlu are valuable literary examples that protect women's rights and promote women's social activity.

The main scientific results obtained in this chapter of the dissertation work are reflected in a number of published articles and

conference materials of the author.³²

The third chapter, titled **“Literary-documentary prose”** consists of five paragraphs. In the paragraph titled **“Literary-documentary understanding of the national independence struggle”** of this chapter, M.B.Mahammadzade’s “Memories of Iran. Azerbaijani immigrants in Iran”, “The day Azerbaijan left Ergenekon (from my memoirs)”, “Memories and impressions. That day and... today” published under the signature “Mim.”, M.S.Aran’s “An event from the independence struggle (A leaf from my memory book)”, “An infamous memory” published under the signature “Senan”, “Today’s memory”, “On the roads of Moscow” published under the signature “Demirchioglu”, I.Israfilov’s “Memoirs of the Azerbaijani army”, Haji Selim Akhundzade’s “I have called the soil of Azerbaijan turbah” were included in the study, it was emphasized that these works are of special importance in the struggle of our political emigration for national independence, and the deep, unshakable belief that Bolshevism and the totalitarian Soviet regime would fall sooner or later, and the restoration of the state independence of Azerbaijan, were mentioned as the aspect that unites them.

The paragraph concludes that the memoirs of emigrant authors about the process of state building during the Azerbaijan Democratic Republic, the seditious and treacherous position of internal and external enemies, the bloody crimes committed by bolshevism, the steadfastness of freedom lovers in spite of all tortures, are not only remarkable examples of literary-documentary prose of the 1920s

³² Əfəndiyeva, A. Azərbaycan mühacirət nəsrində türk tarixi yaddaşına qayıdış problemi (Əhməd Ağaoğlunun “Tanrı dağında” əsəri əsasında) // – Bakı: Filologiya və sənətsünaslıq, – 2021. № 2, – s. 95-101; Эфендиева, А. Проблема гражданского общества в художественно-философской прозе Ахмеда Агаоглу // – Таврия: Вчені записки Таврійського Національного Університету імені В.І.Вернадського. Серія: Філологія. Журналістика, – 2021. Том 32(71), № 4, – s. 89-94; Əfəndiyeva, A. Ahmed Ağaoğlu'nun “Ben neyim” eserinde manevi ve ahlaki sorunların sanatsal-felsefi algısı // İNCOSOS VIII. Uluslararası sosyal bilimler kongresi tam metin bildiri kitabı, – Tekirdağ: – 20-23 ekim, 2022. – s. 388-398; Əfəndiyeva, A. Əhməd Ağaoğlunun mühacirət dövrü nəsrində qadın hüquqları problemi // – Bakı: Filologiya və sənətsünaslıq, – 2024. № 2, – s. 80-87.

Azerbaijani emigration, but also rich and valuable sources for creating a clear impression of the real view of the period described.

In the second paragraph of the chapter titled **“Reflection of socio-political contradictions in 1920s–30s Türkiye”**, A. Ağaoğlu’s “Memoirs of the Free Party” was included in the analysis and such a conclusion was expressed that the work is a perfect example of literary-documentary prose with all its merits. The value of the memoirs is not limited to A. Ağaoğlu's life, observations, personal attitude to the events unfolding around him, and the author's craftsmanship, the memoirs are important both in terms of gaining a closer understanding of the socio-political events that took place in the circles of higher power in the early years of the founding of the republic in Türkiye and to a certain extent in the country, the reforms aimed at establishing democracy, human rights, civil society, the complex relationships between leaders, and the processes of party formation, and in terms of illuminating the life and activities of Atatürk, one of the unique figures in world history, and a group of his comrades-in-arms in a short period of time, as well as in terms of studying and evaluating the multifaceted activities of A. Ağaoğlu in the brotherly country. The work in question is also relevant from the point of view of evaluating the unity of the people and the role of the leader in history.

The third paragraph of the chapter titled **“The camp theme”** analyzes B.E. Ağaoğlu’s work “What I saw in Solovki”.

In the memoirs, the hard life and struggle of our compatriots, whom the totalitarian Soviet regime subjected to repression and exiled to the “ice hell” – Solovki due to their political beliefs and independence views, are told. The memoirs, consisting of fourteen chapters, create the impression of a complete and exhaustive work in terms of a unified plot line and the description of events in chronological order.

The memoirs speak of Cheka's arbitrariness, violence, brutal persecution and intolerable conditions of detention in concentration camps, thus exposing the anti-human nature of the Bolshevik regime, which has devastated human life. *“Under such difficult conditions, we soon began to lose our human form. Our hair had grown long, and*

our faces were covered with hair. We had no clothes. We were perishing day by day under the whips of cruel people with torn clothes, torn shoes, and cruel nature. Our shoulders, hips, back, and hands were injured and swollen. We had reached the point where we could not even pick up a pen to write a letter. We had become so weak that we were like skin and skeleton”³³.

The fourth paragraph of the chapter is titled **“Author's identity in A. Ağaoğlu's “Sixty seven years later””**.

Although many articles have been published about the life and work of the European-educated writer who came out from Shusha, his memoirs, “Sixty seven years later”, which he began to write in 1936, but could not finish it, have not been sufficiently researched. In this dissertation, this work is examined and evaluated in detail.

In his memories, sixty-seven-years-old thinker looked back at his childhood, adolescence, and early youth in the twilight of his life, and in this context, he presented the identity of the author by writing about the environment in Shusha, where he grew up, and his life in Tbilissi, St. Petersburg, and Paris, in other words, he created his own literary-documentary image.

He also describes the unique views, people, family and educational environment, traditions, culture of Karabakh in a unique way. The attitudes of Shusha residents to religion, history, literature, and education is reflected in the author's interesting essay in various aspects.

Memories that give a complete picture of the factors that influenced the formation of A. Ağaoğlu as a person, the definition of his life path and the path of struggle, are also important in terms of getting to know the socio-political scenery of the described period and conducting analyses in this regard.

In the fifth paragraph of the chapter, entitled **“The literary-documentary image of turkic ideologists”**, A. Ağaoğlu's memoirs about the prominent Turkic ideologists Ziya Göyalp and Yusif Akçura are analyzed. His article entitled “Some memories about Ziya

³³ Ağaoğlu, B.E. Solovkide gördüklerim // Bildiriş. – 1930, 14 avqust – 13 ikinci teşrin. sayı 7, – s.3.

Göyalp” attracts attention with its portrayal of the literary-documentary image of this great nationalist, philosopher, poet, and public figure. In the dissertation work, memoirs are analyzed and evaluated for the first time.

The work we are talking about was published in “Cumhuriyet” newspaper on the occasion of Ziya Goyalp's death anniversary. What is written in the memories about the great thinker's socio-political, philosophical views and character is an expression of the author's extremely close relationship with him and the high value that he gives to his personality. This work on the one hand, revives the image of Ziya Göyalp in front of our eyes with different aspects, on the other hand, the memoir fills our imaginations about the author's worldview and relations with colleagues.

A. Ağaoğlu's work “Yusuf Akçura” also contains elements of memory. This work, which is an obituary and was published on the occasion of the death of Y. Akçura, one of the founders of the new Turkish thought, his friend and colleague, reflects memorable moments about his 29 years companions. In the work, their direct meetings and interactions are also described, which ensures the authenticity of what is being said.

This article by A. Ağaoğlu is valuable not only for portraying the image of the nationalist intellectual Y. Akçura, but also for enriching our understanding of the creators of the Turkist ideology and their struggle for this cause.

The main scientific results obtained in this chapter of the dissertation are reflected in a number of published articles and conference materials of the author³⁴.

³⁴ Əfəndiyeva, A. B.E. Ağaoğlunun “Solovkidə gördüklərim” əsərində bolşevik rejiminin ifşası // Ümummilli lider Heydər Əliyevin anadan olmasının 99-cu ildönümünə həsr olunmuş “Azərbaycanşünaslığın aktual problemləri” XIII Beynəlxalq elmi-praktik konfransın materialları, – Bakı: Ziqzaq, – 4-5 may, 2022. – s. 175-178; Əfəndiyeva, A. Əhməd Ağaoğlunun “Altmış yeddi il sonra” əsərində müəllif kimliyi // – Bakı: Bakı Universitetinin Xəbərləri, Humanitar elmlər seriyası, – 2022. № 2, – s. 20-28; Əfəndiyeva, A. Əhməd Ağaoğlunun “Sərbəst firqə xatirələri”ndə dövrün ictimai-siyasi proseslərinin bədii-sənədli əksi // – Bakı: Bakı Slavyan Universiteti. Humanitar elmlərin öyrənilməsinin aktual problemləri, – 2022. № 4, – s. 146-154; Əfəndiyeva, A. 1870-80-ci illər Şuşa

In the “**Conclusion**” section of the dissertation, the conclusions reached during the research process are summarized as follows:

– The 1920s-30s are the formative period of Azerbaijani emigration prose. These years can be characterized as the richest and most productive period of emigration prose in the field of ideological struggle for independence and against the bolshevik occupation. The study of this stage is relevant in that it identifies and evaluates the development trends of emigration prose of the period and enriches our scientific understanding of Azerbaijani emigration literature as a whole. Examples of short stories, literary-documentary, and literary-philosophical prose written by M.A.Rasulzade, A.Ağaoğlu, M.B.Mahammadzade, M.S.Aran, F.Amirjan, B.E.Ağaoğlu and others in the 1920s-30s create an opportunity to understand the socio-political, literary-cultural view of the era, and to study the lives of immigrants, their creative and combative ways;

– In our country, the first initiatives in the direction of the research of Azerbaijani emigration prose of the 1920s-30s belong to the early 1990s;

– As a result of the research, it was determined that the Azerbaijani emigration prose of the 1920s-30s consists of examples of short story, literary-documentary and literary-philosophical prose. In terms of subject matter, this heritage can be classified as follows: the struggle for independence, portraits of independence fighters, in

mühiti Əhməd Ağaoğlunun xatirələrində // Akademiyanın Şuşanaməsi: ədəbi-tarixi ənənə və gələcəyə baxış Beynəlxalq elmi konfransın materialları, – Bakı: Elm, – 2022. – s. 242-247; Əfəndiyeva, A. “Yeni Kafkasya” məcmuəsində xatirə janrı örnəkləri // – Bakı: Dil və ədəbiyyat, – 2022. c.12, № 4, – s. 75-85; Əfəndiyeva, A. Hacı Səlim Axundzadənin xatirələrində Azərbaycan milli hərəkatının bədii-sənədli əksi // – Bakı: Pedaqoji Universitetin xəbərləri, Humanitar, ictimai və pedaqoji-psixoloji elmlər seriyası, – 2023. c.71, № 3, – s.25-32; Əfəndiyeva, A. Dəmirçioglunun “Moskva yollarında” əsəri istiqlal məfkurəsi ilə bolşevik zehniyyətinin qarşıdurması kontekstində // – Gəncə: Gəncə Dövlət Universiteti, Elmi Xəbərlər jurnalı, Fundamental, humanitar və təbiət elmləri seriyası, 2024. №1, – s. 130-135; Əfəndiyeva, A. Əhməd Ağaoğlunun xatirələrində Ziya Göyälpin bədii-sənədli obrazı // – Bakı: Azərbaycan ədəbiyyatşünaslığı, Nizami Gəncəvi adına Ədəbiyyat İnstitutunun əsərləri, – 2024. № 1, – s. 158-161.

other words, reflections of the “Azerbaijani case”; works reflecting the construction of civil society and moral-spiritual problems; descriptions of the merciless struggle against bolshevism and the totalitarian Soviet regime, “the camp theme”.

- We can say that the Azerbaijani emigration prose of the 1920s-30s is not only rich in terms of quantity and subject matter, but the vast majority of this heritage is also valuable in terms of mastery;

- During the mentioned period, examples of Azerbaijani emigration prose were included in both the Azerbaijani emigration press (“Yeni Kafkasya”, “Odlu yurd”, “Bildiriş”, “İstiglal”, “Kurtuluş”) and the Turkish press. In the Azerbaijani emigration press, our emigrants whose names we have listed above played a key role in the creation and development of emigration prose with their works written with signed, unsigned or secret signatures;

- The reflection of the national independence struggle and the exposure of the totalitarian Soviet regime were among the leading themes of Azerbaijani emigration prose in the 1920s. The problem in question was investigated based on the stories “Jafar bey”, “Gulzar khanım”, “Mother, I saw”, “Alifoglu Muharram”, “Zarif Efendi”, “Lightning”, “Homeland remained”, “Avenging shadow”, “Newspaperman Seyyid”, “Killed ten times”.

The works illuminate the fate of the mujahid, who fought against the dirty deeds of the hated enemies who were enemies of the independence of Azerbaijan, chose the path of struggle for independence, and were famous for their honor and zeal and is described that despite all the deprivations, they did not shy away from this sacred path. As we read such works, the bravery of our soldiers and officers who sacrificed their lives for the restoration of the territorial integrity and sovereignty of Azerbaijan in the days we live in comes to mind;

- 1920s-30s years in the Azerbaijani emigration literature is represented by the literary-philosophical prose of A.Ağaoğlu. In the writer's literary-philosophical treatise “In the land of free people” compassion, indoctrination, law, justice are the basis of education and upbringing. Therefore, in such a country there should be no reason for cowardice. The main condition for a citizen of this society is to have

honor, dignity, and courage;

- The work “In the land of conscience” published in 8 installments in June 1933 by the daily turkish newspaper “Akin”, edited by A.Ağaoğlu, also fits with the literary-philosophical treatise “In the land of free people” in terms of its theme, idea, and description of events. In this dissertation, taking into account a number of points, it has been assumed that the work “In the land of conscience” is also the work of A.Ağaoğlu;

- The writer's works “Faulty principles in our social life”, “Respect for people”, “Two mentalities” also touched on important problems of the time, including interpersonal relationships and the problems of building a civil society;

- Throughout the historical development of Azerbaijani literature, the national-spiritual values propagated by the power of the literary word were also reflected in the emigration prose of the 1920s-30s. A.Ağaoğlu's “Our greatest deficiency” published in the “Milliyet” newspaper is actually a call to save the people from inertia and ignorance, to bring them to science, education, and culture. The work “What am I”, published in the “Cumhuriyet” newspaper, is also a valuable example not only of Azerbaijani emigration prose, but also of the literature of the Turkic peoples as a whole, in terms of its literary-philosophical understanding of spiritual-moral problems;

- A.Ağaoğlu's literary-philosophical essay “On the mountain of God” also draws attention for its touching on moral-spiritual problems in the context of the Turkic world's thoughts about its past and expectations for its future. In the work, A.Ağaoğlu's figurative reference to Turkish unity with certain symbols and his deep belief in the bright future of the Turkish peoples once again confirms that, in addition to being a great writer and thinker, he was also a far-sighted socio-political figure;

- Among the works about moral-spiritual values, A.Ağaoğlu's literary-philosophical prose entitled “Letters from the Doomsday” also holds an important place. Unfortunately, the full text of the work published in the magazine “Her ay” has not been available so far;

- “Between the new generation”, “Both right and wrong”, “Between two women”, “A great woman who played a role in France

for almost a century”, “Address of our president to the Americans”, “Like a single person” written by A. Ağaoğlu, who always gives women the value they deserve and wants to see them at the top, are valuable examples of our emigrant prose related to women's rights. The aforementioned works touched on the issue of women's rights and women's social activism;

– A large part of the dissertation work consists of the analysis of examples of literary-documentary prose, which is not accidental. Because the emigrant writers who participated in the national independence struggle were directly at the center of the events that took place, they reflected what they experienced and saw in their memoirs. In this regard, the ideological struggle for national independence is one of the leading themes of the literary-documentary prose of the Azerbaijani emigration;

– The national Azerbaijani movement is reflected in a unique way in M.B. Mahammadzade’s “Memories of Iran. Azerbaijani immigrants in Iran”, “The day Azerbaijan left Erenkoy (from my memoirs)”, “Memories and impressions. That day and... today” published under the signature “Mim.”, M.S. Aran’s “An event from the independence struggle (A leaf from my memory book)”, “An infamous memory” published under the signature “Senan”, “Today's memory”, “On the roads of Moscow” published under the signature “Demirchioglu”, I. Israfilov's “Memoirs of the Azerbaijani army”, Haji Selim Akhundzade’s “I have called the soil of Azerbaijan turbah”. These works are valuable examples in terms of reviving the glorious path of struggle of the mujahid for independence and exposing the hateful face of Bolshevism in all its nakedness;

– Among the prose works of the period in question, the memoirs of A. Ağaoğlu are of great importance both in terms of content, idea, and artistic merit. His “Memoirs of the Free Party” fully describes the reforms implemented in the field of state-building in the Republic of Turkey and the socio-political contradictions of the period;

– It was concluded that the memoirs “What I saw in Solovki”, examined in the context of the “camp theme”, are an interesting and effective source for studying the path of the struggle for independence and the hardships of the heroes of the work;

– As mentioned above, the author was unable to finish the work “Sixty seven years later” due to his health condition. These memoirs are not only the most reliable source about A. Ağaoğlu's family, childhood and adolescence, his life in Tbilisi, Petersburg and Paris, but are also valuable in terms of describing the Shusha environment of the 1870s-80s and reflecting the role of this environment, which kept the Azerbaijani Turkish spirituality alive, in the formation of the author's worldview and in his growth as a person;

– Among the examples of Azerbaijani emigration prose of the 1930s, A. Ağaoğlu's works titled “Some memories about Ziya Göyalp” and “Yusuf Akçura” about Z. Göyalp and Y. Akçura, great figures of the Turkic world who made great contributions to the formation and spread of the ideology of Turkism, help to create a clear idea of the life and thinking style of these powerful personalities;

– In the dissertation work, also conclusions have been put forward about who a number of secret signatures belong to. Thus, it was determined that the signature “Mim.” belongs to Mahammad Amin Rasolzade, and the signature “Demirchioglu” belongs to Mahammad Ali Rasolzade.

Thus, we can note that the works we have involved in the research are remarkable examples of Azerbaijani emigration prose of the 1920s-30s in terms of subject matter, ideas, and craftsmanship. We believe that the teaching of these works in various educational institutions and their promotion in the mass media will have a strong impact on the upbringing of adolescents and young people in the spirit of loyalty to statehood, and will play an important role in the formation of their aesthetic pleasures and the development of national self-awareness.

Finally, we would like to note that it is not an exception that there are numerous examples of Azerbaijani emigration literature that have not yet been brought into scientific circulation. Their collection, publication, involvement in detailed research is one of the tasks facing emigrantology.

The main content of the dissertation is reflected in the following scientific publications of the author:

1. Əfəndiyeva, A. 1920-ci illər Azərbaycan mühacirət nəsrində milli istiqlal hərəkatının inikası (hekayə janrı örnekləri əsasında) // – Bakı: Azərbaycan ədəbiyyatşünaslığı, Nizami Gəncəvi adına Ədəbiyyat İnstitutunun əsərləri, – 2021. № 1, – s. 156-162.
2. Əfəndiyeva, A. Azərbaycan mühacirət nəsrində türk tarixi yaddaşına qayıdış problemi (Əhməd Ağaoğlunun “Tanrı dağında” əsəri əsasında) // – Bakı: Filologiya və sənətşünaslıq, – 2021. № 2, – s. 95-101.
3. Эфендиева, А. Проблема гражданского общества в художественно-философской прозе Ахмеда Агаоглу // – Таврия: Вчені записки Таврійського Національного Університету імені В. І. Вернадського. Серія: Філологія. Журналістика, – 2021. Том 32(71), № 4, – s. 89-94.
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