

REPUBLIC OF AZERBAIJAN

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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**THE ARTISTIC REVIEW OF THE IDEA OF
TURANIZATION IN AZERBAIJAN POETRY IN THE
BEGINNING OF THE 20TH CENTURY**

Specialty: 5716.01 – Azerbaijani literature

Field of Scientific: Philology

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Baku–2024

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GENERAL CHARACTERISTICS OF THE WORK

At the beginning of the 20th century, Azerbaijani literature changed in form and content; literary-artistic thinking started to include new topics and issues in the context of social-political processes. At the junction of realism, romanticism and educationist realism, literature became closer to everyday life, and its influence on public opinion increased. In the articles of A. Huseynzade, A. Agaoglu, F. Kocharli, N. Narimanov, J. Mammadguluzade, O. F. Nemanzade, M. A. Rasulzade, A. Topchubashov and others, social and political processes and issues of national identity were widely covered. This period can also be identified as the period of nationalism, Turkism and Turanism. All writers, publicists, enlightened realists, critical realists and romantics had one stimulus in common; nation and its future. The historical, economic, political, social, cultural aspects of the nation factor required to combine its past and present and to reveal the concept of vision of the future. It started from here that the romantics turned to the Turanian ideal and the ideology of Turanism in their works.

One of the factors determining the relevance of the topic is that Azerbaijani poetry of the beginning of the 20th century is characterized by a new stage. What characterizes this stage is the transition of Azerbaijani poetry from traditional themes, ideas, forms and genres to new themes and issues. The process of national self-awareness of the people was poetically reflected in the work of the romantics. In this process of self-awareness, the issue of determining national identity, the idea of uniting this community and bringing it to national independence was important. The release of this ideology into public circulation provided a reason to ensure the unity of Muslims regardless of their sect. A. Huseynzade's publication of "Hayat" newspaper and then "Fuyuzat" magazine after his arrival from Turkey brought something new to the public opinion. In his work "Who are the Turks and whom do they consist of", the historical and contemporary situation of the Turks and Turkism is revealed, and new scientific conclusions are introduced into circulation.

Following his path, "Irshad", "Shalala", "Igbal", "Dirilik", "Gurtuluş", "Achig Soz", "Istiglal" and other media outlets gave these ideals a wide place and certain steps were taken in the process of people's self-awareness. These ideas and ideals are also reflected in the works of A. Huseynzade, H. Javid, A. Shaig, M. Hadi, A. Jannati, A. Sahhat, A. Javad, J. Jabbarli, Aliyusif, A. Muznib, Umgulsum and other poets. After the First World War, when the place of Turkism in the world arena began to be seen more clearly, and in the social and political processes taking place in Turkey, the triple formula of Turkism, Islamism and modernity began to be formed. Gradually, this triple formula acquired such a position in the public and literary opinion of Azerbaijan that it not only had a great share in the establishment of the Republic of Azerbaijan, but even became a symbol of the ideology of statehood with its symbol reflected in its flag. One of the main factors that make the dissertation relevant is to examine the stages, features, topics and issues of the path of Turanism in poetry in parallel with public opinion and to determine its place in our literary history.

As for the development of the topic, it should be mentioned that during the Soviet period, literary studies only mentioned these problems by name and criticized the press organizations that raised them as "bourgeois press" and some of the poets as "reactionary romantics", their works were not published and were not involved in research. In recent years, several studies have been carried out on Turkism. Ofelya Bayramova first conducted preliminary research on this problem. Her publication of "Selected works" in two volumes by transliterating the works of A. Huseynzade was one of the first steps. However, here the problem of describing the idea of Turanism in poetry is expressed only by A. Huseynzade's creativity and a few sentences. Doctor of Philology Aybeniz Aliyeva (Kangarli) in her dissertation "Turanism in the works of Azerbaijani romantics" and the monograph of the same name perfectly investigated the problem of Turkism but touched on the problem of Turanism episodically. Analyzing the creativity of Azerbaijani romantics, the scholar of romanticism Vali Osmanli also gave an episodic attitude to the problem in the context of the

creativity of romantics¹.

The object and subject of the research. The object of the research is the creativity of poets who wrote and created at the beginning of the 20th century. However, in the poetry of this period, special importance is given to the issues of Turanism, and both Turanism itself and the poetic reflection of the Turkic worldview that led to it are considered. The subject of the research is based on the problem of Turanism, its ideological and poetic understanding.

The goal and objective of the research. The main goal of the research is to follow the literary and artistic development of the Turanian idea and the Turanism thought in Azerbaijani poetry of the beginning of the 20th century, to examine it from different directions, and to reveal the content it brings to poetry. In connection with the implementation of the set goal, it was considered appropriate to perform the following tasks:

- To bring out the necessity of the reflection factors of Turanism, Turkism thought in artistic poetic thought;
- To reveal the fact that national self-awareness is one of the main factors on the way to Turanism;
- The fact that in "Hayat", "Fuyuzat", "Yeni Fuyuzat" and other media outlets, the idea of Turkism and Turanism gave rise to public opinion and artistic thinking;
- The influence of socio-political processes in the formation of Turanism and Turkism thought in public opinion and fiction;
- Emergence of the idea of Turkism in the glorification of the past and history in the works of romantic poets;
- Determination of the outlines of the theoretical aspects of Turan and the idea of Turanism;
- Revealing the historical aspects of the formation of Turan and Turanism thought in a new stage with all its essence;
- Determining the aspects of reflecting the golden apple ideal in

¹ Bayramlı, O. Milli mədəniyyətimizin böyük abidəsi // – Bakı: Füyuzat. – 2006, – pp. V-XXIII; Kəngərli, A. Azərbaycan romantiklərinin yaradıcılığında türkçülük / A.Kəngərli. – Bakı: Elm. – 2002. – 332 p.; Osmanlı, V. Azərbaycan romantizmi [in 2 volumes] / V.Osmanlı. – Bakı: Elm, – vol.1. – 2014. – 464 p.; Osmanlı, V. Azərbaycan romantizmi [in 2 volumes] / V.Osmanlı. – Bakı: Elm, – vol.2. – 2014. – 452 p.

poetry as a symbol of Turanism;

- The fact that during the Republic period, the description of Turanism ideology in poetry is a stage; And so on.

The methods of the research metodlari. The principle of historicity is taken as the basis when using literary-theoretical criteria in the research work. This principle was also the basis during the analysis of artistic materials. It is based on this principle that artistic poetic examples were evaluated. The comparative analysis and evaluation methods were also used in the research of theoretical materials and the analysis of artistic samples, expecting the principle of historical chronology.

Main defended clauses: At the beginning of the 20th century, in order to reveal the description and glorification of the idea of Turanism in Azerbaijani poetry, to fully cover the topic, the protection of the following provisions was considered:

- To determine the historical and theoretical aspects of the emergence of Turanism in the new erax;

- To explore the historical and contemporary aspects of the idea of the golden apple as one of the main symbols of Turanism;

- To determine the role of the Azerbaijani press in the transformation of Turanism, Turkism into public and literary thought;

- Determining the form and content of the parallel interpretation of Turanism and Turkism in the works of romantics;

- To study the impact of the triple formula of Turkification, modernization, Islamization on the way to the republic on social and literary opinion.;

-To investigate the formation of a new expression stage of Turanism in the poetry of the Republic period; and etc.

Scientific novelty of the research. The idea of Turanism is systematically investigated for the first time in the poetry of the beginning of the 20th century. Setting the problem, its appearance in the context of social and political events and revealing its transformation into a public and literary opinion are among the main innovations of the work. One of the main aspects determining the scientific innovation of the research work is to investigate the theoretical and historical aspects of Turanism with facts and examples. One of the main innovations of the

research is the study of the Golden Apple ideal in Turkic and Azerbaijani literature based on rich facts.

Theoretical and practical significance of the research. The research work has theoretical and practical importance for our contemporary literary studies. The provisions and scientific results of the research work can be used as a source for determining the place and position of Turanism and Turkism in the history of Azerbaijani literature. Examining the idea of Turanism in the works of A. Huseynzadeh, M. Hadi, A. Shaiq, H. Javid, A. Muznib, A. Jannati, A. Javad, C. Jabbarli and similar poets is also in terms of determining the place and position of these literary figures in the history of literature. is of great importance. Examining the problem in this way can be of practical importance in the teaching of romantic literature and the literature of Azerbaijan Democratic Republic period.

Research approval and implementation. The main paragraphs and provisions of the research work were discussed at different times in the Department of Languages of Khazar University. The main results of the research work were reflected in articles published by the doctoral candidate in magazines in the country and abroad recommended by the AAC, as well as in the reports and printed materials I gave at national and international scientific conferences.

The structure and total volume of the dissertation. The dissertation consists of an Introduction, three chapters each consisting of two paragraphs, a Conclusion and a list of references. The number of characters is as follows: “Introduction” 14.054, I chapter 74.933 (I paragraph 32.613, II paragraph 42.320), II chapter 72.803 (I paragraph 44.838 , II paragraph 27.965), III chapter 66.271 (I paragraph 38.678, II paragraph 27.596), Conclusion 5.493.

The total volume of the dissertation work is 233,554 conditional characters.

THE MAIN CONTENT OF THE DISSERTATION WORK

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

Chapter I of the dissertation, consisting of two paragraphs, is called "**Turanism in historical, social and artistic thought**". This name allows to study the theoretical, historical, social, artistic aspects of the problem. The historical and theoretical aspects of the problem are studied in paragraph I, entitled "**Theoretical and historical aspects of Turanism**". It is known that Turanism occupied an important place as an ideological aspect and served to unify the Turkic peoples. The idea of Turanism, which serves to unite the Turkic peoples in the context of the social and political processes going on in the world, appeared first of all in a theoretical and historical aspect. In order to understand the differences between Turkism and Turanism, Ziya Göyölçü, the founder of the ideology of Turkism and Turanism, defined the boundaries of the Turkic and Turanian groups and clans and determined the theory and scientific principles of Turanism and Turkism. According to Z. Göyölçü, "Turan is a real homeland of all Turks in the past and perhaps in the future"².

The name "Turan" is found in fiction after "Avesta" in Persian poet A. Firdovsi's "Shahnameh". In the work "Shahnameh", the author also mentions the struggle between the Turks and the Aryans. However, the wrong information about the name Turan and the tribes it belongs to is continued here. According to the poet, when the Shah of Iran Firudin divided the world between his three sons, he gave Rumi Khavar to Salm, China and Turkistan to Tur, and Iran to Iraj:

*...Iranzamin, the third land of the braves.
When the Shah looked at his son, Salm:*

² Göyölçü, Z. Türkçülüğün esasları / Z.Göyölçü. – Bakı: Maarif, – 1991. – pp. 39.

*- He deserves, - he said, - to rule Rumi Khavar.
...He looked at Tur, and gave him Turan,
So that he can reign China and Turkustan³.*

Academician Nizami Jafarov, while determining the source of these contradictions in Ferdowsi's "Shahname", very correctly reveals a "speculative" approach: *"Such a speculative attitude to the Iran-Turanian conflict (in principle, to History!) shows that Iranian culture came to the Middle Ages with an extremely self-centered mood."*⁴

In addition to its historical meaning, the name Turan was also used as an ideological name in the new era. The main essence of this idea means the gathering of all Turks around a single roof and the creation of a single state. Of course, this idea sounds fantastic and seems impossible today. Nevertheless, the emergence of the idea of Turanism and the path towards it are based on two theories:

1. The history and path of the Turks, the fact that the idea of Turanism was a historical reality in the past

2. Although it is impossible to realize this idea geographically, to bring the Turks together around this idea and to unite them theoretically and ideologically.

It can be clearly seen that Turanism was formed later as a national ideology, idea and historical realities appeared in this idea. The processes taking place in the West also played an important role in the emergence of this idea. In the process of the decline of the Ottoman Empire, the Turks living in Turkey, who are the largest Turkic community, were conditioned to fall into such an ideological path while searching for identity for their homeland and nation. The collapsing empire was in political references to protect itself, and one of the historical sources it turned to at that time was the idea of Turan and Turanism. Historians have from time to time considered Azerbaijan a part of Turan and indicated Azerbaijan as one of its centers. In the legends about Alp Er Tonga, there are ideas about him building many cities in Azerbaijan. Mahmud Kashgarli's work "Divani Lugat-it Turk" poetically described

³ Firdovsi, Ə. Şahnamə / Ə.Firdovsi. – Bakı: Öndər, – 2004. - pp 89.

⁴ Cəfərov, N. "Şahnamə"də türklər...Və türklərdə "Şahnamə" // Ədəbiyyat qəzeti. -2021, 6 aprel. – pp. 12.

the situation of the Turanians after the death of Alp Er Tonga:

*As Alp Er Tonga died,
As the World became deserted,
As the fate took its revenge,
Now the heart is torn*⁵.

The fact that the nations united under the name of Turan (Azerbaijani turks, Turkiye turks, Iranian turks, Kyrgyz, Uzbeks, Kazakhs Turkmens, Tatars, Başbashgirds and others) came even closer to one another gradually in terms of language, literature and culture is one of factors serving to realize this idea. Although this idea may seem like a dream today, historical facts do not show that once it was a reality. More than a hundred years, the Turanian thought and idea find their reflection in Azerbaijani literature in this or other form.

In the 2nd paragraph of the I chapter entitled "**Golden apple as a symbol of the Turanian ideal and Turanism**", the problem of the Golden apple, which determines the Turanian ideal and Turanism of the Turkic world, is investigated. The history of reflection of the "golden apple" in artistic thinking goes back to ancient times; its separate symbols can be found in folklore, historical and artistic works, and narratives. The apple symbol occupies a special place in the folklore of Turkic peoples. This symbol is used as a symbol of immortality in fairy tales, legends and epics.

Apple is also a symbol of beauty, reproduction, love, health, and has become a symbol of eternity in many texts: there is a legend of the planting of the first apple tree on earth by the legendary Kazakh saint. In addition, the fact that the apple tree is considered sacred in the beliefs of the Turkic and Altai peoples also confirms the significance of the apple in the lives of these peoples. The image and motif of the apple, which occupies a certain place in the life and belief of the Turkic peoples, has become a symbol of the Turanian ideal. Later, the Golden apple was expressed as "Gold apple", "Golden apple", "Golden ball", which means the unity and equality of Turkic peoples, and began to have more political

⁵ Kasgarlı, M. Divani Luğat-it Türk / M. Kasgarli. – Konya: Egitim Kitab Evi, - 2012. - pp. 49.

meaning. As for the history of this word, "Golden apple" appeared from time to time, and then it was forgotten for a while, there are different opinions about when exactly it appeared. Orkhan Shaik Gokyay attributes the appearance of this symbol to the Ottoman period and concludes that it prevailed to history and literature together with the Ottomans. According to him, *"Golden Apple" "It is united by the fact that it is a symbol of the jihad carried out by the Ottomans, especially towards the Western countries"*⁶.

The ideal of the golden apple was expressed for the first time in Z. Goyalp's artistic creations and scientific works. His poem "Golden Apple" is special in many ways. First of all, this work creates an artistic image of the Golden Apple ideal in an artistic sense. On the other hand, here the poet succeeds in providing a poetic map of his theoretical, social and political views. Thus, if the author reflects the program of Turkism in the work "The Foundations of Turkism", he draws a poetic map of the ideal of the Golden Apple in his work named "Golden Apple". Thirdly, he tries to maintain the unity of the Turkic people by re-entering this ideal, which is a historical reality, into the literary and social circulation. Fourth, the Golden Apple remained a secret in Turkic thought until now. Z. Goyalp was trying to open this password. Nejati states that Gültepe is working hard to reach the secret of Ziya Goyalp's Golden Apple secret and concludes that unlocking this code is a sacred duty for him: *"The famous poem "Golden Apple" is written with these thoughts in mind. At that time, Ziya Goyalp's "Golden Apple" poem was valued as an ideology, an ideal country to be realized by the Turkic nation in the future, so the explanation that the poet Ziya Goyalp brought to this Golden Apple symbol, which had been forgotten at the time, was seen as an interpretation of the Turanian ideology that he represented."*⁷.

In Z. Goyalp's "Golden Apple", Ay Khanum was one of the millionaires from the family of khans in Baku. Her mother was from the Kirghiz Konrad tribe. She was educated in Paris, but returned to her hometown due to the death of her father and mother. As you can see, although the language and style of the poem is a fairy tale, the events are

⁶ Gökyay, O.Ş. Kızılelma Üzerine // – İstanbul: Tarih ve Toplum. – 1986. – pp.9

⁷ Gültepe, N. Kızılelma'nın İzinde / N.Gültepe. – İstanbul: Milenyum Yayınları, – 2007. – pp. 17.

recent events. It can even be said that the period in which the work was written reflects the period of national independence. This is also proven by what Ay Khanum does when she returns to Baku. The ideal of Turan occupies the main place in the program of the works to be done by the future of the nation to which she belongs:

*She would like to open schools in Turan,
Spreading the light of truth to souls.
That's why it was necessary to know the latest
Education style, teaching science.
On this way she rose as high as her desire,
She finally arrived to Baku from Paris*⁸.

Just a few years after Z. Goyalp, writer Omar Seyfeddin (1884-1920) published his story about the Golden Apple. "Where is the Golden Apple?" and in his story, he approached the problem raised by Z. Goyalp a little earlier from a slightly different direction. In this story, the writer touches upon the origin of the idea of the Golden Apple and where it comes from.

Although the ideal of the Golden Apple, which became a symbol of the Turanian ideal, has been widely written in Turkish literature, very little has been written about it in Azerbaijani literature. For the first time, the Golden apple motif was developed in the works of Azerbaijani romantics at the beginning of the 20th century. In his poem "From Araz to Turan", A. Shaik considers Azerbaijan a part of Turan and declares that a hundred million Turks will not allow "foreign hands" to enter the Turk's homeland. In this poem, A. Shaik for the first time in Azerbaijani poetry sees the Turkic society in the Turanian geography and glorifies their unity. In the poem "Burning Voice of the Motherland", A. Shaig's focus is again Turkicness, its past, and Golden army, which brought victory and glory to the motherland:

*The indomitable golden army marched,
Marched with a proud flag.*

⁸ Gökcalp, Z. Kızıl Elma / Z.Gökcalp. – İstanbul: Toker Yayınları, – 2013. – pp. 126.

*Marched towards the sun, towards the East,
With its golden arrow, sword, and spear.
Marched, with a beating heart,
Following fame, glory, victory.
Marched with an unbending wrist,
Singing the song of the "Golden Army"⁹.*

As Z. Goyalp, A. Shaig also describes the Golden apple as the salvation path and last national goal of Turkicness and Turanism. The hero of the poem states that Turan is in trouble and is looking for a saviour, a hero, who will save her; the poet is dissatisfied with this state of Turkicness. Turan's glorious past and today's political situation are inversely related to each other. If it was glorious in the past, it cannot be said today. The children of the Turanian homeland are also worried about this state of the homeland; they are thinking about restoring their old homeland Turan to its former glory. The poet sees this in the union of Turanian lands and presents the meeting of Kura and Araz as a symbol of this union.

*Kura and Araz excitedly mingled with each other,
After chewing the shores, two lovers met.
Into the stormy sea, flowing in torrents
When they poured, both of them kneeled down:
- Mother, not a good news from Turan
This worry always breaks our hearts.
Enchanted giants entered the orchard of golden apples,
The black raven attacks from the left and right.
They say that the world's most beautiful woman,
Has now strangers sleeping on her knees,
There are blood tears in her clear, beautiful eyes¹⁰.*

Poet uses the attributes of Golden Army, Golden River, Milk Lake, etc. as poetic symbols and considers it necessary for the Turks to attain

⁹ Şaiq, A. Arazdan Turana / A.Şaiq. – Bakı: Sabah. – 2004. – pp.66.

¹⁰ Şaiq, A. Arazdan Turana / A.Şaiq. – Bakı: Sabah. – 2004. – pp.73.

the ideal of the Golden Apple. When the Turks reach the Golden Apple, they will achieve their goals.

The provisions obtained in the first chapter are reflected in the author's articles published in scientific journals.¹¹

Chapter 2 of the dissertation, consisting of two paragraphs entitled **"Poetic embodiment of Turkism and Turanism at the beginning of the 20th century"**, begins with the paragraph **"Poetic manifestations of the idea of Turkicisms and Turanism in Fuyuzat"**.

One of the sources of the idea of Turanism is "Fuyuzat" magazine under the leadership of A. Huseynzade. In the "Fuyuzat" magazine, both Turkism and Turanism met artistically, and a new theme and direction came to literature. In other words, just as there are motives of patriotism and citizenship in our literary-aesthetic thought, the motives of Turkism and Turanism also directed literature in a multi-hued direction.

Although the name Turan and the idea of Turanism were not openly discussed in the "Fuyuzat" magazine in the first issues, the magazine's program, goals and tasks drew a road map towards this idea. The language used in the magazine included the common Turkic literary language, which was a path to Turkism and Turanism. The writings of Ali Bey Huseynzade, Mahammad Hadi, Abbas Sahhat, Hasan Sabri Ayvazov, Ahmed Raig, Abdulla Jodtat, Ahmed Kamal, Ibrahim Tahir, Akhund Yusif Talibzade, Said Salmasi, Mahammad Amin Rasolzade, who later became famous for their national and pro-Turkic poems, were published in this magazine. "Fuyuzat" magazine covered the Turkic world in terms of its authors as well. In addition to Azerbaijan, authors from Turkey, Tatarstan, and Cyprus participated in the magazine, turning the magazine into a common discussion platform of the Turkic world.

¹¹ Abdullayeva, Ü. Turan və Turançılıq ideyasının tarixi aspektləri // - Naxçıvan: AMEA Naxçıvan bölməsinin İncəsənət, Dil və Ədəbiyyat İnstitutu, "Axtarışlar". - 2021. №3 (41), vol. 15. - pp.14-21; Abdullayeva, Ü. Turançılığın nəzəri və ictimai-siyasi aspektləri // - Bakı: Filologiya məsələləri. - 2021. №8. - pp.332-342; Abdullayeva, Ü. "Qızıl alma" Turan idealinin və turançılığın simvolu kimi // - Bakı: Bakı Universitetinin xəbərləri, Humanitar elmlər seriyası. - 2021. №4, - pp.16-23; Абдуллаева, У. "Золотое яблоко" в творчестве Зии Гёкальп как символ идеала "Туран" и Туранизма" // - Одеса: Науковий Висник Мьжнародного Гуманитарного Університету, серія: філологія. - 2021. № 50, vol. 2, - pp.4-7

Hasan Sabri Ayvazov, Ahmed Raig, Abdulla Jodtat, Ahmed Kamal, Said Salmasi, Khalid Khurram Sabribeyzade, Ahmed Midhat Rufatov, Sanatulla Eynullayev and others have expanded the possibilities of national poetic thought by publishing their articles in this magazine.

One of the factors surrounding the ideal of Turan was A. Huseynzade's desire to create a common Turkic language and published the magazine in this direction. The language used both in his own writings and in other articles published in the magazine was more in line with the common Turkic language than the local language. In the article "The role of the Turkic language - culture", he declared that the Turkic language is not a sectarian and religious language like Arabic, but a language of progress and culture. In the article, drawing attention to the geography of the Turkic language, it covered a large area from Manchuria to Siberia, beginning with the Lena River, Altai, Karagorum, Pamir, Caucasus, Crimea, as well as the desert-grave of Africa. He writes about Turks with following sentences:

Their language will execute its judgment up to the Great Wall of China,

Altai is one body, one end of this place is desert.

Thus, most of the tribes and peoples scattered in one country are still in a state of semi-wildness."¹².

In the "Fuyuzat" magazine, the celebration of Turkism and Turanism takes place with poetry. In the pages of the magazine, the poems of such poets as Mahammad Hadi, Huseyn Javid, Abdulla Shaiq, Said Salmasi, Ahmed Kamal, Mahammad Amin Rasulzadeh, Abbas Sahhat are given ample space. Although M. Hadi is the poet whose poems are published the most in "Fuyuzat" magazine, only the motifs of the homeland and national thought of Turkism are manifested here, but the idea of Turkism and Turanism is clearly not reflected. This thought appeared in the poet's work after the First World War. However, the foundation of the motif of Turkism, which emerged in the poet's later

¹² Hüseyinzadə, Ə. Türk dilinin vəzifeyi-mədəniyyəsi // – Bakı: Füyuzat. – 1906. №9, – p. 12

works, was laid in "Fuyuzat" and took place in this home of Turkism in the Caucasus.

The poem glorifying Turkism and Turanism in "Fuyuzat" magazine is A. Jannat's poem "Fakhriyya" published under the signature of "Abdulkhalig Gafarzade". In the "Fuyuzat" magazine, Turkishness and Turanism were not openly glorified. The publication of A. Jannati's "Fakhriyya" in "Fuyuzat" is a new stage in this direction. This poem not only praises Turanism, but also gives a poetic expression of national identity with the word "we are from Turan":

*Even though we are duchari-mihani-ahlijafa,
However, in this case, we are in trouble.
Those, who look down to us, we are pure,
We are faithful in this life.
We are from Turan, we are proud owners,
We are the successors of our ancestors.¹³*

A.Jannat's "Fakhriyya" had a great role in the formation of Turanism in Azerbaijani poetry. It is sufficient to mention that M.A. Sabir's satire "Fakhriyya" written on this poem was equally popular:

*Although we are captive in the well of the time,
Even though we are the victim of the troubles of the world,
Don't think that in this century we are the wanderers,
What we were before, we are again the same.
We are from Turan, we are proud owners,
We are the successors of our ancestors¹⁴.*

With the publication of "Fuyuzat", we see that a new topic and problematic has come to Azerbaijani poetry. Under the editorship of A. Huseynzade, the romantic style and thought took the main place in the direction of the magazine. The fact that the editor-in-chief was a Turkic and romantic also determined his team members. H.Javid, A.Sahhat,

¹³ Qafarzadə, Ə. Fəxriyyə // – Bakı: Füyuzat. – 1907. №24, – pp. 6.

¹⁴ Sabir M.Ə. Fəxriyyə // - Tiflis: Molla Nəsrəddin. - 1907, 27 August

A.Shaig, S.Salmasi, M.A.Rasulzade, A.Kamal, as well as the publication of poems by several Turkish poets in the magazine gave him a direction from the point of view of Turkism. Despite being published for only one year, "Fuyuzat" magazine "The mirror of the national rights of Azerbaijani Turks" (A. Shaig) opened a new way in the direction of Turkism and Turanism. It is true that this path did not reveal itself immediately, the seeds sown by the fusionists began to sprout about ten years later. H. Javid, M. A. Rasulzade, M. Hadi, A. Shaig, A. Huseynzade and others are among the romantics participating in the magazine, who after a few years became a political and literary figure who developed Turkism. Against the background of the processes taking place in the world during the First World War, tendencies of Turkism and Turanism began to increase in poetry. The idea of homeland, Islamic values, Turkism formed the main line of creativity of many poets. These trends were already reflected in public opinion. Those who reflected this idea in their works would be called "reactionary romantics" in the Soviet era, and their works would be left out of research. One of them, A. Muznib's poem "Azerbaijan", is important in terms of glorifying Turkism and Turanism. In this poem, it can be seen that the themes of Turkism, Islamism, and Turanism are more prominent in the poet's poetic thought:

*The Turanian race flourished in this country,
Raised the flag of the bravery,
Filled worlds with zeal,
This country is a statue of heroes¹⁵*

In the second paragraph of the second chapter entitled "**Turkism and Turanism in the works of Romantic poets**", the problem of Turkism and Turanism is studied in the context of the works of Azerbaijani romantics. It is clear that Azerbaijani romanticism arose a little later than world romanticism. At this stage, there were certain changes in the themes and problems of romanticism, as well as in the aesthetic concept. These features can be grouped as follows:

¹⁵ Müznib, Ə. Azərbaycan // – Bakı: Övraqi-nəfisə. – 1919. №5, - pp. 7

1. In the works of Azerbaijani romantics, the idea of homeland and nation crosses a is strongly highlighted.

2. The romantics are not satisfied only with describing the past of the nation, the homeland, but also glorify it by owning it.

3. The messages about the fate and future of the motherland in the creativity of the romantics differ by their nationality.

4. The motifs of Turkism, Turanism, Islamism occupy the main place in the works of romantics.

5. A language close to the common Turkic literary language was used in the poems of the romantics.

At the beginning of the 20th century, the barriers between the literary environment of Azerbaijan and the literary environment of Turkey were almost removed. The poems of Turkish poets M.E. Yurdagul, N. Kamal, M.A. Rajaizadeh, T. Fikrat, A. Hamid and others found their way to the Azerbaijani press. When A. Huseynzade returned to Baku, he returned as a real Turk and patriot. A. Huseynzade tried to shape the idea of Turan in one way or another in his scientific works and journalistic articles. In his work "Who are the Turks and who do they consist of?", he drew a scientific map of the idea of Turan by using phrases such as "Turan", "Turanian languages", "assaneyi-Turaniyya", "Turani-agvam". Under the name of Turan, he meant the territory where the Turks lived and existed historically and the limits of their language. The ideas of Turkishness and Turanism are glorified in A. Huseynzade's poetic creativity, which continues in Turkey. In the poem "Lion's Mouth" (the author calls the Dardanelle Azhar a part of the "Golden Bracelet" saga in his note), mentioning the history of Turkishness, he speaks poetically from the mouth of Lion, describing Orkhan's daughter who climbed the hill looking at the Dardanelles, and says that these lands are made up of the graves of heroes. The poet calls these lands the land of Islam, the land of Turan:

*I am a servant of Suleyman Pasha,
God gave these places to Turks;
O enemy, this is the gate of Turan,
I will not give you the key!*¹⁶

H. Javid was supporting the voice of the Turkiye Turks from Azerbaijan. In the poem "War and disaster" written on the occasion of helping Anatolian soldiers, the soul of the poet flies to the distant past. It is felt that the hero is not very satisfied with the sweet promises made by politicians to the people. He is not convinced by the idea that "there will not be a trace of oppression in the world" and considers it a "poetic dream". Because in that world, he believes that truth and fairness are only "power". In the second part of the poem, its tone changes; the poet remembers the past and turns to the Turkic past. For the first time, the poet mentions the name Turan and introduces the Turkic people with their past:

*Of once glorious Turan,
The protector of the world
The hero, brave child,
The glorious ancestor of the Turks
Shook the earth,
He ruled and they listened to his every word!*¹⁷.

H. Javid developed the idea of Turkism and Turanism in his drama works. The theme of his drama works seems to reflect the geography of Turan: "Sheikh Sanan", "Afat", "Topal Teymur", "Prophet", "Khayyam", "Sayavush", "Iblis" and others. When he named his daughter Turan, and named his son Ertogrul, he showed how loyal he was to this idea by bringing the name Turan, which he kept alive in his poet's works, and the idea of Turkishness to his family. In these dramatic works, the poet described the Turkic thought as appropriate, and gave messages about its past and its future. The poet who saw the future of the

¹⁶ Hüseyinzadə, Ə. Seçilmiş əsərləri [2 cildə] / Ə.Hüseyinzadə. – Bakı: Şərq-Qərb, - vol.1. - 2008, - pp. 19.

¹⁷ Cavid, H. Əsərləri: [in 5 volume] / H.Cavid. – Bakı: Lider, - vol.1. – 2007. – pp. 298

Turanian world in culture wrote:

*Turan needs a mighty force sharper than a sword,
It is simply culture, culture, culture*¹⁸

A. Sahhat had a certain idea about the nation, its national identity and its future.

The provisions obtained in the second chapter are reflected in the author's articles published in scientific journals.¹⁹

The 3rd chapter of the dissertation is called "**Turkism and Turanism in Azerbaijani poetry of the Republic period**". Paragraph I of this chapter "**Poetic Turkism and Turanism as the main attribute of national self-awareness**" examines the problem of poetic Turkism and Turanism during the Republic period. During this period, A. Shaik, A. Javad, J. Jabbarli, A. Muznib, Umgulsum, Davud, Aliyusif, Zulfugar Bey, S. Mumtaz and dozens of poets glorified the new era, the independence won by the people, its flag, army, and Turkism. Abdulla Shaig's poem "March" is of special importance in terms of the poetic understanding of Turkishness and Turanism. The poet wanted the Turkic people to unite in the cause of the nation, wave the Turanian flag and fight for Turan, and called them to this path. It is no coincidence that the poet mentions the "Glorious Turanian flag". The poet thinks about the Turkishness, to which he belongs, not only in the area of Azerbaijan, but in the entire geography of Turan. He sees the protection and defense of Azerbaijan as the protection of Turan. The call for the soldiers for "a world like heaven in the future" reflects the presence of Turan on a large scale:

The glorious Turanian flag is waving above me,

¹⁸ Cavid, H. Əsərləri: [in 5 volume] / H.Cavid. – Bakı: Lider, - vol. 3, - 2007, - pp. 176.

¹⁹ Abdullayeva, Ü. Əli bəy Hüseynzadə poeziyasında turançılıq // IV International Scientific Conference of Young Researchers. Baku Engineering University. – Baku: - 5 June, - 2020, - pp. 85-87; Abdullayeva, Ü. Gültəkin və Əliabbas Müznibin poeziyasında Turançılıq // I Uluslararası Türkbilim Öğrenci kurultayı. Bildirilər kitabı. - Nur-Sultan: - 2021.- pp.46-52; Abdullayeva, Ü. Romantik Abdulla Şaik şiirlərində turançılıq // Osmaniye Korkut Ata Üniversitesi 3.Uluslararası Dil və Ədəbiyyat Kongresi. –Osmaniye:-2021.-pp.49

*The "Arkanagon" furnace is burning in my heart.
Come on, let's go, let's overthrow the injustice,
When the sun rises in Turan, let's fight with the darkness!
The throne is ahead, there is a world like heaven ahead.
The sun rises there, happiness shines there!²⁰*

In general, A. Shaig's poetry includes "Golden army", "Turan", "Turan banner", "Golden River", "Erkanagon", "Golden apple" and other names and symbols related to the past of Turkishness that are often repeated. All of these are symbols related to the Turk's past. Behind all this is the past of Turkishness and the Turanian ideal of the future. As a romantic, A. Shaik builds a link between the past and the future of Turks. The fact that in the poem "Burning Voice of the Motherland" the romantic hero is the burning voice of the Motherland allows the poet to look at the image of the Motherland in a complex way. The burning voice of the homeland remembers the past and watches the Turkic homeland.

In the poems written in this period, homeland, nation, Turkishness, Turkism, Turanism, flag, army, Turkish soldier and other topics are highlighted. The poet glorified Turkishness and the Turkish flag in several poems. In the poem "Black Sea was throbbing", the poet who saw the Turkish flag at the highest heights said, "I would say Oh, I would never die, //If I could fall at your feet", expressing his infinite love for the Turkish flag. The poet saluted the Turkish flag, which was "separated from the land of a friend", and said, "Give way to the Turkish flag!". Here, the poet praises the flag of Azerbaijan, the ideals of the Republic and the idea of Turan, and boasts of the glorious history of this flag. The poet turned to history, appealing to the images such as Wild Sea, old Elkhan, Elkhan's child, Gayi Khan, which shows that the nation that has just won its independence has a great historical past. The poet, who is pleased with the waving of the Azerbaijani flag, considers the waving of this flag as a great reward:

*On my way to Turan, you appeared before me,
Your shadow was a bird of happiness, landed on my head!*

²⁰ Şaiq, A. Arazdan Turana /A.Şaiq. - Bakı: Sabah. -2004. – pp. 65.

*Allow my tears to shine in my eyes,
Listen to my pain, my flag!²¹*

In his poem "To the Turkish Army", A. Javad praises the bravery of this glorious army, recalls the day it climbed the "Allahu-Akbar" mountain and feels great pride in its arrival. The poet considers the expulsion of the Russians from Turan by the glorious Turkish army as a great historical event:

*O glorious army of the glorious land,
Don't forget the day you entered the Caucasus!
Coming to chase russians away from Turan,
Did the Black Sea kissed your feet?!*²²

During the period of the republic, the direction of poetry was focused on describing independence, patriotism, Turkishness, and Turanism. References to national identity, which have been taking place in literary and political thought since the beginning of the century, enter a new phase at this stage. In particular, national thought in poetry focuses on independence, Turkism and Turanism. The flag of Azerbaijan, Turkism and Turanism are glorified in the works of M. Hadi, A. Javad, A. Shaik, A. Muznib, Davud, Zulfugar Bey, J. Jabbarli, Aliyusif, S. Mumtaz and others. However, this process could not continue for a long time, with the fall of the Republic, a new historical situation arose, and in this historical situation, national thought, Turkism, and Turanism were excluded from being the subject of literature.

In the last paragraph of the last chapter entitled "**Turanism as a glorification of the idea of national spirit and independence**", the manifestation of the idea of Turanism in the context of national spirit and independence is studied. The fact that the Republic of Azerbaijan put Turkism in the first place on its flag, and the hostile threats to the newly created independence of the country conditioned the poetry to include these topics. The happenings were immediately reflected in poetry; The

²¹ Cavad, Ə. Seçilmiş əsərləri / Ə.Cavad. – Bakı: Şərq-Qərb, –2005. – p. 127.

²² Cavad, Ə. Seçilmiş əsərləri / Ə.Cavad. – Bakı: Şərq-Qərb, –2005. – pp. 143.

protection of the homeland by the Azerbaijani soldier, the rescue of Baku by the Caucasian Islamic army, independence were among the main themes of poetry. Jafar Jabbarli changes his themes both in his dramaturgy and poetry during the Republic period; refers to the Turkic world. In these years, he wrote "My lover" (flag of Azerbaijan), "To the flag of Azerbaijan", "My beloved country", "Hello", "Yesterday in those eyes", "To live" and glorifies the thought of Turkism and Turanism in these poems. This hymn arose from the poet's love for the Motherland and the romantic mood he had in the first stage of his work.

The lyrical hero of the poet was very happy; the "spring winds" caress all the Turanian lands, native feelings await him "from Altundag from the Altai". So, the poet does not see the Azerbaijani flag in a small space, but applies it to a wider area. It was the Turanian lands, those Turanian lands that unite all Turkic peoples spiritually. He wants these rising flags to embrace all Turkic lands and peoples and meet them:

As he stood on the top of the mountain with a breathtaking appearance,

As your open, messy hair careless the brave wind,

As flirtatious wind stroked your hair on your shoulder

One by one, you careless all the Turanian lands.

Native feelings are waiting for you from Altai, Altundag²³.

The poet asks the meaning of the colors included in the flag of Azerbaijan, "What do this crescent, this star, this combination of colors mean?", and then expresses the meaning of these colors poetically. The poet connects the meaning of these colors to the history of Turkism and Turanism, and the blue color means "A Turkish mark left over from the Mongols, Must be a Turk's son". According to the poet, green paint is "the unshakable faith of Islam", while the red color, is "the decree of freedom, rebirth", "must find culture". Here, the poet not only glorifies the flag of Azerbaijan, but also wants its symbols - the blue color, which is the color of Turkishness, to be revealed soon in all Turanian countries:

²³ Cabbarlı, C. Əsərləri: [in 4 volume] / C.Cabbarlı. – Bakı: Şərq-Qərb, – c.1, – 2005. – pp. 62.

*This eight-pointed star is also the eight-lettered "Fire Land"
Like a bird that has escaped from the night of slavery,
Flew away to the deserts.
In this crescent, Turkic star is the correct sign of love
It has hugged our motherland.
God, your deeds had transferred this flag
One by one, they got right, got a fire: independence.
I have a wish in my heart, let it be true
On that day, let a sky flag be unfurled over Turan²⁴*

It is no coincidence that J. Jabbarli's reminds us of the best period of Turkicisms, when his country was independent the period when Turanism was established. Turanism was not only an idea for the Turks, but also a historical reality:

*As the bird of action flies towards the East,
While drinking water of wish at sunrise,
While morning breeze was passing through Altundag
Say hello to Turanian lands²⁵.*

The poetic creativity of Umgulsum Sadigzade (1900-1944), one of the poets who glorified poetic Turanism in her works, is not so extensive. In these years, the poet wrote "The Whistle of Turan", "Let's unite our voice", "O son of Turk", "Leave, repel", "To Soldier's mother", "I waited", "This year in May", "To the heroes of my country" and other poems, in which the lyrical hero is given as the bearer of the national thought, the idea of Turkism and Turanism. The fact that the young poet attached so much importance to Turkism and Turanism was due to her upbringing and environment. She tells about these troubles in the poem "The whistle of Turan". In fact, the name of the poem "The whistle of Turan" comes from here. The fact that "Alexander has a horn" is conveyed as in the legend here implies the conveyance of this situation

²⁴ Cabbarlı, C. Əsərləri: [in 4 volume] / C.Cabbarlı. – Bakı: Şərq-Qərb, – c.1, – 2005. – pp. 64

²⁵ Cabbarlı, C. Əsərləri: [in 4 volume] / C.Cabbarlı. – Bakı: Şərq-Qərb, – c.1, – 2005. – p. 66

through the whistle. In the first stanza, the poet shows that after "listening to the bitter cries", she "moaned in pain" and now, expressing her pain, she asks, "Where is the one who listens and asks for my request?". The poet's heart is troubled by this situation of the Turkic people, "even if the world laughs", her heart does not laugh, "where is the medicine for my unbearable pain?", she is looking for escape. The young poetess sees the cure in the history of Turkishness and remembers its past glory:

*Our abode is always the angle of disaster,
Our bed is surrounded by storms,
Has the Turk's fire gone out?
Where is Anatolia, where is Turan?*²⁶

In the period of the republic, Turanism and its components (patriotism, army marches, Turkism, etc.) in poetry are more noticeable in the works of young people. The national spirit of Turkish poets M.A. Yurdagul, N. Kamal, T. Fikret, Z. Goyalp and others is also reflected in the written military marches. In this period, the printing of poems of a military march nature also resulted from the national spirit, the expression of the spirit of Turkism and Turanism. A.Gayibov "In the praise of Miralai Jamil Jahid Bey", Mahammad Amin's son S.Mumtaz's "Be proud, nation", A. Muznib's "Spark", "Fire", Davud's "My goal", "A soldier's east", "A soldier's Address", "To the Azerbaijani Army", "Forefathers", "My Nation", "To the Turkish Army" by I.Shakir, "Turk's Sorrow" by M.Abutalibov, "A Hundred Years" by A. Bagirli, "To the Azerbaijani", "The Flag", "Go" by Iliyusif, "A Turkish traveler says that", "To the traitors of Karabakh", "Caucasian Song" by J.Sahir, M.A.Ganjali's "Azerbaijan. Song of the Motherland", Sad poet's "Hearts" etc. dozens of poems described Turkishness, Turanism, patriotism, protecting the homeland. Aliyusif, one of the students sent by the republic to study in Europe, who later returned to Azerbaijan and was exiled to the Solovki Islands, not only glorified his homeland in his poems, but also glorified its glorious Turanian past and Turkishness.

The provisions obtained in the third chapter are reflected in the

²⁶ Umgülsüm. Əsərləri / Ümgülsüm. – Bakı: Literpress, – 2010. – p.55.

author's articles published in scientific journals.²⁷

The "**Conclusion**" part of the dissertation summarizes the provisions and final conclusions arising from the general content of the research:

- The idea of Turkism and Turanism appeared in public and literary-artistic thought at the end of the 19th century and the beginning of the 20th century;

- Despite the fact that Turan and the scientific-theoretical principles of Turanism were developed in the 20th century, the name Turan was used in the oldest sources and has been around for more than a thousand years;

- The idea of Turan and Turanism is one of the long-term goals of Turkism, and around this idea, it aims to bring the Turkic communities closer together from the point of view of history, culture and politics. The common values of these peoples serve to ensure that the idea of Turan is not a dream and will become a reality in the future;

- "Golden apple" is considered one of the long-term goals of the Turanian idea as a common goal of the Turkic peoples;

- The ideal of Turanism plays a major role in the creation of the Azerbaijan Democratic Republic and the formation of the idea of the Republic. Along with romantics such as A. Shaiq, M. Hadi, H. Javid, A. Muznib, young poets such as A. Javad, J. Jabbarli, A. Abid, Ali Yusif, Umgulsum were also closely involved.

²⁷ Abdullayeva, Ü. Cümhuriyyət dövrü poeziyasında turançılıq //- Bakı: AMEA Nizami Gəncəvi adına Ədəbiyyat İnstitutu, Azərbaycan ədəbiyyatşünaslığı. - 2022. №1, - pp.61-67; Abdullayeva, Ü. Abdulla Şaiqin romantik yaradıcılığında Turançılıq //- Bakı: Bakı Dövlət Universiteti, Dil və ədəbiyyat, Beynəlxalq elmi-nəzəri jurnal. - 2021. №3 (117), - pp. 152-156.

**THE MAIN CONTENT AND PROVISION OF THE
DISSERTATION ARE REFLECTED IN THE FOLLOWING
ARTICLES:**

1. Əmin Abid (Gültəkin) və Turançılıq // – Baku: Pedagogical University News. – 2020. vol. 68, №2, – pp. 19-24.
2. Əli bəy Hüseynzadə poeziyasında turançılıq // IV International Scientific Conference of Young Researchers. Baku Engineering University. – Baku: – 05 June, – 2020. – pp. 85-87.
3. Turan və Turançılıq ideyasının tarixi aspektləri // – Nakhchivan: “Axtarışlar”. Institute of Art, Language and Literature of ANAS Nakhchivan branch. – 2021. №3 (41), – pp. 14-21.
4. Turançılığın nəzəri və ictimai-siyasi aspektləri // – Bakı: Issues of philology. – 2021. №8, – pp.332-342
5. “Qızıl alma” Turan idealının və turançılığın simvolu kimi // – Baku: Baku University news, Humanities series, literary studies. – 2021. №4, – pp.16-23.
6. Abdulla Şaiqin romantik yaradıcılığında Turançılıq // – Baku: BSU, Journal of Language and Literature. –2021. №3 (117), – pp. 152- 156.
7. “Золотое яблоко” в творчестве Зии Гёкальп как символ идеала Туран и Туранизма // – Odessa: Scientific Bulletin of the International Humanities University, – 2021. № 50, vol. 2, – pp. 4-7.
8. Gültəkin və Əliabbas Müznibin poeziyasında Turançılıq // I International Turkish Science Student Congress. Proceedings book. - Nur-Sultan: – 2021. – pp. 46-52.
9. Romantik Abdulla Şaik şiirlerində turançılıq // Osmaniye Korkut Ata University 3. International Language and Literature Congress. – Osmaniye: – 6-8 october, – 2021. - pp. 49.
10. Cümhuriyyət dövrü poeziyasında turançılıq // – Baku: Azerbaijani literary studies.ANAS, Philology and art studies – 2022. №1, – pp.61-67
11. “Füyuzat”çıların yaradıcılığında Turançılıq ideyasının ictimai və poetik təzahürləri” // – Baku: Filologiya və

- sənətşünaslıq. AMEA, – 2022. №1, – pp.66-72
12. Turkishness and Turanism in the creativity of Muhammad Hadi // - Polonia: Scientific journal of Polonia University. – 2023. № 59, – pp. 140-145.
 13. “Mürtəce” romantiklərinin yaradıcılığında türkçülük və turançılıq // İSPEC 11. International Social and Human Sciences Congresses, – Mush: – 4-6 March, – 2023, – pp.167-171
 14. Cəfər Cabbarlının romantik poeziyasında Turançılıq // Humanities International Scientific Conference of Young Researchers in the Context of New Paradigms, Khazar University. – Baku: – 29 March, – 2023. – pp. 169-174.

The defense will be held on _____ 2024 at ____⁰⁰ at the meeting of the Dissertation Council ED 1.31 of Supreme Attestation Commission under the President of the Azerbaijan operating at National Museum of Azerbaijani Literature named after Nizami Ganjavi of the Ministry of Culture of the Republic of Azerbaijan.

Address: Baku city. Istiglaliyet Street, 53. AZ 1001. National Museum of Literature named after Nizami Ganjavi

Dissertation is accessible at the National Azerbaijan Literature Museum named after Nizami Ganjavi Library.

Electronic versions of the abstract is available on the official website of the National Azerbaijan Literature Museum named after Nizami Ganjavi.

Abstract was sent to the required addresses on _____ 2024.

Signed for print: 27.03.2024

Paper format: A5

Volume: 38071

Number of hard copies: 20