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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**THE THEME OF MONGOLIA IN AZERBAIJANI
LITERATURE: HISTORICAL PERSONALITY
AND IDEAL PROBLEM**

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GENENRAL CHARACTERISTICS OF THE STUDY

Relevance of the topic and its level of being processed. The country of an ancient history, culture and literature, Azerbaijan has always established literary and cultural relations with both Eastern and Western nations. The fact that the Turkic and Mongolian peoples belong to the same language family and their historical development are the factors determining the emergence and development of Azerbaijan-Mongolia literary relations. Turkic-speaking ethnic groups settled in the Altai region, located in the south-east of Western Siberia, and preserved their language and traditions, which led to the mixing of different ethno-cultural elements into their culture. Mongolian literature has been greatly influenced by nomadic traditions, has improved and developed over many centuries, reflecting the level of political, economic and social development of the society. Songs, "uliger" and "tuli" from Mongolian heroic epics, tales, magtaals (praises – L.N.), surgaals (admonitions – L.N.), legends, riddles, proverbs and parables are indicators of the richness of Mongolian folklore genres. Tales of "Khongirad Songs", "The Tale of the Two Horses of Genghis Khan", "Admonition of Genghis Khan", "The Tale of the Orphan Boy" and the wise words of Genghis Khan "Bilig" (Knowledge – L.N.) (literally translated "Wisdom") have reached our time in parts. Folklore traditions determined the viability of Mongolian epic literature and produced the widespread "Gasar" (dedicated to Gasar Khan – L.N.) and the folk epic "Jangar". An important epic monument reflecting the way of life of the Mongols of the 12th-13th centuries, "Secret History of the Mongols", "Castle" and "Jangar" epics reflect the centuries-old traditions of the heroic epic.

Azerbaijani-Mongolian literary relations are expanding and developing through literary translation. The translation of Mongolian literary examples, which are considered a manifestation of national and moral values, into Azerbaijani language has always contributed to the mutual integration and enrichment of literature. The legends of the Altai Turks of Mongolia in the Mongolian

language, and the typical examples of Altai folklore, "Boko bain Sartikoy", "Tapagoz-cannibal", "Khusandra Khan", "Irin Tuumin Khayrkhan" and "Noyan Khulakhay", were published in Azerbaijani language. Azerbaijani folklore is also rich in "Tapagoz" (Monster with one eye in the middle of its forehead) plots, in the epic "Kitabi Dede Korkut" the part called "The Story where Basat killed Tapagoz" as well as the tales such as "Tapagoz, the ant and the child", "Kallagoz", "Lovely Tapagoz" have many similarities with Mongolian tales in terms of plot and content. During the translation of Mongolian tales and legends into the Azerbaijani language, the national characteristics of the people were preserved, and the main goal was to bring the peoples closer to each other, to strengthen the ties between them, and to become familiar with the folklore of those peoples. The book "Mongolian Tales" developed by the Mongolian writer N. Khodza for children was published in 1956, and the many similarities between these examples of oral folk literature and Azerbaijani tales have not gone unnoticed. The book "Happy Tales" published in Azerbaijani language is a translation of the work of Dorjin Garman, a Mongolian writer and laureate of the "Nachagdorj Prize". D. Garma, who began to engage in literature from the middle of the 20th century, wrote interesting stories about children living in Mongolia, their lifestyle, work, labor, and their efforts to acquire education.

The book "Gochag Baydiy" containing Mongolian stories was translated into Azerbaijani by Aydın Ibrahimov in 1973, and the stories of Mongolian writers B. Baast, D. Garman, P. Khorloo, M. Qaadamban and S. Ulambayar were included in this book. In these stories, ancient tales and historical events are dedicated to the fight against the enemies of the people's power. Positive human qualities such as courage, bravery, diligence, humility have been praised. In the study of the literary relations of the peoples who lived in the same geography throughout history and influenced each other from the cultural side, the importance of researching proverbs, comparing them, studying their common and different aspects is undeniable. The translation of Mongolian proverbs and sayings into Azerbaijani Turkic, is at the same time the mutual study of Mongolian thinking

"style". Mongolian proverbs and sayings have been translated into our language and included in the book "Proverbs - the eye of the mind" in three alphabets.

In addition to examples of Mongolian folklore, poems praising the nature, people, and beauty of Mongolia have been translated from time to time into Azerbaijani by M. Araz, H. Ziya, V. Rustamzadeh, A. Ilham and G. Imamverdiyev, and published in various issues of "Azerbaijan" magazine. Most of these translations from Mongolian literature were written under the influence of Soviet ideology. In most of these poems, victory over fascism, brotherhood and peace were preached.

Although Azerbaijani-Mongolian literary relations began in the Middle Ages, they expanded even more during the Soviet period, Mongolian literary examples were translated into Azerbaijani through the second language - Russian, from the middle of the 20th century. "The Secret History of the Mongols", which has an epic style of Mongolian literature, was translated by Professor Ramiz Askar based on the Turkish, Russian and German editions, and he wrote the Preface to the Azerbaijani edition. This translation work was a new contribution to the development of Mongolian studies in Azerbaijan. "Secret History of the Mongols" is one of the most important historical works of medieval Mongolian literature. It was written in the Mongolian language in the 13th century with Chinese hieroglyphs and reflects the historical period including the conquests and campaigns of Genghis Khan, one of the great generals of the world, the relations between the Turk-Mongol peoples and the reign of his son Ogedei. The main focus is on the life of Genghis Khan, his leadership skills, military campaigns of the Khans, customs, religion, and occupations of the Mongolian people. The work can be compared with the epic "Kitabi Dede Korkut" in terms of theme and ideas. Both works are very similar to each other in terms of the artistic features of the images, the tracing of prose and verse, the means of artistic expression and the essence of the epic, and they require research.

An example of Mongolian folklore, "Jangar", created in the 13th-14th centuries, is a heroic epic given to world folklore by the

Western Mongols. Professor Babek Gurbanov's translation of the epic "Jangar" has been of great importance in the study of Azerbaijani and Mongolian folklore. In his article entitled "Elements of Turkic origin in the heroic epic of the Kalmyk people - "Jangar", he elaborately analyzed the epic and emphasized the many similarities between "Jangar" and "Koroglu" epic and the importance of leading parallel studies.

The main aspect that distinguishes literary translation from other translations is its direct connection with the original artistic creation. The translation of an original work of art from one language to another is also, in a broad sense, one of the means of communication between peoples. Associate professor of "Written and oral translation" department of Bilkent University, Doctor of Sciences in Turkology and translation studies Elvin Abbasbeyli for the first time translated modern Mongolian stories from the original into Azerbaijani language. The stories he translated from Mongolian language, such as Magvan Erdenebat's "Portrait", Davaadarj Enxboldbaatar's "December Girl", Batnasan Ganhuun's "New Beginning" and Bayanmonkh Choojchuluunchecheg's "Mirror Effect" are precious contributions to the development of Azerbaijan-Mongol literary relationship. These prose examples translated from Mongolian are stories of the modern world that reflect deep themes in small points and are important for the study of various problems of modern Mongolian society. In essays written by the critic M. Garakhanoglu on "December Girl" and "Portrait" contemporary Mongolian stories were examined in a comparative manner.

Despite the existence of translation works and certain researches in the context of Azerbaijani-Mongolian literary relations, the topic of Mongolia in Azerbaijani literature has not been elaborated in a wide aspect so far. The presence of traditions echoing the national and moral values of the Mongolian and Azerbaijani peoples, the location of the ancient Orkhon-Yenisei monuments, which are a common monument of the Turkic peoples, in the territory of Mongolia, and the presence of other common features belonging to these peoples, the diverse manifestation of aspects related to the Mongolian heads of state in Azerbaijani

literature are the factors that determine the relevance of the work. The subject of Mongolia in the Azerbaijani literature involved in the research is drawing parallels between Azerbaijani and Mongolian folk epics, studying the influence of Hulakus on literature, analyzing eulogies and panegyrics dedicated to Mongolian khans, as well as parallel research of works written about historical figures of Mongolian origin in contemporary prose with world literature. The study of the topic of Mongolia in Azerbaijani literature allows us to say that the vivid image of the outstanding historical figures of the Mongolian people was reflected in the works of M. Avhadi, N. Tusi, N. Bakuvi in the middle ages, as well as in F. Karimzade's "Honor of Tabriz " and Y. Oguz's "Genghiz Khan" historical novels, A. Javad's poem "Loud girl ", A. Najaf's recently published works "Hulagu Khan" and "Ogedei". The importance of the dissertation work is that the research serves to eliminate the gap in this field by being the first extensive and systematic study dedicated to the study of the Mongolian theme in Azerbaijani literature.

Object and subject of the research. Heroic epics of Mongolian and Turkic peoples, examples of poetry and prose written in the Middle Ages, historical novels with Mongolian themes in world and Azerbaijani literature are the object of the research. The main research subject of the dissertation is the mutual comparison of Mongolian and Azerbaijani heroic epics, the influence of the Elkhaniid period on medieval Azerbaijani literature, and the problem of historical identity and ideals in novels dealing with the Mongol theme.

Goals and objectives of the research. The main goal of the research is to investigate the Mongolian theme, which appears differently in Azerbaijani literature. In this regard, a number of tasks have been set in the research work:

- To identify and analyze common features between Mongolian and Azerbaijani heroic epics;
- To study the Mongolian theme in medieval Azerbaijani literature (XIII-XIV centuries);
- To bring out the issues of influence of Hulaku era on fiction;

– To study the influence of the Elkhani period on the creativity of Nasiruddin Tusi;

– Identifying the Mongolian theme in the heritage of Nasir Bakuvi and Maraghali Avhadi;

– Analyzing the verses addressed to the Mongolian theme in the poem "Jami-jam".;

– To study the image of the Mongolian ruler Genghis Khan in the works of John Man " Genghis Khan" and Chingiz Aitmatov's "The White Cloud of Genghis Khan" in a comparative context;

– In Farman Karimzade's novel "The Honor of Tabriz", clarifying the socio-political landscape of the Hulaku period and bringing out the characteristics of Genghis Khan's image;

– Analyzing the image of the Mongol ruler in Yunus Oguz's novel "Genghis Khan" based on comparative parallels;

Research methods. The methodology of the research process consists of the historical-comparative analysis method and the analytical analysis method. In the research was carried out on artistic prose and poetic examples, as well as on the basis of Mongolian epics translated into Azerbaijani, and attention was paid to scientific research. The research work was carried out in accordance with the principles of literary-theoretical and historical chronology. Comparative, descriptive and analytical methods were used in the analysis of artistic examples and theoretical materials in the dissertation work.

The main provisions of defense. The following are the main propositions defended in order to study and comprehensively study the topic of Mongolia in Azerbaijani literature:

–The special importance of the analysis of heroic epics in the study of Azerbaijani and Mongolian epic creativity;

– “The fact that the work "Secret History of the Mongols" has an important role in the study of the historical path of the Mongolian people and the study of the personality of Genghis Khan;

–The formation of the Mongol theme in literature during the Middle Ages was due to the presence of the Hulaku dynasty in Azerbaijan;

–In the XIII-XIV centuries, the image of the Mongol rulers was reflected, especially in the form of eulogies;

–Direct connection of the Mongol theme in historical novels with the analysis of the ideal hero image of personalities;

–The tumultuous life path and contradictory character of the historical figures written in the literature of Azerbaijan and the world is the basis for involving the image of the ruler in the research work;

–The importance of the analysis of Genghis Khan in historical novels and the investigation of the concept of personality;

–Genghis Khan's title of world conqueror conditioned the study and analysis of his central character in historical novels;

Scientific novelty of the research. The dissertation work is the first scientific research work dedicated to the comparative study of Mongolian and Turkic epics in Azerbaijani literary studies, the investigation of the literary reflection of the Hulaku era in Azerbaijan, and the study of the Mongolian theme in historical novels. During the research, the following scientific innovations were achieved:

– The epic "Secret History of the Mongols" and the common heroic monument of the Turkic peoples, the epic "Kitabi-Dede Korkut", were involved in mutual and comparative research, and common aspects were revealed.

– The Kalmyk folk heroic epic "Jangar" and the epic "Koroglu" were extensively analyzed in the dissertation, and traces of the heroes' historical struggle and mythological outlook were revealed.

– In the Azerbaijani literature of the 13th-14th centuries, the topic of Mongolia was comprehensively investigated, and poetic examples of the Mongolian topic were determined.

– In the poem "Jami-jam" by Maragali Avhadi, the verses on the Mongolian theme are identified.

– In historical novels, the artistic image of the bright historical personalities of the Elkhani era is defined.

– The image of the great Mongol ruler Genghis Khan was taken up in Azerbaijani literary prose, and common aspects were

revealed based on comparative parallels with the historical novel "Genghis Khan" by V.G. Yan.

Theoretical and practical significance of research. The research work reveals the centuries-old traditions of the heroic epic of the Mongolian and Azerbaijani peoples, studies the impact of the Hulaku era on Azerbaijani literature, and examines the concept of identity in historical novels.

The practical importance of the dissertation is that the research work can be used in the study of Azerbaijani-Mongolian literary relations, in conducting research on Mongolian literature in Azerbaijan. The results of the research can be used as additional resources by students studying in the relevant faculties of higher schools.

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

Name of the organization where the dissertation work is carried out. The dissertation was completed at the Azerbaijan-Asian literary relations department of the Nizami Ganjavi Institute of Literature of ANAS. The subject of the dissertation has not been a separate research object until now.

The total volume of the dissertation with the number of characters indicating the volume of the structural sections of the dissertation separately. Dissertation work consists of introduction, three chapters, conclusion and a list of references. Introduction – 14772 symbols, I chapter – 109914 symbols, II chapter – 48260 symbols, III chapter – 110287 symbols, conclusion – 11299 symbols.

The total volume of the dissertation, excluding the list of the used references, consists of 295384 symbols.

THE MAIN CONTENT OF THE RESEARCH

In the "**Introduction**" part of the dissertation, the relevance of the topic, the object, subject, goals and tasks of the research are determined, the level of development of the topic, the scientific innovation, methodology, theoretical and experimental significance of the research are justified, the provisions put forward for defense, the structure of the research and scientific information about its approval is presented.

Chapter I of the research work is called "**Parallels in Azerbaijani and Mongolian written monuments**". This chapter consists of three paragraphs. In the first sub-chapter called "**The work of the Secret History of the Mongols and the Personality of Genghis Khan**", "Secret History of the Mongols" saga was researched as a valuable chronicle reflecting the historical development of the Mongolian people Genghis Khan's personality has been studied in detail. In the work "Secret History of the Mongols", Genghis Khan as a representative of the Mongolian people, as an influential historical figure who changed the course of socio-political events in world history, is an ideal character that has influence with many characteristics that contribute to cultural development, such as leadership skills, diplomatic ability, military strategy, tolerant policy, and cultural development. is in the character of a hero. *"Divine grace is in its place, but the Mongolian God, the Eternal Sky, supports only those who care for him. Success does not come easily, it comes through suffering and failures. "The Secret History" reveals to us something amazing - the psychological picture of the transformation of an abandoned, despised fugitive into a hero and an emperor"*¹. Genghis Khan's claims of world conquest, nourished by his achievements from successive wars, never left him. Genghis Khan's profound influence on world history is one of the most important factors that contribute to the image of an ideal hero in the work "Secret History of the Mongols". The well-thought-out

¹ Men, C. Çingiz xan. – Bakı: Qanun Nəşriyyatı, – 2015, – s.80.

policy of the commander who conquered the largest territories in history gave impetus to the creation of relations and exchange of knowledge between cultures and peoples. Genghis Khan, who has always become a source of inspiration and pride for the Mongolian people and a symbol of "national power", had unparalleled work and undeniable services in the historical and cultural development of this nation.

In the second paragraph of the chapter, the similarity of ideas and themes in the epics "**Kitabi-Dede Korkut**" and "**The Secret History of the Mongols: Reflection of Religious Beliefs and Ceremonial Motifs**", the common aspects of the heroic epics of the Mongolian and Turkic peoples are investigated, the characterization of characters in both epics, the reflection of religious beliefs and ceremonial motifs are studied. Since ancient times, Turkic and Mongolian tribal communities have mingled with each other and mutually enriched their cultures by sharing the same, close geography. Historical development, geographical proximity, belonging to the Altai language family, and the fact that the way of life consists of common elements are examples of these common aspects. The Iranian historian Fazlullah Rashiduddin's "Jame-et tawarikh" and the author of books on the genealogy of the Turks, the 17th-century historian Abulghazi Bahadır Khan's "Shajareyi-tarakima" contain rich information about the origin of the Turkic and Mongolian peoples. The content of the heroic epics, which take their theme from history, is made up of universal values such as the struggle against internal and external enemies, protection of the unity of the people, patriotism and love of country. Historical events related to the life of the people have a traditional character in the heroic epics of the Mongolian and Turkic peoples. *"Since valor and chivalry have been the main stream of the Turk's way of life, feeling and thinking for centuries, the heroism motive has a wide and prominent place in the folklore, which is a mirror of the ethnic-spiritual system, including in the epic tradition, as a result of natural-historical necessity"*².

² Azərbaycan dastanları. Beş cildə. I cild. – Bakı: Lider nəşriyyat, – 2005, – s.5.

The epics "Secret History of the Mongols" and "Kitabi Dede Korkut", which are among the most significant examples of Mongolian and Turkic epics, resonate with each other in terms of the circumstances of their creation, similar motives, characteristics of epic heroes, worldview, and religious beliefs. Heroism, protection of the unity of the homeland, and the fight against enemies are common ideas of both epics. Motives of looting, captivity, revenge, as well as bravery and loyalty were followed in the epics. In the Mongol epic, those who showed loyalty were rewarded by Genghis Khan and their loyalty was highly valued. The heroes of the "Kitabi Dede Korkut" epic are the bearers of courage and bravery, their motives in the form of heroes. In the saga, the motif of bravery is reflected in the fight against tribal raids and the enemy.

The imaginations, beliefs and views of the heroes about God, as well as the relationship between God and human can be seen in the epics of Mongols and Turks. The work "Secret History of the Mongols" is also a word monument reflecting the religious beliefs of the medieval Mongolian people. While the ancient beliefs of the Mongols were related to shamanism, belief in the Sky God existed in the belief system of the people. They believed that the earth and the sky were controlled by the great spirit God, and they prayed to the spirits of nature in whose existence they believed. Mongolians worshiped natural beings, trees and mountains because of their belief in the Sky God, believing that they were carriers of powerful spirits. In the minds of the people, these beings have preserved a divine power. Tengriism or the Sky God religion is a reflection of the ancient shamanistic beliefs of the Mongolian and Turkic peoples. In the epics, which include the ancient history of peoples, their lifestyle and domestic issues arising from it, their religious beliefs and worldview, a positive attitude towards the sacred and sacred numbers was also developed. As a result of the comparative parallels between the epic "Kitabi Dede Korkut" and the work "Secret History of the Mongols", traces of belief in the Sky God, shamanism and shaman meetings can be seen in the belief system of the Mongolian and Turkic peoples. The Oguz epic bears the traces of the Islamic religion along with shaman meetings.

Motives and plots in epics such as taking an oath, dream explaining, and name giving are ceremonial rituals that reflect the people's lifestyle. The Oghuz epic resonates with motifs and plots such as taking an oath, name giving, and dream explaining, which are reflected in the "Secret History of the Mongols" as a literary monument that preserves the national-spiritual thoughts and traditions of the people. As a result of the comparative parallels between the epics, it appears that the Turk-Mongol peoples reflect the same epic creative features. The correspondences determined between the epics and the reflection of common material and moral values are the factors that prove the people's past based on ancient historical roots.

In the third paragraph, called **"Epic correspondences between Koroglu" and "Jangar: struggle of heroes and mythological motifs"**, the features of characters in Mongolian and Azerbaijani epos are studied, and similar motifs are revealed. It is determined that the epics are closely related in terms of the description and motives of domestic life.

he "Jangar" epic, which reflects the historical past of the Western Mongols, more precisely, the Kalmyk people, full of heroes and struggles, is a manifestation of the people's customs and traditions, worldview, and national-spiritual values. *"The legend of Jangar reflects the heroism, peace and love of the country of the Mongolian people"*³. The creation of the epic was attributed to the 13th or 16th centuries, and the first scientific research began at the beginning of the 19th century. The presence of mythological heroes in the epic, as well as elements of shamanism and Buddhism, and traces of the archaic period are factors that confirm its ancient history. The role of the epic performers - jangarchis - is great in the survival and preservation of the epic.

The Mongol epic and the "Koroglu" epic sound with each other closely in terms of their historicity, theme and idea, common motives, plot line, system of images, including the reflection of the

³ Cangar destanı. Moğolların Büyük Destanı. He Dexiu, – Türkiye: Canut, – 2017, – s.5.

mythological worldview. The main and common idea of the epics is the protection of the native land and battles against enemy forces. The struggle for justice and the defense of the homeland have become the life ideals of the heroes of the epic. One of the main motives of both epics is the unending heroic struggle of warriors for free living. *"There is longevity and transmission of heroism in the Turkic epic tradition. This is reflected in all epics to one degree or another. In popular thought, heroism does not end at some stage. "Manas", "Jorabatur", "Jangar", "Koroglu" and other epics are an example of this"*⁴. The struggle of the main hero Jangar and his six thousand and twelve heroes in the epic "Jangar" is closely related to the battles fought by Koroglu and his seven thousand seven hundred and seventy-seven brave men in the Turkish epic.

The Mongolian and Turkic peoples have similar features as well as unique features in their mythological view system. There are many mythological plots and motifs in the "Jangar" saga. Traces of the mythological worldview are connected with magical, extraordinary and mystical elements in the heroes' struggle with enemies and in the events that take place in the "Jangar" saga. The age at which the heroes of the epic fight against enemies, the strength and power they show are incomparably rich in mythical elements. The age when heroes like Jangar and Hongor began to fight is unreal and mystical. The extraordinary success of the heroes fighting against the evil forces of the underground and surface world with extraordinary strength is the product of a fantastic and mystical outlook.

In connection with the miraculous and legendary content of the "Koroglu" epic, the presence of mythological motifs and elements took place in the events in which the Goshabulaq and Misri swords were described. In the epic, Misri sword is shown as a weapon that adds strength to the strength of the brave, while the water of Goshabulag gives strength and invincibility to Koroglu's body, and poetry to his soul.

⁴ Eposşünaslıq: problemlər, mülahizələr. Tərtib edənlər: Qasımova F., Osmanova G., – Bakı: Elm və təhsil, – 2013, – s.11.

The "Jangar" and "Koroglu" epics, which are compared in this study, are rich sources for the investigation of mystical beliefs arising from the mythological outlook of the Mongolian and Turkic peoples, and are closely related in terms of their mythological elements and images. In the "Jangar" saga, these elements are described as magical beings, and also reflected in the heroes' struggle with mythological forces. The "Koroglu" saga, which is rich in heroic motifs, "The Arrival of Miss Parizad to Chanlibel", "Korogluy and the Beys" and "Ali Kishi" sections combines legendary and magical elements.

It should be noted that the main provisions of this chapter of the research work are reflected in scientific works published in various scientific journals and conference proceedings within the country and abroad^{5, 6, 7, 8}.

In the second chapter of the dissertation entitled "**Mongol Theme in Medieval Azerbaijani Literature**", Elkhan dynasty's influence on fiction, which existed in Azerbaijan in the 13th-14th centuries, and the Mongolian theme was followed in the works of some representatives of native language poetry. As a whole, this chapter is dedicated to the study of poetic examples and verses, in contrast to the Mongol rule in fiction. This chapter also consists of two sub-chapters.

⁵Nəsirova L. "Cangar" ve "Köroğlu" destanları arasında epik benzerlikler. Rumelide Dil ve Edebiyyat Araşdırmaları Dergisi. - 2020. Ö8.Kasım. - s. 250-263.

⁶Nasirova L. Similarities between "The Secret History of The Mongols" and turkish epic // - Algeria. Altralang journal. Volume: 02 Issue:02 / December, - 2020. pp.207-226.

⁷Nəsirova L. "Monqolların gizli tarixi" dastanında monqol xalqının tarixi yolu və Çingiz xan // Gənc Tədqiqatçıların IV Beynəlxalq Elmi Konfrans, - Bakı: 29-30 aprel, - 2020. - s. 158-161.

⁸ Nasirova, L. Sacred and sacral numbers in the epic of "The Secret history of the Mongols" // VIII International Scientific and Practical Conference Scientific Research in XXI Century, – Ottawa, – Canada: – 06-08 March, – 2021, Scientific Collection "İnterconf", – № 44, – p.329-332.

In the first sub-chapter entitled **"Artistic reflection of the Hulaku period in the Azerbaijani literature of the XIII-XIV centuries"**, the influence of the socio-political events in the Elkhan state on literature was studied, the Mongolian theme in the works of Nasiraddin Tusi and Nasir Bakuvi was determined, and the works dedicated to the Mongolian heads of state were identified and analyzed.

The medieval history of Azerbaijan witnessed turbulent and severe social and political events, including the rule of the Kharazmshahs, Mongols and Timurids. This conflicting political period of XIII-XIV centuries of the history of Azerbaijan did not pass without affecting the social and cultural life, but despite the difficult conditions, the field of science and culture did not remain under development. The XIII century is memorable for the emergence of a new stage in the history of Azerbaijan, the powerful state of the Hulakus (Elkhans) (1256-1357). The Elkhan state, founded by Hulaku Khan, the grandson of Genghis Khan, the founder of the Great Mongol Empire, ruled Azerbaijan for a century. During the reign of Hulaku Khan, the fifth Mongol nation (1256-1265), the Elkhans became a powerful state with an influence on the Middle East. In the book "Jame-at tawarikh" by politician Fazlullah Rashiduddin, it was shown that after the establishment of the Hulaku empire, Azerbaijan became the political center of the newly established kingdom, and the wealth of the state treasury was protected here⁹. At the beginning of the 12th-13th centuries, Azerbaijan was one of the prominent cultural and economic centers of the Near and Middle East. In this period, the value given to science and various arts, as well as the high appreciation of poets and scientists, was the greatest contribution to the revival and Renaissance period. The transformation of Maragha and Tabriz, which are considered to be important centers of culture and science in Azerbaijan, into the capitals, from the time of the Atabays, during the Hulaku era, has given impetus to the comprehensive

⁹Рашид-ад-дин, Ф. Джами-ат-таварих. Т.3.Перевод с персидского А.К.Арендса. Баку: Издательство АН Азерб.ССР, – 1957, – с.47.

development of these cities. In Agababa Rzayev's book "Nasiraddin Tusi", it is seen that Hulaku Khan showed great interest in the construction of Maragha observatory and its completion in a short period of time¹⁰. These educational services are considered to be the result of the high value the Mongol ruler placed on science. Hulaku Khan, who supported the development of science and culture, built the Maragha observatory, which was very large in terms of scale, at the request of his minister, prominent scientist Nasiraddin Tusi (1201-1274).

The encyclopedic scientist, the great genius of the East, Khaja Muhammad Nasiraddin Tusi, worked as a statesman during the Hulaku period, and at the same time wrote the works that brought him great fame during his creative period.

It is mentioned in some sources that the thinker who wrote works on various fields of science such as law, philosophy, theology, history, astronomy, such as "Akhlagi-nasir", "Fundamentals of acquiring knowledge", "Zij Elkhani", "Tahriri Aqidis", "Sharhul Ishgat", "Ovsaful-ashraf" wrote about 200 works. In his works such as "Akhlagi-Nasiri", "Agaidi-mufid", "Kitabi Madarik", "Dar marifate-tagvim", "Talimul-mutaallim", "Ovsaful-Ashraf", the author talked about the importance of mental education and highlighted that positive human qualities serve the philosophy of wisdom. If the mind, which regulates the state and actions and behavior of a people, serves to elevate them as a perfect being, on the contrary, their thoughtlessness and lack of intelligence puts him in a desperate and difficult situation. Education and development of the mind is the main focus of N. Tusi's works from this series and is a reflection of his progressive ideas. The work "Ovsaful-ashraf" ("The description of the owners of honor")¹¹ from this series is an expression of the scientist's scientific, mystical, philosophical and moral views as a collection of knowledge on the science of theology.

¹⁰ Rzayev, A. Nəsirəddin Tusi. Həyatı, elmi, dünyagörüşü. – Bakı: Kitab Klubu, – 2001, – 296 s.

¹¹ Tusi, X.N. Övsafül-əşraf. (Şərafətli insanların xüsusiyyətləri). tərc. ed.: Şəfiyev F. – Bakı, – 2010, – 91 s.

Nasiruddin Tusi dedicated the work "Ovsaful-ashraf" to the name of Sahib Shamsuddin Muhammad Juveini, the vizier of Elkhani ruler Abaga Khan. It is confirmed in the introduction of the work that the treatise is dedicated to Shamseddin Muhammad Juveini. The 13th century prose example "Ovsaful-ashraf" mystical treatise has been studied by well-known researchers and translated into many world languages.

Based on the introduction of the work, it is possible to say that N. Tusi wrote the mentioned treatise after his philosophical treatise "Akhlagi-nasiri". However, since there is no accurate information about the date of writing of the work in the sources, it is most likely that it coincided with the period of Mongol rule, Shamsaddin Muhammad Juveini's ministerial service period. The writer also expressed that he had been thinking for a long time about the idea of creating a treatise that would interpret the laws of the truth lovers and the wayfarers of the sect. The treatise "Ovsaful-ashraf" reflects the stages of siri-suluk, the interdependence of the sect and the Shariah, as well as the provisions that the people of the sect, Sufis and scholars, who have entered the path of suluk, should pay attention to. Faith, steadfastness, sidg, intention, inabat (repentance), many other conditions of religion, their levels and signs have found their explanation in the work, and the content of the treatise is enriched with hadiths cited as examples from the Quran. The mystical treatise "Ovsaful-ashraf", which is of great importance for religious enlightenment, is a collection of his Sufi and philosophical ideas. In the work, one can see the author's own life thoughts and mystical inclinations, analyzing the intricacies of Sufism and gnostic science.

According to the socio-political demand of the 13th-14th centuries, Azerbaijani poets wrote and created in Arabic and Persian as literary languages. At the same time, prominent representatives of native language poetry have entered the history of literature as authors of lyric poems. These poetic poems, which are dominated by deep humanism, high values and rich ideological-artistic features, are valuable lyrical examples of classical Eastern literature. These examples of lyrical poetry, which have a unique place in the history of literature and are a product of the medieval period, are evaluated as the

result of literary evolution and development. The work of Nasir Bakuvi, a contemporary of Izzaddin Hasanoglu, one of the first representatives of native language poetry, dates back to the end of the 13th century and the beginning of the 14th century. Although there is very little information about the poet's work that has come down to our time, a eulogy written by him has been preserved to this day as a literary-historical fact. This only relic of his literary heritage was written between 1304 and 1316. The 55-verse mukhammas was written in Azerbaijani Turkish and dedicated to the ruler of Khorasan, Sultan Muhammad Uljaytu Khudabanda (1278-1316). This poem, which is included in the collection of poems "The spoken word is a memory" of the poet-literary scholar, is an expression of Nasir Bakuvi's deep knowledge and poetic thoughts. It is an artistic reflection of the period of Elkhaniids, more precisely, the reign of Sultan Muhammad Uljaytu Khudabanda, which contains historical and socio-political content. Mukhammas dedicated to the personality and political activity of Muhammad Uljaytu is memorable for his praise. *"Mentioned in historical sources as a just and enlightened sultan, Uljaytu was praised by the poet Nasir Bakuvi"*¹².

In Mukhammas, the poet praises the ruler Uljaytu, appreciates his justice, and expresses that the state and the Islamic religion have been enlightened by the good deeds of the sultan. The ruler, with his grace and mercy and the Quran's ruling, gives mercy to the good and punishment to the bad, and erects a firm barrier in front of the enemy. In general, the language of mukhammas is rich in exaggeration, allegory, metonymy, metaphor, and the means of artistic description and expression that increase the poetic effect of eulogy. The poem written by Nasir Bakuvi is an expression of the poet's satisfaction with the state administration and the enlightened sultan. This poetic example, dedicated to the praiseworthy services and zealous activity of the Mongol ruler of his time, Sultan Muhammad Uljaytu Khudabanda, is in turn a manifestation of the poet's high level of knowledge. Although the mukhammasi, which is the only example of poetry of N.

¹² Azərbaycan tarixi. Yeddi cildə. III cild (XIII-XVIII əsrlər) – Bakı: Elm, – 2007, – s.121.

Bakuvi that has reached our time, was written as an address to the ruler of Elkhani, Sultan Muhammad Uljaytu, the poem is a collection of positive thoughts not only of the poet, but also of the people about the sultan. Through this poetic example, which meets all the requirements of the mukhammas genre, the poet Sultan Muhammad Uljaytu shed light on the socio-political activity of Khudabanda and described his artistic image with great sympathy.

In the second sub-chapter of chapter II entitled **"The influence of the Hulakus (Elkhanis) period on the poem "Jami-jam" by Maragali Avhadi"**, the Mongolian theme in the poet's work was followed, and the verses dedicated to the ruler Abu Said Bahadur Khan and the vizier Khaja Giyaseddin Muhammad ibn Rashid were studied.

Maragali Avhadi, a medieval philosopher and poet of Sufism, author of didactic works, left a great legacy in Azerbaijani literature with his 40 years of creativity rich in deep humanism. The poet, who lived a tumultuous life and creative path, created valuable literary examples with his humanitarianism, creativity and new ideas, adhering to the classical Eastern literature and Sufism traditions. Albanian-born Turkic writer and philosopher Shams-ed-din Sami wrote about Avhadi in his history dictionary called "Gamusul-Alam": *"Avhadi Maragayi (Sheikh Avhadaddin) was from the famous Shura of Iran, he was born in Maraga during the time of Orgunkha, one of the Mongol emirs, and then migrated to Kirman and became a spiritual master by ascribing it to Avhadaddin Kirmani, a great mashaikh of that place, and he attained mercy and truth in 738. There is a mystical masnavis and murattab divan with the title "Jami-Jam" in the style of "Hadiqah" of Sana'i"*¹³.

The eulogy, which became traditional and predominant in the Middle Ages, shows itself in the works of M. Avhadi. In the introductory part of the poem "Jami-jam", the poet praised the joy of the Mongol khan Sultan Muhammad Abu Said Bahadir Khan (1317-1336) and the vizier Khaja Giyaseddin Muhammad ibn Rashid (-1336). The poet who praises the ruler of his time, the ninth Sultan of the

¹³ Şəmsəddin, S. Qamusül-əlam. Tarix və coğrafiya lüğəti: 6 cildə. 2-ci cild.red.Mehran. İstanbul, – 1889, – s.1065.

Elkhanids, Muhammad Abu Said Bahadir, highlights his state management and draws attention to his human qualities. M. Avhadi, who lived in complex historical conditions and wrote the shah's praise, tries to create a social picture of the period, but it is natural that he describes the conflicting medieval period in which he lived within the framework of certain concessions. The poem praises the beautiful palace where the sultan resides, and praises the rule of Sultan Muhammad Abu Said Bahadir. While praising the Sultan's celebration, the poet talks about the Khan's management method and his treatment of the people while praising the historical figure with the language of poetry. The poet highly appreciates the justice of the shah who improved the country, compares him with the Arab caliphs and praises him in poetic language. The poem, written with enthusiasm and proud spirit, serves to praise the king with solemn expressions. Another remarkable aspect of the poem is the description of the relationship between the ruler and the people in the example of the sultan. Touching on the problem of the ruler and the people, the poet sees the first address of justice and truth in the government. The Sultan's fair behavior and fair decisions will encourage the people to the right path. His justice is the backbone of the country, a sign of prosperity and well-being. The king who is on the side of the truth is always high in the eyes of the people, and he earns respect for his fairness and correct behavior. On the contrary, if the ruler oppresses, he deprives himself of high human qualities and casts a shadow on his authority and trust among the people. The poet, who considers the prosperity of the country to be in unity with the wise policy of the rulers, has always promoted the justice-based feudal state structure in his political and legal thoughts. As a humanist thinker, he attached great importance to protecting the interests of the people based on the principles of social justice. "According to the thinker, the development and prosperity of the states depends very much on the measures taken by the kings. *"The monarch must have bright perfection and deep thinking, so that the state, in turn, will always improve and develop thanks to this perfection*

and thinking”¹⁴. M.Avhadı's poem "Jami-jam" expresses moral-educational and didactic content and is a collection of his scientific and legal considerations.

The main provisions of the study, reflected in Chapter II, have been published in various proceedings of international conferences and scientific publications both within the country and abroad ^{15. 16}.

Chapter III of the dissertation is called **"Artistic image of Mongol ruler Genghis Khan in contemporary Azerbaijani prose"**. The first paragraph of Chapter III, which consists of three sub-chapters, is called **"The artistic image of Genghis Khan in world literature"**. In this sub-chapter, the historical novel "Ghengis Khan" by the British historian and writer J. Men, " Ghengis Khan" by the Russian writer and playwright V.G. Yan", "The Secret of Genghis Khan" by the well-known Kazakh writer M. Shakhanov", and the work of the Kyrgyz writer Ch. Aitmatov "Chingiz Khan's White "cloud" narrative were analyzed.

Genghis Khan, the founder of the mighty Mongolian state in the 13th century, managed to expand the empire's borders as a result of his determination and many years of campaigns. The invincible warlord of the Middle Ages is described in fiction as stubborn, competent, steadfast, in short, with all the positive and negative aspects of his character. Genghis Khan is shown in fiction as the central hero of the plot in accordance with historical facts. Certain periods of the ruler's life, reign and military expeditions are clearly analyzed in historical novels. These novels are an artistic reflection of the contradictions and upheavals of the 12th-13th centuries and

¹⁴ Quliyev, A. Əvhədi Marağalı və Əssar Təbrizinin siyasi hüquqi görüşləri. – Bakı: Azərnaşr, – 1994, – s.27.

¹⁵ Nəsirova L.M. Nəsir Bakuvinin lirikasında monqol hökmdarının mədhi. // Bakı: Filologiya məsələləri, - 2023. № 7, - s.306-314

¹⁶ Nəsirova, L. Filosof-şair Marağalı Əvhədinin “Cami-cəm” poemasında bəşəri mövzuların əksi // Ümummilli lider Heydər Əliyevin anadan olmasının 101-ci ildönümünə həsr edilmiş “Heydər Əliyev: Multikulturalizm və tolerantlıq ideologiyası” adlı VII Beynəlxalq Elmi Konfrans materialları, – Bakı: – 7 may, – 2024, – s. 109-110.

the heavy consequences of Genghis Khan's conquests.

In the second paragraph named **"The concept of historical identity in the novel "The honor of Tabriz" by Farman Karimzade"** in the novel under study, the artistic image of Genghis Khan was investigated against the background of the invasions, and the socio-political landscape of the Elkhani period, written in parallel in the work, was analyzed. Farman Karimzade, an outstanding writer, prose writer, author of historical novels, who blew new life into Azerbaijani literary prose in the 1960s, left a valuable legacy in Azerbaijani literature with his work. In the novel "The Honor of Tabriz", the writer, holding a mirror to the history of the Middle Ages, describes the period of the Mongol dynasty, which established the Elkhani dynasty in Azerbaijan, and the rule of its rulers based on historical sources. The main source for the writer in the description of historical events is "Jame al-tawarikh" ("Collection of Histories"), which contains important encyclopedic information as one of the most important works of medieval historical literature of Rashid al-Din Fazlullah al-Hamadani (1247-1318), who was the prime minister of the Elkhani state.) was a work. F. Karimzadeh, who describes historical events and personalities with artistic criteria, works together with historian F. Rashid al-Din in the narration of the events unfolding in the novel "The honor of Tabriz". The main idea of the novel "The honor of Tabriz" is the struggle against the pressure of internal and external enemies in the contradictory and contrasting historical and political period of the Elkhani state, as well as the reflection of the heavy consequences of the conqueror-ruler Genghis Khan's invasions. The motifs of betrayal, revenge, slavery and struggle are followed in the historical novel. The events described in the novel "The honor of Tabriz", distinguished by its clarity of form, richness of language and style, are reflected in two lines. Although they are distant in terms of time, these events are related to each other in content, thanks to the skill of the writer. In the historical novel, the writer reflects the period of the Hulakus in Azerbaijan, the important aspects of the life and activities of the rulers. Genghis Khan, the general who founded the great Mongol state, is depicted in the novel as one of the most central characters of the plot line in a manner consistent with historical facts. *"Years will*

pass, he will grow up and take power, shed a lot of blood in the world, and then they will call him by another new name - Genghis Khan. There is still a lot of time for that period"¹⁷. Certain periods of Genghis Khan's life, rule and military campaigns are described in the novel.

In the third paragraph named **"The ideal hero in Yunus Oguz's novel " Genghis Khan"**, the historical novel is closely related to V.G. Yan's novel of the same name in terms of its content and idea, and was involved in a comparative analysis. Genghis Khan is the main and central figure of the similar plot line revealed in both works.

The historical novel " Genghis Khan" written by Yunus Oguz sheds light on the political strife that took place in the state of the Khwarazmshahs, as well as the social and political activities of the famous historical figures of the time, such as the conqueror-ruler Genghis Khan, the Khwarazmshah Sultan Aladdin Muhammad and Sultan Jalaladdin and presents the overall view of this huge Eastern country. The writer wrote the artistic image of historical figures and depicted the ideal hero image of Genghis Khan with artistic paints. The historical novel tells about the internal collapse of the Khwarazmshah state and the downfall of the dynasty by Genghis Khan. The work, which begins with an epilogue, describes the severe consequences of chaos that overturns the existing stability and order in artistic language. Since 1217, the kingdom of Khwarazmshahs, faced with the threat of great chaos and becoming a field of inevitable defeats, was unable to withstand the Mongol-Tatar campaigns led by Genghis Khan and resigned to defeat. *"In 1221, there was no power other than the Tatar-Mongols in Central Asia. No one here resisted Genghis Khan more than that. The main destruction happened in big cities. The urban population and sparsely populated rural population suffered the most in this war. Nomadic Turks took part in this war - some on the side of Genghis Khan, others as opponents"*¹⁸.

The work analyzes the new order established by the ruler

¹⁷ Kərimzadə, F. Təbriz namusu. – Bakı: Kitab klubu, – 2017, – s.40.

¹⁸ Безертинов, Р.Н. Татары, тюрки – потрясатели Вселенной (История Великих Империй). – 2-е изд., исправл., Новосибирск: ЦЭРИС, – 2001, – с.186.

Genghis Khan in the dynasty, its rules and consequences. Peace and stability in the state of the Khwarazmshahs is interpreted as the old order. There were destructive Mongol campaigns that shook the existing old order to its roots, and this stability ended with the great chaos brought by the army of Genghis Khan. *"This is Genghis Khan, who terrorized the world, whose name made everyone cringe, who scared the sultan and ran away, about whom legends are told. He does not look like a monster, a demon, or a diva. He didn't look like someone who made friends with the devil. He was a tall man with a thick beard, a strong body, blue cat eyes with determination in his eyes, tough and could turn into a butcher at any moment"* ¹⁹. The historical figure who brought a new order to the Middle Ages, the invincible commander, conqueror-ruler Genghis Khan, with his violent and destructive invasions, shook this strong Turkic state (the state of the Kharazmshahs) and led to historical events that shook it to its foundations. Genghis Khan's strong-willed and determined personality, his turbulent life on the battlefields, and his important role in history made it possible to create the image of an ideal hero in fiction. The reflection of the inner-spiritual world of the Mongolian ruler is concentrated in fiction, in the image of his literary hero.

The scientific results obtained in this chapter have been reflected in various scientific journals and conference proceedings ²⁰.
21. 22.

¹⁹ Oğuz, Y. Çingiz xan. – Bakı : Xan, – 2020, – s.256-257.

²⁰ Насирова, Л. Исторический прототип Чингисхана в романе Фармана Керимзаде «Тебризская честь» // – Кременец: Кременецькі компаративні студії, – 2019, Вип. IX, Україна, – с. 161-168.

²¹ Nasirova, L. Dünya edebiyatında Cengiz Han karakteri // Kayseri Üniversitesi Sosyal Bilimler Dergisi. 2021. Cilt 3, Sayı 2, Ay Aralık, ss.18-28.,DOI 10.51177/kayusosder. 946575.

²²Nəsirova L.M. “Təbriz namusu” romanında tarixi şəxsiyyət konsepsiyası (Elxani hökmdarı Sultan Əbu Səid Bahadır xan və Əmir Çoban obrazının təhlili əsasında). Bakı: Filologiya və sənətsünaslıq jurnalı, – 2022. №2, - s.206-214.

The scientific and theoretical conclusions obtained during the research are summarized in the "**Conclusion**" part of the dissertation.

**The main content and provisions of research are reflected
in the following scientific works:**

1. Nəsirova, L. Monqol ədəbiyyatının Azərbaycanda tədqiqi və tərcüməsi məsələləri // Bakı: Müqayisəli ədəbiyyatşünaslıq jurnalı, – 2019. – №1, – s.223-226.
2. Насирова, Л. Исторический прототип Чингисхана в романе Фармана Керимзаде «Тебризская честь» // Украина: Кременецькі компаративні студії, – 2019. – Вип. IX, – с. 161-168.
3. Nəsirova, L. Azərbaycan və Monqol folklorunda ortaq məsələlər (Atalar sözləri əsasında). Gənc Tədqiqatçıların III Beynəlxalq elmi konfrans materialları, – Bakı: – 29-30 aprel, – 2019, – s. 1270-1273.
4. Nəsirova, L. Mədəniyyətlərin dialoqunda ədəbi əlaqələrin yeri (Azərbaycan-Monqol ədəbi əlaqələri əsasında) // “Heydər Əliyev: Multikulturalizm və tolerantlıq ideologiyası” Beynəlxalq Elmi Konfrans materialları, – Bakı: – 6-8 may, – 2019, – s.114-115.
5. Nasirova, L. “Cangar” və “Köroğlu” destanları arasında epik benzerliklər // Türkiyə: Rumelide Dil ve Edebiyyat Araşdırmaları Dergisi, – 2020. – Ö8, – Kasım, – s. 250-263.
6. Nasirova, L. Similarities between “The Secret History of The Mongols” and turkish epic // Algeria: Altralang journal, –2020. – Volume: 02, – İssue:02, – December, – pp.207-226
7. Nəsirova, L. Azərbaycan ədəbiyyatında monqol hökmdarı Çingiz xanın bədii obrazı (F.Kərimzadənin “Təbriz namusu” romanı əsasında) // Gənc alim və Mütəxəssislərin II Beynəlxalq Elmi Konfrans materialları, – Bakı: – 3-6 mart, – 2020, – s.448-449.
8. Nəsirova, L. “Monqolların gizli tarixi” dastanında andıçmə motivi // “Klassik Azərbaycan ədəbiyyatı və incəsənətinin milli özünütdəqiqdə və Mərkəzi Asiyadakı mədəni tərəqqidə yeri” adlı Beynəlxalq Elmi Konfrans materialları, – Bakı: – 26-27 noyabr, – 2020, – s.57-58.
9. Nasirova, L. Epic similarities between “Koroglu” and “Jangar”

- folktales // Bandırma Onyedli Eylöl Ünivesitesi. II Uluslararası Filoloji Kongresi, – Türkiyə: – 2-5 sentyabr, – 2020, – s.21.
10. Nəsirova, L. “Monqolların gizli tarixi” dastanında monqol xalqının tarixi yolu və Çingiz xan // Gənc Tədqiqatçıların IV Beynəlxalq Elmi Konfrans materialları, – Bakı: – 29-30 aprel, – 2020, – s. 158-161.
 11. Nəsirova, L. Mədəniyyətlərin dialoqunda bədii tərcümənin rolu (Monqol ədəbiyyatı nümunələri əsasında) // “Heydər Əliyev: Multikulturalizm və tolerantlıq ideologiyası” III Beynəlxalq Elmi konfrans materialları, – Bakı: – 5-6 may, – 2020, – s.79-80.
 12. Nasirova, L. Dünya edebiyatında Cengiz Han karakteri // Türkiyə: Kayseri Üniversitesi Sosyal Bilimler Dergisi, – 2021. – Cilt 3, – Sayı 2, – Aralık, – ss.18-28.
 13. Nasirova, L. Sacred and sacral numbers in the epic of “The Secret history of the Mongols” // VIII International Scientific and Practical Conference Scientific Research in XXI Century, – Ottawa, – Canada: – 06-08 March, – 2021, Scientific Collection “İnterconf”, – № 44, – p.329-332.
 14. Nasirova, L. Historical image of Genghis Khan in John Man's novel “Genghis khan” // III International Scientific and Practical Conference Scientific Community Interdisciplinary Research, – Hamburg, – Germany: – 16-18 March, – 2021, Scientific Collection “İnterconf”, – №45, – p.187-190.
 15. Nəsirova, L. “Monqolların gizli tarixi” dastanı və “Kitabi Dədə Qorqud” eposunda ortaq motivlər və ideya bənzərliyi // Gənc Tədqiqatçıların V Beynəlxalq Elmi Konfrans materialları, – Bakı: – 29-30 aprel, – 2021, – s.1397-1399.
 16. Nəsirova, L. Monqol folklorunda dini inancların əksi (“Monqolların gizli tarixi” dastanı əsasında) // “Heydər Əliyev: Multikulturalizm və tolerantlıq ideologiyası” onlayn IV Beynəlxalq Elmi Konfrans materialları, – Bakı: – 6-8 may, – 2021, – s.102-103.
 17. Nasirova, L. Historical image of mongolian Abu Said Bahadur khan in Farman Karimzadeh “Tabriz's pride” novel // Osmaniye Korkut Ata Üniversitesi 3. Uluslararası Dil ve

- Edebiyat Kongresi, – Türkiyə: – 6-8 Ekim, – 2021, – s. 27.
18. Nəsirova, L. Tarixi romanlarda fateh-hökmdar Çingiz xanın ədəbi-bədii obrazı // “Nizami Gəncəvi və Şərq ədəbiyyatları: ədəbi təsirin hədudları” mövzusunda Beynəlxalq Elmi konfrans, – Bakı: – 8 oktyabr, – 2021, – s.136-138.
 19. Nəsirova, L. “Təbriz namusu” romanında tarixi şəxsiyyət konsepsiyası (Elxani hökmdarı Sultan Əbu Səid Bahadır xan və Əmir Çoban obrazının təhlili əsasında) // Bakı: Filologiya və sənətsünaslıq jurnalı, – 2022. – №2, – s.206-214.
 20. Nəsirova, L. Müasir monqol hekayələri Azərbaycan dilində // Bakı: Müqayisəli ədəbiyyatşünaslıq beynəlxalq elmi jurnal, – 2022. – №2, – s.141-146.
 21. Nəsirova, L. Yunus Oğuzun “Çingiz xan” romanında tarixilik // “Azərbaycan Şərqşünaslığı Şərq-Qərb elmi-mədəni və ictimai-siyasi dialoqu kontekstində” mövzusunda Beynəlxalq Elmi Konfrans materialları, – Bakı: – 14-15 dekabr , – 2022, – s.157-158.
 22. Nəsirova, L. Nəsir Bakuvinin lirikasında monqol hökmdarının mədhi // Bakı: Filologiya məsələləri, - 2023. – № 7, – s.306-314.
 23. Nəsirova, L. Marağalı Əvhədinin “Cami-cəm” poemasında elmi-fəlsəfi məsələlərin bədii əksi // Bakı: “Gənc tədqiqatçı” elmi-praktik jurnalı, – 2023. – IX, – № 4, – s.99-105.
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