

*On the rights of the manuscript*

**ABSTRACT**

of the dissertation for the degree of Doctor of Science

**The 20<sup>th</sup> century of the Northern Azerbaijan prose and the idea of the divided native land and national-spiritual integrity in the Southern Azerbaijan migration literature**

Speciality: **5716.01 – Azerbaijani literature**

Field of science: **Philology**

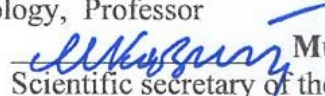
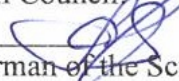

Applicant: **Arzu Huseyn gizi Huseynova**

**Baku - 2021**

The work was performed at the department of History of  
Azerbaijan literature of Baku State University

Official opponents: Doctor of Sciences in Philology,  
Professor  
**Maarifa Huseyn gizi Hajiyeva**  
Doctor of Sciences in Philology,  
Professor  
**Badirkhan Balaja oglu Ahmadov**  
Doctor of Sciences in Philology,  
Professor  
**Yagub Maharram oglu Babayev**  
Doctor of Sciences in Philology,  
Associate Professor  
**Ragub Shahmar oglu Karimov**

Dissertation council ED-1.27 of Supreme Attestation  
Commission under the President of the Republic of Azerbaijan  
operating at the Institute of Folklore Azerbaijan National Academy  
of Sciences

Chairman of the Dissertation  
Council: Academician, Doctor of Science in  
Philology, Professor  
  
**Mukhtar Kazim oglu Imanov**  
Scientific secretary of the  
Dissertation Council: PhD in Philology, Associate Professor  
  
**Afag Khurram gizi Ramzanova**  
Chairman of the Scientific  
Seminar: Doctor of Science in Philology,  
Professor  
  
**Jalal Abil oglu Gasimov**



## GENERAL CHARACTERISTICS OF THE DISSERTATION

**Topicality and degree of using of the research.** In the modern era of globalism Azerbaijani literature that preserved its unique creative traditions from time to time has turned into the formidable weapon forming the spirit of the people and has served for the national and moral integrity. As the literary-cultural and political relations, national-moral integrity, language, unity of religion became stronger the formation of the Azerbaijan Democratic Republic in the North and the state of “Azadistan” in the South played an important role in the creation of the themes on unified and ideas of Azerbaijanism in the history of statehood and literary-artistic thought of Azerbaijan.

Separation of Azerbaijan into two parts by the Iranian and Russian empires in the 19<sup>th</sup> century, the historical and political events in the country (the formation of the ADR, the Bolshevik rebellion, the Constitution Revolution of 1905-1911, Sattar khan, the Khiyabani movement, the establishment of autonomy, rebellions, repressions), having the different levels of national-cultural development in the regions, the formation of the Southern Azerbaijani migration prose in the Northern Azerbaijan and other reasons contributed to the renewal of national literature in terms of content and ideology. In addition to the artistic literature, in the scientific-theoretical thought the native land and the national-moral integrity ideas have also developed very much.

Many scientific studies have been written about the formation of the artistic unique of the ideas of mother land and national-moral integrity divided into the literary-aesthetic idea of the indivisible Azerbaijan and the theoretical and practical basis of the historical development stages, the activities of the literary personalities written on these themes. Though these studies form the certain scientific idea about the divided native land and the national-moral integrity ideas, a special scientific research work

has not been written about the development laws and stages of this theme in the national prose. However there are actual materials and rich scientific-theoretical resources that allow carrying out such study. This situation arranges the need to write a systematic research work in the context of the ideas of the divided native land and the national-moral integrity in the 20<sup>th</sup> century Azerbaijani literature. The urgency of the theme also comes from the need to investigate this problem.

At the beginning of the 20<sup>th</sup> century Azerbaijani literature entered a new stage of its development. In this sense there are a number of factors in the prose of Azerbaijan covering different genres which stipulate the actuality of the artistic iniquities of the divided native land and national-moral integrity ideas. Since the 20s of the last century in the Soviet Union, including in the Azerbaijan SSR the ideological propaganda machine, all Soviet literature pursued the aim of instilling love to the abstract socialist homeland and this homeland was considered the basis of boundless loyalty, patriotic communist morality. The totalitarian communist regime in the Northern Azerbaijan and the despotic Shah regime in the Southern Azerbaijan had imposed the strict prohibitions on the themes about the integrity of the native land. In this context, the USSR in the North and Iran in the South were considered as a single native land. In the period of the Soviet political regime the national literature was formed in the Northern Azerbaijan in the new historical situations and under the hard conditions. Mirza Ibrahimov, Mammad Said Ordubadi, Anvar Mammadkhanli, Mir Jalal, Ilyas Efendiyev, Aziza Jafarzade and others addressed the themes of the divided native land and the problem of south in their works. That is why even during the Soviet political regime the ethno-cultural certainty and nationalism formed the basis of the moral existence and literature of the Azerbaijani people. Along with Azerbaijani writers, the scientists also paid serious attention to the historical past of the

people, the idea of whole native land and the national-moral unity, carried out the researches in this area.

Though all the negative manifestations of the Soviet political regime and the infringement of the national freedom spirit a number of historical problems in the field of ethno-political and ethno-cultural development of Azerbaijan have been resolved. Thus, the ethnic basis of the Azerbaijani nation has been strengthened, the stratum of intellectuals has become a large, numerous social group, which occupies an important place in the social structure, the unified Azerbaijani literary language has been established, the population has gained mass literacy, as well as the traditions of national statehood and political culture, the national-ethnic self-consciousness has been formed. All these processes have led to the strengthening of Azerbaijani statehood thinking, the development of the native language, the enrichment of culture and literature.

As it is known, from time to time Azerbaijani literature has attracted attention with calls for national unity. In the North Azerbaijan Democratic Republic, Azerbaijan SSR, Azerbaijan Republic, but in the South in Iran, “Azadistan” state, Azerbaijan National Government played an important role in the history of statehood, gave incitements to instilling the ideas of divided native land and the national-moral integrity into the public and national consciousness.

Being influenced to the reflection of the ideas of the divided native land and national-moral integrity in Azerbaijan literature some events such as the World War II, the socio-political processes taking place in Iran and South Azerbaijan, the entry of Soviet troops into the territory of this country in August 1941 according to the treaty signed between the USSR and Iran in 1922 caused to the serious changes in the region.

Increasing of the attention and care for the study of the subject of the divided native land in the period of independence led to the establishment of the Southern Azerbaijan scientific

school and its high development stage. The new methodological approaches, new views have been formed in the research about the problem. Being parted between Russia and Iran the annexation of Azerbaijan to Russia in the 19<sup>th</sup> century was regarded as a fact of occupation.

Enough attention should be paid to the differences of the literary process in various researches about the Southern Azerbaijan literature. It should be noted that the literature created in the South and North is an artistic reflection of a single native land, the unity of national and spiritual values, as a specific process enriching the entire Azerbaijani literature of the South Azerbaijan literary process, the peculiarities of development of national self-awareness and the glorification of ideas of patriotism should be revealed. All these factors characterize the actuality of the dissertation work submitted to the defense.

Some aspects of the theme have been investigated by many researchers. In the researches carried out by some scientists such as Mirza Ibrahimov, Jafar Khandan, Teymur Ahmadov, Balash Azeroglu, Hokuma Bulluri, Javad Heyat, Sabir Amirov (Nabioglu), Jamil Hasanli, Nazim Rizvan, Almaz Aligizi (Mammadova), Parvana Mammadli, Esmira Fuad, Gozal Agayeva, Nazakat Ismayilova, Turkish specialists in literature such as Ali Yavuz Akpinar, Ali Gafgasiyali, Sabahaddin Shimshir, Anvar Uzun, Ufuk Ozjan and others the ideology of whole Azerbaijanism, the problem of divided native land and the national-spiritual unity have become an object of analysis in the literary-theoretical and historical-cultural context.

In the literary-cultural and historical-journalistic studies formed in Azerbaijan migrant literature-study the problem of divided native land and the national-spiritual integrity has become an object of the research. In the researches carried out by some authors such as Ahmad bey Agaoglu, Ali bey Huseynzade, Mahammad Amin Rasulzade, Mirzebala Mammadzade, Nagi Keykurun, Sanan Azer, Karim Oder, etc. the problems such as

Iranian Turks, Southern Azerbaijan literature, divided native land and national-spiritual identity have become an object of the research in different styles.

The general picture of literature formed in the south of Azerbaijan has been created in the research work “Ugur yolu” (“Path of success”) by Doctor of Philology, Professor Jafar Khandan. The formation of this research is important in terms of focusing on the processes taking place in the literary and cultural life of Azerbaijan, which has been politically divided into two parts.

Southern Azerbaijan, the problem of divided native land and national-spiritual integrity has been explained in the background of researches about the history of literature in the works of prominent Turkologist-literary critic Javad Heyat.

The researcher has investigated Azerbaijan literature beginning from the folklore sources till the modern period and the activities of the famous representatives of this literature, the author has also drawn the current literary process into the research in the context of the common scientific-theoretical values.

The problems such as the Southern Azerbaijan, the divided native land and the national-spiritual integrity have been investigated in the literature-study, literary-journalistic and historical-culturological research works by the corresponding member of ANAS, professor Alyar Safarli. The author’s books such as “Bolunmush Azerbaijan” (“Divided Azerbaijan”), “Yarali Azerbaijan” (“Wounded Azerbaijan”), “Derdli Azerbaijan” (“Miserable Azerbaijan”), “Hesretli Azerbaijan” (“Regrettable Azerbaijan”) attract the attention according to the characterizing the mentioned problem from the different points.

In the monographic researches and collections of articles devoted to the Azerbaijani literary prose, especially the historical novel genre of Professor Yavuz Akhundlu, the problem of native land and national-spiritual unity, which has broken up against the background of analysis of the existing literary samples, has been

studied and the various aspects of the problem have become the object of the scientific-theoretical analysis.

In the research works carried out by Doctor of Philology Sabir Nabioglu (Amirov) the way of life and activity of prominent representatives of literature formed in the south part of Azerbaijan have been studied in a wide sphere. In the monographic book “The national-democratic literature of the Southern Azerbaijan” by the scientist the literature of 1941-1990 years has been investigated systematically. In the monographs by Sabir Nabioglu devoted to the activities of the different authors, in his books consisting of collections of articles the literature of the Southern Azerbaijan has studied in the light of personalities and problems, as well as the problem of divided native land, national-spiritual integrity have found the scientific-theoretical explanation from the various points.

In the research works carried out by Doctor of Philology, Professor Almaz Aligizi the 20<sup>th</sup> century literature of the Southern Azerbaijan has been comprehensively analyzed and the activities of some representatives have been estimated from the different aspects. The collection of articles “Actual problems of our literature” written by Almaz Aligizi together with Dilbar Zamanzade is also devoted to the theme of the Southern Azerbaijan. In the scientific works carried out by the literary critics such as Nazim Rizvan, Esmira Fuad, Parvana Mammadli, Gozal Agayeva, Nazakat Ismayilova, etc. the literature created mainly in the Southern Azerbaijan was studied in one or another aspect and tried to focus the attention on the subject of the divided native land in the published works.

In the monographic book dedicated to Zeynalabdin Maragali's activity by Mahmizar Mehdibeyova (Hamidgizi) the life of the writer and the novel “Ibrahimbeyin Seyahatnaməsi” (“Ibrahimbey's travel book”) have become the independent research object. In the study of the author “Southern Azerbaijan emigrant prose” the art works of outstanding writers and poets



such as Balash Azeroglu, Madina Gulgun, Hamza Fethi Khoshginabi, Abbas Panahi Makulu, Gahraman Gahramanzade, Ali Tuda, Sahrab Tahir, etc. who emigrated from the south to the north, were analyzed. In this study the emigrant edition of the Southern Azerbaijan was revived as the main part of the literary process in the Northern Azerbaijan.

The problem of the Southern Azerbaijan was investigated in the textbooks intended for higher schools, as well as the researches about the different problems of the literature history. In particular, in the textbook “The 20<sup>th</sup> century Azerbaijani literature” written by Mir Jalal and Firudin Huseynov for higher schools the definite place to the investigation of the Southern Azerbaijan literature has also been given.

In the researches about the literary-cultural life of the period of Azerbaijan Democratic Republic (1918-1920) the problems of the divided native land and national-spiritual integrity have been looked through.

In the historical-political and literary-cultural studies written about the National Government of Azerbaijan (1945-1946), which was founded under the leadership of S.J.Pishavari, the problems of the divided native land, national-spiritual integrity have also been focused in one or another context.

In the collections of articles devoted to the Southern Azerbaijan literature prepared by the Institute of Literature named after Nizami Ganjavi of ANAS the different aspects of the problem involved in the research have been investigated. At the same time, the anthologies related to the Southern Azerbaijani literature prepared in different periods have given an incitement to the study of various aspects of the problem in one or another way.

In the different investigations dedicated to the well-known Azerbaijan writer Mammad Said Ordubadi’s activity, especially in his novel “Dumanli Tebriz” (“Foggy Tabriz”) has been tried to form the scientific-theoretical picture of the various fields of the

socio-political life of the Southern Azerbaijan, ethnography and traditions, as well as the period of national freedom.

The problem of the divided native land and national-spiritual integrity in the various studies devoted to the 20<sup>th</sup> century prominent writer and literary critic Mirza Ibrahimov's activity has become an object of analysis in this or another way.

In the investigations by the Turkish specialists in literature such as Ali Yavuz Akpinar, Ali Gafgasiyali, Sabahaddin Shimshir, Ufuk Ozjan, Anvar Uzun and others the problem of divided native land and the national-spiritual integrity has become an investigation object.

In the study by Professor Ali Yavuz Akpinar "Investigations about Azeri literature" the literary process in the south part of Azerbaijan, the signs of the fragmentation in the national-cultural thinking have been analyzed and the activity of some personalities have been explained. The researches carried out by Professor Ali Gafgasiyali from Erzurum Ataturk University of Turkey draw attention with its monumentality. In his monographic books such as "Ashug environments of Iran Turks", "Turks in Iran geography" and "Iran Turks" the literature of the Southern Azerbaijan is analyzed systematically and the book "Iran Turk literature anthology" in six volumes has been published by him. The problems of divided native land and national-spiritual unity in the context of the study of the independence movement of the Azerbaijani Turks have been investigated in some monographic investigations such as "Azerbaijan independence struggle" by Professor Sabahaddin Shimshir from Balikesir University and "Ahmad Agaoglu and change of the role" by the associate professor Ufuk Ozjan from Istanbul University. In the books "The media history of Iran Turks", "Iran Turk folklore" and "My observations from Iran: history and ethnography" by Doctor Anvar Uzun the problems folklore in the southern part of Azerbaijan, written literature and history of the national press are investigated systematically.

The problem of the divided native land and the national-ethnic personality has been estimated from the historical-cultural point in the investigation “Azerbaijan: the ethnic relation and the struggle for the power in Iran” belonging to Dutch scientist, Professor Turaj Atabeyi who is the originally from the south of Azerbaijan.

Besides that, American investigator Tadeusz Swietochowski, Audrey Altstadt, David Nissman have also done the problem of national identity and moral integrity of the Azerbaijani people divided into two parts as the research object in various ways.

Azerbaijani scientists such as Shovkat Tagiyeva, Akram Rahimli, Jamil Hasanli, Nasib Nasibzade and others have investigated the problem of South Azerbaijan and the national-spiritual integrity of the people in the historical context and cleared up the political and cultural aspects of the problem.

However, despite all these investigations the problem of the divided native land and national-spiritual unity in Azerbaijani literature-study has not become an object of systematic research. The dissertation work presented to the defense has formed from this necessity.

**The aim and objectives of the research.** The aim of the investigation is to study the reflection of the divided native land and the national-spiritual integrity ideas in the 20<sup>th</sup> century Northern Azerbaijan prose and Southern Azerbaijan emigrant literature according to the philological aspect. The objectives of the investigation are the followings:

- focusing on the problem of the divided native land in the 20<sup>th</sup> century Azerbaijani literary prose;
- systematic analysis of the works of the masters writing about the ideas of the divided native land and national-spiritual integrity in the national literature;
- discovering the true essence of the policy of the Soviet political regime on the Southern Azerbaijan problem;

- paying attention to the absolute ideological character of the reflection of the ideas of the divided native land and national-spiritual integrity in the conditions of repression;

- directing the attention on strengthening the aim of the national-spiritual integrity in literary prose in the period of Azerbaijan Democratic Republic;

- characterizing the graphic description of the Southern theme - national liberation movement in Azerbaijan prose;

- investigation of the artistic description of the ideas of the divided native land and national-spiritual integrity in the emigrant literature of the Southern Azerbaijan;

- characterizing the need to create a whole picture of the literature history of the Azerbaijani people divided into two parts.

**Research methods.** The existing scientific-theoretical views and opinions form the ideology of the divided native land and national-spiritual integrity in Azerbaijani literature. The historical-comparative method is used in the process of studying the problem. The solution of the problem is approached in the comprehensive way, in the context of common Azerbaijani literature, the materials involved in the research are studied and analyzed from the scientific and theoretical point of view. In the process of research and generalizations the definite scientific and theoretical studies of world literature are kept in the focus of the attention, the comparative analyses are carried out.

**The main theses:**

- The idea of the divided native land and national-spiritual integrity in Azerbaijan prose in the context of literary criticism and literature-study;

- The peculiarity of the artistic expression of the idea of the divided native land in the ADR period;

- The artistic reflection of the idea of national-spiritual integrity in the Azerbaijan prose of the Soviet period;

- Attitude towards the national-freedom movement in the South in the Azerbaijan prose of the Soviet period;

- The artistic embodiment of the idea of the divided native land and national-spiritual integrity in the Southern Azerbaijani emigrant literature.

**The scientific innovation of the dissertation.** Though various investigations have been carried out in Azerbaijan literature-study about the problem of the divided native land and national-spiritual integrity, the issue has not been investigated in the conceptual form. For the first time in the dissertation presented to the defense, the idea of the divided native land and national-spiritual integrity is systematically investigated in the 20<sup>th</sup> century Northern Azerbaijan prose and in the Southern Azerbaijan emigrant literature.

Despite the useful work done in the field of Azerbaijani literature-study, the analysis of the divided native land and national-spiritual integrity ideas has not become an object of the scientific research at the level of dissertation.

For the first time in the research work the position of the idea of divided native land and national-spiritual integrity in philological science in Azerbaijan prose with a century of history, as well as in the emigrant literature of the Southern Azerbaijan, the carried out idea-aesthetic function is taken as a subject of comprehensive, systematic research, its typological features, literary stage qualities are brought to the attention from the position of modern literary studies in the form of literary-historical, literary-comparative approaches. The idea of the divided native land and national-spiritual integrity in the artistic prose has become an object of analysis not in the isolation form from the Southern Azerbaijani emigrant literature, but in the context of whole Azerbaijani literature, as an integral part of a single literary-historical process.

For the first time in the research the socio-political and socio-historical reasons, idea-aesthetic features, development stages of the formation of the idea of the divided native land and in the 20<sup>th</sup> century Northern Azerbaijan prose and emigrant

Southern Azerbaijan literature have studied in the comprehensive form.

One of the main points that characterize the scientific innovation of the dissertation is the evaluation of the literary and artistic works involved in the analysis in the context of historical and political events of the period.

In the research work the theoretical analyses and generalizations are made on the background of the works of writers who applied from time to time to the theme of the divided native land. In the dissertation work clarifying the difficulties and features of the artistic inference of the ideas of the divided native land and national-spiritual integrity in the Soviet period, looking through the researches about the ideas of divided native land and national-spiritual integrity in our national literature both in the Soviet period and in the years of independence, its idea-political, being investigated the artistic features the concrete scientific conclusions are in the focus of the attention.

**The theoretical and practical significance of the dissertation.** The main theoretical significance of the investigation is to characterize the political, historical, literary-cultural reasons, content, theme directions, idea-aesthetic features and development stages of the artistic inference of the idea of divided native land and national-moral integrity in the 20<sup>th</sup> century Northern Azerbaijan prose and Southern Azerbaijan emigrant literature. The study of the subject is one of the most urgent tasks of modern literature-study science and the accumulated scientific experiences in the field of searches and investigations about the divided native land subject will create great opportunities for further researches in this field. The results of the investigation can also be used as an additional tool in higher education institutions.

**Approbation and application of the dissertation.** The content of the study is contained in thirty articles and abstracts published in the scientific journals and collection of articles of Azerbaijan and different foreign countries. A monographic book

about the theme of the dissertation has been published. The results of the investigation can also be used as an additional tool in higher education institutions.

**Name of the organization where the dissertation work is carried out.** The dissertation work has been carried out in the Chair History of Azerbaijan literature at Baku State University. The theme of the dissertation was affirmed at the meeting of the Scientific Council of the Faculty of Philology of Baku State University on October 30, 2008 (Protocol № 1). The theme was confirmed at the meeting of the Scientific Council on Philological problems of the Scientific Research Coordination Council of the Republic of Azerbaijan on June 30, 2016 (Protocol № 6).

**Structure of the dissertation.** The dissertation work consists of introduction (25.159), Part I (110.691), Part II (123.891), Part III (86.578), Part IV (139.817), conclusion (14.211) and the total volume is (500.347) 251 pages.

## THE MAIN CONTENT OF THE DISSERTATION

In the part “Introduction” of the dissertation the topicality, the degree of study, aims and objectives of the study, methods, scientific innovation, theoretical and practical significance of the theme are clarified.

The first part of the dissertation is called “**The socio-political, historical-cultural factors determining the formation of the idea of the divided native land in the 20<sup>th</sup> century Northern and Southern Azerbaijan prose**”. This part consists of two chapters.

In the first chapter called “*Literary-cultural and political struggle of Azerbaijani intellectuals for the integrity of the divided native land*” the idea of unity and national-spiritual moral integrity was analyzed as a process closely related to the

formation and development of statehood in Azerbaijan. It is mentioned that the idea of unity served the national-spiritual unity of all Azerbaijanis until the 19<sup>th</sup> century as part of the Azerbaijani statehood.

In the dissertation it is shown that though the Northern Azerbaijani literature gained modern European values through Russia, the traditions of divan poetry (Ottoman poetry) still dominated in the Southern Azerbaijani literature. It is noted that in the 19<sup>th</sup> century a great nation was condemned to live in a divided native land, lost its territorial, geographical and state independence. After that, both Azerbaijan went on a different path of political, economic, cultural and literary development. At the same time the struggle for single native land and national-spiritual unity began in political, literary and cultural thought. The idea of unity reflected in Azerbaijani literature as an integral part of the national idea and a component of the national self-consciousness for centuries requires Azerbaijanis to realize their attachment to their historical roots, their spiritual essence and cultural identity.

In this chapter it is noted that the attributes of the native land are the national language, religion, history, literature, culture, native country and national state. Till the beginning of the 19<sup>th</sup> century it was an ideology of national-spiritual integrity that joined Azerbaijan. Though Tsarist Russia invaded the Northern Azerbaijan and colonized it, the national unity, national self-consciousness and national thinking arose there. However, the historical development of the Southern Azerbaijan under the monarchical rule in Iran took place in a completely different way. The fate of the population of the Southern Azerbaijan was like the fate of other peoples living in Iran. The factors affecting the formation of the ideas of the divided native land and national-spiritual integrity in literature, including the fragmentation of the single Azerbaijan, created a need to address this issue.

With the influence of the great thinker M.F.Akhundzade at the end of the 19<sup>th</sup> century the representatives of democratic prose,



the innovative writers such as Mirza Abdurrahim Talibov and Zeynalabdin Maragayı grew up. In particular, the art work “Ibrahim bey’s travel book” written in Persian by Zeynalabdin Maragai, is of interest in the direction of the idea and in the social sphere as one of the notable artistic examples in the Southern Azerbaijan and Iran as a whole. It should be noted that, though highly valued in the literary-theoretical idea the novel *“Ibrahim bey’s travel book”* “*is in Persian, the author was forced to use the Azerbaijani language in many places like it or not. In particular, the author had written in his native language when he was excited, his feelings were tugging, he could not speak quietly and cried*”.<sup>1</sup>

In the dissertation work the attention was paid to the strengthening of literary and spiritual relations between the two Azerbaijan countries at the beginning of the 20<sup>th</sup> century. However, during that period in the Northern Azerbaijan the newspapers such as “Molla Nasraddin” published with the editorship of Jalil Mammadguluzade, “Irshad” printed by Ahmad bey Agayev, “Taze hayat” by Hashim bey Vazirov, including the newspaper “Achig soz” with the editorship of M.A.Rasulzade opposed the division of the people and propagated the single native land ideas.

It is also noted that Jalil Mammadguluzade is one of the greatest propagandists of the Turkic ideas, one of the founders of the unity of the nation, native land, language and the idea of the single Azerbaijan in his works. It is mentioned that for Jalil Mammadguluzade, who praised the ideas of the nation, national unity and national-spiritual integrity in his works, Azerbaijan is a native land with both sides – South and North. The whole idea of Azerbaijan, its territorial integrity was the main ideal and central idea of the writer’s activity.

---

<sup>1</sup> Mir Jalal. Huseynov, F. The 20<sup>th</sup> century of Azerbaijan literature / Mir Jalal, F.Huseynov. – Baku: Elm ve tehsil, – 2018. – p. 417.

Azerbaijani writers made their contribution to the development of the Azerbaijani language, ideas of national spiritual integrity and strengthening of their attachment to the native land at the end of the 19<sup>th</sup> century and beginning of the 20<sup>th</sup> centuries. Academician Ramiz Mehdiyev shows that “the idea of transition from religious identity to the ethnic identity, which was the beginning of the formation of the Azerbaijani national idea since the second half of the 19<sup>th</sup> century in Northern Azerbaijan, which was part of the Russian Empire, was at the center of the idea search in this space”.<sup>2</sup> In this period, the process of separation of the ethnic consciousness from the religious consciousness took place in the idea of patriotism. The end of the 19<sup>th</sup> and beginning of the 20<sup>th</sup> centuries were the period of formation of ideas of national awakening, freedom, independence in the literary-aesthetic idea of the Northern Azerbaijan. The idea of national independence and divided native land in Azerbaijan was reunited with Azerbaijanism which is an integral part of national-spiritual integrity. This idea was based not only on the revival of Azerbaijanis, the totality of their historical destinies and lifestyles in the Northern Azerbaijan, but also around the world. Azerbaijanism began to be realized as an independent socio-political and cultural trend.

The second chapter of the first part of the dissertation is called “*The idea of the divided native land in the periodical literature of the Azerbaijan Democratic Republic and Azadistan*”. In this chapter it is shown that as a result of Azerbaijan’s independence in 1918, the idea of native land, national-spiritual integrity acquired the literary-artistic and national-spiritual, political-social content and became a connecting and mobilizing idea. National consciousness passed

---

<sup>2</sup> Mehdiyev, R. Modern Azerbaijan as the embodiment of the national idea // – Baku: “Scientific works” of ANAS Institute of Philosophy and Law, – 2011. №1(16), – p.19.

into a new level of development in the period of the Azerbaijan Democratic Republic, Azerbaijanism parting from the common east, common Islam abstraction took a firm, irreplaceable place in the thought and belief of a separate part of the people. The chance of the Azerbaijani people to establish an independent state led to the strengthening of national thinking and being completed the ethnic-national feelings with national-political feelings.

The idea of Azerbaijanism was first raised at the level of state policy in 1918 and formed the basis of the national policy of the Azerbaijan Democratic Republic. The theoretical theses about the national issue, national policy, nationalism and internationalism, etc. of the leaders, government leaders and ideologists of the Republic were mainly based on Azerbaijanism – Turkism and focused on the national-state building.

Azerbaijanism is the idea of unity not only of all peoples in the Northern Azerbaijan, but also of all Azerbaijanis of the world (including our compatriots in the Southern Azerbaijan). Azerbaijanism, combined with Turkism, Islamism and modernity formed the basis of the idea of a single indivisible Azerbaijani native land and became a means of integration of the Northern and the Southern Azerbaijan. As a result of the historical conditions, the idea of a single national native land, the unification of the whole independent Azerbaijan will become a reality. Professor J.Gasimov particularly noted that *“the Azerbaijanism was formed in the artistic-philosophical thought, in the national press, in the educational and theatrical movement, in the educational institutions of those years and was established on a national scale, the first National Democratic state in the East, was prepared with the national-cultural and social philosophical tradition, a realistic and romantic-educational concept destroyed by the vulgar Bolshevik doctrine”*.<sup>3</sup>

---

<sup>3</sup> Gasimov, J. Political repression: in life and literature / Gasimov J. – Baku: Elm va tahsil, – 2020. – p. 60.

Corresponding member of ANAS Yashar Garayev shows that during the period of the Azerbaijan Democratic Republic Azerbaijanism was realized at the state level: *“Neither Westernism, nor Turkism, nor Islamism, nor ethnic nationalism had been able to put forward their candidacy to the “national idea” mission. In particular, on the eve of the establishment of the first Democratic Republic the value of “Azerbaijanism” prevailed all other statehood values, which were still ideas. Even if all the alternatives were put together in one side of the scales, but Azerbaijanism was put in the other side of the scales, “the side of Azerbaijan” again would be hard. If we do not want to melt or bury the modern phenomenon “Azerbaijan” in any Eastern or Western – far or near super space, then we must confess: there is no alternative to the idea of Azerbaijan as a concrete-national signature and address. The word “Azerbaijan” has got its modern political-legal content after the formation of the ideology of Azerbaijan and the official state name after the establishment of the Azerbaijan Democratic Republic”.*<sup>4</sup>

M.A.Rasulzade, who was one of the leaders of Azerbaijan Democratic Republic, considers the interaction of three factors for the existence of the nation in its national culture mainly in his literary works about literature-study and he has shown: *“the native land as a geographical factor, the nation as an ethnographic factor and the culture as the spiritual factor”.* Stressing that Azerbaijani culture joining with East – Islam, West – Christian cultures M.A.Rasulzade notes that the language is the main cultural factor and in order to eliminate a nation the politicians *“carrying out the assimilation operation pay attention to the language firstly and try to cause to forget the language of a nation”.*<sup>5</sup> As it is known, in the North and South with the policy

---

<sup>4</sup> Garayev, Y. History: from near and far / Y.Garayev. – Baku: Sabah, – 1996. – p.313.

<sup>5</sup> Rasulzade, M.A. National vitality/“Dirilik” journal,– 1914, № 6, – p.14

of language destruction and assimilation the heavy shock was just done to the national-spiritual integrity of the Azerbaijani Turks.

One of the outstanding representatives of Republican period literature was Omar Faig Nemanzadeh. In the article “How to keep freedom?” published in 1906 and addressing to Iran immigrants, who fought for the native land, the author showed that the degree of freedom and continuity of the administration depended on the degree of participation of the general thought in the revolution. In the article “Men kimem?” (“Who am I?”) by O.F.Nemanzade the problem of national identity in the Northern and Southern Azerbaijan was touched upon. The question “Which nation are you?” is answered in the South as “Iranian, Shiah, Ajami, gizilbash”, but in the North the answer is so: “Caucasian babi, Ottoman, Sunni”. But it is completely different in Georgians and Russians. The Georgians and the Russians can not be called other than Georgian and Russian. O.F.Nemanzade shows that the people living in both Azerbaijan are called “Turks” and are Muslims, they have an ancient history. He invites the Turks to take a lesson from the past and to join science and national unity. So, O.F.Nemanzade showed persistently that the salvation way of Ottoman, Iran (Southern Azerbaijan), Caucasian Turks (Southern Azerbaijan) divided into the different sects was in national unity and nationalism.

The second part of the dissertation is called “**The reflection of the socio-political processes taking place in the both sides of Azerbaijan during 20-50 years of the 20<sup>th</sup> century in the prose**”. In the first chapter called “*The idea of a divided native land and national-spiritual integrity in Soviet Azerbaijan during 20-30s of the 20<sup>th</sup> century*” of the second part of the dissertation 20-30 years of the 20<sup>th</sup> century are characterized as the beginning of Soviet period in Azerbaijani literature. In this period Marxist-Leninist ideology was dominant in the literary-aesthetic thought, all branches, including literary-artistic process and literature-study were included in the same pattern. The national themes were

forbidden, they were marked with “counter-revolutionary”, “panturkism”. Among such prohibited topics the theme of “Azerbaijan divided into two parts” took the main place. For the first time, it was brought to the attention that the connection of literature, literary-artistic process emerging in the Soviet period with the literature before it was the result of its conclusion. From this point of view, the opinions by Academician Isa Habibbayli attract the attention: *“We think that, the beginning of the 20<sup>th</sup> century understanding of Azerbaijani culture was a logical continuation of the critical-realistic tendencies that began at the end of the 19<sup>th</sup> century, it is a concrete process that experienced a special period of great development at the beginning of the last century and finally completed with the repressions of 1937”*.<sup>6</sup> Academician Isa Habibbayli shows that the process continued even in the middle of the 20<sup>th</sup> century – till Stalin’s death and he considers rightly that this process in dividing into period until nowadays ended with the April Revolution of 1920. With regard to the idea of divided native land the Soviet Azerbaijan was considered as a part of the Soviet Union, but the Southern Azerbaijan was an integral part of Iran. So, in Soviet times there was no place for the national homeland, especially for the divided native land and national-spiritual unity in the geo-political sense.

In the 20-30s of the last century the communist ideology and censorship fought sharply against the idea of national ideology and the idea of national-spiritual integrity, it criticizes ruthlessly all the signs of the ideology of Azerbaijanism reflecting this ideology, the artisans, who were considered carriers of this idea, were repressed.

As it is known, in 1926 the First Baku Turkic Congress issued a decision on the transition to the new alphabet (Latin). It is

---

<sup>6</sup> Habibbayli, I. For the great literature-study / Newspaper 525, – May 26, 2014.

said in the decision about the transition to the Latin script alphabet of the First International Turkic Congress:

*“The Congress confirms the correctness of the Arabic alphabet and the technical perfection of the new Turkish alphabet (Latin graphic alphabet) from the Arabic alphabet, including it also accepts the progressive essence of the new alphabet compared to the Arabic alphabet and its cultural and historical influence. The Congress believes that the transfer of the new alphabet to realization is the work of every Turkic-Tatar Republic, province and people”.<sup>7</sup>*

Later the obstacles were created to the implementation of the decisions of the First Turkological Congress, the cultural integration of the Turkic peoples was prevented, majority of the participants of the Congress were subjected to repression. In 1939, it was decided to move to the Cyrillic alphabet, which caused a more serious blow to the cultural integration of Azerbaijanis living in the North and the South Azerbaijan.

In the mentioned period the Soviet political regime did its best to silence in Azerbaijan everything with national charm, including literature, as in other territories under the slogan of “proletarian internationalism”. As a result of it, the national-minded people who have suffered the problems of their homeland and nation were either destroyed or threatened to be silenced.

In the work “Esrimizin gəhremənləri” (“Heroes of our century”) which was written in 1917 and improved in the period of Azerbaijan Democratic Republic and Soviet period, Abdulla Shaig reflected the idea of divided native land and national-moral integrity against the background of socio-political events of the period. The writer has focused on the ideas of national freedom and revolution in the novel with the character poet Zaki. It is no coincidence that Zaki goes to help his compatriots in the struggle

---

<sup>7</sup> Gasimov, J. First Turkological Congress: witnesses and martyrs / J.Gasimov. – Baku: Ganjlik, – 2019. – p.121.

for death on the way of independence in the Southern Azerbaijan and sacrifices his life on this way. Abdullah Shaig describes in the novel the problem of independence and renaissance of the single Azerbaijan separately from Iran, Turkey and Russia.

Undoubtedly, the terrorist repressions carried out by the Soviet authorities were aimed at further deepening the disintegration and division of Northern and Southern Azerbaijan, the Turkic-Muslim world.

In the south the national thought and the idea of single native land were prohibited by the Shah regime, the insidious policy against the existence of Northern Azerbaijan was pursued. The Azerbaijani language was forbidden and the policy of separation from the root was pursued there. However, literature on both sides, fulfilling its national task with honor, served to strengthen the national and moral integrity of the people, to revive the national self-consciousness with the art works of longing love for the people, motherland, single Azerbaijan and this process continues today.

In the second chapter called *“The artistic reflection of the attitude to the national-freedom movement in the Southern Azerbaijan in the 40s of the 20<sup>th</sup> century”* of the dissertation the emergence of the novel “Foggy Tabriz” by M.S.Ordubadi is estimated as the artistic success of Azerbaijan prose according to the intensification of interest to the Southern theme.

The novel genre required the writer to know deeply both the way of life, history, culture of the people, to describe it in details and it was also conditioned to understand all these contents according to the requirements of the period. Both aspects regarding the problem of divided Azerbaijan existed in M.S.Ordubadi’s activity. As a Bolshevik writer, he understood that this problem could be shown only in terms of the history of the national liberation movement in combination with the theme of the revolution. Therefore, “Foggy Tabriz”, which was a mirror of the life of the Southern Azerbaijan at the beginning of the 20<sup>th</sup>



century, was a revolutionary novel and the art work reflecting the movement of Sattarkhan.

As it is known, the theme of the divided native land in Azerbaijani literature was addressed before M.S.Ordubadi. Ethnography, national psychology, social life, outlook, artistic creative power and its expression forms of our people living in the Southern part of Azerbaijan are reflected in works of various genres. From this point of view M.S.Ordubadi's activity is differed due to some features. Thus, the writer applied to the divided native land theme throughout all his activity life and repeated this problem in his memoirs and articles, poems and topical satires he published consistently in the periodical press, historical novel and dramas. At the same time, he was able to reflect the fullness and breadth of the divided life of Azerbaijan in his artistic prose.

M.S.Ordubadi in the part of "Araz kenarında" of the art work "Foggy Tabriz" reminds the divided native land to the readers once more: "River Araz divides the great Julfa plain into two parts. Iranian Julfa is in the south part of the river, but Russia Julfa is in the north part of the river".<sup>8</sup> The writer shows that the uprising in the South, in the other part of the native land, happens under the influence of the Russian Revolution. The song sung here also calls people to rebellion. However, from the beginning of the novel one can observe the different attitudes to the revolution, struggle for freedom and independence. It is also a colony of Russia. In the novel the struggle of the people in Southern Azerbaijan for independence, the national-freedom movement, its development and defeat are also described with real and convincing facts.

M.S.Ordubadi like other powerful writers once again had returned to the theme in his mature activity and had written a

---

<sup>8</sup> Ordubadi, M.S. Foggy Tabriz / M.S.Ordubadi. – Book 1. – Baku: Yazichi, – 1985. – p.5

large-scale novel “Foggy Tabriz” that covered the course, results and continuation of the revolution. “This novel, surrounding 1908-1917 years, has attracted the attention of the scientists, as well as thousands of readers, as an artistic encyclopedia of the life of the Southern Azerbaijan since seventy years.”<sup>9</sup>

In the improved versions of the novel “Foggy Tabriz” M.S.Ordubadi had showed that the national-freedom movement consisted of the struggle for freedom and independence of Azerbaijan. He believed that the problem of Iranian freedom would be resolved in Azerbaijan. Because the Azerbaijani people have played a decisive role historically in the political and social life of Iran. Therefore, when Sattarkhan puts the issue of Iranian freedom as a whole, he is also interested in the fate of Azerbaijan.

In the novel “Foggy Tabriz” a slogan expressing the main essence of the revolutionary movement surrounding the Southern Azerbaijan and all Iran is repeated: “Long Live Free Azerbaijan!”. In the novel it is mentioned that Azerbaijan was divided into two parts and became a colony between Iran and Russia. Then the borders and relations between Iran and Azerbaijan are clarified: *“Iran is very far from here. Now you are on the Southern Azerbaijan border. These places have never been an Iranian native land. I think that when you studied the history lessons, you read how glorious our native land was. When our grandfathers founded the most famous empire in the world in a large and cultural structure, there was not yet a state in the world called Iran. The state established by our ancestors was the state of Media. Now crossing the small Media you enter the border of the great Media. We have always played a decisive role in the political and social life of Iran. But they also continue to fight. At*

---

<sup>9</sup> Bagirova, N. Mammad Said Ordubadi and historical novel genre / N.Bagirova. – Baku: Azerneshr, – 1968. – p.17.

*the moment they are fighting with us to capture our language. But it's late, they will not be able to achieve it".<sup>10</sup>*

The extensive discussions were held in the literature-study about how to preserve the historicity principles in M.S. Ordubadi's artistic prose, especially in the novel "Foggy Tabriz". Academician Isa Habibbayli appraising M.S.Ordubadi as the founder of the Azerbaijani historical novel genre and writes that his novels deserve to be considered as valuable examples of world literature: "*Great historical novelist M.S.Ordubadi's each novel is a mirror of the epoch*".<sup>11</sup> Of course, the prominent writer's novel "Foggy Tabriz" is a valuable work reflecting a great epoch – the agitated socio-political, national liberation movement, the struggle for independence that influencing the idea of single native land Azerbaijan.

In addition to discovering the idea-artistic richness of the novels by Mammad Said Ordubadi with the theme of Azerbaijan divided into two parts, analyzing the historical-social, ethnographic and national-psychological content expressed within the possibilities of the artistic prose, the attention has been paid to these or other aspects that have been digressed from the attitude, including the reflection issues of national unity. But it shows that the study of the subject of the divided native land is of great importance for our contemporary literature-study.

Mirza Ibrahimov describes perfectly the future ideal of the people as the united whole Azerbaijan in his works included in the series "Southern stories". In these stories fight selflessly of Azerbaijanis from both sides for the newly formed national government in the Southern Azerbaijan, where the Democratic

---

<sup>10</sup> Akhundlu, Y. Mammad Said Ordubadi: life, period, environment and activity / Y.Akhundlu. – Baku: Elm ve tehsil, – 2012. – p.307.

<sup>11</sup> Habibbayli, I. Foreword // Akhundlu Y. Mammad Said Ordubadi: life, period, environment and activity / Y.Akhundlu. – Baku: Elm ve tehsil, – 2012. – p.9.

Autonomous Republic and the national government met with the enthusiasm of Azerbaijanis all over the world is shown.

In the dissertation work it is mentioned that one of the most powerful works written by Mirza Ibrahimov on the subject of the divided native land into two parts is the novel “Gelejek gun” (“The Coming Day”). Mirza Ibrahimov almost had combined both parts of the divided great motherland by his own existence<sup>12</sup>. Although he was born in Southern Azerbaijan, he lived and created in Northern Azerbaijan, worked in high positions and gained a serious creative fame. His works that are the example of national-spiritual unity, including the novel “The Coming Day” have connected both parts with each other by pursuing feelings of patriotism, love for our great motherland. In the novel “The Coming Day” written on the theme of national coloring, rich, folk language, perfect images, strong patriotism, solidarity and differing for the idea direction the bitter results of the pan-Iranian, pan-Persian policies of the Pahlavi regime have reflected the struggle resolve of the nation against the terrible situation in the Southern Azerbaijan. When the author said “Azerbaijan”, he meant only the whole Azerbaijan and when he said “Azerbaijani people”, he meant the whole Azerbaijani nation. The writer has never separated the North and South of Azerbaijan from each other and in his writings, especially in the art work “The Coming Day” he talked about the whole Azerbaijan. The dishonest, unworthy Iran admirers named Azerbaijanis in Iran as “turke kher” (“long-eared Turk”) and in his speech Huseyn Mehbeshi said: “We all have our own nationality, Iran, iranism. There mustn’t be other honor and other language for Majesty Khomeini!” But Sartib Salimi characterizing them as “memorizing the dogmas of politics, suffering from the lack of

---

<sup>12</sup> Huseynova, A. The theme of the Southern Azerbaijan in the novel “The Coming Day” by Mirza Ibrahimov // – Sumgait: Sumgait State University, Scientific News, Department of Social and Humanitarian Sciences, – 2010.volume 6, № 2, – p.19-22.

conscience everywhere as insects tells: *“Try to be honest and human. Have your own thought. Let the thought be born from the judgment of the justice and conscience”*.<sup>13</sup>

In the novel “The Coming Day” some of the processes that Mirza Ibrahimov wished took place. In the North the communist regime was overthrown and in the South the regime of the tyrannical Shah was overthrown. But the North and South Azerbaijan could not join and the ideal of the Azerbaijanis the united “Great Azerbaijan” was not realized. M.Ibrahimov wanted freedom of all nations, including Azerbaijanis, the realization of national and cultural rights, the usage of the native language and development of culture in Iran. The idea of national unity, M.Ibrahimov’s wish and the ideal of all Azerbaijanis of the world, which is shown that the national and political struggle against Azerbaijanism and the idea of whole Azerbaijan as a whole is not directed against any other state, country and people.

The hard and unbearable life of the people of the Southern Azerbaijan is reflected in the stories by the writer Mir Jalal in this or in other form. In this regard, the author’s stories such as “Badam agajlari” (“Almond trees”) and “Mashrig” (“East”) stories are remarkable. In the story “Badam agajlari” the author has described a vivid picture of disasters and tragedies of the people in Iran which had become a colony of America. The author explains the sad pages of the colonial life in the example of Agarza who is the main character of the story.

Undoubtedly, in the story “Badam agajlari” the certain amount of socialist realism sourced from the activity method, the political conjuncture is felt. But at the same time, the author has managed to revive his native people’s moaning and longing for freedom under the colonial rule with his own artistic craft. The theme of the story “Mashrig” written by Mir Jalal in 1940 was

---

<sup>13</sup> Ibrahimov M. The Coming Day / M.İbrahimov. – Baku: Maarif, – 1983. – p.54-55.

taken from the history of struggle for freedom of the people of the Southern Azerbaijan. In the story the problems, the pain and suffering of the colonial life faced by Labbeyk and his father Mashrig, who worked at the carpet factory, are shown in the artistic embodiment form. However, as in the story “Almond trees” the ideological manifestations of the Soviet political regime are also heard in the story “Mashrig”.

The prominent prose-writer Anvar Mammadkhanli, who has a unique personal creative style, tried to illuminate the problem of national unity and integrity from the various views in the series of “Southern stories”. In addition to his prose works, the idea of the divided native land in dramaturgy has also seen in the clear artistic expression. During the Second World War, the presence of Soviet troops in the Southern Azerbaijan had a serious impact on the writer and the influence left deep traces in his art works. The theme of Anvar Mammadkhanli’s stories such as “Karvan dayandi” (“Caravan stopped”), “Magrur heykel” (“Proud statue”), “Gizil goncheler” (“Golden buds”) and “Bash khiyabanda” (“In the Main Alley”) was taken directly from the Southern life.

In these stories the writer tried to reflect the hard social life of the people in the south of Azerbaijan in a romantic style. Though real and true events are not portrayed in these stories, the described stories are essentially built on deep social problems. Anvar Mammadkhanli *“chose some dramatic-tragically pictures from the life of a large part of our people living in the other side of River Araz, brought only a small drop of art from the national misery and misfortune. Those “drops” being analyzed in the light of artistic thinking were reflected in the idea-aesthetic attitude”*.<sup>14</sup>

In the works by writer-playwright Ilyas Afandiyev the problem of national-spiritual integrity of the South Azerbaijan and people is reflected in various styles. Undoubtedly, this problem

---

<sup>14</sup> Ismayilov Y. Anvar Mammadkhanli / Y.Ismayilov. – Baku: Elm, – 2000. – p.80.

manifests itself in the more dramas of the writer. However, the subject of the author's story "Khanjar" ("Dagger") was taken from the life of the Southern Azerbaijan. Sudabe khanum presented as the main character in the story "Khanjar" is a patriotic, nationalist-spirited woman. This woman, who is spiritually and heartily attached to her native country, nation, language, deeply understands the essence of the problems faced by her people.

Sudaba khanum cannot accept the insulting view of the Persian regime to the Azerbaijani Turks in any way and this attitude gives an impetus to the strengthening of national feelings in her. Trying to educate her students in the spirit of patriotism at the school where she teaches, the young woman has a deep belief that one day her people will gain freedom.

In the third chapter "*The motives of divided native land in the artistic-publicist activities of the Northern Azerbaijani writers in the Southern Azerbaijan*" of the second part of the dissertation due to the historical conditions created in the 40s of the 20<sup>th</sup> century it is emphasized that the activity of a group of the Northern Azerbaijani writers in South Azerbaijan becomes a necessity. During that period there was tension in Iran's internal political life and international relations. Taking into consideration the changed conditions in Iran, the Soviet leadership again paid attention to the issue of Azerbaijan.

In this chapter at the beginning of the 20<sup>th</sup> century after the journal "Molla Nasreddin" published in Tabriz by the editorship J.Mammadguluzade the newspaper "Veten yolunda" by Mirza Ibrahimov was attracted the attention as the second native-language press organ. His devotion to the problem of the divided native land made him different from all the writers. One of the investigators about the literature of the Southern Azerbaijan Parvana Mammadli writes about Mirza Ibrahimov's literary-publicist activity so: "Mirza Ibrahimov taking his native language to that side founded the newspaper "Veten yolunda", which was published in Tabriz in the native language. The theme of the

Southern Azerbaijan occupies an important place in Mirza Ibrahimov's activity. The appeal to this subject was, of course, caused by internal demand and necessity. Being always languished for the native land Mirza Ibrahimov wrote tens of publicist, literary-critical writings such as "*Gelejek gun*" ("*The Coming day*"), "*Jenub hekayeleri*" ("*Southern stories*), opera "*Azad*" ("*Free*")... *During the Second World War he had to go to the South Azerbaijan as a soldier. In those years he had seen the events there with his eyes. Mirza Ibrahimov was greatly interested in the language, national identity, freedom of the people taken from the hands. He had seen the children of Sattarkhan and Khiyabani fighting for freedom and independence*".<sup>15</sup>

The newspaper "Veten yolunda" introduced the classics of Azerbaijani literature, as well as the contemporary poets and other word artists. Mirza Ibrahimov took an active part in the writing of the constitution of the national government. The role of the newspaper "Veten yolunda" and its editor Mirza Ibrahimov is very undeniable in the emergence of new writers in Azerbaijan literature and publicity-study.

In 1945 "Shairler mejlisi" ("Council of poets") was organized attached to the newspaper "Veten yolunda". The newspaper "Veten yolunda" which was famous all over Iran, became the literary center of the poets of the Southern Azerbaijan in a short period of time and also played a great role in the development of literary forces. The poems by the young poets were often published in the pages of the newspaper. Thus, the newspaper "Veten yolunda" created wide opportunities for the development of literature in the native language in the Southern Azerbaijan. The literary and artistic works published in the pages of the newspaper were united mainly around the socio-political

---

<sup>15</sup> Mammadli, P. Mirza Ibrahimov's signature in the national press: the prominent literary man as the systematic fanatic of the Azerbaijani language / Newspaper "525", – December 6, 2011.



processes in the Southern Azerbaijan, the democratic mood in the country, the newly established National Government.

It should be noted that the themes of the art works published in the newspaper “Veten yolunda” were new. *“The socio-political processes in the Southern Azerbaijan, the democratic mood in the country, the fact that the people’s national-liberation movements cover all strata of the population and lead to the establishment of the national government by developing on a rising line were the main sources of both the northern and southern authors”*.<sup>16</sup> In the articles published in the newspaper the intelligentsia constantly raised the problem of the divided native land, tried to popularize the problem and settle it in the minds of the people.

As it is known, the other press organ reflecting the troubles of the divided native land was the journal “Azerbaijan”, which was published under the editorship of Rasul Rza. The main purpose of the magazine was the national consciousness of the people in the Southern Azerbaijan, the national identity and having national statehood, national consciousness of the divided people in the South, its unification with the Northern Azerbaijan and the realization of the idea of unity. Rasul Rza noted that the national consciousness of the undeveloped nation was influenced by both external and internal apostasy forces, he valued the role of Azerbaijanism in the realization of the idea of unity and national-spiritual unity even in the 40s. The pains and tragedies of the divided nation and native land were written by all writers and poets of the Southern and the Northern Azerbaijan and this national literary-artistic process troubled Soviet and Shah regimes.

The Soviet officials did not use Turkic ideas in the promotion of independence in the Southern Azerbaijan. In Stalin’s Constitution adopted in 1936 the country’s language was named “Azerbaijani” instead of “Turkish” and the ethnonym was called

---

<sup>16</sup> Agayeva, G. Tabriz literary environment: 1941-1946 years / G.Agayeva. – Baku: Nurlan, – 2004. – p.115.

“Azerbaijani” instead of “Turkish”, Turkism being considered as Pan-Turkism was prohibited and the process of distancing Azerbaijan from the Turkic world started.

In general, as a result of the literary-publicist activities of writers and poets of the Northern Azerbaijan about the idea of unity and national-spiritual integrity the national consciousness developed in the Southern Azerbaijan, the national renaissance took place, the idea of great Azerbaijanism became the idea of national unity. All of them led to the further development of the national ideology of Whole Azerbaijan and the national-freedom movement. In modern times the demands of independence of the Southern Azerbaijan have already been seen.

The third part of the dissertation is called **“The ideas of the divided native land, Azerbaijanism and national-spiritual integrity in the prose of the Northern Azerbaijan during the second half of the 20<sup>th</sup> century”**. In the first chapter called *“The theme of divided native land in the Northern Azerbaijan prose during the second half of the 20<sup>th</sup> century”* of the third part of the dissertation it is noted that the idea of the divided native land embodied in the Azerbaijani artistic prose in the second half of the 20<sup>th</sup> century, especially during the 60-80 years.

As it is noted, in contrast to the 40-50-ies, other trends in literature began to appear in this period. Professor Badirkhan Ahmadov characterizing the literature of this period writes: *“One of the main directions of development of Azerbaijan artistic prose in the 60-80s is to work out the historical theme and to create the artistic images of the historical personalities”*.<sup>17</sup> Of course, the idea of the divided native land has also been reflected among the historical works.

In this part of the investigation the novels such as “Khudaferin korpusu” (“Khudafarin bridge”) by Farman

---

<sup>17</sup> Ahmadov, B. The 20<sup>th</sup> century Azerbaijan literature: stages, directions, problems / B.Ahmadov. – Baku: Elm ve tehsil, – 2015. – p.468.

Karimzade, “Gizilbashlar” by Alisa Nijat, “Baku -1501” by Aziza Jafarzade are studied as works promoting the idea of unity of Azerbaijan and national-spiritual unity, Shah Ismail Khatai’s struggle for the single native land is being drawn to the center of the attention.

In this chapter the work “Khudaferin korpusu” (“Khudafarin bridge”) by Farman Karimzade becomes an object of analysis. Addressing a period of Shah Ismail Khatai’s life and activity, the writer praised the whole Azerbaijan idea and valued the national-spiritual unity of our people, the problems of Azerbaijanism and national identity in terms of modernity. On the example of Shah Ismail the writer “thinks about the fate, language of his nation: *“Is it united? It is still in the form of kin. There are a lot of tribes with different languages such as ustajli, gajar, afshar, beydilli, all of them are from one blood. We have not a name yet. All of them must join. Of course, such nepotism will last long... But today I begin to form this beginning. I begin... It begins from this Khudaferin bridge, from this Araz river”*.<sup>18</sup> So putting an end to the nepotism, in fact, Shah Ismail thinks to lay the foundations of a single, unified Azerbaijani idea – language, culture, history, political, economic existence and a single homeland with borders and proves that he is a national Shah. He makes the Turkish language the state language of the Safavid Empire.

Despite some distortion of historical events and facts, Farman Karimzade’s “Khudaferin bridge”, Alisa Nijat’s “Gizilbaşlar”, Aziza Jafarzadeh’s “Baku -1501” historical novels lead the religious and political movement in the Middle East, creating the image of the poet-ruler Shah Ismail Khatai, who collided with the idea of Azerbaijan as a whole, fulfilling his national duties, reviving the unified people, national identity they can be considered as works with high national ideas.

---

<sup>18</sup> Karimzade, F. Khudaferin bridge / F.Karimzade. – Baku: Yazichi, – 1982. – p.356.

As it is known from the researches, if the novel “Gizilbashlar” by Alisa Nijat draws attention from the point of view joining of the idea of national-spiritual unity with statehood, the shah-people unity, the struggle for the purpose of personality-citizen-society, then the novel “Baku-1501” by Aziza Jafarzade is of great importance due to the “historical facts, the real expression of the national spirit”.

In this chapter it is shown that after the collapse of the people’s government in the Southern Azerbaijan, the national patriotic forces mobilizing all masses under the leadership of Azer fight for the freedom and happiness of the native land.

In the second chapter called “*National Leader Heydar Aliyev’s attention and care to the national-spiritual integrity, literary-artistic heritage of Azerbaijan. Model of the Whole Azerbaijan and Azerbaijanis of the world*” it is mentioned that Heydar Aliyev, who started his activity as a special service worker in the 40s of the 20<sup>th</sup> century, played an important role in the formation of the ideas of unity of independence of the people in the Southern Azerbaijan and strengthening the desire to unite to the Northern Azerbaijan.

In the research work it is noted that though the number of Azerbaijanis was in the second place after the Persians in the South during the 70s of the 20<sup>th</sup> century, they were numerous in the civil service, companies, industrial-trade bourgeoisie, religious figures, the native language rights were rudely violated, the development of native-language literature was prevented. But despite all efforts, the cultural, literary and artistic relations between Northern and Southern Azerbaijan were not broken.

With the instruction of Heydar Aliyev in Soviet Azerbaijan the care for the writers from the South was strengthened, their art works were published in great number of copies, literary and cultural relations between the two sides were strengthened. In 1979 the Southern Azerbaijan literature department was established attached to the Union of Azerbaijan Writers.

Heydar Aliyev's serious attention to the divided native land problem put in action the immigrant writers in Northern Azerbaijan, as well as the creative forces in Southern Azerbaijan.

Approaching "Single Azerbaijan" campaign from the pan-iranism position of the Islamic Republic of Iran "claimed" that the name of "Azerbaijan" was given to these lands in the North by the Ottoman Turkey, used by the Bolsheviks and was not the original language used in the Southern Azerbaijan.

As it was noted bringing the idea of the single Azerbaijan and the divided native land into the world of fiction and politics is connected with the name of great leader Heydar Aliyev. At the end of the 20<sup>th</sup> century the formation of a new system of views on the subject of the divided native land in the literary-artistic thinking and political field during the independence of Azerbaijan for the second time became possible due to his activity.

Speaking about the common cultural heritage of Azerbaijan and Iran, Great Leader Heydar Aliyev said the valuable words about our famous poet Shahriyar who lived and created in Tabriz in the Southern Azerbaijan and told that the literary heritage in the South was the common spiritual wealth of Azerbaijan. Heydar Aliyev already decided to unite not only the Azerbaijanis of the North and South, but also the Azerbaijanis from the whole world around the idea of Azerbaijanism. In his speech at the first Congress of World Azerbaijanis, the Great Leader talked about his new model – the model of the integrity of the world Azerbaijanis.

In general, at all times of his authority Heydar Aliyev took care of Azerbaijanis, including the Southern Azerbaijanis, their literary and artistic heritage, put forward and realized the idea of national-spiritual unity and the idea of Azerbaijanism which united the Azerbaijanis of the world at the end of the 20<sup>th</sup> century. Heydar Aliyev's idea of great Azerbaijan reflected the unity of ideas not only Northern and Southern Azerbaijan, but also of Azerbaijanis of the whole world.

The fourth part of the dissertation is called **“Ideas of the native land regret in the activity of the Southern immigrant writers working in the Northern Azerbaijan”**.

In the first chapter called *“The idea of a single native land and regret motives in the emigration literature of the Southern Azerbaijan (40-50s of the 20<sup>th</sup> century)”* it is mentioned that the reasons for the emergence of emigrant literature in the Northern Azerbaijan are related to the political processes taking place in Iran.

As it is known, on the 12<sup>th</sup> of December in 1945 the Azerbaijan people using their international and national rights proclaimed the right to establish an autonomous and independent state, to use their national language in all spheres of the public life, to have administrative organizations and to restore its independence.

In this chapter the radical reforms of the Azerbaijani national government in the field of socio-economic life and culture are investigated. 1945-1946 years the National Democratic Movement *“opened a new era in the development of the fiction, literature, art, all culture and gave a strong impetus to the realist literature with democratic and socialist content”*.<sup>19</sup> As it is seen, the literature of the National Government was a process of artistic creativity with realistic, democratic and socialist content.

As it was mentioned in the North and South during the 40-50-ies, the emigrant literature became a process of spiritual unity of both parts of the native land. After the fall of the national government in 1946 the patriotic poets and writers forced to leave the native land and they replaced their bayonets with a pen. Some of the writers and poets of the Southern Azerbaijan were formed in the pre-emigrant period, but others attained perfection in the period of emigration.

---

<sup>19</sup> Billuri, A. Development of realistic democratic poetry in Iranian Azerbaijan / A.Billuri. – Baku: Elm, – 1972. – p.3

It is noted that the idea of Azerbaijanism and national-spiritual integrity were reflected in the political publicist writings during 40-s years by S.J.Pishavari who lived in a short period the emigrant life in Baku. In his article “Ruznamemizin dili” considering the Azerbaijani Turkish as an integral part of the existence of the people, he criticizes those who destroy this language as traitors and enemies and declares that although the Shah regime tried to prevent the “living and progress of his native language”, it could not achieve the goal. Pishavari saw the freedom of Azerbaijan combined with the freedom and democratization of Iran.

In the introduction written by S.J.Pishavari for the book “Gizil sehifeler” (“Golden Pages”) (1946) he shows that party under his leadership is engaged in the creation of a national state. Touching upon the history of the national statehood and freedom, he shows that the people have a common language and state, Azerbaijani language is different from Persian and has specific features.

In this chapter of the dissertation it is said about the longing for the native land and heroic motives in the novels and stories such as “Sattarkhan”, “Khiyabani”, “Heydar Emioglu”, “Girmizi ashiglar”, “Tabriz gejeleri” (“Tabriz nights”), “Intigam destesi” (“Revenge group”), “Sirli choban” (“Mysterious shepherd”), “Iki regib” (“Two opponents”), “Mezheb teessubu” (“Religion fanaticism”), “Gizli Zindan” (“Secret prison”) by Abbas Panahi Makulu<sup>20</sup> who was one of the prominent representatives of the immigrant literature in Azerbaijan.

In the dissertation it is shown that the work “Mubarizler” (“Fighters”) by A.P.Makulu looks like the plot of the works written in the 40s. Since 1946 the Government of Tehran had

---

<sup>20</sup> Huseynova, A. The motifs of longing for the native land in Abbas Panahi Makulu's stories // – Baku: Baku Slavic University. The actual problems of investigating Humanitarian sciences. – 2018, № 02. – p.52-56.

strengthened its hostile policy towards the National Government of Azerbaijan and had already embarked on a secret deliberate aggression. Armed with American and British weapons and put on civilian clothes Iranian police and gendarmes were sent to attack Azerbaijani villages under the name of local landowners. Those gangs of bandits ransacked and plundered villages, robbed and killed civilians. The Shah regime killed the fighters for the struggle of the independence of Azerbaijan.

The USA government shows Iran the ways to involve South Azerbaijan to the obedience and prevent its unification with the North. Following the geopolitical interests of his country, the USA diplomat even assures the destruction of a nation that has the right to independence and democracy. The most disturbing thing for it is neighborhood of Iran with the Soviet Union and the unification danger of the Northern and South Azerbaijan. In addition to taking the place of England in Iran, while strengthening Iran's military position the USA insists on preventing the rapprochement of both Azerbaijan and opposes creation of Great Azerbaijan. The condemned democrats express their confidence in Azerbaijan's independence, while the patriot democrats do not fear death and do not lose confidence in the establishment of the Democratic Republic of Azerbaijan and the unification of the divided nation.

In this chapter of the research work it is shown that despite the limitations of the Soviet period A.P.Makulu was one of the writers who contributed to the propaganda of the idea of the divided native land and national-spiritual unity by his works written after 1947, during the period of emigration.

Those who divided great Azerbaijan to "the North" and "the South" could not make the people forget the unity and integrity of the nation, the single history, culture, literature and the people had kept their roots, language and national identity. During the 40-50s of the last century the prose works by Ganjali Sabah, Hamza Fethi Khoshginabi, Hamid Mammadzade, Firuz Sadigzade, etc. also



occupy an important place in the emigrant literature of Southern Azerbaijan. The national-spiritual unity of the Azerbaijani people has been reflected in their works.

In the work “Heyat fajieleri” (“Life tragedies”) by Ganjali Sabahi it is said about the oppression, lawlessness, inertia and arbitrariness done to people by the landowners in the South after the fall of the Azerbaijani National Government. Fethi Khoshginabi took an active part in the National-Democratic Movement in South Azerbaijan, started literary activity there, at the same time he was the editor of the “Azerbaijan” journal which was the organization of the ADF and after the fall of the national government he immigrated to the Northern Azerbaijan. The books such as “*İki dost*” (“Two friends”) (1951), “*Son bayraglar*” (“Last flags”) (1954), “*Hekayeler*” (“Stories”) (1956), “*Ata*” (“Father”) (1959), “*İki gardaş*” (“Two brothers”) (1959) by him were published in Baku. Hamza Fethi Khoshginabi, who wrote his works in three languages – Azerbaijani, Persian and Russian, was known in the prose of modern South Azerbaijan as a writer with original style, fluent language and interesting figurative expressions. Hamza Fethi was one of the masters who successfully tried his pen in the field of prose while he was still in Tabriz and later continued this activity as an emigrant writer”.<sup>21</sup>

Hamza Fethi Khoshginabi idealizes the National Government of Azerbaijan and completes its symbols in his different artistic writings, especially in the example of the story “Ulduz” (“Star”). In the story “Dordunju adam” (“The fourth man”) the writer talks about “the revolution” exported by the Soviet Union to the Southern Azerbaijan in accordance with the principles of socialism realism, the creation of the Democratic Party similar to the Communist Party.

---

<sup>21</sup> Mehdi beyova, M. Southern Azerbaijan emigrant prose (1947-1990) / M.Mehdi beyova. – Baku: Nurlan, – 2007. – p.34-35

Hamid Mammadzadeh's activity also occupies a special place among the immigrant prose-writers of the Southern Azerbaijan. His books such as "Hekayeler" ("Stories") (1957), "Futbolchu" ("Footballer") (1961), "Ilk mehebbet" ("First love") (1966), "Tabriz khatireleri" ("Tabriz memories") (1978), "Ogurlanmish abide" ("The stolen monument") (1984) were published in Baku during 40-50 years of the 20<sup>th</sup> century. It should be noted that the writer's prose works are mainly composed of the artistic examples written in the genre of the story.

"In Hamid's prose works, whose artistic nature is directed to the South of Azerbaijan, *"knowing the worldview and psychology of the people of his country very well, the national color and the protest psychology shaped by the regime is very strong"*.<sup>22</sup> This aspect is one of the factors that ensure the readability and reliability of the works of the writer.

In the story "Milli meydan" ("The national square"), which occupies a special place in the prose of Hamid Mammadzade, the hard days of shah regime and the days with freedom presented by the National Government of Azerbaijan are compared and the struggle of heroic Azerbaijani women for freedom is described. Gulsum, the main character of the story, is presented as a typical Tabriz woman. However, her distinguishing character from other women living under severe social and moral conditions is her understanding of her right, her refusal to obey the ugly laws of the monarchical regime.

In the story "Milli meydan" ("The national square") a show organized in order to take off the veil in Gulustan Garden of Tabriz serves to reveal the inner-spiritual world of Gulsum.

In the story "Gabirleri sokurduler" ("The graves were destroyed"), which coincided with the last stage of the writer's activity, the destruction of Azerbaijani graves in the occupied

---

<sup>22</sup> Mammadli, P. Southern Azerbaijan: literary personalities, portraits / P.Mammadli. – volume 1. – Baku: Sabah, – 2015. – p.90.

territories of Nagorno-Karabakh became an object of the artistic description. The hero of the story, originally from the South, walking step by step through the cemetery and demonstrates the vandalism committed by Armenian invaders.

There is also need to estimate Firuz Sadigzade's activity in the context of this problem who published his first works among the representatives of the Southern Azerbaijani emigrant literature with the signature of "Dadres". The novels and stories included in his books "Savalanin eteklerinde" ("At the bottom of Savalan Mountain") (1956), "Mehebbet ve azadlig" ("Love and freedom") (1963), "Tufengle olchulen torpag" ("The ground measured with a gun") (1967), "Mehebbet korpusu" ("Love bridge") (1975) published by him in different years are artistic examples that clarify the socio-political landscape of the Southern Azerbaijan life. One of the most notable periods in the writer's works is the years of the National Government of Azerbaijan established under the leadership of S.J.Pishavari. The socio-political events happened during this period, the struggle of the patriots against the national freedom, people's determination to fight form the main theme of the stories despite all economic deprivations.

In the story "Bichag sumuye direnende" ("Coming to the end of the tether"), which takes a special place in the artistic activity of Firuz Sadigzada, the oppressive life of the patriotic Azerbaijanis in the Southern Azerbaijan is described. However, the peasants, who are already tired of the tyranny of despotism and do not want to be humble before their landlords, combining in different organizations join the struggle for freedom.

In the story "Tufengle olchulen torpag" ("The ground measured with a gun") by Firuz Sadigzada the event of the distribution of lands to the peasants getting back from the ruling strata during the period of National Government of Azerbaijan is described. The events portrayed in the story of the writer in a unique style reflect the struggle of the people living with the desire for independence.

One of the migration prose-writers of the Southern Azerbaijan is Mammadrza Afiyat who has its own creative hand. The main problem of his stories collected in the books such as “Alov” (“Flame”), “Atami isteyirem” (“I want my father”), “Urekde ishig” (“Light in the heart”) is the revival of the life of the people of the Southern Azerbaijan in the socio-spiritual level.

The story “Biz yene gayidajagig” (“We shall return again”) by Mammadrza Afiyat is distinguished by the spirit of hope and confidence in the idea of independence in the Southern Azerbaijan.

During the mentioned period the well-known poet M.Shahriyar played a great role in the mass transfer of the South theme in the north part of Azerbaijan. In particular, the poem “Heydarbabaya salam” (“Greetings to Heyderbaba”) written by him in the native language is typical in this regard. Doctor of Philological Sciences, Professor Almaz Aligizi pays attention to this issue and writes: *“In 1958, thanks to the work of Professor Hamid Mammadzade, the poem “Heyderbabaya salam” was rapidly spread in the Northern Azerbaijan and won thousands of fans. Bringing up the great poets such as Khagani, Nizami, Nasimi, Sabir, Huseyn Javid, Samad Vurgun the nation began to follow Shahriyar in the amorous and gloomy looks, too. We can say without doubt that this is not a coincidence, but a natural fact ... the conquest of all Azerbaijan by the poem “Heydarbaba” is connected to the people’s troubles in a clear, sincere way, to some extent with the release of any ideology, congress directives from the dictation of the charter and order of the party, the instructions of the leader. To brand the despotism publicly, to clear up deformities of the structure contemptibly by Shahriyar had also splashed the water to the suffering nation in the Northern Azerbaijan by the regime”*.<sup>23</sup>

---

<sup>23</sup> Aligizi, A. Southern Azerbaijan literature: stages, tendencies, studies / A.Aligizi. – Baku: Baku University publishing, – 1998. – p.143.

During the 40-50-ies of the 20<sup>th</sup> the intensification of democratic movement in Azerbaijan, expansion of struggle against Shah regime and revival of political, economic, socio-moral, cultural life as a result of the establishment of the National Government of Azerbaijan, along with experienced writers, the development of talented young people, the formation of full-fledged literary works had a serious impact to the migration literature.

In the second chapter called *“Features of the national-spiritual integrity ideas in the literature of the Southern Azerbaijani emigrant during the 60-90s of the 20<sup>th</sup> century”* of the fourth part of the dissertation it is shown that Soviet Azerbaijan, Southern Azerbaijani emigrant literature, as well as the Azerbaijani-speaking literary process in Iran developed on the national basis in various political-ideological conditions.

It should be noted that during 60-90s, the art works by the prominent representatives of the emigrant literature of the Southern Azerbaijan such as Ali Tuda, Sohrab Tahir, Abbas Panahi Makulu, Ganjali Sabah, Hamza Fethi Khoshginabi, Gulahuseyn Saedi and others gained the great fame. At that time the emigrant literature of the Northern Azerbaijan, the Southern Azerbaijan and the national democratic literature in Iran were developed together. However, the Soviet ideology in the North and the policy of Persia in Iran prevented the development of the national literature.

In this chapter it is emphasized that in the historical novels “Sattarkhan” and “Khiyabani” written by Abbas Panahi Makulu during the 60-80s in the prose of the Southern Azerbaijan the ideas of the divided native land and national-spiritual integrity are reflected. In the novel “Sattarkhan” the writer pursued the desire of taking into account that the people’s movement was carried out in a narrow framework, not for limited interests and advantages, but also for the solution of the regional and global problems.

At the meeting attended by the consulates of foreign countries in Tabriz and representatives of the people's patriotic national forces Sattarkhan exposed the hostile activity of England against the Azerbaijani people in Iran and the attention was paid to the fact. So, the British were asked to withdraw from Iran and the Southern Azerbaijan, there was hate against them. But it was the collapse of the English policy, which for more than a hundred years reigned in the East, especially in Iran and Azerbaijan.

In general, despite some ideological approaches the novel "Sattarkhan" is considered a valuable and important work as the glorious chronicle of the history of freedom and independence of the Azerbaijani people.

In the dissertation it is noted that the historical novel "Khiyabani" by A.P.Makulu is also an excellent work expressing the logic continuation of the Sattarkhan movement and the grief and longing of the divided native land. The hero of the novel Sheikh Khiyabani from his young age swore to spend his life on the path of happiness and freedom of his people, native land, so he left the trade and engaged in priesthood. In the novel the reasons of the defeat of the Khiyabani movement are shown and the author mentions that the defeat of this movement occurred as a result of betrayal.

One of the points that deepened the conflict of the novel "Khiyabani" by A.P.Makulu and aggravated the dramatic effect of the events is the meet of Sheikh Mahammed with the Iranian reign regime. In this meeting the conflict is seen more frankly, two ideology, two politics, two views come face to face. Khiyabani demands freedom and democracy for the nation, reveals the results of the Shah's regime and policy. But the authorities protect the interests of the Iranian government, stand in the opposite position on the issue of independent Azerbaijan, regard Azerbaijan as an integral part of the Iranian state or completely deny its existence with nervousness. In such moments the voice of

truth becomes louder, the meaning and effect of Khiyabani's words attain the special power.

Sheikh Mahammed thinks that the shahs, who were at the head of the Iranian state for centuries and being Azerbaijani Turks, had forgotten their national roots and serve Persian chauvinism, the present shah was not differed from their predecessors either.

The whole Azerbaijan love, separation, the problem of the divided native land, motives of longing are taken the main place in many poems by Ali Tuda such as "Veten hasreti" ("Regret for the native land"), "Tabriz notlari" ("Tabriz notes"), "Dozum" ("Patience"), "Shahid arzular" ("Martyr dreams"), "Ayrilig" ("Parting"), "Ay Araz" ("Hey, Araz!"), "Tabriz yadima dushdu" ("I remembered Tabriz"), "Savalanin guzey gari" ("North snow of Savalan mountain"), "Etiraz" ("Protest"), "Hani" ("Where?"), "Sarhad" ("Border"), "Gurbet bayatilari" ("Foreign country poems"), "Sefer arzus" ("Travel wish"), "Tebrizde gish seheri" ("Winter morning in Tabriz"), etc.

In all books by Ali Tuda, who played an active role in the creation and development of democratic literature in the Southern Azerbaijan and was an active statesman of the National Government of Azerbaijan, the regret for South was in the main place<sup>24</sup>. In most of the large-scale poetic works of the author the theme of the divided native land occupies the main place. The theme of the divided native land is also seen in the stories and novels collected in the books "Oz gozlerimle" (1986) and "Mene ele bakhma" (1990) by the writer, the national government in the Southern Azerbaijan, its founders and heroes are remembered.

Ali Tuda's first story named "Zindanda agarmish sachlar" (The grey hairs in the prison) was dedicated to Seyid Jafar

---

<sup>24</sup> Huseynova, A. Ali Tuda's and Sohrab Tahir's separation and divided native land sufferings in the immigrant prose during the 60-90s of the 20<sup>th</sup> century // – Sumgait: Sumgait State University, Scientific News, Department of Social and Humanitarian Sciences. –2018. volume 14, № 2, – p.18-24.

Pishavari. In the story the bellicosity spirit is inspired with S.J.Pishavari's words to his colleagues, the contrasts and contradictions of the emigration life are shown. The image of the wise leader in the story is described as a character that elucidates the hearts of people and uniting the nation. The writer can introduce his hero as a strong, wise leader, a fiery speaker, a high-principled revolutionary.

Six stories and the novel "Veten parchasi" ("Part of native land") were included in the author's book called "Tellerde chirpinan hesretler" ("Throbbing regret") (1983). The main heroes of these works are the writer himself, patriot and humanist intellectual, conscientious, pure, faithful sons of the native land. The story "Tellerde govushan hesretler" is dedicated to the joining on the phone by the emigrant writer living with the Southern languor of the separated persons from their native land. The girl living in the South meets her father spiritually who is an emigrant in the North. And it is possible only after the collapse of the reign regime. In the work "Shirinlik yangisi" ("Thirst of sweetness") the writer's desire to meet with his relatives in the South has been expressed. *"I'm afraid that the strained strings of the elegant, sensitive, warm heart loaded with heavy longing for many years, can not tolerate this grueling, complaining, burning situation. I want to meet you on the joining celebrations, not to talk to you on the phone wires".*<sup>25</sup> Here the need of national-spiritual unity and reunification of the North and South by the writer is shown. The name of the story also expresses the desire of joining.

In the story "Her bagin oz bulbulu" ("Each garden has its own nightingale") by Ali Tuda the motifs of the South longing are reflected. The plot of the story is about the visit of the Soviet Army to the Southern Azerbaijan during the Second World War along with the military forces the cultural figures of the Northern

---

<sup>25</sup> Tuda, A. Tellerde chirpinan hesretler // A.Tuda. – Baku: Genjlik, – 1983. – p.10.



Azerbaijan. The main performer of the concert taking place in the city of Ardabil was the famous singer Bulbul. He acts as a spiritually binding both Azerbaijan and a carrier of the national and moral integrity of our people.

The story “Bir gozel vardir” (“There is a beauty”) by Ali Tuda has been written as the continuation of the story “Her bagin oz bulbulu” (“Each garden has its own nightingale”). Here the writer has expressed his confidence that the singers forgotten in the South Azerbaijan will be revealed and he will serve the people in a single, independent native land.

In the story “Kardiogramma” (“Cardiogram”) by Ali Tuda while checking the writer’s heart the doctor can not understand the patient’s grief – “the life path as Araz river, revolution, war, freedom, victory, separation” which divides the native land into two parts. In this story the writer could show himself as a professional artist who wrote on the topic of the divided native lands.

The stories included into the following books published in different years such as “Iftira” (“Slander”) (1963), “Tozlu palto” “Dusty overcoat” (1965), “Ayrilig” (“Parting”) (1971), “Girmizi bashmag” (“Red shoe”) (1973), “Bayragsiz adam” (“A man without flag”) (1981), “Taninmayan gonag” “Unknown guest” (1989) by Gahraman Gahramanzade, who was a well-known prose-writer of the emigrant prose of the Southern Azerbaijan, show the writer’s unique creative and writing style. The main theme of the writer’s stories is taken from the socio-political life of South Azerbaijan. In this sense the motifs of pain, grief, longing and suffering of the native land, where the writer was born, spent his childhood and youth, have influenced to his art works.

Not depending on the genre peculiarities and style, in Gahraman Gahramanzade’s stories *“the struggle of people who were exposed to the pressure of the reign regime for survival*

*despite severe deprivations are described*".<sup>26</sup> In the writer's stories the problem of the divided native land and national-spiritual integrity is revived from the different prisms. No matter what he writes, the writer tries to express this motif in his works. The traces of being divided into two parts in the character and thoughts of the people make him think deeply as a writer-citizen. The author tries not to forget this factor even at the situations of the household problem.

Sohrab Tahir is one of the emigrant writers who constantly addressed the theme of the divided native land. His first prose book named "Olumden gujlu, heyatdan uja" ("Stronger than death, higher than life") was published in 1981. As in his poetry drawing attention from the various aspects of the divided native land sorrows in the prose works is the main character of his activity.

In the stories included to the book "Olumden gujlu, heyatdan uja" ("Stronger than death, higher than life") the writer has described the inflict reprisals with tyranny and oppression of the reign regime to the people who fought for freedom and independence.

Sohrab Tahir has described the national liberation movement in the Southern Azerbaijan in his novel "Iki sevgi ve iki gulle" ("Two loves and two guns") (1961). Seven novels of the immigrant writer were included into the book "Emanet" ("Saving"). In the novel "Fedai general" ("Patriot general") he has reflected the war path of one of the commanders of the national army of the South Azerbaijan general Ghulam Yahya. In the novel "Gonshu gizin mektublari" ("Neighbor's letters") (1988) by the writer heroism, struggle for survival, freedom and independence of the new generation have been described with great enthusiasm,

---

<sup>26</sup> Agayeva, G. Tabriz literary environment: 1941-1946 years / G.Agayeva. – Baku: Nurlan, – 2004. – p.96.

as well as the socio-political processes in South Azerbaijan and Iran have been revived from the different aspects.

In Sohrab Tahir's analyzed novels it is emphasized that historicity and artistry form unity. The writer shows that the Shah regime and its power structures tormented the intellectuals, Islamists, liberals and all political parties during the 60s of the 20<sup>th</sup> century. It is noted that in the novel "Iki defe yokh olmush adam" ("The man disappeared twice") published in 1988 Sohrab Tahir has chosen the tragic events as the theme, happened in the south part of Azerbaijan which was divided into two parts, on the background of the professional and love relations of heroes Akbar and Goychek, and in this context he has expressed his civil attitude to many national problems that make people think. The most important of them is the native language, which the writer describes it as one of the most important attributes of the nation's existence. It is clear from the dialogue of heroes that the Azerbaijani people, who have no freedom and who are exposed to Persia, can still lag behind the development as it has been. According to the author's thought, if an Azerbaijani child understands the lesson in Persian as late as one second from a Persian child, it will be a century from the point of view of the people of that child's time. In order to put an end to this backwardness, to develop rapidly, it is suggested that the Azerbaijani language should become a means of communication, a language of education and the people should continue their struggle on this way.

In the novels "Sevgisinde iten giz" ("The girl lost in her love") and "Sonuncu shah" ("Last shah") dedicated to the life and activity of an ideologist and head of the National Government of Azerbaijan S.J.Pishavari the historical and political events have found wide artistic reflection by Sohrab Tahir. In these works the author gives a vivid description of the struggle of patriotic forces against the Shah regime during 1941-1979.

In general, though the 60-90s the emigrant prose of the Southern Azerbaijan was integrated into the literary environment of the Northern Azerbaijan, moving away from the ideological limitations, it has artificially embodied the ideas of divided the native land, the national-spiritual unity, Azerbaijanism and the feelings of integrity.

In the part of “**Conclusion**” of the dissertation the thoughts and considerations given in different parts and chapters are summarized. In the 20<sup>th</sup> century in the emigrant literature of the Northern and the Southern Azerbaijan the idea of divided native land and national-spiritual integrity is investigated in the philological aspect, the scientific conclusions, duties of the modern literature-study and issues of urgency, future perspectives are determined. It is noted that the artistic development of the idea of divided native land and national-spiritual integrity in Azerbaijani literature has passed from some stages. In many works of the first century when the disintegration took place, the concepts of the South and Northern Azerbaijan did not exist, the common ideals were propagated in both sides, awakening of national consciousness in the context of enlightenment and the development of new, modern literature were tried.

It is also mentioned that the problem of the divided native land in the literature formed during the Azerbaijan Democratic Republic attains urgency. During the period of the Republic many artistic and scientific works were written about the Constitution Revolution happened in the Southern Azerbaijan, the fate of the people, the National Guard, patriotism and statehood. In these works the problems of Northern and Southern Azerbaijan are shared equally, and in many art works the socio-political processes taking place in Azerbaijan are reflected from the common point of view.

During the 20-30s the communist ideology, the creative method of the socialist realism, the censorship policy banned the

national ideology, all manifestations of Turkism, Azerbaijanism, destroyed the national thinkers.

In addition to being urgent the problem of Azerbaijan, which was divided into two parts during the 40-50s of the last century, the literary works with patriotic spirit, instilled with human feelings, serving the democratic movement aimed at the integrity of the native land, national-spiritual unity, propaganda of the ideas of freedom and independence were also created.

Realization of the idea of the divided native land and the single Azerbaijan idea in Azerbaijan prose and in the embodiment of this idea in the artistic literature National Government of Azerbaijan created with the leadership of S.J.Pishavari played an important role. The newspaper “Veten yolunda”, which was operating in Tabriz during the Second World War, played a great role in the formation of new creative forces in the Southern Azerbaijan literature and publicism

The problem of the divided native land in the prose of the Northern Azerbaijan during the 60-90s of the last century drew attention with the care of National Leader Heydar Aliyev at the state level. During that period the attention of the creative forces was directed to the common Azerbaijan, its language, culture, literature, the theme of the divided native land, the literary forces in Northern Azerbaijan, the immigrant writers, as well as the creative forces in the Southern Azerbaijan. The idea of the divided native land has found the wide artistic embodiment in Azerbaijani literature in the second half of the 20<sup>th</sup> century and in the period of independence. One of the main development directions of Azerbaijan artistic prose during this period was to address the historical theme about the divided native land and to create the artistic images of the historical personalities struggling for unity of the native land.

**The main theses of the dissertation are reflected in the following articles and reports at the scientific conferences:**

1. Investigation of M.S.Ordubadi's prose in Azerbaijani literature // Materials of the scientific-practical conference "The actual problems of philology". – Sumgait: 2007. – p.141-143
2. Description of the socio-political environment and the theme of revolution in M.S.Ordubadi's prose // – Baku: Pedagogical University News, Series of Humanitarian Sciences, № 1, Baku-2009, p.126-131.
3. The problems of public morality and behavior in M.S.Ordubadi's prose // – Baku: Azerbaijan University of Languages, Scientific news. – 2009. № 5, – p.273-279.
4. The Southern Azerbaijan in the 20<sup>th</sup> century of Azerbaijan prose // – Baku: Pedagogical University News, Series of Humanitarian Sciences. – 2010. №2, – p.147-149.
5. The theme of the Southern Azerbaijan in the novel "The Coming Day" by Mirza Ibrahimov // – Sumgait: Sumgait State University, Scientific News, Department of Social and Humanitarian Sciences, – 2010.volume 6, № 2, – p.19-22.
6. The theme of the Southern Azerbaijan in Mirza Ibrahimov's stories // – Sumgait: Sumgait State University, Scientific News, Department of Social and Humanitarian Sciences. – 2011. volume 7, № 4, – p.42-45.
7. Description of the national-freedom movement in the Southern Azerbaijan in Mirza Ibrahimov's stories // The actual problems of Philology: researches and perspectives, Materials of Republican Scientific Conference. – Sumgait: 2012, – p.55-61.
8. South stories in Azerbaijan prose (the 40s of the 20<sup>th</sup> century) // – Sumgait: Sumgait State University, Scientific News, Department of Social and Humanitarian Sciences, – 2014. volume 10, № 4, – p.29-32.
9. Description of the life of the Southern Azerbaijan in Anvar Mammadkhanli's activity (on the base of the "Golden buds") // – Sumgait: Sumgait State University, Scientific News, Department of Social and Humanitarian Sciences, – 2015. volume 11, № 4, – p.21-25.

10. The new development stages in the investigation of the theme the Southern Azerbaijan in the independence period // Socio-economic, political and cultural development of Azerbaijan in the years of independence, Materials of the Republican Scientific Conference. – Sumgait: 2016, – p.252-253.

11. Works and approaches in the literature dedicated to the theme of the divided native land // “Quality assurance in higher education”, Materials of the Republican Scientific Conference. Lankaran State University. – Lankaran: 23-24 December, 2016. – p.160-161.

12. Formation and evolution of the idea of the divided native land in the Northern Azerbaijan prose (the second half of the 19<sup>th</sup> century – the beginning of the 20<sup>th</sup> century) // – Baku: News of Baku University, Series of Humanitarian Sciences, – 2016. №4, – p.55-61.

13. Attitude to the idea of the divided native land in prose of Soviet Azerbaijan in the conditions of repression during the 30s of the 20<sup>th</sup> century // – Sumgait: Sumgait State University, Scientific News, Department of Social and Humanitarian Sciences, – 2017. volume 13, № 2, – p.23-28.

14. The divided native land idea in the literature of First Republic period // – Baku: Pedagogical University News, Humanitarian, social and pedagogical-psychological sciences series, – 2017. volume 65, № 2, – p.65-75.

15. National leader Heydar Aliyev is the founder of bringing the idea of the divided native land into Azerbaijani literature and policy during 60-80s of the 20<sup>th</sup> century // – Sumgait: Sumgait State University, Scientific News, Department of Social and Humanitarian Sciences, – 2017. volume 13, № 4, – p.34-40.

16. The idea of the unified native land in the literature of Northern and Southern Azerbaijan in the 40s of the 20<sup>th</sup> century // – Odessa: Scientific Yearbook of the National Humanitarian University. Series: Philology. Zbyrnik of scientific works. – 2017. Issue 28, – p.63-66.

17. Attitude to the idea of the divided native land and national-spiritual unity in prose of the 2<sup>nd</sup> Republic-Soviet Azerbaijan in the 20s of the 20<sup>th</sup> century // – Nakchivan: Nakhchivan State University, Scientific works, Series of Humanitarian Sciences, – 2017. volume 1, № 5, – p.84-90.

18. The theme of the divided native land in Azerbaijani literature in the 60s of the 20<sup>th</sup> century // – Ganja: Ganja State University, Scientific News, Fundamental, Humanitarian and Natural Sciences Series, – 2017. №3, – p.112-119.

19. The embodiment of the idea of a divided homeland in the work of Mirza Ibrahimov // – Odessa: Scientific Yearbook of the National Humanitarian University. Series: Philology. Zbyrnik of scientific works. – 2017. Issue 31, 1. – p.134-138.

20. The theme of the divided native land in Ilyas Afandiyev's activity during 80s of the 20<sup>th</sup> century // – Lankaran: Lankaran State University Scientific News, Series of Humanitarian Sciences, – 2018. № 01, – p.82-89.

21. Literature policy of great leader Heydar Aliyev and the theme of the divided native land. Heydar Aliyev is an architect of the Azerbaijani statehood // Materials of the Republican Scientific Conference. – Sumgait: 4 May 2018, – p.215-216.

22. The motifs of longing for the native land in Abbas Panahi Makulu's stories // – Baku: Baku Slavic University. The actual problems of investigating Humanitarian sciences, – 2018. № 02, – p.52-56.

23. The idea of the divided native land in the Southern Azerbaijani immigrant literature during 40-50s of the 20<sup>th</sup> century. // – Baku: Philological problems. ANAS Institute of Manuscripts named after Mahammad Fuzuli, – 2018. №4, – p.265-275.

24. The reasons of formation of the Southern Azerbaijani emigrant literature and the divided native land in the 40s of the 20<sup>th</sup> century // – Baku: Scientific and Pedagogical News of Odlar Yurdu University, – 2018. №48, – p.197-203.



25. Ali Tuda's and Sohrab Tahir's separation and divided native land sufferings in the immigrant prose during the 60-90s of the 20<sup>th</sup> century // – Sumgait: Sumgait State University, Scientific News, Department of Social and Humanitarian Sciences, – 2018. volume 14, № 2, – 18-24.

26. The divided native land theme in the Azerbaijan literature of the 20<sup>th</sup> century. – Baku: AFPoliqrAF, 2018. – ISBN 978-9952-473-31-5.

27. Whole Azerbaijan and the model unity of world Azerbaijanis // – Sumgait: Sumgait State University, Scientific News, Department of Social and Humanitarian Sciences. – 2019. volume 15, № 1, – p.24-29.

28. Social conditions for the formation of emigrant literature in the Southern Azerbaijan // – Uzhgorod: Transcarpathian Philological Studies. Uzhgorod National University. – 2019. issue 7, volume 1. – p.150-154.

29. The ideas of the divided native land and the national-spiritual integrity in the historical novels by Abbas Panahi Makulu during 60-80 years of the 20<sup>th</sup> century // – Sumgait: Sumgait State University, Scientific News, Department of Social and Humanitarian Sciences. – 2019. volume 15, № 4, – p.18-25.

30. The idea of the divided native land in the literature of the Azerbaijan Democratic Republic. The 3rd ERASMUS International Academic Investigations Symposium. Whole Text Book // Ankara: March 6-7, 2020. – p.365-377.

31. Promotion of national and moral values in Azerbaijani emigrant literature. State Budgetary Institution “Ingush Scientific Research Institute of Humanities named after Ch. E. Akhriev”. 250 years of unity of Ingushetia with Russia: time, events, people // – Magas: Collection of scientific articles based on the materials of the International Scientific-Practical Conference. – Magas: 3-6 June, 2020. – p.239-242.

32. Literary, journalistic activity of Northern Azerbaijan writers in Southern Azerbaijan and the embodiment of a divided

motherland idea in their creation // International Journal of Psychosocial Rehabilitation. –Volume 24-Issue 9. – London: 2020. – p.2740-2748.

The defense will be held on 25 June  
2021 at 12<sup>00</sup> at the meeting of the Dissertation  
council ED – 1.17 of Supreme Attestation Commission under  
the President of the Republic of Azerbaijan operating at the  
Institute of Folklore Azerbaijan National Academy of Sciences

Address: AZ 1001, Baku, Kichik Gala str, 31, Institute  
of Folklore Azerbaijan National Academy of Sciences

Dissertation is accessible at the Central Scientific Library  
of the Azerbaijan National Academy of Sciences

Electronic versions of dissertation and its abstract are  
available on the official website of the Supreme Attestation  
Commission under the President of the Republic of Azerbaijan  
(aak.gov.az) and on the official website of the Institute of  
Folklore (folklor.az)

Abstract was sent to the required addresses on 24.05.21

**Signed for print: 21.05.2021**

**Paper format: 60x84 <sup>1</sup>/<sub>16</sub>**

**Volume: 83165**

**Number of hard copies: 20**