

**REPUBLIC OF AZERBAIJAN**

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**ABSTRACT**

of the dissertation submitted for the degree of Doctor of  
Sciences

**LITERARY AND ARTISTIC HERITAGE OF HUSSEIN  
JAVID IN THE PERIODIC PRESS OF AZERBAIJAN**

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## GENERAL CHARACTERISTICS OF THE WORK

**The relevance of the subject.** Sometimes a return to the creativity of geniuses derives from a necessary need of us. For almost a century, the life, activity, creativity, scientific-theoretical views of Huseyn Javid, a prominent representative of the romantic literary school, philosopher-poet, playwright, talented publicist, our national-artistic treasure, have been in the focus of attention of the Azerbaijani society. H. Javid established a new stage in our literature with his work with deep philosophical and aesthetic content.

His contemporaries, researchers, advisers, and Javid scholars studied and evaluated his life and work in different years, and wrote numerous articles, scientific and artistic works, and monographs on the content, poetry, and art of his works. Although the writer's multifaceted heritage is highlighted in chronological-historical, socio-political terms, his art always allows to say new words, new ideas. Approaching this work, which is of great importance and deep content for our modern society, from the point of view of the requirements of the new century, also stems from the return of a nation to its lineage. To convey the ideas of Turkism and Turanism in his works to the modern-minded compatriots through scientific and philosophical analysis means "perception of national identity at the ideological level."

In fact, today, in the time of independence, when literary criteria and methodological assessments have changed, a new approach to Javid studies is not only necessary, but also very important. Because H. Javid's work has been evaluated for many years in accordance with the political and ideological methodology of the time. The changes that began in our lives and society at the end of the twentieth century and the beginning of the twenty-first century proved once again that Javid's work was not just a literary event, but he also was a

writer with high humanistic values, who, like the other great writers, was able to influence the national-ideological thought as a whole with his genius works <sup>1</sup> and "*stand above all ideologies, literary tastes and artificial "isms"*"<sup>2</sup> and who could create a pure literature.

In order to study H. Javid's press heritage with a methodology in accordance with the new ideology of independence, the author's works, especially scientific-artistic, journalistic writings, literary-artistic articles, reviews, etc. was extensively researched in this dissertation for the first time.

For many years, the author's work has been studied in the press from two perspectives. Both the human issues raised by the writer were covered in a scientific and theoretical way, and reviews and literary-critical articles were published in the press about his work, in particular, reflecting the stage fate of his dramaturgy and the theatrical embodiment of his plays.

Most of these biased articles are based on unfair criticism and baseless accusations. These articles were mostly written and published in the 1920s and 1940s in an openly biased manner. These articles also reflect the contradictions in the literary criticism of that period. However, it should be noted that familiarization with these articles are important scientific sources for studying the life and artistic path of the writer.

At the same time, inscriptions of the writer, as a poet, publicist, playwright in various genres in newspapers and magazines in our country, as well as in Turkey, Iran and Tbilisi (Georgia) between 1904 and 1937 (until May 1937). Known as a great playwright in Azerbaijani literature, he was also a "*completely original, unique artist*"<sup>3</sup> and a talented publicist.

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<sup>1</sup> Garagizi, Poetry to U.Javidan // Huseyn Javid. Return to homeland. - Baku: Youth, 2015,- p.56

<sup>2</sup> Muradov, I. Javid Efendi, whom even death could not win. // Javid H. Return to homeland. -Baku: Youth, 2015,- p. 238.

<sup>3</sup>Khalilov, Q. A few words about H. Javid's art. // Javid studies. Volume IX (collection of research). / Compilation, transliteration,

One of the most characteristic features of his publicism (in fact, H. Javid's personality and creativity - his life is full of examples and examples of modernity at every point) is that it is connected with the present and the future. These journalistic articles are relevant and important not only from the literary point of view, but also from the educational and scientific point of view. He was a publicist with a deep theoretical erudition, who conducted principled, serious research in his publicism, as well as in his literary and artistic work. Therefore, the most important issues of the time have been resolved in this journalism. It is rich in motives based on national and moral values, ideas of independence, homeland, sacred land, great Turkism and Azerbaijanism, aimed at its promotion. Its themes are universal and national. Therefore, this heritage is included in the golden fund of Azerbaijani literature. The human personality is highly valued in the works of the writer, who instills in people noble feelings, enlightened deeds, high moral qualities and calls them to a happy future.

In the current situation, where the upbringing of young people growing up in our country in the national spirit, on a national basis, is set as one of the main tasks, H. Javid's dramaturgy and journalism are an educational school.

The main goal is to study the educational significance of this school and its impact on the development of national consciousness among young people. Although the artistic features of the author's work have been properly analyzed by philologists, its educational effect on teaching has been extensively studied since 1990 and brought to the public's attention. It would be appropriate to recall the words of our national leader Heydar Aliyev:

*"The works created by Huseyn Javid are the national wealth of the Azerbaijani people. They are a textbook for today, for future generations. Now the people need these works*

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dictionary, foreword: G. Babakhanli doctor of philological sciences. -Baku: "Progress" Printing Services LLC, -2012, - p.9.

*as air and water. Not only from a literary point of view, but also from a philosophical and scientific point of view.*"<sup>4</sup>

The great importance of returning to our national memory and spirituality encourages Javid scholars today to study H. Javid's journalism, the main features of which are still unknown to science, and to bring it to the attention of the scientific community. In this case, we can say without hesitation that the pages of this science, which are not known to the public, remain unpublished today, which, as mentioned above, is the writer's journalism and press heritage. It is true that, researchers have written several articles on the subject. However, since most of these articles were written during the Soviet era, they are in line with the principles of Soviet ideology. Javid scholar J.Jafarov wrote: "*Javid should be studied and valued with care and love.*"<sup>5</sup>

In fact, starting from the end of the 1970s and the beginning of the 1980s, there was a tendency for new methodological research not only in the works of H. Javid, but in the literary and theoretical thought of Azerbaijan as a whole. In general, this was coming from the internal process of the national-social movement. Because at the end of the 20th century "the world humanitarian thought began to experience a theoretical and methodological crisis. The mechanical denial of the Marxist-Leninist methodology in the post-Soviet space" led to this.

Including research on H. Javid's creativity, Javid studies were subjected in the study of a new theoretical and

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<sup>4</sup>Aliyev H. About prominent intellectuals // Presidential Library of the Office of Affairs of the President of the Republic of Azerbaijan. Heydar Aliyev Collection of Electronic Documents // [https://www.heydaraliyev.preslib.az.](https://www.heydaraliyev.preslib.az/) /06/06/2021.

<sup>5</sup>Jafarov J.Javid theater // While remembering Javid. (Collection of articles and memoirs about Hussein Javid). Compiled by: Iskander Orujaliyev (Atilla) Editors: Abbas Zamanov, Hamid Mammadzade. Authors of notes: Abbas Zamanov and Iskander Orujaliyev. Compiler of the dictionary: Hamid Mammadzade. -Baku: Youth, -1982,- p.171.

methodological direction, and important work has been done in this area over the past twenty years, inconsistencies have been identified and eliminated.

After all, the study of the issue in this direction is relevant and very important both from the point of view of objective research, promotion, and evaluation of H. Javid's work and the history of Javid studies.

H. Javid's personality and creativity have always been in the interest of ideological and political forces, especially in the Soviet period. Soviet researchers, especially Javid scholars, to put into words mildly, sometimes had to "soften" the author's activity, to "parget" especially in the Soviet period, distorting a number of facts, sometimes falsifying them, "embellishing" the events, and sometimes just had to stay ignorant, going through the events in silence, or taking a very ruthless position against H. Javid, calling him a "contradictory", "contradictory person", "Turkish-Turanian writer" and did not hesitate to criticize and insult him.

Several authors called Javid a Soviet writer, as if trying to save him from this calamity. Some in the analysis *"assessed romanticism from the realist point of view."*<sup>6</sup> In fact, this criterion was not only for Javid at that time, but for all romantics. Some researchers who sought "political lyricism" rather than romance in their work eventually had to admit that *these romantics were great artists.*<sup>7</sup> For example, the prominent scientist Yashar Garayev emphasized that the writer lived his romantic world without being caught up in the temporary external reality of the socialist era:

*"Romantic Javid did not serve the position in the harshest, most realistic Bolshevik reality, did not express his cursory*

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<sup>6</sup> Osmanli, V. Mohammad Hadi's romance / V. Osmanli. Scientific editor Y. Garayev. Institute of Literature named after Nizami of ANAS. - Baku, Science, -2006, -p.3.

<sup>7</sup> Mirahmadov, A. Mahammad Hadi./A. Mirahmadov. Reviewer Y. Garayev. Editor N. Cabbarov - Baku, Science, -1985, -p.30.

*attitude to historical mother-socialism, did not dedicate "transient works" to the "transient" epoch, continued describing the life (and the national ethnic destiny codified in this life, memory) which he bared inside himself."*<sup>8</sup> In this case, our literature scholars and literary critics expressed their views, attitudes, especially critical views, not in accordance with the work of H. Javid, but in accordance with the ideology of the time.

Just opposite, we thank all the researchers who have written about the great writer. I do not intend to criticize the authors of these research works, which are mainly based on Marxist methodology. Instead, I read them, learned from them, and tried to draw conclusions from them. Writer Elchin Efendiyev writes:

*"We must put aside our hatred and prejudice against social realism (and the system!), analyze its literary heritage objectively, and bring it through a scientific-theoretical classification."*<sup>9</sup>

I am simply stating that all research written in the late 1980s and early 1990s stemmed from the ruling party's ideological demands, that research was written in the wrong direction, and therefore "turned into a collection of great historical facts of a class nature", and noting that, It is time to express an objective scientific attitude to the socio-political processes and historical events of the past since 1980s of the last century. Because the main reason here is related to the methodology. It is true that since 1990, there have been Javid scholars who have re-examined the writer's work at the level of

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<sup>8</sup> Garayev, Y. Tragedy and hero. /Y.Garayev. Editor H.Orujali.-Baku: Publishing House of the Academy of Sciences of the Azerbaijan SSR, - 1965, -p.100.

<sup>9</sup>Efendiyev, E. What did social realism give us? About the period of Soviet literature. On the statement of the problem // The current state of the humanities and the theoretical and methodological issues of literary criticism. (Materials of the international scientific conference). -Baku, Science, - 2010, -p.58.



modern literary requirements and criteria, and very important works have been written.

Thus, an interesting and rich field called "Javid studies" was created in our national literary criticism. This field developed in 1920-37 and 1956-1990. Today, Javid studies has already entered the third stage of its development. To date, hundreds of articles, research works, scientific and artistic books have been written about H. Javid's personality, creativity and philosophical views. Among them, along with works that are the product of artistic thinking, there are also works that are the product of scientific and critical thinking, some of which are still noteworthy today as a serious work of research. Among them there is Jafar Jafarov's monograph "Huseyn Javid", which Mammad Jafar called "the most perfect and most valuable work." Jafarov wrote that: *"In this work, Javid's work was reviewed with great sincerity and care, as well as without turning a blind eye to Javid's serious ideological mistakes."*<sup>10</sup>

Indeed, M. Jafar himself continued to approach H. Javid's work "from the merits of Marxist-Leninist criticism". According to the vast majority of Soviet Javid scholars, H. Javid's work was "contradictious", "discrepant", and he was a "complex creator". It is also a fact that, depending on the ideological evolutionary features of the Soviet government, several authors later abandoned their biased and erroneous conclusions against H. Javid's work. Towards the end of the 1930s, well-known literary critics of the time, Ali Nazim, Mustafa Guliyev, and Hanafi Zeynalli, quickly and completely gave up their misconceptions (and therefore became victims of 1937). Javid's legacy which has been repeatedly studied and researched by Seyid Huseyn, Jafar Jabbarli, Abdulla Shaig,

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<sup>10</sup>Jafarov J. Javid theater // While remembering Javid. (Collection of articles and memoirs about Hussein Javid). Compiled by: Iskander Orujaliyev (Atilla) Editors: Abbas Zamanov, Hamid Mammadzade. Authors of notes: Abbas Zamanov and Iskander Orujaliyev. Compiler of the dictionary: Hamid Mammadzade. - Baku: Youth, -1982, -p.170.

Aziz Sharif, Mustafa Guliyev, Ali Nazim, Hanafi Zeynalli, Mehdi Huseyn, Masud Alioglu, Mammad Arif, Mirza Kazim Alakbarli, Mammad Jafar, Gulam Mammadli, Mirza Ibrahimov, The legacy of H.Javid, Jafar Jafarov, Mehdi Mammadov, Aziz Mirahmadov, Kamal Talibzade, Abbas Zamanov, Gulu Khalilov, Baloglan Shafizade, Kamran Aliyev, Yashar Garayev, Bakir Nabiyev, Isa Habibbayli and other scientists starting from the first years of the 20th century is still in the focus of attention of young Javid scholars.

Even after the restoration of our independence, great strides have been made in Javid studies. However, despite of all these, H. Javid's scientific and artistic journalistic creativity, press heritage need to be studied and analyzed in new historical conditions, with objective and new criteria. So, in modern times, the involvement of H. Javid's press heritage in research is important both in terms of the development of Azerbaijani literature and the press, as well as the spiritual education of future generations.

This topic is not new as a subject of research. However, in the light of modern requirements, not only some, but most of the research materials need to be re-examined. Because Hussein Javid's work was studied during the Soviet era only in terms of the demands of the ruling party. Of course, at that time it was impossible to go beyond the existence of a strict censorship regime.

During the Soviet period, prominent Javid scholars M. Jafarov and K. Aliyev studied various aspects of Javid's journalistic heritage. Mammad Jafar in his fundamental monograph "Hussein Javid" described his letters and articles of the early twentieth century as "*the first pen experience*."<sup>11</sup> In the article "Huseyn Javid's publicism" by K. Aliyev, published in the 8<sup>th</sup> issue of "Mukhbir (Correspondent)" magazine in 1983 (this article was later included in the 3rd volume of K.

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<sup>11</sup>Jafar, M. Huseyn Javid. M. Jafar. -Baku: Azerneshr, -1960, -24 p.

Aliyev's 10-volume of selected works) Huseyn Javid's journalistic works published in various media outlets of that time in 1904-1916 and the objective scientific-theoretical content of those works were discussed.<sup>12</sup>

According to the research scientist G. Mammadli, H. Javid had contacts with "Tajaddud" newspaper in Southern Azerbaijan, Iran and his works were published there.<sup>13</sup> According to Khalilov, Javid had a speech at the press during his stay in South Azerbaijan and closely cooperated with the democratic Iranian press.<sup>14</sup> Having published his poems, articles, and letters in the "Eastern-Russian" newspaper H. Javid got published in "Fuyuzat" only once, closely cooperated with the press, continuing the ideology of Fuyuzatism. His publicist articles were also published in these media outlets.

Turkish researcher Mustafa Hakki Turkagul mentions that Javid also collaborated with "Suratul-Mustaqim" magazine in Turkey in early 1909.<sup>15</sup>

Academician Yashar Garayev considers Javid one of the authors of scientific publicist works dedicated to the independence of Azerbaijan.<sup>16</sup>

The "Azerbaijan" newspaper proudly mentioned Javid, who worked closely with them.<sup>17</sup>

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<sup>12</sup> Aliyev, K. Huseyn Javid's publicism // Correspondent, -1983, №8, - p.22-24

<sup>13</sup> Mammadli, G. Javid throughout his life: chronicle of life and creativity (1882-1941) / G. Mammadli, -Baku: Writer, -1982, -p.95.

<sup>14</sup> Khalilov, F. Huseyn Javid in Southern Azerbaijan // Javid studies. Volume X (collection of studies). -Baku, -2012, -p.55.

<sup>15</sup> Mustafa Hakki Turkagul. Azerbaijani Turkish poet Huseyn Javid. Istanbul, -1953, -p.17.

<sup>16</sup> Thought of independence in the period of the Democratic Republic: Formation of literature, language, culture // Azerbaijan Democratic Republic (literature, language, culture). Responsible editor Y. Garayev. - Baku. Elm, -1998, -p.115.

Researcher A. Sarajli spoke about H. Javid's active participation in literary and cultural events during the Azerbaijan People's Front, his relations with the press, but did not give any information about his publicist activity.<sup>18</sup>

Some of the Azerbaijani researchers - I. Bektashi<sup>19</sup>, A. Ibadoglu<sup>20</sup>, I. Rustamov<sup>21</sup> provided a comprehensive scientific analysis of the author's articles "Hasbi-hal", "War and literature" and to some extent spoke about H. Javid's publicist works.

However, despite all these researches, the problem of Huseyn Javid's journalistic heritage in the history of Azerbaijani journalism has not been systematically and comprehensively studied so far.

**Object and subject of research.** The object of research is the creativity and especially the press heritage of the great Hussein Javid, who never lost his relevance, who could not reconcile with the injustices of society and the times, who fought for the freedom of his people throughout his life. The research was carried out primarily based on materials of media outlets operating in the early 20th century, archive documents, works of Azerbaijani literary critics and Javid scholars.

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<sup>17</sup>Current literary process: press, journalism, poetry, prose, dramaturgy and criticism. // Azerbaijan Democratic Republic (literature, language, culture). -Baku. Science, -1998, -p.216.

<sup>18</sup>Saracli, A. Azerbaijani writers in the Republican period. Scientific editor Y. Garayev. / A. Sarajli. -Baku: Elm, -2007, -p.60-61.

<sup>19</sup>Bektashi I. An article by Hussein Javid. //Javid studies (collection of researches) Works. Volume VIII. / Compilation, transliteration, dictionary, foreword: G. Babakhanli doctor of philological sciences. -Baku: "Progress" Printing services LLC, -2012, -p.182-189.

<sup>20</sup>Ibadoglu A. H. Javid against the war. // Javid studies. Volume V (collection of studies). -Baku, -2012, -p.47.

<sup>21</sup>Rustamov I. Hussein Javid's philosophical heritage // Javid studies. Volume VI (collection of researches) ./ Compilation, transliteration, dictionary, foreword: G. Babakhanli, doctor of philological sciences.-Baku: "Progress" Printing services LLC, -2012, -p.77.

Of course, it is impossible to cover all the materials which are very rich, so special attention was paid to the most typical examples. Scientific and theoretical literature on the subject was also considered as an object of research.

**Objectives and tasks of the research.** The main purpose of the dissertation is an objective study of the authenticity of H. Javid's literary and artistic heritage in the national press. Therefore, we have tried not to ignore any of the publications related to the great Javid and the any single product of his own pen. Of course, the main topic of the dissertation includes H. Javid's publicism, literary-critical articles which left out-of-research and forgotten and the attitude of literary-criticism to his work. The reason why the writer's scientific and artistic publicism is taken as a basis is that this publicism is a publicism associated with national and moral values, humanistic ideas.

The following specific tasks have been set in the study of the problem, which is very broad and very comprehensive, and as well as very valid:

- A new methodological and ideological approach to the press heritage of the writer;
- The attitude of Javid studies to the press heritage of the writer;
- The main subject area of the writer's publicisms;
- to reveal the influence of Javid studies on the life of society;
- To clarify H. Javid's attitude to the issues of man and society, citizen and state, national consciousness, and national self-perception.

In the dissertation, an attempt was made to analyze all aspects related to Javid studies, and the principles of objectivity were followed.

**Research methods.** Various research methods, including historical-chronological research, comparative analysis and description methods were used to clarify and justify the goal.

Of course, the research refers to the scientific and theoretical experience of modern Azerbaijani literary criticism, as well as the works of several Turkish researchers, scientists, and philosophers.

**The basic provisions submitted for defense of the dissertation:**

- H. Javid's relation to the literary environment should be determined starting from the years of his education;

- H. Javid's sphere of journalistic activity in the press at the beginning of the XX century, his relations with Fuyuzatists and realists should be interpreted;

- Javid's journalistic heritage in the Middle East (Iran, Turkey) should be investigated;

- H. Javid's relations with the press of the Azerbaijan Democratic Republic should be analyzed in terms of historicity and modernity;

- Manifestations of objective (before 1926) and bias (1937) attitude to H. Javid's journalistic heritage in the Soviet period should be clarified based on factual materials;

- The reflection of Huseyn Javid's artistic heritage-lyrical-romantic poems, the poem "Azer", dramaturgy in the Azerbaijani press and the attitude of literary criticism to this heritage should become the object of research;

- Manifestations of a partially objective approach to H. Javid's work in the Soviet period should be revealed;

- The fundamental changes that took place during the years of independence in relation to Javid's personality, creativity and journalistic heritage should be studied based on a new approach.

**Scientific novelty of the research.** The main scientific novelty of the dissertation topic was determined based on the relevance of the problem under study. In this dissertation the great writer H. Javid's publicism, literary-critical articles which have been remained out of attention and forgotten, and the attitude of literary-criticism to his work were widely analyzed

for the first time. This study aims to reveal the writer's unique qualities by characterizing his connection with the press from 1903 to mid-1937 as a special stage. Therefore, the issue of the writer's attitude to the national press and the attitude of the press to him has been studied fairly, far from all political and ideological points of view, the heritage of the press has been studied, the heritage of the press of the writer has been studied, and the opinions, feedbacks and even memories of the representatives of different generations and professionals who have spoken about it have been included. H. Javid's journalistic articles published in various media outlets and literary-critical articles about his work have also been referred.

During the period of independence, when literary criteria and methodological assessments changed, the literary heritage of the writer was involved in research in accordance with the ideology of independence, especially journalism. Because these journalistic articles are rich in motives that promote national and moral values, the ideas of independence, the ideas of homeland, Turkism and Azerbaijanism. I would also like to note that in the 1960s and 1970s, Javid scholars gave a brief information about the writer's journalism, but this approach is consistent with Marxist-Leninist ideology and methodology.

**Theoretical and practical value of the research.** The dissertation has both theoretical and practical significance. The results of scientific research and generalizations can be used in the study of other stages of the history of Javid studies, as well as in high school textbooks and university lectures, textbooks on the history of literature and press. The scientific-methodological basis of the research is the opinions of prominent scholars, literary critics, Javid scholars, which are of general importance, and the basic analytical principles of Azerbaijani literary criticism and Javid studies.

**Approbation and application of research.** The main provisions and scientific results of the dissertation are reflected in articles, theses, and conference proceedings. These articles

and theses were reflected and published in reports at international and national conferences. A separate monograph and textbook on the topic of the dissertation were published.

**Name of the organization where the dissertation work is performed.** The dissertation work was carried out at the Department of "History of the Press and Methods of Ideological Work" of the Faculty of Journalism of Baku State University. The subject of the dissertation was approved at the meeting of the Scientific Council of the Faculty of Journalism of Baku State University on July 3, 2013 (protocol № 6) as the subject of the doctoral dissertation on "Huseyn Javid and current problems of the press." This subject was approved at the meeting of the Problem Council on Literary Studies of the Council for Organization and Coordination of Scientific Research of the Republic of Azerbaijan on June 11, 2013 (protocol № 21). Taking into account the proposal of the Expert Council on Philological Sciences, the subject of the doctoral dissertation of the applicant Hasanova Sevil Giyas gizi "Huseyn Javid and existing problems of the press" was edited as "Huseyn Javid's literary and artistic heritage in the periodicals of Azerbaijan" and allowed to be organized in the dissertation council at the meeting of the Presidium of the Supreme Attestation Commission under the President of the Republic of Azerbaijan dated 06.04.2018 (protocol № 05-R).

**The structure of the dissertation.** The dissertation consists of introduction (21273), chapter I (155221), chapter II (117587), chapter III (90735), chapter IV (61105), conclusion (12491), total volume is (458349) symbols and 269 pages.

## **MAIN CONTENT OF THE DISSERTATION**

The "Introduction" part of the dissertation substantiates the relevance of the subject, describes the methodology, goals and objectives of the work, the level of the research of the subject,



scientific novelty of the dissertation, object and subject of research, theoretical and practical significance of the topic, empirical (experimental) basis of research, structure and approbation.

The first chapter of the dissertation, entitled "**Huseyn Javid's relations with the press and issues related to research it**", considers the unique place and role of H. Javid in the Azerbaijani literature, press, literary and cultural environment in the early 20th century. As H. Javid's work is wide and comprehensive, researches dedicated to his work also cover different directions - philosophy, theater studies, pedagogy.

The first subchapter of the first chapter is called "*Javid's years of education and his entry to the literary environment.*" H. Javid received his primary education in the Moslem ecclesiastical school (Mollakhana) and then continued his education in a new type of school called "School-education" of the prominent enlightened intellectual, pedagogue Mohammad Taghi Sidgi. It was at this school that H. Javid began his artistic career for the first time, and MT Sidgi, who noticed this talent, became his first teacher and mentor. H. Javid, who successfully finished "School-education" in 1898, went to his elder brother Mohammad Rasizadeh in Tabriz in the same year and "*began to study there in "Talibiya" madrasa (Moslem religious school).*"<sup>22</sup>

According to Javid scholar M. Jafar, "*H. Javid went to Istanbul in 1903 to get higher education.*"<sup>23</sup> Investigative journalist Gulam Mammadli wrote that H. Javid's letters and articles published in "Eastern-Russian" in 1904 January 5, 23

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<sup>22</sup>Mammad, J. Huseyn Javid./ J. Mammad, -Baku, Azerneshr, -2016, - p.42.

<sup>23</sup>Mammad, J. Huseyn Javid./ J. Mammad, -Baku, Azerneshr, -2016, - p.45.

and May 21 show that *"Javid lived in Urmia in May 1904."*<sup>24</sup> Neither in the archival documents under investigation, nor in the pages of the periodicals, did we find any facts confirming that H. Javid had studied in Istanbul in 1903. However, there are several reliable sources that confirm that he went to Istanbul to study in 1906 and received his education.

Thus, H. Javid continued his education at the Faculty of Literature of Istanbul Darulfunun (University) in 1906-1909, and in this ancient scientific center, along with prominent Turkish scientists and pedagogues, he met with well-known political figures, received valuable advice from them and mastered the secrets of idealist philosophy. Shaig wrote in his memoirs: *"Javid received special literature and philosophy lessons from the famous Turkish philosopher and poet Rza Tofig."*<sup>25</sup> They played an important role in the formation and promotion of Javid's later literary work, philosophical views, ideas of Turkism. During his years of study in Tabriz and Istanbul, Javid was not satisfied with study only, but also watched the periodicals and interfered in the socio-political and cultural events around him. In his letters sent from Tabriz to his teacher M.T. Sidgi his interest in the press of his time is revealed. For example, in a letter dated June 17, 1898, he wrote: *"I bought and read the Nasiri newspaper."*<sup>26</sup> In a letter dated July 28, 1903, he wrote to his teacher that he had difficulty obtaining newspapers: *"There was no news from the "Tarcuman (Translator)" newspaper, I don't know, maybe they won't let it in Iran. I bought "Surayya" and "Shargi-Rus" newspapers from my neighbor Kazimov from Iravan and read them at night."*<sup>27</sup>

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<sup>24</sup>Mammadli, G. Javid throughout his life: chronicle of life and creativity (1882-1941) -Baku: Writer, -1982, -p.29.

<sup>25</sup>Shaig A. My memories. -Baku: Ushaqganjnashr, -1961, -p.201.

<sup>26</sup>Mammadli, G. Javid throughout his life. -Baku: Writer, -1982, -p.26.

<sup>27</sup>Mammadli G. Javid throughout his life. -Baku: Writer, -1982, -p.27-28.

H. Javid, who started cooperating with the press at a very young age, made his first work published in press in the "Eastern-Russian" newspaper. While he was still a student, a journalistic article was published in the January 5, 1904 issue of "Eastern-Russian" with the author title of "Agayi Huseyn Rasizadeh Nakhchivani". H. Javid wrote the article on the occasion of the death of his teacher MT Sidgi, who was very dear to him, and praised Sidgi's work in the field of culture, education and science: "It feels as if my father died indeed," he said, adding that he was deeply saddened by his death.

The author then published literary and journalistic articles in the May 21, June 14, and August 27, 1904 issues of the newspaper about the importance of opening new schools, promoting secular sciences in schools, and learning the mother tongue in order to have "enlightenment and courtesy."

Referring to German and English philosophers, in the article entitled "From Urmia" in the 1904 May 21 issue of "Eastern-Russian" the publicist stated that science also played an important role in human education: "*Science provides young, growing children, and teenagers with the enlightening protein of knowledge world, raises humanity in the atmosphere, enriches it with the fruits of various sciences and disciplines, enlightens their hearts, and make them owner of inventions and numerous advances.*"<sup>28</sup> And calls for gaining science and progress "*Science and morality teach us what good and evil are, what is pursued in education, and where life is directed*"<sup>29</sup>.

The language of the young publicist's article "From Nakhchivan to Tafsir" published in 1904 August 27 issue of "Sharqi-Rus" is more difficult than the language of the first and second articles. Most sentences are long also very complex.

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<sup>28</sup>Hussein J. From Urmia. // Hussein Javid. Works. In five volumes. Volume V. Compiled by: Turan Javid Editor: Teymur Karimli. -Baku, "Leader Publishing House", -2005, -p.184.

<sup>29</sup>Again there, -p.185.

However, the idea of the article is clear and noteworthy. Recommending the study of other languages in addition to the mother tongue, the author concludes that *"it is very important to be literate, well informed, and necessary for development and progress."*<sup>30</sup>

H.Javid first started getting published from "Sharqi-Rus" newspaper in 1904, then his poems and plays as well as publicist articles were published in the other newspapers and journals released in Azerbaijan until May 1937. As mentioned above, Javid was also published in the Turkish and Iranian media. This was discussed in detail in the fourth half of Chapter I, "Iran, Turkey's socio-political environment and speeches in periodicals."

The second subchapter of the first chapter is called ***"The scope of H. Javid's publicist speeches in the press in the beginning of the XX century"*** ("Truth", "Iqbal", "Open talk", etc.). H. Javid's activity in "Union", "Truth", "Iqbal", "School", "Waterfall", "Open talk", "Insight", "Salvation", "Independence", "Citizen of Azerbaijan", "New idea", "Yeni Yol", "Literature", "Zahmat" and other newspapers and magazines is distinguished by a number of features. Here, the author skillfully used the unique features of artistic journalism, revealing the most important, masterful examples. Artistic details, more convincing findings, facts addressed to the reader, recommendations, advises, content and a number of other qualities make it even more perfect, raise it to the level of art. H. Javid's publicism is based on national and moral values, as well as ideas of respect for humanity, other religions and languages.

H.Javid's first article in "Hagigat" newspaper, which started to be released in Baku in 1909 December 25 under the editorship of Uzeyir Hajibeyli, was called "On the way to

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<sup>30</sup>Huseyn J. Interpretation from Nakhchivan. // Hussein Javid. Works. In five volumes. Volume V. Compiled by: Turan Javid Editor: Teymur Karimli. -Baku, "Leader Publishing House", -2005, -p 189.

Balakhani" published in its December 27 issue. Researcher G.Mammadli calls this article which was dedicated to Balakhani oil fields Javid's "*first play written as a small stage scene*"<sup>31</sup> in terms of genre.

The author's second article was artistic-publicist article "What did I see in Nakhchivan?" published in 1990 January 4 issue of the newspaper and a poem entitled "Victims of zeal". The publicist wrote: "*Fifteen years ago, Nakhchivan felt the need to wake up from the sleep of ignorance and wanted to step up to the circle of enlightenment. They founded a national school, thanks to the late Sidgi.*"<sup>32</sup>

In his journalistic article entitled "What does Nakhchivan need?" the author again talks about school and education issues. At that time, it was such a topical issue that it would be very difficult to describe it in one or two articles. In this article, the author recommends that prioritization of the primary education, national schools is mandatory and the training of experienced, well-educated teachers, to study in abroad for this purpose is necessary, and finally the opening of new methodical schools in Nakhchivan, Ordubad, as well as rising people's interest in schools are very important. In fact, all these were vital for whole Azerbaijan, not only Nakhichevan.

Emphasizing the vital role of teachers on driving a quality of education, H. Javid continued the subject of teachers in "Igbal". It is described in the article written about teachers in the 1912 May 18 issue of "Igbal" that: "*Aren't we such zealous teachers who nurture the spirit of children and lead them to the path of life and happiness? Aren't they such nationalist*

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<sup>31</sup>Mammadli G. Javid throughout his life. -Baku, Writer, -1982, -p.42.

<sup>32</sup>Huseyn C. What did I see in Nakhchivan? // Hussein Javid. Works. In five volumes. Volume V. Compiled by: Turan Javid Editor: Teymur Karimli. -Baku, "Lider Publishing House", -2005, -p.190.

*teachers who instill feelings of Turkishness and Islam in our hearts?"*<sup>33</sup>

As a tutor, H. Javid was able to explain these topics with greater professionalism. Of the 26 articles published in "Hagigat" (most of them are publicist articles), 15 were devoted to school, education, mother tongue, and education. Emphasizing that the environment also plays an important role in the education of the younger generation, the publicist wrote: *"Apart from family and school education, there is a general upbringing that lasts up to ages of 35-40 after school education is completed. This upbringing is just a general environmental upbringing."*<sup>34</sup>

In his journalistic articles on family and life, H. Javid gave great importance to the close cooperation of the family and school community. A small nuance about school and family would not remain out of his attention. Although more than a century has passed, the subject of family and school is still relevant today. So, this proves once again that Javid's journalism is eternal.

Both as a publicist and as a teacher, H. Javid wished the opening of girls' schools in the country and the involvement of girls in education to be a key factor in progress: Saying "... The first means of progress are women's and girls' schools," the publicist continued more comprehensively in the May 25 issue of the "Igbal" newspaper: *"Strange?! Girls own equal rights like boys materially. If religion doesn't dictate any difference in education and nurture and states the same importance of the*

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<sup>33</sup>Hussein J. Mirza Abdulla Mahammadza, or (A.Sur) Abdulla Tofig // Hussein Javid. Works. In five volumes. Volume V. Compiled by: Turan Javid Editor: Teymur Karimli. -Baku, "Leader Publishing House", -2005, -p.224.

<sup>34</sup>Huseyn J. About education and upbringing // Anthology publicism of Azerbaijan. / Compiled by: J. Beydilli (Mammadov) -Baku: East-West, -2007, -p.585.

*education and nurture for both girls and boys, how come that we ignore that a holy order?"*<sup>35</sup>

H. Javid wrote his publicist articles in "Igbal" mainly under the signatures of "Mukhbir (Correspondent)" and "Novras". These articles are related to the activities of the "Ittifaq (Union)" school in Tbilisi (Georgia) where he had worked. While reading the article "A look at the" Union "school" under his signature of "Novras", it is felt that the author had already spoken about this topic in previous issues of the newspaper. When we looked at the issues of the newspaper at the end of 1914, we did not come across the signatures of "Novras" and "Mukhbir". G. Mammadli wrote about this:

*"At the end of 1914, Javid left Tbilisi and moved to Baku. Thus, the signatures of the "Correspondent" and "Novras" about the "Union" school disappear from the pages of "Igbal".*<sup>36</sup>

After the closure of "Igbal", his articles were from time to time published in "Yeni Igbal", "Sadayi-Qafqaz", "Kurtulush", and "Basirat". That time, in 1905 Javid had moved in Baku already.

H. Javid was published in "Open talk" mainly as a publicist. *"H.Javid, who had a special sympathy for the people who promoted innovation and enlightenment among the people, also praised them in his work."*<sup>37</sup> The obituary of the publicist was published in the 9 June 1917 issue of the newspaper under the title "M. Gurbanali Sharifzade". The article, written with great respect and love, is both simple and

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<sup>35</sup>Hussein, C. Hasbi-hal-3. // Hussein Javid. Works. In five volumes. Volume V. Compiled by: Turan Javid Editor: Teymur Karimli. -Baku, "Leader Publishing House", 2005, -p. 202-203.

<sup>36</sup>Mammadli, G. Javid throughout his life. -Baku: Writer, -1982, -p.21.

<sup>37</sup> Hasanova S. "Achiq soz" newspaper and Huseyn Javid.//Baku University News.Humanitarian sciences series.2013, № 4, p.172.

clear in terms of language and style, and can have a great educational value for young people.

In the issues of "Achiq Soz" dated 25-26 October 1915, H.Javid's famous article entitled "War and Literature" was published. The publicist, who never accepted war, resembled it to an incurable plague.

In this article, the publicist notes that the invincible, sharp philosophies of the great philosophers such as Shakespeare and Herbert Spencer have had a great and sincere effect on the spirit of the whole nation. The writer emphasizes his love for Nietzsche's philosophy and Tolstoy's art and highly appreciates their successful role in Russia and Germany.

The third subchapter of the first chapter is entitled ***"Hussein Javid's relations with fuyuzatists, philosophical and political thoughts and attitude to realists."*** Most researchers are in the position that although the press of the 20<sup>th</sup> century was very rich and colorful, "Molla Nasreddin" and "Fuyuzat" were able to rise to the level of a literary school.

*"On the one hand, Mirza Jalil, Sabir and their creed friends, and on the other hand, Ali bey Huseynzadeh, Mohammad Hadi, Huseyn Javid."*<sup>38</sup>

The socio-political events that have taken place in our country over the past 20-30 years have once again proved that the promotion of Turanism is one of the main factors in the creative problematics of Azerbaijani romantics. During the Soviet time, the bearers of this ideology, including H. Javid, were victims under the name of pan-Islamism, pan-Turkism in 1937. In fact, not only in the Soviet time, but even now in the West, it is customary to label him a reactionary.

H. Javid had great respect for the representatives of the realist literary school, especially for the creativity and personality of the great Mirza Jalil. H.Javid, who watched the

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<sup>38</sup> "Life and fuyuzat tendencies" // Fuyuzat (1906-1907). -Baku: Çaşoglu, -2007, -p.4.



performance of M.Jalil's play "Oluler (Deads)" for the first time in Baku in 1916, expressed his impression as follows:

*"The Dead's" occupies a shining place among our latest comedies.*"<sup>39</sup>. He also wrote on this subject on the May 7 1916 issue of Tuti magazine, valuing the work and the play with nice words. In 1917, when M. Jalil wrote about freedom in the article "Republic", H. Javid said in 1917 in the play "Sheyda" that "the sun of happiness shines at work, the mermaid of freedom smiles".

Javid closely cooperated with "Shalala (Waterfall)", "Iqbal", "Taraggi", "Union", "Truth", "Open talk", "Salvation", "Basirat" and "Istiglal" press bodies who continued the fuyuzatism ideology and promoted democracy. Along with Javid's plays and poems, his journalistic articles were published in these media outlets.

H. Javid's "Do not rejoice, do not laugh, lamb!" poem, who was consistently promoting the attributes of national feeling and national thought, caused a literary and critical discussion in the press at that time. The editor of "Waterfall" X.X. Sabribeyzadeh's letter to Huseyn Javid Efendi entitled "Open Answer" was published in the March 17, 1913 issue of "Iqbal". In the letter, the editor of "Shalala" tries to convince the reader that he is right to interfere in the poet's poetry.

H. Javid also expressed his opinion and literary considerations in the form of letters and answers and remained faithful to the classical style here. For example, M.F.Akhundov's letters to H.Zardabi about "Akinchi" newspaper, F.Kocharli's, M.Jalil's, M.A. Letters of Sabir, A. Shaig and others to other intellectuals of the time. This was also due to the fact that the intellectuals of the time took these issues more seriously and cooperated literarily, expressing their views through literary debates.

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<sup>39</sup>Huseyn J. The Dead's. // "Achiq soz" newspaper, -1916. May 1 № 173, -p.3.

The fourth subchapter of the first chapter is entitled "*Iran, Turkey's socio-political environment and speeches in periodicals.*" Years later, research scientist G. Mammadli wrote about the publication of H. Javid in the "Tajaddud" newspaper in Iran: "In 1941-46, when I was working for the army newspaper "Vatan Yolunda (For the Motherland)", I met Haji Mohammad Nakhchivani, who was famous in Tabriz for his enlightenment and literary criticism. He was talking about Javid on his conversations. In 1918, Hussein Javid came to Tabriz.

While he was still a student in Iran, Javid was interested in the periodic press of that time. This is also clear from his letter dated July 28, 1903, sent from Iran to his favorite teacher M. Siddiqui:

*"Every evening in Tabriz, with the assistance of a doctor named Seyid, they read and discuss the newspapers "Nasiriyah", "Tabriz", "Sharafat", "Izzet", "Iran", and "Surayya."*<sup>40</sup> "Surayya" was the newspaper that H. Javid read the most because it was *"extremely revolutionary" and "caused the awakening of public consciousness."*<sup>41</sup>

Thus, the democratic press of Iran influenced the worldview of H. Javid, who not only studied here, wrote poetry, but also became interested in the political, social and cultural events in Iran and expressed his attitude to them. H. Javid's first publication in the press coincides with the period when he was still living in South Azerbaijan. His poems, articles and letters were published in the "Eastern-Russian" newspaper published in Tbilisi at that time.

After completing his madrasa education in Iran, Javid turned to Turkey for a better education. H. Javid, who wrote in one of his letters *"I need science, I do not need a certificate"*, takes the issue of education very seriously.

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<sup>40</sup>Mammad J. Huseyn Javid. -Baku: Azerneshr, -1960, -p.24.

<sup>41</sup>Khalilov F. Huseyn Javid in Southern Azerbaijan // Javid studies. Volume X (collection of studies). -Baku, -2012, -p.55.

While in Turkey, Javid also collaborated with Suratul-Mustaqim magazine, published here in early 1909.

*"The poet cannot be considered productive with the poems he wrote during his four years in Turkey. Because Javid was the author of only 20 poems during these four years".*<sup>42</sup>

Both the Iranian and Turkish environment, the teachers he was taught by here, and the people he met had a very positive effect on the worldview, level of knowledge, and outlook on life of the young H. Javid. Among them we can name Said Salmasi, Mammadali Tarbiyat, Mirza Mammadalikhan, Omar Naji bey, Ziya Goyalp, Reza Tofiq.

The fifth subchapter of the first chapter is entitled "***H. Javid and the press of the time of Azerbaijan Democratic Republic***". In 1918, for the first time in the Turkish-Muslim East, a parliamentary republic, the Azerbaijan Democratic Republic was established. The Azerbaijan Democratic Republic affirms its existence "not only in the arena of political thought, but also in literary thought." Although H. Javid did not write a separate work for the Azerbaijan Democratic Republic, proved once again that he welcomed the victory of the Azerbaijan Democratic Republic and was its propagandist by closely assisting in social and cultural affairs during this period. *"H.Javid, who directed his creativity and work to the promotion of national independence, Turkism and Turanism, supported the victory of the Azerbaijan Democratic Republic with all his being."*<sup>43</sup> For example, in addition to assisting in the establishment of the newly formed "Green Pen" literary society in the country, he was active in the work of literary commissions operating at that time, he was elected a member of the board of directors at the meeting of Azerbaijani teachers, and two months later, considering his activity in pedagogical

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<sup>42</sup>Mustafa Hakki Turkagul. Azerbaijani Turkish poet Huseyn Javid. Istanbul, -1953, -p.17.

<sup>43</sup> Hasanova, S. Huseyn Javid during the Azerbaijan Democratic Republic.//Baku University News. Humanities series.-2013, № 2, p.216.

activity, was elected to the Board of Directors at the Azerbaijan Teachers' Conference, he teaches literature in training courses in Baku, and for a short time works as a Shariat teacher at School of Girls, together with A. Shaig, he wrote a textbook called "Literature Lessons" in 1919 and published it in the government printing house and so on.

This proves once again that during the time of Azerbaijan Democratic Republic, the writer, who was in Nakhchivan, Tbilisi and Baku, was a promoter of the republic's ideas not only by writing, but also by participating closely in literary and social events, societies and pedagogical activities.

It is no coincidence that academician Yashar Garayev mentions him along with the writers who *"wholeheartedly support and applaud the Republic."* He recognized Javid as

*"one of the authors of the best literary, artistic, scientific, journalistic, philosophical and historical works dedicated to the independence of Azerbaijan, the national state, the ideal of Turkism and universal Islamic values."*<sup>44</sup>

"Azerbaijan" newspaper proudly introduced him to its readers as "Azerbaijan's famous poet". During the republican period, Huseyn Javid had a special place among such romantics as M. Hadi and A. Shaig.

The writer, who prioritized themes like nation, homeland, free word, free society, Turkism, Turanism, in his dramaturgy and journalism and fought for this idea even before and after the victory of the Azerbaijan Democratic Republic.

During the time of Azerbaijan Democratic Republic, the successful stage performance of H. Javid's works was often published in the periodicals - "Azerbaijan", "Istiglal" and other newspapers. Many articles have been published in the periodical press about the "Devil's tragedy that caused the mostly sounded" in the literary world.

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<sup>44</sup>Thought of independence in the period of the Democratic Republic: Formation of literature, language, culture. // Azerbaijan Democratic Republic (literature, language, culture). -Baku. Elm, -1998, -p.115.

The second chapter of the dissertation is entitled **"Tendencies hindering the development of the national press of Azerbaijan and their impact on the literary environment"** and consists of five sub-chapters. The chapter discusses the main functions of the party-Soviet press, its monopolization of literary forces, the attitude of the Russian-language press to the writer's work and the accusations of the 1930s and 1950s.

The first subchapter of the second chapter is entitled **"Party membership One of the Main Functions of the Soviet Press."** After the April 1920 revolution, the process of establishing a party-Soviet press and literature system began in the country, with the press, literature and culture mobilized to propagate a single ideology - first the Bolshevik and then the communist ideology. Thus, all means of propaganda in the USSR operated within the ideological framework and were informed and managed from a single information center. The political regime established a system of ruthless control over all spheres of propaganda (especially the press and literature) and made the struggle for proletarian literature and the press the main line of its literary and cultural policy.

H. Javid's work, which has always been in the center of attention of the scientific community, was also approached from the vulgar-sociological point of view of the ruling ideology. *"From the mid-1920s to the late 1940s, numerous literary-critical, scientific, artistic-publicist articles, reviews, and opinions written about Hussein Javid's work and personality were unequivocally in search of" contradictions "in Javid's work."*<sup>45</sup> The writer's work has become the object of criticism for not meeting the ideological requirements of the time - the political regime. Time has proved that it is incorrect

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<sup>45</sup> Hasanova, S. Huseyn Javid's creativity and theoretical and methodological principles of the Soviet press. // Azerbaijan National Academy of Sciences "Literary Collection" Scientific works of the Institute of Literature named after Nizami-2017, № 1, -p.191.

to evaluate H. Javid's creativity and personality in accordance with the ideological environment and time. But this is not a reason to give up all the research works written about H. Javid during the Soviet period, especially in 1920-30.

*"Of course, it cannot be said that the literary studies and literary criticism of the 1920s and 1930s went in a completely wrong direction from a methodological point of view."*<sup>46</sup> But this cannot be denied that:

*"One of the leading principles underlying the methodology of criticism in the 1920s and 1930s was the class approach to creativity. As the Soviet political regime approached literature as a means of ideological propaganda, it unequivocally demanded its creation based on a class worldview."*<sup>47</sup> It was based on the writer's approach to social and political events, and the main task of literary criticism was to turn him into a proletarian writer. When literary criticism did not achieve its goal, it became a weapon of heavy accusation, and vulgar-sociological criticism based on Marxist-Bolshevik political thought was ruthless against Javid for many years.

Among these studies, one of the first Marxist critics distinguished by certain controversial points (M. Guliyev, A. Nazim, M. Huseyn, MA Alakbarli, etc.), and later (M. Arif, J. Jafarov, M. Jafar), M. Mammadov, M. Alioglu, G. Mammadli, etc.), and in recent times (Y. Garayev, B. Nabiyev, K. Aliyev, etc.) the stage of monographic researches which is more characteristic of activity is still in the center of attention.

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<sup>46</sup> Ahmadov, B. History of XX century Azerbaijan literature in 3 volumes: textbook /B. Ahmadov; general ed. N. Jafarov; ed. M. Imanov, R. Kamal, A. Shamil, Sh. Shamioglu; reviewers. N. Mammadov, T. Mammad, T. Mustafayev; Azerbaijan Republic Ministry of Education, Baku Slavic University, Volume II.-Baku: ["Apostrophe" Printing House], -2010, -p.236.

<sup>47</sup> Ahmadov, B. Azerbaijan literature of the XX century. Stages, directions, problems. -Baku. -2015, -p.291.

The second subchapter of the second chapter is entitled "*Attitudes to H. Javid's publicism in the Soviet period.*" In the researches after the 1990s, the dramaturgy and poetry of the writer became the object of research. His relation to the press (journalistic and literary-critical articles) and the attitude of the press towards him and his attitude to the press faded into the background. The main idea of this dissertation is to study, analyze and present H. Javid's journalism, literary-critical views, the attitude of literary criticism to him in different years in a scientific, consistent, relevant, comparative way. Therefore, the dissertation can be a necessary reference point for the history of the Azerbaijani press and literature, which is conditioned by fundamental changes in social reality and needs to be rewritten.

In the 1960s and 1970s, and even in the early 1980s, the writer's journalism was again overlooked, with some methodological gaps and with a sense of loyalty to social realism in research of H. Javid's scientific, artistic and journalistic articles. Even academician Mammad Jafar, who is considered by Javid scholars to be the best researcher of Javid's work, has forgotten his publicist work.

While Soviet "*Javid studies was studied as a research subject, the study of H. Javid's publicism did not become the subject of any scientific research in a broad scale.*"<sup>48</sup> However, the Javid scholar K. Aliyev and G. Mammadli wrote about the literary and scientific content of the author's journalistic articles in their works. G. Mammadli later continued this topic in his work "Throughout Javid's life" and provided relatively extensive information about it. This work is the only valuable, first written source that proves Javid's close cooperation with the press in the early 20th century and "*It is a*

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<sup>48</sup> Hasanova S. Problems of self-awareness in publicism // News of Baku University. Humanitarian series.-2014, No. 3, p.186.

research work that clarifies Javid's life and creative path by illuminating it as a projector."<sup>49</sup>

A. Shaig also wrote about the writer's connection with the press in his memoirs: *"I read the poems written by the young poet from time to time in the newspapers "Taraggi (Progress)" and "Taza Hayat (New life)" under the signature of "Salik."*<sup>50</sup> There are H. Javid's publicist articles on education and science in the "Progress". But for some reason A. Shaig did not write anything about it.

In 1983, K. Aliyev wrote in the 8th issue of "Mukhbir" magazine in the article entitled "Huseyn Javid's publicism":

*"Hussein Javid did not rise to the level of a thinker, poet and playwright with a sudden leap. One of his first companions was his publicist work."*<sup>51</sup>

K. Aliyev writes about the writer's journalism:

*"The network of Javid's publicism is as follows at the time: "Impression", "Sorrow", "What did I see in Nakhchivan?", "What does Nakhchivan need?", "Hasbi-hal", "Nakamlig", "Mirza Abdulla Mahammadzadeh or A.Sur, or Abdulla Tofiq", ", "One or two words ", "One answer ", "Answer to the answers, or the second and last request ", "War and literature "articles and "Letters sent from Istanbul to Gurbanali Sharifzade" along with articles."*<sup>52</sup>

Researcher Yavuz Akhundlu also called H. Javid a publicist in "Literary Portraits" and wrote:

*"... H. Javid is also known as a publicist. These journalistic articles are also important in terms of studying the*

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<sup>49</sup>Ibadullayev E. Chronicle of the artist's life. //Javid studies. Volume X (collection of research). / Compilation, transliteration, dictionary, foreword: G. Babakhanli Doctor of Philological Sciences. -Baku: "Progress" Printing Services LLC, -2012, -p.74.

<sup>50</sup>Shaig A. My memories. -Baku: Ushaqganjnashr, -1961, -p.123.

<sup>51</sup>Aliyev K. Huseyn Javid's publicism. Journal "Correspondent", - 1983, № 8, -p.22.

<sup>52</sup>Aliyev K. Huseyn Javid's publicism. Journal "Correspondent", - 1983, № 8, -p.22.



*attitude to important socio-political events of the time.*"<sup>53</sup> Javid's involvement in publicism is also emphasized in Alexander Atilla's "Poet of the Century". The author writes: "*Javid expressed his thoughts and concerns in his publicism in the articles between 1904 and 1917.*"<sup>54</sup>

The third subchapter of the second chapter is entitled "***The process of converting of the press to monopoly of the literary forces in the early twentieth century.***" It would be completely unfair to deny the creativity of the great figures of Azerbaijani literature and press at that time. It was during these years that we had writers such as J. Mammadguluzadeh, J. Jabbarli, S. Huseyn, H. Javid, A. Javad, M. Mushfig, who had a place in the formation of our history of public opinion.

Many methodological shortcomings of the Soviet period's criticism of Azerbaijan, in the sense of that period, had common features with all-Soviet criticism and preferred purely sociological criteria. Soviet critics sometimes attributed the valuable art of speech to the formalism literary current and considered it unsuitable for a new culture.

In Javid's work, as in previous years, social motives, sharp protests and conflicts, bold ideas against injustice, oppression and betrayal remained priorities in the Soviet time too. Therefore, the works of the writer are life-related, there is no factor that glorifies Bolshevism and its ideology. Just opposite, the accusations of literary criticism were very strong that criticized him for being a nationalist, a call to lineage, a march towards the history of the great Turkish world.

In the 1920s and 1930s, there was a certain pluralism in the literary-theoretical process. Literary judging of new works was held at literary evenings organized by different literary societies on different topics. Each of Javid's plays was at the center of "literary trials" and "literary debates." These literary

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<sup>53</sup>Akhundov Y. Literary portraits (II edition). -Baku, -2008, -p. 33.

<sup>54</sup>Ahmadov B. History of XX century Azerbaijani literature: Textbook, in 3 volumes, II volume, -Baku, -2010, -p. 190.

and social judgments about the work of H. Javid can be considered as a prominent manifestation of the attitude of the Bolshevik dictatorship to literature. Because when evaluating these written works, literary criticism completely forgot about what its role was and evaluated the works in the Bolshevik spirit, based on the requirements of ideology in the political direction. In this case, these literary judgments became the judgments of the writer. Therefore, *"the growing seriousness of the demands of this ideology in relation to Javid's work"* <sup>55</sup> made the attacks on the writer even more frightening and ruthless.

The fourth subchapter of the second chapter is called *"The attitude of the Russian-language press to H. Javid's creativity."* Based on archival documents and periodicals, it can be concluded that the Russian-language press has been referring to Javid's work since 1922. Among these media outlets the "Baku Worker", published in Baku, the "Zarya Vostoka" newspaper in Tbilisi, and the "Plamya" magazine have been distinguished which regularly focused on the writer's work. Some of them simply satisfied by small announcements and information about the author's stage works.

The author of most of the articles and reviews about H.Javid's work was Ali Karimov in "Bakinskiy rabochi" and Aziz Sharif in "Zarya Vostoka".

Mikail Rafili, a young literary critic of the time, in the issue dated 1928 March 10 of "Writers and readers", condemned Javid as a "romantic bourgeois writer" and, like some of his colleagues, said that *"He was in crisis in the last*

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<sup>55</sup>Babakhanli, G. Foreword to the second volume of the collection of research "Javid studies". // Javid studies. Volume II (collection of research). Compilation, transliteration, dictionary, foreword: G. Babakhanli Doctor of Philological Sciences. -Baku: "Progress" Printing Services LLC, -2012, -p.5.

*years of creativity"* and criticized Javid for "not being able to keep up with modern Soviet Azerbaijan".<sup>56</sup>

This article once again proves that literary scholars, writers and literary critics of the time inevitably criticized Javid's work in accordance with the demands of the ruling party, but in the end, they could not deny that his works were needed in theater and society. This was the greatness and significance of H. Javid's work.

In the peak time of criticism, H. Javid wrote an article in the newspaper "Bakinskiy rabochi" in 1934 entitled "The publication of fiction should be increased and accelerated" and about the necessity of creation of literature that serves the artistic taste of young people and the importance of accelerating book publishing.

Most of the literary attacks against Javid in both the Russian and native-language media stemmed from the view as if he was indifferent to the lives of his nation, he inspired topics for his works from the lives of other nations, and he was idealizing the past. Therefore, vulgar-sociological approach was reflected in the analysis of Javid's creativity carried out by the prominent critics of the time and it caused one-sided approach. However, researchers also call the 1920s and 1930s "a period of flourishing and approach to the peak of the work of the great Azerbaijani poet and playwright Huseyn Javid."<sup>57</sup>

The fifth subchapter of the second chapter is called "***The Accusations of 1930-1950 and the Press ("Literary Newspaper", "Communist", "Revolution and Culture",***

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<sup>56</sup> Рафили, М... появляется новая романтическая школа// Javid studies, Volume II, (collection of research.) Compilation, transliteration, dictionary, foreword: G. Babakhanli Doctor of Philological Sciences. - Baku: "Progress" Printing Services LLC, -2012, -p.148.

<sup>57</sup>Babakhanli G. Foreword to the second volume of the collection of research "Javid studies". // Javid studies. Volume II (collection of research). Compilation, transliteration, dictionary, foreword: G. Babakhanli Doctor of Philological Sciences. -Baku: "Progress" Printing Services LLC, -2012, -p.5.

*etc.*.” According to Javid scholars, the first systematic scientific opinion about H. Javid dates back to the 1920s, to Marxist literary criticism. Beginning in the late 1920s and early 1930s, the Azerbaijani press became an instrument of punishment and repression. Journalism began to function as an assistant to the party-Soviet authorities in identifying and punishing people who did not like the Soviet government. Therefore, the method of "analogy", which is alien to scientific-typological analysis, further justified its activity with the principles of socialist realism. The provision that Soviet literature was "national in form and socialist in content" directed the literary study towards content analysis.

After the acquittal, after Javid's literary heritage obtained the right of "citizenship", some critics (eg, M. Hussein) began to deny themselves in their articles. M. Hussein, accusing H. Javid in "nationalism" and getting noticed with "bias and one sidedness" against H. Javid in 1930s and 1940s, later on insistingly advising that "the fate of this precious heritage should not be left to random, illiterate "critics" wrote:

*“Leaving the explanation and analysis of Javid's work to ordinary, superficial and random people was no less frightening than the idea of handing it over to the enemy. Because such people can do nothing other than bring the discussion of the greatest literary issues down to the level of ordinary human views.”*<sup>58</sup>

The greatest event of the socio-political process from 1930 to 1940 was the repression that did not bypass the literary environment of Azerbaijan eighter. Literary meetings and congresses held during these years were organized only as a result of the political dictation of the ruling party. In these congresses and meetings mostly, political position was demonstrated than a creative work, it became the subject of

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<sup>58</sup>Huseyn, M. Literature and modernity // "Azerbaijan" magazine, - 1959, №1-2, January, -p.11.

discussion. The published articles, papers reminded a "prosecutor's claim."

From the late 1920s to the late 1960s, the Azerbaijani press acted in such a difficult moral and psychological situation. It was common for employees to secretly control each other and engage in denunciation. The role of literary and artistic criticism was extremely important at a time when not only journalism, but also the ideological struggle took a sharp turn. Literary criticism acted only in accordance with the ruler party's principles in order to properly fulfill the task set before it by the party. Literary works were analyzed not as a work of art, but in a combination of ideological and political requirements.

The third chapter of the dissertation is entitled "**Huseyn Javid's artistic heritage in the Azerbaijani press**" and consists of three sub-chapters. This chapter discusses the publication of the author's first lyrical-romantic poems in the press, the contradicting attitude of the Soviet press to the poem "Azer" and the attitude of literary criticism to the dramaturgy of H. Javid in 1920-30. The first subchapter of the third chapter is called "Lyrical-romantic poems in the press mirror." According to Javid scholar M. Jafar, H. Javid wrote his first poem at the age of 15 when he was still studying at "School of Charity" in Nakhchivan.

*"There was no such literary discovery in this poem. However, this poem was not written by chance. Although the poem expressed intimate feelings, it predicted that in the future a great master of word, a talented poet was going to grow up."*<sup>59</sup>

The poems "Khuraman-khuraman", "Purple shawl", "Last spring", "Mermaid", "Ah, only you" and others he wrote when he was a student in Istanbul Darulfunun predicted the arrival of a talented poet in the literary world. His lyrical

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<sup>59</sup>Mammad J. Huseyn Javid. Baku: Azerneshr, -1960, -p.30.

poems reflect the ideological and philosophical foundations and artistic-aesthetic principles of romanticism. Both the poet's first philosophical and social lyrical poems, as well as the lyrical-romantic poems he wrote in later years, are *"very important in terms of learning and clarifying his research of freedom."*<sup>60</sup>

On 13 April 1907 in "Fuyuzat" magazine his poem "It is a humbly sigh in the description of my unfortunate situation" was published under the signature of "H.R. Nakhchivani". The poet called his readers to enlightenment and culture for the happy day of his homeland and said, *"There is hope in the future."* Some critics have mistakenly called his hopes "foggy and abstract."

The author's lyrical poems are mainly divided into two parts: socio-political and amorous. Poems of socio-political content prevail among them. No single important event could be found that Javid did not reflect them in his journalism, drama or lyrics, who was not indifferent to the important events of the time and expressed his thoughts and opinions in the language of poetry.

In H. Javid's lyrics, sorrow, grief, and suffering rose from a sentimental foundation to a romantic pathos and reached the level of bellicosity, struggle, loyalty, courage, and even rebellion.

The period of the time the writer lived was full of problems of mankind all over the world. Frequent revolutions, flurries, world and civil wars were among the poet's most frequently addressed topics. His poems "For the Oppressed", "Against the Sunset", "Yesterday and Today", "War and

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<sup>60</sup> Alioglu M. Huseyn Javid. In dreams, mankind is always looking for happiness. // While remembering Javid. (Collection of articles and memoirs about Huseyn Javid). Compiled by: Iskander Orujaliyev (Atilla) Editors: Abbas Zamanov, Hamid Mammadzade. Authors of notes: Abbas Zamanov and Iskander Orujaliyev. Compiler of the dictionary: Hamid Mammadzade. -Baku: Youth, -1982, -p.193.

Disaster", "Before the God of War" are dedicated to these topics.

Publicist drama "Revenge of the Devil" written in the late 1936 and early 1937 of the writer, who referred to the subject of war in various genres which takes large space in his creativity, is very typical from this perspective. Therefore, the writer's human ideas, his "passionate calls" to humanism and democracy are still native, relevant and modern for our literature and literary environment.

The second subchapter of the third chapter is called "*Azer*" poem and press". H. Javid, who began his career with lyrical poems, also wrote epic works, and later proved that he was a strong artist by writing poems. In some of the works he wrote in the early years of his career, the initial signs of the poem genre were noticed. H. Javid worked on "Azer" poem for a long time, but he couldn't finalize it.

*"From 1925 to 1936, extracts from Javid's" Azer "epos were regularly published in the press every year."*<sup>61</sup>

Most of the extracts from "Azer" were published in the "Communist" newspaper, "Revolution and Culture" magazine. "Azer" became the leading topic of the periodical press being the focus of literary criticism since the time it was written and staged. The deal of literary criticism with the poem began in 1929-30, and in this poem *"broad socio-political views, philosophical views, deep, wise considerations that chased the life of the time, an active position in life were reflected."*<sup>62</sup>

Thus, some critics considered the poem to be a late turn in the writer's work and worldview towards the Soviet theme,

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<sup>61</sup> Jafar, M. Unforgettable artist (on the occasion of the 80th anniversary of H. Javid) // Javid studies. Volume V (collection of research). / Compilation, transliteration, dictionary, foreword: G. Babakhanli Doctor of Philological Sciences. -Baku: "Progress" Printing Services LLC, - 2012, -p.161.

<sup>62</sup> Asadullayeva, N. Huseyn Javid's poem "Azer": Phil. PhD Dissertation. -Baku, 2011. -p.22.

but in any case, acceptable. Others blamed the writer of still being indifferent to revolutionary ideas and of failing to understand the laws of the Soviet government.

M. Jafar wrote in his articles "Great poet-playwright" and "Unforgettable artist": "At the end of 1926, a serious turn took place in Javid's work and views by "Azer" poem. In this poem, dedicated to the anniversary of the October Revolution, the poet wrote about the achievements of the revolution. *"With the epos "Azer" it can be said that a new Javid, a Soviet writer Javid, inspired by famous creative ideas and deeds, came to Azerbaijani literature.*"<sup>63</sup>

In 1928, researchers, including Ali Nazim, stated that H. Javid in his poem "Azer" sought to solve the urgent problems of the time, considered the transition from romanticism to realism "a certain innovation, a positive step in Javid's work." H.Javid, wanting to be renewed and gilded, began to write a series of works in the "new spirit" – "Azer" poem.<sup>64</sup> Mammad Jafar said that the poem "Azer" is one of the *"important literary events not only in Javid's work, but in the poetry of 1926-1930 in general."*<sup>65</sup>

Mirza Ibrahimov called this change "the beginning of an ideological turn":

*"Extracts from Javid's "Azer" poem are the expression of the beginning of some ideological turn that began to take place in him. No way to deny it. We see this in the poems "Rebellion".*<sup>66</sup>

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<sup>63</sup>Mammad J. Huseyn Javid. -Baku: Azerneshr, -1960, -p.190.

<sup>64</sup>Nazim, A. New Azerbaijani literature. // Javid studies. Volume II (collection of research). / Compilation, transliteration, dictionary, foreword: G. Babakhanli, doctor of philological sciences. -Baku: "Progress" Printing Services LLC, -2012, -p.149.

<sup>65</sup>Mammad, Jafar. Huseyn Javid. -Baku, -2016. -p.30.

<sup>66</sup>Ibrahimov, M. (I.Mirza) About the last creative period of H.Javid. // Javid studies. Volume III (collection of research). / Compilation, transliteration, dictionary, foreword: G.Babakhanli, doctor of philological sciences. -Baku: "Progress" Printing Services LLC, -2012, -p.70.



These critics were mistaken in their position, considering the poem "Azer" as the result of a fundamental change in the worldview of H. Javid, tabooing the poet's activity until 1926. In fact, this poem and all the works of the writer not only deny each other but are rich in complementary literary events.

Critics who called the writer a bourgeois writer, because of their purely ideological approach to the issue, forgot the responsibilities of literary criticism, took a biased position, and sometimes commented from a more extreme position. Critic M. Hussein wrote about the turning point in H. Javid's work: *"We can see this turn in the parts of" Azer "in a weak and hardly noticeable way ..."*<sup>67</sup>

In the 1970s, most researchers were of the opinion that: *"H. Javid became famous in the process of our literary community as a great poet-playwright, poet-philosopher, a talented artist." "With the dramatic-philosophical poem" Azer "a new period, a new stage begins in H. Javid's worldview, philosophy, view of public life and structure."*<sup>68</sup>

Therefore, the poem "Azer", written in a realistic style, takes a special place in the creativity of H. Javid with its high merits and brings great fame to the poet. Each of H. Javid's works, including "Azer", is selected for its perfection of ideas and content, and once again draws attention in terms of idea-content, as well as artistic mastery.

All this gives reason to say that the study, separate research of "Azer" poem, in our opinion, is more needed in our modern world.

However, time has proved that Javid never became a slave to Soviet ideology and did not promote its policy.

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<sup>67</sup>M. Huseyn. couple of words about Huseyn Javid. // Huseyn M. Issues of literature and art. / M. Huseyn. Editor J. Mammadov. -Baku: Azerneshr, -1958, - p.8.

<sup>68</sup>Ahmadoglu, I. Huseyn Javid // "Young worker" January 1, -1974, - 121-12 - p.21.

Therefore, in Soviet literature, *"a literary school was established and formed, which was far from the class, position of the ruler party, and was led by Hussein Javid."*<sup>69</sup>

Finally, I would like to mention that "Azer" poem takes special place in Javid's creativity. According to the most Javid Scholars' point of view he had spent a lot of time and power for this poem. Because this poem reminds an inexhaustible treasure to reveal his creativity skills.

The third subchapter of the third chapter is entitled *"H. Javid's dramaturgy in literary criticism and the press (1920-30)"*. The 1920s and 1930s, which began with the collapse of the national state and the Bolshevik occupation of Azerbaijan, entered in our history as a contradictory and complex stage of history of theoretical and aesthetic thought of Azerbaijan.

H. Javid, who has been engaged in literary creation for more than 30 years and *"brought a new scope, variety of forms and subjects to the national drama"*<sup>70</sup> *"considered the theater as a rostrum of culture and tradition and put forward strong ideas in his works."*<sup>71</sup> Therefore, the writer *"created a new stage in Azerbaijani dramaturgy"*<sup>72</sup> in terms of philosophical

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<sup>69</sup>Ahmadov B. Hi, I. Huseyn Javid // "Young worker" January 1, - 1974, -121-12 - p.21.

<sup>69</sup>Asadullayeva, N. Huseyn Javid's poem "Azer": PhD dissertation. - Baku, -2011, p.4.

<sup>69</sup>Ahmadov, B. H story of XX century Azerbaijan literature: Textbook, in 3 volumes, II volume, -Baku, -2010, -p.38.

<sup>70</sup>Singer of peace, happiness and friendship // Javid studies. Volume V (collection of research). / Compilation, transliteration, dictionary, foreword: G. Babakhanli, doctor of philological sciences.-Baku: "Progress" Printing services LLC, -2012, -p.43.

<sup>71</sup>Mollayev İ. Enlightened poet // Javid studies. Volume V (collection of research). / Compilation, transliteration, dictionary, foreword: G.Babakhanli Doctor of Philological Sciences. -Baku: "Progress" Printing Services LLC, -2012, -p.180.

<sup>72</sup>Muradov İ. Javid Efendi, whom even the death could not win. // Huseyn Javid. Return to homeland (articles) -Baku: Ganjlik, -2015, Compiler, editor, author of the foreword S. Valiyeva. -p.235.

and historical tragedies, family dramas, writing style, novelty of form.

H. Javid, who wrote such works as "The Prophet", "Topal Teymur", was never an ideological Soviet writer. That's why, towards the end of 1930 the great theatre school was ended up by repression Javid who was the main representative of verse drama genre *"Reflecting the ideological and aesthetic features of romanticism in its dramaturgy."*<sup>73</sup>

During familiarization with the periodic press published after 1926, *"we come across more baseless, unscientific articles"*<sup>74</sup> about H. Javid's creativity and personality, and in these articles the author's works were "interpreted" in accordance with the requirements of the time. At the same time, there were misconceptions and prejudices about Javid in the Soviet Union scale media. The "Literary Encyclopedia", released in Moscow in 1930, published a very biased article about both H. Javid and M. Hadi. The author of the article is a well-known critic of the time, a prominent literary scholar Ali Nazim. The critic presents Javid in Azerbaijani literature as *"the ideologist of the last days of the bourgeoisie."*<sup>75</sup>

Familiarity with the press during the 1920s and 1930s proves once again that a *"turning point in the new creative method"* in the work of some writers, whom literary critics call "cigirdash", appeared after 1925-26. In these years H. Zaynalli

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<sup>73</sup>Garayev Y. Author of romantic tragedies // Javid studies. Volume V (collection of research). / Compilation, transliteration, dictionary, foreword: G. Babakhanli, doctor of philological sciences. -Baku: "Progress" Printing Services LLC, -2012, -p.100.

<sup>74</sup>Efendiyeв, T. Huseyn Javid in literary criticism // Javid studies. Volume VII (collection of research). / Compilation, transliteration, dictionary, foreword: G. Babakhanli, doctor of philological sciences. -Baku: "Progress" Printing Services LLC, -2012, -p.116.

<sup>75</sup>Джавид Гусейн.//Литературная Энциклопедия./Ред.коллегия: И.М.Бес-ралов и другие.Отв.редактор А.В.Луначарский.Отв.секретарь О.М.Бес-кин.Том третий.-Москва: ИКА-Издательство Коммунистической Акаде-мии, 1930,-с.234, 97.

and M. Guliyev were most criticizing the creativity of Javid, especially his dramaturgy.

PhD on philology, Literary scholar Timurchin Efendiyev writes: "*H. Zeynalli, who devoted most of his literary-critical articles to H. Javid's work, founded Javid studies in Azerbaijan's criticism.*"<sup>76</sup>

The critics as well as M. Guliyev, well known as the first Commissioner of Education, literary historian and creativity theorist, who criticized enough Javid's creativity in the papers published in the magazines and journals such as "Communist", "New way", "New thought", "Young worker", "Education and culture", "Literature", had to confess Javid's commitments in the development of dramaturgy, social thought, literature again at the end and accepted him as a great literature thinker. From the critical opinions about the writer's work, it is concluded that at that time there was a tendency to approach H. Javid's works from criticist point of view, to express opposite opinions. The fact that the article authors' acknowledgement of that he was a prominent artist, beside criticizing in accordance with such an unpleasant tendency, once again proves that the criticizing part was under the influence of the time, specifically communist ideology, and the positive attitude was a kind of confessing the poet's high mastery.

The fourth chapter of the dissertation is called "**The significance of return to Javid studies and its reflection in the press**" and consists of four subchapters. The chapter discusses the manifestations of a partially objective approach to the writer's creativity, the accusations made, and the fundamental changes that took place in Javid studies in the years following the restoration of our independence.

In the first subchapter of the chapter, entitled "***Manifestation of a partially objective approach to the work***"

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<sup>76</sup> Efendiyev, T. History and art in romantic dramaturgy: PhD dissertation on Philology. -Baku, -1984, -p.16.

*of H. Javid (in the newspapers " Communist ", " Literature and Art ", " Azerbaijan Teacher ", " Eastern Gate ", etc.),* The reasons for the partially objective approach to Javid's work after the events of 1950, H. Javid. are explained and analyzed. In the mid-1950s, a number of "coordinate changes" took place in the political life of the USSR. After the death of I.V. Stalin, politics and party decisions can no longer affect to the literature, the media and the literary environment. As a result, a new political life began in the Soviet country, and these events manifested themselves in the literary environment.

After being officially acquitted by the Soviet government, H. Javid's work is endorsed, proved and analyzed too, like other personalities who were repressed.

However, the "search for contradictions" in Javid's work continues in part. *"The 'guilt' of this was more in the scientific methodology of the time, or more precisely in the pseudo-scientific methodology, than in specific researchers."*<sup>77</sup>

Naturally, in accordance with the requirements of this methodology, the view of such classical artists had to accord with the principles of Marxism-Leninism. When it did not fit, it was either "adapted" or "certain contradictions" in the artist's work that did not meet the requirements of the time were discussed.

Research shows that although Javid's heritage began to be *"deeply and objectively studied"*<sup>78</sup> in the 1960s, the writer's success was still linked to the Soviet government and its "care" for Javid. Literary scholar Mehdi Hussein insisted in his article "Our Wealth" that: *"The great historical victories of the Soviet*

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<sup>77</sup> Babakhanli, G. Javid's eternity. // Javid studies (collection of research) Works. Volume I. -Baku: Elm, -2005, [356 p.] Ed. G.Babaxanli, PhD. Compilers: G.Babakhanli, candidate of philological sciences, F.Ibrahimgizi candidate of art criticism, -p. 349.

<sup>78</sup>Asgarli, A. H. Javid and literary-philosophical sources of the XX century. //// Huseyn Javid. Return to the homeland (articles) -Baku: Ganjlik, -2015, Compiler, editor, author of the foreword S. Valiyeva., -P.125.

people, the achievements of the national policy of our Party had a profound and strong impact on the work of Hussein Javid."<sup>79</sup> M.Jafarov, Y.Garayev and M.Alioglu were drawing attention among Javid scholars in 1960s. Introducing Javid as "an original playwright", Garayev insisted that he needed a "decisive revolutionary position" in order to "get rid of the ideological crisis and contradictions of ideas."

At a time when some studies continue to be cautious and searching for "contradictions", there were researchers who mentioned that these contradictions should be sought not in creative people, but in the ideological struggle that took place in the press and literature and literary styles at the beginning of the 20th century.

There was a great revival in the development of Javid Studies science in the end of the 1950s and the beginning of the 1960s. It would be unfair if we ignore young researchers coming to Javid Scholarship such as Yashar Garayev, Abulfaz Ibadoglu, involvement of Javid's creativity to the comparingly new view, treating with love by Mammad Jafar, Mammad Arif, Mehdi Huseyn, Jafar Jafarov, Mammad Rahim, Abbas Zamanov, Mirza Ibrahimovm Jamo Jabrayilbeyli.

The second subchapter of the chapter is entitled ***"Accusations against the literary and artistic heritage of H. Javid (" Azerbaijan "magazine," Literature and Art "newspaper, etc.).*** Literary scholars characterized *"1960-80s as a new stage in Azerbaijani literature."*<sup>80</sup> Speaking of its objective and subjective reasons, it was also mentioned that *"if the physical life of social realism ended with the collapse of*

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<sup>79</sup>Huseyn, M. Our wealth. // Javid studies Volume V (collection of research). / Compilation, transliteration, dictionary, foreword: G. Babakhanli doctor of philological sciences. -Baku: "Progress" Printing Services LLC, -2012, -p.16.

<sup>80</sup>Ahmadov, B. XX century Azerbaijani literature. Stages, directions, problems. -Baku, -2015, -p.433.

*this structure, its decline began in the 1960s.*"<sup>81</sup> But we must not forget that social realism, although significantly weakened in the 1960s, still keeps its existence and there were still those who viewed literature as the "propaganda tool of the idea generator" of the system, and those who remained faithful to V.I. Lenin's principle that "Literature must be Partisan".

As I mentioned above, however, there was still a sense of commitment to the principles of social realism. While exploring Javid studies in the 1960s and 1970s, it is identified that the accusations against Javid had long been prevalent in both literary criticism and in the press.

Within these years, along with elder researchers such as M. Ibrahimov, A. Zamanov, M. Mammadov, A. Sultanli, new signatures began to appear in Javid studies such as A. Aslanov, A. Afendiyev, Z. Akbarov, A. Ajalov, I. Ibrahimov. Their research is of special importance in revealing the connection of this great classic with world romanticism, its poetics, aesthetic, philosophical and religious views.

Islam Ibrahimov's large-scale, sharp and assault character of critic article of "Writer and Criticism" published in the "Azerbaijan" magazine was met with great confusion in the public and literary criticism. This offensive article is not against the "Prophet" and "Topal Teymur", which were traditionally criticized in the 1930s, but it was devoted to the "Iblis" tragedy. The most unforgivable point of the article, which is met with both interest and concern in the literary world, is that the author enters into a acute debate with Javid scholars such as Y. Garayev and M. Jafar, justifying the upset of H. Javid and other writers who were victims of repression in 1937 and opposed to idealization of them.

Y. Garayev strongly opposed such abnormal criticism, saying, "Criticism should not be only for the sake of criticism, tradition and fashion." But, as mentioned above, unfortunately,

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<sup>81</sup>Again there, -p. 433.

most of the criticism of Javid's work in 1964-70 was either written for the sake of fashion or a nihilistic attitude campaign. Interestingly, knowing that they were wrong, most of our literary critics tried to justify it, preferring the critical views about the work of H. Javid in the 20-30s in their research works and articles.

Approaches towards Javid's legacy have changed unequivocally since the late 1970s and early 1980s. Attention and care was noticed for the genius artist's creativity and personality, and he begins to be worthily valued. Of course, the reason for all this is the arrival in 1969 of our national leader Heydar Aliyev, who always cared about our literature, history, lineage and past. Thus, the unprecedented growth of interest and love for H.Javid's legacy opens the way for a broader and more detailed development of Javid studies in our country.

As we have mentioned above, we can clearly see the efforts and care of our critics, Javid scholars and literary critics, who studied and propagated H.Javid's creativity and heritage with a sensitive heart and deep thinking. Naturally, this leads to the confirmation of the high philosophical and aesthetic value of the high humanistic content of H.Javid's legacy in the following years, especially in 1980-90.

The third subchapter of this chapter, entitled "***Fundamental changes in Javid studies during the years of independence***", explains the necessity of returning to Javid studies and the innovations in this field in detail. Since the early 1990s, mainly new Javid scholars have emerged, who have produced high-quality works worthy of H. Javid's legacy, personality, and the influence power of his art, and this process continues till the current time.

After this new changed approach, very respectable, valuable works, dissertations, art books, monographs were written, which fairly analyzed and evaluated the work of H.Javid and defined the historical role of his work. In these works, which make a great contribution to Javid studies in



terms of both content and form, the authors move away from the harmful tendencies of Soviet literary criticism and Javid studies and base their analysis on the methodological principles of modern world aesthetic thought.

For example, "Huseyn Javid and Azerbaijani literature" (collection of articles), "Huseyn Javid: way of life and art (bibliographic index) and" Javid studies "(collection of researches) in ten volumes are the most valuable contributions to Javid studies, along with the works of the authors K.Aliyev's "Huseyn Javid: life and creativity", Sh.Valiyev's "Fuyuzat" literary school ", A.Turan's" Javid efendi ", S.Khalilov's" Javid philosophy ", A.Sarajli's" Azerbaijani writers in the republican period " ", T. Huseynli's" Huseyn Javid and Azerbaijani emigration literature", S. Mammadova's" History and modernity in Huseyn Javid's works ", T. Farid's" Problems of realism and modernism in literature ".

It should be emphasized once again that research of H. Javid's work covers various areas as well as his creativity being multidirectional. The creation of these new works, which became the object of study of literary criticism, philosophical thought, theater studies, once again proved.

Therefore, in the textbooks and programs written after the years of independence (1990s), it is widely covered, and in the course of the lesson, students are given detailed information about it.

At the same time, there is detailed information about the history and development of the creative method of romanticism, its emergence as a creative method in Azerbaijani literature, H. Javid's activity in this field, his innovations and so on in textbooks and teaching aids. In order to pass them on to the younger generation, first of all, H. Javid's education, special conditions for philosophy and history, ideological and political line of his work, philosophical views, factors influencing the formation of his worldview and, most importantly, patriotism,

which is very important for today, feelings of nationalism are thoroughly explained by tutors during the lesson.

The growth and formation of the young generation as a person is one of the main issues of the time. One of the main features of H. Javid's work is the issue of personality and society, the role of society in the renaissance of personality. In all his works, the writer invites young people to this path, stating that science and education play an important role in human development. In all his works, stating that science and education play an important role in human development, the writer invites young people to this direction.

At present, the state continues to take care of Javid's legacy at a high level. According to the decrees signed by the President of the Republic of Azerbaijan Ilham Aliyev on the holding 125th and 130th anniversaries of Huseyn Javid in 2007 and 2012, very important work has been done and is being done to study, research, publish and translate the writer's works into various languages.

"Conclusion" summarizing the main conclusions of the research is given at the end of the dissertation. It was noted that the work of Huseyn Javid, who today has a special place and role in Azerbaijani literature, drama, lyric-romantic poetry, enlightenment publicism, was saved from further ideological stereotypes and involved in research during the restoration of our independence. In this dissertation, in addition to eliminating the mistakes in Javid studies, for the first time, H. Javid's press heritage, especially publicism, was widely and objectively involved in research. These issues are described in detail in the introduction part and chapters of the dissertation.

**The main content of the dissertation is reflected in the following published works of the author:**

**a) Scientific articles:**

1. Turkism and H.Javid. // Language and Literature. International scientific-theoretical journal, N-4 (84), -2012, -p. 209-211.

2. H.Javid's scientific-publicist articles in periodicals.//Language and Literature. International scientific-theoretical journal. N-2 (86), -2013, -p. 306-308.

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5. Hussein Javid's publicism. //Language and Literature. International scientific-theoretical journal. №-3 (87), -2013, -p.360-361.

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1. Issues of education in Hussein Javid's works. -Baku: "Elm" publishing house, -2013, -138 p.

2. Hussein Javid's work in the press. - Baku: "Laman Print and Polygraphy" LLC, -2017, -310 p.

**c) Textbook:**

1. Reflection of national-moral education in Huseyn Javid's publicism. (Textbook). Baku: "Laman Print and polygraphy" LLC -2016, -192 p.

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