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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

BAHLUL BEHJAT: HIS LIFE AND CREATIVITY

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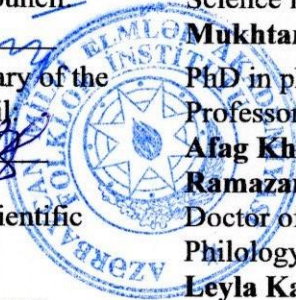
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GENERAL CHARACTERISTICS OF THE DISSERTATION

The urgency of the theme and degree of its study. Bahlul Behjat (Bahlul Mustafa oglu Efendiyev) occupies a special place among the personalities produced by the literary and cultural thought of the 20th century Azerbaijan with his rich creativity, national position and patriotic fanaticism. From this point of view the creativity of the writer, who was closely involved in the formation of the national humanitarian-philological thought, makes it urgent to conduct analyses in various aspects. At the beginning of the 20th century, the work of Bahlul Behjat, who was active in the era of socio-political contradictions, political changes, national-ideological struggle and struggle in the memory of the literary-cultural sphere, is characterized by its scientific importance at the level of environment and personality concept.

The end of the 19th century and the beginning of the 20th century are quite rich in this context. It manifests itself as a kind of new wave of national awakening. This movement started from MFAkhundov, S.A. Shirvani, H. Zardabi, M. Shahtakhtli, SMGenizade, S. Mumtaz, YVChamanzaminli, SSAkhundov, R. Efandiyev, J. Mammadguluzade, U. Hajibeyov, A. Hagverdiyev, M. A. Sabir, H. Zeynalli, V. Khuluflu, S. Huseyn, A. Abid, M. A. Rasulzadeh, I. Hikmet, A. Huseynzadeh, A. Agaoglu, O. F. Nemanzadeh and others enter their brightest stage. Bahlul Behjat is one of the personalities who contributed to the literary and cultural process with all his soul and creativity. It is for this reason that conducting research and analyzes in the direction of the life and creativity of a prominent writer is a very urgent issue.

Behjat is one of the personalities who was deeply connected with the literary and cultural process and made his contribution to it. For this reason, typological analyzes of the life and work of the prominent writer is an act of synchronous and diachronous approaches. In general, the late XIX and early XX centuries, as a

single stage are characterized by a magnificent texture. Replacing one political regime with another makes confrontations, different approaches to the period and environment inevitable. The new political regime makes it necessary to analyze the problems caused by the repression that passed through the fate of the century, the attitude of the early years to the peoples, the formula of resistance of the national movement as a necessity in terms of environment and personality. As a folklorist, literary critic, public figure, historian and religious scholar, B.Behjat also requires systematic approaches by his multi-faceted activity. Because his rich creativity is important with the opportunities to contain the flow of the literary and cultural environment in itself and updates systematic approaches to the problem in the context of Behjat's creativity.

It is necessary to analyze the literary and cultural heritage and ideological activity of B.Behjat in several directions from the point of view of the period. The first is the period until the mid-50s of the last century, here it was based on the idea of repression and the concept defined by the political-ideological system. The second is the period of softening in the Soviet political regime. In this period acquittal and analysis in the context of attitudes towards B.Behjat and others are taken into consideration. Third, this is the stage after the 90s, that is the attitude to all issues at the level of reality and what was happening. The main line here is a systematic analysis of nationalism and literature, human personality, and the relationship of the Empire to Turkish and Muslim minorities. B.Behjat's personality, outlook, literary-aesthetic imagination becomes an object of analysis. The dynamics of literary activity and the work done by B.Behjat as a person of encyclopedic intelligence make it necessary to conduct systematic monographic research. It is necessary to clarify the period, the environment and the essence of Behjat's artistic-aesthetic, literary-cultural outlook in the example of all that has been said and the information given by the writer's works.

The aims and objectives of the study. One of the brightest figures of the late 19th century and early 20th century B.Behjat (Bahlul Mustafa oglu Afandiyev) should be systematically analyzed in terms of environment and personality, his scientific work should be investigated in all respects and his role in the development of Azerbaijani literature should be determined. All these create the need for the fulfillment of the following tasks:

Objectives of the study. 1. To study the material on the life and work of Afandiyev and investigate against the background of his era.

2. To clarify the date of birth, which is still controversial today and life of the scientist based on archive materials, statements in the investigative folder, as well as published articles.

3. To identify the role of the region in which B.Behjat was born and grew up, and the family environment in which he was brought up, as well as the role of the school in building the character of the future brave human.

4 To determine his struggle against the Soviet ideological system, the reasons for repression. To reveal the unity between political activity and scientific activity and the integrity of personality.

5. To give correct assessment to the socio-political events going on in Azerbaijan, to study the place and role of the scientist in the literary-cultural environment, to analyze the review of literary studies of that period correctly.

6. On this background to make Bahlul Behjat's views on literature, folklore and religious values the subject of our research. Taking advantage of the opportunity given us by our independence to study his activities in the field of promotion of Islam.

7. To analyze and put into scientific circulation the works of Bahlul Behjat that have been left out of research so far.

8. To study the attitude of various writers to Bahlul Behjat both in the Soviet period and in the years of independence.

Methods of the study. The dissertation has been written on the principles determined by the modern literary and theoretical idea. Here is based on the historical comparative method. Because B.Behjat's work and literary imagination of different historical periods necessitated the typological analysis of the issues. The study also relied on the general principles of the theoretical typological method. The rich texture of Behjat's work required attention to the methods and ways of his attitude to issues, as well as to the essence of the possibilities of expressing and thinking

The main provisions for protection. The provisions protected in this research paper are as follows:

- To give scientific-theoretical information about Behjat's life, period and environment by conducting systematic analysis in the context of his life and creativity.

- To show the national awakening, revival of the Azerbaijani people, the development of the intellectual environment, the progress of our ethnic values on their roots in the late XIX and early XX centuries thanks to scientific, cultural and publicistic activity of Behlul Behjat.

- Objectively analyze the activities of Bahlul Behjat, who lived in a difficult time and in the environment.

- To identify various arguments about the life of Bahlul Behjat that are available in the sources based on scientific analysis.

- To determine the bloody massacres carried out in Azerbaijan and its various regions as a result of Charism aggressive policy and Behjat's attitude to them.

- To show that B. Behjat, as a folklorist, theologian and historian, took an objective position against the events of the time and studied the life and activity of such personalities as Nabati, Sari Ashig, Qachaq Nabi from the position of national self-consciousness.

- to study the materials of the investigation stored in the archives of the SSK, which were unknown until the period of independence. Thus, to show that Behjat during the years of

repression put the national and moral values of the Azerbaijani people above his personal life.

- To show that Behjat approached classical oriental and Azerbaijani literature in his own creative way, without repeating anyone.

- To point out that Behjat, as a fan of religious values, is a perfect connoisseur of Islamic history with his works "Commentary and Judgment in the History of Al-Muhammad" which is about the life of the Prophet Muhammad and "Notes from the History of Islam".

- To analyze and objectively evaluate the image of Behjat created in fiction as a scientist and a person.

Scientific novelty of the research. Systematic analyzes of the literary heritage of B.Behjat in terms of period, environment and life consist of serious scientific innovations.

- At the end of XIX and beginning of XX centuries the essence of characterization of literary-cultural environment as a special stage has been revealed;

- the formula of the existing literary and cultural process as a movement has been determined in the example of Bahlul Behjat;

- the functional role of literature in changing political-ideological systems has been analyzed in terms of environment and personality

- The content of B. Behjat's literary activity as a creative person has been disclosed; in the analysis carried out on the example of individual works of the writer, a full idea about the intellect of ethnic thinking has been formed;

- the essence of the necessary work done in the field of collection, publication and research of the national and spiritual culture of the people has been clarified;

- The concept of nationalism of B. Behjat's literary-aesthetic worldview has been revealed as a whole;

-The purpose and goal of the encyclopedic activity of the writer have been analyzed in the example of his life, creativity, activity.

Theoretical and practical significance of the research. The period in which B. Behjat lived and created requires systematic approaches in all parameters. Therefore, studying B. Behjat and such personalities as a whole in the concept of nationalism is important from a scientific point of view. It creates full imagination of the socio-political, literary-cultural, historical-aesthetic view of the period.

The practical significance of the study is determined by the possibility of being additional material and special course in the philological faculties of higher schools. Doctoral students, literary critics, those who are interested in the works of B. Behjat, researchers of the late XIX and early XX centuries can use this dissertation as a valid source.

Approbation and application of the dissertation. The dissertation has been performed in the department of General philology of Baku Eurasian University. The main consideration of the investigation and final conclusions have been published abroad in Scientific Bulletin of the International humanitarian University of Ukraine , in the scientific-theoretical, scientific-practical conferences (XX Republican scientific conference of doctoral students and young researchers), in international symposiums (The VI International Scientific Conference on the Problems of the Azerbaijani Studies”, The VI International Symposium on Turkish World Studies in Baku, The II International Congress of research on Human and Social Sciences in Istanbul, the III International Congress of language and literature) and in different scientific journals of the Republic (“Sivilization” in Eurasian university, "Dede Gorgud" scientific-literary collection, “Researches" scientific collection in Nakhchivan, “Philological issues”and so on) in the form of articles and abstracts.

The name of the organization in which the dissertation has been carried out.

The thesis has been performed in the department of General Philology of Baku Eurasian University. The subject of the dissertation was approved by the Scientific council of Baku Eurasian University on January 31, 2014 and the Republican Coordination Council on may 22, 2014.

The structure of the dissertation with a sign including a separate volume of the structural units of the dissertation. The thesis consists of an introduction (14411 signs), Chapter I (76028 signs), Chapter II (97438signs), Chapter III (55420 signs), a conclusion (3366 signs) and reference. In general, the dissertation consists of 246663 signs.

THE MAIN CONTENT OF THE DISSERTATION WORK

In the “**introduction**” part of the dissertation the information is given about the actuality of the subject, degree of research, aims and objectives, theoretical-methodological basis, the provisions put into protection, scientific novelty, theoretical and practical importance, approbation and structure of the work.

The first Chapter of the dissertation is called "**Life and environment of Bahlul Behjat**". This chapter consists of two paragraphs. The first paragraph entitled "Bahlul Behjat's family environment, childhood and education" summarizes Bahlul Mustafa Oglu Behjat's period and socio-political environment. Bahlul Afandi's childhood and education years have been involved in research on the background of that period. The research shows that Bahlul Behjat is one of the figures who necessitates systematic analysis with his scientific-theoretical outlook, socio-political position, rich creative personality. Because the role played by him and such personalities like him in the socio-political, historical and cultural life of Azerbaijan is an event that will be considered an example for all times. In the formation of the life goals and beliefs

of each person the role of the historical and social period, the environment in which a person is born and grows, is undeniable. The family environment in which a person is brought up and educated is a key factor influencing the formation of moral qualities and beliefs of a person.

The initial elements of a person's (especially a creative person's) view of life are formed in the family. However, it is impossible to imagine a family outside the socio-political environment to which it belongs. The functional role of the environment in the formation of the worldview, future life activity is brought to the centre of attention as a side. These two aspects (family environment and socio-political environment) should be taken into account in the broad analysis of Bahlul Behjat's life and activity.

The analysis carried out in the context of Behjat's environment, life and work are also covered by serious facts in this context. The formula of the Empire's attitude to national minorities and personalities is related to the nature of the regime. Tsardom of Russia, as well as the Bolshevik regime, was based on the popular principle of "divide and rule." As a result of all this, Azerbaijan was divided into provinces such as Baku, Yelizavetpol, Yerevan and etc. One of the largest regions of Yelezavetpol province (1862), created by the Baku, Tbilissi and Yerevan provinces, was Zangezur district. Any step aimed at awakening national consciousness in northern Azerbaijan, including in Zangezur, was banned by the authorities.

The essence of the system is revealed in the attitude of the political regime towards Azerbaijanis. In this case, the ethno-cultural system that stands in the national consciousness of the people, and its aspects of freedom, had different attitudes to the issue, turned the mission of protection into a necessity. One of the national intellectuals who tried to preserve and implement the idea of national independence was Bahlul Behjat. He was a patriotic Azerbaijani intelligent connected with his people, nation, language

and religion. He was an intellectual who tried to preserve the national consciousness of the people, the formation of national-spiritual, religious-moral values, to pass them down from generation to generation, not only in Gubadli, but in all of Bahlul Mustafa oglu Afandiyev, whose life was full of suffering and deprivation, was born in 1868 in the village of Dondarly in the present-day Gubadli district of the Zangezur region. Since there is no detailed information on all sides of his life and activity, its analysis in a broad context creates certain difficulties. Because the political regime did not solve the issue only with physical punishment in the events of repression, but also destroyed everything related to the family, generation, as well as the activities of those personalities. That's why it is one of the most important issues to restore the biography of Behjet's life and activity in a broad context, to bring together what is connected with it. There are a number of reasons why there are different views about B.Behjat's date of birth: destruction of his works, various confusions, non-preservation of sources, non-opening of archives for many years. The most authoritative source covering the life and biography of Bahlul Behjat is undoubtedly, archival documents and investigation protocols. From these documents, it becomes evident that the birthplace of Bahlul Afandi, whose nationality was Azerbaijani Turk, is the village of Dondarli, Zangezur¹. Shahabuddin Hussein Najafi Al-Marashi writes about the ancestor of B.Behjat: "According to him, the descendants of Gazi Muhammad, known as Bahlul Behjat Afandi, reached the famous Companion Abu Ayyub-i Ansari. The author is from Zangezur"².

One of the controversial issues related to the life and work of the prominent public figure, literary critic B. Behjat is the views and opinions on the date of his birth. Clarification of existing debates and disagreements is one of the issues facing contemporary

¹ Investigation folder of Bahlul Behcet // Archive of SSK PR-№ 30693.

² Behjat B. Commentary and judgment on the history of the sons of Muhammad -Istanbul: Kevser, 2003.

literary and theoretical thought. Some researchers claim that he was born in 1885, some in 1868, others in 1869. A number of authors who wrote about Bahlul Behjat's life and activities – professor N.Shemsizadeh, B.Behjat's grandson H.Afandiyev³, H.Narimanoglu⁴, B.Ahmadov⁵, F.Pashayev⁶, E.Shahmar⁷, M.Agayeva and others believe that the scientist was born in 1885. However, there is no substantive evidence confirming the validity of this date. In our opinion, the most correct one among the dates of Behjat's birth is the date he himself said. We read in one of the archive documents- in the prisoner's questionnaire; “Afandiyev Bahlul Afandi Mustafa Oglu was born in Dondarli village of Gubadli region in 1868. He lives on Pocht Street 111. Works as a corrector in Azernashr”⁸. Professor J. Gasimov, who studied Bahlul's life, activity and achievements more deeply, also comes to the conclusion that Bahlul Afandiyev was born in 1868, referring to the archive documents⁹. Azad Garadarali confirms this idea in his book "Zangezur judge Bahlul Behjat"¹⁰.

If the archive documents indicate the date of birth as 1868, then probably this date was written on the basis of the document confirming the identity of the prisoner. In addition, Bahlul Afandi confirmed the correctness of this date with his signature. All these give reason to say that Bahlul Mustafa Oglu Afandiyev was born in 1868, not in 1885. His father Mustafa

³ Afandiyev, H.M. Bahlul Afandi Behjat: Rebellion of Khanate / H.Afandiyev - Sumgayit: Bilik, -2013. – 164p.

⁴ Also there

⁵ Also there

⁶ Also there

⁷ Shahmar, E. My fragile love Qubadli/ Shahmar E. Baku: Bayati, - 1994, -p 47.

⁸ Investigation folder of Bahlul Behcet // Archive of SSK PR-№ 30693.

⁹ Qasimov J.A. Azerbaijan folklorists 1920-1950/ J.A.Qasimov. -Bakı: Elm, -2015. p.60

¹⁰ Garadarali A. Zangezur gazisi Bahlul Behjat/ A.Garadarali Baku: Shirvannashr, -2009. p.14

Afandi was considered an influential religious figure of his time. According to sources, he got his first education from his father, Mustafa Afandi. As a result of this he was able to properly master religion and religious sciences from childhood. Later, getting higher religious education in Turkey played an important role in the formation of his outlook. Meeting with influential scholars of the time, Bahlul Afandi not only gained religious knowledge, but also mastered secular sciences. Bahlul Afandi, who was always connected with the intellectual environment of Turkey, had a great reputation not only in the village of Dondarly where he lived, but also outside his homeland. This is confirmed by the words of Shahabuddin Hussein Najafi Al-Marashi, who wrote a preface to the work of the scientist¹¹.

The second paragraph, entitled **"Bahlul Behjat's struggle against the Soviet ideological system and the last years of his life"** studies Behjat's attitude to the Soviet ideological system. We believe that the analysis of this issue at the political, sociological, historical and scientific-theoretical levels is actual as a serious problem. Because in the seventy-years period of time related to the Soviet ideological system, there are sharp differences and disagreements between reality and what was said. Myths and distorted truths were aimed at covering up the purpose of the ideological machine and confusing ethnos in the matter of the essence of what was happening. The collapse of the Soviet empire became the basis for revealing all the secrets, the essence of imperial policy.

The essence of the Empire's attitude towards minorities, including Azerbaijan, and the unclear points related to the victim of repression, Bahlul Behjat, were analyzed at various levels. Prominent writer and encyclopedic intellectual B. Behjat was among those who came under the wrath of the totalitarian regime with the advent of the Soviet government. B.Behjat, who was not

¹¹ Behjat B. Commentary and judgment on the history of the sons of Muhammad -Istanbul: Kevser, 2003.

officially a member of any party, was one of those who supported the work of the Musavat party by his political activities. As it's known, after the XI Golden army captured Azerbaijan in 1920, the Musavat party was forced to continue its activities in secret. Organizations that will conduct counter-revolutionary work against the Soviet occupation in the name of restoring national independence began to be created in Baku and in the regions. One of these secret organizations operated in Zangezur. The members of the organization did counter-revolutionary work against the Russian occupation in Zangezur and surrounding districts and collected a lot of people around them. Bahlul Behjat, who could not remain indifferent to the sudden occupation of his native land, was also part of such a group. Bahlul Afandi, who wanted to see Azerbaijan as an independent state, was not alone in this struggle. He was surrounded by friends of religion and belief, his teacher and father-in-law, the influential cleric Haji Gasim Chalabi, his son, Bahlul Behjat's brother-in-law Ali Chalabi and other disciples.

Bahlul Behjat, who was a muslim judge of Zangezur district during the reign of the ADR, declared a religious war– Jihad against the Soviet power under the slogan “Let's win or become a martyr”. “Our goal in raising the flag of jihad is to liberate our native lands from enemies. It is a great honor for every Muslim to fight in the way of the homeland, religion and Islam”¹². He was constantly in contact with the secret organization of Baku in organizing the uprising, equipping its members with weapons. It is also clear from the testimonies of those interrogated as witnesses in the SSK archives against Bahlul Afandi that Bahlul Afandi and Ali Chalabi played a special role in the Khanliq uprising.

After the uprising was suppressed, Bahlul Afandi and his supporters had to emigrate to Iran. However, the Soviet government continued to look for B.Behjat. After returning from Iran, he was arrested by an emergency commission.

¹² Afandiyev, H.M. Bahlul Afandi Behjat: Rebellion of Khanate / H.Afandiyev - Sumgayit: Bilik, -2013. – 164p.

*“According to the investigation materials, he was first arrested on April 23, 1924 by the Extraordinary Commission of the Azerbaijan SSR. The reason for his arrest was anti-Soviet propaganda, using his influence in 1922 to call for an armed uprising against the Soviet government in Turkestan, fleeing to Iran after the uprising was suppressed, and establishing contacts with counter-revolutionary Azerbaijani emigration and the Turkish consulate there. He was expelled from the territory of Azerbaijan and sent to administrative exile for 5 years”*¹³. Later, the sentence was replaced by sending to the correctional labor camp for 3 years. After B.Afandiyev was released from prison, AZ SSR State Political Department found out that he had relations with anti-Soviet groups again, and after discovering and destroying the group, he and the gang members were forced to emigrate to Iran. On the basis of those materials he was arrested again in 1926. According to the decision of the board of Azerbaijan State Political Department on May 22, 1928, he was sentenced to 8 years in prison for conducting anti-Soviet propaganda. After completing his sentence, on March 7, 1934 he was exiled to Kazakhstan for 3 years by the Az.DSI as a socially dangerous element. "All these persecutions and pressures reached its peak in 1937 and the next arrest of Behjat ended with his death"¹⁴. Bahlul Afandi was interrogated for the first time on July 26, 1937. During the interrogation, he was accused of being a member of a counter-revolutionary organization and gathering counter-revolutionary figures around him, creating an organization acting against the Soviet government, and other issues.

During the interrogation, B. Behjat admitted that he was a member of an illegal organization of counter-revolutionary nationalists created to overthrow the Soviet government, and stated

¹³ Qasimov J.A. Azerbaijan folklore and Soviet totalitarianism/ J.A.Qasimov. -Baku: Nurlan, -2011. P. 270.

¹⁴ Qasimov J.A. Azerbaijan folklorists 1920-1950/ J.A.Qasimov. -Baku: Elm, -2015. p.53

the goals of the counter-revolutionary organization. Fighting against the Soviet power, overthrowing it and creating a national and independent republic in Azerbaijan, was the main goal of Bahlul's struggle. In fact, it would be surprising that such a patriotic, nationalist and religious intellectual was indifferent to the foreign occupation of his native village, the destruction of religious beliefs, national and spiritual values, and did not object to it. In fact, it would be surprising that such a patriotic, nationalist and religious intellectual was indifferent to the foreign occupation of his native land, the destruction of religious beliefs, national and moral values, and did not object to it. Finally, on January 27, 1938, the operative commissioner S. Mammadov announced to B. Behjat that the investigation was over. On March 15, 1938, at a meeting of the NKVD trio, it was decided that Afandiyev Bahlul Afandi Mustafa oglu, born in 1868, 69 years old, should be shot for counter-revolutionary rebel actions with confiscation of property.

In the second chapter entitled "**Bahlul Behjat's creative path**" his research works on classical literature and folklore, his scientific and theoretical thoughts, works on religious subject and his books were included into analysis.

The first paragraph of the second chapter is called "**Bahlul Behjat and classical literature**". One of the problems that should be analyzed in the rich creative work of Bahlul Behjat is the clarification of his scientific and theoretical worldview on classical literature. The researcher's scientific and theoretical views on classical literature, especially his views on the life of Nabati, and the publication of his works, gave rise to new literary debates. The opinions of the writers who spoke on this topic are compared with the opinions of B. Behjat and a final conclusion is reached in the dissertation. It should be noted that B. Behjat is one of the first researchers who systematically studied the life and work of Nabati, one of the prominent poets of the XIX century. As Bahlul Behjat wrote in 1935, Abulgasim, known by pseudonyms" Nabati", "Khanchobani", "Majnun" and "Majnunshah", was born in 1812 in

the Mughan desert in the elat family"¹⁵. B.Behjat wrote that the nickname "khanchoban" came from his nomadic lifestyle and engaging in cattle breeding. S.Mumtaz, who strongly objected to this opinion, also puts forward confusing idea for readers. "Bahlul Behjat did not understand the meaning of the word "Khan Chobani" and Nabati never kept cattle, sheep or goats"¹⁶. At this point, it would be appropriate to comment on the issue. "Here, S.Mumtaz denies that Nabati was engaged in cattle breeding. According to him, when Bahlul Behjat said "Khanchobani", he meant that Nabati was the khan's shepherd. But this is not the case. As S.Mumtaz himself noted, "Khan Chobani" is the name of the tribe to which Nabati belonged. Another subject of controversy is related to the date of birth and death of the Nabati, where the researcher scientists put forward different opinions, but these opinions do not find their confirmation. Modern sources are based on the dates mentioned by B. Behjat. One of the greatest merits of Bahlul Behjat was not only to study the life and creativity of the classic Azerbaijani poet S.A Nabati, but also to remove him from the ranks of the forgotten as a poet, to re-illuminate his forgotten biography and works, to turn it into an object of controversy. It is the result of this that Behjat's literary views attracted attention as a valid source for later research and directed other analyzes. The considerations made in "Seyid Abulgasim Nabati" were a valid source for S.Mumtaz¹⁷, H.Arasli, MC Pashayev, F.Gasimzade¹⁸, R.Hamzayeva¹⁹, M.Osmanoglu²⁰ and others. In later periods, the personality of Nabati and various aspects of his creativity have become the fact of analysis and the

¹⁵Behjat B.M. Nabati, Baku : Azarnashr, 1935, p.12

¹⁶ Mumtaz S. Sources of Azerbaijani Literature Baku: Yazichi, -1986, p.41

¹⁷ Mumtaz S. My opinions about Abulqasim Nabati// Literature. -1936

¹⁸ Qasimzadeh F. Seyid Abulqasim Nabati // -Baku: journal "Azerbaijan school", -1946. №1. –p.29-33.

¹⁹ Hamzayeva, R. Seyid Abulqasim Nabati. - Baku: Yazichi, -1992. -120p.

²⁰ Bayramov, M.Lyrics of Nabati: / PhD dissertation on philology. – Baku, 1995. -155p.

problematic subjects of separate studies. The problems of the period itself, the noticeable differences in the approaches of S.A Nabati and aspects of manifestation of what is in his worldview etc. has always been in the focus of literary-theoretical thought. Conducted analysis have turned Behjat's considerations into the basis. Without reducing the importance and value of these articles and publications, it should be noted that there are points about the ethnic origin, life, and creativity of Nabati that still make researchers think and argue. Sometimes Bahlul Behjat himself made inaccurate statements. After all these analyzes, B.Behjat summarized his conclusions and called him a progressive Azeri poet. It should be added that this work of the author is a fundamental source for studying the life and work of a poet with such a rich creativity and a very complex worldview as Nabati.

In the second paragraph entitled "**Folklore views of Bahlul Behjat**" one of the issues forming the basis of B. Behjat's work, his activity as a folklorist has been analyzed. Behjat's researches and studies are distinguished by the richness of serious scientific-theoretical considerations in the field of folklore. His views on Sari Ashiq, Ashiq Mahmud, folk poets, Qachaq Nabi, qachaq movement and its essence requires typological approaches. Sari Ashig's creativity has been in the focus of attention of various researchers and folklore collectors at different times and still is continuing to be. The reason for Behjat's research on the life and work of Sari Ashig was, on the one hand, his interest in collecting and studying folklore samples, and, on the other hand, the clarification of Salman Mumtaz's attitude to the conclusions about Sari Ashig. Since the beginning of the XX century, interest in the work of the prominent poet has been growing. S.Mumtaz, B.Behjat, H.Arasli, A.Demirchizadeh, M.H.Tahmasib, A.Garabagli, P.Afandiyev, A.Akhundov, V.Valiyev, M.Hakimov, S.Pashayev, S.Rustamov, A.Nabiyev, M. Gasimli and others put forward a number of different views on Sari Ashig. Among the existing ideas and B.Afandiyev's opinions, analyzes and collection samples in his

work named "Biography of Bayati poet Ashig" kept in the "Archive of Literature and Art named after Salman Mumtaz" are distinguished by their fundamentality and originality in terms of scientific content and essence²¹. Because here the literary scholar was extremely sensitive to the personality, origin, period, creativity, the artistic status of the ashig at the environmental level. Behjat's research on Sari Ashig caused wide discussions in the literary and cultural sphere and initiated the analyzes in this direction. It should be added that the controversies over Sari Ashig are multifaceted. Here, the analyzes cover a large sphere – the name of the master, genealogy, where he was born, collection and publication of his poems. All this is aimed at clarifying the dark moments about the life and environment of the master, as well as controversial issues.

The sensitivity of the prominent folklorist to folk literature and ashig creativity is not limited to Sari Ashug. Behjat's views on Ashig Mahmud, one of the masters of the art of rhetoric, directly reflect the writer's worldview. When studying the work of Ashig Mahmud, he shows special sensitivity to the period in which he lived, to what happened in the socio-political sphere²². In his work "History of Qachaq Nabi" Behjat describes the life of historical hero Qachaq Nabi before fleeing, the socio-political chronicle of the period, the environment, the struggle, the reasons for the fleeing etc. in details²³. What distinguishes this work from other versions of the "Qachaq Nabi" epos is that it is more research in nature. This shows that Behjat was not only a folklorist but also a historian. These points are also analyzed in the dissertation. The layer of place and time in the work contains the essence of society and political environment as a whole. Prominent writer B. Behjat understood them as an intellectual and analyzed the course of the process, the imperial policy directed against the people on the basis

²¹ Behjat, B.M. Bayatis of Sarı Ashig - Bakı: Sada, -2006. - 96 p.

²² Behjat, B.M. Aşig Mahmud // Literature. -1936, 20 auqest . –p.3

²³ Behjat, B.M History of Qachaq Nabi (On the basis of licenses and documents) . - Baku: Chiraq, -2011. -288p

of concrete examples and documents. The writer, whose spirit is connected to the people by his thoughts, systematically analyzed the essence of the people's movement in the context of folklore and history in the example of Qachaq Nabi.

The third paragraph entitled "**The place of Bahlul Behjat in the history of theology**" analyzes the work of B. Behjat as a theologian. In general, Bahlul Behjat has a special place among the theologians of Azerbaijan in the first half of the XX century. The only work of B. Behjat, who received religious education in Iran and Turkey, is "Commentary and Judgment", which was published in Iran in 1922 and in Turkey at the beginning of the last century. "Commentary and Judgment" about the life of the Prophet Muhammad and his family was published in Azerbaijan in 2014 by Hamdulla Afandiyev. By writing "Commentary and Judgment", the author tried to clarify the disagreements, confrontations, and causes that led to the division of the Islamic world. "In our opinion, this book is the only center for the unity of thought and opinion of the Islamic Ummah"²⁴ His "History of Muhammad's Family," as well as other works on our religious values, are an excellent source for studying the history of our religion. The author's research in this direction clearly shows that B. Behjat was not an ordinary judge, he was a creative religious leader who fundamentally studied and taught our religious values, as well as defended and protected them. The author's work "Commentary and Judgment" on religious issues conditioned his research and analysis as a historian, literary critic, theologian. The author's work "Commentary and Judgment" on religious issues conditioned his research and analysis as a historian, literary critic, theologian. A prominent literary critic and Islamic historian analyzed various contexts and showed sensitivity to everything from historical facts to verses and hadiths. As someone familiar with Islamic history, Islamic culture, and philosophy (including literature, of course), he preferred systematic analysis in

²⁴ Behjat B. Commentary and judgement in the history of Muhammad's family İstanbul: Kevser, 2003. p. 4

an attempt to unravel the essence of the issue. He tried to convey to the reader the history of the Ahl al-Bayt, the events that happened to them, and the injustices they suffered. All these issues are reflected in this part of the dissertation. If we do not take into account the defects of the author due to bigotry, we can say that the work "Commentary and Judgment", written in Shiite thought, creates a perfect picture in the context of studying the history of religion and what happened there.

One of the unpublished scientific works of the prominent writer, which is kept in the archives, is "Sects in Azerbaijan" and "Notes on the history of Islam"²⁵. For the first time, these works have become the object of analysis in this dissertation.

The first paragraph of the third chapter entitled "**Personality and creativity of Bahlul Behjat in contemporary Azerbaijani literature**" is called "**Bahlul Behjat's scientific and literary work in the light of modern analysis**". In this section, the researcher takes a way to analyze the period, the socio-political environment, its totalitarian nature and the content of intellectual repression with all aspects of contemporary literary-theoretical thought. Analyzes conducted at different levels, restoration of autobiographical view, scientific-theoretical, historical-comparative approaches, etc. all are aimed at the restoration of the broken order, the restoration of justice, the awakening of national self-consciousness. The essence of repression and the period as a whole necessitates analysis as a problem of the literary and cultural environment. What has been written about him, the analyzes of various problems are important as a separate research fact. Systematic approaches about life, personality, creativity, environment, etc. take their places in literary works, scientific-publicist articles, typological analyzes. The writer's life, education, religious views, struggle, difficulties in surviving religious values, etc. become a fact of analysis in J. Gasimov's, M. Allahmanli's, R.

²⁵ Behjat B.M. Sects in Azerbaijan and Notes on the history of Islam Archive of Literature and Art named after S.Mumtaz, Fund 161, list №1, u. 2

Khalilov's, I. Abbasli's, H. Narimanoglu's, E. Goja's, S. Farajov's, M. Mukarramoglu's, M. Gasimli's and others' articles about B. Behjat. His scientific work, the issues he studied, his views on folklore, his research on classical literature, his works on religious topics, the features of oral folklore are among the problems of modern literary criticism. In modern times, scientific-theoretical thought treats Behjat's personality and rich creativity with the necessary sensitivity, and takes the path of analyzing the essence of the problems he was trying to investigate at the conceptual level. At the present stage of formation of national consciousness, one of the most and perhaps the first important tasks of the literary and cultural environment is to give the victims of the Soviet regime the value they deserve, to properly appreciate their neglected scientific creativity.

The last paragraph entitled "**The image of Bahlul Behjat in fiction**" is devoted to the analysis of the image of Bahlul Afandi. The depiction of the life and activity of the prominent literary critic, historian, theologian B. Afandi at different levels manifests itself as a purely natural process. While this depiction is characterized in one direction by what was written during the Soviet era, in another context it is associated with the collapse of the empire, and it is necessary to look at the issue in two directions:

- a) the depiction of Bahlul Afandi in the Soviet literature;
- b) Bringing Bahlul Afandi to artistic thinking in the literature of the independence period;

The approach to the outstanding encyclopedic figure, mujahid B. Behjat is purely ideological in the works of "Zangezur Eagles"²⁶ by A. Valiev, "In the mountains of Zangezur"²⁷ by N. Heydarov, "Impassable Roads"²⁸ by O. Gudratov and the

²⁶ Valiyev A. Zangezur Eagles. –Baku: Ganjlik, -1970. -280p.

²⁷ Heydarov N. In the mountains of Zangazur. - Baku: Azernəshr, - 1989. -224p.

²⁸ Gudratov O. Impassable Roads. - Baku: Nurlan, -2008. -632p.

creation of his image as an "enemy of the people" is taken as the main line. In these works, he is highlighted as a pan-Islamist, pan-Turkist, traitor to the Motherland, and enemy of socialist ideas. In the subsequent confessions of Ali Valiyev, the essence of the attitude to the prominent public figure B. Behjat is clarified once again, and with these confessions the writer clarifies all the darkness, what is said about B. Behjat and others. The collapse of the Soviet empire is in itself a new stage of the National Awakening and the understanding of historical reality. Because the people who passed through the disasters, ethnoses that experienced tragedies, made a certain conclusion by carrying out an analysis of what happened. The slanders against B. Behjat, the reason and purpose of such depiction in fiction were revealed. With the acquisition of independence, attention was paid to the scientific and artistic content of B. Behjat's activities and life in accordance with the full reality. New socio-political thinking was based on the idea of national independence in Azerbaijani literature. The events began to be given a proper socio-political assessment. One of such works is Sabahaddin Eloglu's story "Zangazur events" (1992). The book gives a little information about Bahlul Behjat Afandi.

One of our writers who analyzed Behjat's work on the level of national thought after Azerbaijan gained independence is Azad Garadareli. In "The Veteran of Zangazur B. Behjat" he clarifies the personality, life, struggle, political and literary views of the writer based on historical facts and the memory of the people.

In the section "**Conclusion**" of the dissertation, the conclusions from the research work were reflected and summarized:

- Thus, the systematical analyzes carried out in the context of the life and work of Bahlul Behjat (Bahlul Mustafa oglu Afandiev) were characterized by the determination of fundamental imagination.

- Studying the period, the environment and creativity in various aspects demonstrated B. Behjat's adherence to national

thought, religious and moral values in all parameters. It was determined that he had exceptional services in preserving literature, culture and religious values and in socio-political, historical life of Azerbaijan which was under exploitation in the late XIX and early XX centuries.

-The environment in which Bahlul Mustafa oglu Afandiyev (Bahlul Behjetin) lived, the family environment and attachment to Muslim customs and traditions, the education of madrasahs led to the formation of his General worldview and beliefs based on national traditions and religious values.

- Receiving higher religious education in Iran and in Turkey, analyzes conducted with progressive worldview personalities, mastering Eastern languages and culture in all aspects, indicate that he grew up as a scholar of religious and secular Sciences.

- Serious scientific results were obtained by typological analysis of the controversial issues existing in Behjat's life, one of the prominent figures of late XIX and early XX centuries. Issues related to the date of birth, the opinions, the articles, the archival documents, personal statements of the author about his family environment, genealogy were systematically explored and concluded.

- The occupation policy implemented by the Bolshevik regime had a negative impact on national independence, religious values, and culture. As a literary critic, religious scholar and historian who showed a civil position to what was happening in the current situation, the main aim of B. Behjat was to struggle against the Soviet government, overthrow it and the creation of a national, independent republic in Azerbaijan.

- Once again, we witnessed that Bahlul Afandiyev Behjat, one of the pillars of the Azerbaijan Democratic Republic in, became one of the active participants in the struggle against the Soviet-Bolshevik regime. He showed how right he was to fight with the acquittal he received in 1955.

- A wide analysis of the work of an outstanding scholar shows all aspects of what place he occupies in literary and theoretical thought as a folklorist. Bahlul Behjat's research on folklore has made a great contribution to the world of science and has become the basis for further research. Scientific polemics with intellectuals, literary critics of his time say that Bahlul Behjat had an encyclopedic worldview as a scientist and a person.

- His thoughts on the biography of Sari Ashug indicate how actual is the problem that he sets out. Although his ideas were not fully confirmed, they paved the way for future research.

-His analyzes on “bayati” genre, folk poets, as well as his views on qachaq movement and its history, not only clarify the writer's activity as a collector of folklore, but also reveal the general system of his scientific-theoretical outlook as a theorist.

- His work named “History of Qachaq Nabi” clarifies Behjat's place in the literary and theoretical view of Azerbaijan as a literary critic, historian and folklorist. The work "History of Qachaq Nabi (based on certificates and documents)”, which has received the status of a historical research work, is an irreplaceable source in the study of the history, folklore, and ethnography of Azerbaijan.

- Bahlul Afandiyev's Research on classical literature serves to enrich the history of Azerbaijani literature. B. Behjat's studies on Seyid Abulgasim Nabati, a representative of classical literature, put an end to disagreements among scientists and his creativity was studied from a new prism.

- One of the important lines in the richness of B.Afandiev's creative work is his remarkable works written as a religious figure, religious scholar. Among the works written about the life of the Prophet Muhammad, His "Commentary and Judgment in the History of Ali Muhammad" is one of the most perfect researches on the history of Islam with its scientific-theoretical, historical-philosophical content.

- The works of “Notes from Islamic history”, “Sects in Azerbaijan”, which have not been published until today, were

brought to scientific and theoretical thought for the first time in this dissertation work.

- After gaining independence, the modern literary and cultural environment correctly evaluated B.Behjat, who was a victim of repression, his personality and neglected creativity and gave him the value he deserves. The image of Bahlul Behjat in fiction was analyzed in the dissertation for the first time.

The main content and provisions of the dissertation are reflected in the following articles and theses.

1. Analysis of Bahlul Behjat's work "History of Qachaq Nabi" // Baku Eurasian University Journal "Sivilization". Baku: 2014, №4, pp.92-100

2. Researcher and collector of our national resources// "Researches" scientific collection Nakhchivan: 2015, Volume 4, №2, pp. 21-26

3. Bahlul Behjat about Nabati (discussions and considerations) // VI International Scientific Conference on the Problems of the Azerbaijani Studies. Baku: 5-7 may, 2015, I part. pp.118-121

4. Bahlul Behjat and his work "Commentary and Judgment" // "Dede Gorgud" scientific-literary collection. Baku: Science and education, 2015 № 3, pp. 132-139

5. The integrity of character of the person // Materials of the Republican scientific conference "Modern Turkology: yesterday, today, tomorrow" Baku: December 28, 2016. pp.344-346

6. Bahlul Behjat in literary thought // Materials of XX Republican scientific conference of doctoral students and young researchers. Baku: may 24-25, 2016, Vol. 2. pp.24-26

7. Bahlul Behjat's place in fiction // "Philological issues" Baku: Science and education, 2017 №8, pp. 327-335.

8. Religious and moral views of Bahlul Behjat // Scientific Bulletin of the International humanitarian University. Ukraine: Odessa 2017. № 29/2 pp.11-14

9. Discussions and facts on Sari Ashig // Research on oral folk literature of Azerbaijan. Baku: Science and education, 2018 № 2, pp.131-136

10. Bahlul Behjat and Azerbaijan classical literature // "Philological issues" Baku: Science and education, 2019 №14, pp. 374-379

11. Notes on the biography of Bahlul Behjat // The Aktual problems of study of Humanities. Baku: 2019, №4, pp. 115-118

12. Biography of Sari Ashiq in Behlul Behjat's research // VI International Symposium on Turkish World Studies. Baku: 13-15 June, 2019, Volume 2, pp.199-204

13. Reflection of historical truths in the work of Bahlul Behjat " Commentary and judgment " // The second International Congress of research on human and Social Sciences, Istanbul: 4-6 October, 2019. pp.609-616

14. Scientific approaches of Bahlul Behjat and modern literary criticism // Language and Literature Baku: 2019 vol IX, №3., pp101-108.

15. Bahlul Behjat and Turkish scientific-religious environment // The III International Congress of Language and Literature Osmaniye Korkut Ata University, Konya: 6-8 october, 2021. pp36-39.

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