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## THE ROLE OF MEHMET FUAD KYOPRYULU IN THE DEVELOPMENT OF TURKOLOGY AND AZERBAIJANI LITERATURE

**Summary.** The main objective of the article is to consider some important aspects of the work of Mehmet Fuad Kyopryulu, one of the outstanding intellectuals, thinkers and invaluable scientists educated in Turkey. It is noted that his fundamental research has gained recognition not only in Turkey and among the Turkic-speaking peoples, but also throughout the world.

**Research Method:** For the systematic implementation of the goals and objectives of the study, the following research methods were used:

1. General scientific methodological principles: historicity, illogicality, systematicity, consistency, analysis, etc.
2. General philosophical methodological principles: philosophical law, categories, theories.

**Novelty in the article.** For the first time in domestic literature, the significance of Kyopryulu's participation in the life of the developing young state after the long colonial policy of Tsarist Russia is revealed. It is emphasized that in Turkey, Kyopryulu is called the «father of modern history». His multifaceted work, as a historian, literary scholar, Turkologist, as well as a politician and public figure, was of great importance for Azerbaijani literary scholars.

**Conclusions.** It is noted that Mehmet Fuad's first visit to Azerbaijan took place in 1925. Since the Ministry of Education of Azerbaijan invited Kyopryulu to lecture on the course «History of Azerbaijani Literature» in Baku. It is emphasized that, despite the fact that at that time he was working at Istanbul University, Kyopryulu accepted this invitation and arrived in Baku. Since from the very first days of his stay in Azerbaijan, the scientist showed a keen interest in the history of Azerbaijani literature and wrote a number of valuable and significant articles in a short time. His works dedicated to the life and work of such masters as Fuzuli, Nasimi, Khatai, Ibn Khosrovoglu, Habibi, Kazi Burhanaddin, Mustafa Zarif and Nami remain relevant today.

It is noted that, for the second time, Kyopryulu visited Baku from February 26 to March 5, 1926, to take part in the First International Turkological Congress. He was chosen as the head of the delegation invited from Turkey, and it was during this period that the scientist's most productive research related to Azerbaijan was carried out.

**Key words:** Kyopryulu, Turkey, literary connections, research, literature.

**Introduction (task statement).** Mehmet Fuad Köprülü is an outstanding figure of the Turkic world, a world-famous Turkologist, literary critic, historian, public and political figure, an incorrigible scientist and an irreplaceable personality. His countless and incomparable merits, relevant even today, have opened a special and unique trace on the path of science.

The main purpose of the article is to consider some important aspects of the work of Mehmet Fuad Köprülü – one of the outstanding intellectuals, thinkers and invaluable scientists raised by Turkey. It is noted that his fundamental research has gained recognition not only in Turkey and among the Turkic-speaking peoples, but also throughout the world.

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**Novelty of the article.** For the first time in the domestic literature, the significance of Köprülü's participation in the life of the developing young state after the long colonial policy of Tsarist Russia is revealed. It is emphasized that in Turkey Köprülü is called the «father of modern history». His multifaceted work as a historian, literary critic, Turkologist, as well as a politician and public figure, was of great importance for Azerbaijani literary scholars.

**Main matters.** M.F. Köprülü, who passed a worthy and full of struggle life path, was born on December 4, 1890 in Istanbul in an intelligent family. He received his secondary education in the center of Hagia Sophia Rushdia, and then continued in Marjan Idad («idadi» – the name given to schools at the level of secondary school). Mehmet Fuad, who stood out among his peers with his sharp mind and insight since his school days, wrote his first poem on the occasion of the birth of Sultan Abdul Hamid when he was 15 years old, and managed to publish it in the magazine «Musavvar Tarakki» on October 16, 1905.

M. F. Köprülü was initially interested in technical and exact sciences, but later his passion for these disciplines gave way to love and attention to the humanities, such as linguistics, literature and history. In 1907, after graduating from high school, the scientist, probably influenced by his interest in his father's profession, decided to continue his studies at the Faculty of Law of Istanbul University. However, his passion for this field lasted only three years (1907–1910). Not finding himself in this field and feeling limited by the framework, Mehmet Fuad decided to interrupt his studies and focus on self-education, which, in his opinion, was more appropriate. The first step on this path was a deep study of the French language: «I knew French better than my teachers. Moreover, I mastered some lessons and topics earlier and better than them. Staying at the law faculty was simply a waste of time. I was not going to put up with it for the sake of a diploma. I realized

that I could develop better on my own. In addition, there was no educational institution in the field of science in which I wanted to specialize... At that time, scientific institutions were very backward. Therefore, I decided to engage in self-education. Otherwise, if my goal had been simply to finish school, I would not have had any doubts about my successful graduation, and with honors. However, when I began the path of independent development, I encountered great difficulties» [1, p. 621–622].

A good knowledge of the French language opened up new horizons for him. So, starting with the works of Ottoman historians in his father's private library, «Travels» of Evliya Çelebi, and on the other hand, reading literature in this language in fluent French, he began to uncontrollably expand his thoughts on this path [2].

Having become more independent, Mehmet Fuad, on the one hand, expanded his knowledge of literature, history and philosophy, and on the other hand, he wrote poems and participated in literary gatherings, and also had the opportunity to meet leading scientists and intellectuals of the time.

Mehmet Fuad, who regularly works on himself and is constantly engaged in reading, began to teach professionally at the age of 20 and taught Turkish language and literature in various elementary schools in Istanbul (Mercan and Gabataş high schools, Istanbul and Galatasaray high schools). In addition to teaching at this time, he first compiled programs for literature classes in lyceums (1910) [3, p. 5].

The merits and efforts of the scientist, who worked tirelessly in the field of science, have already begun to bear fruit. The logical consequence of this is that Mehmet Fuad was only 23 years old when he was elected professor at Istanbul University. It was during these years that Köprülü was well known in Turkey for his research.

The range of scientific interests of the scientist was very wide. He was interested not only in Turkish Literature, Language and History, but also in the literature and history of almost all Turkic-speaking peoples. The scientist, who always closely and attentively followed Azerbaijani literary studies, conducted special studies on this topic and involved them in his research.

Köprülü, who began studying Azerbaijani literature in 1918, first came to Baku in 1925. Azerbaijan invited M.F. Köprülü, who was working at that time at Istanbul University, to Baku to teach «History of Azerbaijani Literature». He accepted this invitation and came to Baku, where he continued his scientific activities. After some time, M.F. Köprülü was elected a corresponding member of the Academy of Sciences [4, p. 25].

The scientist's next visit to Baku took place in 1926. Thus, the First Turkological Congress, held in Baku from February 26 to March 5 of the same year, was remembered for both positive and bitter results in the scientific and cultural life of the Turkic peoples, including the people of Azerbaijan. The congress held 17 sessions, attended by 131 representatives (93 Turks and 38 representatives of other nationalities). Turkey was represented by a delegation headed by Köprülü (members of the honorary board of directors – Ali Bey Huseynzade, Julius Meszáros). 7 important topics (the problem of the alphabet, the problem of spelling and orthography, the problem of terms, the problem of teaching and methodology, the problems of interaction and interference of related and neighboring languages, the problems of the literary language of the Turkic languages, including the problem of a common literary language, the great theory of language and the Turkic languages at the congress 38 reports were heard concerning

the language, history, literature and ethnography of the Turkic peoples, which were discussed around historical problems).

It is reported that M.F. Köprülü, who was in Baku for about 1 month, participated in an event in one of the regions of Azerbaijan together with Ali bek Huseynzade and Mustafa Guliyev, and also that Köprülü and Ali bek Huseynzade stayed together in the «Yeni Europa» hotel [5, pp. 85–86].

The article was written by a scientist who, during his short stay in Baku, was closely interested in the history of Azerbaijani literature, and the research he conducted retains its scientific value and weight even today. The real source for literary scholars is Köprülü's work «Essays on Azerbaijani Literature» published in 1926 (the work was transliterated from Arabic into Cyrillic by Vajiha Feyzullazade and published in 1996).

This small-scale work, the main purpose of which is Fuzuli's work, was, in fact, typical for the history of literature from the point of view of the concept of implementing research materials. In other words, Hasanoglu, Habibi, Hatay, etc. were Azerbaijani poets before Fuzuli. are discussed both as a whole and separately in the form of small essays. That is why this work is called «Essays on Azerbaijani Literature» [6, p. 61].

The merits of Mehmet Fuad in the study of Fuzuli's legacy are invaluable. Fizulived Vajiha Feyzullazadeh rightly notes that «Fuad Köprülü introduced Fizuli as an Azerbaijani poet and compiled the first scientific list of the poet's works. There is not a single scholar studying our classical literature, both Turkish and Azerbaijani, who would not refer to Fuad Köprülü in his research [7, p. 7].

Let us continue our opinion with the notes of Academician Hamid Arasli on the indicated topic: «Turkish researchers also make a certain contribution to the study of Fizuli's heritage. Köprülü managed to summarize the work of researchers who were often unable to critically approach the ancient tazkiris and wanted to study Fizuli as an Ottoman poet... Köprülü is one of the scholars who studied Fizuli as an Azerbaijani poet. He took the initiative to determine the path of Azerbaijani literature to Fizuli. Although Köprülü's works initially met with strong resistance, he did an important job by recognizing Fuzuli as an Azerbaijani poet among all Turkish researchers [8, pp. 12–13].

Mehmet Fuad, who delivered a speech on the topic «Development of Literary Languages of Turkic Peoples», touched on the issue of a common language. He did not raise the question of a common Turkic literary language, on the contrary, he spoke about the emergence of literary languages of Turkic peoples and the specifics of the development of each of them [9].

In his work «Studies on Azerbaijani Literature», Mehmet Fuad devotes a separate chapter to the Azerbaijani poet of the 13th-14th centuries, Izzeddin Hasanoglu, drawing attention to the paucity of information about him: «we do not have a large amount of information about his biography. It is only known that he was a murid of Sheikh Jamaledin Ahmed Zakir, one of the caliphs of the famous Sufi Sheikh Razieddin Ali Lal, and that he was known as a noble, wise, devoted to monotheism and immersed in mystical searches» [7, p. 32]. The researcher, referring to the tezkere (collection of biographies of poets) of Dovletshah Samarkand, notes that I. Hasanoglu had an exceptional talent, wrote poems in Turkic and Persian, and his divan (collection of poems) was very famous in Azerbaijan and Rumi.»

M.F. Kepryulyu highly appreciated the skill of the outstanding Gurruf poet I. Nasimi, the founder of the philosophical Gazela in

his native language, called him a divine master, noting that, being completely Azerbaijani, he had a deep and significant influence on Ottoman literature. Keprulyu also emphasized that all Azerbaijani poets, including Fizuli, considered him their role model. In his work, comparing Nasimi and Hatay, the scientist comes to the conclusion that Hatay's poems were as widespread among the Gurruf Bektashis as Nasimi's poems. He also adds that Hatay, along with Nasimi and Fizuli, is one of the great personalities of Azerbaijani literature and its important stage, which should be recognized.

**Conclusions.** Köprülü summarizes his research related to Azerbaijani literature in an article entitled «Azeri», which he wrote for the «Islamic Encyclopedia» in 1942, dividing it into three subheadings (subheadings: a) Azeri-Persian Dialect; b) Azeri-Turkic Dialect; c) Evolution of Azerbaijani Literature), and explains his conclusions as follows: «in our opinion, this word should refer not only to the separation or separations of the Turkic language spoken by today's Iranian Azerbaijanis of the South Caucasus, but also in a broader sense to the «literary dialect», which over the centuries has created a rich literature among the Turks of Iran, the Caucasus, as well as Eastern Anatolia and Iraq» [3, p. 30–31] it should be noted that the work «Azeri» was translated from the Turkish alphabet to the Azerbaijani alphabet by Turkologists Buludkhan Khalilov and Mirza Ensarli (Lambali) in 2000. The conclusion of the candidate of philological sciences Dilbar Zamanzadeh regarding this valuable work is noteworthy: «in this work, the author, based on rich historical facts, conducts a high-class scientific study concerning the principle of language as the main criterion for determining the literary and geographical boundaries of Azerbaijani literature, as well as the selection of literary materials that are the object of literary history. This study is based on the disclosure of the ethnic-historical and cultural-geographical meanings of the term «Azeri». It should be noted that Keprulyu uses the word «Azerbaijan» exclusively as a geographical name, which we now use as a toponym and ethnonym. Wherever the ethnicity of Azerbaijanis is mentioned, he uses the term «Azeri»» [6, p. 63]. In conclusion, we can conclude that M.F. Keprulyu, showing special sensitivity and accuracy in the study of Azerbaijani literary studies, its historical paths, linguistic and Turkological directions based on sources, strove to conduct research that did not lose its scientific significance either for the present or for future generations.

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#### **Дадашева Н. Роль Мехмета Фуада Кепрюлю у розвитку тюркології та азербайджанської літератури**

**Основна мета статті** розглянути деякі важливі аспекти творчості Мехмет Фуад Кепрюлю – одного з видатних інтелектуалів, мислителів і неоціненних діячів науки, вихованих Туреччиною. Відзначається, що його фундаментальні дослідження здобули визнання не тільки в Туреччині і серед тюркомовних народів, а й у всьому світі.

**Метод дослідження.** Для систематичної реалізації цілей і завдання дослідження були використані наступні методи дослідження:

1. Загальнонаукові методологічні принципи: історичність, логічність, системність, послідовність, аналіз і т. п.
2. Загальнофілософські методологічні принципи: філософський закон, категорії, теорії.

**Новизна в статті.** Вперше у вітчизняній літературі розкрито значимість участі Кепрюлю в житті розвиваючого молодого держави після тривалої колоніальної політики царської Росії. Підкреслюється, що, в Туреччині Кепрюлю називають «батьком сучасної історії». Його багатогранна творчість, як історика, літературознавця, тюрколога, а також політика і громадського діяча, займав дуже важливе значення для азербайджанських літературознавців.

**Висновки.** Відзначається, що перший візит Мехмета Фуада в Азербайджан відбувся в 1925 році. Так як Міністерство освіти Азербайджану запросив Кепрюлю читати лекції з курсу «Історія азербайджанської літератури» в Баку. Підкреслюється, що, незважаючи на те, що в той період він працював в Істамбульському університеті, Кепрюлю прийняв це запрошення і прибув до Баку. Так як з перших же днів свого перебування в Азербайджані, вчений проявив жвавий інтерес до історії азербайджанської літератури і за короткий час написав ряд цінних і вагомих статей. Його роботи, присвячені життю і творчості таких майстрів, як Фізулі, Насімі, Хатаї, Ібн Хосровогли, Хабібі, Кязі Бурханаддін, Мустафа Заріф і Нами, залишаються актуальними і сьогодні.

Відзначається, що, вдруге Кепрюлю відвідав Баку в період з 26 лютого по 5 березня 1926 року, щоб взяти участь у першому Міжнародному тюркологічному Конгресі. Він був обраний головою делегації, запрошеної з Туреччини, і саме в цей період були проведені найпродуктивніші дослідження вченого, пов'язані з Азербайджаном.

**Ключові слова:** Кепрюлю, Туреччина, літературні зв'язки, дослідження, література.