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DOI <https://doi.org/10.24919/2308-4863/50-30>**Aytan MUSHKIYEVA,***orcid.org/0000-0003-4950-9302**PhD student, Senior Lecturer at the Department of Azerbaijan and World Literature**Ganja State University**(Ganja, Azerbaijan) ayten.mushkiyeva@mail.ru***AMIN ABID AS THE FIRST RESEARCHER OF “KITABI-DADA KORGUD”**

*The article examines the findings of Amin Abid's narrative, which brings Kitabi Dada Gorgud to the Azerbaijani literary and scientific environment and conducts fundamental research on it. It is shown that, despite being known for more than a hundred years, the epos only began to be studied and published in Azerbaijan in the 1920s. The basis of the first volume of Amin Abidin's "The History of Literature of the Turkic Turks", written in 1924-26, is a saga analysis. The researcher's theme and problematic for the first time, "Oguzname", "Gorgud's personality", the place where the epic was created, and so on. conducts fundamental research on problems. After Amin Abid, Korkut studies have grown more and more enriched by both quality and quantity. However, Amin Abidin's research has never lost its content and significance, and has played a theoretical, scientific source role in the subsequent research.*

*When analyzing the issue of literary life in the ancient Oghuzs, Amin Abid divides it into two parts: oral literature and written literature. He sees the Orkhon-Yenisei monuments as the first examples of literature and considers the epos "Kitabi Dada Gorgud" as an example of weighty prose. It is very interesting to study and present this monument as an example of written literature. In general, a large part of Amin Abidin's literary history is dedicated to this saga. If we take into account that this research was conducted for the first time in the literary and scientific circulation of Azerbaijan, then the importance of this research would have increased once again. The researcher later expanded his research on this monument and prepared the work for publication. However, due to repression, he was unable to publish the saga in his own name.*

*Research shows that after returning from Turkey, Amin Abid already had a clear concept of a new literary historiography and wrote his multi-volume history of literature in accordance with this concept.*

**Key words:** *Amin Abid, Kitabi Dada Gorgud, first, researcher, reserch, Oghuzname.*

**Айтан МУШКІЄВА,***orcid.org/0000-0003-4950-9302**аспірант, старший викладач кафедри азербайджанської та світової літератури**Гянджинського державного університету**(Гянджа, Азербайджан) ayten.mushkiyeva@mail.ru***АМІН АБІД - ПЕРШИЙ ДОСЛІДНИК “КИТАБІ-ДЕДЕ ГОРГУД”**

*У статті розглядаються висновки наративу Аміна Абіда, який переносить Кітабі Дада Горгуда в азербайджанське літературне та наукове середовище та проводить фундаментальні дослідження щодо нього. Показано, що, незважаючи на те, що ефос відомий більше ста років, його почали вивчати та публікувати в Азербайджані лише в 1920-х роках. Основою першого тому «Історії літератури тюркських тюрків» Аміна Абідіна, написаного в 1924-26 рр., є саговий аналіз. Тема дослідника і проблематика вперше «Огузнаме», «особистість Горгуда», місце створення епосу тощо. проводить фундаментальні дослідження проблем. Після Аміна Абіда дослідження Коркута все більше і більше збагачувалися як за якістю, так і за кількістю. Проте дослідження Аміна Абідіна ніколи не втратили свого змісту та значення, відіграючи в подальших дослідженнях роль теоретичного, наукового джерела.*

*Амін Абід, аналізуючи питання про літературне життя стародавніх огузів, поділяє його на дві частини: усна література і письмова література. Першими зразками літератури він бачить орхон-єнісейські пам'ятники, а зразком вагомий прози — епос «Кітабі Дада Горгуд». Дуже цікаво вивчати і представляти цю пам'ятку як зразок писемної літератури. Загалом, цій сазі присвячена значна частина літературної історії Аміна Абідіна. Якщо врахувати, що це дослідження було проведено вперше в літературному та науковому обігу Азербайджану, то значення цього дослідження ще раз зросло б. Згодом дослідник розширив дослідження цієї пам'ятки та підготував роботу до друку. Однак через репресії він не зміг опублікувати сагу від свого імені.*

*Дослідження показують, що після повернення з Туреччини Амін Абід вже мав чітку концепцію нової літературної історіографії і відповідно до цієї концепції написав свою багатотомну історію літератури.*

**Ключові слова:** *Амін Абід, Кітабі Дада Горгуд, перший, дослідник, дослідник, Огузнаме.*

**Introduction.** It is known that "Kitabi-Dada Gorgud" did not enter the literary and scientific environment of Azerbaijan immediately after its

discovery by F. Ditz. After this discovery, although some research on the saga was conducted in different countries, its existence in Azerbaijan was not known

for a long time. Even twentieth-century Azerbaijani enlighteners were either unaware of the existence of such a work or did not write about it. Even the research conducted by the Russian scientist VV Bartold in Russia did not attract the attention of Azerbaijani educators and prominent thinkers. Research shows that "Kitabi-Dada Gorgud" entered the Azerbaijani scientific environment only in the 1920s. This shows that "Kitabi-Dada Gorgud" was brought to Azerbaijan not through Europe or Russia, but through Turkey. Thus, in 1915 (a hundred years after the well-known discovery of F. Ditz!) The teacher from Kilis entered the scientific circle of Azerbaijan with the publication of Rifat's epos in Turkey. As one of the first researchers of "Kitabi-Dada Gorgud", Amin Abidin had great merits both in bringing the saga to Azerbaijan and in its research. Researchers Nizameddin Shamsizadeh (Shamsizadeh, 1998), Badirkhan Ahmadov (Ahmadov, 2003), Ali Shamil (Shamilov, 1986) wrote about this in various researches.

Discussion. Thus, the saga, known to the world of science in 1815, came to Azerbaijan and the people to whom it belongs only in the 1920s. The analysis of "Kitabi Dada Gorgud" is the basis of the first volume of "History of Azerbaijani Turkic literature" written by Amin Abid in 1924-26. For the first time, the researcher conducts fundamental research on the subject and problems of the saga, "Oguzname", "Personality of Gorgud", the place of origin of the saga and other problems. It seems that while in Turkey, Amin Abid got acquainted with a book published in Istanbul in 1915 by Rifat, a teacher from Kilis, and began to study it. It is also clear from the researcher's attention to the fact that in the book "History of Azerbaijani Turkic Literature" that the book was studied in detail in Turkey, but no research was conducted in the Caucasus. It should be noted that in the 1920s, along with Amin Abid, Turkish scholar Ismail Hikmet's research on the saga was published in parallel. In the book "History of Azerbaijan Literature" (1928) he mentions the name of the epos "Kitabi-Dada Gorgud" and includes "Dirsa Khan oglu Bugaj Boyu" in the book. In his very small analysis of the saga, he assesses this rich monument as follows: "The subject is very lively and vivid. It clearly describes all the social life and organizations of the Oghuz, as well as their customs and traditions, beliefs and characteristics" (Hikmat, p. 136).

Although Amin Abid's "History of Literature" was written before Ismail Hikmet, Ismail Hikmet's "History of Literature" was published earlier. However, if we consider that Ismail Hikmet published only one volume of the work and devoted only a few sentences to its analysis, then it can be said that the

fundamental research of this ancient monument fell on Amin Abid. Amin Abid not only wrote about the saga in his book "History of the literature of the Azerbaijani Turks", but after his arrival in Baku, he gave lectures and published articles in various places. In fact, this research has gone systematically. Although Amin Abid referred to Rifat's publication as the first study, the author states that the language of the book is the Eastern Oghuz dialect, and therefore draws attention to the fact that Rifat did not read many words correctly in the Turkish edition. The advantage of the researcher is that he has an opportunity to compare the Turkish edition with the VV Bartold edition. According to the author, since VV Bartold saw and studied the Dresden edition with his own eyes, the name "Kitabi-Dadem Gorgud" in his publication should be considered more acceptable. "The word "taifa" is given by the Ottomans as "taefe".

Amin Abid is also based on facts in determining the date of writing of the text in the Dresden library and comes to certain correct conclusions. For the first time in the research, opinions about the personality and image of Gorgud, as well as about the legendary Gorgud are expressed in the scientific environment. Among the Caucasian and Azerbaijani Turks, scientific conclusions are made about the prestige of Gorgud, the tomb in Derbent, the tomb of Burla Khatun in Urmia, the connection of place names with Azerbaijan, its dedication to a ruler, its artistic value, non-Islamic elements and so on. In this work, Amin Abid also gave a brief summary of each of the volumes in the book. "Salur Gazan's house looting" is also included in the book. Although Amin Abid's three-volume book is not available today, his manuscript, which is considered to be the first volume and consists mainly of an analysis of the "Kitabi Dada Gorgud" epos, is kept in his personal collection (Abid). Amin Abid's researchers have always referred to this source in their research. Only recently, a book with a foreword by Badirkhan Ahmadov and Ali Shamil was published (Abid, 2016a). While preparing Amin Abid's "Selected Works" for publication, Badirkhan Ahmadov also included the researcher's articles on the saga and "Oguzname" (Abid, 2007).

Although Amin Abid, who came to Azerbaijan from Turkey in 1926, was unable to publish his book, he continued his research on the saga; He gives lectures, writes and publishes articles on "Kitabi-Dada Gorgud" in various places. In his articles dedicated to Professor A.Samoylovich "A scientific review of Turkish folk literature "Oguzname", "Certificates of Azerbaijani literature in the tribal period ", etc., he manages to study various problems of this great monument. In these studies, the researcher referred to both Egyptian,

Turkish and Russian sources. The researcher's study of this work not as a separate work, but as part of the "Oguzname" reflected a new approach to the saga. The reference to the bibliography of the books on the saga shows that the researcher has studied the problem in depth. However, for a long time (from the time of repression to the 80s!) Amin Abid's work on "Dada Gorgud" was left out of scientific circulation. B.Ahmadov and A.Shamil write: "Azerbaijani historians mostly used Amin Abid's article "Certificates of Azerbaijani literature in the tribal period" (Abid, 1930, p.36, number 4-5). However, literary critics were afraid to indicate the source" (Ahmadov, 2016a, p. 18).

Although Amin Abidin's research on Dada Gorgud is the first research in the territory of Azerbaijan, it attracts attention in many ways:

- The author researched the monument in the Eastern and Western scientific context;

- The researcher, who used the facsimile of the manuscript discovered by F. Ditz to bring it to Istanbul, personally saw the text of the saga;

- Knowledge of research on the saga in the West and Turkey;

- Unlike Turkish researchers, he also involved in research on the saga written in Russia.

All this made Amin Abid's research on "Kitabi-Dada Gorgud" more serious and increased its scientific value. Although the researcher mentions all the research conducted in the world on the saga, he does not name the research conducted in Azerbaijan. This shows that no research has been conducted on the saga in Azerbaijan before Amin Abid. This can be seen from Amin Abid's own protest. A.Abid was dissatisfied with the information they gave about the saga in the "Workbook from Literature" compiled by H.Zeynalli, A.Shaig, A.Musakhanli. He wrote: "In the textbook "Workbook from Literature" published in recent days, this idea, which I put forward for the first time, was copied in the same way and there is no indication that it was taken from me. I repeated the same document in my report on "The beginning of Azerbaijani literature" at the Baku Pedagogical College and at the beginning of the 28th in the Baku House of Education Literary Circle" (Abid, 1929, p. 29). Later, the researcher said that he had analyzed this in detail in his book "History of Azerbaijani Turkic Literature" given to the People's Commissar of Education of Azerbaijan Ruhulla Akhundov.

It is known that Azerbaijan Gorgud science has come a long way for about a hundred years. However, A.Abid came to many conclusions of Gorgud science from his first researches in this hundred years. Its researchers Badirkhan Ahmadov and Ali Shamil write about this: While most Azerbaijani researchers of

"Kitabi-Dada Gorgud" try to prove the connection of the saga with Azerbaijan, the great Russian orientalist VV Bartold's article "Turkish Epic and the Caucasus" published in 1930, it is difficult to imagine that the epic earthquake occurred outside the Caucasus. "However, Amin Abid wrote in his articles published in 1928-1929"(Ahmadov, 2016b, p. 19).

Amin Abid also has such views on the saga that in the following period, our literary criticism rarely came to this opinion. Amin Abid, in his book "History of Azerbaijani Turkic Literature", based on Abu Bakr Abdullah bin Aybek al-Davadari, gives information about the "Oguzname" he saw. According to the researcher, "Davadari did not see the Turkish version of the Oghuznama. He used a copy translated into Arabic, which was translated into Arabic in 793 AH (211 AH). 74). Based on extensive and comprehensive quotations from the researcher Davadari, he concludes that if the work was translated from Persian into Arabic in 793 and earlier from Turkish into Persian, it should be noted that the Turkish version of "Oguzname" existed in the V-VI centuries BC. disappeared (Abid, 2016b, p. 75).

Amin Abid also gives information about the content of "Oguzname" seen by Davadari. According to this information, this work contains legends such as the Turks' method of swearing, Altun khan, the story of Arslan, the mother of the Great Moon, the father of the Great Moon, the Great Black Mountain, the children's story, the story of the eagle and so on. In addition, Davadari speaks about the existence of the legend of Tepegöz in "Oguzname", which is also reflected in "Kitabi Dada Gorgud". The researcher's conclusion is as follows: The fact that Abu Bakr Abdullah Davadari read the subject of this story, which is the third "Oguzname" in "Kitabi Dada Gorgud", in Arabic, shows that the legend "Gam Bura beg oğlu Bamsi Beyrak" is in "Oguzname" (Abid, 2016c, p. 76).

Based on two important facts given by Davadari, the researcher concludes that "Kitabi-Dada Gorgud" is a part of the famous "Oguzname".

For the first time in Azerbaijani literary criticism, Amin Abid also expressed his views on the date of writing the text. It is known that when compiling a catalog of manuscripts, Fleischer took the number as the date of writing. VV Bartold does not consider it acceptable to come to the same conclusion with the date of writing of the text (1585). Amin Abid does not accept the idea that a date that is beautifully recorded outside the text of a book has nothing to do with the date that the book was written, and that this is not the correct conclusion. Kitabi Dada Gorgud connects this with a tradition that existed in ancient Turkic families. Thus, according to the tradition of the old Turkic

families, when someone was born or died, or important events such as earthquakes, diseases, invasions were recorded on the edge of the pages of any book in the house. In fact, such notes do not mean that any text is ancient or of any date. Amin Abid traces the history of the text before the date mentioned in the catalog. Again, referring to Davadari, the researcher writes: "If we add that Davadari lived in the days when the Ottoman state was still in the process of being established, we need to accept the book earlier" (Abid, 2016d, p. 87).

Amin Abid's research also leads to certain conclusions about the copies of the Gorgud texts. According to him, if we consider that Dada Gorgud lived in the centuries before the migration, we are faced with the possibility of the existence of an ancient copy of the book of Gorgud written before this text. The researcher derives this possibility from an existing copy. This person, whom the book does not introduce, portrays Dada Gorgud as a missing person, and at the same time explains this story, called "Oguzname", with clear sentences that Gorgud himself wrote. After all this, the literary critic comes to the final conclusion regarding the writing of the saga: It must be accepted that this book was written before the copy, that is, the Kitabi-Dada Gorgud alone, and that the Dresden copy was also copied with more or less modifications "(Abid, 2016e, p. 89).

Amin Abid also focuses on the personality of Dada Gorgud, because by defining his personality, it is possible to understand the literary essence of the book, its place and position in world literary thought. The researcher refers to the sources about both historical and legendary Dada Gorgud mentioned in various researches. Referring to the works of Turkish, Russian, Kazakh and Kyrgyz researchers, Dada Gorgud scholar pays much attention to the issue of Gorgud's prestige among Caucasian and Azerbaijani Turks.

Amin Abid's idea of writing the book is also very important. This is because of the way the book is written, all the stories are dedicated to one ruler.

Although the name of this ruler is not known, it is often mentioned as "Khan" and in some places as "Sultan".

The book "History of the literature of the Azerbaijani Turks" gives all the contents of the book. The literary critic summarizes the content of all the verses in the saga, reveals its essence and artistic value. True, the book was not published in time. However, the ideas expressed in the book and the scientific results were known to the literary community in a sense. Although this book has not been published, Amin Abid's lectures and articles in different places show that his work in this field is continuous. His research on Dada Gorgud is not only theoretical, but also practical. Because A. Abid was the first to prepare the whole length of the saga for publication. A. Abid not only researched "Kitabi-Dada Gorgud", but also translated it into Latin script and prepared it for publication. However, he did not see the first edition of the saga due to repression. Literary critic Badirkhan Ahmadov correctly defines its role and writes: "A lot of research has been done on "Kitabi-Dada Gorgud", the spiritual treasure of the Azerbaijani people. There is no doubt. The modern generation of researchers has a duty. To cherish the memory of Amin Abid, one of the first Azerbaijani researchers of the great literary monument, to publish his valuable works written in hard work and preserve them in the library of history "(Ahmadov, 1999).

Thus, it is clear that Amin Abid was one of the first researchers of "Kitabi-Dada Gorgud". However, his uniqueness as a literary critic lies not in the fact that he studied this monument for the first time, but in analyzing important issues such as subject, problem, language, poetry, history, time of writing, etc., and coming to the right scientific conclusions. After Amin Abid, this field of science has undergone a great development in terms of both quality and quantity, and has become even richer. However, Amin Abid's research has never lost its content and significance, and has played the role of a theoretical and scientific source in the writing of subsequent research.

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