

articles and publications and the magazine was forced to close. Necip Fazıl also published a political humor magazine called Borazan (Bugle), of which only three volumes were published.

Necip Fazıl was awarded the First Prize of C.H.P. Play Contest in 1947 with his play Sabır Taşı (Stone of Patience). Kısakürek was awarded the titles of "Great Cultural Gift" by the Ministry of Culture (25 May 1980) and "Greatest Living Poet of Turkish" by the Foundation of Turkish Literature upon the 75th anniversary of his birth.

Necip Fazıl Kısakürek died on 25 May 1983 in his house at Erenköy after an illness that "lasted long but did not impair his intellectual activity and writing" and was buried in the graveyard at the Eyüp Cemetery on the ridge of Eyüp after an eventful funeral [6].

He gave numerous works in various fields to educate the people especially for next generation. His works are now being read by various cultured and thoughtful people. To honor him still anniversaries of his birthday and the day he died, meaningful organizations by private and governmental are held.

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Поет, письменник і педагог Неджип Фазил Кисакюрек у сучасній турецькій літературі

Дослідження покликання представити громадськості твори сучасного турецького поета, письменника та педагога, досвід якого сьогодні є важливим як турецької літератури, так і культури взагалі. У статті здійснено ретельний аналітичний огляд його життєвого досвіду, роботи, а також педагогічних ідей, цю втілили як у його творчості, так і у безпосередній практичній діяльності. У роботі відображені ідеї щодо взаємодії освіти та родинного виховання, ідей розвитку освіти в різних областях. Науковець акцентував увагу на важливості розвитку освіти як моральної, так і природничо-наукової для прогресу нації взагалі і людства зокрема.

Ключові слова: Неджип Фазил Кисакюрек, поет, письменник, педагог, праця, сучасний турецький література, життя.

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Поэт, писатель и педагог Неджип Фазыл Кысакюрек в современной турецкой литературе

Исследование призвано представить общественности произведения современного турецкого поэта, писателя и педагога, опыт которого сегодня является важным как турецкой литературы, так и культуры вообще. В статье осуществлен тщательный аналитический обзор его жизненного опыта, работы, а так же педагогических идей, воплотились как в его творчестве, так и в непосредственной практической деятельности. В работе отражены идеи по взаимодействию образования и семейного воспитания, идеи развития образования в различных областях. Ученый акцентировал внимание на важности развития образования как моральной, так и естественно-научной для прогресса нации вообще и человечества в частности.

Ключевые слова: Неджип Фазыл Кысакюрек, поэт, писатель, педагог, работает, современный турецкий литература, жизнь.

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AHMAD KAMAL'S CRITICAL ACTIVITY IN THE FUYUZAT JOURNAL

One of the authors who published articles connection with literary criticism in "Fuyuzat" journal is Ahmad Kamal. Sometimes he gives extreme critical opinions, and prefers Ottoman literature from Azerbaijan literature. Feeling self-satisfaction in his article, the author prefers new, literary models of Europe.

Keywords: media, literary criticism, condemning spirit, the Turkish.

(стаття друкується мовою оригіналу)

It is clear from the presentation that, he was originally from Istanbul, graduated from "Darusafaq school-purchase", while working as a school teacher of literature, Ahmed Kamal, published a lot of articles, and poetries in the page of "Sabah" ("Tomorrow") related to Turkish literature, "Treasure Fünun" newspapers in Turkish literature and gave great service and the "new literature-Jadida" to the literature of the last Tefvik Fikret, Mr. Shakhabetdin, Ismail Safa, E.Nadir, Suad Hussein, H.Sirət, he has self-esteem along with gentlemen Nasib [3, № 18]. It is known that in the next sentence, he was released 7-8 years ago, the idea of cutting the destroyer "control of the Ottoman bureaucracy, he went to Egypt, and founded "Dogrusoz" (the right words) newspaper. For his writings publishing on the page of "Dogrusoz" he was forced to leave Egypt. Management also reported that, "Ahmet Kemal Bey" right words "to supply customers 14 years old remain the number one place on the number of" Fuyuzat "sent." [3, № 18].

On the issue of Journal was published article called "Under the wings of Phoenix" by Ahmad Kamal [4, № 18]. A scientific-political nature, as noted by the author himself Ali Bey Huseynzadeh "Life" and quoted the "Turkish" published in newspapers "QAF and the Phoenix," the title of the article written under the influence of the work of these and other issues raised in the literature and the following sentences show the critic's work in the journal, the author tried to clarify [4, № 18].

In the Journal he expresses their views on criticism of Ali Husein had discussed with the celebration of the 17th edition of the author's magazine published its "philosophy-shabby" poem [1, № 17] and "victims of captivity of Hasan Sabri Ayvazov : Əbəvynlərə sign, "the story of a [2, № 17] discusses the specific analysis of the material by selecting the works.

It is clear from the analysis of the poem and the story, Ahmed Kamal is a competent knowledge of the laws and literary writers. Analysis of the eleven stanzas of his own "philosophy-miserable" six couplets of poetry in different ways, as an example, and in particular his penchant in the author eloquent statements are feeling a strong love affair with cleanliness. Thus, the analysis of the last sentence of the poem is fully confirmed our opinion. As in the sentence are:

**Həp yazdığım bu şeyləri sən ağladın bana,
Kırpıklarımda ey qararan titrəyən şəhab!** [4, № 18].

Telling the context of Ayvazov fairy tale story, the author don't speak the content of the art features of work, he has not convinced it's a goal. Thus, the author of the story, accusing the author of the story in question is the so-called

"Author Sanahayi Hanke brought up in? As a symbol of the Lord will open the minds of students in the face-to-face. She open the eyes of the Islamic school in what is a Found "[4, № 18].

Ahmed Kamal's "Tahir Musayev" article that published in the 19th issue of the magazine, published under the pen name "Tahir Shakir" article [5, № 19], "Life", "Guidance", and "Fuyuzat" collection of poems published author Ibrahim Tahir Musayev "Guidance" in the newspaper about the poems. Let's just say in advance that this article is not to analyze Tahir Musayev's poems, became the target of criticism. Let us consider a few sentences: "This issue ("Guidance" newspaper envisaged number of 94-VA), Dr. Abdullah Cevdet Bey Musayev:

Məktəbi-təbim, təbiət məktəbi-fəyyazdır,

Cümlə mafövqüt-təbiyyat xülyadır bana,-

Under the auspices of having submitted poems, preferences and participation has a set of strange. Thank you this, unfortunately, coincided with the publication of the lines have not been able to, and criticism "[5, № 19].

Let's look at another sentence:

"Qalmayıb can qorxusundan qəblərdə itminam,

Fərqiñə insanların azərfaşan olmuş cahən,-[5, № 19].

Connection with literary criticism of Ahmad Kamal's article was published in 19th issue of the journal "A.K." signature "discretion" in the two articles that have been written about them can be considered. The first two lines of "discretion" Said Salmase not named in the records "Making insisted," and the first sentence of the poem is that the poem is no doubt that this hypothesis does not hold Salmase. The sentence is as follows: "Literature is engaged (engaged – V.A) poets and the poetry is tolerance. Thank ask to pay attention" [6, № 19]. The young poet of poets - the first steps in the world of literature, which has focused on poetry of Salmase urging him to example, and Ahmad Kamal second sentence says: "Every day irksome and the settlement of Bimen discredit what, but a great merit to write poems as self-esteem if they do not serve much of the literature." [6, № 19].

The second argument is the Baku poets occasional poems in "Fuyuzat" Hasib Gudsı eight stanzas, which is published in the "Bob" poems about it. According to Ahmad Kamal the gazelles of the work due to be published in the journal "intiqađa value is a virtue" [6, № 19], respectively. Although there are a number of defects Ahmad Kamal's language and content, and the idea of gazelles, which satisfy both the art and gazelles couplet:

Qudsiya, elmi bizə kəsb edib xətm-i-rəsul,

Əhmədə millət olan eyləməz inkari-kamal,-

example, wrote: "This indicate that a poet-raid of valiant" [6, № 19].

One of the critical writings of Ahmad Kamal have been published in the journal, answer to Ibrahim Tahir Musayev, intention of "Brief in response to the article" [7, № 21].

Acute conviction of spirit, which in some non-ethical statements in this article is to draw attention to a few aspects. First, Ahmed Kamal quite conceited and arrogant man. Let's look at the first sentence: "Last week, one of the works of Tahir Shakir could not see an answer to criticism" [7, № 21]. After it was written with irony and criticism to T. Musayev, the author begins with the definition of self. Ibrahim Musayev being in ignorant, literature, and media accused. There is no civility, there is Ahmed Kamal

name-," the reason for the high praise and an invitation to visit Turkey, a person may be freely linked, these sentences are not afraid to use it to see what the author calls the charges against him are illiterate?

He, to Tahir Musayev - "Sir, we have a clear goal of the Language poets Caucasian poetry, and the national homeland of the -in time is referred to the path of progress and the Rise", saying: "Remarkable! Who told thee that thou the Caucasus?... you may need to call a wash- "Turkish" If you are the meaning of what you wrote it, do not meaning Turkic language "[7, № 21]. Then Ahmad Kamal demonstrated its to Musayev literacy "teaching", gushed a bit writes: "But O Shakir! I wonder why until you understand all these things, and cognitive science, is there? No, no "[7, № 21].

It is clear from the article, Tahir Musayev didn't like Ahmad Kamal's poetry in his article published in "Irshad". This remark Ahmad Kamal typical response was as follows: In order to be found in such a case, at least one of them saying imitative power of the show were. But the fatigue! This work is very far from you! "Philosophy-shabby", "one night Atədə" t leave. Because of this, then you are more than forty." [7, № 21].

The second point is that the article is from the soul, and it is not like the aspect of the Azerbaijani Turkic, and he wrote: "Here's bay, sir, we criticism of the frequency and the Arab Ottoman spoon to drink soup. We do not have this soup. We're home in need.". This just did not like the comments and respond to the following non-ethical sentence: "We, Musayev Ottoman Arab soup spoon and did not invite any time. What we ate [7, № 21].

Many do not see the need to extend the issue of the article, in our opinion, the Turkish aimed at giving the final sentence: "I have spoken native language in the progress of the centuries-old Lisa əqsami-politics and philosophy, and had occasion to Fünun, binaənəleyh evolution and progress have been deprived of the road" [7, № 21].

The first article is dedicated to the memory of a little action, and, we can say that, based on the memoirs of Ismail Safa said. Safa Ismail in the "Mirsad" and "education" to work in newspapers, in-depth analyzes of readers conducted by the researchers of the author, the "literature- one of the first" call. Biography on the surface, which are limited to a few sentences, Ismail healing art in the world, it is important to inform the author that links him, and he is not now in the hands of Safa, summing up his views based on those memories. The following sentences due to literary criticism: "The late Turkish, Arabic, Persian, French writer, and would. Work, the leaders of our memory: "Məgdureyilove", "Xədəmai-Safa", "Mulahizati-ədəbiyyə", "Sunuhat" [8, № 22].

Despite "Proof-istibah" article [9, № 23] is the socio-political character, the particular literary work and the events have not yet been analyzed, criticized the sentence given to a few of them give a few examples of the most appropriate: "Criticism work, and it is an event Mehak Mehak. A work of man, to be the foundation of an event, have to analyze it. A work can be analyzed in an event-be recognizable with their "[9, № 23]. In future articles, so do not hesitate to Tahir Musayev, it is difficult to understand the incomprehensible Ahmad Kamal's writing difficulties aside, without specifically analyzing the results of the work of any difficulty in making valid.

Ahmad Kamal's main goals of the last article published in "Fuyuzat" is again to criticize Tahir Musayev. At the beginning of the article has not been in a while, he had traveled to Europe, brought to the attention of readers, the Muslim press, "The difference between the Islamic press, iron and, or the difference between Iran and the Arabian caravans! No creed! Language does not exist! Do not understand the word no! All investment movqif of a partiality "- in the words of a man with a drawn sword whether it is self-Tahir Musayev " This is the work of "a long Calling [10, № 32]

After reviewing the articles of Ahmad Kamal, we can be concluded so that he, M. Hadi, told from H. Qudse, and Salmase and he liked it works though, did not like the language, the literature and, as a thinker, a master of M. Hadi as well as the poets and writers of his "Fuyuzat" to a journal for publication after the imposed restrictions, they are not perfect, but it he likes Ottoman poets and their works are challenged propaganda.

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Критична діяльність Ахмада Камалія в журналі "Фуюзат"

Один з авторів, який опублікував статті з літературної критики в журналі "Фуюзат" являється Ахмад Камаль. Іноді він дає екстремальні критичні думки, і віддає перевагу літературі Османа з азербайджанської літератури. Відчуваючи самозадоволення у своїй статті, автор віддає перевагу новим, літературним моделям Європи.

Ключові слова: преса, літературна критика, засуджуючи дух, турецький.

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Критическая деятельность Ахмада Камалія в журнале "Фуюзат"

Один из авторов, который опубликовал статьи с литературной критики в журнале "Фуюзат" является Ахмад Камаль. Иногда он дает экстремальные критические мнения, и предпочитает Османскую литературу из азербайджанской литературы. Чувствуя самоудовлетворение в своей статье, автор предпочитает новые, литературные модели Европы.

Ключевые слова: пресса, литературная критика, осуждая дух, турецкий.

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О ТЕРМИНАХ, СВЯЗАННЫХ С МОЛОТЬБОЙ И ЖАТВОЙ, В ОРДУБАДСКОМ ДИАЛЕКТЕ И ДЖУЛЬФИНСКОМ ГОВОРЕ

Говориться о некоторых терминах, связанных с молотью и жатвой, используемых в ордубадском диалекте и джюльфинском говоре. Автор произвел сравнительный анализ терминов, связанных с молотью и жатвой, в ордубадском диалекте и джюльфинском говоре с диалектами других тюркских языков и древними тюркскими письменными памятниками. Большинство этих терминов встречаются в древних тюркских письменных памятниках и в диалекте других тюркских языков. Эти термины доказывают древность тюркских народов и их диалектов.

Ключевые слова: Нахчыван, Турция, диалекты, жатва и молотья, термины.

(статья друкється мовою оригіналу)

Земледелие, как составная часть общетюркской культуры, является хозяйственной отраслью с очень древними историческими корнями. Исследованиями доказано, что возникновение первобытного земледельческого хозяйства в Азербайджане уходит корнями в 3–4 тысячелетия до нашей эры – в эпоху Неолита. В эпоху ранней бронзы в результате разделения труда земледелие отделилось от животноводства и стало независимой отраслью хозяйства. Историческая хронология показывает, что тюркские племена селились обычно в руслах рек и вблизи воды. Расположение районов Ордубад и Джюльфа вдоль рек Аракс, Алинджа и Гилан говорит о древнем заселении этих мест тюрками и о благоприятных условиях для развития земледелия.

Издrevле наши предки давали различные имена предметам и орудиям труда, используемым в земледелии, земледельческим обычаям, земледельческим календарям. В ордубадском диалекте и джюльфинском говоре существует богатый набор терминов, связанных с земледелием, которые до сих пор полностью не изучены и не исследованы. Важная роль земледелия в жизни тюркских племен и длительность периода его развития привели к тому, что в разговоре людей, занимающихся земледелием, эти термины употребляются наиболее часто. В селах Ордубадского района – Аза, Сабир Дизе, Андамидж, Тиви, Десте, Биляв, Бюхрюд, Котам, Джюльфинского района – Салтаг, Бананияр, Абракунис, Кырна, Гял, Хошкешин, Ханегях и др. население преимущественно занимается земледелием, следовательно, здесь существует богатая терминология, связанная с земледелием.

Термин земледелие имеет широкое значение и соединяет в себе зерноводство, садоводство и плодородство. Ордубадский и джюльфинский диалекты богаты терминами, охватывающими все три сферы, но надо отметить, что в обоих районах особенно развито зерноводство. Земледельческие термины выражают необходимые для земледелия разные предметы и орудия, а так же время сеяния земли, полив посевов, урожайность, признаки и цвет земли, предметы и орудия, необходимые для распашки, названия и порядок запряженных в плуг или соху животных, вид распашки, особенности посева зерна, людей,