

UDC 82.0; 82.09

<https://doi.org/10.59849/0002-3078.2025.1-2.41>

## THE EPOS “DEDE KORKUD” AND THE PROBLEM OF MODERN AZERBAIJANI LITERATURE IN THE CONTEXT OF STALINIST REPRESSIONS

Y.N.Ismayilova

(Presented by Correspondent Member of ANAS T.M.Mutallimov)

*The article deals with the study of the most famous ancient Turkic epos “Kitabi -Dede Korkud” in the context of Stalinist repressions, Bolshevik position and Soviet ideology. The research is carried out on the basis of the concrete facts from the different scientific works, party and archival materials. History of appearance, publication and study of the epos in Azerbaijan, its two known manuscripts (Dresden and Vatican) is traced. The reasons of repression, persecution ostracism against the epos and its researchers are explained. It is emphasized that this heroic Oghuz epos always played and plays an important role in Azerbaijani and Turkic literature on the whole.*

*Azerbaijani writers, poets, playwrights use its plot, themes, motives, characters in their works. Azerbaijani intellectuals took a bold step during repressions and made a valuable contribution to study and popularization of this epos that is the principal repository of ethnic identity, history, customs and the value systems of the Turkic peoples throughout history.*

**Keywords:** epos, “Kitabi -Dede Korkud”, manuscript, Azerbaijani literature, history, Soviet ideology, Stalinist repressions, Bolshevik, intellectuals, study

Study of the role of the epos “Kitabi- Dede Korkud” in the development of the modern Azerbaijani literature requires attention to two interrelated important factors.

First, the history of arrival of this epos in Azerbaijan society in the first half of the XX century. The manuscript of this epos was found and known to the scientific word in the second decade of the XIX century.

Secondly, the national – ideological repressions that began in the twenties of the XX century and against this background continued crackdown on the writers (generally intelligentsia) who paid attention to the epos.

These factors are inextricably linked. At first sight they may seem insignificant. But the problem of study of the role of the epos “Kitabi-Dede Korkud” in the development of modern Azerbaijani literature is related to them in the same way as they are. The notion “national destiny” links all of them. This destiny is a closed triangle: “Kitabi-Dede Korkud”, national literature and repression of the national.

The epos “Dede Korkud” that is a basis of the ethnic-literary, national-aesthetic thinking, a source and stage of the national literature has

always been in the Azerbaijani national spirit as a literary-artistic energy source. In medieval times the epos went beyond live performance and it caused its gradual transition from the actual national memory to the historical national memory. Dialectics of centuries, epochs did its thing: the epos transferred from the historical memory to the archaic memory. The archaic memory means genetic symbolics, archetypal energy of thinking for any people. It is an energy source of the national memory. This source constantly continues to fuel the modern national-literary, ethnic-artistic thinking. Carriers of culture live by this energy for centuries but they don't know its concrete address and source. Discovery of “Kitabi- Dede Korkud” as if created effect of shock in the Azerbaijani national thinking. Why? Because the epos “Kitabi -Dede Korkud”, according to the national leader H.Aliyev, “is a mirror of the Azerbaijani people's history, ethnic memory, culture, spirit”, “a song of our speech, language, mentality, spirit” [1,p.9]. The people saw themselves in the “mirror” of this epos in a completely different form than the Bolsheviks presented them. They saw their real national face. They realized in the

voice of this monument coming from time immemorial that this epos differed from the “proletarian” hymn that was absolutely alien to the Azerbaijani people’s national spirit.

They heard the native “song” that stirred up the people’s national spirit. The Azerbaijani intellectuals were able to join the energy source of the national thinking. Since the epos was published in Azerbaijan the national spirit became stirred up and revived.

The Azerbaijani people began to be organized on the basis of the national schemes, formulae of national and ethnic unity preserved in the epos “Kitabi -Dede Korkud”. Literature played an invaluable role in this national revival. It was a national construction. But soon the process of anti-national construction began.

The role of “Kitabi -Dede Korkud” in the Azerbaijani society contravened the ideological interests of the Soviet empire that put an end to the Azerbaijan Democratic Republic on April 28, 1920 and gave way to the Azerbaijan Soviet Socialist Republic. The Bolsheviks’ first step was the enforced Russification of the Azerbaijani people called “creation of the Azerbaijani Soviet people”. It was the very ideological essence of the great Russian empire that was reborn in the “Soviet” guise. The whole ideology of “Kitabi -Dede Korkud” was the exact opposite of the ideology of the Russian-Soviet Empire. All these processes of the national and anti-national construction were reflected in modern Azerbaijani literature and influenced its development in the different forms and content. It is impossible to understand the artistic style of Azerbaijani Soviet literature without studying the role of the epos “Dede Korkud” in the development of Azerbaijani literature, its “appearance” and “persecution” in Azerbaijan, because despite bloody repression the national spirit, thinking never left Azerbaijani literature. The Azerbaijani writers’ and poets’ national feelings took the different symbolic forms and content under the influence of those repressions. That symbolism continued for the history of Azerbaijani Soviet literature covering the whole XX century. In fact this symbolism originates in the national resurgence caused by ap-

pearance of “Dede Korkud” in Azerbaijan and its persecution on the anti-national basis. Despite the Thaw of the 1960s\* in the USSR (including Azerbaijan) in fact, the Empire did not waver from its policy: it just changed its form. This fact caused symbolism of “Dede Korkud” in Azerbaijani literature during the whole XX century. “Kitabi -Dede Korkud” has been known to the scientific world since 1815. The German orientalist H.F. Von Diez published a partial German translation of this epos in 1815, based on the manuscript found in the Royal Library of Dresden.

Having translated the story “How Basat killed Google-eye” into German the scientist published it as a new variant of blinding Cyclop Polyphemus in Homer’s Odyssey [2,p.6].

Two main exemplars of manuscript of the epos are known. Since the early 18th century, the Book of Dede Korkud has been translated into French, English, Russian and Hungarian. However, it was not until it caught the attention of H.F. Von Diez, who published a partial German translation of Dede Korkudt in 1815, based on a manuscript found in the Royal Library of Dresden (154 pages) that Dede Korkut became widely known to the West. The only other manuscript of Dede Korkud was discovered in 1950 by Ettore Rossi in the Vatican Library. Another exemplar (37 pages) was found in Berlin. In fact this exemplar known as “Berlin exemplar” was a copy of “Dresden exemplar”.

“The Vatican exemplar” consists of 109 pages. “The Dresden exemplar” was obviously written in the Azerbaijani language. “The Vatican exemplar consists of six stories and it is closer to the Turkic language of the XVI century [2,p.6].

The German orientalist Theodor Nöldeke

---

\* Mystifyingly, “the Thaw” has served as metonym for the post-Stalin years even as the term has incompletely explained the social change and vibrant culture that characterized this period of Soviet history. Yet this label, rather than “liberalization” or “de-Stalinization,” captures the tensions between the optimism implied by a sunny spring day and the disorder connoted by slushy debris left over when the snow accumulated during a long winter melts.

made a copy of this epos in 1859, translated it into German and intended to publish it. But he wasn't able to complete his work because of difficulties encountered.

He gave the collected material to V.V.Bartold who was educated in Germany at that time (1892). V.V. Bartold prepared all stories of the epos to publication in Russian. But they weren't published during his lifetime. For the first time the epos was published in Baku in 1980 by the Azerbaijani scientists H.Arasli and M.Tahmasib [see:3-Y.I.]. This epos was prepared and published in Russian again by V.M.Jirumunski and A.N.Kononov (see:4-Y.I.) [2, p.6].

Before publication of the epos in Azerbaijan for the first time it was known to the Azerbaijani intellectuals from the Turkish issues. The work on edition and study of this epos in Turkey began in 1916 [2, p.9]. The epos "Kitabi -Dede Korkud" published by the Turkish philologist Kilisli Muallim Rifat in Arabic graphics in 1916 generated enormous public interest in Turkey [see:5]. The Azerbaijani intellectuals who were educated or worked in Turkey acquainted themselves with the epos and showed scientific interest in it. The literary historian I.Hikmet included the story "Boghach Khan Son of Dirse Khan" as chrestomathy material in the first volume of his work "History of Azerbaijani literature" published in 1928 [see:6].

The first Azerbaijani researcher of the epos "Kitabi -Dede Korkud", a founder of "Dede Korkud" studies in Azerbaijan was A.Abid who suffered during repression and was deprived of his scientific right (later his rehabilitated was) [see: 7; 8; 9; 10]. While studying and working in Turkey A.Abid learnt about the epos and from 1926 began writing and publishing series of articles dealt with "Kitabi -Dede Korkud" [11, p.143]. He played an important role in raising national awareness and Azerbaijani intellectuals' interest in the epos.

It is interesting that for the first time the epos was published by H.Arasli in 1939 at the height of the bloody Stalinist terror [see:12]. Later M.H.Tahmasib published some parts of the epos in 1941-1943 [see:13: 14].

Then the repression of the epos "Kitabi -Dede Korkud", researchers, writers and poets who referred to the epos began. At last in 1956 Stalin – era came to an end and intensive publication and study of the epos began. Much has been done since that period: the epos was included in textbooks, its passages were published in newspapers and journals: its fundamental editions prepared by H.Arasli, S.Alizadeh, Sh.Jamshidov, V.V.Bartold (including facsimiles of Dresden and Vatican exemplars) were released [see: 15; 16; 17; 18; 19; 20; 21; 22; 23; 24].

However the epos "Kitabi -Dede Korkud", "a reliable source of our national being" (H.Aliyev) "was badly persecuted during the history of the XX century. Those who attempted to study and analyze this epos suffered a terrible fate. Amin Abid, one of the outstanding researchers of the epos "Kitabi -Dede Korkud" in Azerbaijan, published several works dedicated to the epos and shortly afterwards he was made to fall silent for ever. Some sources suggest that this epos consists of 30 stories. Though the outstanding Azerbaijani scientist-linguist Bekir Chobanzadeh gave the information about the story discovered by him later it was impossible to confirm authenticity of this information because B.Chobanzadeh was repressed" [1,p.12-13].

In 1941-1945 that persecution was temporarily suspended because of the war between the USSR and Germany. As the national leader H.Aliyev said, "The Soviet ideological machine attempted to use such eposes as "Kitabi -Dede Korkud" and "Koroglu" in order to revive the heroic spirit of the people who rose up against fascism. Aftermath of the war and restoration of the peaceful life education of youth in the spirit of "Kitabi-Dede Korkud" was forbidden by the Soviet ideologists. According to the famous "Zhdanov's decrees" directed against literature and art the attacks on the epos "Kitabi -Dede Korkud" began [1, p. 13].

Prof. J.Gasimov characterized the campaign against the epos as a repression of the national-ethnic memory. In his article written on the basis of the numerous valuable documentary facts (most of them were presented to the scien-

tific community for the first time). J.Gasimov notes that “Dede Korkud” studied in 1920s by M.Mirbagirov, A.Musakhanli, R.Efendizadeh, A.Abid, I.Hikmet and S.Mumtaz “was arrested” on 9 October 1937 together” with S.Mumtaz and this example was acted and burned as “the example that has no operative significance” [see:24]. It should be noted, that it wasn’t a repression of “Kitabi -Dede Korkud”. It was just the elimination of Salman Mumtaz who was declared public enemy and manuscripts, collection of his verses and books were seized from him [25, p.14].

Professor J.Gasimov who restored history of Stalinist repressions on the basis of the original sources in KGB archive clarified the important question. Not agreeing with some researches noting that repressions of the epos began from 1937 the scientist shows that in 1930-40s the Soviet ideologists created favorable conditions for belated study of the epos “Dede Korkud”.

The epos was published in book form, presented to a wide readership and gained glory in the short term. “As matters turned out, the epos “Dede Korkud” as a sample of the common Turkic culture inspired a greater interest and some Turkic peoples occupied by Soviet Russia began to study and propagate it as their own epos”. The epos was included in textbooks for secondary and higher schools and widely studied. Considering these facts the author notes that during that period “Dede Korkud” wasn’t only analyzed and perceived as a wonderful literary work. This epos gave new themes, motives to the written literature; a lot of artistic works were written on the basis of its motives. The characters of the epos “Dede Korkud” were approved as a symbol of heroism during the war years” [25, p.14].

Such a positive attitude to the epos “Kitabi -Dede Korkud” during the period of 1930-40s is nonrandom at all. Bolsheviks’ attitude to literature, culture, art was based on the conception “proletcult” during that period. **Proletkult**, abbreviation of **Proletarskaya Kultura**, (Russian: “Proletarian Culture”), organization established in the Soviet Union in 1917 to provide the foundations for a truly proletarian art —

*i.e.*, one that would be created *by* proletarians *for* proletarians and would be free of all vestiges of bourgeois culture. Its leading theoretician was Aleksandr Bogdanov. Subsidized by the state, but independent of Communist Party control, the Proletkult established workshops all over the country where workers were taught to read and encouraged to write plays, novels, and poems. Although the workshops produced a few poets, their styles and techniques were invariably imitative of writers of the past. Lenin soon realized the inadvisability of trying to force a new culture and withdrew his support. By 1923 Proletkult was abolished.

The Soviet ideology considered folklore to be broad masses’ literature. As “Dede Korkud” was directly related to the national ideology’ the Azerbaijani people’s national identity, ethnic-political history and contrary to the idea of formation of the Soviet people all these factors changed the attitude to the epos. It is no accident that two great eposes - “Kitabi -Dede Korkud” and “Koroglu”, especially the first one, were persecuted. The epos “Koroglu” wasn’t persecuted as much as “Dede Korkud” was: completely different actions were conducted on it. Koroglu’s struggle against social injustice in the epos was redacted as the Azerbaijani people’s struggle against Turkey, “Turkish invaders”. But crystal poetic structure of “Kitabi -Dede Korkud” didn’t allow to carry out such an operation. The Azerbaijani people’s Oghuz ancestors fought against nasty infidels that invaded their country.

Prof. J.Gasimov points out that in 1951 unexpectedly attacks on this people’s epos on the state level began. Bolsheviks severely criticized the epos as an anti-soviet nationalist work.

M.J.Bagirov, the first secretary of the Central Committee of the Azerbaijan Communist party, said in his accounting report at the XVIII congress of the communist (Bolshevik) party (1951): “Some literary scholars and writers having lost their political vigilance and sense of responsibility have propagated this dangerous, contrary to the people book as the Azerbaijani epos for a long time. “Dede Korkud” is

not a people's epos. From beginning to end it is dedicated to glorification of the Oghuz nomadic tribes' ruling clique that invaded Azerbaijan territory as murders and robbers. The whole book is saturated with nationalist poison; it is not directed against Moslems, it is directed against the brotherly Georgian and Armenian peoples. Publication of this book must be considered to be a gross political mistake of the Leadership of the Academy of Sciences of Azerbaijan SSR and Literature Institute" [see: 26].

Immediately party meetings were organized in order to correct this "gross mistake": meetings were conducted in the writers' Union and among linguists. There were a lot of accusations against the epos "Dede Korkud" and then some scientists' position were severely criticized [25, p.14].

The national leader H.Aliyev wrote: "There were a lot of accusations against the epos and soon after that some scientists' views were severely criticized. The word "epos" itself began to be used in quotation marks. There was no meeting, no congress during that period where the epos "Dede Korkud" wasn't criticized.

In May 1951 at the congress of Azerbaijan Writers' union it was emphasized that Hamid Arasli was insincere. Though the famous writer Mirza Ibrahimov, the famous poet Samed Vurgun, the outstanding scientists Mikayil Rafili, Mikayil Rzaguluzade and others acknowledged their "mistakes" the campaign against them continued long time" [1, p.14].

Plenty of "exposing" articles related to the epos were published in press. Some of such authors were intellectuals who succumbed to Bolshevik propagation and believed in the tale "the Soviet people". Some of them despised the epos for national-ethnic reasons; some of them were well aware of the real essence of the epos, but they were under pain of arrest, shooting and repressions.

Prof. E.Rahimova adopting the correct position with regard to the authors of such articles wrote: "Desecration of the pride of the national culture ("Kitabi -Dede Korkud" – Y.I.) wasn't enough for the proletarian ideologists, it was very important for them to do it specifi-

cally by these culture representatives' hands (the Azerbaijani – Y.I.). Socialist customers always found executors for them. More than 40 years have passed since then...and now it is difficult to judge those persons' mistakes and degree of their guilt..." [27, p.29].

What was the basis for such hostility towards the epos? Which peculiarities of the epos used and developed by the modern Azerbaijani poets and writers in their artistic works caused the Soviet ideologists' anger?

These questions are very significant from the standpoint of clarification of the role of the epos "Kitabi -Dede Korkud" in the development of modern Azerbaijani literature.

Prof. J.Gasimov states four main reasons of blaming the epos "Kitabi -Dede Korkud":

### **1.Marxist views of the classical legacy.**

As "Kitabi -Dede Korkud" embodies the national moral and religious values it was (albeit temporally) removed off the stage as the work that contravenes the provisions of Marxism – Leninism.

### **2. Call for Turkic self-awareness**

The Oghuz (Turkic) way of life, heroism, bravery, history of their campaigns, geographical territories are reflected in the epos. But there is a red line in them: Dede Korkud's message to descendants in the final story of the epos: "Turkic peoples' belief in one another, honoring their ancestors. In no way it must be violated".

This Dede Korkud's will called for unification of the Turks under this moral, mental flag, so "Dede Korkud" was declared "a bourgeois" and "Pan-Turkist". In other words, History, time and then Bolsheviks tried to hide Gorgud's will and injunction from his descendants long time.

### **3. The Armenian factor**

The Armenian usurping the other peoples' national spiritual values and cultural monuments adhere to the following principles:

- 1) declare the other peoples' monuments theirs;
- 2) having modified them they change them;
- 3) if they are not able to usurp them they

destroy them either by their own or other hands;

4) spreading rumors they destroy them by the local population's hands (for example: they get the word out that there is gold or silver thing in the ancient stone rams created in Azerbaijan. The people are maintained in these rumors and began to destroy them).

In our opinion, the main reasons of the Armenian endeavors to eliminate the epos are connected with the geography of "Dede Korkud".

Formerly V.V.Bartold wrote: "Kitabi -Dede Korkud" hardly was created outside the Caucasian environment" [see: 28, p.116]. The Armenian were neither ethnos nor people, nor state in the Caucasian environment mentioned by V.V.Bartold. As stated in the epos, the Ogus territory bordered on Georgia and this proves that the Armenian didn't live on the Azerbaijan territories. This prevents the realization of the Armenian far-fetched idea about "Great Armenia". So they eagerly seek to remove this Turkic peoples' textbook on history, geography, philosophy, psychology, literature, statehood, mentality, law etc. off the stage.

#### **4. Prohibition of "Kitabi -Dede Korkud" was caused by the colonialist thinking of the Empire**

It is known that the leadership of the USSR always and everywhere attached particular importance to the problems of origin and genealogy according to the imperial interests. In our view, the idea that the Azerbaijani were alien was based on this factor [25,p.29-31]. So, in other words, convincing historical evidence in the epos that the Azerbaijani people were indigenous population of that territory destroyed the foundations of the colonialist thinking of the Empire.

With the end of Stalin era the attitude to the epos "Kitabi -Dede Korkud" changed. The repressions against the epos stopped; the new period of its publication, study and reflection in the literature began. The heralds of that historical period were the outstanding Azerbaijani intellectuals H.Arasli, A.Demirchizadeh, M.Arif and M.H.Tahmasib who had been persecuted in connection with the epos. On March 26, 1957 they published the article "The epos Dede Kor-

kud" in the newspaper "Communist" [29].

The responses to the all allegations against the epos during the period of repressions were given in that article: "Kitabi -Dede Korkud", one of the Azerbaijani people's famous ancient cultural monuments, is the heroic epos. This rich and monumental creation is very important and significant for study of the historical, cultural events in the people's medieval life. Unfortunately this monument hasn't been appreciated correctly over recent years (they mean the repressions during 1951-1956) – Y.I.) as a result of big mistake. It was even considered to be a deleterious work that has no relationship with the Azerbaijani people" [29]. The authors characterized the epos as the monument created on the basis of patriotism, dedication, fidelity, heroism, tenacity, courage and sent a "massage to the scientists, writers, poets who hesitated to appeal to the epos in their works: "We are sure that the Soviet scientists will work more seriously on this monument and will be able to give a real appreciation of it. The study of this epos that has interested orientalisks for a long time will continue" [29].

This article played an important role in the fate of the epos "Kitabi -Dede Korkud". A whole new stage in study and embodiment of the monument in the literature began. Writers and poets appeal to the epos again; using its characters, plot, motives, ideas they create new artistic work.

Thus, both the epos "Kitabi -Dede Korkud" itself and its literary fate in the fiction are inextricably linked to modern Azerbaijani literature. These dates coincide with all territorial-temporal borders. "Modern Azerbaijani literature" means the literature from the 20s of the XX century to the present day. "Coming" of "Kitabi -Dede Korkud" to Azerbaijan fell into that period. According to N.Alekberli, "In the 1920s some stories of the epos translated into Russian and publication of the epos in original by Kilisli Muallim Rifat were known to the Azerbaijani literary public" [30, p.13].

For the first time from 1926 Azerbaijani scientists began to act with their articles on the basis of the exemplar published by Kilisli Muallim Rifat in Turkey in 1916.

"Kitabi -Dede Korkud" prepared by

H.Arasli on the basis of the Turkish exemplar in 1939 was published in large runs and widely disseminated in Azerbaijan 1920s.

## REFERENCES

1. *Aliyev H.* The reliable source of the national being/The world of "Dede Korkud"(articles). Baku: the Publishing House "Onder", 2004, p.6-17
2. *Zeynalov F., Alizadeh S.* An inexhaustible treasure/ "Kitabi -Dede Korkud" Compiling. transcription, simplified version and foreword by F.Zeynalov and S.Alizadeh. Baku: The Publishing House "Yazichi", 1988, p.265
3. *Dede Korkud.* The Azerbaijani epos. Translated by V.V.Bartold. Prepared for publication by H.Arasli and M.G.Tahmasib. Baku: the Publishing House of Academy of Sciences of Az. SSR, 1950, 204 p. (in Russian)
4. "Kitabi -Dede Korkud". The Oghuz heroic epos. Translated by V.V.Bartold. Moscow-Leningrad, 1962, p.11-105
5. Kitabi-Dede Korkud ala lisani-tayfa-i Oğuzan/Neşre hazırlayanı: Rifet Muallim Gilisli (Bilge). İstanbul: Asari-İslamiye ve Milliye dedqiq encemeni, hicri 1332, miladi 1916, 172 s. (in Turkish)
6. Explanation of the story "Boghach Khan Son of Dirse Khan"/ I.Hikmet History of Azerbaijani literature. From advent of Islam to the XVIII century AD.Vol.I. Baku: Azerneshr, 1928
7. *Ahmedov B.* The first Azerbaijani researcher of "Kitabi -Dede Korkud"/The materials of the scientific-theoretical conference dedicated to the 1300<sup>th</sup> anniversary of "Kitabi -Dede Korkud".Proceeding of ASPU. Series Humanities. 1999, №1, p.173-177
8. *Shamil A.*The first Azerbaijani researcher of "Kitabi -Dede Korkud"/journal "Azerbaijan". 1987, №1, p.179-181
9. *Shamil A.* One of the founders of Dede Korkud studies/ "Kitabi -Dede Korkud"-1300. Philological researches. Book IX. Baku: AAMM, 1999, p.159-174
10. *Aliyev Y.* Amin Abid as a researcher of "Kitabi -Dede Korkud"/Researches on Azerbaijani oral literature, Book X. Baku: Sada, 2001, p.181
11. *Aliyev Y.* Amin Abid's folkloric researches/ on Azerbaijani oral people literature. Book VIII Baku: Sada, 1999, p.142-154
12. *Arasli H.* "Kitabi -Dede Korkud" (foreword) / Kitabi -Dede Korkud. Baku: Azerneshr,1939 p.3-15
13. The Azerbaijani people's heroic epos/compiler: M.H.Tahmasib. Baku: Publication of the branch of Academy of sciences of Azerbaijan SSR. 1941, 80 p.
14. Dede Korkud. Fragments from the epos//Compiler: M.H.Tahmasib. Baku: Publication of the branch of Academy of sciences of Azerbaijan SSR. 1943, 27 p.
15. Kitabi -Dede Korkud/Compiler and editor H.Arasli. Baku: Azerneshr,1962, 176 p.
16. Kitabi -Dede Korkud/Compiler and editor H.Arasli. Baku: Azerneshr,1977, 176 p.
17. Kitabi -Dede Korkud/Compiler and editor H.Arasli. Baku: Azerneshr,1978, 184 p.
18. Kitabi-Dede Korkud/Compiling, transcription, simplified version and foreword by F.Zeynalov and S.Alizadeh. Baku: Yazichi, 265 p.
19. The epos "Kitabi -Dede Korkud" written in the language of the Oghuz tribes /Compiled on the basis of the Dresden exemplar by Sh.A.Jamshidov. Baku: Goyturk, 1999, 175 p.
20. Kitabi -Dede Korkud (the text and photocopy of the Dresden exemplar) / by Sh.Jamshidov "Kitabi -Dede Korkud" geographical, textual, research and accurate scientific text of the Dresden manuscript). Baku: Elm, 1999, p.278-586
21. The epos "Kitabi -Dede Korkud" written in the language of the Oghuz tribes/ The original text, simplified version and facsimile). Compiler, editor, author of foreword and vocabulary S.G.Alizadeh). Baku: YNE, 1999, 704 p.
22. The epos "Kitabi -Dede Korkud" written in the language of the Oghuz tribes (compiled and prepared for publication by S.Alizadeh on the basis of the Dresden and Vatican manuscripts and M.Ergin's edition). The encyclopaedia "Kitabi -Dede Korkud" in two volumes. Vol. I, Baku: YNE, 2000, p.36-111
23. Kitabi -Dede Korkud photofacsimile of the Vatican manuscript)/ The encyclopaedia "Kitabi -Dede Korkud" in two volumes. Vol. I, Baku: YNE, 2000, p.36-112-216
24. Archives of Ministry of State Security. PR-25082
25. *Gasimov J.* "Kitabi -Dede Korkud" and history of repression against the national-ethnic memory// journal "Dede Korkud". 2009, №1, p.11-33
26. M.J.Bagirov's report at the XVIII Congress of the Azerbaijan Communist (Bolshevik) party//newspaper "Communist", 1951, May, 26
27. *Rahimova E.* An immortal masterpiece. Baku: Tabib, 2000, 238 p.
28. *Bartold V.V.* The Turkic epos and the Caucasus/ Kitabi -Dede Korkud. The Oghuz heroic epos. Translated by V.V.Bartold. Moscow-Leningrad, 1962, p.109-120 (in Russian).
29. *Arasli H., Demirchizadeh A., Arif M., Tahmasib M.H.* The epos "Kitabi -Dede Korkud"/Newspaper "Communist", 1957, March 26, №71
30. *Alekberli N.* "Kitabi -Dede Korkud" in Azerbaijani literature// journal "Azerbaijan" 1999, №9, p.13-17

*Baku State University*  
[yegane-n@mail.ru](mailto:yegane-n@mail.ru)

## “KİTABİ-DƏDƏ QORQUD” DASTANLARI VƏ MÜASİR AZƏRBAYCAN ƏDƏBİYYATI PROBLEMLƏRİ STALİN REPRESSİYALARI KONTEKSTİNDƏ

Y.N.İsmayılova

«Kitabi-Dədə Qorqud» dastanlarının müasir Azərbaycan ədəbiyyatının inkişafındakı rolunun tədqiqi bir-biri ilə əlaqəli olan iki mühüm amilə diqqət yetirməyi tələb edir.

Birincisi, əlyazması XIX əsrin ikinci onilliyindən tapılaraq elm aləminə məlum olan eposun XX əsrin birinci yarısında Azərbaycan cəmiyyətinə «gəlişi» tarixi;

İkincisi, XX əsrin 20-ci illərindən Azərbaycan cəmiyyətində başlayan milli-ideoloji repressiyalar və onların fonunda eposun və eposa hər hansı münasibətlə diqqət yetirmiş ədiblərin (ümumən ziyalıların) qanlı təqiblərə məruz qalması.

Bu amillər bir-biri ilə ayrılmaz dərəcədə bağlıdır, bunları bir-birinə bağlayan «*milli tale*» anlayışıdır. Bu tale bir qapalı üçbucaqdır: «Kitabi-Dədə Qorqud», milli ədəbiyyat və milliliyin repressiyası.

Azərbaycan etnik-ədəbi, milli-estetik düşüncəsinin mayası, bünövrəsi, milli ədəbiyyatının qaynağı və mərhələsi olan «Dədə Qorqud» eposu ədəbi-bədii enerji qaynağı kimi həmişə Azərbaycan milli varlığının ruhunda var olmuşdur. Orta əsrlərdən eposun canlı ifaçılıq dövrüyyəsindən çıxması onu aktual milli yaddaşdan tədricən tarixi milli yaddaşa keçirdi. Əsrlərin, qərinələrin dialektikası öz işini gördü: epos tarixi yaddaşdan da arxaik yaddaşa endi. Arxaik yaddaş hər bir xalq üçün onun düşüncəsinin genetik simvolikası, arxetipik energetikası deməkdir. Bu, milli yaddaşın enerji qaynağıdır. Həmin qaynaq aramsız şəkildə müasir milli-ədəbi, etnik-bədii düşüncəni qidalandırmaqda davam edir. Çünki «Kitabi-Dədə Qorqud» Ulu Öndər H.Əliyevin bəyan etdiyi kimi, «Azərbaycan xalqının tarixinin, etnik yaddaşının, arxaik təfəkkürünün güzgüsü», «nitqimizin, dilimizin, mənaəviyyatımızın, ruhumuzun nəğməsi» idi.

**Açar sözlər:** “Dədə Qorqud” eposu, müasir Azərbaycan ədəbiyyatı, əlyazma, sovet ideologiyası, repressiya, bolşeviklər, ziyalılar, tədqiqat

## ЭПОС «КИТАБИ-ДЕДЕ КОРКУД» И ПРОБЛЕМА СОВРЕМЕННОЙ АЗЕРБАЙДЖАНСКОЙ ЛИТЕРАТУРЫ В КОНТЕКСТЕ СТАЛИНСКИХ РЕПРЕССИЙ

Е.Н.Исмаилова

В статье исследуется известный древнетюркский эпос «Китаби-Деде Коркуд» в контексте сталинских репрессий, позиции большевиков и советской идеологии. Исследование проводится на основе конкретных фактов из различных научных трудов, партийных и архивных материалов. Прослеживается история появления, публикации и изучения эпоса в Азербайджане, его двух известных рукописей (Дрезденская и Ватиканская). Объясняются причины репрессий, гонений на эпос и его исследователей. В частности, отмечается, что этот героический эпос всегда играл и играет важную роль в азербайджанской литературе и в тюркской литературе в целом.

Азербайджанские писатели, поэты, драматурги творчески используют сюжет, тематику, мотивы, образы эпоса «Китаби-Деде Коркуд» в своих произведениях. Азербайджанская интеллигенция сделала смелый шаг в период репрессий и внесла весомый вклад в дело исследования и популяризации этого эпоса, воистину являющегося сокровищницей национального самосознания, истории, традиции, духовных ценностей тюркских народов на протяжении всей истории.

**Ключевые слова:** эпос, «Китаби-Деде Коркуд», рукопись, азербайджанская литература, советская идеология, сталинские репрессии, большевики, интеллигенция, исследование