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Article

Mehriban Oktay gizi Mammadova*Ganja State University, Azerbaijan**(E-mail: mehriban.mammadova.67@mail.ru)***The Role of the Epics Kitabi-Dede Gorgud in Preserving Common Turkic Ethnic-National Ideas**

Abstract. The article analyzes the fundamental role played by the epics “Kitabi-Dede Gorgud” in the preservation and development of the pan-Turkic ethnic-national ideas from a scientific and theoretical perspective. The study shows that these epics, which are the common spiritual wealth of the Turkic peoples, are not only carriers of historical memory, but also act as an important means of protecting national identity, cultural heritage and ideological values. Motifs such as heroism, loyalty to the homeland, family and community unity, religious and spiritual attachment, reflected in the epics, occupy a central place in the process of formation of the Turkish ethnos. The article examines the function of these motifs in the pan-Turkic system of thought, and justifies their relevance in terms of time and space. As a result of the study, it is determined that the epics “Kitabi-Dede Gorgud” act as a common cultural codex not only of the Azerbaijani Turks, but also of the Turkic peoples as a whole, and are of strategic importance in terms of preserving the pan-Turkic identity and passing it on to new generations. At the same time, epics are considered an important intellectual and symbolic resource in the modern Turkic world for strengthening the foundations of national ideology and deepening cultural integration.

Keywords: epic, ethnic, structural-semantic, differentiation, diversification, ethnos

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Introduction

In world literature, in the literary thought of the Turkic world and in the history of Azerbaijani literature, the monument of “Kitabi-Dede Gorgud” is a magnificent chronicle about the tumultuous life, honorable struggle, statehood, heroic spirit and bravery of the Oghuz tribes, who were the ancestors of Azerbaijanis. Just as it is impossible to imagine ancient Greek literature and society without Homer’s “Iliad” and “Odyssey”, without “Kitabi-Dede Gorgud” there would be a huge gap in the landscape of Azerbaijani literature and public thought, the place of which cannot be filled by anything. Like the «Iliad» and «Odyssey», «Kitabi-Dede Gorgud» is not only the literature of the period in which it was created, but also its language, history and philosophy.

«Kitabi-Dede Gorgud», a product of the epic traditions of the Oghuz Turks, is a special event in terms of the archaic and ethnocosmic nature of the epic information it carries in the series of world-famous Turkic epics such as «Manas», «Koroglu», «Alpamish», «Ural Batyr», «Maaday Gara»...

This epic, which is highly regarded as a monument of cultural and historical information of the Turkic world, has been thoroughly studied by Turkologist scholars such as H. Dits, E. Rossi, V.V. Bartold, K.I. Inostrantsev, A.K. Samoylovich, V.M. Zhirmunsky, A.N. Kononov, O. Hanser, O. Spies, H. Babinger, L. Bazen, V. Eberhard, O.Sh. Gökyay, B. Ögel, and translated

into Russian, German, English, Persian, Georgian, Latvian, Serbian, Hungarian, and other languages.

The historically formed system of spiritual and cultural values of the Turkic peoples is one of the fundamental factors that form the basis of their ethnic identity. The epics “Kitabi-Dede Gorgud” stand out as one of the most valuable examples of this spiritual heritage. This monument, which is a carrier of a common cultural memory between Azerbaijan, Turkiye, Turkmenistan and other Turkic peoples, has an important ideological and social function not only in terms of its artistic and aesthetic value, but also in terms of the preservation and transmission of ethno-national identity.

The epics of «Kitabi-Dede Gorgud» are a unique historical and cultural source that reflects important aspects such as the social organization of the Turkic ethnos in ancient times, the heroic worldview, family and community relations, and religious and philosophical views.

The purpose of the research

The images and plot lines presented in these epics, in addition to shaping the ethnic memory of the Turkic peoples, have become a means of expressing the basic principles of national ideology. Research shows that these epics, which contain the common historical past and common cultural values of the Turkic-speaking peoples, retain their relevance as one of the main ideological pillars of the pan-Turkic idea in the modern era. From this point of view, the study of “Kitabi-Dede Gorgud” should be conducted not only in the literary-folklore level, but also in the context of socio-political and cultural solidarity. The aim of this article is to examine the role played by the epics of «Kitabi-Dede Gorgud» in perpetuating and transmitting pan-Turkic ethnic-national ideas to future generations, and to evaluate the strategic importance of this monument for the cultural unity and ideological solidarity of the Turkic world on scientific grounds.

Research methodology

In the epics of “Kitabi-Dede Gorgud”, the concept of national identity and homeland comes to the fore as the main ideological line. In the behavior and worldview of the heroes of the epic, unshakable loyalty to values such as land, people, lineage, and family is observed. This can be evaluated as an artistic expression of the cultural and spiritual unity of the Turkic peoples that has been formed throughout history. For example, characters such as Kazan Khan and Basat are not only examples of individual heroism, but also the embodiment of ethnic and national ideals. Their struggle against the enemy, their activities aimed at protecting their family and people are an expression of the historically formed collective thought system of the Turkic communities (Bartold, 1994: 35). The image of Dede Gorgud is a symbol representing the wise memory of the entire Turkic community. He acts as both a political and cultural leader and a religious and spiritual guide. With these characteristics, Dede Gorgud creates both a historical and mythological foundation in the Turkic ethnic memory (Jafarov, 2008: 54). In the epic, the concept of homeland is presented as a concept conditioned by spiritual and social values, rather than specific geographical locations. This highlights the human and timeless nature of the pan-Turkic ideology (Demirchizade, 1964: 3).

One of the important functions of the epics “Kitabi-Dede Gorgud” is the formation and preservation of the ethnic memory of the Turkic peoples. The heroic motifs contained in the epics act as a symbolic expression not only of individual courage and bravery, but also of collective identity and historical memory. Kazan Khan, Basat, Beyrak and other characters reflect the ideal hero type of the Turks: they do not just fight against the enemy, but also protect the spiritual and cultural values of their people, uphold the honor of their lineage. Through the activity of these characters, the function of preserving ethnic identity and transmitting historical memory from generation to generation is realized (Kashgari, 1960-1980: 96).

The sayings and sage advice of Dede Gorgud are of particular importance in this regard.

His sayings such as “A son owes his father, not a father to his son” not only emphasize the superiority of the family and lineage principle in the Turkic ethnic system, but also fulfill the function of historical responsibility and the bearer of national consciousness (Ergin, 1986: 75). Heroes in epics are distinguished not only by physical strength, but also by their moral and spiritual qualities. This is an indicator of the unity of heroism and ethical behavior in the Turkic ethnic worldview. Consequently, the heroes of “Kitabi-Dede Gorgud” are the living embodiment of the national spirit of the Turks, as mythical-artistic bearers of historical memory (Eberhard, 1972: 56).

Conclusion and discussion

The historical decree of the Great Leader Heydar Aliyev on the 1300th anniversary of the epic “Kitabi-Dede Gorgud” created the need to rethink and re-examine this epic, its period of creation, its ideological and artistic features, and its language. Celebrating the 1300th anniversary of the epic “Kitabi-Dede Gorgud” meant celebrating the 1300th anniversary of the Azerbaijani literary language. This meant that there is reason to say that the history of Turkic-language literary works in Azerbaijani literature began at least in the 7th century. Heydar Aliyev deliberately noted that «this anniversary is a historical event of exceptional importance for us, for the entire Turkic world, for human culture. This is a holiday of respect and honor for our historical roots, national traditions, national-spiritual values, culture, science, and the centuries-old history of our people. This is a holiday of our national freedom and state independence.

We are proud that we have such a great historical monument as “Kitabi-Dede Gorgud”. We are proud that we are the children of Dede Gorgud. We are proud that “Kitabi-Dede Gorgud”, belonging to fiohv all Turkic-speaking states, at the same time belongs to the Azerbaijani people, too. We are proud that we are the owners of “Kitabi-Dede Gorgud”, we will keep it alive and make even greater contributions to future generations”. These thoughts were expressed by the National Leader Heydar Aliyev during his speech at the official reception dedicated to the 1300th anniversary of the “Kitabi-Dede Gorgud” epic in the Gulistan Palace on April 9, 2000. Heydar Aliyev, who attached great value to this work, called it “our source book”. “Our rich history, ancient culture and national spiritual values are reflected in the epos “Kitabi-Dade Gorgud”. This epic is our common wealth and every Azerbaijani can rightfully be proud of it. «Every Azerbaijani should know the content, meaning, and every word of the epic, starting from school. This is our reference book, and the more deeply the youth know this book, the more they will love their nation, their people, their homeland, and independent Azerbaijan.»

The promotion of the epic “Kitabi-Dede Gorgud,” which marks its 1325th anniversary, continues actively. The decree signed by the President of the Republic of Azerbaijan, Ilham Aliyev, in 2015 on the occasion of the 200th anniversary of the epic’s introduction to the academic world and its first translation and publication, played an exceptional role in presenting this masterpiece to the world. Speaking on this matter, President Ilham Aliyev stated:

“Kitabi-Dede Gorgud” is a magnificent monument of art reflecting the historical past of the Azerbaijani people. The epic embodies patriotism, heroism, wisdom, the historical past of the Azerbaijani nation, the worldview of the Oghuz Turks, their moral values, traditions, and Azerbaijani toponyms. It serves as an invaluable source for studying the ancient subtleties of our language, historical events and personalities, and the cultural heritage of our people.”

The epic “Kitabi-Dede Gorgud” is a valuable source not only from ideological and literary perspectives but also in terms of linguistics and lexicology for the Turkic world. The lexical units used in the epic are rich with concrete examples that demonstrate the common origins of Turkic languages. Many of these words are still in use today in the modern spoken and written languages of various Turkic-speaking peoples, either in their original form or with phonetic and morphological variations.

For example, words such as «at» (horse), «qan» (blood), «alp» (hero), «ev» (house), «el» (people / tribe), «kök» (root), «qılınç» (sword), «yurt» (homeland), «düşmən» (enemy), «bəy» (lord), «ağ» (white), and «qara» (black) have been preserved not only in Azerbaijani Turkic but also in Anatolian Turkish (TürkiyeTurkish), Kazakh, Uzbek, Kyrgyz, Turkmen, and other Turkic languages, either in identical or very similar phonetic forms (Alizade, 2015: 98-100).

Some archaic forms belonging to ancient Turkic, found in the epic, have also survived either actively or passively in the spoken languages of certain Turkic peoples today. For instance, words such as «beglik» (principality), «tutmaq» (to hold), «yuyunmaq» (to wash oneself), «kağan» (khan, ruler), and «qardaş» (male sibling of the same lineage) still carry the same semantic meaning in modern Turkic languages, though with certain phonetic variations (Aliyev, 2000: 131).

This lexical commonality is found not only in basic vocabulary but also in phraseological units and idioms. For example, expressions such as «qılınç çəkmək» (to draw a sword), «at oynatmaq» (to perform skillfully / to act freely), «baş kəsmək» (to behead), and «qan tökmək» (to shed blood) continue to exist both in the epic and in the folklore and spoken language of contemporary Turkic-speaking peoples. This is one of the key factors demonstrating the continuity of historical lexical units among Turkic languages and the vitality of the common Turkic linguistic memory.

These facts indicate that the “Kitabi-Dədə Qorqud” epic is not only a cultural-mythological heritage but also a strategic source in terms of the collective linguistic memory of Turkic peoples. Based on its linguistic materials, it is possible to conduct studies on linguistic kinship, lexical parallels, and common etymological analyses among Turkic-speaking nations.

The research into the level of representation of common Turkic words from the “Kitabi-Dədə Gorgud” lexicon in modern languages reveals that the manifestation of different functional qualities in individual Turkic languages is not accidental. Along with the differentiation of Turkic languages, an internal differentiation process occurs within the language system itself. In addition to the norms of literary language and general developmental regularities, distinctions also emerge in individual phonetic systems and at the lexical level.

When comparing the vocabulary used in the language of “Kitabi-Dədə Gorgud” with the lexicon of modern Turkic languages, it would be inaccurate to attribute the causes of their structural and semantic transformations solely to the process of linguistic differentiation. In this context, it is also necessary to consider the writing traditions of Turkic-language sources. For more than a millennium, the written records of Turkic peoples were predominantly based on the Arabic script. Since the Arabic script was unable to fully accommodate the phonetic nature of Turkic languages, the emergence of various phonetic variants in written texts further contributed to the increase in linguistic distinctions.

In the process of lexical change within a language, factors such as language users themselves, cultural customs and traditions, as well as the natural dynamics of societal development, are considered among the key elements influencing these changes. The level of representation of the “Kitabi-Dədə Gorgud” lexicon in contemporary Turkic languages likewise reflects the impact of such transformations over time.

At the present stage, when a part of the Turkic peoples has gained state independence and another part has achieved autonomy, the study, research, and analysis of Turkic-language sources have entered a new phase of development. The essential point is that contemporary research, particularly in the fields of national consciousness and self-awareness, is no longer hindered by ideological restrictions. As a result, the principle of factual accuracy must be treated as a matter of principle in the analysis of materials related to Turkic languages. In the modern era, comparative linguistic analysis is expected to produce results that can contribute to strengthening the tendencies of convergence among these languages.

In this regard, the decree signed by the President of the Republic of Azerbaijan, Mr. Ilham

Aliyev, on April 9, 2013, approving the State Program on the proper use of the Azerbaijani language in the context of globalization and the development of linguistics in the country, holds particular significance for shedding light on studies aimed at bringing Turkic languages closer together. In modern times, the national, cultural, social, public, and economic relations observed among Turkic peoples inevitably influence linguistic convergence processes as well. From this perspective, the study of ancient sources and the rehabilitation of their national and ethnic worldview by adapting them to contemporary realities must be considered one of the factors determining the relevance of research in this direction.

In this context, research conducted on the lexicon of “Kitabi-Dədə Qorqud” can be regarded as highly relevant in terms of modernizing the historical unity of Turkic peoples and effectively transmitting it to future generations.

The position of Turkic words from the lexicon of «Kitabi-Dede Gorgud» in modern Turkic languages is systematically studied, lexical units that have either preserved their original forms or undergone semantic changes in contemporary Turkic languages are analyzed, and their lexical-semantic development is traced. Several important issues also need to be taken into consideration in this process:

- the study of the reasons for the differentiation of cognate words in related languages;
- the investigation of the problems of transformation and integration of Common Turkic language norms;
- taking into account the quantity and quality of commonly used words in the convergence of related languages;
- the rehabilitation and revival of ancient words connected with social life, daily customs, culture, and national mentality;
- the preservation and promotion of national cultures and their mutual interaction under the conditions of globalization.

The results of these studies can be considered significant for the study of the modern Azerbaijani language and the history of contemporary Turkic literary languages. At the same time, the importance of such research in the transformation of the public consciousness of Turkic peoples into a national worldview, the revitalization of interethnic relations, and the application of theoretical ideas about interethnic integration to social life should not be overlooked. Let us also pay attention to the functionality of certain words used in modern Turkic languages as found in the epics.

Gənəş-(mək). Qövmülü qövmilə gənəşdimi? (Kitabi-Dede Gorgud, 1978: 105). It means “to consult” or “to hold a discussion.” In *Divanü Lüğat-it-Türk*, it appears as: *Kənqəşlig bilig üdqrəşür» Məsləhətli bilik gözəlləşər»* – “Knowledge becomes beautiful with consultation,” and *Kənqəşsiz bilig öprəsür* – “Məsləhətsiz bilik yararsız olur. – Knowledge without consultation is useless.” In *Kitab al-Idrak li-lisan al-Atrak*, the forms *kənəşdi* (consulted) and *kənəşkə* (consultation) are also recorded. Other variants meaning ‘to consult’ such as *kəngən* and *kənkəç* are used as well. This word is observed in the Kazakh dialect of the Azerbaijani language. It is also found in modern Turkic languages: in Uzbek as *kenashmoq*, in Turkmen as *keneshmek*, in Uighur as *kenesh sorimak*, in Bashkir as *känäşläşew*, in Tatar as *kinäşläşü*, in Kazakh as *keneşüw*, and in Kyrgyz as *keneşü* (Kitabi-Dede Gorgud, 1978: 115), the verb *yen-* means to defeat or to overcome. In “*Divanü Lüğat-it-Türk*”, *yenmək* is explained as to defeat. It is used in both Oghuz and Kipchak dialects. For example: “*Ər annı yenqdi*” meaning “Adam onu məğlub etdi. – The man defeated him”. This verb is preserved with similar forms in several Turkic languages: in Azerbaijani (*yenmək*), in Turkish (*yenmek*), in Turkmen (*yenmek*), in Bashkir (*yiniv*), in Kazakh (*jenüv*), in Kyrgyz (*cenü*), and in Uyghur (*yənmək*) (Ergin, 1986: 148).

Many lexical units used in the epic “Kitabi-Dede Gorgud” have the same or similar phonetic forms in contemporary Turkic languages, but they may express different meanings. This

phenomenon is called semantic deviation and is associated with the independent development of Turkic languages over time in different geographical and cultural environments. For example, the word “yalnız” in the epic is used in the sense of “alone” or “lonely.” While this meaning has been preserved in Azerbaijani and Turkish, in Turkmen, the word “yalnız” is sometimes used with the meaning of “only” or “just.” Thus, although phonetic similarity is maintained, functional and semantic differences emerge (Aliyev, 2015: 91).

Another interesting example is the word “qan” (blood). In the epic, this word appears in expressions like “qan qardaş” (blood brother) and “qan tökmək” (to shed blood), and it is used with the meaning of “blood” in all Turkic languages. However, in Turkish, the expression “kan bağı” is sometimes used in a broader metaphorical sense, referring to “family ties”. Meanwhile, in certain Kazakh dialects, the word “qan” can also carry the meanings of “revenge” or “vengeance” (Gökyay, 1973: 67).

Another example is the word “ağ”. In the epic, it is used both in the sense of “white” (color) and “noble” or “respected”, as in the phrases “ağ atlı igid” (hero on a white horse) and “ağ bəy” (noble lord). While the color meaning has been preserved in modern Turkic languages, the meaning of “ağ” as “sacred” or “honorable” has gradually become archaic and now survives only in certain dialects and literary texts.

At the same time, some words have acquired completely different or conditional meanings in modern languages. For example, “yara” in the epic means “beloved” or “fiancée”, and it has survived in modern Azerbaijani Turkic as “yar”. However, in modern Turkish, “yara” is now used exclusively in the sense of “wound” or “injury”. Another example is “barmaq”, which in the epic meant “to arrive” or “to reach” (as in “oğlum barmadı” – “my son did not arrive”). This meaning has either been forgotten in modern languages or preserved only in certain dialects. In today’s Turkic languages, “barmaq” is used solely with the meaning of “finger” (Kononov, 1960: 112).

Such instances of semantic divergence illustrate how lexemes derived from a common root can evolve in distinct semantic trajectories over time. These phenomena constitute significant research material for both Turkological studies and general linguistics. They reveal that, even within a shared lexical heritage, semantic polysemy and variations in cultural context are inevitable processes shaped by historical and sociocultural dynamics.

The word torum means «camel calf». For example: “Qaytabanda qızıl dəvə bundan keçdi, Torumları bundan bozlayıb belə keçdi” (“A golden camel passed through the Qaytaban, and the torums followed it along the same path”) (Kitabi-Dede Gorgud, 1978: 73). In *Diwān Lughāt al-Turk*, torum is defined as «köşək», while its female form is referred to as tişi torum. The term is absent in Abu Hayyan’s *Lugat*, where the meaning is instead conveyed by the word öşək (Mammadli, 2016: 49). In the modern period, the word has undergone a partial phonetic shift and now, in a different form, signifies ‘human offspring’. In contemporary Turkish, for instance, torun is used in the sense of ‘grandchild’ (Ergin, 1986: 898).

Some of the lexical units existing in modern Turkic languages differ both in form and meaning from their counterparts in the “Kitabi-Dede Gorgud”. In such cases, alongside changes in meaning, alterations in form have also occurred.

The epic of “Kitabi-Dede Gorgud” is a fundamental cultural and spiritual monument that plays an important role in preserving and sustaining Azerbaijani and common Turkic ethnic-national ideas. The research conducted in this article demonstrates that the ideological significance of the epic is not limited to its historical and literary value belonging to the past, but also holds strategic importance in the formation and preservation of national identity in the contemporary Turkic world.

As a living source of ethnic memory, the epic conveys the spiritual values and worldview of Turkic peoples through themes of heroism. The heroic characters – such as Qazan Khan, Basat, Beyrek, and Dede Gorgud – serve as symbols of the common national identity of Turkic

communities, as well as guardians of social and moral ideals.

From a linguistic perspective, the shared vocabulary found in the epic and modern Turkic languages proves that this literary heritage is an invaluable source for preserving the collective Turkic linguistic memory and studying the history of the language. At the same time, differences in the meanings of certain words across modern Turkic languages demonstrate that lexical units originating from a common root have undergone diverse semantic developments under various cultural and geographical conditions. This, in turn, highlights the richness of linguistic and cultural diversity among Turkic-speaking peoples.

End and conclusion

In the modern era, the epic of “Kitabi-Dede Gorgud” is widely used to strengthen national solidarity among Turkic nations and to promote the pan-Turkic idea. Its ideological significance comes to the forefront in the initiatives of the Organization of Turkic States and other institutions, as well as in the fields of culture and education.

In conclusion, the epic of “Kitabi-Dede Gorgud” is not only a piece of folklore heritage but also an ideological and linguistic source that plays a key role in shaping the national identity, cultural memory, and common value system of Turkic peoples. The study of this epic remains relevant and essential for the historical-cultural analysis of the Turkic world and the identification of future development strategies.

The “Kitabi-Dede Gorgud” epic is an invaluable cultural and spiritual treasure in preserving and promoting the ethnic-national ideas of Turkic peoples. Research shows that the epic is not limited to being a historical-cultural monument, but also fulfills significant functions in the formation of contemporary ideological processes in the Turkic world in terms of national identity, ethnic memory, and linguistics.

Primarily, through its heroic motifs, the epic conveys the value system, worldview, and social-moral principles of Turkic communities. The heroic characters – Qazan Khan, Basat, Beyrek, and Dede Gorgud – are presented both as symbols of national unity and as moral-spiritual role models. Their actions carry multifaceted ideological significance in terms of preserving and transmitting ethnic memory. This proves that the epic serves as a timely and effective tool for promoting national spirit, solidarity, and patriotism among Turkic peoples.

From a linguistic perspective, the shared use of words in the epic and their common etymological roots in modern Turkic languages reflect the historical interconnectedness of these languages. The phonetic and semantic variations of these words are living evidence of the ways Turkic languages have developed under diverse geographical and cultural conditions. Moreover, the semantic differences (semantic deviations) of certain words in contemporary Turkic languages illustrate the influence of each nation’s distinct worldview and cultural experience on their lexicon.

In the modern era, the ideological function of the epic has expanded significantly, turning it into a strategic platform for strengthening national solidarity among Turkic peoples, promoting common Turkic culture, and establishing a shared value system. Notably, international cultural and political organizations such as the Organization of Turkic States have embraced “Dede Gorgud” as a symbol of unity and progress for the Turkic world and have carried out various projects to promote the widespread dissemination of the epic. This highlights the importance of the epic not only as a historical and cultural legacy but also as a valuable contemporary ideological and political resource.

Taking all the above-mentioned points into account, the study of the “Kitabi-Dede Gorgud” epic holds fundamental significance not only in the fields of folklore and literary studies but also in research on national identity, ethnography, linguistics, cultural studies, and political ideology. Its multidisciplinary examination serves as an essential academic resource for achieving a more accurate understanding of the shared past of Turkic peoples and for

developing national-cultural development strategies for the future.

As a result, the historical, cultural, and ideological roles of the “Kitabi-Dede Gorgud” epic are of decisive importance in the contemporary development of the Turkic world. This epic acts as an important bridge in strengthening the common national identity of Turkic-speaking peoples, preserving ethnic-national ideas, and transmitting national values from generation to generation. Therefore, the study and promotion of this epic should not only aim at safeguarding national cultural heritage but also serve as a guarantor for fostering closer cooperation and solidarity among Turkic nations.

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«Қорқыт ата кітабы» эпостарының жалпытүркілік этникалық-ұлттық идеяларды сақтаудағы рөлі

Аңдатпа. Мақалада «Қорқыт ата кітабы» эпостарының түркі халықтарының ортақ рухани мұрасы ретінде жалпытүркілік этникалық-ұлттық идеяларды сақтаудағы және дамытудағы іргелі рөлі ғылыми-теориялық тұрғыдан талданады. Зерттеу көрсеткендей, бұл эпостар тарихи жадының тасымалдаушысы ғана емес, сонымен қатар ұлттық

бірегейлікті, мәдени мұраны және идеялық құндылықтарды қорғаудың маңызды құралы болып табылады. Эпостарда көрініс тапқан ерлік, отанға адалдық, отбасы мен қауымдастық бірлігі, діни және рухани беріктік сияқты мотивтер түркі этносының қалыптасу процесінде басты орын алады. Мақалада аталған мотивтердің жалпытүркілік ойлау жүйесіндегі қызметі қарастырылып, олардың уақыт пен кеңістік тұрғысынан өзектілігі негізделеді. Зерттеу нәтижесінде «Қорқыт ата кітабы» эпостары тек әзербайжан түркілерінің ғана емес, бүкіл түркі халықтарының ортақ мәдени кодексі ретінде бағаланып, жалпытүркілік бірегейлікті сақтауда және оны келер ұрпаққа жеткізуде стратегиялық маңызға ие екендігі анықталды. Сонымен қатар, бұл эпостар қазіргі түркі әлемінде ұлттық идеологияның негіздерін нығайту және мәдени интеграцияны тереңдету үшін маңызды интеллектуалдық әрі символдық ресурс ретінде қарастырылады.

Түйін сөздер: эпос, этникалық, құрылымдық-семантикалық, дифференциация, артаптаңдыру, этнос

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Роль эпоса «Китаби-Деде Коркуд» в сохранении общетюркских этнических и национальных идей

Аннотация. В статье анализируется фундаментальная роль эпоса «Китаби-Деде Коркуд» в сохранении и развитии общетюркских этнических и национальных идей с научно-теоретической точки зрения. В исследовании показано, что данные эпосы, являясь общим духовным достоянием тюркских народов, выступают не только носителями исторической памяти, но и важным средством защиты национальной идентичности, культурного наследия и идеологических ценностей. Мотивы героизма, верности родине, семейного и общественного единства, религиозной и духовной преданности, отражённые в эпосах, занимают центральное место в процессе формирования тюркского этноса. В статье рассматривается функция этих мотивов в системе общетюркского мировоззрения и обосновывается их актуальность во временном и пространственном измерении. В результате исследования определяется, что эпосы «Китаби-Деде Коркуд» являются общим культурным кодексом не только азербайджанских тюрков, но и тюркских народов в целом, имея стратегическое значение для сохранения общетюркской идентичности и её передачи новым поколениям. Одновременно эпосы рассматриваются как важный интеллектуальный и символический ресурс в современном тюркском мире для укрепления основ национальной идеологии и углубления культурной интеграции.

Ключевые слова: эпос, этнический, структурно-семантический, дифференциация, диверсификация, этнос.

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