

Торайғыров университетінің  
ҒЫЛЫМИ ЖУРНАЛЫ

НАУЧНЫЙ ЖУРНАЛ  
Торайғыров университета

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# ТОРАЙҒЫРОВ УНИВЕРСИТЕТІНІҢ ХАБАРШЫСЫ

Филологиялық серия  
1997 жылдан бастап шығады



## ВЕСТНИК ТОРАЙҒЫРОВ УНИВЕРСИТЕТА

Филологическая серия  
Издается с 1997 года

ISSN 2710-3528

№ 2 (2025)

Павлодар

**НАУЧНЫЙ ЖУРНАЛ  
ТОРАЙГЫРОВ УНИВЕРСИТЕТА**

**Филологическая серия**

выходит 4 раза в год

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**СВИДЕТЕЛЬСТВО**

О постановке на переучет периодического печатного издания,  
информационного агентства и сетевого издания

№ KZ30VPY00029268

выдано

Министерством информации и общественного развития  
Республики Казахстан

**Тематическая направленность**

публикация материалов в области филологии

**Подписной индекс – 76132**

<https://doi.org/10.48081/VXZC3924>

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## **PROBLEMS OF ALASH STUDIES IN THE RESEARCH OF T. KAKISHULY**

*In modern national literary studies, Alash studies are becoming a fundamental branch. It is divided into chapters such as Akhmet studies, Magzhan studies, Zhusupbek studies, etc and is rapidly developing as separate teachings. This study examines research works to scientifically distinguish the contributions of T. Kakishuly to Alash studies. It evaluates the scholarly innovation and importance of the author, acknowledged as an Alash expert, in examining the lives and destinies of Alash leaders in relation to contemporary circumstances. The conclusions of the scientist about the important articles of the Alash intelligentsia in the history of Kazakh literary criticism and the formation of critical genres were evaluated. The research works written by the scientist, who was one of the first to actively engage in the return of Alash figures to national spirituality, also his articles, which made a great contribution to the study of their literary and scientific heritage, are examined. In a comprehensive study of the topic of Alash studies, it is clearly proved that T. Kakishuly was able to show a high example of collecting and summarizing information, analyzing and forecasting, and using archival data in differentiating their literary and scientific heritage.*

*The purpose of the article is to determine the success and importance of the scientist's works related to Alash studies in National Literary Studies and to draw scientific conclusions from the point of view of today's growing requirements for the personality of the researcher. When writing the article, the comparative research method of comparativism was guided*

*Additionally, a combination of empirical techniques (such as literary analysis and prediction) and theoretical research methods (including analysis and formulation) were used to provide scientific support for the main concepts presented.*

*Keywords: national literary studies, repression, Alashorda, alash scholar T.Kakishuly, Kazakh intelligentsia.*

## **Introduction**

It is known that many of our outstanding intellectuals, who contributed to the development of Kazakh literature, were persecuted, eventually repressed, and died. Until the end of the last century, mentioning their names and studying their works were forbidden, and government decrees were aimed at making them forget. Talented people who were actively involved in social conditions, politics, and educational work at the beginning of the twentieth century worked for the interests of the people, for the future of their people was not favored by the totalitarian system therefore, they were massacred in the 1930s, and their works were violently erased from the minds of several generations of the Kazakh people. This period was aptly described by N. Nurpeisov as a «burning black spot in the history of the Soviet Union» [1, p. 2]. Until the end of the XXth century, the purely historical truth about the government of the Alash Horde, and about the representatives of the Alash, was distorted. It was forbidden to name them for more than half a century. The immutability of this approach was controlled by the government because they were called enemies of the people and Soviet government [2, p.125]. The study of the personality, national idea, works and personality of the Alash intelligentsia began to be carried out since the years of independence. After gaining independence, much research works on the Alash-Orda and Alash experience were published. Among them are the works of R. Nurgali «Auezov and Alash. National spirit in literature», S. Kirabaev «Independence of the nation and literature», O. Abdimanuly «The idea of national liberation in Kazakh literature», A. Isimakova «Alash literary studies», R. Imakhanbetova «Creative life of Baitursynov», S. Kirabayev «Zh. Aimaurov», R. Turysbek's «The world of beauty of Zh.Aimauly», B. Kanarbayeva's «Magzhan is symbolist», Zh. Ismagulov's «White dawn of the golden age», Zh. Smagulov «History of Kazakh Literary studies», D. Kamzabekuly «Alash and Literature».

More than thirty years have passed since the spiritual heritage of the Alash intelligentsia became the property of the Kazakh people, and after the decree of 1989, writers began to write the history of Kazakh literature in a new way. Among them, T. Kakishuly, one of the first to study the history of literature, wrote several works and made a great contribution to the return of Alash literature with all its truth. When the problem of justifying Alash intellectuals was just starting to be

discussed, his journalistic work «Let's correct the mistakes that have become a principle», published in 1988, led to the paper «Let's uncover the truth about Alash». In 1992, his book «Mental scars» was published, which shed light on topical issues of Alash studies. In writing these works, T. Kakishuly was guided by scientific sources and historical documents. This is evidenced by the opinion of literary critic A. Egubayev about the use of the scientist's archival heritage in his works: «It is impossible to read without touching any scientific facts, conclusions, or archival data of the scientist. This is the integration of archival treasures into the poetics of scientific research. This is a miracle of penmanship with its own language, its own truce, the legitimacy of intellectual tradition» [3, p. 40].

In general, the scientist's approach to justice and truth greatly contributed to his significant contribution to the formation and development of the history of the literature of this period. T. Kakishuly «is a persistent and talented, demanding scientist who managed to reproduce the voice of the Alash intellectuals in harmony with the voice of his heart and convey it to his people» [4, p. 90]. The main purpose of this research work is to assess the contribution and innovation of the scientist T. Kakishuly to Alash studies, moreover the methodological relevance of his research through a scientific analysis of its relevance in national literary studies. The subject of the study includes a comparative analysis of his research articles and works on the topic, taking into account modern academic requirements, the issuance of justified scientific conclusions.

### **Materials and methods**

The primary foundations for research are comprised of all scholarly papers and publications focused on Alash studies within the academic contributions of the researcher T. Kakishuly.

In the study of the scientist's works on the heritage of the Alash figures, the method of comparative research of comparativism was guided and methods of both empirical (literary analysis, prediction) and theoretical research (analysis, formulation) were involved in order to scientifically substantiate the main ideas.

### **Results and discussions**

In the years after independence, the scientist repeated his previous writings through the filter of consciousness and scientifically analyzed the secrets of the truths that were forcibly told or left unspoken under the pressure of the times. His research «Mental scars» (1992), «Timeless memory» (1994), «Contradictory thoughts of turbulent era» (1995), «Magzhan-Saken» (1999), «Contest» (2000), «Saben passages» (2000), «Tolgam» (2004) – are works full of innovative research and conclusions in the study of issues that are not scientifically unresolved in Alash studies.

Among these works, we can first name the collection «Mental scars» (1992), which contains scientific articles and interviews of the scientist published

between 1988–1991. The main value of T. Kakishuly's work «Mental scars» lies in its coverage of Kazakh individuals whose names have not been mentioned until to this day, but whose works have made a significant contribution to the genre development of Kazakh literature. Even the title «Mental scars» itself seems to convey many things to the readers. Scientist K. Ergobek, shared his opinions on this work, saying: «If I read a fiery, thoughtful journalistic book, consisting of the thoughts and speeches of the teacher in the transition period, I find myself unable to put it down» [5, p. 219]. The scientist's message would be even clearer if we delve deeper into the main topics, scientific conclusions and main conclusions of each article in this work. In his research article «The Dilemma of comparative logics» T. Kakishuly focused primarily on analyzing and clarifying the roots of the repressions of «Alash» figures, including those who entered Soviet power. He explored in detail and carefully, examining where the problem of repression arose and what circumstances were the catalysts for these tragic events. In the article «Let us represent Alash in its entirety», the literary scholar delves deeply into the concept of «Alash», examining the term itself, the party, its program, the Alash movement, the «Alash» organization, the Alash autonomy, and its main figures. This work consists of two chapters: «In search of the village of Truth» and «The pillar of conscience and soul». The articles in the first chapter are devoted to the analysis of why the literature of this period was subjected to punishment, the second talks about the legacy of the writers in the history of Kazakh literature, to what extent their work harmed them personally. The researcher said: «We must answer numerous questions, such as what caused this contradiction in social consciousness, how it was promoted, what triggered it, how it relates to the intellectual strength of the people, and what are the ways to overcome this false understanding and conclusions. If we do not identify the excuses in history at this stage, we will not be able to eliminate the attitude that has been blackmailed for 60-70 years. This is currently one of the most pressing problems». He analyzed the resolutions adopted in the Soviet period, looking for the reasons that influenced the repression of representatives of the intelligentsia at the beginning of the twentieth century, and found the answer in historical documents [6, p. 30].

The researcher noted that multiple factors led to the persecution of Kazakh writers. Initially, political reasons were the primary cause, while later instances stemmed from various subjective viewpoints. Regarding the political aspect, on January 10, 1932, Kazakhstan's Regional Committee's Departments of Culture and Propaganda, along with the Research Institute of Marxism-Leninism, issued an explanatory letter. This letter addressed the resolution «The tasks of the struggle on the theoretical front of Kazakhstan» in relation to Comrade Stalin's letter. The letter «Some problems of the history of Bolshevism» criticized the works of S. Seifullin and G. Togzhanov, highlighting aspects deemed detrimental. «In the

1920s the issues of periodisation of the Alash movement and stages in the history of the Alash party were discussed only in connection with discussions about the role of Kazakh intelligentsia. After the discussion about the role of Alash Orda organised by Kazakh Scientific Research Institute of Marxism-Leninism in 1932, a verdict was reached about the «counterrevolutionary nature» of Alash and Alash Orda» [7, p. 210]. T. Kakishuly noted that after this decree, the distortion of our entire literary and cultural history began, just as the sea originates from the river, the river originates from the spring. The first words of the implementation of the resolution were written by M. Kaipnazarov in his report on the Congress of KazAPP, and G. Togzhanov in his article «On Baitursynov and baitursynovism» (issue 5 of the journal «Bolshevik Kazakhstan» in 1932) turned away from the thoughts he had already expressed and written. Researchers of the research institute S. Brynin and Sh. Shafiron in their work «Essays on the history of the Alash Horde» (1932) wrote about the Alash movement: «in the imperialistic war and the ascension of 1916 it passed the malaria prestimion of tsarism and in 1917 it signed an irrefutable Service Russian imperialism». T. Kakishuly emphasized the vulgarity of this statement and proved with historical data that this statement caused the emergence of prejudice [6, p. 6]. T. Kakishuly made scientific conclusions that: «These authors failed to differentiate between the Alash party, Alashorda government, Alash movement, and Kazakh intelligentsia. Instead, they grouped these entities together indiscriminately, as if condemning them collectively would achieve their objectives. In doing so, these authors abandoned academic integrity and ethical standards. No one challenged this reckless approach. The 1st Congress of the Communist Party of Kazakhstan in 1937 further reinforced this idea, incorporating it into the party's historical narrative. Consequently, what began as a mere academic error evolved into an unassailable dogma and became the official position. Any viewpoint that deviated from this conclusion was considered hostile, politically or scientifically incorrect, and subject to persecution [6, p. 6].

From this we can see that the scientist wanted to emphasize that the scientific errors led to the distortion not only of Kazakh literature, but also of history as a whole. D. Yskakuly also comments on the work of S. Braynin and Sh. Shapiro in his article: «... it hindered the development of national literature. Through administrative measures and force, it directed efforts to erase the national character of our literature. The entire body of Kazakh literature was accused of «nationalism», and the political blindness of the era struck fear into the hearts of Kazakh writers like a flashing thunderbolt», – he wrote, considering it one of the initial causes of the stigmatization of Kazakh intellectuals and the events that labeled the Alash movement as harmful during those years [8, p. 54].

In general, it is known that several decrees adopted from the 1930s to the 1960s all put the heading «nationalist» on those who cared about the interests of

the people, for which they were persecuted, sent to exile, and shot. According to T. Kakishuly, the first of the cases that served as the basis for the persecution of Kazakh writers was the highly cited book, the second reason – articles in the press, the consequences of their writing. As the scholar puts it: «...the intelligentsia, unable to unite around their great goals for society, fragmented and lost their way. Those consumed by petty psychology succumbed to careerism and discord, ultimately sealing their own downfall». Thirdly, the scientist believed that all the circumstances of the beginning of the last century were preparation for the repressions of 1929, 1937, and during the reign of Goloshchekin the data of punishments began to collect and become a theoretical basis. As a result, they were not only labeled as the «Alash intelligentsia» and burdened with the clamp of condemnation, but also on the basis of the conclusions deliberately disseminated by bourgeois intelligentsia during the Tsarist era the nation was portrayed as the most ignorant, dark and uncultured country, which was 8.1 % literate even in the 1897 census [6, p.12]. Considering that this applies not only to Alash literature, but also to the whole Kazakh people, the scientist's conclusions are quite justified.

In his article «The fate and fortunes of national intellectuals» («Mental scars») the scholar expressed regret about the history, significance, and content of Kazakh literature in the early 20th century, stating: «May we call it «white spot», «black spot», or «gray spot» In any case, the fate of Kazakh intellectuals before the Soviet era and during the revolutionary period not only had not been studied deeply, but we were also afraid to even approach this subject» [6, p. 24]. The reason for this is that researchers who expressed opinions about the works of these writers often faced government repression, with their writings and views leading to widespread punishment. The researcher said: «If we do not talk now about how this false conclusion was formed, why we became unable to stand up for ourselves, we will definitely draw up the same old pattern. We must turn to the truth, as bitter as it may be. We need to touch the problem of Alash, no matter how freighting it is for us, and we must reveal the truth». The scholar admitted that although his 1988 article «Errors that became principles» touched on certain aspects of the subject, he refrained from fully revealing the impact of Alash ideology on the fate of the Kazakh intelligentsia [6, p. 30]. His statement, «After experiencing such conditions extensively, I consider it my duty to convey the truths I carefully gathered, struggled to analyze, and passionately concluded, to reveal the tragedies in the fate of Kazakh intellectuals», gives the impression that he has committed himself to uncovering the truth behind the «white spots» with his best ability. Through his analysis and examination of such issues, T.Kakishuly stands out as a literary scholar who brought to light the truths about the Alash movement.

The scientific research of the literary critic has a distinctive feature, which differs from the works of scientists who studied the literature of this period. This



exception is that he tells the truth through scientific evidence, based on real data, and makes reasonable conclusions. U. Abdimanov's further statement proved it: «Tursynbek Kakishuly, whatever work he writes, even a small article, firstly he mastered the topic, learned all the necessary materials, and begins to write when feels confident in expressing ideas without any embellishment. Therefore, the main feature of the scientist's scientific works is to write in a clear manner, without deviating from the truth» [9, p. 46].

The main article of T. Kakishuly in this book «Mental scars», which describes the names of the Kazakh intelligentsia at the beginning of the XX century and their literary activities, is called «Each talent has its place in history». In this article, T. Kakishuly noted such writers as Sh. Bokeyev, T. Zhomartbayev, M. Zh. Kopeyev, N. Ormanbetov, K. Zhanatayev, G. Karashev, B. Kuleev, G. Galimzhanov, K. Togysov, S. Nurzhanov, A. Mametov, I. Beisenov, M. Kaltayev in the period from 1905 to 1937. And he emphasized: «Of course, it is necessary to classify and analyze them in detail, as they are not uniform in terms of worldview or artistic tendencies. Each talent, according to its own contribution, must take a place in the history of literature and be introduced to the next generation» [6, p. 177]. And Sh. Kudaiberdiev, A. Baitursynov, M. Dulatov, M. Koshimov, S. Toraygyrov, S. Donentaev, M. Seralin, and Y. Kobeyev are recognized as writers of the enlightenment-democratic trend [6, p. 176]. Scientists consider Sh. Kudaiberdiev among the poets of the late XIX century, while one of them analyzes his works alongside the literature of the early XX century. And T. Kakishuly believes that Shakarim, a prominent representative of the Abai school, should be recognized as a member of the beginning of the XX century, based on his contribution to the development of Kazakh literature: «Therefore, if we consider him as a great figure of early 20th-century literature, Shakarim shines brightly from the first page of our literary history». This is what the scientist in the article thinks about Sh. Kudaiberdiev. If these ideas about Sh. Kudaiberdiev were later deeply explored in the field of Shakarim studies, then it should be believed that the scientist who initiated this study achieved his goal.

In his article «Each talent has its place in history», T. Kakishuly emphasized that A. Baitursynov fully understood that the only way to seek sovereignty and independence in the land before the October Revolution, was through receiving and advancing education and knowledge. T. Kakishuly highlighted that Baitursynov played a significant role in turning this understanding into a widespread movement [6, p. 201]. «A. Bokeikhanov, A. Baitursynov, M. Dulatov, R. Marsekov, O. Alzhanov, B. Sarsenov and others were the founders of the Alash Democratic Party and led the Alash movement at the turn of the century. They created the government of the Alash Autonomy, substantiated, and developed a plan for creating a new independent Kazakh autonomous state» [10, p. 115]. Referring

to A. Baitursynov's «Literary guide» T. Kakishuly noted that the names and terms in it correspond to all the concepts of Kazakh literature. Researcher stated: «Such a work had never been created before nor has it been repeated since. It is a systematic textbook that simultaneously performs the duties of literary theory and literary studies, helping to pave the way for our predecessors to improve their aesthetic literacy. The definitions and terms within it are valuable principles and names that still occupy a place in our scientific arsenal today. As a comprehensive guide to understanding the intricacies of the art of speech in the field of creativity, «Literary guide» is a solid foundation that laid the basement for Kazakh literary studies» [6, p. 210].

Correspondent R. Syzdykova believes that Akhmet contributed to the development of the Kazakh language, laid the foundation for its formation as a science [11, p. 110]. T. Kakishuly, on the other hand, assesses A. Baitursynov as a writer who laid the groundwork for Kazakh literary studies. He made judgments using historical documents, giving a specific example from the works of the writer. A. Baitursynov wrote in different areas and expressed his opinion on various issues, T. Kakishuly recognized him as a deeply educated citizen: «This is not enough for one talent. However, we cannot turn a blind eye to the fact that the demands of life have given him a talent armed with encyclopedic knowledge and deeply concerned with the current problems of the time» [6, p. 209]. A. Baitursynov's contribution to the development of the Kazakh press is also huge. U. Abdimanov, in his monograph «Qazaq newspaper» published in 1993, recognized the newspaper «Qazaq» as one of the authoritative publications of the early XX century. And he concluded about Akhmet which is the instigator of the publication: «He understood enlightenment, education, primarily as the basis for achieving freedom and independence» [12, p. 164]. And T. Kakishuly defined the main goal of the idea of the enlightenment as follows: «...first of all, the position of the newspaper «Qazaq», headed by Akhmet Baitursynov, is individualized by the fact that it tried not to promote the idea of the enlightenment, but to solve it from a real practical point of view, to turn it into a case, to show the revolutionary desire for radical change». The Qazaq newspaper played a critical role in reviving the Kazakh national identity. It was the first socio-political media outlet produced in the Kazakh language and one of the deepest and strongest roots of contemporary Kazakh journalism. Qazaq's primary function was to educate people via media by reporting on crucial problems in Kazakh education at the time [13, p. 119].

In general, the scientific articles of the literary critic in the work «Mental scars» arose as a result of the main goal of the idea that the heritage and functions of the writers who left their bright signatures in the history of Kazakh literature should be analyzed in an immaculately clean, undistorted state, and reach future generations. Many interesting facts and irrefutable facts are found in the work,

which ended with the wishes of the scientist, presented under the title «Few words to the brother». Anyone who has read this work will surely reflect on the past, present and future of our literature.

«Contradictory thoughts of turbulent era» is an important work of T. Kakishuly, aimed at revealing and studying the truth of the fate of intellectuals in the history of literature at the early XX century, as well as identifying the reasons why they are called as «nationalist». This work includes innovative analyses of Kazakh literature of the early 20th century, as well as previously proposed perspectives, such as in «Mental scars». Most of the analysis of T. Kakishuly, presented under the subheadings «Literature created by time», «Talents – in the race of criticism», «The core of prosperity is an artistic method», «Artistic experience is the basis of logic», «The challenges and complexities of organization», «Aesthetic and sociological criticism», «The waves of thought», is devoted to the development of the genre of criticism in Kazakh literature at the beginning of the XX century. Furthermore, the work provides many important insights into the history of literature of this period, making it a significant contribution to understanding the literary evolution of the era.

As for the terms related to our intelligentsia, which were recognized as nationalist at the beginning of the XX century, the concepts of «Alash-orda members», «Alash» literature, and «alashists» are used. These terms are used depending on the context and appropriateness. It often does not paid attention to the question of the root meaning of the word, where it came from, how to name it in a generally understandable way. This is probably why opinions about the literature of this period are so diverse. For this reason, the scientist T. Kakishuly paid attention to the use of terms in our literature and evaluated the scope of their use. He came to this idea: «...It is necessary to come to the same conclusion, conditionally, about the names that denote the reality that existed in the 20s, that is the conflict of ideas, different concepts-cognition» [14, p. 5]. In particular, in order to reveal the essence of the literature «Alash», T. Kakishuly first of all determined the scope of the word and considered it necessary to call them «alashists» instead of «Alash-orda members»: «Because the term «Alash» adopted the concept of freedom and destroyed its former associations with deviation or condemnation. Instead, it became a national ethnonym that resonates favorably among the population and sounds pleasant to their ears. Therefore, the term «Alash» makes it possible to abandon the unreasonable designations «bourgeois» or «nationalist». Undoubtedly, these names have a certain political background, without which it is impossible to tell the truth of the transitional age» [14, p. 5]. The literary critic's perspective suggests that before conducting a thorough analysis of early 20th-century authors' works, it is crucial to establish a common term applicable to all of them.

## Conclusion

T. Kakishuly was one of the scientists who did not rest until he shared with his readers when he discovered new facts and previously unknown information about Kazakh writers and their works of the early 20th century. Therefore, he regularly presented his scientific judgments about the writers of that period to the public through the press. There is a scientist's great secret of constantly achieving fruitful results in the field of science, who has not been satisfied with the concepts and data found by him since the middle of the last century about Kazakh literature of early XX century. The core of his secret was his continuous exploration of Kazakh authors' lives and works, while also reassessing his earlier evaluations. He compared new information with previous findings, drawing objective conclusions that aligned with contemporary standards.

To summarize, despite not examining the literary works of primarily political victims on an individual basis, the researcher was able to present fresh perspectives on their writings and sociocultural contributions through various opinions expressed over time. He revealed the motives behind the persecution of prominent Kazakh literary intellectuals throughout history and became convinced of certain truths. The researcher's primary focus was examining influential figures in Alash – oriented literature and their impact, as well as exploring how their creative works related to the contemporary circumstances of their time. Its purpose was to identify the causes of their marginalization, analyze their literary and cultural heritage, and provide independent interpretations and insights based on scientific research and documented evidence. The findings discussed above demonstrate that T. Kakishuly successfully accomplished his objective. Among the various studies conducted and written about alashists, the work of this scientist stands out for its brevity and precision of information.

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Received 11.01.25.

Received in revised form 12.04.25.

Accepted for publication 26.05.25.

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11.01.25 ж. баспаға түсті.

12.04.25 ж. түзетулерімен түсті.

26.05.25 ж. басып шығаруға қабылданды.

## Т. КӘКІШҰЛЫ ЗЕРТТЕУЛЕРІНДЕГІ АЛАШТАНУ МӘСЕЛЕЛЕРІ

*Қазіргі ұлттық әдебиеттануда алаштану іргелі бір салаға айналып отыр. Ол ахметтану, мағжантану, жәсіпбектану т.б. тарауларға бөлініп, жеке ілімдер ретінде қарыштап даму үстінде. Мақала ғалым Т. Кәкішұлының осы алаштануға тақырыбына қосқан үлесін ғылыми саралау мақсатында зерттеу еңбектеріне талдау жасауға арналған. Алаштанушы ғалым ретінде танылған әдебиетшінің Алаш Арыстарының ғұмыр жолы мен тағдыр-талайын заман шындығымен байланыстыра қарастырудағы ғылыми жаңашылдығы мен маңызына талдаулар жасалды. Алаш зиялыларының қазақ әдеби сынының тарихында алар орны мен сын жанрларының қалыптасу кезеңіндегі атқарған мәні зор мақалалары туралы ғалымның ой-тұжырымдарына баға берілді. Алаш Арыстары ұлттық руханиятқа қайта оралғанда алғашқылардың бірі болып белсене кіріскен ғалымның сол кезден бастап жазған мақалалары мен олардың әдеби және ғылыми мұрасын зерттеуге зор үлес болып қосылған еңбектері талданады. Алаштану тақырыбын жан-жақты зерттегенде Т.Кәкішұлы олардың әдеби және ғылыми мұрасын саралауда ақпарат жинау мен қорытудың, талдау мен болжам жасаудың, архивтік деректерді пайдаланудың жоғары үлгісін көрсете алғаны нақты дәлелденеді.*

*Мақаланың мақсаты – ғалымның алаштануға қатысты еңбектерінің ұлттық әдебиеттанудағы жетістігі мен маңыздылығын айқындап, зерттеушілік тұлғасына бүгінгі өскелең талаптар тұрғысынан ғылыми тұжырымдар жасау болып табылады.*



*Мақаланы жазу барысында компаративизмнің салыстырмалық зерттеу әдісі басылылыққа алынды және негізгі ой-тұжырымдарды ғылыми дәйектеу мақсатында ішінара эмпирикалық (әдеби талдау, болжау), теориялық зерттеу (анализ, тұжырымдау) әдістері қолданылды.*

*Кілтті сөздер: ұлттық әдебиеттану, репрессия, Алашорда, алаштанушы Т. Кәкішұлы, қазақ интеллигенциясы.*

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Поступило в редакцию 11.01.25.

Поступило с исправлениями 12.04.25.

Принято в печать 26.05.25.

## **ПРОБЛЕМЫ АЛАШОВЕДЕНИЯ В ИССЛЕДОВАНИЯХ Т. КАКИШУЛЫ**

*В современном национальном литературоведении алашоведение превращается в одну из фундаментальных областей исследования. Оно разделено на такие разделы, как ахметоведение, мағжановедение, жусупбековедение и другие, и быстро развивается как отдельное научное направление.*

*Статья посвящена научному анализу вклада ученого Т. Какишулы в алашоведение. В ней проводится исследование его трудов, оценивается новаторство и значимость его научных подходов в изучении жизненного пути и судьбы алашских деятелей в контексте исторической действительности. Особое внимание уделяется его оценке места алашских интеллигентов в истории казахской литературной критики, а также их роли в формировании жанров литературной критики. Т. Какишулы был одним из первых ученых, активно включившихся в процесс возвращения наследия Алашской интеллигенции в национальную духовную сферу. В статье анализируются его научные статьи и работы, внесшие значительный вклад в изучение литературного и научного наследия алашских деятелей. В ходе исследования подтверждается, что Т. Какишулы продемонстрировал высокий уровень научного анализа, включающий сбор и обобщение информации, использование архивных данных,*



*проведение сравнительных исследований, прогнозирование и анализ литературных и исторических источников.*

*Цель статьи – выявить достижения и значение трудов ученого в области алашovedение, а также дать научную оценку его исследовательской деятельности с позиций современных требований. При написании статьи использовался сравнительный метод компаративизма, а также элементы эмпирического (литературный анализ, гипотеза) и теоретического (анализ, обобщение) методов исследования.*

*Ключевые слова: национальное литературоведение, репрессия, Алашорда, алашoved Т. Какишулы, казахская интеллигенция.*

Теруге 26.05.2025 ж. жіберілді. Басуға 30.06.2025 ж. қол қойылды.

Электронды баспа

6,56 МБ RAM

Шартты баспа табағы 36,03. Таралымы 300 дана. Бағасы келісім бойынша.

Компьютерде беттеген: А. К. Темиргалинова

Корректорлар: Д. А. Кожас, А. Р. Омарова

Тапсырыс № 4406

Сдано в набор 26.05.2025 г. Подписано в печать 30.06.2025 г.

Электронное издание

6,56 МБ RAM

Усл. печ. л. 36,03. Тираж 300 экз. Цена договорная.

Компьютерная верстка: А. К. Темиргалинова

Корректоры: Д. А. Кожас, А. Р. Омарова

Заказ № 4406

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