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## Studying the heritage of leaders of Alash in the years of independence

The independence of our country is the beginning of our new national history. The current course of our state, as well as other sciences, has set a huge task for the national literary science. One of them is the study of the heritage of leaders of Alash who were subjected to innocent slander. In order to fulfill this task, literary scientists aimed to compensate for the shortcomings of the history of national literature, to bring literary personalities who were subjected to wrongful punishment back to the stage of history, to put them on the pedestal of justice and to evaluate the worthy place of each person in the history of literature. The article examines the research works of Kazakh literary critics who studied and analyzed the literary heritage of leaders of Alash from the moment of independence to the present day, evaluates and analyzes the research of Kazakh literary critics who contributed to the study of the literary heritage of leaders of Alash during the period of independence. In this study, the main features of the works published during the years of independence, which dealt with various issues in the life and work of such personalities as A. Bokeikhan, A. Baitursynov, Zh. Aimauly, M. Zhumabaev, and others were studied, and cognitive and thematic channels were determined. The opinions and views of literary critics about the leaders of Alash were differentiated in terms of the requirements of the new time. The sources considered in the research work are monographs and textbooks, research articles by literary critics S. Qirabaev, T. Kakishev, R. Nurgali, Sh. Eleukenov, O. Abdimanuly, R. Turysbek, M. Absemetov, A. Ismakova, S. Aqqululy, Zh. Smagulov, and others who purposefully studied the literary and scientific heritage of the leaders of Alash.

*Keywords:* independence, literary studies, leaders of Alash, literary heritage, A. Bokeikhan, A. Baitursynov, M. Zhumabaev.

### Introduction

Until the end of the XXth century, the purely historical truth about the government of the Alash Horde, about the representatives of the Alash, was distorted. It was forbidden to name them for more than half a century. Because they were called enemies of the people and the Soviet government, and the immutability of this approach was controlled by the government. After the acquisition of sovereignty of our country, sharp changes took place in its cultural and spiritual life. First of all, the approach to national history has changed. The requirements of the new time obliged us to pay attention to history. This has significantly increased the demands for independence. Secondly, the attitude to the concept of “Alash Horde”, to “leaders of Alash Horde” has changed.

Previously, scientists avoided referring to the connection of poets and writers with Alash Horde and the Alash government, but now it is considered as a quality that determines the civic image and personality of these writers. For example, a literary researcher, academician R.Nurgali said about the Alash intelligentsia: “...the intelligentsia of any advanced country of that time was not inferior, possessed various fundamentals of sciences, was an octahedral” [1; 424]. Or this is evidenced by the words of S.Qirabaev: “The creation of Alash Horde was a reflection of the ideas of the Kazakh students, who began from the beginning of the century against colonialism, who advocated independence, who wanted to bring the country to the path of knowledge and art out of ignorance” [2; 26]. This is the result of a change in attitude to Alash Horde from a historical and political point of view.

In fact, the heritage of Alash is an eternal issue. Here we have our own history and destiny. During the period of gaining independence, numerous research works about the experience of the Alash Horde, Alash intelligentsia in the history of Kazakh literature, culture, and development of society, about the literary and artistic development of Kazakh literature of the early twentieth century, including the meaning and significance of Kazakh literature under the motto Alash, about the nature of liberation and artistic nature such as “Conflicting thoughts about the past”, “An empty bow”, “Wounds in the mind”, “The history of Kazakh literary criticism” of T. Kakishev, “White lists of literature”, “Independence of the nation and literature” of

S. Qirabaev, “Literature and the fate of the nation” of Sh. Eleukenov, “Auezov and Alash”, “Leaders of Alash”, “The Golden Age of Kazakh Literature” of R. Nurgali, “Kazakh novel and psychological analysis” of B. Maitanov, “Alash literary studies” of A. Isimakova, “Zh. Aimaulytuly and Kazakh prose of the 20s”, “Clarity of the word” of R. Turysbek, “The newspaper “Kazakh”, “Artistic significance and innovative character of the national liberation idea in Kazakh literature of the early twentieth century” of Z. Beisengali, “Spiritual pedestal of independence”, “Alash and literature” of D. Kamzabekuly, “My Motto Is Alash” of T. Zhurtbay, and others were born. These works explore the political and cultural events of the early twentieth century, the literary process and the attitude of leaders of Alash to it, the discoveries that led to public life and literary development, the role of leaders of Alash in the development of various literary genres and Kazakh science, repression on these paths in continuity with the realities of the time. The socio-political, literary activity of the leaders of Alash is comprehensively analyzed in the context of the Kazakh enlightenment, the development of the press, literary study and criticism. The collection of documents and materials “Alash movement” (2008), the encyclopedia “Alash movement” (2008), the ten-volume “Alash leader” (2010), the five-volume “Alash akiys” (2005) also made a great contribution to the wide coverage of the realities of this era and the Alash intelligentsia. So, in ten volumes of “Alash-Leader” (2010), along with the “Kazakh”, “Aikap” edition, the entire scientific heritage of the Alash intelligentsia is covered, published in newspapers and magazines “Sholpan”, “Sana”, “Zhas Turkestan”, “Tan”, “Abai”, “Saryarka”.

#### *Materials and methods*

The research work of the writer-scientist Tursyn Zhurtbay “My motto is Alash” will cover all the investigative actions carried out on the Alash party and the Alash Horde government, whose leader was A. Bokeikhan. During many years, in 1988–1991, 1997, the scientist, revealing some secrets unknown to the general public, in the language of historical documents tells about the difficult, sensitive period that the veterans of Alash, led by Alikhan, such as Kh. Gabbasov, D. Adilov, M. Dulatov, A. Baitursynov, E. Omarov, and others, had experienced.

#### *Results and discussion*

Of particular importance in the awakening of national consciousness, the fight against colonialism has the analysis of the existence and creativity of Alash leaders of the early twentieth century in the works of the Author O. Abdimanuly “Kazakh literature of the early twentieth century”, “National liberation idea in Kazakh literature”. The scientist believes that “the main feature of the literature of the early twentieth century is, first of all, the desire for liberation, i.e., it is literature of “awakening”, which covers the period from the Turkic era, the poetry of Zhyrau to the times of the rise of the national liberation idea from the poetry of Makhambet, Abai and other poets of sorrowful times [3; 128].

The work of literary critic, Alash scholar A. Isimakova “Alash literary studies” (2009) touches on literary-critical, theoretical works with the participation of Alash leaders of the early twentieth century. Like A. Bokeikhan, A. Baitursynuly, Zh. Aimaulytuly, M. Dulatuly, Kh. Dosmukhamedov, K. Kemengerov, S. Saduakasov, Y. Mustambaev, K. Zhubano, and others, she for the first time separately, comprehensively focused on the works of the Alash intelligentsia in the creation of professional Kazakh literary studies, scientific and theoretical thought. The researcher, arguing that “Kazakh literary science for us as a professional, was fully formed in the studies of Alash scientists at the beginning of the twentieth century” proves this opinion in the course of the study [4; 8].

The memorable books of the famous writer, journalist J. Bekturov “This is the truth” (1995), “Like youth, who early lost their mother” (2002) contain extensive information about the life, family, descendants of leaders of Alash, such as Alikhan, Alimkhan, Magzhan, Saken.

During the years of independence, in line with the study of literature and creativity of the Alash intelligentsia of the early twentieth century, along with works considered under artistic literary development in generalized integrity, literary unity, works were published that became the subject of individual study of the life and creativity, scientific heritage of each Alash leader. As a result, such doctrines as Ahmed studies, Shakarim studies, Alikhan studies, Magzhan studies, Zhussupbek studies were formed in the National literary studies; voluminous studies and monographs were published. We must say, that this, in turn, allows us to study in detail the creativity and inconsistency of each talent, to determine its contribution to artistic development, literature, creative essence, historical, literary personality, its place in the world of literature

In the years of independence, the teaching of Ahmed studies in Kazakh literary studies was studied by Zh. Ismagulov, O. Abdimanuly, R. Syzdykova, R. Imakhanbetova, A. Isimakova, S. Dauitov, Z. Akhmetov,

and others. Well-known historians K. Nurpeisov, M. Koigeldiev, T. Omarbekov dwell in detail on the socio-political activities of A. Baitursynuly, his being as a national fighter, and research in various fields of science expanded the range of research in this area. In this direction were written dissertations on the following topics: T. Kasenov "Style and language of the fable genre" (A. Baitursynuly, "Forty fables") (1994) and A. Kydyrshayev "The methodical world of Baitursynuly" (1995), A. Mashakanova "A. Baitursynuly – reformer of Kazakh writing" (1996), K. Ashekeeva "A. Baitursynuly's philosophical reflections" (2003), G. Ernazarova "A. Baitursynuly period in the development of the Kazakh language of journalism" (2004), K. Ibraimov "Problems of terminology and stylistics in the works of A. Baitursynuly" (2005). In 2003-2005, five volumes of A. Baitursynuly's works were published, in 2013 - a six-volume collection of works compiled by Professor A. Ismakova. And in the world of literary studies, the research monographs of R. Syzdykova "A. Baitursynov" (1990), O. Abdimanuly "A. Baitursynuly" (2007), R. Imakhanbetova "The Epoch of the Century: the creative life of A. Baitursynuly" (2010), U. Yerkinbayev "The theoretical basis of the "literary critic" (2008), A. Oisylbai "Modern theory of literature in the "literary world" (2015) deeply examines the moral life and the diversity of the scientific heritage of the teacher of the nation, analyzes his contribution to literature and science, gives a theoretical analysis of his works.

Professor O. Abdimanuly is one of the scientists who made a special contribution to the formation and development of the doctrine of Akhmet studies during the years of liberation. Having worked in this field for more than a quarter of a century, he defended his PhD thesis on the literary heritage of A. Baitursynov (1992), published a monograph about A. Baitursynuly, who was the editor on the newspaper "Kazakh" (1993). The main work of the scientist in this field can be called the essay-study "A. Baitursynuly" (2007). The first chapter of the book "Stages of life", consisting of four chapters, seriously and deeply tells about the Homeland, the environment of growth, education, the formation as a human and the wife of the poet Badrisafa. This chapter also analyzes and evaluates public works carried out on the organization of the petition "Karkaralinsk", the national liberation uprisings of 1916, Akhan's civil affairs during the February and October revolutions and in subsequent years, to the ideals of the nation. In the second chapter, "The poetic world of Akhan", poems and artistic translations from Baitursynov's collections "Mosquito", "Forty Fables" reflecting his poetic talent, are analyzed from a thematic, social, artistic point of view. It is said about the translation skills of the poet-writer: "We have every right to consider the works of Akhmet as our heritage. Because their content, though from Krylov, but the thought, manner of presentation, construction, nature are written in such a way as if they were written in the original" [5; 101]. That is, the author is convinced that A. Baitursynov's translations are not repeating originals, not alternative works, but separate works of high artistry associated with our national literature [5; 119]. Also, in chapters "Leader of journalism", "The great teacher of the nation", "Harmony of the Great" he analyzes and evaluates journalistic activity and organization of the newspaper "Kazakh", literary, theoretical works of a literary critic.

As the next voluminous study in Akhmet studies can be called R. Imakhanbetova's monograph "The creative life of A. Baitursynuly" (2010). The purpose of the study is, as the author noted, "to show the viability of humanism according to the vision of spiritual contemporaries who glorified him as the "leader of Alash", that the Akhmet phenomenon is a historical phenomenon that brought to life the sparkling dreams of the individual" [6; 8]. The monograph is written on the basis of archival data. That is, the author relies on a certain quote, document, whatever information he gives. He tells about the life path of A. Baitursynov, his creativity, quoting his various letters and articles, historical photographs, data about him.

Over the years of sovereignty, a number of scientific works and textbooks have been written in the National Literary Criticism about the Alash leader, talented writer, playwright Zh. Aimauly and his scientific heritage. The works of the writer have been published in five volumes (2005), in six volumes (2012). In textbooks, monographs, such as "Zh. Aimauly" by S. Qirabaev, "Zhussupbek", "The world of beauty of Zh. Aimauly", "Zh. Aimauly and Kazakh prose of the 20s" by R. Turysbek, "Alashorda Press and Zh. Aimauly" by N. Kuantaiuly the multifaceted creativity of the writer was analyzed. However, it cannot be said that these works covered all the issues of Zhussupbek studies. The activity of leader of Alash in various fields of literature and science, of course, requires separate research.

Researches of Academician S. Qirabaev "Zh. Aimauly" (1993), Professor R. Turysbek "Zhussupbek" (1997) are works in which the life and work of the writer, various spheres of his creativity, poetry, writing, translation aspect and educational, critical activity are holistically considered. Both literary critics systematically analyze the evolution of the development of Zh. Aimauly's creativity, the theme and idea of each of his works, the writer's skill in creating images. S. Qirabaev says about the work "Fault of Kunekei" that "the language of a poetic work is a huge requirement of Zhussupbek to penetrate into the artistic prose of the

rhythmic, hypnotic style of the people, saturated with the art of language, oratory, the rhythmic prose of Zhussupbek is a great initiative for the new use in new genres of the model of folk literature, in which oratory is widely developed" [7; 69]. In turn, in the study of the literary critic R. Turysbek, in addition to Zh. Aymautov's writing talent, educational, literary-critical, scientific, journalistic aspects are widely covered. He analyzes such scientific works of the figure "Psychology", "Leading to education", "Ways of comprehensive education" and various literary and critical articles, such as "Poetry of Magzhan". Also, based on the documents, the year of the writer's birth, life data, the fate of the family and descendants are told. Nevertheless, in these studies we see that the theoretical analysis is incomplete. In 1999, having defended his doctoral dissertation "Zh. Aimaulytov and Kazakh prose of the 20s", studies, textbooks of R. Turysbek, developing the teaching of Zhussupbek studies, complement previous studies and differ in a broader, deeper analysis of the writer's life and work. In the first chapter "The life and work of Zh. Aimaulytov" of the book "The World of beauty of Zh. Aimaulytov" (2003), the author dwells in detail on the fate of the writer, his family, teachers and supporters, his students. In the second chapter, "The world of beauty of Zh. Aimaulytov", the artistic works of the outstanding writer are analyzed based on individual genres, in thematic, stylistic and linguistic terms, scientific conclusions are made.

The key issues of the writer's creative workshop are also touched upon, with an emphasis on the moments of collecting and generalizing historical, artistic material for the future work of the writer, on the search for key moments in the holistic image of the personality, on the peculiarities of using various psychological nuances and dialogues, monologues. The main thing, as the researcher himself notes, "in the artistic and theoretical aspect, within the framework of genre nature and skill, the artistic and theoretical study of Zh. Aimaulytov's creativity is traced" [8; 16].

N. Kuantaiuly's book "Alash Horde press and Zh. Aimaulytov" (2013) can be recognized as a search work in this direction. In his research work, scientist N. Kuantaiuly specifically examines the work of Zhussupbek Aimaulytov. Having found in the archives more than a hundred previously unknown works of the writer, including short stories and art essays, feuilletons and articles, the scientist in this book analyzes the legacy of the leader Zhussupbek in the creative system from the point of view of today.

Since the rehabilitation of M. Zhumabaev, a talented poet after Abai, extensive research works have been written about the poet. Sh. Eleukenov, T. Kakishev, B. Qanarbayeva, B. Maitanov, E. Tleshov, Z. Taishybai, D. Iskakuly, and other scientists formed the basis of Magzhan studies. During the years of independence, in addition to articles of various scales, the works of Sh. Eleukenov "Magzhan", B. Qanarbayeva "Magzhan is a symbolist", "Folklore facets of Magzhan's creativity", T. Kakishev "Magzhan and Saken", E. Tleshov "Romanticism in Magzhan's Poetry", B. Maitanov "M. Zhumabaev's Poetics", D. Iskakuly "Kazakh people, one word to you!", B. Zhetpisbayeva "Imaginative worlds of M. Zhumabaev", Z. Taishybai "Kyzylzhar of Magzhan" were published, which became the basis of the poet's life and work. In addition, scientists have compiled a three-volume (1995, 2005), two-volume (2013) collection of the poet's works.

When the poet's legacy returned to his native literature, Professor Sh. Eleukenov, was the first radical researcher and one of the special advisers of Magzhan studies. In his work "Magzhan" (1995), the scientist fully and extensively examines the life and work of M. Zhumabaev, his entire conscious life, the poetic world. The work, written in the genre in the form of a philological essay, consists of two parts: "Stages of life" (Omir otkelderi) and "Nostalgic beautiful zhyr" (Sagyndyrgan sulu zhyr). In the first part, childhood, growing up, education, formation, love, socio-political activity and life path before conviction are told in a documentary and touching language. There will also be an assessment of the ratio of poets and writers Magzhan and Saken, Sabit. In the second part, the subjects of the analysis were the poems of the beautiful and mysterious poet, his integral creativity. The researcher divides M. Zhumabaev's creative path into three stages. That is, from the first period until 1917, from 1917 to 1924 and from 1924 to the end of life. The reasons for this separation were also given [9; 171]. In general, the work traces an integral scale of the poet's life and work, but the pedagogical, educational, literary aspects of Magzhan are insufficiently studied.

In the work "Magzhan is a Symbolist" (2007), the writer B. Qanarbayeva examines the poet's poems within the framework of this field. First of all, touching on the flow of symbolism in Kazakh poetry as a whole, she analyzes Magzhan's poems. The author emphasizes the originality and novelty of symbolism in the poet's poetry. She believes that the formation of a symbolic (figurative) approach in Magzhan's poetry was facilitated by "the escalation of arbitrariness and incitement of national protest in the middle of the XIX century after the complete colonization of the Kazakh steppe by Russia" [10; 34]. And verbal dispute between Magzhan and Saken in 1921-22 should be regarded as a contradiction in the literary techniques of rep-

representatives of these two literary movements, and the conflict between the two poets should not be sought for any other reason, but in the confrontation between the currents of futurism and symbolism [10; 72]. In this study, the scientist blocks the opinions that M. Zhumabaev was a "pessimist" and makes efforts to correctly evaluate the poet's work.

B. Qanarbayeva, in the work called "Folklore facets of Magzhan's creativity" (1995), touches upon such issues as the literary continuity of the poet's poems with oral literature, the reflection of folk wisdom in poetic works. The researcher, analyzing in chapters "Folklore styles in the poet's lyrics", "Usage of small genres in folklore", "From legend to poem" the place of Kazakh folklore and its various elements in the poet's work, along with other examples of literature, the poet was convinced that Magzhan knew how to energize from the source of national literature and, as necessary, use it on the poetic path. In conclusion, the author concludes: "Magzhan, using riddles, proverbs, traditional expressions characteristic of oral literature, positive blessing, negative blessing, etc., was looking for a new meaning, a new content, used it in his poetry as a link to convey thoughts to the people" [11; 53].

The work of Professor T. Kakishev "Magzhan and Saken" (1999) is a work not only in Magzhan studies or Saken studies, but also in revealing the conflict of personalities based on the events of the beginning of the century. If earlier the reader learned about the relationship of the two poets through different sources, memories, now genuine "historical documents and archival data are being put forward. The author intends to "openly, without hesitation and embarrassment, state that the human factor prevails in the relations between Magzhan and Saken" and "the relationship between the newspaper "Kazakh" and the magazine "Aikap" is one of the main events of criticism of the views of Saken and Magzhan" [12; 41], and evaluates the contradictions of the two poets as "this is no longer a joke, not an epigram, but a political-social, literary-aesthetic content" [12; 231]. The history of "Magzhan-Saken", which has been the subject of many disputes for a long time, has received an objective research assessment, and various stories, numerous rumors and statements testify to the value of this work.

Literary critic E. Tleshov is one of the researchers of Magzhan's creativity. In his dissertation "Romanticism in the poetry of M. Zhumabaev", the writer takes as an object of research the most basic pictorial way of the poet's poetry - a reflection of the romantic approach in the poet's work. Revealing the historical, social, literary, aesthetic and philosophical foundations of romanticism in M. Zhumabaev's poetry, Just as M. Zhumabayev accepted samples of educational, critical realism, he was no stranger to romanticism as in Abai's lyrics. Magzhan's romanticism undoubtedly had an influence on the liberation literature of his era [13; 11]. The poet contrasts romanticism with the flow of symbolism, dividing it into revolutionary, elegiac, etc.: "In the poet's romanticism, a social goal as an artistic ideal is clearly traced, in symbolist poems, moods, spiritual secrets take the dominant place" [13; 17]. The poet's poems also do not remain without consideration.

Works of B. Zhetpishbayeva "Imaginative worlds of M. Zhumabaev" (2008), B. Maitanov "M. Zhumabaev's poetics" (2001) in Magzhan studies theoretically comprehensively analyze the poet's creativity, his poetic mystery and inner world, the artistic power of poetic poems and the mastery of genre-style, figurative, word-making.

Articles and studies of such literary scientists as G. Dulatova, M. Absemetov, Zh. Ismagulov, R. Nurgali, Z. Bisengali, K. Alimov have been published about leader of Alash, poet M. Dulatov. Nevertheless, there is less research in Mirzhakip studies than in other Alash intelligentsia. In this context, the works of the poet's daughter Gulnara Mirzhakypkyzy and Mirzhakip learner M. Absemetov, who separately studied the life and work of which M. Dulatov, stand out. Many of these persons worked on the publication and publication of the poet's works. Under the editorship of M. Absemetov, a collection of poems "Wake up, Kazakh" (1991) was published, under the editorship of G. Dulatova, Zh. Ismagulov, a collection of works was published (1991). In 1997, 2010, the works of Alash leaders were once again published.

In her works "Unquenchable Stars of Alash" (2012), "The Light of Truth" (2013), G. Dulatova, based on extensive data and her memoirs, tells about the difficult life of her father Myrzhakyp and his deeds for the good of the motherland. The memoirs of her mother G. Dulatova and other relatives about her father are given, the fate of the Alash intelligentsia, the contemporaries of M. Dulatov - A. Bukeikhanov, A. Baitursynov, Zh. Aimayutov, A. Baydildin, as well as the relationship of the Alash intelligentsia with the poet Mirzhakyp are described in detail. These works, mainly in the genre of memoirs, are valuable not only for the picturesque language of the narrative, but also for the creation of scientific quotations and sources, the disclosure of the realities of the epoch of the beginning of the century, as well as the activities of all Alash leaders of that time.

A literary scholar, Professor M.Absetmetov, who made a huge contribution to the development of science and defended his PhD thesis on the topic “M.Dulatov and the historical and literary process at the beginning of the twentieth century” (1991), starting with the biography of leader of Alash, dwelt in detail on the path of becoming a figure and educational activity. At the same time, he analyzes and gives his assessment of the work of the poet, who woke up his native people with his poetry “Wake up, Kazakh!”.

The writer Zh.Ismagulov is the author of a number of research articles about the life and work of Mirzhakyp. In his research, the scientist analyzes the poetic, educational points of view of M.Dulatuly. In one of the articles, the writer defines and clarifies about the poet's enlightenment that “in the educational activities of Mirzhakyp, along with the slogan calling the people to universal education, there was a serious political subtext” [14; 127].

Imanbayeva Sabira's dissertation “The life and work of M.Dulatov” (1999) historically analyzes the socio-political activity of the leader of Alash. The author, being a historian, mainly focuses on educational activities, Myrzhakyp's attitude to these events, based on the historical events of the beginning of the century. We understand that the author did not aim to analyze the poetic world, creativity and scientific heritage, i.e. the literary aspect of M. Dulatov. Nevertheless, the research work provided some valuable data on the life path, the multifaceted activities of M.Dulatov, his formation as a figure, participation in the national liberation movement, which was one of the first searches for the manifestation of the historical personality of Alash leader.

In the study of the universal scientific heritage and personality of A.Bokeikhan – the leader of the nation, the leader of Alash party and the leader of the Alash Horde party, such scientists-researchers as R.,Nurgali, M.Bazarbayev, M.Koigeldiev, T.Kakishev, S.Aqqululy, T.Zhurtbai, D.Kamzabekuly, Zh.Smagulov, B.Koishybaev are especially significant. On the basis of the research of these literary critics, historians, the scientific and literary heritage of the leader of the nation, the Alash movement, A.Bokeikhan has been comprehensively analyzed, his works were published, as a result of which the historical, literary personality of the leader of Alash was widely revealed and appreciated. In 1994, M. Koigeldiev created the first collection of the works of the leader Alash, and a year later selected works (1995) were published under editorship of the writers M.Bazarbaev, S.Aqqululy.

In the works of Professor Zh.Smagulov name of A.Bokeikhan is analyzed in historical unity with the period of the birth of the science of national literature, scientifically substantiated and evaluated as a pioneer of national literary-historical, scientific-research, literary-theoretical thought of the beginning of the century, the founder of national Abai studies. Zh. Smagulov, assessing Alikhan's research article “Women in the poem Koblandy”, written in 1899 in Russian as “this is the first work that, in the course of scientific research that preceded the beginning of the science of national literature, analyzed a specific work of fiction as a whole in scientific research, literary and theoretical terms”, analyzes and discusses the scientific essence of this article and the issues raised [15; 45].

The merit of Doctor of Philology, Professor Sultankhan Aqqululy, who has devoted almost a quarter of a century of his life to studying the life and work of the leader of the nation, deserves special attention. In 1995, under the guidance of Professor M.Bazarbaev, he wrote a dissertation scientific work on the topic of Alikhan. The significance of this work lies in the fact that for the first time in literary studies, the life and activities of the leader of Alash, his historical personality, works in various fields of science (including literary criticism and criticism, literary translation) are systematically described and analyzed in cognitive terms. He tells about the years of birth, student years and the “stages of Omsk, Samara, Moscow” of A. Bokeikhan, basing on archival data. “When A.N.Bokeikhan is called the political leader of the liberation movement of the early twentieth century, we usually talk about him only in the context of political or social processes. This is wrong. After all, A.N.Bokeikhan took a significant part in the literary movement at the same time, becoming his scientific, spiritual leader” [16; 30]. Alikhan is a literary critic, Alikhan is a folklorist, Alikhan is the first Abai scholar. This is the opinion of the author, born in full knowledge of Alikhan's work. And in 2009-2013, with the compilation and preface of S.S.Aqqululy, a 9-volume collection of the writings of the leader Alash was published. It was the first complete, systematized edition of the entire scientific heritage of Alash Arys, written over 40 years of creative path, and seen in print. In the multi - volume , along with the legacy of A.Bokeikhan, a number of research articles are a continuation of the above - mentioned study of S.Aqqululy. In these articles, the names of pseudonyms used by Alikhan in his articles are widely covered, it is told about the Moscow period of A.Bokeikhan's life, which had “many secrets”, about the relationship between Alikhan and I.Stalin, about other topical issues of Alikhan studies in general.

During the years of independence, in addition to the aforementioned Alash intelligentsia, the works and literary heritage of such outstanding citizens of Alash as – S.Saduakasov, K.Kemengerov, K.Zhubanov, G.Karashev were also appreciated. Two-volume works of S.Sadvakasuly (2003), three-volume collected works of K.Kemengerov (2006), (2013) were published. Two research works of Professor D.Kamzabekululy “Smagul Saduakasuly” (1996), “Smagul Saduakasov” (2009) were published, and the name of S.Saduakasov was first taken as a separate object of research. In these works, in general, the biography, criticism, the writer's facet, the literary and journalistic legacy of Sadvakasov was analyzed. The author evaluates the public activity and creativity of the leader of Alash in a scientific context on the basis of archival data. Considering in separate chapters the literary and critical works, artistic works and statements of the S.Sadvakasuly and his works on the creation of the national theater, the scientist sets a goal for future Smagulologists to study and evaluate S.Sadvakasuly and its rich heritage in six directions: “a political figure”, “a literateur”, “a historical source of his works”, “a personal study of various farms”, “an educator”, “a publicist who developed national journalism”.

### Conclusion

Summing up our reflection, the question arises, what was the experience of independence for the Alash intelligentsia on the “white pages” in literature.

Firstly, creative thought, which has been trapped for so many years, came out, forbidden thoughts and opinions were voiced.

Secondly, new data, new reflections, completeness of scientific savings related to the whole era of literature – complex and contradictory – have been added.

Thirdly, in addition to the literary creative activity of Alash rats and their activities, social activities, preservation of language and mentality, lands and countries have become more expressive.

Fourth, in assessing the past of literature, the vision of today has increased, the study and study of the new with an independent consciousness.

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## Тәуелсіздік жылдарында Алаш арыстары мұрасының зерттелуі

Еліміздің тәуелсіз болуы – ұлттық жаңа тарихымыздың бастамасы. Мемлекетіміздің бүгінгі бағыты басқа да ғылымдарға сияқты ұлттық әдебиеттану ғылымының алдына да зор міндет жүктеді. Соның

бірі — жазықсыз жалаға ұшыраған Алаш қайраткерлерінің мұрасын зерттеп-зерделеу. Осынау міндетті орындау үшін әдебиетші ғалымдар ұлттық әдебиет тарихының кем-кегігінің орнын толтыруды, жолсыз жазаға ұшыраған әдебиет тұлғаларын тарих сахнасына қайта әкеліп, әділет тұғырына қондыруды және әр тұлғаның әдебиет тарихындағы өзіне лайық орнына баға беруді мақсат етті. Мақалада қазақ әдебиеттану ғылымында Алаш қайраткерлерінің әдеби мұрасын тәуелсіздік алған күннен бастап бүгінге дейін зерттеп, саралаған зерттеу еңбектері қарастырылып, Алаш арыстары әдеби мұраларының тәуелсіздік кезеңінде зерттелуіне үлес қосқан қазақ әдебиеттанушыларының зерттеулеріне баға беріліп, талдау жасалған. Бұл зерттеу жұмысында тәуелсіздік жылдарында жарық көрген, Ә. Бөкейхан, А. Байтұрсынұв, Ж. Аймауытов, М. Жұмабаев сынды тұлғалардың өмірі мен шығармашылығындағы әр түрлі мәселелерді әр қырынан қарастырған еңбектердің негізгі сипаттары зерттеліп, танымдық-тақырыптық арналары айқындалған. Әдебиеттанушылардың Алаш зиялылары туралы пікірі мен көзқарастары жаңа уақыт талаптары тұрғысынан сараланған. Зерттеу жұмысында қарастырылатын дереккөздер ретінде Алаш арыстарының әдеби, ғылыми мұрасын мақсатты тұрғыда зерттеген С. Қирабаев, Т. Кәкішев, Р. Нұрғали, Ш. Елеуқенов, Ә. Әбдиманұлы, Р. Тұрысбек, М. Әбсеметов, А. Исмақова, С. Аққұлұлы, Ж. Смағұлов т.б. әдебиеттанушы-сыншы ғалымдардың монографиялары мен оқулықтары, зерттеу мақалалары алынған.

*Кілт сөздер:* тәуелсіздік, әдебиеттану, Алаш арыстары, әдеби мұра, Ә. Бөкейхан, А. Байтұрсынұв, М. Жұмабаев.

Ж.К. Смағұлов, К.С. Калыбекова, К.К. Бажикеев

## Изучение наследия алашских деятелей в годы Независимости

Независимость нашей страны — это начало нашей новой национальной истории. Сегодняшнее направление нашего государства возлагает большие задачи на науку о национальной литературе. Одной из них является изучение наследия несправедливо осужденных алашских активистов. С этой целью литературоведы работают над восполнением подлинных фактов истории отечественной литературы. В статье рассмотрены литературные произведения алашских деятелей в казахском литературоведении со дня обретения Независимости до наших дней. Кроме того, изучены основные сведения и определены источники трудов, вышедшие в свет за последние годы, рассматривавшие проблемы в жизни и творчестве таких личностей, как А. Бөкейхан, А. Байтұрсынұв, Ж. Аймауытов, М. Жұмабаев. Мнения и взгляды литературоведов на алашскую интеллигенцию дифференцируются с точки зрения требований новой эпохи. В качестве источников исследовательской работы взяты монографии и учебники, научные статьи ученых-литературоведов-критиков С. Қирабаева, Т. Қакішева, Р. Нұрғали, Ш. Елеуқенова, У. Абдиманұлы, Р. Тұрысбека, М. Абсеметова, А. Исмаковой, С. Аққұлұлы, Ж. Смағұлова и других, изучавших литературное и научное наследие алашских арысов.

*Ключевые слова:* Независимость, литературоведение, деятели Алаша, литературное наследие, А. Бөкейхан, А. Байтұрсынұв, М. Жұмабаев.

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