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**The History of Ancient Kazakh Literature and its Study**

**Abstract**

Literature is a beautiful image of life, and is closely connected with the history of the people and the history of literature. The art of artistic expression is a view of the spiritual life of country and as its significant domain was formed and developed with the history of the country. If we consider the human mind, creative thinking as a historical phenomenon that develops in thousand years, then the literature is undeniable achievement of an idea of art in the history of mankind. The history of the national literature is one of the main issues of periodization. Because before the independence of Kazakhstan, the problem of periodization in two thousand years old Kazakh literature had not been investigated.

That's why this article deals with the revealing of sources of Kazakh literature, dividing the distribution of the periods in the history of Kazakh literature went through a long history. In addition, to investigate its development ways, we divide into periods and promote scientific works to generation. And we will also consider the teaching ways of literature.

**Keywords:** ancient literature, age, spiritual, literature study, history

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**Қазақ әдебиетінің тарихы және оның зерттелуі**

**Аңдатпа**

Әдебиет өмір шындығының көркем бейнесі десек, әдебиет тарихы да халық тарихымен тығыз байланысты. Еліміздің рухани өмірінің жарқын көрінісі, елеулі бір саласы ретінде көркем сөз өнері ел тарихымен бірге қалыптасып дамыды. Адам санасы, ой-өрісі мыңдаған жылдар бойы жетілетін тарихи құбылыс екендігін ескерсек, әдебиет адамзат тарихындағы көркем ой жетістіктерінің бірі екендігі даусыз ақиқат. Сондықтан қолға алып отырған мақаланы жазудағы алға қойған

мақсатымыз - қазақ әдебиетінің бастау бұлақтарын анықтау, тарихын кезендерге бөлу жолындағы ізденістерде қазақ әдебиеттану ғылымының ұзақ жолдардан өткенін баян ету. Сонымен қатар әдебиет тарихының келелі мәселелерін, оның даму жолдарын зерттеп, дәуірлерге бөліп, ғылыми жүйеге түсіруге ұмтылған еңбектерді қазіргі ұрпаққа насихаттау және үйрету жолдарын қарастыру болып табылады.

**Кілт сөздер:** дәуір, руханият, әдебиеттану, ежелгі әдебиет, әдебиет тарихы.

### **Introduction**

The Kazakhs are one of Turkic nations who have been dwelling lands of Turan from ancient times. Prior to Genghis Khan Invasion Kazakhs, who are related to Qypshaq group, together with other Turkic nations who originated from major Turkic tribes like Oghyz, Qarluq had settled in Turan land. Until then their languages, religion, customs and mentality had been common. It is undubious that the country which was built as Khandom in 15<sup>th</sup> century as a result of sequence of historical events, had taken its root from that shared era. Together with that shared source there came along literature as well, apparently. However, history as well as literature beginning from Khandom establishment dated back further. In this article there will be made an attempt to analyze research works implemented on early ages of Kazakh literature, and complement our understanding of the subject.

What is the objective of literature history? History of literature, as a result of investigations, singles out eras, periods and identifies spiritual heritage of each nation from emergence of literature to a certain era by deep immersion in history. It even determines what was the sample of each era, what was the cause, which circumstances there were, what historical ties there were with other fields. Taking into account that literature is spiritual wealth of every nation, it is undoubtedly a heritage handed down from senior generation to the following ones. Therefore, literature emerges from beautiful image of real life and is connected to history of the humanity. For that reason one of the essential issues of literature history of each nation is considered to be dating. In this connection, our scholars have repeatedly spoken about insufficient works being done in terms of dating our literature which had two thousand-years history span before gaining independence.

They associated the reason of this matter with the fact that Soviet totalitarian system confined history of other nations only in Soviet history. But, they put forth the ideas that this hypothesis should be re-evaluated according to requirements of the contemporary circumstances of independence, peculiarities of development of Kazakh literature from

ancient times to the present should be taken into account, development stages of literature cannot be studied apart from general historical development path of a nation. At the present, according to results of investigations, it has been clarified that the era of a feudal state on the territory of Kazakhstan encompassed the long period starting from 5<sup>th</sup> century up to 20<sup>th</sup> century. Early ages of history of Kazakh literature require probing of the main development periods of this social structure – establishment and strengthening, stagnation and crises, rebounding, coming to its twilight, and requires analysis of peculiarities of those social development processes [2, p.15].

At the present, at the initiative of Ministry of Science and Education of the Republic of Kazakhstan, line “Classical researches” has been published in 6 volumes and line “History of Kazakh literature” in 10 volumes, thus covering numerous investigations conducted in the field of literature. By making a review on those investigations we familiarize ourselves with ways of investigating our literature. The matter of investigating, dating Kazakh literature overwent long lasting debates, scientific-literary and ideological discussions in 20<sup>th</sup> century. The controversial policy of Soviet class worldview was opposed to studying of the stems and ancient history of literature of Kazakh nation. In 60-70’s of the 20<sup>th</sup> century there prevailed a mistaken opinion that history of Kazakh literature dated from Buqar jyrau of the 17<sup>th</sup> century and Abay of 19-20 century [3, p.95-98].

However, with the time passed by and changes in social life, literature also stepped into the stage of renovation and renewal. Such positive changes took place, particularly, during the “Thaw” period of the Soviet Policy, after literary debates in 1957, 1959. Nonetheless, studying the early eras of our literature started to be dealt with only towards the end of 60’s of the last century. B.Kenjebayev, the professor of literature history can be referred to as the pioneer of investigations on ancient heritage, because he was recognized for supporting the principle of dating Kazakh literature from ancient ages with strong scientific arguments, and for his adamant endeavours to fulfill those ideas [3, p.6-8].

It was not until years of toils passed that the activities aimed at complementing, systematizing, age-classifying and studying of our ancient literature were fulfilled. Research works in this respect were put in order gradually as a result of unswerving endeavors of certain scholars among which there were such figures as N. Sauranbayev, G. Aidarov, I. Kenesbayev, E. Janpeisov, A. Quryshjanov, M. Isayev, A. Ibatov,

M. Tomanov, J. Bekturov, M. Balaqayev, S. Amanjolov, R. Syzdyqova, B. Abilqasymov and other linguists who had made enormous contributions. In this connection, we can underline merits of the academician, writer M. Auezov, S. Muqanov, A. Margulan, prominent investigator of literature and folklore A. Qonyratbayev, etc. [3, p.15]. A long path did the field of Kazakh literature studies go, in a quest to identify the source of Kazakh literature and classify its history stage-wise. Towards the end of 20's there were written the first studies the objective of which was looking into development path of Kazakh literature, classifying it by periods. The work of A. Baitursynov "Guidebook of literature" (1926) was the first piece to consider Kazakh literature from scientific viewpoint and systematize ways of investigation from theoretical and historical perspectives. Therewith, literature as general was divided into two as oral and written, further subdivided into subdivisions and genres. Kazakh literature was divided into such periods as "religious era", "eloquent era", "critical era". Religious age comprised literature of religious content in Arabic and Persian, eloquent era included writings dating from times when Russian literature started exerting its influence whereas critical era refers to the period after Abay [12, p.9-11].

When grouping each historical era of Kazakh literature development throughout all bygone centuries, it is a priority task to identify their characteristic features, peculiar genres, art forms differentiating one from another. In collective monography "Literature in ancient and medieval ages" the period of Kazakh literature from early ages to 11th century was named ancient era while period from 12th century till 15th century, when Kazakh Khandom whad been established, was referred to as medieval era. Turkic scripts belonging to the ancient era comprise literary works of Saq-Ghun era, cultural heritage shared by Turkic and Chinese nations, shared literary pieces of Iranian and Turan communities, literature written at the time of Turkic-Mongol unity, Orhon-Enisey runical scripts which fall into ancient Turkic literature, literary heritage dating from Oghyz-Qypshaq era – "Qorqyt ata's book", Cuman's writing piece Codex Cumanicus, epos "Oghyznama", work "Qutty bilik" of the remarkable representative of literature of Qarahan's era - Jusip Balasaghun, legends and fables, poetic extracts of Mahmud Qashqari's book "Diwani lugat at-turk". All those pieces of writing should be classified as shared spiritual legacy of Turkic nations. Ages 11 and 12 were crucial in emergence and establishment of written literature of Turkic nations, these ages were also a transitional period prior to formation of Kazakh nation as such [5, p.65-68].

According to A.Qyraubayeva, B. Kenjebayev, who put the need to investigate literature of this era comprehensively as a subject matter to be dealt with before the sphere of Kazakh literature studies, dwelled upon lack of special studies in Kazakh which could cover that era of our ancient literature wholly. She underlined that particular monuments of the mentioned eras had been touched upon in the books “Ancient literature samples” of 1967, “Matters of history of Kazakh literature” (1974), in “Stages of establishment of Kazakh literature” (1969), “Poetry of centuries” of H.Suyinshaliev, also said that in works of M.Magawin, N.Kelimbetov, M.Joldasbekov who had studied separate ages of our ancient literature there were shared valuable opinions. That she complemented works of the mentioned scholars with her research works “Heritage of centuries” (1988), “Eposes and narratives of the East”, study guides “Ancient literature” (1996), “Literature of the ancient times” (2001), “Love book” (1985), “Turkic literature” (1988) served as an impetus for her senior advisor, talented teacher, professor B.Kenjebayev to investigate the ancient Turkic literature. Also, having highlighted that he was the successor of her scientific principles, sought to prove it. The Professor B.Kenjebayev, with the view to study early eras of Kazakh literature, trained several talented students. As a result, research work of M.Magawin “Poetry of poets and jyraws of 15-18 centuries” (1967), M. Joldasbekov’s “Artistic value of Orhon scripts” (1969), A.Kyrawbayeva’s “Love book” (1974), writing piece of Qypshaq literature, were issued. M.Magawin’s monograph called “Tune of Qobyz” (1968), N.Kelimbetov’s work “Ancient ages of Kazakh literature” (1968) were published as separate pieces. The reading book “Early Kazakh literature” (1967) composed by several researchers of the mentioned group, was also a remarkable news for its time [4, p.200-203].

The ancient-age literature incorporates different literary heritage and scripts comprising 7<sup>th</sup> to 4<sup>th</sup> century BC., 9<sup>th</sup> and 10-12<sup>th</sup> centuries. The scholars H.Suyinshaliev, N.Kelimbetov, A.Qyrawbayeva divided literature of ancient era to the following ages:

“Literature of Tengri Age” – writings, scripts, legends, eposes BC (era of Saq, Ghun, Uisin tribes – 7<sup>th</sup> century BC-4<sup>th</sup> century); literature of Turkic Qaghanate era (5-8 cent.);

Literature of Oghyz and Qarahan eras (9-10 centuries);

Literature of Mid-Turkic era or literature of Islamic era (10-12 centuries)

Literature of Altyn Orda era (12-15 centuries) [4, p.33].

In the course of dating many pieces of literary heritage have been infiltrated. The pivotal and the most well-known of them is the epos “Alyp yer Tunga” – heritage of 7<sup>th</sup> century BC. The warrior Alp yer Tunga – chief of Turks who lived in ancient times. When Alyp yer Tunga passed away his nation dedicated a memorial song to him. In the song there was conveyed a deep grieve and lamenting of Turks who had been in despair after his death. Alyp yer Tunga was described as Afrasiyap, king of Turan in the book “Shahnama” of the Iranian poet Firdowsi.

Orhon scripts refer to scripts on stones found near Orhon river of Mongolia where at some time lived Turkic tribes. They include monuments of Bilge Qagan, Kultegin, Tonykok, Ongin, Sudja, Quly-Shora. Those scripts were written at the time of Turk Qaghanate which was influential state among Turkic tribes in 7-8 centuries. Scripts were engraved on gravestones built in devotion to renowned, influential figures like Qaghan Bilge, Kultegin (commander of an army), Tonykok (council, adviser). The Turks referred to gravestones as “bitig tas” that is “scripted stone”. His cousin Yollygh tegin is believed to have composed the epos of Kultegin and had it recorded. Balbal stones were found in 18<sup>th</sup> century and were scrutinized afterwards. The first person to have understood and read runic symbols on them (similar to Kazakh symbols denoting one’s affiliation to a certain tribe) was the scholar from Denmark Wilgelm Tomsen in 1893. Orhon monuments are akin to Kazakh epos tradition in terms of raised topics and artistic features. They narrate about unity of a nation, heroes who were like shields to their people, rulers who led people. M. Joldasbekov’s work “Asyl arnalar” (Precious streams) can be considered as renewed and translated version into modern Kazakh of balbal stones [5, p.45-48].

The epos “Oghyznama” – shared piece of writing of Turkic nations which was widely spread in Jetisu, Syrdarya areas in 9th century, consisting of more than forty stories. The main character of the epos is Oghyz, his mother Aiqaghan, advisor of Oghyz Ulyq Turk, Oghyz’s sons Son, Moon, Star, Sky, Mountain, Sea. Oghyznama’s version written in Uyghur letters is preserved in Paris library. The focal idea of the epos “Oghyznama” is calling Turks for unity, upholding friendship and humaneness, fighting against external enemies. The Arabic version of the epos is extant nowadays. In 1988 Q.Omiraliev’s work called “Language of the epos Oghyz Qaghan” was published on the basis of its Uyghur version [4, p.105-108].

Qorqyt – preeminent foreteller, witch doctor, grandfather of epos narration, kuysilik (playing dombyra composition) who lived in 8<sup>th</sup> century

in Jankent town along Syrdarya, native of Turkic Oghyz tribe. The eposes narrated by Qorqyt were written in XY century. There are twelve eposes in the book "Qorqyt ata". They are as follows: "epos about Dersehanuly Buqash", "Alyp Bamsy, son of Baibori", "Erjurek Temiruly, son of Toqa", "Bisat batyr who killed Tobekoz byi", "Epos about invasion of enemies into Qazan bek's village", etc. There are two extant versions of the book "Qorqyt ata": the first one being version of Drezden consisting of twelve eposes; the second is Vatikan version consisting of 6 eposes. The first person to translate the compilation of Qorqyt's sayings and stories in 1986 was A.Qonyratbayev [4, p.55-56].

Ahmet Yassawi was a poet who was born at the end of XI century and died in 1167. He was a native of Turkistan town which had been one of remarkable centers of oriental relations along the Great Silk Way. Yassawi's book of poems 'Diwani Hikmet' – 'Book of wisdom' was written in Sufi poetry style which was widely-spread in Eastern countries. Poems, instructions in the book which advocate humaneness, decency, contentment and gratefulness were conveyed in didactical format and served as an example for poets of Syrdarya area such as Suleimen Baqyrgani, Ahmed Yugineki. The work recounts the necessity of coexistence of people through harmonizing their religious views. Yassawi's 90 disciples spread Sufism over the Central Asia, Turkey. Ahmet Yassawi's life based upon principles of Sufism, edifications in his books preached firm belief in religion, honesty in life and loving mankind. Since he was a spiritual leader not only of Kazakhs, but also of Central Asian Muslims, he was named Azret Sultan Qoja Ahmet Yasawi. People would sing his poems and spread as manuscripts. It was published several times in Qazan, Tashkent before Revolution [9, p.111-117].

Abunasyr al-Farabi – the salient scholar who lived in 870-950 yy., was specialized in the spheres of music, math, logics, philosophy, astronomy, literature studies and was called the "Second Teacher" of the East. Abunasyr al-Farabi wrote treatises and works as "Great book of music", "Viewpoints of residents of a blessed town", "Principles of poetry", etc. Abunasyr al-Farabi was born in Otyrar city, but he went to Baghdad city in search of knowledge. He left behind around 150 scientific works. Abunasyr al-Farabi's heritage falls into literature of Syrdarya area. Abunasyr al-Farabi wrote lyrical poems on subjects like native land, evanescence of life, feelings of people. Al-Farabi's treatises, poems were translated from Arabic in 1974 by A.Nysanalin and published as a book with the title "Abunasyr al-Farabi's treatises and poems" [3, p.90-94].

One of the recognized representatives of literature of Syrdarya area Jusip Balasaghuni – poet, thinker, wise public figure who was born and raised in the town of Balasaghun down Talas, Shu rivers. Balasaguni wrote the epos “Qutadgu Bilig” at the age of 54 within 18 months and gifted it to the ruler of Qarahan State Tabgash Arslan Khan, Bogrategi. He was granted the rank “Has Hajib” - “Minister of Palace” by the Khan for this work of his. There are four characters portrayed in the book: Bek Kuntudy (Justice); Wazir Aitoldy (Happiness); Ogdulmish – son of the Wazir (reflection of mind); Ogdurmysh – sibling of the Wazir (reflection of contentment) [8, p.41].

Another decorated representative of Syrdarya literature, renowned linguist, collector of literary samples Mahmut Qashqari lived in 11<sup>th</sup> century. Qashqari knew Arabic language, grammar in an advanced level. He finished writing his work “Diwani lugati-t-turk” in 1070. Qashqari made a round map of Turkic lands. Of more than 260 proverbs Mahmut Qashqari compiled travelling around Turkic towns and steppes, more than 60 are in use in modern Kazakh without any changes. Mahmut Qashqari communicated in his poems that one should gain knowledge, perceive the essence of life and live evanescent life with appropriate approach. The work “Diwani lugati-t-turk” of Mahmut Qashqari is contemporarily being kept in Fatih Library in Istanbul. Qashqari’s dictionary became known to Europe at the beginning of 20<sup>th</sup> century. The work which had been published in 1915-1917 in Istanbul, in 1960-63 in Tashkent, was translated into Kazakh with literary focus by H.Suyinshaliev in 1968 [4, p.81-88].

The book “Qissasul anbia” of Rabguzi who lived in 14 century was written in 1370 in Turkic language. Rabguzi’s “Qissasul anbia” was translated into Kazakh by literary scholar Alma Qyrawbayeva [6, p.55].

Saif Sarai – the decorated poet of Altyn Orda who lived in 1320-1396. His book called “Gulstan bi-t-turki” is a Turkish translated version of the book “Gulstan” of the Persian poet Sagdi. The book consists of eight chapters, introduction and conclusion. The first seven chapters of the book are composed of separate short stories whereas the eighth one is made up of edifications, proverbs and sayings. There is an alternating sequence of prose and poems in the book [11, p.71-73].

Having analyzed historical heritage it can be perceived that the first thinkers and literary scholars of Turkic ethnicities, regardless of their origin, wrote their works in the language of the shared literary language of that time, in the language used by all Turkic tribes in ancient symbolic styles. That is why it has become a basic principle for Kazakh scholars that some



writings and old scripts, literary pieces belonging to the ancient era shall be considered as a shared legacy of the Central Asian countries including Kazakhstan (Suwinshaliev, 1967). According to the latest research works the history of literature has deepened further. I.Nurahmet expresses completely new viewpoints based upon the latest investigations on history of Kazakh literature. He proposes that history of Kazakh literature be started far beyond the age of Orhon-Enisey scripts. Nurahmet endorses the notion that data on literature pertaining to the age of Saq, Ghun, Uysin-Qangly, Turk Qaghanates encountered in Chinese writings and literary pieces written in other nations' languages must be regarded as one of sources of the shared literature of Turkic nations [10, p.145].

### **Method**

In the study of investigating history of literature it is a must to observe the principle of historical sequence. When a prominent figure in literature or era are assessed, there are applied several methods taking into account characteristic features of the time and persons. Those methods can disclose many features of a literary piece:

Identifying interconnection between a literary work and life led by the author of the piece;

Considering cultural-historical conditions of the era whose literature is under scrutiny;

Comparing literature with other literary works of that era (literature has close ties with social-cultural life of that time, consequently similiarity with each other implies similiarity of the environment where they lived);

Paying attention to social perspectives, ideas of literature;

Studying bases, reasons of emergence of literature through historical genetics;

Regarding literature as artwork in a certain form, the main objective of literature studies is to identify new forms of artistic development;

Considering literature in accordance with the role it plays in society (approaching literature from theoretical viewpoint, reflection of historically established fine art forms in a historical consciousness shall be studied);

Studying reflection of legends transferred from one nation to another in a new environment with a new form;

Not getting caught in previous opinions, not denying right opinions and sharing hypotheses attained relatively recently (defining by propping up with viewpoints, research) [12, p.9-58].

It is not a complete range of methods of investigating literature, its history. As life is complicated, so literature which depicts its beautiful colours is compound as well. Indeed numerous sciences study society, nature, but studying literature in which they are described, takes a plenty of effort. Belle-lettres should not be confined with only one approach, even methods of literature studies. It shall be defined in interaction with other fields of science. The researcher applies only those convenient methods that help him reveal those points of belle-lettres that bear importance according to his understanding.

### **Findings**

It is a fact that Kazakhs were in the same historical stage with other Turkic nations. Therefore, Kazakh literature must take its roots from the ancient Turkic era. It should be considered as ancient Kazakh literature, separate studies should be conducted on language and literature used at times. In this regard, we need to source from history of literature of neighbouring, relative nations as roots of Kazakh language and literature stem from them. After obtaining independence, Kazakhstan started studying heritage of the shared era in collaboration with other Turkic nations.

Therewith, Isqaquly presents the main points of his opinion as to how history of shared literature of Turkic nations shall be made, as follows:

Making the shared history of Turkic nations' literature is an issue which is on agenda for its academic, social and political value, necessity arisen as a natural result;

Involving in writing history of the shared literature experts of this sphere from Turkic nations together with globally recognized Turkologists, building terminology, methodology basis of writing it in close cooperation;

Concerning which age history of literature shall begin from, we need to put emphasis on data about Turks mentioned in early Chinese writings dated to A.D., which have been found recently, and other new sources regarding this matter;

Dating history of literature is chronological identification of eras when substantial changes occurred in literature and quality shifts took place in its development as art.

Turkic shared literature encompasses the era during which no Turkic nation identified themselves as a separate nation and established their own state. For instance, history of literature of nations like Qazaq, Qyrghyz, Uzbek, Turkmen, Qaraqalpaq takes its roots from 15<sup>th</sup> century while

beginning of literature history of Turkish, Azerbaijani, Shuvash peoples dates back further.

Ensure that history of the shared literature of Turkic nations will be not only subtle streak of literary facts, but also a scientific research work written from historical-theoretical perspective on the basis of latest achievements of literature studies and social sciences;

While writing history of the shared literature it must be taken into consideration that development path, culture of Turkic nations are usually not compatible with European perception, science standards, and special attention shall be paid on revealing peculiar national colours of the art of discourse;

Making attempts to disclose main development trends of literary life while identifying inner and outer factors that had an impact on eras of literature;

As the focal point is history of literature, finding out if there have been given answers to the question how much contribution a certain era or representatives of that era made to development of literature [12, p.100].

### **Conclusion**

Literature has two perspectives. The first and main one is its inner perspective, fine features which makes literature the art, the second is influence of society which facilitates creation, existence of belles-letters, and determines its fate. When creating a history of literature it is of great importance to consider those two perspectives. Undoubtedly, the resolution of this complicated issue while maintaining balance is not an easy task for creators of Kazakh literature history as well. Therefore, attempts to tackle the shared issues of shared literature by each nation individually have been the main problem of most Turkic nations in the sphere of literature after gaining independence. Those hurdles are about which eras should be included in the shared history of Turkic literature, and considering prominent figures of literature that are common to all Turkic nations within the frame of one nation's literature. Apparently, the time has come for scholars to start collaborating and finding the solution together rather than trying to solve them individually. By resolving these issues and creating a shared history of Turkic nations we will attain our own ancient literature. Also, other Turkic nations' literature will come to light like early ages of Kazakh literature. This approach will facilitate elimination of obstacles that everyone faces.

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**Аннотация**

Литература - это прекрасный образ жизни, а история литературы тесно связана с историей народа. Самое яркое проявление духовной жизни страны сложилось вместе с историей страны как важнейшей ветви искусства. Учитывая, что человеческое сознание является историческим явлением, датируемым тысячелетиями, то литература считается одним из самых замечательных достижений в истории человечества.

Данная статья посвящена описанию происхождения казахской литературы, и объяснению того, что она прошла долгий путь в стремлении отделить историю казахской литературной науки. В то же время, в статье исследуются пути развития литературы, разделение ее на периоды и передача работ, включенных в научную систему, нынешнему поколению. А также рассматривает способы преподавания литературы.

**Ключевые слова:** эпоха, духовность, литература, древняя литература, история литературы.

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**Özet**

Edebiyat, yaşam gerçeğinin bir görüntüsüdür ve edebiyat tarihi de halkın tarihi ile yakından ilişkilidir. Ülkenin manevi hayatının en parlak tezahürü ve sanatın en önemli dalı olarak ülkenin tarihi ile birlikte gelişmiştir. İnsan bilincinin binlerce yıl öncesine dayanan tarihi bir olgu olduğu düşünüldüğünde, edebiyat insanlık tarihinin en dikkat çekici başarılarından biri olarak değerlendirilmektedir.

Makalemiz, Kazak Edebiyatının referans kaynaklarını ortaya koyarak Kazak Edebiyatı biliminin gelişim safhalarını bölümlere ayırma arayışında katedilen yolu açıklamaktadır. Aynı zamanda edebiyatın gelişimini dönemlere ayırma ve bilimsel sisteme dahil etme çalışmalarını da bugünkü nesle aktarmaktadır.

**Anahtar kelimeler:** edebiyat, dönem, manevi, edebiyat bilimi, edebiyat tarihi  
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