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**SCIENTIFIC HERITAGE OF R.B. SULEIMENOV:
ANALYSIS OF THE ISSUES OF EDUCATION, SCIENCE, ART AND THE
INTELLIGENTSIA**

Abstract

This article provides a comprehensive analysis of the research conducted by the prominent orientalist and distinguished representative of historical scholarship R. B. Suleymenov on the issues of national education, science, art, and the intelligentsia. The main methodological approaches, research principles, features of source utilization, and theoretical conclusions in the scholar's works are examined, revealing their significance for understanding the spiritual and cultural development of Kazakh society. The article highlights Süleymenov's views on the historical evolution of the educational system, his contribution to studying the formation of national science, and the scientific results of his analysis of the development dynamics of the Kazakh intelligentsia. Furthermore, the scientific value, methodological novelty, and contemporary relevance of his analysis of art and cultural issues are emphasized.

The findings of the study define the place of the scholar's intellectual heritage in national humanities research and underline its significance in modern scholarship. The academician's work continues to be carried forward: in 1994, the Center for Oriental Studies was reorganized into the Research Institute of Oriental Studies, and in 1996, by government decree, it was named after Ramazan Bimashuly Suleymenov. Today, the institute is well known both in Kazakhstan and abroad for its prominent scholars and fundamental research.

He laid the foundation for a new, future-oriented academic school in the study of Kazakhstan's cultural history. His immense contribution to the development of cultural policy, the formation and evolution of the national intelligentsia, the restoration of the continuity of the Kazakh people's cultural heritage, and the scholarly rehabilitation of the creative legacy of writers, statesmen, and cultural and scientific figures who had been unjustly repressed, is invaluable.

Keywords: R.B. Suleymenov, national education, history of science, art, culture, intelligentsia, oriental studies, scientific heritage, cultural policy, scientific school, cultural development, Kazakh culture, spiritual heritage, source studies, historical-scientific research, cultural history.

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Р.Б. СҮЛЕЙМЕНОВТИҢ ҒЫЛЫМИ МҰРАСЫ: БІЛІМ, ҒЫЛЫМ, ӨНЕР ЖӘНЕ ИНТЕЛЛИГЕНЦИЯ МӘСЕЛЕЛЕРІН ТАЛДАУЫ

Аңдатпа

Мақалада белгілі шығыстанушы, тарих ғылымының көрнекті өкілі Р.Б.Сүлейменовтің ұлттық білім, ғылым, өнер және интеллигенция мәселелеріне қатысты жүргізген зерттеулері жан-жақты талданады. Автордың еңбектеріндегі негізгі тәсілдер, зерттеу ұстанымдары, дереккөздерді қолдану ерекшеліктері мен теориялық тұжырымдары сараланып, олардың қазақ қоғамының рухани-мәдени дамуын түсіндірудегі маңызы айқындалады. Мақалада Сүлейменовтің білім беру жүйесінің тарихи эволюциясын ашудағы көзқарастары, ұлттық ғылымның қалыптасу кезеңдерін зерделеудегі үлесі және қазақ интеллигенциясының даму динамикасын зерттеудегі ғылыми нәтижелері қарастырылады. Сонымен қатар оның өнер мен мәдениет мәселелерін талдауының ғылыми құндылығы, қазіргі зерттеулер үшін маңыздылығы мен әдіснамалық жаңашылдығы көрсетіледі. Зерттеу нәтижесінде ғалым мұрасының отандық гуманитарлық ғылымдардағы орны мен оның интеллектуалдық мұрасының бүгінгі күнгі өзектілігі тұжырымдалады. Академиктің ісі өмірде жалғасын табуда. 1994 жылы шығыстану орталығы Шығыстану ғылыми-зерттеу институты болып қайта құрылды, ал 1996 жылы үкімет шешімімен институтқа Рамазан Бимашұлы Сүлейменов есімі берілді. Бүгінде институт республикада және шетелдерде де ірі ғалымдарымен және іргелі зерттеулерімен танымал. Рамазан Бимашұлы Қазақстан мәдениеті тарихы саласындағы жаңа болашағы зор ғылыми бағыттың және ғылыми мектептің негізін қалады. Мәдени құрылыс мәселелерін талдауға, отандық интеллигенцияның қалыптасуы және дамуына, қазақ халқының мәдени мұра сабақтастығының жасанды үзілуін қалпына келтіруге, негізсіз қудалауға ұшыраған жазушылардың, мемлекеттік қайраткерлердің және ғылым мен мәдениет қайраткерлерінің шығармашылық мұрасын ғылыми қалпына келтірудегі қосқан үлесі ұлан-ғайыр.

Кілт сөздер: Р.Б.Сүлейменов, ұлттық білім, ғылым тарихы, өнер, мәдениет, интеллигенция, шығыстану, ғылыми мұра, мәдени саясат, ғылыми мектеп, мәдени құрылыс, қазақ мәдениеті, рухани мұра, деректану, тарихи-ғылыми зерттеулер, мәдениет тарихы.

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НАУЧНОЕ НАСЛЕДИЕ Р.Б. СҮЛЕЙМЕНОВА: АНАЛИЗ ПРОБЛЕМ ОБРАЗОВАНИЯ, НАУКИ, ИСКУССТВА И ИНТЕЛЛИГЕНЦИИ

Аннотация

В данной статье всесторонне анализируются исследования известного востоковеда, выдающегося представителя исторической науки Р.Б. Сулейменова, посвященные проблемам национального образования, науки, искусства и интеллигенции. Рассматриваются основные подходы и исследовательские принципы автора, особенности использования источников и его

теоретические положения, раскрывается их значение для понимания духовно-культурного развития казахстанского общества. В статье также освещаются взгляды Сулейменова на историческую эволюцию системы образования, его вклад в изучение становления национальной науки и научные результаты в исследовании динамики развития казахской интеллигенции. Кроме того, показана научная ценность его анализа вопросов искусства и культуры, значимость для современных исследований и методологическая новизна.

По итогам исследования определяется место научного наследия учёного в отечественных гуманитарных науках и его актуальность на современном этапе. Научное наследие академика продолжает жить: в 1994 году Центр востоковедения был реорганизован в Научно-исследовательский институт востоковедения, а в 1996 году по решению правительства институту было присвоено имя Рамазана Бимашевича Сулейменова. Сегодня институт известен как в республике, так и за рубежом благодаря своим крупным учёным и фундаментальным исследованиям.

Своими фундаментальными трудами, а также как организатор и первый руководитель отдела истории культуры Советского Казахстана, Рамазан Бимашевич вошёл в историю как основатель перспективного научного направления и научной школы в области истории культуры республики. Его вклад в разработку вопросов культурного строительства, в изучение формирования и развития отечественной интеллигенции, в восстановление преемственности культурного наследия казахского народа, в научную реабилитацию творческого наследия писателей, государственных и общественных деятелей, подвергшихся необоснованным преследованиям, является огромным.

Ключевые слова: Р.Б. Сулейменов, национальное образование, история науки, искусство, культура, интеллигенция, востоковедение, научное наследие, культурная политика, научная школа, культурное строительство, казахская культура, духовное наследие, источниковедение, историко-научные исследования, история культуры.

Introduction

When speaking about the Kazakh intelligentsia, the first figures that come to mind are the representatives of the Alash movement. Most of these individuals came from well-to-do families, yet they devoted their lives not to personal gain but to the future of their nation. They worked tirelessly to improve the welfare, education, and culture of their people. The nation has never forgotten them; on the contrary, their legacy is being revived and presented as an example for future generations. The main feature of the Alash intellectuals was their high consciousness and moral integrity. They placed national interests above all and fought for a bright future for their country.

Despite the strict policies of the Soviet era, they sought to lead their nation toward civilization through the advancement of education, science, and literature. In this context, Olzhas Suleimenov's book *Az i Ya* stands as a vivid example of this struggle. The work became one of the major pieces that challenged Soviet ideology and played a significant role in awakening national consciousness. Some researchers even compared it to Solzhenitsyn's *The Gulag Archipelago*.

During these historical and cultural upheavals, one of the prominent figures who made a remarkable contribution to science was Ramazan Suleimenov. He was a distinguished scholar who deeply studied the development of Kazakh culture in the modern era. Much of his research was devoted to the cultural revolution and its implementation in Kazakhstan. Suleimenov made a great contribution to the formation and development of Kazakh historical science.

Ramazan Bimashuly's influence extended beyond Kazakhstan to other former Soviet republics, where he played a role in the advancement of cultural studies and Oriental studies. His scholarly works addressed vital issues of national history and explored new directions in cultural development.

During the totalitarian system, when science was strictly controlled, Suleimenov's works remained intertwined with socialist ideology. Nevertheless, he managed to collect valuable materials on the Kazakh intelligentsia and reveal the historical significance of great figures such as al-Farabi, Shoqan Ualikhanov, Sanzhar Asfendiyarov, Temirbek Zhurgenev, and Turar Ryskulov.

He continued the mission of the earlier Kazakh intellectuals, serving his national cause selflessly, and is regarded as a true fighter for his people's interests. Today, in an era when *spiritual modernization* has become a pressing issue, Suleimenov's life and scholarly legacy hold immense significance.

Methodological Basis

The methodological foundation of this study is based on the principles of scientific cognition, the role of the individual in history, and the interrelation between innovation and tradition. Science is considered one of the most complex and highest forms of human activity, whose ultimate goal is to uncover the laws, potential, and hidden aspects of processes occurring in society, nature, and human consciousness. Each scientific discipline has its own methodological principles. In historical research, categories such as time and space, as well as the role and influence of political and ideological factors, play a central role.

Determining the role of an individual in science requires an analysis of the truth, cognitive value, and historical viability of the ideas and discoveries they introduced. Only a scholar who can substantiate an unknown phenomenon on factual, theoretical, and methodological grounds can be regarded as truly scientific. Writing historical truth during the Soviet totalitarian era was no easy task. In this regard, the works of scholars such as Academician R. Suleimenov, T. Zhurgenev, S. Asfendiyarov, and studies devoted to Abylai Khan's fate and historical mission should be considered acts of scientific courage. However, it is also true that some of these works display traces of Soviet ideological limitations – identifying and analyzing this requires specific methodological inquiry.

Research Methods

Although R.B. Suleimenov's public, organizational, and scholarly activities have been studied to some extent, his works devoted specifically to the history of culture have not yet received comprehensive scientific analysis. The present research aims to fill this gap. The analysis is based on modern scientific approaches, with objectivity, critical reasoning, and academic scrutiny serving as the main methodological principles.

The methodological framework of the dissertation relies on **historical** and **systematic** approaches. The historical method, one of the most widely used in research, allows for an in-depth study of the period in which Ramazan Bimashuly Suleimenov lived, including its political and social developments.

In addition, the statistical method was used to analyze quantitative data, such as the literacy rate after the October Revolution, the proportion of the Kazakh population, and the number of newly opened educational institutions. The historical-comparative method enabled the differentiation between the first and second Five-Year Plans, allowing for an assessment of progress achieved in each period.

The historical-systemic method was employed to identify the structural and interrelated nature of historical processes. Since the early 1990s, new paradigms based on system and synergetic theories have been widely adopted in historical research, allowing the discipline to reach a qualitatively new level. Prominent scholars such as I.D. Kovalchenko, A.I. Rakitov, M.A. Barg, B.G. Mogilnitsky, V.A. Dyakov, and E.M. Zhukov made significant contributions to this approach. Kovalchenko, in particular, emphasized the need to integrate historical science with other disciplines through the systematic method.

This study also employs the content analysis method, examining approximately 30 articles and publications on Academician R.B. Suleimenov's life and scholarly career. Each piece was analyzed comprehensively to identify essential findings and evidence relevant to the research subject.

Review of the Literature

No specialized works have been written on Ramazan Suleimenov's contribution to the study of school education, as well as the development of secondary and higher education in Kazakhstan.

The first compiled work on R.B. Suleimenov was a biobibliographic index published in 1991 on the occasion of his 60th anniversary. The compilers were candidates of historical sciences K.N. Baltabayeva, A.T. Kapayeva, and M.D. Butumbayeva [1].

Academician Kh. Abzhanov, one of the main figures who helped popularize Suleimenov's scholarly legacy, has written several works such as "Returning the Great to the World", "The Devotee of Science" [2], "Academician Ramazan Suleimenov" [3], and "Academician R.B. Suleimenov as an Organizer of Cultural History and Oriental Studies" [4]. In these publications, as well as in S. Abubakirov's article "He Was a Great Scholar and a Noble Man" [5], Suleimenov's scientific and organizational activities are thoroughly examined.

Abzhanov also noted in his article "The Institute of History and Ethnology Named After Ch. Valikhanov and the Prospects for the Development of Historical Science in Kazakhstan" that the Institute's formation was closely linked to Suleimenov's efforts. He emphasized Suleimenov's role in laying the foundations of Oriental studies and revitalizing the Institute's work.

In 1999, Barshagul Isabek defended her candidate dissertation titled "Academician R.B.Suleimenov: His Contribution to the Study of Kazakhstan's History and Organizational Activities in Science" [6]. She considered him a major researcher of Kazakhstan's cultural development, classifying his findings on science, fine arts, and the intelligentsia into new scholarly categories.

In 2007, Kh.M. Abzhanov and B.K. Isabek published a joint monograph titled "Academician Ramazan Suleimenov". This book provides a detailed analysis of his upbringing, professional formation, and contributions to historiography and organizational science, based on rich archival material.

The works of M.K. Kozybaev [3, pp. 189-194], O.M. Sultangazin [3, pp. 194-196], K.N. Nurpeis [3, pp. 196-197], S.S. Sartayev [3, pp. 197-199], G.S. Sapargaliev [3, pp. 199-201], O. Smagululy [3, pp. 201-205], T. Balakaev [3, pp. 205-208], and A.N. Kudaibergenov [3, pp. 208-210] include valuable reminiscences by colleagues, mentors, and students.

In honor of Suleimenov's 75th anniversary, B. Koishybayev published an article titled "The Icebreaker", highlighting his role in restoring the memory of historical figures and his contributions to the development of Oriental studies.

Researchers T.Z. Rysbekov and Kh.I. Bisenov analyzed Suleimenov's methodological approaches to conducting scientific research [7]. Additionally, articles by K.N. Baltabayeva [8] and B. Myrzabayev [9] provide further insights into his life and scientific career.

Discussion

In the 1920s-1930s, the issue of training intellectual and professional personnel was resolved with considerable difficulty. Ramazan Bimashuly provides valuable data on this process: in 1926, the Kazakh Pedagogical College (Kazpedvuz) was opened in Tashkent, in 1928 the first Pedagogical Institute was established in Alma-Ata, and in 1934 the foundation of the first State University of Kazakhstan was laid. By the early 1930s, the number of technical schools in the republic barely reached twenty.

According to R. Suleimenov, the shortage of teachers in all secondary schools of the second and third levels was characterized by a lack of professional pedagogical training. Despite the high demand for personnel in the political and other sectors of the new society, the absence of higher educational institutions and the limited number of technical schools necessitated a short-term and radical solution to train general cadres capable of active participation in the socio-political life of the state.

This was achieved through the involvement of advanced workers and peasants, who were initially trained for governmental and political work, and later for positions in the national economy and industry. As early as the 1920s, many Kazakhstani citizens were sent to neighboring republics—particularly to Moscow, Leningrad, and Donetsk—to study and gain industrial experience.

R.B. Suleimenov examined the establishment dates of these institutions and the number of their first graduates. In the 1930s, a new form of education emerged in the Soviet Union – correspondence (part-time) education. It was first introduced in pedagogical institutions and later extended to other fields of higher education.

In 1932, correspondence departments were opened for the first time at the Abai Pedagogical Institute in Almaty and the Oral Pedagogical Institute. By September 1, 1937, 2,478 teachers were

studying in correspondence programs of higher pedagogical institutions in the republic [10, p. 252]. In 1940, 10,419 students were enrolled in Kazakh higher education institutions. Higher education played an important role not only in training professionals but also in advancing science.

Ramazan Bimashuly also paid attention to the research work and scientific achievements of these institutions. The main source of scientific personnel training was postgraduate study (aspirantura). Postgraduate programs were established in several institutes: the first in 1932 at the Kazakh Pedagogical Institute, in 1933 at the Kazakh Veterinary Institute, and in 1934 at the Kazakh Agricultural Institute. In 1933, 20 Kazakh students studied in the postgraduate program of the Pedagogical Institute, and at the Veterinary Institute, 20 out of 26 postgraduates were Kazakh [10, p. 259]. Thus, the author revealed the level of development of higher education in Kazakhstan between 1933 and 1940.

During these years, the system of higher professional education was gradually established. In the early 1930s, due to the rapid growth of industry, especially in mining and metallurgy, there was an acute shortage of educational institutions. In 1933, the Soviet government issued a decree establishing the Mining and Metallurgical Institute under the Semipalatinsk Geological Institute. The Institute trained specialists in five areas: • mining operations; • mine surveying; • metallurgy; • geology; • hydrology.

Seventy teachers worked there, of whom 27 held academic titles and 14 had scientific degrees [11].

On January 15, 1934, the S. M. Kirov Kazakh State University was established. This was a major achievement for the Kazakh nation in the field of education. However, Ramazan Bimashuly pointed out several difficulties faced by the university during its initial years, primarily the lack of material resources. The university used the laboratories, buildings, and equipment of the Pedagogical and Veterinary Institutes as its base.

At its opening, only 54 students were admitted, and two faculties were established: Biology and Physics-Mathematics. Among the first students were individuals without completed secondary education. In the fall of 1934, a third faculty-Chemistry-was established, increasing the number of students to 260.

Moscow and Leningrad Universities supported Kazakh State University by sending professors, lecturers, study materials, books, and equipment, helping to establish laboratory facilities. By June 1934, the university employed 25 teachers, including five professors and ten associate professors. By the end of the Second Five-Year Plan, 450 students were studying in the fourth year, and a Faculty of Philology was opened.

R.Suleymanov reported these developments at the Congress of Kazakh Educators in January 1934 and at the 11th Plenum of the Kazakh Regional Committee of the VKP(b) in March 1935. In his report, the scholar particularly emphasized the campaign to eradicate illiteracy and praised the government's efforts. According to his data, in 1935 the Soviet government educated 31,224 people in Kazakhstan, providing 20,772 workers with secondary education. This campaign involved 788 teachers and 311 staff members, with a total budget of 920,000 rubles allocated by trade unions [10, p. 1026].

Ramazan Bimashuly also noted the significant contribution of Komsomol members to this process. In 1936, more than 3,000 Komsomol members worked as teachers in secondary schools. As a result, during the Second Five-Year Plan, 246 secondary specialized schools were opened through Komsomol initiatives. During the same period, government funding for education increased significantly. According to R. Suleymanov, "if in 1934 state funding per capita amounted to 2 rubles (a total of 400,000 rubles), by 1935 it reached 9 rubles 60 kopecks per capita, totaling 2.8 million rubles" [10, p. 1036].

In agriculture, special attention was given to training qualified specialists. During the 1933-1934 academic year, the Kazakh Agricultural Institute not only trained agronomists but also agricultural engineers and mechanization specialists. In 1934, 78 students graduated, most of whom were assigned to work in collective and state farms. By then, the number of students had reached 300, including 170 Kazakhs and 120 women. As of July 1, 1934, the institute employed nine professors, nineteen

associate professors, twenty-two assistants, and sixteen Kazakh lecturers [12]. By the end of the Second Five-Year Plan, the institute had doubled in size and, over the next two plans, produced eight graduating classes.

The year 1934 also marked the organizational strengthening of the Almaty Veterinary-Zootechnical Institute. By decision of the Soviet government, the Sheep Breeding Institute was closed, and all its property was transferred to the Veterinary-Zootechnical Institute. The Meat and Dairy Faculty was merged into the Zootechnical Faculty. From that time on, the institute operated with two faculties: • Veterinary; • Zootechnical.

In 1933, the institute produced its first graduates. By January 1, 1934, the institute had provided the republic with 93 veterinary doctors, 33 sheep-breeding engineers, and 14 animal husbandry engineers [13]. The Kazakh Medical Institute produced its first doctors in 1936, including 66 Kazakh physicians.

The growing demand for teachers in the 1930s reflected the expansion of pedagogical education in the republic. By 1940, there were twelve pedagogical institutes with a total of 6,000 students. By 1939, 1,000 teachers had graduated, including both fully and partially trained specialists [14].

Pedagogical institutes were opened in the regional centers of the republic – Aktobe, Karaganda, Kyzylorda, Petropavlovsk, Semey, Oral, and Shymkent. In addition, teachers were also trained by the Kazakh State University. During the second five-year plan, the first pedagogical institution – the Abai Kazakh Pedagogical Institute – became a major educational institution. In 1933, it celebrated its first five-year anniversary. By that time, the institute had trained 300 teachers. There were 515 students enrolled in the full-time department, 63% of whom were Kazakh. The Kazakh Communist Institute of Journalism trained specialists for government and cultural institutions. In 1934, the Institute of Soviet Construction also began training professionals. Distance education developed rapidly in Kazakhstan’s higher education institutions. Correspondence programs were opened at Kazakh State University, as well as at agricultural and veterinary institutes.

The higher educational institutions of the republic played a major role in training the Soviet intelligentsia – specialists in various fields. During the second and third five-year plans, they trained about 10,000 professionals in agriculture and culture. By 1940, the Kazakh SSR had 20 higher educational institutions with a total enrollment of 10,419 students [15]. During these years, the total number of students in the republic’s higher educational institutions was recorded, as shown in the following table:

Table 1. Growth of the number of Kazakh students in the republic’s higher educational institutions

Academic year	Admission plan	Enrolled students	Kazakh men	Kazakh women
1937-1938	1500	1453	557	34
1938-1939	2200	2315	865	114
1939-1940	2465	2675	1025	290

Note – table compiled based on [15]

Suleimenov Ramazan Bimashuly devoted most of his academic career to studying education and the elimination of illiteracy in Kazakhstan. As a result, he wrote works such as “From the History of the Struggle to Eliminate Illiteracy in Kazakhstan,” “The Socialist Path of Cultural Progress of Backward Peoples,” and “Lenin’s Ideas of the Cultural Revolution and Their Implementation in Kazakhstan.” In his research, he relied on archival sources and statistical collections, providing concrete evidence. His first scholarly articles also explored this topic in depth.

According to R. Bimashuly, the further development of Kazakhstan’s socialist economy and culture largely depended on the organized and planned conduct of scientific research. This, in turn, required the integration of scientific forces into a unified stationary research system. In March 1932, the Kazakh Base of the USSR Academy of Sciences was established in Almaty. Between 1935 and

1936, new sectors were opened in geology, history, the Kazakh language and literature, and folk art; botanical gardens began to be established in Balkhash, Leningrad, and Karaganda. The base and its branches engaged 62 researchers and highly qualified specialists who made significant scientific discoveries. Among them were prominent geologists such as K.I. Satpayev, M.P. Rusakov, and R.A. Borukaev, along with invited scientists from Moscow and Leningrad.

In 1938, by decision of the Union Government, the base was transformed into the Kazakh Branch of the USSR Academy of Sciences. Ramazan Suleymanov regarded this as a major achievement in the development of science in Kazakhstan.

According to data cited by Suleymanov, by 1940 there were 110 research institutes operating in Kazakhstan, employing 1,727 researchers, including 10 doctors and 50 candidates of sciences, and the total funding for research institutions amounted to 30.5 million rubles [10, 2006].

Postgraduate study (aspirantura) was organized at the Kazakh Branch of the USSR Academy of Sciences. The process of training local scientific personnel in regional centers began to improve.

At that time, since the main goal of the USSR was to transform itself into a large industrial union, the branch's primary focus was on the study of the republic's mineral resources. Ramazan Bimashuly understood the concept of turning the USSR into a major industrial power as creating a technically and economically independent state, equipped with advanced production technologies – the foundation of the socialist economy.

During those years, the chairman of the Kazakh Branch of the USSR Academy of Sciences was the famous geologist, world-renowned scientist A.D. Arkhangelsky. According to Ramazan Bimashuly, within a short time, the branch had become a major scientific center that united the leading geologists of the republic. They discovered various mineral deposits and created favorable conditions for further geological research. In the Karaganda basin, coal reserves were calculated. Kazakh geologists and engineers, in cooperation with leading Soviet specialists under the direction of academician I.I. Gubkin, studied the Ural-Emba oil field, determining that it contained approximately 640 million tons of oil [16].

Suleymanov wrote that the creation of a general geological map of Kazakhstan involved scientists such as K.I. Satpayev, N.G. Kassin, I.S. Yagovkin, M.P. Rusakov, R.A. Borukaev, V.P. Nekhoroshev, V.K. Kotulsky, I.F. Grigoryev, A.D. Arkhangelsky, M.M. Prigorovsky, and others. He also noted the discovery of the Karsakpay and Atasu deposits, which made the republic one of the world's leading producers of ferrous metals [10, 2026].

In general, Ramazan Bimashuly's works did not address several fundamental issues in the history of higher education. For example, he did not discuss the impact of Stalinist repressions on the teaching staff, the excessive ideological control over the educational process, or the weak state of higher education institutions in the regional centers.

His reviews of V. Ermakov and V. Chufarov's book "Lenin's Ideas of the Cultural Revolution and Their Implementation," as well as the articles of L. Zak and A. Igenbayev, helped to reveal the main ideas of this chapter and shed light on the scholar's contribution to the study of education and culture.

At the expanded meeting of the interdepartmental working group on the study of national history and culture held on June 5, 2013, chaired by State Secretary Marat Tazhin, new priorities were defined for research in national history and culture. In this regard, the study of Soviet scholars' experiences has great importance. Despite strict party control, significant work was accomplished, demonstrating the deep historical foundations and rich heritage of our history and culture.

The core of Suleimenov Ramazan Bimashuly's extensive scholarly legacy is devoted to the study of the history of culture in Kazakhstan. His works cover a wide range of issues such as the elimination of illiteracy, the use of cultural heritage in new socio-political conditions, school education, the role of teachers, the history of the Kazakh intelligentsia, and problems of science and culture.

Since R. Suleimenov's research was written during a period of ideological repression and was based on Marxist principles, it cannot fully reflect the true development of national science. All scholarly works, textbooks, and monographs of that era were aligned with the Soviet ideological system and served its political, social, and ideological needs.

Soviet science was under constant ideological supervision. Ideological control over science meant that state and party authorities evaluated research and scientific directions based on their compliance with Marxist-Leninist ideology and the ultimate goal of social development – the construction of socialism and communism [17].

Kazakh scholars divide the study of the history of Kazakh culture into three stages:

- The first stage – from 1917 to the mid-1950s. This period was marked by a scarcity of works written on the subject.
- The second stage – from 1955 to the mid-1980s. During this time, scholars specializing in the history of culture emerged and produced substantial and meaningful studies.
- The third stage – from the second half of the 1980s. This was the period when, under the Soviet regime, the previously prohibited works of the Kazakh intelligentsia began to be published, and their cultural heritage was reexamined.

Ramazan Bimashuly Suleimenov was a prominent scholar and academician who conducted research on the most relevant issues in the field of culture during the Soviet political era.

Alongside the established administrative control, the Communist Party often branded certain directions of fundamental and applied research as “bourgeois” or “ideological,” and their founders were subjected to repression [18]. In some cases, these campaigns exhibited elements of anti-Semitism [19].

After the Civil War, between September and November 1922, the USSR implemented a campaign to expel a number of scholars and humanities professors from the country, labeling their views as counterrevolutionary [20].

From the early 1920s to the early 1950s and again in the late 1960s, the Soviet authorities did not interfere much in the natural sciences except for genetics. Between 1929 and 1932, the Academy of Sciences came under the direct supervision of the Communist Party. Ideological pressure from the state intensified during the campaign known as the “struggle against cosmopolitanism,” which took place in the late 1940s and early 1950s.

Between 1926 and 1959, as a result of Soviet policy, many Kazakh intellectuals were accused of anti-Soviet activity, subjected to political repression, imprisoned, or executed. Therefore, writing any work that contradicted Soviet ideology was extremely dangerous. For this reason, the works and research of Academician Ramazan Bimashuly Suleimenov were consistent with the official ideology of the USSR.

The writings of Academician Ramazan Suleimenov constitute an invaluable legacy in the field of Kazakh history and cultural studies. His works fostered the growth of new generations of historians, cultural researchers, and sociologists, contributing greatly to the development of Kazakh science.

Suleimenov Ramazan established a distinct scholarly direction and school in the study of the history of Kazakh culture. He played a key role in the reconstruction of cultural life, the formation and development of the national intelligentsia, the revival of the Kazakh people’s interrupted cultural heritage and art, and the scholarly restoration of the creative legacy of writers and public figures who became victims of unjust political repressions.

His works such as “Chokan Valikhanov – Researcher of the Nomadic Peoples of Central Asia in the 19th Century” and his articles about Ablai Khan, T. Zhurgenev, S. Asfendiyarov, G. Togzhanov, T. Ryskulov, and K. Zhubanov gained great significance among readers.

A large portion of his research was devoted to Oriental studies, focusing on the political and cultural relations between Kazakhstan and the Eastern states. This direction was reflected in more than 30 of his works dedicated to the cultural heritage of the peoples of Kazakhstan and Central Asia.

In total, Ramazan Suleimenov authored 213 scholarly works, including more than 30 monographs. Among his major works, the following deserve particular attention:

- The Socialist Path of Cultural Progress of Backward Peoples, Alma-Ata, 1967 (co-author);
- Chokan Valikhanov – Orientalist, Alma-Ata, 1985 (co-author);
- From the History of Kazakhstan in the 18th Century, Alma-Ata, 1988 (co-author);
- Sandzhar Dzhafarovich Asfendiyarov, Alma-Ata, 1989.

Ramazan Bimashuly Suleimenov's article "From the History of the Development of Science in Kazakhstan (1933-1940)", published in the mass media, was devoted to the formation of scientific institutions and the organization of research work during the 1930s. In it, Suleimenov paid special attention to the work of the Kazakh Branch of the USSR Academy of Sciences and analyzed its research directions. The article included statistical data: in 1932, there were 75 scientific institutions in the republic, while by 1934, their number had increased to 91, including 15 research institutes, 16 experimental facilities, and 60 laboratories. In 1932, 558 researchers worked in these institutions, and by 1934, the number had risen to 844, one-fourth of whom were Kazakhs [21, pp. 144-145].

In his work "The Socialist Path of Cultural Progress of Backward Peoples", R. Suleimenov was among the first to analyze the difficult socio-economic and political situation that developed in Kazakhstan during the early years after the October Revolution. The book broadly discussed issues such as the democratization of culture, the elimination of illiteracy, the formation of a universal education system, cultural and political enlightenment, the development of national intellectuals, and the advancement of science, art, and literature.

Despite strict ideological control, under the leadership of Ramazan Bimashuly and other major scholars, a number of high-quality works were published – a remarkable achievement of Kazakh historiography. Among these were the two-volume "History of the Kazakh SSR", "History of the Kazakh SSR: The Era of Socialism", the five-volume Collected Works of Ch. Ch. Valikhanov, the three-volume Collected Works of Y. Altynsarin (1985), R. B. Suleimenov's "The Agrarian Question in Kazakhstan in the Last Third of the 19th – Early 20th Centuries" (1962), and G. F. Dakhshleiger's "Socio-Economic Relations in the Aul and Village of Kazakhstan, 1921-1929" (1965), among others.

The publication of the two-volume "History of the Kazakh SSR" and "History of the Kazakh SSR: The Era of Socialism" corrected errors and filled gaps found in earlier editions. The book presented the main findings of 66 research studies. It addressed issues such as periodization, the significance of Kazakhstan's incorporation into Russia, the evolution of the socio-economic structure of Kazakh society, and the historical characterization of the socialist revolution's victory in the former colonial region of the Russian Empire. Overall, the publication provided a systematic history of the complete triumph of socialism in Soviet Kazakhstan.

In compiling this collection, Ramazan Bimashuly paid special attention to the problem of how a "backward nation" (in this case, the Kazakh people) could bypass capitalism and transition directly from a pre-capitalist stage to socialism.

The majority of Ramazan Suleimenov's works were devoted to the Soviet policy of cultural reconstruction. Among these is his co-authored monograph with S.B. Nurmukhamedov and V.K. Savosko, "Essays on the History of Socialist Construction in Kazakhstan, 1933-1940." This scholarly work analyzed the development of science in Kazakhstan, the functioning of research institutions, and the system and trends of scientific progress [22].

During the Soviet period, Kazakhstani science considered cultural reconstruction to be an integral part of the socialist revolution and a legitimate process of socialist construction. Therefore, the study of Kazakhstan's cultural sphere, as well as the principles and laws of reconstruction, was subordinated to the system of socialist society.

According to Academician Ramazan Bimashuly, the implementation of Leninist policy in Kazakhstan represented the essence of the cultural revolution. In his works, he regarded the elimination of illiteracy among the backward peoples, the creation of an education system, the organization of a multi-level learning process, and the training and qualification improvement of party and economic specialists as manifestations of non-capitalist development [10, p. 4246].

In the scientific work "The Socialist Path of Cultural Progress of Backward Peoples", co-authored by Ramazan Suleimenov and Kh. I. Bisenov, it is noted that the history of the development of Kazakh science has deep roots [10, 2016]. In addition, the book provides valuable statistical data on the literacy rate of the Kazakh population: in 1920, the literate population in Kazakhstan made up 14.4%, including 3.1% among Kazakhs, 13.9% in urban areas, and 2.9% in rural districts [10, 1146].

The authors also mention that by 1940, the issue of teacher training in Kazakhstan had begun to be resolved. Among teachers at that time, 10% had higher education, 25% had secondary education, and 65% had incomplete secondary education. Considering that in the 1933-1934 academic year, 70% of teachers in the republic had only primary education, this was significant progress. By the end of the 1935-1936 academic year, the total number of students in all types of schools had increased by 213,000, reaching 854,000. In that same year, there were 7,113 primary schools in the republic with 691,994 pupils, including 4,294 Kazakh schools with 306,456 students.

In 674 lower secondary schools (grades 5-7), there were 99,078 students, including 15,648 students in 215 Kazakh schools. Out of 116 secondary schools serving 6,220 students, 17 were Kazakh schools with 395 students.

One of R. B. Suleimenov's most valuable works, "Lenin's Ideas of the Cultural Revolution and Their Implementation in Kazakhstan: The Historical Experience of the Development of Socialist Culture of Peoples Who Bypassed Capitalism", is also devoted to the study of cultural history. The monograph contributed significantly to examining the processes and laws governing cultural reconstruction in Kazakhstan. As the author himself emphasized, "The book attempts to study the implementation of Soviet cultural renewal measures in the Kazakh SSR, as well as the manifestation of Leninist ideas of non-capitalist development in the spiritual culture of the peoples of Kazakhstan" [10, 1036].

Although the book was written under the pressure of Soviet ideological control, Suleimenov relied on solid factual material, offering a new perspective on the history of education and science, which continues to retain its relevance and scholarly value today.

The 1980s were a period of great change for Ramazan Suleimenov. During these years, he turned his attention to Oriental studies, becoming the Head of the Oriental Studies Department at the Institute of History, Archaeology and Ethnography named after Sh. Sh. Ualikhanov. Under his leadership, the professional and scholarly qualifications of young researchers increased, and academic work in Oriental studies gained new momentum.

As head of the Oriental Studies Department, Suleimenov focused his research on that field and authored a number of works, including:

"International Relations in Central Asia in the 17th-18th Centuries",

"The Qing Empire and the Kazakh Khanates: The Second Half of the 18th – First Third of the 19th Century",

"Ablai Khan: Domestic and Foreign Policy", among others.

His book "Ablai Khan: Domestic and Foreign Policy" was devoted to one of the most significant figures in Kazakh history – Ablai Khan. Despite the Soviet ban on writing about national historical figures, Suleimenov conducted deep research on this topic. He argued that Ablai Khan's contribution to the development of the Kazakh Khanate had been underestimated by Soviet scholars. For example, in V. S. Kuznetsov's 1981 work "Amursana", Ablai Khan was portrayed negatively, as a cunning political figure. In contrast, in their joint monograph "Ablai Khan: Domestic and Foreign Policy", R. B. Suleimenov and V. A. Moiseev presented a balanced analysis of Ablai Khan's leadership principles, internal and external policies, diplomatic relations, and governing philosophy.

Furthermore, Suleimenov's research on Chokan Valikhanov was in high demand among historians. This work brought together a wide range of materials about Valikhanov's life, scientific activities, and legacy, portraying him as a pioneering Orientalist and scholar of Central Asian peoples.

Overall, Academician Suleimenov's books, articles, and research projects profoundly influenced the study of Kazakhstan's cultural history and introduced the achievements of Kazakh historians to the entire Soviet scholarly community.

Today, Suleimenov's works help us better understand the interconnection between Soviet governance, socialism, and communism, and reveal the legal and ideological framework of the socio-economic, political, and cultural transformations of that period. His studies also shed light on the creation of a new social structure in Kazakhstan, based on the nation's traditional way of life and historical experience.

Moreover, his writings describe the implementation of Lenin's national policy, the establishment of friendship among peoples, and interethnic cooperation. Importantly, Suleimenov refuted the previously widespread misconception in Soviet historiography that the October Revolution had immediately transformed social and economic relations in Kazakh villages. He demonstrated that until the mid-1920s, local elites continued to hold power, and the idea of "Sovietizing the aul" only began to take shape by late 1925.

The book "History of the Kazakh SSR" was used as a university textbook throughout the USSR, forming the basis of educational programs in Kazakh history. It also led to the publication of numerous school textbooks, anthologies, and teaching materials. Soon after, under Suleimenov's leadership, a new bilingual edition of "The History of the Kazakh SSR: The Epoch of Socialism" was prepared for publication.

Although party and class control significantly restricted academic freedom, the works of Kazakhstani scholars - particularly those of Ramazan Bimashuly Suleimenov - have retained their scholarly importance. Today, his writings continue to serve as foundational sources for studying pressing issues of Kazakhstan's history and culture.

Unfortunately, many modern works still lack comprehensive factual bases, which makes the earlier Soviet-era studies - despite ideological constraints - stand out for their rigor and depth. Suleimenov's works are characterized by thorough data analysis, precise referencing, and a professional scholarly approach.

After the cultural restructuring, Kazakhstan experienced economic, social, and cultural difficulties during the transition period. In this context, Suleimenov's scholarly contributions became vital for the nation's progress. During his leadership at the Institute of History and Ethnology, he initiated several major projects focused on Kazakhstan's international relations, its role on the global stage, and the rehabilitation of repressed intellectuals - the "white spots" of national history.

The Ideological Constraints and Scholarly Legacy of Ramazan Suleimenov

The "ideological assault" carried out by the Soviet authorities did not allow scholars to conduct comprehensive and independent research. Along with Ramazan Suleimenov, prominent historians such as E.Bekmakhanov, A.Margulan, K.Nurpeisuly, T.Tazhibayev, and T.Yeleuov were among those who could not step beyond the political boundaries imposed by Soviet ideology. However, despite the political pressure from the government, these figures became true representatives of the intellectual and historical conscience of the Kazakh nation.

The achievements of scholars such as A.Nussipbekov, B.Tolepbaev, M.Mukanov, Kh.Argyngbaev, M.Kozybaev, K.Nurpeisov, M.Kh. Assylbekov, and O.Smagulov - who worked alongside Suleimenov - were closely connected to the activities of the Sh.Ualikhanov Institute of History and Ethnology.

During the Soviet period, national intellectuals were persecuted and removed from the public sphere. Yermukhan Bekmakhanov's study on the life and activities of Khan Kenesary, as well as historian Mikhail Vyatkin's book *Batyr Syrym*, were banned and destroyed. The study of national historical figures became possible only after Kazakhstan gained independence. In this context, scholars such as K.Nurpeis, Z.Aldamzhar, K.Esmagambetov, and Kh. Abzhanov made significant contributions, applying new methodological approaches to historical research.

Scholarly articles by M. Koigeldiev on the socio-political activities of the Kazakh democratic intelligentsia in 1905-1914, by Kh.Abzhanov and A.Alpeisov on Kazakh intellectuals and culture, K.N. Baltabaeva's short essay on the scientific and public activities of R.Suleimenov, and A.M.Auanasova's works on the national intelligentsia - all enriched the content and academic depth of the dissertation.

There is a pressing need to further popularize and study the life and scholarly heritage of Ramazan Suleimenov and to train a new generation of researchers to continue his intellectual legacy. The numerous profound and well-grounded studies authored by Academician Suleimenov have become part of the golden treasury of Kazakh spiritual and intellectual heritage, maintaining their relevance to this day.

Findings

Ramazan Bimashuly Suleimenov made an outstanding contribution to the study of the history of culture from scientific, political, and social perspectives. Throughout his research career, he produced numerous valuable works, delivered reports at various congresses, and consistently sought to convey the socio-cultural condition of the population. However, as a scholar working within the framework of Soviet political control, his works and theoretical concepts inevitably bore a Marxist orientation.

Suleimenov developed a concept of cultural history based on Lenin's idea of the possibility for "backward nations" to transition to new forms of culture and social structure. His theory of *non-capitalist cultural progress* presented a unique phenomenon in world history, demonstrating the rapid cultural advancement of nations that had not previously experienced modern forms of civilization. Moreover, the scope of research on cultural history expanded, incorporating a wide variety of historical sources. In this respect, the Soviet state's cultural policy – aimed at accelerating social and cultural transformation across many nations – was deeply explored in Suleimenov's works.

The cultural aspects of the non-capitalist development of the peoples of Kazakhstan and other Soviet republics became a central theme in the historiography of Kazakh SSR culture. These issues were directly related to the phenomenon of the cultural revolution and its regional specificities, which were highly relevant during that period.

B.K. Isabek's dissertation on the life and career of Ramazan Bimashuly Suleimenov provides a comprehensive biographical analysis; therefore, this study offers only a brief overview. Having lost his father early in life, Suleimenov faced personal and financial hardship, yet he continued his scholarly pursuits – a testament to his perseverance and resilience.

Suleimenov laid the foundations for Kazakh cultural studies and Oriental studies. His organizational, pedagogical, and academic contributions played a significant role in advancing national science. One of his major accomplishments was his participation as an editorial board member and co-author of the History of the Kazakh SSR in five volumes. This monumental work became the foundation for educational programs on the history of the Kazakh SSR and was highly demanded by society.

The scholar's other works were devoted to the elimination of illiteracy among the population, public education, and issues of cultural transformation. By the 1980s, he had written more than 100 books, articles, and reviews. This figure constitutes about one-third of Ramazan Bimashuly's total scientific legacy. Among them, the monograph "From the History of Kazakhstan in the 18th Century" (1988) holds a special place. This work reveals the dynamics and essence of Ablai Khan's internal and external policies. When the monograph was published, the great Kazakh leader of the 18th century had not yet been integrated into the CPSU's political and ideological narrative. The attitude of the Soviet center toward Ablai Khan fluctuated – sometimes negative, sometimes coldly neutral.

Secondly, the topic and fate of Ablai Khan had last been studied in domestic historiography by Shokan Ualikhanov. On this matter, Ramazan Bimashuly himself wrote: "Aside from Sh. Ualikhanov's brief essay 'Ablai,' published in the early 1960s, until now there has not been a single scientific work devoted to Ablai Khan that analyzes his internal and external policy." Thus, R.B.Suleimenov was the first to correct the distortions surrounding Ablai Khan's role in Kazakh history.

In addition, the first attempts to reveal the truth about the party-state policy in forming the Soviet intelligentsia, the place and role of the creative intelligentsia in the socio-political history of the republic, their participation in such significant early 20th-century organizations as the Alash and Ush Zhuz parties, and in Islamic (Muslim) and *ulema* (scholars) unions – as well as the unjust repression of the intelligentsia who made an enormous contribution to the development of Kazakh culture – were initiated under the leadership of Ramazan Suleimenov.

Ramazan Bimashuly thoroughly analyzed the Soviet policy on cultural reconstruction among the population. He evaluated the results achieved during the first, second, and third Five-Year Plans, presenting his findings with substantial statistical data. Among his notable works are "Lenin's Ideas on the Cultural Revolution and Their Implementation in Kazakhstan" and the collective monograph "Essays on the History of Socialist Construction in Kazakhstan (1933-1940)."

His writings on universal primary education, secondary and specialized education, and higher education allowed for a deeper understanding of the history of schooling. The specific statistical indicators and comparative figures he presented provided a solid basis for evaluating the implementation and outcomes of cultural reconstruction policies during that period.

In his candidate dissertation, as well as in works devoted to the elimination of illiteracy, Ramazan Bimashuly conducted a detailed analysis of the measures taken by the government to raise the educational level of the population during the first and second Five-Year Plans. He examined the achievements and results, the documentary evidence, the challenges encountered in achieving set goals, and ways to overcome them. These studies made a significant contribution to the development of scholarship and historiography on the topic. His works occupy a notable place in the historiography of literacy campaigns in Kazakhstan and have served as a foundation for many historians, researchers, and cultural scholars. The factual and statistical material presented by Ramazan Bimashuly remains an invaluable source.

In R.B. Suleimenov's studies, the history of education in Kazakhstan was analyzed in inseparable connection with social, economic, and political transformations. The empirical base of his research was particularly rich. His analysis of historical experience and lessons generally leads to truth, although in certain issues his conclusions bear traces of political and ideological influence – which only reaffirms the notion that every scholar is a child of his time.

Conclusion.

It should be noted that all of Suleimenov Ramazan's works were written in Russian. Among his enduringly relevant works, those dedicated to prominent figures such as Ablai Khan, S. Asfendiyarov, and K. Satpayev deserve particular attention. Translating these studies into Kazakh and publishing them as a collected volume would be a highly valuable contribution, as passing on authentic historical information about such figures to future generations is of great importance.

The oppressive policies of the former Soviet regime once prevented the recognition of great national personalities. After gaining independence, the names of Kazakhstan's intellectual elite were revived – among them, Ramazan Bimashuly Suleimenov. His intellectual breadth, analytical depth, responsibility, and erudition fully characterize this remarkable figure. Today, despite the passage of time and changes in society, his extensive scholarly heritage and original works have not lost their significance. On the contrary, they have become an integral part of our historical and spiritual wealth – a timeless and invaluable legacy.

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С.АМАНЖОЛОВТЫҢ ТҮРКІ ХАЛЫҚТАРЫНЫҢ ШЫҒУ ТАРИХЫНА АРНАЛҒАН ЕҢБЕКТЕРІ

Андатпа

Мақалада С.Аманжоловтың түркі халықтарының шығу тарихына арналған еңбектеріне талдау жасалады. С.Аманжоловтың түркі тайпаларының пайда болу, даму тарихына арналған салмақты ойларына баға беріледі. Сонымен қатар, ғалымның қазақ халқының этногенезіне арнаған еңбектеріне зерттеу жасалған. С. Аманжоловтың өзіне дейін түркі халықтарының тарихын зерттеген ғалымдардың еңбектеріне талдау жасаған объективті ойлары мақалада жан-жақты жазылған. Сонымен қатар, С.Аманжоловтың Ұлы Отан соғысы кезінде саяси жетекші болып жұмыс істеп, түркі тілдес халықтардан келген әскерлерге аударма мәселесімен көмектескені жазылған. С.Аманжолов мұрасының айтарлықтай бір бөлігі тіл саласымен қатар қазақ халқының этногенезінің өзекті мәселелеріне арналған. Зерттеу кезінде ғалым тарихи деректерді, өзіне дейін зерттеген ғалымдар еңбегімен, халықтың ауызекі тарихнамасымен, шежіре мәліметтермен салыстыра, ыңғайластыра зерттеп жазғаны туралы мәліметтер келтірілген. Мақалада ғалымның қазақ халқының, оны құрайтын үш жүздің рулық-тайпалық құрылымын зерттеп, оларға тән ортақ белгілер мен жекеленген Қазақ халқының этникалық және ру-тайпалық құрамын зерттеуі жан-жақты баяндалады. Сонымен қатар, Қазақ халқының ежелгі ең ірі тайпалық құрамы үйсіндер, дулаттар, алшындар, керейлер, наймандар, арғындар, меркіттер, қоңыраттар, жалайырлар және қыпшақтардың этникалық құрамына талдау жасалады. С.Аманжоловтың кейбір ежелгі тайпалардың тілін зерттей отырып, Қазақтың үш жүзінің құрылуы және тайпалық одақтардың пайда болуы туралы зерттеулеріне салмақты баға берілген. Мақалада ғалымның IV-VIII ғасырларда Орхон-Енисей нұсқаларындағы көне жазуды зерттей келіп, бұл жазулардың біразы дулаттардікі болуы мүмкін деген пікіріне тарихи талдау жасалған. Сонымен қатар, С.Аманжоловтың қаңлы, қыпшақ, қоңырат, алшын, найман,