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## THE INFLUENCE OF THE TANZIMAT AND JADIDISM ON THE ENLIGHTENMENT OF ALASH (LITERARY ASPECT)

This article discusses the era of the awakening of the Turkic world, its enlightenment, culture, and educational sphere. In the first half of the XIX century in the Ottoman Empire (Turkiye), which began to fall into economic and cultural decline, there was a revolution of “Tanzimatists”. They have carried out a “new reform” that will completely change Turkey's system of government, culture, religious trends, and social status. The “new reform” prevailed by the nature of the enlightenment. As a result, new schools and educational institutions were opened in Turkey, and newspapers, journals, and books by Turkish poets and writers were published, of which the cultural and social potential of the population grew.

The “Awakening period” that began among the Turkish people significantly impacted the Crimean and Kazan Tatars among Russian Muslims. The immediate motive was the Crimean Tatar scientist, politician, and journalist Ismail Gasprali. The name of I. Gasprali is immortalized in history by introducing the “Jadid” method into the cult of the Turkic peoples. Revolutionaries who violated the established principle and supported a new method of teaching focused on Western civilization were called “Jadidists”.

At the beginning of the XX century, the Jadid movement, in turn, reached the Kazakh land among the Muslims of Russia. This “new wave”, the internal content of which is very similar to the “Jadid” movement, was named in Kazakhstan – the “Alash” movement. The founders of the Alash movement were Alash intellectuals led by the politician-journalist A. Bokeikhan. The Alash intellectuals has made an outstanding contribution to the culture of the Kazakh people, educational, scientific, and political activities, and preserving the modern Kazakh land as an independent state.

**Key words:** the Turkic world, the era of the Tanzimat, Tatar scientist, Jadidism, the Alash movement.

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### Танзимат пен жәдитшілдіктің Алаш ағартушылығына әсері (әдеби аспект)

Бұл мақалада түркі әлемінің «ояну дәуірі», оның ағартушылық, мәдениет және білім беру саласы қарастырылады. XIX ғасырдың бірінші жартысында экономикалық және мәдени жағынан құлдырай бастаған Осман империясында (Түркия) “танзиматшылар” қозғалысы бастау алды. Олар Түркияның үкіметін, мәдениетін, діни ағымдары мен әлеуметтік жағдайын түбегейлі өзгертетін «жаңару реформасын» жүргізді. «Жаңару реформасы» ағартушылық сипатында басымдыққа ие болды. Соның нәтижесінде Түркияда жаңа мектептер мен оқу орындары ашылып, газет-журнал, түрік ақын-жазушыларының кітаптары басылып, соның арқасында халықтың мәдени-әлеуметтік әлеуеті артты.

Түрік халқы арасында басталған «ояну кезеңі» Ресей мұсылмандары арасында Қырым және Қазан татарларына да айтарлықтай әсер етті. Оған тікелей себепкер Қырым татар ғалымы, саясаткер, журналист Исмаил Гаспралы болды. Түрік халықтарының арасына «жәдид» әдісінің енуімен И.Гаспралының есімі тарихта мәңгілік қалды. Қалыптасқан қағиданы бұзып, Батыс өркениетіне бағытталған оқытудың жаңа әдісін қолдаған қозғалысшылар «жәдидшілер» деп аталды.

XX ғасырдың басында жәдиттік қозғалыс өз кезегінде Ресей мұсылмандары арасында қазақ жеріне де жетті. Ішкі мазмұны «жәдид» қозғалысына өте ұқсас бұл «жаңа толқын» Қазақстанда «Алаш» қозғалысы атауын алды. Алаш қозғалысының негізін салушылар саясаткер-журналист Ә.Бөкейхан бастаған Алаш зиялылары болды. Алаш зиялылары қазақ халқының мәдениетіне, ағартушылық, ғылыми және саяси қызметтеріне, қазіргі қазақ жерінің тәуелсіз мемлекет ретінде сақталуына ерекше үлес қосты.

**Түйін сөздер:** Түрік әлемі, Танзимат дәуірі, татар оқымыстысы, жәдидизм, Алаш қозғалысы.

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### Влияние Танзимата и джадидизма на просвещение Алаш (литературный аспект)

В данной статье рассматривается «эпоха пробуждения» тюркского мира, его просвещения, культуры и образовательной сферы. В первой половине XIX века в Османской империи (Турции), начавшей приходить в экономический и культурный упадок, произошла революция «танзиматистов». Они провели «новую реформу», которая полностью изменит систему правления, культуру, религиозные тенденции и социальный статус Турции. «Новая реформа» взяла верх по характеру просвещения. В результате в Турции открывались новые школы и учебные заведения, издавались газеты, журналы и книги турецких поэтов и писателей, благодаря чему рос культурный и социальный потенциал населения.

Начавшийся среди турецкого народа «период пробуждения» существенно повлиял на крымских и казанских татар среди российских мусульман. Непосредственным мотивом стал крымско-татарский учёный, политик и журналист Исмаил Гаспринский. Имя И. Гаспринский увековечено в истории введением метода «джадид» в культ тюркских народов. Революционеры, нарушавших установленный принцип и поддерживавших новый метод обучения, ориентированный на западную цивилизацию, называли «джадидистами».

В начале XX века джадидское движение, в свою очередь, достигло и казахской земли среди мусульман России. Эта «новая волна», внутреннее содержание которой очень похоже на движение «Джадид», получила в Казахстане название – движение «Алаш». Основателями движения «Алаш» были алашские интеллектуалы во главе с политиком-журналистом А. Букейханом. Алашская интеллигенция внесла выдающийся вклад в культуру казахского народа, просветительскую, научную и политическую деятельность, сохранение современной казахской земли как независимого государства.

**Ключевые слова:** Тюркский мир, эпоха Танзимата, татарский ученый, джадидизм, движение «Алаш».

### Introduction

The “Epoch of Awakening” of the Turkic world is closely connected with the history of the Ottoman Empire of the first half of the XIX century. The Ottoman Empire (Turkey), which until that time considered itself the ruler of the world, began to decline in political, economic, and cultural aspects at the beginning of the XIX century. Its main reason was that the state concept of the Ottoman Empire was exclusively religious. In other words, religion ensured the legitimacy and stability of the political leadership. The holders of authoritarian monarchical power, the Turkish sultans, could not bring the empire to the number of developed countries through Islam. They used religion solely to retain power and rob their people. As a result, there was a situation in Turkey in which science, education, and industry delayed developing, and shipping trade routes did not function, leading to the economy's collapse.

That was a challenging fall for Turkey, a powerful empire for three centuries. The country needed political and cultural changes. In this regard, sen-

timents have formed in society, which led to the emergence of famous reformers, innovators, and patriots who concluded that the country needed a “New reform”.

Mustafa Rashid Pasha was a well-known politician, diplomat, and Turkish ambassador to European countries at the origins of the “New reforms” in Turkey. For the first time in front of the Gulkhan Palace in 1839, Mustafa Reshid Pasha announced the reform on behalf of Abdul Majit Sultan, known in history as “the first sultan who knows French, supports Western influence, and an innovator.” The reform assumed that “noble changes, regulation” would occur in Turkey, namely “Tanzimat-i-Hayrie”. From that moment, the “new reform, reorganization” stage began in Turkey. This period in the history of Turkey was called the “Era of Tanzimat”.

In the Tanzimat era, due to the struggle between those who saw religion as the central concept of government and those who adhered to Western views, the monarchical empire gradually began to acquire bourgeois features. The pro-Western idea was reflected in the fields of education, politics,

and culture, and in 1865 an underground organization, “Young Ottomans,” was created in Turkey. Its leader was the famous Turkish writer Namyk Kemal. This organization, consisting of 250 people from among the intellectuals and officials, offered its unique view of the situation in the country.

In the era of the Tanzimat, with the arrival of the “young Ottomans” on the historical scene, a new Western European intellectuals was formed in Turkey.

### Materials and methods

In this article, we noted the changes in the social, cultural, and educational direction of the Crimean and Kazan Tatars, which were a continuation of the movement in the Ottoman Empire during the period of “Tanzimatists” in the II half of the XIX century. We also analyzed the books of the founder of the “Jadid” method I. Gasprali “Mirat-I Jadid”, “Salman-I Turki” and such textbooks as “Khoja-I Subyan”, “Sarf-I Turki”, “Jian name”, “Nasihah-I tybbie” and noted the main features of the “Jadid” method. In addition, we analyzed the textbooks of the Alash intellectuals, which they wrote at the beginning of the twentieth century, and also told about their contribution to science. Until today, the works of the intellectuals related to literature and pedagogy have been analysed. This article reviews the textbooks of the intellectuals in the field of natural science.

### Literary review

The national movement in Turkey, which began in the 50s and 60s of the XIX century, was more of an education. During this period was appeared publications such as “Terjuman-i-ahval”, “Tasfir-i efkyar”, “Muhbir”.

Thanks to poets and writers Ibrahim Shinasi, Namik Kemal, Zia Bey, Turkish literature has been replenished with innovative works. The Young Ottomans organization headed by Namik Kemal has significantly contributed to developing the Turkish language and its promotion to the rank of a literary language. This period became the “Era of Awakening” of Turkish culture, literature, and art.

In addition, the “Era of Awakening” in Turkey touched the countries of the near and far abroad, bringing some changes in the culture, politics, and education. First of all, the “Tanzimat Era” in Turkey has positively impacted Muslims under Russian rule.

In the middle of the XIX century, the changes in the Ottoman Empire were of a national and political-cultural description. The “Turkic” Muslim countries in the colonialism of the Russian Kingdom as a nation were on the verge of extinction. During this period, representatives of the intellectuals from among the Crimean and Kazan Tatars began to analyze the current situation and affairs. They laid the foundations of the “Era of National Awakening”. Their main goal is to preserve their nation on the world stage, which has its language, religion, and customs. At the origin of this movement was an educator, politician, journalist, reformer, teacher, and, most importantly, the founder of “Jadidism” and “pan-Turkism” - educator, Crimean Tatar Ismail Gasprali.

The main achievement of I. Gasprali, who made an outstanding contribution to the country's educational, cultural, and political development, was the “Tanzimat reform” in Turkey. The scientist Alash Dikhan Kamzabekuly writes about this: “I. Gasprali graduated from the three-year “school of Parisian life” and in 1874 visited Algeria, Tunisia, Egypt, Greece and went to Istanbul. Here he stayed at the house of his cousin Suleiman, got acquainted with the figures who were at the center of the Turkish Tanzimat movement, studied the search for the Ottoman Empire in the European direction in the field of education and culture, learned much information about the experience of the press. He also provided Turkish publications with information about Russia and Europe and did translations (Kamzabekuly, 2023).” I. Gasprali on this trip understood that the only reason for the lag of his people is the lack of national unity, illiteracy and lack of education of the people.

Gasprali is convinced that the main factor in preserving the nation as a “nation” is the language. He says: “If national literature, national music, national traditions, national identity are written and preserved in the Tatar language, then it is through this language that we can develop education on a nationalist basis (Davlet, 2015: 12).”

The name of I. Gasprali is known to all countries of Turkic origin as the founder of a new approach to the education system, which so-called “new method” (usul-i-Jadid). This method's peculiarity is teaching students to write and read more quickly. “Jadid” is an Arabic word meaning a new “usul” method. This method has remained in the history of Muslim enlightenment under the name “Jadid”. Thus, “Jadidism” is a movement aimed at educating the Muslims of Russia, which began in the second

half of the nineteenth century by Tatar intellectuals in the Volga region, such as Shigabutdin Marjani (1818-1889), Gabdulkayim Nasyri (1825-1902), Husain Faizkhanov (1823-1866). In turn, I. Gasprali, as an educator-teacher, improved this method by developing a method of speed reading and writing, which significantly contributed to the spread of this method among the Turkic people.

Another of the main reasons why the name I. Gasprali, who stood at the origins of “Jadidism”, became widely known among the population, was that he regularly published his articles on the development of the education system in such newspapers as “Tarjiman” and “Bahrul –Akbar”, “Zhuldyz”, “Day star”, “Gunesh”, “Hakikat”, “Moon”. Thus, defining the newspaper's place in the development of education and science, Ismail Bey Gasprali wrote about the importance of reforms in Russian-Muslim schools: “According to data collected in 1881 from Russian Turks, 214 out of more than fifteen thousand regional schools were Arab madrasahs. In these 16 thousand schools, half a million Turkic children studied for five years, and during this time, even a 5-line verse could not be written and read in the Turkic language. They are limited only to reading the Koran and prayer. Therefore, with this faith in any edition of Tarjiman, I have made efforts to make the welfare of such schools an urgent issue of society” (Davlet, 2015: 17)

Deeply realizing this topical problem, the Tatar scientist I. Gasprali managed to restore the language, religion, culture of the Turkic people, which contributed to political unity. Subsequently, at the end of the XIX and the beginning of the XX century, the movement “Jadidism” arose among the Muslims of Russia on the ideas of scientists.

“Usul-i Jadid” has become a new method of education for Russian Muslims. A struggle began between the Kadym and the Jadid reading methods since, until that time, the prior knowledge was memorizing the words of the Koran. The new “jadid method”, which contributed to the rapid learning of reading and writing, was significant for developing education. More and more different schools that taught this method began to open in the country.

## Results and Discussion

I. Gasprali, during his visit to Istanbul, focused on the fact that the education system should be based on the ideas of the European education system, which is as developed as that of the Tanzimats. At the same time, I. Gasprali, who accepted the ideas

of the education system from Europe, considered it essential that education should occur in the national language based on the traditions and customs of the people. He also concluded that another feature of the education system is that for the Crimean and Kazan Tatars, who are becoming a bilingual nation under the influence of Russia, religion, and science should be taught together with other school disciplines. According to the scientist and his associates, raising a generation with one language, one custom, and one spirit through religion was essential. That is why the Crimean Tatars, led by I. Gasprali, did not “tear off” religion from the teachings, culture, and ethics of everyday human communication. That was the most optimal position for the Crimean and Kazan Tatars in the conditions of that time.

At the end of the XIX century, Tatar national schools faced a shortage of textbooks. Even though initially many books and textbooks were published in Kazan, educational literature became inaccessible to the people, and the Tatar intellectuals was forced to turn to Turkic books. Deeply aware of this situation, I. Gasprali wrote and published textbooks for new methodological schools in Crimea. In 1881-1882, I. Gasprali wrote the books “Mirat-i Jadid” (“The Updated Mirror”) and “Salman-i Turk” (“The Turkic Chronicle”) in Turkish and “Russian Islam” in the third Russian language. Islam is a book dedicated to Russians serving the government” (Davlet, 2015: 13).

The first two works are characteristic of the style of Ismail Bey in the form of informing Muslim students about simple things, and “Russian Islamism” is a book dedicated to Russians serving the government” (Davlet, 2015: 13).

Another famous textbook, “Khoja-i Subyan” (“Teacher of children”), published in 1884, became the first secular textbook for the Crimean Tatar school. The words are printed on the textbook's cover: “Their parents are responsible for the ignorance of children” (Gafarov, 2001: 56).

“Khoja-i Subyan” is a classic textbook for younger schoolchildren. According to this textbook, Crimean Tatar children studied the alphabet by the sound method for 30 years. “Khoja-i Subyan” was a teaching aid in elementary and religious schools.

I. Gasprali, who took the educational books of the writer and teacher K. D. Ushinsky as a model, included folklore works of classical literature, his literary miniatures, and fairy tales in the publishing house. The textbook, although close to Russian textbooks, was compiled taking into account national characteristics. The content of the textbook consist-

ed of religious stories, fragments of the biography of the prophets, and examples from the surahs of the Koran. (Abibullaeva, 2003: 62).

In addition, the textbooks of the Tatar educator I. Gasprali were published under the title “Sarf-i Turks” (“Turkic Grammar”) (1897) with information on phonetics, graphics, and grammar of the Turkic languages; “Djian name” (“Country Studies”) (1889), which offered a general idea of geography, geographical map, countries of the world, traditions and customs; “Nasihah-i tybbie” (“Medical manual”) (1901).

The national activity of I. Gasprali, at the beginning of the twentieth century, contributed to the fact that the Tatar people began to be considered the most educated among the Muslims of Russia. In addition, they were among the first to switch to the “usul-i-Jadid” method of education, founded by I. Gasprali — this system of education of I. Gasprali brought a new impulse, a new movement called the “new method”, to the sphere of education of many representatives of the Muslim people. I. Gasprali's “Movements and breakthroughs” on preserving the language, religion, culture, customs, and traditions in other Muslim countries under Russian subordination, which he began to teach according to the educational system, began to manifest themselves from all corners of Central Asia. This movement reached the territory of modern Kazakhstan through Semey, Akmola, Oral, Transcaspian, Syrdarya, Zhetisu, Fergana, Samarkand regions, and Astrakhan province.

The scholar Alash D. Kamzabekuly writes about this “Renaissance” of Muslims in Russia: “Jadidism” is a synthesis of tradition and innovation common to Muslim regions of the Russian Empire. Translating the method's name into a simple language could be defined as “Updating” or “Keeping a new direction to save the country”. In the history of the Muslim peoples of the Russian Empire, the development of the main movement of “Jadidism” is quite heterogeneous. In the 10th years of the twentieth century, it developed into such forms as: in Kazakhstan – Alash, Azerbaijan – “musavat”, Crimea – “milli-firk”, Tatarstan – “ittifaq al-Muslimin”, in Uzbekistan (Bukhara, Khiva), although it continued to develop under the name “Jadidism”, but with a change in content in contrast from the original” (Kamzabekuly, 2008: 54). It is obvious that at the beginning of the twentieth century, the updated system of teaching I. Gasprali “Jadidism” developed into various educational movements among Muslim peoples.

The historical and social changes that came from the Ottoman Turks and brought changes to the public education system of Muslims in Russia through the “Jadid” training of Crimean Tatars also influenced Kazakh spirituality and politics. First, various parties, schools, ideological trends, and currents were organized, and the network of democratic processes was expanded. Independence, land, the country's equality, and education have become topical topics in the press. During this period, the democratic national interests of Alash figures came to the fore in Kazakhstan, which created the National Democratic Party “Alash”. In turn, the Alash party has become a trendy party that has significantly influenced the Kazakh nation. During this period, the Alash intellectuals, as the founder of the Alash party, selflessly served the Kazakh nation and aimed to mass education its people, urging them to acquire knowledge. The activity of the Kazakh intelligentsia, which created the Alash order party, aimed at educating its people, was popularly called the “Alash movement”.

Thus, a new movement begins on the Kazakh land, which initiates fundamental historical changes.

The founders of the “Jadid” movement led by Ismail Gasprali in the Kazakh land were the Alash intellectuals, such as A. Bokeikhan, A. Baitursynuly, J. Aimautuly, M. Dulatuly, J. Akbayuly, K. Kemengeruly, S. Kozhenuly. The main goal of I. Gasprali and the Alash intellectuals is the formation of a literate and educated generation through the comprehension of the culture of civilized countries, but with the preservation of the “national identity” of the nation. The intellectuals of Alash followed I. Gasprali, who was their follower, with the idea of mass enlightenment of the people and awakening of the nation. A.Bokeikhan in an article published in 1914 in the newspaper “Kazakh”, dedicated to the death of the Tatar scientist I. Gasprali, wrote: “In the 1870s when the Greeks on the island of Crete in the hands of Turkey were waging war against the Turkish government, Mr. Ismail joined the Turkish army and dropped out of high school to confront the enemy. Then he was 19 years old” (Bokeikhan, VIII, 2016: 368). In this act of Ismail Gasprali, friendly intentions toward the Ottoman Turks can be traced.

At the beginning of the twentieth century, the Alash intellectuals stood at the origins of the “awakening era” of the Kazakh people and the development of education and art of the nation. The Alash intellectuals considered Alikhan Bokeikhan, a multifaceted scientist, politician, journalist, and envoy who created the Alash party, the initiator of the publication of the “Kazakh” newspaper, to be its leader.

The struggle of Alikhan Bukeikhan for the independence of the Kazakh people, education, and the Kazakh land is truly multifaceted.

On the eve of the First Russian Revolution of 1905-1907, the national liberation movement in the Kazakh steppe had two directions:

The national-religious movement led by pan-Turkists and supporters of pan-Islamism (T. Ryskulov, M. Shokai);

The movement of the Western national intelligentsia (A. Bokeikhan, A. Baitursynuly, J. Aimaulytuly, M. Dulatuly, etc.). On this occasion, the Alash scholar D. Kamzabekuly writes: "In terms of influence on the Turkic enlightenment, the religious factor was not inferior to the cultural factor. We can say that they have replenished each other again; religion has become the leading force, and culture is the improving force. Nevertheless, this trait does not manifest itself in all Turkic peoples.

Take, for example, the Kazakh and Tatar nation. In the Kazakh enlightenment, religion was respected, but the supreme power was not received. The Russian influence on the initial enlightenment of Alash was strong, and the foremost enlightenment followed the path of culture (secularism). However, among the prominent educational figures, there were high directors of the role of religion (Shakarim, Gumar, etc.). As for the Tatar nationality (Kazan, Crimea), this Millat paid particular attention to religion. The leaders of this nation (I. Gasprali), who started Jadidism, developed the concept of "Russian Islam". The teachings of Al-Marjani, religious, supplemented the idea of the leader of the Kazan intellectuals (Kamzabekuly, 2011: 128)".

The Alash intellectuals, following the political views of the Tatar scientist I. Gasprali, supported his new initiatives for the development of education and science and dreamed of the development and prosperity of the Kazakh people as an independent state with a national language, religion, and traditions. That, of course, was the similarity of the positions and political views of the intelligent representatives of the two countries. However, this does not mean that the Kazakh intellectuals has ultimately adopted all the positions of Crimean and Kazan Tatar scientists in the political and educational direction. Firstly, as already mentioned, the Tatar people considered religion the leading force in enlightenment, and the Alash scientist, on the contrary, considered secular, free scientific enlightenment the main force. Kazakh scientists believed that freedom was needed in science, and when religion and science coexist, Kazakh science cannot grow and flourish; that is,

science must exist outside religion. Secondly, the Alash intellectuals was suspicious of I. Gasprali's concept of "unity in language", that is, all Turkic peoples should speak the same language, the Tatar language." Therefore A. Bukeikhan said in his article under the pseudonym Galikhan: "All Turkic peoples do not have such a fundamental people that could be compared with our Kazakh. How can our Muslim brothers, who have not visited the Kazakh land, know our language?... It is obvious that the basis of the Turkish language is our Kazakh language... How will the rich Kazakh language disappear with such poets as Abai, Shakarim, Mirzhakyp, and Magzhan? It will be a big mistake if we abandon this vibrant Kazakh language and support speech in the Tatar language. We, Kazakhs do not know the Tatar language well. Moreover, the Tatar language is not yet one (Bokeikhan, 2010: 380)."

Gasprali conceived that the states of Turkic origin, united, would have such a vast force to resist the Russian Empire. Moreover, the leader of Alash, A. Bokeikhan, supported the idea of uniting the "Turkic people" of I. Gasprali, brought to the fore the invaluable knowledge left over from the ancestors, that is, the language, religion, oral literature, traditions, and customs of the Kazakh people." There is no need to blame either I. Gasprali or A. Bokeikhan for this. They, at one time, sought to find the correct direction necessary for their nation.

Another thing to consider is that the Alash intellectuals paid special attention to the language and graphic problem. Within the framework of this issue, there were disputes between scientists. Arabists and Latinists, headed by N. Torekulov, Chairman of the Board of the Central Publishing House of the Peoples of the East, appeared as part of the Ethnoburocacy. Arabists held leading positions in the People's Commissariat of Education headed by Baitursynov, in publishing houses and the press. An outstanding Kazakh writer, one of the leaders of the Alash movement, A. Baitursynov, created and improved the Arabic graphics and spelling of the Kazakh language back in 1912. As a result of studying and selecting the sounds of the Kazakh language and Arabic graphics, the original "Baitursynov orthography" was created in 1924. He was supported by H. Dosmukhamedov, M. Dulatov and others. Supporters of the Latin alphabet often advocated a soft transition to a new writing system, suggested using Baitursynov's ideas in spelling and objected to the total unification of the alphabet (Togzhanov, 1934: 70). On June 12-17, 1924, a congress of Kazakh educators was held in Orenburg. The report on spelling

was made by Eldes Omarov, the co-rapporteur was Mukhtar Murzin. 9 supported Nazir Torekulov's option, 8 (Mukanova, 2014) supported Akhmet Baitursynov's position.

Torekulov defended the Latin alphabet in this way: "We do not take out the issue without careful study, we are not going to forcibly introduce the Latin alphabet, we are not fond of fashion. ... Cultural progress cannot be delayed on the grounds that people are not used to it. The people also once resisted the appearance of a steam locomotive and a steamship, but now no one moves between Tashkent and Orenburg on a camel. We need to switch to the Latin font. It is more convenient and cheaper for us, from the point of view of the printing business". Dulatov stressed that with Romanization, instead of eliminating illiteracy, "we will get even more illiterate people", besides, there are not enough funds. He proposed to preserve and improve the Turkic writing. Baitursynov persistently defended his position: "The whole leitmotif of Nazir is only the typographic advantages of the Latin font. We are only interested in the visible side. People are receptive and imitative; it is much more difficult for them to invent their own, new things than to adopt ready-made ones from others. ... Kazakh youth should show resourcefulness in creative search, ingenuity of mind. Then you can create many variants from the Turkic script. ... The Latin font is not easy. ... do not get carried away with the Latin alphabet: Latin is old, dead, it is a delusion to revive it". At the First All-Union Turkological Congress in Baku in 1926, Baitursynov again defended his position (Ozganbaj, 2003: 146-154).

The organizer of the Alash movement A. Bokeikhan and the Alash intellectuals, understood that the main reason the Kazakh people became subordinate to the Russian Empire and disappeared as a nation was the mass illiteracy of the people. Thus, they began to teach the Kazakh people en masse by the method of "Jadid", invented by I. Gasprali. For the people who used to understand that only reciting the surahs of the Quran by heart is knowledge, it was a great coup.

After Lenin's decree (decree) of 1918, "On the elimination of illiteracy", the People's Commissariat of Education under the leadership of A. Baitursynov ordered Kazakh scientists of the Alash intellectuals to write textbooks from various fields of science and translate scientific literature from Russian into Kazakh. That was an excellent opportunity for the Alash intellectuals, which had long suffered from a lack of textbooks.

Previously, Akhmet Baitursynuly's textbooks "Textbook" (1912), "Language Manual" (1914-1916), "Alphabet" (1912) were written, which were massively used in schools at that time. In addition, 20-year-old Kanysh Satpayev a math teacher at a rural school, began writing a textbook, "Algebra", during practice in 1919. This book was supplemented and corrected in 1924. The Scientific and Literary Council of the People's Commissariat of Education approved the manuscript as a textbook on mathematics and recommended it for publication.

Following the decree of the chairman of the "Council of People's Commissars" V.I. Lenin, on April 4, 1918, "On pardoning the current members of the national bourgeois Party", members of the Alash party were pardoned. The few literate, educated people in the country were all called up for public service in Russia. All members of the Alash party, except for the chairman of the Alash Party, A. Bokeikhan, worked in various spheres of Soviet power, such as industry, railway construction, science education, publishing, public education.

Most of the science textbooks were translated into Kazakh from textbooks written in Russian. However, this does not mean they translated from Russian without any changes. These textbooks have been translated according to Kazakh understanding, psychology, and cognition. However, translating a textbook also requires a lot of work and knowledge. The Russian language was the norm for Kazakh society at the beginning of the twentieth century, in which there was no scientific and technical education literature, taking into account the fact that the teacher Ibiray Altynsarin translated textbooks of such Russian scientists as N.I. Ilminsky into his language, and the Tatar scientist I. Gasprali translated K. D. Ushinsky into Kazakh, and translating textbooks from Russian into Kazakh was the norm for Kazakh society at the beginning of the XX century, in which there was no literature in the field of scientific and technical education. In connection with the circumstances, A. Bokeikhan translated into Kazakh the "Alphabet of Astronomy" by the French scientist K. Flammarion (1924), "The Structure of the World" by D. M. Grabe (1926), "A Brief History of the Earth" by T. Tutkovsky (1926), and K. Satpayev translated into Kazakh the textbook of the Russian mathematician A. P. Kiselyov "Algebra".

Alash scientists paid particular attention to three problems when compiling translation textbooks. 1. The textbook should be translated into Kazakh under Kazakh concepts and designations of subjects that Kazakhs use in everyday life. 2. Terms and con-

cepts must be translated and interpreted in Kazakh. 3. The focus should be on the main content of textbooks while preserving their scientific basis. An example of such a translated textbook that met all the requirements is A. Bokeikhan's textbook "Building the World" ("Dúnieniń qurylysy"), translated by D. M. Grabe. This textbook A. Bokeikhan became one of the first textbooks of the natural science direction written for Kazakh schoolchildren.

The first feature of the textbook is that it corresponds to Kazakh concepts and definitions and is easily interpreted by schoolchildren, as it includes well-known examples.

"On a clear night without clouds, when we go outside, we see many bright stars, like a hole in a dilapidated yurt" ("Bult joq ashyq túnde jazyq dalağa shyǵyp aspandy qarastyrmaq, tozǵan qarasha uidiń jyrtýǵyndaı kóp jaryq juldyzdardy kóremiz") (Bokeikhan, XII, 2016: 220), – the author-translator begins in the textbook section "Planets". "Like a hole in a dilapidated yurt" ("Tozǵan qarasha uidiń jyrtýǵyndaı"). Before the eyes of a student reading this textbook, countless stars appear visible through the dilapidated paneling of a dilapidated house. A creatively astute Kazakh child will easily understand and quickly master this section.

"Surveyors measure the land. The Earth is a ball; the Earth is a camel's spool (washed). Let us move the spool from the chiym (tall, tough grass) directly from the center and back. Let us assume that the length along the pellets is the thickness of the pellets, the horizontal (diameter). Such a horizontal of the Earth is 12 thousand 700 kilometers (14 kilometers = 15 kilometers. k. B), "( "Jershiler jerdi ólsheidi. Jer dop, Jer túieniń qumalaǵyndaı. Qumalaqty shimen tap ortasyndan túirep ar jaǵyna ótkizip alaryq. Shidiń qumalaqqa boılaǵany – qumalaqtyń jyandyǵy, koldeneńi delik. Jerdiń osyndaı koldeneńi – 12 myń 700 kilometr" ( 14 shaqyrym = 15 kilometr. Q.B ) (Bokeikhan, XII, 2016: 222) – wrote "Kyr Balasy" A. Bokeikhan. For a Kazakh schoolchild whose life is closely connected with cattle, the expression "round camel's spool" is unambiguous.

The second feature of the textbook is the maximum translation of terms and concepts into Kazakh, for example, Telescope – qyraǵy tútik, Cassiopeia – ualy juldyz, Big Dipper – jetiqaraqshy, Venus – Sholpan, Cancer – shayan, Virgo – qyz, Scorpio – jaraqurt, etc. So A.Bokeikhan translated many words into the Kazakh language competently and quickly.

The third feature of the textbook is the internal content. The translator's most significant merit is to

convey the content, the essence of the textbook in such a way that it corresponds to the student's concepts. Each topic described discoveries related to the cosmic sphere, the history of a particular discovery, and illustrations were given. For the student to understand the scientific idea, the textbook's author turns to myths-legends. For example: "The second planet from the Sun, orbiting the Sun outside Mercury, bore the name of the god of beauty – "Venus". This is our "Sholpan"; the planet outside the Earth is "Mars". Mars is the name of the god of war of the country of Rome", ("Kúnnen sanaǵanda ekinshi, Merkýrudiń syrtynda Kúndi analǵan planet – Rom eli sulýlyq qudayynyń atyn qoıǵan – "Venera". Bul bizdiń "Sholpan"; "Jerdiń syrtynda planet – Mars. Mars – Rom eliniń soǵys qudayynyń aty") etc. (Bokeikhan, XII, 2016: 224)

The Alash intellectuals received in the educational system of I. Gasprali is not only a model of writing books but also the distribution and familiarization of these textbooks among the population through the media. That is evidenced by the obituary "Ismail bek Gasprali" article, written by A. Bokeikhan in 1914 in the newspaper "Kazakh", dedicated to the day of I. Gasprali's death. "...For three years, Mr. Ismail managed Tarjiman. He also taught Muslims to read and write. He opened a school. He published articles, opened various Jamiat khayrie, and created literature. Raised the spirit of the Muslims of Russia as a nation ..." (Bokeikhan, VIII, 2016: 375), – notes A. Bokeikhan merits of the newspaper "Tarjiman", the editor of which was I. Gasprali himself. A. Bokeikhan himself, as well as the Tatar scientist I. Gasprali, through newspapers and journals, explained the importance of reading in the country, promoting new school textbooks.

So, the nation's leader of the Alash intellectuals, A. Bokeikhan, took I. Gasprali, as an idol for himself, solved the problems of writing textbooks at various levels with great success, raising national consciousness, forming popular enlightenment, the education system, literary language and literary criticism, translation, and scientific style of written language. In addition, various publications were created through the Alash movement, such as "Kazakh", "Ak Zhol", "Zhana mektep", "Saryarka". Special attention of the Alash intellectuals was paid to improving the literacy of the population through newspapers and journals. So, the Alash movement at the beginning of the XX century is the "Golden Era" of the formation of the system of public education and education in Kazakh society.



## Conclusion

The movement started by the Tanzimat in the XIX century with the idea of “revival” in the second half of the XIX century developed into the “Jadid” movement through the Crimean Tatars among the Muslims of Russia. The period of the awakening of the Turkic people in the Russian Empire, which unfolded under the name “Jadid” in the early XX century, was developed into the Alash movement in the Kazakh land.

The Kazakh national movement “Alash” among the Muslims of Russia from December 5 to December 10, 1917, through the All-Kazakh Constituent Assembly, created the national-territorial Democratic Republic “Alash” and formed the government of Alash.

In a word, the “Era of Awakening” of the Turkic world, which marked the beginning of the era of the “Tanzimat” of Ottoman Turkey in the first half of the XIX century, ended with the creation of the Democratic Republic of Alash on the territory of Kazakhstan.

In the Kazakh land, the Alash intellectuals, the founder of the Alash Democratic Republic, together with the political views of the Tatar scientist

Jadidiyat I. Gasprinsky supported initiatives for the development of education and science and served to ensure that the Kazakh country became a separate independent state with a national language, religion, and traditions. The intellectuals of Alash considered, firstly, secular, free scientific education to be the main force. Kazakh scientists adhered to the idea that freedom is needed in science, and kept religion away from science. Secondly, it cannot be said that the Alash intellectuals fully supported all the initiatives of I. Gasprinsky. For example, Alash scientists, not agreeing with the concept of “unity in language”, that is, all Turkic peoples should speak the same language - the Tatar language, but on the contrary, honored the memory of their ancestors as much as possible, revered the Kazakh language, religion, oral literature, customs and traditions, made every effort to make Kazakh an independent language. Thirdly, they advocated the position that education and science should serve as a model of science and advanced achievements of developed Europe and develop education and science. So, from these positions, we see that the Alash intellectuals, which created the Democratic Republic of Alash, pays special attention to science and education.

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