

A.G. Ibraeva*¹, A.S. Temirkhanova², B.Zh. Kabdushev³

¹Doctor of Historical Sciences, Prof, North Kazakhstan University named after M. Kozybayev
(Petropavlovsk, Republic of Kazakhstan), E-mail: akmaral1971@mail.ru

²Doctor PhD, North Kazakhstan University named after M. Kozybayev
(Petropavlovsk, Republic of Kazakhstan), E-mail: asema_sko@mail.ru

³Gumarbek Daukeev Almaty University of Energy and Communications (Almaty, Republic of Kazakhstan),
E-mail: bolat_6464@mail.ru

THE ALASH MOVEMENT IS A PHENOMENON IN KAZAKH HISTORY

Abstract

The scientific article will comprehensively study the spiritual heritage of the Alash intelligentsia, who immeasurably went into Kazakh spirituality. The figures of Alash, who appeared on the stage of history with advanced ideas at the beginning of the twentieth century, were able to prove their worth in the political struggle, speaking out against the system established for the freedom and independence of the Kazakh people. Well aware of the viability of their ideas, they sought to educate young people in the national spirit, given that the training of followers of their path is a very important issue. It is necessary to study the valuable historical and spiritual heritage of Alash figures.

Among them are works, articles, program positions, comprehensive research and scientific substantiation of the documents that they have implemented, the task of modern scientists. One of the distinctive features of the Alash movement is that it had a massive national character, not limited to a specific region, but encompassing all regions of the Kazakh land, as evidenced by their actions related to these regions. At the same time, such a region of the country as Kyzylzhar played an important role in the fate of Alash figures and made its mark. In this sense, the spiritual heritage of representatives of the Kazakh intelligentsia, who were born in the North Kazakhstan region and actively participated in the Alash movement, working in this region, served as the basis for writing a scientific article.

Keywords: Alash, spiritual heritage, liberation struggle, independence, political consciousness, ideology, «necklace», «threshold».

Acknowledgement: the article was funded by the Committee of Science of the Ministry of Education and Science of the Republic of Kazakhstan by grant project on AR14870568 “North Kazakhstan of the early 20th century: social and political activity and spiritual heritage of Alash intellectuals” for 2022-2024.

A.G. Ibraeva *¹, *A.S. Temirkhanova* ², *B.Ж. Кабдушев* ³

¹д.и.н., профессор Северо-Казакстанский университет имени Манаша Қозыбаева
(г. Петропавловск, Республика Казахстан), E-mail: akmaral1971@mail.ru

² доктор PhD, Северо-Казакстанский университет имени Манаша Қозыбаева
(г. Петропавловск, Республика Казахстан), E-mail: asema_sko@mail.ru

³к.и.н. доцент, Алматинский университет энергетики и связи имени Гумарбеак Даукеева
(г. Алматы, Республика Казахстан), E-mail: bolat_6464@mail.ru

ДВИЖЕНИЕ АЛАШ – ФЕНОМЕН В КАЗАХСКОЙ ИСТОРИИ

Аннотация

Научная статья посвящена всестороннему изучению и исследованию духовного наследия алашской интеллигенции. Представители Алашской интеллигенции, вышедшие на сцену истории с передовыми идеями в начале XX века, смогли доказать свою состоятельность в политической борьбе, выступая против сложившейся системы за свободу и независимость казахского народа. Зная жизнеспособность своих идей, они стремились воспитать молодежь в национальном духе, учитывая, что подготовка последователей их идей является очень важным и необходимым.

В связи с этим на сегодняшний день следует изучить ценное историко-духовное наследие деятелей Алаша. Задача современных ученых всестороннее исследование и научное обоснование их трудов, статей, программных документов, которые они разрабатывали и использовали в борьбе за независимость. Одним из отличительных черт движения Алаш является то, что оно носило массовый национальный характер, охватывая все регионы казахской земли, о чем свидетельствуют их действия, связанные с ними. Так например, северный регион страны сыграл важную роль в судьбах

представителей Алашской интеллигенции и внес свой отпечаток. Именно деятельность и духовное наследие представителей казахской интеллигенции жившие и работавшие в северном регионе Казахстана и активно участвовавших в движении Алаш, послужило основой для написания научной статьи.

Ключевые слова: Алаш, духовное наследие, освободительная борьба, независимость, политическое сознание, идеология, «ожерелье», «порог».

Благодарность. Статья подготовлена в рамках реализации гранта Министерства высшего образования и науки РК на тему: «Северо-Казахстан начала XX века: Общественно-политическая деятельность и духовное наследие алашской интеллигенции» (Регистрационный номер АР 14870568).

*А.Ф. Ибраева*¹, Ә.С. Темірханова², Б.Ж. Қабдушев³*

¹т.ғ.д., профессор Манаи Қозыбаев атындағы Солтүстік Қазақстан Университеті (Петропавл қ., Қазақстан Республикасы), E-mail: akmaral1971@mail.ru

² доктор PhD, Манаи Қозыбаев атындағы Солтүстік Қазақстан Университеті, (Петропавл қ., Қазақстан Республикасы), E-mail: asema_sko@mail.ru

³т.ғ.к. доцент, Ғұмарбек Дәукеев атындағы Алматы энергетика және байланыс университеті, (Алматы қ., Қазақстан Республикасы), E-mail: bolat_6464@mail.ru

АЛАШ ҚОЗҒАЛЫСЫ – ҚАЗАҚ ТАРИХЫНДАҒЫ ФЕНОМЕНДІК ҚҰБЫЛЫС

Аңдатпа

Ғылыми мақалада қазақ руханиятына өлшеусіз із қалтырған Алаш зиялыларының рухани мұрасы ғылыми тұрғыда жан-жақты зерделенеді. Өткен XX ғасырдың басында озық идеяларымен тарих сахнасына шыққан Алаш қайраткерлері, қазақ халқының азаттығы мен тәуелсіздігі үшін қалыптасқан жүйеге қарсы шығып, саяси додада мықты екендерін дәлелдей білді. Өз идеяларының өміршеңдігін жақсы білген олар өздерінің жолын қуатын ізбасарларды дайындаудың аса маңызды мәселе екендігін ескере келіп, жастарға ұлттық рухта тәрбие беруге ұмтылды. Қазіргі кезде Алаш қайраткерлерінің артынан қалған құнды тарихи-рухани мұраны зерделеу қажеттігі тұр.

Олардың еңбектеріне, мақалаларына, бағдарламалық ұстанымдары мен олар қолданысқа енгізген құжаттарға жан-жақты зерттеу жүргізіп, ғылыми негіздеу бүгінгі ғалымдардың міндеті. Алаш қозғалысының өзіндік бір ерекшелігі ретінде оның жаппай ұлттық сипатқа ие болғандығының белгілі бір өңірмен шектелмей, қазақ жерінің барлық аймағын қамтығанын олардың сол өңірлермен байланысты іс-әрекет-тері дәлелдеп отыр. Сонымен бірге, еліміздің солтүстік өңірі Алаш қайраткерлерінің тағдырында елеулі орын алып, өзіндік із қалдыруына ықпал етті. Осы тұрғыдан алғанда Солтүстік Қазақстан өңірінде дүниеге келген және сол өңірде қызмет жасай отырып Алаш қозғалысына белсене араласқан қазақ зиялы қауым өкілдерінің рухани мұрасы ғылыми мақаланы жазуға арқау болды.

Түйін сөздер: Алаш, рухани мұра, азаттық күрес, тәуелсіздік, саяси сана, идеология, «Алқа», «Табалдырық».

Алғыс айту. Мақала Қазақстан Республикасы Ғылым және жоғары білім министрлігінің «XX ғасыр басындағы Солтүстік Қазақстан: Алаш зиялыларының қоғамдық-саяси қызметі және рухани мұрасы» тақырыбындағы гранттық қаржыландыру жобасын жүзеге асыру аясында орындалды (тіркеу нөмірі АР14870568).

Introduction

At the beginning of the 20th century, when the movement took place, the North Kazakhstan region became part of the Akmola region. The city of Omsk became the regional centre, which included Akmola, Atbasar, Kokshetau, Kyzylzhar and Omsk counties. Therefore, the fates of Alash figures considered in the article are intertwined in Kyzylzhar region, and the traces of tireless labour for the freedom of their country are known today from different places, especially from those that for many years lay in the archival funds. Certainly, the fate of each person of Alash figures requires special deep scientific research and such actions are undertaken by scientists.

The study of socio-political views of Alash intellectuals of the North Kazakhstan region by fully analysing the historiography of the problem and including new data in the scientific turnover and demonstrating their orientation to expose the Bolshevik colonial policy of tsarist Russia and after the October Revolution. The Alash activists understood perfectly well that not only political and armed methods of struggle, but also creative ones, were much more effective on the way to fight for the country's independence. This is because they were well-read, with open eyes, with awakened eyes. The majority of the Kazakh intelligentsia of that period were writers

and poets. The works of such figures as Akhmet Baitursynov, Magzhan Zhumabayev, Mirzhakip Dulatov, Sultanmakhmut Toraiyrov, Mukhtar Auevov, Zhumagali Tleulin won the hearts of the people and awakened political consciousness.

Thus, during the study of this issue, on 8 September 2023, documents related to the life and activities of Magzhan Zhumabayev from the historical archive of the Omsk district were studied, and as a result of bilateral negotiations, a copy of the document was handed over to the fund of the North Kazakhstan regional state archive. The content of this document is very important when studying the history of the Alash movement. Besides, in the course of research, another document found in the archive reveals the history of the regional Kazakh theatre of Petropavlovsk and information about the personalities of the theatre staff who were subjected to political persecution. The staff of the Kazakh theatre were dismissed for supporting Alash's idea [1, 8-6.]. It also turned out that Karim Meirmanuly Zhabin was the director of the regional theatre established in Petropavlovsk in 1934.

Materials and methods

In the process of disclosing the content of the problem, along with previously introduced into scientific circulation materials, the work with new, previously unknown data was carried out. Since in the history of Kazakhstan 'Alash' movement covered the whole region of the country, the interest to the study of this issue in the following years was very high. Therefore there are all grounds to say that the activity of movement 'Alash' and its figures in regions is comprehensively studied. However, this question in the North Kazakhstan region is still far from being solved. To fulfil the tasks set for themselves when writing the article, the authors submitted documents to the Central State Archive of the Republic of Kazakhstan (CSARK), the Archive of the President of the Republic of Kazakhstan (APRK), the Archive of the National Security Committee of the Republic of Kazakhstan (NSCRK), and the Historical Archive of the Omsk district of the Russian Federation, sorted out the materials and data stored in the National Library of the Republic of Kazakhstan, and found important and valuable information related to the life and socio-political activities, scientific and spiritual background of the 'Alash' movement in the North-Kazakhstan region.

The main sources of the study were archival documents, information collections, reviews, memoirs and articles of famous public figures, press publications of the period, thematic documents and collections, as well as the basis for writing a scientific article. When studying historical events in difficult periods, archival data are abundantly included in the scientific turnover, they are brought together in one system and subjected to critical analysis. In the course of the scientific research were guided by historicity, systematicity, comparative analysis, methodological set and collection, objectivity and positions of scientific knowledge. The article takes into account new views and scientific thoughts on socio-political issues based on real historical necessity, historical lessons and historical intelligence.

Discussion

At the beginning of the last century, the Kazakh region was at the centre of the colonial policy of the tsarist government and the events that followed the February and Kazakh revolutions. On the one hand, the region plundered for centuries, on the other hand, the new system being created was alien to the Kazakhs. At this time, the Kazakh intelligentsia, who came on the stage of history, became truly effective representatives of the Alash movement. The main ideas were creation of the Kazakh national state, liberation of Kazakhs from fetters. They fought against the whole system, despite its small number, to achieve this goal. The meaningful and substantial form of this action was a spiritual struggle. One of the spiritual discoveries that shook the Kazakh steppe at the beginning of the 20th century was the work of the Alash figure Mirzhakip Dulatov "Oyan kazak". In 1911 M. Dulatov's very bold poem "Oyan kazak" was published and widely spread. In the same period, in the note of the tsarist government on this poem, the gendarme board pointed out the difficult, limited by right situation of Kazakhs, who lived much better and voluntarily during the period of khans, paying special attention to the agrarian question, the complexity of the election of volost administrations, protesting against bribery of officials and emphasising that the election of deputies to the State Duma was limited. A. Baitursynov, describing the poem's poignancy "Oyan kazak", noted that it was written from the heart, and the author became an idol of the steppe [2].

The article "Magzhan and Smagul" [3] by the famous scholar-literary scholar Dikhan Kamzabekovich got into our hands, leafing through the literary-artistic, socio-political magazine "Magzhan" published in Northern Kazakhstan. The group photo of Alash figures Magzhan Zhumabayev, Smagul Saduakasov and Zhumagali Tleulin taken in Omsk attracts attention. How great it is when you look at it! All three-citizens who cared about their country and their people, fought tirelessly for independence and freedom. All three are natives of the North. Magzhan Zhumabayev was born in 1893 in Sasykkol of Magzhan Zhumabayev district of North Kazakhstan region, Smagul Saduakasov was born in 1900 in Ayirtau district of North Kazakhstan region (former Kokshetau region), Zhumagali Tleulin was born in 1890 in Kokshetau region, now in Shukyrkol village of Ayirtau district of North Kazakhstan region. Yes, it is obvious that Omsk was the centre of education, science, culture when it

united outstanding figures of the Kazakh nationality. In 1913 Magzhan Zhumabayev enrolled to study in Omsk, where he first met Saken Seifullin, Nygmet Nurmakov. Then he met many Kazakh young people studying in Omsk, a group of Kazakh citizens such as Kyzylzhar Abdrahman Baidildin, Tautan Arystanbekov, Smagul Saduakasov, Abdulla Baitasov, Birmukhamet Aybasov, Akhmet Barzhaksin, Mukhtar Samatov, brothers Musulmananbek and Muratbek Seyitov. The paths of well-known figures of the Alash intelligentsia Alikhan Bokeykhanov and Magzhan Zhumabayev crossed in this city of Omsk.

Here we decided to dwell on the connection of important moments of life and activity of Alash figure Mirzhakyp Dulatov with Kyzylzhar region. He was a talented poet, a public figure, a sympathiser of the nation, who at the beginning of the 20th century inflamed his oppressed people with fiery verses and called for art-knowledge, freedom. One of the moments in the life of Mirzhakyp Dulatov, who was at the centre of the turbulent events of the beginning of the century, was associated with Kyzylzhar. According to historical data, Mirzhakyp Dulatov's book of poems "Oyan Kazak" was published in 1909 by Shark publishing house in Kazan. Despite the fact that this work was liked by the Kazakh society in general at that time, the tsarist government found its ideological significance alien. At this point Myrzhakyp Dulatov arrived in Kyzylzhar and reported that he had taken refuge. There he got acquainted with intellectuals such as Magzhan Zhumabayev, Zhumagali Tleulin, and then jointly waged an active struggle against the colonial policy of the tsarist government. For example, about their meeting, historian and local historian Kairolla Mukanov quotes the following passage from Mirzhakyp Dulatov's letter to his brother Askar: I met quite a few people who came to Kyzylzhar. Among them is a doctor named Zhumagali Tleulin. It turns out that he is a great writer. We became close due to the art. I visit his house. There is a poet like Magzhan Zhumabayev who comes to this city and teaches Russian. He's younger than me, he's a very talented guy with wonderful poems and a strong poetic flair. One can say that the two of us have no difference in our attitude to life, we became close friends [4, 6-6].

Zhumagali Tleulin's poem "Oyan Kazakh" should be mentioned at this point. There are also reports that he hid several copies of his work in his home. Basically, Omsk and the Kyzylzhar district contributed to the creative activity and political strengthening of Mirzhakyp Dulatov. Due to his versatile talent, education and intellectual ability, he became close to the Muslim intelligentsia of the region and engaged in activities necessary for the welfare of the people. In particular, he paid special attention to the revival of the city's library, the issue of children's education and the life of the people.

Among the Alash figures Koshke (Koshmukhamed) Kemengerov, who spent his entire life in the active small Kyzylzhar region, graduated from the Omsk parish school and was educated in the basics of zootechnics and medicine at the Omsk veterinary and paramedical school. In 1913 he entered the Omsk agricultural school. He began the struggle for the national liberation of the Kazakh people, who were clothed with Russian subjection when he studied there. The first Kazakh youth organisation became a member of Birlik and edited its journal Balapan. In 1918 he graduated from the agricultural school. The next year he entered the instructor's service in the department of small nations of Akmola regional department of public education. Directed the "Zhas azamat". This newspaper called the youth to unity [5]. And, of course, Kyzylzhar is not alien to Koshke Kemengerov. This can also be seen in the studies of the famous scientist Dikhan Kamzabekovich. For example, in the article "There are traces of Koshke in Kyzylzhar" we can find the following interesting points. He was the editor of the newspaper "Zhas azamat" (1918-1919), published in this city, participated in the "Bostandyk tuy". In 1920 in the garden of the city the play "Wolves and sheep" was staged by amateur artist applicants (in front of them studied Zhunusbek Zhargonakov, who later was a teacher in the Omsk Kazakh pedagogical school, young Sabit Mukanov). While studying at the medical faculty of the West Siberian Veterinary Institute in Omsk, the student Koshke together with Professor Zarnitsin carried out health-improving, therapeutic activities of the population of Kyzylzhar district. Another fact about the Kyzylzhar period of his life is that in 1920, together with Magzhan, he gave lectures on natural science at a short-term teacher training course [6].

Information about the respected figure of Alash, a native of this region Zhumagali Tleulin, who, despite selfless service to his country, his people, was ignored for a long time, is only now being introduced into the scientific turnover. In 1913 he graduated from the Orenburg military school, until 1917 worked as a paramedic in Petropavlovsk uyezd. He took part in creation of Akmola regional branch of Alash party. In Soviet times he worked in the health department of Petropavlovsk and Kokshetau uyezd. He took an active part in the organisation and opening of the Kazakh Pedagogical Technical School in Kyzylzhar. On 1 September 1922 the technical school was opened where he was the first director. Archival data contain information that he opened a language course for the clerical staff and taught Kazakh language [7, 150-6].

On behalf of A. Baitursynov, he engaged in writing textbooks and books on medicine in the Kazakh language. In 1924 the book "Hygiene" was published in Orenburg, in 1926 "infectious diseases" in Moscow, "scabies and infectious diseases, measures against them", in 1926 – "health". Also in the Kazakh language translated works "eye

disease – trachoma” (1924), “syphilis” (Moscow), “diseases transmitted from handy animals to people” (Moscow, 1927). In the thirties, having experienced the full horror of repressions, in 1938, being the head of a hospital in Novotroitsky district of Kyrgyzstan, he was re-arrested and sentenced to execution [8].

As we can see, the creativity of concerned citizens was closely connected with the political situation at that time and from the very first steps received propaganda orientation among the population. The form of creativity would become the ideological content of the struggle for national independence for the intelligentsia, which was fiction, most often poetry. The continuer of spirituality after Abai Kunabayevich was the Alash intelligentsia, whose works were identified in the press of magazines and newspapers published in the same period. The first edition that promoted the propaganda of Kazakh literature, the magazine “Aikap” was published in 1909 and closed in 1915 due to lack of funds. After this edition, the newspaper “Kazakh”, a significant vehicle of Kazakh literature, was published in 1918. The birth of this publication had a significant impact on the recognition among the population of the sharp editions of the intelligentsia.

As we see, from what side the activity of Alash figures of Kyzylzhar region is inseparably connected with political, social and economic situation in tsarist Russia and Kazakh region.

The role of Magzhan Zhumabayev, a native of Kyzylzhar, a young poet with a sharp and strong view in the field of poetry, was high. The lyric poet was characterised by his independent focus like no one else in his works. His poems were widespread among the youth and in sound were not inferior even to the style of Abay. In sincerity of thought and artistry of syllable he surpassed all lyric poets who had written before him. Among the poets who became less known in the society after Magzhan Zhumabayev, we can single out S. Donentayev, O. Karasheva, and O. Karashev. Donentayev, O. Karashev, Sh. Kudaiberdievich, S. Toraigrov, A. Mametov, S. Seyfullin, B. Uteleuev. The works of these poets found innovation and gained popularity among the population. As for Kazakh prose, among the young forces of this direction we can note Bolgambayev, Alimbekov, Khauzzhanov, Gabbasov, Aimauytov, Auezov, Kemengerov, Turganbayev, Zhanibekov and others. All these were real figures, keen on the idea of Alash, who managed to convey their positions by word of mouth, despite the political, socio-economic situation prevailing at that time, thirsting for independence of the country and liberation of the people.

For example, the founder of Kazakh literature, writer, public figure Akhmet Baitursynov spread his poems directed against the tsarist Russian autocracy through the newspaper “Kazak”. In the autobiographical essay devoted to A. Baitursynov, M. Dulatov said in his poems that A. Baitursynov did not tell about love, about woman, about nature, he did not have exaggerated, winged expressions. We see how he told in simple and understandable Kazakh language about freedom, about the people - about the exhausted and backward Kazakh nation, calling it to enlightenment, labour and liberation from centuries-old sleep, awakening in every Kazakh a sense of citizenship. A. Baitursynov's poems occupy the first place in Kazakh literature in terms of external beauty, lightness and uniformity of internal content. Besides original and translated poems of A. Baitursynov “Kyryk mysal”, “Masa”, there are several unprinted poems of lyrical character. Through all the literary activity of A. Baitursynov is expressed a critical opinion about the colonization policy of the tsarist government and strictly analyze the protest against it [9].

Since 1922, we can conclude that the Alash people paid special attention to spirituality and were an indispensable way to popularise their views through fiction, samples of old literature, plays, poems, stories, feuilletons. In the course of the study, the works of M. Zhumabayev stored in the archival funds were studied. It was found that one copy of a collection of poems by Magzhan Zhumabaev, published in Tashkent in 1923, is kept in the library of Columbia University. The works “Batyr Bayan”, “Ural tauy”, “Turkestan”, “Alystagy bauyryma”, “Men zhastarga senemin”, “Ot” “Paigambar” are incomparable works that awaken national consciousness. The Soviet government itself did not approve of M. Zhumabayev's work and therefore considered it ideologically dangerous [10].

This is evidenced by the following information stored in archival documents. The report of the competent authorities of that period about the above-mentioned “collection of poems” by Magzhan Zhumabayev states: Magzhan Zhumabayev is a well-known bourgeois-nationalist, journalist and a famous poet of the Alash Orda camp. His most talented and strongest poems were written with Kyrgyz-chauvinist (“Kyrgyz” hereafter “Kazakh” - author) enthusiasm in the days of the heyday of counter-revolution in Alashorda. Zhumabayev is an open opponent of materialist ideology and a vivid defender of idealist spiritual and moral ideology. His critical poems and analyses are written in an incompetent tone with our ideology. With his artistically imaginative poems he agitates for power in Alash Orda. In his most sensitive words for Kazakhs, he criticises the Soviet power, the Red Army, and deliberately slanders (poems to ‘comrades’). He is an enemy of our communist ideology, armed with a powerful and talented pen, enjoyed special popularity among the bourgeois intelligentsia of Kazakh officials and quietly continues his work [11].

Akhmet Baitursynov, the founder of the Kazakh alphabet, called on writers to take an active part in the spiritual life: “Kazakh writers must defend the interests of the Kazakh nation in their works” (article “Lozhka degtya v bochke” published in the issue of the magazine “Party” No. 5-6 for 1920). The same appeal was joined by M. Auezov and D. Iskakov in their journals “Sholpan” and “Sana” in 1923 treating the issues of literature from the point of view of nationalism and Aimauytov, Kemengerov, Sarsenbin in the newspapers “Akzhol” published in 1924-1925. Nevertheless, during the same period, the works of Alash figures were often criticised for being written in “a nationalist character” and those that published, were excluded from circulation.

For example, one of the main topics of discussion at the time was M. Auezov's book “History of Kazakh Literature”. The book was published by the People's Commissariat of Education and was ready for distribution. In the investigative file of Abdrakhman Baidildin, who commented on this book, the following is said: “On behalf of the regional committee, I wrote a review of it. The content did not correspond to its title; it contained not a history of Kazakh literature, but a collection of versions of old-style literature with nationalist comments. I proved it by taking references from the book itself and concluded that there was no need to distribute it in such a form. Thus, as a result of my proposal, Auezov's nationalistic book was excluded from circulation”. Having examined A. Baidildin's personal documents, it turned out that he himself was a member of Alash Orda. However, there must be a reason why a neighbour should act against his contemporaries [12, 15-6.].

Alash activists intensified their activities in the press, cultural and educational and research institutions, higher educational institutions and, most importantly, in the field of literature in order to strengthen their influence among young people and popularise their ideas among the general public through training young people who would faithfully serve their nation.

Public and statesman Smagul Saduakasov, expressing his opinion about spiritual life of Kazakh society, pays attention to scientific works of Kazakh literature. He particularly noted that except for Baitursynov's grammar and Dulatov's arithmetic book, there was not a single textbook published in Kazakh. This deficiency showed that the Kazakhs had first discovered the possibility of educating their children and the situation was felt when their children sat ‘empty-handed’ on the school bench. A large section of Kazakh youth was concerned with this important issue. It organises commissions in various places to translate and compile textbooks from its own milieu and assigns specialists to select materials on the above-mentioned issues. As a result of the labours of these commissions and specialists, some textbooks have appeared in the form of manuscripts that have gone out of print [13].

In this connection, in the newspaper “Zhetistik tuy”, stored in the North-Kazakhstan State Archive, we met the following valuable information. On the 13th of last month, the Deputy of the People's Education of the Kazakh ASSR Akhmet Baitursynov invited to the meeting of intellectual Kazakh citizens of Orenburg and opened the council on the preparation of teaching aids for schools of the 2nd generation, in the Majilis took part: Yeldos Omaruly, Khairiddin Bolganbayuly, Smagul Saduakassuly, Faizolla Galymzhanuly, Biakhmet Sarsenuly, Zhusupbek Aimauly, Saduakas Seifullauly, Galikhan Bokeykhanuly, Sabyr Aitkozhauly and others.

Chairman of Majilis – Akhmet Baitursynuly, Biakhmet Sarsenovich.

In Majilis A. Baitursynuly reported the following: Till now there are no teaching aids for schools of the 2nd generation in Kazakh language; there are books of the first generation suitable only for the 1st, 2nd, 3rd generation of primary schools. Therefore, it is urgent to start writing and teaching Kazakh textbooks for the 1st, 2nd generation schools.

Majilis after hearing the report made a resolution:

- To include citizens from Russian to Kazakh in the work of translation of the above-mentioned study guides.

- To call for the service of citizens who expressed the same satisfaction for this work as Magzhan Zhumabayuly, Mannap Turganbayuly, Khoshmukhammet Kemengeruly, Zhumagali Tleuliuly, Seytbattal Mustafauly;

- to join the educational project of the school of the first and second generation and arrange the following books: arithmetic, geometry, natural science, Algebra, geography, general Kazakh-Kyrgyz history, hygiene at school. To all of the above, develop methods, pedagogy and didactic tools;

- to prepare a chrestomathy and theory of Kazakh language diction for study;

- The third generation was given to the lower citizens, who expressed their gratitude for the contents of the following books: arithmetic - M. Turganbayev; geometry - B. Sarsenov; natural science - E. Omarov, K. Kemengerov; Physics - F. Galymzhanov; geography - Kh. Bolganbayev; Kazakh-Kyrgyz History, Pedagogy - M. Zhumabayev; general history - Kh. Bolganbayev; school hygiene - J. Tleulin; Algebra - E. Omarov; didactics - Zh. Aimaulytov;

- Preparation of the methodology of the mentioned disciplines was entrusted to the above-mentioned comrades themselves, depending on the discipline;

- Preparation of the lower books on the fourth article was entrusted to the comrades: chrestomathy - S.Seifullin, Zh. Aimauytov; theory of diction-M. Zhumabayev;
- Writing and translation of textbooks should be finished by the academic year. After that it is ready for the beginning of the coming academic year;
- authors of books should two times a month outline the circumstances of the work started.
- the People's Commissariat of Education should give writing materials for translation to the writers from the 1st to the 7th of month;
- Writers living in other cities should telegraph people who subscribe to books to indicate the date;
- Write a letter to the Commissariat of Public Education, ask about the textbooks written, read, and other literary books. If you are ready, take it off quickly and start pressing.
- The Commissioner for Public Education, through letters and newspapers, requests applicants to write, maintain textbooks and literary books;
- transfer the record of the textbook for adults to comrades Saduakasov and Aimauytov;
- To publish all the above resolutions in the press in the Republics of Kazakhstan and Turkestan. Let the newspaper report every half month what is being done about it;
- The Committee of Public Education to begin measures to thresh books;
- All written books are submitted to the writers' organization under the State Publishing house for consideration and, after approval, are sent to the press;
- the organization of writers at the State Publishing House, in which textbooks are written, the fees for writing and translation are reduced;
- to send a version of this resolution to the writers organization under the People's Commissariat for Education and the State Publishing house, and other newspapers [14].

As we can see, the Alash intelligentsia worked tirelessly in difficult times to intervene in all the social processes taking place around and promote them. So, during a trip to Kazan with scientific research in the scientific library, we got acquainted with M. Zhumabayev's book *Thunder, Lightning, Electricity*, published in 1927 in 4 copies in Arabic. The discovery of this book testifies to the high importance of Magzhan Zhumabayev's works. The physics textbook, consisting of five chapters, became an indispensable tool in the education of young people of that period. Now this work is in the process of being translated into Kazakh [15].

Having comprehensively analyzed the above, we see that after the Kazakh Revolution of 1917, two directions were formed on the cultural front of Kazakhstan: one, the "left direction", fueled by the spark of revolution, the Proletarian idea, and the other, raising sorrows and needs the Kazakh people, who have been under colonial oppression for centuries, pursuing the goal of their liberation, designed to promote the national idea and independence of the "right" direction.

In the document "my opinion on the current state of Kazakh fiction", written in response to article No. 44367 of the printing department of the Committee of the Kazakh Regional All-Union (Bolsheviks), writer S. Mukanov said: "I divide modern writers into four types..." The real right-wing nationalists are Magzhan Zhumabay, Mukhtar Auezov, Mirzhakip Dulatov, Akhmet Baitursyn, Zholbikeler Zhusupbek Aimauytov, Shakarim Kudaibergenov, Isa Baizakov, Sabit Donentayev, etc» [16].

The essence of the theoretical substantiation of the spiritual and literary position of the intelligentsia of that period is characterized by the following arguments taken from discussion materials:

- Kazakh nationalism does not have a colonial character, it does not achieve domination and subordination, it just wants to protect itself, save itself and achieve only equality. Kazakh nationalism is poor nationalism. If the Kazakh people are going through the capitalist era and achieve socialism, this is good, but they cannot achieve it, life itself prevents them, saying that it is wrong to direct literature in this way. Our literature should be of a popular, democratic nature.

- The origin of literature should not influence ideology. There is no talented force among modern revolutionary writers. The Kazakh worker is half proletariat. For Kazakhs, machine literature is equivalent to jumping to the moon.

- It is too early for Kazakhs to switch to a socialist structure, to yearn for the communist idea. And striving for the future is an ideal. To achieve this ideal, you need to dream. And as for dreams, it is impossible to describe the current life, the new one as it is [17].

The Kazakh people have not yet interrupted the path of religion and are standing in the fog of religion. Their psychology, way of thinking, ideas (about the world, about nature) are not adapted to new objects. Their national feeling has not yet been formalized and developed. This is the first time they hear about the ideas of socialism and class struggle. They glorify their khans and heroes until the last moment: his psyche was poisoned by a fairy

tale, poetry and imagination. They were abused by the old government, their will and land were confiscated. Therefore, our modern literature should have a romantic and authentic direction” [18].

This theoretical position spread among the Kazakh intelligentsia of that period. In 1920, the leaders of the Alash Orda focused their efforts on the editorial office of the newspaper Akzhol. In Tashkent, secretary of the Committee of the Workers' Communist Party of Central Asia Sultanbek Khojanov and other Kazakh communists, united around the newspaper, launched intensive literary activities, posting articles, feuilletons, poems. The works of A. Bokeikhanov, M. Dulatov, and especially M. Zhumabaev were often published. In the future, on the initiative of the newspaper “Ak Zhol”, a Shanshar satirical magazine would be published as an addition. Angry caricatures and pamphlets were printed against representatives of the Soviet government and the colonists. In addition, the press is filled with publications “Saul”, “Sana”, “Kyzyl Kazakhstan”, “Sholpan”, “Tan”, etc. In the vicinity of which Alash figures gather and try to expand their activities. One of the prominent figures, Zh.Aimauytov, told the poet Donentayev that he wanted to establish contacts on this issue, stopped reading and began to write works. Now the satirical magazine “Shanshar” has replaced the magazine “Saule”. The literary issue has been neglected, and now there is a revival and many magazines have appeared[19].

The books, published with the help of former members of a secret organization, were aimed at educating the masses in the national spirit, striving for the era of khans and heroes, and inciting discontent with the Soviet government. For example, the famous Alash figure Smagul Saduakasov in connection with the political meaning of the Birlik circle, in which Magzhan Zhumabayev participated in 1924, wrote: “The February Revolution found me on a school chair. I consider it necessary to note that neither of the students nor I were fully prepared for the revolution. Our political work during the autocracy was to organize an illegal circle of Kyrgyz youth “Birlik”. The purpose of Unity, as stated in its charter, was to spread culture and education among Kazakhs, as well as the liberation of the Kazakh woman” [20].

In 1924, on the initiative of M. Zhumabayev, the Alka circle was created, uniting young people, and its program called "threshold" was developed. The main goal of this organization was to realize the idea of liberation with the help of some Kazakh communists by organizing and uniting literary forces, an ideological reflection of the proletarian ideology that arose in Kazakhstan. M. Zhumabayev explained that this circle is necessary for society and should be supported: "there is a certain difference between a Kazakh poet and a poet of the proletariat. The poet of the proletariat is a poet of the class who himself made the revolution, destroyed it, created his own history; created European history with a machine; thought, feeling - with a factory, a factory. The Kazakh poet has a separate history, a separate way of life, a separate spirit, a wild way of life associated with the revolution. Therefore, the nature of the poetry of both cannot be the same. But the basis should be the same. This is a common basis, this is a common direction (virgin land) – the acceleration of the great revolution, the establishment of a happy life (virgin land) on Earth through a coup. The dombra has two strings, one brown and the other bitter. Although two strings produce two different tones, one melody will be involved.

In Zh. Sarsenbin's reply of May 5, 1929, one can find the following information about the programme “Tabaldyryk” of the organisation “Alka”: “Without a delay, Magzhan and I distributed 16 copies of the position (of the programme -) “Alka” and sent it to Tashkent – A. Baitursynov, to Orenburg – Z. Aimauytov, to Kyzylzhar – Z. Tleulin, to Semipalatinsk – S. Donentayev, to Leningrad – M. Auezov. On 19 January of the same year he was invited to the consideration of Committee of the Regional Communist Party in Orenburg. Before leaving Moscow, A. Bokeykhanov and M. Zhumabayev instructed me to contact the citizens of Orenburg and Tashkent and see to it that they conveyed to Zhumabayev their thoughts on the definition of the “Alqa” and knew whether it would energise him. Smagul also contacted Saduakasov and told him that the programme should be brought to the press office. On my arrival in Orenburg, I visited the responsible publisher of “Yenbekshi Kazakh” S. Saduakasov and acquainted him with the programme. Smagul told that he would publish it in “Enbekshi Kazakh” and asked me to show it to A. Baitursynov, E. Omarov, S. Kozhanov and Zh. Aimauytov When I went to S. Kozhanov, he together with S. Saduakasov told me that he had heard about the “Alka” from M.Zhumabayev when he went to Moscow. Both E. Omarov and Zh. Aimauytov liked the programme. E.Aldongarov contacted S. Sadvakasov and expressed the opinion that the programme should be transferred not to a newspaper, but to the magazine “Kyzyl Kazakhstan”.

Alikhan Bokeykhanov, Magzhan Zhumabayev including me visited the dormitory where Ahmet Baitursynov visited the teachers' congress in January 1925, where we acquainted him with the programme of the literary circle “Alka”, which was written and prepared: “depending on the type of everyday life and household, the shapan are suitable for the Kazakhs, but Europeans would like to put a European costume on them. They want to attach the Kazakh camel to a steam locomotive. This is something alien, not peculiar to the Kazakh. The Kazakh literature should be a national literature. There is an opportunity to do this through the following circles. So I will support your opinion on the creation of the “Alka”, - he said [21].

In order to strengthen their influence among the youth and popularise their ideas among the general public by training the youth in the spirit of national love, the Alash activists intensified their political struggle in the press, cultural and educational institutions and research institutes, higher educational institutions, and most importantly in the field of literature.

Books published with the help of former members of the underground organization were aimed at educating the masses in the national spirit, at aspiring to the era of khans and heroes, at inciting discontent with the Soviet power.

The preparation of individual literary works was carried out in a certain order and distributed among the members of the organisation. The existence of the underground literary circle "Alka" facilitated the preparation of literary works in a certain order and Magzhan Zhumabayev and the defendants Iskakov Daniyal, Dosmukhamedov Khalel, Auezov Mukhtar and Kemengerov Koshmukhamed participated in determining the direction.

The collection of Magzhan Zhumabayev's poems was first published in October 1922 with the support of Berniyaz Kuleyev, a representative of the Council of People's Commissars in an edition of 5000 copies. It included all of the poet's poems published up to that period.

Excerpt from a letter-report about a collection of poems by M. Zhumabay in Kyrgyz (Turkestan State Publishing House, Tashkent, 1923, circulation 3000 copies, 16.5 printed sheets):

"Magzhan Zhumabayev – a famous bourgeois-nationalist. Journalist, a famous poet of the Alash Orda camp. His most talented and strongest poems were written with a special Kyrgyz-chauvinist enthusiasm in the days when the Alash Orda counter-revolution flourished. Zhumabayev is an outspoken opponent of materialist ideology and a preacher of idealist spiritual and moral ideology. His critical poems and analyses were written in a place that disagreed with our ideology. With his rare artistically imaginative poems he propagates the rule of white Alash Orda. In the most sensitive words for Kyrgyzstan, he criticises the Soviet power, the Red Army (poems "Zholdaska") and slanders [22].

From 1924, a movement denouncing Magzhan Zhumabayev's poems emerged among Orenburg students of Workers' faculty and KINO, who began to be poisoned by Soviet ideology. Therefore, Magzhan Zhumabayev decided to change the course of his struggle with the Soviet government. In 1924, on Magzhan Zhumabayev's initiative, a declaration was called in Moscow to organise a literary circle called "Tabaldyryk". The main purpose of this organisation was with the support of Kazakh communists, to organise and unite literary forces to give an ideological counter to the proletarian ideology that emerged in Kazakhstan, to preserve the national basis.

After the organisation was approved by the famous Alash Orda ideologists Alikhan Bokeikhanov and Akhmet Baitursynov and was acquainted with the declaration, Bokeikhanov gave the following assessment and advice: "before starting any work, it is necessary to know how possible its implementation is. Your aspirations are quite correct, but are there enough supporters for the cause. If it is still not enough, my good advice is to write a letter to your comrades and get their opinion" [23].

Magzhan Zhumabaev asked about the opinion of the organisation he founded and wrote letters to Khalal Gabbasov, Sabit Donentayev in Semey, Mukhtar Auezov, Alikhan Ermekov in Leningrad, Smagul Saduakasov, Eldes Omarov, Akhmet Baitursynov, Yergali Aldongarov, Mirzhakip Dulatov in Orynbor, Kushmuhammed (Koshke) Kemengerov in Tashkent, to Abdulla Baitasov, Myrzagazy Espulov, Khalil Dosmukhamedov and Zhusipbek Aimatutov.

All of them in their reply letters fully agreed with the organisation "Tabaldyruk", noting the following circumstances: "It is necessary to publish this Declaration on the pages of the magazine "Kyzyl Kazakhstan" on behalf of one communist, because if it is published by a non-party person, it cannot be published".

Shortly afterwards, one copy of this declaration was discussed by representatives of the Orenburg intelligentsia, such as Yerali Aldongarov, Eldes Omarov, Akhmet Baitursynov, Zhusupbek Aimaulytov, Amangali Segizbayev, Abish Kashkynbayev (*the latter two worked in the editorial office of the newspaper "Enbekshi Kazakh"*). At the discussion of the gathered the declaration was unanimously adopted and Zhusupbek instructed Aimaulytov to rewrite the declaration with some additions and to agree with Smagul Saduakasov about its printing on the pages of the magazine "Kyzyl Kazakhstan". Soon afterwards the centre of Kazakhstan was transferred to Kyzylorda and there was some delay in the organisation [24].

In "Tabaldyryk", in short: the basis of art is a feeling, the means is an image born of feelings. The goal is to awaken the senses, not education. If this is so, then we can evaluate art figures and poets: no matter how beautiful, no matter how profound the description, he is a poet if he can provoke a profound emotion and feeling. If he cannot he is not a poet. So although Agamemnon cursed life by singing Achilles, Byron is a poet who awakens a deep feeling. Marabay singing Targyn, Zhusupbek Khoja singing Zhibek Kyz, could describe bridge, makshar and paradise and evoked a religious feeling. Poetic is not in the direction, but poetic gift is in the poetic talent. Anyway, we can say talent is talent," - says Lunacharsky [25].

Results

In other words, the first indicator that measures the poet is the poetry of the poet. But the poet, as a citizen of some country, of some class, instead of death chooses life, instead of evil – virtue. As a member of humanity as a whole, the poet's endeavor to instill in both student and observer a good, right feeling – a sense of life – is a civic duty.

Akhmet Baitursynov, who arrived at the teachers' congress in January 1925, got acquainted with the programme of the literary circle “Alka” and said: “depending on the type of everyday life and household, the shapan are suitable for the Kazakhs, but Europeans would like to put a European costume on them. They want to attach the Kazakh camel to a steam locomotive. This is something alien, not peculiar to the Kazakh. The Kazakh literature should be a national literature. There is an opportunity to do this through the following circles. So I will support your opinion on the creation of the “Alka”. Unfortunately, such educated citizens as Magzhan became victims of mass repressions of 1937-1938.

Archival documents preserve the fact that in 1959 the Institute of Language and Literature of the Academy of Sciences of the Kazakh SSR and the Union of Writers of Kazakhstan created a special commission of scientists and writers to familiarize with his work from the point of view of the conclusion about the ideological orientation of M. Zhumabayev's works before and after the October Revolution (poems, novels, articles, essays and translated words. In the response letter of the same group to the Committee of State Security of the Council of Ministers of the Kazakh SSR it is said: “at your request, stated in the letter of 10 December 1959, a group of writers and literary critics quickly got acquainted with the literary heritage of Magzhan Zhumabayev, condemned in 1938. If we speak about the conviction of M. Zhumabayev, we cannot say anything about what exactly he was accused of in 1938 and the counter-revolutionary nature of his poetic work, about his conviction for belonging to the counter-revolutionary Alash Orda party or for specific anti-Soviet actions in the subsequent period.

As for his general poetic heritage, it was bourgeois-nationalist in its ideological basis and therefore counter-revolutionary in its character. M. Zhumabayev entered the literary arena at the beginning of the 20th century as an ideological young bourgeois of Kazakhstan. In this connection, it should be noted that a whole generation of Kazakh Soviet youth, during the period of Kazakh Soviet intelligentsia, was brought up in the struggle against all the decadent, formalistic, especially nationalistic trends in Kazakh literature, represented by Magzhan Zhumabayev.

Of course, we did not manage to familiarize ourselves in detail with Zhumabayev's personal collections (poems, prose, artistic translations) published in the periodical press in 1913-1926. However, as mentioned above, we have quickly familiarized ourselves with his main publications. At the same time, it should be noted that at present it is very difficult to immediately determine the date of writing of many works, since no dates are given in the main collection published in Tashkent in 1923 and they can be determined by other means (the presence of early publications on the pages of newspapers and magazines, as well as the creation of quality publications, etc.) labelling requires a long and careful study.

Speaking of M. Zhumabayev's works, his poems are presented in the following publications: a) in newspapers Kazakh, Ak zhol, Sary Arka, Tilshi, Bostandyk tuy, Ensbekshi Kazakh; b) in magazines Aikap, Abay, Sholpan, Sana, Temir Kazyk, Zhana mektep, as well as separate editions in 1913, a small collection of poems Sholpan and a collection of more detailed works was published in Tashkent in 1923. The latter collection included 159 poems.

Summing up, we can once again emphasise that it is necessary to carry out a deep scientific study of Magzhan Zhumabayev's work in order to fully present the history of the development of Kazakh Soviet literature and comprehensively show in what hostile currents the young Kazakh Soviet literature is being formed and strengthened. But such work should be carried out by the relevant scientific institutions of the republic with the participation of the Union of Writers of Kazakhstan. Of course, such a study takes a lot of time.

Note: the appendix contains a list of M. Zhumabayev's decisions, which we have familiarised ourselves with while fulfilling your request. A.Tazhibayev, I.Duisenbayev, M.Zhangalin, E.Ismailov, G.Akhmetov, S.Maulenov.

Conclusion

The conceptual issue – responsibility to the whole Kazakh being and its future – was reflected in the idea of Alash. While the Bolshevik leaders at the center were politicians of revolutionary cognition, the Alash giants, along with politics, would be venerable figures at the helm of a single science. For example, when the politicians of the center of that time left the public arena, their idea disappeared. And whatever politics comes to Kazakh

society, the knowledge of the Alash giants is renewed and revitalized. Alash giants were not one-sided, but personalities of philosophical knowledge of encyclopedic scale. They were characterized not only by science but also by freedom of thought, as they were passionate personalities hungry for the wisdom underlying science. Neither science nor politics tied themselves to it, but rather understood them both as a way to serve their people.

Therefore, the honour of the Alash giants before the people was the highest. This was the meaning of the passionate force of the Alash movement. Every time we get lost in the question of national outlook, the knowledge of Alash pops up in front of us. At present, such a feeling is especially necessary in the upbringing of the younger generation.

At the beginning of the 20th century, the Alash movement had its own reason for being recognized as the leading political force in the region. The importance of support and accompaniment of the Alash movement by the Kazakh society of various characters was reflected, in particular, in the issues:

firstly, the figures of the Alash movement with their knowledge and qualifications always met the expectations of the public;

secondly, expedient actions of the movement in the enlightenment sphere raised their authority among the Kazakh society;

Thirdly, the Idea of the Nation, widely known to the public, in the direction of establishing the realization of the right to unity and people's self-government, etc., determined the leading position of the Alash movement in the region.

Пайдаланылған әдебиеттер тізімі:

1. СҚОМА. 1214-қор, 1-тізбе, 3-іс, 64-п.
2. ҚР ҰҚКА. 9-қор, 1-тізбе, 305-іс, 144-п.
3. Қамзабекұлы Д. Мағжан және Смағұл // Мағжан. - № 1 (17), 2015. – 98-105 бб.
4. Мұқанов Қ. Міржақыптың Қызылжарда болған жылдары туралы // Қызылжар нұры, 23 қаңтар 2009. – 7 б.
5. Қожахметов Б. Қамалдым өткелі жоқ терең жорға // Солтүстік Қазақстан, 14 шілде 2006. – 4 б.
6. Қамзабекұлы Д. Қызылжарда Көшкенің де ізі бар // Солтүстік Қазақстан, 9 желтоқсан 1994. – 2 б.
7. Жұмағали Тілеулин. Деректер, қайраткердің еңбектері және құжаттар жинағы / Құраст. С.Мәлікова, А. Мырзағали, Т. Долганова, К. Байғунакова. – Петропавл, 2015. – 277 б.
8. Кемеңгер Қ. Ақмола-Көкжие елінен шыққан Алаш қайраткерлері // Арқа ажары, 11 қыркүйек 2010 ж. – 3 б.
9. ҚР ҰҚКА. 9-қор, 1-тізбе, 305-іс, 143-п.
10. ҚР ПА. 21-қор, 1-тізбе, 7875-іс.
11. ҚР ҰҚКА. 9-қор, 1-тізбе, 305-іс, 234 б.
12. Движение Алаш. Сборник материалов судебных процессов над алашевцами. Т. 2. – Алматы: ОФ «Дегдар», 2016. – стр. 224-225.
13. Смағұл Садуақасұлы. Алаш мұрасы, 1 т., Алматы «Алаш», 2003 ж., 240-247 бб.
14. Бостандық туы газеті № 1. Жаңаша 1921 жыл, 19 март, сейсенбі. Мұсылмания 1939 жыл, мешін.
15. М. Жұмабаев. Гром, молния, электричество. – Москва: Центральное издательство народов СССР, 1927. – 71 с.
16. Ibrayeva, Temirkhanova, 2021 – Ibrayeva A.G., Temirkhanova A.S., Kartova Z.K., Sadykov T.S., Abuov N.A., Pleshakov A.A. Interdisciplinary approach to studying written nomadic sources in the context of modern historiology. *Heritage Science*, 2021. No 9(1). 90 p. (In Eng.).
17. Uyama, 2012 – Uyama T. *The Alash Orda's Relations with Siberia, the Urals and Turkestan: The Kazakh National Movement and the Russian Imperial Legacy*. Uyama Tomohiko, ed. *Asiatic Russia: Imperial Power in Regional and International Contexts*. London: Routledge, 2012. Pp. 271–287. (In Eng.).
18. ҚР ҰҚКА. 9-қор, 1-тізбе, 305-іс, 244-245 п.п.
19. ҚР ПА. 20-қор, 1-тізбе, 07875-іс, 223 - парақ.
20. ҚР ПА. 20-қор, 1-тізбе, 07875-іс, 233 - п.
21. ҚР ПА, 20-қор, 1-тізбе, 07875-іс, 125-п.
22. Д. Қамзабекұлы. Алаштың рухани тұғыры. – А.: Ел-шежіре, 2008. – 301-302.
23. АПРК, Ф. 20, Оп. 1, Д. 07875. С. 224.
24. Луначарский. Что такое искусство. М. – Этюд, Госиздат, 1922, стр. 32.

25. ҚР ПА. 20-қор, 1-мізбе, 07875-іс, 12-13 - н.н.

References:

1. SKOMA. 1214-Fund, 1-List, 3-case, 64-P.
2. NSC RK. 9-Fund, 1-list, 305-case, 144-P.
3. Kamzabekuly D. Magzhan and Smagul // *Magzhan*. - № 1 (17), 2015. – 98-105 EP.
4. Mukanov K. about the years of Mirzhakip's stay in Kyzylzhar // *Kyzylzhar Nury*, January 23, 2009 – 7 p.
5. Kozhakhmetov B. Kamaldym without crossing deep zhorga // *North Kazakhstan*, July 14, 2006 – - 4 p.
6. Kamzabekuly D. There is also a trace of a street in Kyzylzhar // *North Kazakhstan*, December 9, 1994. - 2 p.
7. Zhumagali Tleulin. Data, works of the figure and collection of documents / *Compast. The Main Purpose Of The Event Is To Promote The Unity Of The People Of Kazakhstan*. - Petropavlovsk, 2015. - 277 P.
8. Kemeber K. Alash figures from Akmola-Kokshe country // *Arka Azhary*, September 11, 2010-3 p.
9. NSC RK. 9-Fund, 1-list, 305-case, 143-P.
10. PA RK. Fund 21, List 1, case 7875.
11. NSC RK. Fund 9, List 1, case 305, P.234
12. Moving Alash. *Sbornik materials sudebny processes NAD alashevtsami*. T. 2. - Almaty: of "Degdar", 2016. 224-225.
13. Smagul Sadvakasovich. *Alash heritage, Vol. 1*, Almaty "Alash", 2003, pp. 240-247.
14. *Flag Of Freedom newspaper No. 1*. New Tuesday, March 19, 1921. Muslim 1939, monkey.
15. M. Zhumabayev. *Grom, Molniya, elektrichestvo*. - Moscow: Central Committee of narodov SSR, 1927. – 71 P.
16. Ibrayeva, Temirkhanova, 2021 – Ibrayeva A.G., Temirkhanova A.S., Kartova Z.K., Sadykov T.S., Abuov N.A., Pleshakov A.A. *Interdisciplinary approach to studying written nomadic sources in the context of modern historiology*. *Heritage Science*, 2021. No 9(1). 90 p. (In Eng.).
17. Uyama, 2012 – Uyama T. *The Alash Orda's Relations with Siberia, the Urals and Turkestan: The Kazakh National Movement and the Russian Imperial Legacy*. Uyama Tomohiko, ed. *Asiatic Russia: Imperial Power in Regional and International Contexts*. London: Routledge, 2012. Pp. 271–287. (In Eng.).
18. NSC RK. Fund 9, List 1, case 305, 244-245 PP.
19. PA RK. Fund 20, list 1, case 07875, sheet 223.
20. PA RK. Fund 20, list 1, case 07875, P.233
21. PA RK, fund 20, list 1, case 07875, P.125
22. D. Kamzabekovich. *The spiritual pedestal of alashaty*. – A.: *El-genealogy*, 2008. – 301-302.
23. aprk, F. 20, op. 1, D. 07875. P. 224.
24. Lunacharsky. *This is a curiosity*. M.-Etude, Gosizdat, 1922, STR. 32.
25. PA RK. 20-Fund, list 1, case 07875, 12-13-P. P.