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EVOLUTIONARY DEVELOPMENT OF POLITICAL AND LEGAL IDEAS IN THE ALASH MOVEMENT (BASED ON THE "KARKARALY CHARTER" AND THE "CHARTER OF THE KAZAKH COUNTY")

Abstract

In the article Political and legal ideas of the Alash movement Two early twentieth century important document - "Karkaraly's Charter" of 1905 and "Charter of the Kazakh People" of 1911 The main goal of the study is to explore the role of Kazakh intellectuals in these documents. the formation of political consciousness , the aspiration for national statehood , as well as their evolution towards legal and democratic reforms analysis.

The comparative analysis method was used in the research, and Alash The ways of Alash figures to achieve legal independence from the colonial system, their political strategies and reform positions are analyzed. In addition, the study examines the views of Alash figures on land, power, the legal system, judicial reforms and the preservation of national identity. As a result, the role of the Alash movement in shaping the legal consciousness of the Kazakh people, its contribution to the development of a model of national statehood based on democratic values, is revealed.

This study allows us to reveal the historical and political significance of the Alash movement, its influence on the legal system, national ideas and democratic processes in modern Kazakhstan. The results of the work can be used as a scientific and practical basis for studying the political history of Kazakhstan, legal evolution and the formation of national consciousness. The research materials are useful in the fields of legal policy, political history and national identity studies is relevant.

Keywords: Alash movement, Charter of the Kazakh people, Karkaraly mandate, political and legal evolution, statehood, legal consciousness, democratic values.

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АЛАШ ҚОЗҒАЛЫСЫНДАҒЫ САЯСИ-ҚҰҚЫҚТЫҚ ИДЕЯЛАРДЫҢ ЭВОЛЮЦИЯЛЫҚ ДАМУЫ («ҚАРҚАРАЛЫ ҚҰЗЫРХАТЫ» МЕН «ҚАЗАҚ ЕЛІНІҢ УСТАВЫ» НЕГІЗІНДЕ)

Аңдатпа

Мақалада Алаш қозғалысының саяси-құқықтық идеялары XX ғасыр басындағы екі маңызды құжат – 1905 жылғы «Қарқаралы құзырхаты» мен 1911 жылғы «Қазақ елінің уставы» негізінде қарастырылады. Зерттеудің басты мақсаты – осы құжаттар арқылы қазақ зиялыларының саяси санасының қалыптасуын, ұлттық мемлекеттілікке ұмтылуын, сондай-ақ олардың құқықтық және демократиялық реформалар жолындағы эволюциясын талдау.

Зерттеу барысында салыстырмалы талдау әдісі қолданылып, Алаш қайраткерлерінің отаршылдық жүйеден құқықтық тәуелсіздікке жету жолдары, олардың саяси стратегиялары мен реформалық ұстанымдары сараланады. Сонымен қатар, зерттеуде Алаш қайраткерлерінің жер, билік, құқықтық жүйе, сот реформалары мен ұлттық бірегейлікті сақтауға қатысты көзқарастары қарастырылады. Нәтижесінде Алаш қозғалысының қазақ халқының құқықтық ой-санасын қалыптастырудағы рөлі, оның демократиялық құндылықтарға негізделген ұлттық мемлекеттілік моделін дамытуға қосқан үлесі айқындалады.

Бұл зерттеу Алаш қозғалысының тарихи және саяси маңызын, оның қазіргі Қазақстандағы құқықтық жүйеге, ұлттық идеялар мен демократиялық үрдістерге ықпалын ашуға мүмкіндік береді. Жұмыстың нәтижелері Қазақстанның саяси тарихын, құқықтық эволюциясын және ұлттық сана қалыптасуын зерттеуде ғылыми және тәжірибелік негіз ретінде пайдаланылуы мүмкін. Зерттеу материалдары құқықтық саясат, саяси тарих және ұлттық бірегейлікті зерттеу салаларында өзекті болып табылады.

Кілт сөздер: Алаш қозғалысы, Қазақ елінің уставы, Қарқаралы құзырхаты, саяси-құқықтық эволюция, мемлекеттілік, құқықтық сана, демократиялық құндылықтар

Алғыс. Зерттеу Қазақстан Республикасы Ғылым және жоғары білім министрлігінің AP25796077 «Қазақ эмиграциялық баспасөзінің интеллектуалды дискурсты қалыптастырудағы рөлі» гранттық қаржыландырудың ғылыми жобасы шеңберінде жүргізілді.

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ЭВОЛЮЦИОННОЕ РАЗВИТИЕ ПОЛИТИЧЕСКИХ И ПРАВОВЫХ ИДЕЙ В ДВИЖЕНИИ АЛАШ (НА ОСНОВЕ «УСТАВА КАРКАРАЛЫ» И «УСТАВА КАЗАХСКОГО УГНЯ»)

Аннотация

В статье «Политические и правовые идеи движения алашей» рассматриваются два важных документа начала XX века – «Устав Каркаралаи» 1905 года и «Устав казахского народа» 1911 года. Основная цель исследования – Цель исследования – изучить роль казахской интеллигенции в этих документах, а также проанализировать формирование политического сознания, стремление к национальной государственности, а также их эволюцию в направлении правовых и демократических реформ.

В исследовании использован метод сравнительного анализа, проанализированы пути, которыми пользовались деятели движения «Алаш» для достижения правовой независимости от колониальной системы, их политические стратегии и реформаторские позиции. Кроме того, в исследовании рассматриваются взгляды деятелей «Алаш» на землю, власть, правовую систему, судебные реформы и сохранение национальной идентичности.

В результате раскрывается роль движения «Алаш» в формировании правового сознания казахского народа, его вклад в развитие модели национальной государственности, основанной на демократических ценностях.

Данное исследование позволяет выявить историко-политическое значение движения «Алаш», его влияние на правовую систему, национальные идеи и демократические процессы в современном Казахстане. Результаты работы могут быть использованы в качестве научно-практической основы для изучения политической истории Казахстана, эволюции права и формирования национального самосознания. Материалы исследования актуальны в областях правовой политики, политической истории и исследований национальной идентичности.

Ключевые слова: движение Алаш, Хартия казахского народа, Каркаралыйский мандат, политико-правовая эволюция, государственность, правовое сознание, демократические ценности.

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Introduction. The Alash movement is a historical phenomenon that determined the political, social and cultural development of the Kazakh people at the beginning of the 20th century. The main goal of the movement was to achieve national independence, protect the political and legal interests of the

Kazakh people and form national statehood. As a result of this struggle, two important legal documents were developed that contributed to the formation of the political and legal consciousness of the Kazakh people - the "Karkaraly Edict" (1905) and the "Charter of the Kazakh People" (1911). These documents formulated the political and legal ideas of the Alash intellectuals and laid the foundation for the program of striving for national statehood.

The political and legal evolution of the Alash movement covers a complex path from resistance to colonialism to the creation of national statehood on a legal basis. These documents reflect the development of the political views of the Kazakh intelligentsia, their desire to form a national legal system in the conditions of colonial oppression. If the "Karkaraly Letter of Authority" was the first political document expressing the socio-political and economic demands of the Kazakh people to the tsarist government, then the "Charter of the Kazakh People" had a programmatic character, defining the legal basis of national statehood. Through these documents, the ideological foundations and strategic directions of the Alash movement were determined.

The relevance of the study is associated with determining the historical significance of the legal ideas of the Alash movement in the formation of modern Kazakh statehood. The legal ideas of Kazakh intellectuals of the early 20th century, in line with global democratic processes, became the basis for important legal documents on the path to the creation and development of national statehood. Alash figures, studying the experience of liberal movements in the Russian Empire and Western democratic traditions, sought to ensure the right to self-government and legal equality of the Kazakh people. However, a deep study of the political and legal ideas of the Alash movement is still not enough. Therefore, it is extremely important to assess the legal foundations of the formation of Kazakh statehood through a comprehensive analysis of the "Karkaraly Power of Attorney" and the "Association of the Kazakh People".

The purpose of the study is to compare and analyze the content of the "Karkaraly Power of Attorney" and the "Kazakh People's Charter" and determine their role in the Kazakh people's aspiration for national statehood. Thus, to study the formation and development of the political and legal ideas of the Alash movement. This goal allows us to understand the evolution of the strategies and legal positions of the Alash intellectuals in the fight against colonialism.

The following tasks are set for the study:

1. Comparison of the contents of the "Karkaraly Power of Attorney" and the "Charter of the Kazakh Nation";
2. Analysis of the ideological and legal features of documents;
3. To determine the significance of documents in the political evolution of the Alash movement;
4. To demonstrate the legal and strategic aspects of the pursuit of national statehood based on documents.

The scientific novelty of the study is associated with the analysis of the legal origins of Kazakh statehood through the main documents of the Alash movement. This study examines the political and legal ideas of the Alash movement from the perspective of modern scientific approaches and determines their place in the formation of national statehood. In addition, the legal ideas of Alash figures reveal their practical significance in the democratic development of modern Kazakhstan and the creation of a legal state.

The research was conducted based on comparative legal analysis, historical and political research methods. In addition, textual and content analysis methods were applied to the sources. These methods allow for a systematic assessment of the historical and legal features of the documents under study.

Research questions:

1. How did the "Karkaraly Decree" and the "Charter of the Kazakh Nation" contribute to the formation of the political and legal consciousness of the Kazakh people?
2. In what way did these documents form the legal basis for the pursuit of national statehood?
3. What are the features of the ideological and legal continuity between the two documents?

Proposed hypothesis: The legal ideas of the Alash movement became the main platform for the formation of national statehood and had a significant impact on the development of the political and legal consciousness of the Kazakh people.

Research stages:

1. In the first stage, scientific works, archival materials, and sources related to the topic were collected.
2. In the next stage, the content of the "Karkaraly Power of Attorney" and the "Charter of the Kazakh People" were deeply analyzed, and their ideological and legal features were studied.
3. In the final stage, the data obtained were summarized using the method of comparative legal analysis.

The results of the study allow us to understand the legal foundations of Kazakh statehood, to connect the political and legal ideas of the Alash movement with modern state governance reforms, and to assess the historical continuity of the national legal system. Thus, the legal ideas of the Alash intellectuals can serve as an important practical guide in ensuring the rule of law, interethnic harmony, and the development of democratic values in today's Kazakhstan.

Materials and methods. The methodology of this study involves conducting a comprehensive examination, combining the methods of analyzing historical documents and studying legal evolution. In the study, two main documents - "Karkaraly's Charter" (1905) and "The Charter of the Kazakh People" (1911) - were chosen as the main objects of study. Based on these documents, the development of the political and legal consciousness of the Kazakh people and the legal foundations of the pursuit of national statehood are analyzed.

Methods used:

1. The method of historical analysis was used to explain the political and legal conditions at the time of writing the documents under study. The content of the "Karkaraly Power of Attorney" and the "Charter of the Kazakh People" were examined in connection with the political and social processes of that time.
2. Comparative legal analysis method - the main ideas and legal norms in the content of the two documents were compared. Their similarities and differences were systematically identified.
3. The method of content-ideological analysis was used to reveal the legal ideas of the Alash intellectuals and the strategy of striving for national statehood. This method identified the main ideas in the two documents and their aspects aimed at the interests of the Kazakh people.
4. Chronological method – used to show the relationship between the periods in which the documents under study were written and historical processes.
5. The method of analyzing sources - during the research, the works of such scientists as Alikhan Bokeikhan, S. Ozbek, M. Koygeldiev were used. These materials increased the scientific validity of the research results.

The comprehensive methodology of the research ensured the consistency of the results obtained and allowed us to determine the historical and legal significance of the "Karkaraly Power of Attorney" and the "Charter of the Kazakh People". These approaches served as the basis for a comprehensive consideration of the evolution of the political and legal ideas of the Alash movement.

The results of the study allow us to understand the legal foundations of Kazakh statehood, to connect the political and legal ideas of the Alash movement with modern state governance reforms, and to assess the historical continuity of the national legal system. Thus, the legal ideas of the Alash intellectuals can serve as an important practical guide in ensuring the rule of law, interethnic harmony, and the development of democratic values in modern Kazakhstan.

Results. 1905 was the year of the beginning of a face-to-face political struggle for the Kazakh intelligentsia. In every corner of the Kazakh land, there was a feeling of discontent and protests against the tsarist policy. Kazakh intellectuals A. Bokeykhan, A. Baitursynuly, Zh. Akbay, R. Marsek, B. Karatai, H. Dosmukhamed, etc., despite the threat of deportation and punishment, organized rallies and tried to awaken the country. Letters of complaint - petitions were sent to the tsar and the

government from Karkaraly, Ural-Torgai, and Zhetysu. These dicta were distinguished by the fact that they boldly raised the pressing issues facing the Kazakh people at that time and made sharp demands. The dicta received the support of the general public. The nature and scope of this movement in 1905 are deeply understood by the words of Alikhan Bokeykhan. He says: "In the spring of 1905, with the onset of free life in the steppes of summer camps, congresses began, where local needs and the needs of the entire Kyrgyz people were discussed. This year, more and more steppe fairs became the arena of Kyrgyz political congresses, where Kyrgyz discussed and signed petitions submitted to the Supreme Name," writes [1, p. 597].

The largest of the petitions is the Karkaraly petition, sent from the Koyandy fair in July. The Karkaraly petition was organized on a large scale and systematically thanks to such political figures as Alikhan, Akhmet, Zhakyp, and Muhammad-Maksut. It was supported by a large number of people. However, there is still no consensus on how many people signed it. Researchers offer different versions. One source says that 16,000 people signed it [2, p. 438], while another indicates that this figure is 14,500 people [3, p. 36]. In addition, there are other sources that say 12,767 [4, p. 43], more than 10,000 [2, 220]. But the fact is that, no matter which fact we turn to, the majority of those who supported the political and social demands in the petition. Due to this characteristic, the Karkaraly jurisdiction has a folk character.

If we systematize the content of the letter of authorization, we will notice that four issues were raised: land, religion, law, and education. Each issue included a number of topical issues that came to the agenda at its time. Specifically:

1. Land issue:

a) recognition of Kazakh land as Kazakh property and issuance of certificates confirming the Kazakhs' eternal ownership of the land;

b) to give Kazakh land to the Kazakhs for their own benefit, not to share it with anyone;

c) not to expel Kazakhs from lands taken for treasury purposes;

d) Not to open up land plots for Russian peasants, not to give them land.

2. The issue of religion:

a) not to infringe on the religious freedom of Kazakhs, and to allow them to build mosques;

b) separation of religious issues from the Ministry of Internal Affairs;

c) Kazakhs are subject to their own personal mufti.

3. Judicial and legal issues:

a) Amendments to the "Field Rules": repeal of Articles 119-136;

b) abolishing the Governor-General's right to deport Kazakhs without trial;

c) conducting business in the Kazakh language in the offices of the city council and people's courts;

d) Hire competent people who know Kazakh to act as interpreters, make it possible to file a complaint in their native language, and have the courts know Kazakh;

e) abolish the services of peasant chieftains and serfs in the Kazakh steppes and introduce a jury system;

f) Election of Kazakh deputies to the Legislative Assembly.

4. Education, press issues:

a) granting permission to open schools and madrasas;

b) introduce the Kazakh alphabet in schools and conduct classes in the Kazakh language;

c) Rebuilding closed boarding schools and boarding houses, opening new boarding houses for Kazakh children;

d) increasing the number of scholarships for vocational schools and universities;

e) No ban on the Kazakh press, publishing books, opening printing houses, and eliminating censorship.

The Karkaraly Decree was the first bold political and legal document aimed at finding solutions to the most pressing problems of Kazakh society at that time - land, religion, judicial and legal, and

educational spheres. The requirements set forth in the Decree were not limited to protecting the rights of the people, but also paved the way for the formation of ideas of national statehood. Through this document, Kazakh intellectuals achieved two important results in the fight against colonialism: awakening the political and legal consciousness of the people and preserving national identity.

In addition, the Karkaraly edict was the first historical experience of the Kazakh people taking organized action against colonial policy. This political step demonstrated the successful efforts of the Kazakh intelligentsia to mobilize the people in the common interest and became an important milestone in the Kazakh society's aspiration for independence. The edict, with its content, contributed to the revival of national consciousness and the rise of political struggle to a new level.

Demonstrated the great political and ideological readiness and long-term strategic interests of the Alash movement .

The “Charter of the Kazakh Nation” was the brainchild of Alikhan Bokeykhan, the leader of the national movement, and Barlybek Qartanuly, one of the first Kazakh scholars, who graduated from the Oriental Studies Department of St. Petersburg University. At Alikhan’s request, Barlybek Qartanuly finished writing the charter in 1911. This idea is further clarified in his memoir written in 1914 after Barlybek’s death. In his memoir titled “Do not forget Barlybek,” Alikhan writes: “In 1910-1911, Barlybek spent several months in Petrograd, hoping to take care of the land of the Semirechye Kazakhs. His attitude was: “Walk slowly and steadily, Your labors will not be forgotten in the steppe.” During this time, I talked a lot and got to know Barlybek well. I saw his good nature and gentle nature.” [5] This meeting in 1910-1911 was undoubtedly a meeting in which the two figures exchanged secrets, exchanged secrets, and shared their dreams and aspirations without losing sight of their own. The fact that Alikhan “talked a lot and got to know Barlybek well” undoubtedly confirms this. During these days together, the two politicians determined the future destiny of the Kazakh people, the path they would take as a nation, and the direction they would take into the future. In the preface to the charter: “In the new era, without fire, without war, without bloodshed, in order to become a country with its own government in our land, in order to be in friendship with all countries, we will establish a separate Kazakh Republic,” writes Barlybek. In the document, which can be considered a law, the first father combined the concepts of “peace” and “friendship” in the formation of the state with the ideal of bringing the Kazakh people to a “happy”, “equality”, and “free” life. The introductory text of the document defines the principles of the formation of the country. “The supreme power in the Kazakh Republic is exercised by all Kazakhs and representatives of other races through voting. “Those who are elected are the most beloved, educated, and dedicated people of the country,” writes Qartanuly. Since the introductory text is the essence of the entire document, the core of the sentence, if we consider the supporting concept here, we can see that the values of “Peace” and “democracy” are the most important symbols and pillars.

Barlybek was a prominent member of the first Kazakh youth organization, the “Landlords”, during his student days, and participated in the unrest and protests in the Russian capital [6, pp. 25-26]. Therefore, Barlybek, who had long been steeped in tsarist politics, used the pseudonym “Alashinsky” in his charter in order to avoid being caught by the gendarmerie and being persecuted.

Discussion

The “Charter of the Kazakh People” is a significant document that reflects the national consciousness after the “Karkaraly Charter”. When the document's 28 points, divided into 4 articles, were systematized, the following key ideas were identified (see Table 1):

Table 1. Relevant ideas in the "Charter of the Kazakh Nation"

Foreword (3 lines)	I. On the independence of the Kazakh Republic (verses 1-9)	II. On the rights of man (paragraphs 10-17)	III. About the Kazakh land (verses 18-20)	IV. About the court (verses 21-28)
The Kazakh people's desire for independence	To be a republic based on popular rule	Civil equality, freedom of speech, freedom of association , equality between women and men	Land must be owned by the people and not be traded.	Judges' obedience to the law and independence from the government
Ensuring the country's independence peacefully - the idea of creating the Kazakh nation	The state symbol - the nature of the flag	Prohibition of racial or religious discrimination	State ownership of land resources	Establishment of a jury trial
	Friendly relations with Russia, independence at the level of dominion	Legal guarantees: non-arrest without a court order, confidentiality of correspondence		Prohibition of judges from being party members
	Presidential system of government, election terms and rules of governance			

Looking at the 14 main issues mentioned in the “Charter of the Kazakh People”, it is clear that the ideas here are a legal continuation of the demands and wishes in the charter. This continuity has two features: firstly, the demands set out in the 1905 charter were reflected in the 1911 charter on a legal basis (as legal clauses). Secondly, there is a psychological difference in the content of the two documents. The subordinate position expected from the tsarist government in the charter is reflected in the “Charter of the Kazakh People” in a free position such as “taking over”, “possessing”. This fact determines the peculiarity of the gradual development and maturation of the Alash movement over time [7]. In addition, the principles of “peace” and “friendship” in the charter indicate that the movement attached special importance to interethnic harmony.

The ideological coherence and content continuity of two documents can also be proven by comparing them (see Table 2).

Table 2. Concordance between the Charter and the "Charter of the Kazakh Nation"

1905 charter	Development	"Charter of the Kazakh people"
Land issue		
Recognition and certification of the Kazakh land as the property of Kazakhs only.	⇒	The Kazakh land is designated as the eternal property of the Kazakhs (Article 18).
Prohibition of giving Russian peasants shares of Kazakh land.	⇒	Land trading is prohibited, and natural resources are owned by the Kazakh state (Article 19).
Do not expel Kazakhs from lands taken from the treasury.	⇒	Land use is carried out with state permission (Article 20).

The issue of religion		
Protecting religious freedom, allowing the construction of mosques.	⇒	The green color on the flag of the Kazakh nation is a symbol of loyalty to the Islamic religion (Article 2).
Kazakhs are subject to their own personal mufti.	⇒	Religious freedom of citizens (Article 10).
Legal issue		
Abolish the right to deport Kazakhs without trial.	⇒	Independence of the judiciary, obedience to the law (Articles 21-23).
Introduction of jury trials in the judicial system.	⇒	Introduction of a jury trial system (Article 27).
Conducting court proceedings in the Kazakh language and hiring interpreters from Kazakhs.	⇒	Conduct of court proceedings in the Kazakh language (Article 26).
Education and the press issue		
Opening schools that provide education in the Kazakh language.	⇒	All citizens have an equal right to education (Article 10).
Elimination of censorship of the Kazakh press and book publishing.	⇒	Teaching the Kazakh language in schools and freedom of the press (within the framework of general human rights).

As can be seen from the table, both documents define the protection of the Kazakh land as the main idea. While the 1905 charters expressed the desire for legal protection of land ownership, the “Charter of the Kazakh Nation” expanded this requirement and established the legal status of the land as the property of the Kazakh people and its inalienability. The independence and fairness of the judicial system occupy a special place in both documents. The right of the Kazakh people to use their own language in court, raised in the 1905 charter, was fully defined on a legislative basis in the 1911 charter. We can also see the strengthening of this idea in the issue of education. The demands regarding education in the petition are protected in the charter at the level of general rights and freedoms [8]. Both documents support the national interest in education and the press.

The main ideas of the “Karkaraly Charter” were enshrined in the “Charter of the Kazakh People” at the level of legal norms and became concrete steps in the pursuit of national statehood. These two documents marked an important historical continuity in the formation of the political and legal consciousness of the Kazakh people. The political demands raised in the Charter over time acquired a legal basis and developed into a program of national statehood systematized in the Charter. If the “Karkaraly Charter” was a conceptual expression of protest against colonialism, the Charter formed the structural and legal foundations of national statehood.

The 1905 “Karkaraly Power of Attorney” was a bold political step for its time as a document of demands aimed at protecting the rights of the people. The Charter of 1911 improved these demands and turned them into a legislative program that clarified the political and legal principles of Kazakh society. The continuity between the two documents indicates the gradual maturation of the political consciousness of the Kazakh people and the transition of national ideas from a concept to a concrete legal system.

The substantive and legal development of the Charter and the Statute reflect the continuity of the Kazakh people in their struggle against colonialism and their aspiration for national statehood. These documents occupy a special place not only as historical monuments, but also as important sources that determine the evolution of the political and legal consciousness of the people. Thus, the “Karkaraly Charter” and the “Statute of the Kazakh People” have remained in history as documents of particular importance in the struggle for the formation of national statehood, strengthening the aspiration of the Kazakh people for independence.

The research revealed ideological continuity between the 1905 “Karkaraly Charter” and the 1911 “Statute of the Kazakh People”. Both documents were aimed at protecting the national interests of the Kazakh people, but their content developed depending on the historical and political circumstances of each period[9]. The main requirements that began with the Charter were legally enshrined in the Charter and became the basis for the ideas of national statehood.

1. Land issue. In the Karkaraly mandate, the demands that Kazakh land belong only to the Kazakh people were first openly and boldly put forward. At this time, the land issue was one of the most pressing topics that were the main targets of colonial policy. The document specifically mentioned the need for a strict ban on the sale of Kazakh land and the acquisition of land by settlers from outside [10]. And in the charter of 1911, these ideas were further strengthened, and Kazakh land was legally described as inalienable state property. This is considered a concrete step towards protecting national identity and statehood. The main demand and position on the land issue formed the core of the Kazakh people's struggle against colonialism.

2. The issue of religion. The charter included the achievement of religious freedom as one of the main requirements. The issues of protecting religious freedom, allowing the opening of mosques, and subjecting the Kazakh people to individual muftiship were clearly raised in the content of the charter. These requirements were an important step towards ensuring the spiritual independence of Kazakh society at that time and preserving national culture. These ideas were systematized in the charter, and religious freedom of citizens was highlighted as one of the fundamental rights. In addition, the special attention paid to the Islamic religion in the charter indicates that it was aimed at strengthening the spiritual foundations of Kazakh society and preserving ethnic identity. This clearly reflects the important role of religion in organizing the nation.

3. Judicial and legal issues. In the “Karkaraly Decree” the requirements for achieving justice in the judicial system, conducting proceedings in the Kazakh language, and limiting the unjust policies of the colonial administration bodies were given special importance. The ideas of the Kazakh people conducting legal proceedings in their own language, having Kazakh interpreters, and guaranteeing the fairness of laws reflect the desire for legal reform of that period. The Charter enshrined these requirements at the legislative level, clearly indicating the independence of the judicial system, proceedings in the Kazakh language, and reforms in the field of law enforcement. This demonstrates the desire of the Kazakh people to get rid of colonial dependence and create a national legal system. These changes were a bold move that demanded the creation of a new model of the judicial system based on national characteristics.

4. The issue of education and enlightenment. The charter set out the requirements for the development of the education system in the Kazakh language, permission to open schools, and the abolition of censorship. This is one of the important initiatives aimed at ensuring the intellectual development of Kazakh society. The charter further developed these requirements and affirmed the equal right of all citizens to education. Education in the Kazakh language was considered a means of preserving and strengthening national culture. In addition, the requirements for the abolition of censorship and the development of the publishing industry contributed to the awakening of national consciousness and the increase in the political activity of the population.

The analysis of the two documents revealed the evolutionary development of the Alash movement in its pursuit of national identity and statehood. The requirements of the Charter were systematized in the form of specific legal norms in the charter and became the basis of a comprehensive program aimed at protecting the national interests of the Kazakh people [11]. These two documents clearly demonstrate the ability of the Alash intellectuals to adapt modern political and legal ideas to national specifics. The Alash movement thus played a special role in the historical development of the Kazakh people and laid the legal foundations of national statehood [12].

Conclusion. The “Karkaraly Decree” of 1905 and the “Kazakh Elinin Astau” of 1911 reflect important stages of political, legal and ideological evolution in protecting the national interests of the Kazakh people[13]. While the Decree raised the demands for legal reforms within the Russian

Empire, the Charter turned the ideas of creating an independent state into a concrete legal basis. The continuity between these two documents indicates the maturity of the political views of the Kazakh intelligentsia [14].

The results of the study proved that the ideological and political search for national statehood was clearly reflected in the "Karkaraly Charter" and the "Charter of the Kazakh People". Important issues raised in the Charter, such as the creation of a fair judicial system, protection of land, preservation of religious freedom, and development of education, were enshrined in the Charter in the form of specific legal norms. These documents served not only as political demands, but also as a program for the systematic implementation of national ideas in Kazakh society [15].

The Alash movement of the early 20th century is a historical phenomenon that managed to combine spiritual and legal values in the struggle against colonialism. The Alash intellectuals strengthened the foundation of the national liberation struggle by protecting the cultural and spiritual values of the people. The legal steps taken towards the formation of the nation's independence and statehood prove that the political and legal consciousness of the Kazakh people has reached a high level.

The "Karkaraly Authorization" defined the first steps in the political and legal consciousness of the Kazakh people, while the "Statute of the Kazakh Nation" systematized these ideas through legal norms and became a clear platform for the creation of national statehood. The protection of national values such as land, language, religion, and education, which underpinned the Alash idea, strengthened the spiritual support of the people and determined the main directions of the political struggle.

In short, the "Karkaraly Power of Attorney" and the "Charter of the Kazakh Nation" are historical documents that reflect the Kazakh people's aspiration for independence. They not only demonstrate the formation and development of the political and legal ideas of the Alash movement, but also laid the legal foundations for the revival of national statehood. These documents, reflecting the experience of the nation's struggle against colonialism and its importance in preserving spiritual unity, remain an important historical lesson for modern Kazakhstan on the path to strengthening national identity and legal statehood.

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