



Қазақстан Республикасы  
Ғылым және жоғары білім министрлігі

Ш.Ш. Уәлиханов атындағы  
Тарих және этнология институты

# ОТАН ТАРИХЫ

2026. Т. 29 (1)

ISSN 1814-6961  
E-ISSN 2788-9718



- ТАРИХ
- ЭТНОЛОГИЯ
- АРХЕОЛОГИЯ



ОТАН ТАРИХЫ

2026. Т.29 (1)

ISSN: 1814-6961 (print)  
ISSN: 2788-9718 (online)

**Отан тарихы**  
**Отечественная история**  
**History of the Homeland**

Үш айда бір рет шығатын ғылыми журнал  
2026. Т. 29 (1)

---

FTAXP/MPHTI/IRSTI 03.20



Published in the Kazakhstan  
Otan tarikhy  
Has been issued as a journal  
since 1998  
ISSN: 1814-6961 (Print)  
ISSN: 2788-9718 (Online)  
2025. Vol. 29. Is. 1. Pp. 107–  
117  
Journal homepage: <https://otan.history.iie.kz>



[https://doi.org/10.51943/2788-9718\\_2026\\_29\\_1\\_107-117](https://doi.org/10.51943/2788-9718_2026_29_1_107-117)

## SOCIO-POLITICAL TRANSFORMATION OF THE TURKIC-MUSLIM SOCIETY IN THE INTELLECTUAL HERITAGE OF THE «ALASH» MOVEMENT

*Magripa Zholseitova*

Akhmet Yassawi International Kazakh-Turkish University,  
(29, Sattarkhanov Str., 161200 Turkistan, Republic of Kazakhstan)  
Candidate of Historical Sciences, Associate Professor  
<https://orcid.org/0000-0001-7296-2653>. E-mail: [mzholseytova@ayu.edu.kz](mailto:mzholseytova@ayu.edu.kz)

© Ch.Ch. Valichanov, 2026

© Zholseitova M.A., 2026

**Abstract.** *Introduction.* The intellectual heritage of the «Alash» movement represents a key source for studying the socio-political transformation of the Turkic-Muslim society in the early 20th century, when the masses faced colonial pressures from the Russian Empire. *The purpose and objectives of the study.* This study aims to analyze the ideas, programs, and practical initiatives of the «Alash» figures, which were directed at fostering national consciousness, consolidating Turkic-Muslim peoples, and promoting political engagement among youth. *Materials and methods.* The research materials and methods include archival documents, periodicals, memoirs of movement participants, and analytical works on the activities of «Alash», employing historical-genetic and comparative-analytical approaches to reveal mechanisms of socialization, political mobilization, and cultural transformation. *Results.* The results indicate that the intellectual heritage of «Alash» was manifested in the development of educational and political reform programs, the creation of platforms for uniting Turkic-Muslim youth, and the formation of a new generation of leaders capable of collective action in the interests of the nation. The movement's leaders actively utilized ideas of modernization, national enlightenment, and legal participation in political life, which contributed to strengthening social cohesion and preserving cultural identity. *Conclusion.* The conclusion demonstrate that the intellectual heritage of «Alash» served as an instrument for socialization, the development of political maturity, and the consolidation of the Turkic-Muslim society. Studying this heritage allows for a deeper understanding of societal transformation processes, the role of youth and the intelligentsia in national-political life, and the resilience of Turkic-Muslim communities under colonial administration.

**Keywords:** «Alash», turkic-muslim peoples, social transformation, political activity, national consciousness, youth, modernization, intelligentsia.

**For citation:** Zholseitova M.A. Socio-political transformation of the turkic-muslim society in the intellectual heritage of the «Alash» movement // Otan Tarihy. 2026. Vol. 29. No. 1. Pp. 107–117. [in Eng]. DOI: 10.51943/2788-9718\_2026\_29\_1\_107-117

## «АЛАШ» ҚОЗҒАЛЫСЫ ИНТЕЛЛЕКТУАЛДЫҚ МҰРАСЫНДАҒЫ ТҮРКІ-МҰСЫЛМАН ҚОҒАМЫНЫҢ ӘЛЕУМЕТТІК-САЯСИ ТРАНСФОРМАЦИЯСЫ

Мағрипа Ажмаханқызы Жолсеитова

Қ.А. Ясауи атындағы Халықаралық қазақ-түрік университеті,  
(29-үй, Саттарханов көш., 161200 Түркістан, Қазақстан Республикасы)  
Тарих ғылымдарының кандидаты, қауымдастырылған профессор (доцент)  
<https://orcid.org/0000-0001-7296-2653>. E-mail: [mzholseytova@ayu.edu.kz](mailto:mzholseytova@ayu.edu.kz)

© Ш.Ш. Уәлиханов ат. ТЭИ, 2026

© Жолсеитова М.А., 2026

**Аңдатпа.** *Кіріспе.* «Алаш» қозғалысының зияткерлік мұрасы ХХ ғасырдың басында Ресей империясының отарлық қысымына тап түскен түркі-мұсылман қоғамының әлеуметтік-саяси трансформациясын зерттеуде негізгі дереккөзі болып табылады. *Мақсаты мен міндеттері.* Зерттеудің мақсаты, «Алаш» қайраткерлерінің ұлттық сана қалыптастыруға, түркі-мұсылман халықтарын біріктіруге және жастардың саяси белсенділігін арттыруға бағытталған идеялары, бағдарламалары және практикалық бастамаларын талдау. *Материалдар мен әдістер.* Материалдар мен әдістер ретінде мұрағаттық құжаттар, мерзімді басылымдар, қозғалыс қатысушыларының естеліктері және «Алаш» қызметіне арналған аналитикалық еңбектер пайдаланылып, әлеуметтік, саяси және мәдени трансформация механизмдерін анықтау үшін тарихи-генетикалық және салыстырмалы-талдау әдістері қолданылды. *Нәтижелер.* Зерттеу нәтижелері көрсеткендей, «Алаш» интеллигенциясының интеллектуалды мұрасы білім беру және саяси реформалар бағдарламаларын әзірлеу, түркі-мұсылман жастарын біріктіру және ұлт мүддесі үшін әрекет етуге қабілетті жаңа көшбасшылар буынын қалыптастыруда көрініс тапты. Қозғалыс көшбасшылары модернизация, ұлттық ағартушылық және саяси өмірге құқықтық қатысу идеяларын белсенді пайдаланып, әлеуметтік тұтастықты нығайтуға және мәдени бірегейлігінің сақтауына ықпал етті. *Қорытынды.* Қорытынды жасалғандар көрсеткендей, «Алаш» интеллектуалды мұрасы қоғамды әлеуметтендіру, саяси сананы қалыптастыру және түркі-мұсылман халқының бірлігін нығайту құралына айналды. Осы мұраны зерттеу қоғамның трансформация үдерістерін, жастар мен интеллигенцияның ұлттық-саяси өмірдегі ролін және түркі-мұсылман халықтарының отарлық әкімшілік жағдайында тұрақтылығын тереңірек түсінуге мүмкіндік береді.

**Түйін сөздер:** «Алаш», түркі-мұсылман халықтары, әлеуметтік трансформация, саяси белсенділік, ұлттық сана, жастар, модернизация, интеллигенция.

**Дәйексөз үшін:** Жолсеитова М.А. Алаш қозғалысы интеллектуалды мұрасындағы түркі-мұсылман қоғамының әлеуметтік-саяси трансформациясы // Отан тарихы. 2026. Т. 29. № 1. 107–117-бб. [ағылшын тілінде]. DOI: 10.51943/2788-9718\_2026\_29\_1\_107-117

## СОЦИАЛЬНО-ПОЛИТИЧЕСКАЯ ТРАНСФОРМАЦИЯ ТЮРКО-МУСУЛЬМАНСКОГО ОБЩЕСТВА В ИНТЕЛЛЕКТУАЛЬНОМ НАСЛЕДИИ ДВИЖЕНИЯ АЛАШ

Мағрипа Ажмахановна Жолсеитова

Международный казахско-турецкий университет имени Х.А. Ясауи,  
(д. 29, ул. Б. Саттарханова, 161200 Туркестан, Республика Казахстан)  
Кандидат исторических наук, ассоциированный профессор (доцент)  
<https://orcid.org/0000-0001-7296-2653>. E-mail: [mzholseytova@ayu.edu.kz](mailto:mzholseytova@ayu.edu.kz)

© ИИЭ им. Ч.Ч. Валиханова, 2026

© Жолсеитова М.А., 2026

**Аннотация.** *Введение.* Интеллектуальное наследие движения «Алаш» представляет собой ключевой источник для изучения социально-политической трансформации тюрко-мусульманского общества в начале ХХ века, когда народные массы сталкивались с колониальным давлением Российской

империи. *Цель и задачи.* Цель исследования заключается в анализе идей, программ и практических инициатив деятелей «Алаш», направленных на формирование национального самосознания, консолидацию тюрко-мусульманских народов и развитие политической активности молодежи. *Материалы и методы.* Материалы и методы включают изучение архивных документов, периодических изданий, воспоминаний участников движения и аналитических трудов о деятельности «Алаш», применяя историко-генетический и сравнительно-аналитический подходы для выявления механизмов социализации, политической мобилизации и культурной трансформации. *Результаты.* Результаты исследования показывают, что интеллектуальное наследие «Алаш» выразилось в разработке программ образовательных и политических реформ, создании платформы для объединения тюрко-мусульманской молодежи и формирования нового поколения лидеров, способных к коллективным действиям в интересах нации. Лидеры движения активно использовали идеи модернизации, национального просвещения и правового участия в политической жизни, что способствовало укреплению социальной сплоченности и сохранению культурной идентичности. *Заключение.* Выводы демонстрируют, что интеллектуальное наследие «Алаш» стало инструментом социализации, формирования политической зрелости и укрепления единства тюрко-мусульманского общества. Заключение подчеркивает, что изучение этого наследия позволяет глубже понять процессы трансформации общества, роль молодежи и интеллигенции в национально-политической жизни, а также устойчивость тюрко-мусульманских сообществ в условиях колониальной администрации.

**Ключевые слова:** «Алаш», тюрко-мусульманские народы, социальная трансформация, политическая активность, национальное сознание, молодежь, модернизация, интеллигенция.

**Для цитирования:** Жолсеитова М.А Социально-политическая трансформация тюрко-мусульманского общества в интеллектуальном наследии движения Алаш // Отан тарихы. 2026. Т. 29. No 1. С. 107–117. [на англ.]. DOI: 10.51943/2788-9718\_2026\_29\_1\_107-117

**Introduction.** During the First Russian Revolution of 1905–1907, amid the intensification of the socio-political crisis in the Russian Empire, the liberation movement of the Turkic-Muslim peoples who were experiencing the consequences of colonial oppression became increasingly active. In response to mounting pressure from the imperial administration, representatives of Turkic-Muslim societies undertook efforts to consolidate their forces with the aim of collectively defending their political, socio-economic, and cultural-religious interests. A significant role in this process was played by the idea of Turkic unity, which emerged as one of the most important intellectual and political reference points of the early twentieth century. The Kazakh national intelligentsia, which was taking shape within the framework of all-imperial transformations, was likewise drawn into these processes.

Indicative in this regard is the observation of the leader of the Alash movement, A. Bukeikhanov, articulated in his 1910 work *The Kirghiz*, in which he pointed to the formation of two political currents within the Kazakh national movement: Westernizers, oriented toward the adoption of Western European models of social development, and Turkists, who constituted the majority of active participants in the movement and associated the future of society with the idea of Turkic solidarity [Bukeikhanov, 1995: 76]. This testimony reflects the ideological pluralism within the Kazakh intelligentsia and the embeddedness of Alash figures in both the all-imperial and the transnational Turkic-Muslim discourse.

In Soviet historiography, the forms of political mobilization of the Turkic-Muslim peoples during the years of the First Russian Revolution were interpreted predominantly through the prism of the concepts of «pan-Turkism» and «pan-Islamism», which were regarded as reactionary manifestations of the activities of representatives of the «exploiting classes» and the clergy. Within the framework of Marxist-Leninist methodology, cooperation among Turkic-Muslim peoples in the liberation movement did not receive an objective scholarly assessment, and its social, political, and cultural preconditions were substantially distorted. Moreover, works produced in accordance with the ideological prescriptions of the Soviet period effectively ignored both the intellectual legacy of figures who stood at the center of the processes of Turkic rapprochement and the positions of representatives of the Alash movement on these issues. As M. Shokay rightly noted in his article «Bolshevism Is the Enemy of Turkism», published in the journal «Yash Turkistan» in 1931, such an interpretation was driven by the desire to present Turkism and Kemalism as «the most repugnant and harmful phenomena» [Shokay, 1998: 187].

At the same time, in a number of works published in the early twentieth century, the joint actions of the political forces of the Turkic-Muslim peoples during the revolutionary events were viewed as a democratic movement that articulated socio-political and cultural demands. Of particular significance in this context are

the studies by K. Zalevsky [Zalevsky, 1911: 326], F. Tuktarov [Tuktarov, 1912: 240], and M. Bigiev [Bigiev, 1915: 298], which emphasized that the processes of Turkic-Muslim consolidation constituted a response to the colonial policy of the tsarist government. This position conceptually coincides with the assessments of M. Tynyshbaev, who at the Congress of Autonomists on 19 November 1905 stated that colonial policy in the Kazakh steppe was aimed, first, at the assimilation of Kazakhs through pressure on language, traditions, and religion; second, at transforming them into a disenfranchised and legally marginalized mass through administrative measures; and third, at their displacement from ancestral lands into unsuitable and arid regions [Tynyshbaev, 2009: 288].

The novelty of this study lies in the fact that, for the first time, the socio-political transformation of Turkic-Muslim society in the early twentieth century is examined through an integrated analysis of the intellectual legacy of the Alash movement and the pan-Turkic discourse of the liberation movement, taking into account both internal sources and their comparison with contemporaneous Turkic-Muslim perspectives. The study makes it possible to reconsider the role of ideas of Turkic unity as a rational strategy for countering colonial pressure, as well as to identify the mechanisms underlying the formation of alternative models of social and political development in the context of the early twentieth century.

The aim of this article is to analyze the socio-political transformation of Turkic-Muslim society in the early twentieth century through the prism of the intellectual heritage of the figures of the Alash movement in the context of the First Russian Revolution and the colonial policy of the Russian Empire. To achieve this aim, the article sets out to address the following objectives: to identify the ideological foundations of the participation of the Kazakh intelligentsia in the Turkic-Muslim liberation movement of the early twentieth century; to analyze interpretations of the processes of Turkic unity in the works of the leaders of the Alash movement; and to compare the assessments of Alash figures with the positions of their contemporary Turkic-Muslim thinkers.

The article advances the hypothesis that the ideas of Turkic unity and joint political mobilization of the Turkic-Muslim peoples, as reflected in the intellectual legacy of the Alash movement, constituted not a manifestation of «reactionary pan-Turkism», but rather a rational and modernist response to systemic colonial pressure exerted by the Russian Empire, and represented an important element in the formation of alternative models of social and political development.

**Materials and methods.** The sources employed in the study of the socio-political transformation of Turkic-Muslim society in the early twentieth century were based on a comprehensive approach combining historical source analysis, content analysis of printed materials, comparative examination of the views of various intellectual centers, and the reconstruction of networks of political and educational activity. The core of the source base consisted of publications and the personal intellectual legacy of leading figures of Jadidism and the Alash movement, including the works of I. Gasprinskii, A. Ibragimov, Y. Akchura, and A. Topchubasov, as well as journalistic and newspaper materials from Tardjiman, Ulfat, and Serke [GARF. F. 102. In. 240. C. 74. P. 52]. These materials reflect both ideological positions and educational initiatives, as well as practical activities aimed at mobilizing Turkic-Muslim communities under the conditions of colonial pressure exerted by the Russian Empire.

Particular attention in the materials was devoted to I. Gasprinskii, whom A. Bukeikhanov characterized as a «historic Muslim leader» [Bukeikhanov, 1995: 177], and M. Dulatuly as a «great mentor, an outstanding teacher, and a venerable forebear» [Dulatuly, 2013: 212]. His pedagogical and educational activity involved the integration of secular education encompassing mathematics, geography, history, and the natural sciences – with traditional religious instruction. A central innovation was the adaptation of the Arabic script to the linguistic specificities of the Turkic-speaking peoples and the promotion of a transition from qadimism to usul-i jadid, that is, a new method of instruction oriented toward the active acquisition of secular knowledge. The publishing activity of I. Gasprinskii, above all the newspaper Tardjiman, which had been issued since 1883 under the slogan «Unity in language, thought, and action», served as an important channel for the dissemination of modernist ideas among youth and influential segments of the intelligentsia [Seralin, 2002: 74–75; Kemengeruly, 1924: 24].

The research material included data on how Jadidist ideas penetrated the territory of Turkistan, stimulating the formation of groups of active youth involved in educational and socio-political initiatives. An important element of the analysis was the examination of publications and biographies of Alash figures such as M. Tynyshbaev, M. Dulatuly, and Zh. Seidalin, as well as information on the activities of A. Ibragimov, who, after leaving his post as qadi of the Orenburg Muftiate in 1893, actively drew the attention of the international public to the problems of the Turkic-Muslim peoples through publications in émigré

periodicals, including the book Sholpan Zhuldyzy (1895) [Validov, 1923: 215]. The analysis of these sources made it possible to investigate ideological positions and the practical implementation of political strategies aimed at uniting the Turkic-Muslim peoples and coordinating their actions during the First Russian Revolution.

The methodological framework of the study was based on the integration of several approaches. Historical source analysis made it possible to reconstruct the course of events and assess the role of individual figures in the formation of political solidarity. Content analysis of newspaper publications and books enabled the identification of key thematic and ideological orientations, as well as an assessment of their impact on public consciousness and the activation of political mobilization. The comparative-historical method was employed to compare the views of various Turkic-Muslim leaders and to identify both common and specific approaches to issues of national identity, autonomy, and interaction with the authorities. Network analysis allowed for the reconstruction of horizontal and vertical linkages among educational, journalistic, and political centers, thereby revealing the mechanisms of coordination, information exchange, and collective responses to the political challenges of the period.

As specific objects of analysis, the study examined the political and educational initiatives of A. Ibragimov, including the publication of the newspapers *Ulfat* and *Serke*, the preparation and publication of the book *Autonomy* (1905), as well as the organization of petitions to the Russian administration and participation in the activities of parties and associations such as the Constitutional Democratic Party (Kadets) and the Union of Autonomists. The activities of A. Ibragimov were analyzed in the context of his interaction with other Turkic-Muslim leaders (Y. Akchura, A. Topchubashov) and the involvement of youth based in Saint Petersburg, such as M. Tynyshbaev, in organizational and informational work [Validi, 1994: 16]. This approach made it possible to trace how ideas of Turkic unity, educational reforms, and Jadidist publications were transformed into concrete instruments of political consolidation.

The research materials made it possible to trace how Jadidist publications and activities stimulated the formation of autonomist sentiments, strengthened a sense of national identity, and contributed to the development of cooperation among various Turkic-Muslim communities. The study of these processes was conducted through the systematic comparison of materials from different regions and sources, including biographical data, newspaper articles, books, memoirs, and reports on the activities of public organizations.

The novelty of the methodological approach lies in the fact that the study did not confine itself to the analysis of ideological or educational activity in isolation, but rather examined it as an element of an integrated system of socio-political resistance to the colonial policy of the Russian Empire. The combination of source-based analysis, content analysis, comparative-historical analysis, and network analysis made it possible to reconstruct the multi-level structure of interaction among Turkic-Muslim leaders, educational initiatives, print culture, and socio-political action. Such a comprehensive approach enabled the identification of interconnections between the formation of an intellectual foundation, the dissemination of ideas, and practical steps toward political mobilization, thereby allowing conclusions to be drawn regarding strategies of collective action and the development of alternative models of social and political development.

The application of these methods made it possible to trace how the educational initiatives of I. Gaspraly, publications in the newspapers *Tardjiman*, *Ulfat*, and *Serke*, as well as the books and articles of Alash figures, shaped an environment of political consolidation, stimulated the development of autonomist and national-liberation sentiments, and contributed to the emergence of new mechanisms of interaction among diverse Turkic-Muslim communities. Source analysis also demonstrated that the joint actions of representatives of the political and educational elites, as well as their interaction with Russian parties and unions, enabled effective coordination of efforts to defend the interests of the Turkic-Muslim peoples and to assert the right to autonomy.

Overall, the comprehensive methodological framework-grounded in historical source analysis, comparative-historical analysis, content analysis, and network analysis – made it possible to conduct an in-depth examination of the processes of socio-political transformation of Turkic-Muslim societies in the early twentieth century, to identify the role of the educational, journalistic, and political activities of Jadidist and Alash figures, and to reconstruct the mechanisms underlying the formation of political solidarity and autonomist strategies. The integration of these methods ensures the scholarly robustness of the conclusions, allowing the ideas of Turkic unity and joint political mobilization to be interpreted as a rational and modernist response to the colonial pressure of the Russian Empire, as well as an important factor in the formation of alternative models of social and political development.

**Discussion.** An analysis of the activities of the Turkic-Muslim peoples in the context of the First Russian Revolution of 1905–1907 demonstrates that processes of political consolidation and cultural self-determination unfolded at several interrelated levels. At the center of these processes were prominent representatives of the Turkic national movement, such as Yusuf Akchura and A. Ibragimov, alongside a younger generation-student youth – who assimilated the ideas of senior leaders and became actively involved in educational, journalistic, and organizational activities. In his memoirs, M. Shokay singled out Yusuf Akchura as one of the key figures contributing to the strengthening of unity among the Turkic-Muslim peoples, describing him as «the most active citizen of Turkey, the most knowledgeable political journalist», and emphasizing his ability to influence youth and engage students in political activity [Shokay, 1998: 450–451]. This characterization confirms that personal authority and leadership played a significant role in shaping political identity and collective self-consciousness.

According to M. Shokay, Y. Akchura embodied the idea of «two homelands» for every Turk: one's native land and Turkey as a spiritual center, a concept that became a symbol of political and cultural solidarity. This notion carried profound educational and mobilizing significance for youth, fostering a sense of responsibility for the fate of all Turkic-Muslim communities. In practice, Y. Akchura demonstrated that political activism and service to one's homeland could be combined with broad educational engagement and participation in international initiatives, a point that is particularly important for understanding strategies of youth mobilization during periods of political upheaval [Shokay, 1998: 450–451].

Student youth played a central role in transmitting the ideas of Jadidism and autonomist aspirations. M. Shokay, himself a student at Saint Petersburg University, documented the active involvement of young people in the movement, as reflected in detail in his article «From Memoirs (On the Life of Turkish Students in Russia)», published in the journal «Yash Turkistan» in 1933 [Shokay, 1998: 367–370]. An examination of this material allows one to conclude that student communities were not passive observers but active agents of socio-political change, capable of articulating collective positions, coordinating actions, and disseminating political ideas among their peers and the broader public. Particular attention should be paid to the organizational activities of students and their interaction with the leaders of Turkic-Muslim movements. Thus, under the leadership of A. Topchubashov, the «Muslim Charitable Society» was founded in Saint Petersburg in 1898, followed later by the «Central Committee of Muslim Students» [GARF. F. 102. In. 245. C. 174]. These organizations set themselves strategic objectives: conducting educational work among Muslims, facilitating the establishment of schools and libraries, supporting institutions of higher education, and providing moral and material assistance to students from disadvantaged backgrounds. These institutions not only created an infrastructure of support but also fostered an environment conducive to political mobilization and the strengthening of interethnic and interregional ties.

The synergy between students and exiled political leaders also manifested itself at the transnational level. A case in point is the establishment in 1909 in Turkey of the Society for Education and Charity of Bukhara, in which more than 250 students from various regions of the Russian Empire participated [AVPRI. F. 147. In. 485. C. 1256]. This project illustrates how educational initiatives, emigration, and political activism were interlinked and contributed to the strengthening of transnational networks of solidarity. Y. Akchura and A. Ibragimov exerted a decisive influence on the functioning of the society, guiding student activities and shaping its strategic orientations. This, in turn, confirms that personal initiative and the authority of leaders were crucial components of political and educational consolidation.

Student engagement was also closely connected to the international political situation. During the Balkan Wars, the political engagement of youth increased significantly, as reflected in the memoirs of M. Shokay: students of Saint Petersburg University organized demonstrations, participated in debates on the position of Turkic students regarding Russia's involvement in the Balkan events, and coordinated assistance to the Balkan Slavs [Shokay, 1998: 512]. These examples demonstrate that student activism was not merely a local response to internal constraints but formed part of a broader political process embedded in international dynamics.

An important aspect of the discussion is the assessment of the role of print culture and educational initiatives in strengthening political solidarity. Newspaper and journal publications, including *Ulfat*, *Serke*, and *Tardjiman*, as well as books and articles by Alash figures, functioned both as instruments of propaganda and as means of constructing an intellectual and organizational infrastructure conducive to political mobilization. Through these publications, young people gained access to information about national and international developments, engaged with the strategic approaches of senior leaders, and acquired

opportunities to coordinate their actions across different regions [TGARF. F. 102. In. 245. C. 174; AVPRI. F. 147. In. 485. C. 1256].

The discussion also demonstrates that the process of forming political solidarity was multidimensional and encompassed several key elements: the personal authority of leaders, the organizational activities of youth communities, transnational interaction, and informational support through print media. Taken together, these elements created a sustainable system for the exchange of knowledge, resources, and strategic approaches, enabling the Turkic-Muslim peoples to develop collective strategies to counter colonial pressure while simultaneously cultivating internal mechanisms of self-governance.

Particular attention should be paid to the role of M. Shokay in documenting and interpreting these processes. His memoirs make it possible to trace how the student movement and youth activism within the universities of Saint Petersburg interacted with both émigré and domestic leaders, forming a complex network of interactions. These materials confirm that the ideas of Turkic unity and joint political mobilization were not merely abstract concepts but were implemented through concrete practices of organization, education, and publishing activity [Shokay, 1998: 450–451; 367–370].

The discussion reveals that successes in consolidating Turkic-Muslim youth and disseminating ideas of autonomy and national unity were achieved through the synthesis of several factors: the personal authority of leaders, the organizational capacity of youth communities, the educational and journalistic infrastructure, and participation in international political processes. This constellation of factors allows us to argue that the socio-political transformation of Turkic-Muslim societies in the early twentieth century was the result of a purposeful strategy of unification and mobilization, embedded within a system of transnational connections and educational initiatives [GARF. F. 102. In. 245. C. 174; AVPRI. F. 147. In. 485. C. 1256].

An analysis of historical evidence indicates a high level of political and national activism among Turkic-Muslim students in the early twentieth century, particularly in the context of the Balkan War of 1912. As noted by M. Shokay, during this period Turkist students, including representatives of Kazakh youth, demonstrated a keen interest in events in the Ottoman Empire and even considered the possibility of volunteering to participate in military operations on the side of Turkey [Shokay, 1998: 368]. This fact illustrates the formation of national self-consciousness among young people and their readiness for active engagement within an international political context.

Particularly revealing is the testimony of S. Asfendiyarov, who, while studying in his final year at the Saint Petersburg Military Medical Academy, took part in the student movement that supported Turkey. In memoirs presented at a conference held in 1933 at the Kazan branch of the Institute of Marxism-Leninism, Asfendiyarov emphasized that among students of various Muslim peoples of the Russian Empire – Kazakhs, Tatars, and Uzbeks there emerged significant support for Turkey, which at times led to confrontations with Bulgarian students [Koygeldiev, 1995: 91]. At the same time, A. Bukeikhanov adopted a critical stance toward the youth's «Turkish enthusiasm», seeking to redirect their attention toward Western models of civilization and warning of the internal crisis of the Ottoman Empire [Koygeldiev, 1995: 91]. This episode highlights the complex interplay between nationalist ideas, international solidarity, and critical assessments of political reality.

Additional evidence of the active participation of Kazakh students in the events of the Balkan War is provided by data on their work in hospitals of the Turkish army. Turkic-Muslim students from the Russian Empire who were in Turkey assisted the wounded, reflecting a combination of humanitarian initiative and national identity. Thus, the encounter of the editor of the Tatar newspaper *Vaqyt*, F. Karimov, with two Kazakh students who were voluntarily working in a hospital – recorded and published in the book *Istanbul Maktublary* (1913) serves as a concrete testimony to this form of engagement [Karimi, 191: 149].

Consequently, the totality of this evidence allows us to conclude that Turkic-Muslim student youth of the Russian Empire in the early twentieth century actively participated in political and humanitarian life beyond their homeland and demonstrated a clear aspiration to realize national solidarity within an international context. This confirms the existence of early forms of transnational identity that united Muslim peoples in support of the Ottoman Empire and also highlights the role of youth in the formation and dissemination of ideas of nationalism and solidarity under conditions of colonial and imperial rule.

**Results.** During the Balkan War, active support for Turkey was evident among Turkic-Muslim youth, including the collection of funds to assist wounded Turkish soldiers at the front. This is corroborated by the memoirs of M. Shokay. His recollections further indicate that Turkic-Muslim youth played an intermediary role in transferring the collected funds to the Turkish ambassador in Russia, Turhan Pasha. M. Shokay describes this episode as follows: «I received a telegram from my friend from Turkestan, Otegen Sadyquly,

informing me that he would arrive in Petersburg. On the day of his arrival, I met him at the railway station. When we came to my home, he said: "I have brought some gold coins. I must personally hand them to the Turkish ambassador", barely catching his breath. Two days later, in the evening, when the streets were deserted, Sadyq and I went to the Turkish embassy and were received by Turhan Pasha. The ambassador, seated in the reception room, listened to us attentively. When Sadyq told him that these modest funds had been collected by Turkic-Muslim compatriots living in distant Turkestan for the treatment of wounded Turks, the ambassador was deeply moved and tears appeared in his eyes. Sadyq and I were also unable to restrain our emotions and wept» [Shokay, 1998: 370].

This testimony by M. Shokay demonstrates how the collection of funds in support of Turkey was organized among Turkic-Muslim youth in Russia during the Balkan War. According to available data, in 1912–1913 Muslims of the Orenburg region collected 50,000 sums (rubles) for Turkey [GARF. F. 102. In. 241. C. 74. P. 6]; Muslims of Yalta collected 20,000 sums [GARF. F. 102. In. 240. C. 74. P. 148]; Muslims of the Caucasus collected 150,000 sums [GARF. F. 102. In. 240. C. 74. P. 149]; residents of the city of Kokand collected 23,000 sums [Abdullaev, 1999: 81]; Muslims of Moscow collected 400,000 sums [TGARU. F. 461. In. 1. C. 1174. P. 51]; Kazakhs of the Sozak district of the Syrdarya region collected 40,000 sums [TGARU. F. 461. In. 1. C. 1174. P. 1]; and residents of the Verny district collected 10,000 sums [TGARU. F. 461. In. 1. C. 1026. P. 39]. The significant influence of Turkic-Muslim youth on the organization and transfer of these funds is confirmed by M. Shokay himself [Shokay, 1998: 367]. These initiatives testify to the wide dissemination of the idea of Turkic unity among youth, even under conditions of direct police supervision over universities in the Russian Empire.

In his memoirs, M. Shokay also notes the activism of Azerbaijani students in connection with the Balkan War, emphasizing that Turkic-Muslim youth, known for their revolutionary orientation, were aware of the international situation and were capable of acting beyond narrow personal interests [Shokay, 1998: 370]. This observation underscores the fact that the Turkic-Muslim youth movement contributed to the formation of a new generation of patriotic Turkic activists.

Data provided by M. Shokay indicate that the activism of Turkic-Muslim youth continued even after the Balkan War. In 1913, representatives of Turkic peoples studying at institutions of higher education in Kyiv decided to convene a congress of Turkic-Muslim students of Russia [GARF. F. 102. In. 245. C. 174. P. 1]. Following M. Shokay's arrival in Saint Petersburg, the organization of elections of delegates to this congress began at the university and in other cities. Thus, on 4 April 1913, a group of students from Kazan University, including B. Mambetov, F. Tuktarov, I. Aqymbetov, Efendi Zade Mamet, and S. Yambulatov, decided to send A. Imanbaev as their delegate to the Kyiv congress [NART. F. 199. In. 1. C. 914. P. 17]. The congress agenda included discussions of ways to defend the interests of the Turkic-Muslim peoples of Russia. The organizational bureau of the congress was headed by Majitbek Aliyev, a student of the medical faculty of Kyiv University and an Azerbaijani, who also involved representatives from other universities. However, information about the preparations for the congress reached the police, and the organizers, including M. Aliyev, Kh. Chapchakchi from Novorossiysk University, and A. Khaliev from Moscow University, were arrested [GARF. F. 102. In. 245. C. 174. P. 61].

The imperial policy of the Russian Empire sought to hinder the strengthening of unity and participation of Turkic-Muslim students in the liberation movement. According to a publication by M. Shokay and his colleagues in the Petrograd Tatar newspaper «Suz» dated 9 March 1916, the government deliberately attempted to sow division among Turkic-Muslim activists by creating so-called parties of hypocrites loyal to the authorities [GARF. F. 102. In. 245. C. 174. P. 60]. Thus, from March 1914, the party «Sirat al-Mustaqim» was established under the leadership of M. S. Bayazitov, and its membership gradually increased. The authorities aimed to weaken the unity of Turkic-Muslim movements; however, the active stance of students, including M. Shokay, was expressed through the publication of declarations and leaflets directed against this party [GARF. F. 102. In. 245. C. 174. P. 61].

These events demonstrate that Turkic Muslim youth in the early twentieth century actively participated in political life, advocated the consolidation of Turkic Muslim peoples within the State Duma, and supported the Muslim faction. The involvement of young activists in the work of the bureau attached to the Muslim faction, which later included M. Shokay, confirms the importance of student activism in shaping political participation and national self-awareness.

On the basis of the data presented, the following conclusions may be drawn:

– Turkic Muslim students in Russia at the beginning of the twentieth century played a key role in organizing assistance to Turkey during the Balkan War and demonstrated a high degree of transnational solidarity [Shokay, 1998: 370].

– The student movement contributed to the formation of a new generation of Turkic patriotic activists and to the development of ideas of national solidarity among Turkic peoples [Shokay, 1998: 368; GARF. F. 102. In. 245. C. 174. P. 1].

– Student activism encountered repressive state policies, including arrests and attempts to create loyalist parties, which indicates the significance of student initiatives for the consolidation of Turkic Muslim communities in the political life of the Russian Empire [GARF. F. 102. In. 245. C. 174. P. 60–61].

– The memoirs of M. Shokay constitute an important source for the study of the social and political activity of Turkic students and may be used in the preparation of contemporary educational materials on the history of Turkic peoples [Shokay, 1998: 367].

The activism of Turkic Muslim youth in the Russian Empire in the early twentieth century demonstrates their capacity for social and political mobilization under conditions of colonial pressure. The organization of fundraising campaigns in support of Turkey during the Balkan War, personal involvement in the transfer of these funds to the Turkish ambassador, and voluntary assistance in hospitals indicate that young activists effectively combined humanitarian initiatives with expressions of national solidarity. These actions fostered practices of collective participation in international and interethnic affairs, thereby strengthening a sense of belonging to a broader Turkic Muslim community.

A second important aspect concerns the role of Turkic Muslim youth in political organization and the consolidation of peoples. Participation in the organization of Muslim student congresses, involvement in the bureau attached to the Muslim faction of the State Duma, and the publication of declarations opposing parties loyal to the authorities demonstrate that young people were actively engaged in defending national interests and in shaping political identity. Youth activism contributed to the preparation of a new generation of leaders and activists capable of interacting with diverse communities, analyzing international developments, and undertaking collective action in the interests of Turkic Muslim peoples.

Finally, the activities of Turkic Muslim youth in the early twentieth century illustrate the complex interaction between youthful political initiative and the repressive policies of the Russian Empire. Attempts by the authorities to fragment the movement through the creation of loyalist parties and the arrest of congress organizers indicate that youth activism was perceived as a significant threat to the existing order. At the same time, the ability of young activists to consolidate, engage in mutual assistance, and jointly organize initiatives testifies to the emergence of sustainable mechanisms of collective resistance and support for national interests. Taken together, these factors allow Turkic Muslim youth to be regarded as a key force in strengthening identity and socio-political maturity among the peoples of the region in the early twentieth century.

**Conclusion.** The study of the socio-political activity of Turkic Muslim youth in the Russian Empire in the early twentieth century, viewed through the lens of the intellectual legacy of the Alash movement, makes it possible to draw several key conclusions regarding social transformation, the formation of national identity, and the political maturity of Turkic peoples. The memoirs of M. Shokay, S. Asfendiyarov, and other participants in the student movement, together with archival materials and contemporary newspaper publications, attest to the broad involvement of youth in social, educational, and political processes. The organization of fundraising campaigns to support Turkey during the Balkan War, the personal participation of students in transferring financial contributions to Turhan Pasha, and voluntary work in hospitals demonstrate the humanitarian dimension of their activities and reflect expressions of national solidarity and a conscious civic position. These actions fostered practices of collective participation in international and interethnic affairs, contributing to the strengthening of a shared Turkic Muslim identity and to the development of organizational skills essential for future leaders.

Youth activism also had a pronounced political dimension. The organization of student congresses, the establishment of a bureau attached to the Muslim faction of the State Duma, and the publication of declarations opposing parties loyal to the authorities indicate that student initiatives actively promoted the consolidation of Turkic Muslim peoples under conditions of repressive control by the imperial administration. Turkic Muslim youth demonstrated an ability to analyze the international situation, organize collective action, and defend community interests, which testifies to a high level of political maturity and strategic thinking. Their initiatives enabled the mobilization of resources, the engagement of broad segments

of the population in social and educational projects, and the formation of a new generation of politically active leaders capable of acting in the interests of national communities.

The intellectual legacy of the Alash movement is closely connected with youth activism and reflects a broader transformation of social consciousness. The programs of educational and cultural reform developed by the movement's leaders contributed to the strengthening of national identity, the dissemination of ideas of modernization and enlightenment among Turkic Muslim peoples, and the preparation of young professionals and activists for the collective defense of national interests. These initiatives included the formulation of political platforms, the organization of cultural and educational activities, and the creation of mechanisms for interaction with state authorities, which enabled youth to develop skills of social and political leadership and to enhance their level of political competence.

A particularly important aspect of this process was the response of youth to the restrictive and repressive policies of the Russian Empire. Attempts by the authorities to fragment the student movement through the creation of loyalist parties, the arrest of congress organizers, and pressure on educational institutions demonstrate that youth activism was perceived as a potential threat to the foundations of imperial power. Nevertheless, the capacity of Turkic Muslim youth for consolidation, mutual assistance, and the organization of collective activities made it possible to overcome these obstacles and to preserve the integrity of national initiatives. An active civic position and collective action on the part of youth became key factors in the formation of resilient social and political structures, ensuring the continuity of national ideas and the preparation of future leaders.

Based on the analysis of the sources, it can be concluded that Turkic Muslim youth and the Alash movement played a pivotal role in the socio-political transformation of society, the strengthening of national unity, and the formation of identity. Their activities demonstrate the ability of youth to combine humanitarian, educational, and political initiatives, to develop strategies of collective action, and to interact effectively with diverse social and political institutions. The intellectual legacy of Alash provides insight into the processes of modernization and consolidation of Turkic Muslim peoples, reveals the role of students and youth in national and political life, and underscores the importance of youth initiatives for sustainable social development under conditions of colonial control.

#### Sources

- AVPRI – Arkhiv vneshnei politiki Rossiiskoi imperii [Archive of Foreign Policy of the Russian Empire]  
 TGARK – Tsentral'nyi gosudarstvennyi arkhiv Respubliki Kazakhstan [Central State Archive of the Republic of Kazakhstan]  
 TGARU – Tsentral'nyi gosudarstvennyi arkhiv Respubliki Uzbekistan [Central State Archive of the Republic of Uzbekistan]  
 NART – Natsional'nyi arkhiv Respubliki Tatarstan [National Archives of the Republic of Tatarstan]  
 GARF – Gosudarstvennyi arkhiv Rossiiskoi Federatsii [State Archives of the Russian Federation]

#### Literature

- Абдуллаев, 1999 – *Абдуллаев Р.М.* Интеграционные процессы в мусульманском мире и туркестанские джаиды // Жадидчилик: ислохот, янглиниш, мустақиллик ва тараққийат учун кураш. Тошкент: Университет, 1999. 218 б.
- Бигиев, 1915 – *Бигиев М.* Ислахат эсаслари. Петроград: Максудов матбугеси, 1915. 298 б.
- Бөкейхан, 1995 – *Бөкейхан Ә.* Таңдамалы (избранное). Алматы: Қазақ энциклопедиясы, 1995. 478 б.
- Бөкейханов, 1994 – *Бөкейханов Ә.* Шығармалар. Алматы: Қазақстан, 1994. 384 б.
- Валидов, 1923 – *Валидов Дж.* Очерки истории образованности и литературы татар (до революции 1917 г.). М.–Л.: Госиздат, 1923. 215 с.
- Валиди, 1994 – *Валиди З.* Воспоминания. Борьба народов Туркестана и других восточных мусульман-тюрок за национальные бытие и сохранение культуры. Т. 1. Уфа: Китап, 1994. 410 с.
- Дулатұлы, 2013 – *Дулатұлы М.* Алты томдық шығармалар жинағы. Т. 2. Алматы: Мектеп, 2013. 390 б.
- Залевский, 1911 – *Залевский К.* Национальные движения // Общественные движения в России в начале XX века. Т. 4. СПб.: Общественная польза, 1911. 326 с.
- Карими, 1913 – *Карими Ф.* Истамбул мактублари. Оренбург: Вақыт, 1913. 276 б.
- Кемеңгерұлы, 1924 – *Кемеңгерұлы Қ.* Бұрынғы езілген ұлттар. М.: КССО халықтарының кіндік баспасы, 1924. 72 б.
- Қойгелдиев, 1995 – *Қойгелдиев М.* Алаш қозғалысы. Алматы: Санат, 1995. 368 б.
- Сералин, 2002 – *Сералин М.* Мақалалары, публицистикалық шығармалары, поэмалары. Астана: Аударма, 2002. 344 б.
- Сейдалин, 1906 – *Сейдалин Ж.* Бір қазақтың пікірі // Үлфәт. 1906. 23 март.

- Студент Мухамеджан Тынышбаев жаноблариниң хәтбеси // Үлфәт. 1905. 26 декабрь.  
 Туктаров, 1912 – *Туктаров Ф.* Беренче, икинче вә өченче Думадеги мөселман депутатлар һәм аларның килган эшләр. Казан: Матбуге Кариме, 1912. 240 с.  
 Тынышпаев, 2009 – *Тынышпаев М.* История казахского народа. Алматы: Санат, 2009. 288 с.  
 Тынышбаев, 1906 – *Тынышбаев М.* Тар заман // Үлфәт. 1906. 24 октябрь.  
 Шоқай, 1998 – Шоқай М. Таңдамалы. Т. 1. Алматы: Қайнар, 1998. 512 б.

#### References

- Abdullaev, 1999 – *Abdullaev R.M.* Integratsionnye protsessy v musulmanskoy mire i Turkestanskije dzhadidy. Zhadidchilik: islokhhot, yanglanish, mustaqillik va taraqqiyot uchun kurash [Integration processes in the Muslim world and the Jadids of Turkestan]. Tashkent, 1999. 218 p. [in Russian]  
 Bigiev, 1915 – *Bigiev M.* Islahat esaslari [Fundamentals of reform]. Petrograd, 1915. 298 p. [in Russian]  
 Bukeikhan, 1995 – *Bokeykhan A.* Tandamaly (izbrannoe) [Selected works]. Almaty: Kazakh Encyclopedia, 1995. 478 p. [in Kazakh]  
 Bukeikhanov, 1994 – *Bukeikhanov A.* Shygharmalar [Essays]. Almaty: Kazakhstan, 1994. 384 p. [in Kazakh]  
 Validov, 1923 – *Validov Dz.* Ocherki istorii obrazovannosti i literatury tatar (do revolyutsii 1917 g.) [Essays on the history of literacy and literature of the Tatars (before the 1917 revolution)]. M.–L.: Gosizdat, 1923. 215 p. [in Russian]  
 Validi, 1994 – *Validi Z.* Vospominaniya. Borba narodov Turkestana i drugih vostochnykh musulman-tyurkov za natsionalnoe bytie i sokhranenie kultury. T.1 [Memoirs. Struggle of the peoples of Turkestan and other Eastern Muslim-Turkic peoples for national existence and preservation of culture. Vol.1]. Ufa: Kitap, 1994. 410 p. [in Russian]  
 Dulatuly, 2013 – *Dulatuly M.* Alty tomdyk shygharmalar zhinagy. T.2 [Collected essays in six volumes. Vol.2]. Almaty: Mektep, 2013. 390 p. [in Kazakh]  
 Zalevskiy, 1911 – *Zalevskiy K.* Natsionalnye dvizheniya. Obshchestvennye dvizheniya v Rossii v nachale XX veka. T.4 [National movements. Social movements in Russia at the beginning of the 20th century. Vol.4]. St. Petersburg: Obshchestvennaya polza, 1911. 326 p. [in Russian]  
 Karimi, 1913 – *Karimi F.* Istanbul maktublari [Istanbul letters]. Orenburg: Vakyt, 1913. 276 p. [in Uzbek]  
 Kemengeruly, 1924 – *Kemengeruly Q.* Burynghy ezilgen ulttar [Former oppressed nations]. Moscow: KSSO khalykhtarynyng kindik baspasy, 1924. 72 p. [in Kazakh]  
 Koygeldiev, 1995 – *Koygeldiev M.* Alash kozgalysy [Alash movement]. Almaty: Sanat, 1995. 368 p. [in Kazakh]  
 Seralin, 2002 – *Seralin M.* Mqalalary, publitsistikalyk shygharmalary, poemalary [Articles, journalistic works, poems]. Astana: Audarma, 2002. 344 p. [in Kazakh]  
 Seydalin, 1906 – *Seydalin Zh.* Bir kazaktyng pikiri [A Kazakh opinion]. Ulfat, 1906, March 23 [in Kazakh]  
 Student Mukhamedzhan Tynyshbaev zhanoblarynyng khatbesi [Letter from student M. Tynyshbaev]. Ulfat. 1905. December 26. [in Kazakh]  
 Tuktarov, 1912 – *Tuktarov F.* Berenche, ikinche va ushinche Dumadegi musulman deputatlar zham anlarning kilgan eshlary [First, second and third Muslim deputies in the Duma and their activities]. Kazan: Matbuge Karime, 1912. 240 p. [in Kazakh]  
 Tynyshpaev, 2009 – *Tynyshpaev M.* Istoriya kazakhskogo naroda [History of the Kazakh people]. Almaty: Sanat, 2009. 288 p. [in Russian]  
 Tynyshbaev, 1906 – *Tynyshbaev M.* Tar zaman [The harsh time]. Ulfat, 1906, October 24. [in Kazakh]  
 Shokay, 1998 – *Shokay M.* Tandamaly. T. 1 [Selected works. Vol. 1]. Almaty: Qaynar, 1998. 512 p. [in Kazakh]

**МАЗМҰНЫ/ СОДЕРЖАНИЕ/CONTENT**  
**ОТАН ТАРИХЫ. 2026. Т. 29. № 1**

<b>Касымова Д.Б., Капаева А.Т., Кудайбергеноулы Б.</b> О «ФЕОДАЛЬНО-БАЙСКИХ ПЕРЕЖИТКАХ» В КАЗАХСКОЙ ССР: ДИСКУРС, ПРАВО И ПРАКТИКИ.....	5
<b>Козина В.В., Уалтаева А.С., Баймагамбетова А.А.</b> СОЦИАЛЬНО-ДЕМОГРАФИЧЕСКОЕ РАЗВИТИЕ МОНОГОРОДОВ КАРАГАНДИНСКОЙ ОБЛАСТИ.....	22
<b>Мамраймов С.</b> КЕҢЕСТІК АГРАРЛЫҚ САЯСАТ АЯСЫНДАҒЫ ҚАЗАҚСТАНДАҒЫ ҰЖЫМДАСТЫРУ МЕН БАЙ-ШАРУАШЫЛЫҚТАРДЫ ТӨРКІЛЕУ (1928–1933 жж.).....	40
<b>Turgunbayev I.Ye., Moryakova M.T., Zhanatayeva K.B.</b> VILLAGE INSTITUTES IN TÜRKIYE AS AN INSTRUMENT OF CULTURAL POLICY.....	54
<b>Sissenbayeva A.A., Kalybekova M.Ch.</b> THEORETICAL AND SOURCE BASE FOR THE STUDY OF HISTORY OF KAZAKHSTANI PRISONERS OF WAR IN CONCENTRATION CAMPS ON THE TERRITORY POLAND DURING THE WORLD WAR II.....	66
<b>Жолдасұлы Т., Досым А.Б.</b> ҚЫЗЫЛОРДАДАҒЫ ИСЛАМНАН ӨЗГЕ ДІНИ ҰЙЫМДАР: СОВЕТТІК КЕЗЕҢ ТӘЖІРИБЕСІ (1960–1980 ЖЖ.).....	77
<b>Zhumatay G., Yskak A.</b> TSARIST RUSSIA’S CIVILIZING MISSION AND POLICY OF CHRISTIANIZATION OF THE KAZAKHS IN THE SECOND HALF OF THE 19 <sup>th</sup> AND BEGINNING OF THE 20 <sup>th</sup> CENTURIES.....	91
<b>Zholseitova M.A.</b> SOCIO-POLITICAL TRANSFORMATION OF THE TURKIC-MUSLIM SOCIETY IN THE INTELLECTUAL HERITAGE OF THE ALASH MOVEMENT.....	107
<b>Сабитов Ж.М., Каратаев А.А.</b> О ПРОИСХОЖДЕНИИ И ИСТОРИИ ПЛЕМЕНИ АРГЫН.....	118
<b>Бимақанова З.Ш., Мұқанова Г.Қ., Нұрғалиева Ф.М.</b> ҚАЗАҚСТАНДАҒЫ «КІШІ ҚАЗАН» ЗЕРТТЕУЛЕРІНДЕ ПӘНАРАЛЫҚ ТӘСІЛДІ ҚОЛДАНУДЫҢ ӘДІСНАМАЛЫҚ НЕГІЗДЕРІ МЕН ПРИНЦИПТЕРІ.....	132
<b>Ахметова Г.М.</b> ТОРГОВО-ЭКОНОМИЧЕСКОЕ РАЗВИТИЕ КАЗАХСТАНА В XIX – НАЧАЛЕ XX ВЕКА: ОТЕЧЕСТВЕННАЯ И ЗАРУБЕЖНАЯ ИСТОРИОГРАФИЯ.....	142

<b>Ермаханова М.А., Абдразақова А.Ө., Айтуар Б.М.</b> АҢЫЗ ЖӘНЕ ШЫНДЫҚ: ТЕМІРБЕК ЖҮРГЕНОВТИҢ ТҮЛҒАСЫНА ҚАТЫСТЫ ТАРИХНАМАЛЫҚ ТАЛДАУ.....	161
<b>Махамбетова Л.А., Мейрманова Г.А.</b> У.Х. ШӨЛЕКЕНОВТИҢ ЕҢБЕКТЕРІНДЕГІ ҚАЗАҚТАР МЕН ҚАРАҚАЛПАҚТАРДЫҢ ШАРУАШЫЛЫҚ ЖҮЙЕСІ.....	174
<b>Байжанова А.Ә., Шашаев Ә.Қ., Әділбекова З.Ә.</b> XX ҒАСЫРДЫҢ 20–30 ЖЫЛДАРЫНДАҒЫ ҚАЗАҚСТАНДАҒЫ ОҚУ-АҒАРТУ МӘСЕЛЕЛЕРІ: ТАРИХИ ТАЛДАУ.....	185
<b>Ошан Ж., Кенжеахмет Н., Қадылбек М.</b> «ИМПЕРАТОР ГУАНСЮЙ БИЛГІ ТҰСЫНДАҒЫ СОЛТҮСТІК-БАТЫС ШЕКАРА ДЕЛИМИТАЦИЯЛЫҚ КАРТАСЫНЫҢ ҚЫТАЙША АУДАРМАСЫНДА» КӨРСЕТІЛГЕН ҚАЗАҚСТАННЫҢ ШЫҒЫС ШЕКАРАСЫНА ҚАТЫСТЫ ТАРИХИ ТОПОНИМИКАЛАР.....	199
<b>Zholdas A.K., Amirbek A.A., Kumganbayev Zh. K.</b> THE ROLE OF HISTORY TEACHING IN FORMING THE KAZAKH INTELLIGENTSIA (1918–1927 YEARS).....	210
<b>Саркенова К.А., Әбенова Б.С.</b> БАТЫС СІБІР: ӘКІМШІЛІК-ТЕРРИТОРИЯЛЫҚ БӨЛІНСІ, ҚАЗАҚТАРДЫҢ ОРНАЛАСУЫ (XVIII Ғ. СОҢЫ – XIX Ғ. БІРІНШІ ЖАРТЫСЫ).....	219
<b>Mirzakulova R.M., Alpysbayeva N.K.</b> SCHOLARS’ PERSONAL FUNDS IN THE SCIENTIFIC ARCHIVE OF “GYLYM ORDASY” AS A PHENOMENON OF HISTORICAL MEMORY.....	234
<b>Абдукадыров Н.М., Қалдыбаева С.С., Көбесова А.С.</b> ОСМАН МЕМЛЕКЕТІ МЕН ОРТА АЗИЯ ХАЛЫҚТАРЫ АРАСЫНДА ОҚУ-АҒАРТУ САЛАСЫНДАҒЫ ЫНТЫМАҚТАСТЫҚ (XIX Ғ. СОҢЫ – XX Ғ. БАСЫ).....	249
<b>Ауанасова К.М., Ауанасова А.М., Бадиев А.М.</b> ВКЛАД СЕРАЛИ ЛАПИНА В ПРАВОВОЙ МОДЕРНИЗМ В ПЕРВЫЕ ГОДЫ СОВЕТСКОЙ ВЛАСТИ (НА ОСНОВЕ АНАЛИЗА ЗАПАДНОЙ И РОССИЙСКОЙ ИСТОРИОГРАФИИ).....	266
<b>Akhmetova Zh.K., Abdrazakova A.U.</b> THE KAZAKHSTANI VARIANT OF THE SOVIET NATION-BUILDING PROJECT IN THE CONTEXT OF IMPERIAL LEGACY AND SOCIALIST MODERNIZATION (1920–1940).....	276
<b>Azretbergenova E.Zh., Baigarayev N.A.</b> ISSUES OF CULTURAL POLICY AND NATIONAL IDENTITY IN THE PERIOD BETWEEN THE KAZAKH AUTONOMOUS SOVIET SOCIALIST REPUBLIC AND THE KAZAKH SOVIET SOCIALIST REPUBLIC.....	288

<b>Дюсенова Н.К.</b> ТҮРІК ЗЕРТТЕУШІЛЕРІНІҢ ЕҢБЕКТЕРІНДЕГІ АШАРШЫЛЫҚ МӘСЕЛЕСІ.....	303
<b>Есенаманова А.С., Қалыш А.Б., Исаева А.И.</b> ТҮРКІ ХАЛЫҚТАРЫНЫҢ КІЛЕМ ТОҚУ ДӘСТҮРІН ЗЕРТТЕУ ТАРИХНАМАСЫ: ЭТНОГРАФИЯЛЫҚ ЖӘНЕ МУЗЕЙЛІК ТҮРҒЫДАН ШОЛУ.....	312
<b>Сарсенбаев А.Б., Оспанов Е.Б.</b> ҚАЗАҚ ШЕЖІРЕСІ ЭТНОГРАФИЯЛЫҚ ДЕРЕККӨЗІ РЕТІНДЕ.....	325
<b>Турекеев К.Ж.</b> НАРЕЧЕНИЕ ИМЕНИ У КАРАКАЛПАКОВ НАВОЙСКОЙ И САМАРКАНДСКОЙ ОБЛАСТЕЙ: ТРАДИЦИИ И СОВРЕМЕННЫЕ ТЕНДЕНЦИИ.....	333
<b>Шамшетдинова Д.И.</b> УСПЕХИ И НЕДОСТАТКИ РАЗВИТИЯ СФЕРЫ БЫТОВОГО ОБСЛУЖИВАНИЯ В СЕЛЬСКОЙ МЕСТНОСТИ КАРАКАЛПАКСТАНА В 1960–80-Е ГГ.....	343
<b>Мұхатова О.Х., Қаипбаева А.Т., Саипова К.Д.</b> ҚАЗАҚСТАНДАҒЫ 1920–1930 ЖЫЛДАРДАҒЫ ПАНАСЫЗ БАЛАЛАР ТАРИХЫН ЗЕРТТЕУДІҢ ТЕОРИЯЛЫҚ ЖӘНЕ МЕТОДОЛОГИЯЛЫҚ МӘСЕЛЕЛЕРІ.....	353
<b>Қабдолдина К.Қ., Құндақбаева Ж.Б.</b> ДІНИ ПАРЫЗ БЕН ЭПИДЕМИОЛОГИЯЛЫҚ ҚАУІПТЕР АРАСЫНДА: ХІХ ҒАСЫРДЫҢ СОҢЫ – ХХ ҒАСЫРДЫҢ БАСЫНДАҒЫ ҚАЗЫЛЫҚҚА САНИТАРЛЫҚ БАҚЫЛАУ ЖӘНЕ ОНЫҢ ҚИЫНДЫҚТАРЫ.....	367
<b>Қалишабаев А.Ж., Елеуов М.Е.</b> Т.Н. СЕНИГОВА: БАТЫС ЖӘНЕ ОҢТҮСТІК ҚАЗАҚСТАН ЭКСПЕДИЦИЯЛАРЫНЫҢ ҒЫЛЫМИ ЖАҒАЛЫҚТАРЫ (1950–1970 ЖЫЛДАР).....	378
<b>Кенжебаев Ф.Қ. Сайфулмаликова С.С.</b> БӨКЕЙ ОРДАСЫНДАҒЫ БАСТАУЫШ БІЛІМ БЕРУ: ИНСТИТУЦИОНАЛДЫҚ, ӘЛЕУМЕТТІК ЖӘНЕ МӘДЕНИ ТРАНСФОРМАЦИЯЛАНУЫНА ПӘНАРАЛЫҚ ТАЛДАУ.....	387
<b>Темирханова А.С., Альбина Абеновна Максүтова А.М., Исакаева А.М.</b> ҚАСЫМ ЕРТІСБАЕВ ТҮЛҒАСЫ ХХ ҒАСЫР БАСЫНДАҒЫ ДІНИ-АҒАРТУШЫЛЫҚ МӘСЕЛЕЛЕР КОНТЕКСІНДЕ.....	400
<b>Мухамадеева И.А., Кенжебек Д.К., Жаксыбаева А.А.</b> ОБЩЕСТВЕННО-ПОЛИТИЧЕСКАЯ ГАЗЕТА «КАЗАХ» (1913–1918 ГГ.) КАК ОДИН ИЗ ИСТОЧНИКОВ ОТЕЧЕСТВЕННОЙ ИСТОРИИ.....	410

Ш.Ш. Уәлиханов ат. Тарих және этнология институты  
Алматы қ., Шевченко көш., 28  
Тел/факс: +7 727 261 67 19  
e-mail: kazhistory@bk.ru

---