

## **IDEAS OF TURKISM IN THE WORKS OF SHAKARIM KUDAYBERDIULY AND MAGZHAN ZHUMABAYEV**

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### **Abstract**

Complicated historical processes in the Ottoman Empire at the end of the XIX century gave birth to the idea of Turkism in scientific thought. Objectively, the priority goals of this idea, serving as self-identification of the Turkic peoples, were rather not a political, but scientific, cultural ones. This idea spread widely among peoples conquered by the Russian Empire, and found active support among the intelligentsia of these peoples. Historical analysis of the formation and development of the Turkism idea requires special attention to the creativity and socio-political activities of Ottoman-Turkic intellectuals and enlighteners. During the research, the role of Ismail Gasprinsky, Yusuf Akchura, Vafik Pasha and other enlighteners in support of the Turkism idea was determined. The spread of the Turkism idea in the Kazakh steppe and its main directions are established through an analysis of the creativity of philosopher Shakarim Kudaiberdiuly and the poet Magzhan Zhumabayev.

**Keywords:** *Turkism, Ottoman historians, Shakarim Kudaiberdiuly, Magzhan Zhumabayev, cultural and scientific integration of Turkic states*

### **Öz**

#### **Şekerim Kudayberdiuly ve Mağcan Zhumabayev'in Eserlerinde Türkizm Fikirleri**

XIX. yüzyılın sonlarında Osmanlı İmparatorluğu'nun karmaşık tarihsel süreçleri bilimsel düşünce Türkçülük fikrini doğurdu. Bu düşüncenin öncelikli amacı, Türk halklarının kendi kimliğini belirlemektir, siyasi değil, bilimsel, kültürel bir kavramdır. Bu fikir, Rus İmparatorluğu tarafından fethedilen halklar arasında yaygın olarak yayıldı ve bu halkların aydınları arasında aktif bir destek buldu. Türkizm düşüncesinin oluşumu ve gelişiminin tarihsel analizi, Osmanlı Türk aydınlarının ve aydınlanıcıların yaratıcılıklarına ve sosyo-politik etkinliklerine özel bir önem verir. Araştırma sırasında İsmail Gazprinsky, Yusuf Akçura, Vaik Paşa ve diğer aydınlanıcıların Türkizm fikrine destek vermedeki rolü belirlendi. Kazak topraklarında türkizm fikrinin yayılması ve ana yönleri filozof Şekerim Kudayberdiuly ve şair Mağcan Cumabaev'in yaratıcılığının analizi ile kurulur.

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**Anahtar Kelimeler:** *Türkizm, Osmanlı tarihçileri, Şekerim Kudayberdiuli, Mağcan Cumabaev, Türk devletlerinin kültürel ve bilimsel entegrasyonu*

## **1. INTRODUCTION**

The Ottoman Empire, being one of the strongest states of the Eurasian continent, has been the leading player in the international politics of its time for several centuries, however, it encountered the XX century with an undeveloped economy, a backward system of monarchical power and the aggravation of the separatist political trends among the conquered peoples who aspired to freedom. In such a situation, the Ottoman Empire did not have enough power to conduct an active foreign policy.

The main direction of the foreign policy of the Ottoman Empire was the Western countries, whereas the Central Asian states were of secondary importance in this sense. This situation, which lasted quite a considerable period, led to the weakening of the empire, which in the XVIII century could not resist the colonial policy of Russia in the Kazakh territories. Moreover, it can be said that in the second half of the XX century, when the colonial invasion reached its apogee, the Ottoman Empire did not even intervene at all in the historical process.

The Ottoman Empire in relation to blood brothers from Central Asia took up neutrality, which becomes understandable from the following factors: firstly, the interests of the Ottoman Empire were mainly confined to countries around the Mediterranean Sea; secondly, as the enclave states, the Central Asian khanates were uninteresting for the Ottoman Empire; thirdly, in the empire that became the backbone of Islam, the religious factor became decisive in preserving ethnic unity. All these factors determined the foreign policy of the Ottoman Empire in relation to the Central Asian region.

In connection with the current historical situation, we can say that at the beginning of the XX century the Kazakh-Turkish relations have not yet reached the state level. Nevertheless, one can not say that there was no such relationship at all. If we consider them on a personal level, then they had stable ties. In other words, Kazakh-Turkish relations at the beginning of the XX century have not yet reached a high level, but they have already developed in the form of the dissemination of the idea of Turkic unity through creativity and socio-political activity of prominent historical figures.

Thus, in our study, using the method of analyzing the dissemination of the idea of Turkic unity through historical personalities, we can come to appropriate conclusions about Kazakh-Turkish ties of the modern era, formed at the highest level.

## **2. METHODOLOGY**

The article used methods of history and literature. Especially it is possible to note the method of comparative analysis. And also the method of objectivity helped us to reveal the essence of the truth of that time. The authors of the article adhered to the concept of civilization.

## **3. RESULTS**

*Turkism and Kazakh enlightenment.* The totalitarian Soviet ideology maximized political pan-Turkism, and then began an active struggle with it. This can be understood on the basis of the following conclusion: "American saboteurs assembled pan-Turkists in West Germany by no means accidentally. Many of these shortages were agents of German imperialism even at the time of the emergence of Pan-Turkism. Yusuf Akchura, the leader of the panturkists of tsarist Russia, openly stated this in his article "Three forms of politics": "In politics of pan-Turkism, Berlin supports us and approves the policy of uniting all Turks, as this policy is directed against Russia".<sup>1</sup> Here, it should be noted that despite this ideological coloring of Soviet historiography, the article "Three forms of politics" was the first theoretical work on Turkism, in which the possibility of applying Turkism in the political sphere was considered by a method of detailed, systematized analysis. This article, as the author admitted himself, is the most important and profound work of Akchura, not from the point of view of its scope, but from the depth of its analysis and the reflection of the prospects for the development of society in the future. In this regard, one of the European scholars, Zarevand, wrote that "this article is for Pan-Turkists as the same as the "Communist Manifesto" by K. Marx was for Marxists. The same idea is shared by the American writer Charles Warren."<sup>2</sup>

In the Ottoman Empire, Turkism was formed as an ideological and political trend, which, replacing Ottomanism and Islamism, was supposed to strengthen the state, and Turkism as such was more widely spread not in politics but in the sphere of culture, education, orientalistics, upbringing, language development and in the theoretical works of Turkish students and ideologists.<sup>3</sup>

Turkism in the broad sense, as the idea of the unity of the Turkic peoples, in the real policy of the Ottoman Empire, and furthermore, Turkey, for objective reasons, did not find a special development. It developed more in the sphere of culture, science and in the theoretical plan.<sup>4</sup> In Russia, Turkism, by its origin, is

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<sup>1</sup> Babahodzhaev 1964, p. 36.

<sup>2</sup> Muhammetdinov 1996, p. 104.

<sup>3</sup> Muhammetdinov 1996, p. 106.

<sup>4</sup> Rasul-zade 1985.

due to the idea of political freedom of the Turkic peoples through their unity. Y. Akchura wrote in one of his books that after 1905-1907, the Turkic peoples of Russia began to create a common Turkic consciousness, based on the idea of national unity.<sup>5</sup> Thus, the principles of Turkism are formed from the motives of the struggle for independence against colonial oppression.

One of the few researchers specializing in the Ottoman Empire and modern Turkey from Western Europe François Georgeon, in his book "Türk Milliyetçiliğinin Kökenleri: Yusuf Akçura (1876-1935)" notes that Yusuf Akchura was the leader of the Turks of Russia. He wanted to unite and protect the interests of the Turkic peoples under one ideology. For this purpose, he used three methods of action, such as teaching, journalism and political organization.<sup>6</sup> Yusuf Akchura was a fighter of his idea and in the implementation of this mission, he chose not the path of a warrior but the path of democratic education. It was a modern kind of struggle for independence.

In Kazakhstan, the ideology for its independence began in the late XIXth century. This fight had military character unlike the subsequent. On the territory of Kazakhstan, the struggle against Russian colonial oppression begins with the rebellion of Syrym Datov (1787-1797), which led to the uprising of Isatay and Makhambet (1837-1838). The peak of the Kazakh national liberation movement can be considered the uprising of Kenesary Kasymov (1837-1847), which restored the traditional khanate power, but could not resist the pressure of Russian colonialism. These uprisings showed the need for national unity in the struggle for independence. It should be noted that during this period the idea of the Turkic unity was already ripe and began its active development. The next generation of "Kazakh enlightenment" appeared, which was ready to bear the burden of the national liberation movement. The group of educators of the new generation is not limited to the names of Shokan Valikhanov (1835-1865), Ybyray Altynsarin (1841-1889) and Abai Kunanbayev (1845-1904). They were able to become outstanding figures in their fields of activity and put on the first place the idea of enlightenment, which managed to spread modern science and knowledge capable of resisting the colonial system that constrained national self-awareness. It should be noted that through his creativity and social activities Sh. Valikhanov has shown an example of how the world civilization could be achieved with the help of Russian science. Y. Altynsarin did his best to spread knowledge in Russian among the Kazakhs. Because of the colonization of Kazakh territories, Russian culture began to exert more than ever greater influence on the development of national self-awareness of local peoples.

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<sup>5</sup> Akçuraoglu 1990, p. 89.

<sup>6</sup> Georgeon 2005, p. 207.

Here M. Shokay, speaking of the tragic fate of the intelligentsia brought up by Russian colonialists, writes: "The saddest is the fact that intellectuals who received a Western education, from a spiritual point of view, remained alien to their people. The ingenious sons of the steppe, who have deep knowledge and unsurpassed leadership qualities, grew up under the influence of Russia and the West", thus regretting their "pro-Westernism" and pointing out that the tragedy was not in fear of "becoming a stranger", but, in fact, they became "strangers".<sup>7</sup> From the same point of view, we can appreciate the essence of any authorial digression concerning national interests in the existing historical process. M. Shokay acknowledged the impossibility of the existence of a "pure" national intelligentsia in the context of the achievements of European science and the civilization of the XX century, but he said that European spiritual values should be mastered in such a way as to strengthen the national culture. For this reason, he did not support young Kazakhs, who fell into dependence on European culture. It should be noted that some national intellectuals, who fell under the influence of European civilization, placed Russian spiritual and cultural values above the national ones. But we need to know that this was just a matter of time. In this connection S. Saduakasov sets as an example the fate of "the faithful assistant of Orthodox missionaries" Y. Altynsarin. Let us recall Sh. Valikhanov, who served as an officer under General Chernyaev, who subordinated the whole Turkestan. At the end of his life, Valikhanov renounced friendship with the Russians and spent the rest of his days in all the forgotten Kazakh aul, as Yadrintsev wrote that the tragic death of Shokan was a harsh warning to Europeans.<sup>8</sup> And the "Russian friends" mentioned by S. Saduakasov are representatives of the colonial power, which put a nomadic civilization on its knees.

It should be remembered that the poetry of Abai, who became the founder of Kazakh written literature, became a brilliant example for his time, and the deep religious and philosophical thoughts embodied in his works did not lose their significance even at the present time. The fact that he put the Russian language and literature at the forefront and his moral and ethical ideas that criticized the negative aspects of the Kazakh people became the impetus for the formation of a national immunity to the psychology of subordination ruling in that era. Despite the fact that in his works Abai was equally treated both to the West and to the East, he was far from the idea of Turkism.

*Turkism of Shakarim Kudaiberdiuly.* Poet and philosopher Shakarim Kudaiberdiuly, who, after Abai, made an invaluable contribution to the

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<sup>7</sup> Shokay 2007, pp. 78-79.

<sup>8</sup> Saduakasuly 2002, p. 91.

development of traditional Kazakh spirituality, developed a national culture in direct connection with eastern spirituality and was one of the first to bring the idea of Turkism to the Kazakh lands.

Shakarim Kudaiberdiuly was formed as a great akyn and poet under the influence of the great son of the steppe Abai Kunanbayev, having managed to enrich the Kazakh poetry considerably in terms of content and diversity. For several years, Shakarim has been engaged in administrative affairs and has finished the school of the steppe aristocracy, witnessing with his own eyes the injustice of the colonial power in solving the issue of the Kazakhs. Therefore, he actively supported the national ideas of the Kazakh intelligentsia, initiated by Alikhan Bokeykhanov in the press. In a word, he became one of the leaders of the Alash movement. During the establishment of the Soviet power, Shakarim, on November, 14, 1917, at the county meeting of the Semipalatinsk uyezd, was elected as a deputy. At the end of 1917, when the Alashordin autonomy was declared, Shakarim was appointed as a chairman of the People's Court of the newly formed government. In 1928, when the dekulakization and confiscation of property of wealthy Kazakhs began, Shakarim was persecuted, isolated from the people and lived alone in a place that he called "Abode of Sayat".<sup>9</sup> This behavior of Shakarim, who has learned and mastered Sufi science and spirituality, can be regarded in the same way as the actions of Khoja Ahmed Yassawi, who, after reaching the age of death of the prophet, descended into his underground abode, from which he did not go out until his death. Shakarim, continuing the traditions of the Sufi trend, wanted to show his civil position, avoiding the pressure of a totalitarian society and not wanting to harm anyone.

Alikhan Bokeykhanov, being the leader of the Kazakh national elite of the beginning of the XX century, in 1913 and in 1915 drew Shakarim's attention to such issues as human, society and religion. A.Bokeykhanov, who supported Shakarim's ideas on socio-political issues of the Kazakh society, in his critical articles about the poems "Kalkaman Mamyр" and "Genealogy of Turkish, Kyrgyz and Kazakh Khans", highly praised the creative laboratory of Shakarim, thus creating the basis for modern "Shakarimology". Shakarim was the first author on the Kazakh land who created professional historical work. He became a scientist who, following the example of Abai, equated the culture of the East and the West. His book "Genealogy of Turkish, Kyrgyz and Kazakh Khans" was published in 1911 by the "Karimi" publishing house in Orenburg. The book with facsimile also appeared in 2007.<sup>10</sup> When writing the book, the author used sources in Arabic, Persian, Russian and various Turkic languages. His work,

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<sup>9</sup> Saduakasuly 2002, p. 91.

<sup>10</sup> Kudaiberdiuly 2007, p. 107.

from the point of view of world-knowledge, echoes with the great works on the history of the Turks, written earlier.

Shakarim's "Genealogy" widely spread among the Kazakh intelligentsia after the 30-ies of the XX century. In the historical works of Alikhan Bokeikhanov and Mukhametzhan Tynyshpaev, there are references to the work of Shakarim. In consequence of the fact that in 1931 Shakarim was the victim of the repressions of the totalitarian regime, the study of his work became a closed topic. That is why Shakarim's activity as a historian has not been sufficiently studied to this day.

Among the first historical works written in the Kazakh language, "Jami at-tavarih" (Collection of annals) by Kadyrgali Jalairi (1530-1605) should be mentioned. In the first part of this work, a compilation of historical stories about Chingizkhan and his descendants, presented in the "Jami at-tavarikh" (Collection of annals) by Rashid ad-Din (XIV century), is described, in the second part, based on reliable sources in accordance with oral historiographic tradition, formed in the Kazakh society, the author tried to restore the history of the Kazakh Khanate of the XV-XVI centuries. The works of Kadyrgali and Shakarim have been divided for almost three centuries. In the era of Shakarim, the methods of researching of own history reached a new level, which left a notable mark on his work. Shakarim was not familiar with the work of Kadyrgali. In his work, he widely used the information from the "Genealogy of the Turks" written by Abilgazy (1603-1664), who in turn relied on the Genealogy of Rashid ad-Din. It is worthy of note that Shakarim retold the legend of Abilgazy about Ergenekon and Bort-shina, compared it with Chinese sources and presented his own ideas. In the same way he created a chronological chain of the genealogical tree of the Turks, presented these data as "Words of Muslim writers in the genealogy of Abu Al-Ghazi Khan" and indicated that he used materials from the works of Abilgazy.<sup>11</sup>

In the Genealogy of Shakarim, the information about the peoples of the pre-Arab period, mentioned in the "History of prophets and rulers" (Tarih ar-rusul va-l-muluk) by al-Tabari, is also briefly presented. Shakarim, perhaps, is the only one among the Kazakh intellectuals of that time who was so closely acquainted with the works of al-Tabari.

Contemporary of al-Tabari, al-Jahiz (IX century), created an ethnographic description of the Turkic tribes living in the territory of modern Kazakhstan. This famous work was called "Advantages of the Turks" (Manakib al-atrak). Shakarim writes that "according to the book of Jahiz, available in the mosque of Aya Sophia, the Arabs were able to conquer the Turks after they had

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<sup>11</sup> Kudaiberdiuly 2007, p. 142.

translated the pages of the book".<sup>12</sup> Based on this, we can conclude that, perhaps, Shakarim was familiar with copies of Jahiz's work "The Message to Fatah b. Hakan about the merits of the Turks and all the military of the Caliphate", located in Istanbul.<sup>13</sup>

In the encyclopedia, in the "Shakarim" article, there are no notes about the impact on his worldview and the creativity of Ottoman-Turkish scholars. One of the reasons is the prohibition of totalitarian Soviet power for the development of Kazakh-Turkish cultural ties; the second is the lack of fully developed methodological foundations and directions for conducting fundamental research on this issue. If we consider that the spiritual and cultural roots and connections of the Turkic peoples can not be imagined without creating a relationship between the historical personalities of the Middle Ages and the modern era, then to establish progress in the Kazakh-Turkish relations, made possible by the influence of Shakarim's creativity, is the first major step for the future fundamental work.

Shakarim first met with the ideas of Turkism in the 80-90s of the XIX century on the pages of the "Tarjuman" newspaper, where articles about the Turkic peoples and the history of the Ottoman Empire were published. Ismail Gasprinsky had a special influence on Shakarim, as he writes: "My next teacher after Abai was Ismail Gasprinsky, the founder of the "Tarjuman" newspaper, that is why I read his newspaper a lot".<sup>14</sup> "Although in Turkey chronologically even a few days earlier the ground for Turkism was prepared by such figures as Vafik Pasha, Suleiman Pasha and Mustafa Pasha, none of them could express the ideas of Turkism so distinctively and theoretically clearly and did not apply so many efforts for their practical implementation like I. Gasprinsky. In the opinion of Y. Akchur, I. Gasprinskiy was the starting point for the development of Turkism in its broad sense."<sup>15</sup>

If you notice that Shakarim has rethought many ideas of Gasprinsky, presented in the articles published in the "Tarjuman", you can see how close their views are. Thus, I. Gasprinsky's ideas are reflected in the historical articles "Turkic peoples", "Ancient Turkic book "Kutadgu bilig" (1886), "Muslims of Russia" (1887), "On the Tatars of Crimea", "Leaders of Turkmens", "The Kazakhs", "The Ottomans" (1888), "The Siberian Muslims" (1891), "On the Genesis of the Kazakhs" (1894), "Report of V.V. Radlov on the results of reading the Enisei Writings" (1895), "The Legend of the Occurrence of the

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<sup>12</sup> Mandel'shtam 1959, p. 67.

<sup>13</sup> Mandel'shtam 1959, p. 68.

<sup>14</sup> Kudaiberdiuly 2007, p. 121.

<sup>15</sup> Akçuraoglu 1990, p. 93.



Uzbeks" (1901), "Ancient monuments of the eighth century" (1902), "The New History of Turkestan" (1905-1906), "The History of Turkey" (1906-1908), etc. The questions raised in these articles by Shakarim are supplemented by the traditional information presented in his book "Genealogy". Speaking about traditional information, we have in mind genealogical legends and epic poems, deeply embedded in the historical consciousness of the Kazakhs.

Shakarim, fluent in Turkish, working on "Genealogy", has studied the originals in Turkish. His hajj to Mecca (1905-1906) was not only of a religious nature. "When I was going to Mecca, I stayed in Istanbul for 13 days, and when returning - also for 13 days. Here I researched the history and, unfortunately, because of some problems, I could not get permission to visit Egypt. On this journey, I talked a lot with the eastern and western scientists, and also managed to write something out of the writings of the early authors".<sup>16</sup> This indicates that the hajj of Shakarim was partially received a cultural color, whereby he received a lot of interesting information.

Among the works that Shakarim met during his trip, special mention should go to the works of Ottoman-Turkish author Nazip Gasimbek. Scientists engaged in Shakarism, pay attention to the fact that in the "Genealogy" book his name is indicated in a slightly modified form - Najip Asym.<sup>17</sup> While in the period of the formation of Turkism, the greatest influence on the Turks was made by the book of De Guigny "The History of the Huns...", then, in the subsequent period, they were attracted by the book of the French writer and historian of Jewish origin Leon Kahon (1841-1900) "Introduction to the history of Asia. Turks and Mongols".<sup>18</sup>

The Turkish linguist Najip Asym (1861-1935), having made his additions, translated into Turkish part of this book relating to the history of the Turks. This book greatly aroused interest in Turkism, moreover, it was written with sympathy for the Turkic peoples.<sup>19</sup> Since in the book of Shakarim there are references to Najip Asym's work "The History of the Turks", already in 1908 the extracts from this work had been published in large volumes on the pages of "Tarjuman". Thus, in the works of Shakarim, there are significant materials that we can find in the "Tarjuman" newspaper.

Among the books read by Shakarim and mentioned in his "Genealogy", you can single out "Tarih-i Osmani" (Ottoman History) and "Tarih Umumi" (General History). Being closely acquainted with the Tatar publications and

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<sup>16</sup> Shakarim 2008, p. 49.

<sup>17</sup> Introduction 1886, p. 47.

<sup>18</sup> Introduction 1886, p. 45.

<sup>19</sup> Muhammetdinov vd. 1996, p. 35.

books revealing the Ottoman history, Shakarim, having been to Istanbul, concentrated special attention on the Ottoman editions.

Books under the general title "Tarih-i Osmani" were published in the Ottoman Empire under the rule of each of the sultans. Among these books, bearing the same name, a special place is occupied by the work of the well-known statesman, thinker, philologist, translator and historian Ahmet Vefik Pasha (1823-1891), which is a fundamental study of the Turkish historiography of the XIX century. In addition, he left behind such works as "Hikmet-i tari" (1863) and "Fezleke-i Tarih-i Osmani", which made the invaluable contribution to the development of historical science.<sup>20</sup> In 1864, Vefik Pasha translated the famous book of Abilgazi Bahadur Khan "Shejere-i Turks" (Genealogy of Turks) from the Chagatai to Ottoman language, and also created a dictionary of the Ottoman (Turkish) language, which indicated that there is a significant number of other Turkic languages and cited a set of relevant examples. His figure is important because he was the first turkologist in the Ottoman Empire and he understood the closeness and unity of the Turkic languages as having a common origin.<sup>21</sup>

One of the greatest historians of the Ottoman Empire is the scientist-erudite, human rights activist and statesman Ahmet Zhevdet Pasha (1822-1895), who left behind a rich spiritual heritage. His name was also known in the boundless Kazakh steppes thanks to the two-volume section "Kysas-i Anbiya ve tevarih-i Hulefa" consisting of twelve sections, which was a textbook on the history that was used practically by all Turkic peoples. This textbook in the XIX - early XX centuries entered the curriculum of Kazakh religious educational institutions - schools and madrassas, having significantly influenced on the formation of historical consciousness of future scientists of the Turkic peoples.

In the section "Ottoman Turkish Sultans in Istanbul" of his "Genealogy", Shakarim considers such historical facts as the formation and development of the Ottoman Empire, the government of sultans from Osman I to Abduhamit II and their genealogy. However, Shakarim does not mention which sources he relies on. Here we can make the assumption that Shakarim used as sources the work "Tarih-i Osmani" or the multi-volume work "Tarih Umumi" by Mehmed Murad Bey, which appeared in 1881-1883.

In the "Genealogy of the Turkish, Kyrgyz and Kazakh khans", in the section "The beginning of genealogy", Shakarim gives references to the book "Tarihi Umumi" (General History), where he talks about generations that originate from the sons of Noah - Sim, Ham, and Japheth.

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<sup>20</sup> Muhammetdinov vd. 1996, p. 24.

<sup>21</sup> Muhammetdinov vd. 1996, p. 31.

Suleiman Pasha (1838-1892) is a statesman, a writer, a hero of Shipka and a Darulfunun teacher. He, being the Minister of Military Schools, tried to spread the ideas of Turkism among students of these institutions.

He was impressed by De Guigny's book<sup>22</sup> on the history of the Turks. Suleiman Pasha was the first in the Ottoman Empire to describe the history of the Turks in his book "The History of the World" (1874), relying on Chinese sources and books by European authors, including the book by De Guigny. Suleiman Pasha first informed the Turks that the Huns mentioned in European and Chinese sources were the ancient ancestors of all Turkic peoples.<sup>23</sup> However, for Shakarim, who was well aware of the Kazakhs' tradition of preserving their genealogical tree that numbered thousands of years, this fact was not any news. Relying on the traditional historical thought of the Kazakhs - the information of oral historiography, and the facts presented by Abilgazy Bahadur Khan, Shakarim not only supported the idea that the Turks are direct descendants of the Huns, but gave historical characteristics to modern Turkic-speaking ethnic groups. Such conclusions gave a serious scientific justification for the ethnic unity of the Turkic peoples.

*The ideas of Turkism in the poetry of Magzhan Zhumabayev.* Among the Kazakh akyns, Magzhan Zhumabayev (1893-1938) became the first to glorify the idea of Turkism. In 1910-1913 he was educated in the "Galia" madrassa, in Ufa, and in 1912 the first collection of his poems "Sholpan" was published. After finishing the madrasah he entered the seminary in Omsk. It is during this period that his commitment to the ideas of Turkism begins.

From a political point of view, Magzhan was Kazakh Yusuf Akchura. Looking at his life, one could argue that he was a brilliant follower of his. Everyone knows that Yusuf Akchura advocated the strengthening of the political and economic role of women in society.<sup>24</sup> And Magzhan was also one of the first among Kazakh poets to protect the interests of women in society. This is evidenced by his poem "Woman" (Aiel).<sup>25</sup>

During the First World War, he supported Turkey, his works expressing solidarity with this country, widely spread among the Turkic peoples under the colonial oppression of Russia. These sentiments covered the territory of the Kazakhs along the banks of the Volga and approximately the whole Turkestan. Mustafa Shokai wrote that in 1914, at a meeting with the Turkish Ambassador to Petersburg, Turhan Hysnyu Pasha, a resident of Turkestan, the future leader

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<sup>22</sup> Introduction 1886, p. 69.

<sup>23</sup> Muhammetdinov 1996, p. 89.

<sup>24</sup> Georgeon 2005, p. 209.

<sup>25</sup> "Woman" (Aiel). [www.zharar.com](http://www.zharar.com).

of the movement Alash, Sadyk Utegenov on behalf of the Turkestan brothers offered financial assistance to wounded Turkish soldiers in the hospital.<sup>26</sup>

The poet Magzhan responded to this idea and wrote a poem "To my far brother".<sup>27</sup> The content of the poem expressed sympathy for the sufferings of the Turkish brothers, who were in the grip of European countries, who were eager to shatter the Ottoman Empire. In each line of the work there was a desire to provide spiritual support to the preservation of the independence of the Turkish people.<sup>28</sup> A few more works were devoted to the idea of Turkism by Magzhan. In the poem "The Ural mountains" he spoke about the fact that the Ural mountains dividing Europe and Asia are the sacred homeland of all the Turkic peoples, and the people who lived in these places from ancient times, he depicts in the image of a "Brave Turk".<sup>29</sup> Here, "Brave Turk" is a heroic image of all Turks. Of the poets of the initial period of Turkism in Turkey, special note should go to the Azerbaijani Turkist Huseinzadeh Ali (1864-1942). Arriving from Russia, he began to propagate the ideas of Turkism among students of the military medical school in Istanbul, where he once worked as a teacher. His poem "Turan" was the first personification of the Turkic ideal in Turkey. In the poem "The Prophet" Magzhan develops the idea presented in the work of the Azerbaijani poet, and with the words "I am a prophet born from the sun and the Huns" he says that the Turks are heirs of the Huns, who once shook all Europe with their military power. Among the poet's works, the poem "Turkestan" stands out for its historicity. This year, according to the decision of the International Organization of Turkic Culture TURKSOY, which fills the functions of the United Nations of the Turkic peoples, Turkestan is declared as the "Cultural capital of the Turkic world - 2017", but, already in 1915, M. Zhumabayev writes about Turkestan, where there is the medieval burial vault of Khoja Ahmed Yassawi, which was included in the UNESCO World Heritage List as the spiritual capital of the Turkic peoples. His most famous phrase was the expression: "Turkestan is the gate between two worlds, Turkestan is the cradle of brave Turks", the poet concludes that the various Turkic peoples somehow moved to other places, roaming the world, whereas the Kazakhs stayed on the land of the fathers of all Turks.<sup>30</sup> Such ideas of Turkism are clearly expressed in the "Sunrise" work of the poet.

Magzhan through his works brought a lot of new to the theme and content of Kazakh poetry, his poems "Korkyt", "Batyr Bayan", "At the top of

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<sup>26</sup> Shokay 1999, p. 94.

<sup>27</sup> Zhumabaev 1995, p. 54.

<sup>28</sup> Zhumabaev 1995, p. 56.

<sup>29</sup> Zhumabaev 1995, p. 95.

<sup>30</sup> Zhumabaev 1995, p. 51.

Okzhetpes", "Fairy Tale", possessing high ideological focus and deep artistry, raised him to the European level. Firstly, in these works the state activity of the descendants of the "Brave Turks" Korkyt Ata, Batyr Bayan, Abylai Khan and Khan Kenesary is represented in a very expressive artistic manner; secondly, in these voluminous poems the Kazakh people are represented as the successors of the heroic traditions of the Turks, which reflects the artistic content of the Turkism idea.

The ideas of Turkism, which occupy strong positions in the creativity of M. Zhumabayev, were subjected to severe persecution by the Soviet censorship. In 1919, the poet was detained on suspicion of creating an organization directed against Soviet power and put to the famous Moscow prison "Butyrka", after which he was sentenced to 10 years imprisonment. However, in 1936, he was released ahead of schedule, but, in 1938, he was again arrested and sentenced to be shot.

Much has been said about the "Great Terror", when in 1937-1938 in the Soviet Union mass political repressions were conducted. Harvard University professor T. Martin points out the main reason for this: "The Soviet campaigns of national terror were directed against the non-Russian elites considered irrelevant, and therefore dangerous, by non-Russian elites".<sup>31</sup> This conclusion can be considered objective, because the idea of Turkism was opposed to the assimilation policy pursued by the totalitarian regime, remaining the main argument of the Turkic self-identification. Therefore, the main reason, that M. Zhumabayev, along with many of his fellow countrymen, fell under the repressions, is precisely his Turkism.

*Dissemination of Turkism ideas among the Kazakh people.* In the early XX century the system of book printing was established, as a result of which there appeared the possibility of spreading the idea of Turkism in the Kazakh steppe. In 1906, on the way to Mecca, Shakarim visited Istanbul, where he met Mehmet Murad (1854-1917), the Ottoman historian, author of the multi-volume "Tarih Umumi" (General History). These two persons shared an acquaintance with Ismail Gasprinsky, and the common theme of their communication was the Turkic history, the Turkic press and the general Turkic worldview.<sup>32</sup>

In 1897-1908, Mizanchi Murad regulated the previous historical records and prepared to print the book "General History." A native of the Caucasus, who received a brilliant education in Petersburg, the "Young Turk" Murad Bey arrived in Russia at the end of the XIX century and during his travels he visited the Caucasus, Turkestan, Bashkiria and the banks of the Volga. Perhaps, this

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<sup>31</sup> Martin 2011, p. 591.

<sup>32</sup> Kudaiberdiuly 2007, p. 138.

journey greatly influenced on the distribution of Mizanchi Murad's books among the Turkic peoples, who were under Russian oppression.

Shakarim got acquainted with the books of Murad in 1906 in Istanbul, some of them sent by mail to his homeland. In the memoirs of Kudaiberdiyev Akhat Shakarimuly, the fact is mentioned when Shakarim sent several books from Turkey to Semipalatinsk. It should be noted that several Ottoman editions of the early XX century preserved in archival fund of Semey. And this is all thanks to Shakarim.

We have a copy of Mehmed Murat's book "Tarih-i Umumi" (General History), printed by the Dersaadet publishing house, in Istanbul, in 1910.<sup>33</sup> On the cover there were written the words of a woman in Russian: "July 1916. I brought this book from Bayburt. Whose is it? Where did the nurse take it? Who read it once? E.D."<sup>34</sup> The book is a witness of the First World War. Apparently, the owner was captured by the Russians and was probably a Turkish officer exiled to the uncharted territories of the Russian Empire. Perhaps, the book got to Semei from Turkey through the Caucasus by means of Tatar readers.

The place and activities of Shakarim Kudaiberdiyev in the history, forming close Kazakh-Turkish cultural and spiritual ties, are very informative and instructive. In the historical knowledge, his work is distinguished by the continuity of Eastern written traditions and the oral historiographical tradition of the Kazakhs, who transmit the ancient legends and events of their people from generation to generation. Shakarim searched the roots of the history of the Kazakhs in antiquity, in the era of the Saks and Huns. Shakarim was the first who supported the ideas of Turkism in the Kazakh land.

Ottoman books that raised the idea of Turkism fell into the territories under Russian colonial oppression in various ways. Most came through the Crimea, connected with the Ottoman Empire by close cultural ties. Through Kazan the books were distributed in Bashkiria and Kazakhstan. It should not be ruled out that the books could be distributed through the Caucasus and Central Asia. Many books were brought by the Kazakhs who went to Hajj. In addition, part of the books fell into the Kazakh steppe through trade routes.

#### **4. DISCUSSION**

In Central Asia, colonized by Russia, there were many merchants from the Ottoman Empire. Particular attention is attracted to the Ottoman Turk Kapez Hussein, who brought a lot of books for sale from Astrakhan to Aktyubinsk. The colonial authorities, feeling in his activity a threat, engaged in his search to

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<sup>33</sup> Mehmed 1910, p. 36.

<sup>34</sup> Zhumabaev 1995, p. 56.

expel him to his homeland. In connection with this investigation, Khazret Nurpeis Baygarin, a resident of the Aktyubinsk volost, who had close ties with Kapez Hussein, was arrested.<sup>35</sup>

At the end of the XIX century the visits of Ottoman Turks to Central Asia, including the area where Shakarim grew up, became more frequent. They conducted spiritual and religious sermons, and spoke a lot about the idea of Turkic unity. For example, in 1891, in the Zaisan district of the Semipalatinsk region, the Turkish religious figure Mustafa Seyitata became close to the mullah of the Kara-Irtysh volost Zhakyp Bitimov and the mullah of the Kalzhir volost Bolat Shynzhyrbaev, along with whom he visited the Kazakh lands subordinated to China. The Kazakhs accepted Mustafa Seyitata as their imam, as a result of which the head of the Zaisan uyezd, in fear of his sermons, sent a complaint to the regional military governor with a request to expel the imam from the territory of the region. On the basis of this complaint Mustafa Seyitata was persecuted by the colonial authorities, accusing him of harming the Kazakhs and inciting them to uprising against the government, as a result of which, at the end of 1892, he was forced to leave the Semipalatinsk region.<sup>36</sup>

One of the Ottoman enlighteners, with whom Shakarim met and communicated in Kazakh land, was Dr. Mehmet-Sadyk Ahmet Tevfikoglu, who at the age of 29, that is, in 1887, visited Semipalatinsk and lived there for about 10 years, treating the local population not obeying the demand of the colonial authorities. In 1892, he argued against threats to the local residents of the assistant to the Cossack ataman Yegor Gareyev and raised a hand to him, for which he was imprisoned for a month by the order of the head of the Omsk Military District.<sup>37</sup> Despite the ban of the Semipalatinsk regional administration to engage in medical activities, Mehmet-Sadyk Ahmet Tevfikoglu continued his work, for which he received a deep recognition of the Muslim population of Semipalatinsk and the surrounding areas. In September 1897, Mehmet Sadyk visited Akmola, where in the mosque he read a deep sermon for the assembled Muslims. Perhaps, having met Mehmet-Sadik Ahmet Tefikoglu in Semipalatinsk, Shakarim consulted him regarding the libraries of Istanbul.

Despite the pressure of Russian colonialism, among the Kazakh youth there was a growing desire to get education in Turkey. For example, in the early XX century, in the higher educational institutions of Istanbul, A. Gaisin, S. Shanov, D. Kolbayev, M. Turganbaev, and others were trained.<sup>38</sup> Young people

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<sup>35</sup> CSA 25, 9.

<sup>36</sup> CSA 15, 4.

<sup>37</sup> CSA 15, 4.

<sup>38</sup> Ahmedov 1996, p. 71

who received education in Turkey also had a significant influence on the spread of the ideas of Turkism in the Kazakh steppe. Due to the fact that the colonial authorities created insurmountable obstacles to the implementation of the aspirations of young people to receive education in a fraternal country, these ties did not receive serious development.

## **5. CONCLUSION**

At the end of the XIX century the idea of Turkism, formed in the Ottoman Empire in the form of cultural, spiritual and political unity of the Turkic peoples, did not receive a deep political content, because of the historical situation. At the end of the XX century, after the collapse of the Soviet Union, a kind of communist "empire of positive action", such republics as Kazakhstan, Azerbaijan, Uzbekistan, Kyrgyzstan, Turkmenistan established independent states, as a result of which there appeared a favorable opportunity to realize the idea of unity of the Turkic peoples. Independent republics, pursuing an independent multi-vector policy in the field of international relations, began to establish among themselves not only political, but also cultural-spiritual, scientific integration. In the process of such a united policy, significant progress was made in strengthening cooperation between the Turkic peoples.

In accordance with the intergovernmental agreement between Kazakhstan and Turkey, the International Kazakh-Turkish University named after Kh.A. Yassawi was opened in Turkestan in 1992, becoming an educational institution common to all Turkic peoples. At the moment, more than 9,000 students from 40 Turkic countries and nations study here. Based on the intergovernmental agreement of the Turkic-speaking countries, in Astana, in 2014, the International Turkic Academy was opened, which makes a significant contribution to the cultural and scientific integration of the Turkic peoples.

The independence of the Turkic states made it possible to objectively realize the idea of Turkic unity.



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