Azərbaycan Xalq Cümhuriyyətinin 100 illik yubileyinə həsr olunmuş bəynəlxalq elmi konfransının MATERİALLARI

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них – дочки беднейших мусульман всякого звания (поступали в порядке очереди). Другие 20 поступали по рекомендации Г.З. Тагиева, без очереди. В течение последнего года изучалось рукоделие и домоводство, чтобы удовлетворить потребности мусульманской семьи, как отмечалось в учредительных документах. Г.З. Тагиев внес в Государственный банк капитал в сумме 125 тыс. рублей, на проценты с которого и должно было существовать это училище.

На содержание педагогических курсов для мусульманок, где их начали обучать профессии учительниц начальных классов, в 1913 году он пожертвовал 100 тыс. руб. [6].

Особо чтит память азербайджанского мецената кумыкский народ. Гаджи Зейналабдин Тагиев подарил 5 тысяч рублей на издание первого художественного и общественно-политического журнала на кумыкском языке «Танг-Чолпан» («Утренняя звезда»). В третьем номере этого издания выражена благодарность редакции «Танг-Чолпана» Тагиеву: «Глубокоуважаемый бакинский миллионер, меценат Гаджи Тагиев подарил журналу «Танг-Чолпан» 5 тыс. рублей. От чистого сердца благодарим этого почетного Гаджи, играющего огромную роль в пробуждении мусульман всего мира. Да здравствуют такие уважаемые слуги общества». Издание этого журнала в августе 1917 года стало зримым результатом дружбы азербайджанского мецената и представителей кумыкской интеллигенции.

В период существования АДР Г.З. Тагиев оказывал молодому государству финансовую поддержку. Он казал большую помощь в обеспечении униформой и положенным снаряжением личного состава Азербайджанской армии. Гаджи Зейналабдин Тагиев безвозмездно передал со своих ткацких предприятий для нужд армии 80 тыс. м тканей для пошив солдатского и 20 тыс. м - офицерского обмундирования [7].

Анализируя эти исторические факты конца XIX – начала XX века поражаешься величию человеческого подвига Тагиева на ниве благотворительности и просвещения. И по здравому размышлению понимаем, что мы что-то утратили, упустили сегодня, в XXI веке. Вместе с тем, пример Г.З. Тагиева может и должен стать заразительным для современных молодых и образованных предпринимателей, как Азербайджана, так и России.

**SUMMARY**

**Keywords:** G.Z. Tagiyev, people's intelligentsia of Dagestan, a generous philanthropist, educator, secular education of women, the first art and socio-political journal in the Kumyk language.

The article analyzes the active participation of the Azerbaijani industrialist and philanthropist H.Z. Tagiyev in the formation and development of national education and national intelligentsia, as well as periodical press in Dagestan at the end of the nineteenth and beginning of the twentieth centuries.

**Примечания:**

2. Полевые исследования. Информация Махмудова Балабека Гасановича, 1947 г.р., уроженца г. Буйнакск.
Kazakh history and worked a lot to investigate, comprehend and introduce secret manuscripts and “closed” archival documents. For that, they organized state-scale projects.

The 20th century is a complex period with its vast conflicts and lessons. A historian and scientist Kenges Nurpeyisov has reopened the conflicting pages of Kazakh history and justified historical figures who fought against totalitarian regime, revealed repressive policy during the Soviet period through archival facts. The majority of Alash movement’s activists in the beginning of the 20th century were declared “the nation’s enemies” and were killed. About this, K. Nurpeyisov says: “Alash movement appeared as a result of socio-economic, socio-political and spiritual-cultural changes that occurred in Kazakhstan throughout centuries, which had three national targets: liberation of Kazakh nation from oppression, recovery of its governance and join the list of developed countries. Almost all of the leaders of this movement as Alikhan Bokeikhanov were accused of being “nationalist”, “nation’s enemy” in 20s and 30s and were strictly punished by the Soviet government (shot, deported and imprisoned) (1).

Prior to the 20th century the nations under oppression began a “unarmed fight” against an oppressive empire’s policy, which meant “opposition without using force” or “empowering as a nation”. The previous armed movements against the tsarian oppressive policy in the Kazakh steppe finished unsuccessfully. The society stepped up by not repeating the past mistakes. At that time, the only power which could use the available opportunities for the nation’s survival was the Kazakh elite. They started to actively educate people, established a press, published newspapers, journals and books in order to save the national values. One of the peaceful methods was a petition, where people used to in a written form declare their demands. In 1905 at the Koiandy fair in Semey oblast “Karkaraly petition” was written. The organizers of this petition were nationalist Kazakh intelligentsia as: Alikhan Bokeikhanov, Mirzhakyp Dulatov, Akhmet Baitursynov, Zhakyp Akbayev (overall 42 people). The petition was signed by 14.5 thousand people (fourteen thousand five hundred). A historical researcher Mambet Koigeldiyev writes about it: “The requirements of the Karkaraly petition in June, 1905 were as follows: removal of the restrictions conflicting with the local nation’s freedom of performing religious rituals and educational procedures; opening the Kazakh schools in rural areas along with the Russian schools; getting the permission for the establishment of uncensored press and publication of newspapers which discuss the Kazakh nation’s needs; legal reorganization of the fertile land belonging to Kazakhs which were becoming settled down during the massive migration period; filling the documents in Kazakh language in the government apparatus and in court and adopting bilingualism in these processes and so on” (2, p. 37). These problems raised to the tsarian administration were general democratic demands of Kazakh society. Alash researcher Tursyn Zhurbay writes about this historical event: “It was the first voice of the enlightened mind of the nation which desired independence. They required independent religious Muftiyah, election of a Kazakh deputy to the land, court and governmental Duma. This manifest was translated into Kazakh and spread throughout the empire. Kazakhs were about to witness the days with equality, freedom of dignity and freedom of speech about governance. The organizers were the national elites, especially the national leaders Alikhan Bokeikhanov and Akhmet Baitursynov” (3).

Karkaraly petition was a special event in Kazakh nation’s history. It shortly and directly described the contentious problems of the Kazakh nation. This document illustrated that the Kazakh nation is able to protects its rights. Moreover, it enlightened the nation’s consciousness and proved that the nation can unite for a common will. Hence, tsarist regime deported the organizers of “Karkaraly petition”, imprisoned, sent to an exile. In 1907 Alikhan Bokeikhanov was also accused and deported to Tomsk” (4). Akhmet Baitursynov was sent to prison to Semey on July 1, 1909. About his innocence Akhmet Baitursynov wrote in his poem “A letter to mother” from the collection of poems “Masa” which was published in 1911 in Orynbor (5, p.79).

This political fight united Kazakh elites. Here is the question: Did Karkaraly petition make a positive change in Kazakh territory? Kazakh intelligentsia reached some success. One of the successes was that Akhmet Baitursynov got permission to publish a newspaper in Kazakh language. One of the requirements of petition was to elect a Deputy from Kazakhs. This requirement was also satisfied.

“The candidates were recommended from Orynbor, West Siberia, Turkestan provinces to the Russian I and II Duma. As a result, from the west A. Kalmenov, from Ural Bakytzhan Karatayev, from Akмолa Sh. Koshygulov, from Torgai Akhmet Birimzhanov, from Pavlodar Alikhan Bokeikhanov, from Semey Zhakyp Akbayev, from Zhetisu Mukhametzhana Tynyshepoyev were elected to Duma” (4).

The movement which started in 1905 continued throughout the Kazakh steppe. As it was mentioner earlier, Kazakh elites started massively education, political education, strengthening the national mind processes as a part of “self-strengthening” method.

One of the founders of Alash ideology was Mirzhakyp Dulatov. He could spiritually support the nation which was depressed by oppressive regime, enlighten and unite them through his poems and socio-political works. Mirzhakyp is an individual who worked hardly for independence. He effectively used “Kazakh”, “Saryarka”, “Alash” newspapers for his ideas and published his articles and poems in these newspapers. In 1907, he published “Zhatarga” (For youngsters) in the newspaper “Serke” which in printed in Petersburg. Later, he published “Our mission” anonymously. In this article he openly describes the tsarist oppressive regime and policy, criticizes them and makes a detailed analysis of Kazakhs problems using clear facts.

“My Kazakh, my nation!”

“First of all, Kazakh nation is a Russian dependent nation. Absence of any rights of Kazakhs makes me angry and causes a revenge. The large part of the taxes collected from the nation is spent on other things. As you might have noticed,
beuracrats and sergeants beat Kazakhs, take their cattle and do with them what they want. Now, they started to interfere in our religion, culture, groves and marriage issues and confiscated religious books...”, - writes M. Dula\v{t}ov (6, 211).

This article surely was not liked by the tsarist regime. Tsarist government aimed to imprison the author and sought him. However, it could not find the anonymous writer. According to the historians, after the article was published, Petersburg Press Committee assessed it as a work which calls the Kazakhs to fight against the government and its executive representatives. The Committee called it an “appeal addressed to all Kazakhs” and highly appraised. The newspaper’s that issue was fully confiscated and burnt. Scientist Marat Absemet tells the further story of the article that spread all over Petersburg. He writes: “The police could not find the unanimous author of the article. Its illegal efforts made the author sad. After a short time, they came to the Antokolsk press office at Zagorodniy 34 street and closed “Ulfat” and “Serke” newspapers. In the protocol it is written “the vol.84 of “Serke” newspaper and “Ulfat” from the 6th July (1907) published an article “Our mission” which contains political misconduct”. According to the information the police received, this is an “appeal directed to all Kazakhs” which calls to fight against the government and its representatives. Later on, Petersburg Press Committee declared that everyone who participated in the publication of this issue should be prosecuted”. In 1991 “Zhazushy” press published Mirzakhyp Dula\v{t}ov’s “Works” collection. This book included the article “Our mission”. However, if we look closer, we see that the article has not been saved fully. In the beginning of the article he criticizes the governing policy of the tsarist regime. But, it does not mention anything regarding the mission which is in the title “Our mission”. It is suspicious why a very delicate publicist as Mirzakhyp would deviate from the topic. His mission which had to be realized in the future and Alash ideology’s founders’ idea might have been destroyed.

The newspaper “Serke” which published the above mentioned article was closed after Mirzakhyp’s article and everyone related to this publication were sentenced. After some time, Mirzakhyp published his book “Oyan, Qazaq!”. After the release of the book, the tsarist government noticed the ideological coincidence between the book and the article, so it arrested Mirzakhyp Dula\v{t}uly.

The year 1909 positively affected the Kazakh nation’s spiritual life. Kazakh elites started publishing books. In 1909 Abay Kunanbayev’s collection of poems was published in Saint Petersburg. After the death of Abay in 1904, by Alikhan Bokeikhanov’s advice and students began to collect his works for a new book. Abay’s son Turagul Abayuly and student and relative Kakitay played a great role in collecting Abay’s poems. It was written in “Qazaq” newspaper in 1915 by Alikhan Bokeikhanov: “In 1904 I wrote a letter to Abay’s sons where I recommended them to collect his works and make a book” (8). The first who wrote an obituary after Abay’s death was Alikhan Bokeikhan.

Besides, in 1909 Akhmet Baitursynov’s first translations from Krylov “Kyryk mysal” and Mirzakhyp Dula\v{t}ov’s “Oyan, Qazaq!” published in Kazanian “Sharq” press were released. These books were crucial in spiritually supporting Kazakhs under oppression. These books were highly demanded within the nation. People read them to enlighten and gain motivation.

Alash researcher Tursyn Zhurtbay says that in the beginning of the 20th century, it was trendy to give Abay’s book and Mirzakhyp’s “Oyan, Qazaq!” as a gift. “Oyan, Qazaq!” and “Bakytsyz Zhamal” are first literary works liked by the readers. Due to them, Kazakhs were enlightened, enhanced and attempted to progress. Furthermore, Kazakh society imagined its own destiny through “Bakytsyz Zhamal’s” life and began thinking thoroughly” says Tursyn Zhurtbay (9).

Open your eyes, awaken Kazakh, stand up.
Do not spend your youth in darkness.
The land is lost, religion is gone, and the situation is bad,
My Kazakh, there is no reason to rest.
(M.Dula\v{t}ov, «Oyan, Qazaq!») (10, p.46).

Here, the main idea and spiritual message is the word “wake up”. He attempts to wake the nation which is losing its land, religion up and enlighten its mind, motivate to fight. All groups of people in the 20th century favoured this book. It truly described the dream of each patriot. Moreover, this book attracted the tsarist government’s attention. Historian Mambet Kogeldiyev says that, this book angered the tsarist government. However, it was liked by the elite of that time, by the nation and by the representatives of religion. People favoured it so much, that mosques and mullahs spread it. From it, we can see its significance and meaning. Tsarist government prosecuted the author. It was prohibited to read” (2, p.50).

The poet in “Oyan, Qazaq!” collection of poems describes how the tsarist government took away Kazakhs’ fertile lands for cattle, destroyed their ancestor’s groves, deprived people of the control over their own language, land and religion. He criticized the difficult living conditions of the nation. “Oyan, Qazaq!” book’s publication resulted to its author’s arrest. It was prohibited to read the book. Tsarist government’s officials collected the book from the nation and confiscated. Galiyev I.Z. found the materials regarding the deportation issue and wrote in his research: “After some time, censorship attempted to identify his ideological way. The alarm was caused by a censor Smirnov I. He was a person who first addressed Mirzakhyp Dula\v{t}uly’s “Oyan, Qazaq!” book’s first issue as a problem. The government paid too much attention on destroying Kazakh books” (11, p. 280).

Mirzakhyp did not give up and began to distribute the book as a manuscript. Not long ago, a handwritten version of “Oyan, Qazaq!” book was found. It is like a vision of that terrible period. Mirzakhyp Dula\v{t}ov and Raiymzhan Marsekov copied the book to a notebook and distributed. Raiymzhan Marsekuly could save Mirzakhyp’s manuscript. Then, a manuscript writer and a translator Uhap Kadyrkhanuly received it” (12). Raiymzhan Marsekuly is an active member of Alashorda government, lawyer and publicist. He was also prosecuted.
On one hand this book made Mirzhakyp popular in the nation, on the other hand it brought a repression. As repression started, in prosecution offices the poet turned to a negative character. He himself writes about it as: “My students know that, the government feared that my “Oyan, Qazaq!” book might awaken people, so in 1911 judged me. I was in jail for 1.5 year. To restrict its distribution, the government judged it” (6, p. 286-87).

In spite of the oppression, Mirzhakyp never gave up. In contrast, he illustrated in his later poems that, he is ready to die for his nation.

I am a tree growing in a hallow
There are not much of fruits on me
I am yours till the last sliver
Alash, use me if you need! (6).

In these lines we understand how much he is serious about his target.

When under the Soviet Union even pronouncing Mirzhakyp’s name was prohibited, in 1973 a writer and scientist Hasen Oraltau published a book “Alash” in Istanbul containing analysis of Alash movement. He wrote his opinion about Alash movement’s leaders and their works. When Mirzhakyp was in jail, in 1930 Turkish president Mustafa Kemal Ataturk published “Oyan, Qazaq!” in Turkish language. The abstract of the book was written by the publisher Tahir Shagatay.

“If you read it deeply, you understand how this young author could understand the social reality, cultural and political affairs. (His ability to clearly and openly describe this issues). This is why he is called as the founder of liberation movements. The author was prosecuted and sent to prison just because of this book. This book included him in the list of liberation heroes. Bolsheviks persecuted him due to this book” writes Tahir Shagatay (13). He also writes about how he found this book: “This work initially was our fellow citizen’s. One of our fellow citizens made a copy of it from “Young Turkestan” issue. We got it from him” (13). Even though the Soviet government attempted to destroy Mirzhakyp’s works, it has reached its readers abroad. It proves Kazakh proverb “The real gold does not lie in the bag”.

The founder of spiritual Alash literature and nation motto in literature, poet, researcher, publicist, activist is Akhmet Baitursynov. His poems written between 1905 and 1911 were published in 1911 in Orynbor under the title “Masa”. The epigraph of the book is a poem called “Masa”.

Don’t judge a book
By its cover.
By its force,
Don’t judge its works, - he starts. What does the poet mention here? Mosquito is an insect which bites people. His only protection is biting. Its job is to wake the person up. The author here means something more by indicating to its color and power. In his another poem “To the word’s host” he describes this insect in details.

Our mosquito is buzzing
Its legs are yellow
Its personal color does not change
Even though, it is black or red
Its flies over anyone who sleeps
Until it is full and the wings are broken (5, p. 64).

In this poem the poet aimes to wake the Kazakh nation who are “in deep sleep”. This interpretation of the poem is supported by the scientist Sh. Satpayeva. “Our mosquito flies buzzing in this way” means easiness, movement, searching. It “flies over sleepy” in order to wake the weak, lazy, sleepy members of society. The poet develops this idea in his other poems as well”. (14).

The poems in Baitursynov’s “Masa” collection refer to the idea of independence. The poet feels offended by the oppressive policy and reveals anger by comparing Kazakh’s past with present. In his “Kazakh culture” poem:

We were the geese flying loudly,
Landing on Saharian lake to cool down
We challenge a fire unexpectedly
All of our body is now burnt
All Alash members are known
Who is left without punishment (5).

These lines describe the difficult situation of Kazakh intelligentsia. He was one of those who organized a 1905 Karkaraly petition. After this event, he was arrested. Alash researcher Tursyn Zhurbay writes about him: “Kazakh zhendarme spies followed Akhmet and on the 1st of July, 1909 imprisoned him. They sent him to Semeian jail. He left there without an inquire. This attracted the Russian revolutionary “Speech” newspaper’s attention, so it published an article “Kazakh poet Akhmet Baitursynov is in jail. “Kazakh academic in jail”, “Elite of the foreign nation” A. Baitursynov’s illegal presence was a theme of Duma member N. Skalokubov’s article. He asked a Minister of Internal affairs P.G.Kurlov about: “Several Kazakh elites wrote me a claim about the fact that they are without an inquire held in Semeian and Oskemenian jails. They and their relatives are very distressed of it. Also, I received a message from Akhmet Baitursynov’s wife and local population demanding to explain its reason. Baitursynov is Kazakh poet. He has translated Krylov’s fables into Kazakh. He was an instructor of Karkaraly Russian-Kazakh school. Semeian governor accused him of participating in writing a petition to the Emperor and in accordance with my reliable people, he was unreasonably accused of spreading a separatist idea among Kazakhs and of not paying taxes. He was arrested on the 1st of July, but till
nowadays, they cannot find any evidence which could approve his crime. In his letter from the 11th of October written from Uskemen (Semey obl.) he wrote that, they are being “kicked cruelly”. The Duma leader’s message was not ignored and on the 7th of December it was in the workflow. An affair which stagnated for six months immediately was discussed and the decision was that “A.Baitursynov had to leave Semey in 24 hours and had to live outside the Kazakh land for three years. He chose Orynbor, which was a scientific and cultural city where other elites used to live. So, he deported voluntarily (3).

In Orynbor Akhmet Baitursynov continued his creative, socio-political affairs. As a result, in 1911 collection of poems “Masa” was published. The secret of lines “All Alash members are known. Who is left without punishment?” is here. He is depressed of the fact that, other Alash activists were unreasonably punished for pronouncing the nation’s problems and fighting oppression. He is not angered by the injustice, but also wondered about his nation’s future.

Men lost their value
The land is left as a widow
We cannot say: “Life is mine”
We cannot say: “This is mine”
We became a food for everyone.
Here, he describes the terrible situation of Kazakh in their own territory. Moreover, he calls the nation to awaken, gain knowledge and to fight to the nation's future. He is offended by people’s ignorance.

My Kazakh,
Waist is straight
But about to brake
Cattle is stolen
Soul in in jail
Open your eyes
Are you still sleepy
It is not time to sleep! (5)

In this lines we clearly see why the poem is called «Mosquito» (Masa). The poet bites people as a mosquito, wakes them up and motivates them.

Besides, A. Baitursynov has translated A.S.Pushkin's, M.Y.Lermontov's, F. Volter's, S.Y. Nadson's poems. There translations are his high level works both in thematic and ideological terms. A poet who can not ignore his nation's situation became a leader by his versatility and wise policies. Baitursynov’s complex work “Kazakh’s main poet” is the first poem in Kazakh literary science. In this article the scientist demonstrates his valuable ideas regarding Abay's historical mission, spiritual nature in Kazakh society and his poems' significance in national art of speech, literary-aesthetic character. He interpretes the individuality, criticism in the poems of Abay to the readers.

In the beginning of the 20th century Akhmet Baitursynov’s «Masa», Mirzhakyp Dulatov's «Oyan, Qazaq!» awakened and took to the light the Kazakh nation from darkness. They became a new impulse for Kazakhs. They united educated individuals. Akhmet Baitursynov’s “Forty fables” (1909) and Mirzhakyp Dulatov’s “Oyan, Qazaq!” were the first steps in enlightening and spiritually supporting the nation (4).

Kazakh creative intelligentsia lead by Akhmet Baitursynov understood that literature is not enough in spiritually supporting people. He understood that for a nation to ne established it requires its own Alphabet, scientifically based language and art. It was impossible to build a nation without these critical values.

In 1913 A. Baitursynuly published a “About Kazakh reading” article in “Kazakh” newspaper: “Education of the nation begins from educating the children. Because education corrects the Volost, governance and nationalism. Any defects of Kazakh society might be corrected by education”. By these words he illustrated that knowledge is a key power of the nation and many problems actually occur due to the lack of knowledge. Therefore, it is important not only to propagate the necessity of getting knowledge, but also to lay a way of educating people. A. Baitursynov was highly respected for his scientific, poetic, journalistic and activistic works. Apart from Kazakh intelligentsia Turkish world and Russian scientists appreciated him. A well known Russian professor A. Samoylovich (Turkish nations' literature, “Literature of the East”, vol. I, II, 1919), E. Polivanov (About Kazakh-Kyrgyz orphography, “Newsletter SGU”, vol. 7, Tashkent, 1924) positively commented on him (15, p.13). His adherent Mirzhakyp Dulatov commented on Baitursynov’s historical prominence and social service in his “Akhmet Baitursynuly bibliographic essay”, in Saken Seifullin’s “Enbekshi Qazaq” newspaper titled “Akhmet Baitursynuly is 50” (January 30, 1923) during the author's 50 years’ anniversary. One of them was young, but wise M. Auezov. On the 4th of February, 1923, he wrote in “Akzhol” newspaper: “A Kazakh school established by Akhmet, Kazakh language altered by Akhmet, his national motto, “Forty fables”, “Mosquito” “Kazakh” newspaper’s work on Kazakh children suffering in 1916, his works in art, education, politics are the things which will never be forgotten by history. Everybody knows it. Nobody will argue on it” (16). In reality, Akhmet Baitursynov wrote:

Body dies, but not my deeds,
I do not live with only today
If people ignore me, I am not upset
People live with today, I am with future.
Unfortunately, soviet censorship prohibited to read these kids of scientific and literary works of Akhmet Baitursynov. There even were times when calling his name was also prohibited. Nevertheless, there were elders who had not lost their real nature. One of them was the founder of history school in literature Beisenbay Kenzhenbayev. He gave Akhmet Baitursynov’s “An introduction to literature” to his student R. Nurgali. It is written in R. Nurgali’s research work: “This is an Introduction to the literature”, shortly theory of literature by Akhmet. I saved it for 40 years. It is a gift for your dissertation project. Not, its your turn to save. But, be careful. If you shout before time is up, you will be punished. The unsatisfied ancestor’s spirit might negatively influence you. It might be useful. Maybe I will not be alive in those days, but you will. Hide it somewhere”. In 1991 Rymgali Nurgali collected all of author’s works and in Almaty’s “Zhalyyn” press published a book. So, an Alash activist was reborn.

The manifest against oppression which started under tsarian regime continued during the Soviet Union. Magzhan Zhumabayev, Sultanakhmunt Toraigyrov, Zhusibpek Aimauytov, Baimbet Mailin came to literature. Despite of the strict censorship, they propagated Alash ideas, liberation ideas. For that, they also were scourged.

To sum up, the Alash heroes’ works who to save the nation’s national identity, to gain achieve progress sacrificed themselves will live forever with the Kazakh nation. As Sultanakhmunt Toraigyrov said in “Alash hymn”: “Those, who gave soul for their nation, those who while undergoing difficulties thought of the bright future, those who were not interested in material benefits and strongly believed that Alash will prosper” (17, 138). Alash activists awakened the nation and fought for its honor. Alash leaders who attempted to protect the nation tried to find a consensus with the imperial power. They learnt from the mistakes of the previous generation, demanded versatile progress rather than going through the way that the imperial power had shown. A scientist K. Nurpeyisov wrote: “In the first half of the 20th century Kazakh history’s one of the noticeable pages is related to Alash party and Alashorda (18, 55).

Unfortunately, those patriots underwent Stalinist repression in 1929 and 1937 and were arrested and killed. According to historical data, Kazakh intelligentsia underwent three waves of repression under the Soviet union. “1. Between 1929 and 1932 Alash intelligentsia were imprisoned, judged, killed. 2. Between 1937 and 1938 was the period of massive destruction of the “nation’s enemies”. 3. Between 1946 and 1953 “bourgeoisie nationalists”, cosmopolitans were punished” (19).

Alash activists were able to understand that the concrete reforms would lead to progress by leaving backwardness and ignorance in the past. There is a lot to learn from Alash activists’ difficult destinies. They are the models of spending all power, abilities, desires for the bright future of the nation. They loved their nation fully. Nowadays, Alash activists’ literary works are taught in the secondary school program and at universities as a separate course. We hope that, the growing generation will not forget their heroes who worked to save our nation, to lead us to progress and to improve science and culture.

SUMMARY

**Keywords:** Alash, Kazakh literature, intelligentsia

“Alash” movement which lighted up in the early 20th century in the Kazakh steppe has a special place in the history of written Kazakh literature. Although it has started in the second half of 19th century during Abay’s epoch, it became significant only prior to the 20th century. This is due to the arrival of new political power to the Kazakh liberation movement arena, which was national intelligentsia. Its aim was the enlightenment of nation, a call for self-consciousness, propaganda of political literacy and unity of the nation. Therefore, Kazakh creative intelligentsia along with socio-political work perform an educational mission.

Obligation of an literature is the exaltation of universal values, through which improves the knowledge, the nation develops on the way to progress. In the beginning of the 20th century invaluable contribution to this progress was made by Alash activists. In this article we will separately analyze Alash activists’ works, in which the authors openly criticized the colonial policy towards Kazakhs of the tsar’s regime, and propagated liberation ideas. We will make a conclusion about the modern points of views in these works.

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ЯЗЫКОВАЯ ПОЛИТИКА В АЗЕРБАЙДЖАНСКОЙ РЕСПУБЛИКЕ

Аспирант Шахназ Камалова

Языковая политика является основным показателем отношения государства к нации и неотъемлемой частью государственности. Язык отражает свое состояние прогресса и падения как наиболее важный признак существования и выживания нации.

Правительство Азербайджанской Республики в течение 23 месяцев 1918–1920 гг. осуществило прогрессивные реформы в области государственной экономики, культуры, просвещения и в том числе в языке. Реформы, проведенные в области народного образования, дали конкретные положительные результаты. Одним из главных направлений в этой области были проблемы развития системы образования на национальном языке. Представители власти Азербайджанской Республики хорошо понимали, что родной язык является «мощным символом культурного единства и удобном инструменте административного управления в новом национальном государстве. Язык формирует важный элемент культурной идентичности, что, в свою очередь, является частью национальной идентичности» [3, c. 177].

М. Э. Расулзаде неоднократно писал в своих статьях об этих проблемах. Он считал, что одним из важных направлений на пути к национальному прогрессу является развитие родного языка как одного из основных в системе образующих элементов этнических общностей.

М. Э. Расулзаде выдвинул идею трехступенчатый иерархии этнических общностей: народность, национальность и нация. Он определил конкретные параметры разграничения данных понятий и относил понятие «азербайджанские тюрки» ко второй группе — национальности. Национальность — это более высокий уровень этнических общностей, которые объединяют в ходе исторического процесса несколько родственных народностей, говорящих на одном языке и создавших общую культуру. Тем самым он признавал отсутствие в тот период у азербайджанских тюрков четко выраженной национальной идентичности. Он писал: «…мы, как и другие русские мусульмане, до сих пор придавали значение не национальному, а религиозному фактору. Выпускали тюркскую газету, а назвали ее мусульманской… Мы даже не протестовали, когда нас назвали “татарами” и “персиянами”. Виной всему этому является то обстоятельство, что мы не осознали себя как нацию» [16, c. 468].

В силу этого М. Э. Расулзаде приходил к выводу о том, что для исправления этой ситуации необходимо «развитие национального самосознания и разработка национальной идеологии» [16, c. 469].

Чтобы сформировать национальную идеологию, М. Э. Расулзаде предлагал начать формирование национального самосознания с восстановления исторической памяти народа. По его мнению, «чтобы обрести величие и силу, нации обращаются за помощью к собственной истории. Даже столкнувшись с угрозой исчезновения в периоды ослабления и угнетения, народы, вспоминая славные страницы прошлого, возрождают в себе надежду на будущее» [16, c. 483]. В силу этого М. Э. Расулзаде приходил к выводу о том, что для исправления этой ситуации необходимо «развитие национального самосознания и разработка национальной идеологии» [16, c. 469].

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Составной частью национализации являлась языковая политика, в частности реформа азербайджанской письменности. Согласно приказу Кабинета министров от 27 июня 1918 г. азербайджанский (тюркский) язык получил статус государственного языка. 28 августа 1918 г. правительством страны было принято решение о преподавании в обязательном порядке на родном языке в учебных заведениях [14, c. 72]. Правительство Азербайджанской Республики осуществляло ряд прогрессивных мер в области культуры и общественно-политической жизни. В период царского режима на территории Азербайджана не было ни одного высшего учебного заведения. В 1919 г. был основан Бакинский университет. В законе об учреждении Бакинского