

**KAZAKH-TURKISH CULTURAL RELATIONSHIP OF THE
20TH CENTURY: THROUGH A SCIENTIFIC BIOGRAPHY
AND THE WORKS OF SHAKARIM KUDAIBERDYULY**

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Abstract: *The main goal of the article is to analyse the formation of Kazakh-Turkish cultural ties at the turn of the 20th century through a scientific biography and the works of Shakarim Kudaiberdyuly. Therefore, the aim of the work is to analyse the influence of the Kazakh and Turkish intellectuals on shaping Shakarim's social and political views, documenting the list of Ottoman historians, whose works Shakarim studied in the libraries of Istanbul in the process of creating his historical work „Geneology of Turks, Kirghiz-Kazakhs and Khans”. As a result of the research, Ismail Gasparli's ideological influence on Shakarim, the role of Shakarim in the formation of the Kazakh press, the works of Ottoman historians used by Shakarim, as well as the ways of spreading the Ottoman books in the Kazakh steppe have been determined. The conclusions obtained as a result of the research can be used in the study of the history of Kazakh-Turkish cultural ties, in the teaching of humanitarian subjects.*

Keywords: Shakarim Kudaiberdyuly, Mustafa Shokai, Ismail Gaspraly, Alikhan Bokeikhanov, the idea of national independence, Kazakh-Turkish cultural ties, Ottoman historians, the spread of Ottoman books in the Kazakh steppe.

Kazakh literature, like the literature of other nations, has a lot of original genre, content, artistic and ideological features. Kazakh poetry, which originated in poetic legends and stories-*zhyls* and *anises*-during the times of the Turkic Khaganate, was systematized in the Golden Horde era. It reached its peak in the form of works of poets-*zhylrau* in the era of the Kazakh Khanate, when the Kazakhs created their national statehood. Poems of this period, filled with ideas of a lofty spirit and national unity and have become an original feature of Kazakh poetry. The second feature was generated by the collapse of the Kazakh Khanate and the subordination of the Kazakh people to the Russian Empire. The literature of this period is distinguished by the idea of independence and the struggle against colonial oppression. It is necessary to mention separately the works of Makhambet Otemisuly (1804-1846), who became the brightest representative poet of the national liberation movement. The history of the struggle for freedom grew and matured on these works. The story of the rebellion of Kenesary Kasimuly, who for ten years continuously fought against Russian colonialism and managed to

restore the Kazakh Khanate, became the red thread of Nysanbai's poems. The ruthless suppression of the uprising of *kehan* Kene gave rise to sad motifs of despair and shattered hopes in Kazakh poetry. He raised the idea of independence fell, as well as the high aspiration of the people. A group of poets such as Dulat Babatayuly (1802-1874), Shortanbai Kanayuly (1808-1881), Murat Monkeuly (1843-1906) etc., who described this historical event, Mukhtar Auezov called „*poets of the era of grief*”.

But the next period began and „*Kazakh enlighteners*” appeared and took on the heavy burden of the national liberation movement. As a rule, Kazakh enlightenment begins with such names as Shokan Valikhanov (1835-1865), Ybyray Altynsarin (1841-1889), Abay Kunanbayuly (1845-1904). They managed to become outstanding figures in their fields, putting forward the idea of enlightenment, propagandizing the mastery of modern science and knowledge against the colonial system that constrained national self-awareness. For example, in his work and social activities Sh. Valikhanov showed an example of the achievement of world civilization through Russian science. And Y. Altynsarin made every effort to spread Russian knowledge among the Kazakhs. Historical realities show that due to colonization, the influence of Russian culture on the development of the national self-consciousness of Kazakhs has greatly increased. On the basis of such cultural influence in their worldview, the values and criteria of traditional culture.

Looking at the fate of the intelligentsia brought up under Russian influence, we begin to understand its some indifference to national interests and arrive at an unexpected conclusion, proceeding from the following: „*It is compassionate that fact that intellectuals who have received Western upbringing have become spiritually alien to their people. The incredibly talented and clever son of the steppes, capable of becoming a strong leader, grew up under Russian (Western influence). The source of the tragedy of Shokan, who at times greatly regretted his pro-Western nature, was not the fear of becoming a stranger person, but becoming a strange person*”.¹ M. Shokai acknowledged that in terms of the achievements of European science and culture of the twentieth century, it is impossible to form a „*pure*” national intelligentsia and, according to his views in a certain period, to strengthen the national culture one must acquire European spiritual values.

Nevertheless, he did not support the Kazakhs, dependent on European culture. It should be noted that this is only a matter of time, in this connection S. Saduakasov cites the example of the fate of Y. Altynsarin, who became a „*devoted assistant to Orthodox missionaries*”. Also

¹ Moustapha Shokay, *Selected works. 3 volumes. 1 volume*, Almaty, Kainar, 2007.

says that he served as the officer of the Turkestan-ruled General Chernyaev, Valikhanov abandoned his Russian friends at the end of his life and settled in the inconspicuous *Kazakh aul*. Yadrintsev wrote that the tragic death of Shokan was a harsh reminder for the Europeans.² Under „*Russian friends*” S. Saduakasov means a colonial power that put a nomadic civilization on its knees.

As for Abai, the founder of written Kazakh literature, this is a very special phenomenon. His poetry became the best example for his time. Deep religious and philosophical ideas of Abai’s poetry have not lost their significance even now. His moral and ethical ideas, bringing in the fore front the Russian language and culture, criticizing the negative aspects of the Kazakhs, allowed to form a national immunity from the psychology of subordination.

The cultural value of the works of the poet and philosopher, which had a serious impact on the development of Kazakh traditional spirituality and socio-political thought after Abai, Shakarim Kudaiberdyuly, consisted in enriching the traditional culture with eastern content.

Shakarim and the national press

Kazakh classical poet, thinker and composer Shakarim Kudaiberdyuly, who was formed as a great poet in the wake of Abai, has now received a worthy estimate for introducing new content and diversity into Kazakh poetry.

For several years, Shakarim was the head of the parish and finished the school of the steppe aristocracy, which became an invaluable socio-political experience for the formation of his inner world and views on life. The colonial power looked unkindly at the decision of the Kazakh question and this was the reason why Shakarim approved and supported the ideas of Alikhan Bokeikhanov. These ideas raised on the pages of the Kazakh national intelligentsia’s press, preaching national values. In a word, he turned into an active member of the Alash movement. In the period of the formation of Soviet power, on November 14, 1917, at the *zemstvo* meeting, Shakarim was elected deputy of the Semey Uyezd (Semipalatinsk Central Scientific Research Institute).

At the end of 1917, when the Alashordin autonomy was declared, Shakarim was appointed chairman of the People’s Court of the newly

² S. Saduakasuly, *2-volume collection of works. V-1. Educational researches, articles*, Almaty, Alash, 2002, p. 332.

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*”. Probably, this fact should be considered, linking it with how Khoja Ahmed Yasawi, having reached the age of the Prophet’s death, retired in his underground cell, because Shakarim was sufficiently well informed about the Sufi teachings. And yet, are Shakarim’s actions a tribute to the Sufi tradition, or is it engendered by the creative or civic position of a wise Kazakh poet who did not want to harm anyone, defending himself against the pressure of the totalitarian regime? It is rather difficult to answer this question specifically.

The poet’s creativity attracted attention from the very first publications. Alikhan Bokeikhanov notices that in the articles of Shakarim, which were published in 1913 and 1915, special attention is paid to the issues of man, society and religion. A. Bokeykhanov supported the ideas of Shakarim concerning social and political issues of the Kazakh society. In critical articles devoted to the poem „*Kalkaman-Mamyr*” and „*Genealogy of Turks, Kirghiz, Kazakhs and Khan dynasties*”, praised his creative laboratory.³ A. Bokeikhanov’s conclusions can be considered as the beginning of the science of Shakarim studies.

Such figures as Sultanmakhmut Toraigyrov and S. Habbasov in 1915, Mukhtar Auezov in 1918, were very highly appraised by the personality of Shakarim. After the Soviet power appointed Shakarim an unjust punishment, accusing him of belonging to the „*Alashordians*”, to investigate his work was and is completely forbidden.

From the point of view of themes, genre and content, Shakarim’s work was very diverse, engendering works on religion, philosophy, history, politics, music, ethics and aesthetics. In the early twentieth century, he saw the light of his historical work *Genealogy of Turks, Kirghiz, Kazakhs and Khan dynasties*, collections of poetic works *Kalkaman-Mamyr*, *Enlik-Kebek*, *Kazakh Mirror*. Poems and articles by Shakarim are often published in various publications. It should be mentioned here that the formation of the Kazakh national press begins in 1873, when the „*Newspaper of the Turkestan Vilayat*” was first disseminated in Tashkent, and immediately after it-„*The Newspaper of the Steppe Vilayat*” in Omsk. Despite the fact that both newspapers were a translation into Kazakh of the official publications of the colonial power in Russian, they began publishing valuable materials about the Kazakh culture and public

³ A. Bokeikhanov, „Genealogy of Turks, Kyrgyz, Kazakhs and khans (about the book published in 1911)”, in *Kazakh newspaper*, no. 12, 1913.

life. Moreover, they formed and were able to punch their way into life the new genres of the Kazakh journalism.

In March 1907, in the city of Troitsk, the first national newspaper „*Kazakhstan*” began to be published separately about the colonial press, which was soon closed by colonial power on suspicion of nationalism. In 1911, the literary magazine „*Haykap*” was also published there. The Kazakh intelligentsia successfully took advantage of the favorable situation caused by political upheavals in Russia, and actively engaged in increasing the volume of national printed products, which it used as an aim of political struggle and national propaganda. Thus, on February 2, 1913, a socio-political and literary publication appeared in Orenburg, the newspaper *Kazakh*. This issue raised questions of the political consciousness of the Kazakh people and provided evidence of the need to fight against colonialism. More than twenty articles and works by Shakarim Kudaiberdyuly were published in the newspaper, where he signed as „Mutil'an”, „Shakarim”, „ShK”, „Shakhkerim Kudaiberdiuly”, as well as several articles about him.

With the efforts of the Alashevians in the Kazakh press in 1917, the newspaper *Saryarka* began to be published in Semey, in 1918-the magazine *Abai* and in 1925-the magazine *Tan* (Dawn). Shakarim-haji gladly supported these undertakings, constantly publishing in them his works and articles on political and philosophical themes devoted to the life of the Kazakhs.

The knot of questions directly interested in Shakarim was to find a way out of the socio-political situation that had developed in the new Kazakh society under colonial oppression at the beginning of the 20th century. In his article „Patriotism”, published in the magazine „*Abai*”, writes: „*From patriotism, culture is born, and from culture-humanism*”.

In his articles „The Governor and Power”, „Questions of Writing”, „An Open Letter to All Educated Kazakhs and Kyrgyz”, published in this newspaper, Shakarim raises questions about the place of political power in the Kazakh society and the formation of a culture of national writing, thereby provoking genuine interest readers. Shakarim, who wrote philosophical treatises such as *Three Evidence*, first shared his thoughts with the general public in the article „Five Questions for Educated People”, published in the magazine „*Haykap*” under no. 5 of 1912. On his own question addressed to readers, „*The very best man is a man who did what?*”, he replies that this person is someone who has a pure heart and who has managed to do a lot for the benefit of other people.

Philosophical thoughts raised by Shakarim had a strong influence on the development of freedom-loving ideas in the Kazakh society and the formation of arguments for the struggle against colonial power.

Eastern sources in the historiography of Shakarim

Shakarim Kudaiberdyuly is one of the first authors who created professional historical works on the Kazakh land. Moving in the footsteps of the great Abai, this scientist placed an equal sign between the cultures of the East and the West. His work *Genealogy of Turks, Kirghiz, Kazakhs and Khan dynasties* was published in Karimi printing house of the city of Orenburg in 1911. In 2007 the book was published together with the facsimile.⁴ The historiographical and source studies of Sh. Kudaiberdyuly, where numerous works were used in Arabic, Persian, Russian and Turkish, harmoniously correspond with works on the Turkic history written before him.

Genealogy of Shakarim until the 30s of the twentieth century enjoyed wide popularity among the Kazakh intelligentsia. In their historical works Alikhan Bokeikhanov and Mukhametzhan Tynyshpaev made references to his work. However, after in 1931 Shakarim became a victim of the totalitarian regime, the study of his work turning into a closed topic. This is the main reason for the insufficient study of Shakarim's work as a historian.

In one row among the first works on history in the Kazakh language is the work of Kadyrgali Jalairi (1530-1605), *Jami at-tavarikh* (*Collection of annals*). In the first part of the book, the compilation of the book *Jami at-tavarikh* (*Compendium of Chronicles*) by Rashid ad-Din (XIVth century) concerning Genghis Khan and his descendants is given. In the second part, the author, relying on reliable sources in accordance with the oral historiographic tradition, formed in the Kazakh society, tried to restore the history of Kazakh *khanates* of the 15th-16th centuries. The works of Kadirgali and Shakarim are divided in three centuries. In the era of Shakarim, the methods of studying his own history reached a new level of quality and these achievements left their imprint on his writings. Among them, mention should be made of the increase in the number (quantity) of sources. Since the work of Kadyrgali came later into scientific circulation, Shakarim did not know him, therefore Shakarim does not have references to the work of Kadyrgali. Moreover, in his

⁴ Shakh Kerim Kudaiberdiuly, *Genealogy of Turks, Kirgyz, Kazakhs and khans*, Orenburg, 1911.

Genealogy, Shakarim made extensive use of the information from the work of Abilgazy (1603-1664), *Shajara-yi Turk*, which was based on Rashid ad-Din. For example, Shakarim narrates the legend of Abilgazy about Ergenekon and Bort-shina, comparing it with Chinese sources and makes his own conclusions. In the same way, he forms the line age of the emergence of the Turks, indicating that the information is „*Words of Muslim Writers about the Abulgazi Khan's Pedigree*”,⁵ where is the information of Abilgazy.

In the Genealogy of Shakarim, the name at-Tabari, written in an ancient letted. The ancient alphabet is incomprehensible for reading, so in some editions and articles it is still written and read with errors. Undoubtedly, when Shakarim mentions the author of a source as the „*Tiber*”, this is at-Tabari because the information about the people before the arrival of the Arabs in his *History of Prophets and Rulers (Tarib ar-rusul va-l-muluk)* Shakarim in Genealogy in the abridged version. Shakarim, who received one of the copies of this work, published in the west and east in a shortened version. It was quite well acquainted with the work of at-Tabari. The works of the great Arab historian Abu Jafar Muammet al-Tabari (839-923), who gave the most complete description of world history, were published in recent years in the USA in 40 volumes.⁶

Contemporary at-Tabari-al-Jahiz (IX century), in his work *The virtues of the Turks (Manakib al-atrak)* gave an ethnographic description of the nomadic Tuq tribes. Shakarim says that in the Arabic book of Jahiz, in the mosque of St. Sophia, it is written that „*the Arabs were able to conquer the Turks after they translated the pages of the book*”.⁵ So we can conclude that Shakarim, apparently in the library of the mosque of the saint Sophia became acquainted with one of the copies of Jahiz's work *The Epistle of Fathu b. Hakanu about the merits of the Turks and all the military of the Caliphate*.⁷

In the encyclopedia Shakarim (*Shakarim*),⁸ there are reports that he was also familiar with the work of such Russian scientists as N. Aristov, V. Radlov etc. In addition, in his genealogy, Shakarim used the works of the authors in Russian Balkhashin (Balkashin), Levshin, Berezin, Spassky,

⁵ S. H. K. Kudaiberdiuly, *Genealogy of Turkes, Kyrgyz, Kazakhs and khans. 2 completeedition*, Astana, Gold book, 2007, p. 11.

⁶ F. Rosental, *EhsanYar-Shatar, ed. 40 Vols.*, New York, State University of New York Press, 2007.

⁷ A. M. Mandelstam, *Characteristic of Turkesin IX century. Message of Fatibbinbakanu al Jabiz. IHAE of AS AN of Kaz SSR. T.I*, Alma-Ata, Institution of History, Archeology and Ethnology of Academy of Science, 1959.

⁸ *Shakarim' Encyclopediya*, Semey, 2008.

and Mayevsky. How widely he used them-the case for future research. For example, in drawing up the pedigree of the *konyrat tribe*, that is part of the Kazakhs, Shakarim uses a comparison of several sources. He supplements the information of Rashid ad-Din, Abilgazy, Radlov and Levshin with oral historiographic sources and presents his own conclusions.⁵ And regarding the history of the *Kerey tribe*, he analyses the information of Rashid ad-Din, Abilgazy, Nazip Gasyembekov and the information of Professor Berezin and Aristov, comparing with oral historiographic sources. In the genealogy of Naiman, the information obtained from both the authors mentioned above, as well as from Spassky and Maevsky is mentioned. Regarding the Nogais, „*the translation of this letter was made by Professor Garkavi*”, with regard to Turkmens, information is presented „*according to a man named Galkin*”, that is, Shakarim points to direct sources.

However, in the above-mentioned encyclopedia there is no information about the Sultan-Turkish scholars who influenced Shakarim's world view and creativity, in particular on the writing of genealogy. One of the reasons for this is the Soviet totalitarian system, which imposed a ban on the creation and development of Kazakh-Turkish relations, the second is that the guidelines and methodological foundations for conducting fundamental research on this issue have not yet formed. If one considers that it is impossible to imagine the cultural and spiritual roots and connections of the Turkic peoples without restoring the mutual relations of the historical figures of the Middle Ages and the modern era, the determination of the influence of Kazakh-Turkish ties on Shakarim's creativity will become a kind of the first exploratory step on the way to a huge research work.

With the works of Ottoman-Turkish historians, Shakarim was met for the first time in the 80-90s of the XIXth century. Through the newspaper „*Tarzhiman*”, where special attention was drawn to articles on the history of the Turkic peoples and the Ottoman Empire. In this area Ismail Gasprinsky's influence on Shakarim was so great that he wrote: „*The next teacher after Abai can be considered the owner of the newspaper „Tarzhiman” Ismagul Gasprinsky, because I very often used information from it when reading this newspaper*”.

The indication that the expression „*very often used*” in Genealogy shows how far Gasprinsky's influence on the Kazakh land has spread, as well as the influence of the great Abay. If you look at the materials published by Gasprinsky in the *Tarzhiman*, he considered and studied Shakarim, many of them are consonant with his theme. Among them are

articles on a historical subject written by both Gasprinsky and some other authors: „Turkic peoples”, „Ancient Turkic book”, „Kudatku bilik” (1886), „Muslim inhabitants of Russia” (1887), „On the Tatars of Crimea”, „Tekinskie Turkmens”, „Kazakhs”, „Osman” (1888), „Siberian Muslims” (1891), „On the Occurrence of Kazakhs” (1894), „Report of VV Radlov on the results of studying the Yenisei inscriptions” (1895), „The Legend on the emergence of Uzbeks” (1901), „Ancient monument of the eighth century” (1902), „The New History of Turkestan” (1905-1906), „History of Turkey” (1906-1908), „About Leo Tolstoy” (1910), and so on. Some of the intricate questions raised in these articles, Shakarim supplements local information and unravels in his *Genealogy*.

In his chronicle, Shakarim uses original books in Turkish. Proof can serve as an expression of the poet, found in his works: „*With age, I learned the Turkish language*”. *His hajj to Mecca was dictated not only by religious goals. „On the way to Mecca, I stayed in Istanbul for 13 days, and returning, I stayed there again for 13 days. At this time, I studied history. Unfortunately, I could not take permission to visit Egypt. On the journey, I talked a lot and exchanged thoughts with Eastern scholars, and also made excerpts from the works of ancient scholars*”. This information proves that this trip to Hajj also had cultural motives.

Among the works that Shakarim met on his trip, one should especially highlight one of the Ottoman-Turkish authors-Nazip Gasymbek. Specialists in the field of Shakarim studies have not paid special attention to him so far, and therefore they are not sufficiently familiar with this name. In the book of Shakarim this name is slightly changed, in the original it sounds Nezhip Asym (Nezhip Asym Yazyksz). In the *Genealogy* of Shakarim there are references to his work *Turkish History*, and the calculations from this book were published in many editions of the newspaper „*Tarzhiman*” in 1908. One of the sources used in the book of Shakarim directly indicates that the original can be found between the pages of the newspaper „*Tarzhiman*”.

Shakarim during the Hajj period in Mecca (1905-1906) was also engaged in searching for the information he needed in the libraries of Istanbul. In the poem „*The Life of Mutilgan*” he writes: „*Thirteen days was in Istanbul and finally found the right book!*”.⁹ This is also mentioned in the memoirs of the son of Shakarim-Akhat Kudaiberdiev.

In *Genealogy*, Shakarim writes that he read such works as *Tarib-i Osmani* (*Ottoman History*), *Tarib Gumumi* (*General History*). Being closely acquainted with Tatar publications and books revealing Ottoman history,

⁹ Shakarim Kudaiberdiev, *Works. Poetries, dastans, protreptics*, Almaty, Zhazushy, 1988.

Shakarim, having got to Istanbul, focused special attention on Ottoman editions.

Books that have a common name *Tarih-i Osmani* (*Ottoman History*) in the era of the Ottoman Empire were published almost every year. In one of the publications, large studies on Turkish historiography of the 19th century were published by the well-known statesman, thinker, philologist, translator and historian Ahmet Vefik Pasha (1823-1891). He made a great contribution to the study of history, creating such works as *Hikmet and Tarih* (*History of Knowledge*) (1863), *Fezleke-i Tarih-i Osmani* (*The Complete Ottoman History*) (1869). In 1864, Vefik Pasha translated from the Chagatai language into the Ottoman language the well-known work of Abilgaz Khan, *Shezhire-i Tyrki* (*Genealogy of the Turks*). In recent years, serious attention has been paid to the studying of the historical views of Vefik Pasha in the works of the Turkish researcher Atila Shahiner.¹⁰

Another great Ottoman historian is an amazing man, a scientist, historian, jurist and statesman Ahmet Jevdet Pasha (1822-1895). Extensive information about the life and work of Jevdet Pasha can be found in the works of the Turkish researcher Osman Keskioglu.¹¹ His 12-volume work, *Tarih-i Jevdet*, tells about the modern history of the Ottoman Empire, that is, about the period 1774-1853. To some extent this huge work is a direct continuation of the story written by Nuri Pasha. The valuable spiritual legacy left by Akhmet Dzhevdet reached the Kazakh steppes through the two-volume *Kysas-i Anbiya veterakh-i Hulef*, which consists of 12 parts. This work is known throughout the Turkic world as a history textbook, revealing to us all the events of the past. In the XIXth-early XXth centuries the textbook entered in the educational program of Kazakh religious schools-schools and *madrassas*, and also had a serious impact on the formation of the historical consciousness of many scholars and readers.

In the XIX-XXth centuries several books under the general title *Tarih-i Osmani* (*Ottoman History*) were reprinted several times and used as textbooks. Among their authors are Abdullah Sabri (1893-1894), Ali Reshat and Ali Seidi (1909). In *Genealogy of Shakarim* there is a section *Ottoman Sultans in Istanbul*, where special attention is paid to the emergence and formation of the Ottoman state, is presented the genealogy of Ottoman rulers from Osman I to Abdulhamit II. However, he does not state which source he relies on. We can only assume that

¹⁰ A. Şahiner, *Historical conclusions of Akhmet*, Vefik pasha, 2007.

¹¹ O. Keskioglu, *Life and memoirs of Akhmet Zhevdet Pasha*, Ankara, Ankara Üniversitesi Dergiler Veritabanı. Cilt, 1966.

Shakarim drew information from the book *Tarih-i Osmani* or the multi-volume of Mehmed Murad Bey *Tarih Umumi (General History)*, published in 1881-1883. It should be noted that when writing the name of the city, Shakarim used a variant that was common among the Kazakhs-*Ishambul*.

Regarding the book *Taribi Gumumi (Tarih-i Umumi)*, specialists in Shakarim studies still can not say anything definite. In the previously published biography of Shakarim, in the encyclopedia *Shakarim* about this author there is no information. In the section „The Beginning of the Genealogy” of Shakarim’s work *Genealogy of Turks, Kirghiz, Kazakhs and Khan Dynasties*, a reference is made to the book *Taribi Gumumi* and it is said that the ancestors were the sons of Noah-Sim, Ham, Japheth.

Shakarim during his visit to Istanbul on the way to Mecca in 1906 could quite meet with one of the Ottoman historians-scientists living in the city, the author of *Tarih Umumi*, Mehmet Murad (1854-1917). Especially they are brought together by one important person-they were both well acquainted with Ismail Gasprinsky. In addition, they were united by a circle of common interests-Turkic history, as well as a common Turkic worldview.

Books on the history of Mizanshy Murad were used for teaching aids in educational institutions, where he worked. The abridged version of his multi-volume edition was published in 1885 under the title: *Mukhtasar Tarih-i Umumi*.

In the period 1897-1908 gg. Mizanshy Murad studied and arranged old historical records, actively engaged in preparing for the publication of the *General History*. A native of the Caucasus, a well-known Young Turk who was educated in St. Petersburg, Murad bey, in the late nineteenth century, arrived in Russia and during the trip he visited the Caucasus, Turkestan, Bashkiria and the shore of Yedelya. Perhaps the wide dissemination of Mizanshy Murad’s historical books among the Turkic people under Russian rule was made precisely by this trip.

Distribution of Ottoman books on Kazakh land

It is known that Shakarim got acquainted with the books of Murad in 1906 in Istanbul and sent them by mail to his homeland. In the memoirs of Akhat Kudaiberdiev, it is said that Shakarim sent many books from Turkey to Semey. Undoubtedly, these were Ottoman books. Note that several printed Ottoman publications are currently stored in the museum funds of the city of Semey. Which of them got into the fund thanks to Shakarim-the matter of further research.

We have a book by Mehmed Murad, *Tarih-i Umumi*, printed in the Istanbul publishing house Dersaadet, in 1328/1910. On the cover, in Russian, is written the words of a woman: „July 1916. I brought this book from Bayburt. Whose is she? Where did her nurse take her? Who read it once? ED”. It seems that the book witnessed the First World War. Perhaps the owner was a Turkish officer who was captured by the Russians and sent into exile. Or he might have died from wounds. Perhaps the book came from Turkey to Semey through the Caucasus through the Tatar readers.

In the history of Kazakh-Turkish cultural and spiritual ties Shakarim Kudaiberdyuly takes a special place. He differs in that in his understanding of history he managed to link the eastern written tradition and the oral historiographical tradition of the Kazakhs, which conveys the history of the people from generation to generation from ancient times. The genesis of the history of the Kazakhs Shakarim is looking from afar, from the era of the Saks and Huns. He became the first person on the Kazakh land to pay attention to the historical works of Ottoman-Turkish authors on this topic, and did not confine himself to narrowly confining the national spirit, but managed to feel all the greatness of the Turkic world.

Ottoman books were distributed in Russia in several ways. Most came through the Crimean Tatars, who had close cultural ties with the Ottoman Empire. Through Kazan books were sold across Bashkiria and Kazakhstan. Just as in Central Asia, books came across the Caucasus. Many books were brought by pilgrims, returning from Hajj. In addition, the books came through trade routes.

Among those who came from the Ottoman Empire to the Russian-ruled Central Asia, there were those who brought books, for example, in Aktobe, a certain Capes Huseiin was selling books from Astrakhan. The authorities began to suspect him of acting in favor of Ottoman Turks and tried to send him home. In connection with this case, the investigation was conducted, even questioned the clergyman-Nurpeisa Baigarin, who was closely acquainted with Kapez Hussein.

At the end of the nineteenth century, the visits of Ottoman Turks of Central Asia, including the area where Shakarim grew up, became more frequent. They conducted spiritual and religious sermons, and talked 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 mulle of the *Kara-Irtysb volost Zhakyp Bitimov* and the mullah of the *Kalzhirvolost Bolat Shynzhyrbaev*, along with whom he visited the Kazakh lands subordinated to China. The Kazakhs

accepted Mustafa Seyit as their *imam*, as a result of which the chief 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 Seyit was persecuted by the colonial authorities, accusing him of harming the Kazakhs and inciting them to rebel against the government, as a result of which, at the end of 1892, he was forced to leave the Semipalatinsk region.

One of the Ottoman enlighteners, with whom Shakarim met and communicated in Kazakh land, was Doctor Mehmet-Sadyk Ahmet Tefvikoglu, who at the age of 29, that is in 1887, visited the city of Semey and lived here for about 10 years, treating the local population not obeying the demand of the colonial authorities. In 1892, he spoke out against threats to local residents of the assistant to the Cossack ataman Yegor Gareyev and raised his hand, for which he was detained for a month by the order of the head of the Omsk Military District. Mehmet-Sadyk Ahmet Tefvikoglu, despite the ban of the Semipalatinsk regional administration to engage in medical activities, continued his work, for which he received a deep recognition of the Muslim population of the city 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 Tefvikoglu in Semei, 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 twentieth century. In the higher educational institutions of Istanbul, A. Gaisin, S. Shanov, D. Kolbayev, M. Turganbaev, and others were trained.¹² Due to the fact that the colonial authorities created insurmountable obstacles to the realization of the aspirations of young people to receive education in a fraternal country, these ties did not receive serious development.

Conclusion

In the mid-nineteenth century, under the pressure of Russian colonialism, the Kazakh people, removed from political power, lost the opportunity to establish independent ties with foreign countries, in

¹² G. Akhmedov, *When Alash was as „Alash”: Memoirs and historical facts*, Almaty, Zhalin, 1996.

particular, with the fraternal Turkish people. Over time, colonial oppression only increased, because of which political and cultural ties between the Turkic peoples were torn. The Russian Empire deliberately destroyed the hopes of subjugated peoples for independence. In such a difficult situation, among the Kazakhs, national liberation ideas were formed and developed to overthrow the colonial power. This idea was also influenced by the ideas of the Young Turks, which spread among the Kazakhs in various ways. The journey of Shakarim Kudaiberdyuly to Istanbul has become very fruitful from a political and cultural point of view. The ideas he raised in political and philosophical articles turned into one of the foundations of the ideology of the Alash movement that arose on the Kazakh land.

Objectively, there were many Kazakhs who visited the Ottoman Empire with embassy or trade missions. Nevertheless, the first Kazakh intellectual, who went to the Ottoman capital to study the deep roots of our common history, was precisely Shakarim. This trip is of a great importance for Kazakh spirituality and worthy of becoming an example for studying the unity of the fraternal Turkic peoples.