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HISTORICAL AND MENTAL-SYMBOLIC MEANING OF THE ARCHETYPE “ALASH” IN THE KAZAKH SOCIO-CULTURAL SOCIETY OF THE XX CENTURY

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Abstract. Analysis of the archetypal-mental, symbolic meaning of the motto «Alash» in Kazakh society at the beginning of the twentieth century in a new aspect, study of the underlying historical reality, reasoning of spiritual and cultural strength, disclosure of expressive and emotional coloring is one of the most pressing problems in the field of Alash studies today. In this historical period, the meaning of the word Alash, which was adopted in Kazakh society along with the concept of liberation, has deep roots. At this time, the motto Alash was widely used among the Kazakh people and showed its mental and symbolic meaning in a new quality. The slogan, preserved in the historical memory of the nation, went to the level of the nature of the concept that awakened the country, United it, called for political struggle. He brought the consciousness of the Kazakh community to the national level, which led a nomadic lifestyle, lived in a tribal and tribal understanding. The path of Alash is a spiritual heritage, a sacred force that serves the independence of modern Kazakhstan. It is a spiritual value that strengthens the country, leads young people to creativity, initiates solidarity, multiplies morality in the people, encourages respect for sacred concepts such as native land, native language, customs and traditions, the way of ancestors, inspires patriotic feelings called my state-pride, fosters such noble qualities as charity, brotherhood, friendship. The article analyzes the historical origins of the Alash national liberation movement before the Kazakh revolution of 1917, its renaissance character, and its impact on the awakening of the Kazakh nation. The tendency of the Kazakh people to concentrate on the Alash archetype, the desire for statehood is considered. Documents and research revealing the reality of the historical period are analyzed, excerpts from folklore, artistic written literature are given. The historical and mental-symbolic meaning of the motto «Alash» in Kazakh society, its value in the spiritual process are revealed.

Keywords: Kazakh society, alash archetype, alash idea, alash movement, folklore materials, mental and symbolic meaning

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XX ҒАСЫРДАҒЫ ҚАЗАҚ ӘЛЕУМЕТТІК-МӘДЕНИ ҚОҒАМЫНДАҒЫ «АЛАШ» АРХЕТИПІНІҢ ТАРИХИ ЖӘНЕ МЕНТАЛДЫҚ-СИМВОЛДЫҚ МӘНІ


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Аннотация. XX ғасырдың басындағы қазақ қоғамында «Алаш» ұранының архетиптік-менталдық, символдық мәнін жаңа қырынан талдау, оның астарындағы тарихи шындықты зерттеу, рухани-мәдени қуатын негіздеу, айшықты әрі эмоциялық реңкін ашу – бүгінгі алаштану саласындағы ең өзекті мәселелердің бірі. Бұл тарихи кезеңде азаттық ұғымымен қатар қазақ қоғамында орныққан «Алаш» сөзі терең тарихи тамырларға ие болды. Осы тұста «Алаш» ұраны қазақ халқы арасында кеңінен қолданылып, өзінің менталдық және символдық мәнін жаңа сапада көрсетті. Ұлттың тарихи жадында сақталған бұл ұран елді оятқан, біріктірген, саяси күреске шақырған ұғым деңгейіне көтерілді. Ол көшпелі өмір сүрген, рулық-тайпалық түсінікпен өмір кешкен қазақ қауымының санасын ұлттық деңгейге жеткізді. «Алаш» жолы – қазіргі Қазақстанның тәуелсіздігіне қызмет ететін рухани мұра, киелі күш. Ол елді нығайтатын, жастарды шығармашылыққа жетелейтін, бірлікке бастайтын, халықтың адамгершілік қасиеттерін еселейтін, туған жер, ана тілі, салт-дәстүр, ата жолы секілді киелі ұғымдарға құрмет сезімін оятатын, «менің мемлекетім – мақтанышым» деп аталатын отансүйгіштік сезімін шабыттандыратын, мейірімділік, бауырмалдық, достық сияқты ізгі қасиеттерді тәрбиелейтін рухани құндылық. Мақалада 1917 жылғы Қазақ төңкерісіне дейінгі «Алаш» ұлттық-азаттық қозғалысының тарихи бастаулары, оның ренессанстық сипаты және қазақ халқының оянуына тигізген әсері талданады. Қазақ халқының «Алаш» архетипіне топтасу үрдісі, мемлекеттілікке ұмтылысы қарастырылады. Тарихи кезең шындығын ашатын құжаттар мен зерттеулер талданады, фольклор мен көркем жазба әдебиеттен үзінділер беріледі. Қазақ қоғамындағы «Алаш» ұранының тарихи және менталдық-символдық мәні, оның рухани үдерістегі құндылығы айқындалады.

Түйін сөздер: Қазақ қоғамы, алаш архетипі, алаш идеясы, алаш қозғалысы, фольклор материалдары, менталдық және символдық мән

Алғыс. Бұл ғылыми мақала «BR28713085 – XX-XXI ғасырлардың алғашқы ширегіндегі зияткерлік тарихты қазақ тарихшылары мен әдебиетшілерінің еңбектері арқылы кешенді пәнаралық зерттеу» жобасын іске асыру шеңберінде дайындалды.

Дәйексөз үшін: Кемеңгер Қ.Р. XX ғасырдағы қазақ әлеуметтік-мәдени қоғамындағы «Алаш» архетипінің тарихи және менталдық-символдық мәні // Scientific Journal “Central Asian courier”. 2025. Т. 1. № 1. 83-92 бб. (Ағылш.). DOI: 10.64970/3105-241X_2025_1_1_83-92


ИСТОРИЧЕСКОЕ И МЕНТАЛЬНО-СИМВОЛИЧЕСКОЕ ЗНАЧЕНИЕ АРХЕТИПА «АЛАШ» В КАЗАХСКОМ СОЦИОКУЛЬТУРНОМ ОБЩЕСТВЕ XX ВЕКА

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Аннотация. Анализ архетипического, ментального и символического значения лозунга «Алаш» в казахском обществе начала XX века в новом аспекте, изучение лежащей в его основе исторической реальности, обоснование духовно-культурной силы, раскрытие его выразительной и эмоциональной окраски – одна из наиболее актуальных задач современной алашеведческой науки. В данный исторический период слово «Алаш», закрепившееся в казахском обществе наряду с понятием свободы, имело глубокие исторические корни. В это время лозунг «Алаш» широко использовался среди казахского народа и проявил своё ментальное и символическое значение в новом качестве. Сохранившийся в исторической памяти нации, этот призыв поднялся до уровня концепта, пробуждающего страну, объединяющего народ и призывающего к политической борьбе. Он вывел сознание кочевого, жившего родоплеменным укладом казахского общества на национальный уровень. Путь «Алаш» – это духовное наследие, священная сила, служащая независимости современного Казахстана. Это духовная ценность, укрепляющая страну, побуждающая молодёжь к творчеству, иницирующая единство, умножающая нравственность народа, воспитывающая уважение к таким сакральным понятиям, как родная земля, родной язык, обычаи и традиции, путь предков; вдохновляющая патриотические чувства, выраженные словами «моё государство – моя гордость»; формирующая такие благородные качества, как милосердие, братство, дружба. В статье анализируются исторические истоки национально-освободительного движения «Алаш» до Казахской революции 1917 года, его ренессансный характер и влияние на пробуждение казахской нации. Рассматривается тенденция казахского народа к консолидации вокруг архетипа «Алаш», стремление к государственности. Анализируются документы и исследования, раскрывающие реальность исторического периода, приводятся фрагменты из фольклора и художественной письменной литературы. Раскрываются историческое и ментально-символическое значение лозунга «Алаш» в казахском обществе, его ценность в духовных процессах.

Ключевые слова: Казахское общество, архетип «Алаш», идея «Алаш», движение «Алаш», материалы фольклора, ментальное и символическое значение

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Introduction. There are a number of opinions about the historical and etymological meaning of the word Alash. Among them, we consider the version associated with The Legend of Sultan Ahmet Khan (1465/66-1503/04), the ruler of Mogulistan, who became alasha Khan. We read the opinion about where the concept of Alash originates in the work of the founder of Kazakh written literature, poet, thinker Abay Kunanbayuly (1845-1904) «a little word about where the Kazakh bottom came from»: «...Akhmet Khan killed many Kalmyks, killed many. The Kalmyk, according to His Grace, said: «this one was a Alash», instead of saying that he was a recipient of Souls. Therefore, he became alasha Khan. This is how it is written in «Babur Nama». Then the Khan put this horse because of the fear of Kalmyk, and now he ordered you to put the motto «Alash-Alash» in the time you rode, and when you shouted at them, he said «Alash-Alash» with the cries of many souls. Therefore, when «Alash-Alash», when Alash Khan, what we did not do to Kalmyk, that is why Alash Chantan became Kazakh» (Abay, 1995: 224).

The word Alash is not widely used in the artistic works of Abay Kunanbayev, who lived in the second half of the XIX century. In the poems of the poet, such words as Kazakh, zhurtym, Elim were used a lot. This example shows us that until the beginning of the twentieth century, when the National Liberation Movement Alash was born, the word Alash was not an asset in the public lexicon. The leaders of the Alash movement were imbued with Abay's heritage. There is reason to believe that in

the cognitive work of the poet «a little word about where the Kazakh bottom came from» he used the legend that the concept of Alash was a slogan for the name of the future party and movement.

Materials and methods. Materials from the collection of the historical archive of the Omsk region of the Russian Federation, the library of the Omsk Museum of local lore of the Russian Federation, the Omsk State Regional Scientific Library named after A.S. Pushkin of the Russian Federation, the Central State Archive of the Republic of Kazakhstan, the National Academic Library of the Republic of Kazakhstan, the National Library of the Republic of Kazakhstan were used to write the article.

The methodological basis of the study was the principles of dialectical logic, objectivity, historicity, and systematic approaches. Specific historical conditions that took place in Kazakh society, their certain causal relationships were considered. Critical analysis of archival and library materials, chronological, historical-systemic, as well as comparative historical analysis were identified as a feature of social ethno-cultural models. The author's materials from the periodical of the early twentieth century were taken as a basis.

Discussion. The historical, linguistic and literary meaning of the concept of Alash is analyzed by the Kazakh researcher A. Sharip in his scientific monograph (Sharip, 2013: 123-130). The Book Of Ulugbek («Tarikh Ulys arbiya, Nasab namen kazak»), Kadyrgali Zhalayyr («Jamiat-tauarih»), Shokan Ualikhanov, Kurbangali Khalid («Tawarih Hamsa»), Shakarim Kudaiberdiuly («Turik, Kyrgyz-Kazakh ham khandar shezhiresi»), Alikhan Bukeikhan («Kazakh» newspaper, 1913, № 12), Khalel Dosmukhameduly («Alash» ne soz?». «Kazakh» newspaper, 1913, № 25), etc. in the works of Alash pen figures, as well as scientists of this day, the concept of Alash is revealed. The word «Alash» was given to the name of the party in the National Liberation Movement Alash, the secret of becoming a slogan, its reflection in fiction was studied.

The key to revealing the mental and symbolic meaning of the concept of Alash is found in the work of the Alash figure firewood Alzhanuly (1872-1918). In 1897, the figure published several legends about Alasha Khan in the newspaper of the Steppe Walayat. The heritage, which has a philological and historical and ethnographic character, «Alasha Khan and his son Jochi Khan», was published in the issues of the newspaper No. 13, 14, 18 of 1897 (Alzhanuly, 2004: 395-400). The work, based on the legend, began as follows: «according to the genealogy and the country, the first Kazakh Khan was Alasha Khan. It is a ritual that all the Turkic people call after their heroes or Khans. For this reason, Kazakhs called themselves «Alash», or «people of Alash» (Dala ualayt newspaper, 1990: 118). Having studied why the Kazakh calls himself Alash, where is the ultimate meaning of this concept, the educator gave an example of the popular proverb among the Kazakhs «Alash Alash, Alasha Khan».

Educator-teacher, collector of National Antiquities, statistician, translator, one of the first professional journalists of Kazakh origin, member of the government of Alashorda and organizer of the Alash creation Oтынshinshi Alzhanuly was born on August 12, 1873 in the sixth village of Naryn volost (now Tarbagatai District of East Kazakhstan region), in the Zaisan District of the former Semipalatinsk region. In 1882, he entered the Russian-Kazakh primary school for boys in Zaisan, from which he graduated with honors in 1887 (TGA RK. F.491. Op.1. D.13). Then the young Talap graduated from the District School (1890), The Teachers ' Seminary (1894) in Omsk, the center of the Akmola region and the Steppe region (IAOO. F.115 Op.49 D.74). He was a teacher at the Russian-Kazakh school in Omsk, since 1895 he worked as a linguist in the Akmola regional court. He helped the Kazakhs, who came in search of help, and defended their interests before the Russian uluses.

In the Year of publication of O. Alashanuly's work «Alasha Khan and his son Jochi Khan», the first census of the population was carried out in the Russian Empire. The figure took part in the census and went on a campaign in the Atbasar region of Akmola region. During the visit, he collected and published legends about Alasha Khan and Jochi Khan from Atbasar, Ulytau regions. In his work, the educator calls the peoples who unite within the Turkic community «our Alash child» and wear the

Alash motto. Among them first points to the Nogai peoples of Siberia. In this regard, we know that Nogai – the Turkic peoples of Siberia. The article used the word Nogai in the meaning of the Turkic word. It is known that at the end of the XIX century, at the beginning of the XX century, Kazakhs also called Tatar Nogai. The reason for all this was that Once Upon a time Nogai was a named Ulus, separated from the Golden Horde, the Nogai Khanate lived a separate life, and the title spread far away. It should be noted that the article was not written when the word Nogai was not included in a wide range of Turkic peoples, as it is today, only one people with a small number. And among the Siberian Turks, among the peoples with the same Kazakh roots, we can first mention the peoples of today's Altai, Khakas, Tuva, Shor. «Judging by these words, one might think that one day the Nogai people and the Kazakh people were one Khan. At the time of trouble, the Kazakh and Nogai say to each other: are we not citizens of Alash!» (O.Alzhanuly, 2004: 118). According to the study of O.Alzhanuly, the roots of the word «Kazakh» and «Nogai» in the era of one Khan are drawn to ancient history.

There is a deep meaning in the words of O. Alzhanuly, referring to the free time of the Turkic peoples, who did not fall under the colonial yoke, and the Dauren, who created a Khanate in his own right. The figure, referring to the era of Genghis Khan, the Ulus of Jochi, said that all the Alash-chanted Turks were one country in the Golden Horde state, and also did not hide his longing for the past. In his expert analysis, which sought to study the roots of the word Alash, the surname of alasha Khan, the writer set several goals. First, they tried to explain the content of some Kazakh words, to determine the meaning they expressed in ancient times. Seeking to reveal the etymology of the word. For example, he analyzed what the word Alash means, where its origin comes from. Secondly, a number of legends about Alasha Khan and Jochi Khan were brought together and conducted an cognitive study on the question of whether people were in history. In addition, he gave information about the ancient history of the Kazakh people. Thirdly, the article cites the names of Kazakh lands and waters, focusing on the reason why they are called so. He noted that the ancient owner of the country and land is the Kazakh people, whose name is mentioned in the legend.

In comparison with the three legends about alasha Khan published by O.Alzhanuly, it can be seen that they have similar sides. In all three legends, alasha Khan is the son of Bukhar Khan. In different ways, alasha Khan is elected Khan of the Kazakh people. In one case, the father allowed him to go, and in the other, he expelled his son from the country of Bukhar. In the third legend, Alasha Khan is appointed by himself to the Kazakh people. The only son of alasha Khan, Jochi Khan, died while hunting. It is delivered by the Ketbuk poet dombra to alasha Khan. The Legend of Jochi Khan, widely known on this day, says that the Khan was killed by an ass kick. And in the version of O. Alzhanuly, Jochi Khan, when a crowd pulls a bow to the kulan, the kulans do not run away, but crush it and bite it to death. Only one glass leaves.

The second version of the legend tells about the giant slave of Alasha Khan named Dombaul. He saddles two horses, Kabankulak, Aunkey, and goes to Betpakdala, hoping to kill all the kulan. He kills all of the asses who flee towards the noise, leaving only five. The place where five kulans crossed the Chu river is called "Five kulans" on this day. «I don't know», he said. He calls the Bee a «boar». About five kilometers from the same mountain, the horse Aunkey dies. The people call this place «Aunkey».

The work of O. Alzhanuly, who left a valuable source of knowledge about deep historical figures, and at the same time relied on Legends and sought to reveal the secrets of toponymic names, does not lose its significance for today's reader. It is especially valuable for us: it provides information about the etymological secret of the word Alash, gives information about the ancient Kazakh name Alash, once the Turkic peoples of Siberia United, were part of a single Khanate. At the end of the XIX century, in the official publication of the Governor – General of the Steppe – «newspaper of the Steppe ualayyat», we know that the article of the Otyrar Alzhanuly about the concept of Alash and alasha Khan is of a research nature.

And one of the prominent figures of the Alash movement, Zh.Akbayuly, wrote in his report «on the origin of the Kazakh people»: «...Akhmet Khan of the Chagatai Ulus in Tashkent, a ruler known as «Alash» for his severity, made a bloodthirsty resistance against the Kalmyks, whose motto was not

to take any prisoners, but to support his opponent on the battlefield. Therefore, if the Kalmyks lost the battle, they ran away, shouting «Alash», so as not to be captured. It is from this time that the motto «Kazakh» changed to «Alash» (Kul-Muhammad, 1995: 161-185),- emphasizes the subsequent transformation of the cherished concept.

In the late XIX – early XX centuries, steppe Kazakhs sought to the cities of the Russian Empire in search of Education. Among them were many Kazakh students who gathered in Omsk. A. Bokeikhan, A. Turlybayuly, A. Baitursynuly, M. Dulatuly, E. Itbayuly, Zh. Akbayuly, M. Aytenuly, R. Duysenbayuly, K. Togysuly, R. Marsekuly, M. Zhumabayuly, Zh. Saduakasuly, S. Seifollayuly, N. Nurmakuly, A. Dosuly, after that, many public and cultural figures whose names are recognized in the thick Kazakhs can be named.

At the time of the publication of O. Alashanuly's work «alasha Khan and his son Jochi Khan», the Aryans, led by the leader of the Alash national liberation movement Alikhan Bukeikhan, were concentrated in Omsk. Although the official origin of the Alash movement is considered to be the writing of the karkaraly competence in 1905, we can say that its ideological basis was laid in Omsk. A. Bukeikhan, A. Turlybayuly, O. Alzhanovuly, Zh. Akpayuly were elected to the council (government) of the nation in Alashorda in 1917, and E. Itbayuly, S. Zhanaydaruly were elected as candidates for its members.

Early Kazakh readers thought about the ideological justification of the National Liberation Movement Alash, that the word Alash would become a slogan for the national movement. There is reason to believe that if in the same difficult historical period the party was given a different name, and not Alash, the movement would not have acquired a nationwide character. Figures led by A. Bukeikhan, H. Dosmukhameduly, Zh. Akpayuly, M. Tynyshbayuly, M. Dulatuly wrote Special Research articles that reveal the meaning of the word Alash. Poets of such nationalities as Sh. Kudaiberdiuly, N. Ormanbetuly, A. Baitursynuly, Zh. Aimaulytuly, G. Karash, N. Nausabayuly, A. Mametuly, S. Toraigyryuly, M. Zhumabayuly wrote poems that glorify the spirit of the country, remind of the feat of warrior ancestors, warm the hot blood in them, and often used the word Alash.

«The idea of Alash formed a common channel of poems, which embodied the country's noble qualities of the Kazakhs, boundless love for the nation. Nurzhan Nausabayuly (1858-1919) «Alashordaga», Gumar Karashuly (1875-1921) «Alashka», «Alashtyn azamattaryna», Sultanmakhmut Toraigyryuly (1893-1920) «Alash urany», Sabit Donentayuly (1893-1933) «Kauli», «Saryarka anamyzga», «Adaspaspyz», Beimbet Maylin (1894-1938) «Bul turdi kun bar eken koretin», Akhmet Mametuly (1895-1938) «Alashka salem», Zhusupbek Aimaulytuly (1889-1931) «Asker Marseillaise», «Uran», Asset Naimanbayuly (1867-1923) «Alashka», in addition In the poems of the author «dicated to the thirteenth day of December», published under the pseudonym «M.N.» in the issue No. 17 of the newspaper «Zhas Azamat» dated December 26, 1918, the ideas of liberation and national unity were promoted, the political equality of the Kazakh people, spiritual perfection, the child of Azamat er wedge were taken as the basis of the tasks performed in the historical period. These literary works, which were happy and encouraged by the creation of the Alash party, Alashorda, were based on Sublime pathos, on a nationalist idea», and studies of young scientists like S. Zhumatay (Zhumatay et al, 2024).

These works became the motto of that era, made a great contribution to raising the morale of the people and increasing confidence in the future of the country. The word Alash is perceived as the same as the word liberty, and the concept of Alash has become a temirkazyk star, which leads the Kazakh people to unity, suffering in the cradle of citizenship. Kazakh readers widely popularized the concept of Alash in the press, giving it political and ideological significance.

Results. The process of conducting comprehensive research to recognize the Alash truth is not going to stop. First, we will get acquainted with the heritage written in the Alash period, and then we will be guided by it. We attribute to this heritage the material of the Alash press, scientific and educational work, epistolary writing, artistic work and rely on it as the most basic source material. Secondly, we will consider a monograph, an article of domestic scientists who studied Alash, and get acquainted with their views on the Alash period. Thirdly, we analyze the scientific work, subjective

opinions of foreign scientists written on the topic and keep them in mind. Fourth, we study the historical and cognitive memory of the Alash generation, manuscripts. Thus, after analyzing various factual and archival material, we will try to understand the reality of the National Liberation Movement of Alash. Another point to take into account is that we will analyze the data on the Alash movement under tsarist Russia and the material under Soviet rule separately and look at them critically.

We are looking for answers to the questions of how the Alash Lions understood, dreamed of, imagined in scientific works, articles, works of art, whether their desires were fully realized.

For example, from the fiery poems of the famous Alash poet Magzhan Zhumabayuly, whose creative heritage is an artistic embodiment of the idea of Alash as a whole in the first collection «Sholpan», published in Kazan in 1912, we believe that we should still study the longing of the Kazakh people, the good dreams that we expect from the next day, the beating heart, and look deeply into the background of writing each poem. In the poem «Yesimde tek tan atsyn», published in the newspaper «Kazakh» in 1915, the poet artistically depicts that the Kazakh people were once free, and on this day they are humiliated, unable to achieve equality. In the poem, he repeats the word Alash several times. The poet deliberately adds the word Alash, which he used as an equivalent of the Kazakh concept. In this way, it seeks to convey to the reader the mental meaning behind this word, which was like a symbol of freedom and freedom.

Kun altyn zhan-jagyna saule shashty,

Zharyk pen karangylyk aralasts.

Saulesi kyzyl altyn – salemi edi,

«Korgensh kosh, alash!» - he said (Zhumabayuly, 2005: 36).

The sun, rising above the Kazakh steppe, mixes darkness and light and greets Alash with its red-gold light.

The poet uses the words Alash and Kazakh in a synonymous sense. We understand such high-spirited works as the dream of a poet who wished to become a country, the best wishes of the people.

The first All-Kazakh party, which was held in the city of Orenburg from June 21 to 26, 1917, was created in order to preserve the integrity of the Kazakh land of atakonys, which aroused national consciousness. We perceive the historical role of the party, the selfless activity of the figures of the turbulent period, hard work in the field of education, the press, culture, art, literature, science as the immortal preservation of the spirit of Alash, the revival of the idea of Alash in a new content, the dream and great mission to turn into a socio-political force and bring the Kazakh nation to independence.

Alash leader Alikhan Bukeikhan: «if we are alive, we have a big wedding. Alash's son, if not this time, will soon have his own separate state» (Alash kozgalysy, 2004: 356), – what historical and social situation caused him to say? Press materials, telegrams, archival documents from the period of Tsarist Russia prove that the Alash grayds longed to become an independent state, and the main goal of the Alash movement was to achieve the country. On this day, we know that there is a discussion among the researchers of the Alash topic about whether the Alash autonomy was declared or not. In our opinion, when studying the history of the Alash movement, first of all, it is important to pay attention to the desire of the Alash Aryans to become a separate country, to achieve statehood, what they did on this path, what they thought about the future independent Kazakh country should be, and to study the evolutionary path of the idea of Alash.

In the documents of Alash, the future Azat is associated with the principles of national values and universal humanistic principles, such as the structural system of the Kazakh country, democratic principles in the form of government, the order of internal and external communication, educational and Religious Affairs, the system of organizing social life, such as the army, the court, taxes.

If we study the reason for the emergence of thoughts about becoming an independent country in Kazakh society, we will see that since the death of Kenesary, the last Khan of the Kazakh people, not a single good Ansar has been lost. The sacrifice of Khan Kene for independence, the fact that National Liberation uprisings did not stop in every region of the Kazakh steppe until the end of the XIX century, all of which are depicted in folk legends and historical songs, sagas in a sublime

romantic style, testify to the desire of the Kazakh people to be a separate country, a state of their own free will. At the end of the XIX-beginning of the XX centuries, a Kazakh boy who was late for Civilization due to various political, economic, social and domestic conditions, striving to reach the number of cultured people, was asked the question of preserving or not preserving Atameken in his native land. Aktaban experienced the Times of shubryn, fought for two centuries against colonialism, and did not give his head to the reins of slavery. In such a difficult historical period, the eyes of the creator were straight, and the National Liberation Movement Alash was born to preserve the Kazakh child on earth.

The reason for the sacred struggle that the Alash grayds began for the well-being of the country and the integrity of the land arose from the policy of bloody colonization of the Tsarist Russian authorities. The educated elite of the Kazakh people was forced to wage a political struggle with the colonial authorities. Alash figures, who understood that according to the law of struggle, it is necessary to lose or win, knew that the path chosen was sacred, their deeds were positive, their intentions were right, and they put their heads in the race. He believed that even if he became a victim on this path, the bottom would bear fruit of this sacred struggle, it would not be wasted, the idea of Alash would be revived and the Kazakh country would gain independence.

The official beginning of the Alash kogaly started with the writing of the karkaraly competence in 1905. In the historical competence, it was established that the metropolis showed the character of the Empire, changed the tactics of the struggle of the Kazakhs, not as in the XIX century. Not a single karkaraly competence, but the beginning of writing petitions from everywhere, from different regions of the Kazakh steppe, raising the rights and freedoms of citizens, demanding democratic principles from the authorities, holding siezes in regional centers, the birth of the National Press, the selfless work of the Kazakh newspaper, the increase in youth organizations that set cultural and political goals, the educational and civic activity of national literature, the awakening of the general population – showed that the National Liberation Alash movement has become a socio-political force, the Tsarist authorities cannot control the Kazakh people as before. In the 19th century, the Kazakh people were imprisoned, exiled, and tried to keep one from the other, when the government began to wake up, crushing the spirit of liberation of the country. At the beginning of the century, Kazakh students, concentrated in the Central Steppe City of Omsk, were deported to different regions, which for some time slowed down the pace of the liberation struggle. For example, the leaders of Alash, who once lived together in Omsk, A.Bukeikhan was exiled to Samara in 1909, O. Alzhanuly – to Lepsy uyezd, A. Baitursynuly in 1910, M.Dulatuly in 1912 – to Orenburg, Zh.Akbayuly – to Zhetysu euz in 1908. However, the revival of the spirit of Alash, the popular awakening of faith in the slogan of Alash, the underground struggle of the leaders of the national movement, the desire of Kazakh youth to study began to bear fruit.

No one brought the movement, which arose from the goal of self-preservation, to the Kazakhs from the outside. The military-monarchical authorities of Tsarist Russia did not want the Kazakh people to think of Virtue and flourish their steppes in a cultured way. After the nationalization of the Kazakh steppe, he took up the planned resettlement of karachekpendis from inner Russia.

The resolution of the military governor of the Zhetysu region, which explained the policy of the Tsarist administration about the Kazakh people, reads as follows: «...Russian Russians should always be especially firm in their relations with the natives, remembering that the Russian name and Russian interests should always prevail in everything. In the region, we should have Cossacks in the foreground and peasants and burghers with them, and natives in the background, because although they are all equal as members of one great family, there are older and younger brothers in the family. Russian russians should take the simple view that we do not live in Asia, where the Russian element is still weak and is just beginning to establish itself, but in the Russian region, where the old Asian customs and mores are still temporarily surviving, the fate of which can be only one: either merge with the general imperial citizenship or disappear. We should be interested in the natives only as the material from which ordinary Russian peasants, albeit of Muslim faith, should be developed in the near future. Therefore, they must be introduced into the spirit of the strictest respect for all Russian. Those of them who decide not to obey this will undoubtedly experience a sad fate: they will either

remain landless beggars and die, or Russia will part with them. All this must be kept in mind, but without unnecessary conversations on this topic» (Alash kozgalysy, 2004: 98-99).

This resolution, which was seen by the Kazakh people of the second category, explains why the National Liberation Movement Alash came to life. In 1911, a collection of poems by A. Baitursynov «Masa» was published, which contained the resolution of the military governor of the semirechye region. The poet Alash wanted to awaken the Kazakh people there and touched them like this:

«Kazagym, elim,
Kaykayyp belin,
Sonuga turtayanip.
Talaud malyn,
Kamauda zhanyn,
Ash, kozindi oyanip!» (Baitursynuly, 2013: 101).

The tyrannical policy of the Tsarist government in relation to the Kazakhs was written by Alash bilimp K. Kemengeruly in his book "former oppressed nations: «the Russian government had the following bloody policy about the Kazakhs: 1.sucking Kazakh wealth like a leech. 2.sweep the Kazakhs out of the soup and drive the Kazakhs into the desert. 3.Aulnay, power, volost party, blowing firewood, throwing oil, hand-whipping Kazakhs with each other, not cultivating a sense of national citizenship. 4. baptism of the Kazakhs» (Kemengeruly, 2005: 85). The figure of Alash Kalam believed that the essence of the Tsarist government's «locust-like encroachment» of aliens into the Kazakh steppe was to involve monetary landlords in the colonial policy, bring Russian rich people who raised livestock and planted crops to the Kazakh steppes. Since the landowner needed a worker, the karachekpendis were delivered to the Kazakh land in a planned manner. The Alash scholar revealed that the colonial authorities had such a cunning goal behind the policy of resettling karashekipendis in the Kazakh steppes.

Such a colonial policy prompted the Kazakhs to move away from their land, or, as the government suggested, to give in to fifteen decibels to replace the profession of ancestors, animal husbandry, land cultivation. The leaders of Alash, led by A.Bukeikhan, understood that the evil plan of power, that is, the Kazakh will become poor, the poor Kazakh will be hired by the Russian rich, and all this will leave the Kazakh land and lose their former Free character and free spirit, and showed the people the right choice in a narrow age.

Kazagym, zherin kaida atameken,
Kazakh Kazakh bolgaly meken etken.
Kazirde barinizdi kuyp shygyp,

Ornyna kala salyp khokhol zhetken (Dulatuly, 1996: 33), – Mirzhakyp Dulatuly said: «Oyan, Kazakh!» in his book, he openly wrote that the times have narrowed, and the son of Alash atakonys is losing his best places. The poem, which raised the spirit of the Kazakh people, was waiting for the figures who read it from within themselves, where the citizens who would take refuge in the country in such difficult conditions.

The traditional Kazakh economy suffered greatly from the mixing of the two peoples as a result of the policy of resettlement of the karachekpendis. The Kazakh country, which for centuries had a nomadic life and was mainly engaged only in animal husbandry, in a short time was forced to adapt to settlement and master new types of professions. It is known that if we understand this relationship only as a connection between Kazakh and Russian, or as a conflict between karachekpendis and local Kazakhs, we will not be able to get to the root of the problem. In fact, behind the colonial policy of Tsarist Russia against the Kazakhs in the XIX century, we also see the struggle between two civilizations, between a settled and a nomadic civilization.

Conclusion. In the period before the October Revolution, especially in 1917, in the press materials, there was a lot of desire to become a people of the Kazakh people, to forget about Discord, to unite. For example, articles in the newspaper «Kazakh» ended like this: «Keyingi urim-butak is not algys, not kargys bere zhuretin aldymyzda zor sharttar bar! Osyny aghar, zhurтым kazak!» (04.07.1917), «Zhurттыk kylandar, tiyndamandar!» (17.07.1917), «Zhastar, zhurтshyldar, oz beinmen

iske kiris!» (17.07.1917), «Alashtyn ar-namysyn gibermeyin desek, zhurt, zhurtyk kyl» (31.07.1917), «Alash tuyn koteretin, zhurtygymyzdy korsetetin, tengimizdi alatyn, uranymyzdy shakyratyn kun tudy. Alash! Alash!» (19.10.1917).

Alash figures, who understood national liberation as a choice of fate, turned the idea of Alash into a life ideal, put the interests of the nation above personal concerns, aroused the honor of the entire Kazakh community in a difficult political and social situation, fixed the seed of the thought of freedom in their minds and convinced them that they could become a country.

Comparing the nature of European Enlightenment and enlightenment on Kazakh soil, Alash scientist M. Koigeldiev expresses the following opinion: «from a comparative point of view, for example, European Enlightenment went freely through all stages of formation and development without any external intervention. And its representatives were not victims of any repression. And the Kazakh enlighteners, as a full-fledged holistic social process with all its signs, developed intensively at the beginning of the twentieth century, but did not last long. It lasted only less than 20 years. And almost all the persons who started it and determined their direction became victims of repression. And no European nation has experienced such a tragedy» (Koigeldiev, 2019: 4).

The independence of our country has opened up a wide range of opportunities for taking stock of our history and integrating our spiritual essence. The study of the nature of the historical milestone defined on the path of formation as a creative nation requires the most deep scientific research. Obviously, this is also directly related to the study of the Alash movement. In this regard, the assessment of the national liberation movement is limited only from a political and social point of view. It should be noted that the movement of the beginning of the twentieth century should be based on the spiritual nature, cultural and philosophical aspect, defining its historical essence from the height of today. We consider the movement as the largest spiritual and cultural phenomenon that took place on the Kazakh land. The phenomenon had a great influence on the individual, on the community, on the people as a whole. The Alash movement, which has a renaissance character, had a great impact on the National qualitative development of the Kazakh people.

Sources

IAOO — Istorichesky archive Omskoy oblast [Historical archive Omsk region]
TGA RK — Tsentralny gosudarstvenny archive Respubliki Kazakhstan [Central State Archive of the Republic of Kazakhstan]

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