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**PROBLEMS OF STUDYING CONSOLIDATION AND COOPERATION OF TURKIC PEOPLES OF THE LATE XIX - EARLY XX CENTURIES**

**Annotation**

In the historiography of the problem of «Turkic consolidation and Turkic identity» there are various kinds of theories and research methodologies. Many authors consider this problem in the context of «nationalism» and the aggressive policy of the Turkic-Muslim peoples against the Russian Empire. This is the standard form for the definition of «unity of the Turkic peoples». An analysis of the intelligence information of the tsarist administration and the period of Soviet power, attempts at Turkic consolidation and cooperation show a twofold picture. A large number of archival materials seek to show this issue from an imperial position and blame the Ottoman Empire for this. Although historical documents and studies of European authors reflect «Ottomanism» not as a form of unity of the Turkic peoples, but as an identification of «Islamism». Other materials reflect the «consolidation and cooperation of the Turkic peoples» as a spontaneous movement that damages Russian politics as a whole. Having examined the main sources and materials in this article by means of a comparative and comparative analysis, the problem of consolidation of Turkic peoples is considered in the perspective of cultural interaction, protection of national interests and gaining independence. The beginning of the consolidation and cooperation of the Turkic peoples comes from the Jadid movement, which laid the foundation for the emergence of the idea of «Turkism». This concept reflected its relevance within the framework of the cooperation of the four Turkic states in the system of the Turkic Council.

**Keywords:** Turkic Peoples, Consolidation, Cooperation, Jadidism, Turkism

**Introduction.** Today, most famous researchers and historians objectively note the role of the Turkic world in the history of human civilization, as an important and positive factor in the development of progress and the preservation of peace. The current difficult situation of the Turkic world is closely connected with the history of the Eurasian continent and especially with the formation of the Russian Empire. In the past, Russia, having conquered vast spaces on this continent, showed particular cruelty, destroying the states of the Turkic peoples, and disrupted their full development. The consequences of the social and political upheavals of the Russian Empire affected their fate in the most tragic way. But, in our opinion, the most tragic test for Turkic society is the period of the communist regime of Soviet Russia, especially during the reign of Stalin, known for the use of the most inhuman, widespread and systematic repressions against his peoples. The scale of these crimes to destroy our spiritual world, cultural and historical monuments, led to the most serious and irreparable losses. Due to the regime’s fault, millions of Turks died from mass starvation and deportation of entire nations from their native lands, subjected to genocide.

The idea of Muslim unity of all peoples, which was the basis of the pan-Islamist movement, contributed to the unification of the Turkic-Muslim population of the Russian colonies and contributed to the growth of anti-Russian sentiments. At the turn of the century, the growth of national consciousness was largely due to the influence of two ideas of enlightenment and religion, which received their final form in Jadidism. The first attempts at political self-organization of the Muslim peoples were associated with the revolutionary crisis of 1905 and forced steps of the authorities to some modernization of the political regime. The stages of this self-organization as a whole can be synchronized with the all-Russian periodization of the deployment of the moderate liberal movement. The initial period of this process took place in the winter and spring of 1905, when, following the issuance of the Decree on December 12, 1904, which envisaged a future revision of the legislation on «heterodox and confessions» and decrees «restricting the right of foreigners and natives of certain areas of the Empire», and Decree 18 February 1905, with the permission to accept from various sectors of the population projects of «improving state improvement», a Muslim petition campaign was held. Meetings dedicated to this Decree took place in many regions, however, according to the recollections of the leader of the Kazakh national movement, the future deputy of the First Duma A.Bukeikhanov, during a petition campaign in the Steppe Territory, «religious and land issues stood among Kyrgyz (Kazakhs) ahead of issues of political freedom» (Bukeikhan, 2002: 245-248).

In the summer of 1905, the next stage in the self-organization of the national movement was identified, associated, firstly, with its expansion and the need for political institutionalization and software design, and secondly, with the development of the revolutionary and democratic in the country and a new forced step by the autocracy by the Decree of August 6, 1905 establishing deliberative State Duma «for the preliminary development and discussion of legislative assumptions». Electoral Laws in Russia 1905-1906 consciously constructed by the authorities on the principles of national inequality. Numerous restrictions on national and religious principles have been introduced into election laws. For those who were elected to the Duma, the language qualification that had appeared in the Bulygin project was valid: «Persons who do not know the Russian language cannot be elected to the State Duma», which was interpreted differently by local authorities. According to the Electoral Regulations, the so-called «vagrant foreigners» generally lost their voting rights, the proportion of representation of the Muslim peoples of Kazakhstan and Central Asia was underestimated. In order to ensure the preponderance of the Russian population in the elections, territorial-national, territorial-religious districts were created on the national outskirts. The Russian and Cossack population of Kazakhstan received a separate representation in the Duma, the norms of which were noticeably high compared to the norms of the «foreign» representation from these territories. For example, according to the «Rules on Elections in the Semirechensk, Trans-Caspian, Samarkand, Syr-Darya and Ferghana Regions», Turkestan was to elect 13 deputies of the Duma, with Russians and Cossacks (8% of the population) electing 7 members of the Duma, and «non-Muslims» (92% of the population) only 6 (Gosudarstvennaya Duma...,1907). Thus, the tsarist administration infringed on the rights of the Turkic-Muslim peoples from all sides.

In this regard, in this article, on the basis of archival materials, verbatim reports and researchers from foreign as well as domestic researchers, the goal is to study the cooperation of Turkic peoples, the problem of consolidation within the framework of Turkism and Islamism. The authors concluded that the consolidation was aimed at protecting their cultural and national values and the struggle against the colonial policy of the Russian Empire.

**Research Methods. Consolidation as the main factor of cooperation of the Turkic-Muslim peoples.**

Currently, a number of researchers are interested in the problem of studying «national identity». The question of the unification of the Turkic peoples became a serious topic before the colonial authorities in the second half of the XIX - early XX centuries. Even then, the articles of the «Tarzhiman» newspaper published numerous articles on the ethnocultural discourse of the Turkic peoples. I. Gaspirali, one of the first in Russia to lead the reform of the traditional Muslim education system using the new sound method, was one of the few in Russia who implemented a well-defined program for the modernization of Turkic peoples on the pages of «Tarzhiman» and realized the idea of uniting them into a single nation.

In a number of studies, this problem is considered the national problem of the Turkic peoples and the ideological views of the Turkic intelligentsia, their ideas are compared with «Pan-Turkism» and the actions of Muslim Turks are defined as an aggressive form of the national struggle against the colonial policy of tsarist Russia (Akçura, 2008). An ideological policy aimed at the unity of the Turkic peoples in the world does not take into account that it is cultural in nature, focusing not on political, but on general cultural and historical roots. The very idea of national construction embraces not only the Turkic-Muslim population of the Russian Empire, but also the Turkic peoples professing a different religion. The national question was one of the key aspects of the program of I. Gaspiraly. Thus, in his first work of 1881 entitled *«Islam in Russia. The Views of Muslims, Criticism and Control»*, and before the publication of the newspaper «Tarzhiman», I. Gaspirali continued to publish his views on the problem of national identity. In one of his works he writes: *«Now in Russia there are about ten million Turkic tribes, professing the same religion, speaking the dialects of the same language and having the same social life and traditions. If we find the Russian-speaking Turkic peoples in Russia impossible and, therefore, impossible to achieve unity, then what remains? Unity, morality, equality, freedom, rapprochement based on science and education are preserved»* (Gasprinski, (1993: 18).

The Jadids, the enlighteners of the period under review, did not call for a complete change and separation from religion, but instead sought to justify the possibility of Islamic reform and its adaptation to reality. Islam was seen as a force that supported and defended national identity, resisted assimilation and other external influences. Until the beginning of the 20’th century, noting the general liberalization of public life in the Russian Empire, we can say the Turkic national idea was educational. First, the idea was to spread among the target audience, and not those who were ready to accept it. Gaspiraly himself stated during the creation of the «Itifak al-Muslimin», an informal political organization of the Turkic-Muslim people in Russia: *«In 1883, there was no single national idea even in the air, but since 1905 it was accepted by a large group of people and trying to become an organized form cultural and political party»* (K Chitatelyu, 1907).

Requirements for political programs and the Turkic movement were included on the agenda of the Russian Congress of Muslims. One of the first such congresses took place on August 15–28, 1905 in Nizhny Novgorod; 150 delegates took part in it, mainly from bourgeois groups of Tatar society. İ. Gaspiraly was one of the leaders of this congress, as well as the Turkic people from Azerbaijan, Turkestan, Siberia and other regions of «inner» Russia. This Congress went down in history thanks to the so-called «Muslim Assembly». His first resolution called for the unification of all Muslims in Russia, striving for reforms that would meet the needs and requirements of the young liberal bourgeoisie. The congress formed an organizational union of Russian Muslims, divided into 16 districts, each of which created its own assembly. The central assembly was to meet in Baku.

The second congress, chaired by İ. Gaspiraly, was held on January 13-23, 1906 in St. Petersburg. The congress gathered 100 delegates, Tatars, Kazakhs, representatives of the Crimean and Caucasian peoples. Congress decided to create the Russian Muslim Union. The congress paid special attention to the future of the Muslim community in the Duma and the presiding leader.

The third congress was convened on August 16-20, 1906 near Nizhny Novgorod. Kazan Tatars were again in the majority. 10 of the 14 Committee members who chaired the Congress were Volga Tatars, one Crimean Tatar, one Azerbaijani, the only Kazakh, and one from Turkestan. Although Turkestans showed great interest in Turkic ideas during these years (which were later written by Zaki Validhi Togan and other authors), it was difficult for them to attend general congresses. The third congress decides to transform the Muslim Union (Ittifak) into a political party, consistent with the decisions of the second congress (İstoriya Natsionalnih Politicheskih..., 1997).

Among the prominent figures contributing to the national liberation of Azerbaijan and at the same time the unity of the Turkic peoples was M.E. Rasul-Zade, founder of the Musavat party. His activity was later closely connected with the history of the independent Azerbaijan Democratic Republic (1918 - 1920). He connected the turbulent Turkic-Muslim world with the Azerbaijani national program of sociocultural and state revival. Rasul-Zade in the 1915 «Achik-Soz» newspaper: *«As a national journalist and leader, we can say that nationalism is the foundation of our path. For every nation to live and prosper, nations need three pillars: language, religion, and time. We must recognize these three pillars - Turkism, Islam, and Modernism»* (Guseynov, 1927). He repeats the theory of Turkism in an article by Turkish ideologist Ziya Gokalp *«Türkleşmek, İslamlaşmak, Muasırlaşmak»*. The three main aspects are ethnocultural, linguistic and Turkic roots, religious principles and modernization processes, in this case, both the targeted program of Turkism and the key parameters of the renewed world.

Among the Kazan Tatars, Yusuf Akshora became the leading ideologist of Turkism in the early twentieth century. It is noteworthy that he was very active in the field of Turkic unity and cooperation between 1905 and 1908. He played an important role in hosting all three Muslim congresses in Russia and was an ideologist of Turkism in this early period. The earliest manifestation of his Turkism was The Three Directions, which were written no later than April-May 1904 and were secretly published in the Turkish newspaper in Cairo, literally The Three Systems of Government, and in the Turkish article *«Üç Tarzı Siyaset»*. It was impossible to publish this article in Russia. It was later published as a separate brochure by the Turkish Historical Society (Türk Tarihi Kurumu). This suggests that Akshora remained in Russia and prepared the Turkic program based on the historical reality of the Turkic peoples. Comparing Ottomanism, Islamism and Turkism, as well as, possibly, the direction and vectors of the national liberation movement in the Turkic world, he consistently revealed the shortcomings of the first two and the advantages of the third. He rejected Ottoman rule, believing that the rights of the Turkic people would be violated in its paradigm. They criticized Islamism because it was believed that Muslims were completely against non-Muslims in the Ottoman Empire.

Yusuf Akshora emphasized that Turkism is a direct unity of the Turkic people with the future. He and his followers advocated the creation in Turkey of the *«Union of Turkic Peoples»*, uniting all Turkic peoples. He says that Nationalism, Islamism and Ottomanism could help preserve the Ottoman Empire. In general, the ideological direction of Akshora marked the beginning of a new era of political Turkism, in particular, from cultural education and political transformations, where Turkey became the center (Thomas, 1978: 127-140).

**Discussions. The main directions of Turkism as a unifying factor in the unity of the Turkic-Muslim peoples.**

The problems of Turkism, closely related to language reform, appear on the pages of other Turkic periodicals that appeared in Russia after the revolution of 1905, in particular, in the Tatar publications of the Volga-Ural region, in the *«Kazan Muhbiri»* (Kazan Herald), in 1906 in the Ural journal, in the Orenburg *«Karshyga», «Yashen»* in 1908-1909 and «Yalta-Yult» (Thunderstorm) in 1910-1017. In the Azerbaijan satirical journal *«Molda Nasretdin»*, published in Tiflis in 1906, it was closed a year before the First World War. The periodicals were *«Turan»* (closed in 1913 after the 49’th edition) and *«Bukhara-i-Sharif»* (153 issues, and then it was closed in 1913).

It should be noted that the development of Jadidism and Turkism in the Russian Empire did not proceed uniformly, but they complemented each other. Due to the unstable political situation in the Russian Empire at the beginning of the 20’th century, Turkic-Muslim leaders sought to gain independence through political transformations both in the ideology of Turkism and in the Islamic perception of Turkic-Muslims. In addition, it is necessary to take into account the administration system in Russia, which did not allow the territorial unification of the Turkic peoples. The First World War greatly complicated Turkic unity and cooperation. Turkey and Russia are warring parties. However, in these difficult situations, a developed and organized rapid movement has achieved significant success in preventing the destruction of the institutions of the Turkic people as a whole.

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| In 1915, the *«Russian Committee for the Protection of the Muslim Turkic-Tatar People of Russia»* (Rusya Müslüman Türk-Tatarların Hukukunu Mudafaa Komitesi) was created in Istanbul. It was headed by Yusuf Akshora, who had lived in Turkey since 1908 and had been publishing the Turkish newspaper *«Turk Yurdu»* here since 1911. He became one of the leaders of the most outstanding and active Turkic organization focused on the Turkic direction. In addition to various educational and political events, *«Türk Ocakları»* | Картинки по запросу türk yurdu foto  **40 Centuries old Turkish Dormitory Cannot Be Captured By The Enemy. Adana, 1923. Gazi Mustafa Kemal.** |

provided concrete assistance to refugees from Turkic peoples who turned for help to the war, the late revolution and the Bolshevik terror, Anatolia and the Balkans. The members of the committee 1915-1916 traveled to Budapest, Vienna, Berlin and Sofia, disseminated information on the status of the Turkic peoples in Russia among government groups in Central Europe. The committee developed programs to establish Turkestan independently of Russia and restore the Crimean and Kazan Khanates. One of these programs was developed at a committee meeting attended by representatives of the Turkic peoples of Turkestan, Azerbaijani, Volga and Crimean Tatars in December 1915 in Budapest (Kirimal, 1952: 30).

In 1916, the leaders of several Turkic peoples in Russia, including Ali Gusainzade, Yusuf Akshor, Ahmet Agoglu from Azerbaijan and the Tatars of Kaza Abd-Rashid Ibrahim gathered in Lausanne, in May 9, 1916 met with representatives of the League of Apologists (humiliation of non-Russian peoples in Russia) (Scheich Abdurreschid Ibrahim, 1917: 10-12). In Stockholm, they signed a joint memorandum and telegraphed US President Wilson about the religious, cultural, social and economic pressure of the Russian people and the violation of their rights. The text of this petition was fully published in the newspaper *«Revue du Monde Musluman»* in Paris seven years later, in December 1923. (Revue du Monde Musulman, 1923: 146-148). In June 1916, representatives of the Turkic world of Russia for the first time participated in the *«Congress of the Peoples of Europe»* in Lausanne. This is the third International Congress organized by the Union of Nations, Union des National’s, the successor of which is the current United Nations and the Federal Union of European Peoples (national minorities) as a consultant to the Council of Europe. Today the Crimean Tatars National Assembly, the *«Jamagat»* Democratic Organization of the Karachay People, the Balkar People’s Council, the Nogai Inter-Regional Unity Association *«Birlik»*, the *«Vatan»* Meskhet Association of Turks and all the Turkic peoples of the former Soviet Union participate in the congress of European peoples.

June 1916 was the beginning of an era when the unity of the Turkic world was tested and measured only by congresses, speeches, resolutions and statements in the press. In 1916, a national liberation uprising began against the Russian Empire, which pursued the Turkic-Muslim people, capturing first Kazakhstan and then other Turkestan peoples. The ideology of Turkism laid the foundations for these rebellions. At the beginning of the 20’th century, the issue of consolidation of Turkic peoples and the ideology of Turkism became a real political force in the international arena and a powerful national consolidating movement with the participation of all Turkic peoples in Eurasia.

The political format of Turkic unity and Turanism, the Hungarian Jewish orientalist Armini Wambery, was one of the first to introduce the ideas of secularism and Turkism to European historians and propagandists (Lory Alder…, 1979). Many of his studies and manuscripts were published in two volumes in 1889-1911 and correspondence with the London Department of Foreign Affairs. His first book, Essays in Central Asia, was published in 1868 and contains extensive information on linguistics, history, folklore, and the concept of Turkic unity. Arminius Vamberi, calling all the Turks a *«homogeneous race»*, called them *«Turks»* with common psychological characteristics, customs and traditions. His other book, *«Travels to Central Asia»*, published three years ago, provides a general overview of a Turkic state whose religion and history, *«from the Adriatic to China»*, which experience unity and consolidation, warn that the Ottoman state is their center. To this important ethnic component of this *«Turkic state»* he identified Anatolian Turks, Azerbaijanis, Turkmens, Uzbeks, Kazakhs and Tatars (Vambery, 1906: 348). This definition of Armini Wambery was a commentary on the «Turkic state», which formed the basis of Turkic unity in European public thought. His articles in the English and German languages of Western European scientific journals 1905-1907. Foreign readers received a full and objective assessment of the *«awakening of the Turks»* and the Turkic national movement. It is worth noting that Armini was in close contact with the leaders of the Turkish movement, which undoubtedly affected his ability to think and accept the concept of Turkic unity. In the West, the term Turkism is presented in a consistent «translation» of the ideology of Turkic unity, in translation into French and in figurative reconstruction of works written in Turkish and Russian. In the twentieth century, the French publication Revue du Monde Musulman not only clarified the ideas of Turkic consolidation and unity, events in the Turkic world from the outside, but also wrote the ideas of ideologists on its pages. In 1910, the editors of this journal initiated the nomination of I. Gaspıraly for the Nobel Prize. The pages of this journal (without the author’s name) in the 1913 article *«Turkism and Islamism»* contained the history of common Turkic unity and analyzed its main provisions, linking dialectic features with Islamic ideology.

**The results of the study.** In pre-revolutionary Russian historiography, works on Turkic unity can be divided into three groups. The first group has reasons to include documents of the Russian state authorities of tsarist Russia, primarily the police department, which describe various aspects of Turkish unity and are always kept secret. The second group of sources is journalism, which, in turn, can be divided into two subgroups: Russian-language publications and Turkic publications, regardless of their political orientation, and some of them in Turkish unity. The third group is a category of small, but very important sources - analytical reviews and studies. Most of these sources and literature cover the post-revolutionary period of 1905, when the issue of Turkic consolidation and unity was «cultural», «liberal» or openly political and radical. For Russian scholars, the question of the relationship between Turkic unity or the ideology of Turkism and Islam is still very complicated and unclear. These concepts are often confused and replaced by others that still call the problem of Turkic unity «Pan-Turkism» and then «Turanism», while at the same time combining these two concepts as «Islamic» still cannot give an exact definition. I.Gaspiraly, who was previously forced to participate in discussions on this subject, emphasized «Islamism» in the article «Pan-Islamism» in the newspaper «Tarzhiman» in 1904, saying that it was not the *«mysteriously dangerous movement»* that conquered the Muslim world, but only *«the unification of the Muslim people»* (Tarzhiman, 1904).

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| A. Arsharuni, a Tatar scholar who studied Islamism, quoted one of the documents of the «security department»: *«Pan-Islamists have not developed an established program or tactic. Their direct task is to wage a political struggle against the political system of the empire, which is the basis of the Turkic-Muslim national identity»* (Arsharuni..., 1931: 3). After 1905, due to the active involvement of the Turkic-Muslim intelligentsia in the activities of such legitimate political institutions as the Duma, Russian officials became more and more interested in the «Islamic factor». In the explanation written by the acting Director of the Police Department S. Beletsky regarding «Islamism» concluded | Картинки по запросу пантюркизм foto |

that *«the main principle is the unification of all Muslims around the Islamic movement. And the Muslim world is under the auspices of Turkey, which seeks to unite all Turkic peoples and build a state».* Beletsky later went on to list the actions that could lead to this, and continued that *«prominent Turkish and Russian Muslim publicists are actively looking for tribes of the same race to unite the Turkic peoples into a single Muslim federation»*. According to S.Beletsky, one of the tools most often used by Islamists for their own purposes is the impact on the Russian-Turkish-Muslim population with the help of the «new method schools and the press», especially after the «manifest» was published on October 17, 1905 , even comes to the conclusion that the Russian part of the Turkic-Muslim population has reached far limits (Alash Kozgalysy..., 2008: 472).

S.Beletsky, who prepared the certificate, said that all Turkic-Muslim peoples intend to form a «common Turkic language» for all Muslims and organize a special Islamic press. This may, of course, have a political purpose. He also mentioned that the unification policy of all Turkic tribes into one nation is being carried out. Analyzing this, the Turkic peoples in their agrarian, national liberation and revolutionary movements, trying to protect and preserve their national identity. In turn, the Russian Empire began to pursue a «bloody» policy against them, and, in any case, a «Panislamic» or «Panturkian» one, to capture the essence of these national movements. The administration prepared standard definitions and contents in order to show the movement of Turkic Muslims in an aggregative form. Nevertheless, the problem of consolidation and unification of the Turkic peoples has still not lost its relevance.

The issue of Turkic consolidation and unity was also written in scientific and journalistic literature as a special scientific study. The «Islamic World» journal, edited by V.V. Bartold, many scientific papers have been published that *«contributed to the study of the past and present of the life of Islamic and Muslim peoples»*. The journal, in addition to academic research, covered articles on pressing issues of the development of the Muslim community, including conservatism and modernism in Islam, the system of Muslim education and the development of the ideas of «Islamism» and «Turkism». Most articles on the pages of the journal do not have the names of the authors. For example, articles by an anonymous author, «Pan-Islam and Pan-Turkism» and «Religiosity in Russia», were published in 1913 in the Islamic World magazine. Similar articles were published one after another, and to some extent their views on the purpose and unity of the Turkic peoples should be considered common anti-Turkic.

The author of the article «Pan-Turkism in Russia» connects the emergence of a new political doctrine with the newspaper «Turk» which began to be published in Cairo in 1904 and was adopted by a group of political emigrants. Despite the ambiguity of the name, which allows Russian readers to interpret the word simultaneously with «Turkic» or «Turks» it seems that the Turks themselves were not particularly interested in new ideas and that the trail of the author of this newspaper should be sought in Russia, and not in Turkey. «The attention of Turkish political groups», he writes, «is completely immersed in the complex issues of the country’s domestic politics and, thus, concludes that there is no «hunter» among the Turks who interacts with Turkism» (Panturkizm v Rossii..., 1913: 31). However, according to the author, the viability of the new theory is equated with *«raising the nationalism of the ideas of Turkic unity»* and, as a result, *«opening the way for the hearts of Muslims who consider themselves Turks and who dream of national modernization»*.

**Conclusion.** To summarize, the two ideological trends that arose at the end of the 19th and beginning of the 20th centuries, despite the political views of individual leaders, «Turkic» and «Islamic», did not contradict each other. The ideology and practice of «Islamism», reflecting mainly the religious identity of Russian Muslims, created a broad basis for harmonizing and consolidating the anticolonial aspirations of the Turkic-Muslim people. In fact, two ideological concepts, their views and slogans naturally complement each other and practically realize the unity of the Turkic people. Therefore, it is entirely possible to assume that the basis of two ideological movements is the form of the movement of Jadidism.

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**ХІХ ҒАСЫРДЫҢ АЯҒЫ - ХХ ҒАСЫРДЫҢ БАСЫНДА ТҮРКІ ХАЛЫҚТАРЫНЫҢ БІРІГУІ МЕН ЫНТЫМАҚТАСТЫҒЫН ЗЕРДЕЛЕУ МӘСЕЛЕЛЕРІ**

**Түйін**

«Түркі бірегейлігі мен түркі ынтымақтастығы» мәселелерінің тарихнамасында әртүрлі теориялар мен зерттеу әдістері кездеседі. Көптеген авторлар бұл мәселені «ұлтшылдық» және түркі-мұсылман халықтарының Ресей империясына қарсы агрессивті саясаты тұрғысынан қарастырады. Бұл «түркі халықтарының бірлігі» анықтамасының стандартты нысаны. Патша әкімшілігінің және Кеңес өкіметі кезеңіндегі барлаушылардың ақпарат материалдарының талдау нәтижесі, түркілердің бірігуі мен ынтымақтастық әрекеттерін екі жақты көріністі көрсетеді. Көптеген мұрағат материалдары бұл мәселені империялық позициядан көрсетіп, Осман империясын айыптайды. Еуропалық авторлардың еңбектері мен тарихи құжаттары және зерттеулері «Османшылдықты» түркі халықтарының бірлігінің формасы емес, «исламшылдықтың» сәйкестендірушісі ретінде көрсетеді. Басқа материалдар «түркі халықтарының бірігуі мен ынтымақтастығын» тұтастай Ресей саясатына нұқсан келтіретін стихиялық қозғалыспен теңестіреді. Осы мақаладағы негізгі дереккөздер мен материалдарды салыстырмалы және компаративті талдау арқылы қарастыра отырып, түркі халықтарының бірігу мәселесі мәдени өзара іс-қимыл, ұлттық мүдделерін қорғау және тәуелсіздік алу тұрғысынан қарастырылады. Түркі халықтарының бірігуі мен ынтымақтастығының бастауы «түркизм» идеясының пайда болуына негіз қалаған жәдидшілдік қозғалысынан басталады. Бұл тұжырымдама қазіргі кездегі Түркі Мемлекеттерінің Түркі Кеңесі жүйесіндегі ынтымақтастығы шеңберіндегі өзектілігін айқындайды.

**Кілт сөздер:** Түркі халықтары, бірігу, ынтымақтастық, жәдидизм, түрікшілдік.

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**ПРОБЛЕМЫ ИССЛЕДОВАНИЯ В КОНЦЕ ХІХ – НАЧАЛЕ ХХ ВЕКОВ**

**Резюме**

В историографии проблемы «тюркской консолидации и тюркской идентичности» встречаются разного рода теории и методологии исследования. Многие авторы данную проблему рассматривают в контексте «национализма» и агрессивной политики тюрко-мусульманских народов против Российской империи. Это является стандартной формой определения «единения тюркских народов». Анализ агентурных сведених царской администрации и периода Советской власти, попытки тюркской консолидации и сотрудничества показывают двоякую картину. Большое колличество архивных материалов стремяться показать данный вопрос с имперской позиции и обвиняют в этом Османскую империю. Хотя исторические документы и исследования европейских авторов отражают «османизм» не как форму единения тюркских народов, а как отождествеление «исламизма». Другие материалы отражают «консолидацию и сотрудничество тюркских народов», как стихийное движение наносящее ущерб Российской политики в целом. Рассмотрев основные источники и материалы в данной статье путем сравнительного и компаративного анализа проблема консолидации тюркских народов рассмотрена в ракурсе культурного взаимодействия, защиты национальных интересов и обретения независимости. Начало консолидации и сотрудничества тюркских народов берет с джадидского движения, которая положила основу зарождения идеи «тюркизма». Данная концепция отразила свою актуальность в рамках сотрудничетва Тюркских государств в системе Тюркского Совета.

**Ключевые слова:** Тюркские народы, консолидация, сотрудничество, джадидизм, тюркизм.