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THE INFLUENCE OF THE NATIONAL IDEA ‘OYAN, QAZAQ!’ ON THE SOCIO-POLITICAL THOUGHT OF EASTERN COUNTRIES

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Abstract. *Introduction.* The primary objective of this study is to present a thorough examination of the political and ideological impact on Eastern sociopolitical thought of the national concept "Oyan, Qazaq!" which was developed by the Kazakh intelligentsia in the early 20th century. The research aims to uncover this idea's ideological continuity and connections to national revival processes, reformist trends, and anti-colonial spiritual and political movements by analysing its content and essence. *Methods and Materials.* By advocating for the awakening of national consciousness and promoting the pursuit of education, political awareness, and social justice, the concept of "Oyan, Qazaq!" helped to elevate public thought to a new qualitative level. In this sense, it is especially significant that this concept resonated with issues of freedom, independence, and civilisational development shared by the peoples of the East rather than being exclusive to Kazakh society. The study's goals include determining the social and historical conditions that led to the creation of the national concept "Oyan, Qazaq!" and comparing the work's ideological ties to reformist, enlightenment, and national liberation concepts in Eastern sociopolitical thought. *Results.* The study's findings show that the national concept "Oyan, Qazaq!" is the significant political and ideological phenomenon that gave Eastern countries' socio-political thought a spiritual boost and greatly aided in the development of national self-consciousness. *Conclusion.* This concept enables the identification of common values that are intended to overcome colonial dependence, pursue national statehood, and modernise society.

Keywords: national idea, «Oyan, Qazaq!», socio-political thought, Eastern countries, national consciousness, enlightenment, national liberation movement, political and ideological influence.

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«ОЯН, ҚАЗАҚ!» ҰЛТТЫҚ ИДЕЯСЫНЫҢ ШЫҒЫС ЕЛДЕРІНІҢ ҚОҒАМДЫҚ-САЯСИ ОЙЛАРЫНА ӘСЕРІ

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Аңдатпа. *Kіріспе.* Бұл зерттеудің мақсаты – ХХ ғасырдың басында қазақ зиялылары қалыптастырған «Оян, қазақ» ұлттық идеясының Шығыс елдеріндегі қоғамдық-саяси ойға әсер еткен саяси-идеологиялық әсеріне контексттік талдау жасау жатады. Аталған идеяның мазмұны мен мәнін айқындай отырып, оның отаршылдық езгіге қарсы бағытталған рухани-саяси қозғалыстармен, ұлттық жаңғыру үрдістерімен және реформаторлық ағымдармен өзара сабақтастығын ашып көрсету көзделеді. *Әдістері мен Материалдары.* «Оян, қазақ!» идеясы ұлттық сананы ояту, халықты білімге, саяси сергектікке және әлеуметтік әділеттілікке үндеу арқылы қоғамдық ойдың жаңа деңгейге көтерілуіне ықпал етті. Бұл тұрғыда идеяның тек қазақ қоғамымен шектелмей, Шығыс халықтарына ортақ азаттық, тәуелсіздік және өркениеттік даму мәселелерімен үндескені ерекше мәнге ие. Зерттеудің міндеттері: «Оян, қазақ!» ұлттық идеясының тарихи-әлеуметтік қалыптасу алғышарттарын анықтау; «Оян, қазақ!» еңбегінің Шығыс елдеріндегі ағартушылық, реформаторлық және ұлт-азаттық ойлармен идеялық байланысын салыстырмалы тұрғыда қарастыру; *Нәтижесі.* Зерттеу нәтижесінде «Оян, қазақ!» ұлттық идеясының Шығыс елдеріндегі қоғамдық-саяси ойдың дамуына рухани серпін берген, ұлттық өзіндік сананы қалыптастыруға ықпал еткен маңызды саяси-идеологиялық феномен екендігі дәлелденеді. *Қорытынды.* Бұл идея отарлық тәуелділіктен арылу, ұлттық мемлекеттілікке ұмтылу және қоғамды жаңғырту бағытындағы ортақ құндылықтарды айқындауға мүмкіндік береді.

Түйін сөздер: тарих, Жапония, дереккөздер, түрік әлемі, ұлттық идея, «Оян, қазақ», Шығыс елдері, ұлттық сана, ағартушылық.

Алғыс. Мақала «Қазақ тарихи қоғамы» Қоғамдық бірлестігінің «Қазақстан тарихы мен географиясы бойынша жаңа дереккөздер: талдау, аудару және ғылыми айналымға енгізу» тақырыбындағы бағдарламалық мақсатты қаржыландыру жобасын жүзеге асыру аясында орындалды (жеке тіркеу нөмірі: BR28713777).

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ВЛИЯНИЕ НАЦИОНАЛЬНОЙ ИДЕИ «ОЯН, ҚАЗАҚ» НА ОБЩЕСТВЕННО-ПОЛИТИЧЕСКУЮ МЫСЛЬ СТРАН ВОСТОКА

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Аннотация. *Введение.* Целью данного исследования является контекстуальный анализ политико-идеологического влияния национальной идеи «Оян, қазақ», сформированной казахской интеллигенцией в начале XX века, на общественно-политическую мысль стран Востока. Ставится задача путём раскрытия содержания и сущности данной идеи выявить её идейную преемственность и взаимосвязь с антиколониальными духовно-политическими движениями, процессами национального возрождения и реформаторскими течениями. Идея «Оян, қазақ» способствовала выходу общественной мысли на качественно новый уровень, призывая к пробуждению национального самосознания, стремлению к просвещенности, политической активности и социальной справедливости. *Методы и материалы.* В этом контексте особое значение приобретает тот факт, что данная идея не ограничивалась рамками казахского общества, а находилась в идейном созвучии с общими для тюрко-монгольских народов Центральной Азии и народов Востока, в целом, вопросами свободы, независимости и цивилизационного развития. Задачи исследования включают: определение историко-социальных предпосылок формирования национальной идеи «Оян, қазақ»; сравнительный анализ идейных связей произведения «Оян, қазақ!» с просветительскими, реформаторскими и национально-освободительными течениями в среде общественно-политической мысли стран Востока. *Результаты.* В результате исследования доказано, что национальная идея «Оян, қазақ» является важным политико-идеологическим феноменом, оказавшим духовный импульс развитию общественно-политической мысли стран Востока и сыгравшим значительную роль в формировании национального самосознания. *Заключение.* Данная идея позволила обозначить общие ценности, направленные на освобождение от колониальной зависимости, стремление к национальной государственности и модернизацию общества.

Ключевые слова: история, Япония, источники, турецкий мир, национальная идея, «Оян, қазақ», страны Востока, национальное сознание, просветительство, просвещение.

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Introduction. The early 20th century was the time of serious challenges and significant socio-political changes for all the Turkic-Muslim peoples of Central Asia. It was the time of spiritual rebirth amid colonial pressure and the transformation of traditional society. The marked intensification of colonial policy, the disintegration of self-organization structures in Kazakh society, and the influence of modernization and reformism worldwide contributed to the formation of the new social outlook and the development of the national identity characteristic of the capitalist system.

In Tsarist Russia, due to the lack of its own social and legal resources for capital development, foreign capital began to penetrate, influencing the development of trade relations and foreign ties in the empire's periphery. The process of colonial resettlement policy also intensified on the empire's outskirts, particularly in Siberia and the Steppe Region. Under these conditions, it was important for the so-called "foreign population" on the ground to establish a completely different relationship with the colonial administration in order to protect the people's interests in the face of new threats.

In this historical context, the new national concept, "Oyan, Qazaq" ("Wake Up, Kazakh!"), was born. Its author, Mirzhakyp Dulatuly, was the Kazakh educator. His idea undoubtedly matured and originated within the depths of Kazakh society, and it was recognized as the fundamental ideological tenet of the entire Kazakh people. This unique ideological phenomenon inspired the Kazakh people to active political participation and spiritual awakening, and, most importantly, to national unity and universal solidarity in defending national interests [Dulatuly, 1909: 25]. The Alash movement was not at all unsuccessful in its strategy, as its true historical result is the modern Kazakh state – the Republic of Kazakhstan – today.

The ideological and intellectual legacy of Mirzhakyp Dulatuly, an outstanding champion of the Kazakh people's interests, was linked precisely to this famous concept, "Oyan, Qazaq!" ("Wake Up, Kazakh!"). The Kazakh people's views on outrageous social injustice, increasing colonial oppression, horrific land encroachments, and the tsarist authorities' interference in Kazakh religious, educational, and cultural matters, which ran counter to their interests, were reflected in his work, "Oyan, Qazaq!". The creative impulse and poetic composition "Oyan, Qazaq!" significantly influenced the development of Kazakh national consciousness, inspiring the idea of enlightenment, as well as reformist and national liberation movements among the Turkic-Muslim peoples of the East. All of this found a direct ideological response in this concept, which was not exclusive to Kazakh society [Bokeikhan, 1995: 12].

The relevance of this study lies in its examination of the influence of the national slogan "Oyan, Qazaq!" on the socio-political ideology of Central Asia from a historical and culturally comparative perspective. Therefore, identifying the substantive significance of this national appeal allows us to connect and systematize both the political and ideological values and priorities shared by Turkic and Muslim peoples. Research on the national appeal "Oyan, Qazaq!" primarily focuses on issues of national identity, self-awareness, the ideology of the Alash movement, and the socio-political activities of the Kazakh intelligentsia. In this context, the ideological legacy of such Kazakh figures as Alikhan Bokeikhan, Akhmet Baitursynuly, and Mirzhakyp Dulatuly, as well as scholarly studies analyzing their intellectual legacy, occupy an important place.

According to Professor M. Koigeldiev's research on the Alash movement, the concept of "Oyan, Qazaq!" serves as the theoretical basis for the pursuit of political independence and the restoration of national statehood. The influence of this concept on the political culture of the Kazakh people and the social organization of Kazakh society are also examined in detail in the works of K. Nurpeisov [Baitursynuly, 1989: 74].

At the same time, studies of the development of socio-political thought in the Turkic-Muslim East countries of the Russian Empire are often examined in the comparative context of the Jadidist movement and the idea of "Oyan, Qazaq!" Subsequently, under Stalin's repressive system, their representatives were accused of the notorious idea of pan-Islamism and, allegedly, of an attachment to pan-Turkism. However, the majority of modern post-Soviet, Russian, and foreign scholars who have studied the educational movements of the Turkic peoples characterize this idea as the phenomenon of national awakening under colonial conditions [Koygeldiev, 2004: 61].

The gap remains in the contemporary scholarly literature, namely the lack of a comprehensive and targeted study of the direct political and ideological influence of the concept of national awakening and

liberation, "Oyan, Qazaq!" on the socio-political ideologies of Eastern countries as whole. Therefore, studying this topic through comparative historical and ideological analysis is of great scholarly and even applied significance.

The slogan of national awakening and the intellectual movement "Oyan, Qazaq!" emerged in the early 20th century as the compelling appeal for national, cultural, and spiritual revival, political literacy and enlightenment, and resistance to the colonial enslavement of the Kazakh people. It spoke out against the plundering of the region's national wealth by the Russian Empire. In addition to being a socially relevant literary work, it directly served as the political manifesto, galvanizing reformist ideologies, promoting the development of education, and fostering national self-awareness throughout Central Asia. Contemporary foreign scholars, particularly Japanese historians, argue that "Oyan, Qazaq!" was not an isolated national ideological phenomenon of the time, but rather was, most likely, the component of a broader Eurasian transformation that united the idea of Muslim reformism, the anti-imperialist movement, and a newly emerging independent political ideology in the Turkic East.

The development of Kazakh national identity in the early 20th century is closely linked to both geographic and civilizational influences. Researcher Tomohiko Uyama illustrates the interaction of nomadic and urban cultures, as well as the influence of Russian and Islamic civilizations in Kazakhstan, linking them to the socio-ideological characteristics of the Kazakh intelligentsia and their regional, educational, and cultural environment [Uyama, 2000: 71].

Tomohiko Uyama is the prominent scholar in this field, whose research on theories of nationalism, empire, and Muslim intellectual connections in Tsarist Russia has transformed the global understanding of Kazakh political thought. He argues that early Kazakh reformers were closely connected to transnational ideological currents such as Muslim Jadidism, Ottoman constitutionalism, and Islamic reform movements in Asia, rather than operating solely within a local ethnic context. From this perspective, "Oyan, Qazaq!" served as the vehicle for cultural revival and political mobilization [Uyama, 2010: 25]. In his works, Tomohiko Uyama emphasizes the view that the Kazakh intelligentsia embraced modern political terminology regarding citizenship, rights, education, and statehood, while simultaneously grounding these concepts in the principles of Islamic ethics, Turkic historical consciousness, and their cultural identity. This synthesis made their ideas accessible and relatable to semi-nomadic peoples previously marginalized within formal politics. Consequently, the national concept articulated in "Oyan, Qazaq!" served not simply as relevant protest literature but also as the tangible educational tool designed to profoundly transform public consciousness.

At the center of this social awakening was Mirzhakip Dulatov himself, whose socially relevant poetry, essays, and active journalism championed the idea of unity, literacy, enlightenment, and resistance to colonial marginalization. Mirzhakip Dulatov is increasingly recognized as the member of a broader Asian reformist elite, similar to the intellectuals of the Ottoman Empire, British India, and Meiji Japan. His emphasis on education as means of political emancipation resonated with modernizing reformist movements in the Turkic-Muslim East. Japanese historians often compare the Kazakh awakening to Japan's experience under imperial pressure in the 19th century. In Japan itself, this idea was associated with the vision of the peoples and countries of Asia free from European imperialism and expansionism. While Japan sought rapid modernization to avoid colonization, Central Asian societies under Russian rule sought cultural reform and political autonomy to liberate enslaved non-Russian populations from imperial restrictions on their rights and freedoms. Tomohiko Uyama notes that, despite their different historical contexts, both experiences gave rise to elite-driven movements aimed at national rebuilding through education and knowledge, broad institutional reforms, and ideological renewal.

Hiroshi Komatsu, another prominent Japanese scholar, has conducted extensive research on Muslim political activity in the Russian Empire, contributing to this comparative approach. Komatsu argues that Turkic intellectual ties extended beyond narrow national boundaries, linking Kazakhs with closely related Turkic peoples — Tatars, Uzbeks, Crimean Turks, and Ottoman reformers. Ideas of constitutionalism, cultural revival, and active anti-colonial resistance were widely disseminated through printed publications, madrasah institutions, and cultural and religious journeys, worship, and travel. In Hiroshi Komatsu's view, "Oyan, Qazaq!" should be seen as part of this interconnected reformist world. It expressed not simply ethnic nationalism but also a broader civilizational awakening among all Muslim societies resisting imperial domination. This explains why similar slogans and literary appeals appeared throughout Central Asia and the Middle East during the same period [Omarbekov, 2001: 39].

Foreign scholarly research also emphasizes the sociopolitical consequences of this ideological movement. The national idea articulated in "Oyan, Qazaq!" clearly contributed to the formation of a new

national political elite — not one that was biased and affiliated with the colonial tsarist administration in the region, but one capable of organizing parties, publishing newspapers, and engaging in revolutionary politics after 1905. Tomohiko Uyama argues in his work that without this early intellectual mobilization, institutions such as the Alash movement and projects for national autonomy in the Kazakh steppe would have been impossible. Japanese researchers reject attempts at simplistic scholarly interpretations that characterize early Kazakh nationalism as exclusively anti-Russian or separatist. They characterize it as the reformist initiative aimed at achieving national dignity, representation, and modernization within the framework of transforming imperial structures. However, it is well known that imperial Russia was a conservative country, incapable of serious social change, preferring to remain on the fringes of the old order rather than pragmatically embrace the new. Therefore, only after constant political persecution, oppression, repression, and the tyranny of Tsarism did these concepts gradually transform into demands for complete autonomy.

Japanese researcher T. Uyama writes that in Kazakh society before and after the Russian Revolution, «the philosophical discussion of nationalism and humanity also deepened. The search for a path to Kazakh autonomy became a striking example of the energy of previously oppressed peoples after the collapse of the former empire» [Uyama, 2019: 386]. The rather nuanced interpretation of this situation connects Kazakh political thought with broader reform movements in the East and Asia as whole, and in no way views it as the marginal nationalist response. Similar comparisons of this pattern can be traced in Egyptian constitutionalism, Indian anti-colonial educational initiatives, and the reforms of the Young Turks. In all these cases, the national intellectual elite of these peoples utilized such tools as literature, journalism, enlightenment, knowledge, and education as the means of fundamentally transforming society, as the mechanism for influencing the system.

In his works, Tomohiko Uyama emphasizes the importance of emotional and moral language and gesture in "Oyan, Qazaq!" as the crucial tool for influencing public opinion. Instead of abstract political theory, he appealed to the historical memory of the Kazakh people, the collective suffering, and the ethical commitments of the current generation. This rhetorical approach made national self-awareness accessible to the broad public, transforming political concepts into the tangible social experience for the entire society. In a comparative context, highly charged, emotionally charged nationalist literature played the key role in the mass mobilization of consciousness. It should be noted here that the concept of nationalism should not be understood solely within the framework of an imposed European or Russian glossary or political thesaurus, which defines this political concept and term as the meaning of one's own national "exceptionalism", the desire to oppress other peoples, and so on. On the contrary, it encompassed only the meaning of selfless love for one's people, the desire to liberate them from the humiliating and enslaving shackles of hated colonialism. Cultural works, whether Bengali poetry or reformist journalism in Turkey, always preceded the creation of an officially functioning political organization. The Kazakh example of the Alash movement illustrates this broader trend of ideological revival through national literature.

The political and ideological impact of "Oyan, Qazaq!" lay in its ability to transform cultural identity into political consciousness, connect Kazakh society with broader Asian reform initiatives, and lay the foundation for structured political activism. Its legacy demonstrates how literature can serve as the catalyst for ideological transformation not only in the Kazakh steppe but throughout the colonized societies of Eastern Asia.

Research methods and materials. The aim of this study is to conduct a comprehensive contextual analysis of the political and ideological influence of the national concept of "Oyan, Qazaq!" on socio-political thought in the countries of the East and Central Asia. The study utilizes qualitative and comparative historical methodologies widely used in the humanities.

Comparative-historical method. This method was used to compare ideas of national awakening in Kazakh society at the beginning of the 20th century with trends in the socio-political thought of Eastern countries (Turkey, the Muslim Turks of the South Caucasus, the Tatar and Uzbek regions, India, Iran, and the Arab world). This approach made it possible to identify the ideological continuity of the "Oyan, Kazak" idea with pan-Eastern reformist, educational, and national liberation movements. Historical-genetic method. The work systematically analyzed the origins of the national idea, the stages of its development, and the relationship with socio-political thought in Eastern countries. Particular attention was paid to the ideological foundations of national identity, language, religion, education, and culture in the colonial context. The content analysis of journalistic, literary, and political texts related to the "Oyan, Qazaq!" concept was conducted. In addition, they were systematized according to their reflection of national awakening, independence, reforms, and education. This approach made it possible to identify ideological parallels and

common concepts.

Analysis of Political Ideas and Ideologies. The study analyzed the political and ideological content of the national idea of "Oyan, Qazaq!" its role in national liberation movements, and their influence on reformism and the modernization of public consciousness. It also examined the formation of the national idea as political discourse directed against the ideology of colonialism.

Sources and theoretical basis of the study. The empirical and theoretical basis of the study is comprised of written scholarly materials from various historical periods. The works of Turkic intellectuals were utilized. Research reflecting reformist, Jadidizm, and national liberation ideas among Turkic and Muslim peoples was utilized. For example, research has been conducted on the works of Ismail Gasprinsky and his newspaper «Terdzhuman», which was published from 1883 to 1918. Researcher N.Tikhonova writes: «It is also noteworthy that Gasprinsky, in "Terdzhuman," called not for the abolition, but for the transformation and restructuring of Muslim spiritual boards and various educational institutions (such as Russian-Tatar teacher training schools), that is, precisely those institutions that legitimized the empire's existence» [Tikhonova, 2022:615]. These materials helped define the place of the "Oyan, Qazaq!" idea within the broader political and ideological space of the East.

Archival documents and historical sources. To clarify the prerequisites for the emergence of the national idea, official documents, statistical data, and materials on socio-political movements of the period of Tsarist Russia and colonial rule were used. To analyze the ideological content of the "Oyan, Qazaq!" movement and its place in the socio-political thought of the early 20th century, the works of representatives of the Kazakh and Turkic intelligentsia were used: Mirzhakip Dulatuly "Oyan, Qazaq!" (1909); the articles by Akhmet Baitursynuly, published in the newspaper "Qazaq" (1913-1918); the journalistic and political works by Alikhan Bokeikhanov, and materials by Ismail Gasprinsky from the newspaper "Terzhyuman". Mustafa Shokai dealt with issues of national autonomy and the problems of Turkestan. The works of domestic and foreign scholars in the fields of history, political science, philosophy, and cultural studies were used as theoretical basis. These studies made it possible to evaluate the significance of the national idea of "Oyan, Qazaq!" from the modern scientific point of view.

Reasoning. The national concept of "Oyan, Qazaq!" emerged in the early 20th century amid increasing colonial pressure, manifesting itself as the phenomenon ideologically close to both Kazakh society and the socio-political ideologies of Eastern peoples in general. This idea underlies general concepts, including the awakening of national consciousness, the cultivation of anti-colonial ideas, and the pursuit of broad renewal through the promotion of education and culture [Komatsu, 2007: 45].

The essential and political nature of the "Oyan, Qazaq!" concept. The "Oyan, Qazaq!" initiative was primarily aimed at reviving national consciousness. It called on the population to overcome passivity and political indifference, openly condemning the social, economic, and spiritual consequences of colonial rule. In this context, Mirzhakip Dulatuly's work "Oyan, Qazaq!" served as political appeal and ideological manifesto. The central aspect of this concept was focusing the masses' attention on the idea of universal education and political activism, rather than on armed conflict as means of transformation. This position was entirely consistent with the widespread political and ideological orientation typical of reformist movements in Eastern countries, based on a non-confrontational approach to colonialism.

The ideological connection with the socio-political ideologies of Eastern countries is evident in the fact that the national concept of "Oyan, Qazaq!" arose in close ideological connection with the movements of Jadidism, Islamic reformism, and the idea of the unity of the Turkic world in Central Asia. These movements placed the strong ideological emphasis on the modernization of educational systems, the preservation of the national language and culture, and reforms directed against colonial domination or the stagnation caused by extremely conservative traditionalist foundations [Bennigsen, 1989: 88].

In the works of Tatar, the Muslim Turks of the South Caucasus, Uzbek, and Turkish intellectuals, the concepts of "awakening," "rebirth," and "renewal" served as ideological and political symbols. The cry "Oyan, Qazaq!" performed the similar mobilizing and active function across broad strata of Kazakh society. During this period, the Kazakh national intelligentsia closely followed all events in the broader Muslim and Turkic worlds, viewing them as means for reviving national consciousness. [Bazarbayev et al., 2025: 1209-1210].

The influence of the "Oyan, Qazaq!" concept on the socio-political ideologies of Eastern peoples manifested itself not through direct political or state institutions, but through the ideological and discursive structure of the manifesto's text. This influence manifested itself in several ways: the influence of journalistic works — such as appeals, articles, and poetry — aimed at awakening national self-awareness contributed to

the formation of a culture of political thought in the public consciousness. The reformist focus includes raising issues related to education, gender equality, and the development of secular science, in lieu of religious sermons and teachings; the discourse of the national liberation movement affirms independence and self-government as legitimate rights. The "Oyan, Qazaq!" concept extended far beyond the Kazakh context, integrating into the broader Eastern anti-colonial ideology [Kemper, 2010: 31].

The national idea of "Oyan, Qazaq!" was at that time not only a call or a political slogan addressing the internal problems of a particular people, but also the general ideological model that influenced the development of socio-political thought in the countries of the East. Its transnational significance can be observed in the following aspects: promoting an understanding of the common destiny of peoples under colonial conditions; presenting national revival as necessary condition for political progress; and linking cultural and spiritual independence with political independence [Khalid, 1998: 17].

As the remarkable researcher, scientist, professor Hülya Kasapoğlu Çengel writes: «The independence movement and the struggle of the Turkistan intellectuals, who started with the name of Alash under the leadership of Alihan Bökeyhan, who was the leader of the great politician Alihan Bökeyhan in Turkistan since 1905, was the continuation of the Ceditçilik / Jadidism movement. It was the efforts of the Turkish tribes to revive the common cultural history, to raise public awareness and to illuminate. In this atmosphere, which was also close to the outside world, there were great leaders who struggled to raise the level of culture of the people and to achieve national independence. The poems written by Turkistan intellectuals in this process; it is the reflection of shared ideals, common anxiety and common spirit in verses» [Çengel, 2018: 1].

She compares the idea of awakening among various Turkic peoples, comparing the contents of their appeals and manifestos for national liberation from the coco of colonial humiliation and oppression. For example, she writes: «Despite all interventions, the years of the National Struggle produced Mehmet Akif in Anatolia and Mirjakip, Magjan, and A. Uygur in Turkestan. Mirjakip Duvlatulý (1885-1935), an intellectual from Alash, was a representative of the Jadidist ideas pioneered by Gasprinsky in the Great Steppe. The poems in Duvlatulý's book of poems, «Oyan, Qazaq», written between 1902-1909, are an expression of the idea of enlightenment in a lyrical and symbolic style. This call was echoed by the Uyghur poet Abduhalýk Uygur (1901-1909) from a nearby region. The answer given by (1933) with his poem Oyýan , written in 1921, reflects the same spirit and emotion. It is a product of this. Mehmet Akif's poem "Awake," written in 1915, has the same voice and the same spirit. The poetry of Akif in Anatolia, Mirjakip in West Turkestan, and A. Uygur in East Turkestan are lyrical examples of shared feelings and beliefs [Çengel, 2018: 6].

Oyan/Mirjakýp Duvlatulý:

Köziñdi ash, oyan Kazak, köter bastý
Ötkizbey karañýýda beker jastý,
Jer ketti, din naýarlap hal harap bop,
Kazaýým endi jatuv jaramastý.

Open your eyes, wake up, Kazakh, raise your head,
Don't waste your years on ignorance.
The land has been taken, religion has weakened, the situation is precarious,
My dear people are not fit to sleep now.

Oyýan/Abduhalýk Uygur:

Ey pekır Uygur, oyýan, uykuñ yeter,
Sende mal yok, emdi ketse can keter,
Bu uykıdın qutquzmısañ özüñni,
Seniñ haliñ heter haliñ heter,

Oh, poor Uyghur, wake up, sleep is enough
You have no possessions, if you lose them now, you lose your life
Unless you awaken your true self from this slumber,
You're in a much worse situation, a much worse situation.

Uyan/Mehmet Akif Ersoy:

Baksana kim boynu bükük ağlayan?
Hakk-ı hayâtın senin ey müslüman!
Kurtar o bîçâreyi Allah için,
Artık ölüm uykularından uyan!
Bunca zamandır uyudun, kanmadın;
Çekmediğin kalmadı, uslanmadın.
Çiğnediler yurdunu baştanbaşa,
Sen yine bir kerre kımıldanmadın!

Look, who is weeping with a bowed head?
Your right to life, O Muslim!
Save that unfortunate soul for the sake of Allah,
Wake up from the sleep of death!
You have slept for so long, you have not had enough;
You have endured everything, yet you have not learned your lesson.
They have trampled your land from end to end,
And yet you have not stirred even once!

And here, as we see, are examples of lines of poetic appeal from Kazakh, Uighur and Turkish political speakers, poet-orators [Çengel, 2018: 6].

Analyzing the works of Mir-Yakub Dulatov's (1885-1935) work *Wake Up, Kazakhs!*, the study throws light on the world view of Kazakh intellectuals in the beginning of the twentieth century Tomohiko Uyama adopts a unique approach that analyzes correlation between the geographical origins of Kazakh intellectuals and their activities and ideas. The development of the Jadid reformist movement and the formation of national identity among Muslim intellectuals are studied in Hisao Komatsu, where the evolution of group identity and reformist activity is traced [Komatsu, 2007:134]. The national idea of "Oyan, Qazaq!" is considered the key link in the development of political and ideological motivation in socio-political thought in Eastern countries, and it enriched their educational and national liberation movements. It contributed to the revival of national consciousness and political ideology, finding its place in the ideological space of reformist movements in the East at the dawn of the 20th century.

Results. It is clear that the national idea of "Oyan, Qazaq!" had the significant impact on political and ideological discourse in Eastern countries at the beginning of the 20th century. The analysis led to the following key scientific conclusions. The ideological basis of the idea of national awakening was revealed. The slogan "Oyan, Qazaq!" not only revived national consciousness in Kazakh society but also essentially coincided with the Jadidist, reformist, and national liberation ideologies of Eastern countries. All these concepts were aimed at countering colonial enslavement and socio-cultural stagnation [Tursyn, 2012: 56]. Clearly, the transformation of the idea into the political phenomenon was confirmed.

The concept of "Oyan, Qazaq!" initially rooted in Enlightenment ideals, gradually transformed into explicit political demands emphasizing issues of autonomy, self-government, and national rights. This process corresponded with trends in political modernization in Eastern countries. The Kazakh intellectual elite and intellectuals in other Eastern countries became the main catalysts for promoting this national concept. Literature, the media, and the educational system became the primary instruments of political and ideological influence. The initiatives of the Kazakh intelligentsia, led by Mirzhakip Dulatuly, constitute the fundamental component of the broader pan-Eastern enlightenment movement. The transnational spread of this concept is evident.

The call "Oyan, Qazaq!" as concept was not limited to Kazakh society alone; it penetrated the collective political and intellectual environment of Turkic and Muslim societies, and the discourse of awakening and the call for revival manifested itself in various forms in different countries [Koygeldiev, 2016: 79].

The essence of the ideological and political concept "Oyan, Qazaq!" was transmitted and expanded not through direct political reach, but expanded spatially through the ideological interaction of countries and peoples, through the media, and spiritual and intellectual connections among the national elite of the Turkic

peoples of the East, which made it a key component of anti-colonial ideology in Central Asia at the dawn of the 20th century.

As the famous scientist T. Uyama writes: in the ideas of Kazakh intellectuals at the beginning of the 20th century, we can find a selective combination of the ideas of various intellectuals from the 19th century. For example, Mir-Yaqub Dulatov wrote in his famous collection of poems «Oyan, Qazaq!» (Awake, Kazakh!) (Ufa, 1910): “Our people are sleeping in a dark corner of a mansion called the World, and seem to be left in oblivion.” He lamented the loss of ancestral laws, the Sharia (Islamic law) and judicious khans. In this sense the poems of Dulatov remind us of the poems of the aqyns of the Zar zaman group. Contrary to those aqyns, however, Dulatov rejected “sleeping” quietly. Like Abai, he criticized the laziness and lack of initiative of the Kazakhs. He urged them to strive to learn much from advanced civilizations (Islamic and Russian), and called for young intellectuals to work on behalf of ordinary people... The belief in the importance of knowledge and dedication to people was shared by all modern intellectuals, beginning with Valikhanov. Dulatov’s senior ally, Alikhan Bokeikhanov, was an authentic heir of Valikhanov in the sense that he advocated both the active learning of Russian culture and the preservation of Kazakh customs (especially customary law). He, as well as Valikhanov, thought that the introduction of the Sharia was harmful to Kazakhs, though he did not reject those elements of Kazakh culture and social institutions which originated from Islam» [Uyama, 2000: 79].

Table 1. Comparative Table: The «Oyan, Qazaq!» Idea and Socio-Political Thought in Eastern Countries

Indicators	Kazakh Society	Turkish Society	Tatar Society	Uzbek Society
National slogan / idea	“Oyan, Qazaq” (“Wake Up, Kazakh”)	National revival, constitutionalism	National awakening, Jadidism	National revival, reform
Main goal	Development of national consciousness and striving for independence	State modernization, secular development	Enlightenment, cultural autonomy	Education and national selfawareness
Ideological foundation	Enlightenment, national liberation	Reformism, secularism	Jadidism, cultural renewal	Jadidism, national awakening
Form of struggle	Journalism, literature, political movement	Political reforms, parties	Press, school reform	Enlightenment, cultural movement
Attitude toward colonialism	Open criticism, resistance	Reforming the imperial system	Cultural and political resistance	Spiritual and social resistance
Outcome	Formation of national political consciousness	Paved the way for building a national state	Strengthening of national intelligentsia	Intensification of national cultural renewal
Historical significance	Foundation of Kazakh national liberation ideology	Foundation of the modern Turkish state	Development of Tatar national thought	Growth of Uzbek national consciousness

Ultimately, we conclude that the national idea of "Oyan, Qazaq!" served as political and ideological factor, providing an intellectual focus for socio-political thought in Eastern countries and accelerating processes of national renewal. This strategy advanced the formation of national identity, influencing the unified trajectory and collective aspirations in the historical dynamics of traditional Eastern societies in the early 20th century. Japanese historians, for example, argue that it served both as an educational foundation and an effective political tool. Comparable trends are also observed in the Kazakh national movement of the early 20th century. The "Oyan, Qazaq!" doctrine became an important ideological tool for the revival of national identity and the development of socio-political thought [Kabuldinov et al., 2025: 604-606].

Conclusion. The national public idea of "Oyan, Qazaq!" emerged in the historical and socio-political circumstances of the early 20th century, exerting the beneficial and pragmatic political and ideological influence on the national revival of the peoples of the East, as well as on the fundamental renewal of socio-political thought in Kazakh society. This concept evolved into the comprehensive worldview, guaranteeing the spiritual mobilization of oppressed peoples living under colonial dependence, rather than simply a situational slogan. The content of the idea of "Oyan, Qazaq!" developed in close connection with the concepts of enlightenment, the awakening of national consciousness, and the demands for social justice and political freedom. The idea aimed to overcome political apathy in Kazakh society, enhance the sense of historical responsibility among the freedom-loving people, and emphasize the need to preserve national identity. In this context, the ideological propositions put forward by Mirzhakip Dulatuly contributed to raising national political thought to a new qualitative level.

The national idea of "Oyan, Qazaq!" was not limited exclusively to Kazakh society but was ideologically consonant with broader Eastern reformist and national liberation movements. The rhetoric of "awakening," "revival," and "renewal," widely used in the socio-political thought of Turkic and Muslim peoples, formed the basis of the common anti-colonialist discourse. From this perspective, the idea of "Oyan, Qazaq!" can be assessed as transnational phenomenon in the evolution of socio-political thought in the East. Furthermore, the political and ideological influence of the national strategy of "Oyan, Qazaq!" manifested itself not through direct political institutions, but through educational initiatives, the media, literature, and spiritual and intellectual networks among the intelligentsia. This characteristic made the concept of "Oyan, Qazaq!" one of the most powerful tools for reviving public consciousness in Eastern countries at the dawn of the 20th century. The national intelligentsia acted as ideological mediator between the population and the authorities, contributing to the development of the culture of political thought.

The political aspects of the national idea "Oyan, Qazaq!" grew stronger over time, encompassing themes of autonomy, self-government, national rights, and statehood. This process is fundamentally consistent with concepts of nation-state formation in Eastern countries and allows us to consider the political evolution of Kazakh society within the broader regional historical context. Overall, the national idea of "Oyan, Qazaq!" became one of the decisive factors that awakened national consciousness, increased political activity, and shaped the idea of liberation in the socio-political thought of both the Kazakh people and Eastern societies in the early 20th century. It presented the ideology of national renewal as historical necessity and proposed an alternative and new political and ideological model that was intended to change the colonial system, which was regressive for human civilization. This idea remains relevant today, in the context of globalization, the need for decolonization processes, the spiritual modernization of society, and the modernization of public consciousness, which contributes to the strengthening of national identity, the preservation of historical memory, and the determination of the state's strategic direction.

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