



Қазақстан Республикасы
Ғылым және жоғары білім министрлігі

Ш.Ш. Уәлиханов атындағы
Тарих және этнология институты

ОТАН ТАРИХЫ

2026. Т. 29 (3)

ISSN 1814-6961
E-ISSN 2788-9718

- ТАРИХ
- ЭТНОЛОГИЯ
- АРХЕОЛОГИЯ



ОТАН ТАРИХЫ

2026. Т. 29 (3)

ISSN: 1814-6961 (print)
ISSN: 2788-9718 (online)

Отан тарихы Отечественная история History of the Homeland

**Үш айда бір рет шығатын ғылыми журнал
2026. Т. 29 (3)**





Published in the Kazakhstan
Otan tarikhy
Has been issued as a journal since 1998
ISSN: 1814-6961 (Print)
ISSN: 2788-9718 (Online)
2026. Vol. 29. Is. 3. Pp. 1360–1370
Journal homepage:
<https://otan.history.iie.kz>



FTAMP/ МРПТИ / IRSTI 03.91.00

https://doi.org/10.51943/2788-9718_2026_29_3_1360-1370

THE INFLUENCE OF THE JADID MOVEMENT ON EDUCATIONAL MODERNIZATION IN THE EARLY REPUBLIC OF TÜRKIYE: INTELLECTUAL EMIGRATION AND THE IDEOLOGICAL TRANSFER

Izbassar Yerlanuly Turgunbayev¹, Aitbala Shaiymkulovna Makhayeva^{2*}, Kulzhan Bekenovna Zhanatayeva³

¹Al-Farabi Kazakh National University

(Al-Farabi Ave., 71, 050040, Almaty, Republic of Kazakhstan)

PhD, Senior Lecturer

<https://orcid.org/0000-0002-1997-7829>, E-mail: izbasar136@mail.ru

²“M. Bazarbayev Gymnasium №138” of the Almaty Education Department

(Koktem-1 microdistrict, 26a, 050010, Almaty, Republic of Kazakhstan)

teacher

<https://orcid.org/0009-0005-8281-2401>, E-mail: nartai0212@mail.ru

³Al-Farabi Kazakh National University

(Al-Farabi Ave., 71, 050040, Almaty, Republic of Kazakhstan)

Senior Lecturer

<https://orcid.org/0009-0009-2003-6522>, E-mail: guljan2501@gmail.com

© Valikhanov IHE, 2026

© Turgunbayev I.Ye., Makhayeva A.T., Zhanatayeva K.B., 2026

Abstract. Introduction. The Turkic world saw a significant historical shift in the first quarter of the 20th century. In the context of the Russian Empire’s colonization of the Turkic-Muslim peoples of Central Asia, this period was characterized by the establishment of a modern state in the Republic of Türkiye. The political and intellectual elite of the Turkic peoples that immigrated played a crucial part in changing the Republic of Türkiye’s scientific and educational systems despite the country’s severe geopolitical divisions, which calls for a thorough reevaluation. *Purpose and objectives.* In the framework of the Jadid movement, this article compares and identifies important aspects of cultural modernization in the Republic of Türkiye. It also assesses the extent to which intellectuals from abroad influenced Mustafa Kemal Atatürk’s reforms. In order to accomplish this, the goals were to examine the Jadid cadres’ transfer channels and evaluate their particular contribution to university and language changes. *Materials and methods.* The study’s methodology is grounded on historicism and objectivism, and it is bolstered by archival sources and a retrospective analysis of the works of Turkish and Russian-speaking experts. *Results.* The analysis confirmed that although the «pan-Turkic identity» as an ideology persisted in theory, the Turkic-Muslim peoples of Central Asia’s ideologists directly influenced the practical consolidation of the Turkish nation in the Republic of Türkiye. The success of M. K. Atatürk’s language and university reforms was predetermined by a galaxy of emigrant scientists who strategically shifted from political conflict to scientific and educational pursuits. *Conclusion.*

It has come to light that the Jadid movement was more than just a localized enlightenment movement; rather, it was a crucial methodological link that enabled M. K. Atatürk's government to finish the transition away from «Ottomanism» in a historically brief amount of time.

Keywords: Jadidism, Mustafa Kemal Atatürk, cultural modernization, intellectual transfer, Zeki Velidi Togan, language reform, common Turkic identity.

For citation: Turgunbayev I.Ye., Makhaeyva A.Sh., Zhanatayeva K.B. The influence of the Jadid movement on educational modernization in the early Republic of Türkiye: intellectual emigration and the ideological transfer // Otan tarikh. 2026. Vol. 29. № 3. Pp. 1360–1370. [in English]. DOI: 10.51943/2788-9718_2026_29_3_1360-1370

ЖӘДІДШІЛДІК ҚОЗҒАЛЫСЫНЫҢ ЕРТЕ КЕЗЕҢДЕГІ ТҮРКИЯ РЕСПУБЛИКАСЫНДАҒЫ БІЛІМ БЕРУДІ МОДЕРНИЗАЦИЯЛАУҒА ЫҚПАЛЫ: ЗИЯЛЫЛАР ЭМИГРАЦИЯСЫ ЖӘНЕ ИДЕЯЛАР ТРАНСФЕРІ

Избасар Ерланұлы Тұрғынбаев¹, Айтбала Шайымкуловна Махаева^{2*}, Кульжан Бекеновна Жанатаева¹

¹ Өл-Фараби атындағы Қазақ ұлттық университеті
(Өл-Фараби даңғ., 71, 050040, Алматы, Қазақстан Республикасы)
PhD, аға оқытушы
<https://orcid.org/0000-0002-1997-7829>, E-mail: izbasar136@mail.ru

² Алматы қаласы Білім басқармасының «М. Базарбаев атындағы №138 гимназия» КММ
(Көктем-1 шағын ауданы, 26а, 050010, Алматы, Қазақстан Республикасы)
мұғалім
<https://orcid.org/0009-0005-8281-2401>, E-mail: nartai0212@mail.ru

³ Өл-Фараби атындағы Қазақ ұлттық университеті
(Өл-Фараби даңғ., 71, 050040, Алматы, Қазақстан Республикасы)
аға оқытушы
<https://orcid.org/0009-0009-2003-6522>, E-mail: guljan2501@gmail.com

© Ш.Ш. Уәлиханов атындағы ТЭИ, 2026

© Тұрғынбаев І.Е., Махаева А.Ш., Жанатаева К.Б., 2026

Аңдатпа. *Kırpıncı.* Тарихи өлшемде XX ғасырдың бірінші ширегі түркі әлемі үшін бетбұрыс кезең болды. Бұл кезең Ресей империясының Орталық Азиядағы түркі-мұсылман халықтарын отарлауы аясында Түркияда модернизацияланған мемлекеттің құрылуымен ерекшеленді. Терең геосаяси қайшылықтарға қарамастан, түркі халықтарының саяси және зиялы элитасы Түркияның білім беру және ғылым жүйесін реформалауда шешуші рөлдердің бірін атқарды. Бұл мәселе терең қайта пайымдауды қажет етеді. *Мақсаты мен міндеттері.* Бұл мақала жәдідшілдік қозғалысы аясында Түркиядағы мәдени модернизацияның негізгі бағыттарын салыстырмалы түрде талдауға және айқындауға, сондай-ақ эмигрант-зиялылардың Мұстафа Кемал Ататүрік реформаларына тигізген ықпалының ауқымын анықтауға арналған. Осы мақсатқа жету үшін жәдідшіл кадрлар трансферінің арналарын зерттеу, олардың тіл және университет реформаларына қосқан нақты үлесін бағалау міндеттері қойылды. *Материалдар мен әдістер.* Зерттеудің методологиялық негізі ретінде тарихшылық пен объективтілік принциптері қолданылды, олар түрік және орыстілді зерттеушілердің еңбектерін, сондай-ақ мұрағат материалдарын ретроспективті талдаумен толықтырылды. *Нәтижелер.* Зерттеу барысында «жалпы түркілік бірегейлік» идеология ретінде теориялық тұрғыда қалып қойған кезде, Түркиядағы түрік ұлтының практикалық шоғырлануы (консолидациясы) Орталық Азияның түркі-мұсылман халықтары идеологтарынан тікелей қабылданғаны негізделді. Эмигрант ғалымдар тобы саяси күрестен ғылыми-ағартушылық қызметке стратегиялық тұрғыда ауысып, М. К. Ататүріктің тіл және университет реформаларының табысты болуын алдын ала айқындап берді. *Қорытынды.* Жәдідшілдік қозғалысы жай ғана жергілікті

ағартушылық емес, М. К. Ататүрік үкіметіне тарихи қысқа мерзімде «османизмнен» бас тарту процесін аяқтауға мүмкіндік берген іргелі методологиялық буын болғаны анықталды.

Түйін сөздер: Жәдідшілдік, Мұстафа Кемал Ататүрік, мәдени модернизация, интеллектуалды трансфер, Зеки Велиди Тоган, тіл реформасы, жалпы түркілік бірегейлік.

Дәйексөз үшін: Тұрғынбаев І.Е., Махаева А.Ш., Жанатаева К.Б. Жәдідшілдік қозғалысының ерте кезеңдегі түркия республикасындағы білім беруді модернизациялауға ықпалы: зиялылар эмиграциясы және идеялар трансфері // Отан тарихы. 2026. Т. 29. № 3. 1360–1370-бб. [ағылш.]. DOI: https://doi.org/10.51943/2788-9718_2026_29_3_1360-1370

ВЛИЯНИЕ ДЖАДИДСКОГО ДВИЖЕНИЯ НА МОДЕРНИЗАЦИЮ ОБРАЗОВАНИЯ В РАННЕЙ ТУРЕЦКОЙ РЕСПУБЛИКЕ: ИНТЕЛЛЕКТУАЛЬНАЯ ЭМИГРАЦИЯ И ТРАНСФЕР ИДЕЙ

Избасар Ерланулы Тургунбаев¹, Махаева Айтбала Шайымкуловна^{2}, Кульжан Бекеновна Жанатаева¹*

¹ Казахский национальный университет имени аль-Фараби
(пр. Аль-Фараби, 71, 050040 Алматы, Республика Казахстан)
PhD, старший преподаватель
<https://orcid.org/0000-0002-1997-7829>, E-mail: izbasar136@mail.ru

² «Гимназия №138 имени М. Базарбаева» Управления образования г. Алматы
(мкр-н Коктем-1, 26а, 050010, Алматы, Республика Казахстан)
учитель
<https://orcid.org/0009-0005-8281-2401>, E-mail: nartai0212@mail.ru

³ Казахский национальный университет имени аль-Фараби
(пр. Аль-Фараби, 71, 050040 Алматы, Республика Казахстан)
старший преподаватель
<https://orcid.org/0009-0009-2003-6522>, E-mail: guljan2501@gmail.com

© ИИЭ им. Ч.Ч. Валиханова, 2026

© Тургунбаев И.Е., Махаева А.Ш., Жанатаева К.Б., 2026

Абстракт. *Введение.* Первая четверть XX в. для тюркского мира в историческом измерении явилась переломным моментом. Этот период был ознаменован построением модернизированного государства в Турции на фоне колонизации тюркско-мусульманских народов Центральной Азии Российской империей. Несмотря на глубокие геополитические разломы, эмигрировавшая политическая и интеллектуальная элита тюркских народов сыграла одну из ключевых ролей в реформировании системы образования и науки Турции, что требует глубокого переосмысления. *Цель и задачи.* Данная статья посвящена сопоставительному анализу и выявлению ключевых направлений культурной модернизации Турции в контексте джадидского движения, а также определению масштаба влияния интеллектуалов-эмигрантов на реформы Мустафа Кемаль Ататюрка. Для достижения этой цели поставлены задачи по изучению каналов трансфера джадидских кадров, оценке их конкретного вклада в языковые и университетские реформы. *Материалы и методы.* В качестве методологического фундамента исследования используются принципы историзма и объективизма, подкрепленные ретроспективным анализом трудов турецких и русскоязычных исследователей, а также архивных материалов. *Результаты.* В процессе исследования было обосновано, что пока «общетюркская идентичность» как идеология оставалась в теоретическом ракурсе, практическая консолидация турецкой нации в Турции была напрямую перенята от идеологов тюрко-мусульманских народов Центральной Азии. Плеяда ученых-эмигрантов осуществила стратегический переход от политической борьбы к научно-образовательной деятельности, предопределив успех языковой и университетской реформ М. К. Ататюрка. *Заключение.* Выявлено, что джадидское движение явилось не просто локальным просветительством, а основополагающим методологическим

звеном, которое позволило правительству М.К. Ататюрка завершить процесс отхода от «османизма» в беспрецедентно короткий исторический период.

Ключевые слова: Джадидизм, Мустафа Кемаль Ататюрк, культурная модернизация, интеллектуальный трансфер, Зеки Велиди Тоган, языковая реформа, общетюркская идентичность.

Для цитирования: Тургунбаев И.Е., Махаева А.Ш., Жанатаева К.Б. Влияние джадидского движения на модернизацию образования в ранней Турецкой Республике: Интеллектуальная эмиграция и трансфер идей // Отан тарихы. 2026. Т. 29. № 3. С. 1360–1370. [на англ.]. DOI: 10.51943/2788-9718_2026_29_3_1360-1370

Introduction. An interdisciplinary approach is necessary for modern humanities research in order to scientifically assess the contributions of those who made major contributions to the formation of statehood. The Republic of Türkiye's founder, M. K. Atatürk, set out to create a new, modern state, which necessitated a change in how the «Turkic nation» was viewed overall and the development of a national ideology. In order to define the course of cultural integration, he built research institutions that studied the history, literature, and languages of the Turkic peoples and drew in emigrant Turkic Muslim leaders.

Given the historical context of these processes, it is important to remember that the Russian Empire used a policy of spiritual subjection of the indigenous population in order to firmly establish itself in the acquired regions following military-political colonization [Ilminsky et al., 1900: 6-8]. The Jadidism movement began as a result of the Turkic Muslim peoples' forced spiritual colonization, which compelled them to start a national liberation campaign. The first person to advocate for the mental, linguistic, and historical unification of the Turkic peoples was Ismail Gasprinsky [Arslan, 2016: 8-21]. Usul-i Kadim and Usul-i Jadid were the two movements that resulted from this. Similar to the Republic of Türkiye's scholastic religious leaders, the Kadimists of Turkestan opposed the spread of Jadid concepts, which helped to fortify the «Russian element». After serving as the foundation for cultural change, Jadidism evolved into the notion of creating a «pan-Turkic nation». The intellectuals and clergy of Crimea, Volga-Ural, Turkestan, and Azerbaijan emerged as the principal proponents of the «unification of the Turkic peoples».

Institutional opposition to the Jadid reforms is revealed via archival sources. As the principal proponent of «Turkic unity», I. Gasprinsky submitted a plan to Turkestan Governor-General Nikolay Rosenbach in 1892 for the rebuilding of Muslim schools in Turkestan. N. Rosenbach requested an expert opinion from Turkestan Teachers' Seminary head Nikolay Ostroumov. N. Rosenbach chose to make this decision without repercussions after N. Ostroumov responded negatively to the offers [NARU. F. 461. Op. 1. D. 1116. Ll. 69–71]. I. Gasprinsky arrived in Turkestan in 1893. He traveled to the main cities in the area and met with the Emir of Bukhara, who pledged not to obstruct the establishment of Jadid schools there. Consequently, that year saw the opening of Samarkand's first Jadid school [Alimova, 2009: 169-170].

The «idea of the unity of the Turkic peoples», which is interpreted in a variety of ways, is the subject of numerous historiographic studies today. While some view it as aggressive and give it the coloring of «pan-Turkism», others perceive progressive elements in this concept [Kireev, 2002: 20–30]. For instance, I. Gasprinsky's proposal to create a single, simplified Turkic literary language, which he backed with Istanbul's intellectuals, is explained by eminent scholar Edward Lazzerini [Lazzerini, 1973]. This served as the foundation for the policies of M. K. Atatürk, who believed that the establishment of a new state would modernize educational and cultural tendencies, resulting in Turkic cohesion and national identity.

Turkic Muslim Jadids were compelled to flee to the Republic of Türkiye due to the Bolshevik Revolution and the escalation of the Red Terror. Unfortunately, little historical research has been done on how these exiled Turkic Muslims' political fight evolved into scholarly and educational endeavors. Additionally, there hasn't been an impartial historical evaluation of their contribution and function in the advancement of historical knowledge and the reform of the Republic of Türkiye's educational system. In order to close this gap, this study looks at the rise of the Jadid movement, which had an impact on cultural changes in the Republic of Türkiye throughout the 1920s and 1930s as well as in the post-Soviet region.

Materials and Methods. Historicism and objectivity serve as the study's methodological foundation, enabling an analysis of the Jadid movement's formation and development within a particular historical setting. In addition to a retrospective examination of archival records and academic publications by Turkish, Russian, and post-Soviet scholars, a comparative historical approach was used to evaluate the reform processes in Turkestan, the Volga region, and the Republic of Türkiye. I. Gasprinsky, Yusuf Akchura, and Zeki Velidi Togan were three important émigré thinkers whose activities were tracked using a biographical approach. Early 20th century magazines and archival documents were critically examined using components

of source analysis. The combination of these methods made it possible to identify the channels of intellectual transfer of Jadid cadres and assess their contribution to the linguistic and university reforms of the Republic of Türkiye.

Discussion. A thorough examination of the Turkic world's reform processes' beginnings is necessary to comprehend their development. When I. Gasprinsky published the first edition of the journal «Terciman» («Translator») in 1883, he publicly announced the cultural battle of the Turkic peoples against the colonial policies of tsarism, marking the commencement of the Jadid movement [Safarov, 1996]. Political developments in the Republic of Türkiye, where he lived for two years in 1874–1875, had a significant impact on his ideas [Kırimer, 2014]. He made it his mission to preserve national and religious traditions while introducing Turkic-Muslim youth to the accomplishments of European culture and modernizing educational practices. I. Gasprinsky was able to start introducing a new educational system among the Turkic peoples of the Russian Empire because he had a European education, was an expert in philosophy and history, and spoke Turkish, Russian, and foreign languages [Benningsen, 1992: 119]. The first Jadid school was established in Bakhchisaray in January 1884, which had an impact on the Turkic-Muslim peoples' heavily inhabited areas [Gilyazov, 2002: 15]. Due to the popularity of these schools, students from all across the Russian Empire opened their own Jadid schools after graduating; unofficial figures show that by 1916, there were more than 5 000 of them [Gilyazov, 2002: 16].

It is important to highlight that Jadidism emerged for a number of reasons in the context of a scientific discussion regarding its fundamental conditions. One of these is the tsarist policy, which aims to Christianize and Russify the social life of the Turkic peoples. Because the Jadids aimed to establish a secular, national school and articulated the philosophy of national rebirth, the Tsarist administration considered the Jadid movement as a potentially harmful source for the development of ethnic self-awareness. As a result, it made every effort to eradicate Muslim education. In his report to the emperor on October 26, 1899, Turkestan Governor-General Sergey Dukhovskiy states that Islam is antagonistic to both their faith and their entire civilization [az.lib.ru]. It is also noteworthy that the Bishop of Tomsk wrote to the Governor-General of Semipalatinsk on January 7, 1893, requesting that Islam propaganda be outlawed in Kazakhstan and that Orthodoxy be promoted. In order to achieve this, he suggests progressively replacing current mosques and schools with Russian ones rather than building new ones. The Russification and Christianization of the Kazakh population is the topic of discussion at [studfile.net].

The growth of new-method schools in different areas amply illustrates the extent of I. Gasprinsky's impact on education. In Russia's Muslim areas, his work as a teacher and educator had a significant impact. In Crimea, the Caucasus, the Volga and Ural regions, and eventually Turkestan, the number of new-method schools increased. Ninety percent of the 1 088 Muslim schools in the province of Kazan in 1912 were new-method schools [library.tj].

A more thorough comprehension of I. Gasprinsky's impact on modernization is possible through a systematic examination of his pedagogic legacy. He developed a novel (phonic) approach to teaching the Arabic alphabet in a school established in Bakhchisaray, allowing youngsters to become literate in a matter of months [mytashkent.uz]. I. Gasprinsky proved to be an excellent teacher, and his school in Bakhchisaray became a model for all Jadid madrasahs in Russia, Turkey, and other Muslim nations, according to Islamic academics like Alexander Bennigsen and Chantal Lemerrier-Kelkezhe [library.tj].

The first new-method textbook was written by I. Gasprinsky, who taught it at the madrasah in Bakhchisaray. It's important to note that he drew from the experience of Russian universities and thought that reforms included introducing general education subjects in madrasahs, such as history, geography, natural sciences, arithmetic with plane geometry, pedagogy, Russian language, and Russian jurisprudence, in addition to new literacy teaching methods [library.tj]. He even suggested hiring graduates of the Lazarev Institute of Oriental Languages in Moscow or the University of St. Petersburg to teach oriental studies. I. Gasprinsky defended this by claiming that madrasahs had a far bigger impact on Muslim society than any university had on European society because, as highly respected establishments among Muslims, mektebs and madrasahs were illuminated by ancient customs and enjoyed their sympathy and trust [library.tj].

The movement's intricate palette of internal inconsistencies was exposed by traditionalists' rejection. Despite the Kadimists' unyielding opposition, new techniques emerged. The Jadids essentially emerged as the first representatives of the Russian Turkic-Muslim peoples' national identity. Since the tsarist administration viewed them as a hub for advancing the concepts of the unification of the Turkic peoples in both ideological and practical dimensions, it fiercely fought their discovery. The modernization of the Muslim community through the reform of the entire educational system, the political and spiritual unification

of the Turkic population of the Russian Empire, and the ways in which Russian Muslims interact with Russian Empire, i.e., the Russian world and the West, are the three main directions in which I. Gasprinsky's ideas can be viewed [Gilyazov, 2002: 15].

There was cross-border intellectual exchange between regions. Turkestan experienced an economic, political, and cultural crises as a result of colonialism in the late 19th and early 20th centuries. The local intelligentsia, which aimed to learn from both Western and Eastern nations, including the Republic of Türkiye, was concerned by this. Early in the 20th century, Turkestan and the Republic of Türkiye had close ties. Zakirjon Furqat, Sharif Sohfizade, Abdurauf Fitrat, Abdulvahid Munzim, Hamidhaja Mehri, Hamza Hakimzade Niyazi, and several other Jadid movement leaders attended Turkish educational institutes [Tursunov et al., 2020: 423].

A. Fitrat was the most notable among them. He attended Istanbul University while residing in the Republic of Türkiye from 1909 to 1913. He first came to the concepts of acceleration–short-term reform–there. A. Fitrat established the Bukhara Educational and Enlightenment Society after being influenced by the Young Turk movement. Between 1911 and 1913, many young people studied in the Republic of Türkiye with the help of this group. This made it easier for the Jadids to recognize how democratic processes were advancing education and helped them realize that their mission was to rebuild a democratic society in Turkestan's social and cultural domains [Tursunov et al., 2020: 423].

The movement's global engagement with global themes is confirmed by the Jadid elite's wide geographic reach. Through mutual travel and communication, they shared experiences and were aware of numerous progressive initiatives in the Republic of Türkiye, Russia, Iran, Egypt, and other nations. But unlike the Turkestan Jadids, the Iranian progressives and the Young Turks in the Republic of Türkiye were unable to mechanically assimilate their experiences. The Jadids, on the other hand, held important positions where the interests of European and Eastern nations aligned with their vast experience in state-building and legislation, the strategies and initiatives of the Russian and Eastern peoples' fight against colonialism, and their national culture.

The Jadids started their educational endeavors at the start of the 20th century, influenced by the revolutionary revolutions in the Republic of Türkiye and Russia. Opening schools using the new approach and quickly raising student literacy, sending young people to study overseas, and enhancing the nation's socioeconomic status by teaching them about the advancements of global science were all important priorities in the fight for Turkestan's independence. The Jadids of Bukhara, under the leadership of A. Fitrat, sought to establish a constitutional monarchy and parliament in Bukhara, followed by a democratic republic. In contrast, the Jadids of Turkestan fought against the colonial oppression of the Russian Empire and sought to achieve first autonomous status and then an independent state [Tursunov et al., 2020: 424]. Institutional control by the administration remained the main barrier holding back the pace of modernization. The fact that enlightened people could free themselves from colonial oppression and begin the struggle for national freedom always kept the Russian Empire and its administration in Turkestan vigilant. They did everything they could to keep the education system of the local intelligentsia under strict control.

The number of new-method schools continued to rise in spite of these challenges. Bukhara opened in 1893, followed by Andijan in 1898, Kokand in 1899, Tashkent, and Samarkand in 1901 [Tursunov et al., 2020: 424]. There were more than 4 000 of these schools and more than 60 000 pupils enrolled by 1911. By 1917, there were 100 of these schools in the Republic of Türkiye [Tursunov et al., 2020: 424]. Majid Qadiri developed the Jadid method, which was taught in Turkish schools using a variety of mathematics textbooks from Kazan and the Republic of Türkiye.

As a result, different evaluations and viewpoints of Jadidism's socio-political aim were based on the aforementioned facts. Such evaluations of the Jadids' actions can still be found in the scientific literature. For instance, some see them as «collaborators» and «Russifiers», or enemies of Islam; others see them as supporters of Europeanism and fighters against colonialism; still others see them as a reactionary movement propagating pan-Turkism and national bourgeois ideology; still others see them as educators, reformers, and the intellectual elite of Muslims. To some extent, the differences in the assessment of the role and significance of Jadidism are explained by the fact that the leaders of this movement themselves differed in their ideological vision of the implementation of the goal, as well as their socio-political orientation.

Thus, a theoretical consensus can be reached based on the information at hand. The main way that Jadidism is portrayed is as a complex social movement with internal conflicts that was organized by the intellectual elite of Turkic enlightened reformers who had received their education in Europe. In spite of this, the Jadids were able to comprehend the fundamental framework of the ideology and, in theory, created a

system of national identity that later extended their journey to reformist principles – this time in the Republic of Türkiye.

Results. The systematization of historical sources produced tangible outcomes that showed how the Turkic peoples' intellectual elite directly influenced institutional and cultural reforms in the Republic of Türkiye. It's cultural modernization was significantly influenced by the Turkic-Muslim peoples' exodus from the Russian Empire. The political figure was one of those who carried on and expanded I. Gasprinsky's efforts. Yu. Akchura.

It was able to document the timeline of Yu. Akchura's major theoretical and practical accomplishments by examining the development of his conceptual perspectives. Yu. Akchura wrote an article titled «Light and Oppression» in 1903 [idmedina.ru]. In it, he talks about the Ottoman Empire's fall, the scientific revolutions, and the contribution of educated people to the development of a democratic society. Yu. Akchura went back to Russia in 1904. He creates the «Ittifaq al-Muslimin» party, becomes the leader of Muslim political activity almost quickly, and teaches geography and history in the Jadid madrasah «Muhammadiyah», where he imparts innovative ideas to his followers. His primary work, «Three Types of Politics», was released in March of that same year. In it, he presents a theory of the Turkic peoples' unification in three ways: the construction of a single Turkic country; the rehabilitation of the caliphate as the primary framework of the fight against imperialist nations; and the departure from the tribal concept to the national state [Akçura, 1976].

Yu. Akchura tries to find the best choices that might help the Turkic peoples in each of these. The first two points seem unrealistic since Western nations would disagree with them. Since Russia is the only nation where Turkic Muslims reside, the third point appears to be the most hopeful. This viewpoint appeared radical at first, but it eventually gained traction. But without the Turkic peoples' regional location, it was not feasible. These ideas looked idealistic during the beginning of the 20th century. Due to its inadequate industrial policy and lack of capital, the Republic of Türkiye was unprepared for the changes brought about by the flourishing industry in Europe at the time. At that time, there were two main hotbeds of struggle: Anatolia and the Turks within Russia. Each had its own specific characteristics. The Jadidists waged their struggle through education, while in Anatolia, the system of struggle was already established.

Yu. Akchura fled to the Republic of Türkiye in October 1908 after being arrested and persecuted in Russia. He authored articles about the Turkic peoples in the newspaper «Türk Yurdu» («Turkish Homeland») in Istanbul. Yu. Akchura emphasized issues of national identity and advocated for unification among the Turkic peoples as a member of the «Türk Ocakları» («Turkish Hearths»). Because Yu. Akchura shared M. K. Atatürk's political beliefs, he was able to win his favor [Vasiliyev, Sharyafetdinova, 2023: 421].

Yu. Akchura actively participated in the preconditions for the establishment of a new national republic in the Republic of Türkiye between 1918 and 1923, serving as M. K. Atatürk's counselor on ties with Russia. Following the declaration of Turkish sovereignty in 1923, Yu. Akchura was elected to the Grand National Assembly of Türkiye and chosen by M. K. Atatürk as an advisor on political and cultural matters [Gilyazov, 2002: 23].

The study's discovery of M. K. Atatürk's role in transferring scientific and educational authority to intellectuals from abroad was a significant outcome. Yu. Akchura was known in the Republic of Türkiye as an advocate for the union of the Turkic peoples. Yu. Akchura took part in the establishment of the «Turkish Historical Society» in 1931 at the request of M. K. Atatürk, whose mission was to create an understanding of Turkish history [Vasiliyev, Sharyafetdinova, 2023: 421]. As a result, M. K. Atatürk cleared the path for numerous exceptional academics who conducted useful scientific research.

Among them is Z. V. Togan, whose 1926 entrance in the Republic of Türkiye fundamentally altered the country's intellectual environment. The Fatih Library was his first destination in Istanbul. Actually, he was formally assigned to the Ministry of Education, Copyright, and Translations Committee from the very beginning. In the meantime, he received an invitation to teach the history of the Turkic peoples at Istanbul University from Mehmet Fuad Köprülü, Dean of the Faculty of Literature [Togan, 1967: 27]. Z. V. Togan wrote his seminal work, «Umumi Türk Tarihine Giriş» («Introduction to the General History of the Turks»), which systematized Turkish history at this time [Togan, 2017: 161-180].

M. K. Atatürk recognized that the key to successfully establishing the new republican system was education [Önk, 2015: 511-530]. One of the cornerstones of education, in his opinion, is the ease of reading and writing. It was determined to develop a new alphabet based on the Latin alphabet in order to do this. The Ottoman language, which included many Arabic and Persian words that were challenging for students to

learn, was not accepted by the inhabitants of Anatolia at the time. Turkish became the language of teaching as a result of M. K. Atatürk's linguistic reform. In 1934, a decision was made to incorporate Turkic words into the Turkish language in place of Arabic and Persian words. According to statistics, approximately 600-800 words from the Kumyk, Balkar, Karachay, Karaite, and Crimean Tatar languages were added to the dictionary.

This was made possible in large part by the Linguistic Commission and the Translation Bureau, which included Jadid cadres. Here, Orhan Shamkhal's contribution should be acknowledged. He left Russia for the Republic of Türkiye in 1917. He obtained a teaching position at the university and joined the Turkish Linguistic Society there. He educated Russian-speaking Turkish interpreters and gave advice to M. K. Atatürk. He was asked to translate the Russian scholar Eduard Pekarsky's «Dictionary of the Yakut Language» into Turkish by M. K. Atatürk. The Linguistic Commission, comprising academics like Abdulkadir Inan, Orhan Shamkhal, Ahmed Jaferoglu, Ali Hussein-Zade, Reshit Rahmeti Arat, Abdullah Battal, Shefika Gasprinskaya, and others, carried out this task. O. Shamkhal actively participated in the establishment of the Translation Bureau on behalf of M. K. Atatürk. A law mandating literacy classes for all students aged 16 to 30 was approved following the adoption of the new alphabet. As a result, in a nation of 10 million people, around 1.5 million reading certificates had been issued by 1928 [Bozkurt, Bozkurt, 2009: 117–135]. This illustrates how important the exiles' contributions were to the planning and execution of M. K. Atatürk's linguistic and scientific reforms. In addition to restoring the original roots of Turkish vocabulary, the resurrection of the Turkish language aided in the country's progress [Alpay, 2018: 179].

Among the Jadids who emigrated, Sadri Maksudi stands out for having impacted the Republic of Türkiye's judicial system in addition to its linguistic and academic reforms. His work in 1895 at the Bakhchisaray madrasah in Crimea, where he was invited by I. Gasprinsky, was one of the pivotal moments in his life. S. Maksudi declared I. Gasprinsky to be his spiritual father after they had met and collaborated [Ayda, 1991: 20].

Attending talks and meetings with the well-known turkologist Vasily Radlov also had an impact on him. «The most complex issues of the Turkish language» were discussed at these gatherings. S. Maksudi expanded his understanding of Turkish dialects, phonetics, and grammar by reading works that V. Radlov suggested [Ayda, 1991: 53]. His studies in this field culminated in his 1930 book «Türk dili için» («For the Turkish Language»).

S. Maksudi studied language and history at Paris from 1920 to 1922 [Battal-Taymas, 1959: 41]. His objective, which aligned with M.K. Atatürk's beliefs, was to eradicate Arabic and Persian vocabulary in order to build a civilized Turkish language. «Türk Ocakları» invited him to the Republic of Türkiye in 1924 while he was a professor at the Sorbonne to give lectures in Istanbul and Ankara. The lecture, titled «The Role of Academies in the Development and Evolution of Languages», was subsequently published in the «Türk Yurdu» in September 1925.

He also studied Turkish history in-depth in addition to working on the Turkish language. He relocated to the Republic of Türkiye in 1925, where M.K. Atatürk named him a professor at the Faculty of Law in Ankara. In 1947, S. Maksudi expanded and republished one of his most significant works, «History of Turkish Law», under the title «History and Law of Turkey», creating a monumental work that combined his knowledge of French legal education with his knowledge of language and history. As a result, he was able to establish the field of Turkish legal history [Ercilasun, 2017: 177].

S. Maksudi retained his academic independence at the same time, as seen by his critique of M.K. Atatürk's «solar language» theory and the name of the nation's bank. Despite his discontent, he routinely invited S. Maksudi and Yu. Akchura to evening meetings at Chankaya's home, where topics of the republic's foreign and domestic policy were discussed. This suggests that a stable group of Jadid émigrés advisors had formed around the president [Ayda, 1991: 196-198].

Conclusion. The study comes to the conclusion that the Jadid movement, which arose as a reaction by the Turkic-Muslim peoples of the Russian Empire to the policies of spiritual colonization and Russification, was a massive intellectual endeavor that shaped the course of the Republic of Türkiye's cultural modernization rather than a localized educational phenomenon. M. K. Atatürk used the methodological foundation for educational reform established by I. Gasprinsky and his adherents to construct a new national state. Following the Bolshevik Revolution, Jadid intellectuals (Yu. Akchura, Z. V. Togan, O. Shamkhal, and others) emigrated to the Republic of Türkiye, creating a useful conduit for the transfer of expertise gained in Turkestan and the Volga area. The fact that they are part of the Ministry of Education's, the Linguistic Commission's, and the Translation Bureau's organizational structures attests to M. K. Atatürk's policy of

giving authority in science and education to immigrants who have special knowledge of Turkology. It has been demonstrated that the institutionalization of historical science, language reform, and alphabet renewal were not only the product of internal Turkish endeavors but also directly resulted from the intellectual transfer of Jadid cadres. While the actual consolidation of the Turkish nation depended on the unique organizational and educational advancements of immigrants from Central Asia and the Volga area, the concept of a «pan-Turkic identity» remained theoretical. Thus, Jadidism should be viewed as a fundamental methodological link that enabled M. K. Atatürk's government to complete its departure from the Ottoman model in a historically short period of time and lay the foundations of a secular national state.

Sources

NARU – Natsionalnyi Arkhiv Respubliki Uzbekistan [National Archive of Republic of Uzbekistan]

Literature

- Akçura, 1976 – Akçura Y. Üç Tarz-ı Siyaset. Ankara: Türk Tarih Kurumu Yayınları, 1976. 55 s.
- Alpay, 2018 – Alpay N. Dil Meseleleri, Uygulama Üzerine Yazılar II. İstanbul: Metis Yayınlar, 2018. 179 s.
- Arslan, 2011 – Arslan M. Gaspıralı İsmail Bey'in Eğitim Reformu Ve Usûl-i Cedîd Gaspıralı İsmail Bey'in Yaşam Öyküsü ve Türk Fikir Hayatına Etkileri // *GAU Journal of Social and Applied Science*. 2011. № 1 (8). Pp. 8–21.
- Ayda, 1991 – Ayda A. Sadri Maksudi Arsal. Ankara: Kültür Bakanlığı Yayınları, 1991. 204 s.
- Battal-Taymas, 1959 – Battal-Taymas A. Kazanlı Türk Meşhurlarından İki Maksudiler. İstanbul: İsmail Akgün Matbaası, 1959. 83 s.
- Bozkurt, Bozkurt, 2009 – Bozkurt İ., Bozkurt B. Yeni Alfabenin Kabulü Sonrası Mersin'de Açılan Millet Mektepleri Ve Çalışmaları // *ÇTTAD*. 2009. № 19 (8). Ss. 117–135.
- Ercilasun, 2017 – Ercilasun A.B. Sadri Maksudi Arsal ve Türk Dili // İstanbul Üniversitesi Hukuk Fakültesi Mecmuası. 2017. № 2 (75). Ss. 167–180.
- idmedina.ru, 2020 – idmedina.ru. Юсуф Акчура (1876–1935) и теория стадийного развития. 16.05.2020. URL: <https://idmedina.ru/ramazan/?7119>
- Kırimer, 2014 – Kırimer C. Gaspıralı İsmail Bey. Ankara: TİKA Yayınları, 2014. 272 s.
- Lazzerini, 1973 – Lazzerini E. İsmail Bey Gasprinskii and Muslim Modernism in Russia, 1878-1914. Washington: Washington University, 1973. 355 p.
- library.tj, 2000 – library.tj. Исмаил-бей Гаспринский. 01.01.2020. URL: <https://library.tj/m/articles/view/ИСМАИЛ-БЕЙ-ГАСПРИНСКИЙ>
- mytashkent.uz, 2010 – mytashkent.uz. Возникновение джадидизма как первоосновы национальной идеи. Часть 1. 28.08.2010. URL: <https://mytashkent.uz/2010/08/28/vozniknovenie-dzhadidizma-kak-pervoosnovyi-natsionalnoy-idei-chast-1/>
- Önk, 2015 – Önk M. Atatürk Dönemi Eğitim Sistemi Gelişmelere Bir Bakış // *International Journal of Social Science*. 2015. № 37. Ss. 511–530.
- studfile.net, 2025 – studfile.net. Джадидизм и народное образование в Казахстане в конце XIX – начале XX веков. 01.07.2025. URL: <https://studfile.net/preview/13965304/page:8/>
- Togan, 2017 – Togan İ. Umumi Türk Tarihine Giriş: Zeki Velidi Togan'ın Türklerin Tarihini Bir Sistem İçinde Kurgulayışı. Ankara: Akçağ Yayınları, 2017. 496 s.
- Togan, 1967 – Togan Z.V. Hamdullah Suphi Bey'e Ait Bazı Hatıralar // *Türk Yurdu*. 1967. № 332 (6). S. 27.
- Tursunov et al., 2020 – Tursunov R.N., Bababekov A.D., Abdullaev I.I., Kuyuliev R.M. The emergence of the jadid movement in turkestan and its relations with turkey at the beginning of the XX century // *Journal of Critical Reviews*. 2020. № 11 (7). Pp. 423–424.
- Алимова, 2009 – Алимова Д. История как история, история как наука. Феномен джадидизма. Т. 2. Ташкент: 2009. 180 с.
- Беннигсен, 1992 – Беннигсен А. Исмаил Бей Гаспринский (Гаспıралı) и возникновение джадидизма в России // *Этнографическое обозрение*. 1992. № 6. С. 119.
- Васильев, Шарьяфетдинова, 2023 – Васильев А.Д., Шарьяфетдинова Д.З. Роль Юсуфа Акчуры в становлении турецкой национальной историографии // *Ориенталистика*. 2023. № 3-4 (6). С. 421.
- Гилязов, 2002 – Гилязов И. Тюркизм: становление и развитие (характеристика основных этапов). Казань, 2002. 70 с.
- Духовский, 1899 – Духовский С.М. Ислам в Туркестане: Всеподданнейший доклад Туркестанского генерал-губернатора. Ташкент, 25.09.1899. URL: http://az.lib.ru/d/duhowskoj_s_m/text_1899_islam_v_turkeстане.shtml
- Ильминский и др., 1900 – Ильминский Н.И., Гиляров-Платонов Н.П., Рыбаков С.Г. Неизданное письмо Николая Ильминского о способах обучения инородцев. С.-Петербург: Синодская типография, 1900. 8 с.
- Киреев, 2002 – Киреев Н. Турция: Поиски национальной стратегии евразийского сотрудничества // *Центральная Азия и Кавказ*. 2002. № 1. С. 20–30.

Сафаров, 1996 – *Сафаров Г.* Колониальная революция: Опыт Туркестана. Алаш-Орда. Алматы: Жалын, 1996. 272 с.

References

- Akcura, 1976 – *Akcura Y.* Uc Tarz-i Siyaset [Three Types of Politics]. Ankara: Turk Tarih Kurumu Yayinlari, 1976. 55 p. [in Turkish]
- Alimova, 2009 – *Alimova D.* Istoriya kak istoriya, istoriya kak nauka. Fenomen dzhadidizma [History as History, History as Science. The Phenomenon of Jadidism]. Vol. 2. Tashkent: 2009. 180 p. [in Russian]
- Alpay, 2018 – *Alpay N.* Dil Meseleleri, Uygulama Uzerine Yazilar II [Language Issues, Writings on Practice II]. Istanbul: Metis Yayinlar, 2018. 179 p. [in Turkish]
- Arslan, 2011 – *Arslan M.* Gaspirali Ismail Bey'in Egitim Reformu Ve Usul-i Cedit Gaspirali Ismail Bey'in Yasam Oykusu ve Turk Fikir Hayatina Etkileri [Educational Reform and New Method of Gaspirali Ismail Bey: Biography of Gaspirali Ismail Bey and His Effects on Turkish Intellectual Life]. *GAU Journal of Social and Applied Science*. 2011. № 1 (8). Pp. 8–21. [in Turkish]
- Ayda, 1991 – *Ayda A.* Sadri Maksudi Arsal. Ankara: Kültür Bakanlığı Yayinlari, 1991. 204 s [in Turkish].
- Battal-Taymas, 1959 – *Battal-Taymas A.* Kazanlı Türk Meşhurlarından İki Maksudiler [Two Maksudis Among the Famous Kazan Turks]. İstanbul: İsmail Akgün Matbaası, 1959. 83 p. [in Turkish]
- Bennigsen, 1992 – *Bennigsen A.* Ismail Bey Gasprinskiy (Gasprali) i vozniknovenie dzhadidizma v Rossii [Ismail Bey Gasprinsky (Gasprali) and the Emergence of Jadidism in Russia]. *Etnograficheskoe obozrenie*. 1992. № 6. P. 119. [in Russian]
- Bozkurt, Bozkurt, 2009 – *Bozkurt I., Bozkurt B.* Yeni Alfabenin Kabulü Sonrası Mersin'de Acılan Millet Mektepleri Ve Çalışmaları [National Schools Opened in Mersin After the Adoption of the New Alphabet and Their Activities]. *CTTAD*. 2009. № 19 (8). Pp. 117–135. [in Turkish]
- Dukhovskiy, 1899 – *Dukhovskiy S.M.* Islam v Turkestane: Vsepoddanneyshiy doklad Turkestanskogo general-gubernatora [Islam in Turkestan: The Most Humble Report of the Governor-General of Turkestan]. Tashkent, 25.09.1899. URL: http://az.lib.ru/d/duhowskoj_s_m/text_1899_islam_v_turkestane.shtml [in Russian]
- Ercilasun, 2017 – *Ercilasun A.B.* Sadri Maksudi Arsal ve Türk Dili [Sadri Maksudi Arsal and the Turkish language]. İstanbul Üniversitesi Hukuk Fakültesi Mecmuası. 2017. № 2 (75). Pp. 167–180. [in Turkish]
- Gilyazov, 2002 – *Gilyazov I.* Tyurkizm: stanovlenie i razvitie (kharakteristika osnovnykh etapov) [Turkism: Formation and Development (Characteristics of the Main Stages)]. Kazan, 2002. 70 p. [in Russian]
- idmedina.ru, 2020 – *idmedina.ru.* Yusuf Akchura (1876–1935) i teoriya stadialnogo razvitiya [Yusuf Akchura (1876–1935) and the Theory of Stage Development]. 16.05.2020. URL: <https://idmedina.ru/ramazan/?7119> [in Russian]
- Ilminskiy et al., 1900 – *Ilminskiy N.I., Gilyarov-Platonov N.P., Rybakov S.G.* Neizdannoe pismo Nikolaya Ilminskogo o sposobakh obucheniya inorodtsev [Unpublished Letter of Nikolai Ilminsky on Methods of Teaching Non-Russians]. St. Petersburg: Sinodskaya tipografiya, 1900. 8 p. [in Russian]
- Kireev, 2002 – *Kireev N.* Turtsiya: Poiski natsionalnoy strategii evraziyskogo sotrudnichestva [Turkey: Search for a National Strategy for Eurasian Cooperation]. *Tsentrlnaya Aziya i Kavkaz*. 2002. № 1. Pp. 20–30. [in Russian]
- Kirimer, 2014 – *Kirimer C.* Gaspirali Ismail Bey [Gaspirali Ismail Bey]. Ankara: TİKA Yayinlari, 2014. 272 p. [in Turkish]
- Lazzerini, 1973 – *Lazzerini E.* Ismail Bey Gasprinskii and Muslim Modernism in Russia, 1878-1914. Washington: Washington University, 1973. 355 p.
- library.tj, 2000 – *library.tj.* Ismail-bey Gasprinskiy [Ismail Bey Gasprinsky]. 01.01.2020. URL: <https://library.tj/m/articles/view/ИСМАИЛ-БЕЙ-ГАСПРИНСКИЙ> [in Russian]
- mytashkent.uz, 2010 – *mytashkent.uz.* Vozniknovenie dzhadidizma kak pervoosnovny natsionalnoy idei. Chast 1 [The Emergence of Jadidism as the Primary Basis of the National Idea. Part 1]. 28.08.2010. URL: <https://mytashkent.uz/2010/08/28/vozniknovenie-dzhadidizma-kak-pervoosnovny-natsionalnoy-idei-chast-1/> [in Russian]
- Onk, 2015 – *Onk M.* Atatürk Donemi Eğitim Sistemi Gelişmelerine Bir Bakış [An Overview of Developments in the Educational System of the Atatürk Era]. *International Journal of Social Science*. 2015. № 37. Pp. 511–530. [in Turkish]
- Safarov, 1996 – *Safarov G.* Kolonialnaya revolyutsiya: Opyt Turkestana. Alash-Orda [Colonial Revolution: The Experience of Turkestan. Alash-Orda]. Almaty: Zhalyin, 1996. 272 p. [in Russian]
- studfile.net, 2025 – *studfile.net.* Dzhadidizm i narodnoe obrazovanie v Kazakhstane v kontse XIX – nachale XX vekov [Jadidism and Public Education in Kazakhstan in the Late 19th – Early 20th Centuries]. 01.07.2025. URL: <https://studfile.net/preview/13965304/page:8/> [in Russian]
- Togan, 2017 – *Togan I.* Umumi Türk Tarihine Giriş: Zeki Velidi Togan'ın Türklerin Tarihini Bir Sistem İçinde Kurgulayışı [Introduction to General Turkish History: Zeki Velidi Togan's Construction of the History of Turks within a System]. Ankara: Akcag Yayinlari, 2017. 496 p. [in Turkish]
- Togan, 1967 – *Togan Z.V.* Hamdullah Suphi Bey'e Ait Bazı Hatıralar [Some Memoirs Belonging to Hamdullah Suphi Bey]. *Türk Yurdu*. 1967. № 332 (6). P. 27. [in Turkish]

Tursunov et al., 2020 – *Tursunov R.N., Bababekov A.D., Abdullaev I.I., Kuyliev R.M.* The emergence of the jadid movement in turkestan and its relations with turkey at the beginning of the XX century. *Journal of Critical Reviews*. 2020. № 11 (7). Pp. 423–424.

Vasilyev, Sharyafetdinova, 2023 – *Vasilyev A.D., Sharyafetdinova D.Z.* Rol Yusufa Akchury v stanovlenii turetskoy natsionalnoy istoriografii [The Role of Yusuf Akchura in the Formation of Turkish National Historiography]. *Orientalistika*. 2023. № 3-4 (6). P. 421. [in Russian]

СОДЕРЖАНИЕ / МАЗМУНЫ ОТАН ТАРИХЫ № 29(3). 2026

<i>Dinasheva L.G., Alimbekuly A.A., Saparbekova B.</i> HISTORIOGRAPHY OF WRITTEN SOURCES ON THE HISTORY OF KAZAKHSTAN FROM THE 6th TO THE EARLY 13th CENTURIES: EVOLUTION OF TRANSLATIONS, TEXTUAL CRITICISM, AND HISTORICAL-GEOGRAPHICAL INTERPRETATION.....	964
<i>Suleimenova D.K., Agatay O.M.</i> ULUS OF JOCHI AND THE GRAND DUCHY OF LITHUANIA, 1380–1395 FROM VASSALAGE TO ALLIANCE.....	973
<i>Порсин А.А.</i> ВЛИЯНИЕ КЛИМАТА И ЭПИДЕМИЙ НА ПОЛИТИЧЕСКУЮ СИТУАЦИЮ В ЗОЛОТОЙ ОРДЕ В КОНЦЕ XIII – НАЧАЛЕ XIV ВВ.....	985
<i>Джумагалиев Д.А., Сабитов Ж.М.</i> «КРИЗИС XIV ВЕКА» И ФОРМИРОВАНИЕ НОВЫХ МЕХАНИЗМОВ ЛЕГИТИМАЦИИ ВЛАСТИ (ПО МАТЕРИАЛАМ «МАДЖМУ АТ-ТАВАРИХ»).....	997
<i>Амирбекова С.К., Саркыткан К., Дюсенов Б.Д.</i> ХОРЕЗМ, МАВЕРАННАХР И ДЕШТ-И КИПЧАК В АРАБСКИХ РУКОПИСЯХ ВАТИКАНСКОЙ АПОСТОЛЬСКОЙ БИБЛИОТЕКИ.....	1011
<i>Koshymova A.O., Nogaibaeva M.S.</i> TOPONYMS IN KAZAKH EPICS: HISTORICAL, TOPONYMIC AND ETHNOCULTURAL ANALYSIS (BASED ON THE POEM “KOBYLANDY BATYR”).....	1032
<i>Kambarbekova G.A.</i> CENTRAL ASIA THROUGH THE LENS OF AN INDIAN TRAVELER: PEOPLE, CUSTOMS, AND TOPONYMY.....	1044
<i>Тылахметова А.С., Черниенко И.Б.</i> ГОСУДАРСТВЕННАЯ ДЕЯТЕЛЬНОСТЬ ХАНА АБИЛМАМБЕТА В ОЦЕНКАХ ИСТОРИОГРАФИИ.....	1063
<i>Abenova G.A., Tokishkadirov B.B., Mamyrbekov A.M.</i> KAZAKH–DZUNGAR RELATIONS IN MODERN HISTORIOGRAPHY	1079
<i>Beisembayeva A.R.</i> KAZAKH-DZUNGAR RELATIONS FROM THE SECOND HALF OF THE XVII CENTURY TO THE 1750S: THE SOURCE BASE OF THE RESEARCH.....	1092
<i>Galimov Ye.A., Kabuldinov Z.Ye.</i> UPRISINGS OF THE KAZAKHS OF THE JUNIOR ZHUZ AGAINST THE ABOLITION OF THE AUTHORITY OF SULTAN-RULERS.....	1104
<i>Toraigyrov Ye.M.</i> THE KAZAKH POPULATION AND THE MILITARY- ADMINISTRATIVE POLICY OF THE RUSSIAN EMPIRE ON THE RIGHT BANK OF THE IRTYSH RIVER (SECOND HALF OF THE XVIII CENTURY TO THE EARLY XIX CENTURY).....	1117

Төлебаева Ж.М., Хайрулдаева А.М.

ШОҚАН УӘЛИХАНОВ ЕҢБЕКТЕРІНДЕГІ ҚАЗАҚТАР МЕН ОРТА АЗИЯ
ХАЛЫҚТАРЫНЫҢ XIX ҒАСЫРДАҒЫ ҚАРЫМ-ҚАТЫНАСТАРЫ.....1131

Құрманбек Қ., Қайполла Қ., Нұржанбек Н.

ҚАЗАҚ АҒARTУШЫЛАРЫНЫҢ ЕҢБЕКТЕРІНДЕГІ
ШАҒАТАЙ ТІЛІНДЕГІ ДІНИ ТЕРМИНДЕР
(Зәкірия бин Ибраһимнің «Мұхтасар ‘илм-И Ғал» еңбегі негізінде).....1143

Ахметова Г.М.

ТОРГОВОЕ ПРЕДПРИНИМАТЕЛЬСТВО В ПРОЦЕССАХ
ЭКОНОМИЧЕСКОЙ МОДЕРНИЗАЦИИ СЕВЕРО-ВОСТОЧНОГО
КАЗАХСТАНА (КОНЕЦ XIX – НАЧАЛО XX ВЕКА).....1156

Черниенко Д.А., Тойбаев А.Ж.

ЭТНОДЕМОГРАФИЧЕСКИЕ ПРОЦЕССЫ В ЖЕТЫСУСКОЙ ОБЛАСТИ
В КОНЦЕ XIX – НАЧАЛЕ XXI В. (ПО ДАННЫМ ПЕРЕПИСЕЙ НАСЕЛЕНИЯ).....1173

Оразов Р.Е., Тілеубаев Ш.Б., Қоңқабаева А.Н.

ЖЕТІСУ ОБЛЫСЫНДАҒЫ 1916 ЖЫЛҒЫ КӨТЕРІЛІСТІҢ КЕЙБІР АСПЕКТІЛЕРІ.....1195

Abdrakhmanova G.S., Kalenova T.S., Tuleubayev Zh.Z.

THE IDEA OF NATIONAL REVIVAL IN THE WORKS
OF THE ALASH FIGURES: A HISTORICAL ANALYSIS.....1213

Жүсіп С.А., Маслов Х.Б.

ЧЕХИЯ МЕН СЛОВАКИЯ ДЕРЕККӨЗДЕРІНДЕГІ ҚАЗАҚ ХАЛҚЫНЫҢ
БЕЙНЕСІ: МӘДЕНИЕТ, ҰЛТ ЗИЯЛЫЛАРЫ ЖӘНЕ АЛАШ ОРДА.....1228

Сулейменова Г.Ж., Оразаева Ж.Ж., Аликулова Н.С.

XX ҒАСЫР БАСЫНДА ҚАЗАҚ ӨЛКЕСІНДЕГІ
БІЛІМ БЕРУДІҢ ТРАНСФОРМАЦИЯСЫ, ЖАҢАША
ТЕНДЕНЦИЯ, ОҚЫТУ ЖҮЙЕСІНДЕГІ МӘСЕЛЕЛЕР.....1241

Байсалдина Г.Ж., Козыбаева М.М.

1918–1936 ЖЫЛДАРДАҒЫ ҚАЗАҚСТАНДАҒЫ САЙЛАУ
ҚҰҚЫҒЫНАН АЙЫРУ САЯСАТЫ: ҚҰҚЫҚТЫҚ НЕГІЗДЕР,
ӨҢІРЛІК ПРАКТИКА ЖӘНЕ ӘЛЕУМЕТТІК САЛДАРЛАР.....1254

Shakenov A.

HISTORICAL FIGURES IN RURAL STREET NAMES
OF NORTHERN KAZAKHSTAN: FROM SOVIET TO NATIONAL PANTHEON.....1268

Сулейменова А.

1925–1933-ЖЫЛДАРДАҒЫ «КІШІ ҚАЗАН» НАУҚАНДАРЫНЫҢ
ҚАЗАҚСТАННЫҢ ШЫҒЫС ӨҢІРЛЕРІНДЕ ЖҮРГІЗІЛУ ТАРИХЫ:
АРХИВТІК ДЕРЕККӨЗДЕРГЕ ШОЛУ.....1281

Омарова Г.А., Төленова З.М., Қожаханова Қ.К.

ҚАЗАҚСТАНДАҒЫ 1931–1933 ЖЫЛДАРДАҒЫ
АШАРШЫЛЫҚТЫҢ ӘЛЕУМЕТТІК-ДЕМОГРАФИЯЛЫҚ ЗАРДАПТАРЫ:
АЛМАТЫ ОБЛЫСЫ МЕН ҚАЛАСЫ МАТЕРИАЛДАРЫ НЕГІЗІНДЕ.....1301

Әлібек С.Н., Косанбаев С.К., Пазиров Е.Д.

1930-ШЫ ЖЫЛДАРЫ ОҢТҮСТІК ӨҢІРДЕ САЯСИ

ҚУҒЫН-СҮРГІНГЕ ҰШЫРАҒАН ОҚУ-АҒАРТУ

САЛАСЫ ҚЫЗМЕТКЕРЛЕРІНІҢ ҚАСІРЕТТІ ТАҒДЫРЫ.....1316

Issabek M.K., Gündoğdu A.

WOMEN OF SOUTH KAZAKHSTAN IN THE CONTEXT

OF STALINIST REPRESSIONS: THE FATE OF MOTHERS

AND THE FORMATION OF HISTORICAL MEMORY.....1331

Kassymova D.B., Abdrakhmanov B.N., Kenzhegalin A.K.

MIGRATIONS IN THE SYSTEM OF THE SOVIET-CHINESE

BORDER IN THE 1940S: SOCIETAL SECURITY IN THE KAZAKH SSR.....1347

Turgunbayev I.E., Makhayeva A.Sh., Zhanatayeva K.B.

MODERNIZATION IN THE EARLY REPUBLIC OF TÜRKİYE:

INTELLECTUAL EMIGRATION AND THE IDEOLOGICAL TRANSFER.....1360

Сауыркан Е., Каипбаева А.Т.

ТРАНСШЕКАРАЛЫҚ КӨШІ-ҚОН: XX ҒАСЫРДЫҢ

БАСЫНДА ҚЫТАЙ МЕН МОҢҒОЛИЯҒА ӨТКЕН

ҚАЗАҚ БОСҚЫНДАРЫ ЖӘНЕ БАЛАЛАР ТАҒДЫРЫ.....1371

Базарбаев К., Батырбекқызы Г., Эрен Акдениз

ТҮРКІЯ–ҚАЗАҚСТАН ҚАТЫНАСТАРЫНДАҒЫ

ЖҰМСАҚ КҮШ ПЕН ЭТНИКАЛЫҚ СӘЙКЕСТІК ЫҚПАЛЫ.....1388

Zharylgassynova B., Duisenbay D.

AGRICULTURAL CULTURE OF THE KARAKUYS

SETTLEMENT: BASED ON ARCHAEOBOTANICAL

MATERIALS OF THE EARLY IRON AGE.....1405

Турганбаева Л.Р., Азитаев С.С.

АРХИТЕКТУРНОЕ ИССЛЕДОВАНИЕ СРЕДНЕВЕКОВОГО МАВЗОЛЕЯ

НА ГОРОДИЩЕ КЫШКАЛА (КЫЗЫЛОРДИНСКАЯ ОБЛАСТЬ).....1418

Ергали Г., Қалыш А.Б., Исаева А.И.

ЭТНОЛОГИЧЕСКИЙ АНАЛИЗ БРАЧНОЙ НЕСТАБИЛЬНОСТИ

СРЕДИ КАЗАХОВ КАРАГАНДИНСКОЙ И УЛЫТАУСКОЙ ОБЛАСТЕЙ.....1432

Ахантаева Ә.Ж.

ЖЕТІСУ ӨҢІРІНДЕГІ ЕГІНШІЛІК ӨНІМДЕРІ

ЖӘНЕ ОНЫҢ ТҮРМЫСТА ҚОЛДАНЫЛУЫ.....1445



Ш.Ш. Уәлиханов ат. Тарих және этнология институты
Алматы қ., Шевченко көш., 28
Тел/факс: +7 727 261 67 19
e-mail: kazhistory@bk.ru