

National Ideas of Persian and Kazakh Intellectuals at the Beginning of the 20th Century, in the Struggle for the Independence of Kazakhstan

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Abstract

At the beginning of the 20th century, many national intellectuals participated in the struggle for the independence of Kazakhstan and contributed to modernize the consciousness of the traditional society. It involved intellectuals from two nations: Kazakhstan and Iran, who explored nationalism, secular society, anti-colonial efforts, and the introduction of national independence ideals. This article examines how Iranian and Kazakh intellectuals participated in the process of social modernization and their place and role in the intellectual movement in Kazakhstan. It analyzes the experiences of the historical activity of the intelligentsia, the goals and tasks set for intellectuals of both countries. The focus is on their methods of struggle.

In doing so, the paper dissects the gradual shift of enlightenment ideals of national intellectuals towards political reforms, delineating the transition to a national agenda. The article compares the intellectual endeavors of Iranian and Kazakh intellectuals at the onset of the century by differentiating the motivations and contributions of these ideas. It employs historical and analytical methods to evaluate their ideological initiatives and activities and scrutinizes how intellectuals grappled with the challenges of modernization and secularization in the 20th century.

In conclusion, it establishes the nature of the evolution and the values and ideas of the participating intellectuals related to nationalism, identity, language, culture, and the role of history in shaping national identity.

Keywords: Intelligentsia, National consciousness, Modernization, Secularization, National identity, Westernization.

Introduction

The beginning of the 20th century was a period full of upheaval. Various events took place at the global level. At the end of the 19th century, the process of renewal and modernization at the global level was accelerating. Colonial powers such as Britain, Russia, and France caused the awakening of Central Asia due to their search for new spaces. With the great changes that began during this period, new structures became the basis for important events in the history of these countries. In this context, at the beginning of the 20th century, there emerged an intellectual movement in Iran and Kazakhstan for the independence of Kazakhstan. As Amanzholova (2011) points out, this movement was invariably affected by these great changes.

For more than a century, the Kazakh land was a part of Russia and experienced difficult socio-economic and political periods. The situation of Iran was also similar to this. It is known that even if it was not a fully colonized country, it had become a semi-colonized state and had become a field of conflict between a number of powerful countries. One of the main factors characterizing the society of those times has however been the image of the national intelligentsia, which played a definitive role in the destiny of the country.

The intelligentsia, which is the spiritual driving force, is always a direct participant in the changes that occur in a society. Their place in crises and transitional periods of history are especially important. Indeed, one of the main elements of the social structure of any developed society, is its intellectual community, and that is always relevant. Kazakhstan was no exception.

As Abzhanov (2006) points out, many studies among the scientists have looked at the problem of Iranian and Kazakh intellectuals and the intellectual movement, from many angles. In fact, this period has not escaped the attention of researchers of Iran, Kazakhstan and the world. In general, history and socio-political changes in both countries, as well as the history of development of science and education had received attention

Therefore, in understanding this historical evolution, the most important period in the history of Kazakh and Iranian intellectuals: the fight for independence at the beginning of the 20th century, and the revival of the consciousness of the traditional society should be investigated. Indeed, the experience of the historical activity of the intellectual community is the moral past that today's generation can turn to. Therefore, any study of this experience could find solutions to many problems in the development of society today. Moreover, the study of this problem from the point of view of Kazakh Iranian studies, connecting it with public political events and ideas of the intelligentsia in the country of Iran at that time, will undoubtedly be beneficial (Aliyev, 2004).

In this context, the intention of this article is to explore the development of the Kazakh and Iranian society at the beginning of the 20th century and the participation of the intelligentsia in the process of reconstruction of the society. The article aims to examine how the intellectuals of the two countries were able to introduce and form innovative elements into the millennial traditional society and compare their aspirations with the ideas they presented to preserve the unique identity of these countries. to produce, to determine the limits of ideological continuities. Its objectives are as follows.

- To produce a comparative analysis of the place and role of intellectuals in the formation of a new worldview of the people of these countries
- To produce an analysis of how intellectuals of both countries responded to the demands of modernization and secularization in the 20th century and how their ideas and values changed over time
- To compare the concepts of nationalism and identity of the intellectuals of the two countries, including the role of language, culture and history in preserving national identity and forming national identity
- To produce an analysis of the political ideologies that emerged among the intellectuals of the two countries and how they affected their political and social activities.

Theoretical Framework

Since this paper deals with intellectuals and intelligentsia, it is necessary to dwell on the question of who are intellectuals. For the first time, the term "intelligentsia" (intellectuals) in its modern sense appeared in the middle of the 19th century (Abzhanov, 2006). In fact, it is a word introduced into the Russian language from the Latin words "*intelligentia*" and "*intelleger*", that is, "able to think, reasonable".

In this sense, the intelligentsia includes representatives of various professional groups and political beliefs. In this sense, "intelligentsia" as a purely Russian concept (intelligentsia) returned to the West (in French) and came into use (Abzhanov, 2006).

Abzhanov (2006) concludes that thoughts on the concept of an intellectual and says "Intelligentsia is a community of people professionally engaged in intellectual work" (reference). It is known that important people in any society are created by the times and society. Therefore, it is very important to distinguish the political and social situation of the country in the considered periods, the impact on the activities of intellectuals.

The Context

Kazakh society entered the 20th century with great doubts about the future and complex problems. After all, the beginning of the era was full of turmoil, it was a time when fear of contradictions and difficulties was increasing in all spheres of society. The traditional economic and cultural type of society was distinguished by its poor adaptation to the needs of market relations, which had just begun to emerge. The laws of new economic relations would not only bring structural changes to the society, but also significant changes to the public consciousness of the people and contribute to the formation of a new level of national intelligentsia (Duisembaeva, 2019).

In Iran however, the situation was somewhat different. The semi-colonization of the country in the 19th century had led to the acceleration of anti-imperialist tendencies among patriotic forces within the state. Due to the political and economic dependence of the country on Great Britain and Tsarist Russia, serious socio-economic problems had arisen in the society. At the same time, general declines in the administrative system and the formation of the bourgeois-liberal trend were taking place simultaneously. It was during this period that new ideas of enlightenment arose in Iran, and a stream of educators appeared (Gabrielyan, 2019).

However, on the basis of the formation of the first generation of this generation of intellectuals, "mastering European scientific and technical achievements" has played a major role. Mirza Taghi-khan Amir-Nezam (Amir Kabir), who was the prime minister of Iran during the reign of Nasser ed-Din Shah in the 19th century, had tried to make a number of significant reforms in the country and has tried to implement the modernization of the state from above" (Doroshenko, 1998). Amir Kabir's reforms were carried out in changing the country's central government, strengthening its political and economic independence, and developing the local industry, as well as domestic and foreign trade. Among them, most importantly, some measures to limit the influence of the foreign powers, Britain and Russia, failed. As a result of this failure, this reform deprived Iran of "the perspective of independent capitalist development for a certain period" (Kambarbekova & Boranbaeva, 2021).

Although Amir Kabir's attempts to modernize Iranian society were unsuccessful, "it was an important period in terms of the evolution of public thought in Iran... and it gave impetus to the enlightenment movement in the country and accelerated the formation process" (Anarkulova, 1983). Evaluating Amir Kabir's reform Fedosenkova writes:

"Reforms were more traditional than modernist, because they were carried out from above and their main goal was to centralize power and strengthen the state within the framework of the feudal system. The failure of these reforms had a negative impact on the development of the country, the development of civil society and bourgeois ideas"

Fedosenkova, 2011:35

However, no matter how unsuccessful those reforms were, there is no doubt that they brought significant changes to the country. First of all, it awakened people's consciousness. Concepts about the new power system appeared in the society and has had a great impact on the acceleration of the modernization process, and the development of intellectual ideas. This process has created a new socio-political attitude among the intellectuals. In fact, it has had an impact on the emergence of secular ideas about the new society, apart from the religious beliefs. Newly emerging public ideas have been influenced not only by changes in the West but also in the East. First of all, it is appropriate to mention the impact of the processes in Turkey.

Changes in Turkey

At the beginning of the 20th century, these complex processes had become more complex. The main driving force of these processes at the beginning of the century has been the intellectual community. During this period, Persia was economically, technologically, and militarily weak. The dominance of Russia and Great Britain, foreign concessions in the country, as well as the gradual spread of European customs and the extremely low material level of the majority of the population, had caused mass protests. Due to this, the activity of nationalist intellectuals had increased (Ismailov & Bazarbaev, 2013). In fact, the idea of enlightenment in the country was now becoming a mass revolutionary mood.

The Iranian youth who had studied in the West and had studied the process of modernization and development in the West had tried to create a new society in the country using Western experience. They were the representatives of the first generation of the Iranian intelligentsia and intellectuals who had adhered to the idea of enlightenment. In fact, England, Russia, and France had brought western culture to Iran with them. Educated young people who have followed this new trend had gained special momentum, had become active and had become a powerful force (Kenzhetaev, 1998).

Malkom Khan has been the first to understand the need for social and political modernization and constitutional reforms in the country and the importance of the support of representatives of religious spirituality in this movement (Kermani, 1910). Therefore, they had started working in this direction. The intellectuals of the nation had started creating new programs and propaganda. Thus, at the beginning of the century, the movement of intellectuals had developed the ideas of the Enlightenment, spread the correct positions in the new society and the legal secular power, and had accelerated the process of modernization. Compared to Iran, the formation process of Kazakh intellectuals has been very complicated and long. In general, at the end of the 19th and the beginning of the 20th century, the intellectual forces of the people had developed in both countries. In general, the end of the 19th century and the beginning of the 20th century has been a new period in the development of the intellectual forces of the people in both countries (Kenzhetaev, 1998).

Abzhanov (2006) concludes that the history of the formation of the Kazakh intelligentsia began at the beginning of the 19th century. As evidence, the first Kazakhs with professional education, Sultan Chingis Ualikhanov (Shokan's father, famous for his deep knowledge of Kazakh folklore and ethnography), who studied at the Siberian Military Cossack School at the beginning of the 19th century, Zhangir Khan, who was elected an honorary member of the Academic Council of Kazan University in 1844, Shokan Valikhanov, who was one of the prominent orientologists of Russia in the 1950s, is highlighted. These intellectuals can be said to be representatives of the first generation intelligentsia of the Kazakh steppe (Abzhanov, 2006).

It is clear that one of the factors that has influenced the acceleration of the evolution of Kazakh intellectuals is the educational reform of the Russian Empire. Although this educational reform in the empire has been aimed at the interests of the colonialist idea, it has undoubtedly brought something new to the Kazakh field. Recent democratic trends have allowed Kazakh children to study at the school and then continue their education at Russian or European universities. Children of wealthy families have been educated in Bukhara Samarkand, Khiva, and Tashkent madrasas. Children of ordinary nomads, mostly boys, have been educated in Muslim schools. In these schools, along with religious education, the basics of secular

education have been imparted. Due to the demands of the colonial authorities to train local officials of a secular character, the educational institutions for training translators and administrative professions had begun to be opened (Duisembaeva, 2019).

The largest madrasahs in the region at that time were: "Galia" in Ufa, "Husainiya" in Orynbor, "Rasuliya" in Troitsk and madrasahs in Ural. It should be noted that although the main purpose of these schools and madrasahs was religious education, secular subjects also have had an important place in their curricula. Undoubtedly, the students of the madrasah have been more and more influenced by advanced democratic ideas. For example, Jomartbaev, M.Seralin, B.Maylin, M.Zhumabaev, Kh.Ibragimov and dozens of other Kazakh youth received education there. These young people had formed the first wave of Kazakh intellectuals who are thought to have used their knowledge for the good of the country.

In the 19th century, the concept of education in two directions has been formed in the Kazakh steppe. The first direction has been developed by N. I. Ilminsky, and this direction has aimed at revitalizing the Christian religion and the policy of Russification. The second concept of education has been proposed by the Jadids. This movement has been formed in the 80s of the 19th century among the progressive intellectuals who had advocated the need for reforms in all spheres of public life. Its founder was Ismail Bey Gasprinsky.

Madrasahs were the main centers implementing this direction. According to Kenzhetaev (1998), the names of Ismail Bey Gasprinsky and N.I. Ilminsky had played a major role in the struggle for the minds of the people of the steppes, representatives of the two directions in the field of public education (Kenzhetaev, 1998).

It is clear that the "Jadid" movement has been one of the major sources in Central Asia that had provided an ideological direction to the Kazakh intellectuals. Its special reason is that these "jadids" played an important role in the awakening of the national consciousness of the Turko-Muslim people in the colonies of the Russian Empire and the beginning of the intellectual movement. It is known from history that the "Jadid" project has created a Turkic community in the vast territory of the empire. He has promoted educational reforms based on the achievements of world science while preserving national traditions and Muslim teachings. That is why "jadids" have a special place in the formation of the Kazakh intelligentsia. This "jadid" project of Gasprinsky and the "Tarjiman" newspaper, which has served for the education of all Turkic-speaking peoples for 20 years, are of great importance to the Kazakh intellectuals (Ismailov & Bazarbaev, 2013).

The existence of spiritual connections between the Jadidism movement and its advanced ideology and the formation of the "Alash" movement can be clearly seen from the respect of Kazakh intellectuals such as A. Bokeikhanov, A. Baitursynov, M. Dulatov, B. Karataev (Koygeldiev, 2008). The Persian-language sources on this topic says:

"Gasprinsky founded a new school under the influence of modernity and modernization trends, following the example of schools in Turkey, Iran (rashidieh), Egypt, the Republic of Tatarstan and others. He called his schools "maktaphane mottanazm" based on the model of the "tanzimat" of the Ottomans, but his followers called them "jadid"

Mujahedi, 1943: 44-51

It also states:

"The peoples of Central Asia have lived in relative intellectual and political isolation amid these developments. Nevertheless, their intellectuals have traveled to the advanced countries of the West and received Western education. They were familiar with the widely popular newspapers of that time. For example, "Habl al-Matin" published in Calcutta, "Sorraya" (Pleiade) and "Parvaresh" in Cairo, "Akhtar" (Star) in Istanbul, a new group of advocates of social change has emerged from the intellectuals familiar with the newspapers. "These publications were the first means of communication between the closed world of the peoples of Central Asia and the external environment at that time."

Mujahedi, 1943: 55

What can be seen from this example is the commonality of the political and social changes that had taken place in the two countries at the beginning of the century and the driving ideas that had influenced the awakening of national consciousness. This is because these publications have been popular among the representatives of the first generation of Iranian intellectuals. That is, the preachers of the Enlightenment idea, and some of them had participated in the publication of those publications.

Russian researcher Doroshenko (1998) claims that

"Iranian intellectuals played a major role in the spread of Persian language publications published abroad, i.e. in Calcutta - "Habl Almaty", in Cairo - "Soreya", "Parvareh", in Constantinople - "Akhtar".

These newspapers report that the despotism of the Shah and foreign capital strengthened Iran's economic, political and cultural backwardness, and that they have had a harmful effect on the internal life of the country. The traditional education, management system, and government in Iran have been criticized, and demands for political freedom have been expressed through these publications. Seidov (1974) affirms that these newspapers have been illegally brought to Iran and distributed, and in turn has had a great influence on the Iranian intellectuals. Ravandi-Fadai (2011) also writes that these newspapers play an important role in the formation of the national consciousness of Iranians, and declares that Iranian intellectuals, religious leaders and bourgeois groups in foreign countries gather around this newspaper (Ravandi-Fadai, 2011). Versions of the above-mentioned popular newspapers, a number of periodicals published during the Khajar period are preserved in the Central Scientific Library of the Horde of Science, the Department of Rare Books, Manuscripts and National Literature, and the Department of Rare Books and Manuscripts of the National Library of the Republic of Kazakhstan.

Clearly, there have been exchanges of ideas and intellectual communication between the two countries during the period under consideration. In fact, this newspaper is one of the common sources of innovative ideas for the intellectuals of both countries. This shows that the intellectual movement in the Kazakh steppe has been influenced by a great process that has taken place from the East. The first intellectual movements in the Kazakh steppe has followed the same idea of enlightenment as in Iran. Indeed, there has been an exchange of ideas among the intellectuals of this period (Kydyralina, 2022).

Research Methods

This article employs a historical analysis, as well as comparative and descriptive methods. It uses library and Internet materials on the mutual harmony of the intellectual movement of Iranian and Kazakh intellectuals. Historical analysis of the socio-political activities of Iranian and Kazakh intellectuals at the beginning of the 20th century are carried out. The activities and ideological initiatives of the intellectuals of the two countries are examined by means of historical comparison as well as historical descriptions and analysis. This involves examining primary sources, such as archival documents, official records, and contemporaneous accounts, to reconstruct the events and actions taken by the leaders of Alash. This also involves a review of historical texts, letters, newspapers, and other relevant materials from that period.

Discussion

For the first time in the history of the Kazakh people, the Alash movement dealt with the issue of modernizing their country. In this regard, Amanzholova says:

"One of the most important tasks of modernization, which was part of the "Alash" program, is to transform the economic foundations of the life of Kazakhs, their traditional agriculture: the scope, pace, conditions of adaptation to market conditions, nomadic cattle breeding, determining the balance between sedentary cattle breeding and farming organizations"

Kydyralina, 2022:?

Both Alash-Orda and Iranian intellectuals have undertaken political reform in order to create democratic and equal societies. Even at that time, measures such as the foundations of people's democracy in today's society, the creation of an empowered government, and the expansion of political rights have been advocated.

The continuity of ideas lies in projects such as modernization of the backward country, mastering of western scientific and technical innovations. It can be seen from the actions taken along this path and the methods of struggle. As an example, we can talk about what Amanzholova did to wake up his people by creating a party and publishing newspapers that were the voice of news. If we consider another ideological closeness of the intellectuals of the two countries are their attitudes to the concepts of land, country, and national consciousness.

In Iran, intellectuals advocated land reform measures, including the redistribution of land from large landowners to poor farmers and the creation of new cooperatives and collectives. Alash Orda also sought to promote land reform in the Kazakh steppe in order to solve problems of inequality and promote greater economic justice. In fact, land was the next pressing issue of Alash leaders. That is why they actively participated in the process of national-territorial delimitation of Central Asia and unification of Kazakh lands.

It was mentioned above how this problem developed in the country of Iran. In this period, the uniqueness of Iran was that it was a country with a sovereign power subordinated to one center and preserved territorial integrity. Despite the weakening of the shah's power, the country's territory and borders belonged to the Persian state. However, in the country, the entire people's protest against dependence on foreign countries and the dominance of foreign forces in the country was growing. In order to limit the dominance of foreign forces in the country, revolutionary organizations were created and programs were created. One of them, the aforementioned "Committee Engelab" organization, took a radical position. In 1904, for the purpose of radical change and reform in the country, a plan was made to overthrow the despotic regime and establish a constitutional government. "The economic program included stimulation of the development of national industry. However, the methods of solving this program were controversial. The main way of fighting against the hateful regime was to influence the shah and politics, intensify the rivalry between the palace and the ministers, as well as attract educators and "disaffected" to the government. The shah thought of using rival groups for a "face-to-face confrontation" between the government and the clergy" (Kendirbaeva, 1999).

Finally, both the Alash-Orda and the Iranian intellectuals moved towards the implementation of political reform in order to create democratic and egalitarian societies. They were able to propose such measures as the creation of a representative government, the expansion of political and personal rights, and the promotion of transparency in government.

Thus, in the meantime, let's make another conclusion, intellectuals of both countries, while developing their reformist ideas, are looking for ways to carry out reforms that will bring radical changes to the country. Both Alash-Orda and Iranian intellectuals wanted to implement the idea of creating democratic and equal societies. Iranian intellectuals thought of creating a republican government, Alash leaders also thought of creating a Kazakh autonomous republic. In Iran, it resulted in a constitutional revolution, while in Kazakhstan, it was characterized by the establishment of the Alash Provisional Government. In both countries, intellectuals experienced similar situations in terms of methods of struggle. Let's summarize and consider the specific ways these groups resisted foreign influence and power and the strategies they used to achieve national independence and sovereignty. In Iran, they united various disaffected groups and contributed to the intensification of unrest. That movement ended with the constitutional revolution, and the first constitution in the country and a majlis that limited the power of the shah was established. Although the Kazakh intellectuals did not achieve radical results, they brought new thoughts and ideas to the people of the steppe (Kydyralina, 2022).

The next issue to be considered is the national identity and ideas of nationalism. Alash Orda first of all took care of promotion of national identity and preservation of culture of Kazakh people. Iranian intellectuals focused on preservation and modernization of national identity and culture. Let's compare the specific ideas and methods used by these groups to promote and preserve their national identity (Abrahamian, 1932).

"Nationalism" was an idea born only at the end of the 19th and 20th centuries. This idea, as a concept, goes through a long historical period before it takes a full place in the minds of people, society and residents. In addition, there is the instability of the political and social situation in the country. New political ideas, and the actions of intellectuals brought changes to people's consciousness and life. In Iranian society, these ideas arose in direct connection with the formation of a new intelligentsia that received European education. They were intellectuals who were well acquainted with the social and political ideas of the West and followed innovative ideas. At that time, a modern bourgeois class was forming in Western society, which gave rise to the ideas of creating a nation state. Therefore, initially, this idea was reflected only in the works of Western-educated Iranian intellectuals. During this period of political decline and intellectual upsurge, the first ideologues of Iran appear (Tomohiko, 2023).

They recognized the reason for the decline of the country as the uncontrolled corrupt government, the incompetence of the secular and religious ruling groups, and sought a way out of it. At this time, he proposed the idea of "nationalism" as one of the new ideas that awakens the sleeping people, "national consciousness". Therefore, in their works, nostalgia for the past, glorification of the Zoroastrian religion, and national legends occupy a large place. In addition, the intellectuals, who saw the national interest, which was going to ruin due to foreign invasion, understood that love for one's nation and the Motherland is a spiritual need of every person. He glorified imperial knowledge as the basis of uniqueness and called to rid the country of foreign invaders. The national concept in the Iranian national consciousness was reflected in the works of several intellectuals at that time.

The main goals of Iranian intellectuals include: "the creation of a modern national state capable of defending its sovereignty against Western expansion". The idea of "Mellat-e Iran" united all ethnic and social groups of the country, regardless of religion, ethnicity or social status. Thus, the idea of "nationalism" was formalized in the socio-political lexicon of Iranians during the period of the Constitutional Revolution. The constitutional revolution led to the emergence and formation of the idea of "one whole Iranian nation". The idea of nationalism was a purely intellectual construct at that time. This concept and knowledge gradually laid the basis of today's concept of "Iranian identity". At a time when other foreign powers turned Iran into a battlefield during the First World War, this idea united the country into a great power. In this way, the sense of national identity gained a great spirit that resisted the aggression of the northern and southern neighbors. This constitutional revolution in Iran in 1905-1911 significantly contributed to the development of Iranian nationalism and the growth of national consciousness (Klyashtorina, 1910).

At this time, the concept of "united Iranian nation" gained ground and "Persianization" of national minorities was realized. The Pahlavis promoted it as an official ideology. Since then, the "national consciousness" in Iranian ideology turned to the country's monarchical traditions and Zoroastrian symbolism. Therefore, Reza Shah took the surname "Pahlavi" and connected the further development of Iran with the revival of the ancient Iranian cultural heritage. The concept of "Iranianism" was guided by the idea of uniting the various nations that have inhabited Persia since ancient times. He put forward the idea of creating a nation with one history and one language. History of Iran since the period of the Achaemenid Empire has been supplemented and reprinted. Even the name of the country was changed from "Persia" to "Iran" based on "Aryan" (Klyashtorina, 1910).

During the reign of Reza Pahlavi, the biggest threat to the integrity of the country was the rise of separatist movements. In such difficult times, it was natural for the Shah to pay attention to history, which showed the great unity of the past. The special attention paid by the Shah's authority to the epic "Shahnama" was the result of these thoughts. This saga is a mirror of Iranian history, a source of national spirit. It was like a symbol of a stormy epic nation in which the entire essence of the Iranian people was preserved and uplifted their spirit. Reza Pahlavi also thought to re-raise the national consciousness through this work, and tried to control the national consciousness. Its ultimate goal was to create a new national consciousness and identity by reviving the imperial tradition and glorifying the ancient civilization. It can be

said that the idea of a single nation that can resist internal and external enemies, the new project of the mine has achieved its goal (Klyashtorina, 1910).

It is not for nothing that this stormy epic spread widely in the Kazakh steppe under the name "Rustem epic". The same process was going on among Kazakh intellectuals. It can even be said that this process was going on throughout Central Asia. In Central Asia and the Kazakh steppes, this idea gained a lot of space, and national liberation movements against colonial oppression began to emerge.

Alash figures raised the national consciousness of the people to the state level. The Alash party was the first Kazakh political organization that developed a set of measures to solve the problems of the society at that time. The main idea of Alashorda residents was the unity of the people, and this slogan is relevant to this day. The main goals of the Alash movement were to create a national system of state self-governance, to modernize the Kazakh society using advanced world experience (Kenzhetaev, 1998).

We can see from this that the issue of nationality was very important for Alash figures. Kazakh intellectuals cared about the fate of the national language, the mother tongue, as not only a cultural but also a political attribute of the nation. For example, national teacher A. Baitursynuly's work in this direction will be special. "People who speak and write in their own language will never lose their nationality.

"People who speak and write in their own language will never lose their nationality. Language is the most powerful thing that causes the preservation and loss of a nation. "People who lose their words will also lose themselves," says a profoundly thoughtful teacher, who spends his whole life on this path

Kenzhetaev, 1998:45

A. Baitursynuly's work for the future of the nation was preceded by the creation of the "Kazakh alphabet". All the Alashorda leaders, who proclaimed that Kazakhs should have their own writing, publishing houses, and publications, had in mind the awakening of national consciousness and the preservation of national values. They believed that in order to create the future Kazakh state, first of all, it is necessary to awaken and form the national consciousness of the people. The most effective way to get rid of the Russian colonization and the aggressor policy is to awaken the national consciousness. The leaders of Alash well understood that, first of all, the revival of the people's language and literature, history, and, most importantly, the national consciousness. The collection of poems "Masa", published in Orynbor in 1911, raises philosophical thoughts about this issue. The main idea of "Masa" is to invite the public to study, art and education, to improve spiritually, to preach morality and culture, to awaken people's minds with a voice of masa, to encourage them to work. This appeal is reflected in the works of all Kazakh intellectuals of that time. It should be noted that Mirzhakip Dulatuly's work "Wake up, Kazakh" was an indispensable tool in awakening the Kazakh steppe. Also, nationalist intellectuals and the Alash party demanded the adoption of laws to recognize the land as the property of Kazakhs and to open schools and universities teaching in the native language, to limit the process of moving peasants to the Kazakh territory, and to give freedom and equality to the poor. Such a program ensured wide popularity of "Alash" party.

All these show the process of development of national consciousness with intellectual thought in both countries. In order to show the activity of the intellectual movement and the development of intellectual thought in Iran, we would like to quote excerpts from the thoughts of Mohammad Ali Foroughi, a prominent intellectual, about the state, culture, language and literature of its people. "After the last hundred years, the attitude of rulers and scholars has changed, that is, never one person or one community, one nation has the right to rule, the power of each nation should be in the hands of that nation" (Kenzhetaev, 1998).

Conclusion

In essence, the examination of the activities and ideological movements among intellectuals in both nations during this era reveals shared concepts and common origins. The pivotal impetus behind these movements across Central Asia and the broader Middle East,

including Iran and Kazakhstan, was the global thrust toward societal modernization and development. This period witnessed an intricate interplay between societal changes and the preservation of thousand-year-old traditions, demonstrating an interconnected evolution in both societies.

This article highlights the manifestation of elements pertaining to the national identity of Iranian and Kazakh intellectuals amid a resurgence. It endeavors to dissect the role of the intelligentsia within these societies by delineating the distinct contributions made by intellectuals from both countries to their respective societies during this transitional phase. Through this analysis, it becomes evident how these intellectuals navigated societal shifts, preserving heritage while embracing progressive ideals, shaping the trajectory of their nations' development.

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