

The idea of Turkic unity in Kazakh poetry of the early twentieth century

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Abstract: On the basis of studying of national liberation motives, esthetic processes in poetic creativity, the article indicates the ideological and art searches in the Kazakh literature of the beginning of the XX century. The main emphasis of research is placed on comprehension of features of attitude and attitude of Turkic peoples and an originality of their mentality. The article deals with traditions of east culture in the art world of the Kazakh poets of the beginning of the XX century. Comparative studying of educational ideas in creativity of Turkic writers is carried out. The works of Moustapha Shokay, Ismail Gaspral, etc. are used. Their role in distribution of educational ideas is comprehended. The article gives the modern view on this problem. It is considered through a prism of finding of independence by Kazakhstan. For the first time complex studying is carried out and features of artistic realization of a subject of unity of the Turkic people, their national liberation fight on a material of the analysis of poetic works are shown, all-Turkic values and esthetic ideals of writers are formed. Much attention is paid to spiritual searches of poets as a. In work the genre originality of works, formation of new art forms, evolution of traditions of written literature from positions of a problem of unity of the Turkic world and national and educational ideas is comprehended. On the basis of the analysis of works of specific authors in work ideological and art searches of literature of the beginning of the XX century are generalized and systematized, the directions, tendencies and regularities of development of art process of the Turkic people were revealed whole. The literary heritage of the beginning of the XX century is comprehended for the first time through a prism of a problem of a genre, traditions and innovation of poets are shown at the level of a form of works. A complete idea is given of an inner world of the personality in a context of historical development of society and distribution of educational movement.

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1. Introduction

D. Qamzabekuly made significant conclusions after looking through the contents of G. Togjanuly's book «Literature and critique matters» inspired by development of literature in the beginning of 20th century.

Among writers whose works were analyzed and assessed by Gabbas Togjanuly is frequently encountered Gumar Qarash.

«The general trend in pre-revolutionary Kazakh literature was nationalism» - says the scholar. Akhmet, Merjaqip, Omar Qarashuly, Sultanmakhmur, Jusipbek, Mukhtar, Sabit Donentayuly, that is almost all our poets and writers used to write about Kazakhs' illiteracy, oppression by the Russian tsardom, the fact that just khans and rulers were gone, and Kazakh women were sold for the cattle or money and old way of life had been an obstacle in the way to development. Those who were considered to be example to others were revered elders who cared about relatives, worked for the benefit of the nation and were wealthy as well as generous, men of science who were concerned about

the fate of Kazakhs, Kazakh women who endeavored to be with their beloved...» (1, p.23).

2. Materials and Methods

G. Togjanuly highlighted the importance of works of the above-mentioned writers as they served the goal of revealing the truth of that period.

Dikhan Qamzabekuly found thoroughly detailed data about jadidism which had been ignored and neglected earlier, in the book «Kazakh literature in the XX century» of Sabit Muqanov.

When examining Sabit Muqanov's own views we seem to have discovered the historical truth.

XX century Kazakh nationalists' outlook and positions were mostly impacted by Tatar nationalists. We have mentioned above that education itself came to Kazakhs through Tatars.

Together with development of capitalism Tatars' culture found a new European vector of development. Schools were viewed as indicator of social rank, so wealthy Tatars tended to repudiate old schools (qadim) and put schools in a new system (jadid) which was readjusted in accordance of wish of rich people.

Mukhammadiya opened in Kazan, madrasa Galiya opened in Ufa, madrasa Qusayniya opened in Orenburg, madrasa Uazipa opened in Troysk are all result of endeavors of Tatar capitalist rich. The supporters of old schools were absolutely against the new schools. As wealthy class was constantly growing and jadidizm was their initiative, adherents of old schools were defeated. Jadidizm took over. (2, p. 29).

Dikhan Qamzabekuly's works are of great significance in disclosing facts of truth of literature development as well as political situations in society in the beginning of XX century, in the age of uncertainty and chaos. We get a glimpse of the whole picture of that time pouring over critique works (G.Togjanuly, S. Muqanov, S.Seyfullin, M.Joldybayuly, M.Auezuly, A. Qonyratbayuly, E.Bekenuly, E.Ismaylov, B. Kenjebayev) published periodically once in several years in that period.

«The work which preserved as much neutral character as possible without submitting to the trend imposed by the formidable 1930 repression is a textbook called «Kazakh literature in XX century» published in 1941. Its author is E.Ismaylov. In his textbook the writer classified men of letters in groups as «Critical realism literature» (Narmanbet, Gumar, Nurjan) and «Pro-democratic literature» (Mashhur Jusip, Spandiyar, Sultanmakhmut, Sabit Donentayuly). He examined literature in terms of 1916 in seclusion. Indeed a few poets and writers were included. The reason for that is clear. However, there is a serious analysis of tendency. The author writes: « two generations manifest among Kazakh writers of 15-16 years of XX century. First is primary that is critical realism writers (Omar, Narmanbet, Nurjan, etc.). Characteristic feature of works of writers belonging to this group is that they advocate progress, care much about miserable state of the nation, shows their concern. ... Sometimes they long for old times. The second is the last generation. They are young poets and writers (Sultanmakhmut, Sabit, Akiram) who joined literature from 1910. Peculiarity of their works is that they do not get themselves drowned in sorrow and mourning, but are driven by optimism and put forward their demands boldly". Thus he comes to the conclusion that those two schools complement each other. Also, Yesmaganbet shared his opinion «about tragic, mournful character of XX century literature as being like the continuation of lasting XIX century critique literature trend». He included such figures as Jusipbekqoja, Shadi, Aqylbek, Maqysh in the group of critical realism poets regardless of their disparities in their subject matters, style and other matters. Nevertheless it is conspicuous that in this textbook the scientist tried to examine this matter thoroughly (3, p.14).

Processes in XX century literature were closely contemplated by scholars like A. Derbisalin, M. Bojeyev, B. Isqaqov.

Science in the independent Kazakhstan generated opportunities for comprehensive investigation of conceptual, basic issues of Kazakh spirituality manifested in literature studies before. The whole picture of literature development in XX century is at the present being studied by such scholars as T. Kakishuly, S. Kirabayev, Sh. Yeleukenov, R. Nurgaly, A. Yespembetov, B.Abdigazyuly, Z. Bisengali, O. Abdimanuly, A. Isimaqova, D. Qamzabekuly, R. Turysbek, etc. from the perspective of writers' works, spirit of the age, history of recognition.

Dikhan Qamzabekuly paid much attention to methodological directions of last stages of research. Literature studies must be in close connection with other human sciences always and everywhere, also when investigating works of any writer.

«The scientists like K.Nurpeisov, M. Qoygeldiev are further developers of Alash studies. They studied conception, development and termination of Alash movement through archived, newspaper materials and chronicle. T. Omarbekov is studying damages (famine, uprisings, fleeing) caused by Bolshevism. I. Qozybayev and O. Qonyratbayev did an enormous job in stockpiling historical data about Turar Rysqulov. In this regard it is worthy to note that they cherished spiritual values of the beginning of the century» (4, p.22)

At the present there are numerous research works done about artistic, genre features of literature of that time. Also, a lot has been said and talked about national liberation idea.

In our viewpoint, the matters which have been insufficiently studied are the Turkic ideas in Kazakh literature in the beginning of XX century. These ideas are closely connected to the Turkic trend which is interconnected with jadidism, education of that time, but not talked about and discussed much.

If we do not underline importance and historical-social value of jadidism when investigating the cultural heritage of Gumar Qarash who is portrayed as salient figure not only in XX century literature, but also proponent of disseminating knowledge and national ideas through literature, hidden facts about his life and career will remain blurry.

Dikhan Qamzabekuly made a reference to views of Shamsiyabanu Qanishqyzy Satbayeva in regard to literature development in the beginning of XX century. It is descendants' task to try to reach the goals implied in those ideas.

Kazakh enlightenment, namely its main part that is Alash movement age which covers a period XIX-XX centuries are a topic which requires comprehensive scrutiny. In this connection it is appropriate to quote

SH. Q. Satbayeva who was among chief scientists involved in investigations of literature history organized by M.O. Auezov Literature and Arts Institute in 1990s. She said: «when carrying out studies a paramount attention must be paid to the fact that characteristic feature of Kazakh literature development in that period was its problematic character and its multifunctionality. Close interconnection between literature and active development processes in enlightenment and education can be reflected in matters regarding the role of literature in the beginning of XX century in establishment of Kazakh national intelligentsia which requires thorough scrutiny».

In this regard Dikhan Qamzabekuly in his work called «Alash and literature» sets an example of how to assess and analyze the character of any artist from the perspective of society development, historical situations. He did not neglect even trivial facts and used them efficiently to create a bigger, complex picture.

The scholar sharing his concerns that Muslim enlightenment was known only from one perspective made reasonable assumptions.

«Muslim enlightenment is a topic studied only from the standpoint of atheism. In fact we cannot consider Kazakh people, their literature, culture and customs apart from Islam. There is an example: words for the essential concepts describing environment, surrounding world are derived from Arabic (sometimes Persian). It is very hard to determine the percentage of Arabic borrowings in our language, as there are a lot. Some scholars tend to think this process was driven by missionaries. We acknowledge the fact that missionaries came to our land. However it is not reasonable to think that spreading Islam damaged national identity and dignity of Turkic nations. In Kazakh literature history one cannot encounter any tales, narratives which inveigh against Islam. Then how can we explain this phenomenon? Firstly compare bottomless barbarian belief and logically coherent belief. Secondly weigh the idea «listen to the nature» and the idea «learn and purify yourself with knowledge». There is no doubt that a sane person will choose belief and education. As far as spirituality is concerned it is not relevant to consider India apart from Buddhism, Russia from Orthodox Christianity, Germany from Catholicism and Israel from Judaism. For instance, Israelites think of Judaism as their national ideology, they even had an intellectual concept Haskalah (means enlightenment) which unites religion and modern lifestyle and the nation benefited as a result.

The fact that our nation was in the same scientific space can be proved by bulky heritage left after numerous scholars from Turkic tribes written in Arabic. As scientist Absattar Derbisali noted: «because

in their age the language of science and education in Eastern Muslim countries was either Arabic or Persian. Their works were also handed down us in Arabic. ... We accept those as representatives of our literature who wrote in Arabic» (5, p.64).

The scientist assumes in his works dedicated to investigating routes through which Islam was spread in our land that the first possible way was paved through Egypt and the second was possibly Turkey. As for the third was route led from Kazan and Bahchesaray. Here there is a fact noteworthy for better knowing the heritage of Gumar Qarash.

«The second way is Turkey».

There was a saying among people of XIX century which goes: «Islam originated in Arabia, but spread by Turkey». This saying seems to have been said as a tribute to Ottoman Empire achievements and place in Europe. A Bashkort public figure Zaki Ualidi Togan who was in good relations with Kazakh intelligentsia and wrote his memoir after said: «I used to read books brought by my brother from Istanbul with pleasure. Thus I got familiarized with connection between science and religion through reading Ernest Renen, American scholar D.V. Draper, German Schopenhauer, Egyptian Mukhammad Abdu and Farid Vadi works published in Istanbul in the age of 16-18. Many of them researched Muslim society». If Zaki Ualidi and Kazakh scientists lived in the same scientific and education space, it is unreasonable to state that they did not read works of reformers like M.Abdu (for example G.Qarash read them), (6, p.69).

As researchers point out in their writings in the beginning of XX century Kazakh nation was standing at the crossroads of choices. There was a risk of disappearing for the nation under tough oppression of colonizers. Also, there was a choice of awakening national dignity and steeping in liberation path, political struggle.

The first enlighteners, Abay's way and Ibray's ideas led to jadidism.

Kazakh version of jadidism consists of two periods. The first period is 1890-1911 – period of learning and gaining experience. The second stage is 1911-1920 – period in which jadidism spread widely and developed to Alash movement.

In our opinion jadidism is a synthesis of common culture and modernization ideas of Muslim nations in the Russian Empire. Simply, it is interpreted as «modernization», «finding a new direction to preserve a nation» (7, p.79).

Dikhan Qamzabekuly was the first Kazakhstani scholar to give emphasis and scrutinize development peculiarities of Muslim nations who had been under the rule of Russian Empire. In the beginning of XX century Alash movement gained momentum in Kazakhstan. Similar movements took place in different places: in

Azerbaijan there was a movement Musavat, in Crimea Milli Firk, in Uzbekistan «jadidism», in Tatarstan – ittifak al-muslimun. D.Qamzabekuly says they were not only political movements, but a trend comprising enlightenment and spiritual values.

«Usul jadit» movement led by Crimea Tatar Ismayl Gaspraly has been presently given comprehensive studies and solid explanations as an appropriately organized movement.

«I.Gasprinsky jadidism in education was a quest based on works of men of wisdom from Edil (Volga) al-Marjani (Abdi an-Nasir bin Harin bin Baha ad-din Subhan bin Abdi al-Karim)» and al-Kursavi (Abdi an Nasir bin Ibrahim Abu-n-Nasir al-Bulgari, 1776-1882) and experiences of modernized teaching methods of madrasas as Muhammadiya, Marjaniya, Qasymiya, Amirhaniya, Azimov in Kazan, Usmaniya, Galiya, Hakimiyaya, Hasaniya in Ufa, Husayniya in Orenburg and Ij-Bubi in Vyatka province. That quest dismayed proponents of qadimism (old traditional school) and the government. Bashkir scholars A.H.Vildanov and M.N.Farhshatov wrote the following in this regard: «The proponents of old school who relied on the government support stood against jadidists and the Tsar government assessed Turkic nations' aspiration for national choice as political separatism. But autocratic reprisal measures could not have stopped the natural process aimed at modernization in Muslim nations» (8, p.80).

According to Marjani ideas every Muslim has ijthihad (thinking, expressing constructive ideas, openness): returning to primary Islam.

Marjani's principles, his works were powerful phenomenon in the matter of East and West at that time. Marjani was a cornerstone for his successor Ismayl Gaspraly in establishing his figure, says D. Qamzabekuly.

It is evident from history of thoughts that any idea bases itself on previous ones or denies them and develops. Al-Kursavi and al-Marjani from Kazan gave a strong impetus to Ismayl Gasprinsky (1851-1914) in becoming what he was. In the end of XIX and beginning of XX centuries, in the age of political, spiritual confrontations in order for Turkic nations, that is Russian Muslims to withstand hardships there was a dire need for someone strong in will and mind. Not for the coincidence, but as a demand of historical development a twenty year old Turkic boy went to Sorbonne university of France, not to al-Marjani madrasa of Bukhara. Indeed he got some education in Moscow, Voronezh and Istanbul before going to France. Meanwhile, 53-year-old al-Marjani was imam of Kazan's first district mosque and mudarris (like professor) of a madrasa there. It seems there is logic in the fact that the public figure granted to his nation by the fate to protect Turkic nations in uncertain times was

a penman of I.S. Turgenev, common writer to French and Russians. If Gasprinsky went only to enlightened West, he would not be a true reformer. Therefore constant quest and determination brought him to Tunisia, Egypt, Athens and again to Istanbul» (9, p.86).

Surely, Gaspraly's personality had an enormous impact on enlightenment aspect of liberation and education movement of Kazakh intelligentsia.

It is certain that changes in education facilitated political ambitions of Turkic nations oppressed by Russian Empire. Bold ideas, onset determination of intelligent enlightener gave courage to Turkic nations in Russia. Russian history saw Gengiz khan age as period of ruthless, irrational bloodshed. In this regard Gaspraly made exact, blunt remarks unmasking the actual image of Russian Empire. Disclosing the facts of oppressing other nations by Russians, Gaspraly was led only by truth.

«Tatars imposed taxes and frequently abducted the most beautiful girls, but they did not take away Russian customs and religion. I am not a historian, therefore I may be mistaken, however Tatars protected Russians from their enemies and provided grounds for the idea of Russian unity», he says (10, 86).

The heritages of roughly ten men of arts is being studied and analyzed from in terms of jadidism, although they have been included in various movements of XX century. Dikhan Qamzabekuly who has been showing unflagging commitment in upholding hypotheses regarding this matter with historical evidences says:

«Almost all poets and writers in the beginning of XX century supported jadidism which advocated the idea of changing lives of Kazakhs. They showed their support through their works. In the difficult times for the nation there was created new literature which was a cornerstone of enlightenment initiated by Shangerey Bokeyuly, Mashhur Jusip Kopeyuly, Shakarim Qudayberdiuly, Narmanbet Ormanbetuly and other early generation representatives, supported by middle generation representatives like Alihan Bokeyhan, Akhmet Baytursinuly, Mukhamedjan Seralin, Gumar Qarash, Mirjaqip Dulatuly, Spandiyar Kobeyuly and young Baybatir Yerjanuly, Bekmuhammed Serkebayuly, etc. This literature served the following purpose: the first is social-ideological function. In the period when Kazakh lifestyle was dictated by foreign forces literature served the purpose of uniting the nation to prevent the risk of being wiped out. That explains why poets and writers collectively turned their courses in enlightenment. The second is social-aesthetical function. Regardless of the state the people are in they need spiritual-aesthetical energy. Intelligence, distinction and intuitive characters are made of that energy. And educational literature could not leave it out of consideration. The literature in the

beginning of XX century opened not only obscured eyes of people, but also their souls» (11, p.127).

Gumar Qarash's figure is defined by his life dedicated to literature soaked in Alash ideas and enlightenment. His career full of faith and decent principles, his movement determined by high spirit and enlightenment are starting to come out to light and be known to modern generations. In coming years will surely see his heritages to be known further.

Gumar Qarash is one of the poets whose works about national rise and liberation are written sequentially and logically. He was familiarized with reformers like M.Abdo and Sh. Afghani.

Gumar wanted the nation to discover the new and thrive. He urges the Kazakh nation to wake up in his book called «Young stallion».

Through the poem «To young people» (included in «Young stallion») Gumar says he lays his hope on the youth.

3. Conclusion

Gumar Qarash was one of the leading poets of his time who delivered traditional human values and liberation ideas skillfully through his poems.

All the poets who supported Alash that is Shakarim, Akhmet, Mirjaqip, Magjan, Narmanbet, Sultanmahmut reflected urgent problems and situations in their works and never gave up their endeavors to awaken the nation. They all had their own way and shared goal.

They were salient figures who devoted all their energy for the sake of their nation's bright future.

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