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Intellectual Initiatives of the Iranian and Kazakh Intelligentsia in the 20-30s of the XX Century

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Abstract

The article examines the role of the Iranian and Kazakh intelligentsia in the process of modernization. We are talking about the struggle for the independence of the country at the beginning of the twentieth century and the modernization of the consciousness of traditional society. The historical experience of the Kazakh and Iranian intelligentsia was studied, as well as the goals and objectives set by the intellectuals of the two countries on this path, the path of their struggle. The ideas of intellectuals of both countries regarding nationalism and colonialism are analyzed, including their reaction to European imperialism and their efforts to promote national independence. In the twentieth century, a comparative analysis was conducted of how intellectuals reacted to the challenges of modernization and secularization, how their ideas and values changed over time, their ideas about nationalism and identity, including how language, culture and history played an important role in the formation of national identity. The author speaks about the gradual transition of the ideas of enlightenment of the intelligentsia of the nation to the idea of political reforms, that is, reforms at the state level, about the process of introducing this idea into the national idea. The reasons for the emergence of these ideas and the functions they perform were analyzed. The article presents a historical and comparative analysis of the intellectual activity of the Iranian and Kazakh intelligentsia of the early twentieth century. To this end, an attempt was made to conduct a study of the activities and ideological initiatives of the intelligentsia of the two countries using methods of historical comparison and comparison, historical description and analysis.

Keywords: Intelligentsia, National Consciousness "United Iranian Nation", National Identity, Westernization, Modernization, Globalization.

Introduction

The beginning of the 20th century was a transitional period, full of upheaval, various events took place at the world level, and the world began to revive. Already at the end of the 19th century, the process of global renewal and modernization was in a progressive state. Due to the fact that the colonial countries were looking for new spaces for themselves and carrying out various aggressive actions against other countries, it was the reason for the awakening of Central Asia. The great changes and new structures that began in this period began in the 20th century. It was the basis for important events in the history of these countries. The issue of the intellectual movement in Iran and the Kazakh country in the 20s-30s of the 20th century, which is the basis of the article, is directly related to these great changes.

For more than a century, the Kazakh land has been a part of Russia and has experienced difficult socio-economic and political periods. The situation of the country of Iran was similar to this. It is known that the famous Persian Empire became a semi-colonial state and became a

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battleground of powerful countries. One of the main factors characterizing the society of those times was the image of the national intelligentsia, which played a decisive role in the great changes that took place in the country's destiny. The intelligentsia is always the harbinger of news in society, a direct participant in the process of modernization, and the spiritual driving force. Their place in society during socio-political crises and transitional periods of history is particularly important.

The problem of Iranian and Kazakh intellectuals and the intellectual movement has been considered from many angles and has become the subject of many studies among scientists. This period has not escaped the attention of the researchers of Iran and Kazakhstan and the countries of the world in terms of general history, socio-political changes in both countries, history of development of science and education. Therefore, it is impossible to cover and consider all aspects of the results of these studies in one article.

We would like to mention a number of works that were used as a general information base and source about the processes that took place in the social and political sphere of the country during this period.

Russian scientists who made a significant contribution to the research of public thoughts in Iran from a historical-social point of view, religious-political revival, E.A. Doroshenko, S.M. Aliyev, Z.A. Arabajyan, A.K. Lukoyanov, K.A. Khromova, D.M. Anarkulova, M.T. Stepanyants, L.R. Gordon-Polonskaya, P.P. Sikoev N.M. Mamedova, Z.A. Arabajyan, L. M. Ravandi-Faday, M.T. Stepanyants, N.A. Talipov, A.N. Fedoseenkova and others. Also, foreign researchers: it is possible to highlight the works Ali Ansari, Mehrzad Borujerdi, Hamida Dabashi, Ali Geisari, Ali Mirsepasi, Negin Nabavi, T. Atabaki, etc. From researches about Kazakh intellectuals H. Abzhanov., M. Koygeldiev, B.A. Kenzhetayev, K.B. Beysembiev, V.Z. Galiev, A.S. Musagalieva, R.M. Musabekova, R.Syzdykova, M.Buranbaeva, S.Kyrabayev, M. Kul-Muhammed, M.K. Kozybayev and other researchers is evaluated as the main source. In the years of independence, thanks to the work of these scientists, a great trend called "Alashtanu" appeared in the country.

However, in the field of Kazakh-Iranian studies, the work of studying and considering the modernization process, intellectual environment and intellectual movement in these two countries has not been done until this period.

Relevance of the Article

The study of the intellectual community, one of the main elements of the social structure of any developed society, is always relevant. Therefore, a very important period in the history of Kazakh and Iranian intellectuals, the struggle for the independence of the country at the beginning of the 20th century and the process of modernizing the consciousness of the traditional society was the basis of the article. The experience of the historical activity of the intelligentsia is the moral past that today's generation often turns to. Therefore, the study of this experience allows to find solutions to many problems in the development of society. At the same time, the study of this issue from the perspective of Kazakh Iranian studies, comparing it with public political events and ideas of intellectuals in the country of Iran during that period, will undoubtedly increase the relevance of the article.

The Purpose and Objectives of the Article

The main goal of the article is to determine the development of the Kazakh and Iranian society at the beginning of the 20th century, the contribution of the intelligentsia to the process of modernization of the society, and the exchange of ideas in that process. Thus, the article aims to compare and analyze how the intellectuals of the two countries were able to introduce and form innovative elements into the millennial traditional society, and to compare and analyze the ideas and aspirations they presented in order to preserve the special uniqueness of these countries. To bring to light the important and decisive moments of the formation of intellectual movements and intelligentsia that took place in Iran and the Kazakh lands at the beginning of the 20th century, to determine the limits of ideological continuities.

Research Methods

In this article, the mutual harmony of the intellectual movement of Iranian and Kazakh intellectuals is analyzed using historical analytical, comparative and descriptive methods based on library and Internet materials. Historical genetic analyzes of the socio-political activities of Iranian and Kazakh intellectuals at the beginning of the 20th century are carried out in harmony with the chain of historical events. The activities and ideological initiatives of the intellectuals of the two countries are examined through historical comparison and comparison, historical description and analysis methods.

Studies and Results

In the course of the work, it will be discussed how the world-level modernization process took place in Iran at the beginning of the 20th century, how intellectuals contributed to the country's modernization and showed activity.

Before talking about intelligentsia and intelligentsia, let's first of all dwell on the question of who are intellectuals. For the first time, the term "intelligentsia" (intelligentsia) in its modern sense appeared in the middle of the 19th century. In fact, it is an input word to the Russian language, derived from the Latin words "intelligentia" and "intellegere", that is, "able to think, reasonable". Journalist P.D. Boborykin is considered to have introduced the use of this term in a new sense in Russia in 1860(1). P.D. Boborykin explained that he borrowed the term from German culture, where it was used to refer to a section of society engaged in intellectual activity. Calling himself the "founder" of the new concept, Boborykin attaches great importance to it and concludes that the intelligentsia should not be defined as "intellectual workers", but as "a set of representatives of high intellectual and ethical culture". In this sense, the intelligentsia includes representatives of various professional groups and various political beliefs. In this sense, "intelligentsia" returned to the West (in French) as a purely Russian concept (intelligentsia) and came into use (2).

Famous Kazakh scientist Kh. Abzhanov concludes his thoughts on the concept of an intellectual: "Intelligentsia is a community of people professionally engaged in intellectual work" (3). It is known that important people in any society are created by the time and society. Therefore, it is very important to differentiate the political and social situation of the country in the considered periods, the impact on the activities of intellectuals.

Changes in the socio-economic and political development of Kazakhstan and Iran in the second half of the 19th century and the beginning of the 20th century had a profound impact on the spiritual life of the people of both countries.

Kazakh society entered the 20th century under heavy oppression with its complex problems. After all, the beginning of the era was full of turmoil, it was a time when the tension of contradictions and difficulties increased in all spheres of society. The traditional economic and cultural type of society was still not fully adapted to the needs of market relations that had just begun to emerge. The laws of new economic relations not only bring structural changes to the society, but also bring significant changes to the public consciousness of the people and contribute to the formation of a new level of national intelligentsia (1).

In Iran, the situation was somewhat different. The semi-colonization of the country in the 19th century led to the acceleration of anti-imperialist tendencies among the patriotic forces within the state. Due to the peaceful invasion of foreign capital and political and economic dependence of the country on Great Britain and Tsarist Russia, serious socio-economic problems have 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. It was during this period that new enlightened ideas arose in Iran and a stream of enlightened people appeared. However, the "mastering of European scientific and technical achievements" (pp. 4.58-59) played a major role in the formation of the first generation of intellectuals. 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, tried to make a number of significant reforms in the country and tried to implement the modernization of the state from above" (5). Amir Kabir's reforms were carried out in the field of changing the country's central government, strengthening its political and economic independence, developing local industry, domestic and foreign trade. Among them, most importantly, some measures to limit the influence of foreign powers, Britain and Russia, failed. As a result of this failure, this reform deprived Iran of "the prospect of independent capitalist development for a certain period" (6.56b). Although Amir Kabir's efforts to modernize Iranian society were unsuccessful, "it was an important period in terms of the evolution of public thought in Iran... and gave impetus to the Enlightenment movement in the country and accelerated the process of formation" (7.62-64b). Evaluating Amir Kabir's reform, A.N. Fedoseenkova writes that "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" (8.35p). However, no matter how unsuccessful those reforms were, there is no doubt that they brought significant changes in the country. First of all, it awakened people's consciousness. Concepts about the new power system appeared in the society and had a great impact on the acceleration of the modernization process in the country and the development of intellectual ideas. This process created a new socio-political attitude among intellectuals. Apart from religious beliefs about the new society, it influenced the emergence of secular ideas. Not only Western but also Eastern changes had a lot of influence on emerging public ideas in a new direction. First of all, it is appropriate to mention the influence of the processes in neighboring Turkey.

At the beginning of the 20th century, these complex processes began to become complicated and complex. The main driving force of these processes at the beginning of the century, the source of encouragement was the intelligentsia. During this period, Persia was economically, technologically, and militarily weak. The dominance of Russia and Great Britain, foreign concessions in the country as a whole, as well as the gradual spread of European customs, the extremely low material level of the majority of the population, caused mass protests. Due to this, the activity of nationalist intellectuals also increased (9). The idea of enlightenment in the

country was now turning into a mass revolutionary mood. As we have mentioned, the first reform carried out by Amir Kabir caused the intellectual movement in the country to be especially active (10).

Having studied the process of modernization and development in the West, the Iranian youth used Western experience and thought of creating a new society in the country. They were the representatives of the first generation of Iranian intelligentsia and intellectuals who followed the idea of enlightenment. England, Russia, and France brought western culture to Iran with them. Educated young people who followed this new direction gained special momentum, became active and became a powerful force (11). As a result, among these young people, a new generation of innovative and active intellectuals was formed. Major representatives of this intelligentsia were such intellectuals as educators Malcom Khan, Sayyid Jamal al-Din al-Aughani, Agha Khan Kermani. They, in turn, implemented their own programs in order to awaken the sleeping consciousness of the people. Al-Abedin Maraghei, Mirza Fathali Akhundzadeh, Abdorrahim Talibov, Seyyid Hasan Taghizadeh and Muhammad Ali Foroughi played a major role in enlightening the traditional Iranian society. Also, among them, Malkom Khan was 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 (4. 62p). Therefore, they have now started working in this direction. The intellectuals of the nation started creating new programs and propaganda. Thus, at the beginning of the century, the movement of intellectuals developed the ideas of the Enlightenment, spread concrete positions on the new society and legal secular power, and accelerated the process of modernization.

Compared to Iran, the formation process of Kazakh intellectuals was very complicated and long. In general, the end of the 19th century and the beginning of the 20th century was a new period in the development of the intellectual forces of the people in both countries (p. 12, 717).

Scientist H. Abzhanov 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 Chinggisi 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 XIX century, Zhangir Khan, who was elected an honorary member of the Scientific Council of Kazan University in 1844, XIX century in the 50s, Sh. Ualikhanov emphasizes (13). These intellectuals can be said to be representatives of the first generation intelligentsia of the Kazakh steppe. However, the intellectual activities of the representatives of this generation were not very influential.

It is clear that one of the factors that influenced the acceleration of the development of Kazakh intellectuals is the educational reform of the Russian Empire. This educational reform in the empire, which is related to Kazakhstan, undoubtedly brought something new to the Kazakh field, even if it was aimed at the interests of the colonialist idea.

Recent democratic trends have allowed Kazakh children to study at school and then continue their education at Russian or European universities. Children of wealthy families were educated in Bukhara Samarkand, Khiva, and Tashkent madrasas. The children of ordinary nomads, mostly boys, were educated in Muslim schools. In these schools, along with religious education, the basics of secular education were imparted. Due to the demands of the colonial authorities to train local officials of a secular nature, educational institutions for training translators and administration professions began to be opened (pp. 14.91-96).

The largest madrasahs in the region at that time were: "Galia" in Ufa, "Husainiya" in Orinbor, "Rasulia" in Troitsk, and madrasahs in Ural. It should be noted that although the main purpose of these schools and madrasahs is religious education, secular subjects also played an important role in their curricula.

There is no doubt that the students of the madrasa are more and more influenced by advanced democratic ideas. For example, here T. Jomartbayev, M. Seralin, B. Maylin, M. Zhumabayev, Kh. Ibragimov and dozens of other Kazakh youth received education. These young people formed the first wave of Kazakh intellectuals who thought to use their knowledge for the good of the country.

In the 19th century, the concept of education in two directions was formed in the Kazakh steppe. The first direction N. I. Ilminsky followed, and this direction aimed to revive the Christian religion and the policy of Russification. The second concept of education was proposed by the Jadids. This movement was formed in the 80s of the 19th century among progressive intellectuals who advocated the need for reforms in all spheres of public life. Its founder was Ismail Bey Gasprinsky. Madrasahs were the main centers implementing this trend. According to B.A. Kenzhetayev, the names of Ismail Bey Gasprinsky and N.I. Ilminsky played a major role in the struggle for the minds of the people of the steppes, representatives of two trends in the field of public education (15, 18p).

It is clear that the "Jadid" movement was one of the major sources in Central Asia that gave ideological direction to Kazakh intellectuals. Its special reason is that these "Jadids" played an important role in the awakening of the national consciousness of the Turkic-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 created a Turkic community in the vast territory of the empire. While preserving national traditions and Muslim teachings, he promoted educational reforms based on the achievements of world science. That is why "jadids" have a special place in the formation of the Kazakh intelligentsia (16. P. 44-51). This "jadid" project of Gasprinsky and the "Tarjiman" newspaper, which served for the education of all Turkic-speaking peoples for 20 years, are of great importance for Kazakh intellectuals (16.- P. 44-51).

The existence of spiritual connections between the Jadidism movement, 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, and B. Karatayev.

One of the Persian-language sources on this topic says: "Gasprinsky was in Turkey, Iran (rashidieh), Egypt, Republic of Tatarstan, etc. based on the model of schools, he founded a new school under the influence of modernity and modernization trends. He called his schools "maktaphane mottanazm" based on the example of the "tanzimat" of the Ottomans, but his followers called them "jadid" (17.- P. 44-51).

These authors continue, "The peoples of Central Asia experienced relative intellectual and political isolation amid these developments. Nevertheless, their intellectuals have traveled to the advanced countries of the West and received Western education. Also, they were familiar with popular oriental 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 emerged from the intellectuals familiar with the newspapers. In that period, these publications were the first means of communication between the closed world of the Central Asian peoples and the external environment", he writes (17. P 44-51). What we can

see from this example is the commonality of the political and social changes that took place in the two countries at the beginning of the century and the driving ideas that influenced the awakening of national consciousness. This is because these publications were also popular among the representatives of the first generation of Iranian intellectuals, that is, preachers of the Enlightenment idea, and some of them participated in the publication of those publications. Russian researcher Doroshenko claims that "Iranian intellectuals played a major role in the spread of Persian-language publications published abroad, i.e. newspapers such as "Habl al Matin" in Calcutta, "Soreya" in Cairo, "Parvaresh", and "Akhtar" in Constantinople. These newspapers spoke about the despotism of the Shah and foreign capital, which aggravated Iran's economic, political and cultural backwardness and had a harmful effect on the country's internal life. In addition, he introduced Western science and technical achievements to the public. The traditional education, management system, and government in Iran were criticized, and demands for political freedom to the people were expressed through these publications. He writes that these newspapers were illegally brought to Iran and distributed, and in turn had a great influence on Iranian intellectuals (pp. 5.59-62). Ravandi-Fadai 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 gathered around this newspaper (18. 236p).

Versions of the above-mentioned popular newspapers, i.e., a number of periodicals published during the Qajar era, are kept 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 (19.). What we can see from this is that there were exchanges of ideas and intellectual communication in the two countries during the period under consideration. It can be seen that these newspapers are one of the common sources, the source and distributor of innovative common ideas for the intellectuals of both countries. The idea that emerges from this is that the intellectual movement in the Kazakh steppe was influenced by a great process that took shape from the whole east. The first intellectual movements in the Kazakh steppe followed the same idea of enlightenment as in Iran. From this, it can be seen that there was an exchange of ideas among the intellectuals of this period.

The result of these two directions of educational processes in the Kazakh land has formed a community of innovative, forward-thinking intellectual youth. Some of them were graduates of universities in Russia, others in Eastern countries, or in the West, including Berlin. In particular, Istanbul University was the center of education of a number of Kazakh intellectuals. In this regard, Tomohiko Uyama, professor of the Center for Slavic-Eurasian studies of the University of Hokkaido, who for 30 years studied the history of Kazakhstan in the late 19th and early 20th centuries, the intelligentsia, a scientist specializing in the policy of the Russian Empire in Central Asia, said: "at the beginning of the 20th century, with the spread of Russian and Muslim education systems, the intelligentsia increased and became a sufficient social layer for organizing social, cultural and political movements. We can agree with the conclusion that the Russian revolution of 1905 was a catalyst for revitalizing the movement among Kazakh intellectuals" (20). After all, at the end of the 19th century and the beginning of the 20th century, the center where Kazakh youth received higher education was, of course, the city of Petersburg. M. Koygeldiev emphasizes that St. Petersburg University has become a real great educational center for Kazakh youth. Studying in large political centers of a certain part of Kazakh youth, witnessing the political events of that historical period, experiencing the influence of Russian

democratic forces that tried to modernize the society affects the formation of their political and social views. The intervention of the national intelligentsia as an independent political force in the active social struggle begins in 1905 (21).

Kazakh intellectuals, who came to political and public service with some preparation, thought of creating a new society in their country, turning to the process of modernization for the future of their people. Along the way, they began their careers in education. He intended to shed light on the field, which was languishing in darkness, by providing education.

Both the Kazakh intelligentsia and the Iranian intelligentsia sought to reform the education system in their countries as the first step in modernizing the country. For example, the Kazakh intelligentsia made efforts to promote the use of the Kazakh language in education and create accessible schools for ordinary Kazakhs. Similarly, Iranian intellectuals advocated reforms such as expanding public education, encouraging literacy, and creating educational opportunities for girls and women.

At the beginning of the 20th century, Kazakh intellectuals made great efforts to educate the people, educate the national consciousness, develop science and literature, social rights. They were able to raise the most acute issues that make up the essence of the spiritual life of the Kazakh society. He tried to increase people's hopes for the future, give wings to their dreams, and cherish their values.

Thus, at the beginning of the century, a whole stream of poets, writers, religious and political figures, new-minded national intellectuals appeared on the Kazakh land, who put cultural independence in the first place. They will form a new stream of truly intelligent people who gave their surprise to the Kazakh steppe. This intellectual youth thought about changing the backward way of life of his people. He directed the people to fight for independence, to contribute to the development of the country. He campaigned to get an education, engage in science and art. In this process, the role of Kazakh literature in promoting the reflection of the life of the Kazakh people and protecting their interests was enormous.

As we mentioned above, another important factor that influenced the growth of national consciousness was the growing colonial oppression of Tsarist Russia at that time. Behind the tyrannical policy of Russia was the desire to convert Kazakh youth to Christianity and Russification. Scientists emphasize that all this contributed to the genesis of the Kazakh language and national consciousness (22).

These turbulent changes were to give voice to the process of national movements, which were raging in both countries and even at the world level. If we conclude what has been said so far, we can see that at the beginning of the 20th century, the process of new social development and modernization was the reason for the formation of a new thinking and intellectual environment in both countries. In particular, the development of capitalist relations in Russia will bring enormous changes in all spheres of life, that is, in the economy, state structure, and culture. Under the influence of the objective laws of new socio-economic relations, significant changes took place in the public consciousness of both countries, and a new national intelligentsia was formed. The main idea of intellectuals of this nation was in the direction of enlightenment and innovation. Gradually, along with the principles of enlightenment, the idea of changing society was emerging.

Now, if we look at the ideas of "modernization and secularization" in order to compare the ideological continuity of the Iranian and Kazakh intellectuals at the beginning of the 20th

century, it can be seen that the revival reforms in Russia, Great Britain, and France started the movement in both countries. However, cultural innovations from the West became more influential in Iran as a result of the competition between these countries. This is evidenced by the fact that the first innovative ideas of the intellectuals of both countries, along with enlightenment, began to follow the direction of creating a radically new society in the country.

Relations established with Western countries in the trade-economic sphere and in the sphere of education caused the penetration of Western bourgeois-secular ideas into Iran. This contributed to the formation of an intelligentsia and a secular environment in the country with a European education and a "new worldview" advocating the independence of the rights and freedoms of citizens (pp. 23, 77-78). This new generation of intellectuals was doing various searches, intending to make radical changes in their country. The work of this intelligentsia in preparing the theoretical foundations of new state relations and a new society is endless. In order to introduce Western ideas and philosophical ideas about the new society to the country, western philosophical works, various works on law and law were translated and published. In a word, ideas about the new secular society were widespread.

Indeed, if we study the ideas of the intellectuals of both countries in this period, it is clear that the changes and upheavals that took place in the 20th century had a significant impact on the intellectuals of both Iran and the Kazakh steppe. The main ideas guided by these intellectuals were modernization and secularization of the country. It was very important for both societies of that period. After all, both societies are traditional and backward.

According to Doroshenko, the formation of a new worldview in Iran was influenced by two currents, namely the liberal and radical enlightened currents (pp. 24.62-64). The liberal intelligentsia included Malcom Khan, Mirza Muhammad Ali Foroughi Zoko al-Molk, his father, Mr. Hasan Foroughi Zoko al-Molk, opened a library and published the newspaper "Tarbiat" (25), later his son Muhammad Ali Foroughi worked in the newspaper. Seyyid Hasan Taghi-zade studied in Turkey together with Ali Karbela, and together they participated in the publication of the newspaper "Ganje Foun" from 1903 ("treasure of knowledge") (26). The radical direction of the Iranian Enlightenment includes the Iranian publicist Aga Khan Kermani. On the one hand, under the influence of Seyyid Jamal al-Dina Aghani (Asadabad), an ideologue of pan-Islamism, he called for unity among Muslims, and on the other hand, he was a propagandist of the idea of pan-Iranism.

In the early years of the 20th century, many organizations appeared among the intellectuals who wanted to modernize the Iranian society. For example, in Tehran, Mirza Nasirollah Malek ol-Motakallemin, Mirza Mohammad Ali Foroughi founded organizations, opened schools and libraries (pp. 24.62-64).

Mirza Melkom Khan, who was a bright representative of the Iranian Enlightenment movement, played a leading role in the political and social movements in the country. He was one of the organizers of Faramushkhane, a mass organization in Iran, and a strong influence on the worldview of the emerging Iranian intelligentsia. This organization has been reorganized and continues to operate since 1872, under the name "Jomaye adamiyat" (27.60 P). This organization included representatives of various strata of society - aristocrats, including a number of civil servants, merchants, representatives of the intelligentsia. The main ideas preached by Melkom Khan were: the creation of a constitutional monarchy, the gradual modernization of the country under the auspices of the monarch, the liberation from economic and political dependence on foreign countries, the implementation of a number of socio - economic, legal and cultural

reforms in the country. He advocated the guarantee of individual freedom and private property, the equality of people before the law, and the dissemination of the achievements of European culture and science in Iran (28). We can see from this that the idea of enlightenment in the country is gradually changing to the idea of constitutional revolution.

However, in the opinion of S.I. Gabrielyan, the movement of intellectuals of this period "they did not yet have clear ideas about where to start the modernization of state-political and social-economic life, what should be the relationship between traditionalism and reformism. But the main goal was clear - to get rid of foreign dictation and start the struggle for freedom" (pp. 29, 147-148). In this regard, the Iranian researcher A. Geisari: "Generally, the constitutional movement was of a secular nature, it was clearly seen from the literary and political publications of that period. They wanted to establish traditional power. The position of legal authority, which initially created unity and public demand among the constitutionalists, soon led to discord among them, as there was a fundamental difference between the Shari'a-based law and the case of the modernists. The education and work of the judge, traditionally held by religious representatives, also caused controversy. Therefore, it is not surprising that the dispute between the representatives of religion and modernists did not last long and that the constitutional movement ultimately failed to institutionalize its main goals in political culture" [30.11p]. What we can see from this is that although there is a common idea, there is no concrete program. On the other hand, in the country, the trend of religious nationalism began to gain popularity (31, C.156). These intellectuals also clearly understood the need to make innovative changes in the country. We said that Malcom Khan was one of the first to realize the need to have the support of the middle and lower classes of society, "bazaars", merchants and artisans, and to use the clergy in this way to implement changes in Iran. Therefore, he believed that if the clergy were active participants in the opposition societies and groups in the country, the masses would join them and with their help some socio-political reforms could be implemented. The ideology of Pan-Islamism was of great importance in attracting the clergy to participate in the "adamiyat" house and other secret societies, which was accepted as a reformist doctrine at the time.

As we have already mentioned, Pan-Islamist ideologist Seyid Jamal al-Din Afghani proposed the idea of "revival of Islam" and the unification of Muslims into a single state - the creation of an umma (community). Some members of "Jomei-ye Adamiyat" society were also members of this organization. Later, this organization was recognized as "Khouzeye bidari" (24. pp. 64-65).

Using the ideology of pan-Islamism, the Tehran leaders of "Jomeye Adamiyat" began to attract the most prominent religious figures and mujtahids to their society. Prominent intellectuals Malek ol-Motakallemin, Jamal ed-Din Waez Isfahani and others collaborated with these societies (32). Malek ol-Motakallemin was the largest and leading representative of the Constitutional Movement. Together with a group of intellectuals, he founded the "Revolutionary Committee" in Tehran in 1904. This committee included Haji Mirza Yahya Dowlatabadi, supporter of secular education Jamal al-Din Isfahani and others. active intellectuals entered. In 1905, another secret organization was founded in Tehran under the name "Secret Society". Among its founders were prominent religious leaders Abdullah Behbehani and Said Mohammed Tabatabai. Both of them had great support among the bazaaris and became key figures during the Constitutional Movement. Among the demands presented by this society, the main ones were proposals such as the creation of a fair system of justice that unifies the law ("the house of justice"), the creation of a fair tax system operating throughout Iran, the development of the economy and the education system, and the determination of the scope of religious laws (33).

However, this period is distinguished by the fact that the role of the intelligentsia in society has increased and their activities have intensified. We can see the results of the activity of the intelligentsia in the events of this period from the history of the revolution of 1905-1922. The Revolution of 1905-1911 is an active movement that started the process of modernization in the country and represents one of the decisive periods of the political struggle in Iran. The "Constitutional Revolution" set a simple goal of reforming the state system in the direction of moving away from the authoritarian tyranny of the monarchy. Iran's political leaders have proposed restoring constitutional principles and convening a new assembly. Mazhilis was the symbol of the revolution, its main idea. All political forces in the country appealed to him: the high clergy and secular liberals in government spheres, tribal khans and independent feudal rulers, artisans and merchants. Behind the ideological principles of the revolution that united them was the ideological leadership of the intelligentsia.

As for Kazakh intellectuals, the intellectual movement aimed at bringing changes to social and public life began to accelerate. The methods of struggle of these intellectuals also started with things like creating an organization and opening a publishing house. The emergence of the Alash movement and the first political party of the Alash Horde government at the beginning of the 20th century testified to the formation of Kazakh intellectuals capable of solving the fateful problems of the future development of their native people. We said that the formation of their political thoughts and innovative ideas was influenced by the ideas of Western modernization and development, as well as the innovative ideas of the peoples of Central Asia. Alash leaders were closely aware of political and social events in Turkey, Japan, India, and China at the beginning of the century. Therefore, they were later declared "Japanese agents" and accused of spying on the Japanese (34).

Scientists believe that the main factor that caused the increase in the activity of the intelligentsia in the Kazakh steppe was the process of modernization at the global level and the consequences of Russian colonial oppression, as well as the network of social changes in the world. It is clear that the beginning of such a large political movement as the Alash movement was a phenomenon created by the necessity of history. After all, it was during this period that a circle of real national intellectuals, a new type of person who would be the driving force of active actions in the history of the nation, was formed. "Alash" party was founded by A. Bukeikhanov, A. Baitursynov, Kh. Dosmukhamedov and other representatives of Kazakh intellectuals remain. It was a general Kazakh national-democratic organization. This organization was joined by representatives of the scientific and creative intelligentsia M. Tynyshpaev, M. Zhumabaev, Sh. Kudaiberdiev and others. representatives of various groups of Kazakh society. Alikhan Bukeikhanov was elected as the chairman of the party. Democrat educators A. Bukeikhanov, A. Baitursynov and M. Shokai searched for ways of development of Kazakh society and led the work of the Muslim faction in the State Duma. On their initiative, the "Aykap" magazine (1911), "Birlik Tuy", "Sary-Arka", "Ak Zhol" newspapers were created, which in turn carried out great propaganda and educational work (35).

Enlightenment initiatives of the people of Alashorda were based on the creation of a periodical press, creation of socialist and liberal organizations, as well as the introduction of members of those organizations into decisive political struggle. It was also possible to establish a unique cooperation between many public figures, scientists and politicians from different directions. Along the way, large-scale events unfolded through heated debates in the first independent national newspaper "Kazakh". Various political and social issues were raised and discussed.

On November 21, 1917, the draft program of the "Alash" party was published in "Kazakh" newspaper. The draft program consisted of ten points: state freedom, fundamental rights, religion, power and justice, protection of the people, taxes, labor issues, development of science and education, land issues. The goal of the "Alash" party was to rebuild the national state of the Kazakhs, which collapsed in the 18th-19th centuries, and introduce the presidential institution (36).

This program was the largest of the projects of Alashorda intellectuals, who contributed to the process of world modernization and aimed to modernize their country. Now let's focus on this project.

The main goal of the Alash movement was the self-government of the Kazakh people, the right of the people to create an independent state, and to limit the migration of people from the interior regions of Russia to the Kazakh lands. The representatives of this movement mainly supported the preservation of traditional animal husbandry, the development of agriculture, industry, and trade relations.

Among the most important tasks of the modernization that formed the "Alash" program were the tasks of modernizing the economic foundations of the life of Kazakhs, traditional agriculture: the scope, pace, and conditions of adaptation to market conditions, determining the balance between nomadic cattle breeding, sedentary cattle breeding and agricultural organizations. At the same time, the leaders of the movement sought to create a political and legal framework that fully covers the most important needs and demands in the field of freedom of religion, individual and civil rights, and national equality. The development of national culture, education and the Kazakh language took an important place in their program (37).

Among such tasks was the fundamental improvement of literacy, the development of a national school, the formation of a modern general and especially political and legal culture, and the inclusion of the masses in the actual political process through authorized bodies, political parties and public organizations, management and self-management bodies (38).

If we analyze what actions they took during the implementation of these tasks, we can see that the leaders of Alash were deeply educated people and were able to creatively use the best theoretical and ideological initiatives that were in the arsenal of social and political thought at that time. Also, it can be clearly seen that he was able to offer the most effective system of measures in that period of the social and public situation.

During the implementation of the above program, first of all, in order to wake up the sleeping people, they directed their educational services to consider measures to teach the people to know and protect their rights. For example, Alikhan Bukeikhan's articles and translations, Akhmet Baitursynuly's literacy tools and "Forty examples", "Masa", Mirzhakip Dulatov's "Wake up, Kazakh!" was. "Bala tulpar" and "Agha tulpar" by Gumar Karash, journalism by M. Tynyshpayev, M. Shokai, etc. The works of writers in the spirit of struggle show the political and educational activities of the Alash people, the ways of struggle. 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, to summarize our thoughts, let's look at the following conclusions of Professor D. Amanzholova, Ph.D.: one of the most important tasks of the modernization of the "Alash" program is the transformation of the economic foundations of Kazakh life, their traditional economy: determining the scope, pace, conditions of adaptation to market conditions,

the balance between nomadic cattle breeding, sedentary cattle breeding and farming organizations (39)".

It was seen that both Alash-Orda and Iranian intellectuals undertook political reform in order to create democratic and equal societies. Even at that time, he advocated measures such as the foundations of popular democracy in today's society, the creation of an empowered government, and the expansion of political rights.

If we draw another conclusion to the considered issues, the ideological continuity of the intellectuals of both countries can be seen from their concepts and actions. 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 his actions along the way and from the ways of fighting. As an example, we can talk about what he 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, it will be related to the concepts of land, country, and national consciousness in both countries.

In Iran, intellectuals advocated similar 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. Indeed, 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. Representatives of the Alash intelligentsia A. Bukeikhanov, A. Baitursynov, M. Dulatov, A. Beremzhanov, M. Shokai, zh.Akpayev, M. Tynyshpayev, A. Ermekov, as well as National communists S. Khodzhanov, T. Ryskulov, S. Mendeshev, S. Seifullin, S. Asfendiyarov, S. Sadvakasov, N. Nurmakov and others made every effort to ensure the integrity of the territory of the Kazakh country.

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 sovereign power subordinated to one center and preserved territorial integrity. Despite the weakening of the shah's power, the country's territory and borders still 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 their own land, revolutionary organizations are created and programs are created. One of them, the aforementioned "Committee Engelab" organization, took a radical position. In 1904, in order to make radical changes and reforms in the country, a plan was made to overthrow the despotic regime and establish a constitutional government. "The economic program included stimulating the development of the national industry. However, the methods for solving this program were controversial. The main approach to the fight against the hated regime was to influence the Shah and Politics, to strengthen mutual competition between the palace and ministers, as well as to attract the enlightened and "dissatisfied" with the authorities to their side. The Shah considered using rival factions to "confront" the authorities and clergy" (40).

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

So, in the meantime, let's make another conclusion, intellectuals of both countries, while developing their reformist ideas, looked for ways to carry out reforms that would bring radical changes to the country. Both Alash-Orda and Iranian intellectuals wanted to implement the idea of creating democratic societies with equal rights. 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 and 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, he 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 Majilis that limited the power of the shah was established. Although the Kazakh intellectuals did not achieve radical results, they brought fresh thoughts and ideas to the people of the steppe.

The next issue to be considered from the point of view of the next ideological continuity of the intellectuals of the two countries is the ideas of national identity and nationalism. Alash Orda first of all took care of promotion of national identity and preservation of culture of Kazakh people. Iranian intellectuals also 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.

"Nationalism" was an idea born only at the end of the 19th and 20th centuries (41,36p). 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 actions of intellectuals brought changes to the 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 work of Western-educated Iranian intellectuals. At this stage of political decline and intellectual upsurge, the first ideologists of Iran appear. Such ethno-nationalist ideologues as Mirza Feth Ali Ahundzade (1812-1878), Jalal ad-Din Mirza Qajar, Mirza Agha Khan Kermani, (1853-1896) Nizam al-Sultani Mustafi, Seyed Hassan Moddares, Seyed Hassan Tagizade and Mohammad Ali Forugi can be said to be symbols of the formation of Iranian "national consciousness, identity". They recognized the reason for the decline of the country in the uncontrolled corrupt government, the incompetence and incompetence of the secular and religious ruling groups, and looked for a way out of it. At this time, he proposed the idea of "nationalism" as one of the new ideas to awaken the sleeping people, "national consciousness". That is why, in their works, nostalgia for the past, glorification of Zoroastrian religion, national legends take a big place(42). 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 discourse, 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" (43). 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 social and 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 (44). In Iran, this constitutional revolution of 1905-1911 significantly contributed to the development of Iranian nationalism and the growth of national consciousness.

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".

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 "Shahnama" saga was the result of these thoughts. This saga is a mirror of Iranian history, a source of national spirit. The stormy saga, which preserved the whole essence of the Iranian people, was like a symbol of the nation, which raised the spirit. Reza Pahlavi also thought to re-raise the national consciousness through this work, and sought 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 Shah's new project, the idea of a single nation capable of resisting internal and external enemies, has achieved its goal.

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 has spread widely, and national-liberation movements against colonial oppression have begun 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(45).

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. 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 deep-thinking teacher, who spends his whole life on this path (46,375-78p). A. Baitursynuly's work for the future of the nation was preceded by the creation of the "Kazakh alphabet". All the Alashorda leaders, who insisted 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 rise spiritually, to preach morality and culture, to wake up people's minds with masha, 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 "Awakening 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 Forughi, 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..., (47.C12). This thoughtful opinion is probably the pinnacle of intellectual thought in Iran.

Conclusion

In conclusion, analyzing the activities and ideological movements of intellectuals of both countries during this period, it can be observed that they had common ideas and common sources. During this period, the main driving force in these movements that took place in Central Asia and Iran in the Middle East were the processes of modernization and development of society at the global level. It is clear that the changes that took place in both millennial traditional societies were interconnected. Therefore, this article is an attempt to show the harmony of the national ideas of Iranian and Kazakh intellectuals in the state of revival and the elements related to the national identity. An attempt was made to analyze the place of the intelligentsia in the society by differentiating the work done by the intellectuals of the two countries for the people of the society during the transitional period.

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