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## **Alash Orda and socio-political activities of Seydazim Kadyrbaev**

The study of the problems of the history of Kazakhstan in the first two decades of the 20th century is one of the most relevant, complicated and in many ways contradictory issues of contemporary domestic historical science. The early 20th century holds a distinctive place in the history of Kazakhstan, closely associated with the establishment of Alash Orda. Consequently, the aim of this article is to uncover and analyze the significance of the democratic ideas of Alash Orda and its adherents. The article delves into key aspects of Alash Orda's history, exploring the prerequisites leading to its emergence and the nature of its activities. A comprehensive examination of Kazakhstan's historical issues is undeniably linked to the elite that was shaping up in the late 19th to early 20th centuries and the intelligentsia, representing "a heterogeneous layer" in terms of both origin and perspectives on the development of the Kazakh people. Seydazim Kadyrbaev stands out as one of the notable figures in the Kazakh intelligentsia. The article analyzes S. Kadyrbaev's contributions to the Kazakh judicial system, criminal and procedural legislation. The authors tried to trace the life journey of Alash Orda proponent S. Kadyrbaev and his socio-political activities.

*Key words:* Alash Orda, Alash movement, history of Kazakhstan, autonomy, Kazakh intelligentsia, Seydazim Kadyrbaev.

### *Introduction*

In the socio-political history of states, there are periods of extraordinary concentration of events and tension of ideas around the theme of the fundamental goals and values of the nation, the solvency of the entire process of state development. Such were the periods of Kemalism during the foundation of the Turkish Republic when a talented and active group of young reformers formed around the leader Mustafa Kemal Atatürk, giving rise to a broad societal and political movement for the modernization of all aspects of Turkish life on the remnants of the former empire. Another example is the Meiji Restoration years in Japan when a wide-ranging movement of elites emerged around the idea of modernizing the once fragmented country, leading the Land of the Rising Sun to its current prosperity through a series of historical trials. In Kazakhstan's political history, such a broad reformist and, given the coverage of the population and the goal of acquiring independence, national liberation movement emerged in the early 20th century and it was associated with the party "Alash" and the leaders of the government of "Alash-Orda", which emerged as a result of its active ascetic and unifying activities among the people. This event was not a one-time and spontaneous action of individual people but rather embodied the centuries-old dream of the Kazakh people for freedom and prosperity, even in the midst of the widespread onset of the modern era.

Today, there is a deliberate effort to revive the historical consciousness of society. Only by knowing the history of one's people and country do you begin to understand the special value of the Independence gained at the end of the last century? As it is well known, every land gives birth to its great sons. The Kazakh steppe also takes pride in illustrious heroes, such as Kenesary Khan, the batyrs Srym, Isatai, Makhambet, and many others. The history of the Kazakh people demonstrates that the struggle for freedom and the independence of the country has never ceased. Representatives of the national intelligentsia at the turn of the 19th and 20th centuries played a significant role in this centuries-old struggle.

In spite of the growing interest in the activities and lives of Alash Orda supporters, there is still a lack of significant platforms for public dialogue on the influence of the ideas of Alash Orda supporters on the present. Currently in Kazakhstan, there is an increasing interest in the intelligentsia of the 20th century, specifically in the figures of the Alash Orda government ("Supporters of Alash Orda"). They were the organizers of the autonomous entity bearing the same name, established in 1917 in Semey and lasting until 1920 when it

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was disbanded by Soviet authorities. Later, a significant number of Alash Orda figures fell victim to repression.

### *Materials and methods of research*

It should be noted that the history of the formation and development of the “Alash” movement, as well as the destiny of the Alash Republic were addressed in the works of both Russian (A.A. Bashmakov, I.V. Sablin [1-2]) and Kazakh researchers (M.Zh. Suleimenova, D.T. Tolgambaeva [3-4]). Kazakhstani researcher E.A. Abil conducts a detailed historical analysis of all stages of the movement, in parallel disclosing the political situation in the country in general, highlighting the attitude of Alash activists to the ongoing changes, their position [5]. In the work of A.K. Tiuebaeva, I.A. Mukhamadeeva attention is given to such representatives of Kazakh intelligentsia as A. Bokeykhanov, A. Baitursynov, M. Dulatov and others, of whose activities and ideas have contributed to the awakening of national consciousness of the Kazakh people and the study is aimed at an objective definition of the role and place of the Alash movement in the state-legal formation of independent Kazakhstan [6]. Along with this, many authors recognize that the phenomenon of “Alash” has not yet received proper scientific comprehension as a historical and cultural place, the heritage of which is still preserved. The methodological foundation of this article is built on traditional methods of historical research. The authors employed such methods of scientific inquiry as dialectical and logical analysis, analogy, and a systemic approach, which allowed to comprehensively examine the position of the Alash movement in the issue of the right of the nation to self-determination in the context of Russian political history at the beginning of the 20th century. In the course of the general-scientific and special-historical methods, and from general-scientific methods analysis and synthesis were used. From the category of special-historical methods — historical-retrospective, historical-genetic, historical-typological, historical-systemic methods.

### *The results of the study*

“The Alash” Party publicly revealed its program in the summer of 1917, outlining the fundamental principles of the future constitutional structure of Russia and the status of Kazakhstan from the perspective of Kazakh liberal democrats. Thus, Russia was supposed to become a federative democratic republic. The supreme authority in the country was to belong to the Constituent Assembly. Legislative powers were solely in the State Duma, elected through direct, equal, general elections by secret ballot. Executive power was to be held by the president and the government led by them, accountable to both the Duma and the Constituent Assembly. In the program of the “Alash” party Kazakhstan was considered as an autonomous republic in the composition of Russia, including all regions inhabited by Kazakhs. In the section on “Basic Rights”, it was stated that citizens should possess equal rights regardless of their religious beliefs, nationality, or gender. The program provided for freedom of assembly, speech, the press, equality of citizens before the law, and inviolability of the home. As we can see, “Alash”, as a liberal democratic party, advocated the creation of a secular democratic state in Kazakhstan. The II All-Kazakh Congress, held in Orenburg on December 5–13, 1917, decided to form a national-territorial autonomy of regions with a Kazakh population — the Autonomy of Alash with the center in Semipalatinsk. It was planned to convene a National Constituent Assembly to proclaim autonomy, followed by the approval of its constitution by the All-Russian Constituent Assembly. However, the outbreak of the civil war made significant adjustments to these plans. On June 24, 1918, all decrees of the Soviet government were canceled throughout the whole of the Alash Autonomy, laws and declarations of the Provisional Government on freedom of speech, press, assemblies, unions and personal inviolability were put into effect.

The supreme power belonged to the Provisional People's Council (Alash-Orda) chaired by A. Bokeykhanov. The Military Council with the functions of the military ministry was created to create its own army. Local power belonged to regional and district zemstvo administrations. By the resolution of Alash-Orda of June 25, 1918, district and regional councils of Alash-Orda were formed, the composition of which was to be elected by the zemstvo assemblies, but in wartime conditions was appointed by the government. The councils performed the following functions: - recruitment into the Alash army (People's Police); - tax collection; - Preparation of materials for the convening of the Alash Constituent Assembly; - protection of public peace and state order; - preparation of materials on the agricultural issue; - monitoring the exact execution of provisional land use regulations. The relationship between zemstvos and councils was not legally defined and often these authorities competed with each other, creating difficulties in the management of autonomy. On June 24, Alash-Orda approved the Rules on temporary land use on the territory of the auton-

omy, according to which private ownership of land was abolished, and all subsoil, water and natural resources were declared the property of the people and permission for their use was given by Alash-Orda. Land disputes between Kazakhs were settled by arbitration courts, between Kazakhs and non-Kazakh population — by zemstvos.

Despite its short existence, the Alash autonomy and the Alash-Orda movement had a great impact on the history of Kazakhstan. “Alash” leaders first put forward the idea of creating a sovereign Kazakh state. “Alash” supporters made great efforts for the growth of self-consciousness and culture of the Kazakh people. Despite the defeat in the Civil War, the Alash intelligentsia did not abandon the idea of creating Kazakh autonomy within the Soviet state.

By coincidence, the Republic of Alash as a sovereign state existed for a historical moment — just over two years. But this does not diminish its enduring historical role and significance. The Alash autonomy became the first national territorial entity on the territory of the Russian part of Central Asia in the 20th century, which had a very important historical significance. Thus, we can safely say that the formation of the Alash autonomy largely predetermined the creation of the Kazakh ASSR, which was then transformed into a union republic, which, in turn, gained independence and is now called the Republic of Kazakhstan [5].

Of course, representatives of national elites have become the main driving force of political and state changes. Despite numerous difficulties, arrests and imprisonment, they continued to struggle for the formation of their own statehood and the awakening of national consciousness. Among them, Seydazim Kadyrbaev played an important role and he can be considered one of the great representatives of the Kazakh intelligentsia of the early twentieth century. He was in the epicenter of important political events, he happened to participate in processes that were of great importance for the Kazakh statehood.

Seydazim Kadyrbaev, one of the outstanding figures in the history of the Kazakh people, who lived at the end of the 19th and beginning of the 20th centuries, made a significant contribution to the life of the country, serving in the interests of the nation. The formation of Seydazim Kadyrbaev as a person coincided with the period when the Russian Empire, and then its immediate continuation, subjugated the Kazakh land to the entire Soviet power, the previous public political system collapsed, the idea of unity within the country collapsed, and mutual disagreements broke out. In the twentieth century, Kazakhstan was completely under the rule of the Russian Empire. Administrative, managerial and judicial reforms have changed the existing economic and cultural life of Kazakh society. Along with the consequences of the First World War, which began in 1914, especially with a great burden on the black population, officials trampled on the rights of the illiterate Kazakh people and committed various violent acts. The policy of the tsarist power, aimed at the conquest and conquest of the Kazakh land, was carried out not only by demonstrating one-sided military force, but also by creating educational institutions that represented the interests of the empire, providing support through cultural and educational orientation. This is due to the fact that in order to increase the influence of the government in the regions, a need arose for national personnel in the social sector. Through a new educational model, training educated and literate citizens from the population itself, there was an intention to use them for their own purposes in the direction of free government of the population. One of the Kazakh youths who studied at one of the educational institutions created for this purpose was S. Kadyrbaev.

From 1899 to 1901, S. Kadyrbaev studied and received an education at the Turgai two-year Russian Kazakh school. Having graduated from college with honors, Seydazim Kadyrbaev in the same year entered the Orenburg Kyrgyz Teachers' School in Orenburg with the aim of further improving his education. He studied at this educational institution at the expense of the state funds of the Turgai regional administration. However, S. Kadyrbaev, after graduating from a teacher's school in 1905, thanks to exemplary discipline and high academic performance and a high level of proficiency in the Russian language of instruction, which was in demand at that time, began his first job not as a teacher, but as a translator in the Orenburg regional court based on characteristics and recommendations inspector of the Orenburg Kyrgyz teacher's school Andrusevich.

The socio-political vision of Seydazim Kulmukhamedovich Kadyrbaev developed during the period of increasing colonial activity of the Russian Empire in the Kazakh steppe. According to the reforms on the management of the Kazakh steppe at the end of the 19th century, the economic and political-social development of Kazakhstan as part of the Russian Empire was alien to the centuries-old traditions of nomadic Kazakh society, therefore the Kazakh society was different from its own. The policy of the tsarist government to colonize the Kazakh steppe did not bypass the spiritual and cultural structure, artificially imposing restrictions and prohibitions on its development, strengthening the policy of Russification by eliminating all national characteristics. A large number of educational institutions were opened in the Kazakh

steppe, representing the interests of the empire in the intensification of colonial policy. As a result, Kazakh youth, thirsty for knowledge, were forced to study in such educational institutions. These educational institutions paid great attention to the education of Kazakh children of a religious nature and to the issues of improving methods of their Russification. One of the Kazakh youths who received education in such educational institutions was Seydazim Kulmukhamedovich. Seydazim's grandfather, Kadyrbai Baigozin, also studied according to the old method, was also fluent in Russian, enjoyed great authority among the population, and was a rich man. He exercised power over the four volost states of the Turgai region. Seydazim's grandson also influenced European education [7; 5].

The opinions of scientists who studied Seydazim Kadyrbay about how he became an expert in law also echo each other. Seydazim Kadyrbay, who was called the "enemy of the people", was a famous lawyer of his time. In 1905–1920, Alash was part of the national liberation movement. When the Soviet government established itself under pressure, it received amnesty from the Bolshevik system and served in the field of litigation and law, says researcher Eldos Toktarbai [8]. "Over the years of work in the Commissariat of Justice, Seydazim developed the "Law on Crime" at the present time ("Criminal Code"), which has become an invaluable assistant for competent lawyers. "The Law on Crime", translated by Kadyrbaev, was published in Orenburg in 1923 in the form of a book and was in great demand in the judicial system, says one of the researchers of Seydazim's legacy, Erkyn Musabekov [9]. "Seydazim's fairness, his efficiency and organization, based on placing common interests above all else, in a word, the most important thing is not to sully the purity of conscience in the service", quotes the writer Kaisar Alim, who studied his actions and decisions [10]. Realizing the importance of fighting and preventing corruption, nationalist S. Kadyrbai said of his tough decisions that raised justice: "if we back off now, we'll be soft tomorrow", it should be so. However, as poignant as it may sound, Seydazim's softness of heart in everyday life was admired by those around him. "He was a generous man, prone to song, an orator in a sickle tongue, he was skilled in conversation, cheerful like a child, he had a kind heart", said K. Alim in his study [10]. Seydazim Kadyrbai, an experienced lawyer, jurist, one of the authors of the Charter of the government "Alashorda" adopted on December 13, 1917 (the law of the first parent of Kazakh autonomy), member of the "National Council" describes the fighter's life — professionalism, perseverance, compassion, steadfastness, justice, discipline, glorification of the rule of law, competence and business skills. It is obvious that Seydazim Kadyrbai's professionalism and professionalism in the legal field has been greatly influenced and influenced by the extensive experience of the work he has done. During the period from 1922 to 1929 he worked as head of the department of shipbuilding and control of the People's Commissariat of Justice of the Kazakh ASSR, after the establishment of Soviet power in the People's Commissariat of Justice (now the Ministry of Justice). At that time he worked in the periodical press, regularly published publicistic articles [11].

Therefore, S. Kadyrbaev in 1913–1917 held various positions in the judicial bodies of Orenburg, in 1917 — Torgai justice of the peace, regional commissar of the Provisional Government for the Torgai region. In the same year he was elected as a delegate from the Torgai region to the second All-Kirghiz (All-Kazakh) Congress, which was held December 5–13, 1917 in Orenburg, where Seydazim Kadyrbaev served as secretary of the Congress. He was a candidate to the Alashorda government, Alashorda's commissioner for the Torgai region. He was a member of the Alash party and took part in drafting the Constitution of the Alash Autonomous Republic.

In the resolution of the 2nd All-Kirghiz Congress the necessity to create a mounted army was emphasized, and in 1918 members of the Torgai branch of Alashorda Akhmet Baitursynov, Mirzhakyp Dulatov, Seydazim Kadyrbaev and Myrzagazy Yespolov, who were in Orsk, started to fulfill this task. About a thousand armed Kazakh dzhigits were collected from the villages, 400 of which were transferred to the military headquarters of Ataman Dutov's army. In March 1919, a mounted detachment consisting of 250 Kazakh dzhigits liberated Torgai, but then, as we know, the situation at the front changed in favor of the Red Army. As a result of disagreements on the issues of future Kazakh autonomy between the leaders of Alashorda and the military leadership of the so-called White Army (Dutov, Denikin, Kolchak and others), the Alash cavalry units went over to the side of the Bolsheviks.

In 1918–1920 Seydazim Kadyrbaev together with his fellow countrymen Akhmet Baitursynov and Mirzhakyp Dulatov participated in the creation of Torgai regional military department of the Military Council of Alashorda, was a member of it. Seydazim Kadyrbaev had close friendly relations with Mirzhakyp Dulatov. They were from one village, grew up together. Mirzhakyp Dulatov had a great influence on his friend and in many ways contributed to the formation of his views. According to the memories of associates, Seydazim Kadyrbaev was characterized by honesty and truthfulness in words and deeds, demanding to himself and

others. He always urged to honestly serve the people, not to be “chameleons, adjusting to the situation convenient for themselves”. From 1920 to 1929 Seydazim Kadyrbaev worked in responsible positions in the People's Commissariat of Justice of the Council of People's Commissars of the Kyrgyz (since 1925 — Kazak) ASSR.

In the 30s it was a hard time of repressions. Seydazim Kadyrbaev was accused for activity in Alashorda as an anti-Soviet organization, in 1930 was arrested and exiled to Voronezh, where he was convicted and sentenced to imprisonment. Then the punishment was replaced by exile, and Seydazim Kadyrbaev worked in that city as a legal adviser of Rossovkhozsna. Subsequently, he returned to his homeland. But the Soviet authorities did not forgive his participation in the Alash movement, and in 1937 Seydazim Kadyrbaev was arrested again and sentenced to execution. The official response of the KGB of the USSR in Voronezh region on September 5, 1963 to the request of Kadyrbaev's descendants stated that “Kadyrbaev Seydazim Kulmagambetovich Kadyrbaev was sentenced on October 11, 1938 by the special troika of the UNKVD №13 in Voronezh region. The sentence was executed on October 17, 1938”. Rehabilitated on April 28, 1966. Thanks to the efforts of grandchildren of Seydazim Kadyrbaev — Zhasulan and Gaukhar Seidakhmetov — in 2009 at the memorial cemetery Dubovka near the city of Voronezh was immortalized the memory of a famous figure of Alashorda, a member of the party “Alash” Seydazim Kulmagambetuly Kadyrbaev, installed a tombstone [12].

### Conclusions

Therefore, the figures of Alash-Orda were guided by the principles of democracy and referred to the liberal-democratic wing of the intelligentsia of the last century. They demanded voting rights for Kazakhs from Tsarist Russia, and afterwards from the Bolsheviks. Their idea was founded on the basis that within a federal state there should be an autonomy capable of independent governance and vested with proper political rights. Notwithstanding the colonization of Kazakhstan by the Russian Empire, they attempted to advocate the original and prosperous development of the people, awakening in the nomads the aspiration for a sedentary lifestyle, the adoption of advanced legal foundations of state building and relatively sovereign governance, encouraging young people to acquire knowledge and preserve the foundations of cultural identity in the new conditions. Thanks to the beginning of this ascetic wave, a broad enlightenment movement for the new settlement of the Great Steppe emerged in Kazakhstan, the peak of which was rightly the formation of the Kazakh Autonomy with the government of “Alash-Orda”. The Alash party united around the most advanced part of Kazakh society — the intelligentsia, aimed at: asserting national consciousness, searching for ways to reorganize the traditional society, advocating the interests of their people with the use of new political methods and tools of the struggle for independence. Thus, it can be concluded that it was thanks to the efforts of Kazakh intellectuals that Kazakhs were preserved as a nation, the people could not be completely assimilated by the colonial authorities, despite the numerous decrees and even repressive acts aimed at suppressing dissent of the subjugated peoples.

Seydazim Kadyrbaev is a distinguished political and public figure of the early twentieth century, who contributed a significant contribution to the struggle for the independence of the Kazakh people and actively participated in the shaping of the Alashorda ideology. S. Kadyrbaev's social and political activity was closely connected with such prominent Kazakh ideologists as A. Bukeikhanov, A. Baitursynov, J. Aimauytov. These great personalities by their creativity and socio-political activities tried to awaken and form public consciousness in the struggle against imperialist ideology, were able to lead the people in the struggle for these ideals.

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## Алаш Орда және Сейдәзім Қадырбаевтың қоғамдық-саяси қызметі

XX ғасырдың алғашқы екі онжылдығындағы Қазақстан тарихының мәселелерін зерделеу қазіргі заманғы отандық тарих ғылымының өзекті, күрделі және көп жағынан қарама-қайшы мәселелерінің бірі. XX ғасырдың басы Қазақстан тарихында ерекше орын алады және Алаш Орданың қалыптасуымен тығыз байланысты. Осыған байланысты бұл мақаланың мақсаты Алаш Орданың және оның ізбасарларының демократиялық идеяларының мәнін ашу және талдау. Авторлар Алаш Орда тарихындағы негізгі аспектілерді қарастырған, яғни: пайда болу алғышарттары мен қызмет сипаты. Әрине, Қазақстан тарихының мәселелерін кеңінен қарастыру XIX ғасырдың аяғы мен XX ғасырдың басында қалыптасқан элитамен, қазақ халқының шығу тегі бойынша да, даму жолындағы көзқарастары бойынша да «біркелкі топтар» болып табылатын зиялы қауыммен тығыз байланысты. Қазақ зиялыларының жарқын өкілдерінің бірі — Сейдәзім Қадырбаев. Мақалада С. Қадырбаевтың қазақстандық сот жүйесіне, қылмыстық және іс жүргізу заңнамасына қосқан үлесі талданған. Авторлар алашордашы С. Қадырбаевтың өмір жолы мен оның қоғамдық-саяси қызметін көрсетуге тырысқан.

*Кілт сөздер:* Алаш Орда, «Алаш» қозғалысы, Қазақстан тарихы, автономия, қазақ зиялылары, Сейдәзім Қадырбаев.

Ә.Б. Сактаганова, Л.С. Байбосын, Г.Х. Бижанова, Г.Т. Каненова

## Алаш Орда и общественно-политическая деятельность Сейдазима Кадырбаева

Изучение проблем истории Казахстана первых двух десятилетий XX века является одним из актуальнейших, сложнейших и во многом противоречивых вопросов современной отечественной исторической науки. Начало XX века в истории Казахстана занимает особое место и тесно связано с образованием Алаш Орды. В связи с этим цель данной статьи заключается в том, чтобы раскрыть и проанализировать значение демократических идей Алаш Орды и ее последователей. Авторами рассмотрены ключевые аспекты в истории Алаш Орды: предпосылки возникновения и характер деятельности. Конечно, широкое рассмотрение вопросов истории Казахстана тесно связано с элитой, формировавшейся в конце XIX–начале XX веков, интеллигенцией, представляющей собой «неоднородный пласт» как по происхождению, так и по взглядам на пути развития казахского народа. Одним из ярких представителей казахской интеллигенции является Сейдазим Кадырбаев. В статье проанализирован вклад С. Кадырбаева в казахстанскую судебную систему, уголовное и процессуальное законодательство. Авторы попытались проследить жизненный путь алашординца С. Кадырбаева и его общественно-политическую деятельность.

*Ключевые слова:* Алаш Орда, движение «Алаш», история Казахстана, автономия, казахская интеллигенция, Сейдазим Кадырбаев.

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