

M.A. Zholseitova<sup>1\*</sup> , Sh.B. Sembiyeva<sup>2</sup> 

<sup>1</sup>International Akhmed Yasawi International Kazakh-Turkish University, Kazakhstan, Turkestan

<sup>2</sup>Mukhtar Auezov South Kazakhstan State University, Kazakhstan, Shymkent

\*e-mail: mzholseytova@mail.ru

## SOME ASPECTS OF THE ACTIVITIES OF THE KAZAKH INTELLIGENTSIA IN THE JADID MOVEMENT IN KAZAKHSTAN (late 19th – early 20th centuries)

Today, in the history of Kazakhstan, interest in the problems of the late 19th – early 20th centuries is growing. In this regard, the study of some aspects of the enlightenment movement of Jadidism, in particular the activities of the Kazakh intelligentsia in the struggle against the spiritual colonization of Tsarist Russia by reforming the public education system, determines the relevance of this study. In general, in the post-Soviet space, supporters of Jadidism, using the achievements of education and science of the period under study, strove to reform the system of public education and the formation of national ideas, which prompted the activation of the Kazakh intelligentsia. Jadidism as a new form of struggle against colonization received support in the steppe, where new-method schools were opened through charitable funding of the Turkic-Muslim intelligentsia. Involvement of previously unused archival materials in scientific circulation, their testing and comparative analysis with ingrained concepts in Soviet historiography laid the foundation for the methodological approach. Despite the diversity of views on the activities of the Kazakh intelligentsia, opposing the colonial oppression and the study of the problems of preserving national unity, this article puts forward the theoretical and methodological aspects of the regional features of the Jadid movement. The relevance of the study lies in the poorly studied issues of the formation of Kazakh intelligence in new-method schools in the second half of the 19th – early 20th centuries. in the Kazakh steppe and their role on the path of national self-preservation. The problems of the Jadid movement in Kazakhstan are of particular importance in the history of public education at the end of the 19th – beginning of the 20th centuries. and has not been sufficiently studied under the pressure of Soviet ideology.

When studying archival materials, in particular the reports of the tsarist administration on the educational activities of the Kazakh intelligentsia, it can be concluded that the reforms of Jadidism covered not only the old-method mektebs and madrassas, but the learning process itself, as well as issues related to the formation of national-political ideas aimed at unity and self-preservation. In addition to the Jadid schools, through the efforts of the Kazakh intelligentsia, printing houses and libraries were opened in Kazakh cities and remote places, printing business developed, and work in the field of the native language and literature intensified. Thus, a comprehensive study of the activities of the Kazakh intelligentsia and the promotion of new ideas based on national interests, the movement of Jadidism in the Kazakh steppe in the second half of the 19th – early 20th centuries received a new impetus to the threatening colonial policy of the Russian Empire as a whole.

**Key words:** Kazakhstan, Jadid movement, Kazakh intelligentsia, regional peculiarity.

М.А. Жолсейітова<sup>1\*</sup>, Ш.Б. Сембиева<sup>2</sup>

<sup>1</sup> Қ.А. Ясауи атындағы Халықаралық қазақ-түрік университеті, Қазақстан, Түркістан қ.

<sup>2</sup>М. Әуезов атындағы Оңтүстік Қазақстан мемлекеттік университеті, Қазақстан, Шымкент қ.

\*e-mail: mzholseytova@mail.ru

### Қазақстандағы жәдидтік қозғалыстағы қазақ интеллигенциясы қызметінің кейбір аспектілері (19 ғ. аяғы – 20 ғ. басы)

Бүгінгі таңда, Қазақстан тарихында XIX ғасырдың соңы мен XX ғасырдың басындағы мәселелерге қызығушылық артып келеді. Осыған орай, жәдидизмнің ағарту қозғалысының кейбір аспектілерін, атап айтқанда, қазақ зиялыларының Патшалық Ресейдің халық ағарту саласын реформалау арқылы рухани отарлауға қарсы күресіндегі қызметін зерделеу осы зерттеудің өзектілігін айқындайды. Жалпы, посткеңестік ауқымда жәдидизм тараптары зерттеліп отырған кезеңдегі білім мен ғылымның жетістіктерін пайдалана отырып, халық

ағарту жүйесін реформалауға және ұлттық идеяларды қалыптастыруға күш салды, бұл жағдай қазақ зиялыларының белсенділігін арттырды. Жәдидизм отарлауға қарсы күрестің жаңа әдісі ретінде қазақ далаларында қолдау тапты, мұнда түркі-мұсылман зиялыларының қайырымдылық қаржыландыруы арқылы жаңа әдісті мектептері ашылды. Бұрын-соңды пайдаланылмай келген мұрағаттық материалдарды ғылыми айналымға тарту, оларды сұрыптау мен кеңестік тарихнамада қалыптасқан концепцияларды салыстырмалы талдау зерттеудің әдістемелік негізін қалыптастырды. Отаршылдық езгіге қарсы шыққан қазақ зиялыларының түрлі көзқарастары мен ұлттық бірегейлікті сақтау мәселелерін зерттеу бағытын сұрыптай келе, бұл мақалада жәдидтік қозғалысының аймақтық ерекшеліктерінің теориялық және әдістемелік аспектілері ұсынылады. Зерттеу жұмысының өзектілігі XIX ғасырдың екінші жартысы мен XX ғасырдың басында қазақ далаларында жаңа әдісті мектептеріндегі қазақ зиялыларының қалыптасуының толық зерттелмеген мәселелері мен олардың ұлттық бірегейлікті сақтау жолындағы рөлімен айқындалады. Қазақстандағы жәдидтік қозғалысының мәселелері XIX ғасырдың аяғы мен XX ғасырдың басындағы халық ағарту тарихында ерекше маңызға ие және кеңестік идеологияның қысымымен жеткілікті зерттелмеген.

Мұрағаттық материалдарды, атап айтқанда, патша әкімшілігінің қазақ зиялыларының ағартушылық қызметі туралы есептерін зерделегенде, жәдидтік реформалар ескі әдісті мектептер мен медреселерді ғана емес, оқу процесінің өзін де қамтыды, сонымен қатар бірігуге және өзін-өзі сақтауға бағытталған ұлттық-саяси идеяларды қалыптастыруға байланысты мәселелерді де қамтыды деген қорытынды жасауға болады. Жәдидтік мектептерден басқа қазақ зиялыларының күшімен қазақ қалалары мен шалғай ауылдарда баспаханалар, кітапханалар ашылды, баспа ісі дамып, ана тілі мен әдебиеті саласында жұмыс күшейе түсті. Сонымен, қазақ зиялыларының қызметін кешенді зерттеу және ұлттық мүддеге негізделген жаңа идеяларды насихаттау мәселелері, XIX ғасырдың екінші жартысы мен XX ғасырдың басындағы қазақ даласындағы жәдидшілдік қозғалысы тұтастай Ресей империясының отаршылдық саясатына қауіп төндірді деуге болады.

**Түйін сөздер:** Қазақстан, жәдидтік қозғалыс, қазақ зиялылары, аймақтық ерекшелік.

M.A. Жолсейітова<sup>1\*</sup>, Ш.Б. Сембиева<sup>2</sup>

<sup>1</sup>Международный казахско-турецкий университет имени Х.А. Ясави, Казахстан, г. Туркестан

<sup>2</sup>Южно-Казахстанский государственный университет имени М. Ауэзова, Казахстан, г. Шымкент

\*e-mail: mzholseytova@mail.ru

### **Некоторые аспекты деятельности казахской интеллигенции в джадидском движении в Казахстане (конец XIX – начало XX вв.)**

Сегодня в истории Казахстана усиливается интерес к проблемам конца XIX – начала XX вв. В этой связи изучение некоторых аспектов просветительского движения джадидизма, в особенности деятельности казахской интеллигенции в борьбе против духовной колонизации царской России путем реформирования системы народного образования, определяет актуальность данного исследования. В целом на постсоветском пространстве сторонники джадидизма, используя достижения образования и науки исследуемого периода, стремились к реформированию системы народного образования и формированию национальных идей, что побудило к активизации казахской интеллигенции. Джадидизм как новая форма борьбы против колонизации получил поддержку в степи, где посредством благотворительного финансирования тюрко-мусульманской интеллигенции открывались новометодные школы. Привлечение ранее не использованных в научный оборот архивных материалов, их апробация и сопоставительный анализ с укоренившимися концепциями в советской историографии заложили основу методологического подхода. Несмотря на разнообразие взглядов деятельности казахской интеллигенции, противостоящей колониальному гнету и изучению проблем сохранения национального единства, в данной статье выдвигаются теоретико-методологические аспекты региональных особенностей джадидского движения. Актуальность исследования заключается в малоизученности вопросов формирования казахской интеллигенции в новометодных школах во второй половине XIX – начале XX вв. в казахской степи и их роль на пути национального самосохранения. Джадидское движение в Казахстане имеет особое значение в истории народного просвещения конца XIX – начала XX вв. и недостаточно изучено под давлением советской идеологии.

При изучении архивных материалов, в особенности рапортов царской администрации по вопросам просветительской деятельности казахской интеллигенции, можно сделать вывод, что реформы джадидизма охватывали не только старометодные мектебы и медресе, но и сам процесс обучения, а также вопросы, связанные с формированием национально-политических идей, направленных на единение и самосохранение. Помимо джадидских школ, усилиями казахской

интеллигенции в казахских городах и отдаленных местах открывались типографии, библиотеки, развивалось печатное дело, активизировалась работа в области родного языка и литературы. Таким образом, комплексное изучение деятельности казахской интеллигенции и продвижения новых идей, основанных на национальных интересах, движение джадидизма в казахской степи во второй половине XIX – начале XX веков получило новый импульс угрожающей колониальной политике Российской империи в целом.

**Ключевые слова:** Казахстан, джадидское движение, казахская интеллигенция, региональная особенность.

## Introduction

At the end of the 19th and the beginning of the 20th centuries, the colonial and Christianization policy of tsarist Russia in Kazakhstan was further developed, the tsarist government studied the psychology, behavior and customs of the people, developed a strategic framework and tactical methods of Russification. The national intelligentsia was the only one who opposed the tsarist policy and looked for ways to preserve their mentality, religion and language. This led to their involvement in the Jadid movement. It is known that the Tatar intelligentsia influenced the Kazakh intelligentsia on the way of the Jadid movement. As a result of their activities, a Muslim congress was held, new schools and madrasahs were opened. Towards the end of the 19th century, the Jadid movement gained strength, changing Muslim schools throughout the Russian Empire, introducing new methods in education.

The Jadid movement was first formed among the Crimean and Volga Tatars. Later it spread among the Turkic peoples. The cultural and educational movement of the Jadids was one of the great forces that influenced the political awakening of the Turkic-Muslim peoples of the Russian Empire. At the forefront of the Jadid movement was Ismail Bek Gaspirinsky, who strove to attract Muslim peoples to civilization and to spread European knowledge and progressive ideas. In 1881, he published a political pamphlet, *Russian Islam*, promoting the idea of national liberation among Russian Muslims. The brochure sharply criticized the policy of Russification and the education system of the tsarist government and called for the spiritual growth of Muslims (Zholseytova, 2004: 64).

Ismail Gaspirinsky promoted that in addition to religious lessons in schools and madrassas, the modern requirement is the teaching of secular sciences – mathematics, geography, history, biology, etc. He also emphasized the need to improve schools and start educating nationalism in schools. For this purpose, he was the first to adapt the Arabic alphabet to the language of the Turkic peoples and proposed a

transition from the old “kadim” to “usul-jadid”, which was consistent with the peculiarities of sound. In 1883, he first raised the issue of the need for a common literary language among the Turkic peoples of the Russian Empire, publishing the newspaper “Tarzhiman” under the motto “The unity of language, thought and action” based on the alphabet that he created. The newspaper “Tarzhiman” was published in this common Turkic literary language. One of the goals of creating a common Turkic language is to bring the Turkic peoples closer together (Zholseytova, 2004: 28).

Modern scholars of the history of Kazakhstan often assess Jadidism as an Islamic phenomenon, a religious and renovationist reformist movement. In 1921, G. Safarov wrote: “The Muslim intelligentsia, represented by the Jadids, is demanding school reform, the introduction of a new spelling, the expulsion of Arabism and ancient Greek scholasticism from the teaching and development of national cultures. Gradually, this movement is also taking shape politically as a progressive national movement. It is growing under the influence of the Tatar and Kyrgyz (Kazakh) intelligentsia, where the “Jadids” have won strong positions even earlier” (Safarov, 1996: 88).

There are several reasons for the emergence of Jadidism. As you know, the general crisis of the Islamic world began in the 18th century. At this time, the phenomenon of the rebirth of Sufism arose as a spiritual basis for human self-actualization. Sufism has always been a catalyst for culture and morality and found answers to the challenges of the time, and now it has ceased to be a source of living wisdom, due to which Muslim culture was unable to regain its dynamism. By the XIX century, Sufism changed its essence, turning into Ishanism, therefore the first reason for the appearance of Jadidists, i.e. enlighteners-reformers, was a natural phenomenon. Their activity was directed against inertia, inertia, dogmatism, fanaticism, anti-intellectualism.

This problem has often become the subject of numerous studies among scientists. The history of the development of education of Tatars, Kalmyks,

Kazakhs did not remain out of sight of researchers of both pre-October, Soviet and modern periods. Therefore, it is not possible to cover and consider all aspects, approaches and assessments of the results of these studies within one article. The purpose of this study is to highlight the most significant and decisive moments of the formation of public education in Kazakhstan at the end of the 19th – beginning of the 20th centuries, to determine the place and role of Jadidism in the formation of a new worldview among the Turkic peoples, the reasons for the emergence of new methodology, and also to analyze the activities of the Kazakh intelligentsia in the dissemination of new ideas in the education system, show the regional features of the Jadid movement.

### Materials and methods

The Jadid movement was not anti-popular. In essence, it was aimed at improving the life of Kazakhs, at their prosperity and interethnic harmony of the peoples living on the territory of the Russian state. Considering the area of distribution of new method schools, you notice that their appearance and transformation of old schools mainly concerns only the territory of southern Kazakhstan. In our opinion, this is due to the different degree of integration of the regions of Kazakhstan and Russia. If we turn to the settlement of the Tatars, the main carriers of the ideas of Jadidism, then the following picture emerges. So, by the end of the 19th century, the number of Tatars only in the Ural district of the Ural region and the Semipalatinsk district of the Semipalatinsk region was more than the Tatar population of the Semirechensk and Syrdarya regions combined. However, it is impossible to say about such a ratio of new-method schools. Consequently, in the south, the need for new schools was more evident than in the north.

After the collapse of the Soviet Union in the republics of Central Asia, historical science became very politicized and many researchers began to write their scientific works within the framework of new ethnopolitical and sociocultural processes. There was a rethinking of national histories and interpretations of historical facts. However, in this study, complying with the principle of historicism, methods of comparative analysis of archival materials and the historiography of the problem were used. Proceeding from the goal in the scientific study, there was an attempt to answer the activities of the Kazakh intelligentsia in the regions.

## Results and Discussion

### Features of the Jadid movement in Kazakhstan and the problems of retrospective analysis of the activities of the Kazakh intelligentsia

Sabit Mukanov explains the difference between old and new teaching: “Since the middle of the last century, a direction in education has emerged in the world of Islam called “Jadid”. The difference between the teachings of Jadid and the teachings of Kadim is that Jadid does not teach anything other than religion, while Jadid continues the science by supporting religion (Islam, of course). Simultaneously studies “Earthly” and “Otherworldly” issues. In the Jadid teaching method, balance is fully maintained. The method of reading aloud, as described in the Step by Step Reading section, the method of teaching Jadid depends on science, it recognizes every sound with a scientific symbol ... According to the Jadid Method, children are taught Arabic and Farsi of different nationalities. Education takes place in the native language. The grammar, sarfyn (grammar), nahuyn (syntax), durso-ashifahasan (anthology) of the Arabic and Persian languages, written by the Jadid method, can be learned by a literate child in the language of his nation independently” (Mukanov, 1976: 75). At the same time, Sabit Mukanov spoke about the struggle between the old and the new teaching methods: “When Jadid went out and stood up, the Kadims stepped aside. The enmity between the Kadimists and the Jadids has reached a point where the mullahs of these two movements cannot eat at the same table, walk in one place and fight not only with words, but also with their hands when they meet” (Mukanov, 1976: 76).

Tatar ideologists had a great influence on the formation and revival of the Jadid movement in Kazakhstan. Kazakh intellectuals A. Bokeikhanov, A. Baitursynov, Zh. Akbaev and others. They supported the ideas of these ideologists who adhered to the ideas of Islam, Turkism and unity, participated in the Muslim movement.

Tatar intellectuals A. Ibragimov, Zh. Akshora, M. Begiev, F. Karimov, G. Maksudov and others wrote articles in Kazakhstan newspapers to teach Muslim works in a new direction, to find the correct Muslim works and their views. The “new system of teaching methods”, initiated by I. Gaspirinsky, found its national expression in the educational movement of the Kazakh intelligentsia and played a key role in the country. Local scholars of our culture, associating the tasks of public education with the ideas of awakening national self-awareness,

representatives of the intelligentsia, who for many years entered the list of “enemies of the people”, “bourgeois nationalism” or “feudal system”, were reflected in Soviet historiography. The works of A. Baitursynov, A. Bokeikhanov, M. Dulatov, G. Karashaev “are an invaluable historical legacy of the new methodological period of the Enlightenment” (Omarbekov..., 2004: 221).

By the end of the 19th century, Jadid schools began to appear in the Muslim settlements of the Russian Empire. According to Ostroumov, the first Jadid school in the Turkestan region was opened in 1890 in the Fergana Valley (Ostoroumov, 1913: 27). The first Jadid schools were opened in the Kazakh steppes at the beginning of the twentieth century (Dobrosmyslov, 1912: 95). So, the number of Jadid schools increased every year, and only in the Turkestan region by 1905 there were 35 of them (Tabyshaliyeva, 1993: 97). Madrasah “Galia”, “Khusainiya” in Ufa, “Muhammadiya” in Orenburg, “Rasulie” in Kazan played an important role in training specialists for Jadid schools. Together with the children of other Muslim peoples, the number of Kazakhstani youth studying has grown every year. In addition, teachers and students of these madrasahs opened nomadic schools of direct education in the Kazakh steppes and provided secular education for Kazakh children.

The tsarist government was alarmed by the Jadid movement. From an instruction sent to the local authorities by the police department in December 1900, it is clear that the tsarist government feared the Jadid movement. It says: “Recently, Tatar literature has become so influential that it has changed the centuries-old lifestyle of more than 14 million Muslims in the Russian state. This influence begins with the Gaspirin alphabet of 1884 – Khovadzhe-i-Subyan. The events in Central Asia, especially the Andijan uprising, show us a very careful and vigilant approach to any movement among Muslims” (KROMM, Fund 53, Inventory 1, File 9 (a), Sheets 42-44).

According to the documentary materials, the Jadid educational institutions, which were permanently opened in Kazakhstan, began to appear in 1898. The first Jadid educational institution in Zhetysu was the “Iqbal” madrasah in Tokmak. The village of Tokmak at that time was a multi-ethnic settlement close to the regional and district administrative centers, with a developed trade, Kazakh-Kyrgyz, Tatars and Uzbeks and Russians. “Iqbal” madrasah was opened near the Tatar mosque in Tokmak at the expense of Tatar traders Sadyk Momyshev, Sadyk Rakhimov and Abdulla Safabullin (KROMM, Fund 53, Inventory 1, File 9 (a), Sheets 83).

The head of the Iqbal madrasah was Zakir Vagapov, a Tatar citizen from Troitsk who received a Muslim education in Kazan. There were four teachers in the madrasah. Two of the teachers were Tatars, one was Bashkir, and the last was Uzbek. All of them were educated in Muslim schools. For example, a Tatar teacher named Nurgali Mashin graduated from the “Husainiya” madrasah in Orenburg, and a Bashkir Musa Smanov graduated from the “Galiya” madrasah in Ufa (KROMM, Fund 53, Inventory 1, File 9 (a), Sheets 3).

The first educational institution in the Kazakh land to follow the Jadid path was the Isaac Gabdulvaliev Madrasah, which was opened in 1883 near the Tatar mosque in Verny. This madrasah was reorganized in 1904 as a Jadid (Tarzhiman, 1904).

The madrasah in Verny was funded by the city’s Gabdulvaliev and His Children trading house. Zeinetdin Tazetdinov, a Tatar farmer from the Vyatka province, was responsible for allocating and spending the money for the madrasah. Abdrakhman Sagadiyev, a Tatar citizen of the Ufa province who studied at the Troitsky madrasah, was the head of the madrasah. Almost all of the madrasah’s four teachers received Muslim education in the interior provinces of Russia. For example, Shakirtzhan Dzhakupov, a teacher from Ufa province who teaches mathematics, physics and geography, studied at the Rasulie madrasah, and Abdrahim Imashev, a teacher from Perm province who teaches history and the Koran, studied at the Troitsk madrasah.

The madrasah in Verny, like the “Iqbal” madrasah, provided six years of education. Each academic year, the number of students ranged from 124 to 136. More than half of the students at the madrasah were Tatars, and the rest were Kazakh, Kyrgyz, and Uighur children (OROMA, Fund 47, Inventory 1, File 1149, Sheets 56).

At the beginning of the twentieth century, the newspaper “Tarzhiman” and Tatar publications such as “Ulfat” and “Vakyt” frequently reported on the growing number of Jadid schools among the Muslim community. In particular, the newspaper “Ulfat”, edited by a well-known public figure A. Ibragimov in St. Petersburg, and the newspaper “Vakyt” in Orenburg, headed by F. Karimov, often congratulate on the opening of Jadid schools in the Turkestan region. The reason for this can be seen in the work of the famous scientist M. Koigeldiyev “The idea of a united Turkestan and Mustafa Shokai: “The Tatar (Crimean and Kazan) and Bashkir intellectuals worked hard to strengthen the idea of universal freedom in the early twentieth century. It

was a natural phenomenon. After all, it was these peoples who first experienced the Russian colonial oppression, and therefore deeply understood the value of the struggle against it and gained some experience in this way. I. Gaspirinsky's "Tarzhiman", Fatih Karimov's "Vakyt" newspapers, publishing houses organized by the Tatar intelligentsia, the new methodological training they started, to some extent, served to revive the idea of universal Turkic liberation (Koigeldiyev, 1997: 17).

The February 16, 1906 issue of the "Ulfat" newspaper reported on the successful operation of a private Jadid school for girls in Verny. This school was opened in 1883 as an educational institution for ancient Muslim girls, and in 1904 it was transferred to the Jadid, ie a new method of teaching. The Jadid girls school in Verny was also funded by the Gabdulvaliev's trading house. Z. Tazetdinov headed the financial affairs of the school. The head of the school, which teaches girls for six years, was a Tatar woman named Garifa Daulet Kamova, who studied at the Kazan Madrasa and is fluent in Russian. Two schoolteachers, Mariam Dzhakupova and Mariam Sagadiyeva, graduated from the Galiya madrasah in Ufa. The Verny girls (womens) school had 90 girls each school year. There were 60 Tatar, 18 Kazakh, 9 Uzbek and 3 Uighur girls. In some years, these figures have changed and the number of students has reached 100 (OROMA, Fund 47, Inventory 1, File 1149, Sheets 57).

Jadid schools for Muslim girls in Zhetysu were also visited in Zharkent and Kapal. There were two girls schools in Zharkent and one in Kapal, which switched to a new method of teaching. One of the two schools in Zharkent was funded by the city's Tatar community, and the other by Uighurs. The girls school in Kapal was rebuilt in 1905 on the basis of the "ancient" school opened in 1870. The school in Kapal, which provides education for three years, enrolls up to 65 girls each school year (OROMA, Fund 1, Inventory 31, File 943, Sheets 37).

Not only Tatar intellectuals, but also open-minded Kazakh citizens were able to organize Jadid schools in the Kazakh land, where children were taught to a certain extent. A vivid example of this is the school opened by the brothers Mamanov and Turysbekov in Karagash, Kapal district. It was popularly called "Mamaniya" madrasah. The local colonial administration also acknowledged that the "Mamaniya" Madrasah had become a very prestigious institution. At the time of the madrasah "Mamaniya" were educated classics of Kazakh literature, as well as prominent figures such as the poet I. Zhansugurov and Bilal Suleyev, Meirzhan Yermektasov, Abuba-

kir Zhaishybekov (Qazaq Sovet Ensiklopediyasy, 1975: 437).

The name of this Jadid school in Kapal district "Mamaniya" was connected with the name of Turysbek Mamanov. Turysbek Mamanov was elected to the Arasan volost of Kapal district in 1885. He made two pilgrimages to Mecca in 1886 and 1902, and was a respected citizen of the country. He was also one of the richest people in those days, who gave life to the "Qoiandy" fair (Isabai@Bayzhan-Ata, 1996: 158).

Esenkul Mamanov, born in 1880, followed in the footsteps of his father Turysbek and became a progressive and caring citizen. He built a school house in Kapal district and worked hard to attract specialists. He was in close contact with such Kazakh intellectuals as Kolbay Togussov, Oтынshi Alzhanov, Mukhamedzhan Tynyshpayev, Mukhamedzhan Seralin, Barlybek Syrtanov. During his time, Esenkul Mamanov, along with his relatives, was prominent in providing financial assistance to the newspaper "Kazakh", as well as Kazakh students studying in Russian cities (Qazaq, 1913). His 1914 contest for the best Kazakh novel was one of the most moral deeds in the Kazakh steppes at that time. This step of E. Mamanov was highly appreciated by the Kazakh intelligentsia and was considered as the case of the famous Alfred Nobel (Ayqap, 1995: 292-294).

Gabdolgaziz Musagaliyev, a representative of the first wave of the Kazakh intelligentsia, supervised the study of the Jadid school, which became known as the "Mamaniya" madrasah. K. Musagaliyev, along with the management of the educational work of the university, taught Islamic history, the Koran and history (OROMA, Fund 1, Inventory 31, File 943, Sheets 83). In addition to K. Musagaliyev, the school opened by the brothers Mamanov and Turysbekov, along with teachers such as Mukhamedgali Esengeldin and Bisembay Kedesov, worked as a teacher Fatima Esengeldina. M. Esengeldin was a Kazakh of the local Kapal district. He studied at a two-year Russian-Tatar school in Troitsk, and then at the mens gymnasium there. After graduation he came to Kapal and taught arithmetic, geography and zoology at the madrasah "Mamaniya" (OROMA, Fund 1, Inventory 31, File 943, Sheets 84).

Studying at the school "Mamaniya" is scheduled for 5 years. Every school year 103 boys and 36 girls study there. One of the main features of "Mamaniya" in Zhetysu Jadid from other educational institutions was the fact that girls and boys study together there. Another feature was that the vast majority of students were Kazakh children (OROMA, Fund 1, Inventory 31, File 943, Sheets 85).

The moral work of the brothers Mamanov and Turysbekov in opening a school in Zhetysu was an example for the Kyrgyz brothers at that time. At that time, Manap Shabdan Zhantayev, a well-known Jadid school, was opened in Shar-Su, Kyrgyzstan, on the model of the Mamaniya school. The Kyrgyz call this school the Shabdaniya Madrasah. At the beginning of the XX century there were 2 Jadid educational institutions in Pishpek district and 4 in Przhevalsk district (OROMA, Fund 1, Inventory 31, File 1148, Sheets 155-156).

Zharkent district was the largest concentration of Jadid schools in Zhetysu. By 1912, the number of Jadid schools there had reached 13. Each school year they had up to 579 children. The number of students in all Jadid schools in Zharkent district did not exceed 50-60. In some schools there were about 20 children (KROMM, Fund 44, Inventory 1, File 26012, Sheets 4-7).

Education in Jadid schools became so popular among the Muslim peoples of Kazakhstan in the early twentieth century that there were even students at the Galiya madrasah in Ufa. In 1913 there were about forty Kazakh youth in the "Galiya" madrasah. Six of them were from Semirechye (Qazaq, 1913).

The madrasah "Galiya" became widely known among the peoples of the region of Kazakhstan. That is why M. Dulatov once wrote in his article "Madrasah Galiya": "There are no Kazakhs who have not heard of "Madrasah Galiya", there are students from all over the Kazakh steppes who have studied in "Madrasah Galiya" for 10 years. Many of the best teachers among the Kazakhs today wrote that the madrasah was the fruit of "Galiya" (Dulatov, 1991: 174). In the Syrdarya region there were much fewer Jadid schools than in the Semirechye region. There were 2 new schools in Aulieata district, 3 in Perovsk district and 1 in Shymkent district. The most famous of these was the Shamsie School in Aulieata. H. Umirov from Samara province taught 30 students a year according to the new method (Zholseytova, 2004: 48).

Akhmet Baitursynov, who initiated the initiative of I. Gaspirinsky in the Kazakh steppes, created the newspaper "Kazakh", which propagated Jadid ideas through his "Direct Alphabet of Writing". The initiative of Gaspirinsky and Baitursynov was supported by Kazakh nationalists such as Alikhan Bukeikhanov, Mustafa Shokai, Mirzhakyp Dulatov, Gumar Karash, Mukhamedzhan Seralin, Magzhan Zhumbayev. They believed that the main reason for the obsolescence of the Kazakh society was the illiteracy of the people, the ignorance of the mullahs, the arrogance and cruelty of the rich, the plunder of the

Kazakh peasants by the colonizers. The way out of all this was to educate the society, to teach in a new way according to the system of I. Gaspirinsky, the transition of the Kazakhs to the colonial way of life. At one time, these were progressive ideas. In 1912, A. Baitursynov created a new model of improving the Arabic alphabet, which has long been used by the Kazakh people, in accordance with the nature of our native language.

In the 81st issue of the "Kazakh" newspaper of October 8, 1914, M. Dulatov commented on the Jadid movement, the problem of teaching in a new direction, the founder of this Jadid movement I. Gaspirinsky. He writes: "I. Gaspirinsky, who returned from Russia, saw that the culture of the Muslim peoples was falling behind, and sought to raise it in education. He called for the use of European science in overcoming backwardness. He supports the implementation of the following three measures: 1. Education of children in primary school, modernization of schools, the introduction of the same order in all Muslim schools in Russia. 2. Creation of a common literary language among the Turkic communities in Russia, the teaching of European art and education in madrasahs in the same common language. To look after the poor who may be left without education, knowledge and skills due to ignorance, and to "open charitable societies" and "aid societies" so as not to deprive them of education, art and knowledge". M. Dulatov considers Ismagul "a great educator of the Turkic nation, a great teacher, an honorable grandfather" (Dulatov, 2003: 193).

Shakarim Kudaiberdiyev, a Kazakh scholar, speaks openly about the greatness of I. Gaspirinsky: "The Jadids acknowledged that in the 19th and 20th centuries, the Islamic world and the Turkic world were lagging behind the stage of human development" (Kudaiberdiyev, 2003: 138). Representatives of the Jadidiya movement understood and fought for a new approach to religion, national traditions and consciousness, the educational system and foreign policy in order to preserve the integrity and freedom of Turkestan. Akhmet Baitursynov's "Alphabet of Direct Writing" and the "Alash" party, founded by Kazakh intellectuals led by Alikhan Bukeikhanov, were born under the influence of those Jadids.

### **The activities of the Kazakh intelligentsia in the formation of statehood**

Kazakh intellectuals supported Jadid schools. In their textbooks in this direction, they tried to explain the importance of the language and literature of our people. He created a new style of writing and pro-

moted its widespread use among the people. In this regard, Akhmet Baitursynov published a textbook “Til Kural”, which teaches Kazakh children Kazakh, and teaches the Kazakh language as a subject at school after the alphabet. The publication of this textbook was a great innovation in Kazakh culture. The first textbook on teaching the national language consisted of three books. A book on phonetics, morphology, syntax, teachers and students became the basis for those who said, “We will preserve the Kazakh language, teach children with books published in Kazakh, and let our literature be truly Kazakh (Baitursunov, 1992: 18). Kazakh intellectuals, studying the system of textbooks created by Russian scientists in accordance with the cultural, centuries-old customs and way of life, language and psychological features of the people, made efforts to prepare original textbooks. Such textbooks include M. Dulatov’s “Esep Kuraly” published in Orenburg in 1914 in connection with the life and culture of the Kazakh people and “Kiragat Kitaby” published in 1916, explaining the meaning of storytelling for children (Baitursunov, 1992: 20).

In order not to intimidate the masses in secular education and the development of enlightenment, the enlighteners of the nation, who also called religious education, explained the policy of the tsarist government by exposing the possibility of achieving the necessities of life if you study Islam, learn the religion, study in Russian and learn Russian. “Russian schools have discipline, they have the right tools, they have the right size plan. But it is of little use. Criticizing that the only thing that diminishes their benefits is the idea of translating Kazakh into Russian” (Baitursunov, 1992: 56), the primary school “should stay away from missionary thought and politics”. Realizing in time that the most effective and important way to get rid of this path is not to lose the native language, the patriots openly demonstrated that it is the path of true missionary, “clever donors” against those who want to abandon the Kazakh Arabic alphabet and replace the Russian alphabet. In other words, the policy of teaching children in Russian instead of teaching them in their native language means that they publish and present a lot of books in Russian – all this is a deprivation of the Kazakh religion, and the Arabic letter came with the Kazakh religion and became Kazakh. Writing associated with religion cannot be lost without religion” (Baitursunov, 1992: 49). Therefore, he said that there were no books to read in the “native language of the Kazakhs” and that it was important to take textbooks in the native language, so as not to immediately mean officials who support the teaching of Russian.

The nations intelligentsia announced a “knowledge” contest in the newspaper and called for a contest for Kazakh children to make money. “Those who study for a doctorate – about health, those who study about agriculture – about agriculture, those who know about education – school textbooks, runners in the field of literature – novels dedicated to correcting the behavior of the people”. Gumar Karash wrote about it: “Participants of the knowledge contest are free to write about anything, whoever writes any book, when tested, each book has its own advantages. In the new century, it was natural for Muslims to spread their news and use books, newspapers and magazines about the new life and needs” (Karash, 1994: 120).

Gumar Karash, who left his mark on the development of teaching and pedagogical thought in the early twentieth century, also has a special place among public figures. Gumar Karash graduated from the “Marjani” madrasah in Kazan in 1902-1908 and taught in the villages of Tlenshisai and Borsy, where he was born and grew up in 1907-1910 (Tazh-Murat, 2004: 8). From 1902 to 1910 Gumar Karash was active not only in teaching but also in creative work. The works of the poet, which appealed to the Kazakh people in education, science and art during these years, in particular, the works “Karlygash”, “Tumysh”, “Bala tulpa”, “Ornek” were born at this time. In these works, Gumar Karash pays much attention to the needs of our nation, drawing attention to the fact that all the pressing issues of social life, at any stage, come to science and education. It emphasizes the issues of education, as well as the comprehensive development of the child through learning.

According to the poets collection of poems “Karlygash”, published in Kazan, “the country is suffering from the horrors of the Kazakh people, the peoples economy has collapsed. If I can help it, if I can teach children to read”, he said, urging young people to strive for art and education. He realized that in order to open the eyes of the people politically, it is necessary to awaken in them a desire for knowledge, to eradicate illiteracy. Almost all the activities of the Kazakh intelligentsia were devoted to this goal. Therefore, most of his articles are devoted to educational issues. “Some people in Russia spend money on the construction of mosques, madrassas and mosques”, he said. And when you finish it, you don’t become a scientist or a specialist, you become a mullah. It is better to give a good upbringing, secondary and higher education to the people in it than to build an empty house. It would be good for the country to have more intellectuals, to open the eyes of the people, to build useful schools, to pub-



lish newspapers and magazines and sell them at low prices” (Tazh-Murat, 2004: 173).

“The main task now is to teach Kazakh children in their mother tongue in primary schools, to create textbooks and equipment for it. Art and education must be in the native language. You cannot get a national education without knowing your mother tongue. It is obvious that without national education there will be no literature. The art of a nation without literature will not flourish” (Tazh-Murat, 2004: 174). From this we understand that Gumar Karash showed the need for the child to first be educated in the mother tongue and become a citizen under the influence of the mother tongue, which he found scientifically, pedagogically and psychologically correct. Thus, Gumar Karash understood language as the first sign of being a nation and as a means of life, a lever of knowledge, art and culture.

Gumar Karash opened a school in his native village under the influence of the Jadid movement, taught children in the Jadid way of teaching, used the mosque and madrasah as a place of religion for real educational interests (Ysmagulov, 1959: 24).

Akhmet Baitursynov believes that it is his task to put schools in order and disseminate Kazakh education to the population in order to avoid the system of Russification of the primary school system (Baitursynov, 1992: 48). At the suggestion of the great reformer teacher, the period of study in schools of the new direction will be 5 years, of which three years will be taught in the native language, and the remaining two years in Russian. Schools are divided into several types depending on the address of the student. For example, urban, rural and rural schools. All of them are considered to be primary schools and subjects are taught accordingly. Akhmet Baitursynov was a correspondent of the educational center and regularly published in the newspaper “Kazakh”, which he headed, what the primary school should look like, what is needed to teach Kazakh children in their native language in a direct way and with the necessary tools.

Concerned about the future of the people, the national intelligentsia also wrote about the training and requirements for teachers working in primary schools. In particular, he showed that teachers have a great responsibility to teach children the right way, how they learn. He also paid special attention to the organization of assistance to Kazakh children in their education. It is known that Kazakh schools, like other Muslim schools, depend on school funds – money collected from the population. “The use of sacrificial, alms, tribute taxes in the construction of

schools, the provision of school supplies” (Baitursynov, 1992: 53).

Mirzhakyp Dulatov wanted Kazakh children to study in a new way and encouraged them to study in this way. At the same time, the enlightenment of the Tatar intelligentsia in the Kazakh steppes, the desire of the two countries for mutual natural unity and understanding, calmed down the tsarist authorities, who were afraid of the unification of countries with common interests in the struggle against fraternal colonial oppression. The policy of teachers in schools demanding the same nationality as students also led to fears and persecution of Tatar students and mullahs. M. Dulatov in his article “Madrasah Galiya” published in the 1936 issue of the newspaper “Kazakh” in 1916 tells about the achievements of the educational system of the madrasah “Galiya” in Ufa. This shows that Kazakh students also study at the madrasah, which is funded by the rich, and its work is growing from year to year, and the number of students is growing. In 1917, M. Dulatov submitted the educational process to the II All-Kazakhstan Congress. He believes that it is necessary to create a training commission to improve the educational process (Qazaq, 1916).

The works of our historical figures, such as A. Baitursynov, M. Dulatov, G. Karash, which allowed to draw new conclusions on the problem of tradition and innovation in the creation of the Enlightenment intelligentsia of the Renaissance, awakened national consciousness and became a political primary force of the intelligentsia. proved. Veteran of Alash Barlybek Syrtanov dreamed of his people to be among the most educated and developed countries and contributed to the development of education and science so that the Kazakh economy could become a prosperous country. M. Tynyshpayev, O. Zhandosov, Zh. Baribayev, K. Boranbayev and others. She helped him to enter the men’s gymnasium in Verny. He encouraged wealthy people to build schools. Contributed to the birth of the school “Mamaniya”, which became famous throughout the Kazakh steppes. The national intellectual Oтынshi Alzhanov also understood that the only way to overcome illiteracy and bigotry among the Kazakhs is to get an education, and advocated the need for the Kazakh people to acquire knowledge. He has done a lot in this direction. She taught Kazakh and Russian children the Kazakh language at the Omsk boarding house (Alzhanov, 2004: 7).

In the early twentieth century, the nations intelligentsia raised education, along with other pressing issues, as one of the requirements to be addressed in the famous Karkaralinsk petition and other letters

to local tsarist officials. He paid special attention to the education of children and the construction of schools. A. Bokeikhanov played a significant role in this regard among the intellectuals of the nation. A. Bokeikhanov zemstvo is a parliamentary institution elected by the people. People's eyes, compassion, security guard, caregiver, protector. Saying that there is nothing in life that the zemstvo does not rule, one of the main tasks of the zemstvo is to educate children, the zemstvo builds schools and colleges. There is no child who has not seen a madrasah. The zemstvo hires a nomadic, temporary knowledgeable teacher to teach adults to open the eyes of a dark-skinned person. There is no one who dreams of not participating in the reading competition. The quickest and most knowledgeable person will come to light and serve the people. Then the people will quickly fall into disrepair and will be fully armed with knowledge and science (Bokeikhanov, 1995: 125).

In the second half of the XIX century, the first educator Y. Altynsarin raised the issue of public education as a major social problem for the Kazakh society. And then there was A. Baitursynov, who took concrete measures in this area. At the same time, Akhmet Baitursynov was not only a propagandist who encouraged people to study and explained the need for education and science, but also tried to set up schools in Kazakh villages, taught children. He took other necessary measures for the organization of education. He carried out the following measures: 1. Creating graphics in accordance with the Kazakh script; 2. The order of writing – spelling; 3. “Writing the alphabet” that opens the Kazakh literacy; 4. Writing school textbooks for learning the native language; 5. Demonstration of methods of teaching children. In this regard, A. Baitursynov was not only an educator, but also a scientist-educator in the sky of Kazakh culture (Baitursynuly, 1991: 253).

At the beginning of the twentieth century, Jadid schools flourished despite pressure from the tsarist government. For example, in 1911 there were 84 Jadid schools in Kazakhstan, where 28,814 students were educated and 130 teachers worked (Omarov, 1997: 76).

### Conclusion

Thus, the transition to the Jadid system of education in Kazakh society took place in the late nineteenth and early twentieth centuries. The nation's intelligentsia was at the forefront of these new directions of education and training, which were implemented in the framework of the policy of arbitrary colonization. Intellectuals who longed for the highest goals of enlightenment, based on national interests, saw the “new methodological movement” as part of the national liberation struggle. They wrote textbooks for schools of a new nature and expressed the need to combine teaching with Islam. He expressed his views in this regard through informal national periodicals and called on the Kazakh people to study and science. The intellectuals of the nation, especially the primary school, taught the subjects taught in the native language. At the same time, prominent citizens of the society did not forget to organize assistance and support for Kazakh children to study and get an education. The intellectuals were also concerned about the professional training of teachers in Jadid schools, their condition and increasing the number of teachers. They also took part in the development of teaching methods and teaching aids and took care of the next generation. Thus, by organizing new methodological schools, intellectuals contributed to the awakening of national consciousness. He made a significant contribution to the development of culture and education in the early twentieth century.

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