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## THE ROLE OF THE TATARS OF THE VOLGA-URAL REGION IN THE DISSEMINATION OF IDEAS OF JADIDISM IN THE KAZAKH STEPPE (THE LAST QUARTER OF THE 19TH – BEGINNING 20 CENTURY.)

Ismael Gasprinsky (1851-1914) showed the basic principles and ways of modernization of the Muslim scholastic institutions, moral and political unity of the Muslim Turkic speaking people in the Russian Empire and the formation of the Muslim interaction. He proposed the practical foundation of the unity – the idea of the common Turkic language. He created such a language in his new newspaper *The Tergiman* (Translator), which was first issued on the 10<sup>th</sup> of April 1883 in Bahchisarai. It was issued twice a month and had thousands of subscribers. In the end of the XIX c. about 10-12 copies of the newspaper were brought to Orenburg and about 3-4 to Troitsk.[1]

Jadidizm ideas were successfully developed in Kazakh steppe through Tartars of the Volgo-Ural region. Its main idea of the development and advancement of the education invaded a lot of people. In Orenburg guberniya brother-merchants Ahmed, Gany and Mahmud Khusain propagated the new method, they were the native of the Seit suburb. In 1891 A. Khusainov built a mosque in Orenburg accompanied by a mektebe (a school) and madrasah (the Muslim religious school) of the new method named 'Khusainiya'. This educational institution was more like a gymnasium than a seminary. In 1898 Gany Husainov (1836-1902) sponsored short-term teaching courses to train teachers for new schools. The chief of the courses was a famous writer Fatikh Karim. [2] But the courses did not live long and soon were dispelled by the police.

Substantial contribution to assertion of the new idea among the Kazakh, Tatar and Bashkir people was made by a famous akhun Z. Rasulev (1833-1917) who in 1894 founded a new method school named «Rasuliya» in Troitsk. The authority and influence of Rasulev was reflected in his necrology printed in the newspaper *Vakyt* from 4.02.1917. We may consider him «as a spiritual queen» of his nation. [3]

In Ufa guberniya the new method was first introduced in Ufa «Usmania» madrasah founded in 1888 by a muddaris H. Usmanov at the first town madrasah.[4]

«Galia» medrese set up in 1906 and became most famous in Ufa. Such famous Kazakh writers as Magzhan Zhumabaev, Zhiigaly Tlepbergenov, Baimbet Mailin, Tartar and Bashkir writers M. Gafury and S. Kudash were studied there.[5]

Wide spread of jadidistic schools also aroused negative reaction of the Government because they saw in jadidism force that paved a new way of economical, political and cultural development of the Muslim people in Russia.

The government tried to work out the measures for the limitation, and afterwards to the breakdown of new method schools. This can be proved by «The Special Meeting on the Point of Education of Oriental Foreigners» held in Saint-Petersburg by the Board of Education headed by the member of Cabinet Council, privy councilor A. S. Budilovich. The subject of the meeting was the matter of the amplification of the measures against the expansion of new method schools because «schools of the old type are less destructive», and new method schools «can form the organization more powerful than that of the schools of the old type». On this basis the meeting recommended the government in regard to the new method school accept «the system of active (not passive) treatment».[6]

So, there was a paradoxical situation, after 1905-1907, authorities found out that those Muslims, who perceived the Russian education, formed the opposition group and opposed their own education. That is why the Government strived for control of jadidist's schools, was interested in keeping the «ignorance» of Muslims which coincided with the Empire ideology. On one side, the Government tried to stop the jadidist movement by administrative methods proved by the material of «Special Conferences». On the other side, the Government took part and encouraged the actions of the cadimist clergy concerning schools with new educational methods and closure of schools.

But despite misunderstanding and opposition of the conservative Muslim clergy, central and local authorities, new movement became popular among people more and more.

The main participants of the movement struggled for re-organization of the confessional schools were teachers. They all had striving for free-thinking, humanism, intolerance to the medieval religious dogmas. The phonetical method of education introduced by them was not the last step. They began to implement reforms in the school educational system. In 1900, in Ufa, the first conference of teachers, accepted new methods of education, was held in order to work out new common education program for schools.

Educational and reformatory meaning of jadidizm meant that the reforms were implemented not only in schools dealing with the problems of school education but it also touched upon the religious culture. In particular, the common Kazakh language was created. The Kazakh shakirds created new ideas of national revival, learning of national history, literature and language. The «Public letter» written by the Shakirds of the madrasah «Galiya» and published in the Tartar newspaper «Vakt», expressed the shakirds who wished to be educated on the Kazakh language. [7] In the madrasah «Galiya», in 1915, in order to develop the Kazakh literary language, the shakirds started publishing the magazine «Sadak». The Tartar writer and teacher of the Tartar language and literature G. Ibragimov influenced on the publication of the magazine. On his initiative the music, folklore groups were organized, meetings on topics of literature and music, debates were held. One of such debates took place in 1916. The topic of the debate was the problem of the Kazakh literature development and it was like continuation of disputes between the Kazakh and Tartar shakirds.

The shakirds of the madrasah «*Khusainya*» organized the community of learning the Kazakh language and the aim was to study the materials of the Kazakh national literature. [8]

The tatars of the Volga were the most active followers of the judidist movement on the territory of Kazakhstan. This is proved by such documents as the petition to open a madrasah and mektebe with new methods in Aktyubinsk, Kustanai and Irgiz. A number of mektebe in the Turgai Oblast organized the work owing to the Tartar people. In Kustanai, mektebes were located in the houses of the Tartar merchants G. Bekmukhambetova, M. Yaushera, mullah S. Zabirowa; in Aktyubinsk – the house of the mullah Abdulgaziz Abdulkakiev; in Irgiz – the house of the Tartar merchant N. Gabassov. [9]

In 1907, on the 19<sup>th</sup> of May the statutes of the Tartar Kirghiz Community on the mutual assistance was registered in Guryev. The aim of the community was to educate the Tartar and Kazakh people, open libraries, mektebe and madrasah.

Here the cultural rapprochement and unity of the world-outlook were the facts of great importance and common points of the historical development of the Turkic people in the Russian Empire. In the middle of the XIX century growing tendency to the cultural interaction of the Tartar, Bashkir and Kazakh people was determined. Understanding of the political unity made for development and extending of inter-ethnic contacts. This was seen from the national movement, which became more active in the XIX and XX centuries the unifying factor of which was the Tartars of the Volgo-Ural region.

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## RESTRICTIONS ON ACCESS TO THE EDUCATION SYSTEM IN THE CONTEXT OF THE STUDY OF EVERYDAY LIFE IN THE CITIES OF NORTHERN KAZAKHSTAN IN 1920-1930-IES

In the process of forming a new Soviet society in the years 1920-1930 in Kazakhstan before the authorities got a big task – the creation of the Soviet man. To do this it was necessary to change the consciousness of the Asian man to teach him and give him a culture. The Bolsheviks as representatives of the western Russian culture, believed that Asia is far from progress. Kazakhs were nomads and nomads for representatives of Western culture is, above all, the savages who do not have their own culture, religious crushed with patriarchal feudal survivals.

For example, in «Proceedings of the Akmola provincial committee of the RCP (B)» №7-8 1923 edition, which was used for official purposes, published an article «On the anti-religious propaganda among the Kirghiz. «Here the author does not mince words, shows the overall general point of view of the authorities on the local population: «The Kyrgyz people uncultured, poor talent for abstract reasoning and concepts: this is confirmed by the abundance in the Kyrgyz language words denoting the concept of private and lack of ... expressing general more abstract concepts» [1, p.23]. We doubt the degree of ownership by the author of this article Kazakh (Kyrgyz) language, otherwise he would not raise the question of its semantic richness.

The state power set itself the task of eliminating these backward, promoting Russian culture among the population. There were a little industrial plants and factories in the cities of Kazakhstan was, it was believed that there had not been formed the working class, which was the dominant power in the Soviet revolution. This class needed to create what had been implemented in the general elimination of illiteracy and industrialization.

However, not all layers had access to education. In the late 1920s, the party cleaning from alien elements in the country had influenced on the education system in the cities of northern Kazakhstan. This is evidenced by the materials of Akmola District Board of Education for cleaning school from children of alien elements (July 8, 1927 – April 6, 1929), stored in the archives of the city of Astana.

In this file, there are lists of students of schools and teachers which to be expulsion and dismissal, made by local management on the basis check of labor biographies citizens. There were also received letters in school organization from students who studying family biography, trying to save the reputation and good name of the parents asked for the opportunity to finish the training. It is ironic that after the party calls for universal literacy, many were unable to complete their studies due to adverse past of parents.