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INFLUENCE OF TATARS FOR THE KAZAKH CULTURAL LIFE AND DEVELOPMENT OF THE KAZAKH JAJID EDUCATION

Abstract. The Kazakhs living in a vast geographical area of the vast wilderness of the Central Asia and the homeland of the Turks, to the Altai, came to the stage with the formation of the Kazakh Khanate in the 15th century. Russian colonialism, which began to enter the Kazakh steppe in the 18th century, was completed by the Russian government in the early 19th century. Together with the colonization of Russia, the influence of the Tatars began to appear in the cultural life of Kazakhs living in nomadic and semi-nomadic ways. This influence was primarily accomplished through Tatars and traders who came to Kazakhstan. The influence of Tatars in the Kazakh cultural life on the basis of the study of the Kazakh youth in the Tatar madrasas, opened in the Volga-Ural region. Jadid views, which have great cultural power in madrasas, have been widely reflected in the Kazakh cultural life. The aim of our research is to determine the cultural influence of the Tatars for the Kazakh people during the historical period and to identify the character of cultural life in the modern world.

Key words: tatar, jajidism, Edil-Oral, Kazakhstan, kazakh cultural life.

Introduction. The Kazakhs living in the vast geographical area of the steppes of Central Asia and the homeland of the Turks, to Altai, belong to the Kipchak branch of the Turks. After the Mongols and other Turkic peoples lived for a long time, the Kazakhs came to the stage with the formation of the Kazakh Khanate in the 15th century. The Russian colonization, which began directly in the Kazakh steppe in the 18th century, resulted in the loss of independence and the Russian government. The transition of the Kazakhs to the Russian government had led not only to political changes, but also to significant influences in cultural sense at the same time.

The cultural life of the Kazakhs in the Khanate period had specific features. Kazakhs' nomadic and semi-nomadic way of life contributed to the diversity of the Kazakh cultural life. After the Kazakhs became a part of the Russian Empire, Kazakh cultural life became open to external influences. In the Kazakh cultural life, primarily, the Tatars influence. This influence, first of all, in the field of religion, developed in the later periods, in educational work and publishing industry in all spheres of cultural life.

The Tatar influence in the cultural life had led to the development of the developed mentality in the Volga-Ural region in the Kazakh steppes. Particularly, in the area of religious madrasas discovered in the region, along with the beginning of education of the Kazakh youth, a large majority of people in Kazakhstan began to act as jealousy. Under the influence of Tatarism, the Kazakh intellectuals helped to open Jadid schools in different parts of Kazakhstan and to form a new thinking, and, at the same time, to the Jadid education through the Kazakh publishing industry.

The first appearances of the Tatars influence in the Kazakh cultural life. The first contact of the Tatars, who were influential in the development of the cultural life of Kazakhstan, was in line with the aftermath of Russia's conquest of the Kazakh Khanate in 1552. Together with the conquest of Russia, the Tatars, who were subjected to religious, cultural and economic pressure, began to move to the Kazakh steppes for the continuation of economic conditions and preservation of national and religious peculiarities. As a result of the pressure, the first cultural ties between the Tatars and Kazakhs who emigrated were formed. Russia has begun to engage in many activities in order to use and control bilateral relations

between them (Adilzhanov, 2004: 33). For this purpose, Katherine II issued a Decree in 1787, in the Inner Russia, to open a religious center for religious rights in the city of Ufa, subordinate to Orenburg, one of the most concentrated Muslim districts in that period. Mukhamedzhan Huseynov was appointed as the first mufti. After the formation of Muftiyat, some of the Kazakhs of Akmola, Zhetysu, Semipalatinsk, Turgay and Uralsk expressed their desire through this mufti. However, the views of the people on Mufti were divided into two. The first party wanted to have independent muftis, and the other party wanted to be subordinate to Orenburg mufti. As a result of the appeals to the Government, Kazakhs living in the regions were subordinated to the Orenburg seafarer in 1789 (Frank 2001: 103-105). After the Kazakhs became subordinate to Mufti, the mufti issued decrees and sent Tatar imams to the Kazakh steppes. After this period, under the influence of Tatar clergy, Islam spread rapidly in Kazakh steppes. Tatars soon became the place of the Bukhara ulama, which was the basis of the Islamic understanding and thinking on the territory of the Russian Empire (Roy 2000: 64).

Russia did its utmost to finance the construction of the Kazakh schools only until the era of Nikolai I. With the encouragement of the government, from the second half of the 18th century, a group of Kazan Tatars and Mishers moved to the Orenburg region. Especially Tatars who traded with Kazakhs were to serve here. The government encouraged this move and even forced Tatar traders to settle in the Kazakh land. For example, after the Orenburg was founded, the government ordered the placement of 200 wealthy Tatar families in the villages of Kargaly and Seid near the new city. At this stage, several Kazan Tatar tradesmen began trading in Central Asia (Devlet 1999: 9). Traditional Tatar traders who were trafficked to the Kazakh steppes to help with their education and religious activities. Radlov points out that the people had a great religious influence on the basis of the knowledge given by the Tatar traders at the schools in the Kazakh steppes at this time (Algar 1992: 122-124). At the end of the 19th century, Tatars could be found in all regions of Kazakhstan. The largest concentration of Tatars was Semipalatinsk. In 1897, the Tatar population in that region reached 700,000.

Another group of influential people in the Kazakh steppes was Tatar young students studying madrassas in the Volga-Ural region. During this period Tatar students studying in madrasah, in summer, went to the Kazakh steppes and taught Kazakh children to graduate and to work. Famous Tatar writer Galymzhan Ibragimov also taught Kazakh children for several years. His novel "Kazakh Girl" was written as the memory of those days. Another Tatar writer Zarif Beshiri tells about his life-long history in the Kazakh steppes. Famous Tatar poet Majid Gafuri and Abdurashit Ibrahim come to the Kazakh steppes and engage in education. Abdurashit Ibrahim discovers his days of Kazakhs in his Kazakh epic (Turkoglu 2000: 100).

In the first half of the 19th century, one of the signs of the influence of Tatar in the life of the Kazakh people was that government officials and translators were completely taken away from Tatars. The Tatar language was also an official language in Kazakh-Russian relations and local Kazakh schools (Venus 1978: 52). The education of the Tatars in Kazakhstan has come to an end in a short time and the influence of Islam and Tatar culture on the Kazakh people has become apparent. However, after the Crimean War changed its policy towards Islam, Russia began to take measures against these actions because the actions of the Tatars were viewed as a barrier to the Kazakh people's deportation. One of these preventive measures was the increase of competition among Tatar traders, along with the arrival of Russian merchants to Kazakhstan.

At the same time, as a result of the developed nationalist views in Russia, Russian intelligentsia intends to put pressure on the government to limit the Tatar influence in Central Asia. From the perspective of nationalist Russian intellectuals: "The opening of a large number of New Jadid schools in the Volga-Uralsk region is a cause for other nations in the region to become disoriented." Russian nationalists understood that the Orenburg conquest was the result of the useless views of the Catherine II politicians. According to them, "under the supervision of the Mufti Kazakh people were ruled by the Tatar people. Tatar mullahs, who were subordinate to Muftilik, were exposed to the Kazakh steppes, to the Tatar people and to the view of the war Panislamism (Turkoglu 2000: 80).

The first major step towards the Tatars' activity in Kazakhstan was the prohibition of Tatars and Tatar Tartarians in 1818 in the regions of Kazakhstan. In 1870, the adoption of the law on the correction of Russian education to non-Russian peoples and the resolution of the Russian education quality in traditional Kazakh schools and Kazakh-Russian schools was a new step in this direction. Thus, the necessity of the

Russian government, as well as the Russian-speaking staff and translators, were understood to emerge from the Kazakhs and not require the Tatars (Jeksenbayeva, 1996: 56). This issue was more rigorous. Economic assistance to Kazakh pupils who studied at Russian schools for the Kazakh language translators was considered. In 1882, a special law was passed, and in the government centers, Kazakh translators were replaced by Tatars instead of Tatar (Pirmanov et al. 1997: 65). In order to prevent the influence of Tatars in the education sector in Kazakhstan, in 1871, the Russian government attempted to establish an inspection system and ensure the control of Tatar schools (Pirmanov et al. 1997: 164). In addition, the Tatars who came to Central Asia were banned from teaching other Turkish people. As a result of such preventive measures in Russia, teachers from among the local population began to emerge.

Russia has not only prevented the Tatar influence in Kazakhstan in the sphere of education, but also began to apply some restrictions on religious, political and printing. As a result of pressure from the Russian intellectuals, the Russian government, in accordance with the law issued in 1868, reduced the Orenburg Mufti's control zone and expelled the Kazakhs from the territory of the Mongolian jurisdiction. Religious affairs were handed over to local authorities (Rustemov 2004: 84-85). In 1886 the Tatars were banned from spreading to the vast geographical area in Central Asia. In 1907, the general leadership prohibited censorship to stop Tatar propaganda and forbade the publication of the dissident (Egemberdiev 2002: 67). Russia tried to restrict the Tatar influence in Kazakhstan, on the one hand, by preventive measures, on the other hand, in the official newspapers of the Dagestan, writing negative news about Tatars and trying to undermine the trust of the people in Tatarstan. In these new editions, examples of Tatarstan traders' offenses related to the Kazakh people were explained in the form of robbery of ordinary Kazakh villages by the Tatars in Kazakhstan. Thus, efforts were made to curb the social and cultural influence of the Tatars in Kazakhstan and facilitate the development of the economic activity of Russian merchants in Kazakhstan.

Tatar madrasas where Kazakhs were studying. The Kazakh youth began to study in the Tatar madrasas in the late of 18th century, in such cities as Ufa, Troitsk, Kazan and Orenburg. After the marriage with the Kazakh khan, Fatma, the daughter of Orenburg Mukhamed Mukhamedzhan Hussein, suggested that the Khan should send Kazakh youth to Tatar madrasas; as a result of which some Kazakh youth began to study in madrasas in the city of Herderl. It was one of the most important places in the life of the Kazakhs in the early 19th century. This city, which has been studying for at least 10 years of approximately 150 Kazakh students a year, was also the center of Nakshbandi (Algar 1992: 124-125).

At this stage, the education system, which was under the control of the Muslim clergy in the Volga-Ural region, developed independently of the Russian government. The Russians preferred to leave the Tatar-Bashkir, who could not convince Christianity. On the basis of this, education was under the control of religious people. This situation continued until the end of the 19th century, gradually opening madrasas to every mosque (Devlet, 1999: 179). In these madrasas, the Kazakh youth also got acquainted. Since the beginning of the 20th century, madrasas in the Volga-Ural region and the increasing influence of students in these madrasas in the Kazakh cultural life have attracted the attention of the Ministry of Internal Affairs and sent them an order letter to the regions: "It became clear that certain Tatar tribes propagandized the Pan-Islamism. It is important to check the Kazakh religious education centers. Particularly, non-Muslim and foreign educated students should not be allowed to engage in religious activities. In addition, some Islamic religious centers in Russia, like Orenburg, have experimented with the fact that Husseinov and Ulysse madrasa in Ufa have no reliable mullahs." (Pyramanov and others 1997: 66-67).

The government's policy to introduce a new method of madrasahs should be blocked by the schools for the promotion of Pan-Turkism and Pan-Islamism (Pirmanov et al 1997, 47). Among these madrasas attracted by the Ministry of Internal Affairs of Russia were madrasas of the Kazakh youth, such as Medrese-i Resulé, Medrese-i Hussein, and Medrese-i Alice.

One of these madrasahs was opened in the Resul madrasa in Troitsk. The head of the madrasa was Sheikh Zeinullah Resuli, a well-known religious scholar. Resuli, born in Troitsk, studied in Sheikh Ya'qub Hazrat's madrasah in Moynah after studying in his own village. In 1848, he and his teacher went to the village of Akhund and continued their education. In 1851, he received high religious education in the madrasah of Ahmed Khalit Mengari in Troitsk. He was twice in Istanbul in 1869 on a pilgrimage trip. The madrasah, opened in 1884 by the name of Troitski, was quickly recognized by Tatars, Bashkir and Kazakh (Algar 1992: 122).

Resuli, who is considered one of the key intellectuals of this period, has made much progress in the new pedagogical education system used in madrassas. Ibrahim Altynsarin, who provided material assistance to madrasah and was interested in teaching English to these schools by Kazakh traders, who opposed the rule of Russian language, began to look for schools providing traditional education, using new knowledge-based methods. The actual number of Kazakh youth studying in the madrassas of Resuli is unknown. Researcher Jemaliddin Velidov says that at this stage, one hundred and fifty students of the Resuli madrasah are Kazakh and Bashkir students (Algar 1992: 122-125). At the beginning of the 20th century, Mukhamedzhan Seralin, the editor of the Aikap magazine and the editor-in-chief, Yekrem Alimov, played an important role in the outlook of the Kazakh people (Subkhanberdin et al. 1993: 301).

Resuli, who was sending madrassas students to the Kazakh steppes to promote the spread of Islamic culture among Kazakhs, rushed against Russia's policy of Christianization of Kazakhs and fought for the purpose of awaken people against the work of Russian missionaries. Resuli's actions were the prerequisites for preventive measures by Russian government leaders to limit Tatar influence in Kazakhstan (Algar 1992: 125).

One of the other madrasahs, which was influential in the Kazakh cultural life, was the Hussein madrasah, opened in Orenburg by Ahmed Hussein in 1890. The purpose of the Madrasah (Devletshin 1981: 62), built in the Volga-Ural region, under the influence of advanced conscious thought, was expressed in Ahmet Hussein's speech in 1906 when the school moved to a new building:

"The young people of our nation have the right to gain knowledge in Muslim and Russian languages and compete in different spheres of life. For example, be a public servant, a teacher, an accountant or a religious person. Young people who are engaged in scientific disciplines should easily be admitted to Russian schools. Hussein's madrasah should also provide enough knowledge to those who wish to pursue higher education in Islam in order to have a profound knowledge of Islam or a religion teacher." - Rorlich 1986: 94.

The Hussein Madrasah was taught not only religious lectures, but also lectures on history, geography, chemistry, zoology, Turkish and Russian (Devlet 1999: 182). Ahmed Huseinov, who aims at achieving a level of competitiveness with Russian schools, urged the leading intellectuals of this period to make the madrasah one of the most important modern educational institutions of this period. The number of students in the madrasah is 160, 150 students per day, with a total of 300 students (Kurat, 1965: 116).

Madrasah was a famous representative of educators in the Kazan region, Mussa Jarullah Bigi (1875-1939), the history of religions between 1909-1910; one of the leaders of this period, Zakir Karidi, taught philosophy, psychology, logic from 1907 to 1917, and Cemaliddin Veliidi (1887-1932) taught Turkish in 1911-1917. Another great intellectual, Ayaz Iskaki (1878-1954), gave lectures in various fields in 1902 at this madrasah. Near the Tatar students in the madrasah there were a number of Kazakh youth. Among them are Kudaybergen Zhubanov, Shamgali Sarbayev, Gabit Sarybaev, Zhumabay Orazalin, Bilal Suleev, Yelemes Kermenov, Khairrettin Balgyunbaev, Kenzhegali Gabdullin and Abdulkerim Mazhituly. In 1910, Mazhituly's book in Kazakh madrasah was published for the Kazakh pupils (Akhmetov, 1996: 145-146).

One of the most prestigious madrasahs in Kazakhstan at this stage is the madrasah Alyse. This madrasah was officially opened in Ufa on October 10, 1906, by the Medrese-i Aliye-i Diniy, one of the leaders of the religious leaders of the Volga-Ural region, Ziyaeddin Kemali (1873-1942). Kemali, along with being the head of the school, taught tafsir, hadith, hadith and psychology lectures. At that time, Zakir was a lecturer at the madrasah in the madrasah of Hussein. In addition to religious doctrine, natural sciences such as mathematics, physics, and chemistry were studied in the madrasahs (Rorlich 1986: 94), initially 70 students, and 26 students in the 1909-1910 academic year (Maraş 2002: 181). In the madrasah, which was one of the junior schools, 154 Kazakh students were educated between 1909 and 1916. Among them were Kazakh intellectuals such as Tair Zhomartbayev, Magzhan Zhumabaev, Ishangali Arabayev, Mustakim Maldybaev, Mustafa Orazayev, Bekmuhammed Serkebayev, Beimbet Mailin, Zakir Gaisin and Aikap magazine, including Abdullah Berikov, Zhumadil Beisenbayev, Gabdrahman Mustafin and Abdollah Shokayev.

In addition to madrasahs, there are madrasahs for 150 places (Arat: 502) led by Said Abdujalil and his brother Hassan Panamar, arranged by Arif Toimat, Muslim madrasah in Orenburg and Uthman madrasah in Ufa, in Khuseldin Khalife, Veli Akhund, Aziz Molda madrasah in Kyzylzhar, 1999: 183-184).

Development of the Jadid education in Kazakhstan under the influence of Tatars. In the beginning, as a new criterion of religious understanding, developed by the initiative of Abdunasyr Kursawi and Shahabettin Marzhani in the Volga-Ural region, jadidism began to be used as an activity characterizing the need for public reform and change among the Muslim Turkic people living in Russia. (Andizhan 2003: 25). Together with the slogan of Ismail Gaspural, "the unity of the language, the idea, the action" the Jedi has been switched to the goal of combating Panlawism and combining the Turkic world with the smallest conservations. The Tribunal condemns the preservation of Turkish nationality on the basis of common Turkic language (Kovalskaya 2002: 645). Developed as a novelty in education or in other sense, the concept of education reform, Usul-Jadit was originally used to eliminate the shortcomings in the Ottoman Empire, and subsequently included Ghassporaya in different spheres, first in Crimea and then throughout the Russian Muslims (Mohamedin, 1998: 35).

The concept of justice has shown its influence throughout the Russian Turks, including Kazakhstan, with Tatars. This idea was first mentioned in Kazakhstan by traditional Kazakh poets and psalms by the end of the 19th century. Many Kazakh youths have developed a new educational way of learning with the concept of spirituality and praised Usul al-Jadith through their poetry and poetry. The first of these poets was Abubakir Kerdiri. Kerdiri is grateful to the Usul-Zhaydit schools opened by the Tatar Enlighteners and strives to open such schools in Kazakhstan. Understandably, it was impossible to resist the Russian colonialism and assimilation with traditional educational methods under difficult economic conditions of the Kazakh steppes. For this reason, reforms in the field of timely education were needed (Olcott 1987: 108).

One of the people's poets, Miftahettin Mukhamediyarovich (Akmola), was influenced by the concept of justice. He became an orphan in Akmola, and in difficult circumstances, he studies in Orenburg. During the period of education, he was influenced by the notion of justice. In his essays, the psalmist praises his love for Marjani, a religious scholar who has become a symbol of Jadidism in the Volga-Uralsk region in his letter to Nurgali Molde. In his poems, a poet who criticizes the peninsula, criticizes the religious leaders of Kadimji and says that they do not find true religious people who sacrifice their lives for the sake of Islam. In Akmola, which has been under the influence of radicalism, he has always protected innovative learning. In his poems, he invited the Kazakh youth to study western languages along with Russian.

At the beginning of the twentieth century in the Volga-Uralsk region, along with the education of Kazakh students in madrasahs, a group of intellectuals supporting the Kazakh people began to appear in Kazakhstan. Magzhan Zhumabayev, Ishangali Arabayev, Mustafa Orazayev, Bekmuhamet Serkebaev, Beimbet Mailin, Zhiengali Tleubergenov and Mukhamedzhan Seralin, began to engage in creative work to disseminate the Concept of Divorce. In 1916, Kazakh youth studying in the madrassah published manuscripts of the "Badak" magazine in support of the opening of the Usul al-Jadid school in the Kazakh steppes. Beimbet Mailin and Zhiengali Tileubergenov, who published articles and poetry in the Kazakh newspaper, were featured in the publication of the magazine (Allabergen et al., 1996: 63). The purpose of the magazine's publication is to describe Tuleubergenov's article titled "Teaching Abstract" as follows: "The Kazakh youth who graduated from the madrasah must, first of all, follow the defiant mullahs, and secondly, in all regions of Kazakhstan it is necessary to teach Usul al-Jadid and disseminate this method" (Allabergen and others, 1996: 64).

The work of the Kazakh youth studying in Zhadik madrasahs attracted the attention of the Russian police and began to control the activities of these students. In that period police report, the following information relates to student behavior:

"It is said that Kazakh-Russian schools do not need the Kazakh language in Kazakhstan, that Russian can be learned from Tatar madrassas, and lectures in madrassas will also be taught in Turkish. Similarly, as a result of the colonial policy of the Russian government against the Kazakhs, they spread the grievous situation among the Kazakhs and spread them to the people, such as "Oyan, Kazakh", "Turan Kazakh" and "Masa". (PIRMANOV 1997: 65-66).

Kazakh youth, having studied and graduated from Jadid madrasahs, has shown its influence in the field of education of Kazakhstan. Youth has opened a new method of teaching in various parts of Kazakhstan or has taught new methods in other schools. The Usul-u Jadid School, widely spread in the Kazakh steppes, was first opened in the Semipalatinsk region. At that stage, the establishment of a chain of support for education in the Semipalatinsk region as an important center of culture and commerce, and the role of

the Tatar traders and teachers in this region led Semey to a new center of education. The newspaper "Kazakh" and the magazine "Aikap" provided the readers with information about the school of Usul-ji Jedid opened in different cities of Kazakhstan. In 1912, the number of schools with a new method increased to 121, the number of pupils increased by 1810 (Pirmanov et al. 1997: 45).

At the beginning of the XX century, creative intellectuals continued to support the traditional method of teaching and continued to support the new method. During this period, one of the supporters of Usul-Jadid, Mukhammet Salim Keshimov, gave a great help to teachers and pupils about the teaching of the new method by defending the Usul-Jadid in his works called "Propaganda for Kazakhs", "Politeness" and "Understanding Books". Keshimov says in his book, called "Propaganda," that it is necessary to focus on the pleasure of young children by eating low-fat foods. Keshimov emphasized the importance of teaching girls. Only Kechimov opposed sending Kazakh children to Russian schools. He spoke about the fact that Russian-educated children will lose their national identity. Keshimov, who called for the Kazakhs to wake up, says that it is impossible to stay in the country anymore and that the time has come for science-education, such as developed countries. He says: "Knowledge is worthless and inexhaustible, both in gold and in pearls" (Kovalskaya 2002: 646). Keshimov supports writing the Usul al-Jadid's article in his article and reports to the Aikap magazine. Ancient methods of teaching are tested by mullahs in various ways. In one of his articles, Keshimov described the educational activities in Aulie-Ata as follows:

"There is no mosque for girls and boys, although the mosque is located in Aulie-Ata. He's eating a cup of tea. There are 7 wives who are married to businessmen. It is possible to say that education in Aulietha is only in the Tatar neighborhood. More than 70 pupils study in these schools. The school has no source of income. The educational activities are continued with the help of the people here "(Kechimov, 1913).

The name of Mukhammetzhan Seralin is one of the most important names among the Kazakh juniors. Serali was a famous Kazakh poet who was born in 1872. After his father's death Tatarski's native land moved to Troitsk. Close contact with Moldovan Ahmet Yauchev, a well-known Tatar trader, who provided financial assistance to them in Troitsk, contributed to his vision of the world. At that time, Yauchev's house was a collection of intellectuals. Seralin was introduced to this house for the first time in his life with innovative ideas developed between Tatars (Sabol 2003: 88). After graduating from his first school, Seralin continued his education at the Resuli madrasah in Troitsk. The knowledge acquired in the madrasa played an important role in the formation of the unlucky views in his understanding of the world. Because, in this period, Seralin studied the novel of Tatar intellectuals, including the works of Shahabettin Marzhani. Maralii's works (Rorlich 1986: 88) had a great influence on Seralin, who defended his social, religious and cultural heritage and began to develop science and education in the west, and that he would begin with learning Russian. After completing her studies in madrasah, she continued her studies at the Kazakh-Russian school in Kostanai. After graduating from school, she opened her own school in a remote village of Irgiz in Turgay region (Auezov 1991: 152-155).

Influenced by innovative ideas in the educational process, Seralin has been engaged not only in teaching, but also writing articles that support ideas and advocacy of newspapers at the same time. Under the influence of media development in the Volga-Ural region, Seralin has been publishing the magazine in 1911 (Allabergen et al., 1996: 47), having obtained permission from the responsible government of the Russian government for the publication of the "Aikap" magazine that played an important role in Kazakh publishing. Published in 1915, he published several articles on history, literature and language. Seralin emphasized the importance of the Kazakhs' relationship with the Turkic world and expressed their desire to share the cultural development of the Kazakhs with other Turkic peoples living in Russia (Sabol 2003: 130).

The influence of the Turkic worldview, which has been widely spread through the project of the Turkic world cultural unity, which was born under the slogan "The language, the idea, the unity of action," also reflected in Serali, as well as other Kazakh juniors. In his works related to the history of the Kazakh history, Seralin has criticized the Kazakh people for their non-Turkish history in various ways. For this purpose, he published an article in the journal Aikap, saying that he had come from the Kazakh Turkic race and that Turkish history had brought forth great rulers and scholars:

"Our race is Turkish. According to historians, our fathers did not have a fault. They have made the whole world a lifetime and have brought forth great cultures. He has given great scholars such as Genghis

Khan and Temir Khan, Ibn Sina and Jawari. That is why the descendants of the great ancestor did not have to escape from the Turks (1912).

It is clear from the words of Mukhamedzhan Serralin about the death of Ismail Gaspural, which has had an impact on the Kazakhs who developed earlier than the spell. In his article titled "Insolent Death", he wrote to the readers of the magazine "Aikap" that Serinal Gasspural was studying his works and read his works and his death was a great tragedy for the Turkic world.

"On 11 September, Bakshasarai died at the age of 65, editor and permanent writer of the "Tazhiman" newspaper, Ismail Gaspuraly, recognized in the world of Islam. For thirty-five years, we have lost our glories in the Islamic world, which served in the field of education and science. Our ancestors said, "gold does not have any value in hand." We did not know the value of many people in our life. But Gaspara was not that gold. Because his dignity was valued by nationality during his lifetime. What is the reason why the spider is so deserving to be praised? He was not too wealthy. His love for this kind of love was due to his love for the nation. 35 years ago, when he was in the darkness of the Russian Muslims, he published the newspaper "Tarkhman" and woke them up. This time was a time when Russian Muslims did not recognize each other, they were unaware of their knowledge. Gaspurali woke the people and brought them to himself. He taught them to read and write. When the missionaries complain about Islam, I enjoyed reading the book Islamic Culture. Then I read the teacher's letter "Letters from France". This book has given me hope for the future. May Allah have mercy on him" (1914).

Magzhan Zhumabaev, one of the most prominent representatives of the Turkic approach developed at the beginning of the XX century. Zhumabayev's first education was received in 1905 by Mukhametzhan Berissov, who was one of the leading wealthiest people of the city of Kyzylzhar, who studied in Istanbul. This madrassa was one of the most important educational organizations of North Kazakhstan at that time and in addition to lecturing in Arabic, Persian and Turkish in madrassas, Turkish history was studied extensively (Abdullin et al., 1993: 33). Magzhan, who sang the wealth of Turkish history in his poems, received historical knowledge from madrassas in Kyzylzhar. His interest in the literature was influenced by the works of prominent writers of Eastern literature such as Sagdi, Firdausi, Omar Hayam, who met with Kazakh poet Abai and famous Tatar poet Zakir Sadiyevich Ramiev, and acquainted with madrassa (Abdullin et al., 1993: 30).

Magzhan Zhumabayev after graduating from madrasah in 1910 with his classmate, Bekmuhambet Serkebayev, continued his education at the madrasa of Algje in Ufa. At this stage Salimgerey Zhanturin and Alimzhan Ibragimov are among the leading teachers in the Alice madrasah. Magzhan is acquainted with the youth of Kazakhstan, such as Suleev, Kudiyarov, Imanzhanov, Orazayev, Mailin, Eshkeev, who later came to the Kazakh political and spiritual life in madiyar (Zhumabaev 1992: 6).

Magzhan's poems about Abai were published in his book "Sholpan". Magzhan's great contribution to the publication of the book was made by Alimzhan Ibragimov, a Tatar poet who knew deeply about his poetic qualities. Ibragimov placed Magzhan's poem on the introduction page of the novel "Kazakh Girl" (Dzhumabaev 1995: 9).

Magzhan Zhumabaev, who was acquainted with Zhadydyz intellectuals at the Alice madrassa in Ufa, sought to explain in his works the Kazakh view of the developed Turkic view in Kazakhstan. Dzhumabayev, also skillful use of the literary power of the Kazakh language, wanted to awaken the historical consciousness of the Kazakh people and to show the connection and continuity of the common Turkic world. In the poems of Zhumabayev, the concept of Turkic was widely used in the 1910s and 1920s. At the beginning of the twentieth century, the geographical region, inhabited by peoples inhabiting the same peoples, was one of the most basic languages of the Kazakh people, from the Ottoman Anatolian Turks to the heart of Central Asia. In Zhumabayev's poems he was covered in politics from Al-Farabi and Ibn Sina, from Shygis to Temir. Zhumabayev notes that the concept of "Turan" in the Turkestan poem, in particular, calls for unity for Turks in Central Asia (Crimea 2002: 365).

Among the Kazakh people, who enjoyed a tolerant Muslim character from nature, they grew up in intelligence, such as the Islamic Jadidz. Especially in the second half of the XIX century Kazakh religious people began to publish the books in the Kazakh language, as well as the Kazakh language of interpretation of the Islam and the study of the Koran in the Kazakh language, along with the literary development of the Kazakh language. Shakarim Kudaiberdiev, who was influenced by modernist movements in the Turkic world in this sphere, has the same idea of Islam as the Zayditsy in his "Musical Treaty". He

translated many sections of the Koran into the Kazakh language, covering the foundations of Islam. The rules of the Islamic religion, which took place in the life of the Kazakh people, were proclaimed in every language they could understand. In Shakarim's book, he describes why he uses simple and everyday life: "You have learned from the books and mullahs who do not know what you read. Because of the lack of a book that we can understand from the Kazakh people, I have decided to write humane religious themes in the Kazakh language" (Sakhipova 2005: 157). Shakarim said that as a religious person, Islam was much older than the ancient religions and taught many things to the people, Shakarim explains in his "Truthfulness" philosophical work as truth, true faith, moral, justice and kindness (Kovaltskaya 2002: 646). As a result of the development of Shakarim's vision, as well as several Kazakh intelligentsias, influenced by Ismail's gosplay. Shakarim expresses the influence of Gaspural as follows: "My teacher, Abai's teacher, can be said to be the head of the newspaper" Tazhiman "Ismail Bey Barspara. I read the newspaper and learned from it. May Allah make it happen in both worlds. Amin." (School 2004: 649).

Conclusion. The influence of the Tatar-Kazakh ties, initiated by Tatars on the Kazakh steppes, was first of all shown in the religious sphere, and later in the madrasas of the Volga-Uralsk region, along with the education of the Kazakh pupils, this influence has shown itself in all spheres of cultural life. Especially in the Volga-Ural region, the jealousy of the Kazakhs began to show their results in the Kazakh steppes.

Usul-i Jadid, who developed with great joy, began to work in the Kazakh steppes under the influence of young people who were graduating from schools and madrasas, and began a new method of education through the newspaper "Kazakh" and "Aikap" magazine. Among the Kazakh intelligentsia Jädiklik demonstrated that the Turkic approach developed at the same time with the slogan of Gaspural "in language, thought, unity of action". In the scientific and literary works written by Kazakh writers, he proved that the Kazakh people had a close relationship with the Turkic world and that the modern-day development of the Kazakh people was realized with the help of antiquity in the Turkic world.

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ТАТАРЛАРДЫҢ ҚАЗАҚ МӘДЕНИ ӨМІРІНЕ ЫҚПАЛЫ ЖӘНЕ ҚАЗАҚ ЖӘДИТТІК БІЛІМ БЕРУДІҢ ДАМУЫ

Аннотация. Орта Азияның кең далалары мен Түріктердің атажұрты Алтайға дейінгі кең географиялық аймақта өмір сүрген қазақтар XV ғасырда Қазақ хандығының құрылуымен тарих сахнасына шықты. XVIII ғасырда қазақ даласына ене бастаған Ресей отарлаушылығы XIX ғасырдың басында Қазақстанның орыс үкіметі қол астына толық өтуімен аяқталды. Ресей отарлауымен бірге көшпелі және жартылай көшпелі өмір сүрген қазақтардың мәдени өмірінде татарлардың ықпалы көріне бастады. Бұл ықпал, ең алдымен, Қазақстанға келген татар дін адамдары мен саудагерлері арқылы жүзеге асты. Еділ-Орал өңірлерінде ашылған татар медреселерінде қазақ жастарын оқыта бастауларымен негізінде қазақ мәдени өміріндегі татарлардың әсері айтарлықтай сезілді. Әсіресе, медреселерде үлкен мәдени күшке ие болған Жәдиттік көзқарастар қазақ мәдени өмірінде кеңінен көрініс берді. Зерттеу жұмысымыздың мақсаты тарихи кезең ішінде татарлардың қазақ халқы үшін мәдени ықпалын және осы кезеңде дамыған жәдитшілік көзқарастардың мәдени өмірдегі сипатын анықтап, ғылыми ортаға шығару болып табылады.

Түйін сөздер: татар, жәдитшілік, Еділ-Орал, Қазақстан, қазақ мәдени өмірі.

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ВЛИЯНИЕ ТАТАР НА КАЗАХСКУЮ КУЛЬТУРНУЮ ЖИЗНЬ И РАЗВИТИЕ ИДЕЙ ДЖАДИДИЗМА СРЕДИ КАЗАХОВ

Аннотация. Казахи, жившие на обширном географическом районе Центральной Азии и тюркской родины Алтая в XV веке, вошел в историю после образования Казахского ханства. Русский колониализм, который начал входить в казахские степи в XVIII веке, в начале XIX века закончился полным развертыванием

российского правительства. Вместе с русской колонизацией, в кочевой и полукочевой культурной жизни казахов началось появляться влияние татар. Это влияние было в основном достигнуто благодаря татарскому народу и торговцам, которые приехали в Казахстан. Вместе с открытием татарских медресе в Волго-Уральском округе и началом получения образования казахских детей в этих медресе, влияние татар на казахскую культурную жизнь усилилось. Особенно стоит подчеркнуть идею джадидизма, которая оказывала сильное влияние на медресе и начала проявляться в казахской культурной жизни. Цель данного исследования заключается в выявлении роли татар на казахскую культурную жизнь и развитие идей джадидизма в исторической перспективе.

Ключевые слова: татары, джадидизм, образования, Казахстан, казахская культурная жизнь.

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