

R.R. Ospanova\* , B.R. Ospanova 

Abai Kazakh National Pedagogical University. Kazakhstan, Almaty

\*e-mail: [ablai\\_angel@mail.ru](mailto:ablai_angel@mail.ru)

## AKHMET ZHANTALIN'S EDUCATIONAL ACTIVITIES AND SCIENTIFIC HERITAGE

At the beginning of the 20th century, the life, socio-political, and educational activities of Akhmet Zhantalin, who lived in a controversial period in society, are still among the few research works that have been scientifically analyzed from a more complete and systematic point of view. During the Soviet era, the prerequisites for a special study of this issue were not created. Only after the independence of the country did the deeds of our historical figures who fought for the independence of their people begin to enter the history of our motherland. On this basis, this article attempts to study Akhmet Zhantalin's socio-political and educational-scientific activities in a new historical way in accordance with the requirements of today. Akhmet Zhantalin, who was a jadidist, and one of the founders of the new period in the development of public thoughts, who inspired the national, political and legal awakening of the Kazakh people.

The study of socio-political educational activities and the scientific heritage of A. Zhantalin from the perspective of historical reality. A. Zhantalin's approach to socio-political and cultural, educational issues was researched, analyzed, reported and A. Zhantalin's educational activity was analyzed. Great attention was paid to Zhantalin's multifaceted social and educational work and views. In this article, we consider A. Zhantalin's sociopolitical and other multidisciplinary activities and views for the first time.

His contribution to the creation of the ideology of the national liberation struggle was shown in the newspaper «Qazaq» through the first nationwide political publication. Simultaneously, his social and educational activities were considered in detail for the first time. His teaching activities in the field of education in order to eliminate mass illiteracy, the opening of schools, his work in the development of Kazakh culture, his place in the fate of the Kazakh nation, and his advanced ideas on the land were taken for scientific analysis based on new documentary data and memoirs.

**Key words:** A. Zhantalin, Alash, jaditanism, educational activities, scientific heritage.

**Gratitude.** The article was prepared as part of the implementation of the Program of targeted funding by the Science Committee of the Ministry of Science and Higher Education of the Republic of Kazakhstan (IRN BR18574180 "History and creative heritage of the Alash intellectual elite of the late XIX- first half of XX").

Р.Р. Оспанова\*, Б.Р. Оспанова

Абай атындағы Қазақ ұлттық педагогикалық университеті. Қазақстан, Алматы қ.

\*e-mail: [ablai\\_angel@mail.ru](mailto:ablai_angel@mail.ru)

### Ахмет Жанталиннің ағартушылық қызметі мен ғылыми мұрасы

Мақала ХХ ғасырдың басында қоғамдағы қайшылықты кезеңде өмір сүрген Ахмет Жанталиннің өмірі мен қоғамдық-саяси және ағартушылық қызметін ғылыми неғұрлым толық әрі жүйелі тұрғыдан нақты талдауға алынған. Кеңестік дәуір тұсында бұл мәселені арнайы зерттеу үшін қажетті алғышарттар жасалмады. Тек еліміз егемендік алғаннан кейін ғана халқының тәуелсіздігі үшін күрескен тарихи тұлғаларымыздың атқарған істері Отанымыздың тарихына ене бастады. Мақалада осы негізде Ахмет Жанталиннің қоғамдық-саяси және ағартушылық-ғылыми қызметін тарихи тұрғыдан жаңаша, бүгінгі күн талабына сай зерттеуге талпыныс жасалды. Жәдидшілдік ұстанымдағы Ахмет Жанталин қазақ халқының ұлттық, саяси-құқықтық тұрғыда оянуына қозғау салған және қоғамдық ой-пікірлердің дамуындағы жаңа кезеңді қалыптастырушылардың бірі болды.

А. Жанталиннің қоғамдық-саяси ағартушылық қызметін, ғылыми мұраларын тарихи шындық тұрғысынан зерттеуге негіз жасалды. А. Жанталиннің қоғамдық-саяси және мәдени, ағартушылық мәселелерге көзқарасына талдау жасалынды. А. Жанталиннің ағартушылық қызметі сараланды. Мақалада сонымен қатар А. Жанталиннің көп қырлы қоғамдық-ағартушылық еңбегі мен көзқарастарына жете көңіл бөлінді.

«Қазақ» газетінде жалпыұлттық саяси басылым арқылы оның ұлт-азаттық күрес идеологиясын жасауға қосқан үлесі көрсетілді. Сонымен қатар оның қоғамдық-ағартушылық қызметі

арнайы жан - жақты қарастырылды. Жаппай сауатсыздықты жою мақсатында атқарған оқу-ағарту саласындағы ұстаздық қызметі, мектептер ашуы, қазақ мәдениетін өркендетудегі еңбегі, қазақ ұлтының тағдырындағы орны, жер мәселесіндегі озық ойлары жаңа құжаттық деректер, естеліктер негізінде ғылыми талдауға алынды.

**Түйін сөздер:** А. Жанталин, алаш, жәдитшілдік, ағартушылық қызметі, ғылыми мұрасы.

**Алғыс.** Мақала Қазақстан Республикасы Ғылым және жоғары білім министрлігінің Ғылым комитетінің нысаналы қаржыландыру бағдарламасын іске асыру шеңберінде дайындалды ("XIX ғасырдың аяғы - XX ғасырдың бірінші жартысындағы Алаш зияткерлік элитасының тарихы мен шығармашылық мұрасы" грант ІРН BR18574180).

Р.Р. Оспанова\*, Б.Р. Оспанова

Казахский национальный педагогический университет имени Абая, Казахстан, г. Алматы

\*e-mail: ablai\_angel@mail.ru

### **Просветительская деятельность и научное наследие Ахмета Жанталина**

Общественно-политическая и просветительская жизнь и деятельность Ахмета Жанталина, проживавшего в противоречивый период общества в начале XX века, до сих пор относится к числу немногочисленных исследовательских работ, которые были научно проанализированы с более полной и системной точки зрения.

В советское время не было создано необходимых предпосылок для специального изучения этой проблемы. Только после обретения независимости деяния наших исторических деятелей, которые боролись за суверенитет своего народа, стали внедряться в историю нашей Родины.

На этой основе в статье предпринята попытка по-новому, в соответствии с требованиями сегодняшнего времени, изучить общественно-политическую и научно-просветительскую деятельность Ахмета Жанталина. Ахмет Жанталин, занимающий позицию джадидизма, один из основоположников нового этапа в развитии общественной мысли, стал инициатором национального, политического и правового пробуждения казахского народа.

Изучение общественно-политической просветительской деятельности, научного наследия А. Жанталина с точки зрения исторической действительности. Были изучены, проанализированы и изложены подходы А. Жанталина к общественно-политическим и культурно-просветительским проблемам, был проведен анализ просветительской деятельности А. Жанталина.

Достаточное внимание было уделено многогранному общественно-просветительскому труду и взглядам А. Жанталина. В статье также важно то, что мы впервые, в полном объеме, рассматриваем общественно-политическую и иную многоотраслевую деятельность и взгляды А. Жанталина. Его вклад в создание идеологии национально-освободительной борьбы был выражен в газете «Казах» как первое общенациональное политическое издание.

Кроме того, впервые подробно и всесторонне рассмотрена его общественно-просветительская деятельность, преподавательская деятельность в области образования в целях ликвидации массовой неграмотности, открытия школ, его труд в развитии казахской культуры, его место в судьбе казахской нации, его передовые мысли по земельным вопросам были подвергнуты научному анализу на основе новых документальных данных и воспоминаний.

**Ключевые слова:** А. Жанталин, алаш, джадидизм, просветительская деятельность, научное наследие.

**Благодарность.** Статья подготовлена в рамках реализации Программа целевого финансирования Комитетом науки Министерства науки и высшего образования Республики Казахстан (грант ІРН BR18574180 «История и творческое наследие Алашской интеллектуальной элиты конца XIX- первой половины XX»).

### **Introduction**

During the past 20 years since the independence of the Kazakh country, many issues of our national history have been reviewed from a new point of view, studied in accordance with the needs of the times, received a scientific evaluation, and the research work continues. It is appropriate for the country, which was first under Tsarist Russia for a long time, and

then under the grip of the Soviet totalitarian system, to review the «remaining» aspects of its past history and study it from a new perspective. However, several issues remain unresolved. Among them, the activities of those who work for the future of their country have not yet been fully studied and evaluated. Among them, quite a few figures appeared on the stage of history in the 20th century and served in the interest of the nation.

The history of the Kazakh people in the 20th century is distinguished by its complex socioeconomic and sociopolitical contradictions. In those difficult times, national intellectuals' search for a way out of the existing difficulties has not lost its significance even today. At the same time, it was a period full of spiritual and enlightening ideas on the way to freedom. Among these studies, there were problems in enhancing people's literacy, promoting letters, and leading them to education and science. At this point, the services performed by the intellectuals of the nation, who appeared on the stage of history for the sake of nationalism and unity of the country, inviting their native people to study, art, and education, and most importantly, to create an independent state, are special. One of them is Akhmet Zhantalin, an intellectual who educated his native people and influenced the pursuit of spiritual freedom. The work of this intellectual has not yet been extensively studied.

### Materials and methods

All aspects of the life of A. Zhantalin deserve special study. The secrets of A. Zhantalin's educational activities and socio-political activities are not fully, honestly, and comprehensively disclosed. During the 1930s-mid-1980s, when Soviet historical science fell into the trap of Stalinist exaggeration and later voluntarism and stagnant ideology of subjectivism, it was not possible to carry out research during the one-sided assessment of the socio-political activities of Kazakh intellectuals.

During the Soviet regime, A. Zhantalin was opposed to historical research and was banned. His name and position were considered only as an enemy of the class, and he was accused of being an active leader of the uprising against Soviet power, making him an «enemy of the people». It was only at the beginning of 1990 that studies aimed at restoring historical truth began to be published.

A. Zhantalin's historiography began mainly at the beginning of the XX century. Among the works of the Kazakh intelligentsia, which led to the revival of the independence of the Kazakh people consciousness, who were part of the government of the Russian tsar, A. Zhantalin's own works as «Gosýdarstvennaia Dýma», «Sibiria, qyrǵyz-qazaqlardan iashli bir maktýb», «Qazaq gazetasy», «Qyrǵyz ben qazaqtar», «Kýneltýimiz týrasynda», «Gumar Qarash ulyna jaýap», «Qazaq halqynyń túpkilikti ornalasýynyń jol-jobasy», «Kúneltýimiz týrasyndaǵy tartys», «Kózimizdi ashý týrasynda», «Taǵy da kúneltýimiz týraly», «Dýma mańynda

nege kisimiz joq», «Qazaq mektebi», «Jer muńy», «Kókshetaýda kórgenderim», «Qazaq», «Aiqap», «Ýaqyt» telling about the cultural, socio-economic, political and legal situation of the Kazakh people, it is a document of great political importance that aroused the Kazakh people and led them to independence, revealing the problems of the political life of the Kazakh people at that time.

Among the works of the Kazakh intelligentsia in the context of the historical reality of the struggle for the modernization of the Kazakh statehood, A. Zhantalin's article «Kózimizdi ashý týrasynda» revived the state.

As a result of the democratic transformations in society and the achievement of the independence of the Republic of Kazakhstan, which began at the end of 1980, a deep attention was paid to our domestic history and works were published that studied its «white spots» pages from a new perspective.

For the first time, in his voluminous monograph «Stalinism and repression in Kazakhstan 1920-1940» considered on the basis of archival data Professor M. K. Koigeldiev reflected the spiritual and leadership personality of A. Zhantalin and his reflections on Education, Science, National Education on the basis of a single identity with the fate of today's independent state, sovereign country. He collected archival documents that comprehensively reflected Zhantalin's public issues. In the aforementioned fundamental monograph, for the first time, he made a special and precise study on the basis of data that had not been in scientific circulation before, and gave a true and worthy assessment.

His daughter A. A. Zhantalina's memorable work «I admire my father's wisdom» occupies a special place and brilliantly reveals A. Zhantalin's literal understanding of his life path, political views, and civic appearance. She also collected articles written by her father and about her father. We used this work as data in our research.

We have been widely used in our work to reveal the figure and socio-political activity of A. Zhantalin to study the information of the press during his life. At the same time, such publications as «Qazaq», «Aiqap», «Uaqyt» «Ulfat» were especially important, so we tried to analyze the worldview, socio-political activities of the figure in the most complete way.

A. Zhantalin's educational and social activities were fairly evaluated, and contemporary intellectuals recognized his great figure. In the newspaper «Qazaq» Zh. Tleulin tells in his article «Utshyq zhigit» about the arrest of A. Zhantalin in Petropav-

lovsk prison in 1916 and how he was widely recognized in the northern region as «the first person to grieve for the nation».

It is not a mistake to understand Akhmet as the first person to grieve the nation in the two districts of Kokshetau and Kyzylzhar. Who did not go to Petrograd in 1907–1908 after Kuznetsov wrote about the land and other affairs in these two districts? However, even if Akhmet did not do things there by himself, he was the mind of those who guided knowledge, and he prepared the necessary arguments for them from within the country. A group of Hajj-Mollas from Kokshetau district stayed for a while in Petrograd and saw the wonderful «Nevsky Prospekt». Some went back passing through Moscow to buy a dowry for daughters, and some returned safely to their country and built two- or three-room pine houses. At that time, Akhmet was studying on the one hand, and on the other hand, he was trying to get good teachers from Ufa and Troitsk to educate the children of his region» (Tileulin Zh., 1998., p. 560], he wrote:

A. Zhantalin predicted the consequences of the popular uprising against the decree of June 25, 1916, in his works on the land issue and the national liberation uprising of 1916, and tried to prevent the uprising. A. Zhantalin was in agreement with the intellectuals around the «Qazaq» newspaper, who foresaw that opposition to the dominant imperial power would bring only suffering to the unarmed people, and called the country to calm down.

A. Zhantalin, together with Kazakh intelligentsia, provided assistance to black recruits. He published in the 50th issue of Zhas Azamat in 1917 the idea of moving the Kazakhs of the Zhetysu and Syrdarya regions of the starving south to Arka. His idea was to protect the northern regions from foreigners. The idea was that if the brothers were helped and the Arka land was taken by the Kazakh, the land would be reduced to visitors, through which the chances of preserving both the land and the country would increase. Thus, in 1917, a period of civil heroism in the history of Kazakh intelligentsia ended, followed by hired guys at the front to serve them. It was a vivid demonstration of the turbulent struggle for the future of that country.

The newspaper «Qazaq» proves that A. Zhantalin boldly covers the current political problems of society, warns the population against threats, and this is not just a publication, but a socio-political work. In 1915, the Kazakh intellectual Zhumagali Tleulin wrote an article about him in the newspaper «Qazaq» called «Ultshyl Zhigit» (Tleulin Zh.,

1998, p. 261). And in 1993 Ayip Iskhaq wrote an article entitled «Ótken kúnde belgi bar» in the «Lenin Tuy» newspaper (Ishhaq A., 1993.. 3p.). Also, Aida Akhmetovyna, daughter of A. Zhantalin, collected articles written by her father and about her father, and also wrote her own memories about her father and published a book (Zhantalina A.A., 2005., p. 135). Professor M. K. Koigeldiev conducted a scientific study of Akhmet Zhantalin for the first time and published a large article in the newspaper» North Kazakhstan « (M. K. Koigeldiev Zhantalin – umyt bolǵan aǵartýshy jáne qairatker (a forgotten educator and figure), 2009, p.3), devoted a section in his monograph (M. K. Koigeldiev, 2009. – p. 448). However, A. Zhantalin's social, political, and educational activities are intended for the future of his native people. services have not been fully studied from a historical point of view, and a comprehensive study is needed from the point of view of today.

Research methods: General scientific and historical methods were based on historicity, consistency, generalization, analysis, comparative-historical, problem-chronology, and comparative generalization.

In the science of history, new concepts and ideas formed in the study of relevant historical topics, including the lives and activities of historical figures who made a great contribution to the national liberation movement, were taken as a basis. At the same time, we have covered as fully as possible the peculiarities of the complex historical period in which the figure lived and worked, taking into account the newly formed scientific concepts, especially regarding royal power and the Soviet system, communist ideology.

## The discussion and results

Akhmet Zhantalin also worked in the direction of jadidism and in the way of educating the people, the Turkish-Muslim movement formed under the conditions of Russian colonialism. The first jadidist schools were opened in the Kazakh Steppe at the beginning of the 20th century. «Galia» and «Husainiya» madrasas in Ufa, «Mohammediya» in Orynbor, and «Rasuliye» madrasas in Kazan played a significant role in training specialists in jadidist schools. The number of Kazakh youth, together with the children of other Muslim nations studying there, has grown year by year. Moreover, teachers and students of the mentioned madrasahs opened jadidist schools in the Kazakh steppes and provided worldly education to Kazakh children. Akhmet Zhantalin, a Kazakh educator who was one of the

first to open schools in the direction of new secular jadidism in the North Kazakhstan region. He proves that the old education system cannot meet the demands of life due to the increasing colonization of the Russian government and says that secular education is essential for the preservation of the Kazakh people as a nation. A. Zhantalin opened a school in 1907 in the village of Karagay, Kyzylzhar Uyezd, near his native place of Esil, with the aim of improving the literacy and education of Kazakh children. Zorken, the daughter of A. Zhantalin, wrote in her memoirs: «In 1908, my father Akhmet gave to a school the wooden house where he lived in and taught the young men and women of Beyimet, Yaq, Kerey» (Zorken Akhmetovna Baimakanova's personal archive // What I remember about my father Akhmet Zhantalin. – ...2 p.). This information was taken from a memoir written by Zhantalin's daughter Zorken. Sabit Mukanov and Gabit Musirepov opened their poet's literacy in this school (Yskhak A., July 20, 1993, p. 130). A. Zhantalin invited Russian, Tatar, Bashkir teachers to teach in the schools he opened. «At that time, the tsar's government was not interested in the education of Kazakh children, therefore, in order to help my people, I took up the task of opening schools in Kazakh villages first, and later schools. For example, a school was opened in my village, where the children were taught by a Tatar teacher from Khvalin District, Hasan Galeev. In 1911, I again opened a school in my village, where the salary was received from the state until 1917, and a teacher named Abzhan Zhalmukhamedov worked there. Kh. Galeev received most of his salary from me and the rest from local residents. After Zhalmukhamedov, first Niyaz (I do not remember his last name), Kazhigali Kosaev became a teacher in 1918-1919. In addition to these people, Nurtaza Nurseitov (deceased), Abilmazhin Toleubaev (former Kostanay district) and Anes Ilyasov (currently director of Kazpedtechnikum) worked as teachers in the school I opened» (Koigeldiev M.K., October 21, 2009, p. 5).

Ospanov Kabdol, an old man in his memoirs, written in 1962, says that A. Zhantalin opened several jadidism schools in the northern region. Kabdol Aksakal said: «Akhmet graduated from his studies and opened a madrasa, which attracted the children of poor and middle Kazakh peasants to study Russian-Kazakh. In 1912, under Akhmet's leadership, he established a madrasa in Karagai. Russian rural schools were opened. Zhalmukambetov brought a teacher named Amirzhan and opened a Russian and Kazakh school once in the country,» he writes (from

Zhantalin Akhmet's life according to Ospanov Kabdol Old Man, 1962. – 1 p) About the fact that A. Zhantalin was a teacher in a new position of jadidism and secularism in educational activities and opened schools of this position, his daughter Zorken wrote in her memoirs: «My Father opened a Russian-Kazakh three-year school in the village of Karagay in 1914 and taught the guys Kudaiberdi, Baimbet, Syzgeldy, Kerey. He tries to unite his interests with the people, to spread the good moral deeds of his life to the people. ( Baimakanova Z. A. P. 4).

The teachers in the schools opened by Akhmet Zhantalin are listed (incomplete list)

1. Hasan Galeev
2. Zhalmukhambetov Abzhan 1914-1918
3. Kogilbayev Kias 1919-1919
4. Yesenalin Kazhygali 1919-1920
5. Saduakasov Abilmazhyn 1920-1921 teacher of Russian language
6. Nurpeisov Nurtaza 1919-1932 teacher of Kazakh language

7. Ilyasov Annas 1921-1924
8. Maslov Timofey 1924-1925
9. Anes Ilyasov

List of people who received education in schools opened by Akhmet Zhantalin (incomplete list)

1. Tlegenov Bayazit is a pensioner.
2. Kasymbekov Kazikhan – teacher , Sharyn district, Semipalatinsk region.
3. Tasbulatov Salmen – candidate of agricultural science.
4. Musin Bagram – candidate of Biological Sciences.
5. Ibraev Khakim – agronomist, senior specialist.
6. Uteshov Karishal – regional prosecutor.
7. Bigozhin Mukhambetgali – engineer.
8. Komelova Zara Akhmetovna
9. Agazhanov Kurmantay – chairman of the district executive committee.
10. Alshin Moldabayev
11. Eskozhin Shaimerdin – chairman of the collective farm.
12. Osipov Kamza – teacher.
13. Baigaskin Eskim – rector of the Almaty zooveterinary Institute, victim of repression.
14. Mergenov Kairzhan
15. Seitenov Salgara – director of the State Farm.
16. Zhantleuov Koshan – parish (father of Academician Amanzhol Koshanov).
17. Yessenov Bayazit – head of the Finance Department of North Kazakhstan region (Baimakanova Z. A. 4 p.).

In 1913, in issue No. 7 of «Ayqap» journal, in the article «Kózimizdi ashý týrasynda» A. Zhantalin wrote about the lack of desire of the Kazakh people to study and the development of the school system in the Kazakh steppe. «We consider the education like a lamb full of wretched colostrum,» «I myself, looking at the history of the past, sincerely wished that without education people would disappear without being able to make a living. A day will come when an educated person will overwhelm uneducated people, like water carried by force. I am afraid that in such an age we will be swept away like a flood on the water» (Zhantalina A.A., 2005.: p. 104). He presented his idea of opening schools; that is, he says that each village can open a two-class (6-year) school on its own. For this purpose, he suggested that to 2-3 soms per household should be allocated every year, as well as scholarships for Kazakh children in higher educational institutions. The educator said that it is necessary to teach Muslim and Russian in schools, because it is necessary to learn from the achievements of other nations and rely on the experience of acquiring good qualities.

Therefore, it is necessary to equip schools with necessary equipment, open shops selling newspapers and magazines, and open libraries equipped with new books.

Considering the important role of educational institutions in the life of the country, he was also engaged in creating the most necessary programs for the educational process, especially for schools, which are considered the first step of education.

A. Zhantalin also raised the issue of women's equality, a topical issue in the Kazakh society at that time, and said the need to educate girls in schools. «I would like to express that I follow the hadith of the Prophet, peace and blessings be upon him, to the mullahs, who scold us mercilessly, engage in backbiting, and indulge in unforgivable sins, saying that they made this up from their own thoughts or wrote it to the Russians. Therefore, I sincerely ask the mullahs who have faith in our Prophet to return to the true religion», - writes Zhantalina A.A., 2005.: p. 105).

The educator of the freedom struggle gave an example from the hadith to the mullahs who considered teaching the Russian language to Kazakh children and teaching Kazakh girls to be a deviation from the Muslim religion. «Here, our God and our Prophet do not see any blame for the scattering of the scholar's art and science among us» (Zhantalina A.A., 2005.: p. 106).

In 1914, in the article «Kazakh School,» published in the issue of the newspaper «Qazaq» No.

66, the people together raised funds and said that if it came to order, they should open one primary school for each village or village close to each other, invite the people to education, present their project. This project changed the education system and offered education according to a new method of study. «The academic year should last for five or six years, because with only three years of education, a Kazakh child becomes like an orphaned lamb. Nogays have a madrasa next to their primary school, and three years later, three sarjans will enter the madrasa next to it. We do not have a ready location. After the three-year Russian schools, educational institutions such as the two-class preparatory city real and the gymnasium are full. After three years, Russia will move its children and let them enter those places. What will be the benefit if we educate our children for three years and then take them out of school? For that, a Kazakh child should study in primary school for 5-6 years and have a program tailored to him» (Zhantalina A.A., 2005.: 115 p.), says. For Kazakh children, there was no opportunity to study in schools or gymnasiums. For the reasons mentioned above, Kazakh children's education at the three-year school was not in demand because it did not meet the requirements of that day. Therefore, A. In his new project, Zhantalin raised the urgent issue of extending the period of primary school education. First, we needed teachers who could teach children using this system. Therefore, an educational institution for teacher training is required. In new schools, students' freedom of choice is also considered. Students can study any language they want to learn. New jadidism and secular education consider the opening of schools as a historical necessity. They say that only secular education, which can raise social consciousness to a new level, will be a major reason for the survival of the Kazakh people on the stage of history.

For Akhmet Zhantalin realized that in order to open the eyes of the people politically, it is necessary to awaken the desire for education and eliminate illiteracy. It can be said that the Kazakh intellectuals' entire activity was devoted to this purpose. This reason, most of his published articles were devoted to educational issues. The figure who thought about the future of the nation also paid attention to the quality of education, and in 1914 he wrote in «Qazaq» newspaper an article titled «What is the future of the students who have studied at the Madrasa? was published». He talks about the quality of education, what to study in the madrasa, what to know, and what jobs the students who studied in the

madrasa do. «How does one know what to study in a madrasa, who determines it? » In my opinion, the lectures in the madrasa should be based on what the students do. If we observe now, our students from madrasahs cannot become doctors or surveyors. What happens now? A single person can become a teacher, become a mullah and teach children. After a student returns to his country after «making a habit» of lectures in the madrasah, he gathers the children of his region, teaches them, and if he does not feed himself with that habit, he cannot afford to do anything else. He believed that there is no other place for a student, and he cannot do any other service» («Qazaq» newspaper. 1914, 2009.: p. 20).

He also raises the issue that a teacher who has graduated from a madrasa should be able to provide the necessary education to the Kazakh society. It is considered in connection with the social situation of the people at that time. «After this, what do you need to learn in the madrasa?» Things that our students need to learn in the madrasah: pedagogy (methodology and education), the history of our country (Turkey) and the ability to read and write Kazakh well, and to know Russian fluently.

These words did not come from my sweet imagination. I write these words from my experience in the country. This is what people ask the student, who is now studying in any country: «can you teach with a shortcut? Will you show letters to our children in three months? Do you know Russian?» he asks 1914, 2009.:, p. 21).

In this way, the public figure connects the Kazakh national identity with his mother tongue. Therefore, Akhmet Zhantalin understood that language is the first sign of being a nation, and its means of life, knowledge, art and culture.

We don't know if you have the intelligence to understand the state of the world. You must know that the country needs a good teacher and leader. It is said that «a teething child cannot eat chewed food» However, we say to more than ten thousand students in Semey, Kargaly, Orsk, Kostanay, Kyzylzhar madrasahs: «The nonsense taught in your madrasa, such as gaqaid, sharh mulda, psychology, shamsiye, jamig arrumuz, is not necessary for the country, for yourselves, for the world and the hereafter. Don't waste your precious life by reading the mentioned books, read something that will benefit you and your country» («Qazaq» newspaper. 1914 year, 2009.: p. 22), he advised the youth.

A. Zhantalin is a new Kazakh educator who at the beginning of the XX century was looking for a way to save the Kazakh country from darkness. He

is a thinking philosopher who inherited immortality and left great lessons, a figure educator who appealed to his people to art and science, to be a prosperous country.

Explaining the need to reconstruct the ancient Muslim education system, which has failed to respond to the needs of the times, to adapt it to worldly education, he expressed his thoughts in many articles published in «Qazaq» newspaper and «Ayqap» journal.

At the beginning of the XX century, the authority of the Nauan Hazret madrasah in the North Kazakhstan region was very high, so it undoubtedly influenced the attitude of the people here to education. In A. Zhantalin's article «What I saw in Kokshetau», he criticizes the position of the Nauan Hazret Madrasah, the education system, and the teaching method. He says that the madrasah is limited to providing education in the old Muslim style, teaching only the Qur'an with a vague understanding and muttering, and only feeding them in a warm place. At the same time, he said that no conditions have been created in accordance with modern requirements, there are only «twenty-thirty old books, starting with the alphabet», and the backwardness of the education system in the Kokshetau region is a result of the influence of Nauan Hazret madrasah. During his business trip to the Kokshetau region, he regretted that there were no Kazakhs «reading any newspaper-magazine, any newly published book and keeping up with their children's reading and competing» in Baimbet, Ayrtau, Shalkar, Mezgil and Zerendi. It comes to mind that «Even inside Kokshetau, eleven-twelve parishes who looked at this must have completely forbidden the children of Atygay and Karul to read newspapers and magazines and to have bright new teachers and show light to their children as soon as possible.» A big fair is held in Kokshetau region every year in September. Then the people came to Hazret Nauan and asked him for advice. His propaganda was «Nauan imam preached to the leading people of the country and, depending on the face of the times, «teach your children equally in Russian and Muslim, and try to bring them up as if they have the same religion and days, and if you have alms that God gives you, collect it with one hand and send him to school. try to build madrasahs, get teachers for madrasahs and give the same help to the education of the children of your pakyars», - as A. Zantalin says, Hazret Nauan's propaganda was directed in a completely different direction. ««For God's sake, if there are newspapers, magazines and newly published books, do not take

them, let alone read them, do not hold them in your hands. Don't let people who follow you take them! And for God's sake, don't let the teachers who teach with quick reading (the author means modern reading) catch and spoil your children, it's better to be ignorant again,» said Hazret Nauan (Ayqap, 1995, p. 213). The construction of the Nauan Hazret mosque in Kokshetau began around 1903 and was completed in 1904. The mosque was built by the rich people of the city, Shayakhmet, Bayazit, with the support of the public. The mosque was in service until 1920. Under the Soviet government, it was used as a warehouse, museum, exhibition hall. During the Great Patriotic War, a military unit was stationed there. From 1947 to 1971, it was the historical and local history museum of Kokshetau region, and from 1975 it was the exhibition hall of the Republican Art Directorate in Kokshetau. In 1989, at the request of the Muslim community, the prayer hall of the mosque was returned. In 1991, it was overhauled (Absattar haji Derbisali, 2009.: p. 496).

A. Zhantalin proves that due to the strengthening of Russian colonialism, the old education system cannot meet the demands of life, and says that secular education is essential for the survival of the Kazakh people as a nation. He propagates secular education based on jadidism, and the school of «direct learning» will cause an increase in the number of aspiring students and young teachers among the Kazakhs. We have a great hope that the eyes of our people will not be opened under the shadow of such fruitful youth» (Ayqap, 1995, p. 213).

Nauan Hazret madrasah, which had a high reputation at the beginning of the XX century, not only criticized the old Muslim Educational order, but also opened schools with a jadidish position.

A. Zhantalin, whose goal is to educate the youth - the future of the country, became known in the country for his teaching work, opened schools, created a new educational system and curriculum for schools.

It is clear that his education at the modernist «Rasulya» madrasa, his native Kazakh language, as well as Turkish, Tatar, Bashkir, and Russian languages influenced the implementation of many measures.

Reading the articles of A. Zhantalin, one can clearly see the social and political situation of the Kazakh people at that time. We notice that the colonial policy of the tsar's government put pressure on the Kazakh people and crushed the nation. A. Zhantalin in the article «What I saw in Kokshetau» (about education) in «Aiqaq» magazine promoted modernism and secular education, saying that «the school of

«fast learning» will cause the number of promising students and young teachers to increase among Kazakhs. Our educated people have high hopes that the eyes of our people will be opened under the shadow of such fruitful youth» (Ayqap, 1995, p. 213).

Jadidists opposed those who wanted to promote the Muslim religion and keep the people in ignorance, and were supporters of bringing their nation to European culture, first of all, to the method of European sound education in schools and madrasahs.

A. Zhantalin did not only verbally support the jadidist movement in the Russian Empire, he sought to implement the main positions of this direction in practice in his educational activities. A. Zhantalin was worried about the illiteracy of the Kazakh people, and he strongly criticized the ignorant, greedy and corrupt mullahs who were having a negative effect on the people. «There was a rich man named Kasymbek Haji Zharylgamysov from the Uak tribe in Sredinsk parish, Petropaul District. For a long time, Mazkur Haji had been teaching the children of his and the poor people in the neighborhood with a lot of money in his hands. But since the mullahs they used to keep were things created only for their continued behavior, even if they knew how to cheat the good-hearted pilgrims, they did not have the good intention to «let the children of the light who have experienced the taste of the soul learn and be a true person who will be of benefit to our people.» During these years, Haji also saw their false intentions, which they were complaining about for their lonely behavior» («Qazaq» newspaper. 1914 year, 2009., p. 196), he says.

The mullahs took advantage of the fact that the Kazakhs did not know the Arabic-Persian languages and preached with a more or less religious education. He strongly criticized the illiteracy of the Kazakh people, saying that it was a situation formed by the propaganda of ignorant, vile, bribe-taking mullahs. «I would like to say that only missionaries who are the true enemies of Islam think about such propaganda. Because what they really want is that our Islam is very ignorant and very uncooperative. It can be said that the missionary came to say these three things even on the day Muslims were found.

If the tsarist government was of the opinion that Muslim peoples can reach European civilization only through Russification, Jadidists opposed this and tried to prove that it is possible to join the ranks of civilized countries while preserving their national identity.

It coincides with this period when Akhmet Zhantalin graduated from the madrasa «Rasulya» of



the Jadid position of the Tatars in Troitsk and established the education of children in Jadid in his village.

The influence of this Jadid curriculum, which dominated the educational activities of Akhmet Zhantalin in «Rasulia», is clearly evident from the Jadid activity after his arrival in the country.

Despite the opposition of the clergy, who did not want to lose their authority in the school-madrasas, the jadidist movement gained a foothold.

The wave of jadidism reached the Kazakh steppe. At the same time, Kazakh nationalists who were among the Kazakh intellectuals such as Akhmet Baitursynov, Alikhan Bukeikhanov, Mustafa Shokai, Mirzhakip Dulatov, Gumar Karash, Mukhamedzhan Seralin, Magzhan Zhumabayev, Akhmet Zhantalin supported. They believed that the main reason for the disrepair and obsolescence of the Kazakh society lies in the illiteracy of the people, the ignorance of the mullahs, the brutality and cruelty of the rich, and the plundering of the Kazakh peasants by the colonialists. He knew that the way out of all this is education and education of the society, teaching with a new method according to the system of I. Gasprinsky, transition of Kazakhs to a sedentary way of life (building a city). These were progressive ideas at the time.

Kazakh intellectuals made «the means according to the time», glorified the great dream of the nation, and supported the people of the country. In the pages of «Qazaq» newspaper, which is known as the nation's dream, the center of consciousness, a lot of attention was paid to the issue of education and upbringing of the Kazakh society. In particular, we note that A. Baitursynov, A. Bukeikhanov, G. Karash, M. Dulatov, S. Donentayev, A. Zhantalin, T. Zhomarbayev and others raised it to the national level, talking about the construction and opening of schools-madrasahs, educational work at schools, the state of Kazakh students, etc. Even the polemic between the magazine «Ayqap» and the newspaper «Qazaq», that is, one – in favor of staying in the style of writing «Qadim», and the other – in favor of «jadidism», developed in connection with this educational activity. Therefore, the great ideals of the nation of that time, the appearance of the future – education, following art, ignorance, and avoiding darkness – were maximally promoted by Kazakh readers on the pages of publications.

A. Zhantalin became the founder of jadilism together with such Kazakh intellectuals as A. Baitursynov, A. Bukeikhanov, M. Seralin, M. Dulatov, G. Musagaliyev, who took care of the nation. Akhmet

Zhantalin's presence in the center of the jadidist movement made him a public figure, a great person who thought about the future of the Kazakh people. He believed that the main reason for the mesheuli of Kazakh society lies in the ignorance of the people, the ignorance of the mullahs, the individuality of the rich and the demands of the Kazakh people by the colonizers. A. Zhantalin highly appreciated the role of science and education in the society and said about the end of ignorance, «I myself, looking at the history of the past, really tried to make people without education disappear without being able to make a living. There will come a day when an educated people will overwhelm an uneducated people like water carried by force. I am afraid that in such a time we will be swept away like a flood on the water» (Zhantalina A.A., 2005.: p. 104), –concluded.

Thus, at the time we are considering, A. Zhantalin, as a supporter of the modernist movement, which is emerging as an ideological and political movement in Kazakhstan, is not only a supporter of attracting the native population to European culture, first of all, to the method of sound education in schools and madrasahs, but also by opening a school in his native land and using a new method of teaching at school. He was recognized as a modernist person who introduced world subjects and implemented the idea of teaching the history, literature and language of his country to his students.

A. Zhantalin's educational and public activities were fairly appreciated, and contemporary intellectuals recognized that he was a great figure. J. Tileulin, in his article published in «Qazaq» newspaper, tells about A. Zhantalin's imprisonment in the prison of Petropavlovsk by slander around 1916.

«It is not a mistake to understand Akhmet as the first person to grieve for the nation in the two districts of Kokshetau and Kyzylzhar. Who did not go to Petrograd in 1907-1908 after Kuznetsov wrote about the land and other affairs of these two districts. But even if Akhmet did not do things there by himself, he was the mind of those who guided knowledge, and he prepared the necessary arguments for them from within the country. A group of Hajj-Mollas from Kokshetau district stayed for a while in Petrograd and saw the wonderful «Nevsky Prospekt». Some of them went back passing through Moscow to buy a dowry for daughters, and some of them returned safely to their country and built a two- or three-room pine house. At that time, Akhmet was studying on the one hand, and on the other hand, he was trying to get good teachers from Ufa and Troitsk to educate the children of his region». (Zh. Tileulin,

1998. - 556 p.). Zhumagali Tleulin was a contemporary, countryman and friend of Akhmet Zhantalin. Zhumagalin Tleulin was born in 1890 in the former Akmola region. He was born in the village of Zhamaushubar, Ayyrtau parish of Kokshetau County. One of the figures of the Alash movement, a doctor. In 1917, he became one of the founders of the Alash party (Akmola Region) branch in Omsk. This year, at the 2nd all-Kazakh Congress in Orenburg, he became a member of the National Government of Alashorda and was elected a deputy to the All-Russian Constituent Assembly. A. Baitursynov was commissioned to write school textbooks. His books «Hygiene», «Infectious Diseases», «Scabies» and «Infectious patients, measures taken against them» were published (National Encyclopedia, 2006 .p. 631).

### Conclusion

The strength and secularism of the ideological foundations of jadidism is so great that even today its truthfulness is being proven. Enlightenment, democracy, sovereignty, adherence to their own spiritual and cultural traditions, and their development

form a full-fledged nation and state. Zhadidist A. Zhantalin became one of the initiators of the national, political and legal awakening of the Kazakh people and formed a new stage in the development of public opinion.

Conclusion. A. Zantalin proves that due to the strengthening of Russian colonialism, the old education system cannot meet the demands of life, and says that secular education is essential for the survival of the Kazakh people as a nation. He propagates secular education based on modernism, and the «direct learning» school will cause the number of aspiring students and young teachers to increase among the Kazakhs.

Thus, in the period we are considering, A. Zhantalin, as a supporter of the modernist movement emerging as an ideological and political trend in Kazakhstan, was a supporter of the introduction of new methods of sound education of native people to European culture, first of all, in schools and madrasahs. He was recognized as a modernist person who opened a school in his native place, introduced worldly subjects by using a new method of teaching in school, and implemented the idea of teaching the history, literature, and language of his country to his students.

### References

- Tileulin J. (1998). Ultshyl zhigit. Qazaq newspaper. Almaty, «Kazakh Encyclopedia», 3 p.
- Yskak A. (1993). There is a sign in the past day. «Lenin Tuy» newspaper, July 20. 3 p.
- Zhantalina A.A. (2005) I admire my father for his wisdom. Almaty: Tamyр, - 135 p.
- Zhantalin is a forgotten educator and figure (2009). «Northern Kazakhstan» newspaper, October 21. -3 p.
- Koigeldiev M.K. (2009) Stalinism and repression in Kazakhstan in 1920-1940. Almaty: «Iskander», - 448 p.
- Baimakanova Z. (2007) Personal archive of Baimakanova Zorken Akhmetovna. Things I remember about my father Akhmet Zhantalin. - 2 p.
- Koigeldiev M.K. (2009) Freedom movement along the Esil. «Soltustik Kazakhstan» newspaper, 2009. October 21. - 5 p.
- Ospanov K. (1962). From the life of Zhantalin Akhmet, according to old Ospanov Kabdol. Written by S. Marievka. - 02.05.1962. - 1 p.
- Smagulova S.O., Anes G.K., Zamzaeva T.A. (2009) Qazaq newspaper. 1914. - Almaty: «Arys», 556 p.
- Subkhanberdina U., Dautov S. (1995) Ayqap. Almaty: Kazakh encyclopedia. - 565 p.
- Absatar D. (2009) Mosques and madrasahs in Kazakhstan. Spiritual lanterns (IX-XX centuries). Almaty: «Aruna», 496 p.
- Nysanbaev A. (2006) National encyclopedia. - Almaty: Kazakh encyclopedia, 685 p.
- Mekteptegi A. (1991). The leader of the people of Turkic blood. Mother tongue, March 23, No. 36, p. 3-4.
- Shonanuly T. (1995). The fate of the land is the fate of the country. Almaty: "Sanat", p. 223.
- Zimanov S.Z. (2005). Regulations on the management of Akmola, Semipalatinsk, Semirechensk, Ural and Turgai regions: (March 25, 1891) Ancient law of Kazakhs: Materials, documents and research. Almaty, - V. 5. S. 518.
- Ziyashuly Sh. (1912). Let's move together. Aykap, No. 6, p. 47.
- Koigeldiev M. (1995). Alash organization. Almaty: "Sanat", - 365 p. 116 p.

### Әдебиеттер

- Тілеулин Ж. (1998). Ұлтшыл жігіт. «Қазақ» газеті. Алматы: «Қазақ энциклопедиясы»,
- Ысқақ Ә. (1993). Өткен күнде белгі бар. «Ленин туы» газеті, 20 шілде. 3 б.
- Жанталина А.А. (2005). Мудростью отца восхищаюсь. Алматы: Тамыр, 135 б.

- Жанталин – ұмыт болған ағартушы және қайраткер (2009). «Солтүстік Қазақстан» газеті, 21 қазан. -3 б.
- Койгелдиев М.К. (2009). Сталинизм и репрессии в Казахстане 1920-1940-х годов. Алматы: «Искандер», 448 б.
- Баймаканова З. (2007). Баймаканова Зоркен Ахметқызының жеке мұрағаты. Әкем Ахмет Жанталин туралы есімде қалғандары. – 2 б.
- Койгелдиев М.К. (2009). Есіл бойындағы азаттық қозғалысы // «Солтүстік Қазақстан» газеті, 21 қазан. – 5б.
- Оспанов Қ. (1962) Жанталин Ахметтің өмірінен Оспанов Қабдол қарттың айтуы бойынша. С. Марьевка жазып алған. – 02.05.1962. – 1б.
- Смағұлова С.О., Әнес Ф.Қ., Замзаева Т.А. (2009). «Қазақ» газеті. 1914 жыл. Алматы: «Арыс», 556 б.
- Субханбердина Ү., Дәуітов С. (1995). Айқап. Алматы: Қазақ энциклопедиясы, – 565 б.
- Дербісәлі Ә. (2009). Қазақстандағы мешіттер мен медреселер. Рухани шамшырақтар (IX-XX ғғ.). Алматы: «Аруна», 496 б.
- Нысанбаев Ә. (2009). Ұлттық энциклопедия. Алматы: Қазақ энциклопедиясы, -685 б.
- Мектептегі А. (1991). Түркі қандас жұрттардың жолбасшысы. Ана тілі, 23 наурыз, № 36, 3-4 б.
- Шонанұлы Т. (1995). Жер тағдыры – ел тағдыры. Алматы: «Санат», – 223 б.
- Зиманов С.З. (2005). Положение об управлении Акмолинской, Семипалатинской, Семиреченской, Уральской и Тургайской областями: (25 марта 1891 года) Древний мир права казахов: Материалы, документы и исслед. Алматы, – Т. 5. С. 518.
- Жияшұлы Ш. (1912). Бірге қозғалайық. Айқап, №6, 47б.
- Койгелдиев М. (1995). Алаш қоғалысы. Алматы: «Санат», – 365 б.
- 116 б.