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Religious education in Akmola region: historical analysis (XIX century and early XX century)

The purpose of this study is an in-depth study of spiritual and educational activities in new method schools that influenced the consciousness of Kazakh students during the tsarist period in the Akmola region of Kazakhstan. The article conducted historical analyses of archival documents and scientific works. Additionally, content analysis was carried out to uncover new historical data. The research materials were classified into several factors that characterize the formation of religious and educational institutions as one of the main aspects of the popularization and preservation of Islam. In this regard, the role of Jadidism in different historical periods and its role in preserving Islam in Kazakhstan was assessed. The results obtained indicate that Jadidism played an essential role in the life of the Kazakh people; in the second half of the nineteenth and early twentieth centuries, the desire of the Kazakh people for education was hampered by the colonial policy of the Russian Empire aimed at destroying the language, religion, traditions, and customs of the local population, as well as its Russification. The colonial administration did not attach importance to the development of the education system for the Kazakh people. The results obtained using a qualitative approach served as an empirical basis for considering Kazakhstan's spiritual and educational movement from the Enlightenment perspective.

Keywords: Kazakhstan, Akmola, colonial policy, education, Muslim movement, Islam.

Introduction

More studies need to be devoted to analyzing religious education in the Akmola region at the turn of the XIX-XX centuries, which is associated with the movement of Jadidism, which is a catalyst for this process. Therefore, this article, focused on the study of the influence and role of Jadidism in the promotion of enlightenment ideas in this area of Kazakhstan and Central Asia as a whole, is of particular relevance from a scientific and social point of view [1; 11].

Education and spiritual and educational activities play an essential role in shaping society's cultural and intellectual landscape, especially in the context of its historical development. The Akmola region, located in the northern part of modern Kazakhstan, is a land where many cultural, ethnic, and religious traditions are closely intertwined. In the nineteenth and twentieth centuries, this region experienced many significant events and transformations, the influence of which is firmly entrenched in the historical heritage. This is because, on the one hand, the Russian authorities pursued a policy of colonization of the Kazakh steppes [2; 154] and implemented several measures to improve people's lives [3; 16]. The young Kazakh intelligentsia and far-sighted Muslim religious leaders quickly adopted fantastic ideas and fought ignorance among local people [4; 265]. Kazakh intellectuals, such as Ch. Valikhanov, I. Altynsarin, A. Kunanbayuly, Sh.

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Kudaiberdiuly played a massive role in uniting the heads of the Kazakh people and awakening their consciousness [5; 15]. They understood the leading role of Russia in Kazakh society in the field of education. They encouraged their people to study Russian science and absorb the achievements of Russian culture [6; 224]. The educational work of the Kazakh intelligentsia was carried out in a timely manner because the development of the Russian language for the Kazakh people at that time was relevant, as well as the development of education. About 30 million people were under Russian rule — Tatars, Bashkirs, Kazakhs, Kirghiz, Karakalpaks, Uzbeks, Turkmens, peoples of the Caucasus, etc. According to state police, at that time, it was impossible for non-Russians to study in Russian higher educational institutions; the region's leadership opened particular higher educational institutions and organized events of a national and cultural nature. Very few were able to get an education and join the culture. They were either rich people or those who had converted to the Christian faith. Therefore, this category of people could study at madrasahs in their districts only at their own expense. In such schools, the basics of religion were mainly taught; students received only primary education in arithmetic and could learn to read and write, taking into account the specifics of the Arabic language, which did not correspond to the phonetic characteristics of the native language of the Turkic peoples [7]. Currently, the problems of reforming religious education, developing the ideology of national education for the Kazakh people and other indigenous peoples of Central Asia, and various elements of the Jadid movement attract the attention of researchers and specialists in the humanities. For example, the works of such researchers as S.S. Gylmani [8], A.K. Muminov [9], Allen J. Frank [10], R.M. Mustafina [11], N.D. Nurtazina [12, 13], Z.T. Sadvokasova [14, 15] and others are devoted to the analysis of political factors determining the spread of religious education in Central Asia. However, there is a lack of historical analysis in the context of the Akmola region.

The main subjects of the work are the moral and educational life of Kazakhs in the Akmola region within the framework of the historical process, which is considered an extraordinary socio-cultural phenomenon. Therefore, the primary purpose of this article is to review the religious and philosophical views of spiritual teachers and the educational and reform ideas of Jadidism, as well as to analyze their relationship in the integration of knowledge and faith. In addition, the article interprets the role and importance of Jadidism in the mental development of the people of this region. The article includes a historical analysis of the activities of ethical education in the Akmola region in the nineteenth and twentieth centuries, taking into account historical, cultural, and social contexts. Such an analysis will allow for a more in-depth understanding of the formation processes of society and culture during this period and identify the main trends, factors, and events that influenced these processes.

Let's consider the main questions that arise in the study of this problem:

1. What are the unique characteristics of religious education in the Akmola region?
2. How did the introduction of new schooling methods among the Kazakh population during the Akmola region's reign affect people's thinking?
3. What role did spiritual and educational leaders play in improving the educational system of the people in the Akmola region in the XIX — early XX century?

Materials and Methods

For a comprehensive analysis of religious education formation in the Akmola region in the nineteenth and early twentieth centuries, it is necessary to use various methodological approaches. Taking into account the current situation, including the Jadidism movement, which played a vital role in the changes in Kazakhstan during the Russian Empire, a historical approach was adopted. Within the framework of this study, a qualitative diagnostic method was used to compare societies where the ideas of Jadidism were promoted in the early twentieth century. The analysis focuses on the role of spiritual teachers in improving the educational system in the Akmola region in the nineteenth and early twentieth centuries. To do this, a problematic method is used to identify the features of the influence of spiritual enlighteners on society and draw conclusions about the enlightened elite's role in the modernization of culture and consciousness.

The research consisted of several stages, each of which is based on the principles of historicism and appropriate methods. The stages of the study were structured as follows, which allowed for a detailed analysis of the goals set. First, for a deeper understanding of the processes of change in Kazakh society, a study of historiographical materials, literature, and archival documents was carried out for each item. Taking into account the political, social, and economic spheres, the causes and factors of the emergence of new method schools were reviewed in the second stage. In the third stage, the educational systems of the formation of new method schools, including secular and religious education, are studied in detail, with particular attention

to their interrelationship and influence on the intelligentsia and society. The influence of Jadidism on the formation of the views of the intelligentsia and its impact on the educational system was studied in the fourth stage. At the final stage, the transformations carried out by spiritual educators in the Akmola region in the nineteenth and early twentieth centuries were studied. Completing these stages made it possible to analyze deeply the various specifics of the formation of spiritual mentors' activities and achieve their goals.

This article uses the thematic structure of the literary review. Scientists conducting a comparative analysis of the tsarist and Soviet regimes classify religious education in Kazakhstan into two main periods: the first is associated with the era of the old rule (the tsarist period), the second with the era of the new rule (the Soviet period) [16; 13]. Benigsen's work examines in detail the status and appearance of Muslims in the USSR during various historical periods, starting from the nineteenth century [17]. The monograph of N. Sabitov is a fundamental source on the history of religious education in Kazakhstan, covering an overview of mektebs and madrasahs among Kazakhs, including their organization, educational content and socio-cultural influence [18]. The work of Professor Zhambyl Artykbayev explores traditions and changes in Kazakh society in the nineteenth century, including aspects of education. It determines how religious education influenced social changes and the cultural landscape of Kazakhstan [19]. Historian Gulfairuz Zhapekova, in her article, evaluates the influence of religion and traditions of the population of Kazakhstan on the changes that took place in society in the XVIII-XIX centuries; the author also describes an additional context for the study of religious education [20]. D.V. Mukhetdinov's article describes theological knowledge from the point of view of Islam and its influence on Kazakhstan's cultural and cult landscape [21]. Ashirbek Muminov's research on Gilmani reflects a valuable object for research in the field of Islamic studies because it reflects the views of a Muslim intellectual and considers an internal perspective on the situation in the spiritual sphere of that time [8; 9]. Abuev's works provide additional information about religious education in the Islamic context in the Akmola region. The author explores the history and influence of religious education in the area and also describes the life of the great educator Nauryzbai Talasov [22, 23]. The study of these sources allows for a deeper understanding of the situation of Muslims and the organization of their religious education in the Akmola region during the Soviet period. These scientific works provide a base necessary for studying and analyzing the development of education in this region. In his works, scientist Nazira Nurtazina analyzes the principles of spiritual and cultural interaction between the peoples of Turkestan and explores the activity of the Jadid movement, the processes of decolonization and modernization of the region [12; 13].

The archives contain information about various moments in the Akmola region's history. They include documents on the school system, the rights of the Kyrgyz population, legal cases such as requests for permission to build a wooden mosque in the city of Akmola, and court cases related to accusations of spreading illegal and religious propaganda among the Kazakh population of the Akmola region.

Results

In the middle of the nineteenth century, the Russian government conducted educational activities in Kazakhstan in two main directions: religious and civil. Religious education was carried out in schools, teachers' madrasahs by mullahs based on Arabic script. Theological schools and madrasahs occupied a significant place in the life of the Kazakh population. Travelers who studied Central Asia and Kazakhstan were the first authors of scientific papers in this field. The fusion of Islamic and non-Islamic views, as well as insufficient strict adherence and reverence for the statutes of the Koran, was noted in his fundamental research by the Russian scientist A.I. Levshin [24; 313-314]. In the reforms of the tsarist government aimed at managing the Kazakh lands, there were some privileges for baptized Kazakhs. For example, in the fourth section, "On the rights of the Kyrgyz" of the Regulations on Governance in the Ural, Turgai, Akmola, and Semipalatinsk regions of 1868, the following is indicated: "247. Kyrgyz who have converted to Christianity can remain in their societies or migrate to Russian villages on the steppe while preserving the rights granted to Kyrgyz. 248. If they wish, Kyrgyz who have converted to Christianity can be assigned to urban and rural communities of all names, without first seeking the consent of the designated societies" [16; 33]; [25]. In forming their policy towards the Muslim population, the Russian authorities adhered to two strategic approaches described by S. Yu. Witte, representing a liberal view, and P.A. Stolypin, describing a stricter position. The political and statesmen of the Romanov dynasty, despite the differences in their views on the "Muslim question" in the final period of their rule, unanimously agreed in recognizing the primary need for the unification of the Russian Empire. The transformation of "Islam" into an integral element of the "unified state body" of the Empire was carried out by integrating the Russian language into the general socio-cultural space of the country through the implementation of the Russian-language education system [26]. The Governor of the Akmola

region emphasizes: “In informing Your Excellency about this, I found it necessary to note that this circumstance deserves serious attention since its causes are rooted in the conviction of the upper classes about the government's determined intention to undermine Islam among the people” [27].

In 1850, the first secular school for Kazakh children with a six-year course of study was founded in Orenburg, where teaching was conducted in Russian and Tatar languages. In subsequent years, Russian-Kazakh educational institutions were opened in various cities of Kazakhstan [28; 55]. In the period from 1861 to 1864, such educational institutions were established in the towns of Troitsk, Uralsk, Kazalinsk, Perovsk, Petropavlovsk, Semipalatinsk, Kostanay and Torgai [29; 135]. One of the first to complete their studies at the Orenburg School was an outstanding teacher and educator, Ibrai Altynsarin, who devoted his life to the development of education among Kazakhs, their integration into Russian culture, and strengthening friendship with these people [30; 116]. He developed the initial draft of the school system in the Kazakh steppe. He sought to solve the problems of confessional education, considering the people's vital needs and interests. The most critical problem, according to I. Altynsarin was the issue of teaching Kazakhs the Russian language [31; 47].

I. Altynsarin, an outstanding orientalist and one of the organizers of education in the Kazakh lands at the end of the nineteenth century, is characterized by A.E. Alektorov as a person who sincerely cares about school teachers, is ready to help those in need, responsive, reasonable, honest and constantly working for the benefit of the Russian and Kazakh people [32; 110]. In the regions of Akmola and Semey, the dissemination of the Russian education system proceeded with limited speed. In the 1870s, out of the total number of 71 schools in the Akmola region, only one was both Russian and Kazakh, and four schools were taught in the Russian-Tatar language [33; 185]. The works of I. Gasprinsky and A. Bayazitov refuted the belief of Islam as a religion capable of progress. They emphasized the need to reform all spheres of public life of the Muslim people of Russia [34; 37].

In the last quarter of the nineteenth century, there were significant changes in the educational sphere of the Muslim society of Russia. H. Faizkhanov, Sh. Marjani, K. Nasiri, M. Akmulla, M. Umetbayev, R. Fakhretdinov, and other progressive teachers actively advocated school reforms and the need to introduce the study of secular sciences [22; 28–30]. Modernizing schools and madrasahs at the end of the nineteenth century was associated with the progressive educational movement. In these academic institutions, education was conducted using sound reading, which differs from the letter-syllabic method used in pre-existing schools. The main educational institutions of the Jadids were Usmania madrasah, Galiya in Ufa, Khusainiya madrasah in Orenburg and Rasulia madrasah in Troitsk.

In 1895, 64 educational institutions operated in the Zhetysu district, where 1,251 people studied there. In 1897, the number of academic institutions increased to 88, and the number of students was 12835. In 1892, there were 1,487 schools and 35 madrasahs in the Syrdarya region, whereas in 1894, 547 students studied at 59 educational institutions in the Turgai region. In 1896, 13 schools and madrasahs in the Akmola region provided education to 547 students, and by 1907, this number had grown to 970 students in 15 educational institutions. These are the statistics of the scientist N. Sabitov [19; 44]. Thus, despite the colonial policy of the Russian Empire, the number of schools and students continued to increase.

Historical evidence confirms that the emergence of the Jadid movement was a reaction to the introduction of the colonial education system implemented by the government. The Jadid movement was focused on modernizing traditional Islamic educational institutions and introducing modern civilizational standards. It should be noted that this movement did not deny the achievements of Western culture but, at the same time, preserved traditional internal values. Its goal was to prove that Islam is compatible with the scientific progress of the twentieth century and that Islamic principles do not contradict scientific discoveries.

In the process of forming a new methodic education system, the term “Jadidism” arose, which is closely related to the term “ysul-i jaded” (new method). The term describes a reform movement introducing secular subjects and new teaching methods into Islamic schools. The movement emerged in the late nineteenth and early twentieth centuries [2; 249]. Based on a modernist interpretation of Islam, the Jadids argued that only through progress and civilization would Muslims be able to understand their religion truly. However, the royal government considered the Jadid movement a threat to national identity. It took measures to suppress its educational initiatives, especially when the Jadids sought to create a secular and national school system reflecting the ideology of national revival.

Among the Kerey tribe of Northern Kazakhstan, Jadidism is still considered a resistance movement to Russian colonialism. Kerey's genealogical treatises mention several figures, including religious scholars, who supported it from 1821 until his defeat in 1825. The most famous among them was Yesieniei

Estemysuli (1798–1867), a spiritual, military, and political leader of Kerey, who served Maral Ishan during his uprising and, by all accounts, was one of his murids but subsequently held some positions as a tribal leader under the Russians. In the turbulent and confusing Soviet historiography of the Kazakh uprisings, the decision to exclude Maral Ishan seems to demonstrate a certain degree of scientific consensus, undoubtedly due to his connection with Sufism, both in Russian sources and in the Kerey tradition [10; 49]. The introduction in 1868 of the “Regulations on Management in the Steppe regions of the Orenburg and West Siberian Governorate General” stimulated the creation and expansion of this school. It contributed to the emergence of new Kazakh madrasahs and schools attached to various mosques. However, the primary purpose of this provision was to manage the Kazakh steppe and isolate it from the influence of the Orenburg Mohammedan Spiritual Assembly (1788–1917). Such institutions include private madrasahs of Nahuan Khaziret, Kondybai Khaziret, Aktamak Halpa, Kozhakhmet Alimbayuly, as well as madrasahs in Kokshetau, Karagash, Kaylan, Zhanen, Akmola and others. Education in these educational institutions was carried out according to the traditional method, and the number of students varied from 20 to 200. Such scientists as Mukhamediyar Mukhtaruly (1807–1870), Tok-Muhammad-Haziret Dumauliy (1851–1916), Galymtai Nauanuly (1895–1920), Aliaskar Aitkozhauly (1887–1937), Aldabergen-Haziret (1850–1922), Shaimerden Koshygululy (1874–1932), Gabbas Gumaruly and many others were educated in these schools. The system of denominational education suffered severe losses in the period from 1928 to 1932. The buildings and equipment of madrasahs and mosques were confiscated, mudarris were arrested, many prominent representatives of the Akmola school were subjected to repression, and some died. Having left Kazakhstan, only a few students of this school managed to survive. When creating the Spiritual Administration of Muslims of Central Asia and Kazakhstan, specialists from different regions were involved: Saduakas Gilmani (1890–1972) was invited from the Omsk region, Hakim Omaruly (1906–1974) returned from the Khabarovsk Territory, Momakan Aliuly (1897–1969) arrived from the mines of the Akmola region [9; 111].

On August 22, 1832, when the Akmola Outer District was formed, Konyrkulja Kudaimendin, the great-grandson of Khan Sameke, was elected as a senior Sultan. The senior Sultan, sultans, elders, and judges swore an oath on the Koran in the prescribed form. In 1887, the pilgrim Mursalim Mirgalimov sent a letter to the Governor of the Akmola region with a proposal to build a mosque at his own expense [35]. The construction project of the mosque of the General Assembly of Muslims was outlined. In the same year, a rejection letter arrived. The Governor indicated that there was no need to build a mosque for 542 Muslims. Thus, the construction issue was temporarily closed. However, M. Mirkamalov's initiative was addressed. It was only in 1895 that the Tatar merchant Nurmukhamed Zabirov, one of the wealthiest people in Akmola, began construction of the “Green Mosque” (“Tatar Mosque”) [36; 60].

The propagandists of innovative approaches to education in Kazakhstan were n. Talasov (Nahuan Khazret), Sh. Zh. Aubakirov and others. The movement that aimed at reforming the school system gradually turned into a political movement of Muslims of the Russian Empire. The Ittifaq-el-Muslimin (Union of Muslims) party was created by the joint efforts of representatives of the intellectual elite of the Turkic-speaking peoples to unite Muslims in Russia. On August 15, 1905, the first All-Russian Congress of Muslims was held in Nizhny Novgorod, attended by about 150 delegates from various regions of Russia, including Shaimerden Koshygulov, from the Kazakh people. Ismail-bek Gasprinsky led the congress, and it was held on the steamer Gustav Struve due to the official ban of the authorities [37; 80]. Among the teachers of mektebs and madrasahs were outstanding personalities who enjoyed the popularity of the Kazakh population. Nauryzbai Talasov studied in Bukhara and then worked there as a teacher. After returning to Kokshetau, he established a traditional madrasah in the city [12; 48]. Mullah N. Talasov, a teacher at the boarding school at the Koshygulov Mosque, and other judges and mullahs opposed Russia's colonial policy, seeking to create an independent religious organization uniting a freedom-loving and democratic society. The Kazakh society was subordinate to the mufti, and these figures linked their hopes and actions with Abai Kunanbayev, an outstanding figure of the Kazakh society. At the end of the first quarter of the nineteenth century, the tsarist government began colonizing the Kazakh steppe, creating an urgent surveillance system from St. Petersburg to the village of Abay. This process was completed in 1867–1868 by the decrees of the “Temporary regulation of the management of the Kazakh steppe” [23; 18]. Historian K. Abuev noted that Nahuan Hazret wrote protest appeals, copied them on a hectograph, and distributed them among the Kokshetau mosque workers and other Muslims. Through his assistant Shaimerden Koshygulov, he invited Abai to lead the movement for preserving the Independence of Kazakh cultural life [24; 26]. In his report to the military Governor of the Akmola region, Lieutenant Colonel Troitsky, the head of the peasantry of the first section of the Kokshetau district, it was indicated that on April 1, 1903, a search was conducted at the school at the Kokshetau mosque

near Mullah Talasov. During the search, 164 books belonging to the school and students were found, and 108 books were in Talasov's possession. In addition, significant correspondence and hectographic prints in the Kyrgyz language were found, and postal receipts from the mosque were addressed to various persons, including Abai Kunanbayev [38], were seized. According to archival documents, Sh. Koshygulov was born in 1877 in the village of Kokshetau, Akmola region, where, from early childhood, he studied Islam and the basics of the Koran and actively promoted charity and religious beliefs among the population. At his own expense, he purchased about 100 books in Kazan and other Russian cities, freely distributed among the population. Little Mullah Jakip received these books and expressed his gratitude with a poem.

It was decided to close such educational institutions from 1910 to 1911 in schools in Akmola province. The education there was conducted exclusively in German, and Russian was not included in the curriculum. The opening and teaching in schools by Russian subjects were considered an example of the "unworthy behavior" of the colonists [39]. In a region with a population of 1.5 million people, only 321 educational institutions were serving 22,988 students, but despite this, actions were carried out to close non-Russian-speaking schools. The average interval between schools was 1,490 versts; these are simple arithmetic calculations [39]. These measures illustrate that the priority for the authorities was instead the Russification of foreigners and adherents of other faiths through their education in Russian-speaking schools and not just the education of the population.

Based on documents from other archives, the tsarist government actively introduced new methods of managing the Kazakh territory at the beginning of the twentieth century. Part of this territory was transferred to religious institutions and schools. At that time, mosques in Akmola, Petropavlovsk, Kokshetau, and Pavlodar regions were closed. Mullahs were forbidden to provide services under Islamic law-Sharia. Such actions caused public discontent; letters of protest and complaints were sent to Omsk and St. Petersburg. The tsarist governors, county heads, and peasants reacted with horror to these protests; their authors were identified and severely punished.

Discussion

The decisive factor in the Islamization of Kazakhstan, which was incorporated into the Russian Empire in the XVIII-XIX centuries, was the attitude of Russia itself to Islam. From 1867 to 1916, there was a significant increase in the population in the border areas between Siberia and the Akmola region, reaching one hundred percent [40; 116]. At the beginning of the colonial rule, the Russian government began to spread Christianity among the nomadic population. However, having failed to achieve the expected results, it moved on to the promotion of Islam, using Tatar mullahs and Russian religious figures to introduce and control [1; 180].

Modern historical science relies on a vast arsenal of archival documents and republished sources. Historians pay special attention to the study of socio-political and cultural processes that took place on the territory of Kazakhstan during its entry into the Russian Empire. The growth of the Russian population in the steppe regions, including the northern region. It led to the division of the territory of Kazakhstan into southern and northern parts, stimulating mass conversion to Islam. At the beginning of the twentieth century, the colonial policy of the Russian Empire was assessed as a threat to its unity. However, in the spring of 1906, the First Congress of Muslims of the Turkestan region was held in Verny, where about 100 delegates were present. The founding decree noted the need to create a Muslim religious association dealing with religious governance, the selection of religious figures from the mufti to the call to prayer, the management of schools and madrasahs, as well as the issuance of permits for the construction and repair of mosques. For Muslims living in Russia, religious knowledge has traditionally been disseminated through oral transmission and manuscripts. The appearance of the Islamic press in the nineteenth century in Russia contributed to broader access to Islamic literature. However, the appearance of printed texts did not replace handwritten production and did not reduce their sacred significance. In the second half of the nineteenth century, figures who supervised Islamic educational institutions among the Tatar, Bashkir, and Kazakh communities in Russia tried to oblige the use of printed books exclusively as educational materials subject to official control through censorship. This policy effectively prohibited the use of manuscripts, which, although not censored, were practically beyond the competence of official censors [10; 125].

Missionaries developed various methods of attracting Kazakhs to the Orthodox faith, realizing how children can fulfill their plans. Indeed, the school is the optimal means for spreading Christian truths among foreigners and their integration with the Russian people, and they knew this. This strategy has been widely informed in the context of the implementation of the Russification policy [16; 34]. In the spiritual life of the

Kazakhs, madrasahs represented the primary source of spiritual mentoring, while the teaching methodology was based on traditional Islamic principles. The importance of Islamic education exceeded the educational institutions' framework and impacted the socio-cultural environment. The analysis of these aspects of Islamic teaching in Kazakhstan during this period allows us to penetrate deeper into the historical, social, and cultural features of the development of Kazakh society. As A. Benigsen noted, modernism is the "diamond" of Islamic civilization [18]. Scientist Nazira Nurtazina, like several Western researchers, considers the Alash movement a national variant of Muslim Jadidism. However, later, she deviates from this position, referring to the Jadids not to the reform movement but to modern interpreters of Islam [12; 141].

As the study showed, by the end of the XIX–beginning of the XX century, Kazakhs sent their children to Muslim schools and attended mosques, which indicates that they belong to the Muslim faith with pronounced religious activity supported by the activities of the Muslim clergy and those who only had basic knowledge of Muslim doctrine and followed its prescriptions [11].

Conclusion

From the point of view of the analysis, there is a significant dialogue between East and West, which is a constructive movement that promotes spiritual enrichment and creative growth as the formation of national identity and culture. Modernism in the Muslim countries of the Russian Empire at the turn of the nineteenth and twentieth centuries, including Kazakhstan, is aimed at modernizing Islam by adapting it to modern conditions. The leaders of this movement sought to rid society of backwardness and fanaticism and promote its civilizational development. They saw Jadidism as an opportunity to return to the path of civilization. The Russian Empire was unable to solve the problems of public education in Central Asia and other national regions due to colonial interests and the desire for cultural assimilation. This led to the destruction of the local education system. However, it is an artistic and educational movement representing an alternative to the national liberation movement. Despite the strength and armament of the enemy, the Kazakhs actively resisted the imposed orders of the Russian autocracy and were decisive in their desire to achieve freedom. Representatives of the national intelligentsia and the Muslim clergy were united in striving for a common goal — preserving national identity. New pages in the history of Kazakhstan are associated with the activities of Muslim intellectual leaders in the Akmola region, who left a noticeable mark on the national liberation movement of the Kazakh people. Assessing the importance of Kazakh imams and mullahs in the struggle against the colonial policy of tsarism, we strive to fill in the gaps in historical knowledge and identify the still little-known facts of their participation in the protest movement.

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Ақмола облысындағы рухани ағартушылық қызметі: тарихи талдау (XIX ғ. мен XX ғасырдың басы)

Зерттеудің мақсаты Қазақстанның Ақмола облысында патшалық дәуірде қазақ халқының санасына әсер еткен жаңа әдісті мектептердің қалай қалыптасқанын тарихи талдау арқылы Ақмола өңіріндегі рухани-ағартушылық қызмет туралы түсінікті жетілдіру. Тарихи талдау әдісі арқылы архив құжаттарына зерттеу жүргізіліп, ғалымдардың ғылыми еңбектері сараланды. Жаңа тарихи деректерді

анықтау үшін мазмұнды талдау жасалды. Нәтижелер ислам дінінің таралуы мен сақталуының негізгі аспектілерінің бірі ретінде діни оқу орындарының қалыптасуын сипаттайтын бірнеше факторларды жіктеп, жәдидшілдіктің әртүрлі тарихи кезеңдердегі рөлін анықтай отырып, жәдидизм өкілдерінің Қазақстандағы ислам дінін сақтау жөніндегі еңбектерін саралайды. Сонымен қатар жәдидшілдік қазақ халқының өмірінде маңызды рөл атқарғаны, XIX ғасырдың екінші жартысы — XX ғасырдың басындағы қазақ халқының білімге алуға деген ұмтылысы жергілікті халықтың тілі мен дінін, дәстүрлері мен әдет-ғұрыптарын жоюға мүдделі патша империясының отаршылдық және орыстандыру саясатымен бетпе-бет келгені дәлелденген. Отаршыл әкімшілік қазақ халқының оқу-ағарту ісін дамытуға мән бермеді. Сапалық тәсілді қолдану арқылы алынған нәтижелер Қазақстандағы рухани ағартушылық қозғалысты халықты тәрбиелеудің әртүрлі нысандары тұрғысынан қарастыруға эмпирикалық негіз болды.

Кілт сөздер: Қазақстан, Ақмола, отарлау саясаты, білім, мұсылман қозғалысы, ислам.

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Религиозное образование в Акмолинской области: исторический анализ (XIX в.—начало XX в.)

Целью данного исследования является улучшение понимания о духовно-просветительской деятельности в Акмолинском регионе путем исторического анализа того, как были образованы новометодные школы, которые повлияли на сознание среди казахского населения в царский период в Акмолинском регионе Казахстана. Используя метод исторического анализа, было проведено исследование архивных документов и проанализированы научные труды ученых. Контент-анализ проводился для выявления новых исторических данных. Результаты классифицировали несколько факторов, характеризующих образование религиозных учебных заведений как на один из основных аспектов распространения и сохранения ислама, определяющих роль джадидизма в разные исторические периоды, анализирующих труды представителей джадидизма по сохранению ислама в Казахстане. Результаты подтверждают, что джадидизм играл важную роль в жизни казахского народа, стремление казахского народа к образованию во второй половине XIX—начале XX веков столкнулось с колониальной политикой царской империи, которая была заинтересована в уничтожении языка и религии, традиций и обычаев местного населения и его русификации. Колониальная администрация не уделяла внимания развитию образования казахского народа. Результаты, полученные с использованием качественного подхода, послужили эмпирической основой для рассмотрения духовно-просветительского движения в Казахстане с точки зрения разных форм просвещения народа.

Ключевые слова: Казахстан, Ақмола, колониальная политика, образование, мусульманское движение, ислам.

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