# ABSTRACT

**of thesis by Murzkhodzhaev Kuanysh Madievich on the topic: "Cultural and educational activities of Jadids in Kazakhstan at the end of the XIX – beginning of the XX centuries", recommended for obtaining the degree of Philosophy Doctor (PhD) in the educational program 6D020300 – "History".**

**General characteristics of the dissertation.** The dissertation is dedicated to the study of the influence of the idea of Jadidism on the process of socio-cultural and political development of the Kazakh steppe in the second half of the 19th – early 20th centuries. In addition, the theoretical, methodological, historiographical aspects of the study of Jadidism, the direction of work of new methodological schools and madrassas opened in the Kazakh steppe, the political views and positions of Kazakh modernists are considered.

**Relevance of the research topic.** After gaining independence, the Kazakh people had the opportunity to comprehend the past, reflect on the present and make bold plans for the future. During the Soviet period, some topics related to national history were closed to researchers or were interpreted from the perspective of Marxism-Leninism. One of these topics is Islam in Kazakhstan, the cultural and educational movement of reformers. Currently, interest in the problems of cultural, political, social history in the context of the humanities is increasing. As a result, the relevance of studying the topic of Jadid activity, the spread of the idea of Jadidism ("Jadid" - from the Arabic word "new") on the territory of Kazakhstan in the late 19th – early 20th centuries is determined. The relevance of the topic today is associated with the need to supplement scientific concepts in the field of the history of social movements. In connection with the formation of socio-political force against colonial oppression among the Turkic-Muslim peoples of the Russian Empire, the emergence of the idea of preserving national unity and the diversity of opinions of researchers in scientific works devoted to the awakening of national consciousness, the study of Jadidism in the Kazakh steppe using new data from archival funds and written sources increases the relevance of the topic.

The significance of the study increases due to the fact that the activities of the Jadids have a positive content from the point of view of the possibility of using national values and advanced traditions underlying the past as a model of training and formation in the field of science and education.

As for the educational and reformist content of Jadidism, the reforms covered not only enlightenment and educational institutions, but also the formation of national consciousness, political life and the sphere of spiritual culture.

The study of Jadidism in the second half of the 19th – early 20th centuries in the Kazakh steppe as a social, intellectual and educational movement has become an urgent task.

Thus, consideration of the above issues determines the relevance of the research topic and the novelty of its content.

**The object of the research work** is new-method schools and madrasahs, educational programs of these educational institutions, which played an important

role in the cultural, educational, socio-political development of the Kazakh steppe in the second half of the 19th - early 19th century. XX century.

**The subject of the research work** is the spread of the ideas of Jadidism on the territory of Kazakhstan.

**The goal and objective of the research work** is to study the influence of Jadidism on the socio-cultural, educational and spiritual life of Kazakh society in connection with the spread of these ideas in the Kazakh steppe in the second half of the 19th – early 20th centuries.

To achieve the above goal, the following tasks are set:

– Assess the economic, political, spiritual, religious situation in the Kazakh steppe during the indicated period;

– To study the state of traditional Muslim educational institutions, the role of the Islamic religion and its spread among Kazakh society;

– Consider research from domestic, foreign and neighboring countries on this topic, identify new views, concepts and directions;

– Analysis of policies and methods for solving the “Muslim issue” during the tsarist period;

– Explore issues of spiritual expansion of colonial power in relation to the Kazakh people;

– Analyze from the perspective of the ideas of independence and freedom the opening of Jadidist new-method schools and madrassas, the training program, the goals and objectives of these educational institutions, the education system, etc.;

– Study of the cultural and educational activities of highly educated, progressive representatives of society, intelligentsia in the field of education;

– Determine the role and significance of Jadidist ideas in the unification of Turkic-Muslim peoples, rethinking the Islamic religion, as well as the importance of education.

**Source base of research work.** The research work was based on materials collected in the archives of Kazakhstan, Russia, Uzbekistan (instructions, regulations, reports and circulars, letters, orders, statistical data, newspapers and magazines, etc.). In the archival funds, which store valuable historical archives, the scientific research work has been continuously carried out for a long time. Extensive material was collected on the topic of the study.

**Theoretical and methodological foundations of dissertation research**. When considering the influence of Jadidism on the socio-cultural and political development of the Kazakh steppe, the basic principles of scientific historical research – historicity, universality and objectivity – were adopted as the basis. Thus, the specifics characteristic of the Kazakh steppe regarding the origin, course of development and results of the activities of the Jadidist movement were revealed.

Guided by the historical principle based on the causal relationship of the chain of political events and phenomena that took place in the second half of the XIX - early XX century, considering the process of state, social and political development in the period under study, the reason for the development of the phenomenon of Jadidism is considered.

Exploring the actual manifestation of Jadidism in the Kazakh steppe, its influence and development, we are guided by the specifically problematic method of Kovalchenko. After all, the concrete problem method is based on special and general scientific methods, in addition to the theory describing the essence of the problem under consideration.

To achieve the purpose of the study, general scientific methods generally accepted in the humanities were used: empirical, observational, historical-comparative, analytical, generalizing, inductive, deductive, narrative, periodization, analog, systematizing, abstract, concrete-problematic, objective.

Also, problematic, civilizational and educational principles were applied in solving the tasks of the problem. Based on the civilizational approach, we consider the formation, development, achievement and slowing down of the movement of Jadidism in interaction with neighboring peoples. In the context of the civilization proposed by A. D. Toynbee, the main role is assigned to the spiritual, moral and intellectual factor, in the description of which mentality, religion and culture occupy the main place. According to the scientist, any civilization experiences its emergence, flourishing, decline, on the basis of which he put forward the theory of a recurring empirical pattern of social development and stressed that the driving force is the elite. The specificity of the civilizational approach lies in the fact that when studying the history of society, the uniqueness of regions and countries is taken into account. In addition, to study the cause-effect relationships, prerequisites, considering the relations of the Kazakh steppes with neighboring Turkic peoples in the Russian Empire, as Weber suggested, we consider the relationship of certain phenomena, their occurrence and significance from the point of view of scientifically based objectivity.

In the course of writing a general research paper, attempts were made to consider important points of the topic, guided by objective laws.

The study uses the basic principles of historical cognition – historicity and objectivity. According to the historical principle, the studied historical events, objects and socio-political phenomena are considered within the framework of specific historical conditions and time periods of their occurrence and development, and the algorithm for the development of these events and phenomena is determined. The principle of objectivity lies in the fact that considering the object under study as an actual reality, the interpretation and analysis of this reality by the researcher helps not to depart from the historical fact.

**Scientific novelty of research work**. In the context of liberation consciousness, the cultural and educational nature of the Jadid movement, the process of religious revival, the nature of national spiritual revival are reviewed and their place in the history of Kazakhstan is determined.

**Chronological framework of the research work**. The chronological framework of the research work covers the period from the rise of Jadidism on the historical scene in the second half of the nineteenth century to the fall of the tsarist government in 1917 and the coming to power of the Bolsheviks.

**Scientific and practical significance of the work**. The scientific significance of the work is expressed in the fact that the narrative material, analyses and

conclusions of the dissertation are a significant contribution to an objective understanding of the history of educational activities of representatives of Jadidism in the Kazakh land. The applied significance of the dissertation research lies in the fact that the materials and conclusions presented here at the end of the nineteenth century and the beginning of the twentieth century. It can be used when creating generalizing works on the history of Muslim enlightenment, lecturing at universities, preparing textbooks, developing special courses on social history, the history of everyday life.

**The main conclusions proposed for protection**. Based on the results of the research work, the following scientific conclusions are proposed for defense:

1. The colonial policy pursued by the Turkic peoples under the tsarist regime and the spiritual state of Muslims in the world created the prerequisites for the birth of the Jadid movement.

2. The Jadid movement cannot be conditionally divided only into educational, religious, political, cultural. This is due to the fact that the Jadids raised all the problems of life in a society that was undergoing stagnation, and insisted on developing education and science as the only way to solve it. The Turkic-Muslim peoples of the Russian Empire and the Kazakh intelligentsia united in this direction.

3. In the second half of the nineteenth and early twentieth centuries, an intellectual elite was needed to awaken and begin to form the Turkic–Muslim population, which remained beyond the scientific and technological progress taking place in the world. Due to the prevailing historical, political, social and cultural conditions, there was a need to reform the Muslim education system in the Kazakh steppe.

4. The formation of new methodical schools-madrassas was due to the peculiarities of the religious views of the Kazakh people and the awakening of national knowledge and the need for modern secular education.

5. The reform was initially carried out in primary schools providing and organizing literacy training. Even before the spread of modern Muslim educational institutions in the Kazakh steppes, there were educational centers that opened religious literacy. Almost all of them Kazakh youth have opened their first diplomas. No one denies the place that this madrasah school occupied in the life of society. However, the innovative teaching method, which appeared at the end of the nineteenth century, has shown its effectiveness in a short time and won the favor of the population. Such educational institutions formed the intelligentsia of the future nation.

6. Periodicals occupied a special place in the dissemination of the Jadid idea on the territory of Kazakhstan. The advantages of sound learning were promoted on the pages of newspapers, scientific and technical innovations taking place in the world were highlighted, there were calls to get rid of antiquity so that the people would not disappear altogether as a nation. In general, the Jadids widely used propaganda technologies, put on the agenda issues of opening a printing house, library, writing textbooks, sharing experiences with foreigners, etc.

7. The Jadid movement is a phenomenon following in the footsteps of the ancestors who rebelled against the colonial policy. The fact is that this movement did not take up arms, but took up a pen and entered into an intellectual struggle for the legitimate continuation of the ideas of independence, freedom, which the ancestors so longed for. In a short time, it was possible to open the eyes of the people, complement their spiritual value and beautifully combine the achievements of the Western world with national identity.

8. The Jadid idea subsequently became a national ideology and merged with the positions of the Alash intelligentsia. The cultural and educational activity of the Jadids in the Kazakh land is a phenomenon that restored the broken historical bridge between the Turkic-Muslim peoples, established mutual friendly relations and connected with the world civilization.

**Approbation of research work and publications**. Scientific problems, content and results of research work are published in national and foreign scientific publications. The main conclusions and results of the dissertation research are published on the basis of 13 articles. Including 6 articles published in journals included in the list of Committee for Quality Assurance in Education and Science of the Ministry of Education and Science of the Republic of Kazakhstan, 5 collections of domestic and foreign international scientific conferences and 2 articles in the journal registered in the Scopus database. The dissertation was discussed and recommended for defense at the Department of History of Kazakhstan of the Faculty of History of Al-Farabi Kazakh National University.

**The structure of the research work**: the structure of the dissertation consists of designations and abbreviations, an introduction, three sections and two chapters in each part. In addition, there is a final part, list of references and application. The total volume of the dissertation is 161 pages .