

## THE INFLUENCE OF M.SERDALIN ON THE FORMATION OF SOCIO-POLITICAL VIEWS OF THE KAZAKH NATIONAL INTELLECTUALS AT THE END OF THE XIX BEGINNING OF THE XX CENTURIES

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A bright representative of the Kazakh national intellectuals of the end XIX-beginning of XX centuries was a public and political figure of Northern Kazakhstan, the first Kazakh revolutionary, Democrat, historian and economist Mambet-Ali Serdalin. In the article the author examines a range of people, representatives of the Kazakh national intelligentsia, the formation of a worldview and socio-political views which had a noticeable influence M. Serdalin. A significant role in the formation of his personality had years of study at the Omsk Technical School (1885-1889). Omsk was the center of the Steppe Territory, where at that time the socio-political and revolutionary life was activated. As a student, M. Serdalin began his political activity, became acquainted with the political exiles of the city of Omsk, Petropavlovsk, Kokshetau, with whom he linked his further fate. Under their influence, the basis of his socio-political views included progressive, democratic views.

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In the study of national history, the studies of the life and work of prominent personalities hold pride of place, who being progressive representatives of their epoch, made a great contribution to the development of society. The Kazakh people in the nineteenth century put forward a brilliant galaxy of first intellectuals, distinguished by a social activism, grand-scale social, political and exploratory activities. In one of his works the First President of the Republic of Kazakhstan N.A. Nazarbayev noted, that “they considered one of the main tasks of their activities not only the preservation of the national identity of the Kazakh people, but also reconstruction of the historical past and the education of national feelings” [6, p.p. 153-154].

The democratic transitions taking place in our country make an opportunity to come to grips with many historical events in a new way, objectively understand the facts and documents of our history and restore the missing pages of the past of Kazakhstan. Today is needed a multifaceted and objective approach to evaluating the activities of the national intellectuals, which reflects the moods and aspirations of certain groups and strata of Kazakh society.

At the turn of the XIX – XX centuries, Kazakhstan entered a new stage of its intellectual development. The adaptation of the traditional Kazakh society to the conditions and needs of capitalist relations, the dominance of the ideological attitudes of the metropolis, the growth of the socio-cultural community of the peoples of the Eurasian space led to the birth of the Kazakh intellectuals of the new formation. In the public mind, she had established herself under the name “okyandar” – “educated” and “ziyalyar” – “intellectuals”.

The tumultuous events of the beginning of XX century brought to the forefront of history a whole galaxy of public and political figures from among the Kazakh national intellectuals. Among the Kazakh progressives of the end XIX-beginning of the XX centuries was a social and political figure of Northern Kazakhstan, the first Kazakh revolutionary, Democrat, historian and economist Mambet-Ali Serdalin (1865-1914).

Of particular interest is the circle of people with whom M. Serdalin communicated, indeed many of them under his influence formed their worldviews, socio-political views, ideals. Contemporaries of the Mambet-Ali Serdalin's era were prominent political and public figures of Kazakhstan like Alikhan Bokeikhanov, Bakhytzhan Karatayev, also well-known respected people of the Kokshetau land such as the well-known composer Akan-seri, scientist-theologian, mullah Nauan Khazret, deputy of the I and II State Duma Sh.Kosshegulov, public politician A.Turlybaev.

One of the close friends of M. Serdalin was Alikhan Bukeikhanov – a prominent public, not only Kazakh, but also Russian statesman, Deputy of the State Duma, facilitator and leader of the national democratic party “Alash”, an outstanding scientist, economist, historian, publicist. Acquaintance of two representatives of the people happened in student's years, within the walls of the Omsk Technical School.

The acquaintance of two young men played a significant role in the formation of their political views. It is just cause to say that through M. Serdalin, being a young man, A. Bokeikhanov received the first ideas about the social and revolutionary life of Russia. It was here in

Omsk, a youth of eighteen, the future leader of the Kazakh intellectuals, thought about the nature of good and evil, he was faced with the question of the fate of his people. And this happened by virtue of the acquaintance with Mambet-Ali Serdalin.

Being a student, he, as M. Serdalin, actively participated in the political life of the city. Successfully graduated the Institute of forestry in St. Petersburg, A. Bokeikhanov in 1894 returned to Omsk. First, he worked as a teacher in a forest school, and then participated in the expedition of F.A. Scherbina to explore the steppe areas, later for some time in the service in the resettlement administration. F.A. Scherbina wrote that A. Bokeikhanov from the very beginning participated in the expedition's affairs and "thanks to the knowledge of the Kyrgyz language, he replaced two people with his own – the statistics and the translator" [8, p. 187]. Leading scientist A.A. Kaufman, who audited the expedition's affairs as an inspector of the Ministry of Agriculture and State Property, called him a "valuable worker", "closest employee". A. Bokeikhanov introduced many new things to the survey methodology, bringing it as close as possible to the economic and social realities of the Kazakh aul.

During the revolution of 1905-1907, A.N. Bokeikhanov was in the bosom of the social life of the Steppe Territory. He becomes a member of the Cadet Party, believing that the ideas of this party to some extent correspond to his ideas about possible ways of self-determination of the Kazakh people. One of his friends with whom friendly relations had not lost was M. Serdalin.

Many things united M. Serdalin and A. Bokeikhanov. Being constantly in the thick of political life, they formed a political outlook. This was mainly reflected in the question of land law. In addition, Mambet-Ali and Alikhan were contemporaries of the period of active colonization, political and administrative reforms in Kazakhstan, which caused significant changes in the social, political and legal life of Kazakh society. Being witnesses of the social and national oppression of the indigenous population, the young Kazakh intelligentsia could not be indifferent to the further fate of their people. During this period, M. Serdalin and A. Bokeikhanov took an active position in solving the agrarian and resettlement issue. They openly opposed the tsarist officials, criticized the colonialist policy of tsarism.

M. Serdalin and A. Bokeikhanov chose "freedom, equality, brotherhood" as a life credo, and they believed that the path to the free-

dom of their people lies in the struggle against tsarism and colonialism and on this path they made deliberate steps.

Among the Kazakh young intellectuals at the beginning of the 20th century, occupies a worthy place a close friend and fellow student of M. Serdalin at St. Petersburg University Bakhytzhan Karatayev, whose fates intersected by the will of fate. The writer N. Magzumov in his exploring mentions the existence of photography, where A. Bokeikhanov, M. Serdalin and B. Karataev are depicted in the photo [4, p. 156].

Bakhytzhan Karatayev had a legal training. In 1907 he was elected to the Second State Duma from the Ural Region as part of the Muslim faction. He actively used the rostrum of the State Duma to promote the ideas of the Kazakh patriots about the need for a new agrarian reform, and to review the government's resettlement policy. B. Karataev made a great contribution to the development of the national liberation movement of the Kazakh people, especially in the period of 1905-1907. Thus, we see that M. Serdalin was not alone in the struggle against the policy of tsarism. His younger contemporaries, representatives of the national intellectuals like A. Bokeikhanov and B. Karataev were followers of his social and political ideas, who laid the foundation for democratic movements. They left a significant mark in the development of the national liberation movement of the Kazakh people and in its spiritual resurgence.

The names of Alikhan Bokeikhanov and B. Karatayev do not cover the list of M. Serdalin's associates. Along with them, we can name well-known personalities, social and political figures – the Kokshetau people. Among the people around M. Serdalin, the place of honor is held by the great composer Akan-seri, who was his spiritual mentor and teacher. In addition, he was a fellow villager of Mambet-Ali Serdalin. Well-known Kazakh writers and researchers like A. Zhubanov, B. Erzakovich, S. Seifullin, M. Auezov, S. Mukanov, I. Zhan-sugurov and many others studied his poetic heritage.

The great composer Akan-seri (real name Akzhigit) was born in 1843 in Koskol district, present-day Ayrtau region, where Mambet Ali was born. After the personal tragedy, Akan-seri took a different view of what was happening. He took lessons from the famous Mullah in Kokshetau, a public person Nauan Khazret. Akan saw in him not only a wise man, but also a spiritual guide. In addition, they were brothers-in-law. Inspired by religious teachings,

Akan sought thereby to find peace of mind in religion. Here he realized that the teaching of religion is an instrument of oppression in the hands of the ruling elite. It should be noted that Nauan Khazret influenced the formation of his new views on the policy of the authorities [5].

Akan-seri had many friends and followers, mostly people of advanced, progressive views like Seraly, Tleubai, and Zhamshit including his student Mambet-Ali Serdalin. Even in his youth, Mambet-Ali knew and often talked with the singer. Listening to Akan, he was amazed at his folding mind, eloquence and masculinity.

According to the memoirs of M. Serdalin's countryman Khamit Tleubaev, it was known that, being a student, M. Serdalin, coming to his native village, first of all went to the respected composer. The singer joyfully met a young student whose friendship lasted for a lifetime [6]. M. Serdalin liked to listen to the akyn, through whom he met the oral folk art of the steppe people. Akan-seri asked him about political events in the Russian capital and other matters. In turn, M. Serdalin had a noticeable influence on the formation of the political awareness, the public views of Akan-seri. These were not only conversations as a mentor and disciple, but already as two public figures who, in society, openly expressed their free views in relation to the colonial position of the Kazakh people, while criticizing the tsarist immigration policy. Akan saw in Mambet-Ali an educated man of progressive ideas and believed in his future. When Akan-seri died in 1913, Mambet-Ali convened not mullahs, but akyns and singers. A lot of people gathered over the grave, where Mambet-Ali made a touching speech. The sons of M. Serdalin Khusain and Rustem invited from the Russian village masters – carpenters, who built a rich gravestone on the grave.

In the struggle against the colonial policy of tsarism in Kazakhstan M. Serdalin was not alone. A public figure, a well-known mullah Nauan Khazret (real name Nauryzbai Talasov) took active participation in this movement. Alikhan Bukeikhanov wrote about him as a famous scientist in the Kazakh steppe. Nauan Khazret was an educated man, a clergyman, and enjoyed great respect from the people. The exact date and place of birth is unknown. However, it is known that his parents lived in the mountain area Zhylgeldi, near the village of Baratai, Kokshetau district. He studied at the madrassah in Bukhara. He, along with the Old Turkic, Uzbek languages could speak Farsi and Arabic. He was a scholar and theologian and became popularly known as Nauan Khazret.

According to the choice of the public, in 1886, Nauan – Khazret was approved by the Regional Government as the mullah of the Kokshetau cathedral mosque. Nauan – Khazret did a lot in the enlightenment of the population. Thanks to him, a new mosque was built in the center of Kokshetau. Being well-educated, Nauan Khazret advocated for the broad enlightenment of his people, and organized something like a madrassah at the mosque to raise the qualifications of rural mullahs. In this case, M. Serdalin made considerable efforts. The peculiarity of this institution was that students received education here free of charge. Another feature of the madrassah was that the process was not limited to religious teaching. As a school assistant, Nauan Khazret took on his former student Shaimerden Kosshegulov. In the classroom at the madrasah Nauan Khazret spoke about the need to acquire present knowledge, spoke and in fact carried out the modernization of traditional education, believed that Islam should be preached in their native language [1, p. 173]. Nauan-Khazret and M. Serdalin were united by the fact that they saw the meaning and purpose of their life in serving their people, took care of their moral improvement. As public figures, they put a lot of effort and did not allow the authorities to break the traditional culture of the Kazakh people.

Exploring the inner circle of M. Serdalin, we cannot fail to mention the well-known public and political figure, enlightener Shaimerden Kosshegulov. In his day in the letter to Abai, he wrote: “We will raise the banner of unity; we will not allow trampling national pride, we will show the world that we are a worthy people” [7, p. 57]. According to the reports, he was born in 1874 in Kotyrkul district of Kokshetau division of Akmola region. In childhood, he received a fairly wide education at that time. He continued his studies in the madrasah of Nauan Khazret, where he began studying the sciences. Especially heartily, Shaimerden comprehended the basics of Muslim law and promulgated his position among the population, defended mercy and humanistic spiritual values, criticizing violence and oppression.

On the formation of his worldview had a huge impact his teacher and mentor Nauan Khazret and Mambet-Ali Serdalin. Shaimerden Kosshegulov was one of the first Kazakh deputies elected to the State Duma. Participating in the second State Duma in 1907, he wrote about the forced rejection of land from the Kazakhs, demanded to return to the rightful owners of the land, which were in order to encourage and reward allocated to officials and officers who

pursued a policy of expansion against the indigenous people for the resettlement of people from the Central regions of Russia. After the election as the Deputy to the second Duma Sh.Kosshegulov turned out to be in St. Petersburg. Here he raised his political outlook.

What did unite M. Serdalin and Sh. Kosshegulov? First, they were people of the same epoch who chosen a creed to serve their people. Secondly, they were united by common ideas, plans, the main goal of which was to lead the people on the path of independence, to free access to land, to the evolution of a language and faith of the Kazakh people.

Among the public and political figures of Northern Kazakhstan, the name of Aidarkhan Turlybaev occupies a worthy place. His personality is not widely known. Nevertheless, A. Turlybaev played a certain role in the formation of the Alash movement in the region and was one of the implementers of the idea of the national statehood.

A. Turlybaev was born in the village Talap of Mizgil district of Kokshetau division of Ak-mola region. After receiving primary education in school, he entered the Omsk gymnasium, from which he graduated in 1897. In the gymnasium, he was characterized as an impeccably disciplined and inquisitive student. After graduating from high school he, in 1897, entered the St. Petersburg University Faculty of Law. During the period of study at the university, A. Turlybaev was characterized as a student of "excellent behavior" [3, p.13]. During his student period in St. Petersburg, A. Turlybaev met and kept in touch with prominent public figures, like Sultan-Gazy Ualikhanov, A. Bokeikhanov, M. Dulatov, B. Karatayev, and his countryman M. Serdalin. Here he maintained friendly relations with some Russian democrats, which could not but influence the formation of his political views.

After graduating from the university, A. Turlybaev in 1902 took service in the Omsk Court of Justice, where he was involved in the position of the World District Judge. Later he joined the Alash party. As it was known, on the eve of the events of 1917, A. Turlybaev continued to perform the duties of barrister.

Particular influence on his socio-political views had his close relationship with M. Serdalin and Nauan Khazret. As you know, together with Mambet-Ali Aidarkhan helped, as an accomplished lawyer, in drafting a petition for the release of Nauan Khazret and Sh. Kosshegulov.

Thus, exploring the innercircle of M. Serdalin, we see that it consisted of outstanding personalities of progressive-minded public politicians in Kazakhstan, whose formation of worldview was played by M. Serdalin himself. It was at that difficult time, when the Kazakh people were at a crossroads, on the historical stage, that young intellectuals came out, which later was able to bring to life their thoughts and democratic ideas and contribute to the progress of the Kazakh region, leaving their people a priceless legacy.

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