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INFORMING THROUGH HISTORY: ARTICLES ABOUT ISHAN-MULLAHS IN THE SOVIET PRESS AS A TOOL FOR TEACHING STUDENTS

Abstract

The article analyzes the social portrait of religious figures represented in Kazakh periodicals of the Soviet period. Special attention is paid to the coverage of these figures in the newspaper "Kazakh" and the comparison with the derogatory tone characteristic of the newspaper "Ak zhol". The emphasis is placed on the importance of accurately documenting the fate of the khojas, mullahs, Islamists and pilgrims who became victims of Soviet power repression, as well as their role in the resistance in conditions of political upheaval. The position of the newspaper "Ak zhol" and the national intelligentsia on these issues was also evaluated. Since Kazakhstan is a secular and multi-confessional state that values peaceful coexistence and religious stability, understanding the historical context through the press is important for the development of national science and education. The article emphasizes the need to preserve and disseminate information about these historical figures in order to promote a deeper understanding of religious and cultural dynamics. In conclusion, it is noted that the work on restoring historical justice and researching the repressions of the past contributes to strengthening identity and national memory, which is key to the formation of a conscious and informed society, including young generation.

Key words: Ishan, mullah, Alash press, national treasure, persecution

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ТАРИХИ АҚПАРАТТАНДЫРУ: КЕҢЕСТІК БАСПАСӨЗДЕ ИШАН-МОЛДАЛАР ТУРАЛЫ МАҚАЛАЛАР АРҚЫЛЫ СТУДЕНТТЕРДІ ОҚЫТУ

Аңдатпа

Мақалада Кеңестік кезеңдегі қазақ мерзімді басылымдарының бірегейі – «Қазақ» газетіндегі дәстүрлі дін өкілдері турасындағы маңызы бөлек мақалалар біршама зерттеп-зерделенеді. Сонымен қатар осы дін мәселелеріне кеңірек тоқталған автор «Ақ жол» газетіндегі дін қайраткерлерін қаралауға бағытталған материалдарға да жете үніліп, тақырыпты ашуға мейлінше тырысып бағады. Кеңестік дәуірде қасірет шеккен, құғын-сүргін құрбандарына айналған жожа-молдаларымыздың, имам-ишандарымыздың, қажы-қазіреттеріміздің қилы тағдырына, қызыл тасборанда қыршын кеткен арыстарымыз жайлы ақиқатқа қанығу ұлт ғылымы үшін де, ұрпақ тәрбиесі үшін де аса қажет. Баспасөздерде жарияланған ишан-молдалар туралы мәліметтер келер ұрпаққа қажет болғандықтан туындап отыр. Өткеннің өміріне шолу жасап, тарихқа назар аударып, жеке тұлғаны қалыптастырудың

өз ұстанымдарын қажет етеді. Сол себепті Кеңестік кезеңдегі ишан мен молдалар қуғынға тап болса да, олардың ізгі істерін келер ұрпаққа көрсетпек басқы мақсаттардың қатарында болды.

Сонымен қатар «Ақ жолдың», ұлт зиялыларының осы мәселеге қатысты көзқарасы, газеттің ұстанған бағыты да біршама сарапталады. Тәуелсіз еліміз өркениетті әлемге танылып, елдігіміздің берік іргетасы қаланып, қасиетті де киелі құндылығымыз – Егемендік халқымыз үшін жаңа өрлеу жолын ашты. Қазақстан көп ұлтты, көп конфессиялы, зайырлы мемлекет. Қазақстан зайырлы мемлекет болғандықтан әркімнің діни наным-сенімі өз еркінде. Қазақстан – бейбітсүйгіш ел. Біздің елде діни алауыздыққа, ұлт араздыққа жол жоқ, өйткені еліміздің басты ұстанымы азаматтарымыздың бейбіт өмір сүруі. Бейбітшілік – адамзаттың басты құндылығы. Дін ұлтқа бөлінбейді. Діни тұрақтылық та ең маңызды мәселелердің бірі. Шартарапта болып жатқан ұрыс-жанжалдар мен түрлі кесір-кесапаттардың өзегін діннен іздеу орынсыз.

Кілт сөздер: ишан, молда, Алаш баспасөзі, ұлт мұрасы, қуғын-сүргін.

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ИНФОРМИРОВАНИЕ ЧЕРЕЗ ИСТОРИЮ: СТАТЬИ ОБ ИШАН-МУЛЛАХ В СОВЕТСКОЙ ПРЕССЕ КАК ИНСТРУМЕНТ ОБУЧЕНИЯ СТУДЕНТОВ

Аннотация

В статье проводится анализ социального портрета религиозных деятелей, представленных в казахских периодических изданиях советской эпохи. Особое внимание уделено освещению этих деятелей в газете "Казах" и сравнению с уничижительным тоном, характерным для газеты "Ак жол". Акцент сделан на важности точного документирования судьбы ходжей, мулл, исламистов и паломников, ставших жертвами советских репрессий, а также на их роли в сопротивлении в условиях политических потрясений. Оценена также позиция газеты "Ак жол" и национальной интеллигенции по данным вопросам. Поскольку Казахстан является светским и многоконфессиональным государством, ценящим мирное сосуществование и религиозную стабильность, понимание исторического контекста через прессу имеет важное значение для развития национальной науки и образования. В статье подчеркивается необходимость сохранения и распространения информации о данных исторических личностях для содействия более глубокому пониманию религиозной и культурной динамики. В заключение отмечается, что работа по восстановлению исторической справедливости и исследованию репрессий прошлого способствует укреплению идентичности и национальной памяти, что является ключевым для формирования осознанного и информированного общества, в том числе и молодежи.

Ключевые слова: ишан, мулла, Алаш пресс, национальное достояние, преследования

Introduction.

Historical sources play a key role in the educational process, especially when it comes to developing critical thinking and a deeper understanding of social and political processes. In the context of teaching history and cultural studies in Kazakhstan, the articles about Ishan-mullahs published in the Kazakh press of the Soviet period are of particular interest. These materials not only reflect the specifics of the interaction between religion and the state under Soviet ideology, but also serve as an important tool for studying the social transformations that took place in society. The Soviet press was actively used as a means of propaganda and an instrument for shaping public opinion. In this context, articles devoted to Ishan-mullahs and other representatives of traditional religious institutions performed a dual function: on the one hand, they contributed to the discrediting of religious leaders in the eyes of the population, and on the other, they formed a new, atheistic worldview that corresponded to the ideological principles of the state. Analysis of these materials allows students not only to study the historical context, but also to understand the mechanisms of ideological influence that were used to control public consciousness. Using articles about Ishan-mullahs and analyzing them in lessons of History helps develop

students' critical analysis skills, the ability to compare different points of view and evaluate historical events through the prism of ideological and cultural changes. This is especially important in the context of the modern educational paradigm, which is focused on raising independent and critically thinking citizens.

Objective.

1. Analysis of the historical context: A study of articles about Ishan Mullahs published in the Kazakh press of the Soviet period to identify their role in shaping public opinion and attitudes towards religious leaders in the context of Soviet ideology.

2. Educational value: Determining the potential of using these materials as a tool in the educational process for students studying history, cultural studies and religious studies. The aim is to show how historical articles can contribute to the development of critical thinking and understanding of complex social processes.

3. Ideological analysis: A study of the methods and strategies used by the Soviet press to discredit religious leaders and form an atheistic worldview among the population. This will allow a deeper understanding of the mechanisms of ideological control used in Soviet times.

4. Preservation of historical memory: Contributing to the preservation and reinterpretation of historical memory through the analysis of specific examples of interaction between the press and religion. This is important for the formation of a more comprehensive and multifaceted understanding of the history of Kazakhstan and its impact on modern society.

5. Promoting scientific discourse: Contributing to scientific discourse on the role of the press in shaping public opinion and attitudes towards religion in Soviet Kazakhstan, which may contribute to further research in this area.

Materials and methods:

To write this article, materials from the Kazakh newspapers "Kazakh" and "Ak zhol", which were published in the period from 1913 to 1918 and from 1920 to 1926, respectively, were used. The chronological scope of the study is limited to these periods, which allows us to focus on specific historical and ideological aspects reflected in these publications. The main attention was paid to the analysis of newspaper publications that contain concrete evidence and illustrate the attitude of the press towards the Ishan Mullahs in the context of Soviet ideology.

The study used a set of methodological approaches, including: the method of differentiation, analysis and generalization, historical and comparative method, theoretical method, research method.

The use of these methods made it possible to conduct a comprehensive study aimed at understanding the role of the press in shaping public opinion about religious leaders in Kazakhstan during the Soviet era, as well as to assess the educational potential of these historical materials.

The discussion of the results.

The results of the study define the importance of studying the Kazakh press of the Soviet period to understand how state ideology shaped public perception of religious leaders such as Ishan mullahs. An analysis of publications in the newspapers "Kazakh" and "Ak zhol" revealed a significant difference in approaches to covering the topic: while "Kazakh" focused on the importance of religion and its role in national identity, "Ak zhol" adhered to a rigid atheistic line, discrediting religious leaders. These differences allow for a deeper understanding of the ideological struggle unfolding in Kazakhstan during this period and its impact on public consciousness. The study also showed that the use of such historical materials in the educational process contributes to the formation of students' critical thinking and skills in analyzing complex social processes. Publications about Ishan Mullahs in the Soviet press not only show the ideological policy of the state, but also give students the opportunity to comprehend the multilayered historical narratives and their impact on modern society.

Research results.

Today we must perpetuate the memory of people who gave their lives for the cause of a nation whose fate is full of trials, and to bring this memory to future generations. Especially for the national science and education of young people, it is important that they be acquainted with the truth about the fate of our khojas, Ishan-imams, pilgrims who suffered and became victims of repression during the Soviet period, as well as those who fought for the truth in difficult times of political storms. In this process, one can note both positive initiatives, such as the pursuit of historical justice, and mistakes expressed in underestimating the importance of individual events and figures. We welcome the fact that the current leadership of New Kazakhstan has begun the process of mass rehabilitation of victims of political repression, avoiding empty slogans, but we are saddened that some of the names of our supporters and religious figures, who were acquitted before independence, have been forgotten. One of these people was Zhanbyrshiuly Tanirbergen, exiled to the edge of the Red Terror on unfounded charges and whose name was not mentioned during his rehabilitation, although almost 85 years have passed since then. He was born in 1904 in village No. 12 of the Syrdarya region of the Shymkent district of the Shayan region of the Turkestan General government (in the area of the modern villages of Shaldar and Kyzylkopir of the Baydibek district of the Turkestan region) in a peasant family. His father was named Yedige, and his grandfather,

Zhanbyrshy, was known as an orator from the Jalair family. According to folk lore, he was called the "Rainmaker" for his ability to speak with rain and fire, symbolizing the power of his word. The fate of Tanirbergen's mother turned out tragically: she was widowed early and, following the will of her father, remained unmarried, condemning herself to loneliness.

For clarity, we publish data from his personal file, which is stored in the archive, where his achievements are recorded:

"Zhanbyrshin Tanirbergen, Kazakh by nationality, was born in Shayan, in the 12th village. He served as chairman of the main political and educational institution of the Kazakh ASSR. In 1930-1931 he graduated prematurely from the All-Union Communist Institute in Leningrad. From 1931 to 1932 he worked as the executive secretary of the Balkhash and Kegen districts, and from February 1932 – in the party organization of the Almaty region. In the same year, he held the position of deputy chairman of the regional executive committee of the Communist Party in the Almaty region, and then executive secretary of the Organization of the Communist Party (b) of the Auliyeatinsky district of South Kazakhstan region [1]."

He was suddenly arrested on May 5, 1933, at the place of his last service and, without presenting evidence, sentenced to long imprisonment on serious charges. It is important to note that in 1932-1933, Kazakhstan experienced a terrible famine, which hit the Auliyeate especially hard. Hungry people from Moyinkum, Shu and Sarysu began flocking to Auliyeatu, the only town in the area, in search of food. Many of those who died on the way, before they reached the city, became prey for dogs and birds. At that time, the population reached 8-9 million people. After the mass famine of 1932, just over 2 million Kazakhs remained in Kazakhstan.

When studying the prehistory of the famine, which slowed down the development of the Kazakh people for a century, it is necessary to pay special attention to the works of such critical people as Tanirbergen, who tried to convey the truth without accepting accusations against themselves. At a time when ordinary collective farmers were fighting for bread, religious figures, expelled from society and deprived of access to collective farms, were trapped in a severe famine. How many of them were involved in the alleged plots remains unclear, even in the archives there is little data about it. Therefore, we believe that this should become one of the priorities of the commission for the mass rehabilitation of the repressed.

At this stage, we should focus on how Tanirbergen Zhanbyrshin in his writings described the situation of people who, experiencing hunger, began to lose faith and retreat from Islam. He emphasized that they "fasted until they were full," but at the same time "lost faith."

«The accusations made against me and the Auliyeata organization of the Soviet Party are completely false. We have repeatedly sent telegrams to higher authorities informing them about the deterioration of the situation. Our specialists were sent several times to such institutions as the regional committee (Secretary Golyudov), the Council of People's Commissars (Kulymbetov), and the People's Commissariat of Agriculture (Sarmoldaev). Finally, in November 1932, these issues were discussed at a meeting of the Council of People's Commissars in Alma-Ata, where Kulymbetov presided. Despite our efforts, many of those who tried to justify themselves with empty promises were left out, and this did not bring any results. The causes of deaths and mass migration of the population were recognized as natural phenomena that allegedly happened by themselves, and those who were indifferent to human suffering brought me to an extreme state.

«I urge you to familiarize yourself with the reports of the 6th plenum of the Kazkraikom in 1933. I intend to reveal the whole truth at a meeting of the Presidium of the Communist Party of the Soviet Union. The fact is that the former leadership of Kazakhstan (meaning the leadership before Mirzoyan's arrival, that is, Goloshchekin and his entourage) made me the main culprit of the famine of 1932-1933 in the region, without providing any evidence and turning me into a "monster" to protect their people.

I am not to blame for this hunger. You accuse me of not helping the hungry, and that people were dying like flies because of me. But it's not like that! The cause of the famine lies in the leftist policy of the Soviet government, which began in 1928. The economic policy pursued by the Soviet government was wrong, it completely paralyzed the economy in nomadic villages and did not allow the country to get back on its feet. This policy destroyed the foundations of faith and kindness in the villages, and destroyed everything that had been laid by the mullahs and other religious leaders who inspired the people.

On the contrary, I organized food outlets in the town of Auliyeata and its surroundings, slaughtered as many cattle as possible and distributed soup to the hungry. But the number of people who had not received food for weeks and flocked from everywhere was so great that our help was insufficient. People who lost faith and hope lost control of themselves, and as they say, "Fasting and prayer stopped..." They fought over food, turned over cauldrons and lost their human appearance. It was impossible to stop the crowd, completely exhausted from hunger and on the verge of madness. Screams, fights and stampedes have become commonplace, and I am only stating the facts without trying to justify myself.

Wherever we installed the boiler, people who had lost all trust in each other did not stand in line, but fought for a piece of meat, trampled on the weak and turned over the boilers. Even under Soviet rule, there was not enough livestock or food. Food aid began to arrive only in January 1933, when many had already died of hunger and our country was bleeding. Until July 1933, I repeatedly wrote about the circumstances in letters addressed to Comrades Kaganovich, Yaroslavsky and Akulov, without hiding a single detail [2].

The investigators, the prosecutor and the court, who showed bad faith, did not take into account Zhanbyshin's arguments, since his fate was predetermined. Although he was not sentenced to death, he was sent to a correctional labor camp for 10 years. On charges under articles 58-7, 58-14, 109, 111, 113, 116, 146-16, 157-16 and 181 of the Criminal Code of the USSR, Zhanbyshin was first deported to Karlag, and then transferred to Novosibirsk. We know that in 1937, twenty years after the establishment of Soviet power, Stalin continued to believe that numerous class enemies of socialism and anti-Soviet elements remained in the country. One of the tools of mass repression was Yezhov's operational order, according to which, if the leaders of local republics and regions, as well as the People's Commissariat of Internal Affairs (NKVD) of and United State Political Administration believed that the number of "enemies of the people" in their regions exceeded the established quota, they had to apply to the People's Commissariat of Internal Affairs (NKVD) of the USSR with a request for permission to increase the number of persons subject to punishment. The head of the Kazakh SSR Mirzoyan, based on this order, argued that such an approach served to discredit Stalin or to demonstrate Goloshchekin's dislike of the Kazakh people, since the number of "enemies of the people" in Kazakhstan, in his opinion, was ten times higher than indicated in the order. There is no accurate information about the number of people who were subjected to repression in Shymkent. However, it is known that in 1937 about four thousand people were deported from the city. Between 1930 and 1952, more than 1,500 people were shot in Shymkent, and over 5,000 people were prosecuted. Among them were the first secretary of the regional party committee, the chairman of the regional executive committee, employees of the city committee of the party and other departments, as well as ordinary workers. Many imams and mullahs were expelled from their communities, and people who served under the tsarist regime were subjected to even more severe punishments. In those years, death sentences and guilty verdicts were handed down by "troika" — specialized bodies consisting of three people. There is a place in Shymkent that has become a symbol of the tragic events of the period of repression of 1937-1938 — the valley of the old river, known as "Alabastysay". Thousands of prisoners were shot here between 1930 and 1938. At that time, the valley floor was covered with willows, and it was here that men sentenced to death were brought to execute sentences. According to eyewitnesses, the bodies of many of those shot were not properly buried, and their remains remained scattered throughout the valley. It is said that at night, passing by this place, you can hear the moans and screams of those who died here. The place, which has inspired fear since ancient times, is now immortalized by the Kasiret memorial, reminding of the victims of repression and their terrible fate. Unfortunately, as mentioned earlier, the exact list of persons who were subjected to repression in the South Kazakhstan region and the city of Shymkent in the late 1930s has not yet been compiled. Therefore, it is necessary to rethink and perpetuate the memory of such outstanding people as Zhanbyrshin, who made a significant contribution to social development, but were brutally persecuted. During the Soviet period, Islam was demonized, religion was isolated from society, and imams and pilgrims were turned into "enemies of the people." Mass deportations, unjustified lawsuits and the closure of mosques reached their peak in 1929. Religious figures were subjected to widespread persecution, religious literature was destroyed, and madrassas, which had previously served as places of religious education, were turned into stables and parking lots for the needs of communist society.

The history of the Shayan region has such deep roots that it is difficult to fully understand it. Although the word "Shayan" may seem unattractive to the ear, research by scientists involved in the history of this region has proved that it translates as "dawn". In the center of the ancient settlement of Shayan, which looks like a ray of dawn from the east, there was once a significant madrasah. This educational institution, considered the cradle of spirituality and civilization, was built in the period from 1900 to 1905. Here, demanding students were taught Islamic literacy from four sides. Those who mastered the Arabic language and received religious knowledge in madrassas became spiritual mentors of a country where faith has already lost its importance.

However, during the era of the godless red government, which created an atheistic society and treated religion as opium, the madrasah became a place where various institutions, including the district party committee, were housed until the 1960s. This shows that Islam had a significant influence in this region before the revolution. The country, separated from its religion, did not find happiness even after the death of Communist leader Stalin in 1953. While the small three-room houses in Shayan were lined with reeds, the country suffered from a lack of coal, and its inhabitants built small huts on the outskirts using firewood for heating.

It was only in the period from 1942 to 1950 that the construction of mosques and religious ceremonies were partially allowed. After the difficult war years, the peace situation was violated, and on February 26, 1945, the

Council of People's Commissars of the USSR issued a decree on the release of religious figures from military service. A tax on religious ministers was also introduced, which somewhat reduced the tax obligations of the clergy. After the establishment of the Spiritual Administration of Muslims of Central Asia (SADUM) in 1943, the country became part of this religious administration. In 1943, a conference was held in Tashkent with the participation of 160 delegates from Kazakhstan, Uzbekistan, Kyrgyzstan, Tajikistan and Turkmenistan. Pilgrimages were organized in 1944 and 1945. However, this success turned out to be temporary, and 12 mosques converted into warehouses in Almaty were not returned to the population [3]. Thus, the Soviet system dealt a serious blow to the spiritual life of the nation and tore it away from religion.

The Kazakh newspaper, published since the beginning of the century under the editorship of the teacher of the nation Akhmet Baitursynov, introduced the Kazakh public to government resolutions, internal and external news, educational institutions, agriculture, culture, history, medicine and other aspects of life. From 1913 to 1918, the Kazakh newspaper acquired outstanding importance. Intellectuals united around the publication regularly raised and discussed topical issues of Kazakh society. The newspaper published materials in the headings "internal messages", "external messages", "letters to the department", "poem-zhyr", "disparate word", "military messages". Despite the pressure and censorship, the content and reputation of the newspaper steadily grew, it boldly raised issues of a national and economic nature. The newspaper became a national publication that served the interests of the Kazakh people. In one of the issues of the newspaper in 1916, it is reported that thanks to the support of the Kazakh people, Jalmukhamed Hazrat from the village of Jalmukhamed built a madrasah for a thousand soms, and in the autumn of 1914, Salih Apendi Slimanov gathered 40-50 students and actively developed religious education. The newspaper also noted the efforts of teacher Fatih Suleimenov, who sought to educate children in the spirit of Kazakh traditions and supported religious practices in difficult times [4].

One of the articles under the pseudonym "Guys from Kazakhstan" reports the following: "On July 21 in Kyzylzhar, a commission consisting of a doctor and peasant elders began examining conscripts from the Poludenskaya volost who were in the city. The officer accompanying the group confirmed that the 21-27 conscripts detained in July would be under the control of the local team. They were being held under the protection of an officer and several soldiers. 29 conscripts, after the officer was completely captured by Julius, were placed in a spacious red brick house. Among them was one guy who speaks Russian, and one mullah appointed by the authorities to manage five hundred conscripts.

The mullah and the translators did not get any better from this appointment. Their responsibilities remained unclear: was there any system in place to protect conscripts? This remained unknown [5]. However, the authorities did not put obstacles in order for Kazakh men recruited for menial work at the front to continue their prayers and fulfill the precepts of Islam. The Kazakh intelligentsia, led by Akhmet Baitursynov, Mirzhakip Dulatov and Alikhan Bokeikhanov, who took care of conscripts at the front and transferred the country's support to the authorities, published the following recommendations in the Kazakh newspaper:

To leave one mullah at Auylnai to conduct prayers, funerals, naming at birth and performing religious rituals necessary for rural areas.

There should be one teacher for every 50 houses. There are not enough teachers, and those who teach Russian should also be provided, as they are no worse than Kazakh teachers. If there is a shortage of teachers, preference should be given to those who have shahadatnam.

Choose one translator for Braids and one mullah for ten Braids.

The State was asked to consider these requirements and create conditions for conscripts from a believing country to continue their religious practices. As a result, conscripts from the southern region were included in the lists and sent to the front. On September 30, 1,030 people were mobilized from the municipalities of Altyn, Polat, Zangiata, Shanas and Zhaushykum, located opposite the Tashkent House, and sent to Kiev. Mynbasy appointed Mirza Bekbergen's son from Shanas, Zeynaldinkozha, as imam, and allocated 10 centurions, 10 translators and 10 cooks. Specialists led by Alikhan Bokeikhanov organized the preparation of food products, including meat, kurt, butter and other products. If the Zemsoyuz and Zemgornasledie had sent a representative to the Kazakh land, the committee would have organized the export of food.

Many conscripts did not meet the requirements: they had old illnesses, weakness, colds. Sending them to the front was impractical. Young people should be sent to a doctor, and those who are not fit for work should be returned to the village. Conscripts complained that doctors and paramedics treated them badly, did not listen to them and expressed dislike. There were cases when Kazakhs died in the hospital without the knowledge of their comrades or mullahs, which is a matter of honor for Kazakhs. One case is particularly memorable: when a Kazakh dying of typhus was handed over to a mullah, he brought the body to a mosque where there were 1,200 people who were unaware of the contagiousness of the disease.

A mullah centurion should be in the hospital. Doctors and paramedics who know Russian well are also needed to ensure proper treatment of patients. Currently, the poor have run out of funding, and they are in dire need of timely payment of their earnings. It is necessary to create committees to help homes from where citizens in need are taken and left unattended, and to seek help from the Treasury. We need to start searching for the missing recruits and ensure that their letters continue to arrive.

The main task is to find out how many citizens were sent to the front from the southern regions, how many of them died, went missing or returned safely. The publications of the Kazakh newspaper, which we consider as an object of research, play an important role in restoring historical reality.

In April 1920, a Kyrgyz-Kazakh newspaper began to be published in Tashkent, replacing the political and economic publication Zhana Oris, which was published twice a week. Until July 27, 1920, 14 issues of the newspaper "Ak Zhol" were published. Since December 1920, Ak Zhol has often published commissioned articles criticizing religion. It was decided to publish a newspaper at least twice a week with a circulation of 12,000 copies edited by Sultanbek Kozhanov. Despite the existence of research papers on the history of Kazakh-language publications in Soviet Kazakhstan, the newspaper "Ak Zhol", published in 1920-1926, has not yet been studied as a separate topic of national history. The newspaper published important articles of the Kazakh intelligentsia, but its role and content remain insufficiently researched.

Ak Zhol newspaper is one of the key newspapers that emerged during a period of profound historical changes, upheavals and poverty. She objectively reflected the living conditions of the Kazakh people, describing both the plight of ordinary people and the negative aspects of the Bolshevik government. Despite the fact that the newspaper sometimes supported the policies of the Soviet government, it also raised important issues of concern to society.

The article "The Golden Earring in the ears of educators" examines the state of educational work both in the past and in the present. In particular, the article titled "Yesil er-ai!" describes the author's personal experience and his perception of communist ideology and religion. The author expresses disappointment that, despite his desire to become a communist, he was unable to achieve this goal. He points out that many of those who used to be religious have now become communists, and expresses doubt that they could combine these two roles.

The author quotes Karl Marx that "religion is the opium of the people" and points out the contradiction between religiosity and communism. He describes how communist propaganda rejecting religion met with his inner protest. The article mentions conversations with communists who rejected the existence of God and the prophet, which caused the author deep reflections and inner doubts.

The article also tells about a visit to the house of Abdilda Ishan in Bortoba, where representatives of the intelligentsia and religious figures gathered. Ishan announced the changes of the times, dissatisfaction with the current respect for scientists and the decline of religious traditions. The author emphasizes that such meetings caused conflicting feelings and disputes among those present [6].

The article also mentions the activities of famous personalities such as Ishan Abdilda from Aktobe region and Alimbet bolush from Temir Velayat. Their actions and attitudes towards the communist government and religion are described as contradictory. An example is given of how religious figures such as Ishan came across communist ideas and how these ideas influenced their public life and perceptions[7].

The article emphasizes that despite the attempts of the Communists to undermine religious foundations, some traditions and beliefs remained important to society. At the end of the article, we talk about how religious figures and communists interacted and how this interaction reflected the broader social and cultural changes of that time.

Thus, the newspaper "Ak Zhol" provides important evidence of the complex dynamics between communist ideas and religious traditions, as well as the challenges faced by people during this crucial period of history.

The mullah's headdress, known as salde, was left in the past after it was replaced. Over time, even the facade of the mosque in the city of Shymkent, which was known for its cultural significance, ceased to be visible. The article discusses that in Shymkent, where ishan and bazhai do not leave the mosque day and night, they were covered with a long cloak, and they wore 15 fists on their heads. This raised doubts among the locals, who discussed that "everything that should be known only to Allah should not be known to people."

The article also raises the question of "the ignorance of the Kazakh people and the criticism of the Ishan, who, according to the authors, replace God with cattle" [8]. The resolution of the Councils of Turkestan concerning the organization of Kosshi emphasizes the need for state organization of the local population engaged in cattle breeding and agriculture. The importance of creating a state gate for the consumption of local products and improving the working conditions of local farmers is considered. In this context, the issues of redistribution of peasant resources and the possibility of creating factories are also discussed [9].

After the introduction of the new peasant policy, there was a threat to farmers, and the newspaper's correspondents met with representatives of the clergy to discuss the consequences of the changes. The newspaper

"Ak Zhol" serves as an important source for analyzing the consequences of colonial policy and changes in the agricultural sector.

Understanding historical events through the press of that time is an important task for independent historians and scientists. Only awareness of the lessons of the past and adequate use of historical materials will help the younger generation to cope with the challenges of the future [10].

Confessional politics in Turkestan was formed in a specific political environment. The tsarist authorities, discredited by the authority of Islamic religious centers, did not dare to openly apply restrictions [11]. According to the British historian A. Morrison, the Russian Empire considered the Muslims of Central Asia to be "fanatics", which hindered the strengthening of its power in the region. Unlike the British, who supported Muslims in India and created conditions for the development of Urdu as a literary language, the Russians have achieved less success in this direction [12].

The policy of "non-interference in religion" was replaced by a policy of "restriction of Islam" after the Andijan incident [13]. On the one hand, this was dictated by pragmatic considerations, since the funds spent on regulating the life of the local Muslim society were saved. On the other hand, it created conditions for a limited spread of civil rights, which allowed the empire to effectively carry out occupation actions in the East with minimal losses [14].

Tanirbergen's writings provide valuable insights into the famine's impact on faith and community. He documented the dire conditions and the loss of faith among those suffering from hunger. His account emphasizes that accusations against him and the Auliyeata organization were false. Despite sending multiple reports to higher authorities and organizing food aid, Tanirbergen and his colleagues were unable to mitigate the effects of the famine, which was exacerbated by the Soviet government's policies.

His writings, which include detailed accounts of the famine and the government's role in it, are crucial for understanding the historical context of Soviet repression and its impact on religious figures. Tanirbergen's experience reflects the broader struggles faced by religious leaders during this period and highlights the importance of preserving their stories for educational purposes.

Conclusion.

In teaching students about this era, incorporating articles from the Soviet press about Ishan-mullahs can be a powerful tool. These articles not only offer historical perspectives but also provide critical reflections on the socio-political dynamics of the time. By analyzing these texts, students can gain a deeper understanding of the complexities of historical events and the role of individuals who stood against oppression [15].

In conclusion, using historical articles as educational resources helps bridge the gap between past and present. It enables students to learn from the experiences of those who fought for justice and provides a more nuanced understanding of history. As we continue to explore and teach about this tumultuous period, it is essential to recognize and honor the contributions of figures like Zhanbyrshin Tanirbergen, ensuring their stories are preserved and their lessons are learned.

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