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**THE LEADER OF THE MOVEMENT OF KAZAKHS OF THE STEPPE REGION IN THE STRUGGLE FOR LAND IN THE LATE XIX AND EARLY XX CENTURIES – MAMBETALI SERDALYULY (HISTORIOGRAPHICAL ASPECT)**

*Abstract*

The article discusses the stages of the formation of the civil personality and fighter path of Mambetali Serdalyulu, a prominent representative of the Alash National Democratic Movement, who raised the struggle of Kazakhs for land in the Steppe region to a new level in the late XIX-early XX centuries, and the life and work of the fighter for land in a historiographical aspect. In modern historiography, the socio – political history of the Akmola - Kokshetau region in this period and the XX century from this region. It should be noted that research works on the figures of the national liberation struggle in the first quarter are still rare. The main purpose of the article is to reveal in the historiographic aspect the main stages of the formation of a well-known figure of northern Kazakhstan.

Mambetali Serdalin as a person, the essence of his socio-political activity.

Mambetali Serdalyulu is mentioned in studies and journalistic articles about representatives of the Alash political movement. The personality of Mambetali Serdalyulu is known to the general public mainly only through works of fiction. These articles are autobiographical, their socio-political views and activities are revealed in detail and are not studied from the point of view of modern historical knowledge.

These arguments indicate that the personality of such a socio-political figure as Mambetali Serdalyulu, who occupied a large place in the socio – political life of the Steppe region at the beginning of the twentieth century, was not an object of special study.

**Keywords:** Kazakh intellectuals, St. Petersburg University, the organization of compatriots, Omsk College, national democratic movement, pioneer of the Alash movement.

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**XIX Ғ. АЯҒЫ МЕН XX Ғ. БАСЫНДАҒЫ ДАЛА ӨЛКЕСІ ҚАЗАҚТАРЫНЫҢ ЖЕР ҮШІН КҮРЕС ҚОЗҒАЛЫСЫНЫҢ КӨШБАСШЫСЫ - МӘМБЕТӘЛІ СЕРДАЛЫҰЛЫ**

## (ТАРИХНАМАЛЫҚ АСПЕКТІСІ)

### *Аңдатпа*

Мақалада XIX ғ. аяғы мен XX ғ. басындағы Дала өлкесіндегі қазақтардың жер үшін күресін жаңа деңгейге көтерген, жалпы алаш ұлттық-демократиялық қозғалысының көрнекті өкілі Мәмбетәлі Сердалыұлының азаматтық тұлғасы мен күрескерлік жолының қалыптастасу кезеңдері, және жер үшін күрес қайраткерінің өмірі мен қызметі тарихнамалық аспектіде қарастырылады. Бүгінгі тарихнамада аталған кезеңдегі Ақмола – Көкшетау өңірінің қоғамдық - саяси тарихы мен осы өлкеден шыққан XX ғ. бірінші ширегіндегі ұлт-азаттық күрес қайраткерлері туралы зерттеу- еңбектер әлі де болса да сирек кездесетіндігін атап өткен жөн. Солтүстік Қазақстанның белгілі қайраткері Мәмбетәлі Сердалиннің тұлға ретінде қалыптасуының негізгі кезеңдерін, қоғамдық-саяси қызметінің мән-мазмұнын тарихнамалық аспектіде ашып көрсету мақаланың негізгі мақсаты болып табылады.

Мәмбетәлі Сердалыұлы туралы алаш саяси қозғалысы өкілдері туралы зерттеулерде, публицистика-лық мақалаларда ұшырасады. Көпшілік жұртшылыққа Мәмбетәлі Сердалыұлы тұлғасы негізінен көркем әдеби шығармалар арқылы ғана таныс. Аталған мақалалар өмірбаяндық сипатта жазылған, оның қоғам-дық-саяси көзқарасы мен қызметі жан-жақты ашылып, бүгінгі тарихи таным тұрғысынан зерттелінбей келеді. Осы келтірілген дәйектер XX ғасыр басындағы Дала өлкесінің қоғамдық-саяси өмірінде үлкен орынға ие болған Мәмбетәлі Сердалыұлы сынды қоғамдық – саяси қайраткер тұлғасының арнайы зерттеу объектісі болмағандығын аңғартады.

**Кілт сөздер:** Қазақ оқығандары, Санкт-Петербург университеті, жерлестер ұйымы, Омбы техникалық училищесі, ұлттық – демократиялық қозғалыс, алаш қозғалысы ізашары.

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## **МАМБЕТАЛИ СЕРДАЛУҰЛЫ - ЛИДЕР АГРАРНОГО ДВИЖЕНИЯ КАЗАХОВ СТЕПНОГО КРАЯ КОНЦА XIX - НАЧАЛА XX В. (ИСТОРИОГРАФИЧЕСКИЙ АСПЕКТ)**

### *Аннотация*

В статье рассматриваются этапы становления гражданской позиции и общественно-политической деятельности Мамбетали Сердалыұлы, видного представителя Алашского национально-демократического движения, поднявшего борьбу казахов за землю в Степном крае на новый уровень в конце XIX-начале XX в., а также в историографическом аспекте рассматривается его жизнь и деятельность. В изучении отечественной истории важное место занимают исследования жизни и деятельности выдающихся личностей, которые, являясь прогрессивными представителями своей эпохи, внесли большой вклад в развитие общества. Казахский народ в XIX веке выдвинул блистательную плеяду первых интеллигентов, отличавшихся активной гражданской позицией, масштабной общественной - политической и исследовательской деятельностью. В современной историографии общественно-политическая история Акмолинско-Кокшетауского региона в указанный период освещена в недостаточной степени. Основной целью статьи является раскрытие в историографическом аспекте основных этапов становления, содержания общественно-политической деятельности известного деятеля Северного Казах-стана Мамбетали Сердалина. Широкой публике личность Мамбетали Сердалыұлы знакома в основном только по произведениям художественной литературы. Данные статьи носят автобиографический характер, всесторонне раскрываются его общественно-политические взгляды и функции, не изучаются с точки зрения современного исторического познания.

**Ключевые слова:** Казахская интеллигенция, Санкт-Петербургский университет, организация «Жерлестер», Омское техническое училище, общенациональное демократическое движение, лидер движения Алаш.

**Introduction.** It can be said that for more than thirty years of the existence of Kazakhstan as an independent

state, before domestic historians, for some objective and subjective reasons, some of our past stories went unnoticed, even on the day in question, were not considered at the level of today's historical heights knowledge and new national historical and educational discourse. Undoubtedly, in the history of Kazakhstan, the period of the second half of the XIX century and the first quarter of the XX century aroused special enthusiasm among our researchers during the last quarter of the century. This period, on the one hand, was a milestone in the spiritual improvement of human society and the transition to a new qualitative civilization, but, on the other hand, it was a time of a huge political crisis, unprecedented in the history of mankind-tension and socio-great political revolutions. At the same time, there was a period when the Kazakh steppe, which was considered a peripheral region of the Russian Empire, was involved in political processes. It was during this period that a legitimate question arises on the Kazakh steppe, who laid the foundation for a new political culture and traditions – the level of struggle for the national and political interests of the Kazakh people, paved the way for the awakening of the Kazakh people as a political nation – "Oyan, Kazakh!" as an integral part of the "awakening of Asia" [1]. From this point of view, in our opinion, it was Shobekov Mambetali Serdalyuly who had a great influence on the socio-political life of Kazakhstan at that time, in Kazakh society his combat activity caused a great resonance. During the period that we are considering, the western and north-eastern regions of Kazakhstan have been under the political, economic, cultural and spiritual influence of the Russian Empire for more than a hundred years and have lost it, as well as accumulated a great socio-political, humanitarian experience in relations with it, which led to a significant increase in the number of Russian, European citizens, representing the interests of the people and the nation, the group formed the most educated group of intellectuals in Central Asia, able to put above clan, religious interests. We know that the only outstanding representative and spiritual leader of this group is Mambetali Serdalyuly, a historical figure who still does not receive a decent assessment in our national historiography. Academician M.K.Kozybayev in his article "Problems of studying the genre of Gumyrnama" wrote: "We have come to the stage of writing the universal history of the Kazakh intelligentsia". The starter of the nation is the intelligentsia. Therefore, it is appropriate to say that the history of the Kazakh intelligentsia is really the history of the nation. It should be noted that the word about the Kazakh intelligentsia is a word about civilization" [2]. In this regard, we believe that it is of great theoretical and practical importance to consider the life history, socio-political activities of Mambetali Serdalyuly in the light of political processes in the Kazakh steppe – the largest region of the Russian Empire of that period.

**Materials and methods.** When writing the research work, the fundamental changes taking place in the historical science of the Fatherland in recent years were taken as a basis. Earlier, it should be noted that the life and work of M. Serdalin, his scientific heritage did not become a source of historical special research, but even went unnoticed. The expansion of cognitive capabilities has opened the way to apply a historical, cultural, civilizational approach to the basis of research. The events and facts of the period taken for study are comprehensively connected with that era in relation to a specific person, considered from the point of view of national values, on the basis of which its essence, the direction of the main trends and became the core of the most important research in the socio-political, socio-economic and spiritual life of the people. Therefore, when writing the dissertation, we relied on the basis of innovations in the methodological changes that have taken place in historical science in recent years. The expansion of the possibilities of knowledge allowed us to apply a historical, cultural and civilizational approach to the basis of our research work. Also, a comparative analysis of the changes in our society today, works written in the direction of new Free Thought in later science, as well as historical events, the history of the life of people was carried out.

**Discussion.** It should be noted that in modern historiography, research works on the socio-political history of the Akmola-Kokshetau region during this period and figures of the national liberation struggle of the first quarter of the XX century who came out of this region are still rare. In this regard, the periodization of the study of this historical epoch is also distinguished by the fact that the corresponding theoretical and methodological conclusions have not yet been fully drawn.

If for a long time the focus of attention of historians of the Soviet period was dominated by such topics as socio-economic phenomena, social and political conflicts, the study of the history of class struggle, then in post-Soviet Kazakh historiography, the main attention was paid to the study of the most famous personalities of the Alash movement, topical issues of the general history of Kazakhstan. At the same time, it should be noted that some phenomena of the history of the XX century and the history of personality were considered in the traditions of inertia of Russian and Soviet historiography, touched upon the issues of determining the true historical significance of certain events, the historical place of historical figures.

Therefore, through the specific destinies and biographies of a particular figure, he gives a broader understanding of some aspects of both the time in which he lived and the real edge, which have so far remained uncertain.

In the Akmola-Kokshetau region, one of the most important political and economic regions of the Kazakh

steppe in the late XIX and early XX centuries, public figures appeared who left their significant mark on the history of the Kazakh people. In the struggle for the future and protection of the interests of the Kazakh people on that day, the path of tradition, begun with the departed Shokan Shingisuly Ualikhanov, was continued by representatives of the intelligentsia, such as Sultangazy Ualikhanov, Nauan-Hazret Talasuly, Shaimerden Koshygululy, Aidarkhan Turlybayuly, Mukhamedsalim Kakimuly. It was Mambetali Serdalyuly, who represented the National Democratic Movement from the white circle of such prominent representatives of the Kazakh people in this region, who was an expert in the history of the Kazakh country and is especially known to the general public for his in-depth studies of the economic state of his native people. A man of high spirit, comprehensive education, an educator, striving to discover the economic literacy of his people, caring for his native people and predicting the future, who left a noticeable mark in the socio-political life of the country at the beginning of the XX century. He is one of the outstanding historical figures who managed to put the vital national interests of the Kazakh people at a very high level of political culture before the administration of the Russian Empire of that time. Unfortunately, for many years the name of such a person was ignored, and the political place and role of Kazakhstan in the early XX century were not evaluated.

**Results.** His whole life was devoted to serving for the benefit of the Kazakh people, who are under the yoke of imperial colonial policy. Mambetali Serdalyuly, who got moral education in the family, testified about the unfair, colonizing actions of the tsarist government towards fellow countrymen, began his political activity even when he was a student at a technical school in the center of the Akmol region, Omsk, where he defended the interests of the people of the region in his writings on economic issues. For the first time, he raised questions about land, illegal placement of settlement plots in the field, traditional farming and business culture. Mambetali Serdalyuly also held civil positions in his hometown. For the release from exile of Kokshetaut Nauryzbai Tarasuly and Akmol Mullah Shaimerden Kosshigulov (later this man was a candidate for deputy of the II State Duma of Russia), deported to Siberia, he went to St. Petersburg, went to the Ministry of Internal Affairs and intervened for justification. He deeply studied land issues in the Kazakh steppe and before that he was many times like-minded with the grandson of the famous Sultan – Gumaidolla Ualikhanov Gazi Bolatuly, who drew the attention of the Russian government to this issue. He sought to prove the effectiveness of the use of Kazakh land by traditional animal husbandry, relying on the achievements of agricultural science of that period. Therefore, referring to the failure of the Russian government in the development of the steppes along the Don, Mambetali Serdalyuly put on the agenda the issue "On the exploitation of the steppes of Western Siberia by cattle breeding culture", which is still relevant today in our Northern region [3]. We can clearly see this from his famous work.

The life and social activities of Mambetali Serdalyuly, who for many years was unknown to the nation, accompanying faithful service in the interests of his native people, testifies that the treasury is a new topic of pilgrimage. To date, there is no comprehensive review of the life and socio-political activities of Mambetali Serdalyuly in the historical literature. Based on data from the archival funds of the country and the neighboring Russian state, we tried to restore some aspects of M. Serdalyuly's life and work. In the course of our research work, we encountered a number of problems. Firstly, the lack of scientific research on the socio-political activities of M. Serdalyuly, and secondly, non-compliance with the personal archive of the figure. Unfortunately, the personal archive of Mambetali Serdalyuly has been completely lost. During the Civil war, Mambetali's wife Aisha, fearing the wrath of the Kolchaks, asked relatives to bury and hide the chest with her husband's papers. And the person who hid the chest died after a while. Thus, the personal documents of the figure have not been preserved.

The following information about Serdalyuly can be found in the X volume of the Kazakh Soviet Encyclopedia. "Mambetali Serdalyuly (1865-1914) was born in the village of Kishi Koskol of the Mezgil bolys of Kokshetau county. Kazakh historian, economist. He comes from a wealthy family. He studied at St. Petersburg University in 1886. But he is expelled for participating in the student organization "Countrymen Union". In 1888 he entered the Omsk Technical School. However, in 1889 he was also expelled from the school for contacts with politically unreliable people. Then he performs various functions in administrative locations within the country. He was constantly under the control of the police. In his works, he protests against the transfer of Kazakh land to foreign capitalists, raises the question of the development of the economy and culture of the Kazakh people. Scientific works are not fully studied. Only such information is briefly provided in the Encyclopedia. [4].

Literary works contain information about the life and socio-political activities of Mambetali Serdalyuly. One of such valuable sources is the works of the famous writer-journalist N. Magzumov. He collected information about M. Serdalyuly for many years and wrote the novel "Mambetali" [5]. In this work, he described the main stages of the figure's life. In addition, "Education and Labor" (1987), "The Light of Communism" (1990), "Intelligence" (1990), "Okzhetpes" (1992), "Saryarka" (1995) he has published a number of articles in the

periodical press. For example, in the article "The Son of People", published in the magazine "Saryarka", the author tells about the student's life of M.Serdalyuly at the Omsk Technical School. In his work "Akan Seri and Mambetali" he tells about the friendly relations of famous personalities and shows the influence of M.Serdalyuly on the formation of socio-political views of younger contemporaries [6].

About M.Serdalyuly at different times wrote H.Tleubaev, E.Baibolov, A.Sataev, S.Mukanov, Sh.Kusainov. S.Mukanov in the novel "The Falling Star" writes about the friendship of M.Serdalyuly's grandfather Shobek Baysarin with Genghis Ualikhanov [7]. Playwright Sh.Khusainov and the writer S.Zhunusov in their works point to M.Serdalyuly as an educator-democrat, a revolutionary who adhered to a progressive approach. According to the Hero of the Soviet Union, the famous writer Zhalel Kizatov, M.Auezov was looking for M.Serdalyuly and was going to write. Also, the image of Mambetali is depicted from the point of view of fiction in the dilogy of the famous writer Saken Zhunusov "Akan Seri" [8]. Important information about some aspects of the figure's existence is published in the article of Doctor of Philology B.Iskakov "The Life spent Escaping", in which the author outlines the main stages of M.Serdalyuly's political activity. Interesting information about the activities of political exiles in Kazakhstan is presented in the work of V.Z.Galiev "Exiled revolutionaries in Kazakhstan". Investigating the activities of political exiles in the Akmola region, the author mentions the name of M.Serdalyuly and writes about his "illegal" connections with people who were in political exile [9].

In The Book Of The Scientist "Kokshetau. Historical articles" [10], "Nauan-Hazrat" [11]. essays in monographs, as well as on the pages of scientific journals "Thoughts", "The History of the Homeland", "Kokshetau" [12], "Steppe Lighthouse", "Okzhetpes" articles from different years published in such periodical newspapers as M.Serdalyuly, can be considered a significant contribution to the work on the study of historical personality. In his works, the author writes about the influence of the socio-political situation on the life position of M.Serdalyuly, describing the features of the socio-political situation in the northern territory of Kazakhstan during the period under review. In subsequent years, when Kazakhstan became an independent country, a number of publications of a journalistic and biographical nature appeared. They are: The writer about M.Serdalyuly Aktaev's article entitled "The Interests of the Steppe's son are just in the Steppe" [13], writer-ethnographer S.Kenzheakhmetov's "My breast is full of tears" [14], the article in "Parasat" magazine, researcher Zh.Bekturov's "Mambetali education", historian S.Baimuratuly's articles "The bottom of the legend is the truth or the barley of Mambetali" were published in newspapers [15]. Also, his nephew Kayyrtai Zhushupbekov was engaged in collecting chronicle data about M.Serdalyuly. Along with written and documentary data, family oral data is collected there. Based on these collected data, some interesting information about M.Serdalyuly is given by his brother Karim Zhushupbekov in his work "The Summit of the life" [16].

It is known that some figure is a product of its time, it is formed as a person, a figure in the conditions of a certain specific political and social environment. In this regard, scientific and literary data telling about the field governor-general in which he lived, including the political, social, agrarian history of the Akmola region, are of great importance in the study of the socio-political activities of Mambetali Serdalyuly. Among them, the works of Russian researchers in the middle of the XIX century on the history of the Northern region can be mentioned. Among them: the fundamental work of M.Krasovsky "The Oblast of Siberian Kirgizs" about the economic and social situation of the Kazakhs [17]. Local historian I.Y. Slovtsov, who left interesting research materials about the life, mentality of Kazakhs of the Kokshetau district of that period, their relations with Russian-Cossack settlers [18]. Especially in detail about the steppe region of that period: about the population, farms, land users, etc. As a specific information material on socio-economic indicators, statistical collections of different years can be called, and have been prepared by order of the provincial administration of the Akmola region. As well as materials in the official and free socio-political press (newspaper of the Steppe Valayat, "The Application to the gazette 'Akmolinskie oblastnye Vedomosti'", Serke, Kazak gazette and Aikap magazine). Especially due to the fact that land issues of concern to Kazakh society at that time, the most fertile, picturesque places of Saryarka from the European part of Russia were cut out for settlers, articles of many figures of Alash, including Mambetali, were published, or data about it were published in these Kazakh unofficial, Serke, Kazakh newspapers and in socio-political publications, such as Aikap.

In the historiography of the Soviet period, the topic of Alash, including such personalities as Gazi Ualikhanov, Mambetali Serdalyuly, Shaimerden Kosshigulov, who were pioneers of the agrarian movement, and the movement they led, were either excluded from the attention of researchers for ideological reasons, or were unequivocally described as old-fashioned reactionary nationalist opposites of society. The stereotype formed in Soviet historiography about "partisanship" in writing history could be changed only when our country turned to democracy. It is from this point of view that the problems of the socio-political history of the northern territory were first touched upon in the context of objective historicism by M.Kozybaev "Demographic studies of Kazakhstan. Results and prospects" [19], B.S.Suleimenov "The revolutionary movement in Kazakhstan 1905-1907" [20], J.K.Kassymbava published a group of works such as "Political and economic factors of employment

of cities by Kazakh nomads and other Turkic-speaking settlements". And in Soviet times, in historical literature concerning political topics, famous historical figures are presented from the point of view of the class struggle, the meaning and role of national liberation movements, the personality of figures in them are most distorted. We see that a similar trend is taking place in relation to the image of historical figures in literary and artistic works of the Soviet period.

During the period of independence, from a new point of view on the historical epoch in which they lived, works written outside the influence of Marxist-Leninist ideology began to be published only from the beginning of the 1990s. Among them is M.Kozybayev's dissertation work with the works of J.Kasymbayev, B.O.Medetov "Socio-economic and cultural development of the city and region of Kokshetau" [21]. The only research work of O.Ozganbai "The Russian State Duma and Kazakhstan: (1905-1917), written from the point of view of new approaches to the role of public and political figures of the Northern Territory, the history of their socio-political struggle of the Kazakh people, from the point of view of a new national historical discourse" [22].

It is known that two border cities, Orenburg and Omsk, were of great importance in the intensive colonization of Kazakh lands. It is known that the provincial administration in these cities opened various management institutes and educational institutions in order to develop territories subject to new integration into the Russian Empire. Moreover, it should be noted that the peripheral regions of Russia were the region where representatives of Russian, Ukrainian, Polish, German origin, intellectuals from the western provinces of Russia were deported. It is known that these elected representatives of the intelligentsia played a decisive role in the formation of the intellectual environment in cities such as Omsk in a remote region. Therefore, the opinion that the formation of the Kazakh intellectual elite was positively influenced by the leading representatives of the Russian intelligentsia in Omsk and Orenburg and that at that time the mass media were also of great importance in the Steppe region, is cited in his work by researcher A.A.Aitmukhambetov [23]. The city of Omsk, which was the administrative center of the Steppe General Government for the northern and eastern regions of Kazakhstan, was of particular importance as a cultural and spiritual center for the Kazakhs, who made up the main population of the Steppe region. It is known that a significant part of the Kazakh readers of the northern territory received education and upbringing in this city from Sh.Ualikhanov to Alikhan Bokeikhanov, Magzhan Zhumabayev, Saken Seifulin, Tokukhambet Tokpayev, Nygmet Nurmakov. We believe that Mambetali Serdalyuly also played an important role in the formation of his civic personality, having been educated in Omsk and having spent his youth in Omsk.

In revealing the socio-political personality of Mambetali Serdalyuly, among the works written recently in connection with the topic of our research is the monographic work of R.S.Buktugutova "Social movement in the Steppe region in the late XIX and early XX centuries" [24]. This research work examines the socio-political process at the turn of two centuries in the northern territory in a regional context, gives new historical assessments, clarifies the circumstances of some political and social events, puts on the agenda the need to make critical changes to some previously established biases in historiography. In his research work, the author concludes that various socio-political movements in the Russian Empire, as well as the socio-political movement in the Steppe Region were a national liberation movement that had its own separate content directed against the Russian imperial policy on the territory of the Russian Empire. Based on this opinion, we come to the conclusion that it is impossible to separate the historical personality in question from the period in which it existed and from the real socio-political situation. From this point of view, in order to reveal the personality of Mambetali Serdalyuly as a socio-political figure, we consider it appropriate the following opinion of R.S.Buktugutova in the interpretation of socio-political phenomena of the late XIX and early XX century in the Steppe region: "socio-political movement in the Steppe Region of the late XIX and early XX century within the framework of Russian imperial policy in the region the need for reflection is due to the demand for the level of scientific knowledge today. At the same time, the problem of interaction of the Kazakh people with neighboring ethnic groups, representatives of various ethnic groups during the policy of resettlement to the steppe region requires a conceptually new analysis based on modern scientific knowledge. In this regard, to clarify many events, to get rid of stereotypically and methodologically outdated approaches to some phenomena, at the end of the XIX-XX centuries allows us to highlight the similarities and differences of some events and phenomena in the regions within the Russian Empire in the beginning". D.A.Amanzholova in her work managed to rationally show how the socio-political movement in the area of the Case was connected with the political movement Alash for the land and the movements of spiritual freedom of conscience, and their mutual continuity. The researcher wrote "A.Bokeikhanov and his associates in the 70s of the XIX century after the second half of the 1890s". Special attention was paid to the problem of purposeful peasant colonization. In 1905-1915 42 million hectares of land passed from the indigenous population to the property of settlers [25]. From this point of view, Mambetali Serdalyuly comes to the opinion that the life support of the Kazakh people was one of its first fighters in the struggle for land.

The events of the period of colonial rule of the Russian Empire in the Kazakh steppe did not leave these scientists neutral due to the geopolitical goals and interests of foreign countries in this region. This process was caused by the policy of the "The Great Game", which began in the middle of the nineteenth century for domination in Central Asia between the Russian and British empires. In this regard, the modern Russian researcher E.Y.Sergeev gives the following opinion: "the participants of this event had a wide range from ordinary ranks in the service in the border zone of the empire to diplomats, representatives of the local military-administrative authorities, brave travelers (like Sh.Ualikhanov), well-known public and political figures. They studied the geography of this region, the way of life and culture of indigenous Asian ethnic groups." According to the author of the monograph, the problem of Anglo-Russian relations in Central Asia will allow a new understanding of political, socio-cultural economic ties in the context of world relations in this region, ridding it of various myths [26]. From this point of view, the journey of Sh.Ualikhanov to an unknown region of Central Asia (terra incognita) during his visit to Kashgar caused a great sensation for Western science and aroused great interest in this region in Britain and France. "The Adventure to Six Cities" [27] and other works have always been in the focus of attention of Anglo-Saxon and French historians since they were translated into English and French. In English, especially modern American historiography, it is possible to distinguish entire epochs, including the XIX-XX centuries. A large group of scientists has formed studying the question of Russian colonial history and the socio-political struggle of the Kazakhs. For example, the views of the Kazakh intelligentsia were studied by the American scientist Thomas Winner, and Stephen S.Sobol "Rise, Qazaq!: Russian colonization of Central Asia and the emergence of the Kazakh national intelligentsia (1868-1920)", then in 2003 the monograph "Russian colonialism and Kazakh national consciousness" was published, Deniz Bolgamyshev "The emergence and development of the Kazakh intellectual elite in the pre-revolutionary period" 2004, Virginia Martin "Kazakhs of the Middle Zhuz and Russian colonialism", Petit Rottier, 2005 the appearance of the published works "The formation of the Kazakh nation: the search for the adaptation of the national intelligentsia to the rule of the Russian Empire" indicates how relevant the topic we are touching on is becoming. [28].

Among them, a special place is occupied by M.B.Olcott, an American scientist who was one of the first to study the history of Kazakhstan and Central Asia. He also gives his assessment of the history of the Alash movement as follows: "the main meaning of the Alash-Orda movement is determined in foreign historiography by its contribution to the revival of the Kazakh national identity in the first quarter of the twentieth century. "Despite various restrictions," M.B.Olcott says, "the period of the "bourgeois nationalists" of 1900-1920. It has left an important social and political legacy. They gave us an idea of the need to preserve something in common with the Kazakhs: their language, history, cultural traditions". First of all, in connection with our topic, M.B.Olcott is also valuable because he defines the beginning of the Alash movement both chronologically and in terms of content. Therefore, in 1917 The Alash movement testifies that the Alash movement underwent evolutionary development and development for almost a quarter of a century before it became a party institution and an autonomous government of Alash. Thus, it allows us to judge in a new way the role of pioneers in the history of the Alash political movement, especially the large-scale national movement in its inception.

The peculiar chronological origins of the movement of the Earth in the steppe region go back to the 70-80s of the XIX century. After all, it was during these years that the first large waves of settlement of Russian peasants came to the Steppe region. He writes that a modern Omsk Russian scientist N.N.Soroka in his research work: "a turning point in the policy of settlement in Kazakhstan occurs in the 1880s, when, as a result of the suffering of peasants from lack of land, their direct threat to the political stability of the empire increased, and the government acutely felt the need to regulate migration processes" [29]. In this regard, the issue of land became an important issue of socio-economic importance for the Kazakh society at that time and at that time came on the agenda. During the period of aggravation of the land issue in the Akmola region of the Steppe region, which was the main object of peasant settlement, the appearance of such a figure as Mambetali Serdalyuly was a natural phenomenon.

It can be said that Mambetali Serdalyuly, who stood at the origins of the land movement in the Steppe region, was a spiritual teacher, was a man-figure, the grandson of Khan Ubaydulla, the khan elected by the Kazakhs, the eldest son of the khan of the Middle Zhuz Uali, Sultangazy Ualikhanov, who had a huge influence on the formation of the personality of Mambetali as a civil figure. Researcher M.R.Satenova writes: "Gazi Bolat is the second son of Gubaidolla, the eldest son of Uali Khan, from the family of Uali Khan of the Orta Zhuz. Gubaidolla was elected khan by representatives of the Maily-Balta estate of Argyn-Atygai, but the Russian government relied on the decree of 1822. On the abolition of the institution of khan power of the Middle Zhuz, which was not fixed in the khanate" [30]. Although when he was called for prayer, his name was Gazi, later he was known both in the country and in official data under the name Sultangazy, which is a clear indication that he was brought up in the typical political tradition of the khanate, the holy Sultan, it was a kind of testimony to the character of his generation. Although they served the Russian Empire at various levels, they did not hide

their dissatisfaction with the fact that the Russian government always restricted their political rights. Despite the fact that the aristocratic Ture breeds lost their official power and former influence on Kazakh society, the influence on such authoritative descendants of the Tore as Sultangazy was still felt strong.

**Conclusion.** Thus, the socio-political movement we are considering in the Steppe region and the studies of the figures of the initial stage of this movement are among the new topics that are little studied in the history of the motherland. Mambetali Serdalyuly is mentioned in studies and journalistic articles about representatives of the political movement "Alash".

Mambetali Serdalyuly is known to the general public only by literary works. These facts indicate that the personality of a public and political figure who occupied a large place in the socio-political life of the steppe region at the beginning of the XX century was not the object of special research. These articles are autobiographical in nature, comprehensively reveal his socio-political views and functions, are not studied from the point of view of modern historical knowledge.

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