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THE ROLE OF RELIGION LEADERS IN THE DISSEMINATION OF RELIGION, THE CONSTRUCTION OF MOSQUES. ABOUT THE MORAL LIFE OF DOSZHAN ISHAN KASHAK ULY(1815-1890)

Abstract. Doszhan Ishan Kashakuly (1815-1890) raised the spread of Islam in Western Kazakhstan to a new, higher level. The organization of a pilgrimage among the Kazakhs of the region, the construction of the Takiya house in the Arab country, in Mecca (Medina), the compilation of the Kazakh Genealogy and the 19th century. He is one of the most influential figures in the history of the Kazakh people, who worked tirelessly, demanding from the colonial government in the 80s "a separate mufti for the Kazakhs."

Key words: Religion Islam, Ishan, Mosque, pilgrimage, Muftiate, Dosjan Kashakuly, Aktobe region.

Introduction. Among the Kazakhs of Western Kazakhstan there were many religious figures from the people who worked tirelessly to spread Islam. Among them are Adai Beket Ata from Mangystau (late XVIII-early XIX centuries) and Tabyn Doszhan from Donyztau (1815-1890).

Beket Myrzaguly climbed to the top of Sufism, which is widespread in Western Kazakhstan. The "purification" of Sufism is a difficult process. In addition, most of the so-called "pir" religious figures lived in the XVIII century. In the development of Sufism in Kazakhstan in the XIX century, there are no "pirlen" Sufis, but only "faithful". a religious person who has attained the truth. This is evidenced by the saying "The end of the earth is Eset, the end of Pir is Beket", which is popular among the Kazakhs of the Lesser Zhuz. The transformation of Beket Ata's life

into "Batyrbeket, Pir Beket" is a difficult aspect that needs to be studied (including the motto of the whole Aday, etc.).

The first step of Beket Myrzaguly in spreading Islam in the country began with the cessation of the war between the Adais and the Turkmens in Mangystau. The Turkmen hero Bekdur built a mosque in the Kyzylkum desert, called on the Turkmens to follow the path of God and not to take up arms against the Kazakhs. At that time, Beket Ata built a madrasah and a mosque in Beineu, where he taught children, propagandized peace, directed people to the white path, and devoted himself to religion [15]. After that, Beket Ata was a religious figure who devoted his entire life to the construction of mosques in the country (Ogulandy, Beineu, Akmeshit, near the Aral Sea), the development of Muslim education and teaching children. He is the person who made Mangystau the cradle of spiritual life for the Kazakhs, the sanctuary of Islam, "Muhammad in Medina, Hodja Ahmed in Turkestan, Pir Beket in Mangystau."

One of such great people was Doszhan Ishan, the son of Kashak Mullah, a historical figure who widely propagated Islam among the Kazakhs living in the Aral-Caspian region, opened a mosque and madrasah in the country and taught children. Doszhan Ishan raised the spread of Islam in the territory of Western Kazakhstan to a new, higher level. The organization of pilgrimage among the Kazakhs of the region, the construction of the house "Takiya" for the Kazakhs who went on pilgrimage in the Arab country, Mecca (Medina), the compilation of the "Kazakh genealogy" and the XIX century. He is a

prominent figure in the history of the Kazakh people, who worked tirelessly in the 80's to demand a "separate mufti for the Kazakhs" from the colonial government.

Doszhan Ishan Kashakuly is descended from the Shomishty tabyn of the younger zhuz, his ancestor is the Shomishty tabyn, from which he was born Karakoily → Konyr → Zhankara → Bekshe → Baspan → Kashak [26].

His father, Kashak, was a Muslim literate mullah from the Bukty tribe of the North Ustyurt (Donyztau) and the neighboring Sam sands, which inhabited the Emba desert (Fig. 1) [4,273]. As a young man, Doszhan was educated by his father, Kashak Mullah, and paid attention to science and education at an early age. He studied in Khiva, Urgench and Bukhara at that time [25].

In order to complete his education from the age of 17, he continued his education in Khiva, obtained permission from a pir named Oldan and signed Doszhan Ishan [9,148.; 25.; 12].

After graduating from Doszhan Ishan and coming to the country in 1850. In Donyztau, in the Tasastau-Kainar valley, he built his first mosque, taught children and made disciples.

In Tasastau-Kainar in Donyztau, Doszhan Ishan taught children for several years [3,113]. The mosque built by Doszhan Ishan in Kainar and a large religious-residential complex with a mosque-madrasah in Donyztau are still preserved (Figure 2) [1,48-64].

Doszhan Ishan moved from this Donyztau to the bank of the river Oil (Chile branch) in 1868. relocated. The resettlement was due to the introduction of the law "Temporary Rules" in 1868-69 and the uprisings of the Kazakhs of Uralsk and Turgai regions, and later the Mangystau region against the colonial government. In 1868-69, according to the "Temporary Rules", the rights of the Kazakhs in economic, tax, religious and educational matters were limited, and the tsarist government intensified the colonization of the country. The new "administrative reform" has placed a heavy burden on the country. Therefore, the Kazakh people revolted against it, and religiously literate people took an active part in it. Among those who organized the large-scale uprising, the place of faith was high [22,14].

After the uprising, Ishans were persecuted by the government. 70s The Mangystau Peninsula was more subservient to the colonial government than the Kazakhs of the Ural and Turgai regions. That is why the colonial tsarist government was alarmed by the fact that such an influential and educated cleric as Doszhan Ishan acted away from the government (Donyztau is located on the Northern Ustyurt). As a result, the tsarist government moved to the Urals region, where they dominated, as it was more effective for them to control the affairs of Doszhan Ishan in front of them.

He was forcibly arrested in 1868 under the guise of "destroyer of the people." Doszhan Ishan, who moved to Oiy, built a mosque-school on the Chili branch of the Oiy River, taught children and spread morality. Doszhan Ishan of Chile, known as "Ishan Ata" in the XIX century. 70s The religious-residential complex (mosque-madrasah, disciples' dormitories, office buildings, garden, farmland, large country) is located 5 km south of Shubarkuduk village, Temir district, Aktobe region. The site of the collapse of the mosque and other structures and the cemetery are preserved (Figure 3) [7,120].

After the construction of a mosque in Oiy, Ishan began to organize a pilgrimage to Mecca among the Kazakhs (Doszhan Ishan Kashakovich himself went on pilgrimage three times). XIX century in the middle of 1874 with Hazrat Nurpeke. A group of Kazakhs, led by the poet Abai's father Kunanbay, went on a pilgrimage to Mecca [4,273].

M. J. Kopeyev in his work "Kazakh genealogy" of the XIX century. showed three streams of Kazakh pilgrims. The third pilgrimage of the Kazakhs: "There were twenty people from the middle zhuz, led by Kunanbay, and one hundred from the younger zhuz. Hazrat Nurpeis and Doszhan Khalfe are among them. The Kazakhs had never been on a pilgrimage before. It was astonishing to see that there were one hundred and twenty people, kneeling and holding hands, and that each class was visible," [10,9-11].

In the July 1876 edition of the Orenburg Leaf newspaper: "In the days of Orenburg, 100 Kyrgyz people moved to Orenburg to meet the expected pilgrims from Constantinople in Mecca and Medina: Mullah Doschana - Ishan ave. Pilgrims, they say, up to 20 people from different ends of the Orenburg steppe; between them are also Bashkir der. Emangulova Yunus Ishan and Tatar Seitovsky settlement Rakhmet- Uglu-Abdulkagirov..."

Eunice Ishan, one of the old pilgrims, did not manage to return from Constantinople with the Kyrgyz and Mullah Nurpeis Hazrat, as he sent the flag with Doschan for the second time", - said Doszhan Ishan and Nurpeke, who went on pilgrimage.

It is during this pilgrimage to Mecca that the history of Doszhan Isha's construction of a takiya house for Kazakh pilgrims is closely connected.

Sh. Kudaiberdiuli wrote in his book "Genealogys of Turks, Kyrgyz, Kazakhs and Khans": Today it is called "little takiya". One of the youngest zhuzs is a strong scientist named Sultan », – wrote [13,45].

I saw the takiya when I went on pilgrimage from 1905 to 1906 ... But the Sultan said: "I did not know why this takiya was written in the name of the younger hundred Doszhan pilgrims. Although I started with the late takiya, I did not know whether it was because the younger hundred pilgrims gave a lot of money, or because Doszhan left it in the name of Haji when he was a god, "Doszhan said about Isha's takiya [13,45].

As for the construction of the Kunanbay Takiya in Mecca, there is a lack of information, and the data in circulation is insignificant [20,268]. However, the history of the construction of Doszhan Isha's Takiya House in Mecca, the information related to the name of Kunanbay Haji is preserved in the country, in the memory of the people (especially among the descendants of Doszhan Isha).

For example, the descendant of Doszhan Isha, who lives in the Kegeyli district of Karakalpakstan, aksakal O. According to Imanbayev: "When Doszhan Isha went on pilgrimage for the first time, he saw a lot of difficulties in a foreign country. Then he said: "Many Kazakhs will go on pilgrimage after us, so that Kazakhs do not suffer as much as we do, so that the Kazakhs have their own homes in Mecca", – shared the idea of building a takei house in 1874 with the poet Abai's father Kunanbay, who went on pilgrimage together [17].

M.Zh. Kopeyev wrote that the history of the Kazakh pilgrims' writing about the "origin of the Kazakhs" and the sending of Doszhan Khalfe to Baghdad was also on this trip [10, 9-11].

It follows that Doszhan Isha was a genius who built a takiya house in Mecca, and the history of the takiya houses built by the Kazakhs in Mecca requires further study. XIX century There were four Kazakh houses in Mecca in the 20th century. In the beginning, there were six takiys built by Kazakhs, as well as takei houses, which were taken over by others [16.; 6.; 20,268.; 9,148].

The next stage in Doszhan Isha's life was marked by his work for the freedom of religious life of the Kazakh people, demanding that the authorities re-join the "Orenburg Spiritual Assembly" or open a separate muftiate for the Kazakhs. 1788 Russian Tsar Catherine II established a religious institution in Ufa, the authority of which extended to all Russian Muslims (except Crimea), and mainly dealt with the spiritual (religious) affairs of Muslims. Later, the institution was renamed "Orenburg spiritual Mohammedan law of assembly", and the Kazakhs were included in the competence of this institution in 1789 [8,1036; 23.8.; 14.33]. Until the "temporary rule" of 1868, the religious affairs of the Kazakh people were under the jurisdiction of this institution.

According to the "temporary rule" of 1868, the religious affairs of the Kazakhs of the steppe regions of Western Siberia and the Orenburg region were removed from the "Orenburg Muslim Religious Assembly" and transferred to the general civil administration, which in turn was transferred to the Ministry of Internal Affairs. The title of ukaznoy mullah was abolished, and mullahs were allowed to perform local religious duties, which in turn were elected from among the population and approved by the governor, and for nomadic and sedentary Kazakhs were allowed to be one mullah per Bolshevik [11,89].

Doszhan Isha Kashakovich demanded from the tsarist authorities that the law "New Nizam" restricts all the rights of the Kazakhs, to restore it, to reconsider the Kazakhs under the muftiate or to open a separate muftiate for the Kazakhs.

In 1917, while conveying the plight of Muslims to the Provisional Government, S. Rybakov's book "The structure and need for the management of the spiritual affairs of Muslims in Russia" - "Challenges and assumptions of the Muslim community, meetings and observations on the reorganization of the existing order of the administration of Muslims in Kazakh," - [19. 130 -131].

The letter is entitled "The petition of the Urals, Turgais and Orenburg Kyrgyzs for the appointment of a special mufti and spiritual assembly", the text of the letter: Djemagul Musa is the son of Dr. Given in 1888. Farewell to the name of the Minister of Internal Affairs Del for appointments for their special trustees of the Mufti and the Spiritual Assembly ... », – said [19,130-131].

However, in response to a letter of demand from the Kazakh intelligentsia, led by Doszhan Isha Kashakuli, the tsarist officials wrote: The manifestation of Muslim propaganda and the fact that the Orenburg Magometan Spiritual Assembly and the subordination of them to the general order of civil

administration (paragraph 252) niya 1868) not only does not cause inconvenience, but provides guarantees for the protection of personal and property rights of the Kyrgyz population, as well as for the softening of morals and customs, the responsibility and position of women.

The military governor of Turgai oblast also said: "that the petition is directed against the Temporary Provision of 1868, which has the purpose to overthrow the Kyrgyz people from the hands of the Muslim clergy and to open it to the people for the purpose of gathering and uniting the people" [19,130-131].

Despite these answers, Doszhan Kashakuli did not give up the struggle he started, propagandizing among the people and explaining to the Kazakhs that they should rejoin the "Orenburg Spiritual Assembly" or explain the need for a separate mufti for the Kazakhs.

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This activity of Doszhan Ishan paved the way for the next generation to protect the interests of the Kazakh people in matters of religion. From 1888 to 1917 (at the request of the delegates of the Kazakhs of Turgai, Uralsk, Akmola, Semipalatinsk regions and the Inner Horde, at the All-Russian Muslim Congress in Moscow in May 1917, It was decided that the religious affairs of the Kazakhs should be directed to the Orenburg Muftiate. The judges of the Muftiate were Kazakhs G. Karashev and K. Akhmetzhanuli) who fought with the colonial government [18.; 21 .; 24.; 5,183].

Deputy of the State Duma of Russia, lawyer B. The intellectuals of Uralsk and Turgai oblasts, led by Karatayev, wrote about the noble initiative of Doszhan Ishan: On behalf of Doszhan Kashakuly, the Minister requested Tolstov to leave the Kazakh religious affairs under the auspices of the Orenburg Spiritual Assembly, or for the benefit of the Kazakh people. This request to hold a separate spiritual meeting was not accepted by the mayors, and the inquirer Ishan Doszhan Kashakuly was dismissed by the akims as unreliable "(police KR)" [27,1-2].

Conclusion. Thus, Doszhan Ishan, the son of Kashak, died in 1890. He was an example to the generation that wanted to fight against the colonial government, which was able to protect the national interests of the Kazakh people in spite of the threats to their lives and repressions. Doszhan Isha's precious bone is buried near the Ishan Ata mosque in Shili (Oiyil River), which he built. Ishan's descendants live in Karakalpakstan and Aktobe region.

Thus, in the lifetime of Doszhan Ishan, he not only spread Islam among the Kazakhs, but also took it to a new level, organizing a pilgrimage for Kazakhs living in seclusion in the XIX century, building a hotel in Madinah, demanding a "separate mufti for Kazakhs" from the government. We have no right to recognize that he was a significant historical figure in the history of the Kazakh people, who served to raise the intelligentsia of that time to a level that neither of them could do.

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ДІН ТАРАТУ МЕН МЕШІТ САЛУДА ДІНИ ТҰЛҒАЛАРДЫҢ АЛАР ОРНЫ. ДОСЖАН ИШАН ҚАШАҚҰЛЫНЫҢ (1815-1890 жж.) ӨНЕГЕЛІ ӨМІРІ

Аннотация. Досжан ишан Қашақұлы (1815-1890 жж.) Батыс Қазақстан аумағында ислам дінін таратуды жаңа, биік деңгейге көтерді. Аймақ қазақтарының арасында қажылық сапарды ұйымдастыру, Араб елінде, Меккеде (Мәдина қаласында) қажылыққа барған қазақтардың түсетін «тәкия» үйін салдыруы, «қазақ шежіресін» құрастыруы және ХІХ ғ. 80 жылдары отарлаушы үкіметтен «қазақтар үшін бөлек мүфтилік» талап ету ісінде аянбай еңбек еткен, қазақ халқының тарихында ерекше орын алатын тұлға.

Досжан ишан оқуын бітірін, елге келген соң 1850 жылы Доңызтаудағы Тасастау-Қайнар алқабында бірінші мешітін салдырып, бала оқытып, шәкірт дайындайды. Ол турасында діни ағартушы, ақын Әбубәкір Кердері толғауларында көрсеткен.

Доңызтаудан Ойыл өзенінің (Шилі саласы) жағасына Досжан ишан 1868 жылы қоныс аударған. Ойыл бетке қоныс аударуына елдегі 1868-69 жж. «Уақытша ереже» заңының енгізілуі мен Орал, Торғай облыстары қазақтарының, кейін Маңғыстау адаларының отарлаушы үкіметке қарсы болған толқу, көтерілістер себеп болды.

1868-69 жж. «Уақытша ереже» қазақтардың шаруашылық, салық, дін, білім мәселелерінде құқығы шектеліп, патша үкіметінің елді отарлауын күшейткен заң еді. Жаңа «әкімшілік реформа» елге көп ауыртпалық міндеттеді. Сондықтан да оған қазақ халқы келіспей көтеріліс жасап, көтеріліске діни сауатты адамдар белсенді қатысты. Көтерілістің ауқымды жүруін ұйымдастырғандардың арасында ишандардың орны жоғары.

Көтерілістен кейін ишандар үкімет тарапынан қыспақ көріп қуғындалды. Оның үстіне XIX ғ. 70 жыл-дары Маңғыстау түбегі Орал мен Торғай облыстары қазақтарына қарағанда отарлаушы үкіметке бағына қоймаған аймақ еді. Сондықтан да Досжан ишан секілді ықпалды, сауатты діни тұлғаның үкімет құзырынан алыста (Донызтау Солтүстік Үстіртте орналасқан) әрекет етуі отарлаушы патша үкіметін алаңдатпай қоймады. Содан патша үкіметі өзінің үстемдігі басым орнаған Орал облысына қоныс аударғаны, өйткені Досжан ишанның істерін өзінің көз алдында бақылағаны тиімді болды.

Ойыл бойында мешіт салдырғаннан кейін ишан қазақ арасында Меккеге қажылық (Досжан ишан Қашақұлы қажылыққа үш рет барған) сапар шегуді ұйымдастыруды қолға алады. XIX ғ. ортасында Нұрпеке хазіретпен, 1874 жылы ақын Абайдың әкесі Құнанбай бастаған бір топ қазақтармен бірге Меккеге қажылыққа барып келген. Ол сапар турасында шежіреші, ақын М.Ж. Көпеев «Қазақ шежіресі» атты еңбегінде көрсетеді.

Өміріне төнген қауіп-қатерге, қуғын-сүргінге қарамастан қазақ халқының ұлттық мүддесін қорғай білген, отарлаушы үкіметке қарсы күресі келер ұрпаққа үлгі болған, өскелең ұрпақтың жолында талай игі істерге мұрындық болған Қашақұлы Досжан ишан 1890 жылы дүниеден өтті. Досжан ишаның асыл сүйегі, өзі салдырған Шилідегі (Ойыл өзені) «ишан ата» мешітінің жанында жерленген, ишан ұрпақтары Қарақалпақстан мен Ақтөбе облысы аумағында өмір сүреді.

Сонымен Досжан ишанның саналы ғұмырында қазақтар арасында ислам дінін таратумен шектелмей, ол қызметті жаңа деңгейге, әлемдік (XIX ғ. томаға-тұйық өмір сүрген қазақтарға қажылық сапар ұйымдастыру, Мәдина қаласынан қонақүй (тәкие) салу, үкіметтен «қазақтар үшін бөлек мүфтилік» талап ету, сол кездегі зиялы қауымның кез келген бірі мұндай әрекеттерге бара бермейтін) деңгейге көтеруге қызмет еткен, қазақ халқының тарихында елеулі орын алатын тарихи тұлға екендігін мойындауымыз қажет.

Түйін сөздер: ислам діні, ишан, мешіт, қажылық, мүфтилік, Досжан Қашақұлы, Ақтөбе.

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РОЛЬ РЕЛИГИОЗНЫХ ДЕЯТЕЛЕЙ В РАСПРОСТРАНЕНИИ РЕЛИГИИ, СТРОИТЕЛЬСТВЕ МЕЧЕТЕЙ. О НРАВСТВЕННОЙ ЖИЗНИ ДОСЖАНА ИШАНА КАШАКУЛЫ (1815-1890).

Аннотация. Досжан ишан Кашақұлы (1815-1890) поднял распространение ислама на территории Западного Казахстана на новый, более высокий уровень. Организация паломничества среди казахов региона, строительство дома "Такия" в арабской стране, в Мекке (Медина), составление "Казахской генеалогии" и XIX в. Он является одной из самых влиятельных фигур в истории казахского народа, который неустанно трудился, требуя от колониального правительства в 80-х годах «отдельного муфтията для казахов».

После окончания медресе Досжан ишан приезжает в родные края. В 1850 году в Доңызтау – долине Тастау-Кайнар он построил свою первую мечеть, обучал детей и воспитывал учеников. Об этом в своих размышлениях говорил религиозный просветитель, поэт Абубакир Кердері.

Досжан ишан 1868 году был переселен из урочища Доңызтау к берегу реки Ойыл (приток Чилии). Переселение было связано с введением закона «Временное положение» в 1868-69 годах и восстаниями казахов Уральской и Тургайской областей, а затем и Мангыстауской области против колониального правительства.

Согласно «Временному положению» в 1868-69 годах социально-экономические, религиозные и образовательные права казахов были ограничены, а царское правительство усилило колонизацию страны. Новая «административная реформа» легла тяжелым бременем на страну. Поэтому казахский народ восстал против этого, и религиозно грамотные люди приняли в нем активное участие. Среди тех, кто организовал масштабное восстание, были муллы и ишаны.

После восстания ишаны преследовались правительством. В 70-е годы полуостров Мангыстау был более подчинен колониальному правительству, чем казахи Уральской и Тургайской областей. А урочище Доңызтау находилось ближе Мангыстау. Вот почему колониальное царское правительство было встревожено тем, что такой влиятельный и образованный религиозный деятель, как Досжан ишан действовал не на стороне правительства (Доңызтау расположен на Северном Устюрте).

В результате царское правительство переселило религиозного деятеля в бывшую Уральскую область, где они доминировали, поскольку для них было более эффективно контролировать дела Досжана ишана на их глазах.

После строительства мечети в Ойыле ишан начал организовывать паломничество в Мекку среди казахов (сам Досжан Ишан Кашақұлы трижды совершал паломничество).

В XIX веке, приблизительно в 1874 году, Досжан Кашакулы с хазратом Нурпеке и группой казахов во главе с отцом поэта Абая Кунанбаем отправились в паломничество в Мекку. Об этой поездке писал своей работе «Казахский шежере» поэт М. Ж. Копеев.

Человек, посветивший себя служению народу, образец подрастающего поколения Досжан ишан Кашакулы умер в 1890 году. Патриот своего народа, выдающийся религиозный деятель Досжан ишан похоронен возле построенной им мечети Ишан Ата в Шили (река Ойыл). Потомки ишана живут в Каракалпакстане и Актюбинской области.

Таким образом, при жизни Досжан ишан не только распространял ислам среди казахов, но и поднял его на новый уровень, организовал паломничество для казахов, живущих в изоляции в XIX веке, построил отель в Медине, потребовал от правительства «отдельного муфтията для казахов». Мы должны признать, что он был важной исторической фигурой в истории казахского народа, который служил для поднятия роли интеллигенции того времени до небывалого уровня.

Ключевые слова: религия ислам, ишан, мечеть, паломничество, муфтият, Досжан Кашакулы, Актобе.

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