



Confessional policy of the Russian Empire in the western part of Kazakhstan (mid XIX – early XX centuries)

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ABSTRACT

Undoubtedly, the western region of Kazakhstan is unique and strategically important compared to other regions. First of all, the influence of the Kazan and Ufa madrassas, the largest Muslim centers in the region due to their geographical location, and the international nature of the Jadid movement, and secondly, the richness of archival data and the independence of religious representatives from the region should be accentuated. At the same time, the Muslim influence of Tatar mullahs' activeness in the region weakened, and the number of educated Kazakh clerics increased, who, in their turn, joined forces with the Alash intelligentsia to intensify the struggle for national liberation.

The western region of Kazakhstan has long been distinguished by its close historical and cultural ties with Volga Bulgaria, the Caucasus, the Black Sea and developed Muslim centers such as Iran and Khorezm. Especially in the late XVIII-XIX centuries cultural ties with the Volga-Ural region intensified as the Kazakhs of Junior Zhuz became Russian citizens and further integrated into the Empire. In other words, favorable historical conditions have been created in this region for the rapid development of Islam. Therefore, the geographical scope of the topic is based on the western regions of Kazakhstan.

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Introduction

It is known that the western regions of Kazakhstan, the objects of the research, in the second half of the XIX century were among the various structures that were administratively and territorially subordinate to the political center of the Russian Empire. Initially, the military lines of Uralsk and Orenburg, also for a certain period Orenburg Border Commission (1799-1859) were established for the purpose of military-political control of the Kazakh steppes. The structures were formed and measures were taken to adapt the «whirlwind» peoples of the region to the laws of the empire politically, culturally and spiritually.

In the second half of the XIX century, due to political and administrative reforms, the Kazakhs living in the western regions of modern Kazakhstan obtained a new administrative status. One of the directions of reforms in 1867-1868 was the attempt of the colonial administration to colonize the Kazakh steppes intensively. As a result of these reforms in the 1990s, the territory of Kazakhstan was administratively governed by the Orenburg (Ural and Turgai oblasts), Western Siberia, Turkestan governors-general, the Astrakhan province (including the Bokey Horde) and the Caucasus Military District (later the Mangyshlak prefecture).

In the second half of the XIX century, the system of governing Kazakhstan was characterized by a «special» administrative-territorial division aimed at integration into the Russian Empire and an appropriate system of administrative-colonial apparatus. The regions of the Kazakh steppes were divided between three governors-general, that in their turn were divided into a number of administrative-territorial units, headed by a branched apparatus of colonial rule. According to these reforms, the western regions of present-day Kazakhstan are between the two governors-general, and a number of other Kazakh-populated areas have joined other administrative units, such as the Bukey Orda and the Mangistau Peninsula, respectively, Astrakhan province and the South Caucasus region [1, p. 81].

In Kazakhstan (excluding the Inner Orda and Mangyshlak prefectures), the main regional administrations (headed by the governor-general), regional administrations (headed by the military governor), district and local administrations were established. The official and political essence of the reform of the administrative structure carried out by the tsarist government in Kazakhstan in 1867-1868 was based on the final legislative registration of the region as a colony of Russian capitalism [2, p. 291-292].

Research methods and sources

To achieve this goal, the forms of Islam development in the Kazakh steppes in the second half of the XIX – early XX centuries, interdisciplinary methods and the theory of «regional Islam» were used to determine the activities of traditional Islamic figures. In this way, we observe the diversity and uniqueness of traditional culture in each region, and the idea that local forms of Islam are equal. Therefore, in the scientific article, as a new methodological concept in the study of the peculiarities of the confessional policy of the Russian Empire in the western region of Kazakhstan and the religious situation in the region, the theory of «regional Islam» proposed by modern Islamic scholars such as S.M. Prozorov, S.N. Abashin, as well as Devin De Wiz, John Frank Allen, A.K. Muminov was followed.

Analysis

From the spiritual, cultural, religious and confessional point of view, the local Kazakhs has long followed the traditional Islamic model based on the Hanafi school and Sufism (later

Ishanism), which are closely connected with Central Asia [3]. Due to the implementation of the regional principle in scientific research, religious and confessional processes in the western regions of Kazakhstan have their own peculiarities. During the tsarist period, the territories of the present-day Aktobe, Atyrau, West Kazakhstan and Mangistau oblasts were close to the political center of the empire, bordering on or close to the Tatar, Bashkir, Caucasian and Crimean Muslim regions, and this influenced religious traditions in the mentioned regions [4].

Despite the conceptual pluralism, many discussions and contradictions, Russia's political, economic, as well as general cultural policy towards Kazakhstan has been well studied in domestic and foreign historiography. On the contrary, in our opinion, the policy of the Russian Empire towards the Muslim peoples, including religious figures and religious specialists, is still a topic that has not been fully disclosed and studied in detail. For example, the peculiarities of politics related to the history of different regions of modern Kazakhstan, as well as the contradictions between the «civilized» Islamic model of the empire and the representatives of traditional Kazakh Islam, have not been put to an end.

However, in modern scientific research, Russia's imperial religious policy is mainly focused on the Volga-Ural region, and the history of Muslims in some regions, especially Tatars and Bashkirs, is analyzed and little attention is paid to the territory of Kazakhstan. At the same time, the views of unofficial mullahs and masters of the Kazakh ethnic group on the policy of the empire and their activities are not reflected. For example, the model of religious-official relations in the Bukey Orda developed differently from the all-Russian rules, and Zhangir Khan, who advocated the rapprochement of religion and modernism, did not rule out the development of traditional religions - Central Asian Islam under the auspices of the masters, but supported international cultural ties. For centuries, Islam has been an integral part of Russian history. At the beginning of the 20th century, the number of Muslims in Russia was more than 25 million. Among them Kazakhs were in the first place – 3 236 394 inhabitants [5, p. 126]. The policy of the Russian Empire towards religion and clergy in Kazakhstan consisted of several stages. Although fundamental research and collections usually contain the complexity and contradictions of imperial policy, a certain schematism prevailed. In fact, it is noted that in Russia, the confessional policy has never been one-sided, uniform [6, p. 11-12]. The Russian Empire, through the Volga Tatars, believed that the civilized Islam, close to the Russian model, should be spread in the Kazakh steppes, as opposed to the traditional, conservative religious model of Central Asia [7, p. 483-486].

According to archival documents, the annual reports of the missionaries contained intensive, long-term and direct contacts with the Kazakh people. According to the Orenburg archives, missionary publications in the Kazakh language were used during the missionary visits to the Kazakh steppes and villages to teach Kazakhs Orthodoxy. Russian-Orthodox propaganda was carried out in Kazakhstan. According to the archives, mullahs, Ishans, judges, Tatar-Turks in the steppes and Bukhara, who are considered to be the spreaders of evil ideas in the Inner Orda and enemies of Russian-Orthodoxy, are trying to strengthen Islam. The missionaries, who preferred to be cautious in such a situation, said that it was necessary to deal with them [8, p. 57]. One of the mullahs who devoted himself to the Russian government in the XIX century - Batyrkhan Shagimardanov in his report to V.V. Grigoriev, wrote the following in his own words, «in the first, God ... in the second, the prophet in the third, the Great Tsar», that is, all clergymen who obeyed their credo of imperial citizenship (state mullahs, mufti, akhunds) [9, p. 4]. Well-known scholar Robert Cruz, in his monograph «For Propher and Tsar» found that the religious policy in the Kazakh steppes was not uniform [10].

OMSA (Orenburg Muslim Spiritual Assembly) was established on September 22, 1788 by an imperial order in Ufa under the chairmanship of a mufti consisting of mullahs of the Kazan Tatars and their appointment, as well as the examination of candidates for religious careers [11, vol. XXII, № 16710]. Later, from 1797 to 1918, this structure was called the Orenburg Muftiate [12, p. 21-23]. The creation of these organizations was motivated by political considerations, such as the establishment of governmental control over the Muslim community and neighboring Kazakhs, and the desire of imperial leaders to resettle Islam and Muslim Tatars in Central Asia. These actions, in general, coincided with the policy of Catherine the Great, which allowed the ideas of religious tolerance, as well as aimed at establishing governmental control over religious life and religious institutions [6, p. 15-16].

It should be noted that even under the OMSA (later – the Muftiate) in many regions at all times there were mosques that were not dependent on government agencies and were headed by mullahs and ishans, who served independently along with the official mullahs. To follow the instructions, Baron A.O. Igelstrom directed his staff to instruct local leaders in order to prevent the realization of their ideas in the event of the arrival of Bukhara residents [13, p. 73-74].

However, a wide range of districts (in the early XX century, the competence of the Orenburg Mufti extended to 84 provinces of Central Russia, Ural-Volga and Siberia, 5 regions, 6 governing cities, and the districts of Tavrida included 10 western provinces, Sevastopol and Kerch-Enikal), the lack of knowledge of muftis on issues of Muslim religion and law, pressure from the authorities on higher Muslim religious institutions reduced the effectiveness of muftis [14, p. 281-282, 283-284, 285-286].

The Charter of the Siberian Kazakhs of 1822 legalized the appointment of mullahs to the Kazakh community and ordered the local administration to build mosques and religious schools. The tsarist government entrusted the management of the Kazakhs in religious affairs to the Tatar mufti in Orenburg. With the support of the tsar, Tatar mullahs widely distributed religious literature in the Kazakh steppes. The tsarist monarchy, which promoted the spread of Islam in Kazakhstan and supported the colonial policy in its own interests, viewed religion from a political point of view [15, p. 63-64].

The mullahs, who were tested at the OMSA, left for the Kazakh steppes only after receiving a decree from the Orenburg provincial administration. They have a special place in the Muslim religious and social hierarchy of the empire. Officials in Russia include officially appointed Muslim clerics appointed and approved by civilian officials. Their activities were not limited to preaching Orthodox Islam. Tatar mullahs had to educate their Muslim people to obey the law and be loyal to the Russian imperial throne.

Ethnically, the mullahs who served were mainly Tatars from the Seitov settlement of the Kazan province and the Orenburg province, and Bashkirs from the 6th, 9th, and 12th cantons, whose lands bordered on the settlements of the Kazakh herd, Tama, coastal, and Zhappas tribes; Cantons 1 and 3 consisted of mishars. The official archives of the Orenburg region contain a list of mullahs sent to the Kazakh steppes in 1800-1820 by the Orenburg provincial administration. According to this document, 5 people from the 3rd canton of Mishar and 17 people from the 9th canton of Bashkir were sent to West Kazakhstan region [16, p. 147].

The spread of Islam in the Kazakh steppes can be traced to its ambiguity. The Russian administration noticed the remnants of the ancient shamanistic religions and the dual orientation of the Muslim element in the beliefs of the Kazakhs. According to L.A.Slovokhotov, Kazakhs «are gradually forgetting their former pagan religion and becoming Muslims under

the fanatical influence of one of the most active leaders of Islam - the Tatars and the Sarts.» These cunning agents of Islam penetrated the villages of the distant Kazakh districts and gained great influence among the people as the best specialists in Muslim teachings. At present, Islam covers the Kazakh steppes by two directions: from Kazan and Bukhara. Moreover, the Kazakh Muslim sects often pursue a religious policy with the suspicion that they are mixed with the remnants of idolatry « [17, p. 33-34].

According to the boundary commission, in 1851 there were 17-20 mullahs at different distances in the territory of the Kishi (Junior) Zhuz [18, p. 149]. According to the Statistical Adviser from 1850 to 1852, the religious situation in the Bukey Orda was described as follows: "Kazakhs follow the Sunni faith in the Muslim faith. There are 128 mosques in the whole Orda, they have 1 akhun and 130 mullahs" [19, p. 28]. Mullahs of the Kazakh steppes from the Volga Tatars in the late XVIII and early XIX centuries served as propagandists of Russian imperial influence, trying to «civilize» the nomadic nomads in the border areas [20, p. 51].

In the late 19th and early 20th centuries, the Ministry of Inner Affairs controlled the lives of Muslims in Russia. In fact, it was founded on August 6, 1880, and was part of a whirlwind of religions. Their functional responsibilities cover all aspects of Muslim life: temples, migration, issuing foreign passports, publishing books, etc. In general, the governors of each oblast were responsible for the government's confessional policy. They followed the religious policy of the government and prevented the spread of Islam [21, p. 80].

The tsarist government's confessional policies in Kazakhstan eventually led to the control of Muslim schools, censorship of publications, and the persecution of Muslim and national intellectuals for «Islamism,» Turkism, and anti-government activities.

The tsarist government tried to spread Christianity among the Kazakhs in order to Russify the people. Despite the efforts of propagandists and the help of the church in the construction of houses for the newly baptized, the Kazakh-Christians lived worse than others [15, p. 83-84].

In the Kazakh steppes, before the introduction of the «new system» of tsarist rule, i.e. the colonial-administrative reform of 1867-1868s, the Russian Empire declared the Kazakh land as a state property. After the official demarcation and mapping of the borders of the Chinese Empire on the one hand and the Russian Empire on the other, the tsarist government abandoned the policy of temporary spread of Islam and in 1862 began a policy of open baptism of the Kazakh people. This was the key to the implementation of a comprehensive political and social action.

The other side is related to a special decree of Tsar Alexander on July 5, 1865. After all, based on the official handwriting of the Tsar, taking into account the official political document, special attention was paid to two things. One of them was the creation of a new system of unification of all Kazakhs, that is, the real implementation of the so-called «new system» from 1867. Secondly, it points to the ultimate goal of the policy of Russification, which provides future conversion of Kazakhs to Orthodoxy [22, p. 13-14].

Results

Thus, Russia's confessional policy renounced protectionism and turned it into a policy of restricting Islam. The issue of the Muslim clergy and the relationship of his career with the leadership was re-discussed among the rulers a few years later, in a separate report to the emperor from February 1865 to March 1866 («Introductory Report»), this issue was raised again in the last instruction sent to the Minister of Internal Affairs Orenburg Governor-

General N.A Kryzhanovsky. As the head of the region, whose inhabitants follow different religions (paganism, Islam, old traditions, orthodoxy) N.A. Kryzhanovsky called these many religious beliefs «harmful.» He was especially suspicious of the spread of Islam.

The opposition of local Kazakhs to the colonial reform led to national liberation uprisings in Uralsk, Turgai regions and Mangistau. It should be noted that in the western region, the participants of the uprising were deeply concerned about the lack of leadership in religious affairs, joining the OMSA or the creation of a special muftiate for the Kazakh steppe, as well as the appointment of not only Russian but also Muslim leaders and local authorities. required an elective start in the formation of [15, p. 28-32]. The «Regulations on the management of Akmola, Semey, Zhetysu, Uralsk and Turgai regions», adopted on March 25, 1891 on a new legal basis, greatly contributed to the Russian administration, which colonized the Kazakh lands.

It should be noted that in recent years there have been some changes in the administrative system. For example, in 1872, the territories of the Bukey Orda became part of the Astrakhan province. The Mangyshlak prefecture was under the control of the Caucasus Military District in 1870, and later became a part of the Transcaspien region.

The Ural region included the lands of the Kazakhs of the Orenburg department, as well as the lands of the Ural Cossack troops. It was divided into the following uezds (districts): Uralsk, Guryev, Kalmykov, Yembi (Temir), Mangyshlak Peninsula as a separate prefecture. Turgai region included Turgai, Nikolaev (Kostanay), Irgiz, Ilets (Aktobe) districts; Until 1872, the Bukey Orda also entered the Turgai region. The administrative center of the region was the city of Orenburg, which is not part of the Turgai region. According to the Provisional Regulations on governance the structure of the «local» administration in Kazakhstan has been unified in Uralsk, Turgai, Akmola and Semipalatinsk oblasts.

In all regions, it consisted of 4 to 8 bolys (local governmental area) governors, village elders and judges, who were elected by the population in each bolys for three years. And the Regulation on the management of steppe areas of 1891 did not make any changes in the structure of the «local» administration [23, p. 286-288].

Conclusion

In conclusion, we witness that the religious policy of the Russian Empire in the XVIII-XIX centuries in Kazakhstan and the border Muslim regions consisted of several different periods. The first period began in the late XVIII century and lasted until the 70s of the XIX century. This epoch can be called conditionally similar to the policy of liberalism. The activity of the Orenburg Muftiate and the enlightenment of the Tatar akhuns were fruitful. This was due to the change in religious policy during the full colonization of Kazakhstan and the introduction of various religious reforms by the Russian administration. Initially, schools and madrassas were built in the Kazakh steppes, and with the increase in the number of mosques and the arrival of Tatar mullahs, we see a rise in the religious situation.

The Russian Orthodox Church has made extensive use of funds to persuade Kazakhs to trust the tsarist government. In this regard, there were all kinds of pressure on Islam. However, Orthodox preachers who did not consider the experience of history did not take into account the fact that religious persecution and oppression often have the opposite effect. Muslims united in opposition to this policy and created new problems for the bourgeois government. Missionary dioceses have been weakening and losing members every year. By preventing the conversion from Orthodoxy to other religions, church officials paid close attention to Kazakhs

who agreed to obtain Orthodoxy. This direction was closely connected with the goals and objectives of the colonial policy of the Tsar.

At the beginning of the XX century, the spread of Muslim jadidism was of great historical importance. The long-established historical ties of the West Kazakhstan region with neighboring Crimea, Caucasus, the Volga-Ural region, and even such remote Islamic centers as Istanbul and Cairo became the basis for the spread of the Muslim Reform movement.

The imperial policy implemented in relation to Islam and traditional religions in the Kazakh steppe during the studied period, in particular in its western regions, can be defined as contradictory to a certain extent, that is, it revealed that the mechanisms and principles of the liberal policy of the Empire and the official-confessional policy against Islam were implemented in relation to Islam and traditional religions in the Kazakh steppe during the studied period, in particular in its western regions, can be defined as contradictory to a certain extent, that is, it revealed that the mechanisms and principles of the liberal policy of the Empire and the official-confessional policy against Islam were implemented simultaneously.

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Ресей империясының Қазақстанның батыс өлкесіне жүргізген конфессионалдық саясаты (XIX ғасырдың ортасы – XX ғасырдың басы)

Аннотация. Қазақстанның батыс өңірінің басқа аймақтарға қарағанда осы тақырып аясындағы стратегиялық маңызы жоғары болғандығы сөзсіз. Мұның себебі ретінде, біріншіден, географиялық орналасуына байланысты аймаққа мұсылмандықтың ірі орталықтары Қазан мен Уфа медреселерінің ықпалын және жәдидшілдік қозғалыстың халықаралық сипатын, екіншіден, мұрағаттық деректердің молдығы мен аймақтан шыққан дін өкілдері қызметінің дербестігін атаған абзал. Сонымен қатар өңірде белсенділік танытқан татар молдаларының мұсылмандық бағыттағы әсері әлсіреп, сауатты қазақ діни қызметкерлерінің саны артты, олар өз кезегінде Алаш зиялыларымен ұлт-азаттық күресті күшейту жолында бірігіп тізе қосты.

Қазақстанның батыс өңірі ежелден Еділ Бұлғариясы, Кавказ, Қара теңіз аймағы, сондай-ақ Иран, Хорезм сияқты дамыған мұсылман орталықтарымен тығыз тарихи, мәдени байланыстары арқылы ерекшеленді. Әсіресе, XVIII-XIX ғғ. Кіші жүз қазақтары Ресей бодандығын қабылдап, ары қарай империямен ықпалдасуы себепті бұл өңірдің Еділ-Жайық бойымен мәдени байланыстары күшейді. Сөйтіп, осы өңірде ислам дінінің қарқынды дамуына қолайлы тарихи жағдайлар қалыптасты. Сондықтан тақырыптың географиялық шеңбері Қазақстанның батыс аймақтарын қамтыды. Ғасырлар бойы ұстанған ислам қағидаларының арқасында қазақ халқы отаршылдық тұсында ұлт ретінде өзінің болмысын, бірегейлігін, мәдениеті мен рухани құндылықтарын сақтап қалды.

Кілт сөздер: ислам, Ресей империясы, мұсылмандар, Батыс Қазақстан өңірі, кіші жүз, молдалар, конфессионалдық діни саясат.

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**Конфессиональная политика Российской империи в Западном Казахстане
(середина XIX – начало XX века)**

Аннотация. Несомненно, западный регион Казахстана в контексте рассматриваемой темы имел более важное стратегическое значение, чем другие регионы. Этому свидетельствуют, во-первых, влияние Казанского и Уфимского медресе, являющихся крупнейшими мусульманскими центрами в регионе в силу своего географического положения и интернациональный характер джадидского движения, во-вторых, обилие архивных данных и самостоятельность религиозных представителей региона. В то же время ослабевало мусульманское влияние действовавших в регионе татарских мулл, увеличивалось число образованных казахских религиозных служителей, которые, в свою очередь, объединились с алашской интеллигенцией для активизации национально-освободительной борьбы.

Западный регион Казахстана издавна отличался тесными историческими, культурными связями с Волжской Булгарией, Кавказом, побережьем Черного моря, также с такими развитыми мусульманскими центрами, как Иран и Хорезм. Особенно в период XVIII-XIX вв. усилились культурные связи региона с Волго-Уральским регионом в связи с принятием русского подданства казахами Младшего жуза и дальнейшей интеграцией в империю, то есть в этом регионе сложились благоприятные исторические условия для динамичного развития ислама. Поэтому географические рамки темы были обоснованы западными регионами Казахстана. Благодаря многовековым исламским традициям казахский народ в условиях колониального господства сохранил свою самобытность, идентичность, культуру и духовные ценности.

Ключевые слова: ислам, Российская империя, мусульмане, Западно-Казахстанский регион, Младший жуз, муллы, конфессиональная религиозная политика.

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