

ANNOTATION

To the dissertation on the topic

Muslim administration under Tsarist Russia in Kazakhstan (on the example of the Orenburg Muftiat)

written for earning academic degree of the philosophy of doctor (Ph.D)

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Topicality of the research work. Kazakhstan is a state that is making efforts to declare itself to the world as a secular and peaceful country and to take concrete steps in this direction. Although religion, in accordance with the requirements of secularism, is separated from the state, the state is recognized as a system that controls and regulates the legislative development of all sectors. Among them are the regulation of the religious sphere and the provision of freedom of opinion of citizens, the successful formation of relations with religious associations. It is clear that for Kazakhstan, the overwhelming majority of the population of which are Muslims, there is a need to attach special importance to religious associations and their activities. And scientific research and historical experience play an important role in the formation of relations between the state and the Muslim religious association. Therefore, in order to systematize the activities of religious associations at the present time and to fully understand their activities in society, the possibilities of developing the internal structure, it is useful to study the historical experience of Islam in Kazakhstan and the main stages of the development and formation of Muslim governance. At the same time, the history of the structural basis and its equivalent Religious Administration of Kazakhstan's Muslims (RAKM), which today is the largest religious association in the territory of the Republic of Kazakhstan, is deep in the Kazakh steppe. RAKM currently has great authority and role as an institution that makes efforts to preserve the uniqueness and integrity of Muslims in Kazakhstan. And when studying the prospects for its activities and development, we will proceed from the work of religious institutions in history. In particular, an organization similar to the RAKM was created about two and a half centuries ago in tsarist Russia under the name OMDS and worked for a long time in the Kazakh steppe. Therefore, in the study of the history and activities of the modern muftiate, it is impossible not to mention the OMDS.

Due to the fact that the longest and most volatile point of historical experience corresponded to the period within Tsarist Russia, during this period all Muslim peoples within Russia were governed in parallel by a secular and religious institution. The largest religious institution that had a great influence on Kazakh society is the Orenburg Muftiate. At the same time, to study the activities of any organization or institution, it is important to dwell on the history and reasons for its creation and the work actually done. At the same time, in relation to its main task, it

is necessary to classify the factors that have caused an increase in the systematization and relevance of the industry. Therefore, the relevance of the analysis of the factors that led to the granting of tsarist Russia a special status to the Islamic religion and the creation of the OMDS is determined.

The Russian government strove for the complete seizure of religious and political power in the Kazakh steppe. In this direction, work has been carried out, including several articles. In general, it is very important that the authorities keep the judicial system under their control so that they can manage some organization, the people. That is, the conformity of the structure of the general management system and the judicial system increases the efficiency of work on the part of the authorities. The reign of Russia, which subjugated the Kazakh steppe, strengthened the control of the administration in judicial and arbitration matters. The judiciary in the Kazakh steppe developed not only in one direction, but also had several types. And if you delve into these areas, then there will be a great opportunity to understand the problems of the mufti, the Muslim system of government and Kazakh society.

The Kazakh people are a country that has been honoring places of worship and sacred places for a long time. The person who built the mosque is also glorified in the Islamic Sharia, and he was donated by Allah. And the construction of a Muslim cult house by the tsarist administration leads to the conclusion that consciousness is incompatible with the previous faith. In turn, this suggests the need to study what is meant by the construction of mosques by representatives of "another religion" and how it is accepted in society. This can be judged in old sources and in the context of religion, social situation and organization of the Muslim sphere of government of that period.

If you look at history, representatives of religion have played a special role in public life. This group, serving on behalf of religion, could influence other areas of society, interfering with the spiritual life of ordinary people. Therefore, the study of the activities and responsibilities of mullahs and other specialists associated with Islam is important for modern domestic science. The topic is especially relevant for a beginner religious studies trend.

The Bokey Horde is of particular importance when mentioning the features of Muslim governance in the Kazakh steppe under the Russian kingdom. Indeed, there, in contrast to other regions of Kazakhstan, accordingly, the Muslim system of government has developed differently. The study of the relationship between power and religion in the Bokey Horde, the requirements for the activity and appointment of clergymen, measures to regulate the activities of houses of prayer and other Islamic institutions will reveal the topic. The content of the study is also supplemented by the position of Zhangir Bokeevich in relation to Islam and its relationship with the tsarist administration and religious figures recognized in the history of the Bokey Horde as an active, innovative activity.

Aims and tasks of the research work. The purpose of the work is to study the religious studies approach and include OMDS in the scientific circulation as a mechanism for governing tsarist Russia in the Kazakh steppe and as a religious institution. In connection with this goal, the following tasks are set:

- To identify the main reasons for the formation of the mufti government in tsarist Russia and the introduction of the Kazakh steppe to the OMDS;
- Analysis of the correlation between Islamic and royal institutions and the problems of motivating religious personnel;
- Comparison of the role and organization of the activities of the clergy of the kingdom (Akhun, mullah, mukhtasip) in Kazakh society and the activities of clergy in the history of Islam;
- Analysis of the Sharia judicial and arbitration activities of clergy in the competence of the OMDS and comparison with casual activities in Islam;
- Differentiate the features of the organization of Muslim governance and religious education in the Bukei Khanate;
- Analysis of the problems arising in the Kazakh society under the influence of the policy of the empire in the religious sphere and the work done to solve them;
- Comparison of the positive and negative impact of the work of OMDS in the Kazakh steppe;
- Clarification of the reasons for the withdrawal of Kazakhs from OMDS in 1868.

Object of the research work. The activities of the Orenburg Muftiate, which was considered a Muslim institution under the Russian kingdom from the end of the 18th to the end of the 19th century, took into account both the religious and leadership responsibilities of the clergy, as well as the actions of the state mechanisms for organizing the activities of the OMDS.

Subject of the research work. Study of the peculiarities of Muslim governance in Kazakhstan under tsarist Russia, differentiation of the influence of OMDS in Kazakh society on the implementation of Sharia, mosque, personnel and other religious activities, on the religious consciousness and social relations of the Kazakh people. The discovery of relations between the state and religion in the era of the kingdom, when Islam was considered not the state religion, but "another faith".

Scientific novelty. In the dissertation, the role and functions of the OMDS in strengthening Islam in the Kazakh land as a structure of religious governance becomes the first subject of a special study of the religious direction. Further scientific news is provided:

- The internal and external reasons that prompted the tsarist government to create the OMDS and introduce the Kazakhs into the structure were identified.

- Considered the incentive system, which remains unnoticed by many researchers in the organization of religious affairs in tsarist Russia.

- The official characteristics of the clergy in the royal power were compared with the official characteristics of the clergy in the history of Islam. As a result, it became clear that there are a number of differences in the functions of clergymen under the tsarist government.

- It was clear that the Sharia judicial activity of the OMDS is much narrower than the Kazialik competence in Islam. In particular, differences in the functions of sentencing and punishment have led to this conclusion.

- A separate chapter was devoted to defining the features of Muslim governance during the reign of Khan Zhangir in the Bukeev Horde. New initiatives and religious

position of Zhangir Bokeevich and leadership of the body of believers led to great changes in the religious and social strata of the Kazakhs within the khanate. It has been shown that the Bokey Horde was ruled according to the darus sulkha system of Islamic territorial division.

- Under Zhangir Khan, the religious aspects of Muslim education and the activities of religious figures were analyzed

- In many studies to this day, it has been concluded that the competence of the OMDS in the Kazakh steppe has ceased since 1868. However, after the withdrawal of the Kazakhs from the OMDS in 1868, it became clear that a number of OMDS competencies continued in the Kazakh steppe.

Practical importance of the research work. The results obtained in the research work, first of all, open the way to in-depth study of many topics of religious studies. It can be presented as scientific literature necessary for the development of relations between state and religion and national history. In addition, the largest religious organization on the territory of the Republic of Kazakhstan can contribute to research related to the Islamic religion, which has deep historical roots and the history of the SAMK.

Scientific conclusions proposed for protection. As a result of the study, the following scientific conclusions are proposed:

1. Encouraging clergymen by awarding prizes has developed as a fruitful mechanism in the system of government of the kingdom. The awards could strengthen the function of supporting "For Allegiance" of Muslim religious officials to the tsarist administration. In the course of the study, it was clear that the royal organs used several types of stimuli, and among them three different types of stimuli were often used. The first is for obtaining public prestige and status, the second is for career growth, and the last is for obtaining material benefits.

3. There was a difference in the application of religious positions in the Russian kingdom. Mukhtasib, for example, monitored the observance of Sharia requirements in retail outlets in the first Islamic society and during the Abbasid caliph. In the tsarist regime, the muhtasibs did not exercise control over trade, but were retained as a religious office. As a reason, one can cite the fact that the tsarist government introduced the narrow use of Islamic activities through the creation of the UMDS. Similarly, we can see that the use of other religious names in the Kazakh steppe changed with the arrival of the Tatar mullahs.

4. Having introduced the judicial arbitration activity of the Orenburg Muftiate, it can be noted that the Russian Empire pursued several goals. First, the creation of a form of Islamic government adapted to power among Muslims, thereby strengthening civil administration. Secondly, although it allowed the religious government to function, the Shariah sought to prevent the intensive strengthening of the law, the rapid spread of Islam. To this end, he created a Sharia judicial system with a narrower scope than the formal execution in the Muslim world. Thirdly, the administration of the largest reformer of the Russian Empire, Catherine II, intends to introduce a judicial system with a practical approach and form a judicial system that makes it possible to prove in practice that the empire was not directed against Muslims, and thus to manage comfortably among the nomadic Kazakh families. As

a result, the system of civil judicial and administrative administration has become more solid than the religious and traditional Kazakh system of government. The withdrawal of the Kazakhs from the OMDS was caused by a complaint from the muftiats of the Kaziyets as a result of the rivalry between the Torah and the Biys.

5. In the early years of the Bukeevskaya Horde's existence, it was clear that religious affairs, including Muslim administration, were carried out with the direct participation of the tsarist administration. Zhangir achieved considerable freedom in regulating the religious sphere. Zhangir Khan managed to strengthen his power in the religious and civil administration of the Horde. In the religious sphere, this made Zhangir the first person in the Horde as the center of Muslim government. Obviously, there was a shortage of Muslim clergy in the Horde's territory in the early days. During the reign of Zhangir, from the 1830s, the number of clergymen began to grow. It was clear that the Horde of Zhangir Khan was ruled by the Darus sulkh system in Islamic territorial division. After all, the Bukeevskaya Horde, as a religious autonomy, lived in a non-Muslim country.

6. The Islamic administration of the Bukeev Horde is aimed at strengthening Islam and forming loyalty to the imperial government and getting rid of old habits. Khan Zhangir set the following tasks for the mullahs: conducting and organizing ceremonies of worship, teaching young children the Islamic Sharia, preaching the values of the Islamic religion among Kazakhs, observing strict Sharia requirements for burial and marriage between religious rites, strengthening the legal activity of Islam in economic relations, preventing contradictions of the Sharia and some old traditions between Kazakhs, a call to the administration of tsarist Russia to obey the law of Kazakhs.

7. Although, according to the interim regulation of 1868, the Kazakhs were taken out of the control of the OMDS, the clergy did not completely cut off their ties with the OMDS and their activities in the marriage business. Despite the fact that he withdrew the marriage affair with the OMDS, he did not rule out the keeping of registers of birth by the mullahs. Therefore, on March 25, 1891, the "Regulations on the management of the steppe general-governorship" was adopted, the mullahs were prohibited from keeping registers of births and the obligation to legalize marriages with Muslim believers was completely excluded. That is, the religious work of the Kazakhs did not stop immediately in 1868, but only in 1891 after strict prohibitions. However, these prohibitions concerned only Kazakhs. And the Tatars and Bashkirs, who lived among the Kazakhs, retained their attitude to the OMDS. Therefore, in the I-295 fund of the Orenburg Mohammedan Spiritual Assembly, there are religious documents from the Kazakh steppes dating back to the last quarter of the 19th century: reports of the mullah, decisions of the courts of appeal, marriage issues. This conclusion was evident during the study of the I-295 fund of the Orenburg Mohammedan Spiritual Assembly.

Publication and approbation of the research work.

The content and main conclusions of the dissertation have been published in 3 domestic scientific publications of the Education and Science Steering Committee in line with requirements of the Education and Science Ministry of the Republic of Kazakhstan, 1 article was published in SCOPUS database, 1 article in foreign

publication, 1 article in international scientific conference, 1 article in international internet scientific conference, 5 article have been published in collection of the international scientific-practical conference. The dissertation is discussed and proposed for being defended in the Religious Studies Department of Nur-Mubarak University.

Structure of dissertation. Dissertation consists of abbreviations, introduction, three main sections, nine subsections (first section contains three subsections, second sections is comprised of four subsections, third sections includes two subsections), conclusion, references and sources.

Some of the findings and content of the study have been published as articles. The number of published articles - 9, 3 articles in publications recommended for the publication of the results of scientific activities of the Education and Science Steering Committee in line with requirements of the Education and Science Ministry of the Republic of Kazakhstan, 1 article in a national scientific journal of religious studies, 3 articles in a collection of scientific and practical conference held in Kazakhstan, 1 article for an international scientific-practical conference abroad, and 1 article were published in publications included in the SCOPUS database.

Structure of dissertation. The dissertation work consists of an introduction, three chapters and a conclusion and a list of used literature. The first and second parts have two chapters, and the last two. The total volume of work is 172 pages.