BULLETIN OF NATIONAL ACADEMY OF SCIENCES
OF THE REPUBLIC OF KAZAKHSTAN
ISSN 1991-3494
Volume 1, Number 371 (2018), 136 – 139

UDC 215:008(09)

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THE ROLE OF RELIGION IN THE HERITAGE OF THE KAZAKH INTELLIGENTSIA DURING THE PERIOD OF COLONIALISM

Abstract. The article examines Valikhanov's views about Islam's role in Kazakh steppe. The article about Islam in the steppe represents Valikhanov's ideas for development in this sphere. The author of the article analyzes the work «On Muslim in the Steppe» by Chokan Valikhanov. In the manuscript collection of M. Kopeyev, religion occupies a central place. In this regard, researchers set the task of analyzing the role of religion in the handwritten heritage of the Kazakh intelligentsia.

Analysis methodology based on studying Valikhanov's researches on religion in «On Muslim in the Steppe». In the article the manuscripts of Mashkhur Kopeyev were studied in the positions of studying Islam and traditions of the Kazakh people.

Results. The study resulted in the conclusion that in the views of the Kazakh intelligentsia the role of Islam and traditions in the life of society was not divorced from the transformational socio-political changes of the era when they lived and worked. The correlation between the traditional and the modern in the religious life of the society leads scientists to discuss this issue, what is the relationship between religion and the modernization of society.

Keywords: Chokan Valikhanov, Mashkur Zhusup Kopeev, religion, Kazakhs, culture, history.

The life and activity of the Kazakh enlightener Chokan Valikhanov (1835 - 1865) reveals his state and thoughts about Islam in the Kazakh society in a small study "On Islam in the steppe", exposing the readiness to preserve the spiritual core with an innovation coming from outside that requires the transformation of the Kazakh society in the XIX century. Chokan Valikhanov is an outstanding personality in the history of the Kazakh people, an educator, a talented man of his era, who left numerous studies on the Kazakh people and his neighbors. At the same time, he belonged to the Sultan family. His great-grandfather was the famous Ablai Khan. In 1815, alongside with Uali (Vali) khan, the new khan of imperial Russia, Bukey Khan was appointed. After their death, Bukey Khan in 1817 and Ualiy-khan in 1819, whose sons, Chokan's father, Genghis and Uncle Chokai, Gabidullah, did not become khans. Gabidulla was sent into exile, and Genghis received his father's inheritance, received a salary for the post of senior sultan [1, p. 184]. Already at that time the opinion about the future of the Sultan's family of Vali disagreed, on the one hand, the Kazakh aristocracy was deprived of the right of political and economic independence, and on the other hand, the subordinate system of relations with the Russian government demanded changes in the Kazakh society [2, c. 306]..

In the steppe came a system of relations to which it was necessary to adapt in order to survive, the mechanism of the process of transformation of the Kazakh society was launched, while the traditional mentality of the Kazakh people, expressed in the name of the Steppe itself, converged in calling the national party «Ak Arch». The other side of this process was the appearance of the Kazakh intelligentsia, they will be called enlighteners: «Chokan Chingizovich Valikhanov - one of the first Kazakh enlighteners and democrats, was an outstanding oriental scholar» [3, p. 3]. An important question of Valikhanov's life and creative activity is his attitude towards Islam. As G.N. Potanin: «Chokan was his street name given to him in his childhood; his Muslim name was Muhammad Khanafiyah» [1, p. 280].

Chokan Valikhanov did a lot as a Kazakh researcher, an officer and a man whose destiny was connected, on the one hand, with the outlook of the Kazakh society, and those of them who had real power, and on the other hand, his biography is an example of mastering a new culture, a system of views. Perhaps, therefore, in one of the manuscripts «On Islam in the steppe» we do not find the actual description of Islam in the steppe, but we see Chocan's reasoning about Islam, his notes on the changes taking place before his eyes, and at the same time, the specific proposals of the Russian administration for reforms in the steppe. Ch. Valikhanov, his reasoning leads in this direction: «Muslims have not yet entered into our flesh and blood. It threatens us with disengagement in the future. Between the Kirghiz there are still many who do not even know the name of Muhammad, and our shamans have not lost their importance in many parts of the steppe. We are now in the steppe a period of two-faith, as it was in Russia at the time of the Monk Nester. Our scribes also energetically, as the scribes of ancient Russia pursue their folk antiquities. (Our legends, epics, legal and judicial customs, they branded the shameful name of the «felt book»), and they call our pagan rituals, games and celebrations only demonic. Under the influence of the Tatar mullahs, the Central Asian Ishans and their proselytes of the new teaching, our nationality in-creasingly takes on a common Islamic type» [4, p. 187]. This reasoning of Chocan Valikhanov is indicative in two aspects:

1) Islam and shamanism are considered by him as rivals, Islam as something that increasingly occupies a cultural space, and shamanism as that which lives as a people's, traditional;

2) the influence of the Tatar mullahs and the Central Asian Ishans, who introduce the foundations of Islam, which were formed in their environment, and «their proselytes» contribute to the emergence of a common Islamic image in the steppe. Further, he expresses a sharp opinion on the role of the Tatars in spreading Islam and Muslim education in the steppe, saying that such a policy is supported by the Russian government [4, p. 190-191].

The writing of the manuscript «On Islam in the Steppe» had concrete goals for Chocan Valikhanov, and he thought as a person with the right to influence events. After the Kashgar expedition, his trip to St. Petersburg and his life there, he began to appreciate his role in the politics of the steppe. It is this awareness and desire to serve the future of its people [2, p. 307] gave him this right, but circumstances changed. According to the memoirs of G.N. Potanin, when he met with Chokan Valikhanov, probably in 1864, he lay sick in a yurt and, during a conversation with him, complained to his superiors, «Chocan, if appreciated, it is not so» [2, p. 304].

As Valikhanov writes in his work: «Taking advantage of the emerging question of the spiritual court, radical reforms could be undertaken in the spiritual management of our steppe.

1. Separate the Kirghiz steppe from the Orenburg mufti department as people that differ from the Tatars in the confession of faith, and designate a special regional akhun that would be like the adviser from the Kirghiz, with the general presence of the regional government.

2. Approve the title of mullah only indigenous Kyrgyz or Kyrgyz Khodja, if there are urgent requests from the people.

3. Do not appoint more than one mullah in the district, and the post indicated in the volosts should be abolished.

4-e. Do not allow Ishans and Hodjas coming from Central Asia to the Tatar seminarians to live in nomad camps without definite occupations, and to have strict supervision so that they do not form dervish and mystical societies between Kyrgyz like those that exist now in the Bayan-Aul and Karkaralin districts» [4, p. 193].

Whether these recommendations of Ch. Valikhanov were heard is not known, but this passage, perhaps, outlines the author's attitude to Islam. First, Chokan did not deny Islam. Second, he believed that Islam in the steppe is different than Tatars' Islam or Central Asian people. Third, he understood the role of Islam in the life of society and proposed to manage the spiritual space of Kazakhs by the Kazakhs themselves. Four, he was negative about the influence of the Central Asian Ishans and Khodjas that inspired Sufi sentiments among the Kazakhs.

In our study, we also examined the legacy and biography of a prominent poet, a Sufi philosopher, historian Mashkhur Zhusup Kopeyev. He lived in a difficult time between the two epochs, colonialism and Soviet modernization. Kopeyev is a man who was persecuted during Tsarist Russia, and during the Soviet regime. As Allen Frank noted, in comparison with Valikhanov or Kunanbayev, Kopeyev's works were

very conservative and were not popular in Soviet times. But after Kazakhstan's independence there was a returning of this scientist and Sufi [5, p. 258].

He was born in 1858 in the village located between the mountains of Kyzyltau Bayanaul District. The title of the area is «Ashamay tas». The name that his parents gave him was Adam Zhusip. His father received a Muslim education in Petropavlovsk in 1817 but he gave a more powerful education from the experts of Islam in Bukhara. When Mashkhur turned 9 years old, the sultan of the Bayanaul district Musa Shormanov called him Mashhur Zhusup (famous) for his magnificent performance of legends, dastans, poems. This name was fixed to him among people forever.

The era in which he grew up is marked by major contradictory historical events for Kazakhstan. The Russian empire completely supplanted the Kokand khanate and the Bukhara emirate from the southern regions of Kazakhstan and completely colonized the entire territory of Kazakhstan. Russian laws began to dominate the Kazakh steppe. Officials pursued an imperial policy towards the indigenous population. Since 1858 the parents of Mashkhur Zhusup settled in the mountains of Kyzyltau. In 1861, when he was three years old, the family lost all the livestock during the winter jute. Then the father of Mashhur Zhusup Kopei decided: «Animals are not a support for man, but knowledge», and gave his already 5-year-old son to a medresse for studying literacy». From 1872 to 1874 Mashhur Zhusup studied in Bukhara and learned Arabic, Persian, Chaghatay languages. After returning to his native village, he taught children to read and write. In 1887, 1895, 1907 he traveled three times around Central Asia. He was in the cities of Turkestan, Bukhara, Tashkent, Samarkand, where he deepened his knowledge about Islam.

M. Kopeyev began to collect folklore from early childhood. In 1865 he wrote the epic «Yer Olzhabay batyr», his teacher Hamar Khazret influenced and helped him a lot. In 1881, he lived in the city of Akmola, where for the year he collected and recorded historical information about the events of the XVIII-th – XIX-th centuries. In 1887, while traveling to Bukhara, he visited historical places, where he recorded legends. Later in 1889-1891 he visited Western Kazakhstan, where he collected and recorded information about Isatay Taymanov and other famous people of the region. Since 1880, he began to publish his manuscripts in the newspapers «Dala Layatyi», «Turkistan Province», in «Ayip» journal. Democratic events of 1905-1907 reflected on the outskirts of the Russian Empire. M. Kopeyev raised this topic in his work «Kandy Zheksenbi» (Bloody Sunday). Using the advantage of democratic manifesto by the tsar, he published 3 books, there are «The Life Is», «To Whom Does Saryarka Own?», «There is a lot in the long life». Later these publications were recognized as royal censorship harmful, and the author was persecuted by the authorities.

After long inspections in 1913, the Kazan Chamber of Justice against Kopeev instituted criminal proceedings under Article 129, part 6 of the Criminal Code. October Revolution and the coming of Soviet power M. Zh. Kopeyev met with suspicion. Distrust of Soviet power increased after the defeat of the Alashorda government and the tyranny of the Bolsheviks, during the civil war in Kazakhstan. Kopeyev at this time moved away from social and political affairs and only continued to work on the product of «Kazak Tubi». His system of knowledge had poetry works, folklore, historical and genealogical narratives, as well as Islamic teachings and Sufism.

Thus, in the views of the Kazakh intelligentsia, the role of Islam and traditions in the life of society was not divorced from the transformational socio-political changes of the era when they lived and worked. The correlation between the traditional and the modern religious life of the society leads scientists to discuss this issue, what is the relationship between religion and the modernization of society. During the Soviet period, the traditional foundations of the nomadic way of life and the economy of the Kazakhs broke down, and the sedentarization of their society was carried out, accompanied by the atheistic policy of the government, which broke the spiritual traditions of the Kazakhs.

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