

ANNOTATION

To the dissertation on the topic

Islam in soviet Kazakhstan during 1920-1950

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

in Religious Studies - 6D020600

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Topicality of the research work. After gaining the independence Kazakhstan started eradicating legacy of the Soviet ideology in the religious sphere, systematically taking steps to ensure religious freedom of its citizens. The liquidation of the Soviet atheism and the formalism of religious freedom enabled the religions to resume their functions and role in the society. Religion was considered as an element of the preservation of national identity, spirituality and traditions. In this regard, there is growing importance of determining the role of Islam in the modern history of our people.

Along with this, one of the difficult tasks facing the socio-political life of Kazakhstan is to form a balanced relationship model between the state and religion. The forced method and forcible indoctrination of atheism have demonstrated the impossibility of completely destroying the religious worldview that has been established in the minds of the people for centuries. Today in many countries of the world the most effective way to regulate relations between the state and religion is the principle of secularism, which made it possible to determine the role of religion and its institutions in the life of society and the individual. Freed from the dictates of the communist power of the USSR, Islam became a source of the spiritual revival of the Kazakh people. On the other hand, the loss of ideology by society at the dawn of independence, as well as the ideological neutrality of the state, revealed some problems. Many sociology experts emphasized the importance of religion in the integration of society. The ideological vacuum during the formation of the country was skillfully used by various religious groups and sects to advance their interests and ideas which were alien to the religious and spiritual principles of our people. This threatened the integrity and unity of the Kazakh people.

The dissertation research aims to determine the harm caused by the Soviet government to the Muslim religion on the basis of a comprehensive study of archive data regarding Islam, as well as the role and mechanisms of Islam in preserving national identity, social harmony and spiritual continuity.

However, the theoretical and practical principles of historical materialism of the Soviet era does not provide an opportunity to study the history of Islam in our country objectively and completely. Religion is a multifaceted and complex phenomenon, in this regard it is customary in religious studies to objectively study

the object of thesis. For this reason, we believe that materials regarding the Islamic history of the country during 20-50s provide the objectivity of scientific knowledge. Because, it was during this period that the ideological directive of the Soviet government policy was formed and laws were adopted regarding religions, including Islam, which were subsequently used by local authorities in taking repressive measures. In addition, harsh repressive measures against Islam in those years were a special period for a religious worldview, national identity, as well as a defining moment in the revision of the integrity of the people in the modern era. The attitude of the Bolshevik, then communist authorities towards Islam was constantly changing depending on political, economic and international circumstances. The dissertation research showed that after the October Revolution the Bolsheviks held secular views in relation to Islam. In some individual cases, they made efforts to involve Muslim peoples to the revolutionary force. *Islamic socialism* is a good example. However, in 1922, after the creation of the USSR and in view of the unpopularity of this idea among the nation, the authorities everywhere implemented policy of forcible atheism indoctrination. The UN Decree adopted in 1945 after the Second World War and adoption of the "Universal Declaration of Human Rights" forced the soviet government to change its policy in the religious sphere. This theme was not research ed from scientific perspectives as until 2007 there were not any archival documents regarding Islam in Soviet era in scientific circulation.

Also there is not any research concerning the great merit of religious servants in preserving the religion and national traditions of the Kazakh people despite ideological pressure, the confiscation of the Waqf lands during the collectivization period and famine, which sacrificed themselves in the struggle for independence and subsequently were subject to political repressions in period the Bolshevik power setup. The scientific evaluation was not given to social and spiritual life of Kazakh Muslim during the war. In this regard, in his article "Seven Facets of the Great Steppe" Nurstultan Nazarbayev concluded that the history of Kazakhstan should also be understood from the height of modern science, and not by its separate fragments. This was a reason why the government launched seven years program "Archive – 2025". Studying documents and specific facts regarding relations between Soviet authorities and regional Muslim communities, we made efforts to form an objective point of view regarding the religious situation of that period.

Today, forming a right format of relations between state and Islam is a concern for the scientific community. Therefore, there is need to attract domestic Islamic scholars to study the history of relations between the Soviet government and Kazakhstan Muslim organizations. It is also important to study history of the struggle of the communist government against Islam in Kazakhstan based on adopted laws and decrees concerning religion, as well as documents stored in local archives.

The social doctrine is an integral part of the religion in modern day world, because it encompasses all aspects of the religious individuals' lives. In the case of Kazakhstan, it is difficult to correctly assess the role and development trends of

Islam in modern society and develop a convenient platform for cooperation without studying and objectively assessing features and distinctive principles of relations between state and Islam in the Soviet period, preconditions and reasons for their transformations. That is why it is necessary to study historical aspects of relations between authorities and local Muslim organizations.

Studying the religious situation of the Kazakh people during the period in question in a broad scientific paradigm not only expands the horizon of study of “white spots” in the nation’s spiritual life, but also makes it possible to analyze conceptually latent mechanisms of preserving religion in a social environment where secular and atheistic quasi-values dominate. In this regard, the dissertation research is in line with the program "Rukhani Zhangyru" carried out by the state.

Aims and tasks of the research work. The purpose of the research work is to study periodic features of religious policy conducted by the Kazakhstan official authorities in 1920-1950. As for Islam, it is necessary to determine role of domestic Islam in preserving the spiritual values and integrity of the country's society. For this purpose, we intend to tackle the following tasks in our dissertation:

- Define and study chronological stages of the religious policy of the Soviet government during 1920-1950s, including in Kazakhstan, determine their characteristic features;

- Analyze position of the Soviet government during 1920 regarding religious freedom to identify conditions and facts in the formation and implementation of the “forced atheism” ideology and its consequences;

- Analyze relationship between ideological and socio-economic aspects of Soviet policy to eradicate religion, perceived as a socio-reactionary phenomenon. Social unrest in various regions of Kazakhstan in 1929-1931 due to mass famine among the population, identify economic methods used to confiscate the lands of the clergy (waqf) and destroy the clergy as a special social stratum, consequences of such measures;

- Determine role of religious organizations and individual clerics of Kazakhstan in preserving and transferring ideological foundations and values, moral and ethical principles of Islam to future generations;

- Determine factors that influenced the policy of the Soviet government regarding religion during the Great Patriotic War and post-war period based on archival data and documents;

- Role of Islam and its social functions in secular society against the background of official atheistic ideology, analyze religious forms of consciousness.

Scientific novelty of the dissertation. The scientific novelty of the dissertation research is to identify, describe and obtain theoretical conclusions about the various transformations and trends of Islam in the public consciousness of the country's population in the mentioned period based on the studied archival data. In the course of the study of this problem and the search for possible solutions to it, the following signs of scientific novelty were achieved, which have their own characteristic features.

- Previously forgotten archival data and documents were introduced into scientific circulation, thereby expanding new conceptual and theoretical field of religious studies as science;
- Define chronological stages of the religious policy of the Kazakhstan Soviet government in 1920-1950s, in particular, regarding Islam;
- Political-ideological and socio-economic aspects of the struggle of the Soviet government against Islamic faith in public consciousness were identified and studied. Studying influence of confiscation of clergy lands (waqf) and neutralization of members of the clergy on the nations' religious traditions and public consciousness;
- Analyze domestic and international factors that made Soviet leadership change its religious policy during 1940-1950 as to Islam and Islamic religious structures, as well as determine their role in the restoration of religious life;
- Understand role and functions of clerics, akhuns and ishanas, imams and mullahs, who acted in the Soviet period, in preserving and unifying the values and foundations of the Islamic religion;
- Analyze manifestations of the Islamic religion in everyday life, traditions and customs of the Kazakh people, define latent form of Islam as a domestic religion and the role of domestic Islam in religious socialization.

Major object of the research work – Religious policy of the Kazakhstan Soviet leadership during 1920-1950s in relation to Islam, role and position of Islam in Kazakh society.

Subject of the research work. Detailed study and objective assessment of the role and position of Islam in Kazakhstan in the 1920-1950s, including in the protection of national life, introduce of little-known archival sources into the scientific circulation.

Theoretical and practical importance of the research work. The dissertation research will help to understand the religious situation in Kazakhstan in the first half of the twentieth century, evolution of relations between the state and Muslim spiritual institutions. We made attempt to expand theoretical and methodological base of religious studies by examining conceptual meaning and meaning of Islam and atheism in the spirit of ideological paradigm.

The results of scientific research can be useful in examining white spots of the modern history of Islam in our country, as well as in implementing the “Ruhani Zhangyru” program. The definition of integration, axiological and cultural translations of Islam in the atmosphere of various historical, cultural, political and social circumstances will help strengthen religious unity and improve interfaith relations in our country. The thesis can be used in the process of teaching the history of Islam, religions, relations between state and religion.

Scientific conclusions proposed for protection.

We formed the following scientific conclusions for protection.

1. The policy of the Soviet government of Kazakhstan regarding Islam can be divided into three periods. The first period includes the years 1920-1925. During

this period, religious policy was carried out in the framework of the "Declaration of the Rights of the Peoples of Russia" dated 1917, "Message to Muslim Workers of Russia and East" adopted by the Bolsheviks on November 20, 1917 and Decree of the Soviet People's Commissariat on February 23, 1918 "On the Separation of Religion from the State and churches from school". In those years, the young Soviet government conducted a secular policy in relation to religions. The authorities did not interfere in religious life, did not block construction of new mosques. In general, the attitude of the authorities towards religion was neutral.

2. After formation of the USSR in December 1922, the attitude of the Soviet government towards religious institutions acquired an antagonistic character. Based on common communist ideology, the Soviet government intended to build a new Soviet nation. Religion was perceived by the authorities as element of the old exploiter system, which would be destroyed. This period was marked by the "indoctrination of atheism", confiscation of land and property of the clergy and its employees. The imams were persuaded to stop their activities, dissenters were subjected to severe repression. Such policy was launched at the end of 1920 in Kazakhstan continued until 1940.

3. In the years 1940-1950, the USSR changed its attitude towards Islam depending on the internal and external political factors. The internal factor was creation of the spiritual organization of Muslims in Central Asia. In those years, the Kadi Institute of Kazakhstan was involved in meeting needs of the people on the war front. It also provided active spiritual and psychological support to the ordinary persons. The accession of the USSR to the UN and adoption of the "Universal Declaration of Human Rights" enabled liberalization of the Soviet government policy in the religious sphere of our country.

4. Even though the Soviet government enabled revival of the spirituality of the people, atheistic ideology was widely promoted – it encompassed the whole educational sphere. In family circles, education was still based on Islamic values. This contributed to the formation of crypto-religiosity and a latent form of religiosity.

5. The "forced atheism indoctrination" caused enormous damage to the Islamic education in Kazakhstan, but could not completely eradicate it. Even though all madrassas were closed throughout the country, Islamic education was available in educational institutions controlled by the spiritual administration of Central Asia. In neighboring Uzbekistan, many Kazakhs gained knowledge on the Islamic creed and law, which they subsequently passed on to their fellow citizens, thereby ensuring the continuity of Islamic education.

6. Soviet ideology covered all aspects of society, but this did not lead to the complete eradication of religion from the everyday life of the people. Elements of Islamic laws and Muslim worldview are reflected in Kazakh traditions and customs.

Publication and approbation of the research work. Scientific research and some scientific conclusions of the dissertation were approbated at international, republican scientific and practical conferences and seminars. Published in scientific publishing houses approved abroad and by the Ministry of Education and

Science of the Republic of Kazakhstan. The total number of scientific articles is 10, including 3 domestic scientific publishing houses approved by 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 international 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.