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Social Aspects of Religious Matters in the Comparative Analysis of the Historical and Contemporary Feature Materials of Kazakhstan

Aspectos sociales de las cuestiones religiosas en el análisis comparativo de los materiales históricos y contemporáneos de Kazajstán

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ABSTRACT

The paper deals with the relevant problems of religion in the Kazakhstan society and social components of the national unity in the historical prerequisites. The authors have studied the Alash intelligentsia, particularly, their influence on the formation of the public opinion regarding the acute religious problems. The authors have also considered the problem of the religious fanaticism in the context of the state's choice of the way for the secular way of development. They have concluded that the government having based on the secular and democratic principles, adopted various measures to solve the religious disagreements in the country.

Keywords: Alash Party, National Religion, Religious Fanaticism and Formalism, Religious Sociology.

RESUMEN

El documento aborda los problemas relevantes de la religión en la sociedad de Kazajstán y los componentes sociales de la unidad nacional en los requisitos históricos. Los autores han estudiado la intelectualidad Alash, en particular, su influencia en la formación de la opinión pública sobre los problemas religiosos agudos. Los autores también han considerado el problema del fanatismo religioso en el contexto de la elección del estado como el camino para el desarrollo secular. Han llegado a la conclusión de que el gobierno, basándose en los principios seculares y democráticos, adoptó diversas medidas para resolver los desacuerdos religiosos en el país.

Palabras Clave: Partido Alash, religión nacional, Fanatismo Religioso y Formalismo, Sociología Religiosa.

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INTRODUCTION

Nowadays Kazakhstan is deemed as a multi-confessional state. Since the 19th century, in Kazakhstan, the Alash intelligentsia was formed, who dealt with the solution of the public matters by means of journalism and publicism. The Alash leaders achieved and put on the agenda the issues, worrying the society that had become an obstacle in the development, offered the public discussion of them and finding the solutions, which would lead to the positive changes in the formation of the public consciousness (Kesici, 2017). The religious cognition was put in a row with such relevant problems of that time as land issues, the matters of culture and public education. So, it quite reasonably provokes the following questions: why the Alash publicists were worried about the religious matters, and also what components composed the meaning of such notion as 'religious belief', which in the modern world is acutely discussed among the journalists and public figures.

According to the Oxford Dictionary, religion is "a belief in the supernatural powers of control or God" (English Oxford living...). Religion is an integral part of the human history, where in the different time the religious forms changed, but the essence (the belief in the higher powers) remained. The faith takes a special part in the human history; comparatively, the religious belief may be considered as an enormous process in the human development, as the acquisition of fire and the invention of the wheel. The Soviet regime became the state having the religious eradicated and constituted an extremely atheistic phenomenon caused the emergence of the cruel society of faithless people. The declaration of independence was followed by the emergence of the vacuum in the Kazakhstan society, which is currently taking attempts to fill it with various religious movements. The spur increase in the religious trends has an adverse effect on the population's mentality (Naushabekov, 2014; Yerekeshova, 2004).

The prerequisites of the religious sociology were formed in the age of Enlightenment (the 18th century). In religious science, there are two criteria assessing the relations between the religion and society: disintegrating and integrating. The advocates of the disintegrating criterion base on the principal differences in the system of the belief and society. They believe religion is initially not a social subject. Religion for them is transcendental (the life beyond), so it is impossible to cognate religion. As society is fully a 'product of the interaction between people' and the process of the cognition of the society complies with the parameters of this world. Only specific aspects of religion, such as religious organization, religious institutions, and religious communities are social. As for the advocates of the integrating criteria, then they do not strictly separate religion from society (Habermas, 2006).

In the early 20th century, among the Alash intelligentsia, two different positions were formed regarding the place of religion in the process of the development and progress of the Kazakh state. That time, the 'Aykap' Magazine prioritized the opinion that the Kazakh state was to be based on the laws of the Islamic religion, i.e. on the Shariah laws, while the founders of the 'Kazakh' newspaper believed that in the governance of the Kazakh state one should use the European system. But at the same time, they stood for the fact that Islam, the national traditions, and customs should be wrapped in cotton-wool, the religion of the ancestors and as the source of the spiritual values (Sak, 2014). The review and the analysis of the Alash feature heritage and their periodicals allowed concluding that these two trends had formed the public opinion.

GENERAL CHARACTERISTICS OF THE ALASH MOVEMENT

The Alash Party's attitude towards the religion and their policy regarding this matter are reflected in the programme of the party. The fourth section of the Alash Party's program called 'The Religious Cause' says, "Religion should be separated from the state. The belonging to it or the exiting is free for everyone. The belonging to muftis among the Kazakhs should be a private matter. Such issues as marriage, divorce,

funeral, and naming are performed by the mullahs, while the case of widows is considered in court". (The Kazakh library..., n.d.) It means, the religion was separated from the state and declared to be a private matter, however, the regulating functions of the state were enhanced, thus one can see the explicit aspiration of the Alash Party to the creation of the secular state. After the declaration of independence, they introduced to the Constitution of Kazakhstan the articles close by their meaning to the above-said.

Among the leaders of the Alash movement, there are many patriots and fighters, who contributed much to the prosperity of the Mohammedan faith in the Kazakh state. For this purpose, they regularly published the articles in the periodicals. Among them there was one of the most active members of the Alash movement, the first Kazakh mufti Humar Karash, the author of many religious articles; Ahmet Baytursunuly, Mashhur-Zhusip Kopey, Mirzhakyp Dulatuly, Shahmardan Alzhanuly, Zhigansha Seydalin; the authors of the articles regularly reporting on the religious situations in the regions Muhamedsalim Kashimov, Dosan Amanshin. One should note Makysh Kaltayuly from Karaotkel and Sabyrzhan Alkormashy, the teachers of Faysilrakhman Zhikhandaruly, acting under the slogan 'Not all the traditions and customs are applicable in the modern world' and criticized the Shariah laws contradicting the new contemporary trends, as well as the authors of the religious-educating articles A. Zhusipuly, Yerzhan Kulakbayuly, Galaldin Mamikyuly etc (Sak, 2014; Subkhanberdina *et al.*, 1998; Subhanberdin, 1994; Subhanberdin, 1994; Subkhanberdin and Dautov, 1995; Abdimanuly, 1993; Sak, 2014; Rakymyzy, 2011; The third issue..., 1918).

The Alash members, who participated in the activities of the Islamic Quriltai, introduced a special section devoted to religion into the Alash Party's Programme. The main reason is the problem of religion for the Kazakhs is a symbol of the national unity, the same as the problem of land and the national language. If not using this phenomenon as a means for uniting the people under the single flag, then it might become the reason for the civil strife and animosity. The entire corpus of the analyzed Alash publicism has a leitmotiv of the deep understanding of the meaning of religion in the process of spiritual perfection and in the enhancement of the true faith of the nation.

They saw that without the religious faith the progress of the society was impossible, and this way would lead to a dead end, but at the same time they agreed with the words of Alikhan Bukeykhan, who said that "Religious fanaticism will lead to the maelstrom". This is regarded by the author of documentary 'Alashorda', journalist Bolat Mursalim as "According to the opinions of Sultanmakhmut Toraygyrov, Mirzhakyp Dulatuly, Alikhan Bokeykhan takes an example that the peoples of Turkestan are distinguished with their fanatic religious beliefs and do not actually aspire to the secular education, and 'Being the union with the weak may lead to the liquidation of the new Kazakh autonomy'" (Rakymyzy, 2001).

This concern expressed by the Alash leader was far from groundless. An educator of the Kazakh people Akhmet Baytursunuly in his article 'Primary School' published in the 'Kazak' newspaper, writes, "*The government needs all the different peoples of the state to have the single language, single faith, and writing. While the peoples wish they all have their own religions, languages, and writings. Based on it, the primary school should first of all be aside from the missionaries and politics... The Kazakhs adopted their religion in the dark times, and now it is just a waste of time and efforts to make them choose another religion*". In another article titled 'The Matter of Land was interrupted by the Matter of Religion', published in the 46th issue in 1914 of the 'Kazakh' newspaper, he reported on the Kazakhs, who were 'hooked' by the Russian missionaries and became baptized: "*The Report 1893 of the Altay and Kazakh missionaries says: in 1893 69 people, men and women, were baptized among the Kazakhs. The Christianity is the most easily accepted by the poor people from the steppe, who started farm-laboring in the city. They gradually learned the Russian language, got acquainted with the Russian customs and traditions. Thereafter encouraged by their masters they accepted the Christian religion*". (Subkhanberdina *et al.*, 1998)

Thus, Ahmet Baytursunuly openly, at the top of his voice warns of the danger, which eats the Kazakh people from inside out and that it is necessary that they urgently adopted the preventative measures. The missionary intentions of the imperialistic state aimed at the mass baptizing of the Kazakhs, are convicted

and explained by Ahmet Baytursunly as follows, *"The Land Ministry accepted the case 'Creating the Conditions for the Kazakhs' Settled Way of Life One should do Everything Possible in order to finally Encourage the Kazakhs to adopt Christianity', approved by the Senate. And this case we reprinted in the recent issue of the 'Uakyt' newspaper. It states that in order to achieve this goal of the Senate, the Kazakh and Russian men should be settled in equal proportions. And the number of the Kazakhs should not exceed the number of the Russians. Then, the quantitative superiority of the Russian population will affect the superiority of the Russian language, Russian way of household, which subsequently will naturally lead the Kazakhs to the adoption of the Christian faith"* (Sak, 2014).

These facts are the most convincing proof of the tsar policy's goal, according to which the Kazakhs were to concede their abundant lands to the colonists, while the qualitative superiority of the Russians was to cause a gradual disappearance of the religion and the native language of the Kazakhs. Here, in our opinion, it is suitable to quote the words of Paul-Henri Holbach, "The choice of the religion by the people depends on their ruler. The people will adopt the same religion that their ruler belongs to". And second, the information convinces us that the poor are always ready to change their religion, and this trend had also taken place in our history before. This was a particular time optimal for the central authorities to distribute the Kazakh people to various religious groups by applying the 'divide and rule' principle. It provokes regular questions. What are the roots of the religious situation in the modern society? Isn't the religion gradually becoming the dividing and destabilizing factor, betraying its true purpose – the unification of people?

The analysis of the Alash leaders' works on the religious matter shows that they wanted to enhance the uniting and nation-integrative function of religion. And to eliminate the reasons that can lead to the religious conflicts in the society, the Alash leaders promoted active discussion of such issues in the periodicals.

ASPECTS OF RELIGIOUS BELIEF IN THE PUBLICISM OF THE ALASH LEADERS

The problem of the Mullah's Charlatanry in Madrasahs

Influenced by saying "Beaten by the Mullah avoids Hell", parents sent their children to semiliterate mullahs, who used to humiliate and abuse their students, and the latter turned into timid, fearful and deceitful people because of their constant beating. And this widely spread problem became the leitmotiv of many Alash feature materials, through which they aspired to awake their dormant people and to protect the growing generation from the despotism of the illiterate mullahs. An author of the 'Turkistan Ualayaty' writes, *"The mullahs justify themselves as 'the child is not able to comprehend something until it is beaten'. In our schools, this is the only method applied by the mullahs"* (Sak, 2014).

The author of an article published in the 'Dala Ualayaty' newspaper points at the fearsome methods, the mullahs use during their education, *"The mullah while kneeling, keeps holding a stick and hysterically shouts at the children. And those not able to read aloud got beaten with the stick. The poor children are being humiliated and suffer so much. They are not taught they are only made go through the hell from the very childhood"* (Subhanberdin, 1994).

The Procedure of Conducting the Religious Rites

As part of the subject of this research, the authors published the informative-gnostic materials, such as the execution of pilgrimage – hadj, the almsgiving procedure – Sadaqah, religious behavior of the faithful, Islamic customs and traditions etc. For example, in the 'Turkistan Ualayaty' newspaper, an article was published titled 'The Subject of Issuing the Tickets to the Muslims living among the Russian Population' (Sak, 2014).

The 'Aykap' magazine published an article titled 'The Problems of the Muslims' Living', where the author Yerzhan Kulakbayuly sets the goal of the increase in the level of literacy among Muslims and the population's consciousness through the interpretation of the Islamic religious rules (Sak, 2014).

Analysis of Non-Moslem Behavior of some Mullahs

There are some grounds to guess that not everyone is able to highlight such a topic in written form. It was given only those Alash leaders who reached perfection and wisdom in the publicism. One couldn't just ignore the problem. Article 'The Subject of Hadj' may be provided as an example, published in the 'Turkistan Ualayaty' newspaper, alongside with article 'What I saw in Kokshetau', published in the 'Aykap' magazine (Subkhanberdin and Dautov, 1995).

The author, teacher Sarsekeev in his article 'To the Glorious Sons of Alash' writes, "In the developed countries the reach educated people become benefactors and build madrasahs and schools. While our wealth collected as the alms from the people goes to the prosperity of kyzylbases, false hadjes, and false seits".

In the 'Kazak' newspaper we can see the article by Mirzhakyp Dulatuly 'A Special Word. Hazret Sultan' saying, "*The poor timid and shy Kazakh people have become the spoils of the begging hadjes. The Turkestan hadjes don't even think about the restoration of our ancestors' graves. They have no craft, except for deceiving and robbing the fellow shippers pilgrimaging to holy places.*" (Subkhanberdina et al., 1998).

The article published in the 'Aykap' magazine says, "*Who will be prosecuted for the revilements if those great scholars blessed by the God are referred to not as true scholars and they deceive simple people? The truth is the sinful those mullahs will be, who know the truth, but hide it for their profit and benefit.*" (Subkhanberdin and Dautov, 1995).

Problem of Baptizing of Difficult Families and Orphans

A. Zhusipuly in his article 'What the Shariah says about the Education', writes, "*The first thing, the children should be taught to, is our religion. Only thereafter should they learn Russian*". (Sak, 2014) The article 'The Marriage among the Kazakh Turks', says, "*If the Kazakh becomes poor, he will be a farm-laborer of the Russians, but he is afraid of the fact that he will be baptized having become the farm-laborer. That's why, the Kazakhs not to become the poor, have the only way, which is to become a nomadic stock-breeder*". These two articles were published in the 'Aykap' magazine in 1914 (Subkhanberdin and Dautov, 1995).

In the same article, the author writes about the social significance for the Kazakhs of the bride-wealth problem. If earlier one could give a part of the own land as a bride-wealth, then that time when the entire land happened to belong to the colonists, a farm-laboring Kazakh works up to forty-fifty years to collect the necessary sum of money. And the sad results of it are that the Kazakhs are obliged to adopt Christianity, "*In the Zhetusy Region, nearby Almaty in the Yesik station, fifteen-sixteen people already gave up the Islamic religion. The guys hired by the ukies who can't marry have found another method. They convince the others' wives to escape with them and save themselves by baptizing*". The author is upset that the number of such monstrous situations in the society increases (Sak, 2014).

The Fight for the Integrity of the Kazakh Language against the Religion-Mocking Terms Destroying the Language

The 'Dala Ualayaty' newspaper published the article 'The News of the Household' (Subkhanberdin, 1994). It is remarkable by the fact that the sentences of the text are composed of the borrowed words unclear to the reader. In this regard, the Alash leaders spearheaded by Ahmet Baytursunuly and Mukhametzhon Tynyshbay consider this problem widely and such an approach towards the use of the borrowed words is considered harmful for the development of the Kazakh language. Such a problem, unfortunately, exists even now. Such an approach can be especially seen in the speech of the pro-religious

authors and is becoming a problem of the modern culture of the Kazakh language. The use of the Arabic words in the original with the Kazakh sentences, despite an alternative in the Kazakh language, may be a manifestation of simple imitation.

The Rights of the Kazakh Girls

In the Alash publicism, one of the most relevant and acute problems was the problem of the Kazakh girls' rights, which were violated under the disguise of the Shariah laws. They could not get an education and were destined to be sold to elderly men, much older than them.

Here it is suitable to use as an example the article by Shahmardan Alzhanuly 'The Drawbacks of the Kazakh Match-Making', where he writes, *"If a poor man has an adolescent daughter of 13-14 y.o., and to her misfortune, a rich man becomes a widower, then this poor father will be happy to sell his young daughter to this elderly man as a wife. Thus, the poor man harms his young apple tree, feeding it to a dog. He tears off a fresh flower and leaves it to fade and shrivel. Instead, it would be better, if her parents provided their daughter with education, and as she would grow enough, be able to distinguish the good from the bad, they might have matchmaking according to her free will. Thereafter they might collect the dowry based on their capacities and marry her. It would be true happiness both for the parents and for the girl. And it is never late to make such a good act"*. (Abdimanuly, 1993)

Sakypzhamal Tleubaykyzy, the journalist, in her article 'To the Fathers of the Kazakh Girls' on behalf of all her female age-mates writes the address to the entire Kazakh society, *"Our dear fathers! We are as good children, as your sons are. If we also got the education, were well-behaved and mannered, wouldn't this make you happy? Which of the Shariah laws says to elevate sons, give them education, but to mistreat daughters, depriving them of education and decent upbringing?"* (Sak, 2014). Further, the author considered the problem of the voluntary matchmaking and education of girls.

Articles about Openings of Madrasahs and their Main Tasks

The Alash leaders believed that it was necessary to open available madrasah for the simple people, which would contribute to the increase in the literacy of the population. In their articles, they wrote that such there are thousands of such schools among the neighboring peoples as the Tatars, the Nogais, but among the Kazakhs, there are few of them. The parents themselves, due to their barbarism, are not able to distinguish a real Teacher from the hypocritical mimesis of a mullah. One should educate the parents to send their people to a madrasah, in order to teach their children to real knowledge.

"By setting aside all our remnants, we will act in agreement and harmony with each other if we don't sacrifice with our own benefits in vain, if we think about the benefit of the people, build our own madrasahs together, and teach our children according to usul taglim – the pedagogical system – if we issue our own magazines and newspapers then we will achieve the top of maghrib – education", – Yerzhan Kulakbayuly wrote in his article 'The Problems regarding the Islamic Lifestyle. The Address to the Kazakh People', published in the 'Aykap' magazine (Subkhanberdin and Dautov, 1995).

However, not everything was so easy as we guess and as the Alash leaders would like it to be. Tsarist Russia had its own principles and mindsets regarding the Kazakh Islamism. *"The rules stipulating that it is enough to open for an entire ulus only one mosque and one school were not accepted by the people. Due to these rules (Nizam), many Kazakhs built their own underground mosques and madrasahs. This explains the emergence of the conflict between the population and the rulers"*, – Karatayev says in his speech (Sak, 2014).

It means that dark time a decree was adopted, which prohibited opening madrasahs. However, despite the prohibition, many people appeared promoting the increase in the number of madrasahs. For example, in articles 'How the Kazakhs opened Madrasahs' and 'The Report on How the Kazakh teach their Children', published in the 'Dala Ualayaty' newspaper, the author supports the above-mentioned subject. He writes, *"If*

you build a madrasah, then it will be really beneficial to you. The madrasah is designed for the education of people. In a madrasah, a person obtains the knowledge on the ways of building a good life, about the world and the everyday life" (Sak, 2014). Thus, they aspired to create the conditions for the education of children of the Kazakhs, and they also, by all means, protected them from the alien religion.

Educating Articles connected with the History of Religion in the Kazakh Land

The educating articles devoted to the history of religion, about the basics of the traditional religion are especially necessary for the spiritual growth of the Kazakh people. And such a space was not ignored by the Alash publicists. For example, Mirzhakyp Dulatuly published in the 'Kazak' newspaper the article titled 'A special Word. Hazret Sultan', where he described the history of the Hodj Ahmet lassau's Mausoleum.

Muhametzhon Tynyshbay published a series of articles about the history of the Kazakhs, including a series of essays acquainting with the religious cognition of the Kazakhs. A.Zhusupuly in his article 'What does Shariah say about Education?' interprets the religious canons and agitates everybody to the knowledge and science, "All your worldly acts and the acts in the eternity are based on the knowledge and science, and it explains why we were initially obliged to be educated and not to remain ignorant" (Sak, 2014).

Problem of Freedom of the National Religion

The in-depth roots of all the above-mentioned themes, devoted to the religion, mentality, are finally originated from the problem of religious freedom of the Kazakhs. Considering the problem deeply, the Alash intelligentsia has cognate that without the freedom of a religious belief the causes of enhancing the slaves' consciousness will only be multiplied.

The limitations of the religious freedom, the alienation from the ancestors' religion have become a relevant problem on the agenda. The article 'The Meeting of the Council', published in the 'Aykap' magazine says, *"To the same extent the Kazakhs are open to the government for a friendship, it harms them... Before 1905, it called the Kazakhs' children to enter the medium and high school. This way they planned to eliminate the national lifestyle and gradually lead them to their adoption of the religion strange for them. But now it has become worse, on the one hand, it does not allow freely living according to the rules of their religion, on the other hand, it closed the way for education in the governmental schools..."* (Subkhanberdin and Dautov, 1995).

Dosan Amanshin bitterly reports that *"In Russia, they started a suspicious attitude towards the twenty millions of Muslims..."* Further the author discontentedly writes about the limitation of the Kazakhs' freedom and is based on the following, *"The 136-Article of the Steppe Provision states that the land will not be sold to the outlanders, as well as to the people who have not been baptized."* Reporting on the tough destiny of the Kazakh people, humiliated on their native land, and the author continues his narration with the thoughts on the threats may catch the Kazakhs in the future, *"On 18 June, the Duma adopted a law. It states that in the Samarkand Oblast, the lands previously being the desert, and now equipped with the channels and irrigation ditches, the fruitful soils, where they started to seed grains, where the cotton producers work, from now on will be sold only to Christians"* (Sak, 2014).

As we see from the above-said, tsarist Russia limited the Kazakhs in every possible way in the vital things in order to make them refuse from their religion.

Critics of the Religious Fanaticism and Formalism

In the article 'To the Kazakh Brothers' by Faysalirahman Zhihandarov agitates the readers not to consider everything new happening as haram, but to read newspapers and magazines, and to take an active part in the life of the society, *"In the modern world, the level of science and knowledge is determined by the number of books. Some mullahs agitate not to read newspapers and magazines because they are*

not mentioned in the Shariah. But in fact, they knew nothing about the newspapers and magazines and the benefit coming from it, so they bitterly say so. Actually, according to the Shariah, the newspaper is not a haram". This is an attempt by the author to awaken the consciousness of the young generation (Sak, 2014).

If to look thoroughly into these words, one may compare it with the today' religious fanatics, considering TV as a sin and sometimes even throwing away the TV-sets. It is quite obvious that some today's 'misguided mullahs' have convinced such our contemporaries that all the achievements of science and technology are forbidden, a haram. In the periodicals, one may find the articles on the remnants of the past, religious customs, taking an adverse effect on the development of the Kazakh society. For example, in the 'Turkestan Ualayaty' newspaper, the journalist Zhazushi Baysalbay published an article about the tricks of the mullah and bakhshy doing their best to deceive the Sart and Kazakh, *"If a Sart's wife runs to a mullah, the wife of our Kazakh gives everything up and runs meet halfway to bakhshy... The bakhshy goes to the aul in his ritual cloths, on the white horseback and holding a long wand in his hands, cries out pathetically indistinct words, which even greater irritates people, making them strange... Thereafter he arrives at the aul. And here the most interesting thing begins. The young Kazakh's wife meets the bakhshy reverentially, presents him all her valuables and asks the bakhshy to start his prediction as soon as possible. The bakhshy, being shocked with such a reception, starts his shamanistic ritual, using a set of ritual words unclear to everybody. And after staying for a day or two, he pads his pockets"* (Sak, 2014).

This particular problem is considered by the author of the article 'Bakhshy and Dervishes' published in the 'Dala Ualayaty' newspaper. Here the author deeply analyzes the reasons for the origination of the society's demand for bakhshy. If some of them do they work as they inherited this quality from their ancestors, then other bakhshy are forced to do it because of some hardships and solely for the life concerns. Also, the author notes that the social consciousness develops with every year, and the position of bakhshy in the social system gradually vanishes. *"Today the number of bakhshy gradually decreases. The Kazakhs don't almost believe them. If earlier only one their word made people thrilling, then nowadays his word is deemed to be shameful. For example, a light-minded garrulous person may be called 'a bakhshy'"* (Sak, 2014).

Here the publicists do not only criticize the dervishes and bakhshy, they focus the people's attention to the fact, that the role of bakhshy and dervishes in the modern world is gradually deprived of the respect, and instead of the generation's idols they turn to the shameful image, so one should always avoid a contact with them. Gradually the public mass will understand the deceitful actions of these impostors and blow the lid off them. So, the article published in the third issue of the 'Zhas Azamat' newspaper 1918, the authors write that *"The worship of the Karatau hodj is peculiar to the nature of the trustful Kazakh. But the country council does not approve such worship, as the time has passed, when a ghastly person could become a mullah for the simple people"*. (The third issue of..., 1918)

PROBLEM OF THE DETERMINATION OF THE IDEOLOGICAL ROLE OF RELIGION IN COMPLIANCE WITH THE VECTOR OF THE COUNTRY'S DEVELOPMENT

If one part of intelligentsia saw the religion in tight connection with the social life, then the other part understood that for the Kazakh society it was necessary to choose the European way of development and be closer to the values of the secular and civilized living, to keep as far as possible from some dogmatic canons, enchaining the human mind and stopping the development. Sultanmahmud Toraygyruly in his article 'Alikhan's Arrival in Semey' wrote how Alikhan had made a report and said that *"The acceptance of the Autonomy with Turkestan is as if to fill your pockets with stones and to go swimming in a river. In the Tashkent City Administration, the Sarts have adopted a decree, saying that 'To take a vaccine against plague is a sin against the God's almightiness, one needs no treatment'. And it proves us that the*

autonomy's cart was harnessed by a camel and donkey at the same time, which will lead to no good" (Rakymkyzy, 2011).

However, not everybody understood it correctly, and there were some people, who started declaring that one cannot create a society alienated from the Shariah. For example, in the same article 'The Results of the Joint Meetings of the Kazakhs on Religious, Land and Legal Issues', published in the 'Aykap' magazine, the author says that, *"According to these issues, the proposal of Alikhan Bokeykhan that 'for the Kazakh the preservation of the Kazakh custom and tradition is vital', is denied by the council and considered to be illegitimate. Its protection from the judges of for a long time forgotten customs and traditions will finally cause that the Kazakhs will have been separated from the rest of the Islamic world and will become the munafiq for the policy of Russification"* (Subkhanberdin and Dautov, 1995).

These sayings confirm that the remoteness from the Shariah canons was understood by them as complete acceptance of the baptizing policy of Tsarist Russia. One thinks that this proposal was made by Alikhan Bokeykhan after the in-depth study of all the ways of the European development, including the analysis of the Paris Commune Decree 1871, in the first section of which there is an annex about the separation of the church from the state, which could also serve the reason for his decision. Having accepted the secular way of development, our country again set the issue of the religious fanaticism caused by the difficult religious situation in the world, on the agenda. 'Touching upon the Islamic factor in the Kazakh society, we should take into consideration that in our country Islam has never had an extremists' and fanatic nature", – the religious scientist A.M. Dayyrova says (Dayyrova, 2005).

According to the scientist studying Alash Kairat Sak, *"There is some interconnection between the integrity of the people, the religious integrity and the integrity of the state"*. (Sak, 2014) Exactly the point of this interconnection provokes the disputes for those using it to gain their profit. Unfortunately, with every year the number of such people penetrating into the masses to distract people increases. They stir up rebellion and violate the peaceful life of the population. In fact, they don't realize that they serve the ideology of the alien states.

The state-run religious policy of all the countries of the world considers the peculiarities of its historical-spiritual-cultural development, distinguishing the internal structures of the society and the religion. Nursultan Nazarbayev has noted, *"We are proud of the fact that we are a part of the Islamic world. These are our traditions. But we should not forget that we also have the traditions of the secular society, that Kazakhstan is a secular state. We should form the religious consciousness corresponding to the traditions and cultural standards of the country"*. (Message of the President..., 2012) The president reminded that *"one of the techniques of the external influence is the distribution of the religious beliefs alien to us"*. According to professor of the Institute of the Religious Science Bakytzhan Satershinov, there are people among us, who completely deny the national tradition and culture, do not accept the principles of the secular state, do not accept the arts and literature, science and philosophy are considered by them as a 'delusion', and the role of rationalism in the process of cognition is narrowed to zero, based only on the literalism and dogmatism, are proud of their godliness, while the opinions and the lifestyle of the others are deemed by them to be recreance, who exchanged the good-naturedness of their hearts for the cruelty of the fanaticism of religion (Satershinov, 2012).

Affected by many factors, their consciousness developed the rules that were contradictory to the universal human consciousness and national development. A part of the youth acts affected by the external factors, while another part even unconsciously having no explicit encouragement may start such a dangerous way. So we believe that this ever relevant problem, which was actively dealt by the Alash members and worrying the today's Kazakh society will be solved only based on the secular knowledge. For the progressive development of the society, one should do everything possible in order to avoid the repetition of the previous mistakes. It was the heritage of great people, the Alash leaders, which has become not only the proud of the country but also its support (Jurtbay, 2016).

CONCLUSION

The analysis of the Alash publicism shows us that the theme of religion is very significant for the Kazakhs. Based on the publications in the periodicals, the Alash government and the national leaders tried to solve this problem from the different angles: based on the secular and democratic principles and the hope for the national integrity of the people. Through the powerful influence of the publicism, the following measures were adopted:

- Provision of the people with the information about the insidious methods of baptizing the Kazakhs as one of the directions of the imperial policy of the colonizing country as well as the preventative measures;
- The unmasking in the periodicals of the unfair people distorting the essence of the religion;
- Publication of the religious-educating articles;
- Call for the refuse from the old customs and traditions as the remnants of the old time.

Almost all the feature materials are written in an acute manner and provide undoubted facts and are threaded with the freedom of the religious choice.

The Alash leaders aspired to solve the problems of the religious by the political forces. The methods and ways chosen by them may be presented as follows:

- The creation of the Kazakh own association of muftis (which resulted in the fact that the Alash leader Human Karash became the first Kazakh mufti);
- Regular meetings on the religious law;
- The creation of the political organizations protecting the Muslims' interests;
- Determination of the ideological role of religion according to the vector of the country's development.

Thus, the leaders of the Kazakh nation defined that the maintenance of the religious integrity of the country ensures the guarantee of the bright future for the people. And in the solution of all the problems regarding this issue, the Alash leaders demonstrated their perseverance.

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