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RELIGIOUS SITUATION IN THE BUKEY HORDE

Annotation. The article examines the spread of Islam in the Bukey Horde and its role in the socio-cultural life of the region. With the establishment of the Bukey Khanate at the end of the 18th and the beginning of the 19th centuries, Islam began to play a significant role in the spiritual and political life of society. Despite being under the administrative control of the Russian Empire, Islam became a key mechanism for preserving national unity, shaping national consciousness, and protecting traditional values. The research article describes the functioning of Islamic educational institutions, the role of Muslim religious leaders in enlightenment and spiritual activities, as well as the Muslims' opposition to Russia's Christianization policy through spiritual doctrines. The spread of Islam in the Bukey Horde was closely connected with the active work of local akhuns and mullahs, who were influential not only in religious but also in socio-political spheres. Through Islamic values, goals of education, moral discipline, and public order were pursued. At the same time, the Russian Empire sought to use Islam for its own benefit, turning religion into an instrument of political control. Nevertheless, Islamic traditions and national spirit played a decisive role in preserving the spiritual integrity of the people.

Keywords: Bukey Horde, Islam, clergy, madrasah, spiritual life, Russian Empire, missionary policy, national consciousness, enlightenment.

Introduction

During the 19th century, the development of Islam in the Bukey Horde was actively promoted. Zhangir Khan deliberately pursued a policy aimed at spreading Islam throughout the territory under his control [1, p.135]. Before his educational reforms, the position of Islam among the population of the Bukey Horde was rather weak. There were few cultural and religious figures - mullahs - and most of them were of Kazan Tatar origin.

M.S.Babazhanov, in his 1861 article “Notes of a Kyrgyz about the Kyrgyz” published in Siberian Messenger, wrote that during the 1830s there were very few mullahs. He noted that “when a Kyrgyz died, the relatives had to travel 50, 100, or even



150 versts to find a mullah who could perform the funeral prayer according to the laws of Muhammad.” Babazhanov also reported that sometimes even those who had only a little religious education - or even children - were asked to conduct the funeral rites [2].

As a result of the efforts of the Bukey administration, the number of mullahs in the region increased significantly, which was also noted by contemporaries. For example, M. S. Babazhanov stated that “among the Kyrgyz beyond the Urals, there was some understanding of mullahs, but they were very rare and barely noticeable.”

Alexander Tereshchenko, in his 1853 article “The Traces of the Desht-i Qipchaq and the Inner Kirghiz-Kaisak Horde” published in Moskvityanin, reported that: “Zhangir exerted all his efforts for spiritual education, sending both children and adults from his Kyrgyz to study in Orenburg schools and under respected mullahs living in various regions. After twenty years of effort, he achieved his goal. Local mullahs were provided with yurts and places near the main mosque. At present, there are several mullahs and akhuns in the Horde - a total of 139 mullahs, one for every 170 households” [3, p.861].

However, archival records do not confirm the figure of 139 mullahs. A document from December 23, 1850 - “Report of the Temporary Council on the Administration of the Inner Horde to the Orenburg Border Commission concerning religious books and mullahs in the Inner Horde” - lists 113 mullahs among the Kazakh clans and divisions [3, pp.776–779]. Another report, from November 1845 by Sultan Adil, mentions 130 mullahs (several in each clan) and includes three cultural functionaries and mosque servants living in the Horde [3, p.721].

M. S. Babazhanov also provided quantitative data, stating that “at that time, there was one mullah for every 25 households, all of them trained in madrasas.” This indicates that the number of mullahs in the Bukey Khanate was considerably higher than in some other Kazakh regions.

According to N. E. Bekmakhhanov’s “Sources on the Nomadic and Sedentary Population of Kazakhstan and Kyrgyzstan in the 19th Century: Population and Ethnic Composition”, in the 1860s there was only one mullah for each of the 17 volosts of the Siberian Kazakh Oblast of Karkaraly [4, p.5].

Tereshchenko further emphasized that local Kyrgyz spiritual life had come to be led by mullahs. During the 1830s–1840s, Zhangir Khan initiated an “anti-Tatar” policy in the religious sphere, anticipating the later “anti-Tatarization” trend by several decades. To gain a deeper understanding of Islamic doctrine, some Kazakhs sent their children to renowned Muslim educational centers in the region.

As Babazhanov noted, “many went to the Ishan master in the Sterlitamak district for worship and study.” Zhangir Khan himself set an example: “Throughout the Orenburg province, the best instruction in Islamic precepts was provided by the mullah called Ishan in the Sterlitamak district, to whom the khan sent one of his own sons, along with several Kyrgyz boys, to study.” The author refers to Zhangir’s son Eskendir. He also mentions another boy named Aizharik, who, after completing his studies in the village of Sterlibashevo, went to Bukhara for further education.

In 1894, after returning to the Horde via Orenburg, Aizharik was denied entry to the territory because he had studied abroad; he was required to stay in Orenburg for a year before returning once again to Bukhara. [5, p.71].



Materials and Research Methods

In the preparation of this article, the sources were divided into two main groups. The first group consisted of archival materials. During the research process, data from the Central State Archive of the Republic of Kazakhstan (CSA RK) were used, including: Fund 4, Inventory 1, File 2122, Page 1; Fund 78, Volume 2, File 566, Page 3; and Fund 92, Inventory 1, File 5595, Page 1. In addition, documents from the Astrakhan Regional State Archive (ARSA) — Fund 1, Inventory 11, File 1196, Page 185 — served as an important source of information. These materials provide historical data concerning the administrative and religious structure of the Bukey Horde.

The second group of sources includes printed materials and scholarly works. These comprise studies on the history of the Bukey Horde, its social organization, and the development of religion. In particular, works such as I. S. Ivanov's "Dzhangir, Khan of the Inner Kirghiz Horde. 200 Years of the Bukey Horde" (Almaty, 2001), M. S. Babazhanov's "Notes of a Kirghiz about the Kirghiz" (Severnaya Pchela, 1861, No. 4), and the document collection "The History of the Bukey Khanate. 1801–1852" (Almaty, 2002) were utilized. Additionally, N. E. Bekmakhonov's "Sources on the Nomadic and Sedentary Population of Kazakhstan and Kyrgyzstan in the 19th Century" (Moscow, 2003), A. Evreinov's "The Inner or Bukey Kirghiz-Kaisak Horde" (Sovremennik, 1851, No. 10), A. Nurgaliyeva's "Islam in the Bukey Khanate" (Mysl, 2007, No. 2), and I. V. Erofeeva's "Genealogies of Kazakh Khans and Khojas of the 18th–19th Centuries" (Almaty, 2003) were also employed as part of the study's scholarly foundation.

The application of these sources relied on determining the level of authenticity, conducting comparative analysis, and employing descriptive methods. Furthermore, the principles of historicism, objectivity, and chronology, which are well established in the discipline of history, were followed. The principle of objectivity made it possible to assess the impact of Soviet atheistic policies on religious and ritual heritage, as well as to evaluate the historical value of the religious manuscripts and artifacts that have survived to the present day.

Research Results

M. S. Babazhanov described the rights and duties of the mullahs serving under Zhangir Khan as follows: "The mullahs attached to him held the position and title of 'instructor-mullah'; they were responsible for teaching children, conducting funerals and marriage ceremonies, and ensuring that newly born Kirghiz children were given proper (righteous) names. Moreover, mullahs were exempt from livestock taxation and corporal punishment." Those appointed to the office of mullah received from the Khan an open decree outlining their duties, consisting of ten sections [5, 71].

The first two sections stated: "(1) To construct mosques and schools among the sedentary population, to celebrate weekly and annual religious holidays, to teach young children literacy, and to compel everyone, according to our faith, to perform daily prayers and observe fasting. On Fridays and other annual holidays, the mullahs should lead prayers as imams and, after the service, instruct ordinary Kirghiz in the prescribed forms of devotion provided by the akhuns serving with me. (2) To explain to the uneducated Kirghiz the precepts of our religion; to give proper names to newborns; to perform circumcision for boys; to reconcile divorced couples; and to carry out funeral rites in



accordance with established traditions.” Thus, the duties of mullahs encompassed not only religious functions but also educational work [3, 707]. According to M. S. Babazhanov, “Even at that time (referring to the 1830–1840s), every wealthy and influential person in the Horde maintained a home school with 10 to 70 students.”

The activity of mullahs was strictly confined to the spiritual sphere; they had no authority to resolve legal or judicial matters [3, 775]. It is known that Zhangir Khan also intended to introduce the keeping of metric (vital records) books by mullahs in order to systematize information about the population under his rule. As early as 1838, a Senate decree was issued extending the metric registration system to the Muslim population. According to this order, records of births, deaths, and marriages were to be entered into official registers.

The majority of the official population of the Bukey Horde, composed largely of khoja (hodja) lineages of religious scholars, undoubtedly influenced the religious situation in the region. In 1809, with official permission from the Border Administration, the brothers Karauylkhoja Babazhanov and Tukakhoja Tleukhozhin—elders of the Berish clan of the Younger Zhuz—and their relative, Mukhammedkhoja, a descendant of the Sufi spiritual line of the three Kazakh zhuzes, along with fifteen households of their kin, settled under the authority of Sultan Bokey, the father of the future Khan Zhangir [3, p.159].

The number of khoja households in the Bukey Horde increased steadily: in 1825 there were 80 households (about 320 men), and by 1852 this number had grown to 300 households (1,200–1,500 men) [6, p.39]. For comparison, in 1825 the total number of households in the Horde was 12,400, with a male population of 44,360 [3, p.261].

In the 1820s, apart from the sayyid-khojas, “Zhalpaktal ishans” (Sufi leaders) were active in Khan Orda and the village of Talov. The “Zhalpaktal ishans” were influenced by the Sufi khanqahs (monastic centers) of Sterlibashevo and became founders of the Volga–Ural Sufi network [7]. It is worth noting that Khan Zhangir himself contributed to documenting the composition and number of the khoja groups under his rule. On October 14, 1830, the Border Commission sent him an official letter requesting a list of all male sultans and khojas, including their fathers, grandfathers, and ancestors. On July 30, 1835, the Khan sent the requested list, adding that he was uncertain of its completeness [8].

Unlike in other Kazakh regions, where khojas played a minor role in governance, in the Bukey Horde they held high socio-political and economic status. According to I. Grofeev, during the 1820s–1840s they formed “corporate groups of influence in economic and political relations” [7, p.26]. His data show that sayyid-khojas accounted for 8 of the 85 starshinas (clan elders), including 2 of the 7 elders in the Kalmyk section of Kazakh settlements [7, p.24].

Khodjas in the Khan’s court were exempted from taxes and levies, but this privilege was revoked five years after Zhangir Khan’s death. They petitioned the authorities, writing: “It is grievous for us to be placed on equal footing with ordinary people” [9].

The administrative role of religion in the Bukey Horde is further illustrated by the fact that in 1826, during Zhangir Khan’s visit to Moscow for Emperor Nicholas I’s coronation, Ait-Mukhammed akhun (religious scholar) was awarded a large gold medal on the Annensky ribbon [1, p.12]. However, the official list of decorated individuals,



found in Count K. V. Nesselrode's letter to Zhangir dated September 17, 1836, did not include akhuns [10, p.294]. Yet, an 1840 annex to the Orenburg Border Commission's report to Governor-General V. A. Perovsky lists Dzhabir Khamatov as receiving a gold medal with the Order of St. Andrew ribbon and being granted the rank of tarhan [3, pp.381–384].

Nineteenth-century authors described Zhangir Khan as a devout Muslim. He outwardly followed Islamic customs and abstained from alcohol. "When we raised a toast to his health with wine, he replied with kumys (fermented mare's milk); neither the akhun nor the sultans dared to drink wine in his presence," wrote F. A. Boller in his "Notes on a Journey to the Inner Horde." He further observed that "after lunch, the Khan, the akhun, and the sultans went to the mosque to pray" [3, p.429].

The Khan's sons, studying at the Page Corps in St. Petersburg, also practiced religious rituals. In his correspondence with the school's director, P. N. Ignatiev, Zhangir discussed "the principles of Islamic faith and Eastern languages" [3, p.653].

Zhangir himself never performed the Hajj, though his son, Ahmed-Kerei Shyngys, titled prince, did so in 1873, according to Eugene Schuyler's "Turkistan: Notes of a Journey in Russian Turkistan, Kokand, Bukhara, and Kuldja" [3, p.875].

Zhangir Khan also initiated the publication of Islamic literature. In 1844, during his visit to Kazan, he commissioned the printing of the 8th-century jurist Ubaydullah Sadr al-Sharia's "Mukhtasar." As A. K. Kazem-Bek reported to the head of the Kazan educational district, N. M. Musin-Pushkin, the Khan requested the publication of this key work, "a classical text in all Muslim schools" [10].

In his 1845 correspondence, Kazem-Bek noted that the publication was significant not only in the East but also in Europe, as scholars there had long been studying Islamic law [3, p.435]. The Khan received 824 copies of the book and additional shipments totaling 1,100 copies, bringing the print run to 2,000. Kazem-Bek also proposed that Zhangir commission another Arabic work, "Mukhammediya" (200 copies).

Nevertheless, Zhangir's approach to Islam was eclectic rather than strictly orthodox. Many travelers observed portraits in his palace—of the emperor, the Khan himself, and his son Sakhyp-Kerei—contrary to Islamic norms. The mosque built under his direction also reflected European architectural styles. M. Ya. Kittar described it as "a beautiful building in the very center of the garden... constructed in the European manner, designed by Zhangir himself, with six large Ionic columns" [3, pp.844–845].

Zhangir Khan clearly sought to exercise spiritual as well as political authority. He granted the religious hierarchy administrative powers—for instance, regulating the collection of zakat [3, p.813]. From 1834 zakat was paid in livestock; from 1840 it was collected in cash—one ruble per horse or camel, fifty kopecks per cow, and fifteen kopecks per sheep [3, pp.792, 813]. Part of these funds was used to support religious personnel, such as the akhun of the main mosque, whose income was supplemented from zakat collected by the Tölenkit clan [3, pp.291–296]. The Khan personally authorized mosque construction. For example, in 1833 he permitted Mullah Kabul Atkeltir to build a mosque on the left bank of the Buksak River [3, p.348].

In order to promote Islam, encourage his people toward piety, and enhance their religious literacy, Khan Zhangir commissioned the construction of a mosque near his



Khan Headquarters in 1835. This mosque, known among the local population as the “Khan Mosque,” was built to the west of the Khan Palace in the European architectural style. The mosque had small terraces on three sides, each supported by six columns modeled after the Order of St. John. The building consisted of a large prayer hall and a smaller adjoining room. The floor was covered with carpets, and the qibla wall contained a mihrab — a niche marking the direction of Mecca.

Zhangir appointed an akhun (chief religious scholar) and two mullahs to serve in the mosque. The position of akhun was continuously held for twenty years by the Orenburg Tatar Zhabir Khamatov, while his assistants were the muezzin-mullah Gubaidolla Basharov and mullah Tazhetdin Gubdudzhalyalov. In 1888, after the original Khan Mosque had decayed and was demolished, a new “Kazakh Mosque” was constructed in the center of the settlement with funds collected from the local population. The wooden mosque featured a tall, pointed minaret rising from the center of the roof, from which the call to prayer was proclaimed. The mosque measured 60 meters in length, 20 meters in width, and 25 meters in height including the minaret. It had six windows on the western wall, five on the eastern side, and two doors. The qibla wall contained the mihrab, flanked by two windows. The mosque included a large prayer hall and a small room designated for the imam.

In 1920, the Soviet authorities closed the mosque and converted it into a school. In 1931, “red activists” destroyed its minaret to remove the gilded crescent. During the Great Patriotic War, the building was used as a shelter for refugees and later as the Pioneers’ House and a gymnasium for the local secondary school. In 1966, during a major renovation, the building mysteriously burned down at night. The mosque, known to locals as the “Kazakh Mosque,” was served by Imam Khazhigali Gaisin from its foundation until 1917 [11].

By 1896, within the Khan Headquarters of the Inner Horde there existed one mosque and two Orthodox churches; in the village of Talovka, one mosque and one Orthodox church; in New Kazan, one mosque and one Orthodox church; in Kalmyk village, 18 mosques; in Torgun, 10 mosques; in Talovka, 22 mosques; in the Kanush-Samara region, 12 mosques; in the Naryn region, 22 mosques; and in the Primorsky region, 19 mosques [12].

On January 17, 1828, Zhangir Khan petitioned the Orenburg Border Commission to authorize the titles of “Cathedral Imam” and “Akhun.” In a response dated May 26, 1828, Colonel Gens, the chairman of the Orenburg Border Commission, informed the Orenburg military governor that the request had been approved. According to Gens, the military governor personally ordered Khamatov’s appointment to the spiritual post, which had been sanctioned in 1824 [3, 321].

The earliest appointment was dated May 26, 1840, and the latest June 26, 1845 [3, 775–779]. The Khan personally conducted examinations for candidates on the fundamentals of Islamic faith, as reported by A. Yevreinov [3, 71]. Reports sent by Governor-General V. A. Perovsky of Orenburg and Samara to Minister of State Property P. D. Vselev portray Zhangir’s religious activities in a contradictory light [3, 815].

Many 19th-century authors who wrote about Zhangir Khan highlighted his efforts in advancing education. In his article “Notes of a Kyrgyz about the Kyrgyz,” M. S.



Babazhanov observed that Zhangir “proved to the Kyrgyz that learning to read and write in Tatar, studying Islamic principles, and acquiring literacy in Russian was neither shameful nor forbidden, and he set a personal example in this regard.” The author further noted that “from the time Zhangir Bökeyev was confirmed as Khan, education developed rapidly and widely.” Under his influence, the people of the Horde came to recognize the importance of literacy. To expand schooling, Zhangir invested his own funds and made great efforts to persuade his subjects of the value of education.

In Zhangir’s educational policy, one can discern an effort to preserve the influence of Kazan’s Muslim intellectuals within the administrative structure. Because the local tribal leaders were largely illiterate, mullahs played a crucial intermediary role [3, 867].

Conclusion

In the first quarter of the 19th century, the Tsarist government actively intensified its policy toward Muslim peoples and Islamic institutions under its rule. However, by the second quarter of the century, it began to abandon this policy. The coercive and violent methods that had been attempted since the mid-18th century had largely failed. Consequently, the Tsarist administration shifted to new strategies that suited the changing times—drawing Muslim leaders, including Kazakh rulers, into its orbit through rewards, decorations, persuasion, and deceitful diplomacy.

Broadly speaking, relations between the Russian state and Islam evolved in a dialectical manner—from confrontation to limited cooperation. The establishment of the Orenburg Muslim Spiritual Assembly symbolized the Empire’s official recognition of Islam as a legitimate religion. When creating this Muslim religious administration, the Tsarist authorities pursued several goals: firstly, to bring Muslim clerics under direct control; secondly, to use them as intermediaries to implement Russian policy among both domestic and foreign Muslim communities. At the same time, the state took strict measures to prevent the religious administration from gaining excessive influence among Turkic-speaking peoples. By the late 18th and early 19th centuries, the Orenburg Muslim Spiritual Assembly was tightly supervised, being simultaneously subordinate to the Ministry of Internal Affairs and the Department for Foreign Religions of the Russian Empire.

The official oppression of Islam, forced Christianization of Kazakhs, and the introduction of Russian-language education in schools and madrasas provoked resentment among Muslims, including the Kazakhs. The common people began to realize the grave threat posed to their customs, traditions, language, and religion. Although their resistance was largely unorganized and lacked a clear direction, the petitions and open opposition led by Kazakh intellectuals demonstrated that the Kazakh nation would not easily submit to colonial domination and would defend its national identity and values. It is evident that the imperial administration’s activities concerning Islam in Kazakhstan were deeply rooted in colonial motives. The establishment of the Bukey Horde itself was primarily a product of Russia’s policy of dividing the Junior Zhuz.

The development of Islam in the Bukey Horde followed the contours of imperial policy. Within this region—located between the Ural and Volga rivers—the spread of Islam was closely associated with the construction of mosques, schools, and madrasas, the strengthening of Islamic principles by the khans, and even the organization of



pilgrimages to Mecca, one of the five pillars of Islam. The mullahs who propagated Islam in the Bukey Horde operated under the full supervision of the Tsarist authorities. During the 19th century, the evolution of Islam in the Horde was systematically guided by the colonial government. The clergy were subordinated through a hierarchical chain of command, serving as intermediaries between the local Muslim population and the imperial administration.

In this regard, the Bukey Horde differed from other Kazakh regions. Khan Zhangir sought to consolidate his power through the legitimacy of Islam. The mullahs, in turn, were often tasked with duties beyond their spiritual roles—an aspect that clearly reflects the colonial nature of the system. While the mullahs did not restrict themselves solely to religious functions and frequently engaged in social affairs, this interference sometimes led to conflicts with local communities. The Orenburg Muslim Assembly often sided with state-appointed mullahs in such disputes, ensuring imperial control over religious authority.

The coexistence of Muslim schools and newly established Russian schools in Kazakhstan provided ambitious and educated Kazakh youth with opportunities to pursue new paths and reconsider their futures. Yet, it must also be acknowledged that beneath this process lay a carefully planned and insidious campaign of spiritual colonization, which inflicted lasting damage on the cultural and moral traditions of the Kazakh people.

The ultimate goal was to keep the people in ignorance, to weaken their national identity through Russification, and thereby to strengthen imperial domination. The establishment of a special corps of “akhuns” and the maintenance of a military presence for ideological supervision served as instruments for centralizing and consolidating power within the Bukey Horde.

Despite attempts to limit the spread of Islam in the Inner Horde by creating Russian-Kazakh schools, these institutions failed to achieve their objectives in the latter half of the 19th century, largely due to the dispersed settlement patterns of the population and the significant distances between villages and schools. In contrast, Muslim-style schools could easily operate in mobile conditions, adapting to the nomadic lifestyle of the people.

A major factor contributing to the spread of Islam in the Inner Horde was the invitation of numerous Tatar mullahs. However, as time passed, the government began to abandon this strategy and shifted toward open support of Christianization efforts among non-Russian peoples. Consequently, efforts were made to remove Islamic clergy and Tatar religious teachers from the region by worsening their living conditions, with the hope that their hardships would lead to the decline of Islam. Nevertheless, Islamic education continued to thrive, as Kazakh families persisted in sending their children to traditional schools that taught the sharia.

By the 1870s, the Kazakh religious administration was officially removed from the jurisdiction of the Orenburg Muslim Assembly, and missionary and Russian-language education policies became dominant. Despite these obstacles, efforts were made to reestablish the connection between the Bukey Horde and the Orenburg Assembly. At the Third All-Russian Muslim Congress held in Nizhny Novgorod in August 1906, Kazakh delegates demanded that the religious affairs of the Akmola, Semey, Torgay, and Ural regions, as well as the Inner Horde, be placed under the Orenburg Assembly's authority.



Later, during the All-Russian Muslim Congress in Moscow in May 1917, new muftis and qadis were elected for these regions, including six Kazakhs—one of whom was Gumar Qarash. His election and participation, along with other delegates from the Inner Horde, demonstrated that the development of Islam in the region had not ceased.

However, these efforts lost momentum during the era of communist atheism, which sought to eradicate religion entirely. The establishment of schools and madrasas by Kazakh committees, where subjects such as Islamic history, theology, and Arabic were taught, reflected an attempt to counter decades of spiritual repression and to restore moral integrity. Through their educational and cultural initiatives, the Kazakh committees aimed to awaken national consciousness, liberate their people from colonial bondage, and integrate them into the civilized world.

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Ахан Ж., Ақындықы М., Усқенбаев К.С., Апашева С.Н. РЕЛИГИОЗНАЯ СИТУАЦИЯ В БУКЕЕВСКОЙ ОРДЕ

Аннотация. В статье рассматривается распространение ислама в Букеевской Орде и его роль в социально-культурной жизни региона. С образованием ханства Букея в конце XVIII – начале XIX века ислам стал играть важную роль в духовной и политической жизни общества. Несмотря на то, что регион находился под административным контролем Российской империи, ислам превратился в основной механизм сохранения единства народа, формирования национального самосознания и защиты традиционных ценностей. В статье анализируется



деятельность религиозных школ и медресе, вклад духовенства в просвещение и воспитание, а также влияние ислама как формы сопротивления российской миссионерской политике. Распространение ислама в Букеевской Орде было тесно связано с активной деятельностью местных ахунов и мулл, которые оказывали влияние не только в религиозной, но и в общественно-политической сфере. Через исламские ценности ставились цели образования, морального воспитания и поддержания общественного порядка. Вместе с тем Российская империя пыталась использовать ислам в своих интересах, превращая религию в инструмент политического контроля. Несмотря на это, исламская традиция и национальный дух сыграли решающую роль в сохранении духовного единства народа.

Ключевые слова: Букеевская Орда, ислам, духовенство, медресе, духовная жизнь, Российская империя, миссионерская политика, национальное самосознание, просвещение.

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БӨКЕЙ ОРДАСЫНДАҒЫ ДІНИ АХУАЛ

Андатпа. Мақалада Бөкей Ордасындағы ислам дінінің таралуы мен оның әлеуметтік-мәдени өмірдегі орны қарастырылады. XVIII ғасырдың соны мен XIX ғасырдың басында Бөкей хандығының құрылудың бірге аймақта ислам діні қоғамның рухани және саяси өмірінде маңызды рөл атқарды. Ресей империясының әкімшілік бақылауындағы аймақ болғанына қарамастан, ислам діні халықтың бірлігін сақтаудың, ұлттық сананы қалыптастырудың және дәстүрлі құндылықтарды қорғаудың негізгі тетігіне айналды. Мақалада діни мектептер мен медреселердің қызметі, дінбасылардың ағартушылық және тәрбие ісіндегі үлесі, сондай-ақ ресейлік миссионерлік саясатқа қарсы исламның ықпалы талданады. Бөкей Ордасында ислам дінінің таралуы жергілікті ахундар мен молдалардың белсенді қызметімен тығыз байланысты болды. Олар діни ғана емес, қоғамдық-саяси салада да ықпал етті. Ислам құндылықтары арқылы білім беру, моральдық тәрбие және қоғамдық тәртіп орнату мақсат етілді. Сонымен қатар, Ресей империясы ислам дінін өз пайдасына қолдану, дінді саяси бақылау қуралына айналдыру саясатын да ұстанды. Соған қарамастан, исламдық дәстүр мен ұлттық рух халықтың рухани тұтастығын сақтап қалуда шешуші рөл атқарды.

Кілт сөздер: Бөкей Ордасы, ислам діні, дінбасылар, медресе, рухани өмір, Ресей империясы, миссионерлік саясат, ұлттық сана, ағартушылық.