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Secularization Policy and the Transformation of Islam in Southern Kazakhstan (1920s–1980s)

The article is devoted to the study of state policy toward Islam in Southern Kazakhstan in the 1920s–1980s, as well as to the analysis of the characteristics of the functioning of religious practices under conditions of Soviet secularization. The relevance of the study is determined by the need to clarify the regional specificity of the interaction between the state and religion in the Soviet period, as well as to identify the factors that determined the resilience of the Islamic tradition under conditions of institutional constraints. The paper examines the evolution of the regulatory and legal framework governing the religious sphere, including the Decree “On the Separation of Church from the State and School from Church,” legislation on religious associations, as well as the provisions of the Constitutions of the USSR of 1936 and 1977. Particular attention is paid to the analysis of the mechanisms for implementing state policy at the regional level and their impact on the religious life of the population. On the basis of archival materials, the study identifies the features of the functioning of Islamic practices under conditions of restricted public religious activity. It is shown that state policy was aimed at dismantling the institutional structure of Islam, including the closure of religious institutions, the restriction of religious education, and control over the activities of the clergy. At the same time, it is established that these measures were accompanied by the preservation of religious practices in unofficial forms. An analysis of archival documents indicates the widespread prevalence of life-cycle rituals, including marriage and funeral rites, as well as rituals associated with the tradition of *sundet*, which were performed outside official religious institutions. The existence of informal religious networks and practices that ensured the reproduction of religious tradition at the level of local communities has been identified. A comparative analysis of the cities of Southern Kazakhstan (Turkestan, Sairam, Shymkent, Arys) demonstrates differences in the nature of religious life, determined by historical and cultural characteristics and the degree of urbanization. It has been established that in cities with a developed religious tradition, a higher degree of preservation of religious practices was observed, whereas in industrial centers they predominantly assumed concealed forms. The scientific novelty of the study lies in identifying the regional differentiation of secularization processes and in specifying the mechanisms for the reproduction of Islamic practices at the level of local communities. The study clarifies the role of the family and everyday sphere, as well as informal religious networks, as key factors in the preservation of religious tradition, and also demonstrates the significance of the historical and cultural context in ensuring the resilience of religious life under conditions of institutional constraints. The results obtained make it possible to refine the understanding of the functioning of religion in Soviet society at the regional level and to identify forms of adaptation of religious life under conditions of restrictions.

Keywords: history of Kazakhstan, Southern Kazakhstan, Islam, religious practice, secularization, state policy, tradition, everyday life, Soviet period, regulatory and legal framework.

Introduction

The question of the place and role of religion in Soviet society occupies a significant position in contemporary historical scholarship. Of particular interest is the analysis of religious practices at the level of everyday life, since it is precisely in this sphere that the mechanisms of adaptation of traditional cultural forms to conditions of ideological pressure are most clearly manifested. Following the October Revolution, the Soviet state proclaimed a course toward the construction of an atheistic society, within which religion was regarded as a remnant of the past destined for gradual disappearance. The implementation of this policy was accompanied by large-scale anti-religious campaigns aimed at restricting the activities of religious institutions and displacing religious practices from the public sphere.

At the same time, despite strict measures of state intervention, religiosity in various regions of the Soviet Union persisted in transformed forms. In this context, Southern Kazakhstan acquires particular significance — a region in which Islam historically occupied an important place in the social and cultural life of the population. The resilience of religious traditions here was determined by both the deep-rooted nature of Islamic norms in everyday practice and the significant role of local communities in their reproduction. In con-

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trast to official institutional religiosity, which was subjected to severe restrictions, everyday and family-based forms of religious practice proved to be more resilient to external pressure.

The relevance of this study at the present stage is determined by the growing interest in issues of religious identity, cultural memory, and historical forms of interaction between religion and the state in post-Soviet societies. In the context of the revival of religious life in Kazakhstan, an examination of the Soviet experience makes it possible to better understand the origins of contemporary processes, as well as to identify the mechanisms of preservation and transformation of religious practices that have influenced their current state.

The aim of this study is to analyze the features of the functioning of Islam in the everyday life of the population of Southern Kazakhstan under the conditions of Soviet secularization policy. In accordance with this aim, the following objectives are set: to identify the main directions of state anti-religious policy and their impact on religious life; to analyze the forms of preservation of Islamic practices within the family and everyday sphere; to characterize the role of local communities and informal religious authorities; and to determine the main mechanisms of adaptation and transformation of religious traditions.

Thus, an examination of the everyday dimension of Islam in Southern Kazakhstan allows not only for a more precise understanding of the specificity of religious life within a secular state, but also for an expansion of perspectives on the forms of cultural adaptation and the resilience of traditional practices in the twentieth century.

Materials and Methods

The source base of the study consists of various groups of sources that make it possible to reconstruct state policy toward religion and the features of the functioning of Islamic practices in Southern Kazakhstan in the 1920s–1980s. The main sources include archival documents. The study uses materials from the Central State Archive of the Republic of Kazakhstan, as well as the Archive of the President of the Republic of Kazakhstan, the Turkestan Regional State Archive, and the State Archive of the South Kazakhstan Region.

An important place in the source base is occupied by normative documents that defined state policy in the religious sphere, including the Decree “On the Separation of Church from the State and School from Church,” as well as the Law on Religious Associations. In addition, the provisions of the Constitution of the USSR of 1936 and the Constitution of the USSR of 1977, which defined the legal framework for the functioning of religion in Soviet society, are analyzed.

The methodological foundation of the study is an interdisciplinary approach that combines methods of historical science, social history, and sociocultural analysis. The basic method is the historical-genetic method, which makes it possible to trace the evolution of state policy toward religion and the dynamics of the transformation of Islamic practices over a long-term period. Its application made it possible to identify cause-and-effect relationships between institutional restrictions and changes in the religious life of the population.

The historical-comparative method was used to compare different stages of Soviet secularization policy, as well as to analyze differences between official normative guidelines and their practical implementation at the regional level. This made it possible to identify the degree of divergence between the declared goals of state policy and everyday social practice.

The application of the history of everyday life approach, focused on the study of micro-social processes, the private sphere, and everyday forms of religious behavior, is of substantial importance. This approach made it possible to go beyond institutional analysis and to identify the mechanisms of adaptation of religious practices under conditions of ideological pressure.

The method of content analysis of normative documents and the periodical press was also used, aimed at identifying key discursive frameworks of Soviet anti-religious policy. The interpretative analysis of archival sources made it possible to reconstruct hidden forms of religiosity and to determine the ways of their reproduction under conditions of limited public religious life.

Results

State policy toward religion in the Soviet Union was formed within the framework of the ideology of scientific atheism and was aimed at the institutional displacement of religion from public life. The normative foundation of this course was the Decree “On the Separation of Church from the State and School from Church” (1918), which established the principle of a secular state and deprived religious organizations of the legal personality. The document explicitly stated: “No church or religious societies shall enjoy the legal per-

sonality” [1]. This provision meant the effective elimination of the economic and legal basis of religious institutions, including Muslim communities. Thus, the study revealed that one of the fundamental elements in the formation of secularization policy was the Decree on the Separation of Church from the State and School from Church, which laid the legal foundations of a secular state and excluded religious institutions from the system of state administration and education. This document determined the subsequent trajectory of state–religion relations by establishing the principle of the institutional separation of religion.

Further tightening of state policy was associated with the adoption of the Resolution of the All-Russian Central Executive Committee and the Council of People’s Commissars of the RSFSR “On Religious Associations” (1929), which significantly restricted the sphere of religious activity. For example, the document emphasized: “Religious associations do not have the right to organize schools, circles, or groups for religious instruction” [2]. In our view, this provision deprived Islam of the possibility of institutional reproduction through the education system and contributed to a disruption in the transmission of religious knowledge. In addition, any charitable, cultural, and social activities of religious organizations were prohibited, which reduced their functions exclusively to the performance of religious rites.

In the Constitution of the USSR of 1936, freedom of religious worship was proclaimed; however, at the same time, the right to conduct anti-religious propaganda was also established [3]. Such a dual formulation created a legal basis for the implementation of a policy of secularization in which religion was permitted only within strictly limited boundaries and was displaced from the public sphere.

In Southern Kazakhstan, the implementation of these normative acts was accompanied by the large-scale closure of mosques and repression against the clergy. Archival materials from the Central State Archive of the Republic of Kazakhstan record that in the 1930s, party bodies demanded the “complete eradication of religious survivals” and the intensification of anti-religious propaganda. One document states: “Local authorities are obliged to intensify efforts to expose religious prejudices and to prevent the conduct of religious rites” [4]. However, already during the years of the Great Patriotic War, a partial transformation of state policy occurred. In 1943, the Spiritual Administration of Muslims of Central Asia and Kazakhstan was established, which indicated a transition to a model of limited recognition of religion. Nevertheless, this institutionalization was strictly controlled. Instructions of the Council for Religious Affairs emphasized: “The activities of religious associations are permitted on the condition of strict compliance with current legislation and under the supervision of state authorities” [5]. In the postwar period, religious policy took the form of administrative control. Archival documents show that official religious activity was permitted only within registered communities, while any informal practices were regarded as violations. Reports of authorized officials from the 1960s noted: “Religious activity outside registered associations is illegal in nature and is subject to suppression” [6].

An analysis of the provisions of the Constitution of the USSR of 1936 [3] and the Constitution of the USSR of 1977 [7] demonstrates the existence of a contradiction between the declared freedom of conscience and the practice of its implementation. While formally guaranteeing the right to profess religion, these documents simultaneously legitimized anti-religious propaganda, thereby creating asymmetrical conditions for religious and atheist activity. A comparative analysis of constitutional norms shows that during the Soviet period there operated a model of formal freedom of conscience under the actual dominance of atheist ideology. Constitutional provisions were largely declarative in nature and served as an instrument for legitimizing state secularization policy.

At the same time, an analysis of archival materials reveals the existence of a significant gap between the normative framework and actual practice. Despite strict restrictions, religious rituals continued to be reproduced in the everyday life of the population. This indicates that state policy aimed at the institutional suppression of religion was unable to fully control its informal forms.

An important result of secularization policy was the formation of a “dual model” of behavior. In the public sphere, the population demonstrated conformity to atheist norms, whereas in private life religious practices were preserved. Thus, normative legal acts that restricted the institutional foundation of Islam simultaneously contributed to its transformation into a form of everyday, latent religiosity. This tendency was particularly evident in Southern Kazakhstan, where Islam had deep historical roots and was closely connected with the social organization of society. The restriction of public religious activity led not to the disappearance of religion, but to its adaptation, expressed in the transfer of practices into the family and everyday sphere. This confirms the conclusion that Soviet secularization was not so much destructive as it was transformative in nature.

The policy of the Soviet state toward religion at the early stage was characterized by a consistent and purposeful dismantling of its institutional foundation, which was primarily manifested in the mass closure of mosques. The study makes it possible to assert that Islam in Southern Kazakhstan during the Soviet period functioned under conditions of systemic institutional pressure, yet retained resilience as a socio-cultural system, primarily at the local level.

The study conducted shows that Islam in Southern Kazakhstan during the Soviet period, despite strict institutional pressure from the Soviet Union, was preserved in a transformed form, and the level of its preservation varied significantly depending on specific urban and regional conditions. The general trend of a reduction in the number of mosques from 3–3.5 thousand to several dozen by the end of the 1930s [8; 145], [9; 98] affected all cities of the region; however, the depth and consequences of these processes were heterogeneous. During the period of the Great Terror, repressive measures led to the almost complete elimination of the official religious infrastructure [10; 210], but differences between cities were already evident at the level of the informal preservation of religious practice.

Thus, Turkestan functioned as the main spiritual center of the region, where Islamic tradition was preserved most steadily. The presence of the Mausoleum of Khoja Ahmed Yasawi contributed to the maintenance of religious activity: even in the 1970s–1980s, thousands of pilgrims came here annually despite official restrictions [11; 112]. In contrast, Shymkent, as an industrial and administrative center, was characterized by stricter state control, which limited the open manifestation of religiosity. Nevertheless, it was precisely here that the spread of “hidden” forms of Islam was observed: the functioning of domestic prayer houses and the activity of unofficial mullahs, especially in suburban and rural areas.

In Sairam, Islamic tradition was preserved primarily through local community structures and the cult of sacred sites. The high concentration of sacred objects and the historical religiosity of the population contributed to the fact that even in the absence of official institutions, religious practice remained part of everyday life. A similar situation was observed in Arys, where Islam was preserved through family and ritual practices and informal religious networks.

Comparative analysis shows that the level of preservation of Islamic practices was higher in cities with strong historical and religious traditions and a lower degree of industrialization. In Turkestan and Sairam, religious rites (funeral, marriage, circumcision) were performed in accordance with Islamic norms in the overwhelming majority of cases (up to 80–90 %), whereas in Shymkent a greater influence of secularization was observed, although even there a significant part of the population continued to adhere to religious practices [12; 63], [13].

In the postwar period, especially after World War II, differences between cities intensified: officially registered mosques (approximately 60–70 across the republic [14; 85]) were concentrated mainly in large administrative centers, whereas in small towns and rural areas religious life existed predominantly in an informal format [15].

Thus, a comparative analysis of the cities of Southern Kazakhstan demonstrates that Islam during the Soviet period was preserved unevenly: in Turkestan and Sairam, as a stable element of spiritual tradition; in Arys, as part of local communal culture; and in Shymkent, predominantly in hidden and adapted forms. These differences indicate the significant influence of historical and cultural heritage, the level of urbanization, and the degree of state control on the nature of the transformation of religion. Overall, despite institutional destruction, Islam in the region retained its social function, which confirms its adaptability and resilience under conditions of ideological pressure.

An analysis of documents from the Central State Archive of the Republic of Kazakhstan (fond 708, inventory 1) shows that in the 1950s–1970s the bodies supervising the religious sphere systematically recorded the preservation of Islamic practices at the level of everyday life. In the report of the Commissioner for Religious Affairs for the South Kazakhstan Region for 1967, it was noted: “Despite the ongoing work on the atheist education of the population, religious rites, especially funerary rites, continue to be observed in most settlements of the region” [6; 23].

At the same time, a number of documents provide quantitative assessments. Thus, one report from 1969 stated: “Up to 70 percent of funerals in rural areas are conducted in accordance with religious rites, often without the participation of registered ministers of worship” [16]. These data indicate that funerary ritual practice was preserved as the most stable form of religious practice. The same document emphasizes: “Control over the conduct of these activities is difficult due to their being carried out privately” [16]. Materials from fond 544 reflect similar tendencies in the sphere of marital practices. A report from 1958 noted: “In certain districts of the region, up to 60 percent of marriages are accompanied by a religious rite

(nikah), conducted outside official registration” [17]. This indicates the preservation of a dual model—the combination of state and religious legitimization of marriage.

Regional archival documents — the State Archive of the South Kazakhstan Region (fond 40, inventory 2) — confirm the resilience of traditional practices. A report from 1975 emphasizes: “The circumcision rite (sundet toi) is performed in the overwhelming majority of families (up to 80–90 percent), is perceived as obligatory, and is preserved regardless of the explanatory work carried out” [18].

Of particular interest is data on the activities of informal religious authorities. A report from 1973 states: “In a number of settlements, the same mullah serves several auls, conducting funerary and other rites without registration” [19]. This fact indicates the formation of an alternative, unofficial religious infrastructure. Materials from the Turkestan Regional State Archive also record the preservation of collective practices. A report from 1969 states: “Commemorative events (as) involve a significant part of the population, often up to several dozen households, and are accompanied by the reading of religious texts” [20].

A comprehensive analysis of the data presented shows that in Southern Kazakhstan during the Soviet period, religious life was predominantly non-institutional in nature. The quantitative indicators recorded in archival documents demonstrate the mass character of ritual practice with the minimal role of official religious structures.

The results of the study show that under conditions of institutional suppression of Islam during the Soviet period, local communities and the family and everyday sphere played a key role in its preservation and reproduction. It has been established that in the absence of functioning religious institutions, the maintenance and transmission of religious norms and practices took place precisely at the level of rural and kinship collectives (aul, clan, family). Empirical data indicate that Islam was preserved primarily in everyday life and was integrated into the family and household sphere. The main elements of religious tradition were reproduced through life-cycle rituals, including marital practices (nikah), funerary and commemorative rites, and the circumcision rite. Despite formal prohibitions, these practices continued to be carried out in an unofficial form and were perceived as an obligatory element of social norms, ensuring the resilience of religious tradition.

The key mechanisms for the transmission of religious knowledge were intergenerational continuity, oral tradition, and family upbringing. A special role was played by the older generation, as well as by informal religious authorities (mullahs, ishans), whose activities were embedded in the local social context and were non-institutional in nature. Under these conditions, Islam functioned not as an organized religious system, but as an element of cultural practice and collective identity.

In addition, it was revealed that local forms of “popular Islam,” including the veneration of sacred sites and pilgrimage practices, continued to exist even in the absence of official religious infrastructure. This confirms that religious life was preserved at the level of the community and the household, adapting to conditions of state control.

Thus, the results obtained make it possible to conclude that local communities and the family and everyday sphere acted as the main mechanism for the preservation of Islam during the Soviet period, ensuring its transformation into a form of everyday socio-cultural practice and its resilience in the long term.

Discussion

State policy toward religion in the Soviet period was formed within the framework of the ideology of scientific atheism and was aimed at the systematic displacement of religious practices from public life. From the first years of Soviet power, religion was regarded as a “remnant of the past,” incompatible with the project of socialist modernization, which predetermined a set of administrative, legal, and ideological measures. As noted by N.D. Nurtazina, Soviet historiography interpreted Islam predominantly in negative terms, ignoring its social and cultural role [21]. According to Shoshana Keller, these measures were part of a broader project of constructing a secular society and the “new Soviet person,” within which Islam was viewed as an obstacle to modernization [22; 52].

In the institutional dimension, secularization policy was expressed through the liquidation of religious infrastructure: the closure of mosques, the prohibition of religious education, restrictions on the activities of the clergy, and the confiscation of waqf property. These measures were accompanied by anti-religious propaganda and the introduction of secular forms of social organization. For example, in the work of Zholdasuly T. and Bodeeva K.T., it is emphasized that in Kazakhstan these processes were systemic in nature and were aimed at the destruction of religion as a social institution. The authors consider the religious sphere as an ob-

ject of purposeful ideological and administrative influence on the part of the Soviet state. The work emphasizes that from the first years of Soviet power, religion was interpreted as a “remnant of the past,” incompatible with socialist modernization. In this regard, state policy was aimed at the systematic restriction of religious activity, including the closure of religious institutions, the elimination of religious education, and the displacement of the clergy from public life [23; 40].

At the same time, Soviet policy was not limited exclusively to repression. Beginning in the 1940s, under a change in state strategy, a model of limited control over religion emerged. The creation of official religious structures, including the Spiritual Administration of Muslims of Central Asia and Kazakhstan, testified to a transition from a policy of total suppression to a policy of regulated existence of religion [24]. However, this control was strict in nature and extended to all aspects of religious activity.

A specific feature of Southern Kazakhstan was the presence of a developed sacred geography and stable forms of local religiosity, which significantly limited the effectiveness of secularization policy. Even under the closure of religious institutions, religious life continued to be reproduced at the level of everyday practices, including family rituals, visits to sacred sites, and informal forms of transmission of religious knowledge [25; 33]. In this context, secularization acquired a contradictory character: on the one hand, the institutional basis of religion was being destroyed; on the other hand, its cultural and social functions were preserved.

Adeeb Khalid interprets this process as the “de-publicization” of religion. In his works, it is emphasized that Islam in Soviet Central Asia did not disappear but was transformed, shifting from the public sphere into the private and everyday domains [12; 63].

In the studies of Eren Tasar, Soviet religious policy is examined as a complex and institutionally structured system of interaction between the state and Islam, within which religion was not only subjected to restrictions but was also incorporated into mechanisms of state regulation. In contrast to interpretations that emphasize exclusively the repressive character of Soviet policy, Tasar demonstrates that, beginning in the 1940s, there was a transition to a model of controlled legalization of religion. A central place in his concept is occupied by the analysis of the activities of the Spiritual Administration of Muslims of Central Asia and Kazakhstan (SADUM), which acted as an intermediary between the state and Muslim communities. According to the author, this institution was not limited solely to an instrument of ideological control but possessed a certain degree of autonomy, shaping an official religious space within the boundaries defined by the state. Thus, Islam in the Soviet period functioned not only as an object of suppression but also as an element of the institutional system [26].

Methodologically, Eren Tasar relies on the analysis of archival materials, which makes it possible to reconstruct the practices of interaction between state bodies and religious structures. His approach combines elements of institutional history and social history, which makes it possible to consider religion as a dynamic phenomenon embedded in the Soviet system of governance. Tasar also emphasizes that Soviet policy did not lead to the complete secularization of society. On the contrary, it contributed to the formation of a specific model of religiosity characterized by a combination of official and unofficial levels. This created the preconditions for the preservation of religious tradition and its subsequent activation in the post-Soviet period.

A key role in the preservation of Islamic tradition under these conditions was played by local communities. In the absence of official religious institutions, they became the main carriers of religious norms and practices. The religious life in the USSR largely shifted to the level of small social groups, where rituals, traditions, and elements of a religious worldview continued to exist [14]. In Southern Kazakhstan, this was manifested in the resilience of *aul* and kinship structures that ensured the reproduction of religious culture.

Of particular importance was the integration of Islamic practices with traditional forms of social organization. Islam in the region was preserved in close connection with *adat*, kinship norms, and cultural codes, which ensured its resilience. As emphasized in studies edited by M. Laruelle, Islam in Central Asia during the Soviet period functioned as part of the social and cultural fabric of society, rather than only as an institutional religion [27]. In our view, the family acted as the central mechanism for the transmission of religious tradition. It was within the family and everyday sphere that the key elements of Islamic practice were preserved, primarily life-cycle rituals. Despite restrictions, *nikah*, the marriage rite, *janaza*, the funeral rite, and *sundet*, circumcision, continued to be performed. These practices were often carried out in an informal setting and without the participation of official clergy, which indicates the transition of religiosity into the latent sphere.

A significant contribution to the study of everyday religiosity was made by anthropological research, in particular the works of G. Yemelianova, in which Islam is considered as an element of cultural identity pre-

served through family traditions, rituals, and social norms. The author emphasizes that even under strict state control, religious practices did not disappear but adapted to new social conditions [24].

Informal channels of knowledge transmission also played an important role in the preservation of religiosity. Under conditions of restrictions on religious education, religious norms and ideas were transmitted orally, through the older generation, family traditions, and local communities. In a collective study edited by M. Kemper, it is emphasized that during the Soviet period, religious knowledge was preserved primarily through informal networks, compensating for the destruction of official institutions [28].

With the onset of the policy of perestroika in the mid-1980s, state policy toward religion and religious rites began to soften. Soviet researcher G.R. Baltanova notes that until the mid-1980s, the campaign against Islam had been conducted in a direct and open manner through the closure of mosques and sacred sites, as well as through the persecution of undesirable clergy and believers. Subsequently, however, policy toward Muslim religious practices became more lenient and began to be carried out in a more concealed manner, such that administrative pressure from the state was replaced by spiritual and ideological pressure. At the same time, Baltanova acknowledges that although atheistic policy was strictly enforced in the 1960s–1980s, it was widely known that unregistered mosques continued to operate, and that unregistered mullahs used private homes as mosques and madrasas. Moreover, she suggests that Muslim populations subjected to deportation or repression were able to preserve themselves through hidden religious practices, supported by Sufism, which served as a basis for their self-renewal [29; 100–102].

Thus, Islam in Southern Kazakhstan during the Soviet period existed predominantly in the form of everyday and local religiosity. Under conditions of the destruction of the institutional structure of religion, the family, local communities, and traditional forms of social organization played a key role in its preservation. This makes it possible to consider Islam not only as a religious system but also as an important element of cultural and social identity capable of adapting to conditions of secularization pressure.

A comprehensive analysis of the scholarly literature makes it possible to conclude that Islam under the Soviet system did not disappear but underwent a structural transformation, shifting from the institutional sphere into the space of everyday culture and social practice. This conclusion correlates with the results of the present study on Southern Kazakhstan and confirms the key role of local communities in the preservation of religious tradition.

Conclusions

The conducted study makes it possible to conclude that state policy toward religion in the Soviet Union was aimed at the consistent displacement of Islam from the institutional sphere of public life through legal, administrative, and ideological mechanisms. The normative legal framework formed in the 1920s–1930s established the principle of a secular state and significantly restricted the activities of religious organizations, which led to the destruction of their economic, educational, and organizational foundations. In Southern Kazakhstan, the implementation of this policy was accompanied by the closure of mosques, repression against the clergy, and restrictions on religious activity. However, an analysis of archival materials shows that institutional suppression did not lead to the disappearance of religious life. On the contrary, religious practices were preserved and reproduced in unofficial forms, primarily within the family and everyday sphere, and local communities.

Empirical data indicate the widespread prevalence of life-cycle rituals, including marriage and funerary rites, as well as those associated with the tradition of *sundet*, which continued to be performed outside official religious structures. A significant role in their preservation was played by informal religious authorities and mechanisms of intergenerational transmission of knowledge. This makes it possible to speak of the formation of a stable non-institutional model of religiosity that functioned in parallel with the officially controlled system.

A comparative analysis of the cities of Southern Kazakhstan shows that the level of preservation of Islamic practices depended on historical and cultural characteristics, the degree of urbanization, and the level of state control. In cities with a developed religious tradition, such as Turkestan and Sairam, Islam was preserved more steadily, whereas in industrial centers, including Shymkent, religious practice assumed predominantly hidden forms.

Overall, the results of the study confirm that Soviet secularization policy was not only destructive but also transformative in nature. Islam, deprived of its institutional foundation, adapted to new conditions and was preserved in the form of everyday social and cultural practice. This transformation ensured its resilience in the long term and created the preconditions for its subsequent revival in the post-Soviet period.

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Оңтүстік Қазақстандағы секуляризациялық саясат және исламның трансформациясы (1920–1980 жж.)

Мақала 1920–1980 жылдар аралығындағы Оңтүстік Қазақстандағы исламға қатысты мемлекеттік саясатты зерттеуге және кеңестік секуляризация жағдайында діни практикалардың қызмет ету ерекшеліктерін талдауға арналған. Тақырыптың өзектілігі кеңестік кезеңдегі мемлекет пен діннің өзара әрекеттесуінің аймақтық ерекшеліктерін нақтылау қажеттілігімен, сондай-ақ институционалдық шектеулер жағдайында ислам дәстүрінің тұрақтылығын айқындаған факторларды анықтаумен негізделеді. Мақалада діни саланы реттеген нормативтік-құқықтық базаның эволюциясы қарастырылады, оның ішінде «Шіркеуді мемлекеттен және мектепті шіркеуден бөлу туралы» Декрет, Діни бірлестіктер туралы заңнама, сондай-ақ КСРО-ның 1936 және 1977 жылдардағы Конституцияларының ережелері талданған. Мемлекеттік саясатты өңірлік деңгейде іске асыру механизмдерін талдауға және олардың халықтың діни өміріне әсеріне ерекше назар аударылады. Архив құжаттарының негізінде қоғамдық діни қызметтің шектеулі жағдайында исламдық практикалардың қызмет ету ерекшеліктері анықталды. Мемлекеттік саясат исламның институционалдық құрылымын бөлшектеуге, соның ішінде діни мекемелерді жабуға, діни білім беруді шектеуге және діни қызметкерлердің қызметін бақылауға бағытталғаны көрсетілген. Сонымен қатар бұл шаралар діни тәжірибелерді бейресми түрде сақтаумен қатар жүретіні анықталды. Мұрағат құжаттарын талдау ресми діни мекемелерден тыс орындалған неке кию, жерлеу және сүндетке байланысты рәсімдерді қоса алғанда, өмірлік циклдегі рәсімдердің кеңінен қолданылғанын көрсетеді. Жергілікті қауымдастықтар деңгейінде діни дәстүрдің қайта жаңғыртылуын қамтамасыз ететін бейресми діни желілер мен тәжірибелердің бар екендігі анықталды. Оңтүстік Қазақстан қалаларын (Түркістан, Сайрам, Шымкент, Арыс) салыстырмалы талдау тарихи-мәдени ерекшеліктерімен және урбанизация дәрежесімен байланысты діни өмір сипатындағы айырмашылықтарды көрсетеді. Діни дәстүрі дамыған қалаларда діни тәжірибелердің сақталу деңгейі жоғары екендігі анықталды, ал индустриалды орталықтарда олар негізінен жасырын формаларға ие болды. Зерттеудің ғылыми жаңалығы секуляризация процестерінің аймақтық дифференциациясын анықтау және жергілікті қауымдастық деңгейінде исламдық тәжірибелердің көбею механизмдерін нақтылау. Жұмыста діни дәстүрді сақтаудың негізгі факторлары ретінде отбасылық-тұрмыстық саланың және бейресми діни желілердің рөлі нақтыланған, сондай-ақ институционалдық шектеулер жағдайында діни өмірдің тұрақтылығын қалыптастырудағы тарихи-мәдени контекстің маңызы көрсетілген. Алынған нәтижелер кеңестік қоғамдағы діннің аймақтық деңгейде жұмыс істеу ерекшеліктерін нақтылауға және шектеулер жағдайында діни өмірге бейімделу формаларын анықтауға мүмкіндік береді.

Кілт сөздер: Қазақстан тарихы, Оңтүстік Қазақстан, ислам, діни практика, секуляризация, мемлекеттік саясат, дәстүр, күнделікті өмір, кеңестік кезең, нормативтік-құқықтық база.

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Секуляризацияционная политика и трансформация ислама в Южном Казахстане (1920–1980-е гг.)

Статья посвящена исследованию государственной политики в отношении ислама в Южном Казахстане в 1920–1980-е гг. и анализу особенностей функционирования религиозных практик в условиях советской секуляризации. Актуальность работы обусловлена необходимостью уточнения региональной специфики взаимодействия государства и религии в советский период, а также выявления факторов, определявших устойчивость исламской традиции в условиях институциональных ограничений. В статье рассматривается эволюция нормативно-правовой базы, регулирующей религиозную сферу, включая Декрет «Об отделении церкви от государства и школы от церкви», законодательство о религиозных объединениях, а также положения Конституций СССР 1936 и 1977 гг. Особое внимание уделяется анализу механизмов реализации государственной политики на региональном уровне и их влиянию на религиозную жизнь населения. На основе архивных материалов выявлены особенности функционирования исламских практик в условиях ограниченной публичной религиозной деятельности. Показано, что государственная политика была направлена на демонтаж институциональной структуры ислама, включая закрытие культовых учреждений, ограничение религиозного образования и контроль деятельности духовенства. Вместе с тем установлено, что данные меры сопровождались сохранением религиозных практик в неофициальной форме. Анализ архивных документов свидетельствует о широком распространении обрядов жизненного цикла, включая брачные, похоронные и связанные с традицией сундет, которые осуществлялись вне официальных религиозных институтов. Выявлено существование неформальных религиозных сетей и практик, обеспечивавших воспроизводство религиозной традиции на уровне локальных сообществ. Сравнительный анализ городов Южного Казахстана

(Туркестан, Сайрам, Шымкент, Арыс) показывает различия в характере религиозной жизни, обусловленные историко-культурными особенностями и степенью урбанизации. Установлено, что в городах с развитой религиозной традицией наблюдалась более высокая степень сохранности религиозных практик, тогда как в индустриальных центрах они приобретали преимущественно скрытые формы. Научная новизна исследования заключается в выявлении региональной дифференциации процессов секуляризации и конкретизации механизмов воспроизводства исламских практик на уровне локальных сообществ. В работе уточняется роль семейно-бытовой сферы и неформальных религиозных сетей как ключевых факторов сохранения религиозной традиции, а также показано значение историко-культурного контекста в формировании устойчивости религиозной жизни в условиях институциональных ограничений. Полученные результаты позволяют уточнить особенности функционирования религии в советском обществе на региональном уровне и выявить формы адаптации религиозной жизни в условиях ограничений.

Ключевые слова: история Казахстана, Юный Казахстан, ислам, религиозная практика, секуляризация, государственная политика, традиция, повседневная жизнь, советский период, нормативно-правовая база.

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