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RELIGIOUS LIFE OF KAZAKHSTAN IN THE PERIOD OF GREAT PATRIOTIC WAR

Abstract

The article is devoted to the problem of relations between the state and religion during the Great Patriotic War. The war period required the mobilization of all forces and destroyed the border between two completely different forms of thinking. Despite the common goals pursued by the government and religious organizations, the leaders of the state were wary of religion and continued anti-religious propaganda. The paper examines the diversity of religious movements on the territory of Kazakhstan, both traditional and non-traditional, their activities among the population, as well as the continued keen interest in them from the latter. Of particular interest is the activity of the Soviet body of control over religious institutions and their ministers - the Union of Militant Atheists. Active propaganda work was carried out through mass exhibitions, lectures, art performances, conferences and other forms. In addition, courses and seminars were organized to train new personnel for a functioning organization.

The content of the article is based on archival materials from the Archive of the President of the Republic of Kazakhstan, largely confirming the complexity of the religious situation on the ground and the mass religiosity of the population. The measures taken by the Soviet leadership to prevent any manifestation of religious sentiments were reflected.

Keywords: religion, war, religious associations, nationalities, prayer structures, anti-religious policies, repression, propaganda, traditional religions, sects.

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ҰЛЫ ОТАН СОҒЫСЫ КЕЗЕҢІНДЕГІ ҚАЗАҚСТАННЫҢ ДІНИ ӨМІРІ

Аңдатпа

Бұл мақала Ұлы Отан соғысы жылдарындағы мемлекет пен дін арасындағы қарым-қатынастар мәселесіне арналған. Соғыс жылдары барлық күштерді жұмылдыруды талап етті және ойлау формаларының екі түрінің арасындағы шекараны жойды. Үкімет пен діни ұйымдардың көздеген ортақ мақсаттарына қарамастан мемлекет басшылары дінге сақтықпен қарап, дінге қарсы үгіт-насихат жұмыстарын жалғастыра берді. Осы мақалада Қазақстан аумағындағы дәстүрлі және дәстүрлі емес діни ағымдардың алуан түрлілігі, олардың халық арасындағы қызметі, сондай-ақ соңғысының оларға деген тұрақты қызығушылықтары қарастырылған. Діни мекемелер мен олардың қызметін бақылау жөніндегі кеңестік органның қызметі – «Жауынгер атеистер одағының» жұмысы ерекше қызығушылық тудырады. Бұқаралық көрмелер, дәрістер, көркемдік қойылымдар, конференциялар және басқа да іс-

шаралар арқылы белсенді насихат жұмыстары жүргізілді. Сонымен қатар, жұмыс істеп тұрған ұйымға жаңа кадрларды дайындау бойынша курстар мен семинарлар ұйымдастырылды.

Мақаланың мазмұны негізінен жергілікті жердегі діни ахуалдың күрделілігін және халықтың жаппай діндарлығын растайтын Қазақстан Республикасы Президенті Архивінің мұрағат материалдарына негіз-делген. Кеңес өкіметі басшылығының діни сезімдердің кез келген көрінісіне жол бермеу мақсатындағы шаралары көрініс тапты.

Кілт сөздер: дін, соғыс, діни бірлестіктер, ұлттар, намаз құрылыстар, дінге қарсы саясат, қуғын-сүргін, насихаттау, дәстүрлі діндер, секталар.

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РЕЛИГИОЗНАЯ ЖИЗНЬ КАЗАХСТАНА В ПЕРИОД ВЕЛИКОЙ ОТЕЧЕСТВЕННОЙ ВОЙНЫ

Аннотация

Статья посвящена проблеме взаимоотношений государства и религии в годы Великой Отечественной войны. Военный период потребовал мобилизации всех сил и разрушил границу между двумя совершенно разными формами мышления. Несмотря на общие цели, которые преследовали правительство и религиозные организации, руководители государства настороженно относились к религии и продолжали антирелигиозную пропаганду. В работе рассматривается многообразие религиозных течений на территории Казахстана, как традиционного, так и нетрадиционного характера, их деятельность среди населения, а также сохранявшийся живой интерес к ним со стороны последнего. Особый интерес представляет деятельность советского органа контроля над религиозными учреждениями и их служителями – Союза воинствующих безбожников. Активная пропагандистская работа проводилась через массовые выставки, лекции, художественные постановки, конференции и другие формы. Кроме того, были организованы курсы, семинары для подготовки новых кадров для функционирующей организации.

Содержательная часть статьи основана на архивных материалах Архива Президента Республики Казахстан, во многом подтверждающие сложность религиозной ситуации на местах и массовую религиозность населения. Нашли отражение меры, предпринятые советским руководством, предотвращающие всякое проявление религиозных настроений.

Ключевые слова: религия, война, религиозные объединения, национальности, молитвенные сооружения, антирелигиозная политика, репрессии, пропаганда, традиционные религии, секты.

Introduction. The policy of forcible alienation of religion, which unfolded from the first years of Soviet power, demonstrated not only the hostile attitude of the Bolsheviks to the "unscientific form of the world outlook", but, in general, the cultural values of society, already established its moral foundations and standards of life. The organized policy was conducted in the framework of anti-religious propaganda and anti-religious struggle, and the society of the "Union of Militant Atheists", acting with the aim of "secular" education of the younger generation, confronting all kinds of methods (persuasion, persecution, punishment, etc.) of the adult population. The Soviet government set the theoretically impossible task of eradicating religious consciousness, as a result of which the struggle against religion took a tough character. Religion has experienced heavy political pressure since the period of 1917, when a number of government documents were adopted that significantly restricted the rights of religious associations. Thus, on November 2, 1917, the Declaration of the Rights of the Peoples of Russia was promulgated, in which the church was rejected from the spheres of civil and state life, all religious privileges were abolished. On October 26 of the same year, a decree "On the land" was adopted, according to which all church and monastery lands were declared public property. On January 20, 1917, the issuance of funds to the clergy and the maintenance of religious institutions was stopped [1, p.40].

Already during the civil war, anti-Soviet speeches were launched aimed at protecting religious values, which, however, were brutally suppressed by the forces of the Red Army. All religions that existed in Kazakhstan were oppressed, although, unlike the others, the attitude towards Islam was more or less "loyal". This was due to the fact that the Muslim peoples of the country were still "not sufficiently involved in the movement for socialism", on the eastern outskirts the positions of the Bolsheviks were weak, especially in the first half of the 20s, and there really existed the danger of a separatist movement [2, p.12]. On the other hand, during the political,

socio-economic and cultural reforms in the republic, conceived by state structures, it was required to enlist the support of Muslim clergymen, in connection with which the government allowed all religious manifestations of Muslims. A permanent Commission for the Study of Religious Issues was established at the KazCIC, whose activities, however, were in many ways formal.

Materials and methods. To reveal the research problem, methods of identifying, describing and analyzing historical sources were used. The method of frontal study of archival materials made it possible to comprehensively investigate the events under study. To identify the general trends of the era, ideological guidelines and their influence on the conduct of repressive measures against religious organizations, a historical and comparative analysis was used.

Results. Of particular importance religious associations acquired during the Great Patriotic War, which required the mobilization of efforts of the entire population of the country, including representatives of various faiths. At this stage of development, a wide variety of religious organizations has developed in the republic, which was due to the history of settlement of the territory by various peoples in the pre-Soviet period.

Concerning the history of Islamic associations, it should be noted that the existing mosques in the southern region of Kazakhstan were divided into cathedral and quarter. Weekly and annual prayer meetings were sent to the mosques of the mosques, and five-time prayer prayers were held in the quarterly mosques, with the participation of a small number of believers residing in the territory.

In addition to representatives of official religions in the republic there were also sectarians consisting of Evangelical Christians, Baptists, Seventh Day Adventists, Old Believers, etc. There were representatives of the Jewish faith. A significant mass consisted of representatives of the Lutheran Church, which united the German population of the northern regions of Kazakhstan. There are also Pentecostals who, according to government reports, were engaged in illegal activities, without registering, joined with the evangelical Christians in one community.

With the outbreak of the Great Patriotic War, religious associations, united with the organs of Soviet power, organized among the population propaganda activities directed against the fascist invaders, as well as for the collection of funds and essential goods for the defense fund. However, despite the common cause of representatives of different ideological aspects, the Soviet side pursued a very "cautious" policy towards local clergymen. Mistrust of religious cults was manifested, first of all, in the strengthening of control by the union, republican councils of the union of militant atheists. And there were grounds, because on the ground, simultaneously with the ideas of the fascism's curse, propaganda was promoted - sympathy for religious cults, numerous measures were taken to familiarize the people with religion by performing religious rites, healing ceremonies, etc.

In connection with this union of militant atheists (SSC), planned work was organized to establish in the regions greater control over the activities of religious associations and, accordingly, to suppress any manifestations of religious measures. According to the reports of the Republican Council of the National Security Service of the KazSSR, in 1941 preparations were under way for conducting anti-religious regional conferences. In the regions of the republic, by January 1941, 4.682 lectures on anti-religious themes, 6.735 reading of newspapers "Bezbozhnik" and other literature were read, 242 art productions, 291 anti-religious corners, 5 exhibitions were organized. In order to train personnel, 52 anti-religious courses, 205 seminars and 335 circles were held.

On the example of the activities of the SSC of certain regions of Kazakhstan, one can trace the general picture of the anti-religious policy of the Soviet state. On the territory of the Semipalatinsk region as of January 1, 1940, there were 204 SSR cells with 11,772 members. By September 1, the number of cells increased to 310, the number of their members - up to 13,935 people. In the West Kazakhstan region, 243 SFS cells were deployed, with a membership of 15,176. At the beginning of 1940, 691 lectures, reports, talks, 37 art performances were delivered, 71 groups were held. Lectures were read on various topics, including: "Science and religion", "The structure of the world and the origin of the solar system", "The origin and development of life on earth", "On the soul and mental activity", "How did faith in God" and etc. Lecture bureaus were set up to guide the lecture work of the regional councils of the SIS. However, in most cases, the lecture bureaus did little to manage the lecture work, and the lectures were conducted on the initiative of the regional and district party committees. Thanks to the "systematic work" of the SSC offices, certain progress was made, related to the departure of former believers from religion. Thus, "collective farmer of the agricultural enterprises" Work of the peasant "in the Burlinsky district of the West Kazakhstan region Shevchenko F., together with the agitator Comrade Gurbich, persuaded his wife to remove the icons from the apartment and replace them with paintings. 55-year-old collective farmer from the agricultural company "Zavet Iliche" Gorbachev M. ... burned her icons and became atheist" [3, p.10]. However, despite the active development of the activities of the SIS divisions, numerous "punctures" in their work were noted, related to the lack of attention to the groups of believers "fielded" on the ground. In the Oktyabrsky district of the Semipalatinsk region, 2 mullahs and one pop continued to act. Moreover, the mullahs did not refuse to pay taxes, which, according to the SSC, was associated with large incomes from the population.

In the collective farm. Kirov Bellagachskogo area available Baptists do not go to work on Sundays, but "proper work among believers is not carried out" [4, p.25]. "The worker of the state farm" Red Partisan "of Novo-Shulbinsky district A.Satvaldinov circumcised his 4-year-old boy. The perpetrators are brought to justice. In Leninsky district of Semipalatinsk there are still two mosques, which are visited by 150 to 200 people, including youth" [4, p.26].

The document revealing the activity of the bucks in the Urdinsky region of the West Kazakhstan region is of interest. "... He made his secret [bucks] in different variations. When he came to the sick man, he forced to slaughter a ram. After performing various procedures, he began to beat the patient with fresh sheep's lungs. One quarter of the sheep with the skin of bucks took with them, the rest was forced to cook immediately. Another option was taken in the treatment of pregnant women. Several pits (wells) poured out, the bottom of which was connected by a common passage. The patient was forced to descend into the extreme pit, crawl through the bottom and get into the opposite pit" [3, p.11].

Following the results of 1941, an unsuccessful cotton procurement campaign was registered in the Pakhta-Aral region. "The district did not fulfill the state plan because ... the disruption of labor discipline, the weakening of class vigilance, the neglect of political work and anti-religious propaganda among the collective farmers. Using this mullah, the imams and other hostile elements unfurled subversive activities, subtly masking themselves, they are trying to blow up the collective farm from within ... Collective farm teams are built according to the clan principle, which causes the backlog and failure to fulfill the plan, "was noted by the instructor of the South Kazakhstan District for work with youth, surveyed the region [5, p.29]. The Komsomol, in his opinion, instead of "resolutely fighting feudal remnants", "become an instrument in the hands of mullahs." So, after the death of the secretary of the Komsomol committee of the kolkhoz "15 Years of Kazakhstan", at the insistence of the local mullah, the secretary married a daughter-in-law. And after, he brought a second wife to the house - a minor girl. According to his example, three more collective farmers brought two wives to the house. "The chairman of the collective farm" Bilga "Hamatov has two wives: the Russian and the Tatar. There is a lot of polygamy in the collective farm Unimker, where there are cases of sale of girls. Farmer Fazil Ismailov received for his daughter kalym - 7 thousand rubles" [5, p.30].

In the collective farm. Stalin in Kokshetau district of the North-Kazakhstan region in August 1940, a circumcision ritual was performed on 15 boys in one day, while 15 rams were killed to organize that. And in Dzhambul in October 1940 about 500 people observed a 30-day post-infection and went to worship the grave of "Saint Karakhan" [6, p.21]. But the most outrageous for the UOC were the facts of the penetration of religion into the school. So, from the school to them. Jambul of the Pakhta-Aralsky district in the first quarter of 1940-1941 academic year, 30 girls-teenagers left. On one of them, a collective farmer Ainabayev married a 15-year-old Komsomol member [5, p.31]. In the same area, after the death of two kiddies by a collective farmer, the mullah announced that the event was due to the participation of their father in the Stakhanov movement, which, in turn, contradicts the canons of Islam [7, p.35].

And such cases are more than enough, which was due not only to the "survivability" of religious and patriarchal rites and traditions in society, but with the reluctance of the population to change the old way of life, the value system, especially when the alternative to all this did not inspire any confidence. Otherwise, how can you explain the government's decision to open an antireligious museum under the mausoleum of Ahmet Yassau. How can you imagine the picture of the departure in a single room by a group of believers of their religious needs, while in the next - the propagation by some activist of anti-religious ideas. Is not this an insult to the feelings of believers, compelled to listen in a holy place for Muslims words that contradict the spirit of their sympathizing religion.

In 1942, among the Muslim clergy, there began to be a revival connected with the meeting of ministers of Islamic worship held in Ufa. Soon two meetings with believers were organized and held in Alma-Ata, where the mullahs who took part in the meeting read out letters from the Crimean and Moscow senior mullahs about the atrocities of the German fascists in the occupied Soviet areas. Although these events bore the nature of a protest against the atrocities of the fascists, nevertheless, the Soviet government saw in it negative aspects related to the strengthening of the connection between Muslims and religious associations. Extreme concern in the leading circles caused a desire on the part of the population to petition for the opening of a mosque in the city.

Believers of the Jewish part of the population became no less active. As noted in the reports of the propaganda and agitation department of the Central Committee of the Communist Party (Bolsheviks) of the Kazakh SSR, the believing Jews "gather to perform a prayer ... And according to the city of Alma-Ata there is a letter saying that the voice of Christ was heard in Erusalim, that one should pray, ask for salvation..." [8, p. 5]. In these conditions, the SIS divisions were tasked with strengthening work among believing groups of the population by conducting interviews, especially among women, organizing anti-religious courses, lecturing bureaus, etc. As a result of the fact that the cadres of the Soviet intelligentsia were not sufficiently involved in

carrying out anti-religious and natural scientific lectures, it was suggested that this part of society should become more involved in the anti-religious campaign.

It was planned to organize lecturing on the radio, and on the ground to introduce paid lectures. In addition, a special place in anti-religious politics was assigned to education in the school. It was instructed to ask the Central Committee of the CP(b)K to speed up the resolution of the issue of publishing an antireligious textbook, a collection and a photo album about Islam in the Kazakh language [8, p.6]. By the end of the war, the religious situation remained acute for the government circles of the country, since the republic had a fairly stable system of religious associations, although some results were achieved in terms of their state registration. Thus, religious associations obtained the right to exist, but for this they were given full state control over their activities.

Those communities that did not want to register fell into the category of "dubious" and "unreliable" and accordingly were subjected to all sorts of repressive measures by the authorities. As of April 15, 1946 (1st quarter), one registered mosque operated in Uralsk. There were materials on the opening of prayer houses for Evangelical Christians and Baptists. On the territory of the Kzyl Orda region, there was also one mosque and there were 3 applications for the opening of two more mosques and one synagogue in the city of Kzyl-Orda. In the Semipalatinsk region, since November 1945, two mosques have operated, in South Kazakhstan, Zhambyl, Pavlodar, North Kazakhstan oblasts - one, Alma-Ata - two. For the rest of Kazakhstan, there were no records of registered prayer facilities, but letters were received from individual groups of believers to the Council for Religious Affairs with applications for the registration of certain religious buildings.

As for the German population, it was in the region, both from indigenous and visiting Germans, including from the Volga, Kuban, and the Crimea. In total, there were 32,400 people, including 10,200 adults. The number of believers ranged from 2,5 thousand to 3 thousand people; The most active Lutherans manifested themselves in those places where permanent religious groups acted. There were 13 such groups in the region, headed by 5 men and 8 women. Where there were no permanent groups, the Lutherans performed their religious rites on the days of great feasts. According to the definition of the commissioners for religious cults who examined the believing German population, their general psychological state was related to the mood of discontent due to separation from their relatives (laborers), and also - the inability to return to their former place of residence. Accordingly, a fairly reasonable assumption of the commissioners among the population should have demonstrated a high level of hostility towards the Soviet authorities, especially since the Lutherans showed great interest in the political life of the country conducted by the economic measures of the authorities, but they did not openly oppose them. Despite this, the Germans were accused of discrediting economic reforms, as a result of which they were denied a request for the opening of prayer houses and their state registration. And the existing religious groups were decided to liquidate [10, p.3].

In general, there were significantly more unregistered prayer structures in Kazakhstan than registered ones in Kazakhstan. Believers arbitrarily engaged in the construction of prayer houses, held mass worship services, and the so-called "wandering" mullahs became the most widespread among Muslims. Their activities were connected with performing ceremonies at funerals, weddings, praying on religious days "Oraza-Bayram", "Kurban-Bayram". It was noted that the Spiritual Administration of the Muslims of Central Asia and Kazakhstan sent letters to certain wandering mullahs with certain instructions, thereby legitimizing their activities.

Concerning the Orthodox prayer houses, there are reports that by July 1946 there were 22 churches in Kazakhstan. In Alma-Ata, Kustanai, and Aktobe regions three churches were represented, including Akmola, Semipalatinsk, Pavlodar, East Kazakhstan, Dzhambul, West Kazakhstan regions - one church, in North Kazakhstan - 5 churches, in South Kazakhstan - 2 prayer at home. In other areas of the republic - Karaganda, Taldy-Kurgan, Kokchetav, Kzyl-Orda and Guryev functioning churches were not, there were only a number of church groups with more than 500 people. in each, committed illegal services in private homes [10, p. 5]. According to the report from the information report for 1946 of the authorized Council for the affairs of the Russian Orthodox Church under the Council of Ministers of the Kazakh SSR, accurate and complete accounting, registration of baptismal rituals, funeral services for the deceased, weddings, etc. were not conducted in the churches, however, and for those incomplete data bodies on the ground, it was possible to conclude that the performance of religious rituals took on wide dimensions. Thus, baptism was performed not only by infants, but also by adult children aged 5 to 15; there were cases of the adoption of Orthodoxy by citizens of other faiths (based on the materials of the St. Nicholas Church in Almaty), etc. The attendance of churches and prayer houses by believers has constantly increased, and especially on church holidays. In the city of Uralsk in 1944 the Transfiguration Church was opened, the visitation by believers became so intense that it became necessary to open a second church, since Preobrazhenskaya had ceased to accommodate all comers.

The cemetery church, opened in 1944 in Petropavlovsk with a capacity of 300 people, by the end of 1945 ceased to meet the increased needs of the faithful, only one third of which could be housed in the church building. As a result, it was decided to open a second church in the city.

The composition of Orthodox believers included, in the main, elderly women and men, no more than 10% of young people, as well as numerous visits to churches by preschool and school age children.

No incidents of incitement and provocation in relation to Soviet power in the activities of churches have been observed. On the contrary, patriotic activities were expressed in the anti-fascist preaching of priests, in the collection of funds for the defense fund. According to available data, from 1 November to 1 January 1946, 1 million 766 thousand rubles were received from 12 parishes, which, of course, was positively noted by the Soviet authorities.

However, anti-religious policies continued to gain momentum. In addition to establishing control over religious associations through their registration, the government continued to maintain a position of rejection of the religious life of the population, which was expressed not only in criticizing religious services organized by religious communities, anti-religious propaganda, but also confiscation of buildings and church property on illegal grounds. So, the building of the Alma-Ata mosque was seized and handed over to workers of the factory for temporary residence. "The plant promised to release the hall with the onset of spring, but has not yet been released ... There live 30 people. young factory workers. It turned out very unpleasant when young people live on one side, and sometimes they arrange dancing evenings, and on the other half, believers gather and send religious rites" [11, p.26]. His cruelty was struck by the case in Kokchetav, where the church was dismantled, allegedly because of the dilapidated structure and the need to use it as building materials for building other buildings. Despite the attempts of the believing population to stop the church dismantling, by appealing to the Oblast Executive Committee with a proposal to restore the building at their own expense, they were refused, the church was destroyed.

Conclusion. Thus, the observed phenomena in the spiritual life of society demonstrated the growth of the forces of the process of its enslavement, the transformation of culture into a means of strengthening the Bolshevik regime, the formation of a man of the communist type. Today, such scientists as Mustafayeva A.A. [12], Saktaganova Z.G. [13], Mamontova G.A., Maminov A.K.[14] and Potapova A.N.[15] are studying these processes. Their works help to analyze how, in the conditions of war and social instability, the process of "remelting" religious life within the framework of Soviet ideology took place and how this process influenced the spiritual and cultural development of Kazakhstan as a whole.

Thus, these studies show important moments in the history of Kazakhstan, when religion and culture became instruments not only in the fight against external threats, but also part of the increasing totalitarian control and ideological processing of the population.

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