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ASPECTS OF MUSLIM MANAGEMENT IN THE BOKEY HORDA

This article analyzes the key functions of the Horde's Muslim clergy since the founding of the Bokey Khanate, and the peculiarities of Zhangir Khan's system of Muslim management.

The purpose of the study is to analyze the system of religious administration during the reign of Zhangir Khan. In order to achieve this goal, the authors put forward the following tasks: analysis of the duty and appointment of religious people during the reign of Zhangir Khan; Analysis of the features of Islamization of the people during the reign of Zhangir Khan; Analysis of the development process of Islamic institutions in the Horde. Structural, systematic, historical-logical and comparative religious research methods were used to fulfill these tasks.

Internal documents of the Bokey Horde, letters exchanged with the Tsarist Russian administration were taken into consideration as the main sources of the research. It also includes the notes of authors who visited the Bokey Horde at that time or who left special memories about the Bokey Horde.

In the early years of the Horde's establishment, it became clear that religious affairs, including the Muslim administration, were carried out under the direct administration of the tsar's administration. Officially, during the reign of Zhangir Khan, the highest instance of the Muslim rule was Ahun, and then the Mullahs. But Ahun himself was appointed by the khan. The khan himself also ordered the appointment of the Mullahs, and ordered the appointment. It was evident that in the Horde's territory there was a shortage of Muslim priests in the early days and an increasing number of priests during the Zhangir period. In addition, another document that highlights the topic, items contained in the orders of Zhangir Khan on the appointment of a mullah or akhun, were differentiated as the primary source reflecting the peculiarities of Muslim rule in the Bokey Horde.

Studying the religious situation in the Bokey Horde, the author concludes that Zhangir Bokeyuly tried to organize religious administration as independent as possible from the Russian administration. After all, the development of Islamic institutions under Zhangir Khan indirectly had a negative impact on the colonial policy of Tsarist Russia.

Key words: Bokey Horde, Islam, religious administration, Zhangir Khan, Tsarist Russia.

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Бөкей Ордасындағы мұсылмандық басқару аспектілері

Автордың аталмыш мақаласында Бөкей хандығы құрылған кезден бастап орданың мұсылман дін басыларының негізгі қызметі мен Жәңгір ханның мұсылмандық басқару жүйесінің ерекшеліктері талданды.

Зерттеудің мақсаты Жәңгір ханның билігі тұсындағы діни басқару жүйесін талдауға бағытталады. Осы мақсатқа жету үшін авторлар келесі бағыттағы міндеттерді алға қояды: Жәңгір ханның тұсындағы дін адамдарының міндеті мен тағайындалуын талдау; Жәңгір хан тұсындағы халықты исламдандыру жұмыстарының ерекшеліктерін талдау; Ордадағы ислам институттарының даму үрдісін талдау. Аталмыш міндеттерді орындау үшін құрылымдық, жүйелі, тарихи-логикалық және салыстырмалы діни зерттеу әдістерін қолданылды.

Зерттеудің негізгі дереккөздері ретінде Бөкей ордасының ішкі құжаттары, патшалық Ресей әкімшілігімен алмасқан хаттары назарға алынды. Сондай ақ сол кездегі Бөкей ордасына саяхатқа келген немесе арнайы Бөкей ордасы жайлы естелік қалдырған авторлардың жазбалары қамтылды.

Орданың құрылған алғашқы жылдары дін істерінің, оның ішінде мұсылмандық басқару ісі де патша әкімшілігінің тікелей қатынасымен іске асқандығы анық болды. Ресми тұрғыда Жәңгір хан тұсында мұсылмандық басқару жүйесінің ең жоғарғы инстанциясы ахун, содан кейін бағынышты молдалар тұрды. Бірақ ахунның өзі ханның бекітуімен тағайындалды. Молдалардың қызметке тағайындалу үрдісін бақылап, тағайындалу жайлы бұйрықты ханның өзі шығарды. Орданың аумағында алғашқы кездерде мұсылман дін қызметкерлерінің жетіспеушілігі болғандығы және Жәңгір билігі тұсында дін қызметкерлерінің саны арта бастағаны анық болды. Сонымен қатар тақырыптың аясын аша түсетін тағы бір құжат Жәңгір ханның молда немесе ахун тағайындау жайлы бұйрықтарында қамтылған пункттер Бөкей ордасының мұсылмандық басқару ерекшелігін көрсететін негізгі дереккөз ретінде сараланды.

Автор Бөкей ордасындағы діни ахуалды зерделей келе Жәңгір Бөкейұлы патшалық Ресейдің әкімшілігінен барынша тәуелсіз түрде діни басқаруды ұйымдастыруға тырысқан деп қорытындылайды. Өйткені, Жәңгір ханның тұсындағы исламдық институттардың дамуы патшалық ресейдің отарлық саясатына жанама түрде кері әсерін тигізді.

Түйін сөздер: Бөкей Орда, Ислам, діни басқару, Жәңгір хан, патшалық Ресей.

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Аспекты мусульманского управления в Бокей Орде

В этой статье анализируются основные функции мусульманского духовенства Орды со времени основания Бокейского ханства и особенности системы мусульманского управления Жангир-хана.

Цель исследования - проанализировать систему религиозного управления в период правления Жангир-хана. Для достижения поставленной цели авторы выдвинули следующие задачи: анализ долга и назначения религиозных людей в период правления Джангир-хана; Анализ особенностей исламизации народа в период правления Джангир-хана; Анализ процесса развития исламских институтов в Орде. Для решения этих задач использовались структурный, системный, историко-логический и сравнительный религиозоведческий методы исследования.

В качестве основных источников исследования принимались во внимание внутренние документы Бокейской Орды, переписки с царской российской администрацией. Сюда же включены записи авторов, побывавших в то время в Бокейской орде или оставивших о Бокейской орде особые воспоминания.

В первые годы образования Орды стало ясно, что религиозные дела, в том числе мусульманская администрация, осуществлялись под непосредственным руководством царской администрации. Официально, во времена правления Жангир-хана высшим примером мусульманского правления был Ахун, а затем муллы. Но сам Ахун был назначен ханом. Сам хан издал приказ о назначении и наблюдении за процессом назначения муллы. Было очевидно, что на территории Орды не хватало мусульманских священников в первые годы и увеличивалось число священнослужителей в период Жангира. Кроме того, другой документ, освещающий эту тему, пункты, содержащиеся в приказах Жангир-хана о назначении муллы или ахуна, были выделены в качестве основного источника, отражающего особенности мусульманского правления в Орде Бокей.

Изучая религиозную ситуацию в Бокейской Орде, автор приходит к выводу, что Жангир Бокейулы стремился организовать религиозное управление как можно более независимое от русской администрации. Ведь развитие исламских институтов при Джангир-хане косвенно отрицательно сказывалось на колониальной политике царской России.

Ключевые слова: Бокей Орда, Ислам, религиозное управление, Жангир хан, царская Россия.

Introduction

When examining the specifics of Muslim rule in the Kazakh steppe in Tsarist Russia, it is important to focus on the Bokei Horde and consider it separately. This is because the Bokei Horde had a different state structure and religious situation, a different administrative management and a different manifestation of the Russian kingdom's policies than other areas of Kazakhstan. Accordingly, there were also a number of peculiarities at the level and in the functioning of the coordination of Muslim government and Islamic institutions, which form the core of the topic.

The second khan of Bokey horde Zhangir was the reformer of new secular schools and religious madrasahs (Ayagan et al., 2016, p. 255). He also made an effort to improve other Islamic institutions (Anar, 2018, p. 12).

The study of the relationship between power and religion in the Bokei horde, called the Inner horde or Small horde, the requirements for the activities and appointment of priests, measures to regulate the activities of prayer houses and other Islamic institutions - will allow us to unveil the issue. In addition, Zhangir Bukeyevich, who is known in the history of the Bokei Horde for his active innovative activity and his positive and negative attitude towards Islam and relations with

the Tsarist administration and religious figures, will increase the effectiveness of the study.

Methodology

The effectiveness of using structural, systematic, historical-logical and comparative religious research methods to achieve the objective of the study is high. Moreover, these methods pave the way for an in-depth analysis of the topic and the successful implementation of the tasks set (Kocka, 2003, p. 14).

Discussion

The Bokei Horde was established by Bokei Nuralyuly in 1801 (Noda, 2021). The first official documents about Bokei Horde was found in 1801. 11th february of the current year Bokei Nuralyuly sent a letter to K.F. Knorin and in this letter he admitted power of Tsarist Russian and asked from Tsarist administration let to Kazakhs move between Ural and Volga (Zhantayev et al., 2002, p. 28). The raction for this letter from Tsarist administration came immediately and they accepted offer of Bokei Nuralyuly. On 11 march 1801 Tsar I Pavl's decree came out: "Bokei Sultan and the Kyrgyz subordinate to him were allowed to enter the Russian emperor's jurisdiction, as well as to allow the Kyrgyz subordinate to him (Bokei

Sultan) to live between the Urals and the Volga... and as a sign of my gratitude, I assign a gold medal with a portrait of me, which I hang around my neck with a black ribbon” (Zhantayev et al., 2002, p. 30). Information about religious people in Bokei Horde was found G.C. Volkoskoy’s letter who was the Orenburg military gubernator on 6th February in 1805. In this letter he reported to Orenburgskaya pogranichnaya komissiya (OPC) “..Bokey Sultan, who heads the Khan's council, received an offer to leave the Tatar Mursalim Murtazin of the Teshen District of Kazan province to the mullah for the education of children, who (the mullah) had previously been in the Kyrgyz tribes. Therefore, I send OPC for legal consideration and offer a good opinion to Bokei Sultan”(Zhantayev et al., 2002, p. 52). However, there wasn't enough data that included life and religious activities of Mursalim Murtazin. Only in 1881 Bokei Sultan wrote report to N.P. Rumiyanov asking permission for Mursalim Murtazin's activity as a mullah of Bokey Horde.

Majority of materials about religious people of Bokei Horde belong to period of Zhangir Khan. As he was the most religious ruler in the Horde and he made effort to establish Islam. N. Troiskii “*The few Kazan mullahs needed as clergy, the Kyrgyz of other inner hordes, for a long time did not fully adhere to the Sunni teachings of Muhammad's faith. However, Zhangir Khan was able to form mullahs from capable young Kyrgyz and even literate adult Kyrgyz, who corrected religious rituals and learned religious faith. Now 70 smokes are assigned from one Mullah, they make a living from voluntary gifts for the performance of religious rituals and the education of children. And the Akhun and mullahs in the Khan's Bet are sponsored by the Khan himself*” (Troisky, 2004, p. 8). E.A. Malov who was orthodox missionary had written in his note which called “O tatarskikh mechetiyakh” (About Tatars' Mosques) reminded Zhangir Khan and mosques in Bokei Horde: “*In 1851, there were 126 mullahs in the inner or Bokey Horde, one for every 170 family, before Zhangir Khan, the number of mullahs did not exceed 15. There is no doubt that there are mosques in this horde that belong to every Mullah. The next number increased significantly only in 30 years; for it was only in 1842 that Zhangir personally ordered the construction of mosques and schools, increasing the honor of the Khan*” (Малов Александрович, 1868, pp. 65–66). According to Malov and Troiski during the Zhangir Islamic madrasah and mosques were much more than period of Bokei sultan. Number of mosques and mullahs increased rapidly when Zhangir was Khan.

Moreover, Islamic institutions got support from government and cultural meanings of religion rise.

S. Zimanov who studied Bokei Horde's political and religious system noted that Islam was the political instrument influencing to Kazakh tribes. “*An integral part of the Khan's social policy was to increase the number of religious people, mullahs subordinate to the Khan and to establish the interests of the Khan's policy among the nomadic collective to spread the interests of the backward rural population*” ((Zimanov, 2009, p. 401). Furthermore, N. Troiskii accepted S. Zimanov's statement and reported some commitment of mullahs: “educating the people to loyalty to the King, power and order...». It should be noted that there were another factors that Zhangir support Islam. Firstly, Zhangir's private and family life show us his religiousness. On the one hand, he collected several religious books on his own library. On the other hand, he kept in touch with academics who study eastern language and religion. On 17 December in 1844 vice-rector of Kazan F.I. Adman reported in his note that Zhangir Khan intended to get from Kazan university 30 book in Arabic, 26 book in Persian, 4 book in Turkish which were religious (Zhantayev et al., 2002, p. 432). On 29 February in 1844 professor of Kazan university A.K. Kazembek noted that Zhangir had contemplated to print “Muhtasar Al-Uyqaya” which was widely spread in Muslim world, especially in Central Asia (Zhantayev et al., 2002, pp. 413–414). When Zhangir passed away in his library were 212 book in eastern language (Arabic, Turkish, Persian, Tatar) which costed 859 ruble (Zhantayev et al., 2002, p. 703). Furthermore, Khan got married with Fatima Muhammedzhanqyzy, who were daughter of the first mufti of OMDS (Orenburgskaya Mogametanskaya duhovnaya sobraniye) Muhammedzhan Huseinov (Abdimaulen, 2021, p. 85). Frankly speaking Fatima was reflection of Khans' religiousness life and influencing woman. Therefore, there are enough reasons to consider the Muslim policy of the Zhangir not only as a political interest, but also as a contemplation of his actions caused by a religious distinction as a representative of the Muslim religion.

Zhangir established two direction of administration: first of them “Bii” which was consisting of 12 members and second one was religious corps (Айтбай, n.d., p. 53). First one was a secular and second one was religious side of Khans' power. As a secular corps “Bii” had function related on social and tribe problems. However, the nomadic type of life did not allow them regularly participate to the council (Troisky, 2004, pp. 20–21). The “Biler kenesi” was established by Zhangir Khan in 1827. It should be

noted that before the “Biler kenesi” in Kazakh steppe used to “Biis” as a powerful institute. Zhangir was officially admitted and added it as a formal corps of government. There were two main cause that Zhangir established Biis as an official part of government. On the one hand Zhangir introduced many new things in among the Kazakhs and some part of population weren't happy about it. Thus, Zhangir needed really help of Kazakhs aristocrats. On the other hand The Tsarists administration always pay attention to the opinion of the Biis.

The administration of Khan reflection of religious and secular side Horde. According to S. Zimanov “According to the rules, a person of Muslim origin was accepted in the Khan's chancellery, who simultaneously accompanied the secretary, translator and Mullah. In most cases, he was a spy-agent, since he was recommended to the Khan by the Tsarist administration, and the Khan consulted with him as a specialist with a good knowledge of the Russian peasant” (Zimanov, 2009, p. 411). As a result of this statement Zimanov, It turns out that religious people in Horde consulted Khan as advisers. Thus, shows possibility of influence of Muslim positions on the political and religious affairs. However, in 1845 I.M. Bimaeva noted in his letter that called “Lists of officials under Zhangir Khan” in the administration of Khan was “Russian office” and in the office worked five Russian. Second level of power was “sultans” and all sultans' administration included religious people from Tatar or Bashkir. Particularly saying Jalledin Komaleddinov worked Sultan Menlikgeri Bukeikhanovs' administration, Tyurezhdan Bakeev worked Sultan Shuke Nuraliyev administration, Mukhametzhan Apakov worked Sultan Zhanbubeke Begalins administration, Gamaletdin Komalitdinov worked Sultan Balke Kudaibergenov administration, Asfindiyar Bakeev worked Sultan Togym Shygayev administration (Zhantayev et al., 2002, p. 371).

The head of religious corps in the Horde was “Ahun” and he obeyed the Khan (Рысбеков, 2014, p. 4). According the N. Troiski “The clergy do not have special rights in the Horde and are not treated with special respect either. The supreme religious person is considered Akhun, approved by the authorities. The mullahs are subordinate to him, they are assigned a test according to their abilities. They are defined by ahun's character letter, the Khan, and he gives instructions that set out special tasks: educating the Kyrgyz on the principles and traditions of faith, educating the people in the Royal body, loyalty to the authorities and discipline, kindness and morality, and educating young children” (Troisky, 2004, p. 8). That is to say, Zhangir was also in charge of religious affairs as a position of local legal authority in the appointment of religious leaders. A. Haruzin also

noted that “If a person who was to be appointed mullah passed the ahun test and was found worthy to assume the rank of mullah, he was given an “open order”. Such a newly approved “order” was written in Tatar” (Haruzin, 1889, p. 99). At the same time, it's clear that Zhangir Khan was directly responsible for civil and religious affairs, as well as for the appointment of mullahs, and since 1789 the Orenburg Mohammedan religious assembly, a regulatory structure for Muslim relations in the Kazakh steppe, didn't have much influence in the Bokei Khanate. Even in court cases, the khan was perceived as the highest authority. The 1838 analytical note “Brief Information on the Procedure for the Administration of the Kazakhs of the Inner Horde by the Zhangir Khan” states that “all other cases, including those connected with religious or civil judicial proceedings, should be considered and decided by the Khan, including the cases of other Russian citizens,” (Zhantayev et al., 2002, p. 372) referring to the fact that the Charter of the Ruling Senate of 15. January 1837 No. 2389 states that “the Zhangir Khan has judicial and punitive power in the Horde, except in criminal cases.” (Zhantayev et al., 2002, p. 373).

We can support the opinion of academician S.Z. Zimanov that “Zhangir as a local authority was a very influential person and a reliable official of the tsarist power. The situation changed dramatically in the 1830s, when Zhangir Khan was applauded directly by the tsar and the royal court and won the confidence of the governor of Orenburg and the OPC. The policy of care and control of the Khan has changed to a policy of non-interference in the internal affairs of the Bokei Khanate and the activities of the Khan” and evaluates the power of Zhangir Khan in the Horde as free in internal affairs and in efforts to reduce the influence of clan chiefs in internal affairs, and in foreign policy - as dependent on the Tsarist power (Zimanov, 1981, pp. 96–97). At the same time, one can clearly see the limits of freedom in the sphere of government, the activities of Zhangir aimed at many changes and bold steps towards the regulation of the sphere of religion. These steps were made possible by his good relations with the royal court and the freedom he gained by winning its trust.

Besides appointing religious leaders, Zhangir Khan also considered the regulation of religious affairs as his task. As evidence of this, we can cite a special “decree” of the Khan on assuming the office of a clergyman during his appointment and a manual of his functional duties presented as an appendix to it. At the same time, the correspondence with the tsarist administration and other structures related to the religious sphere makes the Khan appear to be very active and proactive in the field of religion, its regulation and coordination. At the same time, it's important to note that the focus on the

activities of the clergy in the Zhangir horde has a positive effect on revealing the coordination features of Muslim rule in the khanate. A number of records from this period contain information about the duties of the mullahs. For example, in A. Haruzin's study, referring to the khan's order to appoint a mullah, he highlights the duties consisting of the following nine points:

- "Build a mosque and a school" here refers to organizing Muslim education and religious affairs and building houses of prayer: "Teach young children to read and write, force them to pray according to our religion and observe fasting. On Fridays and other holidays, you will be the imam during prayer and preach to ordinary Kyrgyz after prayer in a special way given to you by Ahun, who is subordinate to me";

- "Explain to a simple Kirghiz all the principles of our religion, give good names to newborns, perform circumcision of infants, marry those who've been told to do so, bury the dead and execute them according to the required procedures";

- "in marrying off boys or marrying off girls, there's a desire to force parents to say that they" gave one "before witnesses and" conceived the other";

- "Prohibition for the future groom to visit the bride before marriage according to ancient Kyrgyz custom";

- "Widows aren't allowed to be married to anyone without the consent of their father and mother";

- "distribution of property left by the deceased according to the law";

- "teaching rich Kyrgyz to pay zakat";

- "educating ordinary Kyrgyz not to commit violence and to always be loyal and respectful to His Majesty the King and his leadership";

- "to control that Kyrgyz don't commit theft" (Haruzin, 1889, p. 99).

M. K. Babazhanov, who grew up in the Bokey horde and later held high office, was given the office and rank of mullah "ukaznoy mullah" under him, who was responsible for educating children, conducting weddings and funerals of the dead, and overseeing the naming of newborn Kyrgyz" (Babazhanov, 2006, p. 85). In the tasks included in the khan's order on the appointment of a Muslim cleric, the following areas stand out in the mullah's activity: conducting and organizing worship ceremonies, teaching young children Islamic Shariah, preaching the values of the Islamic religion among Kazakhs, observing strict Shariah regulations regarding burial and marriage between religious ceremonies, strengthening the legal function of Islam in economic relations, Preventing the confrontation of Sharia and some ancient traditions among the Kazakhs, urging the administration of Tsarist Russia to be honest, obey the law, and curb crimes such as hostage-taking,

which are often controversial among the nomads, on religious grounds.

One of the requirements in coordinating the activities of the Muslim clergy is the performance of religious ceremonies. It is common knowledge that in every society religious ceremonies are held with the participation of a special clerical person. In the writings of the above-mentioned researchers, it was noted that the number of Muslim clergy in the Horde before the reign of Zhangir was small. Therefore, Kazakh society also clearly saw the need for the development of this type of activity. "I do not know," he said. M. K. Babazhanov "until the thirties there were very few mullahs. If a Kyrgyz died and it was necessary under Muhammad's law to perform the necessary burial, a relative of the deceased would go 50, 100, or 150 versts to find a mullah." The shortage of religious professionals seems to have been noticeable in the first half of Zhangir's reign. M. K. Babazhanov "I was told that a Kyrgyz at the age of twelve could read and write a little and was separated from the mullah. Once a Kyrgyz died at his relatives' home. The relatives of the deceased, knowing that this child was a little separated from the Mullah, forced him to say the prayers for the dead. He can not do it exactly, and the case was performed with the left hand: There was no one who could control it" (Babazhanov, 2006, p. 80). In the course of performing religious rituals, it was important to stop some anti-Sharia habits in the population. An example of this is the reference in a special order to forbid the future husband to meet the bride before marriage. Regarding the procedure for naming a person in the order M. S. Babazhanov "it is worth telling you that in most cases the names of the Kyrgyz have inconvenient meanings in translation" (Babazhanov, 2006, p. 85), which explains the reason why the khan explicitly renounced the naming. The special attention of the Zhangir to the baby's name can be traced back to the hadith of Prophet Muhammad, which is the beginning of the Muslim tradition. In the hadith, the Prophet said, "On the Day of Judgment, you will be called by your own name and that of your father. Therefore, give a good name, - the one who follows him should give a good name to his ummah (kazislam, 2014). There is also the belief that a person's name affects his or her fate according to Islamic Sharia law. "I am sorry," he said, "but I do not know what you mean." This, in turn, can serve as another reason to believe that Zhangir, as a representative of the Muslim religion, made an effort to teach Islamic principles to Kazakhs within the framework of his faith.

Another obligatory task of the mullahs was to explain to the Kazakhs the religious principles and

the conditions of worship. However, the implementation of this task was controlled by the Khan. A. Haruzin writes: "The mullahs tried their best to establish Islam among the Kyrgyz, and they succeeded." Moreover, "they were supported by the Khan himself," he says that there were moments when, in addition to sermons, people were forcibly brought to the mosque to perform Islamic prayers (Haruzin, 1889, p. 100). In the note the researcher quotes that "Meyer writes that when the Kyrgyz gathered at the fair erected in his (Zhangir) pyre, suddenly Cossacks and Nogais on horseback from the Khan's guard came out and followed him to the village mosque" (Haruzin, 1889, p. 98). In other words, the section contained in the injunction "compulsion to worship according to our religion" was actually implemented

The feature that gave the Bokei horde a more religious character than in other Kazakh regions in Tsarist Russia was the introduction of the zakat system. The mullahs also contributed to the emergence of the zakat system. This is clearly shown in the section "the rich Kyrgyz teach to pay zakat" given in the sequence. Zhangir introduced taxes with different names in the territory of the Horde. Given that zakat is considered one of the five duties of the Islamic faith, it is clear that it moves towards the development of Islamic principles in financial relations.

Why did the khan at this point oblige the religious experts to explain zakat in addition to the above tasks? First, by using the word "rich Kyrgyz" in the instruction, the Khan was trying to capture the understanding of zakat in the highest social strata of the horde, and according to Islamic Shariah, zakat is obligatory for Muslims with high financial status. Secondly, the wealthy groups include the clan chiefs and sultans who are considered the main supporters of the Khan, as well as other aristocrats. And forcing them in any way, even in religious matters, is not very beneficial for the khan's authorities.

Conclusion

Since the establishment of the Bokei Khanate, the internal and external affairs of the Horde, including religious ones, were regulated through close relations with the administration of Tsarist Russia. In the early years of the establishment of the Horde, it was clear that religious affairs, including Muslim administration, were carried out with the direct attitude of the tsarist administration.

His earliest statements are evidenced by the letters of the Sultan of Bokey about the activities of the Tatar mullahs in the Kazakh steppe and the Sultan's request to issue ukases appointing the mullahs. Zhangir gained great freedom in regulating the religious sphere. However, relations between the tsarist authorities and Zhangir's cabinet became closer than before. As a result, Zhangir Khan managed to strengthen his power in religious and civil administration in the domestic peasantry. In the field of religion, Zhangir thus became the first person in the horde as the center of Muslim rule. Formally, the highest authority of the Akhun Muslim system of government under Zhangir Khan then consisted of subordinate mullahs. However, Akhun himself was appointed with the approval of the Khan. He also controlled the process of appointing mullahs and issued appointment orders himself. This authority is recognized by the Bokean authorities as one of the greatest changes in the Zhangir period. This, in turn, made the Horde quite independent of the tsarist central administration in religious matters. In the works and writings of researchers of the XVIII century, it is clear that there was a shortage of Muslim clergy in the early period on the territory of the Horde. During the reign of Zhangir, since the 1830s, the number of clergy began to increase. The following information, contained in the orders appointing Zhangir mullahs or akhun, indicates the main reasons for this: Zhangir's good relations with the royal court; his personal respect for the Islamic religion; the increase of the political influence of the Islamic religion in the Horde; the development of Muslim traditions among the Kazakhs, the justification of loyalty to the royal power by religion.

Recommendation

During the reign of two Khans, a number of features of Muslim administration in the Bokei Horde were established. However, the activity of Dzhangir Khan in the field of religion and administration in a difficult period, as well as the organizational matters aimed at the development of the Muslim tradition, still require a number of research works within the framework of the topic. In this context, it is recommended to publish in-depth research and large-scale work in the future.

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