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### FACTORS AFFECTING THE APPEARING OF ISLAMIC FLOWS AND ISSUES OF ISLAMIC TRANSMISSIONS CLASSIFICATION IN KAZAKHSTAN

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#### **ABSTRACT**

Islam today remains particularly important in the social fabric of Kazakhstan. In order to better understand how and why it is necessary to determine the factors that gave rise to the formation of various and often antagonistic religious movements within its history of Islam. To this end, this article analyzes the divisive effect on Islam resulting from the political attitudes of historical Kazakh authorities, particularly with respect to methodologies and the formation of legal institutions in the modern country.

It will also look at some of the problems of Islamic society in Kazakhstan stemming from conflicting religious beliefs, adverse geopolitical conditions and regional characteristics, the impact of different cultures on each other, the impact of philosophical schools on the worldview of Muslims, attacks by external enemies, the effect of modern economic life upon religious doctrines as expressed through the interpretation of *Qur'anic* verses and the *Ahadith*, and the existence of different views on traditions and customs, among many other problems.

In addition, the factors that have influenced the appearance of various Islamic movements and the scientific differentiation of their religious, political, and social characteristics will be

compared, and known Islamic trends within Kazakhstan will be classified and assigned new scientific references. Lastly, the negative impact of Islamic movements on the unity of state and society in Kazakhstan will be analyzed scientifically and clearly indicated.

## INTRODUCTION

After declaring independence, the Republic of Kazakhstan officially conferred religious freedom on its citizens on January 15, 1992 (Law of the Republic of Kazakhstan, "On Freedom of Religion and Religious Associations," 1992). This heralded the appearance of numerous religious trends in the country, including Islamic movements imported from abroad (New Religious Organizations in Modern Kazakhstan, 2010: 188-244). Because Islam has been regarded as the main historical religion of the Kazakhs, the ethnic group around which the nation of Kazakhstan was founded, the historical role of Islam (On Religious Activity and Religious Associations in the Republic of Kazakhstan) was recognized in its statutes.

However, to date, of the 23 organizations banned in Kazakhstan by the law, 21 were religious movements that operate under the umbrella of Islam (List of prohibited terrorist and extremist organizations on the territory of the Republic of Kazakhstan, 2018). Some of these most extreme organizations have, in recent years, employed killers to commit terrorist acts in the name of their idea of Islam (Marat Shibutov, Vyacheslav Avramov, 2012: 8). Naturally, such activities run counter to the national constitution, which, for the sake of national security, imposed from the start a strict ban on inciting religious hatred (Constitution of the Republic of Kazakhstan, 1995)

Nevertheless, because of Kazakhstan's historical foundations, the Islamic religion naturally occupies a special place and plays a very large role in the culture and outlook of the Kazakh people (Nurtazina, 2015: 56-60). Still, we cannot deny that in today's *Realpolitik*, Islam is often used as a tool in covert political rivalries worldwide. For this reason, President Nursultan Nazarbayev noted in his article "*Critical Decade*": "The ease of use of such a notion as an (Islamic menace) has become so threatening that it is time to speak not of a mythical threat from Islam, but of the need for the real protection of Islam itself" (Nazarbayev 2001: 75).

Understanding the nature of Islamic trends and movements requires an understanding of the factors that influenced their appearance. For instance, it appears that contemporary Islam acquires new adherents around the world through the propagation of traditional schools of thought (*madhahib*) and recruitment by modern movements. The pioneering studies on the emergence of religious trends in Islam were first analyzed in the works of such scholars as Imam al-Ashari, al-Kummi, al-Baghdadi, Ash-Shahristani, and others (Satybaldieva, 2016: 7-8).

## METHODS OF RESEARCH

In the course of this analysis on the effects of politics upon the development of Islam in Kazakhstan, this article will rely on general logic and the use of cognitive methods, systemization (generalization, replication, and extension of past practices), and content analysis.

It will also employ common scientific methods of research used for religious studies, political science, and law, such as: historical, comparative, causal analysis, statistical sociological analysis, case analysis, intercultural analysis, and dialectical-pragmatic scientific thinking. To achieve impartiality, this study will not give particular preference to any religious movement, but rather proceed from a position of respect for human rights, the state and society.

**Main part**

In Qur'an, the primary source that defines Islam, adherents were forbidden to divide into sects and were instead directed to steadfastly maintain unity and solidarity (Ali-gymran, 3/103, Angam, 6/159, Rum, 31-32).

Nevertheless, a *hadith* attributed to the Prophet Muhammad (peace be upon him) warned in advance that followers of Islam would disregard these prohibitions, and divide anyway into even more sects than the other two large Abrahamic faiths: "The Jews will be divided into 71 streams; Christians will be divided into 72 currents; my community will be divided into 73 currents" (Aclûnî, İsmail b. Muhammed, Keşfü'l-Hafa. 1932: 149-151). Additionally, another *hadith* attributed to the Prophet (peace be upon him) reads that even as much as he had beseeched Allah not to let his followers divide his community into sects, he knew that his entreaties would not be heard (Muhammad bin Jamil Zeenu 2006: 10).

The first divisions that appeared in the history of Islam involved sects called "fir" (meaning "knowledge" or "distribution"), "nihil" (meaning "not obsolete" or "new") and "makala" (named for a famous place). After these, new schools of thought were described as "madhhab" (meaning "road") (Ethem Ruhi Figlali, 2001: 7). Among the Sufi, these were called "tariqat" (JS Trimmingham, 1989: 17).

Islamic scholars have described many factors that promote the separation of new religious movements (**Table 1**)

**Table 1** Factors for new religious movements

Extreme nationalism
Rivalries over Caliph legitimacy
Influence of assimilated cultures
Influence of philosophy
Scholastic disputes about the commandments
Struggles over Qur'anic verses that are allegorical ( <i>mutashabih</i> )
Influence of ancient religious doctrines
Introduction of <i>Rusum ikhtira'iyya</i> (invented customs) and <i>bid'ah</i> (innovation)
Changes in legal decisions
Impact of Islam's enemies
Impact of social and economic transformations
Imitation of newly encountered customs
Regressivism (backwardness) and radicalism

Influence of ignorance
Rival interpretation of religion

These factors then contributed to new understandings of the Islamic religion and caused divisions among its adherents into competing movements (Satybaldieva, 2016: 13-28).

Religious law scholars from the various *madhahib* (schools of thought) classify religious movements according to their position and goals with regard to canonical, doctrinal, and social management as follows:

- A) political *madhahib*
- B) religious *madhahib*
- C) *Fiqh madhahib* (M.Abu Zahra, 2004: 15-16)

In the history of Islam, religious movements with political objectives came to the fore after the death of the Prophet (peace be upon him), when the question arose who would become the Caliph. It needed to be determined whether only a Muslim from the Quraysh tribe could become a Caliph, or if it was obligatory that the Caliph be an "*Ahl al-Bayt*" (a descendant of the Prophet, peace be upon him), or if the Caliph can be any righteous Muslim. For the political *madhahib* that accepted the latter position, it was possible that even a Shiite and Kharijite might one day be Caliph (M.Abu Zahra. 2004: 41-96).

After the era of the Prophet, (peace be upon him) in the history of Islam among Muslims, discussions began on the themes of fate, the characteristics of sinners, and other philosophical thoughts (a clash between reason and edification), and questions arose whether the *Qur'an* was created and whether the features of Allah are similar to humans. In response to these issues, such *madhahib* as Jabari, Kadari, Mukhtazali, Karmaty, Ibadi, and Murgi (M. Abu Zahra. 2004: 109-164) came to the historical scene.

Moreover, after the death of the Prophet (peace be upon him), the *Sahabah* (companions of the Prophet) and the *Tabi'un* (of the generations that followed him) formed different methods of legal evaluation with respect to various social issues. Based on these techniques, the legal schools "hadith" and "rai" appeared. According to the method of "hadith," when making a legal verdict on the issue that has arisen, they rely mainly on the Qur'an and the Sunnah. In the rai method, a reasonable decision is made based on the fact that this does not contradict the Qur'an and the Sunnah. Later, the legal schools "hadith" and "rai" contributed to the emergence of the *Fiqh madhahib* of Hanafi, Maliki, Shafi, and Hanbali (M. Abu Zahra, 2004: 299-302).

In the Muslim *ummah* (community), the followers of Sufism also created their own scholarly orders called "*tariqat*," sharing their different views on religious customs and traditions. *Tariqat* typically formed on the basis of the religious experience of a certain sheikh, and are divided according to their goals and principles into three groups (Satybaldieva A.S, Isahan M.B. 2018: 40):

- A) Sunni *tariqat* (*Ahlu-sunna*)

B) Radical (stray) *tariqat*

C) *Tariqat* that was originally Sunni, but then became radical.

*Tariqat*, whose religious principles and *Fiqh* (religious law) perspectives correspond to the *Qur'an* and the *Sunnah* - fueled by orthodox Islamic foundations, the Sufi world view, and practices of which are constructed within the framework of the *Shari'ah* - are classified as *Ahri-Sunn* or *Sunni tariqat*. Since the Kadari, Yasau, Suhrabardi, Kouvrabi, Rufaya, Nahshbandi, Shazili, Shuqi, Shaqi, Maulai, Haluti, and other Sufi associations emerged in the Middle Ages, and their religious customs and traditions correspond to the *Shari'ah*, they are classified as *Sunni tariqat*.

However, Sufi associations, which at first were imbued with orthodox Islam, but which were later influenced by different political and social milieu and descended from their original direction, absorbing elements not corresponding to *Ahlu-sunnah*, are considered in another category. Among them are the Bektashi *tariqa*, as well as the Shiite branch of the Kubrawiya *tariqa* and other religious movements (Satybaldieva A.S, Isahan M.B. 2018: 40).

The origins of radical (stray) *tariqat* are usually the result of the absorption of former religions and cultures in regions where Islam later became widespread, and the exaltation of the earlier society and its philosophical schools caused the appearance of hybrid religious groups that only partly converted to Islam. This phenomenon took place not only in Sufism but also in the spheres of *kalam* (the study of doctrine) and *fiqh* (law). In the work of Najmuddin al-Nasafi (died in 1142), "Kitab phi Mazabibil Mutasauf" listed such errant *tariqat* as Hululi, Hali, Aulai, Dusk, Hubbi, Huri, Ibahi, Mutakashili, Mutahayhili, Uakifi, and Ilkhami. The existence of other misguided *tariqat* not listed in the an-Nasafi's work, who had views that did not correspond to the majority of *akidas* and *fithas* - Nurbahsh, Kalandar, Nimatula, Hurufi, and others, has also been documented (Isakhan, 2017).

In the present day, Muslim "*umam*" (communities) have emerged on the stage of history, absorbing political, philosophical, and theological thought, as well as the teachings of legal *madhahib* and the values of various *tariqat*. These serve to spread a form of the Islamic religion corresponding to modern realities, one that possesses different social structures. They are not limited to the principles of a single *madhhab* in their propagation of religion. The question of observing the religious principles of the community can be answered depending on whether one follows the *Sunni* or *Shiite* tradition of Islam. However, one Muslim community can adhere to the canons of several *Sunni madhahib*, and use its own unique methods to spread Islam. It can be said that these methodological and structural features are what distinguish the given Muslim community from others.

### ***Division of Islam in Kazakhstan***

The Muslim communities that have been operating in Kazakhstan during its years of Independence can be grouped by factors and goals, as well as the

principles that have influenced their emergence. In particular, these include (Satybaldieva A.S, Isahan M.B. 2018: 40):

- A) Religious and political trends
- B) Flows of a religious-national sense
- C) Occult-mystical movements
- D) Traditional religious trends
- E) Social reform religious movements

The Muslim Brotherhood, one of the most widespread Pan-Islamist political movements in the Arab world, belongs among the religious and political trends seen in Kazakhstan since the 1990s. Banned by the country in 2005, the organization was founded in Egypt by the schoolteacher and imam Hasan al-Banna in March 1928. His goal was to create a state based on the principles of *Shari'ah* through the propagation of Islam (Islamic movements in modern Kazakhstan, 2015: 37). Also banned by Kazakhstan, the Hizb ut-Tahrir movement, was a home-grown religious and political movement created by Taki al-Din al-Nabhani (1909-1977), a Palestinian born in Al-Quds (Jerusalem). The main goal of Hizb ut-Tahrir was to create a modern Islamic caliphate (Islamic movements in modern Kazakhstan, 2015: 36). Both of these two organizations serve as examples of authoritarian, hierarchical religious movements created for political purposes; and both of them also deny accepted traditional social values.

The banned "East Turkestan Islamic Movement" (ETIM) belongs among Kazakhstan's religious-national movements. It was a military religious and political organization founded in 1989 by Zeydin Yusup as the East Turkestan Islamic Party. A modern extension of anti-Chinese fifth columnists once employed by the Soviets, the movement gained ground among the Uighurs of Xinjiang throughout the early 1990s. Its goal today continues to be the formation of an independent Islamic state of East Turkestan. Also banned in Kazakhstan is the "East Turkestan Liberation Organization" (ETLO). Emerging in Turkey by 1996, the organization intended to form an independent Uyghur state by carrying out terrorist acts in Chinese Xinjiang and the independent states of Central Asia (List of prohibited religious organizations in the Republic of Kazakhstan, 2013).

Among the occult-mystical movements found in Kazakhstan are the associations of Ata Zholy (Golden Horde) and Alla-Ayat. Ata Zholy was founded in 1997 by Qydyrali Taribaev as a group intended to worship and pray for saints; it was officially registered as a legal association by Kazakhstan in 2001. Subsequently, its activities were banned in 2009 (Stasevich, 2009). As for the Alla-Ayat association, this occult-mystical movement encouraged people to worship its founder, Farhat Muhamedovich Abdulayev, as Farhat-ata and to recognize him as the enlightened being who controls the energy of the sun (Antisekt: prevention of extremism, 2011: 44-45). Although still allowed to operate healing centers in Russia, Alla-Ayat was banned in Kazakhstan in 2008 (20 questions and answers on movement topics in the sphere of religions, 2014: 46).

Traditional religious movements in Kazakhstan include "Topbashshilar" (originating from Aziz Mahmud Khudayi, famous Sufi saint, 1541-1628 CE), "Suleimenists," "Mahmudists" (community sponsored by Ismail Agha), "Ikhlasshilar," "Manzil," and "Kushata sopylary" (Activity Islamic movements in modern Kazakhstan, 2015: 22-29). These religious movements propagated Islam as if it were a cult, exhibiting a canonical spiritual value. In matters of faith, *fiqh* (law), and *tasawwuf* (Sufism, or the inward dimension of Islam), these movements adhere to the principles of traditional *madhahib* and *tariqat*.

Social reform religious movements in Kazakhstan include the Tablighi Jamaat ("Society for Spreading Faith") missionary movement and the Hizmet (Fethullah Gülen) transnational social movement. Tablighi Jamaat was founded in 1926 by Muhammad Ilyas al-Kandhlawi (1885-1944), who was born in India. The main religious principle and goal of this movement is "to bring all of humanity into religion; it is necessary to work with people individually and to change society" (Kazirgi Kazakstani Islami agymdardin is-areketi, 2015: 34). This missionary organization models itself on 7th century Islamic society, and forbids later innovations (*bid'ah*). In other words, it aspires to encourage the return of Muslims to more traditional Sunni Islam. The organization was banned in 2013 (I would like to receive information about prohibited religious organizations in the country???, 2015).

As for the Hizmet movement, it is a renowned large transnational religious organization that is widely distributed throughout the world. Its leader is Mohammed Fethullah Gülen, a preacher, imam, writer, and political leader who was born in eastern Turkey in 1941. Hizmet propagates modernist reformation and promotes Islam through private secular educational institutions that follow Western models for primary, secondary, and post-secondary schools. It also promotes Islam through modern media (newspapers, radio, television channels) and supports worldwide interfaith dialogue in the name of peace. It organizes lectures, promotes entrepreneurship and philanthropy, and supports the intellectual activity. According to researcher Bayram Balchin, representatives of the Hizmet movement opened dozens of lyceums, one university, and the newspaper "Zaman" in Kazakhstan (Activities of Islamic movements in modern Kazakhstan, 2015: 18-22).

Historian A. Izbayraev noted that many unconventional religious movements in Kazakh society had created a huge threat to the nation (Izbairov, 2013: 210-230) in recent years. According to M. Isakhan (Isakhan, 2016) who compiled a list of the aforementioned forbidden religious associations in Kazakhstan and asserted that, for the security of the state and society, one should not neglect the issue of religion:

"There are other associations that come from Pakistan, Kyrgyzstan, Turkey, Egypt, Lebanon and other countries, and work in other territories. Some of them are not religious organizations; some are registered as educational institutions, others as charitable foundations, and some as commercial organizations. Despite the fact that some foreign religious communities do not have representation in Kazakhstan, there are some preachers who preach their

religious ideology. These religious groups are trying to introduce their religious ideology into the Kazakh society."

Sociological and psychological portraits of members of the Islamic Movement are compiled as follows:

In the first type, the leaders of the group want to organize a terrorist attack. In the second type are the 'economists,' that is, those who care about the world, not religion. In the third group are the religiously focused adherents. A look at the composition of criminals and addicts is also revealing. Among the people involved in a robbery in Kazakhstan: 61% are former alcoholics; 27% of them are drug addicts; 43% - addicted to gambling; 32% are former convicts. The reason why the sum of these numbers exceeds 100% is that one person can be a drug addict and, at the same time, also a convict. 52% have poor housing or no housing; 84% have no religious education at all. Only 16% have completed the basic level of religious education, but none have completed higher education (Abdrasirova, 2018).

As we can see, most of those who committed crimes, or could be identified with alcohol abuse, drug abuse, and gambling addictions, had previously been members of a forbidden religious community. Their actions were also driven by poor social conditions and religious illiteracy. However, in order to prevent religious issues, the Government of Kazakhstan should properly set up religious literacy, social welfare, educational, and psychological support for the population.

### *Scientific achievements*

Although Islamic movements that are relevant to both past and modern Kazakhstan can be classified on the principle of "religious-political," "religious-national," "occult-mystical," "traditional," and "social-reform," they provide risks for the society that are not uniform or predictable. "Religious-political" and "religious-national" organizations tend to have a negative impact on the state structure and society, while the activities of "occult-mystical" religious organizations negatively affect the psyche and health of many people. The actions of "social reform" religious organizations, although less destructive at the outset, will eventually attempt to change the natural development of society and, consequently, can hamper its progress.

### **CONCLUSION**

Undoubtedly, Islam influences the development or transformation of the society that embraces it. Any change in principles can increase the number of factors that might divide Islam into competing movements. This is because the natural feature of Islam is that its adherents evaluate social phenomena through the prism of its doctrine and adopt new principles in accordance with this assessment. At the same time, the definition of the content of each social phenomenon and its classification is governed by science. In other words, it is very important to classify Islamic movements on the basis of the changes of conditions in which they were formed, their goals, their form, and their social activities that help determine if they are useful or dangerous to the given society. From this point of view, it is clear that we can identify factors that have led to



the emergence of Islamic religious movements in Kazakhstan today, highlight their features, classify their characteristics, analyze their religious services and establish a framework for their legal relations with the state. Only from such studies can we fully understand the Islamic movements that entered Kazakhstan's territory, achieve maximum control over the social actions they carry out in the name of religion, and keep them from threatening the social order.

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