

**LEAVE TO COME BACK. «SMALL OCTOBER IN KAZAKHSTAN»
AND THE FORCED REFUGEES
/SADUAKAS GILMANI AND BEYSENBAI KAZHI/**

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Abstract. The documents we discovered reflect the history of friendship between the future Kazakh Muslim leader, Bashkir Saduakas Gilmani, and the family of his friend Beisembai, the founder of a madrasah in northern Kazakhstan. Beisembai's children were not only able to return from Siberia to Kazakhstan after Stalin's death, but one of them, the youngest, named Zhakiya, became a famous theologian and kazy of all Kazakhstan. He studied at the madrasah of the Uzbek city of Bukhara and the University of the Syrian city of Damascus. Zhakiye Beisembayev was entrusted to become the imam of a mosque in the city of Kokshetau. His children honor their father's memory and have also chosen the path of serving Islam.

This unique story is being introduced into scientific circulation for the first time and is of interest for reconstructing the biographies of Kazakhstanis, victims of political repression.

Keywords. Small October, repression, Beisembai kazhi, Smagul Sadvokasov, migration, Lyubinsky district, kazyi, Sadvokas Gilmani, madrasah.

*** Gratitude.**

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**«ҚАЗАҚСТАНДАҒЫ КІШІ ҚАЗАН» ЖӘНЕ МӘЖБҮРЛІ
БОСҚЫНДАР /СӘДУАҚАС ҒЫЛМАНИ МЕН БЕЙСЕНБАЙ ҚАЗЫ/**

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Аңдатпа. Мақала кеңестік Қазақстандағы жаппай саяси қуғын-сүргін құрбандарын толық оңалту жөніндегі жобаларды іске асыру барысында іздеу жұмысының нәтижелерін көрсетеді. Осы жолдардың авторы қуғын-сүргін құрбандарының ұрпақтары, Ақмола облысынан Сібірге, Омбы облысына мәжбүр болған қазақ босқындарының арасынан респонденттермен сұхбат жазбаларын жасады. Жиналған тарихи материалдар кешені 1920-1930 жылдардағы қазақтардың мәжбүрлі көші-қоны тарихының және Сталин қайтыс болғаннан кейін олардың Отанына оралуының аз белгілі беттерін ашады. Ақмола облысының Жарық ауылынан Құрсары Керей Малайя Жиенқұл отбасынан шыққан Бейсембаевтар отбасының шежіресі "Кіші қазан Қазақстанда" саясатының көптеген құрбандарының өмірбаянына, сондай-ақ олардың Қазақстанға оралу проблемаларына алып келеді.

Түйінді сөздер: Кіші Қазан, қуғын-сүргін, Бейсембай қажы, Смағұл Сәдуақасов, көші-қон, Любин ауданы, Қазі, Сәдуақас Ғылмани, медресе.

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УЙТИ, ЧТОБЫ ВЕРНУТЬСЯ. «МАЛЫЙ ОКТЯБРЬ В КАЗАХСТАНЕ» И ВЫНУЖДЕННЫЕ БЕЖЕНЦЫ /САДУАКАС ГЫЛМАНИ И БЕЙСЕНБАЙ ҚАЖЫ/

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Аннотация. Обнаруженные нами документы отражают историю будущего казия казахстанских мусульман, башкира Садуакаса Гылмани и семьи его друга Бейсембая, основателя медресе на севере Казахстана. Вынужденные беженцы, они испытали трудности миграции. При помощи Гылмани, дети Бейсембая қажы не только смогли вернуться из Сибири в Казахстан после смерти Сталина, но один из них, младший, по имени Жакия, стал известным богословом и казий всего Казахстана. Он учился в медресе узбекского города Бухара и Университете сирийского города Дамаск. Жакие Бейсембаеву было доверено стать имамом мечети в городе Кокшетау. Его дети чтят память отца и тоже выбрали путь служения исламу. Эта уникальная история впервые вводится в научный оборот и представляет интерес для реконструкции биографий казахстанцев, жертв политических репрессий.

Ключевые слова: Малый Октябрь, репрессии, Бейсембай қажы, Смагул Садвокасов, миграция, Любинский район, казий, Садвокас Гылмани, медресе.

Introduction

These events took place at the height of the "Little October in Kazakhstan" and the subsequent "Great Terror", when the persecution of believers and clergy began in the USSR. Nevertheless, with the end of the Second World War, the country's government was more loyal to believers. In the republics of Central Asia and Kazakhstan, believers have gained more freedom of religion.

It is not difficult to find a biography and information about Saduakas Gilmani's activities in the republic at present. At the same time, official references cannot convey his nobility, which is help for everyone who met on his way. The facts collected by the author of the article about this remarkable ascetic, about his humanity, should become public knowledge.

As it turns out, being under the supervision of the internal affairs bodies (NKVD), Gilmani literally saved the orphaned children of his classmate at the aul madrasah Beisembai kazha. Kazha's family was forced to flee from Northern Kazakhstan to the Omsk region in the mid-1920s, due to the start of the Small October campaigns, land redistribution, and disenfranchisement of "alien elements," in particular, village mullahs, mosque attendants, and madrasah teachers.

One dark night, several families left Auyl Zharkyn, Akmola region, without extinguishing the fire, thereby creating the impression that the household members were engaged in ordinary everyday affairs.... Fate tested the refugees in different ways, they had to adapt to a foreign-speaking and religious environment, hide their moods so that the children could get an education and a job. What is unique is that S. Gilmani began preparing a competent, responsible successor while still in exile. By doing so, he provided the children of his friend Beisembai with a relatively peaceful future.

Materials and methods

It is not easy to find information about that period; representatives of the older generation have passed away, many are buried within the Omsk region of the Russian Federation. The younger generation was partially able to return to Kazakhstan because they were born in Siberia, some changed their surnames (most often they took their father's name) and were afraid of being recognized as family members of "socially alien elements."

Only unique black-and-white photographs, yellowed Arabic grammar books, household items carefully preserved by the third generation, oral retellings from the words of elders in the family, who for the most part carefully filtered the information, are a complex of sources about the forced migration of Kazakh families (field materials of the author. - FMA).

The tragedy of Little October in Kazakhstan consisted of psychological pressure, when the head of the family led the household away from their homeland, into the unknown, had to lower his eyes in front of the oncoming policeman, government officials, agree to any hard work, exchange personal belongings and valuables for food. A colossal test that not everyone can withstand. All this shortened their life span, people passed away early, and orphans remained... the main thing was that they felt rejected, having no right to land, farm, or memory....

The archives of the former USSR, for example, the State Archive of the Russian Federation (GARF, Moscow) reveal certain moments of the supervisory actions of the commissioners for religious Affairs in the Kazakh SSR, where the surname Zh. Beisembayev, imam-khatib of the mosque in Kokshetau.

The study of the causes of forced migration and the tragedy of individual Kazakh families requires an interdisciplinary approach: knowledge of anthropology, history, ethnography, geography, psychology, and in our case, the formation of a management system in the USSR for spiritual practices in relation to Muslims.

Results

The Lyubinsky district, where the family of Beisembai Kazha fled, was formed in May 1925 from the enlarged Lyubinsky volost of the Tyukalinsky district of the Omsk province of the same name and became part of the Omsk District of the Siberian Territory. The district received Kazakh families who sought shelter from violent acts during the "Little October".

More or less prosperous farms, as well as the families of kazha, imams who headed madrassas for the education of Kazakh children and adolescents, were subjected to repression. The story of one of the representatives of that intellectual elite of the early twentieth century was revealed as he plunged into the recent past of the Akmola region. Descendants of Beisembai kazha, a native of Zharkyn village (now there is no village, it was approximately located in the vicinity of Talshyk village, the regional center of Akzhar district of North Kazakhstan region). Future statesmen of the republic, including Smagul Sadvokasov, a talented young man, later the People's Commissar of Education of Kazakhstan, who challenged Goloshchekin, received the basics of knowledge at the Beisembay Kazhy madrasah.

In the mid-twenties of the last century, the Kazakh village began to be subjected to the so-called "Sovietization". An atmosphere of intolerance towards "class enemies" - bays, kulaks, clergymen, "former" (volosts, Alash intellectuals) was artificially created. Smagul Sadvokasov, Chairman of the State Planning Committee of the Republic, who was transferred to the post of People's Commissar of Education of Kazakhstan, defended the specifics of the Kazakh economy based on mutual assistance of villagers, respect for traditions, etc.

As the son of Zhakiy Kazha, the respected Zeynullah imam, told the author of these lines, the family keeps the legend that when the persecution of the Bais and mullahs began, his father's disciple Smagul Sadvokasov (in his youth he graduated from a madrasah course with Beisembai Kazha) personally warned his ustaz, advising him to take the household out of the acquired places. Sadvokasov also said that he would try to detain the persecutors, but would not be able to help in any way if Kazy and his family were arrested. The villages of the Lyubinsky district of the Omsk region were the closest settlements to Zharkyn village.

It is known that during that period, Kazakh families and entire villages crossed the border of the republic in search of salvation, these cases were recorded in the reports of district committees and OGPU in the northern and northeastern regions (GA OA. F. 152. Op. 5. D. 13. L. 23).

Having listened to sound advice, Kazy and his household, having seized the most necessary things, without extinguishing the hearth (in order to confuse ill-wishers), moved to a new place of residence in one night. They had to overcome the thickets of the forest, experienced a lot of hardships, but they saved the lives of their sons Hasen and Kusain, and their only daughter named Kurish. Kazhy's third son, Zhakiya, was born in Siberia, but he received little parental care: when the boy was 3 years old, his mother died, and two years later his father, Beisembai kazhy (FMA), died. He was practically raised by his older sister Kurish apa.



Foto: Zhakia and his older sister Kurish. The city of Bukhara, 1965.

...His childhood was far from cloudless. Zhakia was still too young to realize the loss, as there were two older brothers and a sister nearby. When the war with the Nazis began, brother Hasen went to the front and did not return, it is only known that he was missing. Kurish apa, as he called her, was his only support. The orphans survived as best they could. Fortunately, in the same Omsk region, they were found by their father's friend, also a Kazakh, a servant of Islam, Saken Khalfe. Halfe's full name is Saduakas Gilmani, a Bashkir by origin, also a victim of persecution, who got out of the Akmola region and sought refuge in Siberia. Life began to improve, Saken halfe surrounded the teenagers with care, gave sound advice, taught them to live honestly and hope for the best...

The question of where the future Kazi of Kazakhstan S. Gilmani and the future kazy Beisembai met is answered in available sources. Background information from the biography of Sagyrakadyr (Saduakas) Gilmani identifies Maltabar village, now Yerementau district, Akmola region, as his place of birth. The year of birth varies from 1880 to 1890. He lost his mother at the age of 11, began to learn the basics of Arabic literacy from his grandfather, then studied at Jailau Sharykty from Mullah Bayduysen. At the age of 14, he received the nickname "bala Molda", taught in the villages of Tasbaka and Umirzak. At the age of 15, he studied for one winter in the village of

Torah with Aitmagambet Mullah, continued his studies at the Aktamak-kalpe madrasah in Tolengit village near Lake Toigankul. At the age of 24, having received the approval of the elders, he has been teaching children in the village of Akkozi for 3 years (Wikipedia). It remains to be clarified in which of the listed madrasas Gilmani met and became friends with the Kazakh youth Beisembai. Studying together and striving for knowledge will create an indissoluble union of two youths, and this friendship will be tested in the future.

After the death of the "leader of the peoples" Stalin, his father's faithful friend, who studied with Beisembai kazhi, Saduakas Gilmani (the father in the family, and then the children, and now the grandchildren call him Saken halfe), who since about 1929 was also persecuted by the Soviet government - according to some reports, he He was arrested and held in prison, from where he came out with documents in the name of Abdukerim Musimov (Muslimov) and moved to the Omsk region, where he lived until 1946, and helped them move to Kazakhstan.

Researchers of Islam and well-known scientists have restored the biography of S.Gilmani based on his personal archive (Muminov, 2018). Saduakas Gilmani (1890-1972) was a theologian, head (kazi) of the division of the Spiritual Administration of Muslims of Central Asia and Kazakhstan (SADUM, 1943-1992) in Kazakhstan (1952-1972), author of numerous works (Islam, 2006, 2018).



Photo. Saduakas Gilmani and Zhakiya Beisenbayev. 1968.

Thus, getting acquainted with the life of Zhakiy kazha, we found out previously unknown circumstances that Smagul Sadvokasov, as a student of the Beisembay Kazha madrasah, managed to pre-empt the arrest of his teacher, and a well-known theologian, Kazi Sadvokas Gilmani, found the children of Beisembay Kazha, who died in the Lyubinsky district of the Omsk region, and practically replaced their father.

During the war with fascism in 1943, Saduakas Gilmani's only son, Hamat Gelmanov, went missing. The sons of Beisembai's friend Kazha became like family to him. When the opportunity presented itself to see his native lands, in 1946 S.Gilmani, according to official certificates and his notes, served as the mullah of the Akmola mosque. In 1949, with the permission of the Soviet government, he performed the Hajj to Mecca, which was an amazing manifestation of loyalty to the desire of Muslims on the part of the Soviet leadership.

It was S.Gilmani, who later held high positions in the Central Asian Spiritual Administration of Muslims in Tashkent (SADUM), the 2nd Kazi of the Kazakh Kaziyyat SADUM, in 1952-1972, taking advantage of the loyal attitude of the authorities towards believers in the post-war period, helped Kurish and Zhakiye return to Kazakhstan in 1956.

Moreover, he showed the best interest in the fate of Zhakiya Beisembayev, preparing his successor in his person. The young man was inquisitive, possessed the prudence and character of a stoic. A rare photo has been preserved, in which S.Gilmani and young J. Beisembaev. Twenty-seven-year-old Zhakiya received a referral from the Alma Ata mosque in 1959 from the hands of S. Gilmani, and entered the Miri Arab madrasah in Bukhara. During his studies, Saduakas Gilmani supported him with touching letters; these rarities are kept in the family archive. Two letters dated 1963 and 1966, signed by S.Gilmani, are published for the first time with permission.

After completing a 9-year course at the Mir Arab Madrasah in Bukhara, in May 1968, Zh. Beisembayev is appointed imam of the Alma Ata Mosque. In 1970, he performed the Hajj, visited Algeria, Nigeria and Mali. He continued his studies for two years, from 1971 to 1972, and studied at the University of Damascus in Syria. After the death of Kazia of Kazakhstan Saduakas Gilmani, in 1972, Zhakiya Kazi became his successor and remained in this status until 1979. His duties included meeting the delegations of foreign Muslims. In particular, in 1974, Hazret Jacqui Kazha had a memorable meeting with the 46th Great Imam, the rector of Cairo University al-Azhar (Egypt), Sheikh Abdel-Halim Mahmoud. He successfully coped with the duties assigned to him.



46ой Великий имам ректор университета
Аль-Азхара Шейх Абдель-Халим Махмуд
встреча с хазретом Жақия қажы Бейсенбайұлы 1974год

Photo: Jacquia Kazhi meets with the 46th Supreme Imam, Rector of Al-Azhar University, Sheikh Abdel-Halim Mahmoud. 1974 year



Photo: Kazi Zhakiya Beisembayev in Nigeria, 1970s

It is interesting that in the editions of the works and biographies of Saduakas Gilmani, there are not enough references to his successor, the son of his friend Beisembay kazha. Whereas Zhakiya kazhi Beisembayev was close to Gilmani and managed to learn a lot from his mentor. When Gilmani began translating and writing books in 1968, it is likely that Zhakia helped him compile an Arabic-Kazakh explanatory dictionary and monograph (Gilmani, 2015).

Kazi carried out the instructions of the Soviet government to maintain friendly relations with the peoples of Africa and Asia. So, he visited Nigeria, Mali and Senegal. This mission indirectly characterizes the shadow side of Soviet ideology, as the spiritual leaders of the republics were used in foreign policy projects.

Then, at the invitation of zhamagat, he returns to his small Homeland, which remembers his grandfathers and father. From 1980 to 1997, he served as the imam-khatib at the Kokshetau Mosque. The building of this mosque was returned to the faithful through the efforts of J. Beisenbayeva, who wrote letters to Moscow, was anxious to return the mosque building to its functional purpose. Zhakiya Kazhi died in 1997.

In 2016, the mosque, formerly named Nauan Hazret (after the opening of the new mosque), was renamed in honor of Zhakiya Beisenbayev at the request of the parishioners. It is located in the central part of Kokshetau and is called "Zhakiya kazhi meshiti". In 2016, the Akmola media published a number of information materials about Zh. Beisembaev (Zhusip, 2016).

The descendants of Kazha o Kurish apa, who lived for a long time in her native lands, in Talshyk village, and is buried there, keep a bright memory. After all, thanks to her care for her brother, Zhakia grew up to be a well-mannered and purposeful, decent man, did not break down because of difficulties in a foreign land and did not lose his father's honor, continued his path of service.



Photo: Zhakiya kazhy Beisembayev

It should be noted that the entire period of Zhakiy Kazha's ministry in the USSR was under supervision; for example, in the summer of 1990, a report from the city of Kokshetau No. 13-8-221 was submitted to the Council for Religious Affairs under the Council of Ministers of the USSR. In it, the commissioner of the Council for Religious Affairs in the Kokchetav region of the Kazakh SSR, Z.A.Alibekov, reported information about how the Kurban-Ait religious holiday was held in two mosques on July 3, 1990: in the Kazakh Tatar and Ingush. This report states that "... at Mosque No. 1 in Kokchetava, the prayer celebration began at 9 a.m. and lasted for an hour. The imam of the Beisenbayev mosque, Zhakiya, spoke at it, he addressed the believers with an edifying speech, read excerpts from the Koran and explained them. In his sermon, [the imam] spoke to the faithful about the significance of the Eid al-Adha holiday and the purpose of the donation, but did not insist on the donation. He called on believers to preserve peace on earth, and that believers in their prayers should not forget to ask Allah for this, to do good to each other, and to treat people with respect. The believers supported the imam together. 250 believers attended the feast, 130 of them women" (GARF. F.R-6991. Inv. 6. Folder 4581. P.4).

The above fragment reflects the peaceful tone of public speeches by Jacqui Kazha, his broad outlook and following a modest lifestyle. With the beginning of the collapse of the USSR, the borders of the state opened, which allowed Kazakhs living in Europe and Asia to return to their ancestral lands. Khalifa Altai arrived, full name Khalifa Gakibuli Altai (1917 - 2003) Kazakh, theologian, public figure, publicist, Turkologist, historian, translator, anthropologist. In 1995-2000 Khalifa Altai taught courses and was the chairman of the Inabat Imandylyk Center at the World Association of Kazakhs in Almaty. Khalifa Altai was a friend of Zhakiy Kazha, visited him. The son of Zhakiy kazha, Zeynolla, who now serves as an imam in Simferopol village, studied at this center.



Photo: Kaziya Zhakiya (second from left), Khalifa Altai (first from right), in the house of J.Beisembayev in Kokshetau, 1990s.

It was also important for us to find out whether Zhakiya kazhi possessed the healing properties that were taught in the madrasah of Bukhara.

According to the memoirs of his son Zeynullah, the current imam of a mosque in Simferopol, Kokshetau region, Zhakiya ata, in addition to preaching, taught at the mosque's madrasah, and also healed people who turned to him. Kazakhs call people with healing skills "tauip". He cured epilepsy sufferers and violent lunatics with a special technique - reading surahs ("duga oku"), water ("sumen emdeu"), infusions of dried medicinal herbs ("shoppen emdeu"). Zhakiya Beisembayev acquired practical healing skills while studying in Bukhara and Damascus, thereby adopting the centuries-old traditions of healing based on the teachings of Avicenna (Ibn Sina). Of course, he had to perform the healing secretly, behind tightly closed doors, in order to avoid unpleasant conversations with the commissioner, because in Soviet ideology only secular, educated medical workers had the right to be cured.

Conclusions

The above is an example of the spiritual fortitude of Kazakh imams and kazis, ishans and tauips, who served the faith and believers in Soviet times, overcoming the pressure of the supervisory authorities. They healed the souls and bodies of the flock, supported faith in people and thus will remain in the history of the country. The firmness of spirit, the strength of faith, supported by the knowledge gained in Bukhara madrassas, at Cairo's al-Azhar University, characterize these opinion leaders. They generously fed life-giving ideas to people who had almost lost hope of being treated fairly by the state. Ordinary Kazakh workers experienced incredible difficulties, and sometimes a miracle saved them from arrests and camps. Thus, a devoted student, Smagul Sadvokasov, pre-empted the arrest of his teacher, and Sadvokas Gilmani took custody of the children of his deceased friend, Beisembai kazha. Earthly and heavenly things, prayers and advice were all interspersed in the hell of the "Little October" and the "Great Terror" ...



Photo: the author of the article interviews the son of Zhakiy kazha,

Zeynullah imam, Kokshetau.

The descendants of Zhaki kazhi Beisembayev – his sons Gabdulla, Khairulla, Zeynulla, Seyfulla, daughters Shamiya and Galiya - honor the memory of the older generation. Almost all of them followed in the footsteps of Beisembai's grandfather, Zhakia's father, and his mentor, S. Gilmani. The middle son named Khairullah studied for seven years in Cairo at al-Azhar University (Egypt), now the naib is the imam of the Kalkaman Mosque in Almaty. Daughter Shamiya was born in the Syrian capital of Damascus, the girl's name was given by Saduakas Gilmani, it is derived from the Arabic "Shams" (Syria). The youngest son named Seifullah is an imam in the village of Novoishimka in the Gabit Musrepov district of the North Kazakhstan region. This is the power of life and great faith, when even the families of Kazakh priests doomed by the Soviet government were able to survive and take their rightful place in society. A unique example where a combination of circumstances and perseverance helped people resist the system.

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