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## **THE PLACE OF SAINTED IN THE HISTORY OF ISLAM**

The article is devoted to one of the most urgent problems of the history of Islam, namely the issue of the cult of saints in Islam. This problem still remains one of the gaps in the national historical science. Especially insufficiently studied sites in the holy places, not recorded oral traditions associated with them. Special attention is paid to the analysis of researches of pre-revolutionary, Soviet and post-Soviet periods. Along with this, clarifies the concept of Sufism and the cult of saints, the emergence of the cult of saints and Holy places and their functions which occupy in our lives special place. Also discusses the spiritual heritage of our ancestors, of the Holy places and shrines, which caused special respect.

**Key words:** Aulie (wali), cult, caliphate, Islam, Sufism, Christians.

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### **Ислам тарихындағы әулиелік мәселелерінің алатын орны**

Бұл мақалада ислам тарихындағы күрделі мәселелердің бірі – әулиелік мәселесіне қатысты қарастырылады. Әулиелік культі мәселесі әлі күнге дейін ғылымдағы ақтаңдақтардың бірі болып қалып қойып отыр. Әсіресе, әулиелі орындардағы ескерткіштер, осындай жерлермен байланысты ауызша аңыз-дәстүрлерді жазбаға түсіру, оларды тәкпіштеп зерттеу тыңғылықты түрде қолға алына қойған жоқ. Кеңес дәуіріне дейінгі, кеңес одағы жылдарындағы, кеңес одағы ыдырағаннан кейінгі жылдардағы зерттеушілердің еңбектеріне жете көңіл бөлінеді. Сонымен қатар, сопылық пен әулие ұғымдарына пайымдама жасалып, діни өмірімізден мықтап орын алып отырған әулиелер мен киелі орындардың пайда болуы, олардың атқаратын қызметіне баса назар аударылды. Қазақ халқының қазіргі уақытқа дейін ата-бабамыздың рухани мұрасы әулиелі және киелі орындарға ерекше құрметпен қарағаны баяндалады.

**Түйін сөздер:** Әулие (вали), культ, халифат, ислам, сопылық, христиан.

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### **Роль проблем, связанных со святынями в исламе**

В статье рассматривается одна из актуальных проблем истории ислама, а именно культ святых. Данная проблема до сих пор остается одним из белых пятен в отечественной исторической науке. Особенно недостаточно изучены памятники в святых местах, не записаны устные предания, связанные с ними. Особое внимание авторы уделяют анализу исследований дореволюционного, советского и постсоветского периодов. Наряду с этим, уточняются понятия суфизма и культа святых, появление культа святых и святых мест, функции которых занимают в нашей жизни особое место. Также рассказывается о духовном наследии наших предков, о святых местах и святынях, которые вызвали особое уважение.

**Ключевые слова:** Аулие (вали), культ, халифат, ислам, суфизм, христианство.

## Introduction

One of the main problem in the history of Islam means “sainted”. The most important phenomenon in Kazakh national spiritual life is to respect the saints; this situation formed as an integral part of the religion the result of keeping religious beliefs until Islam. Nowadays Kazakhstan is one of the people who spread religious waste “saints”, “holy places” is a way of bow. In Kazakh people’s ritual and spiritual life in the form of a multi –faced personality, someone who is full of dazzling phenomena. After separating Islam in medium century in Kazakhstan and Central Asia until Muslim and Islam, it was as a tangled cult.

## Historiography of the problem

Before the Pre-Soviet era before Kazakhs Islam about religious beliefs, customs and rituals were in the works of Sh.Sh. Ualikanov, A. Divaev, I. Altynsaryn, I.A. Kastane, M. Miropiev, I.A. Chekanskii, A.E. Alektorov and etc. (Toleubaev, 2013 :5).

Saints and holy places were met a lot especially in wide-separated place where was Islam religious. To develop this theme of a full –fledged began in XX century, in 30 years. The notion if saints in Islam religious history develops in different period in different meaning. About this firstly, outstanding Hungarian orientalist person I. Goldsier showed a clear picture of saints in his work “Sainted cult in Islam religious” (Goldsier,1938) To reach sainted cult, he noted that the former world and the customs and rituals of Islam, if it accordance with the spirit of Islam, it wouldn’t be destroyed. To respect Saints assists in Islam religious to reach beliefs of another religious.

During the years of the Soviet Union V.N. Basilov, T.D. Bayalieva, S.M. Demidov, G.P. Snesarev, O.A. Sukareva, I.G. Petrushevskii well – known scholars reached about Islam saints cults of historical and ethnographic sainted research institute, in the main, eastern consider the rest of the Pre-Islamic faith belief system of the people as the priority (Basilov, 1970; Bayalieva, 1972; Demidov, 1976; Snesarev, 1969; Sukareva, 1950). To such kind researchers’ attitudes promotes that period’s ideology. As prohibited the study of the history of Islam in the Soviet Union, the majority of scientists sainted institute offer announcing that the remains of Pre-Islamic beliefs, it got the chance to study the issue. The interest to the theme about sainted cult of Islam after decomposition Soviet Union,

more precisely in the years of 1980 a number of the authors of a variety of data and scientific material put into circulation, continued opening issues’ new side. In particular, noting researchers in Central Asian who reached problems of sainted cult, O.V. Gorshunova, A. Muminov, R.M. Mustaphina, A.T. Toleubaev, V.L. Ogudin, T.S. Saksanov, A.I. Sheviakov, B.A. Adzhamatov, R.A. Ramasanov and V.O. Bobronikovs their works published (Gorshunova, 1992; Muminov, 1996; Mustaphina, 1992; Toleubaev, 1991; Saksanov, 1991; Abashin, 2003). Despite the presence of such a detailed study on the issue, sainted cult issue is still set to remain one of the gaps in science. Especially, monuments in holy places, depending on such areas examined in the oral tradition down to a taken legend was not researched. As well as the methodological theoretical approaches to the study of the issue is the aging resistance. Appears to be saints and holy places, which occur in places in our religious life, explains their function, space science vulgar specific schemes and simple solutions are still dominant. (Kartabayeva, Soltyeva, 2016:246).

## The prevalence of sainted cult

In Islam, sainted cult takes a great place. Generally, there are different opinions on the concept of religion. Appearing sainted cult of the ancient local religious beliefs there was a huge influence of animism, totemic, shamanism, farming, cattle etc. cults, zoorastrizm, manixey, Christianity about this was the first review of I. Goldsier. He in that labor work shows that “In Islam, as in Judaism, Christianity and other monotheistic religions, along with the worship of the one God there is a reverence for a number of other deities in the form of cults of various saints” (Goldsier, 1938:65). Sainted uncharacteristically not only to Islam, it meets in another religious, in particular it meets in Christianity. In Christian religious sainted, inherent of Catholic direction, during that time, protestant reforms fully denied. By Protestants’ understanding, worship saints is one of the form of superstition in Catholic religious.

Among the researchers, comparing sainted cults in the Islam and Christian religious takes great place. Despite of not enough examined by itself feature of Islamic sainted, its Christianity sainted can be seen that there are significant differences. The most difference is that there is not a place of religious legalization in Islam sainted. Muslim saints are not fusing through special decisions, in Islam there is no concept of the definition of human sainted, officially

recognized saints, the first of works agiologia, officially respect holidays established saints, remind procedures of saints, etc. saints in Islam recognized by only population, different owners of religious doctrine, respected, influential people, it's enough to recognize the rulers (Kartabayeva, Solyeva, 2016:245-246).

Islam in its first development period of subject to the local population to fight cult, it would not to worship the God other than Allah. However, expedite the boundaries of Islam, a different part of the Caliphate countries and nations entry, elements far from orthodox Islam have increased, as noted Islamic expert scientists "Islam faced with traditions, the elimination of which was from the very beginning of the historical task itself in the process of its historical development transformed other religious traditions and customized and modified them in the spirit of their ideas" (Goldsier, 1938:61).

Saint is the Arabic plural form of the word vali, in Kazakh language it means holy. The Arabic word "vali" (in plural awliia) has different meaning, in particular, "guardian", "trustworthy person", "under the tutelage of God's people", "a friend of God". This word depends the word of Allah in the Quran, Muslims used in the sense that the guardian of the Most High of Allah. It admits from Muslims that only Allah is a real guardian and a helper. Therefore considered the care of God's person is unusual man, "a friend of Allah" is considered Saint. In a word, saints as was described devout Islamic society that righteous people.

This word means the prophet and forgiving of Allah declared in the Quran and relative of the guide. In addition, it is close to the sense of narrations, that is "Vali Allah is the nearest friend of Allah", it meets the definition of compassion from Allah. In Kazakh language sainted-anbie revealed during talks in the form of double, here anbie in Arabic means Nabi that is the plural form of the word of the prophet. Sometimes it generally calls "sainted-anbis". That is why in people's understanding of the phrase means the only one to Saint (The concepts of the Kazakh ethnic categories...2011:336)

To worship saints takes specific place of Turkish-speaking people's religion in Kazakhstan and Central Asia. In orthodox (sticking the principle of the head orientation) contrary to the principles of the Muslims to turn saints the cult of Islamic history is a wide spread wings. Ancestors, jelly patron spirits that the ideology of the cult of worship of feudal society based on respect for individual family, but all the tribes along the wellbeing of society realize

that increased in social sector. Therefore, the special structures today there is a strong legacy (Traditions of Kazakh nation ...2011:52).

Sainted cults in Islam, heading together with the Islam occupied territories, Muslim clergy-worshipping local saints began to look like Muslim population. From now on saint's cult, not only Muslim saints, looks through the local saints images. This creates a convenience spreading Islam to the local places quickly and accepts; make other nations to understand it. As well as sainted places that became promote religion places and the properties of the saints of religion was one-step closer to the people to believe to this religion. Such sainted places still have not lost its relevance. Researchers, industry and the development of together concept revealed during the 18<sup>th</sup> century, and this phenomenon has had a strong influence on the Islamic worldview as having a key value. The development of sainted cult and taking special place in the spread of Sufism. Sufi tradition has a special respect angels can live among saints. Sufi saints in Islam and the holy places in tradition of respect has a decisive influence, suggested many of these holy places.

As early century's thinkers of Sufism shows sainted lies on Sufism. Such kind of thinker Kushairi's (465/1072years) work informs the doctrine of sainted cult (Temptations of the cult of the saints, together ...2003:131) Kushkari explained sainting in two aspects: firstly God's special words for the nuns secondly, responsible for all the people who could worship. This definition of sainted shows that people's worship to God's is near to each other, this contact shows concern and responsibility from God, and from human it means prayer and worship.

Such historical social specific reasons, among the Kazakh people of Saint Understanding of the Islamic religion spread quickly, have become holy, about sainted legend spread liberally, in one word, sainted cult can be firmly established in the minds of the country. As defined in science, cult of sainted especially in the center of the official religion in the suburbs of indigenous faith with traditional customs and beliefs of the population in conjunction with the superstitions formed clearly. In short, the formation of sainted cult shows a way to join local nation's natural forms of worship (for example beautiful mountain stone, mysterious cave, healing lake in the spring, etc.), shamanism, mythology, the inauguration of the ghosts. Procedures in line with those small coins, stairs shows that combined with integrity. In principle, all these Islam is the original concept of the population's mind, based on the teaching of this country recognizes as the owner of

spectacular miracle saints abundant source of start unless, responding desire forgiving, the owners of a variety of professional philanthropist (Kazakh ethnographic categories, concepts...2011:337).

R.M.Mustaphin's work gives a description of household Islam comprehensive. In this scientific work, he searches south Kazakh's religious beliefs in the ethnographic mind about in the end of 19th century and the beginning of 20<sup>th</sup> century. By reaching customs and rituals with shamanism until Islam, he paid great attention to sainted cults (Soltyeva, 2016:262).

One of the contradictions of Inherent to Saint, in its unusual sign, that is arises due to the confidentiality. Because sainted ego removed, therefore it cannot recognize. The first appeared theoretical tracts about saint were that saints signed not only to God and they could not know that they are saints themselves. The secret of saint in common Sufism conforms to the nature of esoteric. When asked Muhammad Prophet about saints, he replied look that: "All had the appearance of internal value; because the value of all the hidden meanings; all the

hidden value of true value. The great and glorious Greater attracts to his saints that the secret is in confidential way. One of the saint's sign is such one. Saints live among through this. They the most powerful of men after prophets, their science of all sciences is the most almighty" (Knish, 1991:150).

### Conclusion

Sainted cult in the Islam is more than one viable as a phenomenon still occupies an important place in the life of the Muslim people. Men who respect saints, as it efforts great power between man and God. The most powerful, according to the irresistible power as a God, you can set personal contact with saints and it can be the guardian of the life of individuals, as a counselor. In one word, sainted cult in Islam religious in household level could be one form by itself, therefore, this phenomenon inextricably linked with the life of the common people, it appears to be one of the part of it. To nowadays in Central Asian people's pilgrimage of saints and has become the epicenter of the holy places.

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