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ARRIVAL OF ISLAM IN THE SOUTH OF KAZAKHSTAN

The transformation of old beliefs of Turkic people who lived in the southern regions of Kazakhstan after the arrival of Islam and the innovations that new religion brought to Turkic people will be studied in the article. In particular, in the period from the VIIIth century to the XIIIth century, the policy of the caliphates in the process of spreading Islam to the South of Kazakhstan and the problems that led to its acceptance by local nomadic people for a long time will be considered. Based on the information given on the basis of works of foreign and domestic researchers, the spread of Islamic religion in the southern regions of Kazakhstan – introduction of Islam: the period of hostility and interaction (VIII-IX centuries), the establishment of Muslim power: the spread of Islam among cities and nomads (IX-XI centuries), missionary activities of Sufi sects and widespread spread of Islam among nomads (XI-XIII centuries) are divided into three periods. In the course of the research, the differences and characteristics of religious acceptance of settled people and nomadic people will be studied and the achievements of new religion will be studied. The past and present situation of saint phenomenon among values that arrived with Islamic culture will be differentiated, and etymological meaning of concept of saint in the Holy Qur'an will be differentiated based on the translations published in the Kazakh language.

Key words: Islam, saint, religion, history, South Kazakhstan.

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Қазақстанның оңтүстігіне исламның келуі

Мақалада Қазақстанның оңтүстік өңірлерінде өмір сүрген түркі халықтарының ескі наным-сенімдерінің ислам діні келгеннен кейінгі трансформациялануы мен жаңа діннің түркі халықтарына алып келген жаңалықтары зерттелетін болады. Атап айтқанда, VIII ғасырдан XIII ғасырға дейінгі аралықта Қазақстанның оңтүстігіне ислам дінін насихаттау әрекеттері барысына халифаттардың ұстанған саясаты мен жергілікті көшпелі халықтың оны ұзақ уақыт бойы қабылдауына септік болған мәселелер қарастырылатын болады. Шетелдік және отандық зерттеушілердің еңбектері негізінде берілген ақпараттарға сүйене отырып ислам дінінің Қазақстанның оңтүстік өңірлеріне таратылуын – Исламтанануы: дұшпандық пен әрекеттестік кезеңі (VIII- IX ғғ.), Мұсылмандар билігінің орнауы: Исламның қалалар мен көшпенділер арасында таралуы (IX-XI ғғ.), Сопылық тариқаттарының миссионерлік әрекеттері және көшпенділердің арасында Исламның кеңінен таралуы (XI- XIII ғғ.) атты үш кезеңге бөліп қарастырылады. Зерттеу барысында отырықшы халық пен көшпенді халықтың дінді қабылдауындағы айырмашылықтары мен ерекшеліктері зерделеніп жаңа дінмен келген жетістіктер зерделенетін болады. Ислам мәдениетімен келген құндылықтардың ішіндегі әулие феноменінің өткені мен бүгінгі күнгі жағдайы сараланып, әулие ұғымының Құран Кәрімдегі этимологиялық мәні қазақ тілінде басылған аудармалар негізінде сараланатын болады.

Түйін сөздер: Ислам, әулие, дін, тарих, Оңтүстік Қазақстан.

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Приход Ислама на юг Казахстана

В статье рассматривается трансформация старых верований тюркских народов, живших в южных регионах Казахстана после прихода ислама. Будут изучены нововведения новой религии пришедшей к тюркским народам. В частности, будут рассмотрены вопросы, способствовавшие длительному принятию ислама местным кочевым населением, а также политика халифатов в ходе попыток пропаганды ислама на юге Казахстана в период с VIII по XIII века. Исходя из

информации, предоставленной на основе трудов зарубежных и отечественных исследователей, распространение ислама в южных регионах Казахстана разделяется на следующие три этапа – Знакомство с исламом: период вражды и сотрудничества (VIII-IX вв.), Установление мусульманского правления: распространение ислама среди городов и кочевников (IX-XI вв.), Миссионерская деятельность суфийских сект и широкое распространение ислама среди кочевников (XI- XIII вв.). В ходе исследования будут изучены достижения новой религии, различия и особенности восприятия религии оседлым и кочевым населением. На основе переводов, будет дифференцировано прошлое и настоящее положение феномена святого среди ценностей, пришедших с исламской культурой, а также дифференцировано этимологическое значение понятия святого в Священном Коране.

Ключевые слова: Ислам, святой, религия, история, Южный Казахстан.

Introduction

At present, efforts to adhere to the Islamic religion have become a big issue that has caused various conflicts within society. Members of society with different religious literacy are actively trying to reject certain values and establish new ones instead. We can find the answers to the questions raised during these activities in our history and traditions. In this way, we believe that we can summarize traditional concept of Islam in our minds. Let's take a look at our history in order to look at roots of the Islamic religion practiced by Kazakh people. Religions and beliefs that originated in Iran and India have been coming to Kazakh land along Great Silk Road since ancient times. According to the candidate of historical sciences S. M. Akhinzhanov, who researches the arrival of these various faiths in Turkic steppe, religious positions of Turks are separated into three groups as local religions, Aryan and Semitic beliefs (Akhinzhanov, 1995: 41).

Among the positions mentioned by S.M. Ahinzhanov, orientalist V.V. Bartold said that before the arrival of Middle Eastern religions, Turks used to believe in natural phenomena, the cult of ancestors and the Blue God as well as the magical powers of Mother Nature. Natural phenomena such as volcanoes, seas, lightning, moon, stars, sun, fire and storms in environment evoked different emotions as fear, admiration and love that led these phenomena to raise to the level of faith (Bartold, 1963: 297). These positions can also be called shamanism or witchcraft, based on the appearance of the first quests of Turks who sought certain mysteries.

However, over time, the old beliefs of Turks were replaced by the aforementioned Aryan and Semitic religions. In general, the reasons for the orientation of these beliefs to Kazakh land are similar to each other. It can be said that many of them migrated to the Central Asian region due to misunderstandings between communities based on differences in their religious views. These are religions and sects

such as Buddhism, Zoroastrianism, Christianity, Judaism, Manichaeism, Magdeism, which originated in Iran and India at certain times.

This is how the transformation of religions and worldview positions overcome by the Kazakh people from ancient times to the present in the course of their efforts to search for the creator can be described in this way. The nomads, who lived in harmony as a part of nature, followed the religion of Islam, which corresponded to their positions, without resistance, and these actions caused them to unite as a nation.

Justification of the choice of articles and objectives

Changes in the religious climate of Kazakhstan from the years of independence to the present day can be divided into two periods. First, non-Islamic religious people visit people's homes and distribute books. The second is attempts of currents outside the sects of Islam to infiltrate society under the guise of Islam. These actions made people go astray. On the basis of these actions, the people of Kazakhstan have turned into a society divided into several views. Today, in order to correct the religious situation in the country, public activists and religious representatives carry out propaganda work that traditional Islam is a faith based on the customs and traditions of the Kazakh people. These are works aimed at eliminating the divisions that arose during the transitional period of independence. It is for this reason that we are conducting research on this topic. Propaganda of Islamic religion, based on the results of the research of Turkish scientists on the revival of traditional Islam, will be the basis of this traditional Islam. Therefore, we have devoted our research to the problem of the arrival of Islam in the Kazakh steppe.

Scientific research methodology

The works of Arab, Turkish, Oryz and domestic researchers on the promotion of Islam in the south-

ern regions of Kazakhstan were used in the article. In particular, the relevant opinions of V.V. Barthold, Ibn Haukal, Kafesogly Ibrahim, librarian Zekariya, Koprulu Faut, Tanui Hikmet, Turan Osman are cited in the article as a scientific basis and source. Methods of comparative, systematic, historical and logical types of analysis in the course of research.

Literature review

The people of Central Asia began to get acquainted with Islam religion, which appeared in the Arabian Peninsula at the beginning of VII century, from the second half of that century. The peoples of Maurenahr, which is close to Islamic caliphate, accepted new religion before the first quarter of VIII century and came under the rule of Muslims. However, it took a long time for the settlements in the middle reaches of Syrdarya in the north to fully embrace Islam. The main reason for this was the remoteness of cities such as Ispijab, Taraz, Shash, Otyrar in the south of modern Kazakhstan and the existence of many nomadic Turkic peoples in these places. After all, because Islam first spread among settled population, it became difficult to bring new religion to the cities far from Islamic caliphate, as we said above.

Moreover, it was not an easy task to spread and propagate a belief among Turks who were moving from one place to another. That is why, even at the end of IX century, most of present-day southern Kazakhstan fell under the hands of Muslims, and despite widespread spread of Islam, the nomadic Turkic tribes of that region still followed their old religion. Therefore, it can be said that the spread of Islam in the South Kazakhstan did not take place in one year or one century. It can be said that this complex process was carried out step by step and ended in the first quarter of XIII century. For this reason, we decided to divide the spread of Islam in the South Kazakhstan into three stages. These are:

1. Acquaintance with Islam: the period of hostility and cooperation (VIII-IX centuries)
2. The establishment of Muslim power: the spread of Islam among cities and nomads (IX-XI centuries)
3. Missionary activities of Sufi sects and widespread spread of Islam among nomads (XI-XIII centuries)

The first stage. Acquaintance with Islam: the period of hostility and cooperation (VIII-IX centuries)

From written data, we understand that Muslims first set foot in South Kazakhstan in the first quarter

of VIII century. Specifically, the governor of Amaui caliphate (661-750) in Khorasan, Kutaiba bin Muslim (669-715), captured Shash (Tashkent) in 713, and Ispijab in 714, on the site of the present-day Sayram district, and Muslims entered Kazakh territory for the first time. Although the governors appointed to the region by the Islamic caliphate have previously pursued the policy of Islamization of Central Asia, none of them managed to conduct a religious policy as successfully as Kutaiba bin Muslim. Although there is no information about actions of Kutaiba, the famous commander of the Amauiads, to spread religion in South Kazakhstan, it is known that he took concrete steps to spread religion in cities such as Bukhara and Samarkand in Maurenakhr. These steps can be seen from the data provided by V. V. Barthold in the studies «freeing half of the city houses on the occupied lands for settlement of the arabs, allowing those who entered the new religion to pray and read the Qur'an in their own language» (Barthold, 2010: 78), in S. M. Akhinzhanov's studies «distributing money from two dirhams to those who came to Friday prayers» (Akhinzhanov, 1995: 88).

However, during the assassination of Kutaiba by his own people in 715, the weakening of Amaui power in Central Asia and internal strife in the caliphate in Damascus, the cities of South Kazakhstan again fell from Muslim rule. Generally speaking, although Muslims transferred their political authority to the middle reaches of Syrdarya in some periods of VIII century, they could not completely conquer that region. In a word, it can be said that in VIII century Muslim-Turkish relations went through stormy periods, alternating between mutual cooperation and enmity. Especially in the battle of Atlakh near Taraz in 751, we can see that Muslims and Turks fought and won together against the common enemies of China, which increased the love for Islam and Muslims among the Turkic tribes. Despite this, it cannot be said that after this incident they immediately aspired to Islam.

In 750, the Amaui dynasty fell in Islamic Caliphate, and the Abbasids took over the Caliphate. Unlike the Amauis, who paid more attention to campaigns and military activities, the policy of the Abbasids was mostly focused on science, culture, and domestic politics. Therefore, as a result of this policy, it can be said that military visits to Kazakh territory decreased during the mentioned period. Despite this, there is evidence that the Abbasid Caliph Mahdi (754-785) sent a letter to the rulers of Turkic countries that entered Islamic territory preaching them to Islam, and some of them accepted this

proposal and became Muslims (Barthold, 2010: 9). Some sources even mention that by Caliph Mahdi's assistance, the Zhabgus (ruler) of the Karluks which arrived in Baghdad in 778-779 successfully converted to Islam (Belazuri, 1987: 258). On the other hand, Ibn Haukal was skeptical about the mentioned data, as he mentioned that the Karluks were the part of Northern Maurenah anti – Muslim uprisings (Ibn Haukal, 1939: 308).

The second stage. The establishment of Muslim rule: the spread of Islam among cities and nomads (IX-XI centuries)

In the second period of spread of Islam in Kazakh land, the Persian Samani state, which appeared on the stage of history in Maurenakhr, occupies a special place. Samanid rulers made great efforts to bring the northern Turks into the borders of Islam, and for this purpose made many military campaigns against Turks. In this regard, one of the greatest achievements took place in 840, when the Ispijab, the biggest center of the south region, was taken by Nuh bin Asad (the Samali ruler) (Ibn al-Athir, 1965: 593). After that, this city remained under the rule of Muslims until the invasion of the Karakitais in XII century, and absorbed Islamic religion and culture. Moreover, it became the center of spread of religion to other settlements in the Ispijab region, and became the most northern frontier city of Muslims. Another Samani ruler, Ismail bin Akhmet (849-907), subjugated the city of Taraz to Muslim rule in 893, and it was a big event in terms of the Islamization of Kazakh land. Taraz was the last settlement reached by Muslim rulers in the east at that time. In the work «History and Civilization of Central Asia» by V. V. Barthold, there are data that the biggest church in the city was transformed into a mosque and many nobles under the emir of Taraz accepted Islam during Akhmet's ruling (Barthold, 2010: 123). That is, the Samanis not only collected taxes from the captured cities, but also paid special attention to the Islamization of those places. The story of Taraz is an example of this.

We see that the Samani policy of Islamization of the South Kazakhstan has been effective for 50-60 years. Turkish researcher I. Kafesoglu noted that archaeological research proves that since the X century in South Kazakhstan, the spread of the Muslim burial ritual began, and since the first half of the XI century, the Sharia burial culture has become widespread with the following data. Kafesoglu wrote that near the Otrar city Muslim tombs from the IX-X centuries were discovered after archaeological excavations. As for the building of cemeteries on the top

of tombs, the process started since XI-XII centuries. Aisha Bibi cemetery in Zhambyl region is a great example of that (Kafesoglu, 2002: 1066). It should be noted that I was the first to discuss the adoption of Islam by settled settlements on the territory of Kazakhstan. Kafesoglu points out that «arab zhagrafists such as Ibn Khurdazbih and Ibn Haukal, who traveled to the region in the X centuries, report the presence of one mosque in each city located in the middle reaches of the Syrdarya» (Kafesoglu, 2002: 1065).

The reason for the spread of Islam in the first cities can be explained by the fact that the spread of religion among the settled population living in a certain environment is much easier than the spread among nomads who do not settle in one place. However, it cannot be said that Islam was not accepted among the Nomads during this period. For example, in «history of Kazakhstan. From ancient times to the present» it is said that according to zhagrafian Ibn Haukal, there were thousand Muslim Turkic families that lived in various Farab, Shash and Kanjida communities that spread through modern South Kazakhstan (Akishev, 1996: 511).

If we look at the process of acceptance of Islam by the Turks who lived in Kazakhstan, we can see that they often accepted the religion of their own free will. Because psychologically, there were many factors that facilitated the acceptance of Islam by the Turkic people. In other words, there was a closeness between the faith of the old Turks and Islam. For example, the concept of Zhihad, which means fighting in the path of God in Islam, was matched by the heroic and warlike nature of the Turks. That is, it can be said that the reward given on the Day of Judgment as a result of Zhihad made Turks eager to accept Islam. On the one hand, it can be said that old beliefs of the Turks did not contradict main principles of Islam, and in turn, Islam was compatible with the spirituality of Turks. This question was discussed by Z. Kitapshy and he noted that the smooth conversion to Islam occurred mostly because general superiority of the culture as well as the original god Turks used to believe to be the one who created world, the Blue God, shared some characteristics with Allah and not because of promoting values such as equality, kindness, brotherhood and peace among people (Kitapshy, 2004: 226).

In the X century, the Qur'an was first translated into Turkic. The most notable feature of this translation was the use of Turkic words instead of arabian religious terms. Z. Kitapshy pointed out that the use of these terms «in the translated Kuran, instead of the word Allah, the words «Tengri», «yalvach»

for Satan, «yчmak» for paradise, «tamuk» for Hell, «great day» for Last Day, «yazyk» for «sin» was used» (Kitapshy, 2004: 105). From here we can see that in the old Faith of Turkic people there are many aspects that resemble Islam. However, over time, these Turkic religious terms are supplanted by Persian words. Thus, the word Tengri changed to «God», Yalvach «Prophet», etc.

Z. Kitapshy provided the following valuable information in his research: «The translation of the Kuran into Persian was undertaken during the reign of Mansur bin Nuh (961-976), the ruler of the Samani dynasty. It is interesting that the Qur'an translation commission here included the scholars of Ferghana, Samarkand, and Bukhara, as well as the scholars of Ispijab» (Kitapshyi, 2004: 106). This means that a century after Ispijab, which came under Muslim rule in 840, scholars who could interpret the Kuran emerged. That is, the cities of modern Kazakh land not only accepted Islam at that time, but also contributed to the religion.

According to the data of the Arab historian Ibnu-l Asir, in 960, around 200,000 Turkish households became Muslim (Koprulu, 1978: 532). This data is very important in the issue of Islamization of Kazakh land. It can be said that religious missionaries from Maurenahr had a great impact on the mentioned event. In addition, it is possible that there was a connection between the declaration of Islam as the state religion by the Karakhanids in 960 and the conversion of 200,000 Turkish households into Muslims.

Also, after the power of Karakhan state strengthened in Maurenahr and the south of present-day Kazakhstan, we can see that the mass Islamization process began among the Turkic tribes. For example, if we focus on the data of Ibnu-l Asir, it was said that 20,000 sheep were sacrificed on the Eid Kurban as 10000 Zhetisu and Shu regions' households converted to Islam (Koprulu, 1978: 520). About Selzhuk Kynyk, one of the leaders of the Oghiz tribe, who lived in the lower reaches of Syrdarya before this incident, S. Kovalskaya said that Selzhuk Kynyk was a Muslim himself as well as Oghurs and started a war against a non-Muslim part of his people, successfully setting Zhend Muslims free from taxes by expelling the Oghiz ruler (Kovalskaya, 2012: 73).

Coinciding with the spread of Islam among Turks, the main language of this religion strengthened its position as a written language. About these reinforcements I. Kafesoglu gave the following information: «Abu Nasir al-Farabi (870-950) wrote his works only in Arabic, Yusuf Balasagun (1015-1070) in the book «Kutadgu Bilik» and Mahmut

Kashgari (1029-1102) in «Diuan-i Lugat at-Turik» used the Arabic alphabet in writing his dictionary» (Kafesoglu, 2002: 1066).

The third stage. Missionary activities of Sufi sects and widespread spread of Islam among nomads (XI-XIII centuries)

Despite the fact that almost all the cities of South Kazakhstan were Muslim at the end of the XI and the beginning of the XII century, there were still many who did not accept Islam among nomadic Turkic tribes. In this regard, it should be noted that Sufi sects were actively involved in spreading Islam in this region.

In the XI – XII centuries sufism which came first to Iran in Central Asia accelared the process of accepting Islam in the modern Kazakh territory. On top of that, using poems to send the religious values moved the hearts of Turks and systemic approach to spreading Islam also eased the process. Zhafar in his works noted that measures aimed at turning people into Muslims by missionaries did not follow the usual way, rather it was conducted by religious people sent by the sheikhs of the tariqah (Muhammed, 1993: 108).

Akhmet Yasawi, in particular, was more advanced than anyone else in creating tariqah that suited the spirituality of Turks. M.B. Zhafar said that during the years of Yasawi's life (1094-1166) accepting Islam among the nomadic Turkic tribes of Oghuz, Karluk, and Kypchak was at its highest level as Yasawi received a positive reaction from the both nomadic and semi-nomadic Turkic tribes because of his ways (Muhammed, 1993: 110). Most of those who gathered around Yasawi were nomadic Turks and ordinary villagers. Narshahi Abu Bakr and Muhammed Jafar noted that one of the characteristics of the Yasawi sect was that they propagated Islam through clear Turkish verses without receiving support from anyone (Narshahi, 1993: 210). N. Nurtazina noted the result of his propaganda with clear verses: «In this way, the tariqah created by Akhmet Yasawi first spread in Otyrar, Sayram, Tashkent, Samarkand, and then reached Khorasan» (Nurtazina, 2000: 499). From the data, we can see the reasons why Yasawi was considered aulie among Turks to this day.

Even after the spreading of Islam by Samanis, Karakhanids and Sufi missionaries, in the middle of the XII century there were still Turks who did not accept Islam in the south of modern Kazakhstan. These were especially Kipchaks from Syganak. In this regard, it should be noted that the Kharezmshak state played a very important role in the process of

introducing the Kipchaks to Islam. These actions were carried out by S.M. Ahinzhanov «Though the military campaigns of Kharezmshahs in 1152 and 1195 to Syganak ended in failure, in 1198 the troops under the leadership of Kharezmshah Kutbuddin Mukhammad managed to capture the city. However, it was possible for Syganak to come under the power of Kharezmshah state only in the first quarter of the XIII century» (Akkinzhanov, 1995: 280). In this way, the process of Islamization, which slowed down when the Karakitais took control of the middle course of Syrdarya, resumed in the second half of the XII century during the period of the Kharezmshahs.

During the Kharezmshah period, the first converts to Islam among the Kipchaks were the soldiers. The reason for this S.M. Sydykov pointed out: «when the Kharezmshahs began to recruit Kipchak soldiers to the army from the middle of the XII century, they made the Kypchak people become Muslims in order to enter this service. Kipchak soldiers also accepted this offer and began to become Muslims of their own free will. Kadyrkhan, who defended Otyrar for six months during the Mongol invasion, accepted Islam in this way» (Syzdykov, 2015: 280).

Results and discussion

Briefly, if we look at the stages of acceptance of Islam by Turks who lived in the territory of modern Kazakhstan, it can be seen that most of them accepted this religion of their own free will. Orientalist Barthold also wrote that the first ever community which converted to Islam by their own will was Turk people (Tynai, 1980: 244). It can be said that the acceptance of Islam by Turks, which contradicted their national interests, led to positive results on the one hand. T. Osman said stated that thanks to Islam, Turks who occupied Kazakh lands united again by one religion while other religions and beliefs that were spread before slowly lost their importance (Turan, 1978: 225).

In turn, ethnographer Sh. Ualikhanov expressed the following opinion: «In my opinion, the Kyrgyz tradition of witchcraft is much richer than that of the Mongols. I don't mean to say that the tradition of witchcraft is more pure in Kyrgyz than Mongols. On the contrary, in Kyrgyz, witch belief has mixed with Muslim belief. Mixed faiths became one faith. It is the Muslim faith. They did not know Mukhammad, they believed in ghosts while believing in God. He made sacrifices to the spirits of Muslims, believed in witches and respected Mukhammad's masters.

Witches worshiped fire, worshiped spirits and angels and praised God. These differences did not interfere with each other, the Kyrgyz believed in all this. Islam could not be absorbed into the mind of a community with little understanding of religion and no interpreter. But it has not lost its original place. This name of Islam continued to be disguised as witchcraft. Since then, the names have changed, but the main idea has not changed. The germ began to be called a ghost, the Blue God was called Allah or God, the spirit of the Earth was called a demon, the devil, and the idea remained in witchcraft. However, the concept of Allah, the only one in Islam, began to discard witchcraft.

If the idea of the blue god of witchcraft was combined with the concept of God due to the strong penetration of Islam into Kazakh steppe, some concepts were completely destroyed. Nature and man, life and death became a matter full of mystery. Can there be anything more mysterious and wonderful than man and nature? The relationship of man with nature, the questions of life and death and the understanding of the wonders of the world gave birth to witchcraft. The origin of witchcraft is that it started out of respect for common nature. People worshiped a living spirit in the guise of a shaman, and a ghost as a dead spirit. Due to the fact that the influence of nature on human beings in this life is very strong, very effective, people had to make rules. He needed to know what to do and what not to do. «This is how customs and traditions, which were considered mystical at that time, and later considered witchcraft» – he noted (Ualikhanov, 1985: 48). In this way, the author gave his own assessment of the changes in the culture of Turks in the Kazakh steppes that occurred with the arrival of Islam. Based on the data in Sh. Ualikhanov's writings, it can be understood that the cultural positions of nomadic Turks in the Kazakh steppes, formed over the centuries, did not contradict the rules and conditions of Islamic religion. It can be seen that the philosophy, life positions, and traditions of nomads in the Kazakh steppe glorify becoming a part of nature without harming the environment and nature, and the same positions are glorified by the Islamic religion. Along with the reasons given above, the reason for the arrival of Islam to the Kazakh steppe without any war should also be the fact that the positions of the nomadic people do not conflict with the positions of the Islamic religion.

Thus, with the arrival of Islam, the cult of aulie entered the life of nomadic Turks who inhabited Kazakh steppes. If we take a look at the people whom the country called aulies, the aulies were special

people who cared about people's condition, sympathized with the people, and devoted their whole lives to their people. The life path followed by aulies did not deviate from the direction followed by Islam. The aulies were not intended to rule or be an instrument of rule within the country. They devoted their whole lives to the future of their people. If we look at the meaning of the word saint, the definitions in the countries that follow the religion of Islam are not different from each other, but similar.

M. Burabayev gave the following definition to the words of aulie: «I was not satisfied with the definitions the word «Aulie». Turko-Muslim people, including Kazakhs, received the word «Aulie» from the Arabs. We looked at the Arabic-to-Arabic explanatory dictionary "Raid al-Tullab" by Zhubran Masgud, published in Beirut in 1986: «Aulie» is the plural form of this word «Wali»; the concept was derived from the Arabic word.

Meaning:

1. A person close to God; preaches his genius;
2. Aulie is the owner of something.
3. Aulie is the creator of miracles beyond the reach of ordinary people.
4. Aulie is a knowledgeable, honest, far-seeing person who has seen many things.
5. Aulie calls the country, people to peace.

I will add to the above-mentioned opinion that Aulies are social, visionary (because they are well-educated), and set an example for youth and people.

There were many mullahs (especially premature mullahs) among Kazakhs. But they cannot be called «aulies». And every «Aulie» can be a mullah. No government, ruler, khan, sultan or HAC (Higher Attestation Commission) gives titles or diplomas to aulies, they get the title of «Aulie» by the will of people» (Burabayev, 2006:186). M. Burabayev's opinion clarifies the above opinion. The people did not give the title of aulie to anyone. He gave this title only to people who deserve it. In order to become aulie, a person had to not get involved in the dirty life of life, not to harm any soul, to encourage people around him to be united, to be a nation, not to abuse anyone, and his actions should be worthy of that.

If we focus on the meaning of the word aulie in Arabic, «Aulie» means friends of God, and «Uali» means friend of God in singular and plural. If we focus on the data given in the Holy Kuran, in verse 107 of Surah Al-Bukhara, «Did you not know?» To Allah belong the heavens and the earth. «There is no friend or helper for you except God,» is quoted (Al-

tai, 1991: 17). 39 – Surah Zumar, verse 3: «Please pay attention! Religion is inherent in the true God. Those who are friends other than Allah say, «we worship them only to bring them closer to Allah». God will judge what they argued between them. Indeed, Allah does not guide whoever is a liar and very opposed to the Straight Path» (Altai, 1991: 458).

Surah Bakara verse 107: «Did you not know? God has the possession of the heavens and the Earth. There is no friend or helper for you other than Allah» (Altai, 1991: 17). After studying the term Aulie and studying its use in the Kuran, we came across one problem. In particular, for comparative consideration, the translations of Kh. Altai «Kuran» (Altai, 1991), published in 1991, «translation of meanings and interpretations» (Kuran, 2013), M. Kustayev «Kuran Russian-Kazakh» (Kustayev, 2019) were taken. It is noteworthy that main idea in the translations was preserved, but differences were revealed in the structure of the texts. We would like to emphasize that we do not want to criticize the Holy Kuran through this grouping, and we would like to emphasize the conditions that should be taken into account during translation efforts today.

Let's talk about the use of the concept of aulie in our country today. Confused understanding of the concept of aulie has reached the level of equating it to a tree, a known geographical location, water. The information about this value, erased from the consciousness of the next generation on the basis of political actions, led to the loss of the ability to recognize aulies.

In the process of using the concept of aulie, we confuse it with light, eye-catching activities, lose its value and weight, and fail to give it its due value. The current usage of the word «Aulie» has reduced the value of the concept of aulie.

Among nomadic Turks, such dynasties as Arystan Bab, Khozha Akhmed Yasawi, Masat Ata, Ukasha Ata, whose ancestors spread the religion of Islam and gave their lives on this path, have special attention. At the same time, such personalities as Aulie Ata (Satyk Bugra Kara Khan), Bahauiddin Nakyshband, Beket Ata, Nauan hazret, Maral Ishan, Kalzhan Akhun, Mashhur Zhusip Kopei, Shakarim from the local population who made efforts to spread religion and appealed to the masses for faith are also considered to be the successors of the aulie path. These are the well-known people we know. How many of our personalities are not mentioned or forgotten in the folds of history for one reason or another? It is clear that the widely conducted re-

search work in the framework of the propagation and spread of Islam brings back to life the people who have been erased from history. The arrival of Islam to Kazakh steppe was accompanied by the introduction of many changes and innovations. Islam caused a new wave of science and knowledge to come to the Kazakh steppe. Researching it is demand of today.

Conclusion

The introduction of Islam to nomadic Turks living in Kazakh steppes did not leave its own impact on the local population. As the success of the Islamic religion, it was noted that the divisions between the tribes were eliminated, unity was established, and the teachings and knowledge created by the sages of the world came to the Turks with the Islamic religion propagated in a systematic direction. On the basis of this knowledge, the foundations of large libraries with a collection of manuscripts were laid in madrasahs in ancient cities, in addition to schools of continuity between teachers and students. As a result of these mentioned schools, people like Al-Farabi, Akhmet Yasawi, Bekat ata, Shakpak ata

and Otyrar, Karna, Sayram, Turkestan, etc. ancient libraries and madrasahs located in cities. The manuscripts left by these individuals are a spiritual value that is the basis for the propagation and adherence of traditional Islam from a religious point of view.

Islamic religion, which came through the south of Kazakhstan, formed the values that form the basis of existence for the modern Kazakh society. Re-propagation of national identity and traditional religion is considered to be the basis of consciousness that resists the influence of various destructive currents and subcultures. The values formed as a result of the propagation of Islam between the VIII and XIII centuries are of great importance for the present and bright future of our country. Studying it is becoming a requirement of time.

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