Pilgrimage Of Turkestan Muslims After joining To Russia

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Abstract

The article considers the condition of regional pilgrimage of Muslims of Turkestan at the end of XIX and beginning of XX century. It's characterized the nomadic and settled people of the region, the main objects of pilgrimage is analyzed the main aspects of religious pilgrimage in Turkestan. Research objective is – to characterize religious pilgrimage in Turkestan, to show the real contents, and as a place and a role in life of the Muslim people. The subject of this work can be considered low-studied – the clerical thought didn't investigate those religious "roots" which it denies. The secular science was not engaged in a subject too. Relevance of research is multiplied by its demand today. As a result of research the conclusion is drawn that inhabitants of Turkestan, in are specified the period, is identified as Muslims, read sacred places of paganism and made to them pilgrimage. Looking a sharia ban nomads read "sacred" which they considered Islamic. Research will be demanded to researchers of Central Asia. It will be useful by preparation in higher education institutions of lecture courses on a modern history, ethnology, and religious studies.

Keywords: Turkestan, pilgrimage, holy sites, sacred;

Introduction

Religious issue is a growing interest, but directed for the study of history and the present of the existing religious systems. Meanwhile, it is obvious that they all had a common origin - the primitive religious (pagan) cults that have formed in the oldest stages of civilization. Undoubtedly all the nations of the world passed through paganism in its history. Over the millennia their religious consciousness the belief developed that contained elements analizma, magic, totemism, fetishism, shamanism, etc. They were concrete - stone cults (the mountains), water resources, vegetation, wildlife, and others. Cults reflect man's relationship with nature, when people directed with "assigning" by the economy, explored large areas, isolated the most notable for its existence, location and gave them a sacred character. They turned them into objects of worship, made a pilgrimage to them with offerings,

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wanting to appease the gods and spirits. So it was considered in Turkestan. The progress of mankind has led to a productive economy; states and great religions were built. Now, therefore, in any of these relics paganism is preserved. This is evident in Buddhism, Hinduism, Chinese religious systems and other peaceful a pagan cults. Monotheistic religions, which fiercely fought with them, were not successful and had to include them in the rudiments of their dogma and cult practice. Old roots of religious "tree" were stronger than its "branches." Illustrative in this respect is Islam, whose founder was extremely uncompromising in relation to paganism, the cult of "sacred", "holy places", a pilgrimage to them, but these pagan traditions triumphed again after his death. And one example of such an "intensive care" was Turkestan.

With such thoughts agrees the researcher of pre-revolutionary history of Central Asia of Accusative Litvinov (Litvinov V.P., Patriarchal society and Muslim pilgrimage in Turkestan (an era of the Middle Ages and new time)//the Way of life in Russia: history and present. Sb. articles. M, RUDN, 2007, page 454-462). The theme is very actual. Firstly, the subject is not studied enough, and secondly, it is in demand today. Since Islam in contemporary Central Asia (Turkestan) undergoes complex processes, much like to them, which were discussed in the period 1865-1917 years. Increases the cult of "saints", a pilgrimage to the "holy place" activates Islamism. To understand all polysyllabic processes are possible only through the study of they’re past. In addition, many external forces are showing increased interest in the region. And for researchers important issues are: a few monolithic Islam in Central Asia and on whether it will be the scene of revelry of Muslim fundamentalism, Wahhabis, extremism and terrorism?

2. The contents religious pilgrimage in Turkestan

Tradition of religious pilgrimage to Turkestan formed long before the advent of Islam in the region. Such traditions have functioned here religions as Buddhism, Zoroastrianism, Christianity, etc. However, most of the peoples of Turkestan stuck paganism, which had many sacred objects, to which they made the pilgrimage. Spread of Islam in the region has been associated with acute struggle against paganism and its attempt, according to the precepts of the Prophet. But Islam did not become the dominant religion in Turkestan, in connection with what is quietly developing all existing pilgrimage practice. However, the mission against other religions for the souls of the heathen Islam prevailed by the sermons of Khoja Ahmed Yasawi, who was able to direct the vector of development of their religious conscience in religion of the Prophet, but it did not save him from the elements of pagan passion. Only since the middle of XIV century, Islam, which became a state cult in the region replaced all religion which competed with it(except Judaism and Hinduism) and in the fight against multimillion paganism trying to its religious consciousness, in what it was a success only among the sedentary population and it is not complete - relics of paganism survived here. As for the nomadic people, who called themselves as Muslims, they, nevertheless, almost in pure form preserved pagan religious consciousness in all its forms, especially, in the pilgrimage to the traditions of "holy places" it is not rejected in this case, however, and the same Muslim places. This was a consequence of its syncretic - "folk Islam," a symbiosis of pagan and Muslim religious beliefs nomads who appeared to spiritual reflection of a fairly strong patriarchal (tribal) society. During the Russian presence it is in Turkestan in 1865-1917y. Islamization of nomads had good had good effect which conducted before this Central Asian khans and in a world of life patriarch of the region, and therefore the complete triumph of Islam over the relics of paganism in their religious consciousness has failed. The fact that the canonical Islam does not recognize the cult of "sacred" or "holy places" is an axiom. But the same axiom can be considered and that the cult of the "saints" and "holy places" for centuries is a vital reality in most parts of the world. "The veneration of saints taken from the religious practices of Islam preceded religions, traditions, which were known as a wide range of local deities, sponsors of certain groups of people, different spheres of people's activities. By filling the gap between the believers and Allah by legalizing the worship of saints, Islam (like Christianity) made concessions to polytheism: the place of numerous pagan gods and spirits took saints. This, of course, the ancient practice of Islam gave a new interpretation to the spirit of its ideology " (Islam Dictionary of the atheist, 1988. River 133).

From a practice had good effect on al point of view this is acceptable, but theoretically it is not accepted. What kind of Islam do these authors write about? If about canonical, he never made any concessions to pagan honours nor the issue of the "saints" or pilgrimage to the holy places, not counting the precedent of the Kaaba in Mecca. And, of course, he did not interpret ideologically. Neither the Qur'an nor in the Sunnah of the Prophet Muhammad there is
not anything like this. And Islam does not legitimize worship "saints" - in the Muslim's law (Shariat) they also are not mentioned. If the language of Christianity "holy" happily "settled" under new names in the official hagiography, the canonical Islam that did not happen and could not happen for reasons outlined above. Against the cult of the "saints" and "holy places" fierce struggle was held by much Muslim orthodoxy, for example, Ibn Taymiyyah. It turns out that in the above quote the authors wrote about Islam is not dogmatic, but of some other, a slave to them. Indeed, "their" Islam compromised with pagan sacralisation, because otherwise he could not settle down in the ocean of pagan "disbelief" that is so relentlessly denounced the Prophet, who demanded his fierce, not to stop at anything to eliminate. It follows from this and the fact that in terms of science do not mix Islam as concrete religious doctrine, with its "revisionist" interpretations.

"Honorary Professor" of Sorbonne University D. Surdel writes about the cult of the "saints" in Islam, "this novelty was accepted as canonical practice in results of an unanimous agreement which has been taken after this phenomenon spread quickly among the nations. Religious rituals associated with the worship of saints, integrated local pagan traditions" (Surdel Dominique. Islam. Translated from French. M, 2004, p 70).

According to D. Surdelyu the cult of "saints" was not formed to Islam, and was a "novelty" of the Islam legitimized by a "unanimous agreement" accepted by people whom he, however, does not mention. M. B. Piotrowski wrote more clearly that not Islam as a religion, but "the beliefs of ordinary people, including many ancient pagan customs and rituals, as well as representations that the original study which was not often contrary to his nature of Islam. However, he stressed that it was "in the national Islam (not canonical - authors) spread very strange dogma about the strict cult of the saints of God - intercessors with Allah" (Pitrovsky M. B. Islam - belief and a way of life/ Islam. Short directory. M, 1983, p 20).

In the "folk Islam" such defenders called "wali" and, as Mikhail Piotrovsky explained, "In many cases, people have preserved cult wali old pre-Islamic (pagan - authors) beliefs" (Pitrovsky M. B. Islam - belief and a way of life/ Islam. Short directory. M, 1983, p 45). The first Muslim "holy" and "intercessors" were considered "askhaby" - the companions of the Prophet Muhammad. Muslim theologian As-Kalani in XV century wrote a "Dictionary", which provides information about 12 thousand of such people (Kerimov G. M. Sharia. Law of life of Muslims. M, 1999, p. 51).

Kerimov pointed out that the fact that it "legalized the magnificent tradition of funeral rites and the creation of special sites - the cemetery." It is noteworthy to emphasize the conceptual position of this study, which consists in the fact that Islam from the first days of its distribution in Turkestan is not introduced here (and could not bring) or cult "saints" or the requirement to make a pilgrimage to the "sacred places". Kuteibaibn Muslim was Commander Umayyad who was included, as noted above, to the precepts of the Prophet with great respect than their relatives Mohammed Abbasids. Above it was pointed out, how he crushed the pagan and other "holy places" as objects of pilgrimage, seeing them as hostile to the true Islam. Thus, Islam has brought in Turkestan just basic ideas of his beliefs and the local population which has taken the religion of the Prophet, later adapted them appropriately to their pre-Islamic religious traditions, including in its interpretation of Islam, of course, first of all worship "saints" grave- relic of pagan worship of ancestors. This can be considered a general law regarded process as it was in other religious systems. But "special was that in Turkestan was the exaggerated expression, in connection with which, as noted, often called regional Islam - whether" Islam Tomb ", or rather -" Islam Mazars' (Knyazev A. A. History of the Afghan war of the 1990th and transformation of Afghanistan into a source of threats for Central Asia. Bishkek, 2001. p. 169).

And so the cult of the "saints" and the accompanying cult of the "holy places" (graves of the righteous) quickly caught on among Muslims in Turkistan. Moreover, these "holy places" were considered the Muslim, not - pagan, although there were often "buried" mythical characters of pre-Islamic past. But first they had been "Islamized" the extent to which Christianity made "saints" such as the mythological characters of its pagan heritage. And in the process Sufi of Turkestan played a prominent role. V. V. Barthold wrote that, despite the formal commitment to the Koran, "the Sufis were actually closer to the pre-Islamic (pagan-authors) teachings" (Bartold V. V. Islam//Soch. r.6. M, 1966. p. 115).
Thus, the "cult of the saints by Sufis, which was not known earlier to Islam, firmly established in the religious life of the masses,"

It is characteristic that in the early Islamic period in Turkestan in relation to the word graves quickly caught the term "Mazar", introduced by the Arabs. Perhaps this played a part translation of the term - "a place to deviation" because, as mentioned, the veneration of tombs in Turkestan was the primary responsibility. As a result, in Turkestan, all Muslim graves called "Mazars" - as "holy" and ordinary, and thus, all the "saints" were considered as Mazar, but not all the shrines were "holy places" of Muslim pilgrimage. It is noteworthy because, in the period 1865-1917 royal power in Turkestan in the official documentation called "holy places" of Islam in the region, namely "mazars." Therefore, in this paper, referring to the "holy places", they are also called Mazar. However, the Muslims of Turkestan, calling all the graves "azars" separated "holy places" from Mazars as cemeteries in general, by special names, such as "avlie" (Aulie), "Ziyaret", "Joy Aziz", "Astana" etc. The term "Awliya' was distributed to denote grave tombs of" saints"of Muslim nomads. For example, in the period under review Syrdarya district center was Aulie-Ata, it was so named by nomads who buried there "holy" in the honor of Kara Khan (d. 955) - the founder of the dynasty Karakhanids who ruled in Turkestan in 11-12 centuries[3]. Nomads-Muslims to refer to the "holy places" used the term "Astana". The current Astana - the capital of Kazakhstan (Tselinograd) in the period known as Akmola (by: "ak-mola" - "white (holy) Grave"). According to legend, there was buried one of the pioneers of Islamic missionary. Turkistan nomads used to refer to the "holy places", the term "gumbez" (burial). For example, was widely known gumbezManas, which was also Islamized by nomads. It should be noted that if the "pagan" pilgrimage of Muslims of Turkestan was mostly typical of the nomadic population (although there were many vestiges of paganism among the sedentary), the pilgrimage to "holy places" of Islam in Turkestan was inherent and sedentary and nomadic Muslims. Nomads made the pilgrimage to the "saints" tombs of Islam less likely than sedentary Muslims, because they, too, was very highly placed worship graves. Nomad Muslims uses the terms "Aziz Joy", "Ziyaret" and others to refer to the "holy places". However, this terminology is the "holy places" of Islam in Turkestan is not exhaustive. There were other names. Applicable to "holy places" of Islam in Turkestan also used terms: "Makbara" (cemetery, the grave), "gur" (the grave), "Saga" (tomb, mausoleum). But not all of them mark the object of Muslim pilgrimage in Turkestan. For example, the "saga" is rarely called Mazars as "holy places." D. Abdulloev indicates, "Saga is not served as a place of pilgrimage" Objects of pilgrimage of Muslims of Turkestan There are different divisions of objects of pilgrimage in this region. We are agreeing with opinion of Litvinov as we consider it is more exact (Litvinov V.P. to statistics of "holy sites" of Islam in Turkestan (the end the XIX beginning of the XX centuries) / the Messenger of the Russian university of friendship of the people. Series: history of Russia. 2007, No. 2.

We separated "holy places" of Islam in Turkestan, in three categories: a) region-wide, b) local and c) narrow local - "local". Of course, the basis of this division is spatial, geographical factors. Some region-wide "holy place" over time turned into "local" and - vice versa. For example, the Suleiman Mountain only in the XVII century. Began to acquire the status of a "holy place" of Islam, after which it rapidly became the centre of a region-wide Muslim Pilgrimage.

In general, the region-wide acceptance of the object of pilgrimage, an act of our current perception, based on the meaning, which played a particular object of pilgrimage in the religious life of Turkistan in the period of 1865-1917 y. Centers of each pilgrimage, by category is briefly described below. A Region-Wide Center Of Pilgrimage period in Russian Turkestan there were only a few centres of pilgrimage, which can be considered region-wide. This - Suleiman-man-mountain, also known as 'Takht-i-Suleiman "(Throne of Solomon) in the city of Osh, the Shah-i-Mardan, the Mausoleum of Khoja Ahmed Yasawi in Turkestan, and a set of" holy places "in Afrasiab in Samarkand, which in 1865-1917 y. was the center of the crowded tourist attraction from different parts of Russian Turkestan, Central Russia and foreign (mostly European) countries, which in the time of Khan's could not even conceive of such a journey. In addition, Muslims of Turkestan made pilgrimage to the tomb Bogaeddina Nakshbanda, near Bukhara, which was outside the jurisdiction of Russian authorities in Central Asia, in the vassal of the Bukhara Khanate (Emir), but nevertheless worthy status of region-wide centre Muslim pilgrimage to Turkestan. Order of dependence depends not on the chronological factor (the "age" of the centres), from real significance in the pilgrimage of Muslims in the region in the period 1865-1917 years. a) Mount Suleiman (Takht-i-Suleiman "Throne Solomon") origins of religious sanctity Suleiman Mountains goes back to ancient times. Ancient Chinese sources wrote the pilgrimage to it and therefore called it "Poklonnaya
growth of "international" prestige mountain contribute propaganda of Islamic clergy, who aimed that the Prophet even to this day in many Gentiles who do not exercise their fundamental rites of Islam. One can assume that it was H.K. d’Encausse wrote in this regard: "Nomads of Central Asia honored Yassawi most of the Muslim holy because his mausoleum "Hazrat Sultan", perhaps even Sulaiman-Too, which also has not been personalized. French scientist Masson V. M. Ancient Kyrgyzstan: it is process cultregenisis and cultural heritage. Also, the historical and cultural, sketches. Bishkek: Science, 2003. p. 129). V. M. Ploskikh pointed that sacred mountain was already known during the "Andronovo" and "chustskoi" cultures. Some believe that the mountain Osh was originally regional centre of pilgrimage and had the name of King Solomon (Suleiman), (Ploskikh V. M. Our Kyrgyzstan, from an antiquity until the end of the XIX century. Bishkek, Science, 1997, p. 21).

But this view was wrong, because there is no serious medieval author did not write about it. The famous Arab geographer al-Muqaddasi (X c.) in the book "Ahsan al-Taqasim fi al-ma'rifahAqalim" (Best for knowledge sharing climates) wrote in details about Osh, Osh, mountain, etc., but no one said a word about it "holiness "for local Muslims. The same is true for the book "The Way and the country," the geographer and historian Ibn Haual (X c.). Later sources, such as "al-Kitabmasalikknamamalik" (Book of ways of state) al-Istakhri, anonymous essay "Kitab al-Hududalammin al-Mashreq Maghreb" (Book of the limits of the world from east to west) is also pay attention to the description of Osh and the mountains around it, but never wrote about what it takes Muslim pilgrimage [3]. We can definitely say that in the XVI century. Osh Mountain is not the centre of Muslim pilgrimage, known as Babur (1483-1530), the founder of the Mughal Empire in India, born in Fergana, a former governor of Osh, in his famous memoirs - "Babur-nama" enthusiastically wrote about Osh, the "Bar-khut" (Beautiful Mountain), but made no mention about Muslim sacredness [3](Babur Zakhiriddin. Babur-name. Tashkent, 1982. p. 182). Thus, said nothing about the "relatively timed cycle of legends of King Solomon to the mountain Babur " [3](Bartold V. V. Fergana/Soch. т.2, ч.2. М, 1964.p.535)

The first Islamic symbol in Osh Mountain was "Kufi" inscription with the name of the Samanid Emir Nasr ibn Ahmad, dated 329y. (940 - 941 yy). Later, in the XI-XII centuries. at the foot of the mountain there were all sorts of Muslim institutions, mosques, hujra (cells of the Sufis), the tomb of "saints" and others - for example, the mausoleum "Asafibn Burhia" or Mazar "Kichik Mecca" (Small Mecca). Thus, the Turkestan Islamic early "mastered" the sacred mountain. However, the mountain remained "pagan" as a nomadic people make pilgrimages to it not as a Muslim, but as traditional (pagan) shrine. Yu.Petrash wrote that "To Suleiman mountain came not only from the Fergana Valley, Bukhara and Khiva, but even from India and China"[3] (Petrash Yu. Souleymane's throne//Science and religion, 1985, No. 7. p. 18). The growth of "international" prestige mountain contribute propaganda of Islamic clergy, who claimed that the Prophet Muhammad was aware of the wonderful mountain Suleiman and bequeathed to Muslims at least once in their lives to visit a "holy place", which will be credited to him as a pilgrimage to Mecca. A key feature of the pilgrimage to Mount Suleiman was that it, like any other "sacred place" in Turkestan, equally was considered as sedentary and nomadic Muslims. What was the main reason for this phenomenon? It has been mentioned that one of the main "reason was" pilgrimage (and pagan and Islamic) in Turkestan was aspiration to cure numerous ailments. In this respect, Suleiman-Too was popularly considered as the main "healer" in Turkestan. V.I. Massalsky, who has often happened in Osh with Suleiman-Too, wrote: "The mountain of Takht-i-Suleiman and his Mazar attracts many pilgrims seeking healing here from all sorts of ailments. On the slopes of the hill is a lot of grooves, pits and places, famous healing properties: for example, water, oozing drops in a small cave, cures diseases of the eye, or that enhance cure headaches, sickness of hands, feet, etc., it is just to place sick body in a corresponding recess, and the pain gets relief " (MasalskyV.I.Rossiya. it need to be complete geographical description of Fatherland. T. 19. Turkestanani edge. SPb. 1913 (p.712)

b) The Mausoleum of Khoja Ahmed Yasawi in Turkestan Mausoleum of Khoja Ahmed Ibrahim Yassavi (с. 1105 - 1166-67 yy.) Nomads of Turkestan often name it "Mecca". Nomads attended many "holy places" of Islam in the region, but none of them, they did not value as highly as the mausoleum "Hazarat Sultan", perhaps even Sulaiman-Too, which also has not been personalized. French scientist H.K. d'Encausse wrote in this regard: "Nomads of Central Asia honoured Yassawi most of the Muslim holy because it turned them to Islam." There are no small doubts about this conclusion, since the nomads of Turkestan remain even to this day in many Gentiles who do not exercise their fundamental rites of Islam. One can assume that it was the first Yassawi ideologue and the actual "father" of the concept of "folk Islam" because his teachings are presented mystified by Sufi model symbiosis of Islam and Turkic paganism (mostly shamanism). But this ideological role of Yassawi had a very deep background, or his ideas would not get such a wide distribution. Everywhere and nomads, and "Sart" (settled) made the pilgrimage to the tombs of "saints", somehow connected with "Hazrat-Sultan." It is
curious that the Turkmen told that "holiness" of Yassawi inferior only to the prophet Muhammad. They were convinced that Hazrat Sultan gave them special honor, sending those straight 363 of his students, who later became the grave "holy" objects of Turkmen pilgrimage. Incommensurate, Khoja Ahmed Yasawi was a region-wide "holy" Turkestani. The true depth of his popularity was the fact that his time was the period of the struggle between the "city" Sufism sedentary populations (closer to the canonical Islam), whose ideology was Yusuf al-Al-Hamadani and Gidzhduvani (both died in 1140) and "rural". Having studied in Bukhara, become acquainted with a circle of al-Hamadani, Ahmed Ibrahim came into conflict with the moderate, "soft" urban mysticism al Gidzhduvani and became a preacher of "aggressive," nomadic (Turkic), passionate mysticism with many elements of pre-Islamic pagan beliefs. Khoja Ahmed Ibrahim understood that nomads will not accept a "pure" Islam, but because his message should be processed in an understandable people folklore tradition. So there appeared "Hikmats" - mystical religious verses, which set out in the "conversational" style of basic stages of the Quran, the Sunna and Sufi interpretations. "Steppe prophet" moved from Bukhara in Iasi, close to the nomads" He acquired many students with whom preached "folk" Islam, close to the traditional pre-Islamic beliefs of nomads (such as ancestor worship) and pantheistic worldview about unity of the world, the dissolution of the Creator in creation, priority internally enlightenment over the external worship, etc. Such preaching "pill" easier "swallows" trusting nomads, and when it is "absorbable" in their religious consciousness, then it is present not only paganism, and paganism Islamized. Thus Yasawi and his students "taught" nomads of Turkestan to Islam, but not to its dogma and ritual, unable to save them from the pagan religious addiction to it.

V.V. Barthold called Yassawi "national leader" of nomadic Turks. However, the cult Yasawi hardly would get so widely accepted without specific, conscious state support. And that recognition, he is obliged to Timur, who all his life relates to memory and generally Yassawi Sufi sheikhs [3](Bartold V. V. Ulugbek and his time//Soch. т.2., ч.2. M, 1964. p. 53)

Model of "nomadic Islam" Yasawai who admits it as a pain relief was liked by Tamerlan, who himself was a Gentile so that in the Islamic world the state of Timur "was not recognized as Muslim". Timur needed Islam to centralize power for the same reasons, as monotheism needed Chlodwig or Prince Vladimir. This found expression in the famous "Timur the Code", which approved Islam as the dominant religion. And, of course, the "folk" (not canonical) Islam of Yasawi more suited Timur for this purpose. Therefore Timur was not mean with funds for the construction of the imposing mausoleum complex of Yasawi, which was built about three years (1398-1401). It became the contemporary capital of Turkestan (formerly the city of Yasy). Name Yasawi acquired state-sacred character, and it became known not only as "Hazrat-Turkestan" (holy ruler of Turkestan), in XV. To an impressive mausoleum of Islam of Yasawi more suited Timur for this purpose. Therefore Timur was not mean with funds for the construction of a magnificent mausoleum Yassawi "Mecca"-that's why they thought "Hazrat" second great prophet after Muhammad, and a mausoleum of the Sacred Bukhara and its intercession before God. V.V. Bartold believed that the popularity of teaching of Nas IBOutlet was due to the fact that he preached the rejection of the religious (dervish) of ecstasy and "recognized only silent contemplation" [3](Bartold V. V. Islam//Soch. т.6. M, 1966. p. 118). "Saints" preached ideas than reminded the Russian analogues as Nil Sorkskii. But his ideas are not prevailed and student Naqshbandi-Hodge UbeydullahAhrar (1404-1490), however, preached "greed" rather than gained popularity and his tomb in Samarkand has also become an important centre of pilgrimage for Muslims of Turkestan [3]. V.N. Ushakov wrote on this subject: "In the XV century with Sufi KhojaAhrar definitively established tradition of intervention of spirit of High authority in politics " (Ushakov V. N. Political Islam in Central Asia: major factors and prospects. Moscow-Bishkek, 2005. p. 57).

. Of course, this might not be liked by state power, established in Turkestan in the early XVI century, when the leaders of the nomadic Uzbeks - Sheybanids conquered the region to its domination and entered into a fierce struggle with the political ambitions of the Muslim clergy, accustomed to power, money and political influence. It not surprising that Sheybanids quickly assessed "these" ideas of the Kshbanda, which began pumping its cult and in
1544 Bukhara Khan Abdul Aziz built the impressive tomb on the grave in the area Naqshbandi-Kasar-Arifan (Kasr-Hinduwan) that quickly rushed to the pilgrims. Sheibanids dynasty replaced the Ashtarkhanids only strengthened the cult of "patron saint" of Bukhara. Muslim historian Mir Muhammad Amin Bukhari in his "Ubaydul-lo-nome" ("The Book of Ubaidullah") wrote that the Bukharan khan Ashtarkhanids Ubeydulla II, at his accession to the throne, visited the tomb of the first openly Naqshband and publicly announced its main saint place, after visiting other prominent "holy places"[3]. V.V. Barthold believed that he did this in all sincerity, because "was considered an ideal ruler in the spirit of Muslim piety" (Bartold V. V. Islam//Soch. t.6, M, 1966. p. 163).

d) Shah Mardan

All of the our region-wide "holy places" were "around" the city - Osh, Turkestan and Bukhara. About "holy places" of Samarkand here only mentioned, but they are also called the "city". Only one region-wide "holy place" was rural - Shah Mardan ("King of the people") located in the foothills of one of the tracts of Fergana Valley, 50 miles from the centre, the New Margilan. Detailed description of Shah Mardan was done by A.P. Mabuza during his fourth trip to Turkestan in the second half of the XIX century. And his wife O. Fedchenko has provided a description of the curious figures. Traveler wrote not only about the pilgrimage to the Shah and Mardan, but also its significant independence from the authorities of the Kokand Khanate. Useful information that in the period under chief Sheikh Guardian "holy place" was both the administrator of the town with it, as well as a tax collector with Aboriginal edge (Klimovich L.I. Islam in imperial Russia. M, 1936. p. 119). L.I.Klimovich wrote Shah Mardan and post-eradication Kokand khanate, paying special attention to the sacredness of this "holy place" and the huge number of pilgrims visiting it [3]. Shah Mardan was attractive to the pilgrims that here, according to legend, Ali - the cousin and son in law of the Prophet was buried. Although the Muslim world exactly knew that the real Ali's grave was in Neji-fe, the number of pilgrims to the Shah Mardan and did not decrease. Everyone was certain that the real Ali was buried here, and in Najaf - his double was buried. This confidence fuelled clergy and Ishanah, matdahi, dervishes and others, were fed by the income from this "holy place." Later, like many other pagan holy place in Turkestan, and Mardan Shah was "Islamized" and linked to a proven clergy "scheme" with the name of a pure Islamic "holy", the immediate relative of the Prophet. Characteristically, in the Soviet times pilgrimage to Shah Mardan was quite active. In 1998, the "holy place" is strongly affected by the break alpine lake, which caused powerful mudslides. However, the current state of the Shah Mardan and restored and it still maintains its status as one of the most popular centres of pilgrimage for Muslims in the region. A Local (Regional) Centers Of Pilgrimage. Except region-wide "holy places" in Turkestan there were a lot of local (regional) places. These included such well-known shrines in the region, as - "Safid Bulan", "KhojaDagbidi" tomb of Yusuf al-Hamadani near the city of Merv, the Mausoleum of Khoja Ahrar in Samarkand, Mazar Zengi Ata (near Tashkent), " Hazrat-Ayub "in Jalalabad, the Mausoleum at-Tirmidhi in Termez, MahzumAzam mausoleum in the Caspian region and other. Pilgrimage to them has been fixed, but it was crowded," by the season. "For example, the greatest tide of pilgrimage to the Mazar Zengi Ata observed during ripening melons when Mazar was crowded by dervishes who performed popular 'Melon zikr.' Other Mazars were crowded, usually in the spring, after planting, and in fall - after harvest. In spring, the "saints" were asked to send a good harvest, and if it so happens, in the autumn they thanked "saints" and asked for help to do the same thing next year.

NARROW LOCAL (LOCAL) CENTER OF PILGRIMAGE. The local (local) pilgrimage was spread in Turkestan. Pilgrimage to the region-wide was done with little need and the availability of free time. The same is true of the local "holy places" - a pilgrimage to them, as noted above, was seasonal, and linked to the economic cycle. Only an urgent need to help the strong "holy" was able to tear people away from their daily activities. Therefore, the vast majority of Muslims of Turkestan pilgrimage to the local "saints" tombs, which had virtually in every village or village. They were in the cities, but in much smaller numbers. It is natural that every village would like to have their "holy" - an advocate for all of Allah. Researcher A. Suvorova wrote that sometimes by this desire Muslims went too far. But there is reason to believe that rural "saints" graves had many imaginary. In this regard, note the abundance of narrow local "holy places" of graves with the prefix "Peygambar" the prophet. In Turkestan there were dozens of "holy places", named "Musa Peygambar", "Idris Peygambar", "Suleiman Peygambar", etc. In fact, all Quran (biblical) prophets were buried in different villages. Among them were evangelical characters. For example, there were Mazars named "Peygambara Isa" (Jesus Christ), adhered by Islam as a great saint and a prophet who should come to completion with Judgment on people. One of these was located at Mazars Chatkal deserted valley, and pilgrims who visited it were convinced that true Isa (Jesus) was buried there. Often, by "official" name with the name of "Saint" they received the original nickname of the people, for example "Kara sakkol" (black beard),
"Ishboshim" (beginning of my case), "Sahi Jon" (my dear, generous), etc. Naturally, the absolute numbers of local «saints» were, in the opinion of the people native to their native territories. However, people often revered for their "holy" people, born in other villages. These were, for example, shrines "Hodge Chorchinor" and "Chashmai Bard zhush" in Urgut, Samarkadskoy area mazar "Nurata", in the same town, Mazar "Langar-ata" in Namangan, Ferghana region, etc. The local "saint" and included many urban shrines. For example, in Samarkand were "holy places", to which pilgrims from different parts of the camp of Turkestan came, as we mentioned above. But there were purely "urban" shrines, to which only city residents pilgrimage, they were such shrines as, "Hodge Danier", "Hodge Kafsher", "Hodge Sacco", etc. L.I. Klimovich wrote about the popularity of Samarkand Mazar of "Saint" Abdidaruna (Klimovich L.I. Islam in imperial Russia. M, 1936. p. 125).

However, it seems that this was yet more "urban" than region-wide Mazar and we do not see any contradiction in this, as any "sacred place" in Turkestan could visit and pilgrims from other parts of the region, but in their "biography", it remained a local (and in the city–narrow local, i.e., the "city"). For example, in Turkistan, with its famous mausoleum Yassavi were other "holy places" of Islam - particularly the mazar "Jeti-ata-kochesi" (street of seven saints), which also came on the way to the mausoleum Yassavi many Pilgrims from different parts of Turkestan, who wanted to honor the memory of seven devotees of Islam, buried in Mazar. But purely "urban" was considered Mazar Sheikh Efendi -Thawra in Tashkent. "Saints" came from Turkey in Turkestan in the XV century and brought with him "Kufic" Quran, supposedly written by "personally righteous Caliph 'Osman, and that pre-revolutionary scholar A.F. Shebun in considered bogus. "Quran Osman" was presented by Turk to Bukhara Khan and later transferred to the storage to the mosque of KhojaAhrar in Samarkand. During the joining of Central Asia to Russia captain Serov bought Quran for 500 Kokanov (100 rubbles) from Sheikhs who guarded mausoleum of KhojaAhrar. There were many "Holy places" in Russian Turkestan.

6. Methods

As in research it is analyzed features of pilgrimage of Muslims of imperial Russia on the example of Turkestan, in methods of research of a subject pre dominates the principles of historical sciences. Among methods it should be noted that the scientific principles of the civilization theory stating history of traditional societies of Turkestan. And also it is applied comparison methods. Estimated in concept comparison after research of a subject of scientists V. Bartold, L.Gumilev, L.Shubnina, V. Litvinova, Surdelya.

CONCLUSIONS

Canonical Islam does not recognize the cult of "sacred" or "holy places", or pilgrimage to them. Thus, Islam could not say anything like this in the life of the peoples of Turkestan. On the contrary, the conquest of the region Arabs waged a bitter struggle against these manifestations of paganism, which commanded the Prophet to eradicate. But soon Islam in Turkestan had and its cult "saints" and holy sites "and pilgrimage to them. It was a manifestation of the general law joining of monotheism with relics of paganism, which did not escape, and Islam in all regions, especially from the time of the Abbasids, even when the number of Arabia "saints" and their pilgrimage to Mazar increasing steadily. In Turkestan process facilitates highly pagan worship tombs (ancestor worship). Like Christianity, Islam in the region included the cult of "saints" of many pagan gods, who were Muslimized beforehand. Simultaneously, the "holy" became famous devotees of Islam in Turkestan, whose tomb became an object of pilgrimage. That is why, exclusively Muslim pilgrimage centres were formed, which should be separated from "syncretic" (paganism) process of nomad Muslims. These centres were developed already in the time of the adoption of Islam as a religion of governed region, supported by the state government of central Asian khanates. Over time, they were differentiated into region-wide, local and "narrow local." All contents of research allow claiming, the Moslem in present Central Asia isn't "monolith" in the religious relation. In Kazakhstan, Kyrgyzstan and Turkmenistan – the former nomadic regions of Rossisky Turkestan, and also in settled Uzbekistan, Islamic religiousness of the population actual changed a little, in comparison with considered to the periods. Here "national Islam" was approved. In these countries Islam can't become the valid ideological knowledge and the tool of Muslim radicalism.
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