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**PATRIMONIALIZATION OF HOLY PLACES
IN WEST KAZAKHSTAN AND THE UPBRINGING
OF THE «INDEPENDENCY GENERATION»**

The article considers the history of preservation and recreation of the historical originality of price-less works – monuments of mausoleums and architectural art of the Kazakh people, including Western Kazakhstan. The accession of Kazakhstan to independence marked the beginning of a number of processes that continue to evolve. They affect various aspects of the life of the state and the people.

The current culture of Kazakhstan is characterized by the preservation and development of the traditions of previous generations, the discovery of new historical and cultural monuments, the enhancement of conservation, the restoration of mausoleums, ancient mosques, ancient settlements and the creation of new museums, historical and cultural reserves.

The article was written in the framework of the research project «Multidimensional study of the history, problems and prospects for the implementation of international educational projects in the Republic of Kazakhstan» on grant funding from the Ministry of Education and Science of the Republic of Kazakhstan.

The purpose of the study is to comprehensively analyze and reconstruct the system of representations of the nomads of the Kazakhs associated with the ritual activity and reflected in specific archaeological sites.

The research methodology is based on the principles of historical knowledge and includes a system of general philosophical and general historical laws of the development of society, individual processes and phenomena.

The results of research work are cultural and historical heritage is an integral part of the concept of «living environment», which refers to the phenomena of the external world included in the life of the subject.

The preservation of heritage is possible only if it becomes an element of the living environment, is included in the daily life of a person.

Key words: holy places, ancient mausoleums, Kazakhstan, spiritual tradition.

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**Батыс Қазақстандағы киелі орындардың мұралары
«Тәуелсіздіктің ұрпағы» туралы білім беру**

Бұл мақалада қазақ халқының, соның ішінде Батыс Қазақстан кесенелері мен сәулет өнерінің ескерткіштері талқыланады. Сондай-ақ бұл құнды жұмыстардың тарихи түпнұсқалығын сақтау және қалпына келтіру тарихы, Қазақстан жастарының тәрбиеленуіне ескерткіштерді сақтаудың рөлі туралы айтылады.

Қазақстан мемлекетінің тәуелсіздік алуы, дамып келе жатқан бірқатар процестердің басталуын белгілейді. Бұл дамулар мемлекеттің және халықтың өмірінің әр түрлі аспектілеріне әсер етеді. Қазақстанның қазіргі мәдениеті бұрынғы ұрпақтардың дәстүрлерін сақтау және дамыту, жаңа тарихи және мәдени ескерткіштерді ашу, консервациялау, кесенелерді қалпына келтіру, ежелгі мешіттер, көне елді мекендерді қалпына келтіру және жаңа мұражайлар, тарихи-мәдени қорықтар құру болып табылады.

Мақала Қазақстан Республикасының Білім және ғылым министрлігінің гранттық қаржыландыруы бойынша «Қазақстан Республикасындағы халықаралық білім беру жобаларын жүзеге асырудың тарихын, проблемаларын және болашағын зерттеудің көп өлшемді зерттемесі» атты зерттеу жобасының бөлігі ретінде жазылды.

Зерттеудің мақсаты – қазақ халқының салт-дәстүрлерімен байланысты арнаулы археологиялық орындарда бейнелеу жүйесін жетілдіру және кешенді талдау.

Зерттеу әдістемесі тарихи білім принциптеріне негізделеді және жалпы дамудың жалпы философиялық және жалпы тарихи заңдылықтарын, жеке процестер мен құбылыстарды қамтиды. Мұраның сақталуы адамның күнделікті өміріне кіретін тіршілік ортасының элементі болған жағдайда ғана мүмкін болады.

Түйін сөздер: қасиетті орындар, мавзолейлер, Қазақстан, рухани дәстүр.

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Патримонизация святых мест в Западном Казахстане и воспитание «поколения Независимости»

В статье рассматривается история сохранения и воссоздания исторического своеобразия бесценных произведений-памятников, мавзолеев и архитектурного искусства казахского народа, и в том числе Западного Казахстана, а также та роль, которую играет деятельность по сохранению памятников для воспитания молодежи Казахстана. Обретение Казахстаном независимости положило начало ряду процессов, которые продолжают развиваться. Нынешняя культура Казахстана характеризуется сохранением и развитием традиций предыдущих поколений, открытием новых исторических и культурных памятников, усилением консервации, реставрацией мавзолеев, древних мечетей, древних поселений созданием новых музеев, историко-культурных заповедников.

Статья написана в рамках реализации исследовательского проекта «Многоаспектное исследование истории, проблем и перспектив внедрения международных образовательных проектов в Республике Казахстан» по грантовому финансированию Министерства образования и науки Республики Казахстан.

Цель исследования заключается в комплексном анализе и реконструкции системы представлений кочевников казахов, связанных с ритуальной сферой деятельности и отраженных в специфических археологических памятниках.

Методология исследования основывается на принципах исторического познания и включает систему общефилософских и общеисторических законов развития общества, отдельных процессов и явлений.

Результаты исследовательской работы представляют культурно-историческое наследие, которое является составной частью понятия «жизненная среда», под которой понимаются включенные в жизнедеятельность субъекта явления внешнего мира. Сохранение наследия возможно лишь в том случае, если оно становится элементом жизненной среды, включается в повседневную жизнь человека.

Ключевые слова: Святые места, древние мавзолеи, Казахстан, духовная традиция.

Introduction

Kazakhstan's accession to independence marked the beginning of a number of processes that continue to develop. They affect various aspects of life of the state and the people. The current culture of Kazakhstan is characterized by the preservation and development of the traditions of previous generations, the opening of new historical and cultural monuments, the intensification of conservation, the restoration of mausoleums, ancient mosques, ancient settlements, the creation on the basis of new museums-historical and cultural reserves. Laws of the Republic of Kazakhstan on the Protection and Use of Historical and Cultural Heritage Objects, on the National Archives, have been adopted and are in force. With independence in 1991, the «spiritual rebirth» of the nation

begins. The previous year, in January 1990, the spiritual administration of the Muslims of Kazakhstan had been created. After the establishment of spiritual administration in Kazakhstan in accordance with a program specifically designed for the revival of Islam, the return of mosques to believers, their restoration and the construction of new mosques began. Currently, there are more than 1700.

Places of worship are common throughout the world. They are from ancient times and have survived to this day. Places of worship have a number of functions because of which the believing part of the population is consciously grouped in the territories surrounding religious objects. In the distant past, the most important was the landscape object (valley, mountain, lake, etc.), with signs of the presence of superior forces, to which peoples living on

a territory assembled to perform public rituals and individual. Man-made places of worship, such as temples, chapels, stupas, etc., created by people, as well as natural places of worship, were later endowed with similar properties.

Also, the religious renaissance, which began since the time of «perestroika», has played an important role in the lives of the peoples of the post-Soviet states. In recent years the influence of Islam in Kazakhstan, as in other Central Asian countries, has increased considerably. The formation of Kazakhstan as a sovereign state inevitably led to the intensification of propaganda of the religion of Islam, as well as the infiltration of various religious movements and ideas foreign to our state. Islam in Kazakhstan, as in other countries of Central Asia, has its own characteristics, generated both by the specificities of Islam as a whole and exclusively by local realities: ethnic (folk) culture, beliefs traditional religious, social and legal institutions. Religious life in Kazakhstan, as in other Central Asian republics, has evolved over the centuries in certain historical, economic and political conditions. Throughout its history, Islam seeks to supplant elements of ideological traditions and pre-Islamic rites, but it has coexisted for many centuries with many peoples, with varying degrees of interaction with local beliefs and cults. The spread of Islamic ideas in Kazakhstan has contributed to Sufi brotherhoods. The trade routes of the Silk Road were used not only for trade, but also served to propagate Islam by the Sufis. In Central Asia, one of the first representatives of the mystical trend of Islam was in Balkh (northern Afghanistan), the faithful of Ibrahim ibn Adham, the first representative of mysticism in Balkh, began disseminate their religious beliefs in Turkestan (the city of Kazakhstan) Sufism is attracting more and more attention from researchers and the general public. It is difficult to give an adequate explanation of this phenomenon, because in science it is there is still no consensus on such a ramified and mystically religious worldview Sufism history and philosophy is quite extensive, and most of the works are publications and studies on the written monuments of Sufism. , personal biographies of personalities, analyzes of the spiritual and ritual practice of Sufi communities in various parts of the world, summarizing the research, there is Arab Sufism and Eastern Sufism (Persian-Indian). Arab Sufism seeks to reconcile the Koran with mysticism. Eastern Sufism has become widespread in Central Asia. Most scientists in the West call Sufism mystical Islam, emphasizing the sacrament of rituals. This undeniably distorts the true nature of Sufism. Meanwhile,

the whole mystery of Sufism lies in Sufis preferring to speak in esoteric language, related to the spiritual and supernatural form of understanding essence. Many customs and ideas resulting from the interaction of Islam with local traditions receive a new understanding and a completely different meaning. In this respect, the importance of Sufism lies in the fact that it has adapted Islam to local conditions. It has become an important element that has been shown to be capable of giving a new «Islamized» interpretation, for example the cult of the saints. Which in turn led to the formation of an unofficial clergy (Khoja, Ishan, Dervishes, cult of saints, etc.). With the cult of the healthy there is also Cult of Heaven (Tengri), Earth-Water (Jer -Su), female deity (Umai). The cult of purification of water, the sacred mountains, the belief in magic. «Since ancient times, ancestor worship has appeared among Turkic peoples. In the mythology of the peoples of Central Asia and Kazakhstan, the spirit of the ancestors preserves the living parents. In the past, if a person insulted graves, the death penalty was imposed or enforced. Persistent faith in the spirits of ancestors has gradually merged with Muslim rites. Therefore, even today, a particular respect for the memory and the burials of the ancestors is characteristic of the peoples of the region. «(The Central Asia region). Recently, worship of the saints, worship of the spirit of the ancestors, a trip to the places of their burial has become a common concept not only for Kazakhstan, but also for other neighboring countries.

Current research

Current research is the study of the history and culture of this territory is impossible without the study of its particular architectural monuments. It should be noted that the western Kazakhstan comprises the following regions: Western Kazakhstan, Atyrau, Mangystau and Aktobe. The region is located in the extreme west and southwest of the Republic. It is vast territory extends 1,200 km from North to South and 1,300 km from West to East. The Caspian sea plays the most important role in the region. This region has been producing oil for 100 years over. Atyrau is the Centre for the extraction and preservation of caviar. The Great Silk Road has crossed from the territories of Mangystau , now it is an interesting tourist route. The presence of attractive landscapes in connection with the diversity of the fauna of the reserve of Ustyurt, unique monuments of nature and many historical and cultural monuments that abound, the most significant places of the Caspian coast are of considerable interest to a

tourist. One of the most attractive tourist itineraries of Mangystau oblast is a trip along the Great Silk Road which, in ancient times, crossed the whole territory of Mangystau, from south to North and further to north-west, through the Ustyurt plateau, there are caravan-sarai, small colonies: Sartash, Alta, Ketyk. The legendary sacred mountain of Sherkala, and not far from it, the ruins of the fortress of the son of Genghis Khan Juchi. These regions are home to many historical and architectural monuments: the underground mosques of Beket-Ata, Shakpak-Ata and many others carved out of the rock, the memorial complex Eset-Batyr.

The object of study

The research focuses on the sacred places of worship (western Kazakhstan) of religious systems, their origin, temporal transformation and social significance. In recent years, much has been said about the formation of a new ecological consciousness, the ecological ethic of «respect for life» (A. Schweitzer). The search for material, financial and organizational routes is accompanied by a growing interest in the ecological experience of the past, of the ideas, especially religious, of past and present civilizations, especially in the East, where the relationship between nature and man was based on a fundamentally different basis than that of Western countries. One of the recognized authorities in the field of monumental studies that distinguished this scientific direction is Ye. Azhigali, the main expert of the Republic of Kazakhstan in the field of Ethnology and ethno-archaeology, head of the academic department of Ethnology and anthropology and the Institute of history and Ethnology Ch.Valikhanov, and the corresponding member of the International Academy of architecture of the Eastern countries. In his work «Complexes of Necropolis and worship», S. Ye. Azhigali is interested in the terminology used in the study and analysis of historical and religious complexes. The author presents his point of view on the definitions of the necropolis («korym»), cemeteries («Beiit»), «aulie» («holy place», «place of worship») by accompanying with the most vivid and revealing examples, separately he identifies rare and particular cult complexes that form at an advanced stage in the northwest part of Ustyurt. Azhigali S. Ye. (Almaty: 2002) [nomadic Architecture-a phenomenon of the history and culture of Eurasia monuments of the Aral-Caspian region]. Another important condition for the formation of a distinctive memorial and a tradition of worship in the Aral-Caspian Sea was, according to the author,

the ethnic and ethno-political history of the region. Recalling that the settlement of this territory dates back to a very ancient time, he gives a brief overview of the evolution of these places until the definitive settlement by the Kazakhs in the 18th-early 20th century. S. Ye. Azhigali identifies the groups of local monuments by geographical factor. With the geography of monuments, it connects their topography. It distinguishes in particular two groups of Manguystau and Ustyurt complexes: 1). Formed in areas with difficult terrain, where the landscape has become an integral part of these complexes; their formation is often associated with the activities of the Muslim preachers, the Sufis. 2) appeared in areas with calm relief (in the expanses, on the plateau, at the wells); in the groups dominated by the mausoleum of the Muslim cult, S. Ye. Azhigali notes a characteristic such as the adaptation of these structures and their functionality to the places of ancient cults, natural monuments of this particular terrain. The researcher points out the great Islamization of medieval Mangyshlak compared to other nomadic regions of Kazakhstan and draws attention to features such as mosques being confined to large tribal and Inter-Tribal necropolis – places of constant passage of the pastoral population. The researcher points out the great Islamization of medieval Mangyshlak compared to other nomadic regions of Kazakhstan and attracts attention to such features as mosques are confined to large tribal and intertribal necropolises places of the constant passage of the pastoral population. The researcher identifies three main groups of mosques: the rocky subsoil, the soil or «steppe» (simple) and earth wall («architectural».)

The degree of elaboration of the subject and sources of research

Places of worship as the subject of philosophical and environmental analysis are an undeveloped theme. Places of worship in Central Asia (including western Kazakhstan) have also not been the subject of extensive scientific research. In the Tsarists era, the administration of the Turkestan region did not attach importance to the issue under discussion. Interest in places of worship became apparent when they became sources of anti-Russian and anti-government propaganda. In the Soviet era, when the possibility of propaganda was limited, places of worship did not attract much interest. They have been considered as an insignificant fact of traditional religious culture, as evidenced by the practical absence of specifically published works on the subject.

The sources of the Muslim period practically contain no long descriptions of places of worship. Some information may be collected from medieval geographical reference books and biographies of religious and secular personalities. Among the authors: Ibn Khaukal (XB), Jamal Al-Din Qarshi (13th century), Zahir Al-Din Muhammad Babur (XVb.), Muhammad-Hakim Khan-Tura (19th century) and others also had mentioned in the notes of the Russian military on Kokand Khanate, including Philip Efremov (18th century) and Philip Nazarov (19th century.)

The direction in the science of history appeared in the 30s of the 20th century, and the study of «The Places of Memories» began with Pierre Nora. In addition, «Dynamics of the Sacred Groves» came into view in the 60s to 80s of the 20th century, and primarily associated with the names of the anthropologist Georges Balandier.

Among the contemporary foreign works, we can mention works of A. Bennigsen and SE Vimbusha (1985) «Mystics and Commissars: Sufism in the Soviet Union» which presents an overview of the holy places of Central Asia from atheistic publications of Soviet. This work reflects the range of Western scholars' views in the religious situation that developed in the Soviet East. In the Soviet era, the writings of the ethnographer V. N. Basilov mentioned places of worship in Central Asia as a part of the study of the cult of Muslim saints. Dr. Abramzon has published documents on several places of worship in Ferghana. RL Rududova considered religious objects as a source of history of irrigated agriculture.

The main objective of this research is to identify the historical, spiritual, environmental and social significance of sacred places of worship. This involves the resolution of several tasks: a study of historical significance for a certain region (for example, western Kazakhstan) of religious systems and associated forms of the religious and ecological worldview; analysis of the characteristics of sacred places of worship, prompting their belonging to a particular religious system; establish a connection between sacred places of worship and traditional types of housekeeping.

Topography and heritage architecture

There are burials of 362 spiritual farsighted fathers in the ancient Mangystau. Many places on the peninsula are considered as sacred. In the Muslim world, hundreds of pilgrims were delivered to Mangystau which is awarded by one of the summits. There are more than ten thousand architectural monuments in the ancient necropolis,

like coitas, kulpytas, sarcophagi, sagana-tama, mausoleums and others. The monuments furnished with national ornaments in shades of gray and blue, which symbolize the purity of life, the beauty of the man. The most interesting necropolises are Beket-ata, Shopan-ata, Shakpak-ata, Seysem-ata, Masat-ata, Karaman-ata, Koshkar-ata, Sultan-epe, Hanga-baba, Kenty-baba, Ushtam, Akshora and many others. Legend says that Shopan –ata found his mentor, Yassavi and built a mosque on this site. And a tree planted near to the person, it is still growing, it is over 800 years old. Shopan-ata necropolis is located on the road to Beket-ata, in the town of Oglandy.

Memories of Bronislav Zalessky (1865)

«Khanga Baba.» This is the name of the gorge which is located 30 kilometres from Fort Novopetrov. This gorge is separated by growing mulberry trees. However, several trunks, withered but large indicate to that the groves can be grown there. Also besides these ancient trees are the ruins of the house of Khanga Baba, a man who is respected by Turkmens as a saint. The whole track is called after his name. The house is built out of stone. It has a dozen small rooms. The largest room in the center is placed on pillars and has the shape of a circle; niches are arranged in its walls. Apparently, there was once a school and perhaps, the chapel. The leaflet is also considered as sacred. Camel heads and six corners of the ruins impaled on them are proof of this. It is possible that the saint himself planted these trees. There are traces of cultivated land around the house. Supposedly, this person was trying to engage in agriculture. Clearly, he dug many wells in the surrounding canyons. Such a blessing made in a desert without water is already enough to win favour of the descendants. There are many graves in the valley. Presumably, the Kazakhs, following the customs of their ancestors, buried a dead person in the vicinity of the saint's home. Khanga-Baba was one of the representatives of this country which constituted their customary law applied in the steppe for a long time. There are no exact data about this subject. The necropolis and underground mosque Shopan-ata, located on the old caravan road connecting Mangyshlak (Mangystau) in Khorasm, 60 kilometres from the Zhana-Ozen, represents the largest and oldest necropolis of Mangyshlak. There is an underground mosque and the tomb of Shopan-ata in the southwest part like the most ancient funerary monuments, probably built by the Oguz-Kipchak tribes, who lived there periodically throughout the 10th and 13th

centuries. It was built to transform it into a religious center of the district, as evidenced by the developed components of premises. There is a room in the north-east corner, and according to legend, it is the tomb of his daughter. For centuries, the underground complex has been a place of pilgrimage for the nomads of Mangyshlak. There is no reliable historical information about the exact date. The name of Shopan-ata was not found in well-known written sources. But among the local population, there is a widespread tradition that Shopan-ata was a pupil of the famous Khoja Ahmet Yassavi, founder of the Sufi brotherhood Yassaviyya, who lived in the second half of the 12th century. Once, after graduation Khoja Ahmet gathered the disciples and told them that they had to shoot arrows through the shanyrak and where the arrows were flying, they had to preach the ideas of Sufism. The arrow of Shopan-ata had flown to Mangyshlak, fell on a small mountain, then there was built an underground mosque. According to another legend, a mulberry tree has sprouted the arrow that continues to grow, on top of everything, this tree is considered as «sacred» with healing

properties. And before going to Beket-ata necropolis, you have to visit the Shopan-ata necropolis.

Conclusion

To sum up, it is important to mention the history of the geography of the sacred places is a significant prism in the research on the historical and cultural monuments of Kazakhstan. This involves analyzing the most historic periods and completing the current state of «monumental historiography.» With regard to the antiquities of the vast steppe region, which possesses a fundamental scientific and cognitive value (especially, with respect to the inevitable destruction), these have been very little in the research of Kazakhstan. In this case, many valuable sources of information which are mainly from the pre-revolutionary period, are not used in scientific research in the practice of cultural heritage development. Thus, the commemorative cult buildings of the Aral-Caspian region (western Kazakhstan) represent an interesting page in the steppes of Eurasia and its heritage.

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