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THE ANCESTORS' CULT OF THE KAZAKHS

Abstract

This article examines spiritual, cultural and Islamic traditions in the modern Kazakh society. There was discovered and justified the necessity of development of pilgrimage tourism on the example of unique monuments of architecture in Kazakhstan. The author makes recommendations based on the research for a successful development of pilgrimage tourism. Certain positive steps in this direction by the Ministry of Culture and Sports of the Republic of Kazakhstan are presented. The importance of traveling to sacred places, causing a reflection on their history, thereby creating a new foundation for the future, is noted.

Keywords: pilgrimage, mausoleum, tourism, spiritual and cultural traditions, monuments

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КУЛЬТ ПРЕДКОВ У КАЗАХОВ

Аннотация

В данной статье рассмотрены духовно-культурные и исламские традиции в современном казахстанском обществе. Выявлена и обоснована необходимость развития паломнического туризма на примере уникальных памятников архитектуры Казахстана. На основе проведенного исследования автор дает рекомендации для успешного развития паломнического туризма. Представлены определенные позитивные шаги в данном направлении со стороны Министерства культуры и спорта Республики Казахстан. Отмечена значимость путешествий по сакральным местам, вызывающих осмысление своей истории, тем самым закладывая новый фундамент для будущего.

Ключевые слова: паломничество, мавзолей, туризм, духовно-культурные традиции, памятники

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ҚАЗАҚТАРДЫҢ АТА-БАБАЛАРЫНЫНА ТАБЫНУШЫЛЫҒЫ

Аңдатпа

Бұл мақалада Қазақстанның заманауи қоғамындағы рухани-мәдени және исламдық дәстүрлері қарастырылған. Қазақстанның айрықша сәулет ескерткіштерін негізге ала отырып, қажылық жасау туризмін дамытудың қажеттілігі айқындалды. Зерделеу барысында автор қажылық жасау туризмінің табысты дамуына ұсыныстар жасайды. Мақалада Қазақстан Республикасы Мәдениет және спорт министрлігінің аталған бағыттағы бірқатар оң қадамдары аталып өтіледі. Сонымен қатар, қасиетті орындарға саяхаттаудың маңыздылығы, өз тарихына тереңінен бойлай алу еркіндігіне ие болып, болашақтың іргетасын нықтап қалауды қолға алумен теңгерілетіндігімен өлшенген.

Түйінді сөздер: қажылық, кесене, туризм, рухани және мәдени дәстүрлер, ескерткіштер

In modern Kazakhstani society, the pilgrimage of believers to holy places begins to revive.

Pilgrimage is one of the oldest manifestations of worship. It has existed since mankind remembers itself, existed in all faiths, among all peoples. "The cult of saints is traditional for Islam. The word "holy" in Arabic (Australia), in Kazakh (Guliye) or in Arabic (Veli), in Kazakh (kieli) means one concept" [1].

The cult of saints in Islam was the first to be studied by the prominent Hungarian oriental scholar, I. Goldzier. According to him, if the pre-Islamic worldview and traditions continue to be combined with Islam, they will never be destroyed [2]. The works of a number of famous scientists are devoted to the cult of ancestors: Basilova V.N., Akataeva S.N., Toleubaeva A.T., Mustafina R.M. and others [3].

According to A.T. Toleubaev, in the southern regions, which were more influenced by Islam, worshiped well-known saints, and in the western and eastern regions they prayed more to their dead ancestors, who were considered saints, and from whom they asked for help [4].

The construction of mosques, Muslim religious buildings, was originally based on regional traditions, but over time a new style developed, which, while preserving the local specificity of religious buildings, was subordinated to the needs of the new cult.

For Muslim architecture, it is typical to use excerpts from the text of the Koran as an element of decor, made by artistic means with the use of multi-colored ceramics, wood carvings or knocks.

Sometimes a similar ornament plays the role of a frieze that runs along the perimeter of the interior.

Mausoleums of Southern Kazakhstan, Zhambyl, Kyzylorda, Aktobe, Zhezkazgan regions can rightfully be attributed to the treasures of architecture. For example, in the Kyzylorda region there are 479 monuments. 21 of them - republican, 274 - of local importance, as well as 184 objects are included in the preliminary list of historical and cultural heritage. The list also includes the mausoleums of the region: Sarman-Khoja (XI century), Kylaulyz ata (XI-XII centuries), Tolegetaya - Kylyshty ata (XI-XII centuries), Sarly-Tam (XII centuries), Aykozha (XVI-XVII centuries), Asan-Ata (XVI century), Molla-Kalan, Okshi ata (XVIII century), Kara-Sopa (XVIII century), Khorasan ata, Makul Tam (XIX century) [5, from. 119].

In the development of pilgrimage on the territory of Kazakhstan, a major role is played by pilgrimage services specializing in organizing pilgrimage trips not only in the country but also around the world. Some travel companies have also been actively involved in this process. In addition, in our country there are a large number of unique ancient monuments that have pilgrimage elements: the mausoleums of Arystan Baba in the Otyrar region, Khoja Akhmet Yassavi in Turkestan, Babaja Khatun, Aisha Bibi, Karakhan Batyr, Tekturmas in Zhambyl Oblast, Baidibek Ata, Domalak Ana Sylands (Kos ana) in the Baidibek district, Karashash ana, Ibrahim ata in the Sairam district of the South Kazakhstan region, Bukhar zhyrau, Zhoshi khan in the Karaganda region, the underground mosque Becket ata in Mangistai region, etc. Pilgrimage in Kazakhstan usually begins with a visit to the mausoleum of the famous religious mystic Arystan Bab, who lived in the XII century. Then the pilgrims go to the mausoleum of Khoja Ahmed Yassau - the great saint and preacher of Sufism (Turkestan), then along the specified route.

In Almaty, the place of Muslim pilgrimage is the mausoleum of Raiymbek batyr (1705-1785) from the Albanian clan. His grandfather Hangeldy Batyr in 1733, together with famous people from the Elder Zhuz Kodar bi, Tole bi, Satay batyr and Bolek batyr sent an ambassador to the Russian Tsarina Anna Ioannovna with a proposal to agree to the entry of the Elder Zhuz under the auspices of Russia (1730-1740). Raiymbek at the age of 17, who showed heroism in the fight against the Dzungarian troops, was honored - he became a batyr. Between the ridges of Toraigyr and Soget there is a plain Oyrantobe, where he fought with the Dzungars. Not far from the Aiyrly pass of the Toraigyr mountains there is a source "Rayymbek". Together with Raiymbek, the batyrs Satay, B ,lek, Kyzylbørik, Koikeldi, akonakeldi, Kystyk, Malay, Yesen, Bayseyit and others participated in the battle against the Dzungars. The name of Raimbek turned into a symbol and honor of the Albanian clan [6, p. 342].

Many legends are associated with the name of the batyr, they began to call him the "Holy batyr" after the next battle with the enemies: hiding from the Dzungars, the army of Raimbek could not cross the turbulent river. After reading the prayer and asking the Almighty for mercy, he stopped the flow.

According to another legend, the elder, foreseeing a quick death, bequeathed to put him on a camel and bury him where he would stop. The tomb of Raiymbek is revered by believers as a holy place, in 1981 a granite stele was installed (next to which there is a stone statue of a camel), and in 1994, on the initiative of the historical and ethnographic society "Raiymbek", a majestic mausoleum was erected (photo 1).

In honor of Raimbek Batyr, one of the central streets of Almaty, on which his grave is located, is a village in the suburbs of Almaty, one of the metro stations in Almaty.

Another favorite place of pilgrims is the mausoleum of Almerек ата (photo 2) with its healing springs. According to his descendant, a prominent statesman, Raun Aripov: «Älmerек bir jađı batır, bir jađı äwlië, köripkel adam bolđan. Onıñ batırılıđı sol, mınaw qalmaqtarmen sođısқан kezde Şelek, Sögeti degen jerlerde sođısadı. Mınaw Şelektiñ atı Älmerекtiñ atawımen atalđan eken. Ayaqqalqan degen de Älmerекtiñ atı». According to the writer Orazа Kaygabay: «Älmerек abız jürmadan astam qazaq batırларына бата beripti. Solardıñ işinde Swannıñ Aralbayı, Qıstıqtıñ Malay batırı, Ötegen batır jäne jası äli jürmađa tola qoymađan Qangeldi nemeresi Rayımbek bolđan edi. «Batamenen el kögerer, jañbırmenen jer kögerer» degendey, abızdıñ aq batası joñđar basqınşыларына qarsı küresken qazaq xalqınıñ ädil isiniñ aq jolınday boldı» [7].

Given the growing interest of Muslims in holy places, attention should be paid to the development of pilgrimage tourism, which involves the following functions:

- 1 - identify, study and systematize the objects of pilgrimage;
- 2 - to develop special tourist routes with the subsequent agreement and approval of the pilgrimage program in Kazakhstan;
- 3 - develop guides to historical and holy places;
- 4 - to provide accommodation facilities (hotels, campsites, etc.) and transport [8, p.220]

Отрадно, что в данном направлении уже начата работа в рамках программы "Рухани жангыру". В 2017 году на базе Министерства культуры и спорта Республики Казахстан в столице был создан Научно-исследовательский центр «Сакральный Казахстан». По итогам двухлетней работы нового центра был создан список таких объектов Казахстана.

По решению экспертного совета (ученые - историки, археологи, этнографы) были утверждены пять критериев отбора объектов:

It is gratifying that work in this direction has already begun within the framework of the Rukhani Zhangyru program. In 2017, on the basis of the Ministry of Culture and Sports of the Republic of Kazakhstan, the Sacred Kazakhstan Research Center was established in the capital. Following the results of the two-year work of the new center, a list of such objects of Kazakhstan was created. By the decision of the expert council (scientists - historians, archaeologists, ethnographers) five criteria for the selection of objects were approved:

The first is especially revered natural heritage monuments (Khan Tengri peak, Okzhetyes mountain, Charyn canyon).

The second - archaeological sites or large medieval cities (Akbauryr astronomical complex in East Kazakhstan region, Turgai petroglyphs).

The third - religious and religious sites that are places of worship (the mausoleum of Arystan Bab, the mausoleum of Khoja Akhmet Yassavi, the underground mosque Becket ata and others).

Fourth - sacred places associated with historical figures who have left their mark on history of the country (burial places of famous batyrs, khans, biys, poets and akyns).

Fifth – places, associated with historical events (Birlik-tobe in Ordabasy, where the khans of three zhuzes united to repulse the Dzungars; Republic Square in Almaty, where December events of 1986 took place) [9].

List of "100 sacred places of Kazakhstan".

4 Religious and religious sites, that are places of worship

1. Mausoleum-complex of H.A. Yasavi (the mausoleum of Rabia of Sultan Begim, XV century, XVII century, Bolshoy Kulyuet, XII century, Mound Kultobe (Iassi), Mausoleum of Gauhar ana, XII-XIV centuries).

2. Mausoleum of Arystan bab, 12th century

3. Mausoleum of Ibrahim Ata, (XI-XII century), Mausoleum of Karashash ana (XI-XII century).

4. Mausoleum of Karabura

5. Mausoleum of Baba Tukti Shashty Aziz.

6. Mausoleum of Baidibek Bi, the Mausoleum of Domalak ana.

7. Mazar of Ukasha ata, IX-X centuries.

8. Architectural complex of Ismayil-ata, XI-XII centuries.

9. Necropolises and underground mosques of Mangystau (Beket ata in the area of Ogylandy, XVIII centuries, Shopan-Ata, X-XIX centuries, Ancient Beineu and Beket ata, XI-XIX centuries, Karaman ata, XIII-XIX centuries, Masat ata, 10th – 19th centuries, Shakpak ata, 9th – 10th centuries, 14–19th centuries, Sultana-epe, 10–19th centuries)

10. Necropolis of Sisem ata, X III –X I X centuries.

11. Mausoleum of Abat-Baitak (XII-XY centuries).

12. Mausoleum of Alasha Khan.

13. Mausoleum of Zhoshy Khan.

14. Mausoleum of Dombauyl.

15. Ekidin (Monuments of the early period in Sarytorgay).

16. Mazar Kozy Corpesh and Bayan Sulu.

17. Mausoleum of Mashhur-Zhusip Kopeyuly.

18. Mausoleum of Okshy ata.

19. Mausoleum of Khorasan Ata, Mazar-complex of Toletgetay-Kylyshy ata XI-XII centuries.

20. Tekturmas complex of the 14th century

21. Mausoleum (Aulie ata) of Karahan of the XII century.

22. Mausoleum of Aisha Bibi. XI-XII centuries., Mausoleum of Babaji Khatun. X-XI century

23. Begim ana tower, X-XI centuries

24. The memorial complex of Korkyt ata.

25. Necropolis of Ushkan Ata.

26. Necropolis of Akmeshit.

27. The mausoleum of Bukhar zhyrau.

28. Mausoleum of Yergyzbay Ata.

29. The architectural and art complex "Zharkent mosque."

30. Kunanbay Haji Mosque [10].

In addition, the Ministry of Culture and Sports of the Republic of Kazakhstan prepared thematic books "Sacred Objects of Kazakhstan of National Importance" and "Regional Sacred Objects of Kazakhstan", the first volume of the encyclopedia "Sacred Kazakhstan".

An interactive and virtual map was created on sacred objects of national and local significance (with a detailed description and 3D tours for each of the objects), 30 videos of a mobile format for social networks about sacred objects of Kazakhstan. «The Rukhani Zhagyru» Hall was

opened at the National Museum of the Republic of Kazakhstan. The state historical and cultural museums and reserves “Bozok”, “Botay” and “Sarayshek” were created.

Scientific restoration work is being carried out on 23 historical and cultural monuments of republican significance, which are mainly objects included in the list of national places of Kazakhstan (necropolises of Shakpak ata, Karaman ata, mausoleums of Yassavi, Arystanbaba, complexes Akyrta, Appak ishan, ancient settlements Eski Turkestan, Sauran, Syganak, Ancient Taraz, Talgar, etc.). To date, restoration work at 15 sites has been completed, the construction of three visit centers of the state historical and cultural museums and reserves “Ulytau”, “Otrar” and “Tanbaly” is planned [11].

A presentation of the video “Sacred Places of Kazakhstan” prepared by students of the specialties “Tourism” and “Journalism” was held at the Kazakhstan-American University. The footage of the video contains information about some of the shrines of our country - the Mausoleum of Eset Batyr, the mausoleum of Aisha Bibi, Auliye Agash, the cave of Konyr Auliye, the underground mosque of Beket-ata, the mausoleum of Arystan Baba, the mausoleum of Khoja Akhmet Yassavi, Ungurtas, Tecturmas, the mausoleum of Korqyt-ata, source of the Holy Key.

The goal of the project “Sacred Places of Kazakhstan” is the popularization of tourism, the development of citizenship, patriotism among young people as the most important spiritual, moral and social values, as well as the approval of the priorities of national ideas of education and national culture. Traveling to sacred places allows you to rethink your story, thereby laying a new foundation for future development. A sacred place should be such for every resident of Kazakhstan - regardless of his place of residence, his nationality or religious beliefs [12].

Thus, “ideas about the ancestors are inherent in any human society. Initially, they are closely associated with the tribal structure of society and contribute to the maintenance of social order. They underlie the kinship account, regulate the inheritance of property and power in society, and promote the continuity of cultural values and the subordination of generations. The ideas about the ancestors at the same time reflect and to a certain extent embody the idea of the soul and the afterlife, and are also built into cosmology. The notions of ancestors are associated with the worldview in its entirety, belong to fundamental sociocultural concepts” [13].

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Photo 1. Mausoleum of Raiymbek batyr. Almaty city



Photo 2. Mausoleum of Almerik ata. Almaty city