

UDK 94(574)

*Bekmagambetov, R.,
candidate of historical sciences
KSPI, Kostanay, Kazakhstan*

*S. Kozhamberdiev,
2nd year of the specialty History,
KSPI, Kostanay, Kazakhstan*

SPIRITUAL AND HISTORICAL SHRINES OF TURGAI REGION

Abstract

In this article, the spiritual and historical shrines of the Turgai region are considered, because in the whole world there is growing interest in sacred places and in general to the cultural landscapes of the native land. It is also worth noting that the study of the region at all times is relevant, as it is aimed at the formation of a system of values, the preservation of its culture, the observance of traditions and the preservation of its own national code.

***Keywords:** spiritual values, history, national code, historical sites, monuments*

1. Introduction President of the Republic of Kazakhstan, April 2, 2017 published an article "Looking into the Future: Modernizing Public Consciousness." In which Elbasy clearly indicates the elements of the achievement of this program, in particular the project "Spiritual shrines of Kazakhstan", or, as scientists say, "Sacral Geography of Kazakhstan."

2. Materials and Methods The main methods in writing the article were analysis and synthesis; historical and logical; problem-chronological, historical-comparative and systemic methods. The sources were the works of Kazakhstani authors, as well as reference and statistical material, state program documents.

3-4. Results and Discussion As the Head of State notes: "Every nation, every civilization has holy places that are of national character, which are known to every representative of this people. This is one of the foundations of the spiritual tradition. For Kazakhstan this is especially important. We are a huge country with a rich spiritual history. Sometimes our sizes played a different role in history. But never in people did the connection in this spiritual geographic belt break off. However, at the same time, in the whole history we have not created a single field, a single chain of these important sacred places from the point of view of culture and spiritual heritage.

The cultural and geographical belt of Kazakhstan's shrines is and is such symbolic protection and a source of pride that invisibly carries us through the centuries. This is one of the elements of the framework of national identity, therefore, for the first time in a thousand-year history, we must develop and implement such a project. During the year, the Government, in dialogue with the public, needs to develop this project and to link it in three elements:

1. Educational training of every Kazakhstani in the role and place of this "Cultural-geographical belt" is necessary.

2. Our media should seriously and systematically engage in national information projects in this regard.

3. Internal and external cultural tourism should be based on this symbolic heritage of the people. By their cultural significance, the same Turkestan or Altai have not just national or continental significance, they are global values. "

It is about the world recognizing Kazakhstan in terms of our cultural achievements. The issue is not even in the restoration of monuments, buildings, structures. The question is to link together in the national consciousness a complex of monuments around Ulytau and the mausoleum of Ahmet Yassau's Skin, the ancient monuments of Taraz and the burial of Becket-Ata, the ancient

complexes of East Kazakhstan and the sacred places of the Seven Rivers, and many other places. All of them form the skeleton of our national identity.

When people speak today about the impact of alien ideological influences, we must not forget that behind them are certain values, certain cultural symbols of other peoples. And they can only be opposed by their own national symbols.

In this article, the problem of the sacred geography of the Turgai region will be considered, as interest in sacred places and in general towards the cultural landscapes of the native land is growing all over the world. It is also worth noting that the study of the region at all times is relevant, as it is aimed at the formation of a system of values, the preservation of its culture, the observance of traditions and the preservation of its own national code. Young people should motivate their interest in the homeland, their land, their history, holy places. And he begins with a love for his small homeland. It is necessary to update the values of patriotism. In the Turgai steppe, unique historical monuments are preserved, which are distinguished by their centuries-old spiritual history.

The centuries-old aul Yekidin (Amangeldinsky district, Sarytorzhay) is a rich regional historical sites and monuments. Two ancient constructions of a spherical type from rough stone – sacred, which gave the name aul and related to pre-Islamic time, are of sacred significance. The name of this monument comes from the common word "Eki-din", that is, it consists of two objects that are on different hills, at a fairly large distance from each other.

In the 80-ies of the twentieth century, the funds collected by the local population were reconstructed partially melons by the time. There are local legends that say that in a valley between the hills on which there are melons there was a bloody battle, which refers to the XVII – XVIII centuries. It was here that the bets of the commanders of armies of feuding generals were located. The funeral architecture of the Kazakh people symbolizes the cult of ancestors, the ideal of eternity and immortality of the spirit of the ancestors – arua, and every such monument for the Kazakh people is considered a symbol of the native land, the faith. Full of mysteries and secrets, are considered sacral, according to the local population, the valley and the hills on which the melons are located.

Quite interestingly, scientists have a hypothesis that these ancient designs were often used in the 9th-11th centuries of our era. And they served for Kazakh sarbabs lookout towers.

Among the other historical monuments of the Kazakhs in the Turgai region, in the richness that meets near Ekydin, the mazar Zhauke-batyr, the ally of the leader of the national liberation uprising of the second quarter of the 12th century, Khan Kenesary, is attracted to view. In volume 3 of the national encyclopedia "Kazakhstan" and "Encyclopedia of the Kostanai region" they write that Zhauke Nazargululi was a famous batyr, a military leader, one of the leaders of the people's liberation uprising against Russia's colonial policy. It comes from the genus Ar'in (Tlek) of the Middle Zhuz. He was born in the present Amangeldinsky district of the Kostanay region. In 1838, Zhauke batyr took an active part in the capture of the Akmola fortress. Heading a large detachment of militiamen, one of the first broke into the fortress. Following Akmolinskaya Pali Aktau and Orskaya fortresses. It is known that it was at the insistence of the Turgai Batyrs Iman and Zhauke Kenesary Kasymov in 1842 that he spent the winter in the upper Turgai. Later, the rate of Kenesary Kasymov was transferred to Turgay. Here, according to Zhauke batyr, it was easier to reunite the Middle and Younger Zhuzes to fight against the white king. In the battles with the tsarist troops, the talent of Zhauke Batyr was revealed, as a military commander. In August 1844 he defeated a detachment led by the tsar's satrap, Akhmet Zhanturin. And from there he went to the Ekaterininskaya station, where the battle with the Cossack units took place. The forces were not in favor of Zhauke batyr. In this situation, he successfully applied the tactic of enticement and in hand-to-hand combat, where guns and cannons are already powerless, he achieved success. The station was taken, while Zhauk batyr strictly punished his soldiers, in no case to touch the civilian population, women and children. The name of Zhauke batyr is mentioned in the researches of the well-known historian Yermukhan Bekmakhanov "The National Liberation Movement of the Kazakh People under the leadership of Kenesary Kasymov." The bright image of batyr Zhauke was revealed in the novel-trilogy of writer Ilyas Esenberlin "Nomads", poem "karға" of akyn Nurkhan Ahmetbekov. In the native villa-

ge of Sarytorgay in the Amangeldy district there is a monument to Zhauke batyr and a memorial and composite monument to the Batyrs Iman, Zhauke, and Koshkar was erected in the Amangeldy district center. In October 1994, jubilee celebrations dedicated to the 175th anniversary of the birth of Zhauke batyr were held in the village of Sarytorgay in the Amangeldy district of the Kostanay region. One of the streets of the district center is named after him. According to legend, the batyr was buried here in 1847.

To the most significant and well-known memorial and cult monuments in the district are also the Satybaldy-Ishana mausoleum, which is located in the cemetery of the village of Amangeldy and dates back to the second half of the 19th century. Gabdollauli Satybaldy was one of the enlightened theologians of his time. From childhood he began to comprehend religious science. He spent 14 years studying, then, having passed the exam before the members of the head Central Asian Muslim Council, he was awarded with the unanimous award of honorary title – ishan. At one time Gabdollauli Satybaldy called villagers to a settled way of life. Thanks to his initiative, gardens and melons have appeared in the area. According to one of the legends, on the place where the mausoleum stands now, there used to be a snake valley – it was literally swarming with vipers. But, according to the old-timers, Satybaldy ishan with the help of prayers was able to clear this place of poisonous inhabitants. At present, not only Gabdolla Satybaldy, but his son Fayzulla Satybaldi ishan and close friend Omar Kalpe are resting in the mausoleum.

Mausoleum of Sakhana Makata, dating from the beginning of the twentieth century. Here the remains of the descendants of Makat from the clan of the Arkin tribe are buried. He was a rich and very learned man. With his children he built a mausoleum, which is perfectly preserved to our days. They buried here according to ancient Kazakh customs. When a person was dying, his body was not buried, but was placed in an underground room. The white curtain divided the room into two parts: one placed the bodies of men, the other placed women. There is also a common open grave in the form of a dug hole. When the next relative died, the body of the one who was in the basement room was lowered into this grave, and the next deceased was put in his place. This tradition the descendants of a noble family adhered to these days. The last one here was buried in 1994, a certain Shakarata. According to local residents, the place where the mausoleum was built has long been considered sacred, and the bodies are well preserved because the Sarytory River flows alongside, and in the ground there are springs that come from Ulytau.

We considered it necessary to conduct a sociological survey among students of the Kostanay State Pedagogical Institute, since young people should be motivated to visit these shrines and through them to learn the history of their people. And today every fourth citizen is a representative of the younger generation, therefore the change in the national consciousness, the preservation of the national spirit and national culture largely depends on us.

The survey consisted of 5 questions:

- 1) Have you ever visited sacred, sacred places in your region?
- 2) Have you heard about the sacred monuments in the territory of your region?
- 3) Have you studied the article of the Head of State "A look into the future: modernization of public consciousness"?
- 4) Do you plan to visit holy places or travel on the geographical belt of the sacred places of Kazakhstan?
- 5) In your opinion, is it important to study and educate every Kazakhstani in the role and place of spiritual relics of Kazakhstan?

The above questions required a "positive" (yes) or "negative" (no) answer. A total of 20 respondents were questioned, aged between 17 and 21 years old, who are students of KSPI.

5. Conclusions The obtained results of our research make it possible to present the material of propaganda of the careful attitude to the sacral geography of the Turgai region as the cultural and architectural heritage of the country and the region, since there are many sacred places in the Amangeldinsky region of the Kostanay region revered by Muslims and pilgrims from the far and near abroad.

Some natural objects in the territory of Torgay region are surrounded by many legends and often have a special sacral significance in the eyes of local residents. Without reliance on national and cultural roots, modernization will hang in the air. It is a platform that connects the horizons of the past, present and future of the people and the most important mission of spiritual modernization is to reconcile the various poles of national consciousness. Indeed, the cultural and geographical belt of the relics of Kazakhstan is and is such a symbolic defense and source of pride that invisibly carries us through the centuries.

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Article received by the editorial office: 21.12.2017

БЕКМАГАМБЕТОВ, Р., КОЖАМБЕРДИЕВ, С. ТОРГАЙ ОБЛЫСЫНЫҢ РУХАНИ ЖӘНЕ ҚАСИЕТТІ ЖЕРЛЕРІ

Бұл мақалада Торғай аймағының рухани және тарихи құндылықтары қарастырылады, себебі қасиетті жерлерге деген қызығушылық және тұтастай алғанда туған жердің мәдени ландшафттарына деген қызығушылық артып келеді. Бұл аймақты әрдайым зерттеу құндылықтар жүйесін қалыптастыруға, оның мәдениетін сақтауға, дәстүрлердің сақталуына және ұлттық кодексті сақтауға бағытталатынын айта кету керек.

Мақаланың мәнін ашатын сөздер: рухани құндылықтар, тарих, ұлттық код, тарихи орындар, ескерткіштер

БЕКМАГАМБЕТОВ, Р., КОЖАМБЕРДИЕВ, С. ДУХОВНЫЕ И ИСТОРИЧЕСКИЕ СВЯТЫНИ ТУРГАЙСКОЙ ОБЛАСТИ

В данной статье рассмотрены духовно-исторические святыни Тургайского региона, ведь во всем мире растет интерес к сакральным местам и в целом к культурным ландшафтам родного края. Также стоит отметить, что изучение региона во все времена актуально, так как нацелено на формирование системы ценностей, бережение своей культуры, соблюдение традиций и сохранение собственного национального кода.

Ключевые слова: духовные ценности, история, национальный код, исторические места, памятники

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*Bekmagambetova M.,
candidate of historical sciences, associate professor
Kostanai State Pedagogical Institute
Bekmagambetov R., candidate of historical
sciences, Kostanai State Pedagogical Institute
Kostanay, Kazakhstan*

THE HISTORY OF ETHNOCONFESSIONAL DEVELOPMENT OF THE REPUBLIC OF KAZAKHSTAN

Abstract

The article reviews the history of ethno-confessional development of Kazakhstan from the moment of gaining its independence to the present. There are 130 ethnoses and over four thousand religious associations in the country. Ka-