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¹MOSQUE CONSTRUCTION FEATURES OF THE KAZAKH PEOPLE (THE MIDDLE XIX – EARLY XX CENTURIES)

Abstract. According to official historiography, a stone mosque in Petropavl is considered to be the oldest mosque in Kazakhstan and the first mosque built by the Kazakhs was built in 1835 organized by Zhangir Khan in the Bukey Horde, also known as the Inner Horde.

The first mosques built by Aral - the Caspian Region Kazakhs started in the late XVIII - early XIX centuries represented by the Mosque Aday Beket-Ata built by Myrzagululy on the bank of the Zhem River. The next stage of the mosque history (XIX century) is related to the names of the historical figures, prophets Tabyn Doszhan Ishan and Tama Nurpeke. Doszhan Ishan was among those first who built the mosque near the Kaynar Spring that is in the Tasastau tract, on the ridge of Dongyztai. The mosque of Doszhan Ishan Kashakuly in the Tasastau-Kaynar was built in the 50s of XIX century.

Key words: mosques, Aktobe region, Islam, religious figures, Kazakhs.

Introduction

The contemporary of the famous Ishan, the poet Kerderi Abubakir glorified in his poems the craftsman who constructed the mosque mentioning his name and the people who helped a religious figure Doszhan Ishan, famous among the Kazakh people, to build his second mosque in 1868-70 on the bank of the Shili River (Oyil):

«He built a wonderful mosque,
Having chosen a craftsman named Birman.
Hired a hundred men to help,
Those men who knew their stuff.
The poet proclaimed:
Five men of Shuren Mailybay
Helped to build the mosque», – [1].

This piece of poetry is about the craftsman, Birman, who had a unique skill in building mosques in the West Kazakhstan region. Besides, it gives information about the local tribe and the noble man Mailybay who helped Doszhan Ishan build a mosque (in the poem Bes Shuren, the Little Zhuz Alim, the Shektyn, the Shuren tribe).

¹ The article prepared in the framework of the project №AP05133586 "Mosques and religious figures of XIX - early XX centuries: research on materials of Aktobe region" (Project Supervisor: R.Beknazarov).

From this point of view, we see that there were people who helped and supported those who initiated to construct mosques and that kind of work was communal in public life.

For example, the mosque built in Kostanay was initiated by the noble man Minaidar and the poet Nurzhan. During one of the meetings, they shared their idea of building a mosque and came to the conclusion that «We should gather from each family, at least one livestock». The funds were raised by the rich, Karim Bekmuhameduly, Leker Haji, Yessentay Haji and others, wealthy people made their contributions as well. The poet Nurzhan was responsible for organization of the construction. For over a short period of time, more than 300 live stock were gathered. The money was handed over to the merchant Abdigaly Yaushevto cover the expenses of the mosque construction [2].

It is difficult to say how much money was spent to build one mosque at that time (late XIX–early XX centuries). For example, we can see that the tombstones erected on the graves in the West Kazakhstan according to the information gathered by Kh. A. Argynbayev, the most complex in design—a dome roofed stone monument in Mangistau cost 100 sheep, and the smallest tombstone cost one horse [3].

If to speak about the history of mosque construction in Aktobe, R. Ilyasova gives the following information: «Usen Prophet Mosque, which is on the bank of the Borte River, was built on the expenses of five villages. The people from Tama-Tabyn tribes with the help of local people from neighborhood village stook an active part in the construction of the mosque mostly carrying stones and the construction itself was carried out by Bashkir craftsmen for 25 cattle» [4].

Similarly, according to the information stored in the memory of people, Dilmagambet Mosque (the mosque of the Kultas) on the Irgiz River was built by the Tatar master craftsman for one thousand and five hundred sheep [5].

As noted above, different prices were sated in the history of construction of a certain mosque. In fact it depended on the size of the mosque, the type of building material (straw brick, burnt brick, etc.) and financial capabilities of customers.

While studying the history of mosque constructions we can find out that alongside with mullahs, ishans, local people mentioned the names of wealthy people as well. For example, when Duyseke Dandygululy, the Ishan from the Zhem River Baiuly Taz tribe, decided to build a mosque all wealthy people of Baiuly got together with their labor force, concentrated their work stock, provided workers with food and livestock for meat and milk, built hundreds of houses and organized work. Zhetimek Zhumagazy, Zhary Sarbas and Keldibay Abish gave 500 sheep each. As a result of such an arrangement, it took only a year to build a mosque in 1889 [6].

A large number of rich people provided financial assistance in construction of mosques; this can be seen in studying the history of any mosque. Money and transportation facilities were provided by leaders and wealthy people of the country. One example of a mosque erection taken place in the Turgay region in early XX century is depicted in the work called "Haji Effendy who built the Kalzhan Mosque". This process is given as follows

«...I shall give one hundred tenges as well-

Alimbai Aktasuly endorsed by signature.

Zhasybay, the rich man,

Gave the same amount of money,

Tell them that the son of Zhasyken, Altybaibai

Was the first to give a hundred tenges», – in this way the names of wealthy people are listed on the above mentioned work, showing who provided financial support in building of a mosque [7].

Sometimes wealthy people financed the construction of a mosque them selves, for instance, Zhagalbaily qadi from the Junior Zhuz, the wealthiest person of his time Derbisali Berkinbayev (1837-1913) built on his own expense the two- rowed mosque of Orsk (Zhamankala) and the Nurpeke mosque on the bank of the Elek River, the Orenburg Region [8].

The poet Kerderi Abubakir dedicated some lines to that mosque in his poem «The Praise of Derbisali»:

«You built a mosque shining the religious light.

That cost you twenty thousand money amount,

You did it all by yourself.

Construction of such a place is difficult,

It is out of one person's capacity.
The great son of the Kazakh, who
Experienced the gratitude of his people, – he wrote [9].

From these examples, one can come to the conclusion that in the Kazakh society at that time rich people were directly involved in the construction of mosques and even initiated a mosque building process.

Studying the history of mosques, we cannot but mention the materials they were built with and a wide variety of those materials is worth considering as well.

The preparation of materials of construction and delivery to the construction site was largely due to the fact that the construction of any mosque was discussed in details by the organizers. After having decided on the issue of the type of construction materials of the main building of the mosque, they set forward the task of supplying material to the building site. For example, if the bricks necessary to construct a mosque were decided to be made out of the local soil or by cutting off the shore from the riverbank or sometimes with the help of local natural stones, then construction material were transported a short way off. Construction materials, such as timber, not found locally, were transported from faraway places.

Duisenby's brother Saleken was responsible to get the timber used in construction of one of the most famous mosques in the northern Aral area – Duisenby Akhun Mosque. Saleken accompanied by eleven people spent the whole winter in the territory of Kostanay region cutting the necessary amount of wood and drifted the wood through the river (Torgai, Irgiz) during the spring flood [10]. Accordingly, the foundation of the mosque in Uil («Kokzhar» fair), which began its construction in 1893, was laid by wild stones, and the dumping belts were pulled from Orenburg by camel carts [11].

V. V. Vostrov describing the mosque construction in Mangistau region wrote «Mosques in Tushchykuduk and Zharmysh wintering grounds in Mangistau and the dwelling houses were made of limestone (chalk-stone), which was mainly brought from a 250-300 kilometer seashore to the construction site» [12].

The blue mosque of Tama built in Mugalzhar in 1900 and put into operation in 1904, «it was built by two Nogai (Tatar) master craftsmen with the help of villagers. The mosque stone was dug out of the hill at Kakpaktas, about 5 to 6 km away from the village and transported with a camel [13]. Similarly, the mosque of Akhmet Bai in Aktobe was built of the stone brought from Kosestek. The clay used in building the mosque was of the unique clay found in Karatogay (Aktobe region, Martuk district). The pool near the mosque was used to work clay [14].

Considering above mentioned facts, we can see that the issue of the construction of the mosque was a result of collective work. It is important to note that some of the work was arranged, discussed and coordinated. The most suitable place for the construction of a mosque was mostly chosen by experienced, elderly wise men, ishan and craftsmen. Usually, the mosques are located in the most convenient places in all respects (availability of nearby springs, water wells, a natural shelter, fuel supply etc.).

As for preparation and transportation of construction materials were the work of the local youth. Planning of a mosque construction and its erection was carried out by master craftsmen.

In the late XIX – early XX centuries the art of building a mosque, as a cultural process, found its place in our distinctive culture as a result of the inner world of the Kazakh people (morality, faith in God) and the influence of that time. This process is well-known in the history of the construction of the Aral-Caspian region mosques [15]. That means that in order to build a mosque, it required consideration, fostering, financial support and the joint work of all social groups of people [16].

CONCLUSION

At the same time, the emergence of a mosque on the Aral-Caspian area and other large religious-residential complex was influenced by the tribal, brotherly, affiliated relations that are the main elements of the traditional Kazakh society. The character traits of nomadic Kazakhs in late XIX – early XX centuries such as morality, maturity, wisdom, etc. contributed to it as well. As proof of this, it is important to note that as soon as the mosque construction is over, people arrange a feast to celebrate the event. The children born that day are named Meshitkali and Meshitbai stating the importance of folk values. All this is a sign of the personality of an individual, who cares about his people and country, a man of great wisdom and personal integrity [17].

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**²ҚАЗАҚ ХАЛҚЫНЫҢ МЕШІТ ҚҰРЫЛЫСЫН ҰЙЫМДАСТЫРУ ЕРЕКШЕЛІКТЕРІ
(XIX Ғ. ОРТАСЫ - XX Ғ. БАСЫ)**

Аннотация. Жалпы, ресми тарихнамада Қазақстандағы ең ескі мешіт деп Петропавлдағы тас мешітті атаса, ал қазақтардың алғаш салған мешітін 1835 жылы Ішкі Бөкей ордасында, Жәңгір ханның ұйымдастыруымен бой көтерді деп есептеледі.

Арал-Каспий аймағы қазақтарының мешіттерінің бой көтеруі XVIII ғ. аяғы – XIX ғ. басындағы Жем бойындағы Адай Бекет ата Мырзағұлұлының салған мешітінен бастау алады. Мешіттердің салыну тарихының, келесі кезеңі (XIX ғ.) аймақта өмір сүрген, тарихи тұлғалар Табын Досжан ишан мен Тама Нұрпеке хазіреттердің есімдерімен байланысты. Бұл тұрғыда алғанда, Досжан ишанның алғашқылардың бірі болып Доңызтаудағы Тасастау алқабы, Қайнар бұлағының жанында салдырған мешітінің орны ерекше. Қашақұлы Досжан ишанның Тасастау-Қайнардағы мешіті XIX ғ. 50 жж. салынған.

Түйін сөздер: мешіттер, Ақтөбе облысы, ислам, діни қайраткерлер, қазақтар

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**³ОСОБЕННОСТИ ОРГАНИЗАЦИИ СТРОИТЕЛЬСТВА МЕЧЕТЕЙ У КАЗАХОВ
(СЕРЕДИНА XIX – НАЧАЛО XX ВВ.)**

Аннотация. Согласно официальной историографии, каменная мечеть в Петропавловске называется самой старой мечетью в Казахстане, а первой мечетью, построенной казахами, считается мечеть 1835 года возведенная под руководством Жангир-хана в Букеевской Орде, известной также как Внутренняя Орда.

Первые мечети Арало-Каспийского региона были построены казахами в конце XVIII – начале XIX веков, начиная с мечети Адай Бекет-Ата Мырзағұлұлы на берегу реки Жем. Следующий этап истории строительства мечети (XIX век) связан с именами исторических деятелей как Табын Досжан-ишан и Тама Нұрпеке-хазрет. Досжан-ишан был одним из первых кто построил мечеть возле источника Кайнар, который находится в урочище Тасастау на чинке Доңызтау. Мечеть Досжана-ишана Кашақұлы в Тасастау-Кайнаре по нашим данным, очевидно, была построена в 50-х годах XIX века.

Ключевые слова: мечети, Актюбинская область, ислам, религиозные деятели, казахи.

² (Мақала №AP05133586 «XIX ғ. – XX ғ. басындағы мешіттер мен діни қайраткерлер: Ақтөбе облысының материалдары негізіндегі зерттеу» (жоба жетекшісі: Р. Бекназаров) жобасы аясында орындалды).

³ (Статья подготовлена в рамках проекта №AP05133586 «Мечети и религиозные деятели XIX в. – начала XX в.: исследование на материалах Актюбинской области» (руководитель проекта: Р. Бекназаров).

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