ISLAMIC Elements in Kazakh grave stone INSCRIPTIONS

Abstract. This article examines the epigraphic monuments of Western Kazakhstan as part of Islamic culture. The author tries to describe the Arabic epigraphic texts of gravestones and memorial constructions on the basis of expedition materials. The author shows the most frequent Quranic texts and Arabic words in the memorial epigraphy in the monuments of Western Kazakhstan. And also epigraphic materials of grave stones show ethno cultural features of Kazakhs.

Key words: kazakh gravestone, qulpitas, epitaph, arabic graphics, islam, quran, West Kazakhstan epigraphic monuments.

INTRODUCTION

Islam is known us a religion which has made a huge contribution to the history and culture of the peoples of the world. With spreading religion of Islam in the Kazakh steppe has come and Islamic civilization. Arabic, the language of the Quran, the laws and customs of Islam became wide spread in the daily life of the people.

At the present time to study the history of Islam and its spreading in the Kazakh steppe academic M.H. Abuseitova offers to the researcher approached versatile and turn a variety of sources and monuments of special importance.1

Also, observing scientific articles neighboring republics in the study of epigraphic monuments, such as the history of Nogai: "Methodology of our research (or rather the first approaches to the study of epigraphy Nogai) is based on the formation and implementation of an interdisciplinary approach to learning. They are interested in us as a historical record as the most important sources of information on the history of the spread of Islam in the Nogai steppe .. "2

Scientists spreading historians of Islam in the Kazakh steppe consider divided into three stages. Religion Islam first started spread in the VIII century and the wave second for the account has found scope in XIV a century at board of the Golden Orda. In the XIX century the Russian Empire used religion as a tool in its imperialist policies. Special Russia's effort to spreading of Islam in Central Asia and Kazakhstan facilitated to achieve their purposes.3

And in 1787, by order of Ekaterina II for the first time in Russia the Quran published in printing.4 Tatar mullas came Kazakh villages and began teach in madreses (schools), the Arabic language and the laws of Islam. Sat down to quickly embrace Muslim laws and traditions of the Kazakh population. Among the many such traditions, and prayers were verses from the Quran carved in Arabic script with special ornaments in memorial monuments. Especially it is a tradition commonly seen thousands of memorial monuments XVIII-XX centuries. on the territory of western Kazakhstan. Wonderful tradition of stone carved Arts and calligraphic inscriptions in the monuments of Western it has been noted by outstanding scientists of the country and considered one of a direction of a science of demanding research.5

Comprehensively studying the historian-scholar, ethnoarchaeologist S.E. Azhigali6 considers the multithousand kept in given territory memorial and national-traditional architectural monuments having divided into three stages: early medieval, late medieval and monuments new time.7

RESULTS OF RESEARCH

Various gravestones monuments said: qulpitas, kok tas, qoytas, qoshqar tas, etc .. In the majority listed monuments available arabographic an epitaphs. The text of the epitaphs requires multifaceted study. S.E. Azhigali epitaphs considering the monuments separated into three groups: the Quran, household and complex (the religious and household).8

In my study of religious epitaphs tombstones in is based on field studies and on the materials of the previous expeditions department of Ethnology Institute of History and Ethnology by name of Ch.CH. Valikhanov (2003-2009 years) under the leadership of dr, professor S.E. Azhigali in the region. In most of the gravestones stella (qulpitas) Inscription on the west side begins with the traditional Islamic formula.9 Qulpitas placed on the west side of the grave and she it is main party representing information about the deceased, which offers a race, tribe, father's name, age, year of death, the name of the installer, his relation to the deceased and in most the patrimonial sign (tangba) was below cut. As well as the top stellas cut Islamic symbols - the crescent and later in most of cases deposited Islamic formula – shahada, or excerpts from the Quran and Hadis.

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1 Абусеитова 2001:22
3 Ландо 2000: 27
4 Ibid p. 27
7 Аджигалиев. 1994:45
8 Ibid p. 48
Frequent Islamic inscriptions to the tombstones, below the following:

1. Là illāhā illā Allāh wa Muhammad rasūl Allāh (There is no god but Allah, Muhammad is Allah’s Messenger) not only in the beginning, but the second line, south, north side of the stele; Shahada (The shahadah is the Muslim declaration of belief in the oneness of God and in Muhammad as his final prophet).
2. Kullu man ‘aleyhi fān (each him death) – at the beginning and the other parties; Quran 55:26
3. Kullu nafs dā’iqat almahwāt (Every soul shall taste death) is always in the beginning, it is very rare in others; Quran 3:185
4. Qālu innā Allāh wa inna ileyhi ráğı’gān (Said that God and to Him we shall return) is often written, and at the beginning and end; Quran 2:156
5. Huwa ḥallāq albāqī (he is the creator of the afterlife) in the first row in the main part found an epitaph on Stella and tombstones (kok tas) Aiteke Bi district of Aktobe’s area;

Not often found, but available in many Islamic monuments epitaph:
1. Iğ’al Allāh qabrahu (ha) min rīād ald (death) is always in the beginning, it is very rare in Muslims (Western Kazakhstan Expedition 2003. Khan Ziraty, № 11 object)
2. Rahm Allāhu ta’āla ‘aleyhi (It let it be for him) the mercy of Almighty Allah) Du’ā
3. Là illāhā illa huwa allayhi alqayyūm (There Is No God Save Allah The Ever Living, The Ever Almighty Allah)
4. Iļmā Allāh qabrahu (ha) min rīād ald (death) is always in the beginning, it is very rare in Muslims (Western Kazakhstan Expedition 2003. Khan Ziraty, № 11 object)
5. Kullu nafs dā’iqat almahwāt (Every soul shall taste death) is always in the beginning, it is very rare in others; Quran 3:185
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Very rare epitaphs:
1. Bi-ismi Allāhī ār-rāhmānī ār-rāhīm (In the name of Allah) Basmallia (This phrase is recited before each sura except for the ninth sura);
2. Ḥukm Allāh al’āli alkhābīr (the power of Almighty Allah)
3. Allāhuma i’tir wa irham ‘ala sahib haṣa alqabr (O Allah, forgive him and have mercy) Du‘ā
4. Allāhuma Akbar (God is great.) Takbir
5. Muhammad rasūl Allāh sallī Allāh ‘aleyhi wa assalām (Muhammad is Allah’s Messenger Allah bless him and peace); Salawāt is a phrase that practising Muslims often say after saying (or hearing) the name of a prophet of Islam.

Some of above epitaphs found in the text of the following items tombstones: (Western Kazakhstan Expedition 2003. Khan Ziraty, № 11 object)

West side
1. Là illāhā illā Allāh Muhammad rasūl Allāh (There is no god but Allah, Muhammad is Allah’s Messenger) Shahada
2. Kullu man ‘aleyhi fān wa yabqā waqţ fīrū ḫub (each him death and remain face your Lord) Quran 55:26
3. zu-alga’ilāl wa alakram yam <....> (Majesty and benerosity <....>) Quran 55:27
4. decht qibchaq hani Bukey hanning (son Khan’s Deshtikshipshak Bukeihan)
5. u’lī Jahankir hanning nurdide farza (Zahangir han’s child glowing face)
6. ndesī zahir sheyhi alislam mufti Muhammad (great sheikh of Islam Mufti Muhammadmedzhan)
7. ǧan nebireis dār fānadan dār baqāye riḫlāt (grandson departed this life to eternal)
8. ildi 16 yashinde 1844 iđe (at age 16 in 1844 y.)
9. qālu innā Allāh wa inna ileyhi raja’īna bilmait kafī (all of us at the mercy of Almighty God and to Him we return the dead) Quran 2:156
10. sarīr wa raf’ā’at sā’adat sultanat Jahankir ḥan (joy, dignity, and happiness in the power Zohangirhan)

East side
1. inna Allāh gufūr rāhīm (As the truth of Allah Forgiving and Merciful) Quran 16:18
2. raḥbana amanna <....> wa aha’na (The Lord is our faith in you <....> and follow)
3. arrasūl faaktubā ma’a alsh <....> (the messenger <....>)
4. buni qil magfurūt rabbī <....> (Forgive him, my Lord <....>)
5. <....> ‘Arsh a’zam <....> ay <....> (Almighty and the great <....>)
6. idīb riḫlāt kuralmey kull mā ‘asharat (without seeing life than a dozen years)
7. itīb bulbul <....> dāwidati <....> (wealth <....>)
8. Allāhuma taqbal minnā haṣa du’a’ī (O, Allah accept this our prayer)

South side
1. Allahuwma igfir lahā (O, Allah forgive him) Du‘ā
2. wa ahammīha <....> (and .................)
3. ‘An mamih si’atha (cleanse him from sin)
4. wa iğ’al hai’ti’āha (and errors)
5. rūdat qabrahu min (make his grave)
6. riđā alqanāt wa innā (from the gardens of paradise)
7. taq’al haftar min (make his grave)
8. haftar annirān (light)

North side
1. Allāhuma min (O, Allah)
2. as’ilak naǧatī (I beg salvation from you)
3. bilmafigwarat wa ‘ilh inmān (forgiveness and faith)
4. haṣṣa <....> wa almā’t (each destined to die and be buried)
5. birrūh wa arr (with the soul and the rest)
6. āḥat wa almafigwar walidat zbun (and the forgiveness of his mother)
7. Allāhuma inna kāna muhsinān (he was of good)
8. fr (z) d <....> ġsān (............. )

Ethnoarchaeological expedition to the region Akto 2009. Khan Molasi, № 7 object:
1281 nshi ilnde ar <....> su ru’I Birdan Bayshuaq u’li 62 yashinde ufat buldi (1281 a genus...... Birdan son Bayshuaq 62 years has died)
Ethnoarchaeological expedition to the region Aktobe 2009. Torgay's district. Grave “Qumkol-1” № 12

1. *Huwa hâllâq alhâqî* he is the creator of the afterlife
2. 1913 nshi 15 nshi in 1913 year on 15
3. dikabre tabun December Tabyn
4. ru‘i tiki tayfasi genus Teke tribe
5. ung tangbali Ongtangbaly
6. ayyuğja aymagining Aytoho region
7. bharbay aygarqun Buharbay Aygarqin
8. 76 yashnde ufatat age 76 died
9. Allah rahmat ilkay Allah be merciful (to him)

Ethnoarchaeological expedition to the region Aktobe 2010. “Oysil Qara” № 128 object:

1. Jagalbayli Jagalbayli
2. rui Malataw genus Malataw
3. tayfasi ba tribe ba
4. y aq aymagi y...aqa region
5. Juma jamagati Juma spouse
6. yafi aw... arui Japi .... belle
7. Urkinbay Urkinbay
8. qizi Ağer u qizi Ağer d
9. fat 6 jaied at age 6
10. snda 1925 in 1925
11. nshi jilda 1 nshi sumblde year on 1 August

North Side
Kullu man 'aleyhi fân wa yâbqâ wağhâ rabbuk zu-algalâl wa alakram Lâ illâhâ illâ Allâh wa Muhammad rasûl Allâh (each him death and remain face your Lord majesty and benerosity. There is no god but Allah, Muhammad is Allah's Messenger)

South side
Anasina qultitas quygan Ayten Juma u’i (Put a monument to his mother Ayten son Juma)
In addition to the verses, prayers of Quran and the names of the 4 caliphs often Arabic words: *almahrîm almsgfâr, haga almarqad, haga alqabr, wafat, sana, rihlat, bâqî, zawgâ, masihâ, muhammedia, etc., which are the basic terms of the Kazakh tombstones.

FINDINGS
And there is no dispute that these epitaphs are Muslim epitaphs. 10
Epigraphic monuments of western Kazakhstan may well be viewed holistically with the monuments of Islamic culture.
And not only the monuments of western Kazakhstan, as well as numerous monuments of the vast territory of Kazakhstan requires study, careful research, comparative analysis that are important goal for researchers. Hopefully, epigraphic monuments, which are undoubtedly contributing an enormous contribution to the Kazakh spiritual and material culture will find diversified study in the future.

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APPLICATION

Expedition to Aktobe region. 2009. Khan Molasy, object 7

Expedition to Aktobe region. 2009. Torgay’s district. Grave “Qumkol-1” № 12
Western Kazakhstan Expedition 2003. Khan Ziraty, object 11

ATTEMPTS OF SOVIETIZATION OF THE ECONOMY OF THE SWEDISH SETTLEMENTS OF THE USSR (1921 – 1929)

Abstract. The article analyzes the state of the economy of the Swedish national minority during the NEP period and the initial stage of industrialization and collectivization. The reaction of the Swedish national minority to the land policy of the Bolsheviks and its influence on the further economic activity and initiative of the peasants is described. It has been proven that the equal distribution of land, high taxes and coercion to collective forms of farming have become a catalyst for the emigration processes of the Swedish national minority.

Анотація. У статті проаналізовано стан господарства шведської національної меншини періоду НЕПу та початкового етапу індустриалізації й колективізації. Охарактеризована реакція шведського населення на...