

ИСТОРИЧЕСКИЕ НАУКИ

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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 medreses (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.

¹ Абусейтова 2001:22

² Червонная & Керейтов. 2003.

³ Ландо 2000: 27

⁴ Ibid p. 27

⁵ Арғынбаев. 1987, Маргулан 1983, Айдаров 1971.

⁶ Әжіғали 2002., Аджіғалиев 1983.

⁷ Аджіғалиев. 1994:45

⁸ Ibid p. 48

⁹ Ibid p. 49 , Омарова 2004:51–52.

Frequent Islamic inscriptions to the tombstones, below the following:

1) *Lā illāha illā Allāh wa Muḥammad 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 ḍā'iqat almawt* (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 rāgi'gūn* (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) *'Iḡ'al Allāh qabrahū (ha) min riād aldjanna* (O Allah! Make his(her) grave from the gardens of paradise) *Du'a*

2) *Rahm Allāhu ta'ala 'aleyhi (ha)* (Let it be for him (her) the mercy of Almighty Allah) *Du'a*

3) *Lā illāha illa huwa alhay alqayyūm* (There Is No God Save Allah The Ever living, The Everlasting) *Quran 3:2*

4) *Almawt kās kullu nās yashrabuhu, alqabr bāb kullu nās dahilu fihi* (Death is a cup all people will be drinking from it tomb door to all the people enter into it)

5) *Lā hawla wa lā quwat illā billāh* (no power and strength, no one but Allah) *Hadis*

Very rare epitaphs:

1) *Bi-ismi Allāhi ār-rahmāni ār-rahīm* (In the name of Allah) Basmalla (*This phrase is recited before each sura except for the ninth sura*);

2) *ḥukm Allāh al'alī alkabīr* (the power of Almighty Allah)

3) *Allāhuma i'fir wa irham 'ala sahib ḥaḥa alqabr* (O Allah, forgive him and have mercy) *Du'a*

4) *Allāhu Akbar* (God is great.) Takbir

5) *Muḥammad rasūl Allāh sallī Allāh 'aleyhi wa assalām* (Muhammad is Allah's Messenger Allah bless him and peace). *Ṣalawāt 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 Ziryaty, № 11 object)

West side

1. *Lā illāha illā Allāh Muḥammad rasūl Allāh* (There is no god but Allah, Muhammad is Allah's Messenger) Shahada

2. *Kullu man 'aleyhi fān wa yabqā waḡh rabbuk* (each him death and remain face your Lord) *Quran 55:26*

3. *zu-alḡalāl wa alakram yam <.....>* (Majesty and generosity <...>) *Quran 55:27*

4. *decht qibchaq hani Bukey hanning* (son Khan's Deshtikipshak Bukeihan)

5. *u'li Jahankir ḥanning nurdide farza* (Zhahangir han's child glowing face)

6. *ndesi zahir sheyh alislam mufti Muḥammad* (great sheikh of Islam Mufti Muhammedzhan)

7. *ḡan nebiresi dār fānadan dār baqāye riḡlat* (grandson departed this life to eternal)

8. *ildi 16 yashinde 1844 ilde* (at age 16 in 1844 y.)

9. *qālu innā Allāh wa inna ileyhi raja'una bilmawt kafī* (all of us at the mercy of Almighty God and to Him we return the dead) *Quran 2:156*

10. *sarir wa rafa'at sa'adat sultanat Jahankir ḡan* (joy, dignity, and happiness in the power Zhahangirhan)

East side

1. *inna Allāh ḡufūr rahīm* (As the truth of Allah Forgiving and Merciful) *Quran 16:18*

2. *rabbana amanna <... ..> wa atba'na* (The Lord is our faith in you <.....> and follow)

3. *arrasūl faaktubā ma'a alsh <.....>* (the messenger <.....>)

4. *buni qil magfurāt rabbī <.....>* (Forgive him, my Lord <.....>)

5. <.....> *'Arsh a'zam <.....> ay <.....>* (Almighty and the great <.....>)

6. *idib riḡlat kuralmay kull mā 'asharat* (without seeing life than a dozen years)

7. *itūb bulbul <.....> dāwldati <.....> <.....>* (wealth <.....>)

8. *Allāhuma taqbal minnā ḡaḥa du'a'ī* (O, Allah accept this our prayer)

South side

1. *Allāhuma iḡfir lahā* (O, Allah forgive him) *Du'a*

2. *wa aḡhammiha <.....>* (and

3. *'An mamih si'atha* (cleanse him from sin)

4. *wa iḡ'al hati'ātha* (and errors)

5. *rūdat qabruhu min* (make his grave)

6. *riād alḡannāt wa innā* (from the gardens of paradise)

7. *tag'al hafarat min* (make his grave)

8. *hafarat annīrān* (light)

North side

1. *Allāhuma min* (O, Allah)

2. *as'ilak naḡatī* (I beg salvation from you)

3. *bilmagfurat wa 'ilh imān* (forgiveness and faith)

4. *ḡaṣṣa <....> wa almaīt* (each destined to die and be buried)

5. *birrūh wa arr* (with the soul and the rest)

6. *āhat wa almagfur walidat zbun* (and the forgiveness of his mother)

7. *Allāhuma inna kāna muḡsinān* (he was of good)

8. *fr (z) d <.....> ḡsan <.....>*

Ethnoarchaeological expedition to the region Aktobe 2009. Khan Molasi, № 7 object:

1281 nshilinde ar<...>ut ru'l Brdan Bayshuaq u'li 62 yashnde ufat buldi (1281 a genus..... Birdan son Bayshuaq 62 years has died)

Qālū inna Allāh wa inna ileyhi rağigūn (Said that God and to Him we shall return) *Quran 2:156*

The second party:

Bi-Allāh lā illāha illā huwa alhayy alquyyūm
(With the Allah There Is No God Save Allah The Ever living, The Everlasting)

The third party:

Lā illāha illā Allāh Muḥammad rasūl Allāh (There is no god but Allah, Muhammad is Allah's Messenger)
Shahada

Ethnoarchaeological expedition to the region Aktope 2009. Torgay's district. Grave "Qumkol-1" № 12

1. *Huwa ḥallāq albāqī* he is the creator of the afterlife
2. 1913 nshi yl 15 nshi in 1913 year on 15
3. dikabrde tabun December Tabyn
4. ru'i tiki tayfasi genus Teke tribe
5. ung tangbali Ongtangbaly
6. aythuğja aymagining Aythoja region
7. bharbay ayğarqun Buharbay Ayjarqin
8. 76 yashnde ufatat age 76 died
9. Allah rahmat ilkay Allah be merciful (to him)

Ethnoarchaeological expedition to the region Aktope 2010. «Oysil Qara» № 128 object:

1. Jagalbayli Jagalbaili
2. rui Malataw genus Malataw
3. tayfasi ba tribe ba
4. y aq aymagi y..aq region
5. Juma jamagati Juma spouse
6. yafi aw... arui Japi belle
7. Urkinbay Urkinbay
8. qizi Ağar u qizi Ağar 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 fān wa yabqā wağh rabbuk zu-
alğalāl wa alakram Lā illāha illā Allāh wa Muḥammad
rasūl Allāh* (each him death and remain face your Lord
mojesty and benerosity. There is no god but Allah,
Muhammad is Allah's Messenger)

South side

Anasina qulfitas quygan Ayten Juma u'li (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: *almarhūm almagfūr, haža almarqad, haža alqabr, wafat, sana, rihlat, bāqī, zawğa, masihā, muḥammedīa*, 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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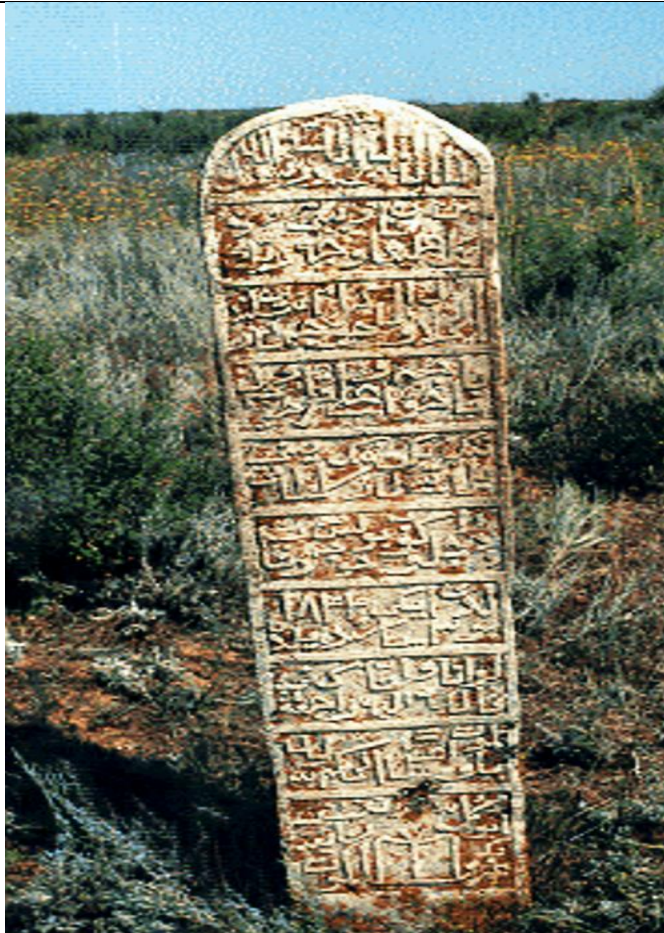
APPLICATION



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



Expedition to Aktobe region. 2010. Khan Molasi, object 128 "b", west side.



Expedition to region Aktobe. 2010. Khan Molasy, objects 128 "b", North side.

УДК 325.15+94(477)''1921/1939''

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

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СПРОБИ РАДЯНИЗАЦІЇ ЕКОНОМІКИ ШВЕДСЬКИХ ПОСЕЛЕНЬ УСРР (1921 – 1929 РР.)

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 Bolshevics 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 індустріалізації й колективізації. Охарактеризована реакція шведського населення на