

**YER ELMLƏRİ VƏ COĞRAFIYA**  
**EARTH SCIENCES AND GEOGRAPHY**

DOI: <https://doi.org/10.36719/2707-1146/29/37-43>

**Kulyash Nurbergenovna Mamirova**  
Kazakh National Women's Teacher Training University  
Doctor of Pedagogical Sciences  
mamirova.kulashgeo@gmail.com

**SPIRITUALS THE TERRITORY OF KAZAKHSTAN AS OBJECTS TOURIST AND  
RECREATION DIRECTION**

**Abstract**

The article examines the spiritual shrines of the territory of Kazakhstan. The educational discipline "Geography of spiritual shrines of Kazakhstan" developed in Kazakh National Women's Teacher Training University is aimed at studying the geographic sacred objects of the territory of the republic. The content the discipline examines natural landscapes and architectural monuments of historical, scientific and cultural significance. Students get acquainted with the spiritual shrines of the territory of Kazakhstan, study the peculiarities of natural-geographical and socio-cultural factors that have formed the meaningful essence of archaeological, historical and other monuments of Kazakhstan.

In the course of studying the discipline, students:

- establish and reveal the patterns of placement of spiritual shrines on the territory of Kazakhstan;
- give an assessment of the natural-geographical and socio-cultural factors that contribute to the formation of sacred objects;
- assimilate and apply knowledge about sacred geographical objects that ensure the formation of the consciousness and behavior of students.

The expected learning outcomes in the discipline were:

- skills and competencies to apply in practice theoretical and practical knowledge about the sacred objects of the territory of Kazakhstan;
- the ability of students to use the basic approaches and methods of geographical research;
- the ability to identify and evaluate the main geographical patterns, factors of placement, distribution and development of sacred objects.

**Keywords:** *spiritual shrines of the territory of Kazakhstan, objects of tourist and recreational direction, the program of the academic discipline, the discipline "Geography of the spiritual shrines of Kazakhstan", the expected results of training in the discipline*

**Kulyaş Nurberqenovna Mamirova**  
Qazax Milli Qadın Pedaqoji Universiteti  
pedaqoji elmlər doktoru  
mamirova.kulashgeo@gmail.com

**Turizm və rekreasiya istiqamətinin obyektı kimi Qazaxıstan ərazisinin mənəvi payları**

**Xülasə**

Məqalə Qazaxıstan ərazisinin mənəvi ziyarətgahlarından bəhs edir. KazNatsJenPU-da hazırlanmış "Qazaxıstanın mənəvi ziyarətgahlarının coğrafiyası" akademik fənni respublika ərazisinin coğrafi müqəddəs obyektlərinin öyrənilməsinə yönəlib. İntizamın məzmunu tarixi, elmi və mədəni əhəmiyyəti olan təbiət mənzərələri və memarlıq abidələrindən bəhs edir. Şagirdlər

Qazaxıstan ərazisinin mənəvi ziyarətgahları ilə tanış olur, Qazaxıstanın arxeoloji, tarixi və digər abidələrinin məzmun mahiyyətini təşkil edən təbii-coğrafi və sosial-mədəni amillərin xüsusiyyətlərini öyrənirlər.

İntizamın öyrənilməsi zamanı tələbələr:

– Qazaxıstan ərazisində mənəvi ziyarətgahların yerləşdirilməsi nümunələrini müəyyən etmək və aşkar etmək;

– müqəddəs obyektlərin formalaşmasına şərait yaradan təbii-coğrafi və sosial-mədəni amillərin qiymətləndirilməsini;

– şagirdlərin şüurunun və davranışının formalaşmasını təmin edən müqəddəs coğrafi obyektlər haqqında bilikləri mənimsəmək və tətbiq etmək.

İntizam üzrə təlimin gözlənilən nəticələri:

– Qazaxıstan ərazisinin müqəddəs obyektləri haqqında nəzəri və praktiki bilikləri praktikada tətbiq etmək bacarıq və bacarıqları;

– tələbələrin coğrafi tədqiqatın əsas yanaşma və metodlarından istifadə etmək bacarığı;

– bütün ərazi üzrə müqəddəs obyektlərin əsas coğrafi qanunauyğunluqlarını, yerləşdirilməsi, yayılması və inkişafı amillərini müəyyən etmək və qiymətləndirmək bacarığı.

**Açar sözlər:** *Qazaxıstan ərazisinin ruhani ziyarətgahları, turizm və rekreasiya istiqaməti obyektləri, akademik fənnin proqramı, "Qazaxıstanın mənəvi ziyarətgahlarının coğrafiyası" akademik fənni, fən üzrə gözlənilən təlim nəticələri*

## Introduction

Currently in Kazakhstan there is a process active understanding the role and place of the spiritual shrines of the territory of the republic (sacred geography) in our past history and in the modern period (1).

In the course of the study, studying this problem, we proceeded from the fact that the definition of "sacred object" in Latin means any sacred object that includes a natural or cultural object associated with the rites and rituals of the people living in this territory.

It should be noted that in all regions of Kazakhstan there are religious and religious buildings, which have long been places of pilgrimage for people. Objects and places that characterize outstanding events and the life of extraordinary personalities are common on the territory of the republic. There are also many places (called places of power) where ceremonies and rituals are performed that characterize the lifestyle and worldview of the Kazakh people.

Sacred objects of Kazakhstan reflect not only the rich natural and material values of the territory, but also the life and activities of the Kazakh people, their traditions and customs. Sacred objects of the territory of Kazakhstan have a long history of formation and development. These are religious architectural structures, cities, settlements, burial mounds, sanctuaries and geographic natural landscapes (Butuzov, 2013: 178).

Currently, the Republic has a program "Sacred Geography of Kazakhstan" - a national project that includes conducting archaeological and ethno-cultural expeditions to the historical places of the country, scientific conferences and seminars, a description of historical places and structures of Kazakhstan, the creation of their register, 3D models, interactive maps, videos and photo galleries (Atlas of sacred objects of the Republic of Kazakhstan, 2018).

The educational program (EP) and the curriculum of the specialty "Geography" at the Kazakh National Women's Teacher Training University have already included the discipline "Geography of the spiritual shrines of the territory of Kazakhstan" for several years. Currently, the Republic has a program "Sacred Geography of Kazakhstan" - a national project that includes conducting archaeological and ethno-cultural expeditions to the historical places of the country, scientific conferences and seminars, a description of historical places and structures of Kazakhstan, the creation of their register, 3D models, interactive maps, videos and photo galleries (Atlas of sacred objects of the Republic of Kazakhstan, 2018).

The educational program (EP) and the curriculum of the specialty "Geography" at the Kazakh National Women's Teacher Training University have already included the discipline "Geography of the spiritual shrines of the territory of Kazakhstan" for several years.

In the course of studying the discipline, students:

- establish and reveal patterns placement spiritual shrines on the territory of Kazakhstan;
- give an assessment of the natural-geographical and socio-cultural factors that formed the content essence of the archaeological and historical monuments of Kazakhstan;
- assimilate and apply knowledge about sacred objects, during the study of which the consciousness and behavior students are formed.

The expected learning outcomes in this discipline were:

- skills and competencies to put into practice theoretical and practical knowledge about the sacred objects of the territory of Kazakhstan;
- the ability of students to use the main approaches and methods of geographical research;
- the ability to identify and evaluate the main geographical patterns, factors of placement, distribution and development sacred objects throughout the territory of our state (Mamirova, 2020).

Purpose and objectives of the study:

The study the discipline "Geography the spiritual shrines of the territory Kazakhstan" allows students to reveal and better understand the essence of the concept of "sacred geography" and "spiritual values of the territory", to independently establish and identify the objects study the sacred geography the territory of the republic.

The ongoing research (study) has the goal determining the content and methods studying the sacred objects of the territory of Kazakhstan by future teachers in a secondary school.

The objectives of the study are due to the definition scientific and practical foundations for the study of sacred objects in Kazakhstan; with the identification the role and significance spiritual shrines for the formation of patriotism, citizenship and respect for national values among students through the study of sacred objects; with the development the content and methodology for studying the sacred objects of Kazakhstan (Sacred map of Kazakhstan, 2018).

### **Materials and methods**

Through the study the discipline "Geography the spiritual shrines the territory of Kazakhstan", students are instilled with the following skills:

- to identify the problems of interaction between society and nature on the example of sacred objects and their territorial organization;
- analyze sources of information about sacred objects;
- establish the relationship of geographical objects and processes;
- systematize, substantiate and evaluate sacred objects;
- to conduct research and develop the skills of educational work with various sources of information (Alshynbekov, 2010: 197).

During the development of the content of the discipline, the following questions were included in it:

“Methodological and theoretical foundations for the study the sacred geography of Kazakhstan. Analytical review sources on the sacred geography of Kazakhstan. Assessment natural and social factors in the formation of sacred objects in the territory. Classification of sacred objects. The role of the spiritual shrines of Kazakhstan in the formation of public consciousness.

Spatial-territorial placement of sacral objects. Influence natural and geographical factors on the placement of sacred objects. Analysis social factors influencing the placement of spiritual shrines. The role and significance spiritual shrines in the natural and cultural heritage of the people. Formation the worldview youth through the study of regional and local spiritual shrines. Drawing up a sacred map of Kazakhstan.

Essence and meaning toponyms of spiritual shrines. The value sacred geography in the development of tourism and local history. Toponomic concepts and terms associated with the

spiritual shrines of Kazakhstan. Evaluation and analysis of toponomic names of sacred objects (Gromov, 2010: 169).

Drawing up models / schemes / infrastructures for the development sacred objects of a certain region / optional /. Material and spiritual culture in different regions the Republic of Kazakhstan, their territorial differences. Spiritual shrines the territory of Western Kazakhstan. Development of the project "Research and protection sacral objects of Western Kazakhstan". Sacred objects of Mangystau. Sarayshyk is the spiritual shrine of Kazakhstan. Sacred geography of Central Kazakhstan. Comprehensive geographical assessment of sacred objects in Central Kazakhstan. Spiritual shrines of Ulytau. Sacred geography of South Kazakhstan. Spiritual shrines of Turkestan. Sacred geography of Northern Kazakhstan. Designing a program of cultural and educational tourism in Northern Kazakhstan. Spiritual shrines of South Kazakhstan and Zhetysu. Sacred objects of ancient Taraz, Shymkent, etc. Characteristics of the role and significance of the Silk Road as a sacred object. Spiritual shrines the territory of East Kazakhstan. Development a program for the protection of spiritual shrines in East Kazakhstan.

Ethnocultural tourism in the sacred places of Kazakhstan. Problems protection of cultural and educational monuments in Kazakhstan. Regional and local studies of sacred objects in Kazakhstan" (Butuzov, 2013: 178).

### Discussion

In the course the study, the theoretical (literature) method, the method of analysis and synthesis, the system-structural method and the method scientific generalization were used.

The main research work was related to the selection and design the content of the discipline, the search and development of optimal methods and techniques for teaching in the discipline "Geography of spiritual shrines of Kazakhstan". The content the discipline included the study of spiritual shrines located in various regions the territory of Kazakhstan. Proceeding from this, we will consider some materials concerning the substantive aspect of this discipline (Gumilev, 2010: 302).

1. The cult monuments of Mankystau are rooted in ancient times. Their uniqueness lies in the metaphysical, deeply philosophical attitude the Kazakhs to religion, which does not occupy a priority position, as is characteristic of the Islamic society. The Kazakhs, despite their adherence to Islam, still retain relics pre-Islamic pagan beliefs associated with the cults of ancestors, animals, trees and fire (alastau, ushyktau, etc.). Kindling tallow candles (fire on animal fat), spending the night (tyndeü) at the grave of the saint and ancestors - this is a kind combination the act of sacrifice and receiving cleansing grace from the ancestors (aruakov). The reasons for this lie in the fact that traditional sources, existence in harmony with nature and vast space, the Tengrian worldview, knowledge of the laws and ethics of the Great Steppe - Uly Dala were strong in the culture and worldview of the Kazakhs. In other words, a system of spiritual values formed over the centuries and passed down from generation to generation (Maksakovsky, 2011: 289).

The study the sacred objects of Mankystau makes it possible to touch the thickness of the historical layers of times and cultures, as well as comprehend the richest resource of national memory and mentality. Back in the 7th-8th centuries, preachers of Islam appeared on the Mankystau peninsula, who built underground mosques and necropolises here. Mankystau is commonly called "the land of 360 saints". Perhaps this is due to the fact that in the Middle Ages 360 disciples of Kozha Ahmet Yassau, preaching Islam, came to the territory of Mankystau (Kondybai, 2010: 96). The most famous was the underground mosque built by the Sufi Beket Ata on the rocky spurs of Mankystau. Even during his lifetime, the sage bestowed health on the suffering, reconciled the warring, opened a madrasah, and taught children. In the sacred object there is a burial place inside the rock mosque located at the foot of the mountain. A mountain serpentine road connects the mosque and ziratkhana. The mausoleum is a domed building, which consists of three small rooms: a corridor, a room with a burial, and a room where additional prayers are held. The burial itself is immured in the wall and only a tombstone with the name Beket Ata, the years of his

life and the names of his descendants is visible from the outside. Pilgrims reach the burial site along a serpentine road up the side of the mountain. Zirathana and utility rooms are at the top.

Zirathana Beket Ata is lined with red brick and consists of three large rooms parallel to each other, where the central room serves for ritual meals, and the other two are for prayers and rest for pilgrims (Ageeva, 2010: 156).

Since ancient times, Kazakhs have believed that only by mentioning the name of Beket Ata in a conversation can avert trouble, and prayers in an underground temple work wonders. The underground mosque is organically inscribed in the thickness of the chalk mountain, a light hole is cut in the dome of the central room. According to tradition, before going to Beket Ata, pilgrims visit the mosque of his teacher - Shopan Ata. The Shopan Ata temple, carved into a rocky cliff, consists of several rooms: a prayer hall, rooms for pilgrims and a burial chamber where the sage rests. According to legend, Shopan Ata was also one of the followers of Akhmet Yassau (Sacred places and objects of Kazakhstan, 2018: 133).



**Photo 1. Necropolis and underground mosque Shopan Ata in the Mankystau region (author's photo)**



**Photo 2. Mausoleum and burials on the territory of the Shopan Ata necropolis (author's photo)**

2. Aulietau (Akmeshit) - the peak (top) of the Ulytau mountains. Ulytau is translated from the Kazakh language as "Great Mountain". But since these mountains themselves are actually not very high, this name is rather fraught with a sacred meaning, since these mountains are essentially "the main revered mountains", in which shrines of nomads have been hidden since ancient times. There are ancient burial places in Aulietau. Zhoshy khan, Alash khan, Tokhtamys khan, biy Edige and other prominent ancestors of the Kazakhs were buried here. Aulietau mountains are the bearers of ethnic memory and greatness. In the history of the Kazakh people and the ancient Turks, Ulytau played an important role. An ancient legend about the six Alash tribes, the alleged ancestors of the Kazakhs, is also associated with them.

The history the formation a single Kazakh people cannot be separated from the history of these places. These mountains are witnesses and participants all the most important stages in the history the development of the Kazakhs. Of course, that's why the people respectfully called them Ulytau - "Great Mountains". Around the sacred peak of the Ulytau massif - Mount Aulietau, there were 9 khan's headquarters, as if outlining the circle of the protected area. According to legend, here the surface of the earth is closest to the sky. Therefore, the mountain has long been considered a sacred place, the abode of spirits, a place of constantly acting sacred forces, a place of ritual behavior, a connection between man and nature. The ancient inhabitants of Ulytau sacralized this place for certain reasons, understandable to them at the level of deep subconscious thinking. People for many centuries have come to the mountain to perform their rituals. This tradition continues to this day. Also, this place is the geographical center of the state (Regional sacred objects of Kazakhstan, 2018: 185).

3. Mausoleum of Alash Khan. The mazar was built by folk craftsmen in the 11th-12th centuries. in honor of Alash Khan. His name is directly related to the emergence of three zhuzes of the Kazakh people. One the famous mausoleums of Kazakhstan is located in the valley of the Karakengir River, not far from the village of Malshybay in the Ulytau district of the Karaganda region (Galiev, Moldabekov, Imanbekova, 2011: 136). In the ethnogenesis of the people, in the first half of the 9th and 10th centuries, when the Kazakhs were not yet called Kazakhs, they called themselves the people of Alash. Alash Khan, according to legend, is the progenitor of six main tribes. A man who united the warlike Turkic tribes, a great warrior, an excellent politician, a fair judge and ruler of the state.

In the national consciousness, the image of Alash Khan plays the role of a progenitor. According to the legends recorded by Sh.Valikhanov, Alash was a talented and intelligent person, he was raised as a khan on a white felt mat. He was revered as a figure who united the tribes of nomadic Turks and created the first state of Alash. After the collapse of the Golden Horde, "Alash" became the slogan the unification of nomadic Kazakhs. Therefore, the Kazakhs honor the sacred Ulytau, bow before the place, which is of great importance for the formation of the Kazakh state. Here are the mausoleums of Alash Khan and Zhoshy Khan. Also, the mausoleum of Alash Khan is a pantheon where the famous khans and rulers of that time are buried - Edige, Tokhtamys, Ezhen, Khaknazar and Tauekel. The mausoleum Alash Khan is the only one of the medieval mausoleums, the architectural imitation of which has become a tradition in the Central Kazakhstan steppes, deeply rooted in the construction the mausoleums of the Kazakh nobility of the 19th - early 20th centuries (Sacred map of Kazakhstan, 2019: 68).

### Conclusions

Thus, the sacred places of Kazakhstan are monuments cultural heritage, secular and religious architecture, mausoleums and natural landscapes revered among the population of the country. These are places with stable historical values associated with significant social and political events in the life of the Kazakh people. They are symbols of historical and cultural heritage and national unity. In this regard, the educational program geography of Kazakh National Women's Teacher Training University for the training teachers of geography for secondary schools in Kazakhstan includes the discipline "Geography the spiritual shrines of Kazakhstan". Research on the content

and methods of teaching the sacred geography the territory of the state has begun and will be continued in the future.

Therefore, the study of the discipline "Geography the spiritual shrines of Kazakhstan" by students is appropriate and important in terms the formation feelings of patriotism, citizenship and love for Uly Dala - the country of the Great Steppe.

### References

1. Look into the future: modernization of public consciousness. Kazakhstanskaya Pravda dated 12.04.2017.
2. Butuzov, A. (2013). Ethnocultural tourism. Tutorial. M. KNORUS. 178 p.
3. Atlas of sacred objects of the Republic of Kazakhstan. (2018). Publishing house Nazarbayev University. A. Electronic atlas.  
[https://drive.google.com/file/d/1V4bE\\_rFK3wxwffpspLrpjuvqU5KQpuOd/view](https://drive.google.com/file/d/1V4bE_rFK3wxwffpspLrpjuvqU5KQpuOd/view)
4. Mamirova, K. (2020). Syllabus of the educational discipline. "Geography of the spiritual shrines of Kazakhstan" (work program approved by the UMO on 08.24.2020). Kazakh National Women's Teacher Training University. Publishing house "Kyzdar University".  
[https://www.akorda.kz/ru/events/akorda\\_news/press\\_conferences/statya-glavy-gosudarstva-vzglyad-v-budushchee-moder](https://www.akorda.kz/ru/events/akorda_news/press_conferences/statya-glavy-gosudarstva-vzglyad-v-budushchee-moder).
5. Sacred map of Kazakhstan. (2018). A. Electronic card. Qazmap. kz.<http://iqap.kz>
6. Alshynbekov, S. (2010). Guided tour of the negizderi. A., 197 p.
7. Gromov, D. (2010). Sacred geography. Encyclopedia of places of power and sanctuaries. A., 169 p.
8. Gumilev, L. (2010). Ethnosphere. History of people and history of nature. M., 302 p.
9. Maksakovsky, V. (2011). World cultural heritage. M., 289 p.
10. Kondybai, S. (2010). Magystau geography. A., 96 p.
11. Ageeva, R. (2010). Countries and peoples: the origin of names. M., 256 p.
12. Sacred places and objects of Kazakhstan. (2018). 133 p.
13. Regional sacred objects of Kazakhstan. (2018). A., 185 p.
14. Galiev, S., Moldabekov, Zh., Imanbekova, B. (2011). "Ethno-excursion". Astana, 136 p.
15. Sacred map of Kazakhstan. (2019). A., 68 p.

Received: 17.12.2022

Accepted: 13.02.2023