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## TYPOLOGY OF LEGENDS RELATED TO SACRED OBJECTS IN THE TURKESTAN REGION

The main indicator of the religious-spiritual, cultural, historical peace of any people is the legends and tales that have come down orally or in writing in relation to the region, land and water, famous people. They have several social, psychological functions. First of all, it strengthens the historical memory of the people, performs a unifying function of the country, as well as instills such important values as solidarity, unity, patriotism through the educational process. The purpose of the article is to weigh and systematize the models of knowledge stored in the memory of the people related to the sacred places and the knowledge of the sacred space in the Turkestan region. Sacred objects are often identified in the nature of natural, archaeological, religious and places of worship, directly related to a memorable event or a person with a special feature, supernatural phenomena, miracles, mysteries. In all regions of Kazakhstan, such places are often visited. Especially in the Turkestan region, there are many monuments of religious significance, such as mausoleums, mazars, sagas, minarets, mosques, madrasas, khanaka, kyluet, etc. and natural objects such as caves, mountains, hills, rocks, lakes, groves. Local residents consider these places sacred, holy, and over time, various legends, rituals and traditions appeared here. When all this is widely studied, such phenomena as collective common consciousness, cultural identity, spiritual worldview and their constituent elements are scientifically identified, which indicates the scientific and practical significance of the research works. As a research methodology, the article analyzes the content, structural and functional features of legends related to sacred objects in the Turkestan region. The main results of the research work are the identification of the nature and educational function of legends and myths, and typology of legends and myths related to sacred objects is developed.

**Keywords:** Turkestan, sacred geography, legends, typology, sacred objects, folklore, historical memory.

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### Түркістан өңіріндегі сакралды нысандарға қатысты аңыз-әпсаналардың типологиясы

Кез келген халықтың діни-рухани, мәдени, тарихи бітім-болмысының басты көрсеткіші – аймаққа, жер-суға, танымал тұлғаларына қатысты ауызша немесе жазбаша түрде жеткен аңыз-әпсаналары. Олардың бірнеше әлеуметтік, психологиялық функциялары бар. Ең алдымен, халықтың тарихи жадысын күшейтіп, елді біріктіруші қызмет атқарады, сонымен қатар тәлім-тәрбие үдерісі арқылы ынтымақ, бірлік, отансүйгіштік сияқты маңызды құндылықтарды дарытады. Осы тұста, мақаланың мақсаты Түркістан өңіріндегі сакралды кеңістікті тану мен киелі жерлерге байланысты халық жадында сақталған аңыз-әңгімелердің түрлерін талдап, жүйелеп, маңыздылығын көрсету. Сакралды нысандар көбінесе ел есінде қалған бір оқиғамен немесе ерекше қасиеті бар кісімен, табиғаттан тыс құбылыстармен, кереметке, тылсымға толы жайттармен тікелей байланысты болып, табиғи, археологиялық, діни және ғибадат орындары сипатында айқындалады. Қазақстанның барлық аймағында мұндай орындар жиі ұшырасады. Әсіресе Түркістан өңірінде кесене, мазар, сағана, мұнара, мешіт, медресе, ханака, қылуат т.б. діни мәндегі ескерткіштер мен үңгір, тау, төбе, жартас, көл, тоғай сияқты табиғи нысандар көп кездеседі. Жергілікті тұрғындар бұларды қасиетті, киелі деп санайды және уақыт өте келе мұнда әртүрлі аңыздар, ырым-тыйымдар мен рәсім-жоралғылар пайда болған. Мұның бәрі кеңінен зерделенген кезде ұжымдық ортақ сана, мәдени бірегейлік, рухани дүниетаным сияқты феномендер және оларды құраушы ұстындар ғылыми негізде анықталып, зерттеу жұмысының

ді. Мақаланың зерттеу әдіснамасы ретінде Түркістан өңіріндегі сакралды нысандарға қатысты аңыз-әпсаналардың мазмұндық, құрылымдық және функционалдық ерекшеліктері талданады. Зерттеу барысында аңыздар типологиялық тұрғыдан жіктеліп, олардың тарихи, мәдени, діни және мифологиялық контекстегі маңыздылығы қарастырылады. Зерттеу жұмысының негізгі нәтижелері болып, аңыз-әпсаналардың сипаты мен тәрбиелік функциясы анықталды, сакралды нысандарға қатысты аңыз-әпсаналардың типологиясы жасалды. Зерттеу нәтижелері көрсеткендей, қарастырылған діни-рухани құндылықтар жас ұрпаққа тәрбиелік және моральдық мән береді, сондай-ақ ұлттық мәдениет пен тарихқа қызығушылық танытқан туристер үшін тартымды рухани мұра болып табылады.

**Түйін сөздер:** Түркістан, сакралды география, аңыз-әпсана, типология, киелі нысандар, фольклор, тарихи жад.

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### Типология легенд и преданий, связанных с сакральными объектами Туркестанского региона

Основным показателем религиозно-духовной, культурной и исторической идентичности любого народа являются легенды и предания, передающиеся в устной или письменной форме, связанные с определенными местностями, географическими объектами и знаменитыми личностями. Эти предания выполняют несколько социальных и психологических функций. Прежде всего, они укрепляют историческую память народа, способствуют объединению общества, а также через воспитательный процесс передают важные ценности, такие как солидарность, единство, патриотизм. В этой связи цель статьи – изучить сакральное пространство Туркестанского региона и систематизировать формы народного восприятия, сохранные в коллективной памяти, связанные со святыми местами. Сакральные объекты, как правило, связаны с запоминающимися событиями, выдающимися личностями, сверхъестественными явлениями, чудесами и мистическими историями, и представляют собой природные, археологические, религиозные и культовые памятники. Во всех регионах Казахстана встречаются такие объекты. Особенно в Туркестанском регионе широко распространены религиозные памятники, такие как мавзолеи, мазары, сагана, минареты, мечети, медресе, ханака, хилует и т.д., а также природные объекты – пещеры, горы, холмы, скалы, озера, рощи. Местные жители считают эти места святыми, сакральными, и со временем вокруг них формируются разнообразные легенды, поверья, обряды и ритуалы. При всестороннем всего этого на научном основе выявляются такие явления, как коллективное сознание, культурная идентичность, духовное мировоззрение и их структурообразующие элементы, что свидетельствует о научной и практической значимости исследовательской работы. В качестве методологии исследования в статье анализируются содержательные, структурные и функциональные особенности легенд и преданий, связанных с сакральными объектами Туркестанского региона. В ходе исследования легенды типологически классифицируются, и рассматривается их значение в историческом, культурном, религиозном и мифологическом контексте. Основными результатами исследования являются определение сущности и воспитательной функции легенд и мифов, а также разработка типологии легенд и мифов, связанных с сакральными объектами. Результаты исследования показывают, что рассмотренные религиозные и духовные ценности имеют воспитательное и нравственное значение для подрастающего поколения, а также являются привлекательным духовным наследием для туристов, интересующихся национальной культурой и историей.

**Ключевые слова:** Туркестан, сакральная география, легенды и предания, типология, святыне объекты, фольклор, историческая память.

## Introduction

Turkestan region is historically and spiritually a sacred homeland of the Turkic peoples, a common center of Islam, a place where scientists and thinkers and saints have found their eternal abode. The peculiarity of this region is that it has been considered a

sacred and blessed region since ancient times, and in oral and written sources it is called “Hazret Turkestan”, “the capital of happiness” and is described with great respect. Since Turkestan is located at the foot of Karatau mountain and there is a large concentration of settlements related to prominent religious figures, the popular saying “Azret Karatau was a

saint's mine" is widespread. Many legends related to sacred places and historical objects in this region are known as spiritual heritage, which is passed down from generation to generation. In Turkestan, in comparison with other regions, legends, stories have been preserved and spread more. Legends associated with such religious figures as Arystan Bab, Yskak Bab, Hazret Sultan Khoja Ahmed Yassawi, Gaukhar Ana, Alkozha Ata, Kumshyk Ata, Aikozha Ata, Gaip Ata, Kaugani Ata, Koktondy Ata, Kussly Ata, Ukasha Ata, Tykti Baba Aziz, saints demonstrate their exploits, miracles, instructive deeds on the way of spreading religion, glorify virtue, wisdom.

The collection and publication of folk works related to sacred objects in the Turkestan region began with the work of the researcher A. Divayev. He paid special attention to the mausoleums and tombs near Mount Kazygurt, constantly publishing stories about Ismail Kazygurti, Yskak Khoja, and Ibrahim Khoja, which he heard from local residents. These are: "The Legend of Mount Kazygurt", "the Blue mausoleum", "The legend of the Kara Kirghiz origin", "The Legend of Khazret – Ismail Ata". A. Divayev wrote legends and stories about the Turkestan region in general from the mouth of the people, especially from poets-zhyrau, zhyrshy and published in newspapers and brochures with collections of PTCAL (protocols of the Turkestan circle of archeology lovers), in 440, 462, 463, 556, 567, 568, 569 volumes of "Turkestan journal", "Ethnographic material", "The Ethnographic Review", (Divayev, 1893). In addition, such famous scientists as V. V. Radlov, N. I. Grodekov also contributed to the publication of legends about saints and scientists in the Turkestan region. It should be noted that the Orenburg scientific and archaeological Commission and the Turkestan circle of archeology lovers also took an active part in the systematic conduct of this case. A significant part of the ancient stories included in their protocols are the names of the places, water, mountains and data related to the names of cities and tombs such as Kumkent, Otrar, Sauran, Ozkent, Syganak, Kok mausoleum, Korasan Ata, Okshi Ata, etc. (Lykoshin, 1899). After the establishment of Soviet power, researchers A. Konyratbayev, T. Sydykov, Z. Seitzhapparov and others organized scientific expeditions to the southern region, collected and recorded valuable information about ancient settlements and mausoleums in Turkestan. After independence, it was A. Duissenbi who was interested in this topic and wrote a voluminous work in the nature of folklore research. Since the nineties,

the publication of such collections as "Turkestan photo album" (1993), "Kazygurt: legend and truth" (1998), "Yskak Bab" (1999), "Tykti Baba Aziz" (1998), "Snake migration" (1994), "Kazynaly Kara shanyrak" (1996) contributed to the revival of ancient memory legends that began to be obscured.

Legends and tales belonging to the Turkestan region are a rich and universal world that gave rise to the instructive life of historical and religious people. Many legends, tales and stories that have survived to this day tell about important events in the life of the Kazakh people and various events of historical figures of religious and spiritual rank who lived in Turkestan and were buried here. Their study, systematization on a scientific basis and publication, differentiation, analysis in accordance with the needs of society and the times constitute the main purpose and objectives of the article.

#### ***Justification of the choice of articles and goals and objectives***

The aim of this article is to identify the typology of legends and myths preserved in the memory of the people related to the sacred places and the recognition of the sacred space in the Turkestan region. The main reason for setting this objective is that reviving legends and myths is one of the most effective means of strengthening the spiritual immunity of the people in the face of global threats. In contemporary Kazakhstani society, legends and myths are interpreted from various perspectives and understandings. However, analyses of their types, content, structure, and functional features are still underexplored, particularly in the field of religious studies. Therefore, a comprehensive analysis of legends and myths preserved in public consciousness is necessary to ensure the stable development of the spiritual, cultural, educational, and moral values of Kazakhstani society. This research classifies the legends typologically and considers their significance in historical, cultural, religious, and mythological contexts. Furthermore, the study identifies the characteristics and educational functions of the legends and myths. Based on these functions, a typology of legends and myths related to the sacred sites of the Turkestan region will be developed.

#### **Scientific research methodology**

In this study, it was planned to summarize the myths and legends formed in connection with sacred objects in the Turkestan region and develop a typology based on their content, structural and functional

features. In the course of the study, the following methodological approaches were used: 1) using the method of folklore analysis, the collected legendary materials related to sacred places in the Turkestan region were considered as folklore texts, their structure, thematic content, character system and artistic features were analyzed; 2) according to the typological comparative method, legends and tales are compared, their similarities and features are revealed. Using this method, the classification of legends related to sacred objects into certain types (for example: related to miraculous phenomena, related to saints, associated with historical events, about healing places, etc.) was developed; 3) based on the method of examination of sources, materials of ethnographic expeditions, samples of local folklore, scientific works and archival documents describing historical and cultural heritage were used. These data helped to establish the authenticity of legends related to specific objects; 4) through the semiotic method, the meaning of the symbols and mythological images found in legends related to sacral objects was revealed and what role they play in the cultural and religious context.

## Results and discussions

### *The character and educational function of legends*

A legend is a story about the life of a person who has been in history, a great event that has been remembered by the people, or the origin of names of places and water. As time passes, stories that initially retain their true character, unpainted form undergo changes, change depending on the skill and mood of the narrator, perception intuition. "Accurate written data about historical people and those times are forgotten, and the folk imagination intervenes in the story, paving the way for the birth of new genres and genre types" (Divayev, 1893: 30). The scientist M. Auezov in his work emphasizes the following features of the legend: "the legend is born from the description, the valley of the true deed and character of the person in question; the legend does not mean that history will forever lead the historical person into an image unlike him; at the heart of each legend-story are the fundamental features of the true image of the person who took place in history..." (Auezov & Sobolev, 1962: 55). And S. Kaskabasov defines the characteristics of the legend as follows: "the message, the event told in the legend, leaves no doubt, because its root is historical truth. That's the first thing. Secondly, as a confirmation of the con-

tent of the legend, the name of the place, the name of a famous figure or the time of year are mentioned. Thirdly, the style of pronunciation of the legend is stable, it is always told from the third person and in the past" (Kaskabasov, 2014: 125). Based on these characteristics, the following definition of the legend can be given: "a legend is a colloquial chronicle of a place, a local place, or a country, tribe, a story of what happened in one region" (Kaskabasov, 2014: 126).

In the Syrdarya region of Kazakhstan and Turkestan region, such persons who spread religion to the local population as Arystan bab, Khoja Ahmed Yassawi, Ukasha ata, Uirek ata, Yer Koyan ata, Sage Zarnukhi, Kusshi ata, Zhushup ata, Zengi baba, Shopan ata, Tukti baba Aziz, Badr ata, Uzun ata, Maral Ishan, Okshi ata earned the respect and love of the people and become the main characters of various legends and tales. In addition, such holy places as Abyz Aulie, Aitzhan Aulie, Akkus Aulie, Akshengel Aulie, Kyz Aulie, Aksumbe, Abdykarim Aulie, Bakai Aulie, Besim Aulie, Zhalanash Aulie, Zhalgyz Tal Aulie, Zhyltyrak Aulie, Karlygash Aulie, Kos Aulie, Taktaly Aulie, Kozata, Kulmetei Aulie, Kyzyl Koz Aulie, Azhi Sapa Aulie, Auke Ana Aulie, Balykshy Aulie, Bazhi Aulie, Beketai Aulie, Bubenbay Aulie, Dongelek Aulie, Kakyryk Aulie, Karabura Aulie, Koshkarata Aulie, Sangyl Ata Aulie, Sashty Ata Aulie, Iskak bab Aulie, Ran Ata, Talmas Ata, Tamdy Ata, Muhammed-Khanafiya, Mardan Ata, about 1000 sacred places and cultural and historical sites, such as the mausoleum-building of saints and Akbope Ana, Akbikesh, Belen Ana, Bibi Ana, Bibi Gaukhar, Bibi Maryam, Bibi Khadisha Ana, are the source of legends (Tazhiev, 2011: 6).

The people do not just spread the legends about the holies and saints of the past, they necessarily pursue one good goal. It is aimed at supporting the desire of people to master the education, teaching the principles of public relations, the basic principles of meaningful and instructive life, and effective ways of teaching. It is clear that the instilling of moral values in the younger generation comes through the path of education. As an example in this regard, we can cite the thoughts of L. S. Vygotsky, L. Rubinstein, P. Ya. Galperin, who argued that the activity of the individual is a force that transforms the totality of external influences into internal evolving changes, newly emerging qualities in the individual. On the way to instilling national education in children, the place of history at school remains higher than other subjects taught. In this regard, what prod-



ucts do the history textbooks taught at school offer the student? – the main question arises.

It is obvious that the education of people who are the source of National Spiritual Education in our history and the promotion of their great work are a direct path to achieving the goal. Because by reading a person, the student not only reads history and historical events, but also absorbs national spiritual values. History is created by people, and by reading about these people, knowledge comes from spiritual education.

The formation of a comprehensive personality with a developed culture and education originates from the National worldview. In this regard, the Turkic – Islamic worldview, formed as a result of the hard work of Khoja Ahmed Yassawi and his students, plays a special role. Most of the sacred objects in Kazakhstan and, in general, in the Turkic countries are associated with Khoja Ahmed Yassawi and his followers. The rich legends of the people, formed over the centuries on the Turkic – Islamic basis, are the basis of national spiritual wealth.

Although legend and tales are considered in the field of religious studies mainly within the framework of such scientific terminology as mythology, axiology, hagiography, today its literary, cultural, social, psychological, pedagogical, etc. features have also begun to be studied separately. In this context, it should be noted that the words *apsana*, *myth*, *story*, *khissa*, *dastan*, *tamsil*, *menkybe*, which are close to the concept of legend, are often used in the Turkic peoples. Although they differ from each other in literary, form and content terms, they basically have the same function. That is, it affects the feelings, inner state, behavior of the listener, creating in him thoughts, intuition about the person or event in question. For example, the word *apsana* is the name of the Persian genres of fairy tales, fantasies, examples, stories and means nice, beautiful, wonderful. The term *apsana* was often used by A. Margulan in his works. The use of the word *apsana* as a term exists in folklore studies in general.

Legends and tales are two genres that are close to each other, but have isolation from each other. Their difference from each other is manifested in the degree of artistry, that is, how much artistic role imagination (fiction) and miracle play in the work, this is the main feature, the first condition that distinguishes each of the legends and tales. The difference between these two genres is also reflected in the function they perform. In other words, for what purpose of legends and tales are told, this is also a sign that distinguishes the genre. The purpose of the

legend is to inform about a fact, a historical event and tell the listener about it. Therefore, the function of the legend is cognitive, informative. And the purpose of the *apsana* is to instruct the listener through an artistic narrative of an event, action or situation that happened or happened a long time ago. Here the main characters are glorified, they are expressed at the level of an artistic image (Kaskabasov, 2014: 150).

And the word “*menkybe*” is mainly defined in the studies of Turkish scientists as “stories related to religious, historical and political figures who were in life and remained in the memory of the people”. Ahmet Yashar Ojak who worked hard about the Holy Sufis to spread Islam, wrote thoroughly in his work «*Kültür Tarihi Kaynağı Olarak Menâkıbnâmeler*» (Metodolojik Bir Yaklaşım). The author assesses that “it is superfluous to mention the importance of Aulie *menkybe*, which constitute one of the literary products of Turkish culture that deserves attention in the Islamic period, in terms of serving as a source in the historical, sociological and psychological, folkloric study of this culture” (Lykoshin, 1899: 11).

Myths, especially recognized as the first keys to knowledge of the world, have been intertwined with human psychology since ancient times and have become the basis for the formation of beliefs, religions, feelings, values. Myths about the origin of the Earth, the universe, animals, plants, water sources, mountains, hills and human wounds were then systematized, acquired a religious character, entered into a new content on cause and effect relationships and formed an integral part of everyday life, communication, teaching. There is reason to believe that most of man’s ideas about the invisible world, life after death, the afterlife is created and developed through a network of myths and legends, tales, and the origins of his religious beliefs are established in this way. German scientist Wilhelm Wundt, Swiss scientist Carl Gustave Jung, English scientist Karen Armstrong emphasize the place and role of myths, legends and tales in human psychology, consciousness in their research works. The creator of psychological science Wilhelm Wundt in his books “*Myth and religion*”, “*Psychology of peoples*” argued that the nature of any people can be learned through its religion, language and myths. Any rituals have a mythological, psychological background: it involves the introduction of a person into the Holy world and the development of his virtues. Karen Armstrong in her work “*A brief history of myth*” cites the fact that myths and legends support a person’s attempts

to find the meaning of life. Mythology often tells about the afterlife. The left accentuates the liveliness. In science, it is called the "Divine World". The divine world is in the unseen. But it is said that his reality is much stronger than that of this world. The main theme of the myths is this divine world. This is called "Eternal philosophy" in academic circles. Why, you say. Because all legends, religious rituals, public organizations, and all modern traditional society rely on this philosophy. In other words, the concept of the divine world has a very strong influence on the life of modern man. Of course, in some societies where science is highly developed, it is a little different. As follows from the eternal philosophy. In this world, what we see, hear, touch, feel, in the divine world, the whole foundation of them remains unchanged. The ultimate version of the divine world is much richer, stronger and more reliable than this world. All earthly matter attracts the present face, from the divine source. All being is an expression of the Divine World. But they are not as perfect as the pure version of the Divine World. Like a bad copy with the ink spread out. A person is able to fully use the power only when he acts in conjunction with the Divine World. We experience a lot of reality on an intuitive level. But we can't say for sure. When legends are told, they are depicted in a beautiful image. Myths tell about the life of the gods. No one produces the legend out of whim or for fun. Its purpose is to interest people in the Almighty. Agitation to imitate them. The appeal to experience their power in oneself. No one produces the legend out of whim or for fun. Its purpose is to interest people in the Almighty. Agitation to imitate them. An appeal to experience their power in themselves" (Duissenbi, 2011: 15).

The legend not only helped to find meaning in life. At the same time, it discovered the secret mansions of the human psyche, which had become unknown. If it were not for the legend, it would be impossible to study these palaces of the soul and find out where such feelings as kindness, love, fear, tortures, will come from. Scientists describe it as "a model of cognition that forms the first step of psychology". The heroes of the legend and fairy tale travel to the underground kingdom. He walks on a dirt road without getting lost. He was brave enough to fight with all his enemies. This whole fight is not on the battlefield, but in the human abyss. Thanks to this, legends and myths show how to deal with spiritual stress inside. At the turn of the twentieth century, Jung paved a new path to the human soul by exploring myths. He intuitively turned to mythol-

ogy to explain his discoveries regarding human psychology. An old legend says that the apsana (legend) made a new tupsana (subconscious).

It was more like a revival of the ancient than a novelty. The legend has a characteristic nature. It does not spread in a frozen form. There are several variants of the same story. He does not obey any Orthodox standard. In order to bring the grain of truth in the depths of the story to a new time, we are forced to change the way it is narrated. In the history of mythology, as humanity enters the future, it re-enriches and adapts its legends and myths to the requirements of the times. But human nature does not change. The legends produced by ancient civilizations that are not related to modern times, the sisters are still able to compensate for the satisfaction of humanity. Only fables can find the article of fear and eternal desire that lurks in the depths of the soul.

Regarding Jung's theory of the archetype, the following idea can be expressed. In the deep depths of the subconscious there are archetypes. As a person plunges into the deep folds of the abyss, the content that has a mythological character begins to be exposed. "The image, like our body, has become a repository of memories and memories of the past" (Kaskabasov, 2014: 47). Archetypes are the primary, primordial particles of the psyche that act in the subconscious as system, structure-forming elements. They are the basis for the formation of a universal model of perception in human behavior, as well as expressed in response to some object or event.

The archetype should not be confused with ready-made sensually perceived images. Archetypes are only forms that serve to organize psychological material in a certain direction. Archetypes live in a state of readiness to evoke the same or similar mythical ideas over and over again. The archetype is "images that continue to lie closed and deep in the abyss until the favorable or unfavorable conditions of the era awaken" (Kaskabasov, 2014: 53). Therefore, in order to awaken the archetypes in the subconscious of a person, it is necessary for him to create the excitement of the time in which a person lives. In this respect, legends and myths in every nation are a powerful force that preserves the millennia of the people's past and can awaken the archetype of a person in the depths of the people, and the world of Khoja Ahmed Yassawi has the same potential (Kerimbay & etc, 2021; 136).

The Turkestan region is full of legends and stories. After all, this place is a sacred place where religious scholars, saints, priests, ishans found their

eternal breath. Askar Duissenbi, a scientist who has studied the legends of this region, expresses the following thoughts about the legends associated with the name of Khoja Ahmed Yassawi: "if we look at the name of Khoja Ahmed Yasawi, the general content, the idea of the tales in relation to his life, we see that folk stories give meaning, importance to each period, time, such as growth, maturity, maturity of knowledge, teaching, any step in the steps of a virtuous life. Therefore, we will divide the life of Khoja Ahmed Yasawi into two stages. The first stage is the transition to the teaching path in his life, literacy, receiving the blessing of the Otyrar scholar Arystan Bab, improving his education, and the second stage is the transition to the teaching direction, settling in the winter of Yasi. It is clear that the existing legends and written sources that tell about their lives and activities during these two periods can serve as a mountain of support and living data for us to speak and reflect on this area" (Divaev, 1983: 136).

Legends can be widely used in educational work today. This is because they influence the mood of the young child on their behavior and make them value. Therefore, scientists attribute the myth to the fall of behavior, that is, the leader. Their main function is to lead a person to a good path, to a good journey. Only when a person follows traditions and religious rituals and widely uses them in his life, he reveals the secrets of legends and tales and radiates light to consciousness. Especially the archetypes that lie hidden in the depths of a person's subconscious wake up every time they tell these characteristic legends and strengthen their desire to know their true nature, their true nature. At a young age, the child has a strong desire to know and see. Their souls are eager to hear legends, tales, fairy tales, and thus expand their horizons of imagination. Zhu-supbek Aimaurov in his work "Psychology" wrote: "What is the purpose of education? The purpose of education is to create a force that contributes to the adaptation of a person to the surrounding nature, to the social environment. The "ill-mannered" man becomes more and more unhappy with each new state of life". In one word, education can be defined as: the organization of actions (activities) in relation to the habit of behavior and flexibility" (Ocak, 1992: 56). And Magzhan Zhumabayev assesses that fairy tales and legends contribute to the good upbringing of a child, to make him love goodness and kindness, beauty: "fairy tales are too expensive for a young child, so that the life of the soul is prosperous, that is, the mind expands, the mood improves, the language gets rich. The child listens to the fairy tale

with all his heart. The child does not care about dry intelligence. For example, your dry word not to lie to a child is like saying to the wind. If you tell a child a fairy tale about a liar, and in the same fairy tale you bring a picture that the Liar was afraid of his lies, that he was harmed, then the child will understand that he should not lie. In short, a fairy tale for a child is too expensive a thing. But there is a fairy tale. Some fairy tales are not suitable for anything other than spoiling a child. For example, it is not even correct to tell a child such fairy tales as demon, witch, ghost, that devours the shroud from the grave, demon. Such fairy tales frighten the child, make him cowardly and tearful. Kazakh threats to a child that "boki (something that frighten a child) come" and "red eyes come" are also unacceptable" (Armstrong, 2011: 101).

Looking at these judgments, you can see that legends and fairy tales are of great use to satisfy the child's passion for the soul. In this respect, legends about sacred objects, historical and religious figures in the Turkestan region lead a person to perfection, open the way to the prosperity of such values as conscience, virtue, will, responsibility, kindness and love, love for help, desire for wisdom.

In the process of education, the Kazakh people have developed the principle of introducing not only a young child, but also an adult to a good cause through legends. A connoisseur of oral literature V. Radlov's reasoning that "for Kazakhs, the effect of only one story is more than a hundred mullahs" clearly proves this idea. The national content of education can achieve its goal only with a comprehensive introduction into the educational process of the teachings and heritage of our great people, legends and legends about them, poems about them. In this regard, the popularization of legends about the Great Teacher of the entire Turkic people Khoja Ahmed Yassawi and his students to the younger generation will contribute to the improvement of the future, the growth of young people in their hearts of such qualities as kindness, morality, morality, wisdom, and far from the diseases of the century.

#### *Typology of myths and legends related to sacral objects*

Sacred objects are places of religious and cultural significance that are considered sacred, mystical in the people's minds. The concept of sacred places was formed only after the recognition and public recognition of the property and holiness of this place in the understanding of the country that inhabited a particular region. The formation of the concept

of scripture has taken a dominant place among the people since the late Middle Ages. This is due to the fact that already in a small area, a huge number of different monuments covering different historical periods began to be grouped and even classified. One of the most striking sights of the sanctuary is the architectural monuments. Architectural monuments are a rich source of information about the life of the society that created them (Aimaityov, 2023: 64). In the Turkestan region, there are monuments of architecture associated with historical and religious figures (saints) mausoleums, tombs, cemeteries, burials, saganas, mosques, madrasas, khanaka, kyluet, etc. In relation to such objects, legends are often associated with:

- Amazing stories of a mysterious nature;
- Act or miracle of saints;
- Sanctification of natural signs (stone, spring, cave);
- Characterized by content based on an educational, moral model.

When developing the typology of legends, their content, structure and directions of activity were considered. It is clear that in the birth and distribution of oral works in general, each region also has its own historical and geographical features, etc. One of the areas of such specificity can be traced in the content of legendary stories related to religious figures. It is a region with many religious figures and sacred places, where Zoroastrianism, Tengrianism, and other religions and Islam are the most widespread and considered to be the main religion of all Turkish Muslim peoples. In memory of these indicated and other cases, the native legends associated with the holy places can be divided into three groups as follows: The first, historical and religious educational legend. The second, historical legend (about saints, heroes, khans). The third, historical and toponymic legend.

1) Historical and religious educational legends include such personalities as Khoja Ahmed Yassawi, Arystan Bab, Gaukhar Ana, etc. Khoja Ahmed Yassawi is an outstanding poet of the middle ages of all Turkic peoples, a thinker whose name is widely spread throughout the Islamic world. According to the long-standing understanding of the Turkic community and the course of plot events in the epic songs, he is a person who has become the head of the country (Ozkan & ect, 2019: 207). A significant part of the legends about Khoja Ahmed Yassawi tells about his difficulties in his early life, as well as about his youth, when he once again turned to the path of religion, sought knowledge and wandered around the country. As the saying goes, “the father

is a critic for the child”, Abraham Shaikh has more attention to the young boy Khoja Ahmed than to his other children. The father must have hoped for the future of this son.

For example, the legend that tells about his father Ibrahim and his son Khoja Ahmed says: “Ibrahim Shaikh, who will be descended from the descendants of Iskak bab, will have two children. One of them will be named Ahmet. Once a child, Ahmet, came out of the house, and his grandfather, Ibrahim Shaikh, was pecking at the ground. “What are you doing, grandpa?” when asked, he answered, ‘Well, son, I’m cutting the crop.’ “Oh, grandfather, will you bother so much about it? Don’t finish with a word? – says Ahmet. “I can’t do that, if you can, do it”, the father allowed, with the aim of testing his son. Then the young Khoja Ahmed stood up and said, “crop, stay where you are, sprout come out on the surface.” The grandfather, who brought the ab-lution, was amazed and said:” O, my son has been blessed with the power of the Almighty, and now go wherever your Blessed Lord guides” (Myrzakhmetuly, 1996: 135-136). The story in this legend may not have been exactly this, but given that his father was also a devout man, it is clear that his son Khoja Ahmed directed his life on this path. Because it is true that the scholars who lived before and after him brought up the purity and justice of life in the way he recognized it. According to folk legends, Khoja Ahmed entered kyluet (to be alone, to worship the Creator in solitude) after the age of sixty-three and lived there the rest of his life. According to many accounts, he had lived for one hundred and twenty-five years, including sixty-two years underground, in kyluet. Because he thought:” I am no more than a prophet, I am a follower of him, so I must go underground after sixty – three.” Secondly, it is said that when he walked on earth, he felt that the people did not have the strength to improve the purity of the soul, so he went underground and set out to record what he felt in his wisdom (Myrzakhmetuly, 1996: 136). J. Aimaityov, relying on folk legends, noted that “of the many tales about Khoja Ahmed Yassawi, one essentially stands alone. It is about the relationship and spiritual continuation of the Prophet Muhammad and Khoja Akhmet” (Aimaityov, 1990: 6-7).

In the old stories of the people, the preservation of the words “Tumen Bab in Turkestan”, the meaning of this name means that in all the surrounding areas there is a large concentration of famous religious saints, a large number of teaching centers, and many of these religious educators were taught



by Akhmed Yassawi. Therefore, one wonders if the very word “Tumen Bab in Turkestan” was not born directly related to the name of Khoja Ahmed Yassawi. In any case, one thing is clear – he is not only a religious priest of the region, but also a person who raised students and led the path of teaching. For this reason, it is also known that the country called him “Hazret Sultan” because of such great qualities. The legends about his students Hakim Ata, Kusshi Ata, Kok Tondy Ata, Er Koyan Ata, Karabura Aulie, etc. are a separate story. In some of these, fantasy prevails over reality. According to their function, they switched to the genre of legends.

The east of Turkestan is a sacred region, glorified in ancient legends as “the land where Seven Saints lie, the land where seven springs flow”. There are still tombs of many of the Saints that the old people of the country tell and legend about. For example, in the “Kotyr spring” about 6 km to the east of Kushata, you can name the tombs of Zengish Bab, Saryk Bab, and Kushata. We heard the legend about Kusshi Ata from a resident of the same village, a pensioner, teacher Azhentai Zhumatayev. “According to legend, the real name of Kusshi ata is Ahmet. He was a disciple of Khoja Ahmed Yassawi, and he also had the art of poultry farming. It is said that at the time of his death, Khoja Ahmed Yassawi entrusted his student to live in this bright region, where Seven Springs flowed in the east of Turkestan, to continue his profession and spread his teachings. Then the Sultan’s student was honored and called “Kusshi Ata”. After the death of Kusshi ata, who firmly held the Sufi path, the country worshiped him. Even today, the spring near the village is called by the people, the spring “Kusshi Ata” (Korganbekov, 2009: 67).

In this regard, the following Legend also contains interesting information: “one of the well – known corpses of Hazrat Ali-Kusshi Ata was probably a person who achieved sainthood during his lifetime. But, they say, in his youth he built huts and hunted. One day he goes out to draw a bird. When he came to a place, the bird in his hand flew away and landed on one of the graves. He did not come if he called the bird. At that moment, the Birdman on the horse says: Hey, (naisap) bad man, let my bird fly. At the same time, a voice sounded from the grave: I had been ignored for a long time, now the whole country now will know me as Naisap. Thank you. God must have sent you to me, too, – he blew out the bird on top of him. The history of the settlement named after Naisap Ata in the same region seems to be connected with this” (Bekzhigitov, 2001: 4).

2) *Legends in relation to historical figures* special place in the history of Kazakhstan is occupied by legends about the events that left a special mark and heroic figures who became famous under the command of batyr. Most of the historical events in the Turkestan region have a special function in finding our historical memory, cultivating our knowledge and recognizing our past. In the Turkestan region, legends about such historical figures as Amir Temir, Abylai Khan, Baidibek bi, Domalak Ana, etc. are widespread. In general, in all the legends that tell about Emir Timur, the people’s desire, attitude and assessment of him are felt. In addition, the legends told about this historical figure are intertwined with stories related to other historical figures. For example, a common feature of many heroes of legends, from Korqyt to Abylai, is the ability to predict the future by seeing dreams. This is also firmly rooted in the legends about Saryn Emir Timur. For example, no matter what campaign Aksak Temir went on, Khoja Ahmed Yassawi entered into a dream and began to win the Great Commander. Any of his campaigns, as the saint said, always ended in victory. Father Taragai bi’s vision in a dream: “do not go astray, son, I will go to mount Basar myself” was also given to the famous commander. The content of such a legend is clearly traced in the imagination and beliefs of the people, which indicate that Aksak Temir, who reigned for 35 years, dominated all his campaigns, supported and supported by Saints.

And now, returning to the legends related to historical periods and events, we can say that the beginning of real historical legends that left a significant mark on the history of the country dates back to the period called “Aktaban shubyryndy” in 1723 and tell about various events from the thirtieth year of the twentieth century to the “Sozak uprising”. We will limit ourselves to one legend of the time “Aktaban shubyryndy”, without analyzing and discussing all the Legends of this period. One of the tragic events that caused grief to the people was the attack of the Dzungarian Kalmyks in 1723. The history of this difficult and difficult period was called “Aktaban shubyryndy, Alakol sulama”. Many poems, lamentations, legends and stories related to this narrow time, historical event, tragic period was spoken and widespread among the country even then. But not all of them have survived in the memory of the country, if not only a few. The historical legends of the Turkestan region, which show the secret secrets of many centuries, the moral deeds of our ancestors, heroism, genius, are a valuable heritage that reconciles the historical continuity between generations.

### 3) *Historical and toponymic legends*

The toponymic legends of the Kazakh people, told by the names of land, water, and mountainous terrain, are of great importance. The people did not baselessly pronounce the name, without relying on any circumstances. Toponymic legends tell about the history of famous places and places. Inside toponymic legends:

a) legends about the construction of towns and villages and mosque-tower construction sites, etc.;

b) stories about the direct connection of historical events and local names of historical figures (Sokolova, 1970: 273).

The historical and settlement Legends of the southern region were directly influenced by the events of the Oguz-Kipchak era, the Golden Horde, the Kazakh Khanate against the Kalmyk-oirat, Kokand khanates. For example, Otrar, Kumkent, Babata, Saudakent, Yasi, Sauran, Kokkesene, etc. But, unfortunately, due to the untimely receipt of the letter, the stories of many were forgotten and remembered only as a toponymic name.

The fact that the old toponyms, that is, the names of places, lost their original historical concept and remained only in the name state, is due to various reasons. They, firstly, were born in a very ancient time on the basis of the same historical circumstances, which gradually underwent changes as a result of various events, the understanding, beliefs of the new age were added and ultimately lost. And secondly, the change of toponyms came after the mass substitution of land, land names by Russian colonists for other people's names with roots, unjustified. Such a process is also directly related to the Legends of the southern region. For example, the name of Sauran city-Kurgan, which was once the center of the Ak Horde, is mentioned in many historical documents, but there are no legends explaining why it was called that way. It is a pity that in the works of literary and historical scientists, travelers of the last century, newspapers and magazines of that time did not collect the stories of such a number of villages and settlements as Zhankent, Kokkesene, as well as the legends of famous cities in the Turkestan region as a whole. Under the Soviet government, such legendary stories were not systematically recorded. Separate versions of the legends were kept in the archive of A. Konyratbayev.

According to historical works, the ancient city of Kumkent in the Sozak region was a settlement with a large culture and a developed trade industry in the Middle Ages. This is how the legend associated with this city speaks. "Kumkent in the old days

was a large commercial city surrounded by a fence. The place was located between Shu and Karatau, 35 kilometers from the North-Eastern face of Babata's grave. At this time, the name of the fallen city is Kazakh, but the storytellers call it "Kalmyk city". According to local Kazakhs, Kumkent was destroyed by Aksak Temir. Tukti Aziz baba, the ancestor mentioned in the song "Edige", married the daughter of a fairy and gave birth to a son from her. This is the city where it is said that the daughter of a fairy wrapped it in a silk scarf and left it near the city of Kumkent, on the banks of the Nile. Kumkent at that time was the same big city as in Egypt" (Konyratbayev, 1996: 82). We learn from this story that it was a city that once became one of the great centers. This name appears in many legends and epic epics. However, if we listen to the conversations between the countries, it seems that Kumkent was named so because it is a city among the sands. A. Margulan (1946), who studied the place of this city, said that it was once a city with a prosperous culture. We see from the results of the expeditions of A. N. Bernstam (1947-1957). Information about Kumkent dates back to 1388 about his trip to Deshti Kipchak is also found in the scriptures related to his campaign.

In his article, Asylbek Meirbekov highlights mausoleums and shrines as a significant part of Khoja Ahmed Yasawi's toponymic heritage. In summary, there are 17 such sacred sites, known as necronyms. These include: the Mausoleum of Khoja Ahmed Yasawi; the Mausoleum of Arystan Bab; the Mausoleum of Ibrahim Ata; the Mausoleum of Qarashash Ana; the Mausoleum of Makhmuthan Sheikh Baba; the Mausoleum Gauhar Ana; the Mausoleum of Karabura; and others. All these sacred places are the eternal resting places of saints who sowed the seeds of Islam and spread its teachings. They are all closely connected to Khoja Ahmed Yasawi – some were his relatives, others his disciples, and some his followers. Their historical, cultural, and spiritual significance is shared and recognized across all Turkic peoples. The legends and tales associated with these mausoleums and shrines are widespread among Turkic communities (Meirbekov, 2023: 273).

Folklorist S. Kaskabasov notes that Kazakh toponymic legends are formed due to two different circumstances in his work "Kazakh folk prose" (1984). In it, the scientist says that all stories related to names of places are not legends, but belong to a toponymic legend only if they are related to one historical event or one historical person, where there is no criterion, it is not considered a legend, and clas-

sifies such legends as follows: “Kazakh toponymic legends are of two types. One is stories that tell stories related to a historical event, or rather, the wars against the Kalmyks and Kokans. And the second type is works in which the names of land, water, and places are not related to a specific historical fact, but are told through a story that is generally true”, – (Kaskabasov, 1984: 145-147).

Historical and toponymic legends relate to specific historical events related to wars against external enemies that threatened the country, and the lives of individual historical figures, claiming the same circumstances and telling the story (Konratbayev, 1996: 48).

Such legends include historical and toponymic legends related to the life of Amir Temir. The names of Amir Temir can be found in different parts of Kazakhstan. For example, the “Temirlan tower” on the border of Kostanay and Chelyabinsk regions, the place where a high hill in Ulytau stopped during the campaign against Tokhtamysh, and the names of places associated with the name Temir in Aktobe and Turkestan regions all meet the conditions of toponymic legends.

In conclusion, when considering the historical and toponymic legends of the Turkestan region, it can be seen that these exhibits have a high connection with history, literature, and the worldview of the people. The historical and toponymic legends of the Turkestan region, which have become the epicenter of events and the scene of history considered at the Kazakh national level, belong to the category of valuable, meaningful heritage, which does not go beyond the framework of reality, is one of the most valuable documents of history.

## Conclusion

Legends related to sacred objects in the Turkestan region are an integral part of the spiritual culture

of the Kazakh people. Through them, the people pass on their history, religion, worldview and values from generation to generation. The typological analysis of legends allows us to reveal their genre richness, semantic multiplicity and socio-cultural significance. Research in this area contributes to the scientific systematization of sacred geography and the preservation of folk heritage.

Myths also enhance the importance of sacred sites in the Turkestan region and determine their sanctity. The study examined myths divided into three groups. The first, historical and religious educational legends; the second, historical legends (about saints, heroes, khans); the third, historical and toponymic legends. This is how the typology of myths about sacred objects in the Turkestan region was determined. This typology reflects the spiritual and cultural functions of the legends. In particular, it allows us to deeply understand such roles as the formation of historical consciousness, the transmission of moral and ethical values, the transfer of the sanctity of sacred objects from generation to generation.

In conclusion, there is reason to believe that legends and tales related to sacred objects in the Turkestan region are a cultural heritage that preserves the spiritual code of the nation, the national code. By studying them, we can get a deeper understanding of the worldview, belief system, language, mentality, cultural and historical memory of our people. Collecting, classifying, analyzing and systematizing such heritage is an important scientific and national task.

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