

# ARCHITECTURAL COMPLEX OF AHMED YASAWI DURING THE HISTORY AND CULTURE OF CENTRAL ASIA\*

Orta Asya Tarihi ve Kültüründe Ahmed Yesevi'nin Mimari Kompleksi

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## Abstract

The article, using information contained in both eastern and western written sources, in local folklore, research data of restorers, orientalists, archaeologists about the mausoleum of Khoja Ahmed Yasawi and the city of Turkestan, examines the history and architecture of the mausoleum against the background of the general history of Kazakhstan and Central Asia. The work uses new findings about early buildings near and at the site of the mausoleum of Khoja Ahmed Yasawi. Fragments of carved terracotta - examples of architectural decor, revealed by archaeologists and restorers testify to the addition of a complex of tombstones around the early mausoleum of Khoja Ahmed Yasawi, dating from the XII-XIV centuries. Based on the data obtained by one of the authors of the article when examining the interdome space of the mausoleum, it is concluded that in the Karakhanid period there was a memorial mosque near the mausoleum of Khoja Ahmed Yasawi. To clarify the details of the interior and exterior of the newly built mausoleum of Khoja Ahmed Yasawi, at the end of the 14th - beginning of the 15th century, descriptions, fixations of scientists of the specified time, various materials stored in the archives of the Institute "Kazrestavratsia" are involved. To recreate the now lost real relics of the mausoleum, the records of those who visited the object in the late 19th - early 20th centuries, researchers, photographic materials of the "Turkestan Album" are involved. The history of the mausoleum in development is shown. Changes and losses during the late Middle Ages, the deplorable state of the monument after the capture of the city by the Russians, repair work during the period of the Russian Empire, the USSR and restoration during the period of independence of the Republic of Kazakhstan are considered separately.

**Keywords:** Architecture, Archeology, History, Islam, Central Asia, Kazakhstan, Mausoleum of Khoja Ahmed Yasawi, Turkestan.

## Öz

Makalede gerek doğu gerekse batı yazılı kaynaklarında yer alan bilgilerden, yerel folklorlarda, restoratörlerin, oryantalistlerin, arkeologların Hoca Ahmed Yesevi türbesi ve Türkistan şehri hakkındaki araştırma verilerinden yararlanılarak türbenin tarihi ve mimarisi Kazakistan ve Orta Asya'nın genel tarihinin arka planında incelenmektedir. Eserde, Hoca Ahmed Yesevi türbesinin yakınında ve bulunduğu yerdeki erken dönem yapılarla ilgili yeni bulgular kullanılmıştır. Arkeologlar ve restoratörler tarafından ortaya çıkarılan oyulmuş pişmiş toprak parçaları - mimari dekor örnekleri, XII-XIV yüzyıllardan kalma Hoca Ahmed Yasawi'nin ilk türbesinin etrafına bir mezar taşı kompleksinin eklenmesine tanıklık ediyor. Türbenin evler arası alanını incelerken makalenin yazarlarından birinin elde ettiği verilere dayanarak, Karahanlı döneminde Hoca Ahmed Yesevi'nin türbesinin yakınında bir anıt cami olduğu sonucuna varılmıştır. Yeni inşa edilen Hoca Ahmed Yesevi türbesinin iç ve dış detaylarını açıklığa kavuşturmak için, 14. yüzyılın sonunda - 15. yüzyılın başında, belirtilen zamanın bilim adamlarının açıklamaları, tespitleri, "Kazrestavratsia" Enstitüsünün arşivlerinde saklanan çeşitli materyaller yer almaktadır. Türbenin şimdi kaybedilen

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gerçek kalıntılarını yeniden yaratmak için, 19. yüzyılın sonlarında - 20. yüzyılın başlarında nesneyi ziyaret edenlerin kayıtları, araştırmacılar, “Türkistan Albümünün” fotoğraf malzemeleri yer alıyor. Türbenin gelişim tarihi gösterilmektedir. Geç Orta çağ'daki değişim ve kayıplar, kentlin Ruslar tarafından ele geçirilmesinden sonra anıtın içler acısı durumu, Rusya İmparatorluğu döneminde onarım çalışmaları, SSCB ve Kazakistan Cumhuriyeti'nin bağımsızlığı döneminde restorasyon ayrı ayrı ele alınmaktadır.

**Anahtar Kelimeler:** Mimarlık, Arkeoloji, Tarih, İslam, Orta Asya, Kazakistan, Hoca Ahmet Yesevi Türbesi, Türkistan.

## Introduction

The grandiose building of the complex was erected over the grave of the famous Sufi preacher, founder of the Sufi brotherhood and, poet Khoja Ahmed Yasawi in the city of Turkestan, which is located in the south of Kazakhstan. This is the only one of the four large buildings of Timur that has survived to this day in its entirety. Other grandiose structures of the formidable emir were erected in the capital Samarkand and in the city of Shakhrisabz, where the ancestral cemetery of the Barlas nobility, Timur's ancestors, was located. However, they have not survived and have survived to this day in ruins. The majestic silhouette of the mausoleum of Khoja Ahmed Yasawi is visible tens of kilometers from the city. The grandeur and splendor of the main Turkestan mausoleum amazed the pilgrims. In the Kazakh epic *Alpamyş batyr* there is a line conveying the enormous dimensions of the structure: “The roof of the cemetery could be seen in a bloody place” (Batyrlar zhyry, 1963, 228) - “The dome of Khazrat is visible at a distance of a day's walk.”

“One of the most remarkable buildings built in the world and amazing creations of the sons of men,” a well-known historian of the first half of the 16th century wrote about him. Fazlallah ibn Ruzbihan Isfahani (Abuseitova, 2007, 208). One of the first descriptions of the famous mausoleum in European literature is given in the book *Northern and Eastern Tartary* (published at the turn of the 17th-17th centuries) by the Amsterdam scientist Nikolaas Witsen: “There is a building in this city, and this structure is called “Astana”, twenty-seven long and twenty-five fathoms wide, the walls are painted with different colors, some places are gilded, at the top there are two turrets. There are more than a hundred rooms inside this Astana. In one of the rooms there is a cauldron the height of a man's height ... In Astana, there is the grave of the holy man Azret-kozha” (Vitsen, 2006, 67-68).

Having visited the city of Turkestan shortly after the inclusion of South Kazakhstan in the Russian Empire, Mir-Salikh Bekchurin gave the following assessment of the monument: “This marvelous creation of human hands, testifying to the talent of the masters of that time, could undoubtedly serve as a model for such works of art. ...” (Bekchurin, 1872, 52). In the same publication, the first image of the khanaka of Khoja Ahmed Yasawi is given (Fig. 1).

It is not only the architecture of the mausoleum that is unique. A whole complex of highly artistic products of the 14th-15th centuries have been preserved here: a huge bronze cauldron, bronze lamps, a banner with a bronze figured pommel, carved doors, unique manuscripts (Dobrosmyslov, 1912, 138; Masson, 1930, 19; Ivanov, 1981, 68-84; Basenov, 1982, 39). The history of Turkestan is also noteworthy, on this territo-

ry, there are several monuments of archeology and medieval architecture in addition to the mausoleum of Ahmed Yasawi. During the Middle Ages, the city of Turkestan was known as Yassy. In memory of the old-timers of the city of Turkestan at the beginning of the twentieth century, the location of the ancient city of Yassy was still preserved. In 1928, representatives of the clergy pointed out that the city of Yassy corresponds to the Kultobe hill (Aymaulytov, 2013, 303). Archaeological studies of the specified hill, located 300 m south of the mausoleum of Khoja Ahmed Yasawi, confirmed the reliability of the Turkestanians' ideas about the localization of ancient Turkestan - Yassy on the site of the settlement of Kultobe. Excavations of the citadel of the Kultobe settlement showed that the lowest layers of the settlement date back to the first centuries (BC). The remains of a two-story castle and fortress walls that surrounded the ancient city citadel - the buildings of the initial stage of the emergence and development of ancient Turkestan - have been revealed (Smagulov, vd., 1999, 89-91; Smagulov, 2017, 67-153). Among the finds, a clay vessel with a Turkic runic inscription, found in the layer of the 9th century, should be especially noted. (Smagulov, 2017, 139-142). In the immediate vicinity, the sites of ancient settlements Sidak, Shoytobe, Tortkul 1, Tortkul 2 and other monuments were also identified (Ageeva, Patsevich, 1958, 94; Akishev, vd., 1972, 172-176). In the VI-VIII centuries, The Turkestan oasis was part of the Turkic kaganates. In the VIII century, the south of Kazakhstan was included in the Arab Caliphate (632-1258). In the 9th-10th centuries, the region in question was under the control of the Karluks, Oghuz and Samanids (874-999). At the end of the X-XI centuries, the region of Shavgar-Karachuk with its main city was ruled by the Turkic dynasty of the Karakhanids (840-1212). From the written sources of the VIII-XI centuries, it is seen that the main city in the district of modern Turkestan was Shavgar, which was located at 8 km north of the city and at the site of the fortified settlement Tortkul 1 (Kozhaev, 1998, 86). According to the description of the Arab geographer of the 10th century, al-Maqdisi / Mukaddasi, "Shavgar is a large (city) with a vast rustak, it has a citadel (hisn). Cathedral Mosque at the edge of the market. It is far (isolated) from the main road." (Goeje, 1872, 274). The etymology of the name Shavgar in the meaning of *Montenegrinis* based on the Sogdian language (Smagulov, vd., 1999, 15) finds some correspondence in the ancient Turkic *Karachuk*. Shavgar called *Karadzhuk* is first encountered by Mahmud Kashgari: "Karadzhuk is the name of Farab, this is one of the Oguz cities" (Mahmud al-Kashgari, 2005, 450). Since the XII century, on the pages of medieval historical-geographical literature, the name *Shavgar* disappears and its Turkic equivalent *Karashik* is approved. In Kazakh legends, the latter was known as a city with many gates: "Karashik with forty gates" (Kopeyulu, 2008, 82). In the XII century in the village of Yassy, which was located not far from the center of the Karachuk district, the future saint, Shaikh Khoja Ahmed Yasawi settled. Archaeological studies of the cell (khilvat) of Khoja Ahmed Yasawi showed that it was erected in the XII century (Tuyakbaev, 2000, 41-51). Since that time, a new period in the history of Yassy-Turkestan begins. In the VIII-XII centuries, the center of the district was Shavgar-Karachuk, later the capital status was transferred to Yassy.

### 1. The First Mausoleum of Ahmed Yasawi

Masson, who carried out research on the monument in 1928, suggested the presence of the first mausoleum of Khoja Ahmed Yasawi: "... a small mausoleum was

erected over his grave ... It is very possible that it is this small building that owns five carved unglazed bricks from the facing of the main facade found in 1923 during the renovation of the roofs of a modern mausoleum” (Masson, 1929, 40). During the restoration work of 1939-1941. When clearing the roof, 22 fragments of architectural decor were found in the garbage, which most likely belonged to both the mausoleum of Khoja Ahmed Yasawi and other buildings surrounding it (Patsevich, 1950, 99-100).

Several facing fragments (Fig. 2) were discovered in the 50s of the twentieth century (Mankovskaya, 1960, 63-65). In October 1957, during the repair of the base-ment of the western side edge of the northern portal, the most significant (about 1 sq. M.) fragment of the cladding of the 12th century was discovered inside the western pylon. A fragment of a wall (Fig. 3) was discovered, which is an imitation of masonry with paired bricks with vertical “bows” inserted between them in a checkerboard pattern (Mankovskaya, 1960, 65). The remains of this building - walls 2-3 m high were uncovered during the restoration work in 1975 and from the side of the ziyarat-khan (Tuyakbaeva, Proskurin, 1985, 64). The technical features of the masonry and facing of the remains of the early shaikh mausoleum allowed the art critic L.Yu. Mankovskaya date the construction of the first mausoleum of Khoja Ahmed Yasawi to the second half of the XII century (Mankovskaya, 1963, 9).

During the restoration work on the roof of the architectural complex of Khoja Ahmed Yasawi in 1994, about sixty different-sized fragments of carved terracotta were collected, among which there are fragments of the corner and flat slabs with two-level carvings. Some of its facing slabs have construction inscriptions on the inside of the terracotta tiles (Kozha, 2000, 23).

In 2012, when examining the interdome space of the Kazandyk khanaka Khoja Ahmed Yasawi (Fig. 4), wooden beams with carved ornaments and paintings were identified (Fig. 5). Judging by the fact that they were used a second time as reinforcement in the dome of the khanaka, they date back to the pre-Timur time (Kozha, 2016, 112-123). The decorated beams from the interdome space most likely were elements of the ceiling of the mosque building, located near the grave of Khoja Ahmed Yasawi. The accumulated data suggest that the early mausoleum was on the site of the current Gurkhana khanaka Khoja Ahmed Yasawi and most likely was surrounded by various religious buildings: a mosque and other mausoleums of the XII-XIV centuries.

At the beginning of the XIII century, the city of Yassy was included in the state of the Khorezmshahs-Anushteginids (1077-1231). There are known silver coins broken in the mint of Yasa on behalf of the Khorezmshah-Anushteginid Muhammad ibn Tekesh (1200-1220). It is assumed that this was a purely political action of the new rulers (Nastich, 1983, 144-145), which took into account the presence of the grave of Khoja Ahmed Yasawi in the city of Yassy and was of a religious and ideological nature rather than an economic one.

## **2. Construction of a New Building at the End of the 14th - Beginning of the 15th Centuries**

In the sources of the XV-XVII centuries, the basin of the middle reaches of the Syr Darya, namely, a narrow strip stretching along its left bank, and a wider one along

the right, bounded by the Karatau mountain range in the northeast and the watershed of the Chirchik and Badam valleys, south of Sairam, in the southeast, was named as Turkestan (Pishchulina, 1969, 11). Politically, in the second half of the fourteenth century, the basin of the Middle Syr Darya with the historical region of Turkestan belonged to Ak Orda (1226-1502). According to the information of “Chingiz-name” Utemish-khadzhi, the ruler of the Ak Orda Urus-khan (ancestor of the Kazakh khans; 1361-1375) “became a great sovereign, ruled the cities of all Turkestan” (Utemish-khadzhi, 1992, 113).

The rulers of the Ak Orda were usually located in Sygnak, less often in Sauran. Yassy remained as a small town in the same 14th century. The spread of Islam in the vastness of Dasht-i Kipchak, the adoption of Islam by the Chingizids contributed to the growth of the status of the settlement of Yassy, where the holy place was located - the grave of Khoja Ahmed Yasawi. Khoja Iskhak ibn Isma'il-ata al-Kadikurti at-Turkistani, who wrote in the last quarter of the 14th century, speaks of Khoja Ahmed Yasawi as a recognized authority (Islamization and Sacred Genealogies, 2013, 195).

New monumental structures have grown around the early mausoleum of Khoja Ahmed Yasawi, as evidenced by the finds characteristic of the 12/14. centuries fragments of carved, glazed and unfinished terracotta. Mosques and other places of worship were built in the city. A magnificent carved wooden column originates from the city of Turkestan, which belonged to one of the city's mosques. The inscription on the column contains the date April 7, 1352 (Pugachenkova, 1948, 48)

In the last quarter of the 14th century, Timur established his control over the Syr Darya lands. His governors were in Otrar. The city of Yassy was first mentioned in Timurid historiography in connection with the war that took place between Timur and Tokhtamysh Khan (1376-1395). Both sides fought a long war for the possession of the cities located in the basin of the Middle Syr Darya. In 1388 Tokhtamysh Khan, after failing to capture Sauran, approached Yassy and devastated it. According to local legend, the Khan of the Golden Horde, Tokhtamysh Khan, during one of his raids robbed the grave of Khoja Ahmed Yasawi and the shaikhs who lived with him. Amir Timur appeared as an avenger for the desecrated shrine and defeated the Khan's troops and took the loot from him. Due to the large military production, the construction of a new mausoleum over the grave of Khoja Ahmed Yasawi was started.

Timur had deep respect for the shrine of Turkestan (Gordlevsky, 1962, 362). In a later work known as “Autobiography of Tamerlane” (Malfuzat-i Timuri), it is said that before the campaign against Sultan Bayazid I Yildirim (1389-1402), Timur wished to know in advance whether his intention to defeat the enemy was destined to come true. To do this, he went to the grave of Shaikh Khoja Ahmed Yasawi and asked the fortune teller by the maqam, that is by Hikmat of Khoja Ahmed Yasawi. “Through fortune-telling, I learned that if during the war I find myself in a difficult situation, then I just have to read the following quatrain of Khoja Ahmed Yasawi and the success of the case will be beyond doubt. ... I firmly remembered these verses, and during the battle with Kaisar I read them to myself 70 times and won” (Tamerlan, 1992, 51).

Timur himself determined the basic dimensions and composition of the prem-

ises of the building: "... Hazrat Sahyb Kyran in the village of Yassy deigned to go to Sheikh Khoja Ahmed Yasawi for visit and to rebuild the grave marked with high blessings. A solid building was laid, it is subdivided into a vast and spacious vault with two minarets in front of a large dome, adjacent to it. And another dome with four *sufis* with the improvement of the previously existing one - to indicate the burial place of the illumined, blessed Khoja Ahmed Yasawi. And on both sides of the dome there are two other four *sufis*, each 13.5 by 16.5 from the side of the *jamaatkhan* and other *hujras* with all the additions and attachments" (Mankovskaya, 1962, 120). The walls and dome of the building should be decorated with tiles, and the tombstone itself is made of cut stone covered with carved ornaments. The building was entrusted to Maulan 'Ubaidallah Sadr.

The building is often called an architectural complex-mausoleum. Curator of the general restoration of the Ahmed Yasawi mausoleum in 1955-1959. Mankovskaya figuratively called it a "city" of monuments (Mankovskaya, 1962, 111; 1985, 109-127). The architects managed to combine 35 different-volume rooms into one whole, into one complex. The total height of the building reaches 39 m, which corresponds to the height of a modern ten-story building.

According to Masson, while Timur was guided by a subtle political calculation: "To flatter the feelings of the nomads with attention to their national shrine and to emphasize the spiritual unity of peoples professing Islam and to influence the impressionable nomad with the grandiosity of the plan, and by its execution to give an idea of the power of the empire - these are the practical goals that were meant when the first-class monument of Central Asian architecture was erected on the outskirts of the state at the end of the 14th century" (Masson, 1930, 4-5).

However, 1397 cannot be considered the initial date for the construction of the new mausoleum of Khoja Ahmed Yasawi. It is known that Sharaf ad-din 'Ali Yazdi was not an eyewitness to the events described and began compiling his work in 1425, 20 years after the death of Timur. Researches of restorers have shown that the beginning of the construction of the complex dates back to the beginning of the 90s XIV century. Due to the death of Timur in 1405, the main portal of the mausoleum remained unfinished. Thus, the construction of the mausoleum that has survived to this day took about 15 years. According to legend, the bricks and tiles for the tomb were made in the neighboring town of Sauran, the ruins are located 40 km northwest of Turkestan. The bricks were transferred by hand through a line of standing people from Sauran to Yassy to the construction site. The restorers have traced two stages of the construction of the second mausoleum, the khanaka of Khoja Akhmed Yasawi (Mankovskaya, 1963, 8-11).

The construction of the mausoleum-complex was preceded by the destruction of the buildings of the XII-XIV centuries, which existed earlier on its territory. The first stage of construction began in 1389-1391 and ended in the mid-90s XIV century. The height of the building reached 14.63 m at the main portal, 12.8 m in Kazandyk, 11.8 m in the gur-khan from the surface of the 14th century. At the first stage of the construction of the mausoleum, Central Asian and local architects, who were well acquainted with regional traditions and the theory of architecture, were hired to work.



At the second stage of construction, which apparently began in 1397, the smooth high-rise parts of the main portal, the dome of the Kazandyk and the gur-khan were built, the room in the north-western corner of the building was transformed into a mosque. The decorative moment was strengthened: the domes of the main halls were covered from the inside with ganch stalactites, the side rooms - with plaster. Iranian craftsmen also took part in the second stage of construction and finishing works. Architects Khoja Khasan and Shams 'Abd al-Wahhab from Shiraz left their autographs on the facing of the monument (Mankovskaya, 1960, 68-69).

### 3. Architecture, Structures and Relics of the Mausoleum

The mausoleum of Khoja Ahmed Yasawi is a large structure in which the architects managed to combine the functions of a mausoleum, a mosque, a khanaka, and a madrasah, which are isolated buildings in ordinary cult complexes. On the central axis from south to north there is a huge portal, the central hall - Kazandyk and the tomb of the saint. Only on the first floor, according to the plan of 1884, there were 21 rooms (Fig. 6).

Side rooms adjoin the central hall and the tomb from the east and west. Eight two-storey corridors extend from the corners of the central hall, dividing the entire complex into eight compartments. In the plan, the building has dimensions of 65.5 x 46.5 m. The creation of a monumental public building, which replaced the entire complex of structures, was for a new step in the development of architecture (Mankovskaya, 1963, 6).

The main (southern) entrance to the architectural complex-mausoleum is decorated with a majestic portal, towering more than 20 m above the roof and flanked at the edges by minaret towers. The niche span of the main portal is 18.2 m. Pestak dominates the main volume of the building and emphasizes the monumentality of the entire structure. According to Masson, in the past, the two side entrances leading to the inside of the building through small rooms were usually closed, and the visitor was passed through the main central entrance with hinged doors of beautiful three-planar carvings with traces of bone inlay, with attached openwork bronze hinges (chalk) with a counter stamp of silver and gold (Masson, 1930, 15).

Crossing the threshold of the central entrance door, the visitor immediately enters the central hall - Kazandyk, which is a huge square room with sides of 18.5 m. In the center of the room, there is a huge cauldron - a masterpiece of medieval bronze casting, the work of 'Abd al-'Aziz ibn ustad Sharafad-din Tabrizi. The height of the cauldron is 158.3 cm, and the largest diameter along the rim edge is 243.4 cm (Ivanov, 1971, 308). The cauldron's weight is about two tons; it could hold 3000 liters of water. The cauldron was specially made for the mausoleum of Khoja Ahmed Yasawi by order of Timur on June 25, 1399., Sweetened water was poured into the cauldron, which was distributed at the end of Friday prayers. Kazan gave the name to the central hall of the mausoleum - Kazandyk. On the east and west sides of the Kazandyk are adjacent small *hujras* - cells, living rooms on two floors.

Kazandyk is covered with the largest dome in Central Asia and Kazakhstan, faced from the outside with blue tiles. The upper point of the dome of the Kazandyk

is 39 m. On the inside, it is covered with stucco molding - relief stalactites, on which at the beginning of the 20th century, traces of the former ornamental painting could be observed. Only fragments in the northern niche of the Kazandyk have survived from the ancient mosaic panel that adorned the central hall. Round medallions with crowning trefoils have been preserved on the wall on either side of the door leading to the tomb, and large eight-petalled medallions (kashin set) on the edges of the northern niche. The background of the panel is blue, typed with a mosaic of hexagonal tiles, outlined with a mosaic border. According to Mankovskaya, “due to the sophistication of the composition, there are no such panels in the Samarkand monuments of this time” (Mankovskaya, 1962, 102). In the lower part of the walls, there is a belt of carved sandstone with floral ornaments.

At present, in the northern niche of the Kazandyk, in front of the door, there is an oblique flag pole about 8 m long with an openwork bronze tip. Judging by the notes of Veselovsky, who visited the mausoleum in 1885: “In the right corner of the pulpit there are several horsetails, and above the door itself at an angle stands a green banner, four fathoms long, if not more. According to the testimony of some, it belonged to the saint, according to others, to Timur. At the very top end of the banner, in a medallion, like a flat lance, it is written in through letters: “God”, then in the second medallion there is also an inscription, it could be read, but this was not done due to its enormous weight. Six people who were present at the inspection of the mosque could not lower the banner to the ground” (Kozha, vd., 2021, 902)(Fig. 7).

Carved door of the 14th century with a thin bone inlay in the center of the northern niche separates the Kazandyk from the tomb of the saint. The jamb of the door is lined with sheet metal with the remains of gold-plated texts from the Koran in elongated cartouches. Above the doorway, there is a whitewashed stone slab with an inscription containing Timur’s genealogy and good wishes in his honor (Muminov, vd., 2013, 137).

The tomb of Khoja Akhmed Yasawi - *gur-khana*, also square in plan with sides of 7.15 m, bears the same shallow niches along with the centers of the sides, decorated, as in Kazandyk, with openwork stalactites. During the restoration work in the tomb, small fragments of wall paintings and, in particular, an epigraphic fragment on the domed frieze of the tomb were revealed (Tuyakbaeva, 1989, 35).

The lower part of the walls is decorated with a mosaic panel of hexagonal tiles covered with green glaze. It is noteworthy that the ancient kashin tiles of the burial vault have a special pattern: framing stripes along the contour, indented from the edges, and in the center is a medallion with a floral ornament, which becomes visible only from a certain viewing angle. The panels are framed by a mosaic border, and the raised corners are framed by sleek dark blue columns. In the lower part of the walls of the room there is a belt of carved sandstone with floral ornaments.

On the floor of the *gur-khana* there is a rectangular elevation measuring 4.7 x 3.8 m, 46-50 cm high, made of baked bricks. In the center of the burial vault, in the eastern part of the elevation, the tombstone of Khoja Akhmed Yasawi was erected - a ledge burial ground with an arch-shaped pommel (Fig. 8). It is faced with polished



pale greenserpentine slabs with white, yellow, and black veins. The base of the gravestone along the perimeter of 1.05 x 2.94 m is reinforced with protruding wooden beams 14 cm high, 1.2 m long at the end part, and 3.1 m at the side, with curly iron brackets at the corners. The total height of the tombstone is 1.85 m. Some parts of the tombstone are decorated with fine carvings. The cornice is decorated with stalactites, two corners of the northern part of the second step of the tombstone are decorated with three-quarter twisted, and two corners of the southern part - cylindrical columns. In the past, the tombstone was covered with patterned bedspreads, one of them, judging by the patterns, belongs to the 15th century, has embroidered inscriptions. Bronze lamps were placed around the tombstone, some of which are a gift from Timur to the mausoleum. In the southwestern part of the rectangular elevation are the graves of the wife of Khoja Ahmed Yasawi and his son Ibrahim Shah (Masson, 1930, 19).

*Gurkhana* is covered with a double dome. The ganch decor hides the lower constructive dome. From the outside, the *gurkhana* is distinguished by a skillfully decorated ribbed dome (which has 52 ribs) raised on a high drum. The outer diameter of the dome of the tomb of Khoja Ahmed Yasawi is 10 m. From the north, the *gurkhana* has a colorful entrance portal, called the portal of Muhammad-i Hanafiyya, through which noble persons passed to worship the tomb in the old days. In the north-western section of the building, there is a cruciform hall - a mosque. It is covered with a double dome. For the formation of a square base of the dome here, for the first time in the architecture of Central Asia, structures with intersecting arches were used (Mankovskaya, 1962, 103). Through the openings of sixteen windows, arranged in a dome covered with stalactites, light falls on the molded decorations of niches and sails. The main entrance to the mosque in the corridor of *Dzhulbarskhan Khan* is highlighted by an arched niche, decorated in the upper part with ganch stalactites.

In the center of the western wall of the mosque there is a unique mihrab made using the technique of a set of carved mosaics (Fig. 9). In the U-shaped frame, on the cartouche, and in four cells of the *mihrab* stalactites, there are inscriptions. The mosaic border of the tiled panel of the walls of the mosque has preserved in some places the old gilding. According to the description of Masson, in the mosque, after the end of the Friday prayer (namaz), the dervishes performed a special kind of zeal - "*dhikr-i arra*", during which they sang the poems of Khoja Ahmed Yasawi. According to eyewitnesses from Russian and European travelers, huge masses of the population watched its performance (Babadzhanov, 2008, 114).

The premises of the mosque through the corridor - "*dzhulbarskhan-khana*" (Fig. 10) has exits to the *kitapkhana* (library) and the central hall of the building - *kazandyk*.

Between the tomb and the mosque, there is the premises of the *ziyaratkhana*, where most of those who make the pilgrimage (ziyarat) can come closest to the burial place of the saint. The doorway separates the *ziyaratkhana* from the room with the saint's grave only with a lattice. A similar room is located to the east of the tomb. Both rooms have a cross vault - extremely very used in medieval monuments of Central Asia. According to Mankovskaya, "in terms of originality and ingenuity, these vaults can be considered as one of the best finds of the architect" (Mankovskaya, 1962, 107).

In the northeastern section of the building, there are Big Ak-Saray and the Small Ak-Saray, which lie opposite. The name of the premises is connected not with their color (“Ak-Saray” means in literal translation “White chamber, palace”), but with their use as palace premises in the XVI-XVIII centuries, when the residence of the Kazakh khans of the Elder and Middle hords (Basenov, 1982, 44). Big and Small Ak-Saray have walk-through galleries on the second tier. In the southwestern section of the building, there was a *halim-khana* (as-khana), which served as a kitchen for preparing the ritual dish *halim* or *ata-ala-kozhe* (Gordlevsky, 1962, 364). There is a large oven with two boilers in the room. Until now, ancient wooden troughs on a stretcher - “ball” are kept here, on which the jelly-like porridge was carried to Kazandyk, in where this special food was distributed to the poor and wanderers. In the southeastern part of the building, there is a large domed room with a well in the center - *kuduk khana*.

The main facade remained unfinished. The black masonry of the lower half of the peshtak and minarets have crepes for inserting mosaic panels. Remains of ancient scaffolding have been preserved in the peshtak niche. Only three facades of the building are faced - east, west, and north. The latter is saturated with geometric and floral ornamentation with extensive use of epigraphy. The northern portal is the most saturated with majolica and mosaic details. In combination with the ribbed dome towering over the portal, this is the most colorful and ornate place in the mausoleum’s appearance.

#### 4. Mausoleum and City in the 15th-16th Centuries

From the second half of the XVI century on, in written sources, along with the name Yassy, Turkestan is used (Ageeva, Patsevich, 1958, 96). The change of the city’s name can be explained only in the context of the political and economic history of the Syr Darya region in the XIV-XV centuries. The city of Otrar after a citywide fire in the middle of the 15th century, stopped minting coins and playing the role of an administrative center in the Turkestan region. At the same time, extraordinary events take place in Yassy: the walls of the citadel were erected, the mint had begun to function. According to written sources, the residence of the Timurid governor from the middle of the 15th century was located in the city of Yassy (Kozha, 2000, 24-26).

Already at the beginning of the XVI century, Fazlallah ibn Ruzbihan Isfahani noted the new role of Yassy: “The city of Yassy, which was the tomb of His Holiness Khoja, is a vast and fertile possession, the capital of the regions of Turkestan” (Fazlallah ibn Ruzbihan, 1976, 114). The capital position of Yassy contributed to its transformation into the center of the economic and commercial life of the region. According to Fazlallah ibn Ruzbihan Isfahani: “Goods and precious products are brought to the city of Yassy, and there is bargaining, and it is a place where merchants’ cargo is untied, and a place for travelers to travel to countries” (Fazlallah ibn Ruzbihan, 1976, 114). Three richly decorated carved columns from the old mosques of Turkestan belong to the Timurid era. Judging by the inscription on one of them, the columns come from a mosque built in 875 / 1470-71 by order of the Emir Muhammad ibn Buk ibn Amir-Dadh; master carver – Isa (Pugachenkova, 1948, 48).

Against the background of what began in the 15th century was the decline of the cities of the middle Syrdarya, the importance of Yassy as a regional center grew. Now the claim to the city of Yassy meant the claim to the entire region of Turkestan. The name Turkestan became associated with the name of the capital, the main city of the region, which led initially to the parallel coexistence of the two names of the city, and then to the replacement of Yassy by Turkestan (Kozha, 2000, 26).

The new mausoleum of Khoja Ahmed Yasawi and the adjacent territory were turning into a burial place for representatives of the ruling houses and elites. 60 m from the main portal of the mausoleum of Khoja Ahmed Yasawi, a beautiful mausoleum was built for the wife of Khan Abu-l-Khair (1429-1468) - Rabi'a Sultan Begim, who died in 1485 (Masson, 1930, 8). Inside the mausoleum of Khoja Ahmed Yasawi, in Kazandyk, there was a tombstone of Aman Bike (currently located in the Small Ak-Saray room), on which the following inscription is carved: "This is the tomb of the forgiven, pardoned (by God), pious, chaste Aman Bike Khanym, daughter of Janibek Khan, son of Barak Khan. (She died) on the date of the month of Rajab 925 / June-July 1519 (Akhmerov, 1896, 545). It means that the daughter of one of the founders of the Kazakh Khanate, Janibek (1469-1474), was buried here.

According to Kadir-'Ali-bi, the son of the Kazakh khan Shigaya (1580-1582) was buried in the Turkestan pantheon: "Ondan of the Sultan's actions in different places ... he was an extremely great hero - a shooter ... At the time of Shigai-khan (he) was the chief troops were. His deeds are known and obvious ... at the age of 30 he found death. His tomb is under the shelter of Khoja Ahmed Yasawi, ... (there) he was buried" (Abuseitova, 2006, 169).

In 1582, the Bukhara khan 'Abdallah II (1583-1598), after suppressing the fierce resistance of the inhabitants of the city, captured the city of Yassy. Studies of the mausoleum of Khoja Ahmed Yasawi showed that by the time of 'Abdallah Khan, more precisely in 1591-1592, the following works were carried out: bringing down the peshtak arch, building it into the gable wall of the peshtak in place of the destroyed arch of the 14th century. "'Abdallah-khan "niches, as well as grouting the loss of facades with a solution (Mankovskaya, 1963, 11).

## 5. Turkestan - the Capital of the Kazakh Khanate

Turkestan - the region of the Middle Syr Darya was finally included in the Kazakh Khanate (1470-1847) in the 16th century. It should be noted that this region traditionally belonged to those Turkic states that dominated the great steppe (Bartold, 1968, 183). At present, the personal archive of the orientalist Kun (St. Petersburg), a copy of the letter of the Kazakh khan Tavakkul-khan on the appointment of the shaiikh and guardian of the *mazar* Khoja Ahmed Yasawi, dated 1006 / 1597-1598, is kept. One of the Kazakh khans whose power extended to the city of Turkestan was and Tursun-Muhammad-khan (1613-1627), who also issued a decree appointing to the posts of shaiikh al-Islam and trustee (mutawalli) of the mazar of Khoja Ahmed Yasawi Kamal ad-din Asad-Shaiikh and Mu'min-Shaiikh (Muminov-Kumekov, 2017, 41; Lerikh, 1870, 21). Judging by these documents, the town of Yassy at the end of the XVI century, already belonged to the Kazakh khans.

In the city of Turkestan, Kazakh khans received foreign ambassadors. Russian sources preserved a description of the reception of Russian ambassadors on July 22, 1694 by Tauke Khan (1652-1717) (Isin, 2005, 413).

From 1719 to 1724, with short interruptions, the residence of the senior khan of the Kazakhs Abu-l-Khair (1718-1748) was the city of Turkestan. In 1724 Abu-l-Khair liberated the city of Turkestan from the Dzungars. For about a year he held the city and surrounding villages under his control, but at the beginning of 1725, under the pressure of much superior enemy forces, he was forced to leave South Kazakhstan (Erofeeva, 1997, 105).

At the mausoleum of Khoja Ahmed Yasawi, solemn ceremonies of enthronement of Kazakh khans took place. Noteworthy is the message about the solemn election of the senior Kazakh khan Abylai: "... in 1771 all our noble and eminent people, the khans of the Kazakh yurt Uch-alash, cities and steppe outskirts, as well as noble people of the Turkestan yurt agreed that to put me in charge of all the khans. According to our custom and according to the rules of the previous khans, in the city of Turkestan, where our holy Khazret Khoja Ahmed Yasawi died, Fatiha was read over his grave, and I was raised by the khan ... "(Masanov, 2007, 208). Thus, the mausoleum of Khoja Ahmed Yasawi served as the place of coronation of the supreme ruler of the Kazakhs in the late Middle Ages.

Kazakh khans, arriving in the city of Turkestan, always visited the mausoleum of Khoja Ahmed Yasawi. According to a source on June 24, 1744: "As Abulmamet Khan began to drive up to the city, such a meeting was arranged for him that almost not a single person remained in the city. According to their manner, which are longer than a fathom and by beating clay tambourines, like pots with leather tires. And besides that, three cows were brought to him to bow, which, in their manner, wrapped the circle of the khan three times as a sign of his very joyful reception and the khan went to the city in a special way. And as he entered, firstly, he drove into their main mosque, where they say the saint lies ..." (Vyatkin, 1948, 96).

In the city of Turkestan, meetings of the highest Kazakh nobility were held. The source records the arrival in the city of Turkestan of the famous Kazakh horde leader Tole 'Alibek-uly in July 1744: "... the most notable horde leader Tole biy came to Turkestant from the Big Horde, who in Tashkent is more revered, to meet with Abulmamet Khan" (Vyatkin, 1948, 97).

In the 60s XVIII century, there was a real threat of a Chinese invasion of Kazakhstan and Central Asia. In 1762, Chinese ambassadors came to Khan Abulmambet (1734-1771) and Abylai Sultan, who informed about the intention of the Bogdykhan to send an army to make a sacrifice, according to Chinese custom, at the tomb of Khoja Ahmed Yasawi in Turkestan. In 1763, in connection with the threat of war in Turkestan, a meeting took place, where, according to some sources, 6 thousand influential persons of Kazakhstan participated. At the kurultai, it was decided that the Kazakhs would support the anti-Qing coalition of the Muslim peoples of Central Asia, headed by the Afghan shah Ahmad Shah Durrani (1747-1773). The unification of the Muslim rulers of Central Asia had a sobering effect on the policy of the Chinese

government (Suleimenov-Moiseyev, 1991, 120). Some letters of the Kazakh Khan Kaip were signed by the servant of the mausoleum Khoja Ahmed Yasawi (1961: 24).

In the XVIII century, the mausoleum of Khoja Ahmed Yasawi remained the burial place of representatives of the highest Kazakh nobility. Buried in this pantheon are Zhahangir Khan (Jangir) (1644-1652), Taukkal Muhammad Bahadur Khan (Tauke) (1672-1715), Shah Muhammad Bahadur Khan (Semeke) (1741-1745) and other Kazakh khans (Kozha-Zhandarbek, 2016, 150-154).

From the khan's graves, the burial place of the Kazakh khan Abylai (1771-1781) was investigated comprehensively. Abylai Khan, who died at the age of seventy, was buried in the corridor in front of the threshold of the eastern opening of the tomb of Khoja Ahmed. This corridor was called "Abylai-khana" after the name of the khan buried here. According to several independent sources, a tombstone was known as "aina tas" - "mirror-stone" was placed on Abylai's grave. Archaeological excavation of the grave and anthropological study of the skeleton yielded results that made it possible to identify him with Abylai Khan (Smagululy, vd., 1999, 176). During the late Middle Ages, the mausoleum of Khoja Ahmed Yasawi remained one of the most revered shrines for all the peoples of Central Asia.

## 6. Years of the Weakening of the Kazakh Khanate

At the end of the 18th and the beginning of the 19th centuries, the city of Turkestan was subordinated to either Bukhara (1753-1920) for a short period, then the Tashkent ruler Yunus-Khodja, a *murshid* of the local Kazakh tribes *Kangly* and *Shanyshkyly* (1794-1805). In 1819, after an attack and plunder, the city of Turkestan was annexed to the Kokand Khanate (1798-1876). At the beginning of the reign of Khudayar Khan (1845-1858; 1862-1863; 1865-1875), the direct heir of Khoja Ahmed Yasawi's brother, Sadr Shaikh, was removed from the management of the mausoleum. According to Masson, none of the Kokand rulers showed special concern for the monument itself, which then became part of the fortifications of the Kokand citadel, erected next to it. At the top of the portal of the mausoleum rough battlements were built. Some of the premises of the mausoleum were used as warehouses. The soldiers of the guard, who stood at the entrance to the mausoleum, constantly lit fire, which is why the walls and the carved entrance door of the complex were heavily smoked with smoke. During the period of insubordination of the ruler of Turkestan to the central authorities in 1846, the besieging Kokand people flooded the area adjacent to the fortress, so that the mausoleum of Khoja Ahmed Yasawi was flooded with water for a long time (Masson, 1930, 9), which negatively affected the state of the monument.

## 7. As Part of the Russian Empire

The mausoleum of Khoja Ahmed Yasawi again found itself in the center of hostilities in 1864, during the siege of the city by Russian troops. 12 artillery shells were fired at the defenders hiding in the mausoleum, of which 11 hit the building and left holes in the walls, destroyed the vaults in the well, in the kitchen. One of the mausoleum servants saved the building from further destruction, who risked his life under fire climbed the minaret and threw out a white flag (Bekchurin, 1872, 63). The state of the monument was deplorable (Mankovskaya, 1974, 97), during the conquest of

Turkestan by the Russians, a handwritten collection of *khikmats* disappeared - a huge tome (a meter long and about a meter thick), written on the skin of a gazelle (Gordlevsky, 1962, 364).

With the inclusion of South Kazakhstan in the Russian Empire, the monument became available to European researchers. The rave reviews of the mausoleum and concern about its emergency state were reflected in the work of the Frenchwoman Maride Uzhfalvi-Bourdon (Uyfalvi-Bourdon): “The miracle of Turkestan is the *Khazret* mosque ... The architecture of the vault, allowing narrow beams of light to enter the building, amazes with the harmony of lines. The architect who created this creation was both a brilliant professional and a man of fine taste. The large parts surprise with the boldness and originality of the lines, and the details are made with great care ... Today, millions of dollars would be required to restore this beautiful monument; the moment is not far off when it will only turn into a heap of shapeless ruins” (Yerofeeva, 2006, 245-246).

In 1872, the first renovation was carried out, which was expressed in the cleaning of the building from the debris accumulated in it for many years. In 1884, the plinth was lined, four buttresses were built at the north-western corner of the mosque, the roof of the mausoleum was cleaned and leveled, and drainage basins were arranged. At the same time, the remains of ancient paintings were whitewashed inside the room, the remains of ancient panels that adorned the central hall were knocked down, European-style bricks were used on the outer cladding, which to a certain extent disfigured the monument. The arches destroyed by shelling were not repaired (Mankovskaya, 1974, 100).

There were attempts to plunder the surviving relics of the mausoleum of Khoja Ahmed Yasawi. In 1906, on the night of February 11, thieves stole the upper part of the lamp from the tomb of the saint, which caused a great resonance in the regional press (Turkestanskiye Vedomosti, 1906, 2).

In 1910, the servants of the mausoleum, using donations collected on their own initiative and under the supervision of the marine technician Kozlovsky, dismantled the shot through vaults and walls of the kitchen, then carefully restored them (Fig. 11) with rectangular brick all structures (Mankovskaya, 1974, 100).

In subsequent years, the ministers of the holy place voluntarily closed the entrance to the premises for pilgrims, which were recognized as dangerous for staying in them. In 1913, an article by Dulatov was published, which considered the state of the building, the history of the mausoleum, the collection of donations by the Kazakhs for the repair of the building and their squandering, the need to trust the restoration of the monument only to scientific societies (Dulatov, 1998, 40-43).

## **8. During the Soviet Union**

In 1920-1930, historical and archaeological work was carried out to study the complex (Semenov, Masson, and Bachinsky). The preservation of the monument was very negatively influenced by the militant atheism prevailing at that time. For example, in 1926 the Central Asian Committee for Museum Affairs and Protection of



Antiquities and Nature Monuments made an attempt to organize a permanent commission for the protection of the mausoleum in the city of Turkestan. However, according to the director of the Syrdarya provincial museum (Shymkent), the authorities in Turkestan itself regarded this case as an action aimed at maintaining religion, and a member of the commission Sadyk Utegenov was detained by the police (Yolgin, 1997, 49). At the same time, during these years, small repairs were carried out, which were constantly interrupted due to a lack of funds. In 1938, by decree of the Council of People's Commissars of the Kazakh SSR, the Republican Administration of Reserves and Protection of Antiquity Monuments created a special work for the repair and restoration of the Turkestan monument, headed by Polyakov and Zasyppkin, who has experience in restoration work in Central Asia. In the course of these works, the dome of the Kazandyk and the roof of the entire building were faced with small slab bricks, the restoration of the lost decor fragments was carried out partially and selectively, the gutters were equipped, the foundations were strengthened (Patsevich, 1950, 96-97; Yolgin-Alibaeva, 2000, 32-36).

In 1951-1959 by the order of the department of protection of monuments of the Gosstroy of the Kazakh SSR, a large restoration work was carried out, which was conducted by the scientific restoration production workshop of the Gosstroy of the Uzbek SSR. Over the years, foundations were laid for foundationless walls, facades and domes were restored, an ancient stone panel and openings were reconstructed along the entire perimeter, the ground level within the security zone was lowered to two meters, etc. (Fig. 12). Between 1955-1959 the leading architect, the curator of the restoration work was Mankovskaya, who thoroughly studied the architecture of the monument and, in 1963, defended her Ph.D. thesis on the restoration and research of the mausoleum of Khoja Ahmed Yasawi (Mankovskaya, 1963, 8-11).

In 1966, a scientific restoration workshop was created under the Ministry of Culture of the Kazakh SSR. The *Kazproektrestavratsiya* design institute for the Conservation and Restoration of Cultural Monuments created in 1980, the first director of which was Tuyakbayev, made a great contribution to the study and preservation of the mausoleum of Khoja Ahmed Yasawi. For example, the territory adjacent to the mausoleum was landscaped by him. Since 1978 the mausoleum began to function as a museum (Nurmukammedov, 1980, 24). In 1989 the museum was reorganized into the State Historical and Cultural Museum-Reserve *Azret Sultan*. The restoration work carried out during the Soviet period of history brought the monument out of the emergency state. Special architectural, archaeological, and engineering studies were carried out, the scientifically grounded original decorative appearance of the mausoleum was restored, and the staff of its restorers was formed. However, with the improvement of the security zone in 1960-1963, the entire above-ground part of the archaeological sites was dismantled. In the interiors, the ancient stucco of the second phase of construction was removed and replaced with a new one. Once again, the paintings of the *Kazandyk* and the *gur-khana* were whitewashed. The ganch cells of decorative stalactites were repaired without changing their wooden fasteners (Mankovskaya, 1974, 108; Nurmukammedov, 1980, 24). After the commissioning of the Arys-Turkestan canal near the mausoleum, a sharp rise in the level of groundwater was noted. In the Soviet period, the mausoleum was considered in most cases only as

a monument of medieval architecture, and not as a pantheon where many outstanding representatives of the Kazakh people were buried, not as a historical monument, at which events that were fateful for the history of the Steppe took place. Most of the gravestones from their places were not studied and the burials located under them and around them were destroyed. During this period, unique manuscripts stored in the library of the mausoleum disappeared, and in 1959 two hammers disappeared from the entrance doors of the mausoleum's tomb (Ivanov, 1995, 106), which are unique creations of medieval masters.

Since gaining independence, Kazakhstan has been doing a lot of work to preserve its national cultural heritage. The Republic of Kazakhstan, as a sovereign state, joined the Convention on the Protection of the World Cultural and Natural Heritage in 1994. According to the agreements between Kazakhstan and Turkey in 1993-1995, Turkish specialists have done work to strengthen the foundations of the mausoleum of Khoja Ahmed Yasawi. However, for a number of reasons, horizontal waterproofing of the walls was not performed in the production of pile foundations. In 1995-2000, a great deal of work was done by the Turkish firm "Vakif Inshaat" to restore the mausoleum of Khoja Ahmed Yasawi (Parlak, 2000). The mausoleum of Khoja Ahmed Yasawi became the first monument that was included by Kazakhstan in the "Tentative List of World Heritage Monuments" from the Republic. The World Heritage Committee at the 27th session of the UNESCO General Conference held from June 30 to July 5, 2003, in Paris, unanimously decided to include the mausoleum of Khoja Ahmed Yasawi in the UNESCO World Heritage List. Restorers of Kazakhstan continue to study the state of the monument, describe the problems that arose because of the last restoration of the structure, develop recommendations for normalizing the temperature and humidity regime of the mausoleum (Dubrovskaya-Kuzemtseva, 2004, 72-174; Dubrovskaya, 2005, 172-176; Dubrovskaya, 2020, 86-136).

## Conclusion

The city of Yassy (settlement Kultobe), where Sheikh Khoja Ahmed Yasawi settled in the XII century, was founded in the first centuries of our era. Several identified archaeological artifacts testify to the residence of the ancient Turkic population in this early medieval settlement. Finding in a layer of the 9th century, vessels with a Turkic inscription testify to the spread of ancient Turkic runic literacy in the city of Yassy. It is noteworthy that this letter continued to exist in the Muslim environment and was owned by a city dweller-potter. The cell (khilvat) of the saint and the ritual structure, now known as Kumshyk-ata, which witnessed the transformation of the city of Yassy into the spiritual center of Turkic Muslim Sufism, belong to the period of residence of Khoja Ahmed Yasawi. In the second half of the XII century, over the grave of Khoja Ahmed Yasawi, a monumental tomb was erected according to the characteristic of the Karakhanid period. Towards the end of XII century, a mosque and several monumental tombstones appear next to the saint's mausoleum. The adoption of Islam by the rulers of the Golden Horde and the Chagataid ulus contributed to the growth of the status of the settlement where the grave of Khoja Ahmed Yasawi was located and the appearance around the mausoleum of the XII century saint new tombs with a characteristic of the XIV century architectural decor. By the end of the 14th

century, the construction of a new grandiose cult complex - a khanaka on the site of an early mausoleum, which consolidated a new level of the spiritual and sacral center of the Turkic world influenced the status of the city of Yassy. Khanaka Khoja Ahmed Yasawi turns into a burial place for representatives of the ruling houses and elites of Deshti-Kipchak. By the middle of the fifteenth century, the city became the administrative and economic center of the historical region of Turkestan. The name Turkestan became associated with the name of the capital, the main city of the region, which led to the parallel coexistence of the two names of the city, and then to the replacement of Yassy by Turkestan. At the end of the XVI century, the city was finally included in the Kazakh Khanate. In the XVII - XVIII centuries, it becomes a capital center, where the coronation of the supreme ruler is held and national issues are discussed, representatives of the highest Kazakh elite are buried. The inclusion of the city of Turkestan in Kokand and the Russian Empire negatively affected the state of the khanaka of Khoja Ahmed Yasawi. The shelling during the siege by the Russians of the city led to the deplorable state of the monument, to the loss of the sacredness of the object. During the period of the USSR, the khanaka loses some of its priceless relics, repair work and restoration partially distort the original appearance of the structure. During the period of Kazakhstan's independence, works to return the relics and preserve the monument began and the khanaka Khoja Ahmed Yasawi became a UNESCO World Heritage Site, a place of pilgrimage for the Muslims of Central Asia.

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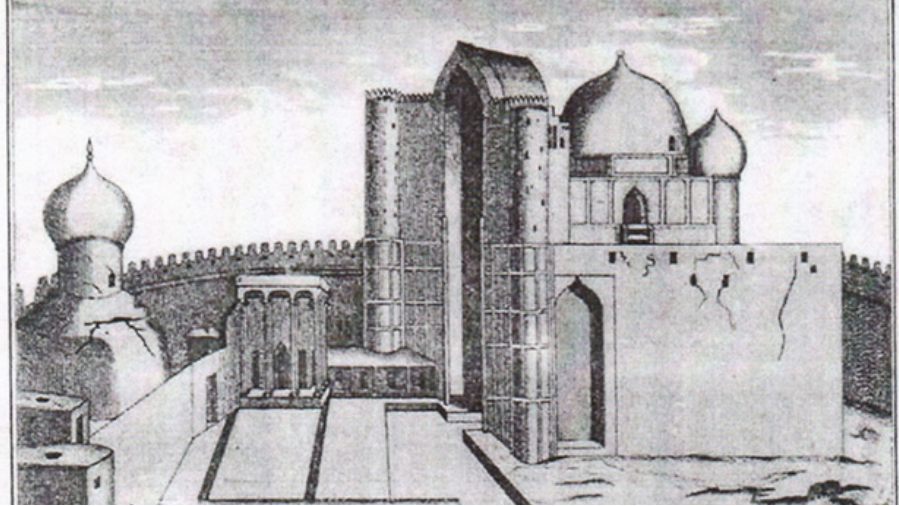
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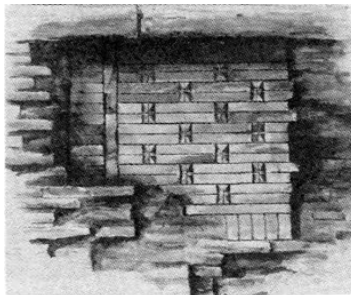
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### Additional



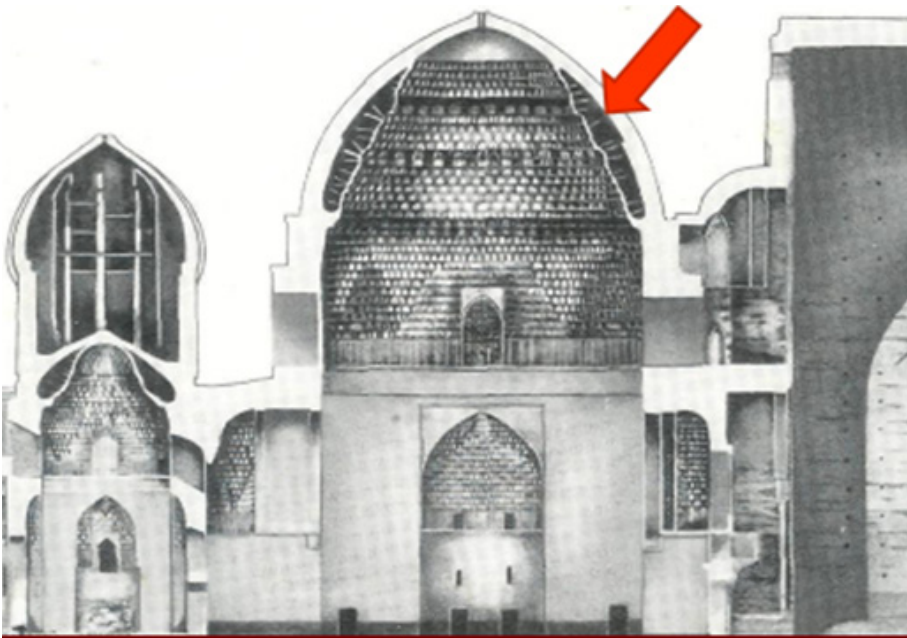
**Figure 1:** The first image of the mausoleum of Ahmed Yasawi. Published in the article by M.S. Bekchurin 1866 "Description of the Azret Mosque, located inTurkestan"



**Figure 3:** Fragments of the 12th century veneers discovered during the restoration.



**Figure 2:** Fragments of the facing of the first mausoleum of Khoja Ahmed Yasawi. Drawing by Mankovskaya.



**Figure 4:** Place where wooden beams with carved ornaments and paintings were found.



Figure 5: Wooden beams with carved ornaments.

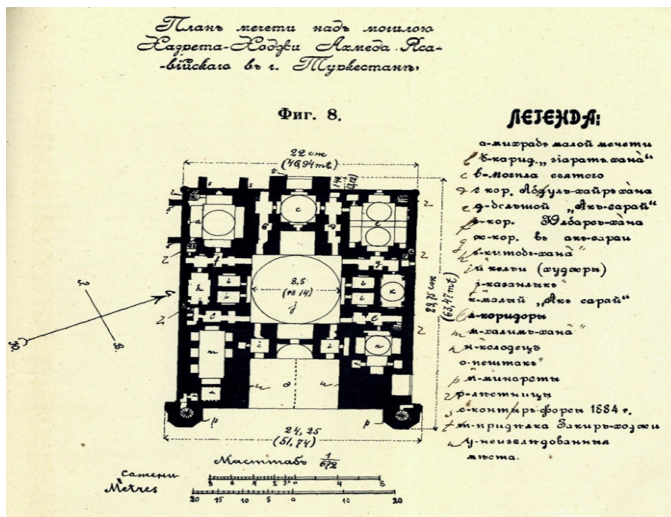


Figure 6: Plan of the mausoleum of Khoja Ahmed Yasawi, photo in 1884 by A.V. Pechenkin.





**Figure 7:** The niche of the Kazandyk. Photo of 1871 from the “Turkestan Album”.



**Figure 8:** Tombstone of Khoja Ahmed Yasawi. Photo of the 70s of the XX century from the personal archive of Aldabergenov.







Figure 9, 10: Tombstone of Zholbarys Khan. Photo from the funds of the museum-reserve “Azret Sultan”

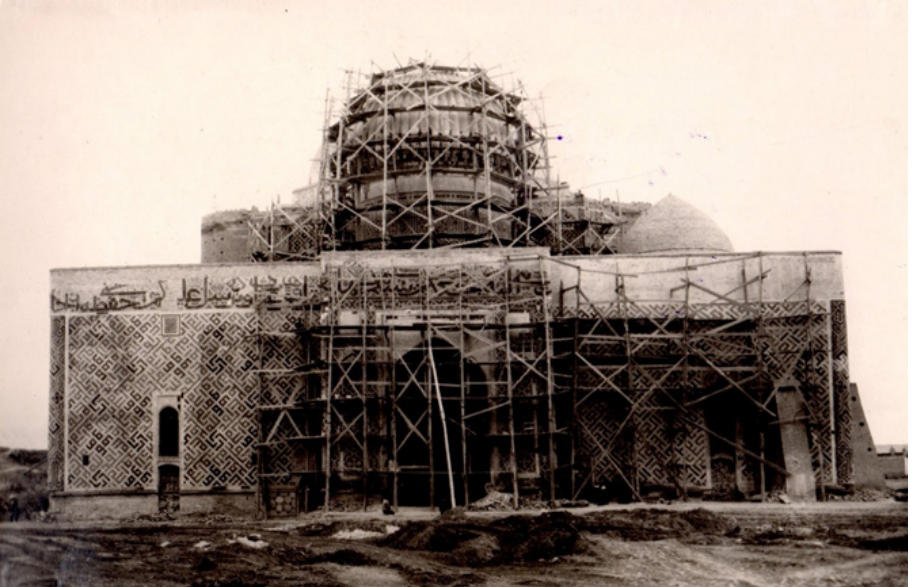


Figure 11: West facade. Photo of 1910. Postcard.





**Figure 12:** East facade. Photo of 1951 Mankovskaya L. Photo album to the report on the architectural and archaeological study of the mausoleum of Khoja Ahmed Yasawi during the restoration of 1951-1959. Code number 16,1971.



**Figure 13:** Restoration of the northern facade 1956. Mankovskaya L. Photo album for the report on the architectural and archaeological study of the mausoleum of Khoja Ahmed Yasawi during the restoration of 1951-1959. Code number 16, 1971.

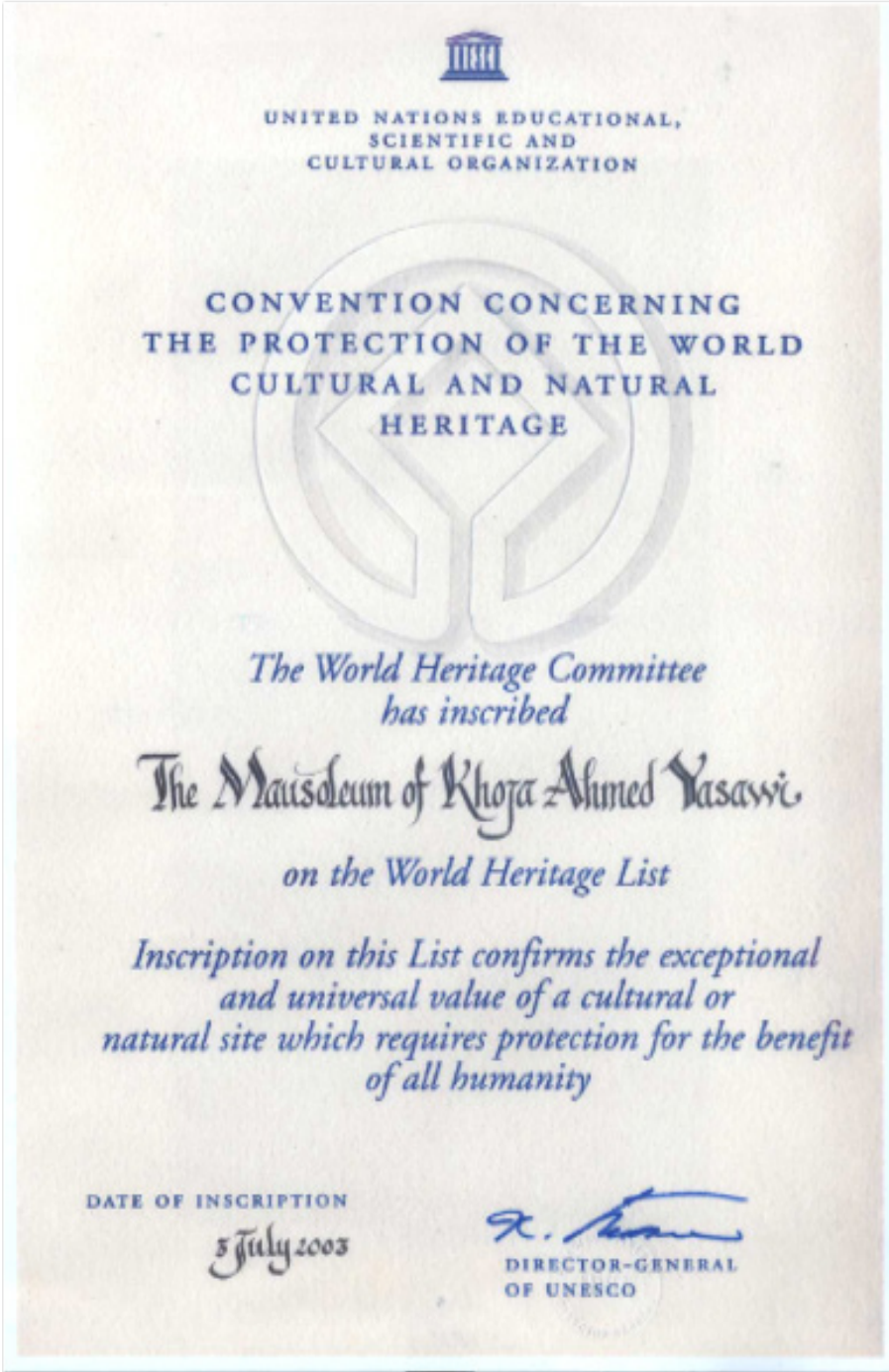


Figure 14: Decision of the UNESCO World Heritage Committee.