

## THE PRESERVATION BASIS OF TARAZ CITY ARCHITECTURAL URBAN PLANNING HERITAGE

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**Annotation.** This article considers the preservation basis of historical heritage in the city of Taraz, which has been preserved since ancient times. The results of the study of historical monuments and heritage in the city of Taraz, which was the center of the Great Silk Road, are presented. It is proved that the uniqueness of the city with a two-thousand-year history still occupies a special place in the history of architecture today. Ancient heritage reflects the culture of that century and indicates that the quality of its construction was carried out at a high level. It is established that the secret of the historical heritage preservation for several centuries can serve as the basis for creating conditions for its protection and preservation. The architectural urban heritage of Zhambyl region is an integral part of the historical and cultural treasury of Kazakhstan, which determines the historical uniqueness of the past people and is a means of determining its national pride. In an insufficiently studied area of architecture in Kazakhstan, it is necessary to identify, on the one hand, the laws of urban development in relation to general historical development, and on the other hand, the factors of sustainable distinctiveness. There are many historical sites here. These are Karakhan Mausoleum, Babadzha Khatyn Mausoleum, Aisha Bibi Mausoleum, Akyrta Palace Complex. These mausoleums and historical sites are located outside the city. You can also get acquainted with the history of the city by walking around. Therefore, it has a special value, combining the periodical aesthetic and functional characteristics of the historical city. These results can serve as the basis for creating conditions for the protection and preservation of the architectural and urban heritage of Taraz.

**Keywords:** historical heritage, Taraz, ornament, monuments, architecture, culture, construction, history.

**Introduction.** Historical architecture and urban planning monuments of Kazakhstan are considered today from the perspective of the legacy of tradition, the formation potential of modern urban and rural development. Our approach to cultural heritage should be considered in accordance with the Law of the Republic of Kazakhstan “On the protection and use of historical and cultural heritage”, which determines the state’s policy in this area [1]. The architectural and urban planning heritage of Zhambyl region has many qualities, which help to study its significance and role in the historical and cultural achievements of the people from a new perspective.

The study of the city of Taraz as a phenomenon, like the study of the urban planning culture of country’s other regions, is a necessary material for architectural science to reveal a picture of the development of urban planning in accordance with the socio-economic and natural climatic conditions of Kazakhstan [2].

**Materials and methods.** The study is based on a comprehensive analysis of research, sources, design materials, and archival data on the architectural development of Taraz city.

Taraz is one of the ancient cities of Kazakhstan. The first mosque and the first madrasah built in Kazakhstan were also located in this city. Since 2011, excavations have started again in the city. This has undoubtedly allowed archaeologists to discover the historical values of the ancient city [3].

Among them: 580-meter pedestrian alley, "Tekturmas" ethno-historical complex and "Kone-Taraz" historical and ethno-cultural complex [3].

The urbanization issues of society have always been topical, and now, as Kazakhstan celebrates the 550th anniversary of the Kazakh Khanate, the study of such sciences as history, geography, demography and, of course, archeology is of great importance. The lands of Kazakhstan have long been a cradle of interaction between urban and nomadic cultures, where art, science, and trade were developed and flourished. Here, at the crossroads of the routes of the Great Silk Road, Otrar, Ispidzhab, Iassi, Sauran, Suzak and other ancient cities flourished, which played an important role in the political and economic life of the entire state.

One of the oldest cities of our homeland is Taraz - "The Steppe Flower", as the great poets called it, the birthplace of the Kazakh Khanate, a city with a population of 400,853 today and a 2,000-year history. The first information about Taraz that has survived to this day is included in Chinese chronicles in the middle of the 1st century BC and is associated with the description of the political events of one of the first states on the territory of Kazakhstan - the Qanlu Khaganate. Many medieval geographers, historians, and travelers wrote about Taraz, telling their contemporaries that it was the largest administrative center, and during the era of the Turgesh, Karluks, and Karakhanids, it was the capital of their states. In honor of one of the holy places - the Karakhan Mausoleum, built over the grave of one of the Karakhanid rulers, in 1856 the city was named "Aulieata" ("Saint Elder"), and since 1938 it has been named Zhambyl after the great Kazakh poet. On January 8, 1997, the city was returned to its original name and its historical heritage was restored. In 2002, solemn events were held under the auspices of UNESCO to celebrate the 2000th anniversary of Taraz city [4].

Since ancient times, Taraz, located at the intersection of the Northern branches of the transit corridor leading from Western Europe to Western China, was a key center of the Great Silk Road and was known to the world as a city of merchants and artisans. But it was not only a center of trade, but also a center of intensive exchange of spiritual culture of different people and civilizations. Archaeological research confirms that Ancient Taraz was an important center for the development of Eurasian cultures.

This route was followed by caravan routes that left countless treasures of history on the earth hundreds of years ago. Tekturmas architectural complex, the medieval city mosque, Karakhan Mausoleum, t Aisha Bibi Tomb, Babadzha Khatun Tomb, Tekturmas Mausoleum are not a complete list of the ingenious creations of ancient architects that have become popular shrines among pilgrims and tourists of Central Asia. Now, along with the well-known monuments of the medieval history of Taraz, Almaty archaeologists were able to find a unique object there. It received the name "Old Taraz" (Fig. 1) and now allows scientists to talk about the early development of nomadism, as well as about the more ancient emergence of statehood on the basis of nomadic farming development [5].



**Figure 1 – Historical and Cultural Center ‘Ancient Taraz’**  
Internet source

For many years, a number of well-known scientists, local historians, orientalists, archaeologists have been studying the ancient Taraz. Among the first were P.I. Lerkh, V.P. Lavrentyev, V.V. Barthold, who at the turn of the 19th–20th centuries. determined the location of the ancient city on the territory of modern Taraz (Fig. 2). Later, this object was studied by leading Soviet archaeologists K.M. Baipakov, E.I. Ageeva, L. B. Erzakovich, as well as the famous Kazakhstani academician, ethnographer A. Kh. Margulan, who founded the National School of Archeology and Ethnography [6].



**Figure 2 – Taraz (Aulieata) in the 9th-20th centuries  
Photo from Turkestan album**

The first comprehensive archaeological excavations were carried out there from 1936 to 1939. They were led by the scientist A. N. Bernshtam, and today his research work is continued by his modern followers. Thus, in 2011, intensive archaeological excavations began in the territory of the former central bazaar of Taraz, or, as it is popularly called, the "Green Bazaar", which annually yield amazing results and unique finds. In total, scientific research on the basis of the "Ancient Taraz" settlement has found more than 33,000 artifacts (Fig. 3), of which about 100 were found intact[7]. Among the findings are water pipes made of burnt clay, products made of glass, bone, ceramics, as well as the legendary gold coin found during excavations in 2013 (Fig. 4).

Spherical cones used to store essential oils were equally interesting artifacts. Among others, a ceramic pattern depicting animals and a rider occupies a special place. As scientists have suggested, the pattern could serve as the basis for the creation of tiles [8].



**Figure 3 – Artifacts found at the base of the ancient Taraz city  
Internet source**



**Figure 4 – A gold coin found during excavations.**  
Internet source

For example, archaeologists have found the life of the city two thousand years ago, revealing the amazing history of the emergence and development of Ancient Taraz. Now we know that in its heyday the city had powerful walls, defensive structures and a citadel, a shahristan, rabads. The cobblestone streets were not green, but mud walls surrounded the houses, inside which there were shady gardens, flower beds, and vegetable gardens. In the city center there were monumental palaces of the 6th-8th centuries, a library, a water well-distributor - a strategic object of Ancient Taraz, and a bazaar with numerous shops and artisan workshops [9]. From it the main streets-roads were divided into radii. The houses of wealthy people, hamams, public baths with a water system, caravanserais with teahouses, and residential and public quarters were located there. But archaeologists consider the most interesting finds to be the remains of the oldest madrasah of the 12th-13th centuries and the altar of the Zoroastrian temple of the 9th century. Thus, the excavations conducted by archaeologists have confirmed that during the heyday of the city there was a fortified settlement with residential buildings and farm courtyards[10].

This complex, with a total area of about 10 hectares, has now received an official name - the "Ancient Taraz" archaeological park (Fig. 5). It has become not only a new object of historical, cultural and natural tourism of the region, but also a real open-air museum [11].



**Figure 5 – Ancient Taraz Archaeological Park**  
Internet source

It should be noted that the region is included in the state program for the modernization of historical centers of the Silk Road and many unique monuments of the history of Taraz culture are included in the UNESCO World Cultural Heritage List.

Everything we have seen - these unique finds - allow us to conclude that ancient Taraz is a whole complex which has historical and cultural significance. In addition, the ethnocultural center "Ancient Taraz" is a key area in the development of the region's tourism industry. We hope that the Taraz city will take its rightful place among the cities of the Great Silk Road of South Kazakhstan and all of Central Asia. This is an important criterion for including this object in the UNESCO World Heritage List. In addition, the park "Ancient Taraz" is expected to become an international tourist destination and will be included in the list of cities visited by guests[12].

Today, paying attention to the historical and cultural heritage, ancient city of Kazakhstan, Taraz gives hope that it will reveal many of its secrets.

**Results and Discussion.** One of the most amazing objects of the Zhambyl region is the historical and ethnocultural complex "Ancient Taraz" (Fig. 5), located in the heart of the city. There is every reason to call this huge complex, which has no analogues in Central Asia, a "Wonderful Architectural Construction" that revived the 2000-year history of Taraz! This is undoubtedly an unprecedented project for the residents of Taraz, which has revived the spirituality of the sacred land, elevated its spirit and strengthened its significance.

The entire construction process was carried out in the medieval oriental architectural style, and the complex reveals the historical essence of Taraz city, which has been around for more than 2000 years. Totally, 8 objects were built there. They are: the Spirituality and History Center (Fig. 6), the Gallery of Craftsmen, the Gallery of Fine Arts, the Regional Museum of History and Local Lore (Fig. 7), the "Clock" stele (Fig. 8), the "Retro-Festival" amphitheater (Fig. 9), the "Korme" pavilion, "Arbat-2" (Fig. 10) pedestrian square. It should be noted that sponsors also contributed to the project, which is aimed at conveying our national values to future generations and promoting our history, and supported its construction.



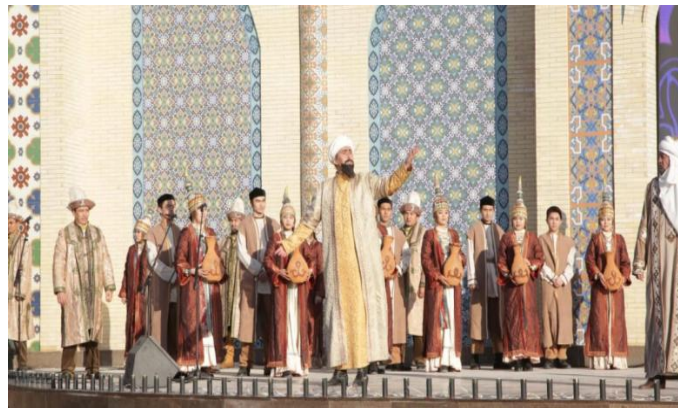
Figure 6 – "Spirituality and History Center"



**Figure 7 – "Regional Museum of History and Local Lore**



**Figure 8 – Clock stele**



**Figure 9 – Retro-festival amphitheater**



**Figure 10 – Arbat**

Today, the construction, installation, finishing and decoration works of 8 objects in the complex have been fully completed. The finishing works were carried out with Samarkand-style bricks. Infrastructure measures have also been implemented in accordance with the plan. Construction work in the center, which covers a total area of about seven hectares, began in June 2020 and was completed in December.

Also, the exterior finishing and decoration of each building is unique and not similar to each other. However, it should be noted that the octagonal patterns found in Aisha Bibi Mausoleum were used to decorate all objects in the complex. It allows the complex to create a medieval appearance of the city of Taraz and has a special impact on visitors [13].

The amphitheater, which is located between the "Spirituality and History" Center and the "Gallery of Fine Arts" in the "Ancient Taraz" historical and ethnocultural complex. International competitions, contests, other art competitions and festive evenings will be held on the open-air stage in the future. The amphitheater can accommodate more than a thousand people at a time.

During the Karakhanid era, there was a tradition of building a "house for the afterlife" over the graves of famous people. During this period, the memorial architecture of Kazakhstan under consideration was enriched with a new type of mausoleum. The previously known tower-shaped mausoleums were joined by a new series of centric mausoleums with drum or spherical and roofed roofs.

One of the unique monuments of Kazakh architecture of Islamic era is Babadzha Khatun Mausoleum (late 10th - early 11th centuries). It is located in Aisha Bibi village, 18 km from the city of Taraz. The mausoleum, with its compositional structure, laid the foundation for a new type of mausoleum, such as the centric mausoleum with a covered roof. The architecture of Babadzha Khatun Mausoleum was built on a completely different principle, different from its predecessors. A new stage began not only in this construction, but also in the development of all Central Asian architecture.

Babaja Khatun Mausoleum is distinguished by its strict, simple form, limited ornamentation, and high-quality construction work. All of this has ensured its preservation for many centuries[14].

Perhaps this was achieved thanks to the use of pressure-bearing wooden ties at the base of the dome in the structure of the building. And this, most importantly, was a completely new trend not only for the history of Kazakhstan and Central Asia, but also in the world experience of two-story dome construction. The basis of the new engineering idea is the method of applying a constant pressure force to the walls from the main internal spherical dome and transferring the force of gravity from the dome rising from the inside. And this situation later allowed to cover large spaces, and since the 11th century it became widespread in Central Asia and ensured the monumentality of Timurid construction.

This method became the prototype of modern Soviet structures. Babadzha Khatun Mausoleum is one of the most famous "long-term surviving buildings" in the active seismic zone of Kazakhstan. This is the result of the anti-seismic measures taken in the construction of the mausoleum.

N.M. Bachinsky notes: "The ancient architects of Central Asia, who believed that people did not have the means to withstand the powerful force of an earthquake, believed that only elastic building materials and structures were an effective anti-seismic factor available to the architect. This situation led to the use of mortar from ganch and clay as building materials, special designs for pouring foundations on a clay bed, and special belts in the walls of the fortress" [15].

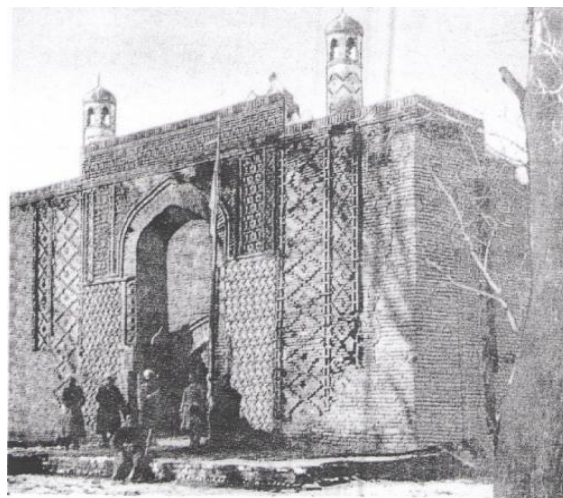
Therefore, the thickness of the lower seams in the masonry of clay bricks was significant, "making up 30% of its volume. Even in such important parts of the building as arches and towers, the ancient masters never used wedges, they used only ganch mortar. Even smooth bricks were rarely used in the supporting part of the structure." The clay lining of the foundation in monumental buildings was prepared by filling the pit of the future building with a dense mass - raw clay clay, 60-80 cm thick. (Sand linings were also used). In the facade part of the building, especially in the lower rows, a clay mortar was used for masonry, and in the upper row of masonry, a "reed mat or belt" 8-10 cm thick was laid on the mortar layer.

One of the earliest monuments of the Karakhanid era is Karakhan monument in Taraz. Unfortunately, the appearance of the mausoleum has been somewhat altered (after irresponsible, careless restoration work carried out at the beginning of the 20th century) (Fig. 10). Not only the

ornamental decoration of the mausoleum has been destroyed, but its plan has also been damaged. However, looking at the old drawings of the past, one can get the most accurate information about this monument and the art of the early Karakhanid era in general. As T.K. Basenov and M.M. Mendikulov show, the mausoleum was erected over the grave of the founder of the Karakhanid dynasty, and there is no information about the year of his death (Fig. 11).



**Figure 11 – Karakhan Mausoleum. Modern times**



**Figure 12 – Karakhan Mausoleum 100 years ago. Central Asia Postcard Edition**

According to V.V. Bartold: “In 840, the leader of the Karluk tribe, the ruler of Isfidzhab, Bilge Kul Kadyrkhan, accepted the title of kagan and declared his right to supreme state power. After his death, his two sons competed for power in the kaganate: Bazir Arslankhan became the ruler of Balasagun, and Ogushlah Kadyrkhan - the ruler of Taraz. However, in 893, Taraz was conquered by Samanid Ismail ibn Ahmed. Ogushlah returned to Kashgar and in 904 began a war against the Samanids [16]. Ogushlah's cousin Satuk Bughra Khan (915-955) is considered the founder of the ruling Karakhanid dynasty. Satuk Bughra Khan, who converted to Islam with the support of the Samanids, opposed Ogushlah. He defeated him and annexed Taraz and Kashgar. In 942, he overthrew the ruler of Balasagun and declared himself the supreme kagan.” The history of the Karakhan state begins from that time.

Accordingly, the mausoleum of Karakhan, or rather, of Satuk Bogra Khan, was built in the 50s of the 10th century, and not in the 11th century, as M.E. Masson dates it. Judging by the photographs shown and the brown-pink slabs found in 1961, the original appearance of the mausoleum undoubtedly attracts the eye with its magnificent style and generally high artistic level. The smoothness of the facade is given by a beautifully made door in the vertical proportion of the roof beam. It rests on  $\frac{3}{4}$  columns and is built in a wedge shape with double bricks. Colorful facings were found in Karakhan mausoleum. In Central Asia, the monochrome exterior of the buildings of the Karakhanid era of the late 12th and early 13th centuries was enriched by the “blue glaze painting of the inscriptions on the Magoki Attori mosque, the Kalyan minaret, or the roof tiles on the minaret of Sanjar mausoleum, Fakhr-ad-dan Razi and Tekesh mausoleums” [16].

It should be noted that in Karakhan mausoleum - a former building that survived until the 20th century, brown-pink and glossy tiles (about 30 types) were widely used to enhance the artistic clarity of the architecture. The architectural and artistic level of the mausoleum was very high, which undoubtedly contributed to the birth of such outstanding works of Kazakh architecture as Aisha Bibi mausoleum [17].

**Conclusion.** The architectural and urban heritage of Taraz defines the space along the Great Silk Road (the junction of monuments, settlements and routes through the regions), its time (the periods and sequence of its beginning and end), its historical and cultural value (the

renewal of spiritual and material values, the trace of human historical memory). It indicates the use of advanced technologies in the production of building materials used for the construction of monuments in the early Middle Ages, as well as the effective use of their quality in architecture.

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## ТАРАЗ ҚАЛАСЫНЫҢ СӘУЛЕТ ҚАЛА ҚҰРЫЛЫС МҰРАЛАРЫН САҚТАУ НЕГІЗДЕРІ

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**Андатпа.** Бұл мақалада Тараз қаласының ерте заманнан сыр шертетін тарихи мұралардың сақталу негіздері қарастырылады. Ұлы Жібек жолының орталығы болған Тараз қаласындағы тарихи ескерткіштер мен мұраларды зерттеу нәтижелері берілген. Екі мың жылдық тарихы бар қаланың ерекшелігі қазіргі күнде де сәулет тарихында ерекше орын алатындығы дәлелденген. Ежелгі мұралар сол ғасырдағы мәдениетті көрсете отырып, құрылысының сапасының жоғарғы деңгейде жүргізілгендігін көрсетеді. Бірнеше ғасырлар бойы тарихи мұралардың сақталуының құпиясы қорғау және сақтау шарттарын жасауға негіз бола алатындығы анықталған. Жамбыл облысының сәулеттік қала құрылыс мұрасы Қазақстанның тарихи-мәдени қазынасының өткен халықтың тарихи өзгешелігін анықтайтын ажырамас бөлігі және оның ұлттық мақтанышын анықтайтын құралы болып табылады. Қазақстанның сәулеттануындағы жеткіліксіз зерттелген саласында жалпы тарихи дамуға қатысты бір жағынан қалақұрылыстың даму заңдылықтарын екінші жағынан орнықты өзгешелік факторларды анықтау. Мұнда көптеген тарихи орындар бар. Олар–Қарахан кесенесі, Бабаджа қатын кесенесі, Айша бибі мазары, Ақыртай сарай кешені. Бұл кесенелер мен тарихи орындар қаланың сыртында орналасқан. Сонымен қатар қала ішінде жүріп қала тарихымен танысуға болады. Қаланың сәулеттік –қалақұрылыстық мұрасын зерттеулер Тараз қаласының бағалы тарихи –сәулеттік ортасының дамуы ұзақ уақыт бойы, қайта құру және пайдалы функционалдық күту кезеңдері күрделі өзгерістерге ұшырағандығын анық көрсетеді. Сондықтан ол тарихи қаланың кезеңдік эстетикалық және функционалдық сипаттамасын біріктіретін ерекше құндылыққа ие. Бұл нәтижелер Тараз қаласының сәулеттік –қалақұрылыстық мұрасын қорғау және сақтау шарттарын жасауға негіз бола алады.

**Тірек сөздер:** тарихи мұралар, Тараз, ою-өрнек, ескерткіштер, сәулет, мәдениет, құрылыс, тарих.

## ОСНОВЫ СОХРАНЕНИЯ АРХИТЕКТУРНО-ГРАДОСТРОИТЕЛЬНОГО НАСЛЕДИЯ ГОРОДА ТАРАЗ

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**Аннотация.** В данной статье будут рассмотрены основы сохранения исторического наследия города Тараз с древних времен. Представлены результаты изучения исторических памятников и наследия города Тараза, ставшего центром Великого Шелкового пути. Доказано, что особенность города с двухтысячелетней историей занимает особое место в истории архитектуры даже сегодня. Древнее наследие демонстрирует высокий уровень качества строительства, отражая культуру того века. Установлено, что тайна сохранения исторического наследия на протяжении нескольких столетий может служить основанием для заключения условий охраны и сохранения. Архитектурное градостроительное наследие Жамбылской области является неотъемлемой частью историко-культурной сокровищницы Казахстана, определяющей историческую самобытность прошлого народа и определяющей его национальную гордость. Определение закономерностей развития градостроительства, с одной стороны, в отношении общего исторического развития в недостаточно изученной области архитектуры Казахстана, с другой-устойчивых отличительных факторов. Здесь много исторических мест. Это мавзолей Карахана, мавзолей Бабаджакатын, могила Айшабиби, дворцовый комплекс Акыртау. Эти мавзолеи и исторические места находятся за пределами города. Также можно познакомиться с историей города, путешествуя по городу. Исследования архитектурно –градостроительного наследия города наглядно показывают, что развитие ценной историко –архитектурной среды города Тараз претерпело серьезные изменения в течение длительного времени, периодов реконструкции и полезного функционального ухода. Поэтому он имеет особую ценность, сочетающую в себе эстетическую и функциональную характеристику исторического города того периода. Эти результаты могут стать основой для создания условий охраны и сохранения архитектурно –градостроительного наследия города Тараз.

**Ключевые слова:** историческое наследие, Тараз, орнамент, памятники, архитектура, культура, строительство, история.