

**BULLETIN OF NATIONAL ACADEMY OF SCIENCES
OF THE REPUBLIC OF KAZAKHSTAN**

ISSN 1991-3494

Volume 4, Number 380 (2019), 170 – 174

<https://doi.org/10.32014/2019.2518-1467.105>

UDC 930

MRNTI 03.01

A. Yu. Baltabayeva¹, R. Zh. Yesbalayeva¹, M. B. Shaikhystamova¹, Naciye Yildiz²

¹Akhmet Yassawi International Kazakh-Turkish University, Turkestan, Kazakhstan,

²Gazi University, Ankara, Turkey.

E-mail: alyona.baltabayeva@ayu.edu.kz, roza-roza_78@mail.ru, 83_malika@mail.ru, naciye.yildiz@gmail.com

**CULTURAL HERITAGE OF GREAT SILK ROAD
IN TURKESTAN REGION**

Abstract. The article deals with the development of cultural heritage of Great Silk Road from the literary, cultural, historical and economic point of view in Turkestan region. The leader of Kazakhstan N.A. Nazarbayev in his article “Seven facets of Great Steppe”, points to the Great Silk Road business and emphasizes its value in global development. Since Great Silk Road is not just measured today, the location of the Turkestan city along the Great Silk Road, which was the beginning of civilizations in the Turkestan region, and the historical monuments in Sauran, Turkestan, Sidaq, Karaspan, Zhuantobe, Kultobe and Burzhar were not only the world trade places, but also centres of books, handicrafts, literature. The contribution of this sacrel lands to the development of culture is historically analyzed.

Key words: Great Silk Road, Written Heritage, Literary Sculpture, Otyrar Library, Concept of Dialogue, Poetry Period.

Introduction. Nowadays, after the first chapter of the Nation’s Leader Nursultan Nazarbayev’s “Seven Facets of Great Steppe” [1], public breakthroughs and vigorous steps in the country were aimed at the future and civilization of Kazakhstan. The progress in the economy and culture of the country is crucial for the revival of the Great Silk Road. Moreover, the geographical location of our country in the heart of the Eurasian continent. A wide range of scientific concepts were presented in the cultural sphere to demonstrate the phenomenon of the Great Silk Road. Under these concepts, a culture of dialogue has emerged. This means dialogue-dialogue will be the main driving force of culture. In the context of cultural dialogue and cultural dialogue, scientists are searching for a great deal. Bakhtin [2], Bibler [3], Kulsarieva [4] have been the authors of several works on the phenomenon of the Great Silk Road. The history of the Silk Road begins with important information about the importance and significance of the Great Silk Road. The Silk Road is not only a great way to develop ties, trade, handicrafts, education and science, literature and culture, lying, the strength of the concept of cultural dialogue at the very outset.

We know that dialogue is a connection between two countries. In the scientific circle, the concept of cultural dialogue has played an active role in promoting cooperation and peace. Throughout the centuries inter-state meetings and interviews have identified individuals and their support for one another - a positive outcome of the culture. However, when talking about culture, the concept of relativity is reminiscent. Looking at the economic indicators of any country, no country’s economy has been stable for centuries. Especially in the lifetime, you do not meet or even experience a country where the economy has been developing steadily or in poverty or poverty. This phenomenon proves that the economics is unstable, temporary. But scientists, philosophers, poets, writers, composers or astounding architecture in the universe, who are famous for their history, have a long history of centuries-old history of the cultural sphere.

Materials and methods. Numerous examples of cultural prosperity are in line with human history. Names such as Falles, Aristotle, Confucius, Al-Farabi, Hippocrates, Herodotus, and many other branches of science and philosophy have been put into circulation. The concept of education and social conscious-

ness, the world of existence and cognition, the environment, and various branches of science have been developed and implemented since the past. The Silk Road culture, which includes China and Central Asia, the Arab Caliphate and Byzantium, which takes place in the history of the world civilization, is not merely the root of trade, but as a real poetic creative era. Let's clarify how the Great Silk Road developed. Since the beginning of the silk production in China, China has become the equivalent of the word "*Silk*". Along with the silk, porcelain, tea, ammunition, paper money, and stone pavement were found to have originated from China, and it is clear that they were early in their discoveries. At the same time, with respect to science and education, the higher education is involved in the management of the state.

According to famous scientist, academician N.I. Conrad's works, the West and the East compare the world literature history with comparisons with various data and proves that literary periods in western countries also existed in the Oriental literature. This information will help us to define the point of development of the Great Silk Road Civilization. Of course, in addition to studying the history of the Great Silk Road, K. Baipakov's "*Great Silk Road: Dialogue of Eurasian Cultures*" (History of Kazakhstan - Almaty, 2003), "*Great Silk Road and Medieval Kazakhstan*" (Almaty, Kazakhstan, 1992, with A. Nurzhanov), A.H. Margulan's "*History of the City and Stone Age Construction in Kazakhstan*" (Almaty: Science, 1950); Orynbekov's "*Ancient beliefs in Kazakhstan*", "*Ancient Kazakh worldview*" (Almaty: Writer, 1996) Khasenov's "*History of culture and art of Kazakhstan*" (Almaty, Kazakh University, 1988), Zh. Mutalipov's "*Cultural Dialogue and Interconnectivity of Civilizations*" (Almaty, 2002); Kulsariev's "*Dialogue between Cultures and Religions*" (Peace of Culture, Almaty, 2000) is of particular importance. These scientists prove that creative work of the Oriental philosophical thought and science and the culture of the Great Silk Road of Central Asia were active for about five hundred years. Besides, the roots of the Kazakh-Chinese relations can be very old, along with Kazakh nomadic life, Taraz, Otyrar, Syganak, Sarai-shyk and others. Our famous cities have come to this Great Silk Road, and they have conveyed to us the important information about these cities in the Chinese chronicles and records.

The main content of the Great Silk Road is the conclusion that there is a rapprochement and mutual enrichment of countries, peoples and civilizations. If we give a brief overview of such issues as cities and holy places along the Silk Road, legends about the people's memory, historical monuments to them, as well as the treasures of the Kazakh steppes by Baipakov's words, "... highlands and fertile valleys, extending from Europe to Asia and vice versa Our values along the Great Silk Road show that each other's cultures are mutually reinforcing and enriching each other in the cities of East and West, Asia and Europe.

As a result of the interaction, settlers and nomadic tribes have been able to create a stunning culture of pearl in the ancient culture of humanity" [5, 6].

Today, eight monuments in the Turkestan region as Sauran, Turkestan, Siddak, Karaspan, Zhuantobe, Kultobe, Otyrar and Burzhar are registered in the "Great Silk Road Monuments". President Nursultan Nazarbayev in his article "Seven Facets of the Great Steppe", the Great Silk Road was a platform for the establishment and development of global mutual commodity turnover and intellectual co-operation among nations. In this connection, the cluster will be "the heart of the Great Silk Road", introducing the "Great Silk Way cluster". An important step in the path of civilization is the acquisition of more than 1,200 historical and archaeological, cultural and architectural monuments and the status of Turkestan's regional center, included in the UNESCO World Cultural Heritage List of the Great Silk Road and the historical value of Khoja Akhmed Yassawi Mausoleum.

The Turkestan region along the Great Silk Road is the largest concentration of cultural heritage. These include not only the cities, the ancient monuments, or the Mausoleums, but also the oldest historical books. The science has grown up, and the immortal works of the great thinkers and literary thinkers are still on their own. It is no secret that education and science spread along the Great Silk Road. Abu Nasr al-Farabi, Akhmet Yassawi, Ahmed Yeguniki, Kadyrgali Zhalairi and others were born in Otyrar, Turkestan, Turkestan region. The works of the scientists are now in world libraries.

If the name of the Great Silk Road above comes from China, we would like to emphasize that the beginning of the civilization is Otyrar. Otyrar is located along the Syrdarya River, a region bordering on settlements and nomadic civilizations. Although Samarkand is the main route of traders returning from the history, it is clear that they are not going through the Taraz-Tashkent (Hodzent) -Samarkand route and turn around Otyrar. In the north of the road from Samarkand to China, the Kyzylkum Desert and Betpak-dala, in the south, mountains along the coast, and the foothills in the foothills were a major obstacle. For

merchants, Otyrar and Turkestan in the mouths of Arys river going to the Syrdarya River was no good places. Therefore, Otyrar was the Derbent Gate in the Caucasus that connects Eastern Europe and Western Asia, the former Byzantium, which connects Asia and Western Europe, the Bosphorus Strait in the modern Turkey, and the gateway to the east through Central Asia such as the narrow canopy to Asia from Africa to Africa. and the natural boundary between Central Asia and East Asia was Otyrar in the Syrdarya River. Otyrar, like Istanbul, Egypt's Cairo and Alexandria cities, has become one of the richest cities in the ancient and middle ages, with a high level of science, education and art. In history, Genghis Khan, who easily overthrew the Golden Empire with millions of people in northern China, can be found in Ottoman history as a giant in the early ninth century, when he could not get Otyrar for six months with two hundred thousand troops.

A well-known scientist, Akzhan Mashani, said in his study that he was the second times in Otyrar, the second largest in the world after Alexandria. And Professor Yerengaip Omarov is suggesting that the Otyrar library can be much larger than the Alexandria library. "In other words, it is doubtful that the Otrar city has flourished, and the library has grown up, and even if the library was small enough until 341, it would be unlikely that it would compare the number of books and the library. The Alexandria Library was burned in 391, and the Otyrar Library was the largest library in the world for about 830 years. The burning of most of the Alexandrian library was completed in BC. Given that it is 47 years old, even if there are books that survived the fire, it may be less than the library of Otyrar. Thus, the Otyrar Library was the largest library in the world for about 1000-1200 years! Thousands of years are short. Greater than the Roman Empire [8].

According to the historian Uakhit Shakenenov, the vast majority of Kazakhs were settled and lived in cities. So the Kazakhs have written books and have written so much that they have to invent new material for writing. Formulated primarily on skin. These books are hard to deal with. This is evidenced by the fact that at the beginning of our era the paper was invented in southern Kazakhstan, Taraz. Apparently, paper was prepared in close proximity to Otrar, the world's largest library [6, 7].

As we have seen, the extensive collection of books in the Otrar Library has been collected through the Silk Road. Clearly, there were many scholars who learned from it from the Ottoman library of the famous Egyptian scientist Ptolemy Abunasir al-Farabi. It is known that al-Farabi did not collect books in the Otyrar library. It is well-known that the largest library in the world is not a big city to finance. Al-Khwarizmi's "Bait Al-Khakma" Center for the Development of the Arab Civilization, along with scholars from Central Asia, has also reported that Abu Nasr al-Farabi's visit to Baghdad and the Khalif's officials in Baghdad were from Otrar. It is clear that the most knowledgeable about the Khaleef was that the scientists were from Otrar, and the culture and education of Otrar was at a very high level.

Results and discussion. According to Rukhaniyat-Abu Nasir al-Farabi Museum, the historical monument to the city of Otyrar has been preserved in the Arystanbab mosque, preserved by Otyrar's library, and many books contain religious books. The evidence for this is the copies of the Quran, published in Egypt, Delhi, Kazan, Tashkent and Istanbul in the 18-20th centuries (published in the edition of Muhammad in 1312/1894 by Hussain), "Thousand Habits" (in 1915, Dori al-Mukhtar 2,3,4 volumes, "Sopy Allayar" (1901), "Khafiz's verses" (19th century), "The wise words of Khoja Ahmed Yasawi" (19th century) etc. Hundreds of manuscripts and books in Turkic, Arabic and Persian languages were written down to Aryslanbab and sealed with the inscription "Mullah Fahriddin Siddiq". These books, which are now being made, are in the Rukhaniyat-Abu Nasir al-Farabi Museum. Residents of the surrounding area, who persistently booked these books, hid the bag at the Arystanbab library of A.Ongarbaevich and K.Musupirovich in the beginning of the 20th century. However, A. The manuscript, which was preserved by Ongarbaevich, was written by his cousin K. Serikbayev is a local historian, ethnologist, literary critic A. Through Zhumashev, Rukhaniyat Abu Nasir handed over the al-Farabi Museum, and the manuscript, kept by Kalmyrza Musapirovich, was buried with his grave in his grave. Historically, the information about the Otyrar library's wing was widely spread, not only to the people of the city, but also to the cities of the Great Silk Road. The founder of Islamic history in the Turkish world, Korkyt Ata, Farabi, not only Akhmet Yassawi, but also a spiritual teacher at Suyar, Ithas, in the mausoleum set up at the head of the Arystanbab, did the library work in the past until the beginning of the 20th century sour cream.

Not only in Arystanbab but also in the mosques and madrassas around Turkestan, some versions and copies of Arabic, Persian, Turkish, Old Chagatai books were discovered everywhere thanks to subsequent research. Historical evidence shows that centuries-old heritage is preserved in the library of Khoja Akhmed Yassawi Mausoleum in Turkestan.

Conclusion. Written heritage of every nation is the history, value of the country. According to the above-mentioned heritage of our nation through the Great Silk Road records stored in the libraries of the world is party to all parts of the world today is a testament to the history books and manuscripts detection. To eradicate the nation's history and literature provides for the abolition of the Soviet government because of religious and historical heritage accumulated over the centuries and download heritages to another location, burned hands, touch disappeared. At present, an expedition is created on the initiative of the people of the nation, such as Uzbekali Zhanibekov, and a wealth of materials from the surrounding people. Specialists have been able to group and organize sculptures and valuable manuscripts in several ways. Today, "Hazrat Sultan" state historical and cultural reserve museum was created According to the health department, ethnographic, archaeological, numismatic material other than a 2679 record in the archive can be found in the preservation of monuments. Among them, in 1906 in Kazan, "Karimov" was published by the Prophet Muhammad (s.a.w.) "Thousand and One hadith" on page 103 and page 303 of the book published in two version, published in 1904 in the ancient "Himets" by Yassawi, "Miratul Qulub" (Heart of Miraculous), "Fuqahama" and a copy of the subsequent findings of the book "Risale Qadbiy Tarikat" (Tale of Wisdom), the compiler of the Yassawi trace Sheikh Hudaydadir Tash-Mohammed Al-Bukhari's theoretical content and wisdom of the Yassawi story written at the end of 18th century practical value The manuscript of Bustan ul-Muhibbin written in the Turkish language, and also the version of Fiqhul Akbar by Imam Aqmaq Abu Hanifah, the Islamic sciences scholar, translated from the version 1252, 1836-37, by Fared Ad-Deen Muhammad ibn Ibrahim Atler in the Farsi "Tazkirat ul-auliya written in the book of life" (Saints), Persian or ancient Turkic language that is written in Chagatai Yassawi disciples Omar Margunf works "Bedil Divan", S.Baqyrgani's "Divan", "Sufi Allaiyar" Books The discovery is a big catch.

Nowadays the ancient manuscripts are collected and classified, systematically grouped as ancient manuscripts, ancient printed books, new valuable books and historical documents.

This paper was written on the basis Project No. AR05132474 "Modernization of the cultural heritage of Great Silk Road (based on the Turkestan region)", sponsored by the Ministry of Education and Science of the Republic of Kazakhstan.

А. Ю. Балтабаева¹, Р. Ж. Есбалаева¹, М. Б. Шайхыстамова¹, Наджие Йылдыз²

¹Қ. А. Ясауи атындағы Халықаралық қазақ-түрік университеті, Түркістан, Қазақстан,

²Гази университеті, Анкара, Түркия

ТҮРКІСТАН ОБЛЫСЫНДАҒЫ ҰЛЫ ЖІБЕК ЖОЛЫНЫҢ МӘДЕНИ МҰРАСЫ

Аннотация. Мақалада Ұлы Жібек жолы мәдени мұрасының ғылыми сипат алып, әдеби-мәдени, тарихи, экономикалық тұрғыдан Түркістан аймағында дамуы жөнінде сөз болады. Елбасы Н. Ә. Назарбаев «Ұлы даланың жеті қыры» мақаласында Ұлы Жібек жолы ісіне арнайы мән беріп, жаһандық дамудағы құндылығын атап өтеді. Ұлы Жібек жолы бүгінмен ғана өлшенбейтіндіктен, өзіміз мекен етіп отырған Түркістан аймағында өркениет бастауы болған Отырар қаласының Ұлы Жібек жолы бойында орналасуы, Сауран, Түркістан, Сидак, Қараспан, Жуантөбе, Күлтөбе, Бөржар ескерткіштерінің әлемдік сауданың ғана емес, кітап ісі, қолөнер, әдебиет пен мәдениеттің дамуына қосқан үлесі тарихи тұрғыдан талданады.

Түйін сөздер: Ұлы Жібек жолы, жазба мұра, әдеби жәдігер, Отырар кітапханасы, диалог концепциясы, поэтикалық шығармашылық дәуірі.

А. Ю. Балтабаева¹, Р. Ж. Есбалаева¹, М. Б. Шайхыстамова¹, Наджие Йылдыз²

¹Международный казахско-турецкий университет им. Х. А. Ясауи, Туркестан, Казахстан,

²Университет Гази, Анкара, Турция

КУЛЬТУРНОЕ НАСЛЕДИЕ ВЕЛИКОГО ШЕЛКОВОГО ПУТИ В ТУРКЕСТАНСКОЙ ОБЛАСТИ

Аннотация. В статье рассматривается развитие культурного наследия Великого Шелкового пути с литературной, культурной, исторической и экономической точек зрения в Туркестанском регионе. Лидер Казахстана Н. А. Назарбаев в своей статье "Семь граней Великой Степи", указывает на Великий Шелковый

путь как источник бизнеса и подчеркивает его значение в мировом развитии. Расположение Туркестанского города вдоль Великого Шелкового пути, который был началом цивилизации в Туркестанском регионе, и исторических памятников в Сауране, Туркестане, Сидаке, Караспане, Жуантобе, Култобе и Буржаре были не только мировыми торговыми местами, но и центрами библиотек, ремесел, литературы. Исторически проанализирован вклад этих сакральных земель в развитие культуры.

Ключевые слова: Великий Шелковый путь, письменное наследие, Литературная скульптура, библиотека Отырара, концепция диалога, поэтический период.

Information about authors:

Baltabayeva A. Yu., Akhmet Yassawi International Kazakh-Turkish university, Turkestan, Kazakhstan; alyona.baltabayeva@ayu.edu.kz; <https://orcid.org/0000-0003-3479-1827>

Yesbalayeva R. Zh., Akhmet Yassawi International Kazakh-Turkish university, Turkestan, Kazakhstan; roza-roza_78@mail.ru; <https://orcid.org/0000-0003-1164-9107>

Shaikhystamova M. B., Akhmet Yassawi International Kazakh-Turkish university, Turkestan, Kazakhstan; 83_malika@mail.ru; <https://orcid.org/0000-0002-7572-8069>

Naciye Yildiz, Akhmet Yassawi International Kazakh-Turkish university, Turkestan, Kazakhstan; naciye.yildiz@gmail.com; <https://orcid.org/0000-0001-7296-6179>

REFERENCES

- [1] Nazarbaev N. Ulı dalanıń jeti qırn // Aıqın. 21.11.2018.
- [2] Bakhtin M. Voprosy literatury i estetiki. M., 1975.
- [3] Bibler V.S. Ot naukoucheniya – k logike kul'tury: Dva filosofskikh vvedeniya v XXI v. M., 1990.
- [4] Gabitov T., Mutalipov Zh., Kulsariyeva A. Kul'turologiya / Polnyy. 3-ye izdaniye. Almaty: Raritet, 2002. 406 p. [2] s.
- [5] Baipakov K., Nurzhanov A. Great Silk Road and Medieval Kazakhstan. Almaty, 1992. P. 219.
- [6] Baltabayeva A. Y., Rizakhojayeva G. The phenomenon of the Great Silk Road in the cultural integration process // News of the National academy of sciences of the Republic of Kazakhstan. Series of Social and Human Sciences. 2018. Vol. 6, N 322. P. 91-101. ISSN 2224-5294. <https://doi.org/10.32014/2018.2224-5294.39>
- [7] Baltabayeva A. Yu., Naciye Yildiz, Beskempirova A. U. Cultural values of Great Silk Way: past and future // Bulletin the National academy of sciences of the Republic of Kazakhstan. 2019. Vol. 1, N 377. P. 222-228. <https://doi.org/10.32014/2019.2518-1467.25>
- [8] A. Mashani Al-Farabi i sovremennaya nauka. A., 2004.
- [9] Otrar kitapxanası Aleksandriya kitapxanasınan da ülken bolğan ba? // Egemen Qazaqstan. 24.08.2011.
- [10] Kassymova G.K., Tokar O.V., Tashcheva A.I., Slepukhina G.V., Gridneva S.V., Bazhenova N.G., Shpakovskaya E. Yu., Arpentieva M.R. Impact of stress on creative human resources and psychological counseling in crises // International journal of education and information technologies. 2019. Vol. 13. P. 26-32.
- [11] Stepanova G.A., Tashcheva A.I., Stepanova O.P., Menshikov P.V., Kassymova G.K., Arpentieva M.R., Tokar O.V. The problem of management and implementation of innovative models of network interaction in inclusive education of persons with disabilities // International journal of education and information technologies. ISSN 2074-1316. 2018. Vol. 12. P. 156-162.
- [12] Kassymova G.K., Stepanova G.A., Stepanova O.P., Menshikov P.V., Arpentieva M.R., Merezhnikov A.P., Kunakovskaya L.A. Self-development management in educational globalization // International journal of education and information technologies. ISSN 2074-1316. 2018. Vol. 12. P. 171-176.
- [13] Stepanova O.P., Gridneva S.V., Menshikov P.V., Kassymova G.K., Tokar O.V., Merezhnikov A.P., Arpentieva M.R. Value-motivational sphere and prospects of the deviant behavior // International journal of education and information technologies. ISSN 2074-1316. 2018. Vol. 12. P. 142-148.
- [14] Kassymova G.K., Tyumaseva Z.I., Valeeva G.V., Lavrinenko S.V., Arpentieva M.R., Kenzhaliyev B.K., Kosherbayeva A.N., Kosov A.V., Duvalina O.N., Dossayeva S.K. Integrative model of student and teacher stress coping: the correction of relations in educational, professional and personal interaction // Bulletin of National academy of sciences of the Republic of Kazakhstan. ISSN 1991-3494. 2019. Vol. 3, N 379. P. 169-179. <https://doi.org/10.32014/2019.2518-1467.83>
- [15] Kassymova G.K., Kosherbayeva A.N., Sangilbayev O.S., Schachl H., Cox N. (2018). Stress management techniques for students // Proceedings of the International Conference on the Theory and Practice of Personality Formation in Modern Society (ICTPPFMS 2018). <https://doi.org/10.2991/ictppfms-18.2018.10>
- [16] Arpentieva M.R., Kassymova G.K., Lavrinenko S.V., Tyumaseva Z.I., Valeeva G.V., Kenzhaliyev O.B., Triyono M.B., Duvalina O.N., Kosov A.V., Dossayeva S.K. Environmental education in the system of global and additional education // Bulletin of National academy of sciences of the Republic of Kazakhstan. ISSN 1991-3494. 2019. Vol. 3, N 379. P. 158-168. <https://doi.org/10.32014/2019.2518-1467.82>
- [17] Khalitova M.M., Praliev G.S., Panzabekova A.Z., Andreeva Z.M., Dzhubaliyeva Z.A. Financial instruments of state regulation industrial and innovative development of Kazakhstan economy // Life Sci J 2014; 11(10s): 369-378. (ISSN 1097-8135). <http://www.lifesciencesite.com.70>