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A. Yu. Baltabayeva[1], R. Zh. Yesbalayeva[1],
M. B. Shaikhystamova[1], Naciye Yildiz[2], A. U. Beskempirova[1]

[1]Akhmet Yassawi International Kazakh-Turkish University, Turkestan, Kazakhstan,
[2]Gazi University, Ankara, Turkey.
E-mail: alyona.baltabayeva@ayu.edu.kz, roza-roza_78@mail.ru, 83_malika@mail.ru, naciye.yildiz@gmail.com

DEVELOPMENT OF TURKESTAN FROM THE GREAT SILK ROAD

Abstract. This article analyzes the value of the of Arystanbab and Hodja Akhmet Yassawi knowledge, the world-renowned works of today, including the development of civilizations such as Turkestan, Otyrar along the Great Silk Road. They are narrated from the standpoint of historical truth and artistic judgment, from the archaic legends and stories to the story of Yassawi. At civilizations current, he proposed to pay special attention to the Great Silk Road in the article of the First President of the Nation N.A. Nazarbayev "Seven facets of Great Steppe". Also, by the Decree of him, the establishment of Turkestan as the regional center and the resumption of the old city on the basis of medieval architectural design today can be seen as a wonder of Turkic civilization. Turkestan is also a religious center that hosts all Muslims. In the article Akhmet Yassawi's "Divan-i-Hikmet" is literary, historical, philosophical and educational.

Keywords: Turkestan Civilization, Great Silk Road, Great Steppe, Heritage, Yassawi, Myths, Arystan-Bab, Islamic Culture.

Introduction. An important part of the major historical and cultural zones depicting urban life on Great Silk Road is located in the south of Kazakhstan. Yangikent, Syganak, Suktent, Sauran, Otyrar, Sairam, Shavgar, Yasin are the centers of culture and civilization, literary and historical significance especially in the valley and the Syr Darya River. They are the ancient cities not only of Kazakhstan, but also in Central Asia.Particularly, Turkestan became an important trade center – "Kaleidoscope of civilization". Shavgar, also called Turkestan, is the capital city between the Otyrar and Sauran cities in the 7-11th centuries, and the city of Turkestan is the capital during the 12th century. The frequent stopping of the caravans along Great Silk Road to the city of Yassy, has intensified and rapid development of the city not only in the field of prosperity, but also in the architecture and culture of it. The city became famous all over the world.

Materials and methods. The Great Silk Road was also important for business development. Its significance exceeds the spread of religious ideas. Through Great Silk Road various missionaries spread their religion to other countries. At the same time Turkestan became a religious center along Great Silk Road. Dossai Kenzhetay and Zikriya Zhandarbek in book "Hodja Ahmet Yassawi" stated that "Islam, which has become a spiritual foundation of the tradition, has given etiquette, science, enlightenment, and most importantly ideology to medieval peoples [1, 44]. The religion of Islam says that, the essence of life on the earth comes by the only Creator. The Koran is a sacred text. The words "prophet", "Sharia," and "Islam" are respected in the field", explains the connection between the prosperity of Islamic culture and the modern science. Also, public lives in the Muslim world are based on Qur'an, and every Muslim is obliged to perform the daily prayers and fast for thirty days. They also have a ban on eating pork and drinking alcohols, painting live animals, monsters, aesthetic pictures and oriental patterns of mosques. In addition, the intellectuals, such as poets, zhyraus, scholars and artists, actively participated in spreading Islam. Among them the title of Kozha Ahmed Yassawi was named as the main representative of religion. Ahmet Yassawi is the family of Sheikh Ibrahim, the son of Haziret Ali, and the daughter of Sheikh

Ibrahim, Aisha (nicknamed as "Karashash" for their beauty). Karashash and Akhmet Yassawi, a religious manifestation, sends a message from the successor of the Prophet Muhammad (peace be upon him) to Arystanbab. Arystanbab died when he was a teacher for 16 years and Ahmet Yassawi was 23 years old. The death of Arystanbab in the wisdom of Hodja Ahmed Yassawi is as follows:

"Babam Aitty: Onyng balam, qasynda turyng,
Janazamdy oqyp kom, Jan tasilim Qylaiyn.
Medet bolsa Mustafa, Karış biigine shıgayın.
Arslan babamnyn sozin - tabarik.
Jılap ayttım: dopqa, jas kodekpin bilmeymin.
Korip otırmız qazarmın, koterip salalaalmaspın.
Xaq Mustafa sündetïn, balapanmın, bilmeymin.
Babam Ayttı: Ei balam, perishteler jiyladı.
Jebreyil imam bolyp, ozgeler ogan uiyidy.
Makail men Israfil koterip korge koiady" [2, 424].

Results and discussians. According to the legend, heard in Otyrar region, Arystanbab was exterminated to the white camel and led be followed. The white camel stopped around there, where Arystanbab's tomb is now. In one of the poems as "Alpamys Batyr" in the Kazakh heroic epics, Baiboru was not able to have the child until he reached the age of 60 and asked for help from God and took two visions in his dream on the third day of the night. It is believed that, Alpamys and Karlygash were born. In the poems it is told as the following:

.. Oldik-taldyq degende,
Äziretke keldi.
Äziretting tobesin
Kundik jerden koredi.
Jaqındasıp kelgensin,
Alıp shıqqan däwletin
Eki jerge boledi.
Altın-kumis, gawharyn –
Ony da bolip uiedi.
Qojalaryn shaqyryp,
Teng jarymyn beredi.
Kozining jasy kol bolyp,
Otyrğan orny sel bolyp,
Jeti kun udai tunedi.
Bay-Baibishe ekewi
Eshbir nyshan bïlmedi.
Qojalardan bata alyp,
Japan kezgen atanıp,
Joğary qarap orledi ...
Otırarda Arıstan bap,
Sayramda bar sansyz bap, -
Bärine bir tünedi... [3, 7]

Known archeologist, doctor of historical sciences Mukhtar Kozha said: "Arystanbab and his follower Hodja Ahmet Yassawi were the leader of the Turkic leaders among shayirs (poets). Arystanbab is one of the people who represented Islam in the Turkic world. Through the new religion, the Turks gained the Arabic language and the alphabet, contributing to the development of advanced Muslim culture at that time" [4, 40].

The book of Ahmed Yassawi and the Turkic People's Islam, by French researcher Irene Melikov, states: "KhodjaAkhmet's father, Ibrahim Sairam, was famous sheikhs. Ahmet lost his parents at early his sevens. Then his sister took her to the city of Yassy. There he meets the teacher Arystanbab firstly". According to Abubakir Divaev, Arystanbab was Hodja Akhmed's teacher of chemistry. English scientist J.Trimingham, by studying the knowledge of Yassawi's Sufism, concludes: "Ahmet Yassawi is the

ancestor of all Turkic Sufis [6]. Yassawi's tradition was purely Turkic. He was educated in the hands of Turkic Arystanbab, and then went to Bukhara" [7, 48]. Ahmet Yassawi, who went to Bukhara at the age of 27, was educated there from well-known scholar Hamada and then returned to Yassy and continued his work of Arystanbab.

Today, it is common to say, "Spend night at Arystan-Bab mosque, pray in Akhmet Yassawi's mosque". But one of the things that they say is not known, but one does not know. We hear various legends about Ahmet Yasawi and Arystan-Bab. Remember them, "Allah's prophet Muhammad (Peace Be Upon Him) died at the age of 63. The 300-year-old Arystanbab responds to the appeal of the people in the world, saying, "Who will take my deposit and do my job?" He knew 30 different religions, but he was the only person who obeyed Islam. Mohammed (pbuh), who received the consent of Arystan-Bab, handed over to Arystan-Bab, who entrusted the favor of Allah. After 500 years, an 11-year-old boy called Arystan-Bab, who was in the field, said, "Father, give me my trust. "That boy was Akhmed Yassawi" [8]. The main idea of this legend is the continuation of the work of Ahmed Muhammad (peace be upon him) and Arystanbab is the one that connects them. Well, in the next legend it is explained as next:

Arystan-Bab was a follower of Muhammed Prophet (peace be upon him). One day the Mohammed was eating his own persimmon. One of persimmons fell over the container and the Prophet heard the inner voice saying, "This is a Muslim's who will live 400 years after you". Then the Prophet asked his followers to give it to this Muslim. Nobody gets silent. When the Prophet restored the question, Arystan-Bab said, "If you ask God for 400 years, I will hand it over to the owner" [8]. A seven-year-old boy who met Arystan-Bab four hundred years later said, "An elder, give me my savings". That boy was Hodja Ahmed Yassawi. Arystan-Bab, who became his spiritual mentor, gives it as a symbol of Islam. As Mohammad (pbuh) said, Akhmad Yassawi immediately put it into his mouth. Then Arystan-Bab said, "Son, you do not say "taste it"I saved it for you for 400 years". Akhmet Yassawi said, "Don't you give me only bones of dried persimmon?" [9].

Then Arystan-Bab took the talented child to his studentship. Yassawi wrote it as the given:

Jeti jasta Arystanbabqa qyldym sälem,
Osy halde myng zikirin qyldym tämem…
Qurma berip, basymdy sipap, nazar qyldı
Mektep baryp, qainap tolyp, tasydym, mine, [10, 12]

Some legends say that this sahaba was Salman Farsi, lived long after, and nick name das Arystanbab. All the books about Arystan-Bab are given here. However, people, who are aware of Islamic history, are well aware of the behavior of Salman Farsi, the famous sahaba. His search for true religion and reaching the Arabian Peninsula, finding the Prophet (peace be upon him) and then serving in the Islamic way of life, along with the Muslim army during the lifetime of Umar ibn al-Khattab, came to the capital of Persia Medina, history. At the beginning of the grave of Salman Farsi today in the soil of modern Iraq there is a mausoleum and a mosque named after him. Historian Mukhtar Khodzha connects the reason for the confusion of these people with their contribution to Sufism [4, 39]. Otherwise, the period of Salman Farsi and Arystan-Bab lives have difference of four centuries. If this trust remains, then it would be clear in the hadith of the Prophet.

There are three cemeteries in Central Asia called Arystan-Bab Mausoleum. One of them is in the end of the Syr Darya, the second near Otyrar, the third is in the Syrdarya region, in the Bazar-Korgon district of Kyrgyzstan. In all three of them, it is said as "Arystanbab is buried here".

The emergence of several Arystanbabs is a normally. People always put the name of a person who respects them. It is likely that the name Arystan-Bab, which spread Islam in Central Asia and has been a spiritual teacher of Yassawi, is often referred to at that time. V.A.Gordlevsky in his book wrote: "The spiritual land" of Akhmet Yassawi and Arystanbab's grave are in Otyrar" [11,365]. That is, Arystanbab, who was the source of Sufism, is in the Turkestan region. In Kyrgyzstan, Arystanbab was known as a warrior fighting against the Kalmyk people living on the local people's backpack.

In 1898 the name of Arystanbab was first published in scientific literature, named in the article titled "Rarities of Otyrar city" by I.P.Poslavski. In 1903, it is also was mentioned in the research by A. Cherkasov, who studied Otyrar. His records show that the mausoleum of Arystanbab consisted of two rooms, where his pupils were located, as well as in front of the tram. This building belongs to construction of the 14th century. It has construction of the corridor, wooden carvings today.

Arystanbab is buried here, in the manuscripts of the museum, the following chapters are clarified:

Qabiri Barab elinde,
Qalanyn qubyla jagında.
Milleti Alla jolynda,
Babtar babı Arıstanbab [12, 327].

The ancient Farab (Otyrar) city is called Barab here. The Arystanbab Mausoleum is located in the west, 2.5 km far from Otyrar.

There is another legend connected with the burial of Arystanbab among local people. According to the legend, all Muslims living along Syrdarya River participated in funeral of Arystan-Bab. And there was an argument among the crowd about the place his body, should they put it in his birthplace or other sacred places. Everyone was right in expressing their opinion, and when the dispute was over, the elders and judges from every country came to the conclusion as this:

It was necessary to make three coffin of equal weight and to assume that the people gathered on the funeral should not know in what coffin they were buried. When they were ready, people from everywhere made their choice. After morning praying they embarked the body on their camels and go for. The people living in the upper reaches of the Syr Darya brought their chosen coffin into the Bazar-Korgon district of the Kyrgyz Republic, and the second coffin was buried in the middle stream of the Syr Darya. The third group buried in the Syr Darya River down the present Kyzylorda region. It is true that at present there is a great deal of debate among the country due to the burial place of Arystan-Bab. However, it is clear that the body of Arystan-Bab is here. The answer lies in the stories of Ahmed Yassawi, and in conservation of the Arystan-Bab mausoleum in 2004 may be the remains of a four-tiered cemetery at a depth of 35 cm. The characteristic feature of the wall was the ceramic wall pattern [13].

18th century two domed buildings were built instead of the ancient shrine destroyed by the earthquake. It had two corridors to support. Arystan-Bab Mausoleum is made of bricks burned by the local population at the beginning of the 20th century. All of them were attracted by the people who went on a journey.

As mentioned above, the building on the Arystan-Bab tomb was first described in 1898 by I.T. Poslavski in the article. Since ancient times Otyrar has not been left out of the researchers' pen. One of the scholars called this place a mosque, one called it a shrine, another one was a mosque-shrine. This building is a complex including mosque, corridor, mesjid, documentary, minaret towers.

And we do not know what happened at the beginning. Archeologist Mukhtar Kozha said this: "It is difficult to say exactly what kind of construction was the most original building that has changed over the centuries and has undergone various repairs. The oldest part of this complex should be a cemetery. Now his floor is much higher than that of other rooms. The horizontally elevated walls adhere to a dome on the same height, in the architectural style. Dome range is wide and high. The door to the mosque is oriented to sunbath, namely the mosque. The first sign on the tomb is to be erected in the 12th century. This is the time when Otyrar's prosperity grew. The current cemetery and the dome room in front of it are similar to the mausoleums of the 14th century. In this connection, one of the most commonly used legends is popular. On the night when the walls of the mausoleum of Akhmet Yassawi were laid, the green flies were pulled down by the horns. When the walls of the building are rebuilt, and their dome's walls begin to diminish, this event is taken again, and all of it were destroyed. This makes Amir a lot of thinking. A visionary man reveals his vision, saying that the first teacher of Khodja Akhmet was a shrine over the Arystan-Bab graveyard. According to elders' legend, the mausoleum firstly should be constructed for Arystan-Bab, because he was the teacher of Yassawi. Amir Timur completed the construction in Turkestan. As a witness to the construction work carried out by Amir Temir, two wooden hinges on the part of the mosque can be mentioned. The pillars that have been cut off from the hollow are expanded by an eight-sided, middle-arm. Their head is decorated with neck and asphalt. According to the Moscow scientist V. Voronina, who has studied the works and wrote a special article, similar shaped stands are not in any other memorial in Kazakhstan or in Central Asia. Cuffed hands from an unknown chess player were made at the end of the 14th or early 15th centuries. According to K. Akishev, Y.Ageeva, the ornament on these surfaces corresponds to the traditional Kazakh theme. M.Sembin showed that the patterns of the dagger were duplicated in the ornamental ceramics of the central mosque in central Kazakhstan. At present they are in the archeological museum in Almaty. Inside the mosque there are copies of them. Arystan-Bab building is

undergoing major changes in the early 20th century. People living in Otyrar region have accumulated funds for the reconstruction of the ruined building. The main entrance to the former building was to Mecca, and the main facade of the building was to Turkestan and to Aziret Sultan. Towers on both sides of the tower are laid in the corner of the corridor-gate, which is the result of the intention of the Turkestan cemetery. There is a marble booth on the corridor and the Arabic face is 1327. This is the final time of construction work, 1909 year.

Research has shown that Arystanbab is not one of the Sahabah, nor even a sheikh, but one of the well-known scholars spreading Islam to the Turkic peoples and being a teacher of Ahmet Yassawi. And his shrine in Turkestan is a miniature reminder of the fact that in the Middle Ages, Islam was a vast expanse in the middle Ages and was once a center of science and education in this prosperous country. In the eyes of the soul who came to visit the tomb of Arystan-Bab, it is clear that the history of the 10th century rounds. The Arystanbab name is often referred to in the "Divan-I Hikmet" by Ahmet Yassawi. Arystan Bab's teaching activity is evident in the poems. In the first wording, he mentioned the first meeting with his teacher, "at my seven years I gave my greetings to Arystan Bab", while some aspects of education include "Arystanbabam narrated the religion of Islam" (the second hikmet), "a thousand words of kindness and goodwill" (the ninetieth hikmet) we will recognize.

"Arystan-Bab says: "Listen to Arystan-Bab's words carefully," are the nicely recited. His first part was similar to the teacher's answer to the question of what the disciples should be. It was proclaimed to run away from all the evil and mischief that is to be made for world and career, and to turn the claimant to the right path. In the wisdom it is explicitly disclosed that "those who avoid mischief" and "those who practice faith "would be praised and thankful.

Hodja Akhmed Yassawi proved to be an example of Turkic writing and figurative poetry and the ability to create artistic compositions. His literary works have brought a new impetus to the literary tradition of the ancient Turkic soil, bringing it to a new level in the history of the Turkic world. As a link between the folklore and the literature, he used the rumors of historical legends, prophets, and epitaphs written in the Oriental literature, written in the Quran. His followers and Sufism preachers showed the Turkic world to the whole world. Hodja Akhmed Yassawi has identified the channel of the Turkic people's national movement in the new Islamic civilization. He has worked hard on social and public consciousness, combining a new religious ideology with godly shamanism and robustness.

In Yasawi's "Divine Wisdom", which originated from the rich literary tradition in Turkic soil, the artistic and structural features of our original poetry were first developed. During his spiritual search, the poet, who spoke with prominent Arab and Persian poetry, also mastered the vocabulary of these nations. Yasawi's stories, which are based on the content of the mind, and who have abandoned their pride, have played an important role in insuring the Turkic poetry from exploitation.

Yassawi poetry was the basis of many processes in the literature of the Turkic peoples. The stories of Yassawi, which play a cognitive, educational and ideological role, are of great importance both for their own time and for the later era. There is a clear influence of Yasawi's works from the artistic-structural concept of the poetry of the Kazakh poetry and poetry of the Turkic world, which has gained credibility and spiritual values. The text of the work "Divan-i Hikmet" has passed more than eight centuries in our era. The oldest manuscript known to science is considered to be the 17th century, which is the number of copies by his students who have been copied and changed many times after 500 years of writing. Such destiny is typical for all Yasawi manuscripts. Numerous manuscripts and print versions of the hikmets are also preserved in Kazakhstan, as in every part of the world. Due to the foregoing reasons, they have considerable differences in the number, content, and language features of each other.

The researcher A.Abdrasilkyzy, collects the texts of wisdom, found in the personal library of Atakhan Azlarakhoglu living in Sairam village, South Kazakhstan region. A former Turkish scientist Metin Akar, published them in 2004 in Ankara. The Uzbek researcher N. Hassan has published a collection of 73 manuscripts, previously unknown to Yassawi, by making textual analyzes of a number of manuscripts preserved at the Institute of Oriental Studies in Uzbek Scientific archives. It is necessary to co-work with Uzbek scientists, who have accumulated extensive experience in the study of medieval texts while studying the texts of Yasawi's works. Also, in the hands of individuals living now in the Turkestan region, there are many versions of hikmets copied by authors who sang in the tradition of the wisdom founded by Yassawi [15].

The stories of Yassawi are written in Turkic language. The poet's root comes from the Arab tribe, the family of Prophet Mohammed, but there is no conflicts in the fact that the thirteen grandfathers of Yassawi, lived the Turkic middle-aged, grew up in the Turkic land, speaking Turkic language. It is well-known that emotionally-charged feelings are only transmitted in a language that is conscious of childhood. Therefore, it is necessary to admit that the wisdom in the Turkic language is a natural phenomenon and acknowledge the nature of the mystery. It is true that Yassawi, who felt himself as a Turkic mother, who was a Turkic people and who called the Turkestan region as his "native land", wrote in his native language.

In the "Book of wisdom", which is considered to be the highest of the Yassawi heritage, four geniuses of the basic "Shariah", "Tariqat", "Maghrefat", and "Hakikat" are praised. "Sharia" is the basis of Islamic laws and customs, which is a symbol of the Islamic way of life and a good example of teaching it. It is a great example of a manifestation of a difficult moral education, which makes it possible for Muslims to be taught by human beings.

"Tariqat" is the propagation of the purpose of Sufism. That is to teach the generations to cultivate the genealogy, honesty, justice, purity, integrity and harmony through psalms. She brings the student to kindness, charity, and hospitality. The source of these branches of education speaks to the people inadequate.

"Maghrifate" is to know and read the religion, that is to say, praise and worship Allah. If you love the poet, the pagan, the orphan and the widow, and if you do good to them, then God will be pleased with you, and will do what is right and achieve your goal. Thus, the teacher delivers the readers the most basic findings of moral education through poetry, and conveys to the reader and listener that God's path is the candor of humanity.

"Haqiqat" is the ability to worship God, that is to say, to worship Allah, the Creator of the whole world, to worship Him and to believe in the power of God is the duty of every Muslim, to teach the generations to faith, "Iman Nuri", "Haqiqat Dariasy", the goals of a person to be pure. In this work, the scientist of Turkestan studies mainly four issues. The first is to recognize Allah, the second to worship Allah, the third - to ignore the world's injustices, to protect those who are victims of injustice and to bring them to justice, and the fourth - to abandon the false world to prevent the dark spots of this world. Here are four complicated and complex issues, which are constantly reviewed and smashed in their stories. There are four lines in two places, and it is convenient for the general readers to memorize them. The number of fictitious figures is four thousand and four hundred. It is possible to give it the proofs of wisdom.

Qul Qoja Ahmet, arbir sozing dertke darmen,
Talipterge baian qylsam, qalmas arma.
Tort myng tort zhuz «Hikmet» aittym haqtan parmen,
Parmen bolsa olgenimshe soylesem men. [16, 111]

That's how it used to be in life stories. Now he is not sure how much he has written. The age at which he came to Turkestan, the age at which he was a scientist, how old he lived, how old he was, and how old he was when he was in "Qyluet".

"Diwan-i-Hikmet" tell us that Arystanbab's teaching is a way to promote the spirituality of the person by praising the content and the Sufism. In the 97th year of Yasawi's work:

Tälibpin dep aitady, «wallah, billäh» nainsaf,
Nekesizge qaraidy kozderinde joq ynsap,
Kisi malyn jep jurer, sodan dili emes saf,
Arystan babam sozderin esitingiz täbäräk.

Tälibpin dep aitady, köngilinde joq zärdey nur,
Shyn tälibti surasang ishi, tysy gawhar dür,
Xaqqa aian syrlary, jemisteri taza nur,
Arıstan babam sozderin esitingiz täbärik.

Aqır zaman ümbetteri naqyshtaidy uilerin,
Näpsi zawqına berilip buzar, är dem, kuylerin.

Kerbezdenip, sändenip, parpazdaydı boilaryn,
Arıstan babam sözderin esitingiz täbärik, [16, 111] -

saying that Arystan-Bab learned the way of recognition of the truth, whether the power of the country was in your hand, take care of the country, be careful of the power of the Kazan rule, stay on the road and not be able to approach the way of God. Abay's poems can be seen in this scene.

Only Heartfelt heart, goes to the Truth, but not anything ... The way of smart of heart says that if you love Love for Tengri, you can attain the goal of pure love, pure love at all times. Abai says:

Alla degen soz zhengil,
Allağa awyz qol emes.
Yntaly jurek, shyn kongil,
Ozgesi Haqqa jol emes.
Denening barsha qwaty
Onerge salar bar kushin.
Jurekting aqyl swaty,
Mahabbat qylsa Tängir ushin [17, 257].

With these words, Yassawi and Abai say that God's pleasure can only be achieved with heartfelt heart and sincerity. Therefore, the Muslim should first of all attach himself to the heart, not to the human language. Nobody can take the faith that is in the heart. No burden of life can destroy the heartwarming heart. Only then wewill our family, our society, and our country".

In the doctrine of Hodja Akhmed Yassawi, the service of the Allah begins with serving the people. But the condition for serving the people and the nation is the so-called character of the soil and its prohibition. The soil is a characteristic and dedication to its people implies perfection. Hodja Ahmed Yassawi says that in order to achieve perfection he must have a man open (strong love) and be in pain. "The unhappy man is not a human being; The unhappy man is the animal, listen to it". The "unfathomable person" on this path is an unresponsive, indifferent, anxious person in the face of nationality, society, and homeland, without human feelings. The "unlucky man" is a soul that is ignorant of the goddess, that is, a God who has been deprived of God's gift of man, who does not value his human dignity, does not seek to be reasonable, and does not care about the world, man, nature, and all that is in the Creator's. The fateful person has a special place in the teaching of Hodja Ahmed Yassawi. He says in his wisdom: "Knowledge is a lamp, and your soul is lighter, and your tears are fat". The dreadful, harsh man is burning in a flaming fire, looking at the faults of the society and seeing the faint-heartedness of the society and tears, efforts and emotions. True grief is accompanied by this illness. It is a source of energy that leads to perfection. In the doctrine of Hodja Ahmed Yassawi, the purpose of the human being is to worship idol worship, which he says "For you, for the sake of pious worship". This is the supreme aspect of obedience to the truth. Hodja Akhmed Yassawi, who sees God's love with the love of God, sees it as a matter of honor, without discriminating against any human being created by God. The wisdom behind saying, "The disbeliever is a sinner, our Lord is a deceiver", The wise man's wisdom, regardless of religion and religion, is to show him respect and humility as a Prophetic Sunnah (system, law, principle). Because Akhmed Yassawi's doctrine is religion that is infinitely clear (love) that does not fit into the context of Mecca. In the world of Ahmed Yassawi, people are described as "a man of a kind, a human being", a "perfect man" and a "human being".

In Ahmed Yassawi's doctrine, "tranquility" and "reaching the truth" are realized through moral perfection and character. The path to God leads the community to the service of the human being - through direct morality. As a result, the type of "perfect human" is formed, allowing for spiritual purity, self-control. By inviting the nomadic Turkic community to faith, Hodja Akhmed Yassawi's teaching has made a major change in the culture of the Turkic peoples. Taking into account the fact that the traditional Turkic world is fundamental to religion, it is not difficult to understand the reasons for Sufism's cognition as the most important feature of the Turkic Muslim identity. In the context of religion phenomenology, the nature of this phenomenon can be seen from the fact that the old episodes of the spread of religions cannot be totally eliminated, and the new ones find their place on the basis of these values, insights, concepts. Often, the ancient religions, together with mystical institutions, continue to exist in the form of "people's religiosity". The phenomenon of this phenomenon can be seen in the Sufi-moral doctrine of Hodja Ahmed

Yassawi. The symbolism of the Prophet Muhammad (Peace and Blessings be upon him) through his "Kurma" symbolizes the fact that the phenomenon of Arystan Bab is a "cause" of this phenomenon, his life is similar to the Prophet's life, that is to say, is an important methodological, phenomenon and novelty of spreading Islam to nomadic Turks in his teachings [18].

The founder of the religious and mystical school, which contradicts the traditions and customs of the local people, Khoja Akhmed Yassawi and his works, led the Turkic tradition of Sufism. He denied the notion that "Islam can be recognized only by Arabic" and uttered the Sufi literature's principles in the ancient Turkic literary language - Chagatai. It was written in poetic language closely related to the local people in order to fully understand the Arabic text of the Holy Book, to reveal the Sharia's secrets and the principles of religion to the general community in its own language.

Hodja Akhmed Yassawi developed a model of Turkic writing and figurative poetry, proving that the Turkic languages have the potential to create artistic compositions. His literary works have brought a new impetus to the literary tradition on the ancient Turkic soil, bringing it to a new level in the history of the Turkic world. Thus, the predominantly didactic nature of Turkic literature has been filled with propagandistic thoughts. He used the rumors of historical myths, prophets, and epitaphs of the Sacred Stories, which were pre-written in the Creative Literature, which were preceded by the Quran, as a link between the convergence of the folklore and the written literature.

Hodja Ahmed Yassawi, a Sufi philosophical treatise that was born by the Turkic people and Muslim medieval scholars for the spread of Islam, made a significant legacy for the future generations. His work "Divan-i Hikmet" is designed to describe complex issues, such as humanity, morality, justice, and reputation [8].

The next work of Yassawi is called "The Book of Worship and Prayer". In his pagan poem, he has thoroughly examined four great articles of the Sufism. They explained the issues of Sharia, Tariqat, Maqrīfat, Haqiqat, and told that they would be further divided into ten or ten maqams. Here are some of the foremost scholars who said that if one walks over it, he can be a mule, shaikh, mujâh, kopan, ishan, a teacher. Anyone who does not pass these precepts will not be able to rise to Sufism, dignity, gentleness, laziness, piousness, piety, and the right to wear a slipper / jacket. And now he has to underline another need to go forty more points to rise to the definite level. At this point, only the people of the Sufis will have their "soul". This is the main purpose of the Sufism. Only through the disclosure of these stingy eyes can a human being be caught by God.

And "Minazhatname" is a two-volume poem (hikmets), written in two parts, with two words.

In the first, God commands the Almighty to pray, and in the other, the general readers are commanded to know God through the study of the wisdom. While it is very short, the version is written in a language that is readily accessible to readers. At that time, the Turkic peoples had different interpretations of the Turkic-speaking peoples, and the inscription was written in Arab graphics. Through reading this work, the general readers hinder themselves from evil and try to prevent their passion. The main objective of the looters is to suppress their evil deeds.

The next work is Mirat-ulKulub. In this essay he studied the issues of Shariah, Maghrefat, Tariqat, and Truth (Haqiqat) in the basis of "Yassahi". This name depends on the meaning of the work. Anyone who reads this work will see their mistakes and begin to self-discipline. That is why it is called "the mirror of the mood".

Conclusion. As we mentioned in previous researches 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 [19, 170]. As far as we know, Kozha Akhmed Yassawi's work has become a tradition in the Turkic-Muslim world, and it has become a tradition to writeas Yassawi. The book "Divan-i Hikmet" made a special contribution to the development of religion in Turkestan, along with the Great Silk Road. In Asia Minor, Bektash Veli, Yunus Emre, and Suleiman Baqirgani, were seen by Hodja Ahmet Yassawi. From the 12th century, Hodja Akhmed Yassawi, who has had a significant influence on the world outlook of

Turkic people, was reflected in the works of Kazakh poets from AsanKaigy to Abai and to the present day. The building of the Mausoleum of Khoja Akhmet Yassawi in Turkestan, the royal architecture of Turkestan, and the Arystan-Bab mausoleum in Otyrar, have become not only a miracle of architecture, but also a place of worship as the center of science and education, where all the Muslims meet. The world's most attractive architecture is the magnificent architecture of the universe, and the research findings of Turkestan's history and civilization, the center of spirituality, the second Mecca in terms of religious values, attract world attention. That is why we can say that Turkestan civilizations along the Great Silk Road cannot be exhausted.

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А. Балтабаева[1], Р. Есбалаева[1], М. Шайхистамова[1], Наджие Йылдыз[2], А. Бескемпирова[1]

[1]А. Ясауи атындағы Халықаралық қазақ-түрік университеті, Түркістан, Қазақстан,
[2]Гази университеті, Анкара, Түркия

ҰЛЫ ЖІБЕК ЖОЛЫ БОЙЫМЕН ТҮРКІСТАН ӨРКЕНИЕТІНІҢ ДАМУЫ

Аннотация. Мақалада Арыстанбаб пен Қожа Ахмет Яссауи, қазіргі заманның әлемге танымал ғалымдары, оның ішінде Түркістан, Отырар сияқты Ұлы Жібек жолы бойындағы өркениеттердің дамуы туралы білімдерінің маңызы талданады. Бұл пайымдаулар тарихи шындық пен көркем сипаттама тұрғысынан, архаикалық аңыздар мен әңгімелерден Ясауи тарихы қарастырылады. Еліміздің Тұңғыш Президенті Н. Ә. Назарбаевтың "Ұлы Даланың жеті қыры" атты мақаласында Ұлы Жібек жолының маңызы қарастырылады. Сондай-ақ, оның жарлығы бойынша Түркістан қаласы облыс орталығы мәртебесіне ие болды және ортағасырлық сәулет жобасы негізінде ескі қаланы қайта жаңғырту туралы шешім қабылданды, бүгінгі таңда А. Ясауи кесенесінің арқасында оны түркі өркениетінің кереметі ретінде қарастыруға болады. Түркістан барлық мұсылмандарды қабылдайтын діни орталық болып табылады. Ахмет Ясауи "диван-и-Хикмет" мақаласындағы материалдар әдеби, тарихи, философиялық және білім беру көзі болып табылады.

А. Балтабаева[1], Р. Есбалаева[1], М. Шайхистамова[1], Наджие Йылдыз[2], А. Бескемпирова[1]

[1]Международный казахско-турецкий университет им. А. Ясави, Туркестан, Казахстан,
[2]Университет Гази, Анкара, Турция

РАЗВИТИЕ ЦИВИЛИЗАЦИИ ТУРКЕСТАНА НА ВЕЛИКОМ ШЕЛКОВОМ ПУТИ

Аннотация. В статье анализируется значение знаний Арыстанбаба и Ходжи Ахмета Ясави, всемирно известных ученых, в том числе для развития таких цивилизаций, как Туркестан, Отырар вдоль Великого Шелкового пути. Эти суждения рассматриваются с точки зрения исторической правды и художественного описания, от архаических легенд и рассказов до истории Ясави. В статье Первого Президента страны Н. А. Назарбаева "Семь граней Великой Степи" рассматривается значение Великого Шелкового пути. Также, по его указу город Туркестан получил статус областного центра и принял решение о возобновлении старого города на основе средневекового архитектурного проекта. На сегодняшний день благодаря мавзолею А.Ясави его можно рассматривать как чудо тюркской цивилизации. Туркестан также является религиозным центром, который принимает всех мусульман. Материалы в статье Ахмеда Ясави "диван-и-Хикмет" являются литературным, историческим, философским и образовательным источником.

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, Gazi University, Ankara, Turkey; naciye.yildiz@gmail.com; https://orcid.org/0000-0001-7296-6179

Beskempirova A. U., Akhmet Yassawi International Kazakh-Turkish university, Turkestan, Kazakhstan; https://orcid.org/0000-0001-8040-7959

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