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**AHMAD YASSAWI FROM THE PERSPECTIVE OF PRIMARY SOURCES
(BIBLIOGRAPHIC ANALYSIS)**

Abstract. The scientific study of the legacy of Khoja Ahmad Yassawi (d. 562/1166) commenced in the 20th century under the direction of Fuad Köprülü (1890-1966). Despite the numerous significant studies that have been conducted on Ahmad Yassawi and Yassawism, there is a discrepancy in the available information regarding the year of his birth. Nevertheless, the precise date of Ahmad Yassawi's birth remains uncertain. However, there is clear information regarding the date of his death and the duration of his life in sources such as the Neseb-name. In light of the aforementioned data, it is feasible to ascertain the year of Ahmad Yassawi's birth. Nevertheless, some medieval sources present differing perspectives on this matter, thereby rendering it open to debate. It was thus deemed appropriate to undertake an analysis of the year of Ahmad Yassawi's birth. This article presents an attempt to determine the years of Ahmad Yassawi's birth and death based on primary sources, with a particular focus on genealogical trees. In conducting this study, the methods of deepening sources and comparative analysis were employed. Additionally, determinations and evaluations have been made regarding the bibliography of Ahmad Yassawi.

Key Words: Ahmed Yesevi, Genealogy, Family Tree, Turkestan, Divan-i Hikmet.

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Бірінші дереккөздер бойынша Ахмет Ясауи (библиографиялық талдау)

Андатпа. Қожа Ахмет Ясауи (562/1166 ж.) мұрасын ғылыми зерттеу үдерісі 20 ғасырда Фуад Көпрүлүннің (1890-1966) зерттеулерінен бастау алды. Бүгінгі таңға дейінгі Ахмет Ясауи және Ясауилік туралы көптеген маңызды ғылыми зерттеулер жүргізілгенімен, оның туған жылы туралы мәліметтерде үлкен сәйкессіздіктер бар. Көптеген ғылыми зерттеулерге қарамастан Ахмед Ясауи тұлғасының туған жылына байланысты нақты дерек жоқ. Алайда оның қайтыс болған күні мен өмірінің ұзақтығы туралы Насабнамаларда нақты мәліметтер бар. Шежірелік қолжазбалардағы келтірілген деректерге сүйене отырып, Ахмет

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Ясауидің туған жылын анықтауға толық мүмкіндік бар. Дегенмен, кейбір ортағасырлық дереккөздер шежірелік қолжазбаларға кереғар әртүрлі мәліметтер ұсынады, осылайша мәселе ғылыми пікірталасқа ашық тақырып ретінде ортаға шығуда. Сондықтан Ахмет Ясауидің туған жылына шежірелік мәліметтер мен бірінші дереккөздер негізінде сарапталып талдау жасауды орынды деп санаймын. Мақалада шежірелік қолжазбаларға ерекше назар аударып отырып, Ахмет Ясауидің туған және қайтыс болған жылдарын бірінші дереккөздерге сүйене отырып анықтау әрекеті берілген. Зерттеу барысында дереккөздер негізінде тереңдеу және салыстырмалы талдау әдістері қолданылды. Сонымен қатар, Ахмет Ясауидің библиографиясына қатысты нақты тұжырым жасалды.

Түйін сөздер: Ахмет Ясауи, Түркістан, Насабнама, Шежіре, Диуани хикмет.

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Ахмед Ясави с точки зрения первоисточников (библиографический анализ)

Аннотация. Научное изучение наследия Ходжи Ахмеда Ясави (ум. 562/1166) началось в XX веке под руководством Фуада Кёпрюлю (1890-1966). Несмотря на многочисленные значительные исследования, посвященные Ахмеду Ясави и Ясавизму, в имеющейся информации о годе его рождения имеются расхождения. Тем не менее, точная дата рождения Ахмеда Ясави остается неопределенной. Однако в таких источниках, как «Несеб-наме», есть четкая информация о дате его смерти и продолжительности жизни. В соответствии с вышеупомянутыми данными, можно установить год рождения Ахмеда Ясави. Тем не менее, некоторые средневековые источники представляют различные точки зрения на этот вопрос, что делает его открытым для споров. Поэтому было сочтено целесообразным провести анализ года рождения Ахмеда Ясави. В данной статье представлена попытка определить годы рождения и смерти Ахмеда Ясави на основе первоисточников, с особым акцентом на генеалогические древа. При проведении исследования использовались методы углубления источников и сравнительного анализа. Кроме того, были проанализированы и оценены библиографические данные Ахмеда Ясави.

Ключевые слова: Ахмед Ясави, Туркестан, Насабнама, Генеалогия, Диван-и Хикмат.

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Birincil Kaynaklar Perspektifinden Ahmet Yesevi (Bibliyografik Analiz)

Özet. Hoca Ahmed Yesevî'nin (ö. 562/1166) mirasına ilişkin bilimsel çalışmalar, 20. yüzyılda Fuad Köprülü'nün (1890-1966) öncülüğünde başlamıştır. Ahmed Yesevî ve Yesevîlik üzerine birçok önemli çalışma yapılmasına rağmen, onun doğum yılına dair farklı bilgiler bulunmaktadır. Ancak Ahmed Yesevî'nin doğum tarihi kesin olarak bilinmemektedir. Bununla birlikte, ölüm tarihi ve yaşam süresi hakkında Neseb-name gibi kaynaklarda net bilgiler yer almaktadır. Bu verilerden yola çıkarak Ahmed Yesevî'nin doğum yılını belirlemek mümkündür. Ortaçağ kaynaklarının bazıları ise bu konuda farklı görüşler sunmakta, bu da konuyu tartışmaya açık hale getirmektedir. Bu nedenle, Ahmed Yesevî'nin doğum yılı üzerine bir inceleme yapılması uygun görülmüştür. Makalede, Ahmed Yesevî'nin doğum ve ölüm yıllarını, özellikle soy ağaçları gibi birincil kaynaklar temel alınarak tespit etmeye yönelik bir çaba ortaya konulmuştur.

Çalışmada, kaynaklar üzerinde derinleşme ve karşılaştırmalı analiz yöntemleri kullanılmıştır. Ayrıca, Ahmed Yesevî'nin bibliyografyasına dair bazı tespitler ve değerlendirmeler yapılmıştır.

Anahtar Kelimeler: Ahmed Yesevî, Türkistan, Neseb-name, Soyağacı, Divan-ı Hikmet.

Introduction

From historical sources, we see that with the advent of Islam, a new era of revival dawned in Turkestan and a process of cultural change began for the Turkish people. Ahmad Yassawi is one of the leading figures who contributed greatly to the development of Turkish thought in such a period of cultural revival. The entry of Islam into Turkistan is closely related to the early Muslim conquests. However, it was one of the biggest problems for the Turks to maintain their Turkish-Islamic national identity without losing it under the influence of Arab nationalism, which came to the Turkestan region thanks to Islam, and Persian culture preferred by the rulers from time to time.

Ahmad Yassawi, whom we deal with in this study, lived about four centuries after the arrival of Islam in Turkestan. The Turkish nation, on the other hand, was introduced to Islam four hundred years before Ahmad Yassawi was born. This period of four centuries was a period in which Islamic values were mixed with Arabic and Persian cultural elements, and as a result, the power of religion and culture was effective in radically changing the characteristics of Turkish culture. The period in which Yassawi lived was a culturally turbulent period in which Turkish language, tradition and cultural values began to disappear in the shadow of Arab and Persian culture. In this period, the greats of the Turkish people such as Yassawi: Yûsuf Has Hâjib Balasagun (d. 1077), Mahmut Kâshgari (d. 1102), Edib Ahmed Yugnak'î (XII century) also began to write their works in Turkish. The works of all of the mentioned scholars are among the spiritual products that have not lost their importance until today. In particular, Ahmad Yassawi's traktat Divan-i Hikmet played a great role in the adoption of Islam by the Turks in Turkistan.

Before Ahmad Yassawi, Hanafism in terms of jurisprudence and Mâturîdî school in terms of theology had a say in Turkestan. After Ahmad Yassawi, Hanafî-Mâturîdî-Yassawi views became identical. In time, these views turned into national-spiritual values and started to be rapidly adopted among the Turks. Because the origin of Yassawi thought was based on Hanafism in terms of sharia and Mâturîdîism in terms of aqeedah. When the jurisprudential, theological, political and mystical views in Ahmad Yassawi's works are analysed, it is seen that his views coincide with the Hanafî-Mâturîdî doctrine both word-for-word and meaning-for-meaning. Ahmad Yassawi, who built his spiritual and ethical views on the Hanafî-Mâturîdî tradition, played an important role in the perception of Islamic values in the national-sufistic dimension by the Turkic tribes living in Turkestan. In addition, if we look at the period Yesevî lived in terms of that time, it is possible to see it as a period when the majority of Muslim Turks in Turkistan geography started to learn the basics of Hanafism and Maturidism through Yassawi's teachings. In fact, the works written by Yassawi, although religious, became national-spiritual values written in the native language of the Turks. Especially from this period onwards, Islam started to revive among the Turks thanks to the Turkish language and a new era of spiritual development began for the Turks. Finally, Turkish society adopted Hanafî school of thought in terms of jurisprudence, Maturidi school of thought in terms of belief, and adopted adopted Ahmad Yassawi (d. 562/1166) as their teacher and leader in the Sufi tendency (Saifunov 2022, 121-136).

The study of the legacy of Khoja Ahmad Yassawi began in the XIX century. Fuad Köprülü (1890-1966) was the first Turkish scholar to scientifically analyse the theory of Ahmad Yassawi's Sufi tradition. In addition, Russian researchers such as A.K. Borovkov (1904-1962), V.A. Gordlevskii (1876-1956), E.E. Bertels (1890-1957), M.E. Masson (1897-1986), although they did not make a special study on Yassawi, emphasised in several articles that Yassawi made a great contribution to the spiritual development of the Turkic people and the self-knowledge of man and that the study of his legacy is scientifically important. Scholars such as Irene Melikoff (1917-2009), Annemarie Schimmel (1922-2003), Andras Bodroglighetti (1925-2017) have also contributed greatly to the study of Yassawi's spiritual heritage. The works of the American

researcher Deweese Devin on Islam in the Golden Horde period occupy an important place in academic circles. Turkish researchers: Kemal Eraslan (1930-2022), Necdet Tosun (1971) and Namik Kemal Zeybek (1944) are also important and popular. In Kazakhstan, the study of Yassawi's work has been included in the philological works of Auelbek Konyratbaev (1905-1986), Hangali Suyinishaliev (1918-2006), Rahmanqul Berdibaev (1927-2012) and Muhamedrahim Jarmuhamedulu (1928). Kazakh scholars such as Abdimalik Nisanbaev (1937), Muhanmadiyar Orynbekov (1946-2006), Klara Tajikova (1941), Aidar Abuov (1960) and Dosay Kenzhetaev, who systematised the connection of Yassawi's legacy with contemporary civilisation from a scientific perspective and analysed his important contributions to Islamic philosophy. Their works are today considered important works in the field of philosophy. In the field of history, historians such as Ashirbek Muminov, Zikiriya Zhandarbek, Elyor Karimov and Wilferd Madelung have conducted historical research on Ahmad Yassawi and Yassawism based on manuscripts. Despite many important studies on Yassawism up to the present day, it is noteworthy that some important issues related to the personality of Ahmad Yassawi have been neglected.

Since Yassawi was one of the most influential religious leaders of the geography in which he lived in his time, many untrue events have been produced with his name for different purposes. Even in the 19th centuries, it is seen that fake names were introduced into some copies of Nasabnama for political purposes. Because the characteristic of that period was that genealogical writings were considered as one of the official documents of the state. It is possible to see that the genealogical writings that have survived to the present day have been certified with seals by state officials - emirs and kadis (Zhandarbekov, 2002, 148).

In the present article, the years of Ahmad Yassawi's birth and death have been tried to be determined from primary sources, especially genealogical trees, with a descriptive method within the understanding of impartiality, always taking into account the human factor. In addition, the method of deepening and comparative analysis on the sources has been used.

Results and discussion

Ahmad Yassawi (b. 437/1041 - d. 562/1166). Name and Tag

Ahmad Yassawi's real name is Ahmad b. Ibrahim b. Ilyas b. Mahmud. His tag is Hazret-i Sultan Kul Khoja Ahmed Yassawi. Khoja Ahmad, his fame and knowledge spread far beyond the borders of his homeland and a wide geography: He is the most famous Sufi sheikh and the first of the Turkish Sufi poets of Turkestan, which covers the Kipchak steppes, Maverannahr (Transoxiana or Transoxania), North Khorasan, Volga region, Azerbaijan, Anatolia, i.e. almost all Turkic regions and places where Muslim Turks live. In historical sources, Ahmad Yassawi's name is referred to as 'Sultânu'l-Ârifîn (Sultan of the Awliya)', 'Sultân-ı Türk (Sultan of the Turks)', 'Ahmad-î Sâni (Second Muhammad)', 'Astana-î Saadet (Gate of Happiness)', It is seen that many titles and epithets such as 'Kutbu'l-Aktab (Polar Star)', Shaykhu'l-Mashayih (Teacher of Teachers)', "Pir-i Turkistan (Teacher of the Turkish People)" and Hazreti Sultân Kul Hoca Ahmed Yassawi (Hazini, 1995, 26a-37b/32,33,44; Sıĝnaki, 1998; Köprülüzâde, 1926; Muhammed Şarîf, 2021, 203; İshak al-Kazıĝurtî, 2021, 20; Kenzhetaev, 2008, 187).

Ahmad Yassawi is an Islamic scholar who was able to explain Islam in Turkestan lands with deep knowledge and good morals and made important contributions to the adoption of Islam by the Turks. He is regarded as the national saint of all Turkic peoples living in the Turkestan region. He is a great figure who has a special place in the ancient cultural history of Turkic peoples, including the Kazakh people. In this sense, Ahmad Yassawi is a common symbol and point of reference for the Turks. Ahmad Yassawi, known as 'Pir-i Turkistan', is known as the founder of the Yassawiyye Order, which had a great influence on the religious and mystical life of the people of Turkestan. This doctrine, founded by Yassawi, is called Yassawiyye brotherhood, Yassawiyye tariqa or Yassawi ways, named after him. The Yassawiyye brotherhood initially developed in a purely Turkish ethnic environment and was later consolidated as a Sufi order, and at the same time was one of the main Sufi brotherhoods that spread Islam to the world through Sufi branches and

lineages (Eyuboğlu, 1993, 2). It is known that in the XIX century the sheikhs of this school held official positions at the court of the Emirs of Bukhara (Deweese, 1999, 31/507-530). Ahmad Yassawi educated thousands of students and sent them to all parts of the region inhabited by Turks in order to teach them Islam. Because of such activities, the name Ahmad Yassawi played a key role in the spread of Islam among the Turks. For this reason, Turkish people respect him as ‘Hazret-î Sultân’, ‘Sultânul-ârifin’, ‘Burhanul-Hakikat’, ‘Kutbu'l-Aktab’, ‘Kutbu'l-Tariqat’, ‘Pir-i Turkistan’. After the death of Ahmad Yassawi, by order of Emir Timur (d. 807/1405), the founder and first ruler of the Timurid dynasty, the ‘Hazret-î Sultân’ mausoleum was built over his grave, which was a respected place of pilgrimage for Turkish Muslims. The construction of the mausoleum began in 1396, immediately after Emir Timur's victory over Toktamish Khan, the ruler of the Golden Horde.

Genealogy

Manuscript sources show that Ahmad b. Ibrahim's ancestry is traced to Hazrat Ali b. Abi Talib. Ahmad Yassawi's natural father was Sheikh Ibrahim b. Ilyas b. Mahmud, a Hanafi scholar who became famous in Isfijâb, a descendant of Hazrat Ali. According to the Nasabnama, the genealogical history of the lineage, Ahmad Yassawi was the 13th generation son of Ishaq Bab, one of the leaders who came to Turkestan in the early VIII century to spread Islam (Koylaki, 1992, 24-33). Bâb means sheikh, teacher, master. This word was later translated as ‘Baba’ in some works. Moreover, in the Nasabnama, Ahmad Yassawi's genealogical lineage back to Hazrat Ali b. Abi Talib is recorded as follows: 1. Ibrahim sheikh (Ahmad Yassawi's father), 2. Ilyas sheikh, 3. Mahmud sheikh, 4. Iftihar sheikh, 5. Muhammad sheikh, 6. Umar sheikh, 7. Osman sheikh, 8. Hasan sheikh, 9. Isma'il sheikh, 10. Musa sheikh, 11. Mu'min sheikh, 12. Harun sheikh, 13. Ishaq Bab, 14. ‘Abd ar-Rahman, 15. “Abd al-Kahhar /Abd al-Kahhar had two sons, the 1st is ”Abd ar-Rahman, the 2nd is ’Abd ar-Rahim. The rulers of the Qarakhanids State, that is, the Bograhan dynasty, originated from ‘Abd ar-Rahim. Bk. Dulat Turantegi ‘Ishak Bap’ Almaty: Sözdik ed. 1999, 46-47./, 16. ‘Abd al-Jabbar, 17. ’Abd al-Fattah, 18. Imam Muhammad al-Khanafiyya (d. 81/700) was the son of Hz Ali born from his wife named Havla bint Ca'far al-Khanafiyya (Mustafa 2005, 30: 537-539), 19. Hz. Ali b. Abi Talib (Koylaki, 1992, 24-33; Turantegi, 1999, 45-86). If we take the Neseb-name, which is considered both an important and reliable source for genealogical genealogy, it is possible to see that Khoja Ahmad Yassawi was united with his grandfather Hz. Ali in the 19th generation. In addition, when we look at the genealogy, we can also learn that Ahmad Yassawi belonged to Ahl al-Bayt.

Ahmad Yassawi's mother was Aisha, daughter of Musa Shaykh of Isfijâb (d. mid XI century). She is known to the natives as Mother Karashash. Mother Karashash's father, Sheikh Musa, was a well-known Hanafi scholar of Isfijâb and a prominent disciple of Ibrahim Sheikh, the father of Khoja Ahmad. Ahmad Yassawi's mother and father died when he was still a child, and both of their graves are located in the town of Sayram (Isfijâb) in the Turkestan Province of present-day Kazakhstan. According to the sources, Khoja Ahmad Yassawi had a son named Ibrahim and two daughters named Gauhar Hoshnaz (sometimes Cauhar Shahnaz, sometimes Gauhar Hush-Taj-Bibi) and Jamile (Neseb-nâme Kara-Asman, 2008, 234). According to the legend, when his son Ibrahim was still young, he was deliberately killed by the men of the Süyür tribe during a dispute over water for farming in Turkestan (Hazini, 2022, 31; Kerimbay et al. 2017, 74-76). After Ahmad Yassawi, his honourable lineage is mainly spread through the lineage of his daughter Gauhar. Locals call her Mother Gauhar and her mausoleum is located in Turkistan, Kazakhstan. Today Mother Gauhar's mausoleum is one of the holy places of pilgrimage for the people of the region.

Birth and Death

In the sources, information about the lineage, birthplace and life of Khoja Ahmad is repeated in a similar way. It is known that Ahmad Yassawi was born in the early V./XI century in the town

of Sayram (Isfîcâb) in present-day Kazakhstan. Scholars agree that Ahmad Yassawi's death date is 562/1166-1167 (Köprülü, 2006, 62; Zhandarbek, 2006, 26; Tosun, 2015). However, since the date of Ahmad Yassawi's birth is not clearly known, more precisely, since the date of Khoja Ahmad's birth is not written in the sources, researchers show different numbers as 1041-1042 (Köprülü, 2006, 57; Zharmuhamedov, 1998, 7-23, Zhandarbek, 2006, 26.), 1093 (Tosun, 2015; Bice, 2016, 55; Akmataliyev 2008, 27.) and 1103 (Kambarbek, 2008, 66.). Thus, until today, there are many researchers who put forward different views on the date of Ahmad Yassawi's birth. Kazakhstan scientist, Doctor of Historical Sciences, associate professor Zikiriya Zhandarbek gives the following explanation:

- In the past, in the years when we did not have accurate sources, we had to accept the opinion of the American researcher Devin Dewese: "Khoja Ahmad Yassawi lived at the same time as Najmeddin Kübra (d.1222) ..." However, later reliable data allowed us to establish that the year of Ahmad Yassawi's birth was the middle of the XI century. This information should of course also be re-evaluated if more corroborative documents are found in the future." (Zhandarbek, 2006, 26)

This statement of historian, bibliographer Zikiriya Zhandarbek is, of course, a requirement of scientific research. Because it is natural to have different opinions on the subject of research in the absence of conclusive evidence. However, when a person's own work or primary sources on the subject are available, the subject should be reconsidered and evaluated on the basis of reliable sources.

As mentioned above, let us try to determine the date of Ahmad Yassawi's birth and death based on primary sources. The most important primary sources for the study of Ahmad Yassawi and Yassawism are: Ahmad Yassawi's own works, his genealogical writings, and the works of his students who studied with Yassawi Ata face to face. These are as follows: 1. Ahmad Yassawi's own works: 'Divan-i Hikmat', "Fakrnama", "Risâle dar Âdâb-i Tarîkat" and "Risâle dar Makâmât-i Erbaîn". 2. Nasabnama writings recording genealogical genealogy. 3. The Nasabnama of a disciple named Mawlânâ Safiyyü'd-dîn, who received face-to-face scientific education from Yassawi Ata. In Ahmad Yassawi's 'Fakrnama':

- Sultan Ahmad-i Kubra said: "I lived for 73 years, I travelled for 40 years, I performed pilgrimage for 7 years, I recited the Qur'an 1000 times, I saw the Messenger of Allah (s.a.w.) 70 times in my dreams. I looked at the blessed faces (of the Prophet), they informed me of these forty positions..."

On the basis of this information, and considering the fact that Yassawi died in 1166, some non-historian scholars maintain that "Ahmad Yassawi must be admitted to have lived 73 years and was born in 1093" (Bice, 2016:55). This date suggested by Bice may actually be a close interpretation of when "Fakrnama" was written. However, this view, which asserts Bice on the basis of the only information, is both weak and insufficient to determine the exact date of Ahmad Yassawi's birth and death. Because there are important documents in Yassawi Ata's Divan-i Hikmet, genealogies and several other important historical writings that show that he lived more than 73 years.

For example, Khoja Ahmad reported in his own book Divan-i Hikmat that he turned 125 years old:

*I could not get inspiration and conquest from the Erens (saints),
I turned one hundred and twenty-five years old, I don't know,
I have not been able to perform their worship to Allah,
Hearing and reciting, Kul Khoja Ahmed entered the ground ...* (Yesevi, 2000: 214; Yesevi, 2017: 68).

As can be seen, we learn from Ahmad Yassawi's Divan-i Hikmat that he turned 125 years old. This is example 1.

Now let's take the 2nd example. One of the issues that should be taken into consideration in researching the perception of Turks in the Turkistan region is genealogy. In the past, in the geography where Turks lived, the importance of genealogy was national pride, which was even

more important than religion. Having a good grasp of genealogy is one of the characteristics of the people of the region, mainly living in the Yassi region. And this proves how much importance the inhabitants of that region gave to genealogy. Nasabnama is one of the important primary sources in Yassawi and Yasawi studies. The author of Ahmed Yassawi's lineage and genealogical history is - Mevlana Safiyud-dîn Orun Koylakî. Mawlana Safiyud-din is the grandson of Sadraddin Sheikh, Khoja Ahmad Yassawi's real brother, and also the disciple of Ahmed Yassawi who was appointed by him as the Sheikh of the central lodge in Yassi and who assumed the responsibility of being a Sheikh. Khoja, who deals with his own family history, is Ahmad's relative, his cousin, and his leading disciple. The important manuscript mentioned above was written by Mawlana Safiyud-din in 1239-1240. (Tarihname, 120, 135.)

In other copies of Mawlana Safiyud-din's work called Nasabnama, such as Vasiyetnama and Tarihnama (Kayalik), it is written that Sheikh Ahmad Yassawi came to the city of Yassi from the land of Isficab (Sayram), that he was a sheikh in Yassi for 100 years, and that Ahmad Yassawi lived for 120-125 years. (Koylaki, 1992, 29; Vasiyet-nâme Koylaki, 76; Tarihname, 134). In addition, in the Kara-Asman copy of Nasabnama, it is stated that Khoja Ahmad Yassawi passed away in 562/1166 at the age of 125, and even the people who carried out the equipping procedures are recorded in detail (Kara-Asman, 228).

In the Kara-Asman copy of Nasabnama, it is written as follows:

- When the time came for him to go to the other world, (Yassawi Ata) gave his place to Karajuk Suleyman Khoja. Ahmad Khoja Ata lived in the Yassi country for 100 years. When he was over 60 years old, he rarely traveled around the world. He used to go back and forth from the hilvethane to the hilvethane by an underground route. (Yassawi Ata) would only leave the hilvethane to attend the Eid prayers and to visit the tombs of the saints. He left this world in 562/1166-67 at the age of 125. His burial place is in the Yassi country. He is called (here) Yassawi Ata. (Kara-Asman, 229)

- In 562/1166-67, Khoja Ahmad ata said: "When I die, let Sufi Muhammad Danishmand hold my body while washing it, and let Abdul Khalikhan and Amirzada Tayyib pour water. After bidding farewell to those gathered, he (Yassawi Ata) said: "Do not remain ignorant while praying to Allah, do not weep in any situation. Death is written (to us by the will of God)! Then he surrendered his soul (to Allah). He was buried on Thursday after funeral prayers. Three days later, after the ritual meal had been distributed, news reached that Yassawi Ata's daughter, Gauhar Birch-Tac-Bibi, had a son. (Kara-Asman, 210).

Important information about the life of Pir-i Turkistan Ahmad Yassawi is also included in Imam Husameddin Husayn ibn Ali Signaki (d.711/1311) in his Risale-i Husameddin al-Sıġnaki or Manakib-i Ahmad-i Yassawi. In Signaki's treatise, it is written that Ahmad Yassawi's honourable life span was 126 or 130 years (Sıġnaki, 1998, 75,78).

At the end of the 19th century, the last copies of the Nasabnama were printed in Tashkent. In these copies, it is written that Yassawi Ata lived for 125 years and died in 562/1166-67 (Zhandarbek, 2002, 168). There is not much difference between the Mawlana Safiyud-dîn version of the genealogy and the Tashkent version. It is noteworthy that the events in the Safiyud-dîn Nasabnama data are very close to the dates in the Tashkent copy. In the Safiyud-dîn genealogy and other manuscripts mentioned above, it is recorded that Ahmad Yassawi sent his own grandson, Ahmad Sufi, to the city of Kayalik in 1103 (Tarikhname; Zhandarbek, 2006, 256).

When researching any issue related to the Turkestan region, it is necessary to take into account the values we have mentioned in order to reach the right conclusions. This is one of the important elements that make it easier for us to correctly understand the spiritual conditions and historical events of that period. No matter what anyone says, it is unrealistic to accept Ahmad Yassawi's date of birth as 1093-94 or 1103-5.

Ahmad Yassawi's own works and the primary sources that have been obtained prove that his date of birth corresponds to the year 433/1041-42 (Naseb-name Kara-Asman, 229; Yesevi, 2000, 214; Yesevi, 2017, 68; Muminov 2008, 229, 256; Sıġnaki, 1998, 75,78; Zhandarbek, 2002, 168).

Although there are many different opinions about the year of birth of Ahmad Yassawi, it is possible to determine the year of birth of Khoja Ahmad as 433/1041-42 based on primary sources such as his own work and several genealogical writings. Because it is a requirement of fairness and impartiality to give priority to one's own works and primary sources as documents in scientific research.

Conclusion

If we take into account the respect for Khoja Ahmad among the Turkic peoples, Ahmad Yassawi appears as an intelligent and profound scholar whose views are based on the Hanafi-Maturidi tradition of the Ahl al-Sunnah. For this reason, different Sufi communities and branches of sects have sought various ways to continue their religious activities in the lands of Turkestan and to gain influence in the geography where the Turks live a lot. In fact, in order to gain influence in the region, they did not give up on the way of legitimising their own groups by basing their spiritual origins on famous people. It is seen that the date of birth of the name Ahmad Yassawi is also used as a tool for such tendencies. Therefore, it is indisputable that it is a tendency contrary to scientific opinion to completely ignore the activities of sects and some communities in manuscripts in order to gain religious influence among the Turks in the geography of Turkestan. True history is not based on lies, fabrications, or someone's personal opinion. Primary sources should be given importance in academic research and should be taken into account by every researcher as one of the requirements of scientific research.

There is nothing to be ashamed of for the nation in the pages of history about Ahmad Yassawi. Therefore, there is no need to fabricate history like some imperial states. Because Ahmad Yassawi is a bright star of our past, who has revealed his teaching full of human values in the Hanafi-Maturidi tradition. His teaching has been proven many times in history to be the unshakeable guarantee of the bright future of the Turks.

There are many different opinions about the date of birth of Ahmad Yassawi that continue to this day. Therefore, in our research, this issue has been addressed in order to determine the exact year of birth of Ahmed Yassawi. It is possible to evaluate Khoja Ahmad Yassawi's date of birth as 433/1041-42 years and his date of death as 562/1166-67, especially in his own works and primary sources.

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