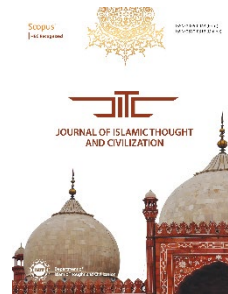
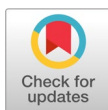


Journal of Islamic Thought and Civilization (JITC)

Volume 16 Issue 2, August 2026

ISSN(P): 2075-0943 ISSN(E): 2520-0313

Homepage: <https://journals.umt.edu.pk/index.php/JITC>



- Title:** Role of Khoja Ahmed Yasawi's Teachings in the Formation of the Moral and Cultural Essence of the Kazakh People
- Author (s):** Kymbat Karatyshkanova¹, Zikiriya Zhandarbek², Akmaral Maldybek¹, and Almat Kozhan¹
- Affiliation (s):** ¹International University of Tourism and Hospitality, Turkistan, Kazakhstan
²National Historical and Cultural Museum-Reserve "Azret Sultan", Turkistan, Kazakhstan
- DOI:** <https://doi.org/10.32350/jitc.162.17>
- History:** Received: November 24, 2025, Revised: June 19, 2026, Accepted: July 7, 2026, Published: August 30, 2026
- Citation:** Karatyshkanova, Kymbat, Zikiriya Zhandarbek, Akmaral Maldybek, and Almat Kozhan. "Role of Khoja Ahmed Yasawi's Teachings in the Formation of the Moral and Cultural Essence of the Kazakh People." *Journal of Islamic Thought and Civilization* 16, no. 2 (2026): 318–333.
<https://doi.org/10.32350/jitc.162.17>.
- Copyright:** © The Authors
- Licensing:**  This article is open access and is distributed under the terms of [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/)
- Conflict of Interest:** Author(s) declared no conflict of interest



A publication of

Department of Islamic Thought and Civilization, School of Social Science and Humanities
University of Management and Technology, Lahore, Pakistan

Role of Khoja Ahmed Yasawi's Teachings in the Formation of the Moral and Cultural Essence of the Kazakh People

Kymbat Karatyshkanova 

Humanitarian School,
International University of Tourism and Hospitality,
Turkestan, Kazakhstan

Zikiriya Zhandarbek 

National Historical and Cultural Museum-Reserve "Azret Sultan",
Turkestan, Kazakhstan

Akmaral Maldybek 

Almat Kozhan 
Humanitarian School,
International University of Tourism and Hospitality,
Turkestan, Kazakhstan

Abstract

Although the place of Khoja Ahmad Yasawi (1093-1166) in Sufi literature and philosophy has been extensively studied by scholars, his transformative role in developing spiritual identity of the Kazakh people and his decision to coordinate Islamic principles with the local Turkic cultural pattern has not been fully investigated. This paper explores the influence of Khoja Ahmad Yasawi on the religious and cultural life of the Turkic world, focusing on his contribution to the preservation of tradition and the development of Sufi Islam synthesis. Through the analysis of the primary sources and research, the influence of Yasawi's Tariqa (order) on the human reflection management and cognition function development is examined. A textual analysis of the *Wisdoms* of Khoja Ahmad Yasawi demonstrates Sufi-thinker's contribution to raising religious literacy of people and forming their cultural integrity. At the same time, the role of Yasawi teachings in preserving the social unity and ethical principles of the Turkic peoples is studied. The study shows that Khoja Ahmad Yasawi's approach to Islam, with its emphasis on spiritual purification and harmony, played a crucial role in preserving the Turkic spiritual heritage despite objections. Focusing particularly on the religious concepts of *Sharī'a* and *Tariqa*, special attention is paid to the fact that they are complementary systems of spiritual perfection. Khoja Ahmad Yasawi's teachings not only provided a religious practical basis for honesty and justice, but also contributed to the development of ethical principles of management and social values. In the conclusion, it is noted that the legacy of Yasawi remains relevant in modern discussions about cultural continuity and religious tolerance, reflecting the connection between spirituality and tradition in Central Asian societies.

Keywords: Khoja Ahmad Yasawi, Turkic traditions, Sufism, Sharī'a, Tariqa, Kazakh spirituality

Introduction

The birth of Khoja Ahmad Yasawi and his elevation of Islam to the level of Sufi tariqa were pivotal events at the onset of the second millennium that positively influenced the historical destiny of the Muslim world and beyond.¹ It is crucial to recognize that Yasawi's efforts to reconnect

*Correspondence concerning this manuscript should be addressed to Akmaral Maldybek, Assoc. Professor, Humanitarian School, International University of Tourism and Hospitality, Turkestan, Kazakhstan, at maldybek.akmaral@iuth.edu.kz

¹Madiyar Eleuov et al., "Geoarchaeological Study of Kyshkala During the 11th–15th Centuries

humanity's spirit with the spiritual realm represented a globally significant event.²

Commonly, a person who performs the prayers, fasts during Ramadan, and fulfills the other three pillars of Islam tends to consider themselves a true Muslim.³ However, Yasawi's teachings invite us to explore a more profound spiritual connection that transcends the mere observance of religious duties. However, the issue of whether these acts of worship are accepted or not is not fully understood, not even by the devout themselves. This is because the obligatory nature of these acts of worship was established during the time of the Prophet, a period when there was a strong connection between the spiritual realm and the human spirit.⁴ The spiritual power that came through Prophet Muhammad (peace be upon him) from the spiritual realm was of a very high degree. Consequently, any act of worship performed during that time was fully accepted by the Divine Power and imparted spiritual strength to the human heart. Over time, the power that came with Prophet Muhammad (peace be upon him) began to wane. Abdul-Qadir Isa (d. 1991), a scholar studying the foundations of Sufism, summarizes this by stating: The past spiritual perfection gradually began to weaken. People started to forget the need to submit to Allah both physically and spiritually, which prompted those who retained spiritual perfection to establish the science of Sufism. At that time, this was vital for the religion and contributed to the restoration of the spirituality being lost in Islam.⁵ Regarding the formulation of Sufism, researcher William Rory Dickson expressed the following opinion: "In the generations that followed, Sufis articulated their path more along Junaydi lines as the inward *sunna* (*Sunnah*) of the Prophet Muhammad, as the highest of Islam's three dimensions (*ihsān*) or as Islam's inner science (*'ilm al-batin*), as opposed to the outer sciences of law (*fiqh*), Qur'ānic commentary (*tafsir*), and Prophetic tradition (*hadīth*)."⁶

From this period, the distinction between Sharī'a and religion began to clarify. In his work *Mirat al-Qulūb*, Khoja Ahmad Yasawi says about Sharī'a: "Sharī'a is to act with our limbs, that is, with our external members."⁷ Here, Yasawi explicitly defines the primary function of Sharī'a as a system of laws that addresses the physical necessities of human existence. Regarding the Tariqa, he states: "Mawlana Sufi Muhammad Danishmand recounts that Khoja Ahmad Yasawi described Tariqa as "acting with the heart."⁸ If we can clarify this distinction between Sharī'a and religion, we then understand why the emergence of Sufism and the elevation of religion to the level of Tariqa were necessary.

Thus, the teachings of Khoja Ahmad Yasawi represent a crucial juncture in the spiritual and

AD," *Journal of Islamic Archaeology* 11, no. 1 (2024): 35–58, <https://doi.org/10.1558/jia.25531>.

²Agnes Kefeli, "The Return of Jinn and Angels: Repairing Access to Prophetic Authority in Tatarstan," in *Muslim Religious Authority in Central Eurasia*, ed. Ron Sela, Paolo Sartori, and Devin DeWeese (Leiden: Brill, 2022), 71–98, https://doi.org/10.1163/9789004527096_004.

³Mostafa Salari Rad, "Ramadan Fasting as a Goal-Pursuit: Why People Fast, and How Motives Affect Their Experience," *Motivation Science* 9, no. 4 (2023): 327, <https://doi.org/10.1037/mot0000310>.

⁴Nevine Nasser, "Beyond the Veil of Form: Developing a Transformative Approach toward Islamic Sacred Architecture through Designing a Contemporary Sufi Centre," *Religions* 13, no. 3 (2022): article e190, <https://doi.org/10.3390/rel13030190>.

⁵Asaad Awda Kadhīm Al-Akeeli and Wasan Shujāa Najras Al-Rikabi, "Narratives of Ibrahim Bin Mahziar al-Ahwazi on the Authority of the Imams of His Time," *Nasq* 36, no. 7 (2022): 1091–1113.

⁶William Rory Dickson, "Sufism and Sharī'a: Contextualizing Contemporary Sufi Expressions," *Religions* 13, no. 5 (2022): article e449, <https://doi.org/10.3390/rel13050449>.

⁷Yasawi, Qoja Ahmet. *Köñildiñ aynasy (Mirat al-Qulub)* [The Mirror of the Heart]. Ankara: Bilig, 2000, 16–114.

⁸Nasser, "Beyond the Veil of Form," article e190.

cultural evolution of the Kazakh people. By elucidating these distinctions, Yasawi not only preserved the spiritual essence of Islam but also adapted it to the Kazakh context, fostering a unique synthesis of religion and culture. This exploration into Yasawi's contributions is not merely an academic exercise but a reconnection with the spiritual roots that continue to shape Kazakh identity and moral ethos.

1.1. Research Gap

Although Khoja Ahmad Yasawi's contribution to history is widely recognized in the scholarly community, a significant research gap remains concerning the extent to which the distinction between *Sharī'a* and *Tariqa* in Yasawi's teachings influenced the spiritual and cultural identity of the Kazakh people. Unfortunately, the significance of this distinction is often underappreciated, not only by the general populace but also by scholars studying religion and Sufism. This oversight may stem from a widespread lack of awareness about the profound differences between *Sharī'a* (Islamic law) and *Tariqa* (the Sufi path).⁹ Even experts in religious studies frequently overlook the distinctions between religion as practiced under *Sharī'a* and the deeper, mystical aspects of Sufi teachings.¹⁰

1.2. Research Question

How did the teachings of Khoja Ahmad Yasawi ensure a synthesis of Islamic principles through the unity of external (*Sharī'a*) and internal (*Tariqa*) regulations, and what role did this synthesis play in the formation of the spiritual essence of the Kazakh people?

Research objectives was to establish that the views of Khoja Ahmad Yasawi were integrated into the traditional religious worldview of the Kazakh people as part of its customs, supported by special spiritual foundations. General approach of the article is based on a comprehensive approach that combines religious studies analysis of primary sources, such as Divani *Hikmet*, with the interpretation of Sufi concepts integrated into the traditional worldview of the Kazakh people.

2. Related Works

Although madrassas and primary schools, where religious precepts were taught, served an educational and enlightening function in the Islamic world, the scholars trained there proved insufficient to cultivate virtuous individuals and shape a virtuous society. At this point, tekkes (Sufi communities) and their members stepped in, achieving success in Islamic ethics and spiritual development. In fact, in many regions, tekkes were merged with madrassas, thus uniting both fields in one place. Researcher Abduljabbar Kavak, in his work, touches on the growing number of Sufi centers and centers of Sufi training. As Kavak notes, among the Turkic Sufis, two occupied a privileged position, particularly in Turkic Sufi literature and in the history of Turkic Sufism in general: Khoja Ahmad Yasawi and Yunus Emre (1238-1320).¹¹ Khoja Ahmad Yasawi believed that the only

⁹Zouhir Gabsi, "Sufism: Is It the Alternative Face of Islam?" in *Muslim Perspectives on Islamophobia: From Misconceptions to Reason* (Cham: Palgrave Macmillan, 2024), 191–237, https://doi.org/10.1007/978-3-031-57300-2_7; Robingatun Fidia Astuti, and Abdul Wasik, "Sufism Revisited: A Comprehensive Analysis of Emha Ainun Najib's Philosophical Contributions to Modern Society," *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 352–371, <https://doi.org/10.32350/jitc.141.21>.

¹⁰Muhammad A. Subandi, Lu'lu'atul Chizanah, and Subhan Subhan, "Psychotherapeutic Dimensions of an Islamic-Sufi-Based Rehabilitation Center: A Case Study," *Culture, Medicine, and Psychiatry* 46 (2022): 1–20, <https://doi.org/10.1007/s11013-021-09738-1>.

¹¹Ahmet Kavak, "Hoca Ahmed Yesevî ve Yunus Emre'nin Türklerin Tasavvufî Kültürüne Katkıları" ["The Contributions of Hoca Ahmed Yesevî and Yunus Emre to the Sufi Culture of the Turks"], *Universal Journal of Theology* 2, no. 2 (2017): 133–142,

path to true piety and high moral values for Turkic society lay through Sufism. Khoja Ahmad Yasawi, well versed in the traditions, customs, and religious life of the people of Turkestan, took a bold step to ensure that the Sufi work he had begun would not remain a small-scale activity but would become a mass movement. This step was the decision to conduct Sufi education in the Turkic language, spoken and understood by the people of Turkestan, instead of Arabic and Persian.

Several studies have examined the historical significance of Yasawi's doctrine and its impact on the spiritual consciousness of Turkic societies.¹² Scholars argue that his approach to Islam was uniquely adapted to the Turkic worldview, which allowed it to flourish among nomadic and settled populations.¹³ His adaptation of Sufi principles helped bridge the gap between Islamic dogma and the existing cultural norms of the Turkic peoples.¹⁴ The Yasawi tradition, rooted in the idea of inner purification and divine love, provided a framework through which the Turkic people could practice Islam without abandoning their pre-Islamic customs.

One of the topics covered in the publications concerns the role of Khoja Akmad Yasawi in establishing the Turkic-Islam synthesis, through which the Islamic religious teachings were combined with spiritual principles and social associations of the Turks. This concept reinforced the concepts of justice and personal piety and responsibility. A balanced position between spirituality and honesty ensured the viability and the Yasawi tariqa. Unlike the principles of Islamic fiqh, the Yasawi teachings made it possible to introduce religion into everyday life, and this path allowed Turkic traditions to remain in demand and use. Another area of research is aimed at identifying the linguistic and literary influence of Yasawi teachings. The literary style, linguistic meaning and spirituality of his work *Divani Hikmet* were analyzed. Researchers noted that Khoja Ahmad Yasawi's use of Turkic language instead of existing Arabic and Persian languages contributed to the political and cultural independence of Turkic region. The work contributed to the development of Turkic literature, and incorporated Islamic principles to poetic traditions of the Kazakh people. The fact that Yasawi wisdom was understandable to the masses in the local language dramatically increased the religious enlightenment, while also making Islam accessible to people without knowledge of Arabic and Persian. Scholars studied the entire heritage of Khoja Akmad Yasawi, especially his influence on the emergence of Sufi Tariqas in the Central Asia. Yasawi teachings influenced on the development of Yasawi Tariqa which had a major role in spreading Islamic mysticism. This tariqa played a crucial role in preserving spiritual integrity of the Turkic peoples even in the era of political disintegration. The emphasis of Yasawi Tariqa on the practice of etiquette and piety laid the foundation for the later Sufi traditions that spread beyond the Central Asia. Through the propaganda of justice, honesty and the need for rulers to support these values, Yasawi teachings contributed to the political stability of a number of Turkic states. This showed his long-term influence on religious, cultural and political development of the Turkic world.

His synthesis of Islam with Turkic traditions ensured the creation of a lasting legacy that continues to shape Kazakh identity. Future research may allow for a more detailed examination of how Yasawi's influence has evolved in contemporary religious and cultural practices in Central Asia

<https://dergipark.org.tr/tr/download/article-file/322654>.

¹²Zuhriddin Juraev, and Boburjon Rajavaliev, "Glorifying Human Qualities and Condemning Vices in Sufi Ahmad Yasawi's Poems," *Cogent Arts & Humanities* 10, no. 1 (2023): article e2257019, <https://doi.org/10.1080/23311983.2023.2257019>.

¹³Kanat Bazarbayev et al., "Türkiye in the Kazakh Socio-Political Thought of the Early Twentieth Century," *The Journal of International Communication* (2024): 1–17, <https://doi.org/10.1080/13216597.2024.2385462>.

¹⁴Abdur Rahman Fuad, "Debates on the Emergence of Islam in Bengal through the Arab-Turkish Existence," *Bilgi* 112 (2025): 159–182, <https://doi.org/10.12995/bilig.7635>.

and beyond.

One example of how a departure from the Yasawi path led to a rift in society and a change in the political situation throughout the state is found in the split between the Kazakhs and Uzbeks. The fact that Abilkhayir Khan (Khan of the Uzbek Ulus, c. 1412–1468) killed Vakkas Bey (active in the second quarter of the fifteenth century), the grandson of Edige (d. 1419) and his longtime ally and friend, and killed Dayyr Khoja (Akzhol Bey; d. c. 1456–1459), the Bey of the Argyn tribe, in the Arka region, and that many tribes and clans subsequently separated from Abilkhayir, shows that he committed an unforgivable sin in the eyes of the people. Even if he had deviated from the ancestral path, if he had not broken his promise and deviated from the Yasawi path, the people would not have considered such a harsh punishment appropriate. This event divided the Uzbek Khanate in two, creating two states on the historical stage: the Kazakh Khanate and the Shaibanid Empire.¹⁵

3. Methodology

As one of the founders of the Sufi Islam, Khoja Ahmad Yasawi not only contributed to the spread of Islam, but also established the Tariqa that combined religious principles with Sufi teachings and practices in everyday life. His ideas formed spiritual and cultural image of the Turkic identity, especially the Kazakh people. To understand inner world and principles of Khoja Ahmad Yasawi, it is necessary to pay attention to his work *Divani Hikmet* (Divine Wisdom). The study is based on the descriptive analysis of sources written in the Kazakh and Turkic languages, which enables a comprehensive examination of the role of Khoja Ahmad Yasawi's teachings in the formation of spiritual identity of the Kazakh people.

4. The Dichotomy of Spirit and Body in the Islamic Thought of Kazakh Philosophers and Yasawi

As previously mentioned, Sharī'a serves as a system of laws fulfilling the physical needs of the human body, which is created from earth and sustains itself on the bounty grown from it, returning to the earth upon the separation of the spirit. The relationship between the body and spirit has been eloquently articulated by the esteemed Kazakh poet Abai Kunanbayuly.¹⁶ In one of his poems, he discusses the interplay between spirit and body, stating:

The mind and soul are my own, as is the body,
The meanings of 'I' and 'mine' are distinct.
'I' is not destined to die from the very beginning,
If 'mine' perishes, let it be so, for it is decreed. - in original, and in translation:

As articulated by Abai, “The mind and soul are my own, as is the body, yet the meanings of 'I' and 'mine' are distinct. 'I' was never destined to die from the beginning, let 'mine' perish if it must.”¹⁷

In these lines of poetry, Abai clearly delineates the eternal nature of the spirit and the temporal nature of the body. He emphasizes that the spirit is eternal because it is a trust given by the Divine

¹⁵Zikiriya Jandarbek, and Zhakhangir Nurmatov, “Yesevi Tarikatının Devlet Yönetiminden Uzaklaştırılmasıyla Türk Devlet Yönetim Sisteminin Çöküşü” [“The Collapse of the Turkic State Governance System Following the Removal of the Yasawi Order from State Administration”], *Bilimname* 2017, no. 34 (2017): 341–364, <https://doi.org/10.28949/bilimname.347529>.

¹⁶Yerlan Chermukhambetov et al., “Spiritual and Moral Aspects of the Human Problem in the National Consciousness of the Kazakh People,” *Pharos Journal of Theology* 105, no. 5 (2024): 1–17, <https://doi.org/10.46222/pharosjot.105.59>.

¹⁷Agahuseyn Mammadhuseyn oglu Shukurov, “Letra Versátil y Colorida de Abay Kunanbayev” [“The Versatile and Colorful Lyrics of Abay Kunanbayev”], *Revista Universidad y Sociedad* 16, no. 3 (2024): 55–60.

Power to humanity. The Qur'ān speaks of the spirit being breathed into Adam by God Himself: "Then He proportioned him and breathed into him from His [created] soul."¹⁸ Additionally, it is indicated that the spirit will return whence it came. Thus, those unaware of these profound religious concepts cannot comprehend the distinctions between Shari'a and Tariqa, nor understand why Tariqa is necessary for humanity. It is in this context of crisis that great figures like Khoja Ahmad Yasawi emerged. In his Hikmets, he describes the spiritual condition of his time as follows:

The saints have spoken, I know it well,
The day of Judgment is near, my friends.
I know that there were once righteous servants,
From whom compassion has departed, my friends.¹⁹

Therefore, the birth of Khoja Ahmad Yasawi was not a coincidence, but rather a divine gift aimed at revitalizing the spiritual state of that era. This can be assessed by examining an event described in Yasawi's *Hikmet*, where he narrates the Prophet Muhammad's (PBUH) Miraj journey. During the Miraj, the Prophet (PBUH) perceives the fully matured and perfected spirit of Ahmed before his earthly birth. When the Prophet (PBUH) inquires of the angel Jibreel about whose spirit has reached perfection before descending to earth, Jibreel responds, 'This is the spirit of your descendant, Ahmad'. The Prophet then tells this perfected spirit, 'Four hundred years after me, you will come and rightly guide the religion once more.'²⁰ Indeed, Khoja Ahmad Yasawi was born 400 years after the death of the Prophet (PBUH), with historical records suggesting his birth year as 1042. The accuracy of this claim is supported by the *Nasab-nama*, a historical document outlining the genealogy of the Yasawi path, which states that Yasawi died in the year 1166/67 at the age of 125.²¹ Thus, the historical facts that he was born in 1042 and died in 1166/67 align accurately with historical truth.

Yasawi teachings have provided profound spiritual guidance to humanity, and he has been honored with the titles *Ahmadi At-Sani* (The Second Ahmad) and *Qutb Al-Aqtab* (Qutb of perfection) for his important role in increasing the spiritual significance of Islam. These titles make it possible to determine the position of Khoja Ahmad Yasawi in raising Islam to the level of Tariqa and in bringing about some significant changes in the Islamic world.

It is crucial to grasp the significance of Tariqa, which in Kazakh translates to 'path.' However, Tariqa is not just any path but one that connects prophets to Divine Power. This responsibility has been described by Suleiman Bakirgani as follows: "The Sublime Lord Himself decreed it, and entrusted it to Mustafa, Who in turn conveyed it through our forefather Arystan Bab, To my sheikh, Ahmad Yasawi."²²

¹⁸As-Sa'a'ad, 38:72.

¹⁹Kuralay Oralbekova et al., "Problems of Reception, Understanding, and Interpretation of Abai's Works," *Interdisciplinary Literary Studies* 26, no. 2 (2024): 162–178, <https://doi.org/10.5325/intelitestud.26.2.0162>.

²⁰Nodar Karimov et al., "Revitalizing Faith: An Inquiry into Political Sufism and Religious Continuity in Contemporary Kazakhstan," *Frontiers in Sociology* 9 (2024): article 1447966, <https://doi.org/10.3389/fsoc.2024.1447966>.

²¹Devin DeWeese and Ashirbek Muminov, eds., *Islamizatsiia i sakral'nye rodoslovnye v Tsentral'noi Azii* [Islamization and Sacred Genealogies in Central Asia], vol. 2 (Almaty, Bern, Tashkent, and Bloomington: Daik-Press, 2008), 210.

²²Mehdi Rezaei, "An Unknown Copy of Mostafa Salari Rad, "Ramadan Fasting as a Goal Pursuit: Why People Fast, and How Motives Affect Their Experience," *Motivation Science* 9, no. 4 (2023): 327, <https://doi.org/10.1037/mot0000310>.

Khoja Ahmad Yasawi's *Divani Hikmet* is recognized as a unique work in the field of mysticism and Sufism.²³ In *Hikmet*, he described and explained the foundations of religion and faith, and criticized ignorance. Khoja Ahmad Yasawi was acutely aware of the immense burden of the task set before him and did everything within his power to fulfill it. Throughout the execution of his duties, he faced severe hardships from his contemporaries. Recognizing the depth of this problem, Yasawi encapsulated this issue in his *Hikmets* as follows: "Through His wisdom (He brought forth man) from nonexistence, and all eighteen thousand worlds were astonished. Those servants who received the 'word of affliction' have taken their share. Those who hesitate, their religion will fall into disarray."²⁴

Therefore, it is impossible to liberate the people from the mentality of the masses without rekindling the light of faith in each individual's heart. The path that connects the human spirit with the spiritual realm lies through devotion to Allah, not through withdrawal from the world, but through deepening one's presence in it, with sincerity, patience and love.²⁵ Khoja Ahmad Yasawi expresses this as follows:

Do not aspire for the Divine Countenance like Ismail, unless you are willing to sacrifice your soul,
Do not claim to be in love or enter the path of Tariqa without transcending the soul,
Lest you make false claims of devotion, my friends!²⁶

Khoja Ahmad Yasawi, through his struggle with his carnal self, eventually accessed the spiritual realm. He describes reaching the spiritual realm in the following way:

I traversed sixty rivers and crossed four hundred and forty-four mountains,
I drank from the chalice of unity and entered the battlefield.
I ventured into the sea of Sufism and explored the city within my body,
I found pearls in shells and jewels in mines.²⁷

The search for divine union (love of God) encompasses vast dimensions, often associated with difficulties and self-sacrifice. Love requires the lover to engage in battles and make sacrifices along the way. It is through these trials that love is tested and confirmed as genuine. This sentiment is succinctly expressed in a proverb found in Turkic languages: "Jon bermasang, jonona qayda"-meaning that unless you sacrifice your life, there is no way to find your beloved.²⁸ True love requires a struggle that transcends the egocentric self.

4.1. The Spiritual Authority and Cultural Impact of Khoja Ahmad Yasawi

Both Yasawi's disciples and his own wise sayings, spread by word of mouth, had a tremendous impact on the spread of Islamic faith and morality among vast populations across the vast territory

²³ Mehdi Rezaei, "An Unknown Copy of Divân-ı Hikmet and New Wisdoms in It," *Folklor/Edebiyat* 27, no. 106 (2021): 561–580. <https://doi.org/10.22559/folklor.1409>.

²⁴ Qoja Ahmet Yasawi, *Divani Hikmet* [Book of Wisdom] (Kazan, 1904; repr., Almaty, 2001), 62.

²⁵ Islombek Mannopov, Boburjon Rajavaliev, and Zuhridin Juraev, "Tasawwuf as Ethical Science: Embodied Pedagogy in the Poetics of Khoja Ahmad Yasawi," *Cogent Arts and Humanities* 12, no. 1 (2025): article 2521206, <https://doi.org/10.1080/23311983.2025.2521206>.

²⁶ Ibid

²⁷ Ibid

²⁸ Zuhridin Juraev, and Young-Jin Ahn, "Illumination of Divine Love: Rediscovering the Hikmats of Sufi Ahmad Yasawi," *Afkar* 25, no. 2 (2023): 193–224, <https://doi.org/10.22452/afkar.vol25no2.6>.

of Central Asia.²⁹ Therefore, it must be said that Khoja Ahmad Yasawi, a significant and influential figure in Sufism, contributed to the construction of the Sufi tradition in Turkic-Islamic culture. Modern researchers offer a similar assessment: Ahmed Yasawi acted as a catalyst for the spread of Islam among nomadic Turkic tribes. Thanks to his followers, such as Zengi Ata, Haji Bektash-i Veli (c. 1209–1271), Yunus Emre (1238–1320), Sari Saltuk (13th century), and Barak Baba (1257–1307), Turkic tribes in the Balkans, Anatolia, the Caucasus, and the Dasht-i-Kipchak region embraced the Islamic faith without losing their sense of Turkic identity as they formed their national identities.³⁰

Khoja Akhmed Yasawi's spiritual authority and influence among the Kazakhs is invaluable, as evidenced by the Kazakh people's refusal to judge a person's worth by the abundance of their material possessions, emphasizing their preference for spiritual values over material ones. The origins of such revered qualities in Kazakh epic poetry are easily traced in Yasawi's teachings, exemplified by his *Hikmet*, where he eloquently discusses the insignificance of material wealth in the grand scheme of life.

Therefore, it is evident that the people who embraced the path of Yasawi were able to fully discern the distinction between the temporal world and the eternal, and they gave precedence to the eternal. From Islam, Khoja Ahmad Yasawi adopted only the five pillars: faith, prayer, fasting, almsgiving, and pilgrimage. The regulation of social interactions was entirely left to the ancient customs and traditions of the Turks, which was fully consistent with the verses of the Qur'ān. The Qur'ān states, "O Muslims, we have appointed a law and a practice for every one of you. Had Allah willed, He would have made you a single community."³¹ Thus, Khoja Ahmad Yasawi not only connected the people to the spiritual realm but also allowed for the revival of the traditional culture of the people who embraced Islam. When Khoja Ahmad Yasawi reached the age of sixty-three, he dedicated himself to worship and asceticism in a hermitage he had built underground in honor of the Prophet's death. It is said that on his father's side, he was descended from Muhammad Hanefi, the son of Ali. Since Ali's descendants in Sairam were called *Khoja*, Ahmad Yasawi was also known as Khoja Ahmad, Khoja Ahmad Yasawi, and Kul Khoja Ahmad due to his lineage. His miracles were believed to continue after his death.

5. Results

The profound role of Sufism and the teachings of Khoja Akhmad Yasawi in shaping Kazakh spiritual identity is reflected in scholarly works and folk oral literature. Even Soviet laws failed to erase the Sufi tradition from the people's memory when atheistic ideology reigned supreme.³²

Other researchers examine the spread of Yasawi's influence in terms of the distribution of Turkic peoples. Based on this, it can be assumed that while the northern Turkic peoples experienced the influence of the Yasawi tariqa, the southern peoples were influenced by the Naqshibandi tariqa.³³

²⁹Hanifi Vural, "Pîr-i Türkistan Hoca Ahmed Yesevî ve Divani Hikmet'in İlk Dörtlüğü" ["Pîr of Turkistan Khoja Ahmad Yasawi and the First Quatrain of the Divani Hikmet"], *Karabük Türkoloji Dergisi*, no. 2.

³⁰Akmaral Maldybek, and Sayan Shilmambetov, "The Role of the Tomb of Ahmet Yesevi in the Formation of the National Identity of Kazakh Turks," *Türk Kültürü ve Hacı Bektaş Veli Araştırma Dergisi*, no. 101 (2022): 151–170, <https://doi.org/10.34189/hbv.101.012>.

³¹Al-Maida 5:48.

³²Talgat Zholdassuly, and Gulnur Baizhanova, "Sovyetler'in Kutsal Yerlere Karşı Politikası: Ahmet Yesevi Türbesi Örneği" ["The Soviet Policy against Sacred Places: The Case of the Ahmet Yesevi Mausoleum"], *Türk Kültürü ve Hacı Bektaş Veli Araştırma Dergisi*, no. 102 (2022): 196, <https://doi.org/10.34189/hbv.102.009>.

³³Zahide Ay, "Doğu Türkistan'da Ahmet Yesevî, Yesevîlik ve Yesevî Geleneği" ["Ahmet

Written and oral sources report that Khoja Ahmad Yasawi had 99,000 disciples, all of whom were connected to the spiritual realm and were aware of the unseen. A particular incident exemplifies this connection. Once, Khoja Ahmad Yasawi led his 99,000 disciples to a hill by the banks of the Syr Darya River and instructed them, «Our Prophet Muhammad Mustafa (PBUH) during his Miraj journey conversed with Allah on 99,000 topics: 33,000 on Shar‘ia, 33,000 on *Tariqa*, and 33,000 on *Haqiqah*. You must discover and articulate the nature of these divine conversations, and let your words serve as a guide for future generations. Should anyone fail to find these, they will be bound and thrown into the river». The disciples asked him to lead by example. Yasawi then said, “Let it be said in a proverb: ‘If the farmer moves, he becomes wealthy; if the dervish wanders, he becomes wealthy. Better is the childless woman than the unlucky man.’» Subsequently, the disciples produced proverbs that fully detailed the secrets between Allah and man. Following this event, the Syr Darya River was also known as ‘Seyhun,’ and the hill was called ‘Maslihat Tobe.’”³⁴

We can observe that the origins of many Kazakh proverbs, which succinctly encapsulate the essence of many complex ideas, trace back to the event involving Khoja Ahmad Yasawi and his disciples. The purpose of referencing this example is to demonstrate that nearly all of Yasawi’s disciples were connected to the spiritual realm. For instance, this shift significantly altered the perceived role of women within the Muslim community.

This attribute widely proliferated among the disciples of Yasawi, who practiced communal dhikr (*remembrance of God*) rituals involving both men and women sitting together. The role of Yasawi’s teachings was clearly expressed by H. Turk in his studies, where he conveys this as a feature of the *tariqa* and local culture: “In Kazakhstan, members of the Yasawi *tariqa* read Yasawi’s *Divani Hikmet* (*Book of Wisdom*) accompanied by the *kopuz* (*a stringed instrument*) during rituals, with men and women participating together. Similarly, Alevi-Bektashis recite the verses of Alevi-Bektashi bards accompanied by the *saz* (*another stringed instrument*), and men and women perform the *semah* (*a ritual dance*) together. Both communities use a form of Turkish that has survived uncorrupted to the present day.”³⁵

Some studies refer to stories about Khoja Ahmad Yasawi, collected from Kazakhs, under the title *The Kyrgyz Legend*. Based on the legends collected in the early 20th century, “the Kazakhs were called Kyrgyz, and the people who are today called Kyrgyz were called Kara-Kyrgyz.”³⁶

6. Discussion

Khoja Ahmad Yasawi’s adaptation of the five pillars of faith in Islam and his delegation of the regulation of societal relations to the ancient Turkic traditions represented a pathway that had been tested over centuries.³⁷ This approach allowed the Turkic society to preserve its unique features, which does not contradict the Hanafi-Maturid doctrine and the views of *Ahl al-Sunnah*.³⁸

Yesevi, Yesevism, and the Yesevi Tradition in East Turkestan”], *Alevilik-Bektaşilik Araştırmaları Dergisi* 20 (2019): 90, <https://doi.org/10.24082/2019.abked.254>.

³⁴S. Dawituly, *About Divani Hikmet* (Almaty: Kazakhstan, 1998).

³⁵Hüseyin Türk, “Ahmet Yesevi Türbesinde İnanç ve Uygulamalar” [“Beliefs and Practices at the Tomb of Ahmet Yesevi”], *Hars Akademi Uluslararası Hakemli Kültür Sanat Mimarlık Dergisi* 5, no. 2 (2022): 315.

³⁶Yuriy Novický, “Hoca Sultan Ahmed Yasavi,” *Edeb Erkan*, no. 6 (2024): 209–213, <https://doi.org/10.59402/EE006202413>.

³⁷Ibid

³⁸Bauyrzhan Saifunov, Mukhit Tolegenov, and Nurlybek Zhanykulov, “The Madhhabian Tendency of Ahmad Yassawi,” *Türk Kültürü ve Hacı Bektaş Veli Araştırma Dergisi*, no. 114 (2025): 273–292, <https://doi.org/10.60163/tkhebv.1559619>.

We have established that Khoja Ahmad Yasawi's views on the soul and spirit have been integrated into the traditional religious worldview of the Kazakh people as part of their customary practices, supported by distinct spiritual foundations. The Turks possessed other ancient customs and traditions that did not arise spontaneously. These customs, traditions, and the emergence of languages were taught and shaped by prophets who came to the Turkic people, a fact that cannot be doubted. This is supported by Qur'ānic verses such as, "O believers, We have assigned a law and a path to each of you. Had Allah willed, He would have made you one nation,"³⁹ and "There has been a warner for every people,"⁴⁰ which indicate that prophets were sent to all peoples of the earth.

Imam Maturidi, in analyzing the issue of prophethood, asserts that after the creation of humanity, it was not destined for humans to live wild lives akin to animals. Instead, through divine intervention and prophets sent to each group, humans were endowed with language to facilitate communication and understanding of natural phenomena. Abu Hanifa also notes that while certain things are permissible for some people, Allah has made them forbidden for others. Countless things have been made permissible for humans to use, yet some are expressly forbidden for others. This wisdom and providence of Allah, if examined more closely, reveal that nothing, however minuscule, escapes His notice. For example, horse meat, a favored delicacy among the Kazakh people, integral to their diet along with horse milk and sausages, is considered forbidden (*haram*) by Arabs. For Arabs, the consumption of horse meat in the intense heat of Arabia can be harmful to health, which may lead to high blood pressure. On the contrary, Kazakh people cannot survive without horse meat in harsh winters, especially in Arka (the Qamysty district of Qostanai region) during severe frosts and storms.

Similarly, for the Korean people who cultivate rice and spend summers in paddy fields, consuming dog meat is seen as a natural part of their diet. These distinctions underscore the vastness of Allah's creation, demonstrating His omniscience and the uniqueness He imparts to each creation.⁴¹

Available historical sources suggest that the formation of these tribal structures as the basis of state organization can be traced back to Oghuz Khagan. The *Oghuz-nama* epic describes him as a historical figure who introduced monotheism-the worship of a single Creator, Tengri-to the Turkic people. Many of the customs and traditions that have been preserved among the Kazakh people to this day originate from the era of Oghuz Khagan. A key piece of evidence for this is Oghuz Khagan's role in organizing the descendants of Japheth into clans and tribes, thereby establishing the governing system of the Turkic state.⁴²

One of the most profound changes occurred in marital relations. The traditional exogamous marriage system, which had been a fundamental social structure among the Turkic peoples, was replaced by an endogamous system. As a result, marriages within the same clan or tribe became more common, ultimately leading to the erosion of the longstanding tribal and clan-based structures that had persisted for centuries.⁴³

As previously mentioned, Yasawi embraced the five pillars of Islam while delegating the regulation of social relations entirely to Turkic customs and traditions. The *aqida* method developed by Abu Hanifa was reshaped and reinterpreted as the Sufism of Khwaja Ahmad. Generally, the Turks considered Abu Mansur al-Maturidi their teacher and imam in matters of faith, Abu Hanifa in

³⁹Al-Maida 5:48.

⁴⁰Al-Fatr, 5:24.

⁴¹Zikiriya Zhandarbek, *Qazaqtyñ дәstүrlі dininiñ negizderi* [Fundamentals of the Kazakh Traditional Religion] (Almaty: El-shezhire, 2017).

⁴²Qajym Omiraliyev, *Oğuz qağan eposynyñ tili* [The Language of the Oghuz Khan Epic] (Almaty: Gylm, 1988).

⁴³Zikiriya Zhandarbek, *Yasawi jolynyñ Altyn Orda tarihyndağy roli* [The Role of the Yasawi Path in the History of the Golden Horde] (Almaty: Orkhon, 2024)

jurisprudence, and Ahmad Yasawi in matters of ethics.⁴⁴

Khoja Ahmad Yasawi's method involved composing *Hikmets*, or wisdom, in simple language and folk literary forms understandable to nomadic Turks, especially in syllabic meter. These wisdoms reached even the most remote Turkic communities through his dervishes and influenced the Islamization of nomadic Turks. His Hikmets are collected under the title “Divani Hikmet” (*Collection of Wisdom*). Khoja Ahmad Yasawi's main goal throughout his life was to make Islam beloved among the Turks.⁴⁵ One important part of this method involves blending Sharī‘a and Sufism as inseparable parts of a whole.

6.1. Conclusion

In conclusion, Khoja Ahmad Yasawi, as a part of the Turkic world, played a crucial role in developing spiritual and social and cultural identity of the Kazakh people. His attempts to synthesize Islam by Turkic traditions not only preserved the former traditions and spiritual values, but also justified the stable model of coexistence of religious and traditional systems. Preserving the structural system and customs and traditions of the Turks, Khoja Ahmad Yasawi ensured the preservation of linguistic, historical and spiritual heritage by fully adopting the principles of Islam. The teachings of Khoja Ahmad Yasawi strengthened the connection of humanity with the divine world and demonstrated that faith with heart is determined not only by performing religious rituals, but also inner self- development and moral unity. Khoja Ahmad Yasawi’s approach to the religion prevented the destruction of the Turkic worldview by opposing the penetration of foreign living norms that threatened to destroy of the established social norms. The Sufi legacy of Khoja Ahmad Yasawi influenced the development of not only Turkic civilization, but also Islamic civilization, contributing to the emergence of many Sufi tariqas that sought to find the harmony between faith and cultural identity. His worldview principles are not limited to the spiritual world, as his legacy made contribution to the Turkic unity, strengthening unity by fostering mutually beneficial spiritual values.

Author Contribution

Kymbat Karatyshkanova: conceptualization, methodology, writing-review and editing, data curation. **Zikiriya Zhandarbek:** conceptualization, investigation, writing-original draft. **Akmaral Maldybek:** supervision, project administration, funding acquisition, writing - review & editing. **Almat Kozhan:** validation, investigation, resources.

Conflict of Interest

The authors of the manuscript have no financial or non-financial conflict of interest in the subject matter or materials discussed in this manuscript.

Data Availability Statement

Data supporting the findings of this study will be made available by the corresponding author upon request. Persistent links or DOIs to primary sources are provided in the reference list wherever possible.

Funding Details

This research was funded by the Science Committee of The Ministry of Science and Higher Education of the Republic of Kazakhstan under grant no. (AP23490104) titled “Study of the Information Potential of Religious Tourism Facilities in the Turkestan Region: Development of a Multimedia Interactive Atlas in Four Languages.”

Generative AI Disclosure Statement

AI-assisted tools were used only for limited technical support in formatting and reference organization. The authors bear full responsibility for the final content of the manuscript.

⁴⁴Ibid

⁴⁵Ibid

Bibliography

- Al-Akeeli, Asaad Awda Kadhim., and Wasan Shujaa Najras Al-Rikabi. "Narratives of Ibrahim Bin Mahziar al-Ahwazi on the Authority of the Imams of His Time." *Nasq* 36, no. 7 (2022): 1091–1113.
- Astuti, Robingaton Fidia, and Abdul Wasik. "Sufism Revisited: A Comprehensive Analysis of Emha Ainun Najib's Philosophical Contributions to Modern Society." *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 352–371. <https://doi.org/10.32350/jitc.141.21>
- Ay, Zahide. "Doğu Türkistan'da Ahmet Yesevî, Yesevîlik ve Yesevî Geleneği" ["Ahmet Yesevi, Yesevism, and the Yesevi Tradition in East Turkestan"]. *Alevilik-Bektaşilik Araştırmaları Dergisi* 20 (2019): 89–110. <https://doi.org/10.24082/2019.abked.254>
- Bazarbayev, Kanat., Engin Akdeniz, Tursun Khazretali, Aidarbek Amirbek, and Murat Kelesh. "Türkiye in the Kazakh Socio-Political Thought of the Early Twentieth Century." *The Journal of International Communication* (2024): 1–17. <https://doi.org/10.1080/13216597.2024.2385462>
- Boroffka, Nikolaus., and Ayagoz Sultanova. "Some Aspects of the Social Structure and Authority of the Ancient Turks in Written Sources of the 8th–11th Centuries." *Turkic Studies Journal* 6, no. 3 (2024): 31–50. <https://doi.org/10.32523/2664-5157-2024-3-31-50>
- Chermukhambetov, Yerlan., Gaukhar Barlybayeva, Gulnara Nussipova, Bakyttyzhamal Imanmoldayeva, Zhanyl Madalieva, and Gulzada Chargynova. "Spiritual and Moral Aspects of the Human Problem in the National Consciousness of the Kazakh People." *Pharos Journal of Theology* 105, no. 5 (2024): 1–17. <https://doi.org/10.46222/pharosjot.105.59>
- Dawituly, S. *About Divani Hikmet*. Almaty: Kazakhstan, 1998.
- Demenko, Oleksandr. "Features of the Formation of the Foundations of the Foreign Policy of the Republic of Kazakhstan." *Problems of World History*, no. 13 (2021): 172–189. <https://doi.org/10.46869/2707-6776-2021-13-8>.
- DeWeese, Devin., and Ashirbek Muminov, eds. *Islamizatsiia i sakral'nye rodoslovnye v Tsentral'noi Azii* [Islamization and Sacred Genealogies in Central Asia]. Vol. 2. Almaty, Bern, Tashkent, and Bloomington: Daik-Press, 2008. https://www.orientalstudies.ru/rus/images/pdf/b_deweese_muminov_2008_vol.2.pdf
- Dickson, William Rory. "Sufism and Shari'a: Contextualizing Contemporary Sufi Expressions." *Religions* 13, no. 5 (2022): article 449. <https://doi.org/10.3390/rel13050449>
- Eleuov, Madiyar, Renato Sala, Jean-Marc Deom, Dokei Taleev, Arhad Moldakhmet, and Syrym Esen. "Geoarchaeological Study of Kyshkala During the 11th–15th Centuries AD." *Journal of Islamic Archaeology* 11, no. 1 (2024): 35–58. <https://doi.org/10.1558/jia.25531>
- Ergashev, Sobirjon E. "Ahmad Yugnaki's Views on Knowledge and the Benefits of Knowledge." *Oriental Renaissance: Innovative, Educational, Natural and Social Sciences* 3, no. 6 (2023): 207–210.
- Fuad, Abdur Rahman. "Debates on the Emergence of Islam in Bengal through the Arab-Turkish Existence." *Bilig* 112 (2025): 159–182. <https://doi.org/10.12995/bilig.7635>
- Gabsi, Zouhir. "Sufism: Is It the Alternative Face of Islam?" In *Muslim Perspectives on Islamophobia: From Misconceptions to Reason*, 191–237. Cham: Palgrave Macmillan, 2024. https://doi.org/10.1007/978-3-031-57300-2_7

- Jandarbek, Zikiriya., and Zhakhangir Nurmatov. "Yesevi Tarikatının Devlet Yönetiminden Uzaklaştırılmasıyla Türk Devlet Yönetim Sisteminin Çöküşü" ["The Collapse of the Turkic State Governance System Following the Removal of the Yasawi Order from State Administration"]. *Bilimname* 2017, no. 34 (2017): 341–364. <https://doi.org/10.28949/bilimname.347529>
- Juraev, Zuhriddin., and Boburjon Rajavaliev. "Glorifying Human Qualities and Condemning Vices in Sufi Ahmad Yasawi's Poems." *Cogent Arts and Humanities* 10, no. 1 (2023): article 2257019. <https://doi.org/10.1080/23311983.2023.2257019>
- Juraev, Zuhriddin., and Young-Jin Ahn. "Illumination of Divine Love: Rediscovering the Hikmats of Sufi Ahmad Yasawi." *Afkar* 25, no. 2 (2023): 193–224. <https://doi.org/10.22452/afkar.vol25no2.6>
- Karimov, Noda.r, Risalat-Bibi Karimova, Khalminyam Massimova, and Gulzhakhan Khajiyeva. "Revitalizing Faith: An Inquiry into Political Sufism and Religious Continuity in Contemporary Kazakhstan." *Frontiers in Sociology* 9 (2024): article 1447966. <https://doi.org/10.3389/fsoc.2024.1447966>
- Karimov, Nodar. "Religious Policy and 'Unholy Ideologies': The Root Causes of Islamic Radicalisation in Kazakhstan." In *Muslims of Post-Communist Eurasia*, edited by Galina M. Yemelianova and Egdūnas Račius, 41–57. London: Routledge, 2022. <https://doi.org/10.4324/9781003090632-4>
- Kavak, Ahmet. "Hoca Ahmed Yesevî ve Yunus Emre'nin Türklerin Tasavvufî Kültürüne Katkıları" ["The Contributions of Hoca Ahmed Yesevî and Yunus Emre to the Sufi Culture of the Turks"]. *Universal Journal of Theology* 2, no. 2 (2017): 133–142. <https://dergipark.org.tr/tr/download/article-file/322654>
- Kdyralieva, Zhandai., Gaukhar Baltabayeva, Dinara Aitenova, Gulnar Mukhametkalieva, and Anar Ashirbekova. "Formation of Moral Values in the Educational Process through the Ancient Literary Heritage." *Bulletin of the Karaganda University. Philology Series* 115, no. 3 (2024): 172–181. <https://doi.org/10.31489/2024ph3/172-181>
- Kefeli, Agnes. "The Return of Jinn and Angels: Repairing Access to Prophetic Authority in Tatarstan." In *Muslim Religious Authority in Central Eurasia*, edited by Ron Sela, Paolo Sartori, and Devin DeWeese, 71–98. Leiden: Brill, 2022. https://doi.org/10.1163/9789004527096_004
- Maldybek, Akmaral., and Sayan Shilmambetov. "The Role of the Tomb of Ahmet Yesevi in the Formation of the National Identity of Kazakh Turks." *Türk Kültürü ve Hacı Bektaş Veli Araştırma Dergisi*, no. 101 (2022): 151–170. <https://doi.org/10.34189/hbv.101.012>
- Mannopov, Islombek., Boburjon Rajavaliev, and Zuhriddin Juraev. "Tasawwuf as Ethical Science: Embodied Pedagogy in the Poetics of Khoja Ahmad Yasawi." *Cogent Arts & Humanities* 12, no. 1 (2025): article 2521206. <https://doi.org/10.1080/23311983.2025.2521206>
- Mikail, Elnur Hasan., and Hakan Çora. "Exploring the Turkic Identity of Azerbaijan's Ethnic Groups: A Comprehensive Analysis." *Open Journal of Applied Sciences* 14, no. 11 (2024): 3077–3099. <https://doi.org/10.4236/ojapps.2024.1411203>
- Nasser, Nevine. "Beyond the Veil of Form: Developing a Transformative Approach toward Islamic Sacred Architecture through Designing a Contemporary Sufi Centre." *Religions* 13, no. 3 (2022): article 190. <https://doi.org/10.3390/rel13030190>
- Novický, Yuriy. "Hoca Sultan Ahmed Yasavi." *Edeb Erkan*, no. 6 (2024): 209–213. <https://doi.org/10.59402/EE006202413>

- Olcott, Martha Brill., and Matthew Rappe. "Can Covenantal Pluralism Grow in Central Asian Soil? Hopes and Hard Lessons from the Religious History of the Region." In *Exploring Religious Diversity and Covenantal Pluralism in Asia: Volume II, South and Central Asia*, edited by Dennis R. Hoover, 111–122. London: Routledge, 2022. <https://doi.org/10.4324/9781003322160-11>
- Omiraliyev, Qajym. *Oğuz qağan eposynyñ tili* [The Language of the Oghuz Khan Epic]. Almaty: Gylym, 1988.
- Oralbekova, Kuralay., Shynar Kapantaikyzy, Marzhan Akhmetova, Maktagul Orazbek, and Guldariga Kenzhebeyeva. "Problems of Reception, Understanding, and Interpretation of Abai's Works." *Interdisciplinary Literary Studies* 26, no. 2 (2024): 162–178. <https://doi.org/10.5325/intelitestud.26.2.0162>
- Pak, Yana. "Sufism and Islamic Market in Central Asia: From Kolkhoz to Halal Economy in Kazakhstan?" In *Religious Economies in Secular Context: Halal Markets, Practices and Landscapes*, edited by Rano Turaeva and Michael Brose, 171–191. Cham: Palgrave Macmillan, 2023. https://doi.org/10.1007/978-3-031-18603-5_8
- Rezaei, Mehdi. "An Unknown Copy of *Divân-ı Hikmet* and New Wisdoms in It." *Folklor/Edebiyat* 27, no. 106 (2021): 561–580. <https://doi.org/10.22559/folklor.1409>
- Saifunov, Bauyrzhan., Mukhit Tolegenov, and Nurlybek Zhanykulov. "The Madhhabian Tendency of Ahmad Yassawi." *Türk Kültürü ve Hacı Bektaş Veli Araştırma Dergisi*, no. 114 (2025): 273–292. <https://doi.org/10.60163/tkhebva.1559619>
- Seitova, Meruyert., Zhanar Temirbekova, Lazura Kazykhankyzy, Ziyoda Khalmatova, and H. Eray Çelik. "Perceived Service Quality and Student Satisfaction: A Case Study at Khoja Akhmet Yasawi University, Kazakhstan." *Frontiers in Education* 9 (2024): article 1492432. <https://doi.org/10.3389/feduc.2024.1492432>
- Selchuk, Ali. "Yasawi in Turkestan, Hubyar in Anatolia: Beliefs Concerning Khoja Ahmad Yasawi among the Sıraç Turks." *Journal of Cultural Studies* 26 (2025): 117–137.
- Shukurov, Agahuseyn Mammadhuseyn Oglu. "Letra Versátil y Colorida de Abay Kunanbayev" ["The Versatile and Colorful Lyrics of Abay Kunanbayev"]. *Revista Universidad y Sociedad* 16, no. 3 (2024): 55–60.
- Subandi, Muhammad A., Lu'lu'atul Chizanah, and Subhan Subhan. "Psychotherapeutic Dimensions of an Islamic-Sufi-Based Rehabilitation Center: A Case Study." *Culture, Medicine, and Psychiatry* 46 (2022): 1–20. <https://doi.org/10.1007/s11013-021-09738-1>
- Türk, Hüseyin. "Ahmet Yesevi Türbesinde İnanç ve Uygulamalar" ["Beliefs and Practices at the Tomb of Ahmet Yesevi"]. *Hars Akademi Uluslararası Hakemli Kültür Sanat Mimarlık Dergisi* 5, no. 2 (2022): 311–325.
- Vural, Hanifi. "Pîr-i Türkistan Hoca Ahmed Yesevî ve Divani Hikmet'in İlk Dörtlülüğü" ["Pîr of Turkistan Khoja Ahmad Yasawi and the First Quatrain of the Divani Hikmet"]. *Karabük Türkoloji Dergisi*, no. 2.
- Yasawi, Qoja Ahmet. *Divani Hikmet* [Book of Wisdom]. Kazan, 1904. Reprint, Almaty, 2001.
- Yasawi, Qoja Ahmet. *Köñildiñ aynasy (Mirat al-Qulub)* [The Mirror of the Heart]. Ankara: Bilig, 2000.
- Yoldash, Nematullo., and Azimkhoja Khalidbek. "The Attribution of Wisdom to Prophets in Khoja Ahmad Yasawi's Works." *Sprín Journal of Arts, Humanities and Social Sciences* 2, no. 8 (2023):

32–38. <https://doi.org/10.55559/sjahss.v2i08.136>

Zhandarbek, Zikiriya. *Qazaqtyñ Dästürli Dininiñ Negizderi* [Fundamentals of the Kazakh Traditional Religion]. Almaty: El-shezhire, 2017.

Zhandarbek, Zikiriya. *Yasawi Jolynyñ Altyn Orda tarihyndağy Roli* [The Role of the Yasawi Path in the History of the Golden Horde]. Almaty: Orkhon, 2024.

Zholdassuly, Talgat., and Gulnur Baizhanova. “Sovyetler’in Kutsal Yerlere Karşı Politikası: Ahmet Yesevi Türbesi Örneği” [“The Soviet Policy against Sacred Places: The Case of the Ahmet Yesevi Mausoleum”]. *Türk Kültürü ve Hacı Bektaş Veli Araştırma Dergisi*, no. 102 (2022): 193–210. <https://doi.org/10.34189/hbv.102.009>