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BABA TUKTY SHASHTY AZIZ: MYTH AND REALITY

Saints and holy places occupy a special place in the spiritual and cultural identity of the Kazakh people. In the Kazakh understanding, holy and sacred places are perceived as the main spiritual centers that connect the human spirit with the Spiritual world and act as an integral part of spiritual and cultural identity. Most researchers are familiar with the concept of “saint”, but few know the personality of Saint Baba Tukta Shashta Aziz, who symbolizes a mythical image and a significant figure in the history of the Golden Horde. The idea of scientific research is to study the role of holy places in achieving unity with the spiritual world by humanity, including showing the participation of Baba Tukty Shashty Aziz in this holiness. Therefore, the main goal of this article is to analyze the legends and historical data about Baba Tukty Shashty Aziz, to identify their connection with historical reality, to show their place in the historical destiny of the Kazakh people. The scientific and practical significance of the work lies in identifying the differences between mythical images and historical reality, which allows for a deeper understanding of how religious and cultural narratives shape public consciousness. In the article, the phenomenon of the holiness of Baba Tukty Shashty Aziz was described and interpreted using the phenomenological method, and the theoretical and practical conclusions of this study were determined by comparison. The role of Baba Tukty Shashty Aziz in the development of Kazakh statehood and spirituality has not been fully considered or studied in scientific literature, which increases the value of this study and its contribution to the development of religious studies knowledge.

Keywords: Baba Tukty Shashty Aziz, saint, Golden Horde, sufism, spiritual world, myth.

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Баба Түкті Шашты Әзиз: аңыз және ақиқат

Қазақ халқының рухани-мәдени болмысында әулиелер және әулиелі жерлер ерекше орын алады. Қазақ түсінігінде әулиелер мен әулиелі жерлер адам рухын Рухани әлеммен байланыстырып тұратын негізгі рухани орталықтар ретінде қабылданады және рухани-мәдени болмысының ажырамас бөлшегі ретінде қызмет етеді. Зерттеушілердің көпшілігі «әулие» ұғымымен таныс, бірақ Алтын Орда тарихындағы мифтік бейне мен елеулі тұлғаны бейнелейтін Баба Түкте Шашта Әзиз әулиені білетіндер аз. Ғылыми зерттеудің идеясы – киелі орындардың адамзаттың рухани әлеммен бірігуіндегі рөлін зерттеу, оның ішінде осы киелілікке Баба Түкті Шашты Әзиздің қатыстылығын көрсету. Сондықтан Баба Түкті Шашты Әзиз туралы қалыптасқан аңыз-әңгімелер мен тарихи деректерге талдау жасай отырып, олардың тарихи шындықпен арасындағы байланысын ашып, қазақ халқының тарихи тағдырындағы орнын көрсету осы мақаланың негізгі мақсаты болып табылады. Жұмыстың ғылыми-тәжірибелік маңыздылығы мифтік бейне мен тарихи шындық арасындағы айырмашылықтарды анықтауда жатыр, бұл діни-мәдени нарративтердің қоғамдық сананы қалай қалыптастыратынын тереңірек түсінуге мүмкіндік береді. Мақалада феноменологиялық әдісті қолдана отырып, Баба Түкті Шашты Әзиздің әулиелік феноменін сипаттадық және түсіндірдік, салыстыру арқылы осы зерттеудің теориялық және практикалық қорытындыларын анықтадық. Ғылыми әдебиеттерде Баба Түкті Шашты Әзиздің қазақ мемлекеттілігі мен руханиятының қалыптасуындағы рөлі толық қарастырылмауы және зерттелмеуі бұл мақаланың құндылығы мен дінтану білімін дамытудағы рөлін негіздейді.

Түйін сөздер: Баба Түкті Шашты Әзиз, әулие, Алтын Орда, сопылық, рухани әлем, аңыз.

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Баба Тукты Шашты Азиз: миф и реальность

Святые и святые места занимают особое место в духовной и культурной самобытности казахского народа. В казахском понимании святые и священные места воспринимаются как главные духовные центры, связывающие дух человека с Духовным миром и выступающие неотъемлемой частью духовной и культурной идентичности. Большинству исследователей знакомо понятие «святой», но мало кому известна личность святого Баба Тукты Шашты Азиза, символизирующая собой мифический образ и значимую фигуру в истории Золотой Орды. Идея научного исследования состоит в том, чтобы изучить роль святых мест в достижении человечеством единения с духовным миром, в том числе показать участие в этой святости Баба Тукты Шашты Азиза. Поэтому основная цель данной статьи – проанализировать легенды и исторические данные о Баба Тукты Шашты Азизе, выявить их связь с исторической реальностью, показать их место в исторической судьбе казахского народа. Научное и практическое значение работы заключается в выявлении различий между мифическими образами и исторической реальностью, что позволяет глубже понять, как религиозные и культурные нарративы формируют общественное сознание. В статье с помощью феноменологического метода описали и интерпретировали феномен святости Баба Тукты Шашты Азиза, а также путем сравнения определены теоретические и практические выводы данного исследования. Роль Баба Тукты Шашты Азиза в становлении казахской государственности и духовности в научной литературе полностью не рассмотрена и не изучена, что повышает ценность данного исследования и его вклад в развитие религиозноведческих знаний.

Ключевые слова: Баба Тукты Шашты Азиз, святой, Золотая Орда, суфизм, духовный мир, миф.

Introduction

Folk traditions, legends and myths endow their heroes with various powers of holiness, and one of them is Baba Tukty Shashty Aziz. This person is a saint, who performed many holy miracles. Religion states that a person honored with the miracle of holiness can harness the power of the Spiritual World. Popular legends and traditions illustrate that Baba Tukty Shashty Aziz was endowed with the ability to perform miracles and utilize the forces of the spiritual realm. The legends about the holy Baba Tukty Shashty Aziz told in his homeland differ from the historical image of Baba Tukty Shashty Aziz. This is because the true image and role of Baba Tukty Shashty Aziz in history have been completely forgotten in these legends. Modern history does not recognize that historical Baba Tukty Shashty Aziz was one of the main figures in the religious and spiritual processes occurring in the Eurasian space during the Middle Ages. Therefore, we are able to fully reveal his role as a historical figure only by relating this issue to the religious and spiritual processes taking place in the Middle Ages in Eurasia. At the end of the 10th and the beginning of the 11th century, the Turkic peoples faced the process of Arabization and Persianization. During this period, the spiritual power that came to us with the Prophet Muhammad

weakened, and the connection between the spiritual world and humanity was severed. This was a time when all of humanity fell into a spiritual crisis and was driven by material existence. The entire Muslim East was completely involved in this process. Furthermore, the representatives of Ahl al-Hadith, who denied the power of reason, did not pay attention to the strength of human spiritual nature. They sought to address all secular and religious issues within the framework of Sharia law, and they were not interested in cultural authenticity and national identity. They did not understand that the corruption process, which had become widespread in Muslim society, could not be resolved solely within the framework of Sharia law; it was necessary to restore and support the spiritual power of humanity. With the arrival of each Prophet, spiritual power was renewed, but Prophet Muhammad was the last prophet sent by God to humanity. The connection between the spiritual world and humanity now had to be maintained by people. This role fell to Khoja Ahmed Yasawi, a descendant of Prophet Muhammad. The link between the spiritual world and the human spirit was restored. Access to the spiritual world allowed saints to connect with the boundless power of the spiritual realm. This represented a radical change in human consciousness. The human mind reached a point where it could transcend its physical existence

and contemplate the realm of spiritual being. The emergence of great generations of poets, known in the Middle Ages as the Seven Stars of the East, was directly linked to the elevation of human consciousness to a new level through the teachings of Khoja Ahmed Yasawi. The aim was now to spread this knowledge among all Turkic Muslims and humanity at large. Khoja Ahmed Yasawi sent thousands of his disciples (murids) in all four directions of the Turkic world. Wherever they went, the path of Yasawi spread among the people, and the principles of goodness and humanity began to prevail over evil and injustice. With the emergence of Yasawism, the Turks regained the opportunity to restore their lost culture and traditions, and they began to feel like people and a nation once again. However, the Khorezmshah Muhammad, alarmed by the resurgent uprising of the Turks, conquered almost all the states of the Karakhanids, killed their khans, and struck at the very roots of Turkic statehood. Turkic statehood in Central Asia was completely destroyed. The invasion of Genghis Khan in the early 13th century and the subsequent emergence of the Ulus of Juchi contributed to the restoration of Turkic statehood in the Eurasian steppe. Among them, we can mention the Golden Horde state and the efforts of the Golden Horde rulers to spread religion and science (Abylov, 2022:93). Everywhere the army of Genghis Khan penetrated, the Sufi path founded by Khoja Ahmed Yasawi also spread. This indicated that the spiritual and cultural influence of the Turks was expanding. Baba Tukty Shashty Aziz was one of the followers of the Yasawi path. Therefore, it is essential to comprehensively study the origins of this individual and his role in history. On one hand, this would allow for a deeper understanding of the historical figure of Baba Tukty Shashty Aziz, and on the other, it would facilitate a richer understanding of the religious and spiritual processes in the Eurasian space during the 13th and 14th centuries, which were connected to the spread of Yasawi teachings.

The purpose of the article is to explore the image of Baba Tukta Shashta Aziz in the context of Kazakh culture and mythology, revealing his historical significance, to analyze the historical events of that period through the historical personality of Baba Tukta Shashta Aziz, considering all the facts related to his life, starting with his origin, thereby answering many questions if possible. To achieve this goal, the following tasks can be defined: to study various myths and legends associated with the image of Baba Tukty Shashty Aziz, and their historical context; to compare the image of Baba Tukty

Shashty Aziz with other cultural and legendary figures to reveal his uniqueness and common motifs; to explore the influence of the image of Baba Tukty Shashty Aziz on modern Kazakh culture and on the formation of cultural identity.

Justification of the choice of articles and goals and objectives

The article employs a comparative-historical method, phenomenological analysis, and a critical juxtaposition of diverse sources. A comparison of the structural and substantive features of narratives and legends concerning Baba Tukty Shashty Aziz was conducted; historical sources and folklore data were examined; the data were cross-validated, and commonalities and differences in the facts were identified. To substantiate the conclusions, an interdisciplinary approach was utilized, incorporating an analysis of the historical and cultural context based on a wide range of sources and contemporary scholarly works.

Scientific research methodology

This study was conducted using comparative and phenomenological methods, which allowed us to better understand the role of Baba Tukty Shashty Aziz in the history of the Golden Horde and his image as a formative figure of the Kazakh spiritual unity, as well as to study the legends and historical sources associated with the personality of the saint. The literature review began with research questions aimed at identifying key studies on the topic. To disclose the topic, the article used the works of D. DeWeese “Islamization and Native Religion in the Golden Horde”, as well as the work “Islamization and Sacred Genealogies in Central Asia: the Legacy of Ishaq Baba in Narrative and Genealogical Traditions”, compiled by Devin DeWeese and A.K. Muminov, Volume 1. The Path to Islam: The Story of Ishaq Baba, 14th-19th Centuries”, “Yeseviliğe dair bazı yeni malumat” by Z.U. Toğan, “On the issue of studying Kazakh variants of the legend about Idegei” by T.A. Ualiev, A.K. Kushkumbaev, and “Ontustiktin kasietti oryndary: anyz-əpsanalar” by E.K. Momynova and Zh.K. Kurban.

Baba Tukty Shashty Aziz and the myth

We found that among the holy places in the Kazakh steppe, the mausoleum of Baba Tukty Shashty Aziz Ata occupies a special place, which is deeply revered by the people both in history and in our days. This saint inspired the creation of such epic

poems as “Alpamys Batyr” and “Koblandy Batyr” in the Middle Ages and remains an important landmark for pilgrims and tourists today. The spiritual power of the saints is deeply ingrained in the minds of people, and they serve as a source of support for their spiritual life. Therefore, it is safe to say that the people have a special devotion to this holy place.

However, very little is known about the real personality of Baba Tukty Shashty Aziz. There are legends linking his life with the spread of Islam in Turkestan. According to one such legend, Baba Tukty Shashty Aziz was the son of a local ruler named Kumar Baba. Both Kumar Baba and his son possessed shamanic qualities and performed miracles. Kumar Baba was described as a very stern man with thick hair. Baba Tukty Shashty Aziz was born from his fairy daughter and, although he lacked material wealth, he was constantly in spiritual search. During this quest, Islam penetrated into his region, and he found his spiritual needs met in this new religion.

Baba Tukty Shashty Aziz became a faithful companion of Ishak Baba, a descendant of Prophet Muhammad (peace be upon him), who brought Islam to this region. Ishak Baba appointed him as his vizier. While the rulers accepted Islam, the majority of the population was not ready to embrace the new religion. The people demanded, “Show us the superiority of Islam, and we will accept your religion”. In response, Baba Tukty Shashty Aziz advised Ishak Baba to ask the people to gather sixty carts of firewood and leave enough space in the middle of the bonfire. He planned to settle there himself, ignite the fire, and allow the people to observe him. He was confident that the fire would not harm him, and this demonstration would encourage the people to accept the Muslim faith (Turantegi, 1999:57-59). As he predicted, after this incident, the people completely accepted Islam.

Studying the legends, we found that most of them are repeated with minor variations in the book “Legends and Traditions” (Momynova, et al., 2018: 92-94). In addition to the legends, the book includes three stories about Baba Tukty Shashty Aziz: one titled “Fetching Water by Baba Tukty Shashty Aziz” another called “Baba Tukty Shashty Aziz and the Aldashy (Azra’il),” and the third, “Baba Tukty Shashty Aziz and the Swan”, along with a fourth story titled “About Baba Tukty Shashty Aziz and the Fairy.” These legends are similar; although they share a common plot, there are some differences among them. Two legends stand out with unique features: “Fetching Water by Baba Tukty Shashty

Aziz” and “Baba Tukty Shashty Aziz and the Aldashy (Azra’il)”. In the first legend, the residents of Kumkent ask Baba Tukty Shashty Aziz to save them from a drought. He approaches the valley and strikes his staff into the ground. Only a little water flows out of the hole, but then he draws a line in the soil with his staff, and water begins to flow into the city along the line he marked. The next morning, a small stream transforms into a large river, and the people request that he stop the water because the city is threatened by flooding. According to tradition, the hot spring at the saint’s head is said to originate from that time. In the second legend, an elderly woman has an only child who is taken by the Aldashy (In Islam, the angel who takes souls is referred to as Azra’il, while in legends Azra’il is named Aldashy). She comes to Baba Tukty Shashty Aziz and pleads, “Please, save my child”. Baba Tukty Shashty Aziz chases after the Aldashy and restores the child’s life. The Aldashy complains to God: “He has returned the life of the child I took, contrary to your command”. The Almighty replies, “This man is my friend, and I granted him that right. He is a saint among the people, and such actions are permitted to him”.

What can be noted from these two legends? They emphasize that Baba Tukty Shashty Aziz performed miracles. A person honored with the miracle of sainthood can harness the power of the spiritual realm. These two legends illustrate that Baba Tukty Shashty Aziz possesses the ability to work wonders, and these miracles are recounted in his homeland. However, these legends bear no resemblance to the historical image of Baba Tukty Shashty Aziz. The true image and role of Baba Tukty Shashty Aziz in history have been completely forgotten in these tales. Modern history does not recognize that the historical Baba Tukty Shashty Aziz was one of the key figures in the religious and spiritual processes occurring in the Eurasian space during the Middle Ages. Thus, we fully reveal his role as a historical figure only by relating this issue to the religious and spiritual developments happening throughout Eurasia in that era.

Baba Tukty Shashty Aziz and history

It would not be an exaggeration to say that the beginning of the second millennium was a very difficult and dangerous period for the Turkic world. In 951, the conversion of the Karakhanid ruler Satuq Bughra Abd al-Karim to the branch of Islam – Ahl al-Hadith, forced the Turkic peoples, who had previously preserved their traditional culture, to abandon their traditional identity and accept the Arab-Persian

culture. Here is how I. Lindstedt explains the course of religious conquest in his monograph: “Struggle, qital, and striving, jihad, are rather important costly signals that the Medinan community of believers is encouraged to carry out in the Qur’an (as well as in the “Constitution”, as noted above). In the Qur’an 2:218 it says: “Those who believe and those who emigrate (hajaru) and strive (jahadu) in the way of Allah, seek the mercy of Allah.” From the evidence, it seems that a large part of the community that was forming in Medina fled for their lives. The community fought to protect itself, although sometimes also to expand. It is often said that the acts of qital and jihad are carried out *fi sabil Allah*, “in the way of God” (e.g. Qur’an 8:74), or even *fi Allah*, “in God” (Qur’an 22:78 (cf. Quran 29: 69))» (Lindstedt, 2024: 212-213). As a result of the struggle for religion, the Turks underwent a complete process of Arabization and Persianization in the late 10th and 11th centuries. During this period, the spiritual power transmitted by the Prophet Muhammad weakened, and the connection between the Spiritual World and humanity decreased. It was a time when all of humanity fell into spiritual stagnation and was driven by material existence. All Muslim countries were completely involved in this process. Moreover, the representatives of Ahl al-Hadith, who were in power in the Islamic world, underestimated the power of the spiritual nature of man. They resolved all issues within the framework of Sharia law. They could not understand that the process of corruption, which had become widespread in Muslim society, could not be resolved solely within the framework of Sharia law. Although outwardly everyone seemed to live within the framework of correct Sharia law, there were many different vices within society. Khoja Ahmed Yasawi describes the spiritual atmosphere of that period as follows:

Oraza, namaz, iman, Islam are forgotten,
The hadith that warned about darkness has come true.
What the Prophet predicted has come true,
Friends, darkness rules this world (Yasawi, 2001: 168)

In such a situation, people could not live, continuing to be guided by material values. They understood that if the connection between people and the spiritual world was broken, the world would be shrouded in the darkness of ignorance, evil and injustice. Before the coming of the Prophet Muhammad, spirituality was supported by the Prophets. It remained strong for 400-500 years. Then another Prophet came and restored the spiritual power of

humanity. Prophet Muhammad is the last Prophet sent to humanity. There will be no prophets after him. The connection between the spiritual world and humanity now had to be maintained by people themselves. This topic was discussed among Fakihs and Sufis: «One of the issues at stake within Muslim circles was whether anyone apart from the Prophet was entitled to act on behalf of other believers before God. Had the intercession been limited only to Muhammad or were other prophets and pious persons likewise legitimated to intercede for believers? As explained in the next paragraphs, it was customary – though the object of fierce debates by Islamic jurists – to pray to God at the grave on behalf of the dead. However, intercession was another matter. It meant changing perspective and praying to another person at their grave on behalf of dead persons as well as living ones. It required acknowledging the possibility of intercession between humans» (Görke 2024: 2). God himself chose and determined who and how would establish this connection. And it was Khoja Ahmed Yasawi, a descendant of the Prophet Muhammad. Suleiman Bakyrqani said the following about him:

Subhana Allah, He entrusted this to Mustafa,
It was transmitted by Arystan Bab,
Sheikh of Ahmed Yasawi (Yasawi, 2001: 257).

Therefore, the birth of Khoja Ahmed Yasawi and the elevation of Sufi teaching to the level of *tariqa* were not accidental. Khoja Ahmed Yasawi felt and understood how difficult the task set before him was. No matter how many difficulties he had to overcome, he never gave up: his son was killed and stoned in the streets of Turkestan for thirty years. But he did not turn back. He perfected his spiritual world and achieved his goal. The connection between the spiritual world and the human spirit was restored. Access to the spiritual world allowed saints to partake of the infinite power of Allah. This was called a “scientific miracle.” For example, the fact that such beks as Akhman and Karaman, who pursued Khoja Ahmed Yasawi, trying to expose him as a thief in front of the people and denigrate his reputation, instantly turned into dogs, and this was a sign that Khoja Ahmed Yasawi had a “scientific gift.” Khoja Ahmed Yasawi did not reach the spiritual world alone. He created a school of saints who, like himself, revived the connection with the spiritual world. Thanks to the work of Khoja Ahmed Yasawi, humanity was able to live another 800 years. For this, Khoja Ahmed Yasawi was awarded the ti-

ties of “Ahmadi-sani – the second Muhammad” and “Qutb al-Aktab – the pole of the world”.

Khoja Ahmed Yasawi raised the spiritual and moral level of man to the level of “ayn al-yaqin”, expanding his spiritual being. This led to radical changes in human consciousness. The human mind reached the point where it could go beyond his physical existence and think in the realm of spiritual being. The emergence of the great generation of poets, known in the Middle Ages as the Seven Stars of the East, was directly related to the activities of Khoja Ahmed Yasawi. Now the goal was to spread this knowledge among all Turkic Muslims and all of humanity. At first, Khoja Ahmed Yasawi sent thousands of his disciples to all parts of the Turkic world. Wherever they went, they spread the way of Yasawi among people, and the principles of goodness and humanity began to prevail over evil and injustice. If before Khoja Ahmed Yasawi, religion was a set of abstract principles, then the elevation of religion to the level of *tariqa* by Khoja Ahmed Yasawi made it possible to realize that religion is an eternal source of knowledge. The fact that the representatives of Ahl al-Hadith presented Arab customs and culture as a religion, and that the main condition for accepting Islam was to be an Arab, led to the separation of the Turks from their traditional culture and language, and the processes of Arabization and Persianization took root in the Turkic society. With the advent of the Yasawi teachings, the Turks had the opportunity to restore their lost culture and traditions. The Turkic peoples again began to feel themselves as a separate people and nation. However, Khorezmshah Muhammad, alarmed by the renewed uprising of the Turks, conquered almost all the states of the Karakhanid, killed their khans and struck the very roots of the Turkic statehood. The Turkic statehood in Central Asia was practically destroyed. The beginning of the invasion of Genghis Khan in the early 13th century and the emergence of the Ulus of Jochi after this invasion contributed to the restoration of the Turkic statehood in the Eurasian steppe. Wherever the army of Genghis Khan reached, the Sufi path founded by Khoja Ahmed Yasawi also spread. This meant that the spiritual and cultural influence of the Turks began to expand. However, the Sufi path founded by Khoja Ahmed Yasawi was not yet fully recognized by all nations. During this period, representatives of the Yasawi path, competing with representatives of other religions and movements, were forced to recognize the superiority of the Yasawi path. During this period, thousands of representatives of the Yasawi way did everything

possible to make the power of the Yasawi Order felt. Baba Tukty Shashty Aziz was one of the outstanding representatives of the Yasawi path. Therefore, it is worthwhile to comprehensively consider the origin of this person and his role in history. On the one hand, this will allow us to better understand the historical figure of Baba Tukty Shashty Aziz, and on the other hand, it will allow us to better understand the religious and spiritual processes in the Eurasian space in the 13th-14th centuries. Now, in order to complete these issues, we consider it appropriate to analyze the historical events of that period through the historical figure of Baba Tukty Shashty Aziz, considering all the facts related to his life, starting from his origin, and thereby answering many questions.

The Karakhanid version of the *Nasab-name*, which is the history of the Yasawi *tariqa*, contains a genealogy starting from Satuq Bughra Khan Abd ar-Rahim, the founder of the Karakhanid state, to Bilge Khan, the last khan of Otrar. It is also written that Bilge Khan was killed by Muhammad, the Sultan of Urgench, and was replaced by Khan Kanlu, Kair Khan. The genealogy continues further and reaches Hidayat Khan Sadr ad-Din Sheikh, the fourth descendant of Bilge Khan (Zamanhanuly, 2024: 213-214). At this point the genealogy ends. However, in the work of Nur ad-Din ibn Ubaydallah as-Saddiq al-Khwarizmi it is written that Sadr Ata was popularly called “Baba Tuklas” because he had a lot of hair on his head. This manuscript also states that in Khorezm and Maverannahr Sadr Ata’s people called Sadr ad-din Akhmet, that he was from the lineage of Muhammad ibn al-Hanafiyya, but that the people of Kuban and the Volga region believed that he was from the lineage of Abu Bakr Siddiq, and that both versions are probably correct (DeWeese, 1994:567-573). In the genealogy of the Yusupov dynasty, “Generational List”, where the descendants of Baba Tukty Shashty Aziz are listed among the descendants, it is written that one of the descendants of Abu Bakr Siddiq came and took the city of Kumkent, and his descendant Edige ruled the people of Zhanibek Khan. The article by Kazakh scientists studies the influence of Edige and his descendants in the formation of the Nogai Horde and the preservation of the ancient tradition: “As is known, Idigei had several wives and sons, but of them, only Nuratdin is noted in the dastan as the main character. Idigei’s descendants later headed the Mangyt yurt, known in historiography as the Nogai Horde. Each historical event described by chroniclers was conveyed in various interpretations, depending on the interests

of their people and era. Storytellers reworked these events, creating images of heroes, while preserving the traditions of ancient periods. The dastan “Idigei” is based on oral folk legends, in which Udegey is presented as the main character fighting for power in the Golden Horde” (Ualiev, 2024: 930).

It is also known from history that the powerful Turkic ruler called Yusup, a descendant of Edige, “the sultan of sultans” (Kurmanseitova, 1973: 97). Analyzing what has been said, we can see that the data recorded in the versions of “Nasab-name” are close to the historical truth. Because, firstly, there is no specific historical evidence that the descendants of Abu Bakr Siddiq ever set foot on Turkic lands; secondly, we should not forget that linking one’s genealogy with Abu Bakr Siddiq was a tendency that arose among some social groups in the 15th century, when the Naqshbandiy tariqa began to spread its influence among the Turkic peoples. It is noted that some of the descendants of Edige, striving for personal power, abandoned the path of Yasawi and accepted the Naqshbandiy order in the late 15th and early 16th centuries. If we consider that the Yusup dynasty, assimilated among the Russians, originated from the rulers of the Nogai Horde, then it is not difficult to understand where the idea came from to present Sadr Ata as a descendant of Abu Bakr Siddiq; thirdly, if we consider that in the work of Nur ad-Din ibn Ubaydallah as-Siddiq al-Khwarizmi there is a statement that the genealogy of Sadr Ata in Khorezm and Maverannahr comes from the family of Muhammad ibn al-Hanafiyya, then we can see that Sadr Ata has in mind the fact that he was a representative of the ruling dynasty of the Karakhanid. Because if we consider that the Karakhanid rulers trace their lineage back to Muhammad ibn al-Hanafiyya, the son of Ali ibn Abu Talib by his wife named Khawla, then Sadr Ata is the same Sadr al-Din Shaikh, the fourth descendant of Bilge Khan, the last Khan of Otrar. A well-known researcher of Turkic history, Zaki Walidi Togan, writes in his work “Some new information about Yasawi” that after the representatives of the Karakhanid Khanate lost political power, most of them became sheikhs of Yasawi (Toğan, 1953: 523-529). It is said that Karakozha, the ancestor of the Kazakh Argyn tribe, who was the spiritual leader of the Muslims along the Volga, was a descendant of the ruler of the Bulgar Kingdom before the invasion of Genghis Khan (Akhmetzhanov, 1995: 19). Therefore, this means that after the descendants of Genghis Khan took political power into their hands, the representatives of the ancient Turkic ruling dynasty completely

passed to spiritual power. The legends about Khoja Ahmed Yasawi say that 12,000 crown princes (sultans) came to Khoja Ahmed Yasawi and became his disciples. This shows a direct connection between the fact mentioned in this legend and the emergence of the branches of the Yasawi tariqa. This indicates that the descendants of the rulers who held political power before Genghis Khan completely moved into the spiritual sphere and represented the Yasawi tariqa (Kurmanseitova, 1973: 800). Considering that representatives of one of the branches of the Yasawi order call themselves Karakhan-Khojas and trace their lineage to Muhammad ibn al-Hanafiyya and Satuq Bughra Khan Abd ar-Rahim, the founder of the Karakhanid state, there is reason to believe that Sadr Ata – Baba Tuklas-Sadr ad-Din Sheikh – Baba Tukty Shashty Aziz came from the dynasty of Karakhanid rulers. This indicates that Sadr Ata-Sadr ad-Din Sheikh was a representative of the Karakhan branch of the Yasawi tariqa. The connection of Baba Tukty Shashty Aziz with the city of Kumkent is mentioned in the annals of the Yusup dynasty. Therefore, Baba Tukty Shashty Aziz from modern Kumkent and the ruler of the Karakhanids, the fourth descendant of Bilge Khan, the last khan of Otrar, Sadr al-din Sheikh are one and the same person. The fact that the representatives of the Turkic ruling dynasties, having lost political power, completely switched to the spiritual sphere and chose the Yasawi tariqa, which was the core of the spirituality of the Turkic peoples, speaks of the wisdom of their decision, since they were concerned about the future of the people. Thanks to these actions, they managed to create spiritual and cultural unity of the people and retain the right to spiritual leadership.

Although the representatives of the former ruling dynasty of Karakhanid were in power and wielded political authority in the past, they were also tirelessly active in the spiritual sphere. One of them was Sadr ad-din Sheikh – Baba Tukty Shashty Aziz. He was a disciple of Zengi Ata, a follower of Suleiman Bakyrqani, a disciple of the saint Khoja Ahmed Yasawi. According to the work of the Turkish scholar Fuad Koprulu, Sadr Ata was a disciple of Zengi Ata. He reports that Sadr Ata died in 1283 (Köprülü, 1984: 92). However, Sadr Ata mentioned by F. Köprülü and Sadr Ata mentioned in the Chinggis-nama and other written sources may or may not be the same person. If Sadr Ata is the same in all sources, then F. Koprulu is mistaken. In his book “Rashahat ayn al-Hayat”, Husayn Kashifi, one of the main sources on the work of F. Köprülü, also mentions that Zengi Ata had four students, among

whom was Sadr ad-din Sheikh (Maulana, 2022: 18-23). According to one version of the “Nasab-nama”, which is the history of the Yasawi order, Baba Tuklas is mentioned as the son of Ismail Sheikh, a descendant of Ishaq Baba, and it is written that he was the spiritual leader of the Alshyn, Kyryk, Juz, Keltebaytal, Kypchak, Kenes, Konyrat and Karakalpak tribes in Kumkent (DeWees et al., 2008:82). However, this, apparently, does not correspond to historical reality. In general, although most of the data about the active activity of the representatives of the Yasawi tariqa in the Middle Ages are mainly legendary, there is no doubt that they are based on historical truth. In Hussein Kashifi’s work *Rashahat ain al-Hayat*, four students who studied Sharia law in Bukhara: Sayyid Ata, Sadr Ata, Badr Ata, and Uzun Hassan Ata now decide that they should also study the path of tariqa. They arrive in Tashkent, on the way they met Zengi Ata, who was herding a herd of cows. He was a tanned black man. They told Zengi Ata that they wanted to receive spiritual knowledge and were looking for a teacher. Zengi Ata looked around, sniffed and said to the four youths: “There is no one more knowledgeable than me who could teach you”. “If you want, you can become my student”, he says. The four boys agree. Sadr Ata and Badr Ata immediately accepted Zengi Ata’s offer and became his students, while Sayyid Ata and Uzun Hasan Ata looked down on him because of his appearance. Moreover, Sayyid Ata said: “I am from the family of the Prophet, I am a scholar”. “What can I learn from a shepherd who takes care of cows?” he said contemptuously. Zengi Ata immediately felt this. This idea also came to Uzun Hasan Ata. The first two students were kind to Zengi Ata, their hearts opened, and they soon achieved spiritual perfection. The two disciples who neglected Zengi Ata had no spiritual growth. At first, Uzun Hasan Ata, realizing his mistake, repented and tried to serve his teacher to the best of his ability. Soon he improved and achieved spiritual perfection. Sayyid Ata was left alone, the teacher was not kind to him to the full extent. Then Sayyid Ata turned to Zengi Ata’s wife, Anbar Ana, for help. Anbar Ana told Sayyid Ata the following: “Your teacher gets up early in the morning to pray and perform ablution”. You lie down in the path of your teacher going to perform ablution, warm the water with the warmth of your heart. Then he will be pleased with your service and will give his blessing.” In the evening, Anbar Ana said to Zengi Ata, “Be kind to that boy named Ahmed. Please show him some kindness and help him”. Then Zengi Ata laughed and said, “I accepted him on the very first

day. ‘I am a scholar, a descendant of the Prophet, how can I be the student of a shepherd who takes care of cows?’ – that’s what he used to say”. Sayyid Ata did what Anbar Ana had told him that day. He gave Zengi Ata some water warmed by the heat of his heart, kissed his teacher’s feet and placed his head on them. At that moment, his teacher humbly asked, “Who are you?” Sayyid Ata answered, “Ahmed”. Zengi Ata said to him, “Get up, this situation has put you on the right path,” and he paid his respects to Sayyid Ata. After this, Zengi Ata took pity on Sayyid Ata, and his heart thawed and he regained his sight (Maulana, 2022:38]. Thus, all four of them went to Sarayshik, which was the center of the Ulus of Jochi at that time. Of course, this story is more legendary than historical. Nevertheless, the four people named above arrived in Ulus of Jochi and raised the teachings of Khoja Ahmed Yasawi to the level of state ideology. This allowed the Jochi ulus to be called the Golden Horde. This historical event is recorded in the work “Chingis-name” by Utemis Haji.

Now let us turn to the events described in the “Chingis-name”. The story of the conversion to Islam of the Khan of the Ulus of Jochi of Uzbek Khan’s time is as follows: “Four saints of Uzbek Khan’s time received an order from Allah: “Convert Uzbek Khan to Islam.” “These four saints came to the court of Uzbek Khan to fulfill the command of Allah. They performed remembrance and worship. At that time, magicians and non-religious fortune tellers showed the following tricks before Uzbek Khan. They brought a bowl of honey with them to the meeting with the Uzbek Khan. When he inserted a tube into the jar, the honey automatically flowed into the bowls, moving in front of the people present at the meeting.

The Khan considered them his spiritual guides and showed them great respect. On the day when the four saints were sitting outside the palace of Uzbek Khan and reciting dhikr, Uzbek Khan was holding a meeting as usual. The monks had brought honey with them. But on that day, the honey did not flow into the cups by itself; the cups moved and did not reach the people. The people were astonished to see this. Uzbek Khan asked the reason. Then the religious leaders replied, “Muslims must have come to this area.” The Khan ordered his servants to find the Muslims and come. When the guards came out into the street, they saw the four saints reciting dhikr outside the courtyard. The guards asked, “Who are you?” They said, “Take us to the Khan.” The guards took them to the Khan. At that moment, God

instilled warmth in the heart of Uzbek Khan. The Khan asked them, “Who are you?” Then they told the Khan, “We are Muslims. We have come to convert you to Islam by the command of Allah the Most High. At that time, the believers who had been with the khan for a long time said: “These are bad people, perverts of religion. Do not let them speak. Let us kill them”. Then the khan said: “Why should I kill them?” I am the ruler. None of you cares about me. “Whose religion is correct, I will be in it,” he said. If their religion is wrong, why hasn’t your honey started flowing into your bowls? Let everyone prove the correctness of their religion. “Whoever proves it, I will support him and bow to that religion,” he said. Both groups argued and cursed a lot in front of the khan. However, neither of them stopped after the words of the other. Finally, they decided to dig two tandoors, put ten saxauls in each, put one sorcerer in one tandoor, and one of the saints in the other, lit a fire and tested them. The one who had the right religion would not be burned. The next day they dug two tandoors, put saxaul in them and lit it, heating the tandoors as much as possible. At this time, the saints in turn allowed each other: “Go, go”. In the end, it was decided to go down to Baba Tuklas. He said: “Bring me the armor”.

His hair was sticking out from under his armor. In this state, the man entered the red-hot tandoor. He placed a whole lamb on the tandoor. One of the magicians burned to death as soon as he entered the tandoor. And from inside the tandoor, echoing with a booming zikr, the voice of Baba Tuklas, who possessed the “scientific gift of prediction”, was heard. When the meat in the tandoor was cooked, the workers opened the tandoor. Baba Tuklas wiped the sweat from his face, said indignantly: “The zikr has not yet ended, why did you open it so early?”, and came out of the tandoor, frowning. The armor on top was melting and turning bright red. However, not a single hair was burned. Seeing this, both Uzbek Khan and the people of the Ulus of Jochi accepted Islam (Utamish, 1992: 105-107). This is how Uzbek Khan’s conversion to Islam is described. The adoption of the Yasawi teaching as the official religion in the Ulus of Jochi and its elevation to the rank of state ideology contributed to fundamental changes in the state. The system of state governance was completely transformed and acquired an ancient Turkic character. Clans played the role of kerege, uyk – the role of the leaders of these clans and tribes, and shanyrak was the power of the khanate. This system was a system of state governance inherited from the ancient Oguz Khaganate. In this system, there was no

place for absolute power, neither among the masses of the people, nor among the spiritual leaders, nor among the khans. This was an interconnected and interdependent system. They cannot exist without each other. In this system, absolute power belonged exclusively to the law – Sharia. Equality and justice reigned in society. The formation of clans and tribes that have survived to this day begins during the reign of Khan Uzbek. All this is reflected in the Kazakh chronicle, which begins with Khan Uzbek. The Sufis spiritually perfected and enriched the people, and the people followed them, and this was reflected in the chronicles. Therefore, the Kazakh genealogies should be understood not as simple lists of human names, but as sacred genealogies that connect each person of that period with the spiritual world. Therefore, all the people who followed the representatives of the Yasawi path in that period were in contact with the spiritual world. No one had the desire, intention or ability to harm or hurt each other. This is because every step of man was under the control of the Creator. This society was formed as a society based exclusively on goodness, morality and good deeds. No one could surpass the laws of the Sharia. These laws were based on traditions and decisions that were characteristic of the mentality of the Turkic peoples, revealing a specific Turkic identity; even experts in Turkic languages expressed this common identity through the terms aitys, akyn, nysya, tolgau, barymta, zhuzder, kayg, zhyrau, aksakal, mazar, batyr, etc. (Kuchukova et al. 2024: 24).

The Khan himself had no right to punish his subordinates. Only the court could pass a verdict. This established system allowed the Ulus of Jochi to become the largest state in the world, called the Golden Horde, in just a few hundred years. The spiritual influence of the four saints mentioned above played a decisive role in the birth of such a virtuous society. During this period, they created hundred-level structures that allowed them to realize the spiritual integrity of the people of the Golden Horde. Each Zhuz was headed by one of these four saints. This hundred-level structure determined the circle of people who adhered to the teachings and culture of Yasawi. Sayyid Ata was the patron of the Greater Zhuz and the Khanate. Baba Tuklas-Baba Tukty Shashty Aziz was the Pir of the Middle Zhuz. It is unclear who exactly was the patron of the Junior Zhuz, but to our assumption, it was Uzun Hasan Ata. The area of distribution of these three Zhuzes represented the area of distribution of the Yasawi culture. The zhuzes were not based on any blood principle and were formed as a system that monitored spiritual pu-

city and cultural integrity. If a tradition alien to the Yasawi culture was adopted, those who violated this tradition were punished. And those who violated the traditions of their clan or tribe were expelled from the tribe. This punishment was especially severe for those who violated marital relations. This is due to the fact that the breakdown of marital relations is the most important factor leading to the collapse of the tribal system, which is the basis of Kazakh society. Therefore, those who violated marital relations were sentenced to death.

A natural question arises: how did we know that Baba Tukty Shashty Aziz was the patron of the Middle Kazakh zhuz? We can see examples of this in Kazakh epic poems. Of the four saints who came to the Golden Horde, Janshor or Janarys, who is considered the founder of the Middle zhuz in Kazakh chronicles, we can only associate with Sheikh Sadr ad-din – Baba Tukty Shashty Aziz. However, none of the “Nasab-name” of the Karakhanid khojas mentions that the Karakhanid khojas were descendants of this or that zhuz. The reason for this is clear. Most of the genealogies of the Karakhanid khans that have come down to us are limited to the last khan of Otrar, Hasan ibn Abd al-Khaliq Bilge Khan, or continue to Sadr ad-Din Sheikh – Baba Tukty Shashty Aziz and stop there. In subsequent genealogies, only the genealogy of the descendants is recorded, and no other details are recorded (Zhandarbek, 2002:29). However, in Kazakh epics, the name of Baba Tukty Shashty Aziz is mentioned frequently, and his name is more often found in epics related to the clans and tribes of the Middle Zhuz than to other clans and tribes. For example, the following lines from the poem “Alpamys” indicate that Sadr ad-Din Sheikh belonged to the Middle Zhuz:

I also stood inside,
The power of the saint too.
The Creator is one,
He liked it very much.
Ask him what he liked:
He gave me one girl as a gift.
Eighty-eight dervishes (saruar),
Ninety-nine thousand mashaih,
Everyone was impressed.
My name is Shashti Aziz,
If you want favor, please do so.
The Lord has rewarded me,
Hey, poor thing, open your eyes!
(Alpamys, 2000: 158-159).

There are reasons for such concealment of the connection between the descendants of Sheikh

Sadr ad-Din and the Karakhanid dynasty with the clans and tribes of the Middle Zhuz. The descendants of Sheikh Sadr ad-Din were once key figures in the state of the Golden Horde. This is mentioned in printed publications of the early 20th century. “Kazakh printed publications move to the genre of folklore and publish Kazakh literature, the authors of which were the Kazakh intelligentsia. During this period, well-known epics, legends and tales such as “Alpamys batyr”, “Kara Mergen ertegisi” (“The Tale of Kara Mergen”), “Oraq-Mamai”, “Kissa Kulamerger”, “Er Targyn”, “Kobylandy batyr” are published (mainly in Kazan). In 1900, issue 47 of the newspaper “Dala Ualayaty” published the material of Oтынshy Alzhanov, under the pseudonym “Orta Zhuz” – the legend “Edigenin toresi” (“Court of Edige”)» (Ualiev, 2024: 785). The descendants of Sheikh Sadr ad-Din served as beylerbeks, the support of the Golden Horde state. Edige-bi was also a representative of this dynasty. It is known from history that Edige-bi tirelessly participated in battles for fifty years to prevent the fall of the Golden Horde state (Beljakov, 2025: 155). However, when the khan of the Uzbek ulus Abilkhair Khan went over to the Naqshbandi tariqa and the state was divided into three parts: Kazakh, Uzbek and Nogai, the Karakhanid khojas, who were in power in the Middle Zhuz, moved to the Nogai Horde. The fact that during this period they changed their genealogies and created a false genealogy, stating: “We are from the clan of Abu Bakr Siddiq,” is evidenced by the genealogy of the descendants of Edige, which has survived to this day (Kurmanseitova, 1973: 94-97). It is precisely this period in the history of the Karakhanid khojas that M. Tynyshpayev, a well-known Kazakh public and political figure of the first third of the twentieth century, narrates in his article “Myrza Edige batyr”, unlike the works of many representatives of the Kazakh intelligentsia, who were in one way or another engaged in the study of Kazakh oral traditions and epics, presented the historical image of Edige in a negative light: “there is no one in the history of the Ulus of Jochi who would surpass Edige in committing atrocities against this country” (Ualiev, 2024: 786). The negativity is most likely directed at the descendants of Edige Batyr, who take the side of the Nogai Karakhanid khojas. During the time that the Karakhanid khojas of the middle zhuz were under the influence of the Nogai Horde, they managed to take the side of the saints who propagated the teachings of Naqshbandi, which were completely different from the Yasawi teachings. Under the influence of Naqshbandi, the Turkic rulers regained absolute

power, and the connection between the government and the people was broken.

Results and discussion

It has been established that the connection of Baba Tukty Shashty Aziz with the city of Kumkent is mentioned in the annals of the Yusup dynasty. Therefore, Baba Tukty Shashty Aziz was a native of modern Kumkent and was the ruler of the Karakhanid, the fourth descendant of Bilge Khan, the last khan of Otrar; he and Sadr ad-Din Sheikh are one and the same person. Sadr ad-Din Sheikh, a representative of the Karakhanid dynasty, who in the past was in political power, also had spiritual power. Sadr ad-Din Sheikh, also known as Sadr Ata, was a disciple of Zengi Ata, a follower of Suleiman Bakyrghani, a disciple of the saint Khoja Ahmed Yasawi. According to one version of the Nasab-name, which is the historiography of the Yasawi tariqa, Baba Tukty Shashty Aziz is mentioned as the son of Ismail Sheikh, a descendant of Ishaq Baba, and the spiritual leader of many Kazakh tribes in Kumkent. In the work of Hussein Kashifi, *Rashahat ain al-hayat*, four murids who studied the teachings of Sharia in Bukhara: Sayyid Ata, Sadr Ata, Badr Ata and Uzun Hasan Ata, decide to study the teachings of the tariqa from Zengi Ata and come to him. As a result, they achieve spiritual degrees in the knowledge of Sufism. The four above-mentioned persons arrived in the Ulus of Jochi and raised the teachings of Khoja Ahmed Yasawi to the level of state ideology. As a result, the Ulus of Jochi is called the Golden Horde. This historical event is recorded in the work “Genghis-name” by Utemis Haji. The adoption of the Yasawi teachings as the official religion in the Ulus of Jochi and its elevation to the rank of state ideology transformed society in the Turkic way. The system of state power consisting of kerege (Kazakh clans), uyk (leaders of clans and tribes), and shanyrak (khanate) was inherited from the Oguz Khaganate. The system of Turkic rule was based on equality and justice. Saints connected the souls of people with the spiritual world, and this was reflected in the chronicles.

Therefore, after the descendants of Genghis Khan took political power into their hands, the representatives of the ancient Turkic ruling dynasty completely passed to spiritual power. The legends about Khoja Ahmed Yasawi say that 12,000 crown princes (sultans) came to Khoja Ahmed Yasawi and became his disciples. This shows a direct connection between the fact mentioned in this legend and

the emergence of the branches of the Yasawi tariqa. It also shows that the descendants of the rulers who had political power before Genghis Khan, including the Karakhanid khojas, completely passed to the spiritual sphere and represented the Yasawi tariqa. It was established that Baba Tukty Shashty Aziz was the patron of the Middle Kazakh zhuz. Of the four saints who came to the Golden Horde, Janshor or Janyars, who is considered the founder of the Middle Zhuz in the Kazakh chronicles, we can only associate with Sheikh Sadr ad-Din – Baba Tukty Shashty Aziz.

However, none of the “Nasab-name” of the Karakhanid Khojas mentions that the Karakhanid Khojas were representatives of this or that Zhuz. The name Sadr ad-Din is more often found in the epics related to the clans and tribes of the Middle Zhuz. This established system allowed the Ulus of Jochi to become the largest state in the world in just a few hundred years, called the Golden Horde. The spiritual influence of the four saints mentioned above played a decisive role in the birth of such a virtuous society. During this period, they created hundred-level structures that allowed them to realize the spiritual integrity of the people of the Golden Horde. Each Zhuz was headed by one of these four saints.

It was revealed that the legendary image of the defender of the homeland and an active participant in the struggle for justice and known among the people under the name of Edige. Edige batyr is the son of Baba Tukty Shashty Aziz. A slightly different variation of the legend indicates Edige batyr as an adopted son. As is known from legends and traditions, Edige had several wives and sons, but of them only Nuratdin is noted in the dastan as the main character. The descendants of Edige later headed the Mangyt yurt, known in historiography as the Nogai Horde. Each historical event described by chroniclers was conveyed in various interpretations, depending on the interests of their people and era. Storytellers reworked these events, creating images of heroes, while preserving the traditions of ancient periods. It has been established that according to the versions of “Nasab-nama”, which is the history of the Yasawi tariqa, Baba Tukty Shashty Aziz was the spiritual leader of the tribes of Alshyn, Kyryk, Juz, Keltebaytal, Kypchak, Kenes, Konyrat and Karakalpak in Kumkent. In general, although most of the data on the active work of the representatives of the Yasawi tariqa in the Middle Ages are predominantly legendary, there is no doubt that they are based on historical truth. In the work of Hussein Kashifi

“Rashahat ayn al-hayat”, among the four students who studied the teachings of Sharia in Bukhara, who subsequently received spiritual perfection from ZengiAta, a student of Khoja Ahmed Yasawi, there was Sadr Ata, that is, Baba Tukty Shashty Aziz.

We have shown that Baba Tukty Shashty Aziz is a man who became the hero of many legends and myths, was a historical and statesman who dedicated his life to achieving a just state and spiritual enlightenment. The legends about the saint Baba Tukty Shashty Aziz, which are told in his homeland, are not identical to the historical image of Baba Tukty Shashty Aziz. The reason for this is that people in the legends have completely forgotten the true image and historical role of Baba Tukty Shashty Aziz. Scientific literature has also not considered or studied the role of Baba Tukty Shashty Aziz in the formation of Kazakh statehood and spirituality, which increases the value and contribution of this study. He was one of the main characters in the religious and spiritual processes that took place in the Eurasian space at the turn of the 10th-11th centuries. Realizing his spiritual mission – the dissemination of the Yasawi teachings, by the will of fate he finds himself at the center of the struggle between evil and good, between justice and injustice.

Conclusion

In conclusion, it is worth noting that the story of Baba Tukty Shashty Aziz means touching the pages of the history of the Kazakh people, the history of the creation of a just society and state, for which Baba Tukty Shashty Aziz and his spiritual teacher Khoja Akhmet Yasawi dedicated their lives. This increases the importance of the historical personality of the saint than his legendary image. This article aimed to explore the image of Baba Tukty Shashty Aziz in the context of Kazakh culture and mythology, in the dissemination of the Yasawi tariqa, and at the same time to identify the historical significance of his activities both in the political and spiritual arenas. The article analyzed the historical events of that time through the prism of the personality of Baba Tukty

Shashty Aziz, starting with his origin and considering all the facts related to his life. To achieve this goal, we solved the following tasks: studied the legends and traditions associated with the life of Baba Tukty Shashty Aziz, comparing geneologies from various sources, found out that the names of Baba Tukty Shashty Aziz, Baba Tuklas, Sadr Ata and Sadr ad-Din belong to one person, identified the role of each of them in the historical context; compared the image of Baba Tukty Shashty Aziz with other religious and mythical figures to identify its uniqueness and common motives; also studied the role of the spiritual teacher in the spread of Islam among the Turkic peoples and the influence of this image on the formation of Kazakh culture and identity.

This study was conducted using a phenomenological approach, focusing on the study of the myth and historical sources about the personality of Baba Tukty Shashty Aziz. During the study, we collected and analyzed folk tales and legends, studied historical sources, folklore data, compared data, found common and differences in the facts. Thus, also using the comparative method, we compared the data and revealed the mythological and historical personality of the saint. In the future, we would like to establish interdisciplinary research related to cultural studies and philosophy, which can lead to new discoveries in these areas. Comparison of the image with other religious figures can reveal universal themes relevant in the study of the Yasawi tariqa, the role of Khoja Ahmed Yasawi in rethinking the Kazakh identity. The results of the study can be used to create the content of educational courses on the study of the theory and history of Sufism, the basics of religious studies, which will emphasize the importance of the image of Baba Tukty Shashty Aziz in the modern context.

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