

## ЯСАУИ ЗЕРТТЕУЛЕРІ

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## YASAWI STUDIES

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### **3-бөлім**

## **ЯСАУИТАНУ: ӘЛЕУМЕТТІК-ГУМАНИТАРЛЫҚ ЗЕРТТЕУЛЕР**

### **Section 3**

## **YASAWI STUDIES: SOCIAL AND HUMANITARIAN RESEARCH**

### **Раздел 3**

## **ЯСАВИВЕДЕНИЕ: СОЦИАЛЬНО-ГУМАНИТАРНЫЕ ИССЛЕДОВАНИЯ**

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## PUBLICISTIC TENDENCIES IN THE HIKMETS OF KHOJA AHMED YASAWI

**Аңдатпа.** Бұл мақалада Қожа Ахмет Ясауи шығармаларының қазақ журналистикасы мен публицистикасының қалыптасуындағы рөлі қарастырылады. Қазақ публицистикасы бертінде қалыптасса да, оның іргетасы Қожа Ахмет Ясауи шығармаларында жатыр деуге болады. Оның туындыларында кездесетін халықты ояту, қоғамның күйін көрсету, әділетсіздікке қарсы үндеу сияқты мотивтер қазақ журналистикасының негізгі бағыттарын қалыптастыруға ықпал етті. Бабамыздың ғасырлардан мирас болып келе жатқан Хикметтерінде қоғамдағы әділетсіздік, адамгершілік, адалдық, рухани тазалық және адамдардың өзара қарым-қатынастары баяндалады. Сол Хикметтер арқылы қоғамның ішкі қайшылықтарын сынау, адамдарды ояту, өзгерістерге шақыру, насихаттау секілді публицистиканың негізгі белгілері айқындалып, талданады.

**Кілт сөздер:** Ясауи, публицистика, журналистика, Хикмет, публицист, рухани, насихат, үгіт.

**Abstract.** The article examines the role of the works of Khoja Ahmed Yasawi in the development of Kazakh journalism and publicism. Although Kazakh journalism was formed later, it can be said that its basis is the

works of Khoja Ahmed Yasawi. Such motives of his works as awakening the people, showing the state of society, calling against injustice, contributed to the formation of the main directions of Kazakh journalism. Hikmets of Yasawi, passed down from generation to generation for centuries, describe injustice in society, morality, honesty, spiritual purity and human relations. In these Hikmets, the main features of journalism are defined and analyzed, such as criticism of the internal contradictions of society, awakening people, calling for change and propaganda.

**Keywords:** Yasawi, journalism, journalism, wisdom, publicist, spiritual work, propaganda, agitation.

**Аннотация.** В статье рассматривается роль творчества Ходжи Ахмета Яссауи в становлении казахской журналистики и публицистики. Хотя казахская журналистика сформировалась позже, можно сказать, что ее основу составляют труды Ходжи Ахмета Яссауи. Такие мотивы его произведений, как пробуждение народа, показ состояния общества, призыв против несправедливости, способствовали формированию основных направлений казахской публицистики. Хикметы Ясави, передаваемая из поколения в поколение на

протяжении веков, описывает несправедливость в обществе, мораль, честность, духовную чистоту и человеческие отношения. В этих Хикметах определяются и анализируются основные черты журналистики, такие как критика внутренних противоречий общества,

пробуждение людей, призыв к переменам и пропаганда.

**Ключевые слова:** Ясауи, журналистика, публицистика, мудрость, публицист, духовные произведения, пропаганда, агитация.

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In the contemporary information society, journalism and publicism have become one of the most important spheres of social life. Although these two concepts are often mentioned together, they have their own specific features and functional scope. Journalism is a professional field aimed at delivering news, events, and social issues promptly and accurately, whereas publicism is a creative domain that analyzes these events and expresses the author's viewpoint and evaluation.

The term *publicism* originates from the Latin word *publicus*, meaning “public” or “social.” Publicism is associated with the politics, social conditions, and philosophical views of a particular day or historical period. Some scholars also refer to it as “essayistic writing” or “publicistic discourse” in their academic definitions.

For instance, in his work *Literary Theory*, Akhmet Baitursynov states: “Publicistic discourse, like oratory, is a form of speech created with the purpose of influencing society and making it act accordingly. The difference between oratory and publicistic discourse is that oratory is delivered orally, whereas publicistic discourse is written. It is called publicistic discourse because it guides and directs social affairs through opinion leadership.” (Baitursynov, 1989:24). Thus, the purpose of publicistic writing is to address the political, social, and economic issues of each historical period and, through doing so, to influence public consciousness within its time. In other words, it is a creative form that analyzes societal problems from the author's personal perspective. In this genre, the writer's individual thoughts, viewpoints, and emotions are clearly expressed. Its main features are:

- A clearly expressed authorial position
- In-depth analysis of the raised issue
- Use of artistic devices and linguistic mastery
- The ability to stimulate public reflection and encourage action

“But publicism also has its own specific characteristics. The fact that it is considered one of the most important branches of journalism already reveals much about its nature. In the conclusions of various researchers, publicism has been defined in different ways: as a form of creative writing, as a genre, as a distinct art form, as a manifestation of political activity, as a collective term for newspaper genres, as a means of raising social issues, as a branch of literature, and as a mechanism for shaping public opinion. All these definitions reflect the multifaceted and diverse nature of publicism.” (Zhakyp, 2007:34)

Publicism most often addresses issues such as social justice, national interests, and spiritual values. From this perspective, it becomes evident that the rich heritage of Khoja Ahmed Yasawi also holds a significant place within Kazakh publicistic tradition.

Khoja Ahmed Yasawi (1093–1166) was a spiritual mentor, thinker, poet, and Sufi of the Turkic-speaking peoples. His works, especially “*Divan-i Hikmet*” (“Book of Wisdom”), are considered not only philosophical texts but also works that address socio-political issues and, to a certain extent, possess publicistic characteristics.

The central themes of Yasawi's writings include social injustice, morality, honesty, spiritual purity, and interpersonal relations. Alongside their profound philosophical meaning, his works critically examine social inequality and moral decline. These qualities correspond to the fundamental principles of journalism and publicism: criticizing society and its internal contradictions, awakening public consciousness, and calling for spiritual and ethical transformation.

In Yasawi's work "*Divan-i Hikmet*", these issues are extensively addressed. He critically reflects on the social and political conditions of his time and sharply condemns the injustice of rulers and the exploitation of the people within that society. At the same time, he promotes ideas related to the spiritual life of the people and the inner world of the human soul, calling society toward morality, faith, and ethical conduct.

These works clearly contain publicistic elements, as they aim at social transformation and the spiritual renewal of individuals.

In the history of the formation of Kazakh journalism and publicism, it would not be an exaggeration to say that the works of Khoja Ahmed Yasawi occupy an important place. His writings, which primarily address social issues while also promoting universal human and spiritual values, had a significant influence on the intellectual elite of Kazakh society.

Yasawi's works are not only religious in nature; they also reflect the social reality of society and raise issues of justice. In this sense, they can be regarded as an early foundation of Kazakh journalism, as they contribute to the formation of social awareness and critical reflection on societal conditions.

Professor B. Kenzhebayev, in his work "*Problems of the History of Kazakh Literature*", states:

"Early literature and the first written literary examples of any nation are not necessarily in the modern language of that nation. In some cases, such literature may be written in another language, in a language that is no longer understandable to that people today. However, these may still be literary works created on the territory of that nation, by representatives of that nation, reflecting the historical life of that people." (Kenzhebayev, 1973:170) Although the heritage of Khoja Ahmed Yasawi was written in the Old Turkic language, it is valuable as a common cultural and spiritual legacy for all Turkic peoples inhabiting this region. The works of Khoja Ahmed Yasawi can be regarded as the foundation of Kazakh publicism as well as the spiritual identity of the Turkic world in general.

The content of his *hikmets* is devoted to spiritual development, faith, and moral wisdom. Yasawi also put forward ideas related to the upbringing and education of youth. He emphasized the importance of self-cultivation, as well as the pursuit of knowledge and truth, highlighting the necessity of continuous spiritual and intellectual refinement.

Moreover, the works of Khoja Ahmed Yasawi can be regarded as the ideological and genre-based foundation of Kazakh publicism. His *hikmets* fully embody the key features of the publicistic genre, including the expression of socio-political opinion, moral and ethical education, appeals to society, the pursuit of justice, and reflections on national unity.

A Russian scholar notes that Sufi preaching was an important source for the development of Turkic literature and, above all, for the emergence of its written traditions, and that Sufi ideology was based on a common principle—the idea of equality:

"An important source for the development of Turkish literature and, first of all, for the emergence of its written traditions was Sufi preaching. Despite its heterogeneity, Sufi ideology contained one common idea—the idea of equality. The more 'moderate' Sufis preached the equality of all people before God, while the more radical ones went as far as demanding material equality." (Anthology, 2014:9). As can be observed, the works of Khoja Ahmed Yasawi also contributed to the emergence and development of written literary tradition.

Khoja Ahmed Yasawi is a spiritual publicist who stands at the origins of Kazakh publicism. His *Hikmets* perform the key functions of publicistic writing, such as direct communication with the people, exposing negative phenomena in society, and calling for spiritual renewal.

#### **Analysis: Features of Publicism and Their Manifestation in Yasawi's Works**

| <b>№</b> | <b>Categories of Publicism</b>              | <b>Reflections in Yasawi's Hikmets</b>                                               |
|----------|---------------------------------------------|--------------------------------------------------------------------------------------|
| 1        | Timeliness (addressing contemporary issues) | Oppression by unjust rulers, materialistic religious figures, spiritual degeneration |

|   |                                                         |                                                                                    |
|---|---------------------------------------------------------|------------------------------------------------------------------------------------|
| 2 | Social criticism and clear purpose                      | Moral purification of society, establishment of justice                            |
| 3 | Orientation toward the audience (addressing the public) | Use of the Turkic language — indicating a mass audience                            |
| 4 | Genre elements: exhortation, propaganda, appeal         | Each <i>hikmet</i> is built on moral instruction, teaching, and spiritual guidance |
| 5 | Unity of objectivity and subjectivity                   | Combination of personal spiritual experience with social reflection                |
| 6 | Elements of journalistic style                          | Simple language, vivid imagery, rhetorical questions, dialogic forms               |

The relationship between journalism and publicism can be defined as a form of communication that addresses social, political, and cultural issues through timely, direct, and clearly targeted messages, including opinion-based, persuasive, and critical materials. A publicist or writer aims to influence public consciousness and bring about social change.

These features are fully present in the *Hikmets* of Khoja Ahmed Yasawi, and they can be identified clearly upon careful reading. In order to conduct a deeper analysis of the publicistic motifs in the *Hikmets*, it is necessary to examine specific excerpts and analyze how they reflect social, moral, and ethical issues of society.

In Yasawi's *Hikmets*, sharp criticism is expressed against social injustice, oppression, and hypocrisy. For example:

“A Muslim has consumed the blood of another Muslim,  
The innocent have lost their fortune due to slander.  
The disciple does not turn to his master in supplication.  
O friends, such an extraordinary, corrupt age has come.

There is no mercy or compassion in people,  
The khan and his viziers have no connection with the Truth.  
Even the prayers of the dervishes have lost their effect,  
Evil has spread everywhere, O friends.

The teacher has become a tyrant of the end times,  
Scholars have not ceased their lamentation,  
Those who speak the truth are condemned and destroyed,  
O friends, such a terrible age has arrived.

The Day of Judgment is near and unavoidable,  
There is no denial of the words of Kul Ahmad,  
He reminds that reflection leads one to salvation,  
And thus he gave advice to the people, O friends.”

This passage clearly demonstrates Yasawi's publicistic tone, as it directly criticizes moral decay in society, condemns injustice, and calls people to self-awareness, ethical conduct, and spiritual awakening.

These lines show that the poet condemns the injustices of his time and warns about their consequences in the afterlife. (Khoja Ahmed Yasawi, 2000: 50)

In Yasawi's *Hikmets*, human character, morality, and faith occupy a central place. He poignantly portrays the moral decline of his era, demonstrating that he does not remain indifferent to distorted social realities and actively voices concern for justice and ethical integrity.

In addition, the *Hikmets* also serve as a means of guiding the younger generation and directing them toward the spiritual path, which forms an essential component of their publicistic content. Here, not only exhortation and preaching are present, but also a clear socially oriented perspective directed toward the future.

“Whatever you do is known to God, He is fully aware,  
Reason advises: ‘Do not commit oppression, even if you are strong.’  
There is no humiliation for one who follows the path of God.  
Through repentance and prayer, your supplication will be accepted.

Those who praise you in your presence but slander you behind your back,  
Those who live calculating every gain and loss in life,  
Those who spend their lives merely chasing worldly desires—  
No matter how much you wash it, their dark heart will not become pure.”

These verses clearly reflect Yasawi’s moral and social criticism, his emphasis on spiritual integrity, and his call for ethical self-awareness (Khoja Ahmed Yasawi, 2000:80)

These verses serve not only as moral guidance for youth but also emphasize that the key to social renewal lies in knowledge and spirituality. They imply that only a person who attains knowledge and spiritual maturity can achieve goodness and moral perfection.

Moreover, Yasawi’s *Hikmets*, by addressing all Turkic peoples in a common language and calling them toward spiritual unity, also carry a strong publicistic significance. The unity and spiritual integrity of the people represent an important social idea. By expressing his thoughts in a simple, народ-oriented language, he reaches a wide audience and delivers a socio-spiritual appeal that goes beyond the mere propagation of Sufi teachings, addressing broader social and spiritual issues.

His works highlight pressing concerns such as the pursuit of justice, the spiritual awakening of society, the moral education of youth, and the formation of national consciousness. Yasawi’s publicistic ideas remain relevant and meaningful even today.

From this perspective, Khoja Ahmed Yasawi can be regarded as an archetypal figure of publicistic journalism. He:

- addressed society directly;
- wrote with a people-oriented content;
- raised the most urgent issues of his time;
- used language, religion, and education as instruments of influence;
- promoted social justice and spiritual purity.

It is not an exaggeration to say that the *Hikmets* of Khoja Ahmed Yasawi represent one of the earliest foundations of Kazakh journalism and publicism. His works fully correspond to the fundamental principles of modern publicism, including communication with the people, social transformation, criticism and exhortation, as well as spiritual and social education.

In Kazakh publicism history, valuable manuscript books occupy a significant place. The “Book of Dede Korkut,” considered a precious heritage of all Turkic peoples, Abu Nasr al-Farabi’s world-renowned works such as “*The Classification of Sciences*” and “*Gems of Wisdom*,” Yusuf Balasaghuni’s “*Kutadgu Bilig*,” Mahmud Kashgari’s “*Compendium of Turkic Languages*,” Khoja Ahmed Yasawi’s “*Book of Wisdom*,” Muhammad Haydar Dulati’s “*Tarikh-i Rashidi*,” and Babur’s “*Baburnama*” all provide valuable reflections of the realities of ancient society.

These works contain extensive information about the lifestyle of our ancestors, their socio-political and economic conditions, customs, and traditions. It is evident that these manuscripts preserve important historical data and cultural memory. Therefore, it is necessary to revisit, study, and analyze the publicistic motifs found within these written monuments in greater depth.

In addition to these treasures, many other Arabic-language manuscripts left by our ancestors still await researchers. Undoubtedly, these sources are among the fundamental roots of modern Kazakh publicism. As noted by Zhakyp (2007:64), this scholarly view further confirms the idea that the heritage of Khoja Ahmed Yasawi, preserved for centuries, represents one of the foundational sources of Kazakh publicism.



Journalism and publicism are closely interconnected and mutually complementary spheres of public communication. Journalism is aimed at providing society with factual and reliable information, while publicism interprets and analyzes that information, thereby influencing public opinion. Understanding the relationship and differences between these two fields is essential for effectively navigating the modern information space. In this regard, further academic study of this topic will contribute to enhancing the information culture of society and the development of high-quality media content.

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# МАЗМҰНЫ - CONTENTS - СОДЕРЖАНИЕ

| 1-бөлім                                                                                                                                                      | Section 1                                                     | Раздел 1                                                |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------|---------------------------------------------------------|
| <b>ЯСАУИТАНУ:<br/>ДІНТАНУ ЖӘНЕ<br/>ТЕОЛОГИЯ</b>                                                                                                              | <b>YASAWI STUDIES:<br/>RELIGIOUS STUDIES<br/>AND THEOLOGY</b> | <b>ЯСАВИЕВЕДЕНИЕ:<br/>РЕЛИГИОВЕДЕНИЕ И<br/>ТЕОЛОГИЯ</b> |
| <b>Кенжетай Досай Тұрсынбайұлы</b><br>ЯСАУИ МҰРАСЫНЫҢ ӨЗЕКТІЛІГІ.....                                                                                        |                                                               | 3                                                       |
| <b>Dinara Sazanova</b><br>THE TRANSFORMATION OF PILGRIMAGE TRADITIONS AND SPIRITUAL TOURISM IN THE ERA OF GLOBALIZATION.....                                 |                                                               | 17                                                      |
| <b>Байсеит Султан Ерланович</b><br>МНОГОДИСЦИПЛИНАРНЫЙ АНАЛИЗ ПСИХОФИЗИЧЕСКОЙ ДИНАМИКИ СУФИЙСКИХ РИТУАЛОВ.....                                               |                                                               | 25                                                      |
| <hr/>                                                                                                                                                        |                                                               |                                                         |
| 2-бөлім                                                                                                                                                      | Section 2                                                     | Раздел 2                                                |
| <b>ЯСАУИ МҰРАСЫ: ТІЛ<br/>ЖӘНЕ ӘДЕБИЕТ</b>                                                                                                                    | <b>YASAWI HERITAGE:<br/>LANGUAGE<br/>AND LITERATURE</b>       | <b>НАСЛЕДИЕ ЯСАВИ:<br/>ЯЗЫК И ЛИТЕРАТУРА</b>            |
| <b>Гумметова Хураман Бахманкызы</b><br>ЭТНОПСИХОЛОГИЧЕСКАЯ ПАМЯТЬ И ОБЩИЕ МОТИВЫ В ПОЭЗИИ АХМЕДА ЯСАВИ И СУЛЕЙМАНА ХАКИМА АТА .....                          |                                                               | 34                                                      |
| <b>Сулейменова Жазира Азаматовна</b><br>THE FIRST ENGLISH TRANSLATIONS OF YASAWI'S HIKMETS AND METHODOLOGIES FOR THEIR APPLICATION IN LANGUAGE TEACHING..... |                                                               | 42                                                      |
| <b>Лаззат Алиева</b><br>«ДИУАНИ ХИКМЕТ» ТІЛІНДЕГІ -ЛА, -ЛЕ ЖҰРНАҒЫНЫҢ СӨЗЖАСАМДЫҚ ҚЫЗМЕТ.....                                                                |                                                               | 51                                                      |

| 3-бөлім                                                                                                                                                                                | Section 3                                                       | Раздел 3                                                              |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------|-----------------------------------------------------------------------|
| <b>ЯСАУИТАНУ:<br/>ӘЛЕУМЕТТІК-<br/>ГУМАНИТАРЛЫҚ ЗЕРТТЕУЛЕР</b>                                                                                                                          | <b>YASAWI STUDIES: SOCIAL<br/>AND HUMANITARIAN<br/>RESEARCH</b> | <b>ЯСАВИВЕДЕНИЕ:<br/>СОЦИАЛЬНО-<br/>ГУМАНИТАРНЫЕ<br/>ИССЛЕДОВАНИЯ</b> |
| <b>Тастанбеков Мұрат Мейірбекұлы</b><br>ЯСАУИ МӨРІНІҢ НҰСҚАЛАРЫНА ТАЛДАУ .....                                                                                                         |                                                                 | 62                                                                    |
| <b>Aliya Beldibekova</b><br>PUBLICISTIC TENDENCIES IN THE HIKMETS OF KHOJA AHMED YASAWI .....                                                                                          |                                                                 | 73                                                                    |
| <b>Khulkar Abdimominova</b><br>TÜRKİSTAN VE HOCA AHMET YESEVI TÜRBESİ'Nİ ZİYARET EDEN TURİSTLERİN KÜLTÜREL<br>ETKİLEŞİMİ (Deve Figürü, Saz-Sımay, Nar Motifi, Kamşı, Kurt Tımağı)..... |                                                                 | 79                                                                    |