

THE TRADITION OF SUFISM IN THE CONTEXT OF HISTORICAL INTERACTION: THE CASE OF KAZAKHSTAN AND PAKISTAN*

TARİHSEL ETKİLEŞİM BAĞLAMINDA TASAVVUF GELENEĞİ:
KAZAKİSTAN VE PAKİSTAN ÖRNEĞİ

MIRZAHAN EGAMBERDIYEV**

SHYNAR KANAFYEVA***

Sorumlu Yazar

Abstract

This study examines the tradition of Tasawwuf in Kazakhstan and Pakistan within the framework of historical interactions, offering a comprehensive analysis of its impact on the cultural, social, and religious structures of these countries. Tasawwuf has historically played a pivotal role in shaping the spiritual and societal fabric of Central and South Asia, particularly in Kazakhstan and the South Punjab region of Pakistan. The research evaluates the influence of prominent Sufi orders such as Yasawiyya, Naqshbandiyya, Chishtiyya, and Suhrawardiyya, delving into their roles in religious practices and socio-cultural dynamics. The primary aim of this study is to analyze the reciprocal interactions of these Sufi orders in Kazakhstan and Pakistan, tracing their imprints on religious identity and societal systems. Key topics include the significance of Tasawwuf in the spread of Islam and its influence on religious practices in Central and South Asia; the effects of the Russian Empire's interventions on Sufi traditions in Kazakhstan, including transformations in practices and shifts in their societal roles; and the contributions of Tasawwuf to political mobilization and social organization in South Punjab. Furthermore, the study explores the Tasawwuf-driven cultural exchanges between Kazakhstan and Pakistan, emphasizing their role in strengthening interregional ties and communication. Employing historical-analytical methods, comparative analysis, and systematic evaluation of primary and secondary sources alongside archival records, the research highlights the social transformations shaped by external pressures, particularly colonization and modernization efforts. Ultimately, this study underscores the role of Tasawwuf as a bridge between the cultures and civilizations of Central and South Asia, demonstrating its profound influence on regional political and social processes beyond its spiritual domain. The findings reveal that Sufi orders not only shaped religious practices but also fortified local cultural resilience against external challenges while fostering new channels of interaction.

Key Words: Kazakhstan, Pakistan, Tasawwuf, historical context, Sufi orders, Russian

Araştırma Makalesi / Künye: EGAMBERDIYEV, Mirzahan – KANAFYEVA, Shynar. "The Tradition of Sufism in the Context of Historical Interaction: The Case of Kazakhstan and Pakistan". Türk Kültürü ve Hacı Bektaş Veli Araştırma Dergisi, 113 (Mart 2025), s. 267-285. <https://doi.org/10.60163/tkhcbva.1596648>

* The study was prepared as part of the grant-funded project implemented by the Science Committee of the Ministry of Science and Higher Education of the Republic of Kazakhstan (grant AP14871064: "Ethnic and Ethno-Confessional Discourse of Nation-Building in South Asia (Afghanistan, India, Pakistan)").

** Ass. Prof. Dr., Al-Farabi Kazakh National University, Faculty of Oriental Studies, Department of Turkish Studies and History of Eastern Countries, E-mail: mirzahan.egamberdiyev@gmail.com, ORCID: 0000-0002-1022-0483.

*** PhD Doctoral Student, Al-Farabi Kazakh National University, Faculty of Oriental Studies, Department of Near East and South Asia, E-mail: kanafeva.shynar@gmail.com, ORCID: 0000-0002-6887-6899.

Empire, Yasawiyya, Naqshbandiyya, Chishtiyya, Suhrawardiyya, mutual interaction.

Öz

Bu çalışma, Kazakistan ve Pakistan'daki Tasavvuf geleneğini tarihsel etkileşim bağlamında inceleyerek, bu mirasın söz konusu ülkelerin kültürel, sosyal ve dini yapıları üzerindeki etkilerini kapsamlı bir şekilde analiz etmektedir. Tasavvuf, tarihsel süreçte Orta Asya ve Güney Asya'da, özellikle Kazakistan ve Güney Pencap (Pakistan) bölgelerinde, manevi ve toplumsal düzenin şekillenmesinde belirleyici bir faktör olmuştur. Araştırma, Yesevilik, Nakşibendilik, Çiştîyye ve Sühreverdiye gibi önde gelen tarikatların etkilerini değerlendirerek, bu yapıların dini uygulamalar ve sosyo-kültürel dinamikler üzerindeki rollerini detaylı bir şekilde ele almaktadır. Çalışmanın temel amacı, Kazakistan ve Pakistan'da Tasavvuf tarikatlarının tarihsel bağlamdaki karşılıklı etkileşimlerini analiz etmek ve bu oluşumların toplumsal sistemler ile dini kimlik üzerindeki izlerini ortaya çıkarmaktır. Araştırma kapsamında şu konular incelenmiştir: Orta Asya ve Güney Asya'da Tasavvufun İslam'ın yayılmasındaki önemi ve dini pratiklerin dönüşümüne etkisi; Rus İmparatorluğu'nun Kazakistan'da Tasavvuf geleneklerini dönüştürme çabalarının sonuçları ve bu süreçlerin toplumsal roller üzerindeki yansımaları; Güney Pencap bölgesindeki Tasavvufun siyasi hareketlilik ve sosyal organizasyon üzerindeki katkıları. Ayrıca, Kazakistan ve Pakistan arasında Tasavvuf temelli kültürel etkileşimlerin, bu iki coğrafya arasındaki iletişim ve bağların güçlenmesine sağladığı katkılar detaylandırılmıştır. Araştırmada, tarihsel-analitik yöntemlerin yanı sıra karşılaştırmalı analiz ve literatür taraması gibi bilimsel teknikler kullanılmıştır. Ayrıca, arşiv belgeleri sistematik bir yaklaşımla değerlendirilerek güvenilir bir veri temeli oluşturulmuştur. Çalışma, tarihsel bağlamda dış müdahalelerin ve özellikle sömürgecilik ile modernleşme süreçlerinin sosyal yapılarda yarattığı değişimlere odaklanmıştır. Sonuç olarak, bu araştırma, Tasavvufun Orta Asya ile Güney Asya arasında bir köprü işlevi gördüğünü ve dini öğretilerin ötesine geçerek bölgesel siyasi ve toplumsal süreçler üzerinde derin etkiler yarattığını göstermektedir. Tarikatların yalnızca manevi alanla sınırlı kalmayarak, dışsal baskılara karşı yerel kültürel yapının direncini artırdığı ve yeni etkileşim alanları yarattığı tespit edilmiştir.

Anahtar kelimeler: Kazakistan, Pakistan, tasavvuf, tarihsel bağlam, tasavvuf tarikatları, Rus İmparatorluğu, Yesevilik, Nakşibendilik, Çiştîyye, Sühreverdiye, karşılıklı etkileşim.

1. Introduction

Sufism, with its openness to ancient rituals and traditions, underwent a unique path of mystical exploration, becoming an integral part of Islamic history from the 12th to the 19th century. During this period, Sufism played a key role in the spiritual and cultural integration, significantly contributing to the spread of Islam and the formation of religious and cultural identities across various regions, including Kazakhstan and Pakistan. In Kazakhstan, Sufi orders such as Yasaviya and Naqshbandiya influenced local practices and beliefs, harmonizing Islam with the traditional spiritual practices of Central Asia (Kartaeva, Habijanova, 2017, 107-124). In Pakistan, Sufism also played a significant role in uniting various ethnic and religious groups, fostering the spread of more mystical and inclusive forms of Islam (Gilmartin, 1979, 485-517). Sufism in these countries became not only a spiritual practice but also a cultural and social phenomenon, deeply influencing social and political processes. This influence cannot be understood without considering its significance in the historical context of the Islamic world.

The relevance of studying the history of Sufism in Kazakhstan and Pakistan lies in exploring the mutual influence of Sufi traditions, their adaptation to local conditions, and identifying the unique features and differences between these regions. This helps us to understand the role of Sufism in shaping Islamic identity and its impact on social processes in Central and South Asia. The history of Sufism in Kazakhstan and Pakistan was chosen for study because Sufism played a key role in the spread of

Islam and the formation of local cultural and religious identities. In Kazakhstan, it integrated elements of Central Asian traditions, while in Pakistan, it contributed to the unification of various ethnic and religious groups. Studying these processes aids in understanding the specific characteristics and the impact of Sufi teachings on social and spiritual transformations in these countries.

In the historical context, the development of Sufism can be divided into several key periods, each with its own characteristics and impact on various regions, including Kazakhstan and Pakistan. The first period, spanning the 7th to 8th centuries, is associated with the emergence and formation of canonical Sufism, which developed against the backdrop of traditionalism. During this time, Sufism existed in the form of moderate asceticism, and its teachings were closely connected to *fiqh* (Islamic jurisprudence) and *hadiths* (sayings of the Prophet) (Abashin, 2007, 17-19). Sufi practices were integrated into traditional Islamic sciences, and many scholars, such as *ulama* and *faqih*s, were also Sufis. This syncretic relationship between Sufism and Islamic orthodoxy was characteristic of the early period, when Sufism did not yet have a clearly defined structure and continued to exist as part of the broader religious tradition. This phase was common across all Muslim regions; however, in Kazakhstan and Pakistan, Sufism began to develop in accordance with local peculiarities. In Kazakhstan, as in other Central Asian countries, Sufism absorbed elements of local spiritual practices and traditions, which were reflected in the specific forms of Sufi orders and their interaction with local beliefs (Abashin, 2001, 128-131). In Pakistan, Sufism was also closely intertwined with traditional Islam, but here it took on a more prominent role in uniting various ethnic and religious groups, fostering the spread of mystical teachings among a broader audience (Malamud, 1994, 429).

Thus, in both regions, Sufism followed a similar path, influenced by historical, cultural, and social factors, while simultaneously reflecting the distinct characteristics of each area. This makes the study of its early development crucial for understanding the subsequent evolution of Sufi teachings in these countries.

The aim of the study is a comprehensive examination of the historical development and role of Sufism in Kazakhstan and Pakistan, with a focus on analyzing the features of its evolution, worship methods, and the formation of sacred spaces in these regions. The main objectives include: identifying key stages in the development of Sufism in the context of historical, cultural, and religious processes in Central and South Asia; analyzing worship methods and their transformation under the influence of local traditions; exploring the role of Sufi sacred spaces in spiritual and social life; and conducting a comparative study of the specific development of Sufi practices in Kazakhstan and Pakistan to identify both their common traits and unique features associated with regional differences. These aspects will provide a deeper understanding of the contribution of Sufism to the formation of cultural and religious identities within the Islamic societies of these countries.

The hypothesis of the study is that, despite having a common foundation in the Islamic mystical tradition, Sufism in Kazakhstan and Pakistan developed in accordance with regional peculiarities, which led to the formation of unique methods of worship, sacred spaces, and societal roles. These differences are influenced by local cultural, historical, and socio-political conditions, while still retaining common elements that reflect the universal principles of Sufi practice.

The novelty of the research lies in the comparative analysis of the development of Sufism in Kazakhstan and Pakistan, which allows for a deeper understanding of the

processes through which the Islamic mystical tradition adapted to various cultural, historical, and social conditions. The study highlights the unique aspects of worship methods, the formation of sacred spaces, and the social role of Sufism, based on the analysis of two regions with distinct historical and cultural heritages. Special attention is given to the influence of local traditions on the transformation of Sufi practices, which helps reveal the regional specificity and diversity of the Islamic spiritual tradition. This approach offers a new perspective on the significance of Sufism in shaping the cultural and religious identities of Muslim societies in Central and South Asia.

2. Theoretical and Methodological Foundations and Historical Development of Sufism

Sufism is a multifaceted phenomenon, interpreted in scholarly literature through various theoretical and methodological approaches. As early as the 14th century, the Arab philosopher Ibn Khaldun defined Sufism as a Sharia-based teachings that emerged after the death of the Prophet Muhammad (s.a.s) (Bartold, 1991, 67-71). Sufism is traditionally associated with a spiritual quest and inner purification, involving the renunciation of worldly values such as power, wealth, and sensual pleasures, which makes it unique within the context of Islam. The central element of Sufi practice is the pursuit of union with Allah through intense worship and devotion. Nazira Nurtazina and Ashirbek Muminov, who have made significant contributions to the study of Sufism in Central Asia, place particular emphasis on its development and influence on the culture and society of Kazakhstan. In her works, Nazira Nurtazina highlights that Sufi brotherhoods (tariqas) not only served religious functions but also played a crucial role in social and political life. In her book «*Sufism in the History of Kazakhstan*», she focuses on the integration of Sufi values into traditional Kazakh customs, which facilitated their harmonious coexistence (Nurtazina, 2009, 33-56). Ashirbek Muminov, in turn, studies the evolution of Sufi orders such as Yasaviya and Naqshbandiya, analyzing their roles in the religious and cultural life of the region. In his work «*Islam and Sufism in Central Asia*», he examines how Sufi practices adapted to historical and social changes in Kazakhstan, highlighting their significance in strengthening spiritual identity (Muminov, 2013, 74-91). These studies show that Sufism in Kazakhstan was a unique phenomenon, combining spiritual self-improvement and social responsibility, securing its special place in the cultural history of the country.

Sufism, as a mystic-ascetic movement, also attracted the attention of Western scholars, who viewed it as a path to inner transformation through individual spiritual practices. For example, Annemarie Schimmel noted that Sufi practice is based on seeking inner harmony and love for God, emphasizing its emotional depth (Schimmel, 1975, 114). Henry Corbin focused on the role of symbolism and imagination, describing Sufi philosophy as a universal metaphysical system (Corbin, 1969, 61-63). Raymond Schwinn wrote about the global significance of Sufism, linking it to the development of a universal mystical tradition based on knowledge and self-perfection (Schwinn, 1989, 117-119). Furthermore, Eric G. Howell emphasized the sociocultural aspects of Sufism, viewing it as a driving force behind cultural changes in the Islamic world (Howell, 2005, 96).

Sufism in Pakistan is a crucial component of the country's spiritual and cultural life, reflecting centuries-old traditions and practices of Islamic mysticism. Its role in the

historical context is closely tied to developing the region's religious identity from the early Islamic period to the present day. Sufi orders, such as Chishtiya, Naqshbandiya, and Qadiriyya, played a decisive role in the spread of Islam throughout the territory of present-day Pakistan, influencing not only religious but also cultural and social practices. As a mystical branch of Islam, Sufism in Pakistan has a long history, rooted in the early Islamic period, and its impact on the country's cultural and religious traditions continues to be felt today. It is important to note that the history of Sufism in Pakistan is closely intertwined with the history of Islamic civilization on the Indian subcontinent, particularly after the spread of Islam in the region during the 7th and 8th centuries (Haq, 2011, 92).

The main stages in the development of Sufism in Pakistan can be traced through the influence of Sufi orders such as Chishtiya, Naqshbandiya, Qadiriyya, and Suhrawardiyya. These orders played a key role in the spread of Islam in India and Pakistan, promoting the ideas of mystical union with God while emphasizing ethics and social justice. Sufi masters such as Shah Abdul Latif Bhittai, Ahmad Raza Khan Bareilvi, and many others became iconic figures not only in the religious but also in the cultural history of the region. Their works and philosophical teachings played a significant role in shaping the religious identity of the people of Pakistan, particularly in the context of interaction with Indian and Persian traditions (Knysh, 2017, 245).

The methodology for studying Sufism in Pakistan requires a unique approach that combines the analysis of historical and cultural factors with the examination of mystical practices and texts. Sufism in Pakistan is studied across various disciplines, including Islamic philosophy, religious sociology, anthropology, and cultural studies. Sufi teachings and practices, such as dhikr (remembrance of God), meditation, etc., are considered not only from a religious perspective but also from a social standpoint. This approach provides insight into the role of Sufism in shaping social norms, ethical values, and cultural practices, such as poetry, music, and dance (Ernst, 1997, 45).

A key aspect of studying Sufism is its influence on Pakistani society in the context of religious conflicts and political life. With its emphasis on tolerance, respect for differences, and inner purification, Sufism has become an important tool in overcoming religious disputes and building a cultural bridge between various groups in Pakistan. In contemporary Pakistan, there are both proponents of traditional Sufism and critics who view it as a threat to Islamic orthodoxy and political stability (Schimmel, 1997, 150). It is important to note that these debates and contradictions are part of broader social and political processes occurring in the country.

In Sufi theory, key themes include the concepts of love, mystical knowledge, and practices aimed at achieving inner peace and closeness to God. These ideas occupy a central place in the Sufi tradition and influence many areas of life, including literature, art, and culture. From a theoretical and methodological perspective, Sufism is viewed as a method for attaining spiritual truths, encompassing not only theoretical knowledge but also practical disciplines aimed at personal transformation (Nasr, 1987, 32).

In the contemporary context, Sufism has transformed into a multifaceted system that integrates spiritual, psychological, and social dimensions of life. Unlike classical religious teachings, modern Sufism represents a set of practices and principles that assist its followers in shaping personal and social values as well as achieving psycho-emotional stability. As Sergei Abashin observes, modern interpretations of Sufism actively influence the development of mental frameworks that foster inner self-improvement and social adaptation (Abashin, 2019, 75).

Contemporary Sufi practice encompasses both spiritual and psychological components. It serves as a foundation for establishing stable value systems aimed at achieving harmony with oneself and the surrounding world. As Muhammad Zahid ibn Mustafa observes, Sufism contributes to the development of character traits that foster emotional balance, inner resilience, and the ability to engage effectively with external realities (Mustafa, 2017, 108). Studies indicate that Sufism has a profound impact on the social behavior of its followers. In the context of postmodern society, where individuals encounter a multitude of worldviews, Sufism offers its adherents a set of practices designed to help them find their life path, maintain inner harmony, and engage with the world through the lens of spiritual values and psychological maturity (Abashin, 2019, 79).

Thus, in the modern world, Sufism transcends the boundaries of religious doctrine, becoming a significant tool not only for spiritual growth but also for establishing stable psycho-emotional frameworks that foster personal development and social adaptation. These practices have become an integral part of both social and individual identity, a point emphasized by numerous contemporary studies in the fields of religious studies and psychology.

3. Spiritual Resistance and Russian Colonial Policy: Sufism as a Factor of Opposition in Kazakhstan

Throughout its existence, the Russian Empire closely monitored the spiritual and ideological strength of the Muslim world, particularly those who adhered to Sufi teachings. Sufi mysticism, deeply intertwined with the leadership of spiritual figures such as *hazrats*, *ishans*, and *khalifas*, became not only an integral part of Muslim life but also a powerful spiritual force capable of mobilizing resistance against external threats. Sufi *shaykhs* led various uprisings against colonizers, spanning from the era of the Crusades to the mid-20th century (Trifonov, 1991, 234-235). Thus, resistance against Western nations seizing Muslim territories remained a pivotal theme in the struggle for spiritual and political independence within the Muslim world.

The interests of Russia, like those of the European powers of the time, aligned in suppressing Islam and combating its Sufi orders. European countries, supported by Arab Wahhabis, succeeded in destroying the Ottoman Sufi caliphate, which played a significant role in weakening the Muslim world. However, the details of the diplomatic and secret agreements between Russia and the European states during this period remain largely unknown. According to archival materials from the State Archive of the Russian Federation, there are a number of unpublished documents concerning secret negotiations between Russia and European powers in this context (State Archive of the Russian Federation, Fund 1280, Inventory 10, Case 54, Pages 12).

Russia, in turn, began to take active steps to limit the influence and ideology of Sufism. One of these measures was the decree signed on September 22, 1788, which addressed «the determination of mullahs and other spiritual ranks of the Mohammedan law and the establishment of a spiritual assembly in Ufa to oversee all spiritual ranks of that law residing in Russia» (Levshin, 1832, 143-148). This decree was aimed at limiting the spiritual autonomy of Muslims, especially with regard to Sufi orders. Under this decree, the «appointed mullahs» were tasked with exclusively explaining the provisions of Sharia law, excluding the dissemination of Sufi teachings and tariqas, which the authorities believed could weaken the empire's control over

colonized territories. Sufi orders, such as Sheikh Mansur's order in the Caucasus and other prominent spiritual leaders, played a key role in resisting the Russian invasion. In the Caucasus, for example, the Sufi murids of Sheikh Mansur, and later of Shamil, actively fought against Russian troops (Kivimäki, 2001, 150-153).

In Kazakhstan, the Tatar and Bashkir mullahs appointed by the Russian authorities acted as ideological agents, guiding Muslims to support the state's policies. These «appointed mullahs» actively implemented the government's policy aimed at strengthening the influence of Orthodoxy and limiting Sufi teachings (Shajmerdenova, 2003, 45-50). As Russian power spread in the region, the role of these mullahs in suppressing the influence of Sufi orders grew, with the aim of maintaining a social and religious order aligned with the interests of the Russian Empire. Kazakhstani researchers also emphasize that the mullahs appointed by the Russian authorities actively contributed to strengthening Russian power in the region by suppressing ideas associated with Sufi teachings and Wahhabism (Kuanyshev, 2005, 67-75).

The Russian-Turkish War of 1787-1792 played a pivotal role in intensifying Kazakh resistance to Russian imperial expansion. In response, the Russian authorities, seeking to consolidate control over the newly acquired territories, embarked on a systematic campaign to suppress Sufi orders among the Muslim population. A central component of this strategy involved the deployment of «appointed mullahs» religious leaders designated by the Russian state to undermine the influence of Sufi traditions and promote Orthodox Christianity among Muslims. These appointed mullahs actively disseminated the policies of the Russian government, which sought to dismantle Sufi currents and reinforce state authority through religious means. In particular, they directed Kazakh youth to educational centers in Ufa, Troitsk, and Kazan, where they received training and subsequently returned to serve as imams in their native village mosques, further entrenching Russian religious and political influence (Ostroumova, 1907, 112-116).

In 1731, the territory of the Junior Juz (Western Kazakhstan) was colonized by the Russian Empire. However, the Kazakhs remained nominally subordinated to Russia. To eliminate the remnants of Kazakh political independence and strengthen its authority in the region, the Russian authorities undertook several measures: the construction of military fortifications, the establishment of Cossack settlements, reforms in administrative governance, as well as land seizures, and the establishment of monopolies over key resources, all of which severely restricted the freedoms of the local population (Nalivkin, 1893, 102-107). These measures were met with fierce resistance from the Kazakhs, including uprisings led by Isatai Taimanov and Makhambet Utemisov. However, these uprisings were brutally suppressed by Russian forces. Over time, the Russian authorities began to dismantle the khanates, replacing them with a system of Agha-sultans, which also led to the destruction of traditional religious institutions such as Ishanism, Hazretism, and Khalpe. In response, the Kazakhs continued to fight for their independence, but their resistance was ultimately quashed (Ilminski, 1873, 58-62).

During the reigns of Catherine II and Alexander I, Russia continued its policy of «*Christianizing non-Russians*» aimed at the assimilation of Muslims and other non-Christian peoples. To implement this policy, Missionary Departments of the Russian Orthodox Church were established and spread across various regions. It was believed that by adopting the Orthodox faith in their native language, the local populations would «*become Russian in spirit*» and, later, after switching to the Russian language, would «*merge*» with the Russian people. These ideas were formalized in documents

from the Ministry of National Education, which emphasized the importance of using the native language to spread the Orthodox faith among the peoples of Kazakhstan and Siberia (State Archive of the Russian Federation, Fund 28, Inventory 1, Case 267, Pages 3-7).

One of the prominent researchers of this process was Chokan Valikhanov. In his works, he noted that in the institutions managing the Siberian Kyrgyz, it was legally established that baptized Kyrgyz could be recorded in the merchant and Cossack estates, if they wished, or remain in their previous non-Christian status. He also emphasized that many Kyrgyz who converted to Christianity considered themselves automatically part of the Cossack or merchant estates. Chokan Valikhanov pointed out that peasants and Russian Cossacks, through living alongside the local population and engaging in mixed marriages, could mitigate religious hostility. However, for the successful spread of Christianity, repressive measures against Islam had to be applied. These ideas are reflected in his report «On Islam in the Steppe» (Valikhanov, 1985, 88-92).

In response to the intensification of Christianization, Nauan-Khazret, one of the spiritual leaders of the Kazakhs, openly opposed these efforts. From 1843 to 1916, he actively defended the faith and traditions of the Kazakh people in Kokshetau. The authorities took steps to exile him from the region, but with the help of local activists, such as Mambet-Ali Serdalin and Alihan Bukeykhanov, Nauan-Khazret was liberated. Information about his resistance to Christianization can be found in the archives of the Ministry of Internal Affairs of the Russian Empire (State Archive of the Russian Federation, Fund 24, Inventory 3, Case 123, Pages 24-25).

The study of the Russian Empire's policy towards Sufism and Sufi orders in Kazakhstan leads to the conclusion that the Russian colonial authorities made significant efforts to suppress Sufi teachings and orders, which played a crucial role in the spiritual life of the local Muslim population. In the 18th and 19th centuries, the Russian authorities, seeking to strengthen their control over the colonized territories, viewed Sufism as a threat to their power, as Sufi sheikhs and their followers actively resisted foreign influence and maintained independence from Russian rule. Sufi orders such as the Naqshbandi, Qadiri, and Shadhili played a key role in organizing resistance and uniting the local population based on spiritual teachings, which made them a significant force in the struggle against the colonizers. To achieve this, the Russian authorities employed various methods aimed at weakening the influence of Sufi orders, including the appointment of «appointed mullahs» who explained to local Muslims teachings that supported the Russian state's line and opposed Sufism. It is important to note that these measures were not limited to the spiritual sphere but also included administrative and social changes aimed at destroying local power structures that supported Sufi teachings. Under the pressure of the Russian Empire, Sufi orders in Kazakhstan were significantly weakened, but even in the face of colonial suppression, the Sufi tradition continued to influence social and religious processes in the region.

4. The Spread of Sufi Orders in Southern Punjab: Historical Context and Influence on Islamic Culture

The spread of Sufi orders and their migration across various regions in the pursuit of disseminating Islam left a profound impact on numerous areas. In particular, Southern Punjab (modern-day Pakistan) witnessed the arrival of Sufi practitioners as early as the late 10th century. The first recorded Sufi to settle in this region was

Safiuddin Gazruni, who arrived in the city of Uch in 980 CE, where he founded a Sufi khanqah, marking the beginning of a significant spiritual and cultural influence in this historic city (Gilani, 2006, 45-47). His arrival is considered the beginning of a broader process of Sufi dissemination in Southern Punjab, which had a profound impact on the region's religious and cultural development. Following this, the region saw the arrival of other prominent Sufi masters, such as Shah Yusuf Gardez, who settled in Multan (Shahzad, 2009, 120-123). Since the 12th century, Multan emerged as a significant center of Islamic sciences and a crucial corridor for Sufi saints traveling through the subcontinent. By this time, Multan had also become an important educational hub, where many Sufi sheikhs received their training.

One of the most influential figures in the Sufi tradition, the founder of the Chishti order, Khwaja Moinuddin Chishti (1136-1235), spent several years in Multan, where he studied the local language and strengthened ties with the local Muslim community. This facilitated the expansion of the Chishti order's influence on the subcontinent, which later became one of the most prominent Sufi orders in South Asia (Shahzad, 2009, 127-128). An important development was the establishment of Fariduddin Masud Ganj Shakar (1175-1265) in Multan, who later became one of the most venerated masters of the Chishti order in the region (Gilani, 2006, 49-50). These Sufi travels and their activities had a profound impact on the development of Islam in Southern Punjab and other parts of the subcontinent. Sufi orders such as Chishtiya, Suhrawardiya, and Qadiriya played a pivotal role in the spread of Islam, its teachings, and practices among the local populations. Through their presence and influence, these orders not only facilitated the religious and spiritual growth of the region but also contributed to the integration of Islamic philosophy into the local cultural fabric, enriching the social and religious life of the communities they engaged with. Their impact extended beyond mere religious conversion, fostering a deeper connection between Islam and the indigenous traditions, which helped shape the distinct Islamic identity of the region (Kadiri, 2000, 90-92).

The southern part of the Punjab province in Pakistan is a region with a rich history of Sufism, which dates back to the arrival of Islam in the 8th century. Cities such as Multan, Pakpattan, Uch, Chishtian, Kot Mitran, Jhang, and Sahi Sarwar became renowned due to their sacred sites dedicated to the great Sufi masters. These saints, including figures like Bahauddin Zakariya, Shah Rukn-e-Alam, Makhdoom Abd-ur-Rashid Haqqani, Baba Farid Ganj Shakar, Jalaluddin Bukhari, Makhdoom Jahaniyan Jahangasht, Sultan Bahu, and many others, played a pivotal role in the spiritual and cultural development of the region. Their influence was not confined to the religious sphere alone but extended to shaping the social, cultural, and intellectual landscape, making Southern Punjab a center for Islamic mysticism and Sufi thought that continues to resonate deeply within the cultural fabric of the area today (Gul, 2001, 45-48). These cities became centers of Islamic enlightenment and hubs of cultural and spiritual practices, significantly influencing the spread of Islam in Southern Punjab. Sufi orders such as Qadiriyya, Suhrawardiyya, Kubrawiyya, Shaziliyya, and Chishtiyaa played a pivotal role in the establishment of the Sufi tradition on the Indian subcontinent, particularly in the 13th century, which can be considered the «golden age» of Sufism in the region (Ansari, 2010: 201-203). During this period, key figures included Bahauddin Zakariya (1171-1262) of the Suhrawardiyya order and Fariduddin Masud Ganj Shakar (1175-1265) of the Chishtiyaa order, whose khanaqas in Multan and Pakpattan became central hubs for the dissemination of Islamic teachings and Sufi practices (Shahzad, 2009, 133).

The Chishtiyya order, one of the most influential in Southern Punjab, solidified its influence in the 13th century, laying the foundations for institutionalized Sufism in the region. Sufi monasteries became centers not only for spiritual development but also for cultural enlightenment. Over time, by the end of the 15th century, the influence of the Suhrawardiyya and Chishtiyya orders began to wane, and the Qadiriyya order emerged as the dominant force. The significant presence of the Naqshbandiyya order in the region only became apparent towards the end of the 20th century (Gul, 2001, 51-54). The Muslim conqueror Muhammad bin Qasim, in 712, paved the way for the spread of Islam in Sindh and Southern Punjab; however, it was the Sufis who became the primary missionaries of Islam in these regions (Shams, 2006, 90-93). The contemporary veneration of Sufis and their shrines in Southern Punjab reflects the significant contribution of these spiritual leaders to the spread and deepening of the Islamic faith in the region.

4.1. The Chishti Order and Its Influence in Southern Punjab

The Chishti Order, which originated in Afghanistan, became one of the most significant and influential Sufi traditions on the Indian subcontinent. Its founder, Abu Ishaq Shami, laid the initial foundations, but the order's widespread influence is largely attributed to Khwaja Moinuddin Chishti, who, according to historical accounts, arrived in the Indian subcontinent in the 12th century. This event marked a crucial turning point in the spread of Sufism in India, particularly in Southern Punjab, where the order played a pivotal role in both the spiritual and social spheres of the region. Khwaja Moinuddin Chishti succeeded in establishing a unique tradition that integrated not only religious elements but also social and cultural dimensions. The Chishti Order served as a bridge between Muslims and Hindus, as its teachings were grounded in principles of love, tolerance, and service, which attracted a wide range of followers. This inclusive approach, emphasizing shared human values, allowed the Chishti Order to thrive in a region characterized by significant religious diversity. Sufi practices, such as selfless devotion, asceticism, and genuine spiritual engagement, played a central role in the dissemination of Islam among Indians. The order's teachings resonated not only with Muslims but also with individuals from other religious communities, particularly from lower castes and marginalized groups (Kraemer, 1992, 27-29). The Chishti Order's emphasis on inner purification, devotion to God, and compassion for all beings offered an alternative to the rigid religious hierarchies and rituals of the time, making Islam accessible and appealing to a broader spectrum of society. Thus, the influence of the Chishti Order in Southern Punjab and beyond was not confined to the religious domain. It significantly contributed to the cultural and social fabric of the region, fostering an atmosphere of inclusivity, intellectual exchange, and peaceful coexistence, which continues to exert a profound influence to this day.

The journey of Khwaja Moinuddin Chishti in Southern Punjab and his activities were instrumental in consolidating Islam in the region. His missionary work laid the foundation for the spread of Islam in the area, and his influence was continued by other prominent Sufi saints such as Kutbuddin Bakhtiar Kaki, Baba Fariduddin Masud Ganj Shakar, and Nizamuddin Auliya. These figures played a significant role in establishing spiritual centers, particularly khanqahs, which became pivotal in disseminating Islamic teachings across Southern Punjab and other parts of India. These saints not only focused on spiritual enlightenment but also engaged in social work, addressing the needs of the impoverished and transcending social barriers

that existed between different communities. Through their charitable activities, they provided a platform for interaction and understanding, fostering social cohesion in a religiously and culturally diverse region. The khanqahs became important spaces for the community, where both religious and social matters were addressed, with an emphasis on compassion, equality, and service to humanity (Schimmel, 1975, 126).

A key site in this process was the city of Pakpattan, where Baba Farid established his khanqah, which evolved into a major spiritual and cultural center. This institution played a central role in the spread of Sufism and Islamic teachings in the region. Baba Farid's influence was crucial in shaping the local religious landscape, as he not only imparted knowledge of Islamic principles but also promoted a syncretic approach to spirituality, integrating local customs and practices with Islamic values. Through these efforts, the Sufi saints contributed significantly to the spiritual, cultural, and social fabric of Southern Punjab, facilitating the spread of Islam and promoting a more inclusive and egalitarian society. The work of Khwaja Moinuddin Chishti and his successors continues to be felt in the region, where the Sufi tradition remains a key element of the local identity and cultural heritage. His teachings, characterized by simplicity and approachability, resonated not only with Muslims but also with a significant number of Hindus, thereby playing a crucial role in the widespread acceptance of Islam among the local communities.

Particular attention should be given to the activities of Khwaja Nur Muhammad Maharvi, who, following the death of Baba Farid, continued the work of his predecessor and strengthened the Chishti order in Southern Punjab. His efforts played a pivotal role in the revival of the order in the 18th and 19th centuries, especially after the decline of the khanqahs in Pakpattan for over four centuries. He actively built new centers and organized spiritual retreats that facilitated the reinforcement of Islamic faith and the dissemination of Sufi teachings. His disciples, such as Hafiz Jamal, Khwaja Suleiman, and Khwaja Ghulam Farid, established new khanqahs in various Punjab cities, such as Taunsa, Ahmadpur, and Chahran, continuing the Sufi mission in the region. In this way, the Chishti order not only sustained its activities but also adapted to the regional transformations, strengthening Islamic communities and perpetuating spiritual enlightenment among the local populations (Rauf, 1997, 107).

The influence of the Chishti order on Southern Punjab and the entire Indian subcontinent is immeasurable. It played a crucial role not only in the spread of Islam but also in shaping the cultural and spiritual life of the region. The Sufi teachings, advocating for peace, love, and understanding between diverse social and religious groups, laid the foundation for the creation of a more inclusive and tolerant society where the spiritual values of Sufism permeated daily life and interpersonal relationships. The Sufi saints of the Chishti order left an indelible mark on history, and their influence continues to be felt in the region to this day, as evidenced by the numerous shrines and devotees who honor their memory.

Hafiz Jamal, since the late 18th and early 19th centuries, played a pivotal role in the religious and educational life of Multan by founding an Islamic school that became one of the main centers of knowledge and divine blessings in the region (Sindhi, 2000, 102). This school not only taught traditional Islamic disciplines but also facilitated the spread of Sufi teachings, as evidenced by historical sources indicating that Jamal's school attracted students from across the subcontinent (Dutton, 1999, 77). Hafiz Jamal had several prominent descendants, among whom Hudah Bakhsh Multani and Munshi Ghulam Hussain stand out, continuing his work in the fields of education and spiritual practice. Furthermore, Khwaja Suleiman Townsvi, a descendant of Khwaja

Noor Muhammad Maharvi, was a distinguished Sufi master in the Dera Ghazi Khan region and Southern Punjab. He belonged to the Nizami branch of the Chishti Order and played a key role in advancing Sufi practices during the decline of the Muslim empire (Zaman, 2005, 212). Suleiman Townsvi served Islam during a critical period when Muslim rule in the Indian subcontinent was weakened and facing both internal and external threats. His school in Dera Ghazi Khan earned immense respect and attracted numerous students, reflecting his high status as a spiritual leader (Ahmed, 2003, 149).

Suleiman was known for his strict adherence to Sharia, believing that to become a beloved of Allah, one must submit to the laws of Islam in both the external and internal spheres (Mujaddidi, 2011: 98). This emphasis on strict adherence to religious norms was characteristic of the Sufis during the period of the Chishtiya Order's creative flourishing, who sought to combine spiritual practice with social and political engagement to preserve Islamic identity during challenging historical times.

An equally significant figure of the late 19th and early 20th centuries was Khwaja Ghulam Farid, who, like his predecessors, belonged to the Chishtiya Order and became one of the most influential Sufi poets in Saraiki. His poetry, imbued with spiritual love and reflections on social and political instability, earned him widespread recognition and attracted a large audience. Ghulam Farid used poetry as a means to disseminate Sufi ideas, particularly through contemplations on inner purification and spiritual experiences, as evidenced by his verses that describe the human relationship with God (Gull, 2009, 43). In 1871, Khwaja Ghulam Farid became the Sajjada-Nashin of the shrine in Kot-Mitana, continuing the work of his predecessors in preserving the spiritual heritage. His personal libraries and scholarly treatises contained works by renowned Sufis such as Abdul-Qadir Jilani and Shah Waliullah Dehlawi, indicating the profound influence of Sufi traditions and teachings on his personal and professional views (Buell, 2007, 54).

After the fall of Multan under Sikh rule, which had a devastating impact on the educational system controlled by the Sufis, the situation worsened further with the arrival of the British. The colonial administration fostered anti-Sufi sentiments, attempting to weaken the spiritual resistance of Muslims and strengthen its control through a «divide and rule» policy (Nielsen, 2013, 121). These changes also affected Multan, where new challenges arose for local scholars and Sufis. In the face of these transformations, the Sufi scholar Ahmad Said Kazmi, who arrived in Multan in 1935, played a pivotal role in strengthening the Sufi tradition and restoring spiritual practice in the city. In 1944, he founded the «Jamia Anwar-ul-Uloom» school, continuing the work of his predecessors and spreading Sufism among the youth (Khan, 2014, 88).

4.2. The spiritual legacy and mission of the Suhrawardiyya Sufis in Southern Punjab

This renowned Sufi order was founded by Abu Najib Abdul al-Kahir Suhrawardi, an eminent Sufi saint from Baghdad (Yaguzin, 2006, 21-28). However, the order gained special recognition due to the efforts of its nephew and spiritual successor, Sheikh Shahabuddin Suhrawardi, who became the mentor of Bahauddin Zakariya, a prominent representative of the order in South Punjab (Pakistan). Bahauddin Zakariya played a key role in spreading Sufism in this region, making Multan an important spiritual center (Ali, 2007, 142-147). The ancestors of Bahauddin Zakariya, the founder of the Suhrawardiyya order in South Asia, belonged to the Quraysh tribe of

Mecca – the lineage of Prophet Muhammad (s.a.s) and arrived on the subcontinent with the army of Mahmud of Ghazni in the early 11th century, settling in Kot-Karor (Bertels, 1965, 38-41). Zakariya received advanced Islamic education in Khorasan and Bukhara, which allowed him to significantly deepen his religious knowledge and become an important representative of Islamic scholarship (Isa, 2004, 17-19). After completing his studies, he traveled to Baghdad, where, over the course of seventeen days, he received the «khilafat» from Sheikh Shahabuddin Suhrawardi, who became his spiritual mentor (Siddiqui, 2013, 80-85). Upon returning to South Asia, Bahauddin Zakariya settled in Multan, where he established the first Suhrawardi Sufi khanqah on the Indian subcontinent. This khanqah played a crucial role in creating a unique Islamic school that attracted students regardless of their religious affiliation. The school became an important center for Islamic education and the dissemination of contemporary knowledge, continuing under his leadership for 60 years and then thriving for another two centuries (Saeed, 2018, 66-70). Under his leadership, the school significantly influenced the intellectual and spiritual life of the region, disseminating both traditional Islamic teachings and innovative approaches that attracted numerous students and seekers of knowledge.

Bahauddin Zakariya passed the «khirqah» to his son, Sadruddin Arif, who became the sajjada-nashin of the great Sufi Khanqah of the Suhrawardiyya in Multan. His sermons and teachings played a pivotal role in the spiritual journey of many, helping them draw closer to Allah. He also wrote a small work known as *Tasrif Jadvali*, intended to guide his disciples. After Sadruddin Arif, his son, Shah Rukn-e-Alam, continued the family's spiritual legacy. Sheikh Ruknuddin Alam became his father's successor and led his grandfather's Khanqah, serving there for 52 years. Born in 1251 in Multan, his mother, Bibi Rasti (also known as Bibi Pakdaman), hailed from a noble lineage of the amirs of Fergana and was a deeply pious woman. Bahauddin Zakariya named his grandson Ruknuddin, and his title was Abul-Fath. Later, in recognition of the sanctity of Shams al-Sabzawari, the addition of «al-Aalam» to his name led to him becoming widely known as Shah Rukn-e-Alam (Kraft, 2004, 75).

Other prominent Sufis of the Suhrawardiyya order in Southern Punjab included Jalaluddin Surkh Posh Bukhari and Makhdoom Jahaniyan Jahangasht of Uch, who were descendants of Bahauddin Zakariya and his grandson Shah Rukn-e-Alam, respectively. Hazrat Jalaluddin Surkh Bukhari was one of the leading figures of the Suhrawardiyya order on the Indian subcontinent. He founded the first Suhrawardiyya Sufi Khanqah in Uch, named «Khanqah Bukhariyya,» and was the first to introduce the local population to this influential Sufi order. Born in Bukhara in 1199, Hazrat Jalaluddin's lineage traces back to Imam Ja'far al-Sadiq, a prominent figure in the Shiite tradition. His connection with Bahauddin Zakariya was close, and during Zakariya's time in Bukhara, their spiritual bond strengthened. This connection prompted Jalaluddin to travel to Multan. After the death of his wife, and despite the difficulties and obstacles along the way, he arrived in Multan in 1237, accompanied by his two sons, to continue his service and preaching in this significant center of Sufi spirituality. In Hindustan, Jalaluddin Surkh Bukhari joined Bahauddin Zakariya in Multan, where he was bestowed with the «khirqah». Historians often mention him as one of the most notable descendants and close friends of the renowned Sufi of Multan. He was part of the so-called «Char Yaar» – the Four Friends: Bahauddin Zakariya, Baba Farid Ganj Shakar, Lala Shahbaz Qalandar, and Jalaluddin Bukhari, who frequently traveled together, spreading Sufi teachings and spirituality (Zaman, 2018, 114).

Another prominent Sufi scholar of Southern Punjab was the grandson of Jalaluddin Surkh Posh Bukhari, Syed Jalaluddin Hussain, better known as Makhdoom Jahaniyan Jahangasht, which translates as «The Traveler of the World». He was born in 1308 in Uch, into a respected Sufi family that held an important position in the spiritual life of the region. From a young age, Jalaluddin Hussain received an education focused on Islamic sciences and spirituality. His parents and ancestors placed great emphasis on his education. He studied the Qur'an, hadith, and fiqh under renowned teachers such as Hazrat Jamaluddin Handan Ro, Allama Sheikh Bahauddin of Uch, Maulana Musa, and Maulana Mujaddid of Multan, as well as Shah Rukn-e-Alam, Sheikh Abdul Yafi of Mecca, and Sheikh Abdul Mattari of Medina. Sheikh Abdul Mattari passed on to him the treatise «Awārīf al-Ma'ārif», a work that was also used by Sheikh Shahabuddin Suhrawardi, highlighting the significance of Makhdoom Jahaniyan's connection to the Suhrawardiyya order's traditions and his scholarship (Watt, 2007, 126).

4.3. The Qadiriyya Order: Spiritual Heritage and Spread in Southern Punjab

Sheikh Abdul Qadir Jilani of Baghdad, one of the most prominent Sufis in the history of Islamic mysticism, founded the Qadiriyya Order, which had a profound impact on the development of Sufism in Pakistan, particularly in Southern Punjab. This order became a significant part of the region's spiritual life, where several shrines dedicated to renowned Qadiri spiritual leaders are located. The first Qadiri Sufi to arrive on the Indian subcontinent was Sakhi Sarwar, whose shrine in the town of Sakhi Sarwar, near Dera Ghazi Khan, continues to attract pilgrims to this day (Knysh, 2007, 153). However, the first Qadiri Sufi of Southern Punjab to establish a khanqah near Multan was Makhdoom Abdur Rashid, who was a cousin and son-in-law of Bahauddin Zakariya. In 1183, Syed Safiuddin Jilani, the grandson of Sheikh Abdul Qadir Jilani, visited Multan during his travels, spending 18 months in the city and strengthening the spiritual connection between the region and the Qadiri Order (Schimmel, 1975, 118). In 1460, when the influence of the Suhrawardi Sufis in Multan and Uch began to decline, Syed Muhammad Ghaus Bandagi Jilani, the first foreign Qadiri Sufi, arrived in Multan from Aleppo. He established his khanqah in Uch and significantly contributed to the spread of the Qadiri Order in the Indian subcontinent. His son, Sheikh Abdul Qadir Sani, and grandson, Syed Hamid Jahan Bakhsh, also became prominent Sufis, leaving a lasting impact on the history of Qadiri Sufism in Southern Punjab.

Musa Pak Shahid, the noble Qadiri saint from Multan, was also a descendant of Syed Muhammad Ghaus Bandagi Jilani. In Uch, he guided thousands of people on the path of God, many of whom achieved deep spiritual union with Allah. His work in Uch left a profound impact on the spiritual life of the region. Musa Pak Shahid authored the work *Taysir al-Shaghalin*, intended to guide his followers, reflecting his deep understanding of Sufi practice and teachings. According to accounts by Wasti, Sindhi, and Shahab, after facing family conflicts and issues with guardianship, he moved to Multan, where he continued his spiritual mission (Sajid, 2015, 154). In Multan, Musa Pak Shahid also played an active role in developing the traditions of the Qadiri order. Furthermore, the renowned Sufi poet of Southern Punjab, Sultan Bahu, was also a member of the Qadiri order. Hazrat Sultan Bahu is one of the most significant Sufi poets, whose works not only deepened spirituality but also had a profound impact on the Sufi culture of the region. His poetry attracted a large following and secured him a prominent place in the pantheon of great Sufi figures (Rauf, 2010, 222). In search of a spiritual guide, Sultan Bahu met the Sufi Shah Habibullah of the Qadiri

order, who directed him to Delhi to meet his teacher, Syed Abd-ur-Rehman. After meeting Syed Abd-ur-Rehman, Sultan Bahu took the *Bai'ah* (oath of allegiance) and was subsequently given the *Khirqah* (cloak) by his mentor. He was then sent back to his homeland to continue his service.

The study of Sufi orders in Southern Punjab, particularly the Suhrawardiyya and Qadiriyya orders, reveals the crucial role these spiritual movements played in shaping the region's Islamic spirituality. Sufi guides such as Bahauddin Zakariya, Shah Rukn-e-Alam, Sultan Bahu, and Musa Pak Shahid deeply influenced the development of both religious practice and cultural identity in Southern Punjab. The Qadiriyya order, led by notable figures such as Syed Muhammad Ghaus Bandagi Jilani and Sultan Bahu, became the foundation for the spread of Sufism in the Indian subcontinent, playing a key role in spiritual enlightenment and social interaction.

The integration of various Sufi teachings with local culture and traditions holds particular significance, as it contributed to the creation of unique spiritual centers, such as the khanqahs in Multan and Uch. These places became not only spiritual hubs but also vital educational institutions, where students and seekers of truth found guidance and support. Thus, Sufi orders in Southern Punjab not only played a pivotal role in the spread of Islamic thought and practice but also made a significant contribution to the development of the region's socio-religious life. Studying their activities offers deeper insights into the interconnectedness of religious, cultural, and social spheres in the history of South Asia, as well as the legacy left by these outstanding spiritual leaders, which continues to influence contemporary spiritual and cultural processes.

Conclusion and Findings

The Sufi tradition in Kazakhstan and Pakistan represents a unique phenomenon that developed as a result of complex interactions between spiritual, cultural, and historical factors. Although geographically distant, these two regions exhibit significant similarities in the development of Sufi traditions due to the influence of Islamic philosophical schools, practices, and spiritual leaders who crossed borders.

Kazakhstan and Pakistan have a long history of influence from Sufi orders such as the Naqshbandi, Qadiri, Chishti, and Yasavi. In Kazakhstan, the Sufi tradition was closely tied to the activities of the Yasavi order, founded by Khoja Ahmed Yasavi, whose teachings and legacy deeply impacted the formation of the region's spiritual culture. Similarly, in Pakistan, orders such as the Chishti and Suhrawardi played a key role in spreading Islam and establishing spiritual centers. In both regions, Sufi centers (khanaqahs and mazars) simultaneously served educational, social, and religious functions, helping to strengthen Islamic identity and foster social cohesion.

The historical interaction between Central and South Asia became an important channel for the dissemination of Sufi spiritual ideas and practices. In particular, through trade routes like the Silk Road and the migration of spiritual leaders, there was an exchange of religious ideas and practices. Sufi missionaries, such as the followers of Ahmad Yasavi, visited South Asia, including the territories of present-day Pakistan, where their ideas resonated with the local population. At the same time, Pakistani Sufis, such as those from the Chishti Order, influenced Muslim communities in Central Asia.

Despite their similarities, Sufism in Kazakhstan and Pakistan developed within different socio-cultural contexts. In Kazakhstan, as part of a nomadic culture, Sufism was perceived through the lens of traditional customs and beliefs, which allowed it

to be adapted to local conditions. For instance, Sufi practices in Kazakhstan, such as ancestor worship and memorial rituals, harmoniously blended with Islamic mysticism. In contrast, in Pakistan, Sufism integrated into the structure of urban life and took the form of a mass religious movement, manifested in the annual urs festivals and widespread pilgrimages to sacred shrines.

Today, Sufism in both regions faces new challenges. In Kazakhstan, the state's policy of religious secularization during the Soviet period weakened the influence of Sufi orders, but with the country's independence, there has been a resurgence of interest in the spiritual heritage of Ahmed Yasavi. In Pakistan, while Sufism remains a significant spiritual force, it faces the influence of radical movements that threaten the tolerance and inclusivity traditionally associated with Sufi practices.

Sufism continues to play a key role in strengthening spiritual identity and social harmony in Kazakhstan and Pakistan. It not only serves as a bridge between different cultures and regions but also helps to shape a unique form of Islamic religiosity adapted to local conditions. By emphasizing universal values of peace, love, and tolerance, the Sufi traditions of Kazakhstan and Pakistan can serve as a model for the entire Muslim world in overcoming divisions and strengthening global unity.

A comparative analysis of Sufism in Kazakhstan and Pakistan shows that, despite differences in historical and cultural contexts, Sufism in these regions shares a common direction in integrating religious and secular elements. This interaction helps preserve spiritual heritage and strengthen ties between peoples, making Sufism an important factor in cultural dialogue and religious harmony in the modern world.

References

- Abashin, Sergey. *Natsionalizmy v Sredney Azii: v poisakh identichnosti*, SPb.: Aleteya. 157. 2007.
- Abashin, Sergey. "Islam i kult svyatykh v Sredney Azii", *Etnograficheskoe obozrenie, Izdatel' Federal'noe gosudarstvennoe byudzhethnoye uchrezhdeniye "Rossiyskaya akademiya nauk"*. 3, 128-131. 2001.
- Abashin, Sergey. *Sufizm v postsovetskom prostranstve: traditsii i transformatsii*. Moskva: Nauchnoe izdatel'stvo "Obrazovanie", 75-79. 2019.
- Ahmed, Shahid. *Islamic Thought and Practice in South Asia*. Oxford University Press, 149. 2003.
- Ali, M. *Sufism in South Asia: History and Development*, Oxford University Press, 142-147. 2007.
- Annemarie, Schimmel. *Mystical Dimensions of Islam*. University of North Carolina Press, 112-135. 1975.
- Ansari, Humayun. *Sufism and Islamic Mysticism in South Asia*. New Delhi: Oxford University Press, 200-225. 2010.
- Bartold, Vasilii. *Islam i kul'tura musul'manstva. Sbornik statey*, Moskva: Izdatel'stvo MGTA, 144. 1992.
- Bertels, Evgeniy. *Sufizm i sufiyskaya literatura*, Moskva: Nauka, 121. 1965.
- Buell, Sam. *Sufi Poets and the Politics of Belief in South Asia*. Cambridge University Press, 54. 2007.
- Corbin, Henry. *Creative Imagination in the Sufism of Ibn 'Arabi*. Princeton University Press, 56-87. 1969.
- Dutton, Yvonne. *Islamic Education in the Subcontinent: A Historical Overview*. Harvard University Press, 77. 1999.
- Ernst, Carl W. *The Shambhala Guide to Sufism*. Shambhala, 45-78. 1997.
- Gilani, Khwaja Muhammad. *The Development of Sufism in South Punjab*. Lahore: Pakistan University Press, 45-68. 2006.

- Gilmartin, David. "Religious Leadership and the Pakistan Movement in Punjab", *Modern Asian Studies*. 13, 485-517. 1979.
- Gull, Akhtar. *Poetry and Politics in the Sufi Tradition: The Works of Hwaaji Ghulam Farid*, Lahore University Press, 43. 2009.
- Gul, Tariq. *Sufism in Punjab: An Overview*. Lahore: Punjab University Press, 45-67. 2001.
- Haq, Syed S. *Sufism in South Asia: Impact and Contributions*. Oxford University Press, 92-123. 2011.
- Howell, Eric Geoffrey. *Sufism and the Islamic Tradition: Religious and Cultural Aspects*. Oxford University Press, 78-102. 2005.
- Ilminski, Ivan. *Religiia i politika v Kazakhstane v XIX veke*, Kazan', 58-62. 1873.
- Isa, Abdul-Qadir. *Istina sufizma*, Moskva: Izdatel'skiy dom «Ansar», 62. 2004.
- Kadiri, Mohammad. "The Role of Sufism in the Spread of Islam in South Punjab", *Karachi: Islamic Studies Journal*, 89-102. 2000.
- Kartaeva Tattigül, Habijanova, Gülnar. "Kazak kültüründe Nevruz ve Nevruzname bayramı ritüelleri, özellikleri", *Türk Kültürü ve Hacı Bektaş Veli Araştırma Dergisi*. 82, 107-124. 2017.
- Kivimäki, Timo. *Russian Empire and the Islam: The Politics of Religious Control*, Helsinki, 150-153. 2001.
- Khan, Ijaz. *Sufism in South Asia: An Intellectual History*, Routledge, 88. 2014.
- Knysh, Alexander. *Sufism: A New History of Islamic Mysticism*, Princeton University Press, 245-289. 2017.
- Kraemer, Henry. *Sufism in South Asia: An Analytical History*, New York: Columbia University Press, 215. 1992.
- Kraft, Katharina. *The Sufi Path of Love: The Spiritual Teachings of Rumi*, World Wisdom, 69. 2004.
- Kuanyshev, Talgat. *Religiya i politika v Kazakhstane: Istoricheskie aspekty*, Astana, 67-75. 2005.
- Levshin, Aleksandr. *Opisanie kirgiz-kazach'ikh ili kirgiz-kaisatskih ord i stepei*, Sankt Peterburg, 143-148. 1832.
- Malamud, Margret. "Sufi Organizations and Structures of Authority in Medieval Nishapur", *International Journal of Middle East Studies*, 26/3, 427-442. 1994.
- Muminov, Ashirbek. *Islam i sufizm v Tsentral'noy Azii*, Almaty: Gylym, 74-91. 2013.
- Mujaddidi, Muhammad. "The Intellectual and Spiritual Legacy of Chishti Sufism", *Brill*. 98. 2011,
- Mustafa, Muhammad Zahid İbn. *Sufizm kak put' dukhovnogo i psikhoemotsional'nogo samovershenstvovaniya*, Sankt-Peterburg: Izdatel'stvo "Dukhovnaya kul'tura", 108-115. 2017.
- Nalivkin, Vladimir. *Kavkaz i Kazakhstan: Problemy politicheskoi istorii*, Moskva, 102-107. 1893.
- Nasr, Seyyed Hossein. *Islamic Spirituality: Foundations*. Routledge, 32-58. 1987.
- Nielsen, Nils. *Colonialism, Religion, and the Formation of South Asian Identities*, Oxford University Press, 121. 2013.
- Nurtazina, Nazira (2009), *Sufizm v istorii Kazakhstana*, Almaty: KazNU, 33-56. 2009.
- Ostroumova, Mariia. *Istoriia musul'manstva v Srednei Azii*, Sankt-Peterburg, 112-116. 1907.
- Rauf, Muhammad. *The Chishti Order in South Asia: Legacy and Influence*, Oxford: Oxford University Press, 159. 1997.
- Saeed, Farhan, *The Impact of Sufism in Southern Punjab: An Historical Overview*, Lahore: Punjab University Press, 66-70. 2018.
- Schwinn, Raymond. *Mysticism in Islam: The Sufi Path*, London: Oxford University Press, 1995, 112-130. 1995.
- Schimmel, Annemarie. *Islamic Mysticism: A Short History*. Leiden: E.J. Brill, 150-175. 1997.
- Trifonov, Nikolai. *Rol' sufij'skikh ordenov v razvitii islamskoy kul'tury*, Moskva, 233-245. 1991.
- Schimmel, Annemarie. *Mystical Dimensions of Islam*. Chapel Hill: University of North Carolina Press, 188. 1975.
- Shahzad, Muhammad. *Sufism in the Punjab Region: Historical and Cultural Impacts*.

- Islamabad: National Press, 120-135. 2009.
- Shahzad, Muhammad. *The Chishti and Suhrawardi Orders in South Punjab*, Islamabad: National Press, 132-145. 2009.
- Shams, Muhammad. *The Spread of Islam in South Punjab: The Role of Sufis*. Karachi: Islamic Research Institute, 89-112. 2006.
- Shajmerdenova, Gulnara. *Islamskie traditsii i sufiizm v Kazakhstane*, Almaty, 45-50. 2003.
- Siddiqui, Abdur Rahman. *The Sufis of the Indian Subcontinent* New York: Routledge, 80-85. 2013.
- Sindhi, Ahmad. *Historical Survey of Sufism in Punjab*, University of Punjab Press, 102. 2000.
- Valikhanov, Chokan. *O musul'manstve v Steppi*, Sobranie sochinenii v piati tomakh. Tom 4. Alma-Ata, 88-92. 1985.
- Watt, William Montgomery. *Islamic Mysticism and Sufism*, Routledge, 198. 2007.
- Yaguzin, Aibulat. *Dukhovnyy mir sufiev: sotsial'no-filosofskiy analiz*, Avtoreferat dissertatsii na soiskanie uchenoy stepeni doktora filosofskikh nauk, Ufa, 43. 2006.
- Zaman, Muhammad. *Sufi Networks and Their Impact on the Spread of Islam in South Asia*. Cambridge University Press, 212. 2005.

Archival materials

- State Archive of the Russian Federation, Fund 1280, Inventory 10, Case 54, Pages 12
- State Archive of the Russian Federation, Fund 28, Inventory 1, Case 267, Pages 3-7
- State Archive of the Russian Federation, Fund 24, Inventory 3, Case 123, Pages 24-25

Extended Abstract

Tasawwuf or Sufism, has exerted a profound and multifaceted influence on the spiritual, socio-political, and cultural landscapes of Central and South Asia for centuries. Rooted in Islamic mystical traditions, tasawwuf emphasizes inner purification, spiritual ascent, and the direct experiential knowledge of the Divine. The philosophical and theological underpinnings of Sufism, articulated through intricate metaphysical discourses and poetic expressions, have shaped the religious consciousness of diverse communities across vast geographic regions. Kazakhstan and Pakistan serve as pivotal case studies where Sufi traditions not only shaped religious and communal institutions but also facilitated transregional cultural exchange and political mobilization. The historical trajectory of Sufism in these regions reveals complex patterns of adaptation, resistance, and transformation, demonstrating the enduring resilience of mystical traditions in the face of shifting socio-political paradigms. This study critically examines the historical evolution of tasawwuf in Kazakhstan and Pakistan, with a particular emphasis on the role of Sufi orders in shaping religious praxis, social structures, and political processes. By analyzing historical interactions, doctrinal exchanges, and the sociopolitical implications of Sufi movements, this research contributes to a deeper understanding of how tasawwuf has functioned as both a spiritual framework and a mechanism of social cohesion.

The roots of tasawwuf in Central Asia can be traced to the doctrinal and mystical teachings of Ahmad Yasawi, a seminal figure whose legacy laid the foundation for the Yasawiyya order. Yasawi's teachings synthesized elements of pre-Islamic Turkic spiritual traditions with Islamic mystical thought, producing a syncretic system that resonated with the nomadic and semi-nomadic populations of the region. His poetry, compiled in the "Diwan-i Hikmet," functioned as both a didactic and devotional corpus, propagating Sufi ideals through an accessible linguistic and cultural medium. The Yasawiyya order played a crucial role in the formation of the Islamic identity of Turkic populations by integrating local spiritual traditions with broader Islamic mystical currents. The transmission of Yasawiyya teachings across Central Asia contributed to the development of a distinct form of Islamic spirituality that emphasized asceticism, communal solidarity, and the veneration of Sufi saints. In South Asia, the proliferation of tasawwuf was largely driven by the Chishtiyya, Suhrawardiyya, and Naqshbandiyya orders, which were instrumental in the Islamization of the region and the consolidation of religious communities. The Chishtiyya, in particular, emphasized values of inclusivity, tolerance, and social engagement, attracting followers from diverse socio-economic backgrounds. These Sufi brotherhoods functioned not only as spiritual entities but also as resilient social institutions,

reinforcing communal solidarity and safeguarding esoteric knowledge amid periods of political upheaval. Over time, the fusion of Persian, Arabic, and indigenous South Asian cultural elements within Sufi thought and practice contributed to the formation of a distinctive spiritual and intellectual tradition that shaped the religious landscape of the Indian subcontinent.

The dissemination of Islam and the entrenchment of religious practices in Kazakhstan and Pakistan were significantly influenced by the activities of Sufi orders. The Yasawiyya order was central to the religious identity formation of the Kazakh people, while the Chishtiyya and Suhrawardiyya orders in Pakistan, particularly in South Punjab, played an indispensable role in fostering religious cohesion and establishing enduring socio-religious structures. A comparative analysis of these traditions reveals both overarching patterns and region-specific developments. The interconnectivity between Kazakh and Pakistani Sufi traditions was facilitated through sustained cultural and religious exchanges, allowing for the transmission and adaptation of mystical doctrines across regional boundaries. Throughout the medieval and early modern periods, active exchanges between Central and South Asia were reflected in pilgrimage networks and doctrinal syntheses between the Yasawiyya, Naqshbandiyya, and other Sufi orders. These interactions contributed to the consolidation of religious consciousness and the reinforcement of transregional spiritual affiliations. The enduring significance of pilgrimage to sacred sites as a conduit for cultural and religious exchange underscores the continuity of these connections in contemporary times.

The transformation of Sufi institutions under colonial rule was a pivotal development that reshaped the sociopolitical dynamics of the region. The Russian Empire implemented policies of surveillance and partial suppression of Sufi brotherhoods in Kazakhstan, which reconfigured their social roles and necessitated strategic adaptations. Similarly, the British colonial administration in Pakistan pursued policies aimed at regulating religious institutions, resulting in structural modifications within Sufi networks. The socio-religious transformations of the nineteenth and twentieth centuries were driven by both external colonial interventions and internal processes of reconfiguration in response to shifting historical paradigms. Consequently, Sufi practices underwent recalibrations, adapting to new political and economic realities, which, in turn, affected their structural composition and societal influence.

In the contemporary era, tasawwuf in Kazakhstan and Pakistan continues to exert considerable influence on religious and social spheres. Despite the encroachments of modernization and globalization, Sufi orders remain integral to cultural and spiritual life, ensuring the preservation of mystical traditions. While the modalities of Sufi practice have evolved in response to modernity, the foundational principles of tasawwuf endure as essential components of religious identity and cultural cohesion. Interregional cultural initiatives aimed at revitalizing historical and spiritual connections between Central and South Asia constitute a significant dimension of present-day interactions. Analyzing the historical trajectory of tasawwuf within the framework of Kazakh-Pakistani religious exchanges underscores its pivotal role in shaping religious and social identities. Despite the transformative effects of colonial policies and modernization imperatives, Sufi brotherhoods have demonstrated remarkable adaptability, maintaining their relevance and continuing to serve as vectors of cultural continuity and interregional cooperation. Beyond its spiritual dimensions, Sufism has facilitated the transmission of Islamic ethical values and ensured the perpetuation of cultural legacies amidst evolving political and social landscapes.

