CONTINUITY OF ETHICAL VIEWS OF HAJI BEKTASH VELI AND KAZAKH RELIGIOUS THINKERS

Ahmet Yasawi, Haji Bektash, Abay, Shakarim and other Kazakh scholars had great importance to the inner world of human, also for spiritual purification and moral-ethic development. Because the nature of human is not in glory and honor or in wealth. It is laid in human virtue and purity of heart. Therefore, Abay emphasized the human being in his teachings as the essence and nature of this world. He pointed out the human heart as the main essence. From the point of view of moral and ethical development, the personal human qualities such as spiritual purity, patience, honesty, humility, grace and brotherhood are required in the knowledge of Haji Bektash and Kazakh scholars. Thus, spiritual development requires moral purity, patience, honesty, humility, grace and brotherhood. In this study, we tried to determine the compatibility between views of Haji Bektash Veli and Kazakh religious thinkers. The information used in this study is based on the data obtained by the comparative research method. As a result of these data, we saw that Ahmet Yasawi and Al-Farabi were the basis of the moral understanding of Haji Bektash Veli and Kazakh religious thinkers.

Key words: human heart, purity, Haji Bektash, Kazakh religious thinkers, God.
Introduction

The worldview of Turks is a natural phenomenon, which is based on the cultural, cognitive and religious features of the past. Although they accepted the Islamic religion in the middle ages, they preserved the old national thought and tradition, and as a result, they formed the Muslim Turkish thought system. The traditional Turkish culture and the Islamic values were at the base of the Muslim Turkish thought as the second source of great importance. The place of Yasawi heritage is very important in the fusion of traditional Turkish thought system and Islamic values. For this reason, when we look deeply into the Turkish religious understanding, we can easily see the influence of Ahmet Yasawi’s thought over it. While Yasawism was developed in Anatolia where the Turks lived through Ahmet Yasawi’s followers particularly through Haji Bektash on the one hand, it left important traces in the religious thought of the Turkic people of Central Asia through famous his famous disciples and pupils such as Suleyman Bakirgani, Mansur Ata, Zangi Baba. There is no doubt that the contribution of Haji Bektash Veli to the world civilization is great, whose personality made an important glimpse for civilization. Velayetname, which is considered to be the main source of the Bektash thought system, contains information of being a representative of the Yasawi school. According to Velayetname, Haji Bektash Veli is attached to Lokman Perende, as a disciple of Ahmet Yasawi. Therefore Haji Bektash is a student of Ahmet Yasawi. In this study the views of the Haji Bektash Veli and Kazakh thinkers who have developed the thought system of Ahmet Yasawi on moral issues will be covered. As it is known, the most important issues of medieval Turkish Sufism thinkers are the problem of humanity, its happiness, spiritual, moral and ethical perfection. The main issues in Haji Bektash’s Maqalat study include the development of human beings in terms of ethics and morality. In Haji Bektash’s thought system, human is the essence of the world.

Yusuf Khass Hajib of Balasagun (d. 1085), a Turkish man of wisdom who lived in the middle ages, defined the happiness with the term of “Qût”. The word of “qût” can be explained as “power of life”, “head of welfare” and “essence of life” as well as “happiness”, “share” and “fate” (Nurmuratov, 2004: 25). For this reason, he wrote, in a sense, the book of happiness “Qûtadgu Bilig” which means “Wisdom Which Brings Happiness “. Qûtadgu Bilig is the compass of happiness for human and society and, in addition, is a work containing moral values of this kind of works, Divan-ı Hikmet of Ahmet Yesevi, Maqalat of Haji Bektash Veli, Qara Sozder of Abay and Ush Aniq of Shakarim can be also mentioned.

Besides this, the relationship between human and the world and the way of reaching the truth is taken from the perspective of sufism. The author expresses that the inner beauty of human is important for the recognition of God. The first condition of ascension in spiritual terms is the self-definition of human. These views are in harmony with the Ahmet Yasawi thought system. This article deals with similarities between the thinking system of Haji Bektash and Kazakh religious thinkers who have developed the system of national thinking of Ahmet Yasawi.

Spiritual succession in the views of Haji Bektash Veli and Kazakh thinkers

Since ancient times, the nature and value of humankind have been the main subject of philosophy and also as the main goal of life which is to bring truth and happiness to mankind. While some have sought for happiness in materiality, some in hereafter, and some in the stability and peace of life. Stability and peace in society are achieved only through respect for people, trust, compassion and tolerance, in other words by moral values. According to Al-Farabi the main goal of human before anything else is to achieve happiness in life and he explained the reason who tries to reach the goals through his own labor, as the fact that he regards the labor in issue as perfection. However, it’s definitely hard to achieve. The goal which human dreams to reach and regards it as perfection is the way of virtue (Al-Farabi, 2005: 134). The scholars in the above based
their philosophy of ethics on the religio-moral values. Religious wisdom is full of faith and humanistic teachings. One aspect of religio-moral values is to treat the moral virtues of human in the framework of divine path. Muslim scholars of middle ages sought the notion of perfect man (al-insan al-kâmil) in the Quranic verses and the Hadiths of the Prophet Muhammad. Heritage of the Quran and the Prophet Muhammad is the moral ideal for the Eastern Muslim people. This ideal also continued to survive in the views of Ahmet Yasawi and his Kazakh followers and thinkers. The humanitarian teachings of such Kazakh sages and thinkers as Abay, first of all, Shakarim and Meshur Jusip, are mystical. And this shows that the wisdom of Ahmed Yasawi and Haji Bektash corresponds to the wisdom of thinkers of the next generation. In this sense, for example, in his forty fifth Kara Soz Abay refers to moral categories which Ahmet Yasawi and Haji Bektash Veli used to advise divine love and spiritual happiness. Indeed, he said that “the prerequisite for humanity is love, justice and feelings. It is important for all time and place.” Adding that “whoever has this love, justice and feelings more, he is wise.” He puts a criterion for human’s spiritual development (Kunanbayev, 1986: 164). Because, the spiritual development is the main reason for human’s achieving mankind. Human virtue, spirituality, values, thoughts, love and compassion consist of protecting modesty, honor, love of art and science, other creatures and environment and helping others. These qualities lead a person to honesty and mercy to the environment. Similarly, those who lack human qualities possess such features as injustice, greed, bad morality, deceit and envy. They bring humankind unhappiness and pain. Therefore, the key to being human is to have, in essence, the moral virtues. To express this with the words of Haji Bektash, all the properties of immorality are satanic signs and Satan is the enemy of Allah (Haci Bektaş Veli, 1990: 31) Shakarim also expresses this view of Haji Bektash in his work with similar statements as follows:

God way is white heart  
Satan is disloyal  
Remember the heart now  
And do it your way (Kudayberdiyev, 1988: 264).

Feeling the beauties of nature in his heart, Abay said that through beauty it is possible to know the world better. This can be regarded as the continuity of views of Ahmet Yasawi and Haji Bektash Veli who saw the beauties of universe as the shadow of God, believing that human and nature are a unity. While Ahmet Yasawi regards the creatures in the universe as the shadow of God, Haji Bektash Veli points out the unity of human with the nature. He compares the natural beings with the features of human’s inner world (Haci Bektaş Veli, 1990: 39-48). Haji Bektash also points out: “My dear! All beings that God created in the world are present in the human body, even more. A person has many features and secrets that cannot be understood and explained.” (Haci Bektaş Veli, 1990: 46).

According to Abay and Haji Bektash, the real beauty is not in the physical appearance of a person, but in his harmony with his inner world and his relations with the environment. In fact, a person is an entity that thinks, hates and rejoices. Therefore, his nature is in his thoughts, inner world and purity of heart. Haji Bektash and Abay pay great attention to purity of heart. Thus, a person achieves, with the words of Haji Bektash, to love of God and with the words of Abai to the title of perfect man. Because for Abay, Islam consists of three things: love to God, man and justice. Accordingly, the nature of a person who is in the center of the world is in his inner world, heart and thoughts (Nisanbayev, Sarsenbayeva, 2007: 179).

Though human’s facial appearance may look the same, but his inner world and ethics are different. This aspect of human can be classified. Haji Bektash calssified people in accordance with their inner purity as âbids (adorers) (Haci Bektaş Veli, 1990. – 3), zâhids (ascetics) (Haci Bektaş Veli, 1990. – 4), ârîfs (gnostics) (Hacı Bektaş Veli, 1990. – 5) and muhibbs (lovers) (Haci Bektaş Veli, 1990. – 7). He compares those who are amazed at their ambitions with the two legged of animals. Thus, to classify a person, according to him, as bad and good is not connected with his knowledge, wealth, and strength, but with the purity of his inner life. According to Abay, the beginning of beauty is the inner beauty of a person. In this regard, Abay says in his “Kara Soz: “Mankind goes up with intelligence, knowledge, modesty and morality. Without this, perfection is impossible, and this is a sign of ignorance.” (Kunanbayev, 1986: 114).

Yusuf Balasagun, Ahmet Yasawi, Haji Bektash Veli and Abay unanimously argue that a person is limited to the satisfaction of his passionate desires, ambitions is ignorance and that these are the qualities peculiar to the animals. Because human’s physical aspect is, as everyone knows, only in need of material things. This feature is also present in the animal. Abay describes physical needs as “mine”, that is a temporary object. Discussing the differences between “ego” and “mine,” he explains their na-
ture and importance. Based on the Sufi tradition, he
penetrated the main feature of this issue. Illustrating
the verses of the Quran, he stated that the soul is
an “ego”, and this is a secret for humanity, and so
far no one has been able to explain its nature. As
an example, he cites the following verse of the Qu-
ran: “They ask you about the Spirit. Say: The Spirit
comes by the command of my Lord. But you have
been given only a little of the Knowledge.” (17:85)
(Hacı Bektaş Velî, 1990: 48). According to Haji
Bektash, we know about the spirit of the fact that
a person, moving from this world to the afterlife,
will turn into a lifeless body. The spirit and body
of a person will be separated from each other. Until
now, scientists have been explained to the spirit as
a quality of humanity. Thus, moral qualities are at-
tributes of the ego, in other words, the achievement
of man in spiritual perfection. This approach should
be interpreted by the Hadith in the Makalat of Haji
Bektash “who knows himself, he knows his God.”
(Hacı Bektaş Velî, 1990: 48). We can also find a si-
milar explanation in Shakarim’s statement:

Freedom, attempt, love,
Hate, self-praise and thinking.
Happiness, pain, smiling and anger
Disease-free is the spirit pain of body…
Are these found in the lifeless man?
(Kudayberdiyev, 1988: 230).

Collecting the moral values within “ego”, Abay
argued that the “ego” is immortal and the spirit and
spiritual features are deathless. However, he stated
that though the spirit has the features of “ego”, it can
not be completely identified with the human. There-
fore, in his opinion, it must be “mine”. What is me-
ant by “mine” is the body. The word of Haji Bektash
“the spirit is spirit with body, the Allah Almighty is
God before his servants” (Hacı Bektaş Velî, 1990:
48) proves this fact. The livelihood and wishes of
human are temporary. Abay states this fact as fol-

If dies, the nature dies, human does not die,
Bu he cannot returns and have fun.
Those who do not know that “I” and “mine” leave,
Call it “died” (Kunanbayev, 1986: 178).

Undoubtedly, the difference between “ego” and
“mine” is the heart of human or the moral values
in the heart. Abay lists the moral values of heart as
s iq (truthfulness), iqrār (confession), ithbāt (pro-
ve), talab (demand), riyāḍat (abstinence), muhabbat
(love), khawf and ḫraft (fear and hope), yaqīn (certa-
inty), reliance (tawakkul). Saying that “Creator him-
self is the fellow of heart.” Haji Bektash describes
heart as the house of Allah (Hacı Bektash Velî, 1990:
– 44, 51). Thus, the person who hurts a man is like
he who hurts Allah.

We can find the similar views in the spiritual
heritage of Abay. According to him, in the spiritual
perfection of human, the mind, effort and heart have
a crucial role (Takhan, 2007: 85). In his seventeenth
Word, while mentioning the benefits of effort and
mind, he also refers to the negative aspects that can
be caused by these feelings. He argues that with the
effort not only good habits arises but also bad ones.
In his views, whenever the effort and mind can not
come together, they must follow the command of
heart. The heart common to all as a Sultan of human
life. Presence of these three talents leads to the per-
fec tion. Even if each of them is present separately,
they must hear a voice of heart (Kunanbayev, 1986:
112-114).

The moral views and pure heart of Haji Bektash
which are expressed by Abai, leads him to an open
heart. That means, to have faith in the heart brings
together to all the values.

“Having faith in” means man’s belief in God.
The walk of man towards the right path is directly
related to the belief in God. Therefore, it is difficult
for him who carries in his heart the fear of Allah to
be led to the evil and the way of the devil. Further-
more, the belief in God is a very powerful shield
in this struggle. For this reason, Haji Bektash said,
“Rahman is the fundamental of Rahmân is faith and
the fundamental of devil is doubt” (Hacı Bektash Velî,
1990: 11). According to him, the faith is to believe
in Allah, His angels, Books, Prophets, the Last Day,
and the Goodness and evil from Allah (Hacı Bektash
Velî, 1990: 10). Abay adds in his Thirteenth Word to
Haji Bektash’s view of faith: “Faith is to believe that
there is nothing similar and equivalent to God the
Almighty, that He exists, and to obey His commands
sent to us through the Prophet Muhammad peace be
upon him” (Kunanbayev, 1986: 109). He empha-
sized the importance of telling the nature of faith,
underlining that two things are necessary. Firstly, to
believe in God’s righteousness based on reasoning.
Secondly, to learn from the books and take lessons
from the masters (Kunanbayev, 1986: 109). Abay
gives a great importance to the rational thinking.
One example of this can be seen in Haji Bektash’s
statement that “Rahman is the name of Sultan and
the mind is his deputy” (Hacı Bektash Velî, 1990:
11).

Abay criticized the imitative, narrow-minded
approaches and false faith of ignorant believers of
his time (Kunanbayev, 1986: 130). Therefore, Abay
writes that for the faith by enquiry a brave and faith-
ful heart, and a strong joint are necessary (Kunanbayev, 1986: 109). Haji Bektash Veli regards this kind of faith as the faith of true ârif (wise), since the faith of ârif is found in mind (Hacı Bektaş Veli, 1990: 10). At the same time, the ârif believes with a deep comprehension. Meshur Jusip regards the faith as a source of all the good qualities of a person. According to him, the basis of mind, patience, gratitude, decency is associated with the unlimited and pure faith of man in God.

“The first is to believe” he said.
“Believe in the affairs of the afterlife” he said.
“The second necessary thing is the mind” he said.
“The foolish will be ignorant” he said.
“The third precious thing is patience” he said.
“Patient finds his cure” he said.
“The fourth precious thing is to thank God” he said.
“The fifth precious thing is decency” he said.
“What a strange, if the impudent has a faith” he said (Kopeyuli, 2008: 66).

In Haji Bektash, Abay, Meshur Jusip and Shakarim’s moral philosophy, the foundation of faith is the divine meaning. These thinkers try to describe Allah as a sacred source of meaning that affects man’s daily life, emphasizing that the source of all goodness is Allah the Almighty himself. This approach makes it possible to understand the importance of faith and the irfân (gnosis) in the system of Turkish-Islamic mysticism. Therefore, the world view system and thoughts of Kazakh thinkers, especially Khoja Ahmet Yasawi, have developed in a religious frame. They insist that all goodness comes from Allah. God and religion are the axis of their philosophical poetry.

God himself is true, and his promise is true,
True word never goes for nothing
Many books came from Allah, the four of which,
When introducing Allah, do not conflict with each other
(Kunanbayev, 1986: 247).

Thus, the works of Kazakh thinkers and especially Abay who expressed the greatness of Allah in his poems, it seems that Allah is the essence of their poetry. If the most beautiful names of Allah (al-asmâ al-husnâ) can be placed deeply in the human heart, he may reach the mystery of divine meaning. Such names of Allah mentioned in Abay’s 38th Word of “Book of Words (Qara Sozder)” as Rahmân, Rahîm, Ghafûr, Wadûd, Hâfiz, Sattâr, Razzâq, Nâfi, Wakîl, Latîf (Kunanbayev, 1986: 141) and power of Allah, greatness, perfection, wisdom, goodness, knowledge in Haji Bektash (Hacı Bektaş Veli, 1990: 36-37) guide man to reach morally at perfection. Khoja Ahmet Yesevi, Haji Bektash, Abay and Shakarim call all people to be merciful, compassionate, tolerant, to love all creatures, to benefit others, to be loyal and humble in accordance with the most beautiful names of Allah (Kenzhegaliyev et al, 2015: 93). Because the moral values mentioned above are caused by God Himself.

The Divine Truth is the only truth that remains constant. Therefore, in the Turkish sufi system, Allah is pronounced as “the Truth (al-Haqq)”. Life and man may change in time, on the contrary, God’s name “Truth” is a great proof of His immutability. Justice and truth stemming from Allah form the basis of moral philosophy of both Haji Bektash and Kazakh thinkers such as Abay, Shakarim and Meshur Jusip.

As mentioned above, human is a masterpiece that Allah created with love. Allah has manifested in mankind His perfection and mastership. God’s mastership is also open to all of the wonderfully created people with a great sense of beauty.

Head created up, neck down,
Look, the whole body is in order
Above all, know about the order
Worship out of faith, Allah does not accept
(Kunanbayev, 1986: 248).

Both in Turkish mysticism and Kazakh thinkers, love is expressed as a source of spiritual development, as well as faith in the center of moral development (Tosun, 2009: 35). Because love comes from beauty. The sense of Divine Love since Ahmet Yasawi has been further developed by Kazakh thinkers. The Hikmet of Ahmet Yasawi, the founder of the medieval Turkish mysticism, “Love is a big affair, don’t be unwary, the fellows who can not see, since remaining unwary, the face of al-Haqq” (Ahmet Yesevi, 1993: 72) and the words of Haji Bektash such as “to have a post, to have followers, to have advice and to have love” (Hacı Bektaş Veli, 1990: 18) and the poems of Abay like “The world without love is empty, take it as animal”, “You, too, love Allah, sweeter than life.” have a close relationship with each other.

Both Haji Bektash and Kazakh thinkers do not see Allah and human as separate being, on the contrary they consider within a unity. Even Allah is the whole of universe, i.e. all creatures in te universe are the manifestations of Allah. Therefore, the attributes of Allah manifest in human. They lead human to wisdom and goodness. In this sense, Haji Bektash regards the attributes of Rahmân which is found as an attribute of Allah in the heart of human as the source of all moral values (Hacı Bektaş Veli, 1990:
Meshur Jusip reaches at the following result: if God senses. "On the basis of the thoughts of Ahmet of maqâmât of tariqat (Hacı Bektaş Velî, 1990: 18), Just as Haji Bektash mentions the love as the tenth man qualities and to lead to compassion and beauty. of ego and immorality, to develop the heartfelt hu-
tection. Divine love is the way to escape from the trap-
endless spiritual strength, mind and wisdom, perfe-
truth. This is the way that reaches at the vital energy,
So, the repentance turns into the source of path of
even cannot intend to sett off the path of al-Haqq.
through the eyes of the heart, not
by the methods practiced by theologians and rationalists (Kunanbayev, 1986: 215). As mentioned by Haji Bektash, Abay interpreted the rule of opening the heart through four doors and forty standing on the way to goodness and perfection with the message “Be human”. Trying to regulate man’s own spi-
ritual meaning and being human leads to goodness.

God is far from deficient adjectives, all weak-
nesses emerges from man’s bad intentions. If they all happened with the will of Allah, there would be sins and deficiencies in the world. Whereas, the rea-
son for this inevitably depends on negative qualities of human such as jealousy, indulgence, laziness and lust. These qualities are given to human beings by Allah. But, these are not worthy of God’s nature, so we must look at them as the test of life. According to Haji Bektash and Kazakh thinkers, man, in the way of knowing Allah (marifetullah), has to get rid of the evil features mentioned. Otherwise, the road to Al-
lah is closed. The fundamental cause of persecution is ignorance and unscrupulousness. The main wea-
pon to destroy ignorance is education and science. The XIXth century Kazakh thinkers such as Abay, Ibray and Shakarim have touched on the problem of education to enlighten the nation by taking into account the experiences of civilized societies or to reach the “human-perfection” idealized by Ahmet Yasawi and Haji Bektash (Gainullina et al., 2014. – 513). But, much effort is necessary to realize this. Education directs people to the truth of life. Every-
one has the right to education, just as Abay says, “demand, labor, deep thought” is enough. Abay does not reject the inner perception, i.e “marifat”. Even marifat is strongly emphasized as the essence of in-
tellect in the way of knowing God. Recognition of God takes place through the eyes of the heart, not by the methods practiced by theologians and rationalists. (Kunanbayev, 1986: 107).

The main rule of divine love is is the sense that leads human to education as a method of moral dept and spiritual purification. There is no doubt that the love of creator is the path leading to mercy and beauty. Therefore, faith and love stand out as the key to all human qualities. Redemption and repentance are the clear statement of divine love in Haji Bek-
tash and Abay, because, with his sinful face, human even cannot intend to sett off the path of al-Haqq. So, the repentance turns into the source of path of truth. This is the way that reaches at the vital energy, endless spiritual strength, mind and wisdom, perfe-
tection. Divine love is the way to escape from the trap of ego and immorality, to develop the heartfelt hu-
man qualities and to lead to compassion and beauty. Just as Haji Bektash mentions the love as the tenth of maqâmât of tariqat (Hacı Bektaş Velî, 1990: 18), so Abay states “Heart’s wellspring of mind, (is) love if God senses.” On the basis of the thoughts of Ah-
met Yasawi, Haji Bektash and Abay on divine love, Meshur Jusip reaches at the following result:

God created man with love,
the world, but, became loveless.
Whereas “There is no life without love, nor faith.” said
The Prophet in one of his hadiths (Kopeyuli, 2008: 50).

According to the Quran, to love is realized by doing useful deeds to people. “Piety does not lie in turning your face to East or West: Piety lies in believing in God, the Last Day and the angels, the Scriptures and the prophets, and disbursing your wealth out of love for God among your kin and the orphans, the wayfarers and mendicants, freeing the slaves, observing your devotional obligations, and in paying the zakat and fulfilling a pledge you have given, and being patient in hardship, adversity, and times of peril. These are the men who affirm the truth, and they are those who follow the straight path.” (2:177). This moral principle ordered in the Quran is briefly stated by Ahmet Yasawi as follows:

Caressing the heads the wretch, poor and orphans,
I escaped from the creatures whose religion is untolerant
(Ahmet Yesevi, 1993: 17).
Abay, who has enough understanding that divine love will start from human love, said in a poem as follows:
Love everyone, my brother.
After all, (love) justice as the way of the truth
(Kunanbayev, 1986: 247).

Stay away from five things,
Stay close to five things,
If you want to be human.
Your wishes and your life is ahead,
If you care about him. Gossip, lie, boast, Laziness, squandering, This is the five enemies, if you know. Effort, work, deep thought, Convince, so mercy These are five real friends, if you find it (Kunanbayev, 1986: 304, 341).

In the Quran, Allah asks the believers to spend an exemplary life, to be just, sincere, and do-gooder. In the Quran, the concept of “ihsân” is also mentioned together with Islam and faith. Ihsân is used in the sense of good deeds. On the basis of this message, Abay invites people to justice and goodness (Gabitov, 2010: 223-280).

**Conclusion**

In conclusion, the ideas of the Turk-Islam in Anatolia in the Middle East and the Kazakh ideas are compatible with the views of Haji Bektash. Although the time and place of Haji Bektash Veli and Kazakh thinkers are different, but the source they feed is the same. This is Ahmet Yasawi doctrine. After him it is based on Al-Farabi. Haji Bektash, Abay, Shakarim and other Kazakh thinkers, who are based on Yasawî’s teachings, attach great importance to the purity of human and his inner world and to be perfectly spiritual. Because the nature of human is not in glory, or wealth, but in humanism and the purity of the heart. For this, Abay emphasized the importance of human teaching. That is, in the teachings of Haji Bektash and Kazakh religious thinkers, the nature of mankind consists in the purity of heart and spiritual rise.

Abay, Shakarim, and Meshur Jusip, the famous thinkers of Kazakh people, were trained in the steppe and nomadic Turkic environment in their youth, and later they were taught by the scholars, the representatives of the tradition of the Yasawism, that left a deep impression on the madrassah and Kazakh religious understanding. So, Kazakh religious thinkers have been fed by Turkish culture and Islamic values. In this sense, Kazakh scholars such as Bakirgani, Abay, Shakarim, etc. can be regarded as the next generation representatives of Yasawi heritage. Therefore, we can easily say that the harmony and similarities between the Central Asian Turkic people and the Anatolian Turks’ worldview have always been preserved.

**References**

Al-Farabi. (2005) Kenes (tunbih) kitabi. Al-Farabi men İbn Sina Filosofiysesi (Alemdik Filosofiylak Mura). Transl. by: Kenjetayev Dosay. Vol 4. Almatı: Jazushi Baspası. – p. 568.  
Ahmet Yesevi. (1993). Divani Hikmet. Tranl by: Jarmuhameduli; Davutuli; Shafigi. Almatı: Murattas Baspası. – p. 262.  
Gainullina, Farida., Muhazhanova, Raushan., Kabyshev, Talgat, Baigabiylov, Nurlan. (2014). “Muhtar Auezov’s contribution to the historical and cultural landscape of the Semipalatinsk Cisirtysh Area: revisiting the issues of the modern local literary history”, Life Science Journal, 2014;11(6s). p. 512-517.  
Gabitov, Tursan (2010). Kazak Filosofisi. Almatı: Raritet Baspası. – p. 280.  
Haci Bektas Veli. (1990). Makâlat. Transl. by: Esad Coşan. Ankara: Kültûr Bakanlığı. – p. 276.  
Kenzhegaliev, Kulush, Liza Navyi, Turlubevok Kairat, Kabakabaev Dinar,., Nurumov Ernem., Kainekenova Gulmira., Seimkulova Sholpan., Mukhametzhanova Guivira., Utegenova Gulim., Abildin Rizat. (2015). “On the parallelism of the humanistic psychology of Abay Qunanbayulı and American psychologists”, Journal of Scientific Research and Development, 2 (9). p. 89-94.  
Kunanbayev, Abay. (1986). Eki Tomdik Shigarmalar Jinagi. Almatı: Jazushi Baspası. – p. 304.  
Kudayberdiyev, Shakarim. (1988). Shigarmalar. Almatı: Jazushi Baspası. – p. 560.  
Kopeyuli, Meshur Jusip. (2008). It Duniye. Tandamalar. Almatı: Halikaralik Abay Klubi. – p. 416.  
Nurmuratov, Serik. (2004). Haliktin Negizgi Ruhani Kundiliktarı. Kazak Dalasinin Oyshildari (XYIII-XIX). Almatı: Filosofiya Jane Sayyastatuanni Instituti Kompuyterlik Baspa Ortaligi. p. 25-43.  
Nisanbayev, Abdimalik., Sarsenbayeva Zaure. (2007) Kazaktin Dasturlu Etkikasi. Kazak Etkikasi Jane Estetikasi. Jiyrma tomdik. 12 t. Astana: Audarma Baspası. – p. 496.  
Takhan, Serik. (2007). “Concept of Personality in Abay’s “Black Words” and the Problems of Kazakh Prose’s Formation”, Nauka i Studio., № 4(4). p. 84-87.  
Tosun, Necdet. (2009). “The Basic Views of Khoja Ahmad Yasavi and his Followers”, Ekev Akademy Journal. Issue 38 (Winter 2009). p. 29-38.