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## Great ideals in the process of implementing national goals and interests of the country

The essence of the future direction of cohesion, peaceful and stable life, happiness and fortune, friendship and cordiality of our people is history, the wisdom of the nation, in one word, the spirit of the Great Steppe. The idea of «Mangilik El» must have its origin in the high humanistic ideals of the nationwide good. In the work for the elevation of the traditions of the ancestors, the problems of raising their spiritual and cultural value-oriented noble heritage to the perfection of the spiritual revival of the succession of generations of the present day are comprehensively studied. As an advantageous search for a nationwide future, an attempt was made to comprehensively analyze the wise thoughts of the ancestors regarding the ideals and destiny of the people. In the share of the formed historical tradition in the form of the manifestation of worldview prevalences, a significant content of customs, beliefs, and actions done to respect the language of the peoples in the possession of the Turkic Haganas, which have become today the vital and ethical positions of our people, is shown. The moral directions in its basis are considered, which became the basis of the succession of generations. Since ancient history, it is known that our stubborn ancestors with a purposeful spirit, high energy experienced many difficult historical tests on the way to the interest and destiny of the people. Despite these difficulties, the great goal was a noble dream of establishing «Mangilik El». Along with this, in the article, special attention is paid to the place «Mangilik El», as a reflection of ideals and good wishes on the soul of the ordinary people, who lived in broad steppes with high mountains and endless mirages.

*Keywords:* Kazakh culture, native language, national consciousness, national interest, universal values, spiritual wealth, national welfare, traditions of ancestors, continuity of generations, spiritual revival.

Kazakh culture is very rich, comprehensive, deep and multifaceted. The mechanism of this culture is the mother tongue. The continuation of the deep thought conveyed in the poems of the poet KadyrMyrz-Ali: «Mother tongue is your honor, Conscience on your face, Know other languages, but respect your native language», we find in the opinion of the Head of State: «Let the Kazakh speak Kazakh with a Kazakh language, Kazakh language is our spiritual basis». Consequently, the manifestation of the spirit and support of the source of national consciousness is the native language.

So, the opinion of Zhusip Balasaguni «the mind is red-tongued, and the language-in a word» penetrates even deeper into the problem that we are raising. The essence of the multifaceted consideration of the problem with respect to the dignity of the word in the national frame of mind, inherent in our worldview, on the scale of the national mentality, from the point of view of originality is the emphasis on the «cognitive» basis of word combinations that profoundly reveal the main role, place in the deep and diversifying definition of the term «Mangilik El». «In turn, the concept» is depicted in certain linguistic forms, in accordance with this is its dictionary meaning (meaning and essence). One of the logical functions of the concept in practice and in cognition is the division in the mind of the objects necessary for us on some grounds. Thanks to this function, the concept connects words with certain objects, and this allows them to be used in the process of thinking, determining the exact meaning of these words» [1; 443]

«Mangilik El» - a common heritage, even from the history of the ancient world in the worldview of ancient ancestors is a noble place of good deeds and sanity in the national mentality. Our ancestor Al-Farabi, having received spiritual wealth from the spacious Kypchak steppes, including as much as possible taking the rich heritage of Plato and Aristotle, paid special attention to the wise thoughts of philosophical sayings and their research. The high cognitive quality of Al-Farabi is evidence of his wisdom.

Wisdom is a concept that originates from ancient Greek philosophy and is widely distributed throughout the Desht-and-Kipchak. In general, the basis of wisdom is a philosophical category that reveals public life, its contradictions, deeply important connections between man and society. Hence, wisdom is not a process that, based on comprehensive erudition, tries to cover all spheres of science. As said, the ancient Greek Heraclitus, «erudition does not always lead to the mind». Therefore, the thinker Al-Farabi, who has taken this as a basis, tries to open social processes on a scientific and philosophical basis in his philosophical and social and ethical treatises, especially people's lives, their ways of achieving happiness. In his social and ethical treatises Al-Farabi, based on scientific teachings and the highly developed culture of his era, showed that wisdom can be the mainstay of science and art.

In this regard, Al-Farabi founded his wise thoughts, adhering to the political and social views of the great Greek thinkers Plato and Aristotle.

Al-Farabi comprehensively explored human society, based on wisdom. He even supplemented the judgments of Aristotle and in his own way analyzed the human society. In his opinion, the larger the society, the higher it develops. Because the mutual community of people, the division of labor, spiritual relations complement each other, and as Plato said, it allows the wise to rule the society, the state. And now, the reason for the fact that the society is considered incomplete are people who have temporarily stopped on the way, that is, groups to which nomads are constantly wandering from one place to another. In such places there may be few people. Consequently, there are many obstacles to the development of scientific culture. But, Al-Farabi pays special attention to the developed society. Because the most important problem in society - spiritual and cultural wealth is in the first place. Farabi, being a native of the widespread nomadic society of the Kypchak steppes of Kazakhs, does not agree with Plato's view that the best organizers of society can only be Greeks. Although Farabi says this frankly, here we particularly feel that he wanted to emphasize the high level of development of people and cities, the culture and art of his native Sahara. An obvious proof of this is the idea of «Mangilik El».

Speaking of the «common problems of the inhabitants of a virtuous city», shows two ways of recognizing them: the first is acceptance, recognition of things as a concrete existence. The second is recognition in the form of similarity or imitation. As an example, cognition of people. The disciples of these wise men know things in the same way as the sage learns them. And some learn, they will learn objects by means of imitation, because they are by their ability of thinking not able to recognize their specific image. The cognizable subject becomes an «object of knowledge», and knowledge given to the sage is considered «the best knowledge». But in cognition in the way of imitation, the more concepts from the cognizable object become more remote, the more the notions of knowledge become more remote. Therefore, it is appropriate that any subject in different nations is depicted in different ways. Therefore, despite the fact that the happiness and purpose of a virtuous city and its inhabitants are alone, religions may well be different.

In some cases, there is a category of people who, because of the scarcity of the notion of controversial problems, without distinguishing the concept among themselves, all makes a lie. When they rise higher in the knowledge of the truth, because of the scarcity of the concept, evading the other side, they bring a false truth to the real truth. In their concepts, it is true that truth is, but in its cognition, human reason and sanity are powerless. Therefore, they do not refer their reasoning to the truth.

Al-Farabi raises the question of an ignorant or wandering city in front of a virtuous city based on negative religious views. In some cases, living souls confront each other. Every living soul has the opportunity to defeat the world opposing them, using every opportunity to live life interestingly. Al-Farabi compares this with the actions of strong animals and weak animals. People are exactly the same. They live and rejoice because of the achievement of victory as a result of mutual enmity. Or people use each other as slaves. According to Al-Farabi, some people, willingly using the opportunity given to them, think that, for their own good, they must constantly fight against others. So the happiest is the person who defeated his enemies. All this is the reason for the ignorant views of the inhabitants of the city.

The worst view among people is the negation of the relationship. Even if there is a connection, one of them was considered a winner and the other a loser. Or the cause of the connection is the force that forced them. As soon as this power is destroyed, people again begin to quarrel.

People support unification only after believing that they can not achieve their goals and needs without mutual assistance. Some consider such assistance to be a compelled force and the enslavement of a certain group of people, and then the submission of the next group with the help of the same group. Who is strong, he can subdue any group.

In some cases, there are disagreements in understanding the relationship, the peaceful relations among people. One of them is the community of ancestors - the connecting link of peaceful relations, it is based on the goal of defeating others, not giving them the opportunity to win. And the origin of man in the beginning is strong, the more it moves away, the weaker it gets, then it breaks, and then hostility and rivalry begin. They can unite only in case of external necessity.

Now, some of them recognize the kinship, the tradition of marriage as the connecting link of the relationship. Sometimes communication is considered a submission to the first ruler, who reunited people, contributed to their victory. If we consider on the other hand, the bond is based on an oath, a promise, given publicly and personally to a person at some difficult moments, mutual consent, union, etc. This, in turn, is reflected in various relationships that arise between people [2; 369].

In addition, communication is when each people should be isolated from each other by means of three kinds of unity (customs, natural quality, language).

Some of them believe that communication begins with the community of the house, then becomes more complex, the location of the common city grows into a community of the earth. Another factor that should be taken into account, according to the public, in some cases, between small groups, communication occurs. For example, the «community of work» at work, the commonality of sadness, danger, pleasure and joy, as well as a community that can not be without each other's help (long journey).

Let us dwell on the treatise of the great scientist «Directing the Way to Happiness». Happiness is the most useful among noble goals as a result of aspiration, which occurs at the will of a person. Every person who has achieved happiness must always be happy with him. This reasoning leads to different concepts of the concept of happiness (for example, wealth, etc.).

According to Al-Farabi, the thirst for happiness requires each person to find a way and means to achieve the peak of their happiness.

In general, Farabi shows two kinds of situations in human life (which can not be praised and condemned, which can be praised or condemned) [3; 5]. The first does not bring happiness to man. In the second form shows three types of happiness. These are: human actions, human emotions (in the language of Farabi affections of the soul) and reason. From the very beginning, in the achievement of happiness in man, there are enough opportunities and abilities to see these three kinds of right or wrong. Analyzing these problems, the sage on the basis of emotional affects displays human behavior. That is, it concludes that the unity of good behavior and mind - humanity forms a virtuous person. Farabi gives as an example the habit that is the cause of the appearance of behavior, the path of studying the arts and health is the guarantee of the achievement of the perfection of the human body and in the course of a comparative study reveals the content of the possibility of formation and development of behavior. Hence the individual analysis of the qualities of humanity. These wise thoughts of the sage are a valuable edification for the future generation. In whatever epoch of humanity, such eternal concepts, philosophical categories as good and evil, justice and injustice, truth and error, friendship and hostility in determining human qualities were side by side and were selected from the stage of history.

This work of the sage is based on ethical values. The raised problem was analyzed in terms of good and bad behavior, humanity, human dignity, which is the most important pillar of morality at the heart of social life, in the very middle of the world of thinking. These legacies of Al-Farabi are a school of knowledge and assimilation of morality, created with wisdom. Consider one side as follows.

The history of the past has many different life experiences, they are connected with the dreams and wishes, goals and interests of humanity in the direction of finding their place in the world - this is a long road, the edge of which no one has seen and to the edge of which no one has reached. Achievement of humanity of certain achievements in the process of such perfection is the fruit of the power of man. Cross history inspires and inspires respect for the person. A person is connected with a person, a person's life, the environment can not exist without a relationship. Morality is born from a relationship and ability. Because the secret of a human being reveals morality. Knowledge of each person of his place in life and respect for noble qualities are phenomena of morality. Morality is like a poplar, a pillar supporting a pedestal and life, and thoughts. Moral qualities are a model of growing up, the ability to work. With their help they recognize the noble appearance of a man.

A conscious person with a deep spiritual world looks at himself, and on others with great responsibility. Therefore, he further develops his dignity, abilities, values. First of all, he must always assess his work from the point of view of morality. This is the genius, the thoughts and conclusions of our wise ancestor.

Further, Al-Farabi makes such a generalization that from his good qualities, the right action of a person, his purity and honesty are born before honor and conscience [3; 19]. Honoring human qualities is the main principle of humanity. In fact, any good or bad qualities, beauty and homeliness inherent in human behavior, do not depend on knowledge received from the outside world, primarily from its action. Because only good qualities and beauty can not be attributed to one person. Analyzing the sage for qualities that will become the backbone for humanity and nobility, ethical systems of edification are based on moral principles.

As a conclusion to the aforesaid, the scientist stops at wisdom. In his opinion, wisdom (or philosophy) is when a person's goal is beautifully graceful [3; 35]. Get knowledge based on the knowledge of things that have the quality of the gift of human activity. Farabi calls this practical and civic philosophy. This, in turn, includes ethics and politics, similar to the classification of Aristotle. Consequently, wisdom and morality can not exist in separation, without each other. Because for the sage, «knowledge is power, and, most important-

ly, high morality is necessary». Therefore, the very wisdom of our brilliant ancestors in the Kazakh steppes is reflected from the point of view of high moral standards. Most importantly, wisdom is measured by the mind. Farabi shows that people only with the help of reason assimilate philosophy and only thanks to this philosophy become happy [3; 37].

Our ancestor in his social and ethical views of the concept of happiness in relation to a person's personality is associated with his morality. In a word, happiness is the harmony of philosophical consciousness, profound wisdom, and also good behavior. Including behavior - the spiritual wealth of the human soul, perfected by natural means. It is always known in the actions of people. In his ethical teachings the sage puts above all things, mind and morality, they are considered to be his main integral part. In his opinion, a virtuous person is an intelligent person, that is, a highly moral person. Such a person, having learned human values in himself, having mastered them, develops on the basis of his further development. For this, a person, first of all, pays special attention to being honest with himself. This is where the source of the most essential advantages to date lies.

In the society in which we live today, Al-Farabi's thoughts about wisdom play a big role. Because in the direction of the future on the issue of spiritual revival, it requires not only the ability of a sensible organization of intelligence, most importantly, it is aimed at ensuring that the intellectual consciousness of a person's judicious ability is high. In general, the development, preservation of history, view, attitude of the local people to it, are closely related to the role as an orientation to the future. We can say that the people stood at the origins of their own history. Consequently, the harmony of life in any society arises from the essence of the relationship between people. And when the actions of man in such relations are in harmony with charity, then such right actions lead to spiritual sources. The essence of this spiritual perfection, intends to treat with respect to historical values and education, which begin with the «true meaning» of charity and good deeds. Noble quality, in turn, is passed on to the child from a small age by the example and instruction of his parents and surrounding people, in a word, receives spiritual food from a humane atmosphere formed in society. The whole life activity of man, in the final analysis, is a proof of his human being.

Thus, according to al-Farabi, awarded the title of «second teacher» in the history of world philosophy, to improve and develop society - «the main condition for achieving happiness». The highest concept in the ethics of Farabi is happiness, that is, all the good deeds that occur in life, find their meaning in the essence of this happiness. Hence, this good is considered a necessary well-being only for the person himself. In general, each person differently talks about happiness. For example, if we consider the notion of happiness from the point of view of intellect (Latin *intellectus* - to understand, to realize, to recognize, the mind), then its meaning will be: «the fulfillment of man's desire, to be delighted», «the bird of happiness has come», «happiness fell out to be happy», the dawn of happiness «or» the joyful day «came», to be in the arms of happiness, that is, to reach the intended goal, to be delighted. We well know that all this arises from the altruistic knowledge (in Latin, *alter* - otherwise, different), that is, from the moral view of the service for the sake of the people's good. At its origins there is a special feeling of man - a category of arrogance - a struggle on the way to high goals and ideals and high goals set for themselves. One of the manifestations of a happy feeling, happiness achieved - the correspondence of the actions of our ancestors to their goals, to be «appropriate to the purpose». Here lies the reason that we clearly point out the idea of «Mangilik El», considered as its source. Because if we look at synonymous words for the word «happiness», it is luck, wealth, wealth and agreement. We can be sure that these are concepts reflecting the modern life of our multinational state, our country.

Not only in different periods of history through ideological values, having their own deep content based on the life example and experience, formed and developed in the spiritual worldview of humanity, but all the time the spiritual world was propagated with moral knowledge oriented to the future with succession of generations. Moral knowledge played the role of directing the polar star of cultural and spiritual heritage.

We see harmony with the idea in the work of Zhusip Balasaguni «Quttybilik» as a continuation of Al-Farabi's «View of the inhabitants of a virtuous city». It is to entice mankind to such noble qualities as morality, righteousness. Zhusip Balasaguni in his work was able to show his philosophical ideas about the art of managing the people, the affairs of governing the country from the point of view of mutual conversation: Kuntudy - justice, Aitoldy - good, fortune, Agdlimish - mind, sanity, Odarmish - contentment. Even in those days, special attention was paid to the fact that the most important condition, the wealth of mankind, is knowledge, which brings immense benefit to the people and this is the only way leading to happiness. It must be here that the beginning of the general direction, actions, which our country has started today, lies.

This is in harmony with the deontological (in Greek, deon - duty and logos - the word), that is, with the sense of duty of each person, differing in moral characteristics before their native land, populated area, homeland, native places, parents.

If we look at concepts that are related to the concept of good, then this is wealth and good, the state and development, the benefits and honor, the consent and good deeds, benevolence and abundance. Each of them is a fiery word with a deep meaning that elevates one's own authority, shows glory, idealizes the honors of any nation, any people. It should be that almost all these concepts have become a true manifestation of the desire, inspiration for the great ideals in the formation of the national consciousness on the basis of wise thinking abilities, world outlook in the works of poets and zhyrau, biys and orators. Powerful thoughts of wise men in history, their experienced examples are learned in harmony with the continuity of generations in the spiritual heritage of heroic personalities, leaders who ruled the country, heroic ancestors who defended the interests of the country and the people. We, as if from the concept of «Mangilik El» know the trend of this harmony, correspondence. Such desires of the ancestors as to make the people happy, to point the way to a long life, harmonizing with beneficent deeds, to awaken the enthusiasm for knowledge, to give the right orientation, to always be able to adhere to the purity of honor, to know mentally the words of wise men harmoniously combined with the instructions based on perception. At first glance, these goals are like a fiery speech. Nevertheless, as the saying «good word - half happiness», it is clear that the meaning of this is the intention, the desire to take a place in the heart of the future generation, that is, perhaps, the desire to make the people happy, the country found its importance. This was the goal to firmly adhere to such principles.

One of the following concepts is benevolence. In the philosophical dictionary such a definition is given to benefaction: «... a moral and ethical category to which, from the point of view of morality, an article evaluates the actions of people (groups, classes) and social phenomena. Benevolence refers to concepts that society (class) considers as worthy examples of suitable morality» [1; 494].

Al-Farabi wrote in his treatise «Directing the Way to Happiness»: «To be faithful, truthful before one's own conscience arises only from noble virtues, noble human behavior. But if a person does not have all this, he takes himself into the ranks of people with noble virtues, noble behavior, then he had a false opinion about himself then» [3; 19].

Therefore, good deed is to be inspired by life, to strive for life, the source of love in infinity. Must be evidence of this is the desire to live in the tradition of ancestors, be able to enjoy the environment, the natural world, a sense of praising their dignity. In a word, good deeds are kindness, loyalty, prosperity, glory, deed. And beneficent actions reason in harmony with reason, sanity and reason.

The honor of every man is judged by his own will. Hence, each person should not exceed the limits of his will, his right. Every useful act is correct, a harmless act is wrong. Those who commit the first of these are people who have reached the universal level, they are reasonable, kind, and in every business everyone does with the mind, they get down to business only after everyone thinks and measures everything well. Such actions will never lead to repentance. Here lies the main basis of humanity, morality. Therefore, the connection between each other, the similarity of Sharia law and traditions and customs of the Kazakh people, based on such principles and rules, is associated with such qualities as humanity, morality, which never lose their power. Honor, conscience, pride, all the dignity and spiritual wealth of our people - a quality that entered into flesh and blood. The virtues inherent in men are loyalty, conscientiousness, courtesy. Therefore it is clear as a month that every person who has preserved and defended his personal dignity, honor and conscience, every citizen, being conscientious, righteous, knowledgeable, truthful, just, communicative, resolutely supporting good deeds, never devising evil, showing concern for the people, with burning force directing his mind to foresight, at the same level will protect the interests and existence of the people. To this the meaning of the philosophical system of ancestors' thinking tends, which may well be a precept for the future generation.

Thus, the tradition of ancestors left the future generation a good example of good deeds, wise words and instructive edification. Apparently not everyone gets the share of art of persuasion with an oratorical language of such noble qualities as heroism and perseverance, devotion and justice, a passion for freedom and love for one's native land. We feel that the authoritative role that is rarely found in life has been played by wise sages. They resolutely, fairly told the truth at least to the khan, even to the people. We want to say what the wise biys could say were able to hear the understanding words of the khans, the people, undoubtedly, point to their exceptional wisdom. From what we could see with our eyes in the form of beneficence from the spiritual legacies that summed up the experience of life with the soul that always knew how to set great ideals above all for people with an unbending character who lived in the boundless steppe.

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### Ел мүддесі мен мақсаты жолындағы ұлы мұраттар

Еліміздің береке-бірлігі, игілігі мен ырзығы, бейбіт өмір мен тұрақтылығы, бақыты мен дәулеті, достығы мен бауырмалдылығының болашақ бағдарының арқауы – бұл ұлтымыздың тарихы, даналығы, бір сөзбен, Ұлы Дала рухы. Жалпыұлттық игіліктің биік гуманистік мұраттарынан «Мәңгілік Ел» идеясы өз бастауын алса керек. Мақалада бабалар дәстүрін асқақтатуда олардың рухани-мәдени құндылықтық асыл мұраларының қазіргі таңдағы ұрпақтар сабақтастығының рухани жаңғыру кемеліне көтеру мәселелері жан-жақты зерделенген. Жалпы ұлттық болашақтың ұтымды ізденістері ретінде ел мүддесі мен тағдырына қатысты бабаларымыздың даналық ойларын жан-жақты саралауға әрекеттер жасалған. Қалыптасқан тарихи дәстүр үлесінде қазіргі уақытта халқымыздың өмірлік, этикалық ұстанымдарына айналған түркі қағандарының өз иелігіндегі ұлыстардың әдет-ғұрпы, наным-сенімдері, тіліне сыйластықпен қараған іс-әрекеттері дүниетанымдық басымдықтарының көрінісі ретінде мәндік мазмұны көрсетілген. Оның түп негізіндегі адамгершілік бағдарларының әрі тарихтың керуен көшімен ұрпақтар сабақтастығына негіз болғандығы қарастырылды. Рухы өршіл, жігер-қайраты асқақ, қайсарлы бабаларымыздың ерте дүние тарихынан елінің мүддесі мен тағдыры жолында ерен еңбектері, қаншама қиын-қыстау тарихи сынақтарды бастан кешкен. Сол қиындықтарға қарамастан, алға қойған ұлы мақсат-мұрат – «Мәңгілік Ел» орнату жөніндегі асыл арман болған еді. Сонымен бірге мақалада «Мәңгілік Ел» – асқар таулар мен сағымы көлкіген сайын далада күн кешкен қарапайым қалың елдің көкірегіндегі мұраттар мен ізгі тілектерінің көрінісі ретіндегі орнына баса назар аударылған.

*Кілт сөздер:* қазақ мәдениеті, ана тілі, ұлттық сана, ел мүддесі, жалпыадамзаттық құндылықтар, рухани байлық, жалпыұлттық игілік, бабалар дәстүрі, ұрпақтар сабақтастығы, рухани жаңғыру.

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### Великие идеалы в процессе реализации национальных целей и интересов страны

Суть будущего направления сплоченности, мирной и стабильной жизни, счастья и состояния, дружбы и сердечности нашего народа — это история, мудрость нации, одним словом, дух Великой степи. Должно быть идея «Мәңгілік Ел» взяла свое начало из высоких гуманистических идеалов общенационального блага. В работе всесторонне изучены проблемы возвышения духовно-культурно-ценностных благородных наследий наших предков, достижения совершенства духовного возрождения, преемственности поколений. В качестве выгодного поиска общенационального будущего сделана попытка всестороннего анализа мудрых мыслей предков относительно идеалов и судьбы народа. В доле сформировавшейся исторической традиции в виде проявления мировоззренческих преобладаний показано значительное влияние содержания обычаев, убеждений, действий в отношении уважения к языку народов во владении тюркских каганов, превратившихся на сегодняшний день в жизненные, этические позиции нашего народа. Рассматриваются нравственные направления, ставшие основой преемственности поколений. Еще с Древней истории известно, что наши упорные предки с целеустремленным духом, высокой энергией пережили немало трудных исторических испытаний на пути к интересу о судьбе народа. Великой целью была благородная мечта об установлении «Мәңгілік Ел». В статье особое внимание уделяется месту «Мәңгілік Ел» как отражению идеалов и благих пожеланий простой народной массы, живущий в широких степях с высокими горами и бескрайними миражами.

*Ключевые слова:* казахская культура, родной язык, национальное сознание, национальный интерес, общечеловеческие ценности, духовное богатство, общенациональное благо, традиции предков, преемственность поколений, духовное возрождение.

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Репозиторий Қарғу