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SOCIO-CULTURAL FOUNDATIONS OF AL-FARABI`S IDEA OF "HAPPINESS"

The article examines the socio-cultural foundations of al-Farabi's idea of "happiness" as a socio-cultural phenomenon from a scientific and theoretical point of view in detail. This phenomenon is directly related to the human soul, and each individual seeks to become a member of society, to achieve his level of personal perfection and, as a result, to achieve the main goal set for him. According to al-Farabi, all actions aimed at achieving happiness, at a certain stage, are formulated as social values. The concept of happiness underlies the socio-cultural foundations of al-Farabi. It is often said that this phenomenon is of great value to humans. Volunteering to achieve happiness is a wonderful thing to do. Morality and the habits that generate them are good things.

Al-Farabi stressed that happiness is a great goal that everyone strives for, and happiness can be achieved only through knowledge and goodness. The main goal of education is personal improvement, and the main goal of a person's existence in the world is defined as the achievement of happiness, which is recognized as the highest level of absolute goodness.

Key words: knowledge, happiness, culture, virtuous city, ethics, personality, goodness, morality.

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Әл-Фарабидің «Бақыт» идеясының әлеуметтік-мәдени негіздері

Бұл мақалада әл-Фарабидің «бақыт» идеясының әлеуметтік мәдени негіздері әлеуметтік мәдени феномен ретінде, ғылыми теориялық тұрғыда жан-жақты қарастырылады. Бұл феномен тікелей адам жанымен тығыз байланысты, сонымен қатар, әрбір жеке тұлға қоғамның мүшесі болуға, өзінің жеке кемелінің деңгейіне жетуге, соның нәтижесінде өзіне қойылған басты мақсатқа қол жеткізуге ұмтылады. Бақытқа жетуге бағытталған іс-әрекеттердің барлығы әл-Фарабидің ойынша, белгілі бір кезеңде қоғамдық құндылық болып тұжырымдалады. Бақыт ұғымы әл-Фарабидің әлеуметтік мәдени негіздерінің өзегін құрап тұр. Бұл феноменнің адам үшін құндылығы аса зор екендігі үнемі ескертіліп отырады. Бақытқа жетуге көмектесетін ерікті әрекет – бұл әдемі әрекет. Оларды тудыратын адамгершіліктер мен әдеттер – бұл қайырымды нәрселер.

Бақыт – әрбір адам ұмтылатын ұлы мақсат екендігін атап көрсеткен әл-Фараби бақытқа білім мен игілік нәтижесінде ғана жетуге болады. Білім алудың басты мақсаты жеке тұлғаны кемеліне жеткізу болса, ал әлемде адамзаттың өмір сүруінің басты мақсаты абсолюттік жақсылық – жоғарғы деңгей деп танылатын бақытқа жету деп анықталады.

Түйін сөздер: білім, бақыт, мәдениет, қайырымды қала, этика, жеке тұлға, игілік, адамгершілік.

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Социально-культурные основы идеи аль-Фараби о «Счастье»

В статье детально рассматриваются социокультурные основы представления аль-Фараби о «счастье» как социокультурном феномене с научно-теоретической точки зрения. Это явление напрямую связано с душой человека, и каждый индивидуум стремится стать членом общества, достичь своего уровня личного совершенства и, как следствие, достичь поставленной перед ним главной цели. По словам аль-Фараби, все действия, направленные на достижение счастья, на определенном этапе формулируются как социальные ценности. Концепт счастья базируется на

социокультурных основах аль-Фараби. Часто говорят, что это явление представляет большую ценность для человека. Добровольными действиями по достижению счастья являются благо творящие поступки, а также мораль и привычки, которые их порождают.

Аль-Фараби подчеркнул, что счастье – это великая цель, к которой все стремятся, а достичь счастья можно только через знания и добро. Основная цель образования – совершенствование личности, а главная цель существования человека в мире определяется как достижение счастья, которое признается наивысшим уровнем абсолютного добра.

Ключевые слова: знание, счастье, культура, добродетельный город, этика, личность, добро, мораль.

Introduction

We have to study and promote the spiritual values of our historical figures. The cultural and spiritual heritage of the great Eastern thinker, philosopher and scientist Abu Nasir al-Farabi made an immeasurable contribution to the development of world science and civilization. Every thought or opinion expressed by a scientist and his analysis touches on some of the problems of modern society.

Over time, al-Farabi's legacy has not faded but has grown stronger over the years. In his works, Abu Nasir al-Farabi expressed his views on the morality, happiness, kindness and friendship of his time, philosophical ideas, art and state structures. In particular, the socio-cultural foundations of the idea of happiness are considered.

The pursuit of happiness is a natural part of human nature. According to the philosophical definition, happiness is a cultural and ethical concept that reflects the degree of satisfaction with the interests and joys of life, happiness. Al-Farabi explained happiness as a goal set in the life of each person, according to his worldview, a person came to this world to achieve happiness. You need to know what real happiness is, set it as a life goal and strive for it.

The Kazakhstani scholar M. Mynbayev says: "... the only way to improve your moral and human condition is to study and research the spiritual heritage of Eastern thinkers. Thanks to the continuity of human and spiritual values of the past, we can increase the development of Kazakhstan's society in the highest achievement" (Mynbayev, 2007: 31).

The relevance of the problem of "happiness" in the work of the great thinker Abu Nasir al-Farabi, an outstanding representative of Eastern Muslim philosophy, his social and cultural foundations are connected with the development of modern society. The achievement of happiness is one of the main goals of the ideas of al-Farabi. It is a fact that people strive to be happy in their lives. But only a wise person understands the concept of happiness. Many say they are happy to have many children, and many say they

are happy to learn and become scientists. In other words, not everyone has the same idea of happiness.

Abu Nasir al-Farabi in his book "Guide to Happiness" said: "for a person, his notion to achieve absolute happiness is the most correct and the greatest value", "you need to find a way and means to master it", and "when several circumstances can be added to praise or promote, a person will be happy" he concluded (Al-Farabi, 1975: 5-6).

According to al-Farabi, "there are three conditions that lead to praise and criticism": the second is a sense of peace, such as passion, happiness, joy, anger, fear, sadness, grief, jealousy; the third is the mind.

Happiness is a multifaceted concept. The main concepts of it are: 1. Wealth; 2. Joy, pleasure; 3. The achievement of delight, wisdom; 4. The acquisition of their own life. "To live happily means to be happy, to be rich, to enjoy.

Events that bring a person joy – success, rewards, the achievement of goals, children's happy times. Feelings of joy give a person strength and make you feel younger. However, there is a difference between joy and happiness. Joy is similar to happiness, it occurs for different reasons. Joy is fleeting, it depends on a specific moment, happiness is the main source of a person. There may be false joys in life, inhuman and immoral. In the current situation, the issue of a happy life is directly related to the values of patriotism (market, democracy, respect for human rights, etc.) E. S. Omarov (Omarov, 2009:13).

Choice of theme, purpose and tasks

The concept of "happiness" by al-Farabi plays a special socio-cultural role, as it is one of the spiritual values of humanity. We consider it important to study the concept of "happiness" in the works of the famous philosopher from the Kazakh land Abu Nasir Al-Farabi.

The object of research is the happiness of the great thinker al-Farabi, and the subject of research is the socio-cultural foundations of al-Farabi. The *purpose* of our research, the works of al-Farabi and the works of scientists who studied al-Farabi, set the

following *tasks* for the study of "happiness":

- the study of the idea of "happiness" as a socio-cultural basis;
- demonstration of opinions on the topic in the works of foreign and domestic research authors based on comparative analysis;
- the definition of "happiness" as a pivotal concept in the socio-cultural philosophy and ethics of the thinker.

Research methodology

This article gives a comprehensive scientific analysis of social and cultural foundations of the ideas of al-Farabi about "happiness". Comparative-theoretical research methods are used as a scientific tool in the analysis of the socio-cultural foundations of the concept of "happiness" by al-Farabi and the analysis of its theoretical significance. Besides, during the research, the opinions of foreign and domestic researchers on the topic are presented in the authors' works as a scientific basis and source. The texts are analyzed by hermeneutical and comparative, stylistic research methods.

Results and discussion

The formation and development of national values of the Kazakh people depend on the aspirations, scientific and educational work of our historical figures, who are aware of national interests at all times and in all spheres. It will take time to get rid of our great-grandfather's work in terms of independence. Person, humanity, happiness, the ability to endure adversity, the personality of the leader has always been a pivotal topic in the work of the national intelligentsia. Al-Farabi in his book "Guide to Happiness" said: "Happiness is a goal that everyone strives for because it is an unknown perfection. It does not need any explanation, because it is the most well-known thing" (Al-Farabi, 2005: 89).

Any maturity is a goal that a person strives for because maturity is a good thing and it is a desire of a person. It is known that happiness is most useful because there are so many goals for the desired goods that a person strives for. A person is a very complex phenomenon. His diversity and complexity and riddles are numerous, his desires and goals are limitless. Happiness is one of the desired goals of good features. This is the greatest thing among all blessings.

"Happiness" is a pivotal concept in the socio-cultural philosophy and ethics of the thinker. Happiness is the highest perfection, the absolute good, the essence of every person's life. In his treatise "Guide

to happiness", al-Farabi said: "We see that to be happy, we do not need to pursue another goal, that is, the conclusion is: happiness is for us, not for others. Happiness is one of the most attractive, greatest, and most mature blessings" (Al-Farabi, 2005: 6).

It doesn't matter that happiness is highly valued and requires the person who wants to achieve it to find a way and a method to achieve it. He said: "To achieve happiness, a person must think about everything and act consciously to achieve it. He believes that the only way to achieve happiness is to have the wisdom and intelligence that our generation should have in them. Al-Farabi believes that wisdom is an innate human ability.

According to al-Farabi, a spiritual understanding of human actions and behaviour are very important in the pursuit of happiness, because it is a socially important action, not only in how a person acts following their desires but also in receiving praise or shame in society. Natural action associated with the stress of the human soul is not enough to achieve happiness. It is not enough to want to do something good and bright. For a person to be sure that their actions are transparent, the correctness of their actions must be recognized by society. Therefore, says the thinker, "we must determine what our actions are right, what our emotions should be, what our activities should be to achieve a good mind" (Nysanbayev, 1998: 328).

The problem of happiness arose from personal development and the study of socio-cultural relations. Al-Farabi develops a concept that avoids focusing on the individualistic-egoistic ethics of socio-cultural relations. It is aimed at forming a spiritual worldview that confirms life, rather than modern ideas aimed at "harmonious living" of virtual city residents, pessimism, flight and departure from socio-cultural life (Kurmangalieva, 2014, p.89).

There are good and bad qualities in a person. His abilities can be applied to both good and bad cases. At the same time, respect for the virtues of love, honesty, justice, and truthfulness emphasizes the need to adapt your abilities to the best side.

Al-Farabi in his book "Civil politics" states that "a person in any situation understands happiness only by the power of the theoretical mind, and not by any other power". This is a practical action when a person uses and understands the first initiatives and initial knowledge that give a person a sound mind, and then when he seeks to find a path to happiness through practical efforts. Then seeking power executes the actions received through the power of thought. The power of imagination and comprehension develops and helps the power of reason, leads

to actions that create the conditions for a person to achieve happiness, and then the person will benefit. Thus, he will achieve prosperity through his power (Al-Farabi, 1975:130).

Evil, as we have considered in the form of a clear understanding of its purpose when it is described as happiness by the power of reason. When a person does not understand what happiness is, he openly strives for it and pursues something other than the goal of a happy life: profit or fame. He strives to achieve what drives him. He figured out how to achieve this goal. This is done with the help of an aspiring force. Thus absolute evil will take place in our lives.

Al-Farabi states that people will have common qualities and that they have the qualities that are unique to them. All these natural qualities are based on willpower, which must be developed, showing that each person has their unique peculiarities. According to Al-Farabi, if they are neglected and not developed in practical terms if they are not used for other useful activities and if they waste time, these qualities will disappear.

The good qualities inherent in the human body will disappear without a certain practice, without its development, without a clear direction; he explained that the scientist understands that the only effective result is the ability to recognize the qualities of a person. A person's ability to distinguish from nature what he or she deserves, his or her propensity for certain behaviours, his or her immaturity, and his or her ability to adapt to the behaviour that he or she is prone to. He believes that only a self-aware generation can be a step towards humanity.

"A person who can achieve results in any field will be the leader of people who does not have such abilities. This does not give a positive result. People who are more able to achieve results will be happy, and people who can achieve results will be happier, and positive results will not be achieved" [9.305p]

Leadership is not something that everyone can do, and not everyone has the managerial ability to do the right thing. It is said that a person who can only do what others say cannot be a leader under any circumstances and that such a person can only be a leader in the case of another person under any circumstances. The great sage also dwells on a person's ability to control what they say to others, i.e. "leaders", which is another characteristic of a person.

A person cannot be a leader if they cannot change their thoughts or actions, i.e. the ability to "take away" or "push". In other words, to be a good leader or a leader must be able to combine leadership skills with the ability to lead, which has not lost

its significance today. This proves that some leaders who only want to be leaders and think only of their interests do not benefit people at all.

In al-Farabi's view in "On the perfect state", human happiness can only be achieved in a society based on mutual assistance and cooperation, but also outside of human isolation. Happiness comes when people work together to live a "harmonious life" that leads to the right upbringing, the right management, and the right attitude.

According to al-Farabi, a person, like society, acts with knowledge of good and evil, their causes, so he must know the principles underlying mutual understanding. A way of organizing people and their co-existence for "harmonious co-existence". In this way, it removes from the ignorance of people the idea of state life and power in the state and forms an ideology of enlightenment based on education and culture.

Knowing the reasons for creating a good state is the starting point for understanding what a state should be to ensure the happiness of its citizens.

Happiness is a "balanced life" when a person is in harmony with himself, other people and nature. This is not provided by an abundance of material things, but by the fullness of life – the nature of the global system is the development and use of positive human qualities for the development of human society (Al-Farabi, 1975:57).

Al-Farabi believes that those who submit to the leadership, they are calm, virtuous, and happy. It is said that when a person becomes a nation, such a nation is called a stable nation, and when it settles, it becomes a strong city. This shows that the wishes, goals, and actions of the leaders of a benevolent city will only be effective if they are real and united. And this increases the fact that if he acts independently, he will change the direction of control, and such a leader will be the real ruler according to the law.

"The city's head or the leader's action should connect every piece of the city and the leader must do his best to make the citizens achieve happiness, he also must try to make people help each other, support each other and conceal the evil or decline the level of evil during his leadership" he explains. (Kuzik, 2009:137)

Al-Farabi dwells on the good deeds of the city's leader. They seem to come to terms with each other, find common ground, turn evil into a useful thing, neutralize it in its absence, and help each other as much as possible. Al-Farabi values a person's ability to do good things to the community in which they live, which proves that a leader of this quality should be in the presence of his "individuality". The

main question is not only about knowing the good but also about the need to focus on it. The leader should guide the city's residents on the right path to happiness and motivate them to act (Seisenbayev, 2014:184-185).

Each group or nation has adopted these principles (religious concept, vision, the enlightenment of the human soul, etc.) in a certain direction. Most people who believe in happiness trust in such ideas, in their imagination. You can say that the initiatives that people accept, respect and honour are crude: most people perceive this not as a concept, but as a fantasy.

According to al-Farabi, "happiness is understood as a matter of faith and as a matter of principle" (Al-Farabi, 1975: 147).

Emphasizing that "happiness is a great goal that everyone strives for", al-Farabi states that happiness can only be achieved through knowledge and kindness, and this possibility is more common among residents of a perfect city. Al-Farabi divided the administration into good and bad. Good, educated, cultural management leads people to happiness, directs their actions and will go in this direction. Al-Farabi also states that "people can only achieve true happiness in a good city", and classifies cities where the human community is concentrated to reveal the image of a perfect city. In a good city, only the residents of a city whose community strives to help each other can be happy.

Al-Farabi says that the path of cooperation on the way of true happiness is special (Ozzhan, 2001:223-225). Al-Farabi describes the characteristics of a society, the way of life in it, the qualities of leaders, the behaviour of people, the society in which they live. "City of immorality or immoral society" refers to a society of people who seek to have fun, eat, drink, and commit adultery. This behaviour of the "ignorant city" is a threat to the dignity and integrity of people. Happiness in this city means that the only way to achieve happiness is to play, laugh, eat and drink, and not do anything useful for the well-being of the body or soul.

"As for celebrities, they think that fame is inherited from their ancestors, that their fathers and grandfathers are rich, or that they have a lot of expensive things and money to live a good life, and that they are better than their rivals. If this group stands out among the people or all the inhabitants of the city for its beauty, endurance and fearlessness, that is, the desire to win, it will be known" said al-Farabi (Al-Farabi, 1975:156).

The great scientist tried to explain to us by the thoughts and ideas of people of that time that the

glory of a person is formed in this way. We are not afraid of the beauty and endurance of a soul that benefits others, hardened by wealth, classifying how it comes to fame and fortune. The conceited leader is not interested in wealth and position, he does not demand anything from the government for his good deeds, he only demands praise for the good deeds performed by him. According to al-Farabi, "happiness occupies such a place among the goods that one wants to have ways and things that lead to happiness" (Zharykbayev, 1997:114).

He examined the governors dividing into two groups according to their peculiarities such as vanity and bragging: the "conceited" and "vauntful". The search for happiness consists in finding a common value in life, satisfying all personal and self-fulfilling creative needs, as well as their personal and social fulfilment.

Al-Farabi in his book "The Political Writings. Selected Aphorisms and other texts" said: "How should the city be governed?" He answered this question by himself. It emphasizes the need to help the descendants and thus guide them on the path of happiness. That is based on the principle that to increase happiness in life, you need to serve others, and to make others happy, you need to give your energy and mind.

The question of the nature of happiness, proposed by al-Farabi, is still relevant in social ontology. About the work of al-Farabi A.Kh. Kasymzhanov writes: "Happiness is the pivotal category of al-Farabi's ethics, it is not a personal matter. This cannot be achieved by self-isolation alone. In a good city, human happiness, goodness, justice and beauty are realized" (Kasymzhanov, 1982:147).

As the human body is sick and ill, so is the soul, it also can be sick and ill. At least, the health of the soul should always be a virtue, a good deed, a wonderful thing. "The body healer is a doctor, a healer of the soul is a healer, who has another name as the leader of the state," he said. He analyses the main features of the leader or as we used to say like "national individual" from the scientific field in detail.

Just as a person is not born a weaver or ascribe from the very beginning, so a traitor and a bad man are not born from the very beginning. However, they may be prone to negligence or misconduct. Then it will be easier for him to deal with the consequences of any situation than with any other conducts. In the same way, he may be inclined to writing or any other art-related activity. Thus, if he is not directed in some other direction by some other motive, he will turn from the very beginning to something easier for him.

Al-Farabi giving a scientific definition of this term, saying: “Wisdom is the ability to determine the nature of other things, to know the causes and immediate grounds of all things” (Al-Farabi, 1975:221).

Worldview, ethics and aesthetics of al-Farabi were rooted, systematized and clarified. In the work of “On the Perfect State”, “Guide to Happiness” describes the emergence of human society, a form of life, human behaviour, the imagination of a just leader. First of all, it analyzes the structure of the society in which he lives. The city accepts the population as the lifeblood of humanity. By dividing a city into parts, he chooses a good city as an ideal and exemplary phenomenon. It is called the “city of need”, which is close to it and formed by the workers as a genetic link.

Al-Farabi makes a distinction between the city of “buying-selling” as the home of merchants and sellers and the city of misery and ruin. Al-Farabi also describes a good state (city) like Platon in the development of its doctrine and considers all members of the state as a human body performing a certain function.

This correspondence is confirmed by the feudal system in the state. Although ideologically correct, al-Farabi stressed that inequality and disadvantages in humanity are obvious. For example, even though people form the basis of the state, they are still forced to work, think, eat, drink, marry, and so on. He argues that the only way to eliminate such inequality and injustice is to strengthen the teaching of enlightenment and humanity (Al-Farabi, 1975).

Conclusion

The concept of happiness is at the heart of al-Farabi’s socio-cultural foundations. “It is always said that this phenomenon is a great value to a person” (Nurmuratov, 2001:177). A thinker who has considered the question of happiness in detail draws the following important conclusions: “the

greatest good and ... this is the most perfect goal that a person strives for”, “happiness is necessary for a person to live in harmony with himself and others”, “happiness in itself”, “charity seeks only good dealings”. Voluntary action to achieve happiness is a beautiful act. Morals and the habits that generate them are good things” (Al-Farabi, 1973:122).

Al-Farabi stressed that “happiness is a great goal that everyone strives for” and that happiness can only be achieved through knowledge and kindness. Al-Farabi said: “A city that seeks to help each other in the search for true happiness is good, and a society in which people help each other to achieve happiness is a good society, and a city in which all citizens help each other to achieve happiness is a good people. If people help each other to achieve happiness, then the whole world will be a good place” (Al-Farabi, 1970:305).

This is the main humanistic principle of al-Farabi for the future happiness of mankind, the friendship of peoples-the beginning of history – the highest thought of the scientist, this is the secret of his principle. In other words, people should live in conditions of happiness, mutual assistance, friendship and peace (Kobesov, 2002: 146). “Ministry of happiness” founded in the United Arab Emirates is a unique initiative and a modern implementation of an idea that is directly related to the modern socio-cultural foundations of the concept of “happiness” of our ancestor al-Farabi.

There is no doubt that the socio-cultural foundations of al-Farabi’s ideas and expressed views are in harmony with the requirements of modern life. It is clear that these qualities in a person, including in a leader, are mandatory for modern leaders. To be honest, not to spread warmth and happiness among the people around you, but to be equally knowledgeable and just, to be honest, and fair must be everywhere.

The country and society will be happy if many honest and kind leaders love the truth and honest people for the sake of our future and the “humanity” of our society.

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