

M. Myrzabekov*, Zh. Nurmatov, S. Abzhalov

Khoja Akhmet Yassawi International Kazakh-Turkish University, Kazakhstan, Turkestan,

*e-mail: muratbek.myrzabekov@gmail.com

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.

М. Мырзабеков*, Ж. Нурматов, С. Абжалов

Қожа Ахмет Ясауи атындағы Халықаралық қазақ-түрік университеті, Қазақстан, Түркістан қ.

*e-mail: muratbek.myrzabekov@gmail.com

Қажы Бекташ Уәли және қазақ дін ойшылдарының этикалық көзқарастарының сабақтастығы

Ахмет Ясауи, Хаджи Бекташ Уәли, Абай Құнанбайұлы, Шәкәрім Құдайбердіұлы және басқа да қазақ дін ойшылдары адамның ішкі әлеміне, рухани тазаруы мен адамгершілік-этикалық дамуына үлкен мән берген. Себебі адамның табиғаты атақ-даңқта немесе байлықта емес. Ол адам бойындағы ізгілік пен жүректің тазалығына негізделеді. Сондықтан да Хакім Абай өз еңбектерінде адам баласы осы дүниенің мәні мен табиғаты екеніне ерекше мән берген. Ол адамның жүрегін басты мән ретінде көрсетті. Адамгершілік-этикалық даму тұрғысынан, адами қасиеттер: рухани тазалық, шыдамдылық, адалдық, кішіпейілділік, мейірімділік және бауырмалдық Қажы Бекташпен қатар қазақ дін ойшылдарының ілімінде де орын алған. Сонымен, рухани даму адамгершілік тазалықты, шыдамдылықты, адалдықты, кішіпейілділікті, рақымдылық пен бауырмалдықты қажет етеді. Осы зерттеуде біз қажы Бекташ Уәли мен қазақ дін ойшылдарының көзқарастары арасындағы үйлесімділікті анықтауға тырыстық. Бұл жұмыста пайдаланылған мәліметтер тарихи, салыстырмалы зерттеу әдістерімен алынған мәліметтерге негізделеді. Осы мәліметтер нәтижесінде Қожа Ахмет Ясауи мен әл-Фараби ілімі, Қажы Бекташ Уәли мен қазақтың дін ойшылдарының адамгершілік ілімдерінің негізі екеніне көз жеткіздік.

Түйін сөздер: адам жүрегі, тазалық, Қажы Бекташ, қазақ дін ойшылдары, Құдай.

М. Мырзабеков*, Ж. Нурматов, С. Абжалов

Международный казахско-турецкий университет им. Ходжа Ахмеда Ясауи, Казахстан, г. Туркестан,

*e-mail: muratbek.myrzabekov@gmail.com

Преимственность этических воззрений Хаджи Бекташ Уали и казахских религиозных мыслителей

Ахмет Ясауи, Хаджи Бекташ, Абай, Шакарим и другие казахские ученые имели большое значение для человека, а также для его духовного очищения и нравственно-этического развития. Человеческая природа не заключается в славе, чести или в богатстве. Оно заложено в человеческой добродетели и чистоте сердца. Поэтому Абай в своем учении описывал человека, как сущность и природу этого мира, а человеческое сердце, как основную сущность. В трудах Хаджи Бекташа и казахских ученых, то есть с точки зрения нравственного и этического развития,

личные знания человека, такие как духовная чистота, терпение, честность, смирение, грация и братство являются необходимостью. Таким образом, духовное развитие требует моральной чистоты, терпения, честности, смирения, благодати и братства. В этом исследовании мы попытались определить совместимость взглядов Хаджи Бекташа Вели и казахских религиозных мыслителей. Информация использованная в этом исследовании основана на данных, полученных методом сравнительных исследований. В результате этих данных мы увидели, что Ахмет Ясави и аль-Фараби были основой морального понимания Хаджи Бекташа Уали и казахских религиозных мыслителей.

Ключевые слова: человеческое сердце, чистота, Хаджи Бекташ, казахские религиозные мыслители, Бог.

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 Sulayman 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 Hâjib 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 "Qûtdagu Bilig" which means "Wisdom Which Brings Happiness". Qûtdagu 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, *Maqâlât* 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 (Hacı Bektaş Velî, 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 (Hacı Bektaş Velî, 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.” (Hacı Bektaş Velî, 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 classified people in accordance with their inner purity as âbids (adorers) (Hacı Bektaş Velî, 1990. – 3), zâhids (ascetics) (Hacı Bektaş Velî, 1990. – 4), ârifis (gnostics) (Hacı Bektaş Velî, 1990. – 5) and muhibbs (lovers) (Hacı Bektaş Velî, 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 Quran: “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 attributes 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 similar 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. Therefore, in his opinion, it must be “mine”. What is meant 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 follows:

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 sidq (truthfulness), iqrâr (confession), ithbât (prove), talab (demand), riyâdat (abstinence), muhabbat (love), khawf and rajâ (fear and hope), yaqîn (certainty), reliance (tawakkul). Saying that “Creator him-

self is the fellow of heart.” Haji Bektash describes heart as the house of Allah (Hacı Bektaş 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 perfection. 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. Furthermore, 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 Bektaş 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 Bektaş 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 emphasized 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 Bektaş 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 Velî, 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, Nâfî, Wakîl, Latîf (Kunanbayev, 1986: 141) and power of Allah, greatness, perfection, wisdom, goodness, knowledge in Haji Bektash (Hacı Bektaş Velî, 1990: 36-37) guide man to reach morally at perfection. Khoja Ah-

met 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 (Kenzhegaliev 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 Velî, 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 the 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 Velî, 1990:

28). Allah endows everyone, to a certain extent, the feelings of mercy, beauty and truth, thus enabling them to reach at perfection. So, Haji Bektash describes poverty (faqr), knowledge, generosity, modesty, patience, abstemiousness, fear and hope, decency as a grace of Allah (Hacı Bektaş Velî, 1990: 23). In his Tenth Word of Nasihat (Advice), Abay, after severely criticizing the ignorance and laziness of people, introduces the all goodness given by Allah.

“You wished, God gave, but you did not take. Nevertheless, God the Almighty has given you the strength to find the goods. Do you make an effort to find a lawful job? No. Though He has given you enough knowledge to make an effort appropriately, you don’t learn it. While learning, He has given you a mind to use. Who knows where you left it?” (Kunanbayev, 1986: 107).

The main rule of divine love is the sense that leads human to education as a method of moral depth 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 Bektash and Abay, because, with his sinful face, human even cannot intend to set 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, perfection. Divine love is the way to escape from the trap of ego and immorality, to develop the heartfelt human 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 Ahmet 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 intolerant
(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).

God is far from deficient adjectives, all weaknesses 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 reason 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 Allah is closed. The fundamental cause of persecution is ignorance and unscrupulousness. The main weapon 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. Everyone 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 intellect 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: 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 spiritual meaning and being human leads to goodness.

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 Yasawi’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 Kazakhs 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 (tanbih) kitabi. Al-Farabi men İbn Sina Filosofiyasi (Alemdik Filosofiyalik Mura)*. Transl. by: Kenjetyev Dosay. Vol 4. Almaty: Jazushi Baspasi. – p. 568.
- Ahmet Yesevi. (1993). *Divanı Hikmet*. Transl. by: Jarmuhameduli; Davutuli; Shafiqi. Almaty: Murattas Baspasi. – p. 262.
- Gainullina, Farida., Muhazhanova, Raushan., Kabyshev, Talgat., Baigabylov, Nurlan. (2014). “Muhtar Auezov’s contribution to the historical and cultural landscape of the Semipalatinsk Cisirtysk Area: revisiting the issues of the modern local literary history”, *Life Science Journal*, 2014;11(6s). p. 512-517.
- Gabitov, Tursun (2010). *Kazak Filosofiyasi*. Almaty: Raritet Baspasi. – p. 280.
- Hacı Bektaş Velî. (1990). *Makâlât*. Transl. by: Esad Coşan. Ankara: Kültür Bakanlığı. – p. 276.
- Kenzhegaliev, Kulush, Liza Navyi, Turlubekov Kairat, Kakabaeva Dinara., Nurumov Ermek., Kainekenova Gulmira., Seimkulova Sholpan., Mukhametzhanova Guivira., Utegenova Gulim., Abildin Rizat. (2015). “On the parallelism of the humanistic psychology of Abay Qunanbayuli and American psychologists”, *Journal of Scientific Research and Development*, 2 (9). p. 89-94.
- Kunanbayev, Abay. (1986). *Eki Tomdik Shigarmalar Jinagi*. Almaty: Jazushi Baspasi. – p. 304.
- Kudayberdiyev, Shakarim. (1988). *Shigarmalar*. Almaty: Jazushi Baspasi. – p. 560.
- Kopeyuli, Meshur Jusip. (2008). *İt Duniye. Tandamalar*. Almaty: Halikaralik Abay Klubi. – p. 416.
- Nurmuratov, Serik. (2004). *Haliktin Negizgi Ruhani Kundiliktari. Kazak Dalasinin Oyshildari (XYIII-XIX)*. Almaty: Filosofiya Jane Sayasattanu İnstitutu Kompyuterlik Baspa Ortaligi. p. 25-43.
- Nisanbayev, Abdimalik., Sarsenbayeva Zauze. (2007) *Kazaktin Dasturli Etikasi. Kazak Etikasi Jane Estetikasi. Jiyirma tomdik. 12 t. Astana: Audarma Baspasi. – p. 496.*
- Takhan, Serik. (2007). “Concept of Personality in Abay’s “Black Words” and the Problems of Kazakh Prose’s Formation”, *Nauka i Studia...№ 4(4)*. p. 84-87.
- Tosun, Necdet. (2009). “The Basic Views of Khoja Ahmad Yasavi and his Followers”, *Ekev Academy Journal*. Issue 38 (Winter 2009). p. 29-38.