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**THE SPIRITUAL HERITAGE OF YUSUF BALASAGUN  
IN THE CONTEXT OF THE MODERNIZATION  
OF POLITICAL SCIENCE**

This article artistic heritage Y. Balasaguni interpreted in the context of modern political science. The subject of analysis is the basic idea of «Kutadgu Bilik» the author of the poem («KuttyBilik»). Interesting is the author of the writing of this work. Introducing work convinces the reader that the author of the poem Y. Balasagun - outstanding poet and thinker of the largest of all Turks early Middle Ages. In its work, Y. Balasagun great poetic talent and skill describe and solve complex social problems associated with the policy, political power and the state. He is one of the first thinkers who sang an ideal ruler and the state, given the images of different categories of people, and the rulers of the various social strata, representatives of secular and religious power of contemporary society.

**Key words:** state, poem, «Kutadgu bilik» («Kutty bilik»), ideal ruler, thinker, Turks, poet, medieval society, history, politics, tradition.

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**Саясаттану ғылымын жаңғырту контексіндегі  
Жүсіп Баласағұнның рухани мұрасы**

Бұл мақалада Ж. Баласағұнның творчестволық мұрасы қазіргі саяси ғылымдардың жаңғыруы тұрғысынан қарастырылады. Мәселе автордың «Құтты білік» («Кутадгу билік») поэмасының негізгі идеяларын талдау арқылы дәлелденетіні. Автордың поэманы жазу себептері де қызықты. Әрине, Ж. Баласағұн қай замандарда да аса көрнекті ақын, әрі аса ірі ойшыл. Ж. Баласағұнның «Құтты білік» шығармасында сол ортағасырлық тарихи дәуір қоғамы мен мемлекетінің діни және саяси-әлеуметтік тіршілік-әрекеті мен тұрақтылығы мәселелері өз көріністерін тапқан. Ол ортағасырлық тарихта идеалды деп саналған ел билеуші мен мемлекетті, қоғамды және тарихи тұлғаларды жырлаған. Жастар тарихтың сыртқы жаулардан елді қорғау сияқты, әйгілі қолбасшылардың, елшілердің портреттерін, әртүрлі деңгейдегі билеушілердің мінез-құлықтарын және олардың бодандарына және мұхтаждықтағыларына қатынастары, қанағаттылық, тұтындағы ұстамдылық, артық кетпеу, тәрбие және тәрбиелілік сияқты дәстүрлерін және басқа да тарихи, т. б. даму аспектілерін білуі тиіс. Ж. Баласағұнның «Құтты білік» поэмасының негізгі идеалдары мен принциптері тегі түркілік елдер жастарына тарихи санасы мен ұлттық бірегейлігін қалыптастыруда аса маңызды роль атқара алатын мәңгі жасампаз шығарма.

**Түйін сөздер:** мемлекет, өлең, «Құтты білік», «әдемі билеуші», ойшыл, түрік, ақын, ортағасырлық қоғам, тарих, саясат, дәстүр.

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**Духовное наследие Юсуф Баласагуна  
в контексте модернизации политической науки**

В данной статье творческое наследие Ю. Баласагуни осмысливается в контексте современной политической науки. Предметом анализа являются основные идеи автора поэмы «Кутадгу билик» («Құтты білік»). Интересным является написание автором данной работы, ознакомление с которой убеждает читателя в том, что автор поэмы Ю. Баласагун – выдающийся поэт и крупнейший мыслитель всех тюрков времен раннего средневековья. В своей работе Ю. Баласагун большим поэтическим талантом и мастерством описывает и решает сложнейшие проблемы общества, связанные с политикой, политической властью и государством. Он один из первых мыслителей, который воспевал идеального властителя и государства, дал образы разных категорий людей, правителей и различных социальных слоев, представителей светской и религиозной власти современного ему общества. Узловые идеи и принципы произведения Ю. Баласагуна «Кутадгу билиг» («Құтты білік») имеют огромное значение в деле формирования исторической идентичности современной молодежи тюркоязычных стран. Молодежь должна знать такие аспекты истории, как традиция защиты страны от внешних врагов, портреты выдающихся полководцев, послов, поведения правителей различных рангов и их отношение к подданным и нуждающимся, проблема довольства, умеренности в потребностях, воспитания и т. д.

**Ключевые слова:** государство, поэма, «Кутадгу билик» («Құтты білік»), идеальный властитель, мыслитель, тюрки, поэт, средневековое общество, история, политика, традиция.

## Introduction

In April 2016 in Istanbul, at the 33rd permanent meeting of the International Organization of the Turksoy, the participating countries decided to declare 2016 the Year of Yusuf Balasagun, in connection with its millennium. All Turkic-speaking countries accepted this decision with great enthusiasm. The fact is that Y. Balasagun is an outstanding poet and thinker of the Turkic-speaking peoples of the early Middle Ages.

He wrote his famous work «Kudatgu bilik» («Gracious knowledge») in the years 1069-1070. He spent 18 months writing this book. It is known that the work of Y. Balasagun «Kudatgu bilig» («Gracious knowledge») has three options – the first found in the city of Herat in 1439, the second in the royal library in the city of Venice, the third – created in the city of Namangan written in Arabic in Egypt remaining in the Eastern Fund in Tashkent. At one time in different countries, this work bore a different name «State order» – («Aynakul Mamlakat»), («Propaganda to akims») («Panumalan short»), («Arab ul Miluk»), («Courtesy of akims»).

Kudatgu bilig («Gracious knowledge») – is one of the most important historical and literary monuments of the XI century. This work is still well known for a long time, but under different names in the Machine, China, Eastern countries. The Iranians called her «Shahnama the Turks», and the name «Kudatgu bilig» («Gracious knowledge») was

given to her by the Turans. The fame of the poem «Gracious knowledge» in the European world is associated with the name of the Australian orientalist Von Hammer – Purgsthal, orientalist G. Vambery and V.V. Radlov, the translation into Kazakh was made in 1986 by Askar Egeubaev. Observing the tradition of that time, Y. Balasagun dedicated his Khan Khans to Satan Tabgach-Bogra ruler Kara-Khakan-Ali Hasan from the Karakhanid dynasty, his famous work «Kudatgu bilig» («Gracious knowledge»). For this Bogra Khan granted poet the title of Hass-hajib – the minister of the court or the «chief chamberlain». The work, which is the single most comprehensive source of information about the Turkic folk life of the early Middle Ages. In this capacity, Y. Balasagun was engaged in a variety of public affairs – from the execution of laws and customs to receiving ambassadors and organizing official state ceremonies.

The history of the creation of «Gracious knowledge» is of particular interest. The reasons for writing a poem for Yusuf could be the complex internal and external situation of the country, namely, political unrest that shook the Karakhanid state at that time. It was probably created with the aim of strengthening the rule of the Karakhanid dynasty that came out of the nomadic Turkic tribes in the settled agricultural oases of Semirechye and East Turkestan. The political position of the author, who created the poem not in Arabic, which was then officially considered a literary language, but

Turkic, is indisputable. And poem, written in turkish language, is, in the opinion of the author:»... the first time combined wisdom.» In the poet's winged words, he concludes:

The word of the Turks was grazed by a deer upland.

I tamed him, made him submissive. (Balasaguni Yusuf: 1983, p. 490).

### Main part

Y. Balasagun is an outstanding poet, a truly brilliant thinker, philosopher, encyclopedic scientist, famous state and public figure. The life setting of the thinker is worthy. He believes that happiness, power, and the beauty of a human being consist in the benefit of its society and people. Familiarization with this work convinces that Balasaguni was well acquainted with the life, culture and ideology of the Turkic statehood in the person of the Karakhanid state. The author is deeply versed in the most acute problems associated with such complex phenomena of public life as the state, government and power relations of the time. We believe that his ideas about the ideal state system are the source of the good traditions of the thinkers of the Ancient and Medieval world – Confucius, Shan Yang, Plato, Cicero, Al-Farabi and many others. After all, he was also inherent in searches like the ideal state, designed to ensure prosperity, justice and order in society. For example, the art of government, Plato's «royal art» and the art of Elik Küntuda's rule by Y. Balasagun, his knowledge about the ideological, political and literary movements of Central Asia, Iraq, Iran before the Renaissance (VIII-IX c.) is not doubted. The author was deeply familiar with spiritual, religious and political ideas and practices of governing the country, clearly distinguishes their social essence.

The author of the poem «Kuttabilig» Y. Balasagun provides a deep philosophical and humanistic understanding of the role and importance of politics in society, the Turkic statehood of that Karakhanid era. The author was able to overcome the scholastic approach of the middle ages, to carry out scientific and dialectical understanding of the real social and political problems of society. It contributed, in a certain sense, to the manifestation at that stage of the elements of the Eastern Renaissance, humanism. In the worldview of Y. Balasagun and in his work «Gracious knowledge» four major lines and traditions of scientific understanding are organically interwoven – philosophical, religious (shamanistic), Islamic and political.

Naturally, the «Gracious knowledge» of Y. Balasagun presents information about the golden period of the so-called Eastern Renaissance associated with the Turkic world. Acquaintance with this work convinces that its author pays special attention to the place and role of government and politics in society, relying primarily on the example of the Karahanid state. The author from a humanistic position conceptually interprets the essence and role of knowledge, happiness, grace as the key problems of his work. As the author shows, these phenomena acquire a comprehensive significance, social strength and power in an organic connection with such phenomena of public life as the power and power relations of that era. This is an amazing teaching, which for many centuries had a powerful beneficial influence on the spiritual development of the descendants of the Turks – our ancestors. «Kutadgu bilig» was a real happiness and spiritual grace for all Turkic-speaking peoples. In this work, the contemporary thinker's reality, social consciousness and political concepts of certain social circles were originally reflected. It is believed that Y. Balasaguni had some administrative experience gained in public service.

The author is well acquainted with the spiritual, religious and political ideas and practices of governing the country, clearly distinguishes their social essence. The poem reflects the moral and ethical, moral and political problems of early medieval society. It should be noted that at this time the Karakhanid state entered its heyday. The author distinguishes his social essence. Quite interestingly, ideas about politics, state and government, high in terms of the level of development of that era, are presented in the book «Kutadgu bilik» («Gracious knowledge»). In the preaching of the poem it is said that it is written «in the Bograkh language» Turkic language. Balasagun managed to organically combine an understanding of the problems of real processes in the life of the Karakhanid state in the context of the Middle Ages. Moreover, by its nature and rationality of judgments and ideas, the poem is a monument not to religious, but to secular literature of that era. The plot of the poem is built on the conversations of the characters and their letters. «In his instructive allegories, Yusuf mentally projects ideal images of people onto a background made up of people who are unthinkable, living,» writes Academician A.N. Kononov. The poem «Kutadgu bilig» consists of 6520 bayts (13,000 lines of verse), divided into 85 chapters.

The initial section «Kutadgu Bilig» contains thoughts of the thinker about the omnipotence of

the Great Tengri, the dignity of the mighty Prophet, the dignity and power of the four sahaba, the dignity of the highly respected Ulug Bograkhan Arslanhan (a prop of truth and religion). Further on it is told about seven stars, twelve wards, dignity and benefits – the dangers of the art of language, the nature and benefits of good deeds, the dignity and benefits of knowledge, reason, the name of the book, about old age. It is sincerely wished that Turkic happiness be healthy for a thousand years, without evil. Balasagun is a poet who has managed to express universal human ideas and thoughts of an ethical and didactic nature, aphorisms. We see this in the example of his poetic reflection on the power and meanings of the properties of the Word, on the benefits and harms of language. The tongue bestows shine upon man. Language gives people happiness and glory brings. And he punishes and mows his head. According to the author, the two prowess in man do not know the limit: A good word and a good deed. The poet advises:

«Hold speech, you will be the goal and healthy.  
Omniscient created your language explanatory-  
Keep your head, rule over the word!»  
(Balasaguni Yusuf: 1983, pp. 161-163).

In the work there are a lot of interesting things about the properties and benefits of good deeds, about the property, the benefits of knowledge and reason. According to the author, the mind – the light that opens the black night, Knowledge – the light that radiates you. According to the poet, intelligent and wise – the most wonderful of miracles: heed their advice, fly to the skies! In his work, Yu. Balasaguni sings about the laws of the ideal state, based on the moral and ethical norms of the Islamic era.

The book «Kudatgu bilik» («Gracious knowledge») outlines the ideas of Balasaguni about politics, state and government, most characteristic of that era. In his work, Y. Balasaguni writes about the laws of the ideal state, based on the moral and ethical norms of the Islamic era. The main ideas of Y. Balasaguni's poem «Kutadgu Bilig», which constitute the author's political philosophy, unfold around problems: the norms of the ideal, in the opinion of the author, society and government; rules of behavior of people of different classes in this society and the rules of the relationship between the ruling and the ruled. The poem attaches particular importance to the need to govern the country only by the force of just laws, for it is they who strengthen the state order, strengthen the unity of the country. In the poem «Kutadgu Bilig» special importance is attached to legislative activity, to the extent that

good laws contribute to the strengthening of order in the state. Balasagun says: And everyone who was born in the universe from a century, .. everyone is lord and slave, and good and bad, They left a name after the death of the earth. From them we got a reliable law: the people ascended by the heritage of their ancestors.

People are diverse, among them there is a clever and stupid, rich and poor, scientist and ignoramus, sly and simple. As we can see, the poet sees that society is heterogeneous, and reflects on the qualities that people should possess, starting with the ruler, Bek, and further, governing the state and the diverse people. The beginning of the word to present the image of the monarch Elik Kuntuda. With the mind as the sea, the intention is bright, speech is sweet, brilliant knowledge, generous hand, wide soul, friendly, does not save anyone evil. Yusuf describes the inherent features of the image of an ideal ruler: In this world, a wise, brave, happy soul passed, identifying people with happiness. An educated Bek, we respect behavior, existed with a worthy character, carried out works with a mind, with policies consistent with politics by a wide mind. The author cites as an example the sovereign. The sovereign, «whose intelligence and knowledge are the glorious wisdom: who ruled the whole world, was wise and learned. Obviously, at this time, the Karakhanid state in its development was still in full bloom. And «the subjects were culturing the wise law!» Know, he says, the just law is the pillar of control, Where the law is the country's nerves are strong. (Balasagun, Zh.: 2003, p. 121) Balasagun deeply understood the role and importance of the law in the fight against violence and for justice in society. According to his words «the idea is this: where law and legality happen, people are active, and the country is healthy and flourishing. If it rules criminally, then the country will be displeased with indignation. Only on the basis of good laws, he believes, the people firmly hold the reins of the state. This is even instructive for all ages! Governance of the country is the cause of the Beks from antiquity, it was made by force of law and order.

In his opinion, only based on good laws, society firmly hold the foundations of the state foundation. He believed that if the rulers – the right is violated, then the country – is outraged, the people – are unhappy. People do not tolerate violence and injustice. Indeed, the poem «Kutadgu Bilig» sang the law, depicting the moral and ethical norms of the Islamic era. He writes: Where power and law, there is a blessing people, in addition, in the glory of time, his name lives. The author sees their coordinated interaction as a condition for the normal

development of the state. As can be seen from the above, in the poem Y. Balasagun one of the most important problems of the social and political life of that time is the science of government. According to the author, the welfare of the state and people is based on four principles. They should be: the first is correct government, which requires a strict, fair law. It is personified by the ruler of Küntuda. The second is blessing, prosperity and happiness for the country, its personification is the wise vizier – Aitoldy. The third is intelligence and rationality, it is embodied by the son of the vizier Ogdulmush. Fourth – temper, conscience, future, afterlife knowledge. In this work, the otherworldly life, is represented by the hermit, the brother of the vizier Ogdurmish. The protagonists of the poem personify virtues based on four principles. The plot of the poem is built on the conversations of the characters and their letters. The ideological composition of this principle is the path of truth and justice.

The poet speaks of the high significance of law and justice: If the Bek holds the path of law in his dominion, the whole will reach his hand, in short. She knows, if you look at the time, everything has changed, the country has changed its temper. The poem attaches particular importance to governing the country only by the force of just laws, for it is they who strengthen the state order, strengthen the unity of the country. In the poem «Kutadgu Bilig» special importance is attached to legislative activity, to the extent that good laws contribute to the strengthening of order in the state. Balasagun says: And everyone who was born in the universe from the beginning of the century .. everything is Bek and slave, both good and bad, They left a name after the death of the earth. From them we got a reliable law: the people ascended by the heritage of their ancestors. The poet is aware that the people are humanly diverse, among them – there are intelligent and stupid, rich and poor, Scientist and ignoramus, sly and simple.

As we see, the poet ponders what qualities people should possess, starting a Bek ruler and further, governing the state, with its diverse people. (Balasaguni Yusuf: 1983, pp.213-215). At first, in poems, Balasagun describes Elik Kyntuda as the most ideal ruler. Yusuf writes: In this world, a wise, brave, happy soul passed, identified people with happiness. Educated Bek, respect behavior, existed worthy character. He was doing things with his mind, with policies consistent with wide-minded politics. The author cites as an example the sovereign sovereign, «whose mind and knowledge are the glorious wisdom: who ruled the world, was wise and learned, And his subjects were fostered by the wise law!» The poet warns: «Know – strong nerves

of the country. (Balasagun, Zh.: 2003, p. 121) Only on the basis of good laws, he believes, the people firmly hold the reins of the state. Governance of the country is the cause of the Beks from antiquity, it was made by force of law and order.

According to the author, the welfare of the state and people is based on four vital reasons – principles. First: – there must be a strict, fair law. He is personified by the ruler of Elik of Cuntuda. Naturally, based on the correct laws and the corresponding managerial business lead to the flourishing of the state, filling the treasury, the people of the world, well-being and a full-bodied existence. The author pays special attention to the description of the merits of the people who govern the state, the simple people. In this case, the caring and true Bek policy is not replaceable. It is an important factor in strengthening the state, it protects the country-land. The author notes: «The caring attitude of the policy in a pair, Still, without an order is not yet worth it, the Policy of the sovereign corrects the people and the law. Policy protects the country-land. This policy tames the Beck Gate, by the Politics correcting the Becky country.» (Balasaguni Yusuf: 1983, pp. 125-130). The ideas of Y. Balasagun about politics as a phenomenon, the most important factor of state regulation, is fundamental in the history of political thought as a phenomenon. The author is confident that the rulers, those of them who have lost weight, All the good law bestowed possessions. He treated them, their activities and exemplary behavior very positively.

Who is wise and learned – great nobility,  
But knowledge dominates mastery.  
Debt of honor for a husband is self-control:

Of course, the correct laws and the present case of management based on them lead to the flourishing of the state, the replenishment of the treasury, will bring the people to peace and abundance, wealth. The cities multiplied by the uluses. The treasury was filled with gold. (Balasaguni Yusuf: 1983, p. 256). Of course, this is the dream of any ruler! Elik – it was a real Bek, ruling a firm, truthful law. For me, he believes, everyone is equal before the law, I will decide fairly, Reflecting on the rulers, the Poet summarizes: «The country and the whole world bloom with the law, When you oppose, the country and the whole world are in the pen!» (Balasaguni Yusuf: 1983, p. 173 ). The poet complements the image of the ideal ruler: he must be wise, surround himself with people who are also wise. He is determined and courageous. He must be a clever man, with a kind gut and a soft speech, endowed with

knowledge and appreciating art, generous, open, without a memory, an intercessor of the common people, wise. He must be a sovereign ruler, sensible; They should always be at the head of virtuous deeds: the subjects were fostered by the wise law, he was concerned about the welfare of the subjects, rules in the laws of reason. He should not be angry and do things with anger of rage. The sovereign must always be on the alert, he must mentally weigh the meanings of each word, because politics is a delicate matter which a small mistake can lead to terrible consequences. And therefore – the ruler should be fair, wise, reasonable, so that the treasury grew richer, to cope with an adversary, the mighty army strengthened by force, to verify the truth of the law with science, the glory of the Bek went through the universe, happiness would grow permanently. Outlines: what should be a decent Beck? Answer: the most worthy should be the bek Bek. As an example of the ideal ruler, the author cites the experienced, intelligent, energetic, and wisest ruler Elik Kuntuda («The sun has risen»), whose fame spread among the people, a happy man, recognized as blessed by the people. The poet writes:

«Where power is given to virtuous beks,  
the nation grows richer, the whole country flourishes.»  
(Balasaguni Yusuf: 1983, p. 173)

Yusuf believes that the rulers are committed to sovereignty, rule by the people, referring to science. According to the author, among the Turkic Beks there are many such so many valiant, strong and powerful ones who are more glorious than many sovereigns. As an example, the author cites the famous Alp Tonga (the Tajiks called him Afrasiyab), who, at the head of his subject people, with his valor, intelligence and wisdom, managed to strengthen his power over the boundless limit, that is, the vast state. Necessity of justice and law was deeply understood by people with a pure heart, who knew with their whole soul with all their strength, diligently defended themselves. As he believes that Beck, the ruler must be fair, wise and reasonable. Author:

For power in all justice – again,  
And the power only in truth is alive and well.  
(Balasaguni Yusuf: 1983, pp. 89-90)

Further, narrating about the praiseworthy properties and benefits of good deeds, Balasagun notes that the Beks were born to hold power, learning, they learn these things. He is sure that the dignity of the Beks is sacred, .. they are valiantly this dignity is not proper. Knowingly, you need to

lead the case, and when necessary, Elik individually, with the mind, boldly correct it. In this case, the caring and true Bek policy is not replaceable. It is an important factor in strengthening the state, it protects the country-land. The author is confident that the rulers, those of them who have lost weight, All the good law bestowed possessions. Further, he tells about the differences and benefits of learning and knowledge. He recalls that thanks to them you will reach the heights, and these benefits bring you honor. Y. Balasagun believes that the Bek needs a degree, favor, and knowledge, and scholarship, good reverence, possessed himself and was farsighted and bold. Moreover, along with those, he needs to avoid evil, anger and anger, libation, intoxicating, stubbornness and maliciousness. (Balasagun, Zh.: 2003, pp. 23-92). The main characters of the poem by Y. Balasaguni «Kutadgu Bilig» are represented by very positive – literate, knowledgeable and executive people in the affairs of public administration.

So, Küntüda is recognized as a wise and just person. Those who are rational, having invited him, have made them near, who know, have given greatness to the name- glory. He realized that the country needed helpers, supporters, knowledgeable, reasonable beck-defenders of the country. If there are not many of them, there are no difficulties, the law is inviolable, things are going smoothly. The second principle is happiness, its personification is the wise vizier – Aitoldy. Admission Aitoldy to work. Aitoldy enters the service of Elik after long ordeal. Conversations of Elik Küntüda with the Vizier Aitolda («Full Moon»), Elik Aitolda's story about the fair. His honest, many years of service to Elik Kunduda brings happiness and prosperity for the country. If, according to the author, Elik Kyntuda is the black head of true law, then Aitoldy is the identity of happiness, abundance, and prosperity for the whole country.

Interviews are important in the poems (questions and answers between Hajib, Aitoldy and Elik). The first of the heroes, after long happy years of service, Aitoldy realized the variability of happiness and impermanence of well-being. (Balasagun, Zh.: 2003, p. 45). Aitolda's illness, his advice and Aitolda's testament to his son Ogdulmish. After the death of Aitolda, his successor, the vizier of the country, his son Ogdulmish became. Receiving Ogdulmish to the service of Elik as a vizier. Ogdulmish serves the sovereign as a vizier, the second person after Elik in the state. The recruited Vizier presents to Elik his point of view on three issues that concern the State of Karakhanids. First: the story of Ogdulmish about the mind, the property of rationality. Second: Elik asks: «What should a worthy Bek be?» And

the Creator gives, that Bek, memory, reason for the reason Bek is needed; trusts the one to whom worthy of being, gives him reason, heart and wings. The third personifies the mind and the rational. Who can be the ruler in the management of the country? Who needs it? How to guess the mood of a reasonable husband? Tips of the poet: Keep closer to yourself, the one who considers you close. Each other will understand in education. Let him protect the king, the country to correct his temper. Let the king guard the whole country?

What you need to be to lead them all,  
With glory and honor to rule them.  
And that both the people and the country would bloom  
And with a good prayer, the times would go ...  
(Balasaguni Yusuf: 1983, pp. 213-215)

Further, the vizier tells what the vizier, the leaders of the troops, the generals, the great khajib, the head of the guard, the chronicler-secretary, the leader and others should be. The author describes the obligatory merits of the people who govern the state and the people. Expresses his opinion on the rights of workers, what should be the duties of the beks. This is clarified by multiple questions and answers between Elik and Ogdulmish. Be merciful, find out the position of the worker – feed the hungry, undressed dressed. Elik Ogdulmishu's answer is very informative. Elik expresses his satisfaction that Ogdulmish was ahead of everyone in all the best undertakings. He expresses a wish to him: the creator who favors me may pardon you. The poem says:

Mind and knowledge, like the sea, deep,  
Does he have to do everything in time?  
He must be righteous in faith, direct,  
Then he is trusted by the people.  
(Balasaguni Yusuf: 1983, pp. 184-184)

The author reflects on what qualities the ruler, his viziers, military leaders, hajib, secretary, ambassador and many others should possess. At the same time, the author emphasizes on the role of the vizier and the commander of the troops that they perform, comparing them with two leashes of one rein. Noting «Great Art- to rule the troops, the poet especially underlined: the husband needs a mighty one for this cause, Everything in life has been seen and beating bravely». (Balasaguni Yusuf: 1983, pp. 24) A poet, reflecting on the responsibility of the ruler and his role, raises the question: What should be done in order to lead them all. The Author describes the obligatory merits of the people who govern the

state and the people. As he believes that Beck, the ruler must be fair, wise and reasonable. The state should be ruled by an enlightened ruler, clothed with fertile knowledge, asserts Yu. Balasagun. According to the poet, knowledge is the only source of well-being, both rulers and people. The ideal of a ruler is stated: he must be a sovereign ruler. A thinker is convinced that only a wise and knowledgeable ruler is able to govern society well and rule according to the law.

With knowledge, you need to lead the case,  
individually, with the mind to fix it boldly.  
With knowledge, people should be codified,  
But knowledge will not be, and the mind will not understand.

The poet describes the ruler: he must be wise, surround himself with people who are also wise. He needs assistants, trusted people who willingly, with great diligence, take part in government. As the author believes, they must have the necessary qualities, behavior, which should differ each in their field of activity. But, first of all, it is the «all-seeing eye and the all-hearing» vizier. Of course, according to Yu. Balasagun, this is a key figure in the relationship between the ruler and his people, the people. His direct duty is not only to bring to the common people the decrees and orders of the head of state, but, conversely, to convey to the ruler the requests and aspirations of his subjects. This is important in case of occurrence and aggravation of contradictions between them. Of course, his direct duty is to neutralize them in a timely manner, avoiding a complication, to ensure the quiet life of the people.

«He must be righteous, direct and truthful,  
And honest, and good, and in all fair.  
And if, as the poet believes, the ruler of Vladyka is such  
Both the Bek and the people find peace  
(Balasaguni Yusuf: 1983, pp. 184-184)

The poet opposes this rule to arbitrariness, which he unequivocally condemns, believing that «the government will not retain violence and oppression.» The poem reflects on the fact that another ruler controls the country by force of arms, by establishing strict order, and scientists by the power of his spiritual greatness. The words embedded in the mouth of Elik, Y. Balasagun characterizes the negative properties of a person in the public service: deception, inclination to violence, self-interest and shameless morality, lichydeism and drunkenness, i.e. those «sins that are bad for service.» Historical experience shows that Balasagun was right. In his

work, Yu. Balasagun gives answers to the most burning questions – what should be the relationship between the ruler and the state, between the ruler and the common people, between the courtiers. Obviously, it was Yusuf Balasaguni who was one of those major thinkers who stood at the origins of the humanistic tradition of establishing relations between the authorities and the people in the history of mankind. In this regard, the Fourth is restraint, conscience, contentment with little, consistency, satisfaction.

The characters in the 1548-3317 poker baits personify the life problems above the noted heroes of the poem. The main idea of the author – what should be the relationship between them. They are reflected in the letters, meetings, and conversations of Elik, Ogdūlmish and his brother Ogdurmish. Elik Kuntuda writes a letter to Ogurmysh inviting him to himself, and with interest and persistently sends him a vizier three times with a letter. Ogdulmish; the son of the vizier and his successor Ogdūlmish («The Honored»), the personification of the mind, the appearance of his brother Ogdurmish («The Awakening»). He is a Hermit «unassuming», «aloof» «modest». In the poem of Yu Balasagun, a significant place is occupied by the relationship of religious (spiritual) and secular (state) life. The main idea of the author – what should be the relationship between them. In the end, Ogdūlmish – Ogdurmish – Kunuda Elik relations arise. Ogdulmish acts primarily as a representative on behalf of Elik, who personifies the supreme secular power. At the same time, he appears in the image of the forerunner of the future life of that world.

It should be noted that the last final part of the work is very valuable in that it deeply comprehends the meaning of human life and death, as about the inevitability of fate, birth, aging, illness and death of all life, including first of all man. These questions are unfolded at the meeting of Elik with Ogdurmish, who convinces him that his betrayal will remain, your life will quickly pass, enough if your weighty good name remains. (Balasaguni Yusuf: 1983, pp. 135-190 ). Ogdūlmish's disappointment in his life, arousing his guilt before the Most High. He regretted: Life went into nothing, I lived in vain. He appeals to Brother Ogdurmish, who soothes his brother-vizier, saying: Elik has given your reason, knowledge, all honor-authority, you will do good for the virtues, God will compensate you for this in full. (Balasagun, Zh.: 2003, p. 119 – 158) Finally Ogdurmish came, a meeting and a conversation took place between Ogdūlmish, Ogdurmish and Elika Kuntuda. «Ogdulmish came insight. He understood now the path of truth. He turns to Elik.»

Do not forget Elik, death will win anyway, Do not doubt, she will catch up instantly! «A global matter is a matter of truth, we obey, such is the law of nature – we will die!». (Balasaguni Yusuf: 1983, pp. 415)

At the same time, it is noted that «he who was good before death is alive in the name.» Ogdulmish tells Elik about the law of governing the country, thanks to which «the whole country will carelessly correct the whole country, to free the people from indecent acts.» He says: Place a free law, let the country spread freely, Pray, let it enhance its dignity. Three rights, you see, the people have you, repay the will, do not show strength, even if you die. First, to be valuable to decrees; second, Treasury is not appropriated; Third, let there be an enemy of your enemy, let him love the mentality of the community that loves you. Advises Ogdūlmish Elik: Do not shy away, you always follow the truth, ... do good, show your good name, extend your eternal age with your glory. The conclusion that the success of the ruler and his people are mutually determined: El is corrected, the Bek becomes brighter, Bek is corrected, El will become even cleaner. (Balasaguni Yusuf: 1983, pp. 535).

Illness and testament of Ogdulmishu. In it Ogdurmish expressed a number of useful wishes: Life is not to be left empty; about honesty; to devote all living to charity; do not look at the world enviously, greedily; do not be greedy, for her, intelligent, knowing the secrets of knowledge, Respect, know the worthiness of religions; The day of the living does not remain forever, .. The despicable world can force to renounce God; by abandoning a good deed, the country will turn out; Having learned the world, having lost hope from fear, he is running around the world from severe suffering. »The inspired vizier gives Elik some useful advice that he must adhere to: First, Language, speak bluntly. Elik's words: The world will pass, without returning back, and how much life remained is not known. Do not forget Elik, death will win anyway, do not hesitate, she will catch up instantly! ». (Balasagun, Zh.: 2003, p. 45). About myself: I left my youth, today I have grown old, thank God, thinking of God, I grew up. Both the fed and the hungry will die, And the Bek, the rich, and the slave will not be saved, surrender. It tells about the advice of Ogdurmish Elik: to be merciful to the whole country, to be honest to everyone. He puts the question straight. «The people who are be spoiled, they will be corrected by beks, and the bek will spoil, who will fix him?»

Ogdulmish tells Elik about the law of governing the country. He says: Three rights, you see, the people have you, repay the will, do not show strength, even

if you die. First, to be valuable to decrees; second, Treasury is not appropriated; Third, let there be an enemy of your enemy, let him love the mentality of the community that loves you. He advises Ogdulmish Elik: Do not shy away, you always follow the truth, .. do good, show your good name, extend your eternal age with your glory. Ogdulmish tells Elik about the law of governing the country, thanks to which «the whole country carelessly corrects the law, free people from oppressive affairs.» He says: Set a free law, let the country spread freely, Pray, let it increase its dignity. Three rights, you see, the people have you, repay the will, do not show strength, even if you die. «Your grace in your El-people is interesting and necessary in your two worlds.» Illness and testament of Ogdurmish Ogdulmish. by Celebration: Life is not to be empty, about honesty, to dedicate everything alive to mercy, do not look at the world enviously, greedily, do not be greedy, Then it is said with a warning. «To her, intelligent, knowing the secrets of knowledge does not remain forever, .. Sneaky world can force to renounce God; having renounced a good deed, the country will turn out; Having learned the world, having lost hope from fear, it is running around the whole world because of heavy suffering. « The latter is associated with a warning that the world of religion and the secular world will not get along. According to the hermit Ogdurmysh, the «distant» religions and the «distant» ones of the world do not unite, Religion and the world, having united, do not reconcile, these two, having come together, do not unite. The author at the end of his work asks for forgiveness from his readers for them. The roots of wisdom and power are obviously one, both equally precious, I do not infringe upon any ..

The conclusion is paradoxical, but it is completely natural, bearing in mind that in the era of the life and work of Y. Balasagun. There is

a religious and secular power in the world – in the West and East were in rivalry and struggle in relation to the great Unknowable and felt differently their relationship with him and each side tried to express it. Recall the events in the world: in Iran in 1978-79, the bloody regime of ISIL and the insurgency of the military in Turkey in July 2016. These are the main immortal socio-political ideas of Y. Balasagun's «Kutadgu Bilig».

### Conclusion

Thus, many provisions of Yusuf Balasaguni about the politician and the ruler, as well as the requirements for people performing various public functions in society, always have instructive significance. This is the tradition of protecting the country from external enemies, portraits of generals, ranks and their relationship to subjects and those in need, the problem of contentment, moderation in needs, education, etc. Summarizing the experience of ancestors, Balasagun, deeply revealed the meaning of philosophical understanding of the phenomenon: to be death-it would be difficult to realize the meaning of life «,» Always say a word mind, So be it-the words in the eye for the blind! «. The poem «Kutadgu Bilig» is an invaluable monument created by the author in the name of the good of the descendants, the people and the state of that and subsequent stages of historical development. It contains the poet's deep philosophical reflections on many of the most important universal human problems of the epoch. «Qutadgu Bilig» sings about the political ideas and thoughts of its time. Therefore, the socio-political heritage of Y. Balasagun, containing samples of the spiritual, socio-political, cultural and aesthetic values of the era, is not exhaustive and is always in demand. They are inexhaustible sources for the development of modern political science.

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