

## ANNOTATION

**to dissertational work**  
**«Chanting the ideas of kindness in the literature**  
**of ancient times and the Kazakh Khanate»**  
**by Nurimanov Bekarys Tilegenuly**  
**for the degree of Doctor of Philosophy (PhD)**  
**on the specialty «6D021400 - Literary Studies»**

The research is devoted to the idea of kindness in the literature of the ancient Turkic and Khanian epochs.

**The relevance of research.** «The Great Steppe» is a deep, comprehensive concept that unites the entire Turkish world. This name can correspond to the fate of all peoples living in the wider space of Eurasia. The Great Steppe has long been the cradle of good and wisdom, combining Western and Eastern civilization along with the famous Silk Road. Last year, the Head of State N.A. Nazarbayev, in his article «Looking into the Future: Modernizing Public Consciousness» wrote: «Our social and humanitarian knowledge has been conserved for many years in the framework of one teaching and within the framework of one glance at the world» [1: 2]. Therefore, in today's globalization, there is a need for a new interpretation of the philosophy of kindness in the development of mankind, a deep study of the image of authorities and representatives of society on the basis of literary relics.

At the stages of the formation and development of national science, research on these issues has made a valuable contribution to the field of philosophy and culture. Literary research, the most accurate for the literary process, should be able to adhere to the speed of literary and cultural development. However, today this requires completely new directions in the study. From this point of view, the relevance of the topic of research is to analyze the direction of kindness from the ancient Turkic era from a scientific point of view.

Our task and our goal is scientifically grounded interpretation of literary studies on the development of the ideas of the kindness of the Turkic peoples, taking as a basis the work of Yusuf Balasaguni «Kutadgu Bilig».

Medieval literary relics, including «Kutadgu Bilig» could not go beyond the framework of Soviet ideology, namely, the distortion of the name and genre of the work. This clearly demonstrates the relevance of the topic. In addition, the actual topic is that it is necessary to take into account text errors when translating from the ancient language into Cyrillic in the poetry of storytellers, as well as the need for their new analysis from philological point of view.

This research will become an important and successful work within the framework of the «Modernization of Public Consciousness» program, which develops the culture and spirituality of an independent country and lauds national uniqueness and folk omens within the framework of human spiritual values.

**Purpose of the study.** Identifying the historical continuity and continuity of the traditions of the aesthetic world of ancient Turkic literature, compiling a textual analysis of the genre character, the system of images, the artistic structure of

«Kutadgu Bilig». To distinguish the signs of justice and kindness governance in the khanates created by our ancestors. To achieve this goal, the following objectives have been set:

- To determine the direction of the traditions of the idea of kindness in the literary heritage, to demonstrate a systematic relationship;
- reading the original work of Yusuf Balasaguni «Kutadgu Bilig», using decoding of the Latin alphabet and creating a semantic translation of the word;
- Creation of new scientific conclusions by analyzing the name, genre and thematic system of the book «Kutadgu Bilig»;
- Analysis of the character system in «Kutadgu Bilig», definition of similarities and common meanings;
- Analysis of the state structure and philosophy of good and wise management, which are indicated in the «Kutadgu Bilig»;
- Definition of the problem of Turkish knowledge based on the works of Yusuf Balasagun;
- Comparison of the concept of humanity in the work of Yusuf Balasaguni with the poetry of storytellers;
- Analysis of texts by comparing old writings and current poetry;
- Study of the poetic system of the concept of goodness in «Kutadgu Bilig» and legends of storytellers.

**Object of study.** The work of Yusuf Balasaguni «Kutadgu Bilig», written in the Karakhan state in 1609 and the poetry of storytellers during the times of the Kazakh Khanate, are used as the basis for the research. The facsimiles of the Ferghana and Cairo versions of «Kutadgu Bilig» were used, as well as versions of ancient poetic poems and modern Cyrillic texts.

**Subject of study.** Poem of Yusuf Balasaguni «Kutadgu Bilig» and the poetry of storytellers.

**Chronological cycle of study.** From ancient times to the period of the Kazakh Khanate.

**Methods of research.** Comparative analysis of the text, structural analysis, methods of systematization, as well as historical-typological, historical-genetic methods were used in the study.

**Documentary basis of the study.** The basis of the thesis was the National Academic Library of the Republic of Kazakhstan, the Library of the Nazarbayev Center, the Otyrar Library of L.N. Gumilyov Eurasian National University., the library of the Turkic Academy, the department of the manuscript of the Institute of Literature and Art named after Mukhtar Auezov, library of Gazi University (Turkey), Ankara National Library and archives. Numerous Internet resources and scientific databases were also used, such as Britannica, Web of Science, Elsevier, DergiPark and through which there was access to world-wide scientific publications and electronic libraries.

The source of the research was the facsimile of the original text «Kutadgu Bilig» with the Fergana and Cairo versions, the transcriptions of the German scientist H. Wambury and the Turkish scientist R. R. Arar, the works of the French scientist A. Joubert, who studied "Kutadgu bilig" since 1825, G. Vambery, V. V. Radlov, Soviet

scientists V. V. Bartold, A. N. Kononov, S. E. Malov, A. Valitova, S. Ivanov, Turkish scientists R. R. Arat, A. Dilashar, M. Arslan, I. Kafesoglu, S.M. Arsal, A.B. Erzhilasuna, Kh. Kh. Adalyoglu, American scientist R. Dankof and kazakhstani scientists B.Kenzhebaev, A.Koniratbaev, K.Umiraliev, H.Suyunshaliev, R.Berdibaev, A.Egeubaeva, A.Kiraubaeva, N.Kelimbetova, A. Kuryshzhanuly. At the same time, it should be noted that for the text analysis there was a interlinear translation of «Kutadgu Bilig».

The works of domestic scientists such as H. Dosmukhamedov, M. Auezov, E. Ismailov, M. Magauin, E. Tursunov, A. Derbisalin, B. Omarov, who studied the poetry of storytellers during the times of the Kazakh Khanate, published in 1875 and the ancient versions and the current ones with the Cyrillic alphabet in the work "Kokseldir" of 1911, as well as the literature of the khan period.

**Scientific novelty of the study.** Exploration on the topic of kindness and humanity of course exist. Sufficient and comparative studies. However, we have already mentioned that these studies relate to the science of philosophy. Therefore, innovation-oriented studies were conducted to achieve novelty of the study:

- Taking as a basis the work of «Kutadgu Bilig» a scientific study of the interrelation of traditions in the context of literature, the development of ancient canals between the ancient Turkic literature and the era of the Khanate are the scientific novelty of the study.

- It is proved that the work of Yusuf Balasaguni «Kutadgu Bilig» was translated into Kazakh as "Құтты билік" (Graceful Knowledge);

- The composition of the poem «Kutadgu Bilig» was structurally analyzed and its genre character determined;

- Although the theoretical foundations of the literary genre known as "Mirror of Princes" in the West and the "Book of Politics" in Turkey were not mentioned in the national science, a variant of the "Power" genre was proposed in Kazakh;

- «Kutadgu Bilig» and the poetry of the storytellers were studied within the "Power" genre;

- The image of officials in «Kutadgu Bilig» was studied;

- The image of representatives of the society, described in «Kutadgu Bilig», is considered;

- The idea of good governance, based on the structure of the Karakhan state described in the «Kutadgu Bilig», was analyzed;

- A hermeneutic analysis of Yusuf Balasagun's poems was made, and Turkish understanding was determined;

- It is proved that the concept of good, reflected in the works of Yusuf Balasagun, is connected with the poetry of storytellers;

- The first legend of Shalkiyiz and Temir bi in the ancient script was re-read, edited and analyzed in a new way;

- Poetic continuity in «Kutadgu Bilig» and poetry of storytellers is investigated.

**Theoretical and applied value of research.**

The theoretical and applied importance of the research is directly related to its relevance and scientific novelty.

The main results of the study can be used as a theoretical argument in future studies. There are also laboratory data that can be used for text searches. It can be used in universities to study ancient literature, the literature of the Turkic people, the literature of the Khan period, the teaching of special courses on the introduction of Turkic studies, educational and methodical complexes.

### **Conclusions proposed for protection.**

1. The concept of kindness in Kazakh literature is reflected in the struggle between good and bad, white and black, good and evil.

2. Having studied the ancient philosophical heritage of the ancient Turkic heritage, the idea of the kindness can be divided into three categories: humanity, compassion and mercy. Humanity is the triumph of human values, respect for the individual in society. Compassion is the ability to forgive each other's mistakes, be kind to each other and be slow to punish. Charity - spiritual, material and physical assistance to the weak and those who found themselves in a difficult situation.

These three characteristics are widely reflected in the literature of ancient times and in the Kazakh Khanate. Undoubtedly, this is the influence of the philosophical world and the aesthetic taste of the Turkish people. This happens in three ways, when it comes to kindness. 1) Kindness to each other. This went on like the customs and traditions of people. 2) The government's goodwill towards the people, that is, good, just and sound governance. At the same time, the khan and civil servants did good to people in two ways. The first is due to the sense of duty. The second - from the heart. 3) Goodwill, generated by knowledge.

Human qualities, such as feeding the hungry, dressing naked, a kind attitude towards orphans and widows are reflected in the ancient literature. The absence of class struggle, oppression and the tradition of slavery is a manifestation of a good community in the Great Steppe.

3. The work of Yusuf Balasaguni «Kutadgu Bilig» is the work of state administration. The state broadly describes the good will of the people, that is, the principles of good governance. To date, the versions of «Kutadgu Bilig» in Vienna, Cairo and Fergana show that information about users of the book is used by government agencies. For example, the Hayryn Mullah in the Vienna version is the teacher of the Ottoman ruler Fatih Sultan Mehmed, who was the ruler of Istanbul, and Abdirazak Sheikh-Zada Bakhti was the ruler of that era.

The manuscript found in Cairo was widely used in public administration in that era. The user of the book lists Aydemir Nasyr, who was an outstanding figure in Egypt during the reign of Mamluk and the Kazakh names Elbuga Sherkes. So, in the 11th century, a book written about the state administration in the "Great Steppe" was used by the Kazakhs who ruled in Egypt three centuries later. The fact that it is clearly written that they were Kazakhs is an important discovery in Kazakh science.

4. Many scientists who studied the «Kutadgu Bilig» referred him to the didactic genre. A. Bombachi, points to him as a political genre «mirror of the foundations» [2. c. 269-278]. The American R. Dankoff explains it as a genre in the European literature «Mirror of princes» [3]. Turkish Mahmut Arslan analyzes as a derivative of the political genre [4, s.19]. «Kutadgu Bilig» such research in the genre of political power is a derivative of the title of the book can serve as a convincing

argument. Considering the conclusions obtained during the research, we consider it appropriate to translate Yusuf's work into Kazakh as «ҚҰТТЫ БИЛІК» (Blessed Knowledge).

5. Structural analysis of the composition of «Kutadgu Bilig» makes it possible to determine its genre character. Thus, a total of 1% of the book is a preface, a 6% introduction, 91% is the main part of the work of government and a 2% conclusion.

6. Although this was never mentioned in the national science, we believe that the literary genre known as the «Mirror of the Princes» in the West, the «Policy Book» in Turkey, in Kazakh, we offer the «Power genre» option. First of all, this is not a borrowed word, but its own. Therefore, this is not someone else's national concept. This term is very important in the formulation. Secondly, after hearing it, you can immediately understand what this work is about. Thirdly, it is connected with the book of Yusuf Balasaguni «Kutadgu Bilig». The genre name comes from the title of the work, as in the world literary studies. For example, in the Turkish literature, Nizam al-Mulk's work «The Policy Book» can be called the genre of «Politics», and in English and French literature the work of Niccolo Machiavelli «Il Principe» is connected with the «Mirror of Princes». Fourthly, and most importantly, this term is found in the work of Gumar Karash, in which he collected the poetry of storytellers. Therefore, it is appropriate to use the term «power genre».

7. In theory, the «powergenre» is a collection of works on the political councils and councils of the khan on governing the country. In this regard, the «powergenre» can be attributed not only «Kutadgu Bilig», but also the poetry of storytellers.

8. The «Kutadgu Bilig» describes the image of senior officials who have authority. For example, the image of a representative of power is shown that has nine high-ranking officials and more than twenty middle-ranking officials. From the literary point of view, these are positive kind images.

9. The image of about fifteen public figures is described in «Kutadgu Bilig». Their characters and role in society are shown. Yusuf Balasaguni skillfully narrates about specialists in different areas of society with their shortcomings and advantages. Thus, the reader sees the difference between good and evil.

10. The structure of the Karakhan state and the idea of good governance are shown in «Kutadgu Bilig». The society is divided into three categories: socially rich, middle and poor, among them the poor are protected by the state. The main ideology of the Turkic Khanate, such as «*feeding hungry people, making the poor rich, increasing the number of people*» in «Kul Tigin», has become a key position in the Karakhan state.

11. The concept of good will, reflected in the works of Yusuf Balasaguni, is especially relevant in the poetry of the XVII-XVIII centuries. This is natural. In the medieval literature and poetry in the times of the Kazakh Khanate there was no change in the issue of raising the spirit of soldiers, mercy, goodness, justice and unity of the country. That is, six centuries later, the good qualities of people continue to be reflected in literary texts. There is every reason to believe that this is the position of the rulers of the state and the way of life of the people comes from preserving the worldview of people. The proof of this is the fact that some texts remain unchanged.

Therefore, the Kazakh people is the successor of the Karakhan state and the continuation of their literary heritage.

12. In the poetry of storytellers the idea of the state is put on the first place. The narrators not only advise the khans, but also take into account the unity of the country. It is clear that the kindness of society, the integrity of the state and the solidarity of civil servants are closely interrelated. On the way of goodwill, the image of the storytellers stands out.

13. It was found that in the first legend of Shalkiyiz and Temir bi, there are changes in the ancient scriptures and in today's varieties. Old versions, published in 1875 and 1911, were re-read, and edited. Thanks to the changed text, it is clear that Shalkiyiz turned to Temir Bi with revival, and in the original version, on the contrary, with respect.

14. Poetic continuity was preserved in the «Kutadgu Bilig» and the poetry of the storytellers. In the system of artistic thinking of Yusuf Balasagun and storytellers, the continuation of traditions in the aesthetic world is at a high level.

**Publication and criticism of research work.** On the topic of the thesis, 10 scientific articles were published. Among them, four articles were published in journals included in the list approved by the Ministry of Education and Science of the Republic of Kazakhstan. 4 articles were published in collections of international scientific conferences, which were held in Kazakhstan.

1 article was published in the international scientific symposium abroad (Turkey) and 1 article in the journal with the impact factor included in the scientific base of Thomson Reuters and Scopus.

**Structure of dissertation work.** The structure of the thesis was created in accordance with established goals and objectives. The study consists of an introduction, three chapters, nine sections, conclusion, a list of references and applications.

## MAIN CONTENT OF WORK

The dissertation is devoted to the relevance of the research topic, goals and objectives, the subject and subject of research. A scientific novelty was revealed, and conclusions were presented for protection. The theoretical and practical significance of research, sources and methods of research are described. Also, educational publications were attached.

In the first chapter of the thesis «The Aesthetic World of Ancient Turkic Literature» in the first section «**Traditional ways of good ideas in literary manuscripts**» traditional ways of the ideas of kindness in the aesthetic world of ancient Turkic literature and in the system of artistic thinking were presented. Traditional succession was considered in historical chronological order, and similarities were analyzed. The philosophical aspects of the ancient Turkish people are reflected in the literature. In ancient Turkic society, human values were highly appreciated as a result of the absence of a tradition of slavery. On the basis of generic relations, kinship ties were only strengthened. The tradition of not offending orphans and not leaving orphans continues from ancient times to the present day, and the

country has never forgotten about mercy and kindness. The participation of intellectual, educated and capable people in state power, which emerged from the common people, prevented a class war. In Kul Tigin, the ruler adhered to the rule of «feeding hungry people, making the poor rich, increasing the number of people". She also meets in the book «Korkyt-ata» and «Kutadgu bilig». Even the moments of the Kazakh Khanate, settled in peace and prosperity, were reflected in the poetry of the storytellers. Consequently, between the authorities and the people there are conciliatory and good-natured relations, and not class struggle.

In the second section of the first chapter «**The thematic system «Kutadgu bilig»**» the subject system of work of Yusuf Balasaguni is analyzed. To achieve the work was read on the original with the use of transcriptions made by G. Wambury and R.R. Arat. A interlinear translation was made. Also, the purpose of the use has been clarified and how the Viennese, Cairo, Fergana versions have reached to our times. For example, the Viennese version, written by ancient Uyghur graphics, was first discovered. In this book, which was copied in Herat in 1439, the writer wrote: «In eight hundred and seventy-nine years, Fenariuli Kazi Ali sent a letter from for Sheikh Abdirazak. Let mercy and happiness come, and all difficulties will go away» [5, p. 29]. Also, «We bought from Khamzada Nalbant. Testimony to him is the Kozha Kashi, who sits at the Mullah Hayretdin Mosque» [6, s. XXXVI], - so the information between the seller and the witness is indicated. Researcher R.R. Arat writes that «Sheikh Abdrazak was in the administrative authority in the times of Sultan Mehmet, and Hayretdin Mullah is the teacher of the ruler of Sultan Mehmet». This book was written over three centuries, more precisely, in 1796, it fell into the hands of the Austrian scientist Joseph von Hammer-Purgstahl, who was the ambassador in Istanbul. According to Academician A. Kononov, the Austrian scientist Josef von Hammer-Purgstahl, who for many years was in the diplomatic service, bought this version from the carrier in 1796 and transferred it to the Royal Library in Vienna [7, c. 510]. She's still there. Today this manuscript «Kutadgu bilig» is known as the version of Herat or Vienna.

The second manuscript «Kutadgu bilig» was found in 1896 in the former Khidiv, the present library of Karol in Cairo. Then she was found by the director of the library B. Moritz. It is written in Arabic script, and not as Uygur, as in the Viennese version. The Cairo manuscripts were carefully copied. Letters are easy to read. However, it can be seen that some pages were lost.

The manuscript found in Egypt was widely used in public administration in that era. The book reveals the text written by users. It should be noted that there are Kazakh names written by Aydemir Nasyr and Elbuga Sherkes, who left Mamlyuka and achieved high positions in power. Thus, in the 11th century, a book on public administration was used in the government of the Mamluk Kipchaks in Egypt for three centuries. Today this manuscript «Kutadgu bilig» is called the Egyptian or Cairo version.

The third manuscript was found in Namangan in 1913. This is also a copy of the Arabic letter. In more detail than in Vienna or Cairo. However, because of the loss of the first and last pages of the book, there is no information about the name, time and place of the person who copied it. Researcher A.Egeubayev said the

following about this version: «In 1913 A.Z. Validov found it from the private library of Muhamedhoja Ishan Lalarikha, Uzbek SSR, in Namangan. Later, in 1925, the Uzbek scientist Fitrat found it back and wrote a brief description in Tashkent» [8, б. 13].

In addition to the book versions, there are two texts written with individual characteristics of «Kutadgu bilig». In the version found in the archives of Ankara there are names of Ottoman sultans. The second was discovered during excavations in the ancient city of Sarayshik, in the capital of the Golden Horde. This means that, no matter what option we take, it was used in the management of the state. This is proof that «Kutadgu bilig» is a political work that raised the issue of governing the country.

In this section the composition «Kutadgu bilig» is structurally analyzed and its involvement in the political theme is proved. It is also proved that in translation it will be «ҚҰТТЫ БИЛІК», not «Kind knowledge», «ҚҰТТЫ БІЛІК» ЖӘНЕ «ҚҰТ ӘКЕЛУШІ БІЛІМ». This book is similar to a work of European literature called «The Mirror of Princes» in the west and «The Book of Politics» in Turkish literature. The analysis was also made with difficulty «The Policy Book» by Nizam al-Mulk in 1091 and the book «Il Principe», written by the Italian Niccolo Machiavelli in 1513.

In the third section of the first chapter entitled «**Description of the power genre**» proposed to change the name of the European literature «Mirror of princes», Turkish literature «Policy book» in the Kazakh version of «The power genre». «The power genre» includes works and works that give political advice to the khans. Therefore, its theoretical foundations, criticism and history were studied. At the same time, it was said that poetry of storytellers along with «Kutadgu bilig» in this genre should be considered.

The second part of the thesis «**Kutadgu bilig: the system of images and text analysis**» was devoted to the work of Yusuf Balasaguni. The first section is entitled «Personality of the ruler of power». The image of the highest officials, who were told by «Kutadgu bilig» was analyzed. For example, a representative of nine senior officials and more than twenty mid-level government employees were treated as independent images. Their common sides were shown. Text analysis was done using the original book.

The second section of the second chapter is called «**The image of representatives of society and analyzes the image of the representatives of the society represented in the «Kutadgu bilig»**. In this work images of about fifteen members of society are described. Their inner world and their role in society are shown. Yusuf Balasaguni skillfully narrates about specialists in different areas of society with their shortcomings and advantages. Thus, the reader sees the difference between good and evil. Determines the nature of a compassionate society.

In the third section of the second chapter «**Principle of humanization of public administration**» shows the structure of the Karakhan state and the idea of good governance in «Kutadgu bilig». In addition, the idea of good and just governance is being explored. The society is divided into three categories: socially rich, middle and poor. The fact that among them the poor are protected by the state is investigated in this work. In short, such a principle of *«feeding hungry people,*

*making the poor rich, increasing the number of people*» described in «Kul Tigin», has become a key position in the Karakhan state. The texts found in the dictionary of Mahmud Kashgari «Divan lugat at-Turk» also prove that the khanates of the Turkic peoples had an idea of good and wise management.

The third chapter of the thesis is «**Khan's era: historical continuity and state literature**». In his first section, «The continuation of the tradition of the notion of kindness» is considered. That is, the similarities in «Kutadgu Bilig» and the poetry of the storytellers were studied from the point of view of historical continuity. The concept of good will, reflected in the works of Yusuf Balasaguni, is especially relevant in the poetry of the XVII-XVIII centuries. This is natural. In the medieval literature and poetry in the times of the Kazakh Khanate there was no change in the issue of raising the spirit of soldiers, mercy, goodness, justice and unity of the country. That is, six centuries later, the good qualities of people continue to be reflected in literary texts. There is every reason to believe that this is the position of the rulers of the state and the way of life of the people comes from preserving the worldview of people. The proof of this is the fact that some texts remain unchanged. Therefore, the Kazakh people is the successor of the Karakhan state and the continuation of their literary heritage.

The second section of the third chapter is called «National identity in the poetry of storytellers». Here, the idea of nationalism, national identity, integrity, solidarity was studied, which was put on the first place in the poetry of storytellers. The narrators not only advise the khans, but also take into account the unity of the country. The welfare of society, the integrity of the state and the solidarity of public servants are closely linked. M.Auezov wrote: «Peace and integrity of that time were heavy. There was a time when the strong was the owner of the weak, and the weak were slaves and slaves. If you have something, your possession will remain on the sword. So who was the support of that time? The support was provided by bold batyrs, khans and biys, who headed the people. The real leader was the one who possessed these three qualities» [9, б. 56-57]. On this path, the image of the storytellers stood out.

It was also found that in the first legend of Shalkiyiz and Temir bi in the ancient script and in today's version there are changes. Old versions have been re-read, and edited. Thanks to the changed text it is clear that Shalkiyiz turned to Temir bi with outrage, and in the original version, on the contrary, with respect.

The third section of the third chapter is called «The poetics of the concept of kindness». The structure of the poems in «Kutadgu bilig» is analyzed. For example, in his work, Yusuf Balasaguni used three examples of a poem. This is a couplet, a quatrain and a tirade. In the dictionary of literary terms O.Kumisbaev explains: «The couplet is two lines, it is not a rhythmic basis from one line» [10, б. 105]. 11 syllables and four lines of which the quatrain consists, and the tirade with the scheme **aa bb cc dd** are kind of Kazakh poems from ancient times.

Also, the poetic continuity in the «Kutadgu bilig» and the poetry of the storytellers was explored. In the system of artistic thinking of Yusuf Balasagun and storytellers, the continuation of traditions in the aesthetic world is at a high level. A

comparative analysis of images and comparisons in the transfer of the concept of good was carried out.

## CONCLUSION

Having studied the topic of the thesis, there are all grounds to believe that the Kazakh people is the direct and legitimate heir of the ancient Saks, Huns, Turks, Karakhan states that lived in the Great Steppe. The artistic aesthetic world, spirituality remain historically connected. As a result of the research, the following conclusions are made.

1. Exploring the aesthetic world of the ancient Turkic heritage, we notice that the concept of good is reflected in the struggle between good and bad, white and black, good and evil. This is certainly a common feature of all world literature.

2. Having studied the ancient philosophical heritage of the ancient Turkic heritage, the idea of the kindness can be divided into three categories: humanity, compassion and mercy.

*Humanity* is the triumph of human values, respect for the individual in society. This is evidenced by the absence of a tradition of slavery in the ancient Turkic peoples. «Kutadgu bilig» says that there is a general law that is common to all. It also describes a society in which boys and girls have the same education. Consequently, during the time of the Karakhan empire, human values were highly valued.

*Compassion* is the ability to forgive each other's mistakes, be kind to each other and be slow to punish. In «Kutadgu bilig» it is said that the captives who were captured during the war were not punished, but, on the contrary, warmly welcomed. They were warmly treated and fed food. And Bukhar tales tell of the mercy of Abylai. Therefore, compassion is greater than cruelty, and forgiveness is more than punishment.

*Charity* - spiritual, material and physical assistance to the weak and those who found themselves in a difficult situation. In Kul Tigin, the ruler adhered to the rule of «feeding hungry people, making the poor rich, increasing the number of people». It also comes in the book «Korkyt-ata» and «Kutadgu bilig». As in the Bukhartales it is said about the mercy of Abylai that he did not want or did not do anything wrong for the orphans and widows. In general, human qualities, such as feeding the hungry, dressing naked, a kind attitude towards orphans and widows are reflected in the ancient literature. The absence of class struggle, oppression and the tradition of slavery is a manifestation of a good community in the Great Steppe. These three characteristics are widely reflected in the literature in three ways. 1) Kindness to each other. This went on like the customs and traditions of people. 2) The government's goodwill towards the people, that is, good, just and sound governance. At the same time, the khan and civil servants did good to people in two ways. The first is due to the sense of duty. The second - from the heart. Given the clan relations, the biys thought about people from their hands, and the khans thought about all the people. Therefore, here you can see a good state and a good vision of society. 3) Goodwill, generated by knowledge. In the monument «Kul Tigin» it is written that this Almighty gives the mind, knowledge, abilities and government. In matters of power, the

thoughts in «Kutadgu bilig» and Shalkiyiz are similar. Therefore, it is God's command to do good to people. He feeds the hungry, dresses the naked, does not offend orphans and widows. The absence of a class struggle, the absence of spoiling and the absence of a tradition of slavery led to the formation of a good society in the Great Steppe, its literary heritage.

3. The work of Yusuf Balasaguni «Kutadgu Bilig» is the work of state administration. The state broadly describes the good will of the people, that is, the principles of good governance. To date, the versions of «Kutadgu Bilig» in Vienna, Cairo and Fergana show that information about users of the book is used by government agencies.

Many scientists who studied the «Kutadgu Bilig» referred him to the didactic genre. A. Bombachi, points to him as a political genre "mirror of the foundations". The American R. Dankoff explains it as a genre in the European literature "Mirror of princes". Turkish Mahmut Arslan analyzes as a derivative of the political genre. «Kutadgu Bilig» such research in the genre of political power is a derivative of the title of the book can serve as a convincing argument. Considering the conclusions obtained during the research, we consider it appropriate to translate Yusuf's work into Kazakh as "ҚҰТТЫ БИЛІК" (Blessed Knowledge).

4. Structural analysis of the composition of «Kutadgu Bilig» makes it possible to determine its genre character. Thus, a total of 1% of the book is a preface, a 6% introduction, 91% is the main part of the work of government and a 2% conclusion.

5. Although this was never mentioned in the national science, we believe that the literary genre known as the «Mirror of the Princes» in the West, the «Policy Book» in Turkey, in Kazakh, we offer the «Power genre» option. First of all, this is not a borrowed word, but its own. Therefore, this is not someone else's national concept. This term is very important in the formulation. Secondly, after hearing it, you can immediately understand what this work is about. Thirdly, it is connected with the book of Yusuf Balasaguni «Kutadgu Bilig». The genre name comes from the title of the work, as in the world literary studies. For example, in the Turkish literature, Nizam al-Mulk's work «The Policy Book» can be called the genre of «Politics», and in English and French literature the work of Niccolo Machiavelli «Il Principe» is connected with the «Mirror of Princes». Fourthly, and most importantly, this term is found in the work of Gumar Karash, in which he collected the poetry of storytellers. Fourthly, and most importantly, this term is found in the work of Gumar Karash, in which he collected the poetry of storytellers. Therefore, it is appropriate to use the term «power genre».

6. In theory, the «power genre» is a collection of works on the political councils and councils of the khan on governing the country. In this regard, the «power genre» can be attributed not only «Kutadgu Bilig», but also the poetry of storytellers.

7. The «Kutadgu Bilig» describes the image of senior officials who have authority. For example, the image of a representative of power is shown that has nine high-ranking officials and more than twenty middle-ranking officials. From the literary point of view, these are positive kind images.

8. The image of about fifteen public figures is described in «Kutadgu Bilig». Their characters and role in society are shown. Yusuf Balasaguni skillfully narrates

about specialists in different areas of society with their shortcomings and advantages. Thus, the reader sees the difference between good and evil.

9. The structure of the Karakhan state and the idea of good governance are shown in «Kutadgu Bilig». The society is divided into three categories: socially rich, middle and poor, among them the poor are protected by the state. The main ideology of the Turkic Khanate, such as «*feeding hungry people, making the poor rich, increasing the number of people*» in «Kul Tigin», has become a key position in the Karakhan state. In his work, Yusuf talks about the relationship between the authorities and the community and encourages them to have a good confidential relationship.

10. The concept of good will, reflected in the works of Yusuf Balasaguni, is especially relevant in the poetry of the XVII-XVIII centuries. This is natural. In the medieval literature and poetry in the times of the Kazakh Khanate there was no change in the issue of raising the spirit of soldiers, mercy, goodness, justice and unity of the country. That is, six centuries later, the good qualities of people continue to be reflected in literary texts. There is every reason to believe that this is the position of the rulers of the state and the way of life of the people comes from preserving the worldview of people. The proof of this is the fact that some texts remain unchanged. Therefore, the Kazakh people is the successor of the Karakhan state and the continuation of their literary heritage.

11. In the poetry of storytellers the idea of the state is put on the first place. The narrators not only advise the khans, but also take into account the unity of the country. It is clear that the kindness of society, the integrity of the state and the solidarity of civil servants are closely interrelated. On the way of goodwill, the image of the storytellers stands out.

12. It was found that in the first legend of Shalkiyiz and Temir bi, there are changes in the ancient scriptures and in today's varieties. Old versions, published in 1875 and 1911, were re-read, and edited. Thanks to the changed text, it is clear that Shalkiyiz turned to Temir Bi with revival, and in the original version, on the contrary, with respect.

13. Poetic continuity was preserved in the «Kutadgu Bilig» and the poetry of the storytellers. In the system of artistic thinking of Yusuf Balasagun and storytellers, the continuation of traditions in the aesthetic world is at a high level.

To arrive at the above conclusions, the facsimiles of the Fergana and Cairo versions of the «Kutadgu Bilig» were read. The thesis was translated using the decoding of the work in facsimile and Latin symbols, and a translation was given. This, in turn, helped to understand the meaning of the work and conduct an analysis.

In the practical part of the thesis, the structure of the Karakhan state is analyzed, as described in the «Kutadgu Bilig», and the image of senior officials and representatives of the society is systematized. It was proved that during the days of the Karakhan state the system of management and training were developed, and relations with the society were based on kindness.

At the time of the ancient Turkic peoples, who lived a nomadic life-long bond, there were no divisions. The batyr, the bi, the sage, the counselor of the khan, the palace officials came out of ordinary people. As a result of the tribal community, the best representatives from each ru sat alongside the khan. That is, there were no

divisions between the people and authorities, all relations were built on the basis of humanity, kindness, mercy, unity and friendship.

### LIST OF REFERENCES

- 1 Назарбаев Н. Болашаққа бағдар: рухани жаңғыру // Егемен Қазақстан. – 2017. – №17(29051).
- 2 Бомбачи А. Тюркские литературы. Введение в историю и стил/ пер. с англ. Л.В.Горяевой // Зарубежная тюркология. – М.:Наука, 1986. – Вып 1. – С. 191-293.
- 3 Tekin T. Wisdom of Royal Glory (Kutadgu Bilig): A Turko-Islamic Mirror for Princes. Yusuf Khass Hajib, Robert Dankoff // <https://www.journals.uchicago.edu/doi/10.1086/373364>. 24.09.2018.
- 4 Arslan M. Kutadgu-Bilig'deki toplum ve devlet anlayışı. – İstanbul: İstanbul Üniversitesi Edebiyat Fakültesi Basımevi, 1987.– 132s.
- 5 Vambery H. Üigürische Sprachmonumente und das Kudatku Bilik. – Innsbruck, 1870. – 264 p.
- 6 Arat R.R. Kutadgu Bilig. – Ankara: Türk Dil Kurumu, 1979. – Т.1. – 656 s.
- 7 Кононов А.Н. Поэма Юсуфа Баласагунского «Благодатное знание» // В кн.: Благодатное знание. – М.: Наука, 1983. – 558 с.
- 8 Егеубаев А. Әдеби жәдігерлер: 20 т. – Алматы: «Таймас» баспа үйі, 2007. – Т. 5. – 536 б.
- 9 Әуезов М. Әдебиет тарихы: жоғарғы оқу орындарының студенттеріне арналған. – Алматы: Ана тілі, 1991. – 240 б.
- 10 Ахметов З., Шаңбаев Т. Әдебиеттану. Терминдер сөздігі. – Алматы: Ана тілі, 1998. – 384 б.