

славное население Беларуси и Украины: «В битве той каждого человека, мянучогагоя православным, здоровазахойай» [3, с. 105]. Свою «Историю путешествия в Москву» Филиппович «на задержане и оборону и помножене веры святой православной подалем» царю московскому [3, с. 128].

В своих публицистических статьях Филиппович затрагивает и вопросы отношения Речи Посполитой с другими государствами, в частности, с Москвой. Так, в «Новинах» он говорит королю Владиславу IV о необходимости разумной дружественной политики по отношению к Русскому государству. Продолжение прежней политики, которую проводил по отношению к Москве его предшественник, обречено на провал и может повлечь за собой тяжелые последствия. Ибо вооруженными войсками, заявляет Филиппович, даже если бы их было «миллионмиллионами, трудно з богом правдивым воевати», а «войска противные богу и росказаню и спораженю его не видячинепріятеля, сами ся порежут презнезгоду свою» [3, с. 142]. Проповедник, патриот, борец за единство и нерушимую дружбу белорусского, украинского и русского народов, преподобный мученик Афанасий Филиппович почитается не только в Беларуси, но и за ее пределами. О нем слагаются стихи, сказания и легенды.

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Inkarbek T. G., Pazylkhaiyr B. M. The important values of Yusuf Balasugun's Kutadgu Bilik

Y. Balasugun's "Kudatgu Bilik" can give important values to all countries that have some difficulties in developing governmental management. Even though it is hard to use his style of managing the state, a few parts of his direction could be valuable for the countries. For instance, Yusuf as a humanist condemns despotism Khans and Beks (Kings), who brutally exploit the masses, trample on the dignity and rights, robbed them. It calls on the wealthy to be generous to the poor, "to bestow them," eat and drink. Yusuf sees that dominated social ine-

qualities and contradictions between the haves and have-nots in modern society. Besides, the writer is trying to reconcile them and explained from the standpoint of spiritual knowledge and wisdom.

He believes that the only way to establish harmonious relations between social groups and classes, establishment of social justice is the development of humane governance law.

According to the poet, the governor must be just and equitable in compliance with the law in matters of social control, it cannot in its actions to divide people on the Bolsheviks and slaves, and shall treat them equally, as the hero of the poem Kudatgu Bilik – the symbol of justice. Only when the head of state acts fairly, on the basis of the law, according to Yusuf, there is an ideal state. The author believes that just ruler should be enlightened, he should have the intelligence, knowledge and reason. He urged the rulers govern the state, based on the successes of science, education [2, p. 616]

In the work of Yusuf focuses on issues of morality, ethical ideas are a red thread through the whole poem. The poet reveals the content of such ethical categories such as justice, good and evil, showing their relationship, it puts forward a concept: justice shall be the basis and the content of the good. To be fair ruler, he said, it means to do good deeds.

The writer shows the role and value of scientific concepts in the moral perfection of man. He defends the position: "Knowledge – is morality" Yusuf believed that knowledge and understanding to help the person to be fair and virtuous people, mastering scientific knowledge, can improve spiritually and morally. Instructive his aphorisms, for example, "The science is good, in the greatness of knowledge."

The author interested in the problems of human life and the meaning of immortality. He believed that each person must do his duty to the community to leave behind his good name. The entire world will be forgotten, says Yusuf, do not know the death and decay only "good works" and "wise speech" [1, p. 480; 3, p. 536].

The poet also reflects on the problems of moral education of the people and its social role. The focus of thinker is issues of youth education, training of persons loyal to the state, serving the interests of the people [5, p. 38; 6, p. 152].

Ogdyulmyush shown in the embodiment of the mind work, knowledge and man, has worked tirelessly for the good of society, be-

coming vizier, offers one of his childhood friends named Ogdurmush to move away from worldly life and lived an ascetic away from the city, take any post in the system of governance. But Ogdurmush refuses the offer. Once Ogdylmyush comes to where Ogdurmush lived, and by means of various arguments trying to explain to him that if he joined the civil service, brought some benefit to the people, it would be better than his seclusion. Ogdylmyush cannot convince Ogdurmusha quit his hermitage. Then the Khan first through correspondence, and then inviting Ogdurmusha to himself, trying to convince him that his future work of the officer would be preferable to its seclusion among the people and for the people, his solitary life in the mountains (where it is unable to do for people good). On Ogdurmusha not worked even serious and wise guidance of Khan. No Ogdylmyush nor the Khan could not be persuaded to give up Ogdurmusha hermit life, Ogdurmush not want to change their lifestyle. Ogdurmush in connection with offers and Khan Ogdylmyusha at every opportunity, he tells them about the life of this world in the darkest colors). He is trying to influence the philosophy of life and Ogdylmyusha Khan, but does not achieve success in this business; therefore it is moving away from them. He continues to lead the life of a solitary ascetic, but in the end he falls ill and dies. Ogdylmyush same barren piety prefer to give your mind, resourcefulness and knowledge for the benefit of happiness and prosperity of the country and the people. The whole story is the product of the above events [5, p. 38; 6, p. 152].

It is no exaggeration if we say that every word Kyun Then, Ai Told and Ogdylmyusha is a philosophical aphorism, and every thought – moral code. Thoughts are same Ogdurmusha pessimistic and conservative.

Ogdurmush embodies in a work of a tendency to isolation from the world, the spirit of retreat from the world, who could never find a fertile ground in the Turkish culture, the spirit of pulling peoples to political and cultural degradation, taking as a basis the principles of the Buddhist religion [1, p. 480; 3, p. 536].

Ogdylmyush against this position makes a compelling argument that protects active life position and creative activity. Ogdylmyush represents a healthy philosophy of life of the Turks. He prefers the representation of good Ogdurmusha as a departure from the world effective good, which should be to live among the people, to work for the welfare and happiness of the people that justice prevailed in the society.

Ogdylmyush brilliantly proves that it is better to work in the field of introduction to life just laws that serve the people and the state, than to engage in piety, which is manifested in the fact that the person moves away from the people and from the world.

Ogdylmyush embodies not only the mind and knowledge, but at the same time a useful public work, psychology, business management, the spirit of the nation, to rule the world [2, p. 616].

Disputes between Ogdylmyushem and Ogdurmushem – a kind of manifestation of the struggle between the spirit of the Turks, aspiring to accomplish even greater deeds in the world and the spirit of asceticism and seclusion (tarikatchylyk), seeking to weaken the active force and the Turks who took as a basis the Buddhist religion. Their disputes – is the quintessence of a brilliant fight between the Turks and the spirit of the active spirit of Nirvana, who despise the life of this world. The writer gives some examples of controlling the public with two sides, on the one hand, to preserve national and moral and political traditions of the Turks, on the other hand – to express concern, no matter how weak spirit and global energy Turks, and that there was an obstacle against the spread of religiosity, which was to disregard and contempt for the world and the events that occur in this world that has been a barrier against the spirit of the "flight from the world".

“Kudatgu Bilik” – a sort of quintessence of thoughts for centuries gathered in the cultural environment of the Turks and relating to morality, politics, and law, it is – a monument to Turkish culture, dating to the XI century.

As for the spirit, and the language is the product of purely Turkic. In this work, which is a thick volume, all written in Turkish, all abstract concepts and legal institutions designated Turkic terminology words.

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Ленеш А. В. Францыск Скарына – пачынальнік беларускай філасофскай традыцыі

XVI стагоддзе – гэта час значных перамен на тэрыторыі Беларусі, звязаных з панаваннем эпохі Адраджэння, калі ўзнікае свецкая думка. Асноўнымі характарыстыкамі эпохі Адраджэння сталі пантэізм, антрапацэнтрызм, гуманізм, росквіт натурфіласофіі, увага да сацыяльна-філасофскіх праблем. Менавіта ў гэты перыяд, звязаны з асэнсаваннем чалавакам сябе як вышэйшай каштоўнасці, жыве і дзейнічае вядомы беларускі асветнік, гуманіст, першадрукар Ф. Скарына. Час актыўных дзеянняў Ф. Скарыны прыпадае на кіраванне вялікага князя літоўскага Жыгімонта I Старога, які, у сваю чаргу, быў шчырым мецэнатам і любіў і шанаваў навукі. Перыяд кіравання Жыгімонта I Старога называюць “залатым векам” у гісторыі Вялікага Княства Літоўскага, што, безумоўна, звязана з самім Адраджэннем і Ф. Скарынам, як найвыдатнейшым яго прадстаўніком. Ф. Скарына выказаў свае філасофскія погляды ў форме экзэгезы, тлумачэння біблейскіх тэкстаў, выкладзеных ім у прадмовах, казаннях, пасляслоўях да кніх Старога і Новага Запавету. Аналіз спадчыны Ф. Скарыны дае падставу меркаваць, што па сваіх філасофска-асветніцкіх поглядах наш зямляк належыў да крытычна-рацыянальнага накірунку, таму што ён у сваіх творах спрабаваў асэнсаваць існаванне чалавека ў грамадстве з пункту гледжання рацыянальнага сэнсу. Яго ступень эрудыцыі, яго узровень адукацыі дазвалялі выступаць яму з пазіцыі разумнага скептыцызму і выкарыстоўваць у сваёй творчасці толькі тыя веды, якія прайшлі рацыянальную праверку ў якасці сродка адукацыі і выхавання людзей.

Менавіта гэта медалогія найшла адлюстраванне ў яго Бібліі. Біблія Ф. Скарыны – гэта не кананічнае выданне, а аўтарскае каментаванне тэкстаў Свяшчэннай кнігі. Таму ён у некаторай ступені вольна аднёсся да структуры Бібліі: змяніў парадак раздзелаў Бібліі, сваёй мовай пераказаў змест, даваў свае каментарыі і сваё тлумачэнне самаму тэксту Бібліі з мэтай зрабіць