



EXPLORING ETHICAL VIEWS IN “KABUSNAMA”: UNRAVELING THE LEGACY OF UNSURUL-MAOLIIY KAYKOVUS

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ABSTRACT

The study delves into the historical and philosophical exploration of the spiritual culture of thinkers, emphasizing the significance of understanding their philosophical legacies. In times of socio-political and cultural transformations, the breakdown of traditional norms prompts a reevaluation of values, necessitating the exploration of past thinkers to guide modern society's ideological development. A focal point is the revival of universal values such as humanism, justice, mercy, compassion, friendship, and mutual understanding to address the contemporary spiritual crisis.

The article argues for a deep examination of the ethical views of historical thinkers, particularly Unsurul-Maoliy Kaykovus (1020-1083). Despite being part of the influential medieval East thinkers, Kaykovus's ethical ideas remain inadequately explored. The study proposes that understanding his ethical views is crucial for comprehending the development of practical philosophy and bridging the historical gap in ethical thought.

Highlighting the scarcity of systematic research on Kaykovus's ethical ideas, the article emphasizes the need for a scientific approach. Kaykovus, a prominent figure in medieval East philosophy, expressed his social and ethical views in “Kabusnama” a moral and didactic literary work. The study of “Kabusnama” not only sheds light on Kaykovus's worldview but also contributes to understanding socio-ethical thought in the 11th century and its impact on the Near and Middle East.

KEYWORDS: *Kabusnama, Medieval East Philosophy, Ethical Views, Practical Philosophy, Spiritual Culture, Ideological Values, Humanism, Justice, Mercy, Compassion, Friendship, Mutual Understanding, Socio-Ethical Thought, Historical Philosophy.*

Studying the history of the spiritual culture of the thinkers, in particular their philosophical heritage is important for substantiating ideological values that would correspond to the main trends in the development of modern society.

Therefore, it is not surprising that deep socio-political and cultural transformations, changes in social life are accompanied by the breakdown of traditional forms of life for the most diverse segments of society, a reevaluation of values and ideals, a loss or at least less stability of habitual beliefs and ideas, searching for new life attitudes.

Currently, in order to form a new worldview to overcome the spiritual crisis and find a moral ideal, it is necessary to revive the priority of such universal values as humanism, justice, mercy, compassion, friendship, mutual understanding and others.

Ethics, like any other philosophical science, over the course of many centuries has developed a system of its own concepts and categories. Therefore, in order to create an adequate picture of its formation and replenishment of its categorical apparatus, a deep and comprehensive study of the worldview of individual thinkers of the past who contributed to its development is also necessary. From this point of view, the study of the ethical views of the famous thinkers, in particular, Unsurul-Maoliy

Kaykovus (1020-1083) is relevant and is of certain historical and philosophical interest.

In our opinion, it is particularly difficult to create a general picture of the practical philosophy of past thinkers, since the ethical views of medieval thinkers have still not been sufficiently studied. In other words, studying the history of the ethical views of progressive thinkers of the past allows us to create the dynamics of the development of practical philosophy.

In this regard, the study of Kaykovus's ethical views is important and timely. Their relevance, first of all, follows from the considerations that the ethical views of Kaykovus are still poorly understood and the ideological sources of the spiritual life of his time are not defined and the continuity in the history of ethical thought is not entirely clear. The same ambiguity remains in the issue of the relationship between religious and secular morality in the era of the thinker. No less important is the definition of the category of general and special within the framework of the ethical views of Kaykovus and his ideological predecessors.

Kaykovus belongs to the galaxy of the greatest progressive thinkers of the medieval East who dealt with the problems of practical philosophy. The social and ethical views of the moral thinker are expressed not in the form of philosophical and ethical treatises, but in the form of edification in his remarkable



work “Kabusnama”, which belongs to the type of moral and didactic literature.

The study of “Kabusnama” is significant not only for determining the worldview of Kaykovus, but also for a complete understanding of the levels of development of the socio-ethical thought of the people in XI century, for the ethical teaching of the thinker had a significant impact on the general course of development of the ethical ideas of the peoples of the countries of the Near and Middle East.

Despite the popularity and scientific and philosophical significance of Kaykovus’s legacy, his ethical ideas has not yet become the object of systematic philosophical research, although the need for such a scientific approach arises not only from the interests of theoretical understanding of the heritage of the past, but also from the tasks of promoting and applying progressive trends in spiritual values at the present stage.

Among the scientists, who studied the works of Kaykovus are the Tajik legal scholar R.Sh.Sativaldyev, who specially studied the political and legal thoughts reflected in “Sinbadnama” and “Kabusnama” [1].

The life and works of Kaykovus has long attracted the attention of scholars in the East and West. Information about it can be found in anthologies, catalogs and reference books.

In addition, some authors specifically examined the life and work of Kaykovus in their studies. For example, the famous orientalist A.E.Krymsky studied the “Kabusnama”. He devoted his work “The History of Persia, its Literature and Dervish Theosophy”[2], to the literary analysis of that period and ends this chapter with a valuable bibliographical review. A.E.Krymsky talks about the author of the book, the reasons for its composition, and then moves on to explain its title. After this explanation, A.E.Krymsky tries to evaluate the ethical views of Kaykovus and comes to some one-sided, and to some extent, vulgar conclusion that in “Kabusnama” the morality is not high, one might even say low. However, A.E.Krymsky considers Kaykovus talented, emphasizes the harmonious and artistic manner of presentation.

The famous English orientalist E.Brown also studied the Kabusname [3]. In his work “History of Persian Literature”, he dwells mainly on the description of the book. He provides brief, incomplete information about the author, the date of compilation of the book, its publications, translations, and he also gives a list of chapters and stories contained in the book, points out the most interesting names of the poets quoted in it, and mentions the proper names in it. E.Brown emphasizes Kaykovus’s resourcefulness and is amazed at his “amazing modernity.” He characterizes all moral norms as sound and correct. E.Brown compares the language of the “Kabusnama” with the language of Saadi, considering it less elegant, but emphasizes its superiority in relation to the “Siasatnama” of Nizamulmulk. He characterizes Kaykovus himself as a simple-minded, but at the same time cunning, pious person. In conclusion, he cites the most interesting for him excerpts from chapter 9. Although you can get the necessary and useful facts

from his work, the question of Kaykovus’s worldview as a whole, his place in the history of culture is not touched upon and the work.

The study on “Kabusnama” by the famous Russian orientalist E.E.Bertels is of great scientific value [4]. In the preface to the second edition of “Kabusnama”, Professor E.E.Bertels provides in detail the biographical data of Kaykovus, drawn from the writings of his contemporaries. The scientist speaks of Kaykovus as an educated, talented poet, an amazing stylist, whose letters have long been considered a classic example.

Then, E.E.Bertels, speaking about the translations of “Kabusnama” compares them with the original language and emphasizes the shortcomings that exist in them.

The work evaluates morality, talks about the practicality and resourcefulness of Kaykovus. He believes that “Kabusnama” is not only a monument of classical literature, but historians can also benefit greatly from it.

From a literary point of view, E.E.Bertels emphasizes the skill and talent of Kaykovus, who skillfully, captivatingly presented his work in an edifying manner. When analyzing the language of “Kabusnama”, E.E.Bertels comes to a very valuable conclusion that this work, from the point of view of linguistic culture, is undoubtedly a written monument of the Central Asian people, that the language of “Kabusnama” is “the language of Rudaki and Ferdowsi”.

Another Russian orientalist I.S.Braginsky in his articles in a very concise form provides information about the content and style of presentation of Kaykovus’s work “Kabusnama” [5].

From a substantive analysis of the relevant literature, one can come to the following conclusion that almost all authors provide mainly bio-bibliographic information, and in some cases, philological scientists have attempted a thematic analysis of the content of Kaykovus’s “Kabusnama”. However, the content of the work, the ethical and pedagogical views in it were not sufficiently studied in these works. Therefore, there is a great need for further study of these thematic concepts.

In conclusion, the article underscores the importance of studying Kaykovus’s ethical views for a comprehensive understanding of medieval East philosophy and its influence on ethical ideas in the region. Despite the attention from scholars such as R.Sh.Sativaldyev, A.E.Krymsky, E. Brown, and E.E.Bertels, the ethical dimensions of “Kabusnama” and Kaykovus’s place in cultural history remain understudied.

The current state of literature review reveals a gap in the exploration of the content and ethical-pedagogical views in “Kabusnama”. The article advocates for further research in this thematic realm to provide a nuanced understanding of Kaykovus’s contributions. Ultimately, such endeavors not only serve the interests of historical comprehension but also contribute to promoting progressive spiritual values in contemporary society.



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