



LIFE AND SCIENTIFIC ACTIVITY OF KAYKOVUS

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ABSTRACT

This article describes Kaykovus's pedagogical ideas, didactic and moral teachings, his meetings with famous scientists in Bukhara, Samarkand, and Khorezm before writing "Kabusnama", as well as his moral views.

KEY WORDS: *Education, pedagogical ideas, philosophy, "Kabusnama", primary education, family's tradition, ancient Greek culture, higher education, bibliographic literature, future generations.*

Moral education is a crucial aspect of shaping and nurturing a child's personality. Schools play a vital role in instilling in elementary school students an active approach to life, fostering patriotism, and encouraging friendship. We understand these as the state's care for our religion, folk traditions, customs, culture, literature, and history. To begin our research, we must acknowledge the significance of Kaykovus's "Kabusnama" in the history of pedagogical ideas worldwide. The ideas presented in this book are one of the spiritual roots of our country and form the basis of our research. Before we delve into the details of this book, it is important to understand the life and work of Kaykovus, and how his pedagogical ideas can be incorporated into the education of future pedagogues [1].

Unsurul-Maoli Kaykovus Ibn Iskandar Ibn Qabus Ibn Voshimgir Ibn Ziyor, the author of "Kabusnama" came from a family of small feudal rulers of Tabaristan. Merdaviy, the ancestor of Kaykovus, who served as an ordinary general during the Samanid dynasty, lived in 931-936 and created a large independent property in the north of Iran through conquest. He relied only on his military strength, which caused the boundaries of his kingdom to frequently change due to the success or failure of his military campaigns. Eventually, the unstable state union he had created fell apart, and the western part of his territory was handed over to Buveykhidam. The Samanids controlled the kingdom during the reign of Voshimgir (935-967) [2].

Kaykovus openly writes about the inappropriate behavior that led to the tragic death of his grandfather in "Kabusnama". Kaykovus's main aim as a pedagogue was to demonstrate that negative consequences result from bad behavior, malicious actions, and unpleasant characters, based on truthful historical information and events related to his family of intellectual ancestors.

Another important point is that Kaykovus always tells his son about his origin while the work is being written. One day he said: *"My father, the great Amir, may God be pleased with him, never pursued a fugitive and never allowed anyone to do*

this..." [3], the following passage makes these meaningful points: *"...A woman reigned in Rey, her name was Sayida,... She was the daughter of my mother's nephew, the wife of Fakhruddavla"* [3]. It is also known that Kaykovus married Sultan Mahmud's daughter. In each chapter of his work, he reminds his son that his grandfather is from the great and powerful Sultan Mahmud bin Sabuk. But the fact that Kaykovus was an aristocrat is clearly and systematically described at the beginning of "Kabusnama".

According to Kaykovus, he represents the aristocrats. Kaykovus himself was from the royal family, and at that time he learned all the necessary knowledge and performed administrative duties. According to S.Dolimov, Kaykovus was a highly educated, knowledgeable, literate person. Before writing "Kabusnama", he visited Bukhara, Samarkand, Khorezm and met famous scientists. Researched and analyzed pedagogical works. The question of the ancestor, grandfather, father and other relatives of Kaykovus is solved quite correctly from a genealogical point of view, however, determining the years of birth and death caused many difficulties. There is no clear opinion on this issue in scientific research and bibliographic literature. According to A.Krimsky [4] and T.Gols [5], Kaykovus was born and lived for more than 63 years. At the end of his life, he wrote "Kabusnama" to his son.

Analyzing the existing literature, the year of birth and death of Kaykovus is 1020-1083. It can be calculated, because according to the sage, "Kabusnama" was written in 475, and according to all authors, he lived for 63 years.

There is very little information available regarding Kaykovus's years of study, his teachers, and the professions and arts he acquired during that time. However, upon analyzing "Kabusnama," we can conclude that he had a good understanding of the new sciences and arts that were emerging during his time. It can be concluded from the scientist's positions on primary education for children that he himself successfully passed this stage of the medieval Eastern education system.



It is easy to find specific information about Kaykovus's study of military art. His father pays great attention to his learning of martial arts. "When I was ten years old," writes Kaykovus, "I had a teacher named Bamanzar-Khojidi who knew the art of horse riding and was a master of martial arts. He had a dark-colored servant named Rayhon. ... My father, may God be pleased with him, taught me to ride a horse, to learn the art of javelin throwing..., throwing and swimming..." [3].

In addition to military arts and oral sciences and professions, Kaykovus studied philosophy, medicine, mathematics, veterinary medicine, and ancient Greek culture from teachers specially hired by his father, Amir Iskandar. Because in the chapters of "Kabusnama" about these professions, the author shows great knowledge in describing these topics. For example, in the chapters "Medical Treatment", and "Methods of Science", we can be surprised by new information about the deep knowledge of Kaykovus, including ancient Greek science in general. He imitated Ibn Sina: "You should know that medical science consists of two parts: theory and practice" [3]. In this chapter, Kaykovus discusses topics such as diagnosis, treatment theory, patient care principles, medical ethics, and more. Based on his clear and insightful thoughts, it can be concluded that his medical education was provided by a highly qualified teacher who had a deep knowledge of ancient Greek and Eastern medicine. Kaykovus said that he is close to medicine: "I really liked medicine, it is a useful science. ... people want to talk a lot about what they like," [3] he explains with great enthusiasm. This passion and dedication has allowed him to achieve a lot in his educational journey. Another significant aspect of Kaykovus's life is whether or not he and his father continued their family's tradition of intellectual pursuits by becoming kings or princes.

S. Nafisi says that neither Kaykovus nor his father Iskandar was a king [6]. It is known from the "Kabusnama" that Kaykovus was not a king, the issue related to his father is of a different nature.

Iran did not have an independent government after it was conquered by the Seljuks. Kaykovus, who ruled a part of Tabaristan, was only an emir. His rule was limited to Gorgan and Tabaristan. His wife was the daughter of Sultan Mahmud Ghaznavi, which meant that he spent a lot of time traveling to other regions. For example, he lived in Sultan Maudud's palace for 8 years, then spent some time in the Ghazul and Rum regions of India, and later in the city of Ganja in the palace of Amir Abulsawar Shaowar ben Fazl Shaddadi. He also went on pilgrimage. Ibn Isfandiyar wrote that he died in 462 AH, but some scholars believe that the year of writing "Kabusnama" does not match the year of his death since it is written as 475 years. If we believe that Ibn Iskandar wrote it, then it is true that the "Kabusnama" was completed between 457-462. Therefore, we can agree with S.Nafisi and all the opinions related to Kaykovus.

Kaykovus was a representative of the aristocratic environment of medieval society. His father's family was famous for their soldiers, and his mother's family were great princes. These

family backgrounds need to be taken into account when analyzing Kaykovus's pedagogical ideas. In most cases, his views are considered from an aristocratic point of view.

Kaykovus's only work "Kabusnama" is written in the national tradition and is a historical one, it consists of 44 chapters and 56 stories. It was written in Tajik language in 1082-83. It is a pedagogical-didactic work written for the purpose of educating his son Gilonshah. The author stated the purpose of writing the work as follows: "...One of the immortal things in life is a book, there is no powerful force that can destroy it..." I will tell you some stories about overcoming every difficult task and trying to leave a good name that will be an example for future generations, you will learn, that I will fulfill my fatherly duty. The author often gives examples from his life and the life of our ancestors. His stories, on the one hand, help restore Kaykovus's life, and on the other hand, the information obtained in this process serves as additional material for the study of his pedagogical ideas. "Kabusnama" as a pedagogical-didactic work is famous not only in the East but also in the West.

"Kabusnama" was published 8 times in Iran and India. Among these editions, the edition of Reza-Kuli-khan-Hidayat is the best. This edition was published in Tehran in 1307-8 and 1890-91. The third edition was published in 1314 and 1897. It was published in Bombay, the fourth is the third edition of Reza-Kuli-Khan, 1319-1902, and it was published in Tehran. A fifth edition was published again in Bombay in 1326 and 1907-8. It is based on the editorship of Reza-Kuli-khan. However, publishers tried to make many changes to the text and fill it with fragments of various legends and poems. In 1331 and 1912-13, a part of the Book was published in Bombay. 1341 and 1923 Reza-Kuli-khan's edition was reprinted in Isfahan, this time under the editorship of Fathullah bin Amulla Wali Urduni Bakhtiru.

Kaykovus's pedagogical ideas have their own sources:

- a) pre-Islamic culture of Iranian-speaking peoples;
- b) folk pedagogy;
- c) advanced traditions of the civilization of the Soman era and practical pedagogy of Arab-Persian theoretical thinking (the works of al-Razi, al-Farabi, Ibn Miskawayh, Ibn Sina);
- c) it is possible to show the Islamic-theological pedagogy expressed within the framework of life thinking and image.

The most important of these is the pre-Islamic culture. Of course, one of the theoretical foundations of Kaykovus's pedagogical teaching is the pre-Islamic culture, that is, the didactic and moral teaching of Zoroastrianism, which may seem ambiguous. However, it should be noted that the ethical idea of Zoroastrianism influenced not only Kaykovus, but also the outlook of many Turkic-speaking thinkers and Western scientists.

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