



KAYKOVUS AND “KABUSNAMA”: A COMPREHENSIVE ANALYSIS OF ETHICAL, PHILOSOPHICAL, AND PEDAGOGICAL VIEWS

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ABSTRACT

Kaykovus, a distinguished figure of the feudal Middle Ages, left an indelible mark through his sole written legacy, “Kabusnama.” This article provides a detailed exploration of this masterpiece, translated into various languages, serving as a gateway to understand the life, worldview, and contributions of Kaykovus. The theoretical underpinning of his religious-idealistic monism shapes his ontological, epistemological, and ethical perspectives. Through an in-depth analysis, we trace Kaykovus’s ethical categories, including general, special, and particular, shedding light on his philosophical leanings and societal ideals. His views on truthfulness, contentment, generosity, and professional ethics offer a nuanced understanding of his moral philosophy. The article also delves into Kaykovus’s examination of Javonmardi and Sufism, emphasizing their progressive and humanistic tendencies. Furthermore, it explores the intersections of Kaykovus’s ideological limitations with socio-political life, religious ideology, and the philosophy of aristocracy. As we navigate his pedagogical views rooted in religious-idealism, the article underscores the contextual relevance of Kaykovus’s teachings within the historical milieu.

KEYWORDS: *Kaykovus, Kabusnama, Ethical Views, Philosophical Perspectives, Pedagogical Concepts, Religious-Idealistic Monism, Javonmardi, Sufism, Moral Philosophy, Feudal Middle Ages.*

Kaykovus’s only written legacy is “Kabusnama”, consisting of forty-four chapters, translated and published in English, Russian, Uzbek, German, French, Turkish. It brought its author world fame and, in imitation of him, a number of didactic and edifying works were subsequently created. In “Kabusnama”, all aspects of his worldview are reflected and therefore it is the only reliable source for studying the life activity and views of Kaykovus.

The theoretical credo of Kaykovus’s worldview is set out in the framework of religious-idealistic monism, where a non-specific ideal single creator creates the physical world according to the laws of wisdom and the canons of teleology.

Kaykovus’s ontological and epistemological views, as the ideological basis of his ethical views, when considering certain issues of a theoretical and worldview nature, come close to the teachings of the Eastern Peripatetics, which differs from other philosophical schools of Arab-Pharsi language philosophy in its specific categorical-conceptual apparatus, logical coherence and rigor of presentation. Kaykovus’s epistemological views reflected the idea of the powerlessness of the human mind in the process of knowing God as an object of knowledge, since the latter is ontologically characterized as an incorporeal and infinite being [1].

Kaykovus’s ethical views are directly related to his ontological, socio-political, aesthetic and religious ideas. Therefore, their comprehensive historical and philosophical study undoubtedly sheds light, in general, on his worldview.

Kaykovus mainly presents his ethical views through the prism of three philosophical categories: general, special and particular. Therefore, considering universal human norms of behavior, he moves on to the analysis of professional ethics, and further his reflections cover the ethical properties of the teachings of Javonmardi or Sufism.

In fact, when Kaykovus sets out the ethical principles of a certain class and a select part of the population from the position of the philosophy of aristocracy, he separates himself from us and, conversely, when he writes about universal moral norms, he becomes ideologically closer to us, to our morality.

In the ethical views of Kaykovus, the problem of good, evil, goodness and nobility occupies a priority place. The thinker, comprehensively considering these issues, tries to find the material, mental, psychological, socio-political prerequisites for their emergence and change. One of the features of Kaykovus’s ethical views is that his moral ideal is closely related to the ethical



categories of good and evil. Therefore, on the one hand, he connects them with the human soul, and on the other with his spiritual and educational qualities. These categories, from the point of view of Kaykovus, also play an evaluative and axiological role in determining the ideological essence of other ethical norms and principles [5].

When analyzing ethical problems, Kaykovus, focusing on the difficulties of life situations, proposes various spiritual and material factors to solve them, which include knowledge, wisdom, wealth, skill, craft, art and religion.

The peculiarity of Kaykovus's ethical views is that they do not develop ascetic, opportunistic motives in a person, but, on the contrary, under their influence a cheerful and world-transforming mood is formed [2].

The thinker also examines in detail such ethical categories as truthfulness, contentment, generosity, magnanimity, moderation, politeness, etc. According to him, these properties constitute virtues that make a person good and perfect. On the other hand, in ethical categories that are opposite in their essence, such as cowardice, lies, duplicity, greed, stinginess, the negative properties of people are expressed.

Considering the professional ethics of townspeople, especially artisans, Kaykovus attaches great importance to the relationship between universal ethical standards and professional morality, where the particular, reflecting the general, on the other hand enriches it.

Kaykovus's reasoning traces the idea of interconnectedness and interdependence of social needs, professional necessity and moral interest reflected in professional ethics.

Along with the analysis of ethical standards, Kaykovus purposefully sets out issues of etiquette, covering the norms of human behavior in various life situations. The thinker, setting out his views, was confident that the ability to behave correctly in society is an important component of a way of life, which, in general, is included in practical philosophy. On this basis, etiquette, as a kind of science about human behavior, does not lose its practical significance in relationships between people at all times, therefore, to some extent, "Kabusnama" can be considered a guide to ethical education.

The analysis of the ethical views of Javonmardi and Sufism in "Kabusnama" occupies an important place, because Kaykovus in them, first of all, finds ideological consonance with his moral ideal. In fact, when considering the ethical views of Javonmardi and Sufism, Kaykovus deliberately draws attention to their progressive and humanistic tendencies, which educate a person on the basis of valuable achievements of morality to the level of a perfect person. Issues of Sufism in general, and its ethical views in particular, as presented by Kaykovus, acquire a cheerful and humanistic character. With such a formulation of questions, the tendencies of asceticism and pessimism are alien to him [3].

Kaykovus's ethical views also reflected his ideological limitations, which were formed under the influence of socio-political life, religious ideology, ideological orientation, philosophy of aristocracy, etc.

But, despite the variety of political teachings, ideological movements and ideological trends, cultural traditions, Kaykovus's worldview and his pedagogical views were mainly formed under the direct influence of the socio-political, philosophical and pedagogical thought of the Central Asian people, which absorbed the progressive trends and values of human culture. In the general description of Kaykovus's pedagogical views in "Kabusnama", the fundamental aspects of his worldview are analyzed, because based on the general concept of pedagogical research, it is on the basis of the basic principles of the worldview of a particular thinker that the logical foundation of his pedagogical views is constructed.

Kaykovus lived in the era of the feudal Middle Ages, therefore his pedagogical teaching in "Kabusnama" must be assessed primarily taking into account historical conditions, as well as from the point of view of the morality that influenced his worldview. In his pedagogical views, Kaykovus stands unshakably on a religious-idealistic position, which subsequently served as an ideological prerequisite for him when presenting his pedagogical views. Consequently, Kaykovus took a religious-idealistic position, believing not only in the existence of God, but also in the creation of all things. Religious Muslim morality was the starting position for him in his pedagogical views. For these purposes, before presenting his pedagogical views, he considers the problem of God, nature, and the creation of the world. This issue is explored by him when presenting pedagogical norms. The problem of educating a perfect person is considered by Kaykovus in various aspects: anthropological, epistemological, psychological, medical and pedagogical. When resolving issues of the difference between man and animal, Kaykovus does not go beyond religious idealistic requirements, i.e., he believes that this is related to the activity of the creator. The thinker resolves issues of epistemology positively, that is, he believes in the power of man. For example, Kaykovus associates the concept of the moral character of a noble person with the observance of religious rules. He revered and observed the norms of Muslim morality and his pedagogical concept was built on the



basis of the requirements of Muslim ethics, but this does not mean that he was not original and built his ideas exclusively on the basis of Muslim ethics. The appearance of “Kabusnama” is associated with the urgent need to regulate the norms of behavior of the upper strata of society.

In conclusion, the article illuminates the multi-faceted contributions of Kaykovus through a meticulous examination of “Kabusnama.” It unravels the intricacies of his ethical, philosophical, and pedagogical views, showcasing the profound influence of religious-idealistic monism and contextual factors on his worldview. Kaykovus emerges not only as a thinker deeply rooted in Central Asian traditions but also as a visionary whose teachings resonate with humanistic ideals. This comprehensive study not only enriches our understanding of Kaykovus’s legacy but also underscores the enduring relevance of his insights in the realms of ethics, philosophy, and education.

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