



EXPRESSION OF ISSUES OF PERSONAL DEVELOPMENT IN KAYKOVUS' WORK "KABUSNAMA"

Rahimova Shoiri Adilbekovna

*Teacher, Independent Researcher, Department of Elementary Education Methodology,
Faculty of Pedagogy, Urganch State University*

ABSTRACT

This article discusses the pedagogical views contained in Kaykovus' "Kabusnama", which has a special place in Eastern pedagogy. Systematic thoughts on the issue of personality development in today's modern pedagogy are also expressed.

KEY WORDS: *personal development, modern pedagogy, philosophy, "Kabusnama", primary education, family's tradition, ancient Eastern culture, Eastern pedagogy, bibliographic literature, future generations.*

Before analyzing Kaykovus' ideas from a pedagogical point of view, it is necessary to dwell on the aspects that are the basis of his educational teaching. Because according to the general concept of pedagogical research, the logical basis of his pedagogical teaching is formed based on the important positions of this or that scientist's point of view. At that time, the theological morality of Islam prevailed. The moral traditions of the Muslim East developed rapidly on the basis of the Qur'an and Hadiths and their various interpretations. Muslim religious morality has played an important role in regulating the behavior of millions of people in family, life and society, and in forming their moral culture and conscience.

Religion, including Islam, does not create specific moral categories. It compares with long-established concepts (goodness, evil, duty, honor, virtue, happiness, etc.) that "migrated" from the fund of people's experience. Religious-Muslim morality was the way of the emergence of Kaykovus's pedagogical teaching. He was able to form the moral image of a noble person in "Kabusnama". In his opinion, goodness does not consist only in following religious rules, all people are perfect only when they wish good not only for themselves but also for their loved ones and the whole human race. Therefore, as a Muslim, Kaykovus kept and respected the norms of Muslim ethics and knew Islamic theology well, his pedagogical concept was built on the basis of the requirements of Muslim ethics. However, it is important not to think that Kaykovus is selfish in expressing his thoughts or that he could not leave the framework of Muslim morality.

Pedagogical ideas in "Kabusnama" are the result of Kaykovus' personal attitude to moral issues and are recognized as the result of life wisdom. It should be considered as an image and creative processing of educational categories and views on the formed moral way of life. All this is reflected in the experience of a person.

In "Kabusnama", the scientist-pedagogue describes the true image of an educated, highly moral person, raising them to the level of a moral ideal that anyone can imitate. If any pedagogical teaching does not aspire to the future, to moral maturity, it will lose its theoretical and practical significance. So, here is the importance of Kaykovus' pedagogical teaching. In fact, "Kabusnama" was based on these important issues of how a mature person should behave in various life situations. The specific goal based on the pedagogical ideas of Kaykovus is to form a unique life position of each person.

Kaykovus' closeness to innovative traditions, special respect for the human mind, knowledge and art, and striving to connect theory and practice based on the achievements of advanced science and culture of that time are important features of his work. In particular, it is better to reconsider the opportunity to solve all social problems that arise in different situations of life. For example, the idea that an intelligent and educated person should be generous, virtuous, highly moral and kind was not the basis of his pedagogical teaching. According to him, generosity and moral qualities cannot be achieved by intelligence and knowledge. This idea is not new for Eastern medieval pedagogy. But the crux of the problem is the author's use of this idea, on the one hand, it showed that pedagogical traditions can be recognized and used in the education of the next generation, on the other hand, it proved its development in the next stages. That's why Kaykovus makes the following request to his son: "Don't overdo it and treat irresponsibility as a crime. Be in the middle in everything", because the teacher of our religion said: "The best thing is in the middle". Thus, after giving a general description of the formation of Kaykovus' pedagogical ideas, we will analyze the content of education in "Kabusnama" in harmony with folk pedagogy.



There is a folk wisdom that says, “The owner of the past is the owner of the future”. In order to strengthen the foundations of society, the need to increase attention to the education of morality, goodness, and faith is increasing day by day. In this good work, it is important to be able to use the educational heritage of the past, nourished by the experience of public education, based on the requirements of the time. Because folk pedagogy is a priceless treasure of national education, a spiritual life experience. It is in the interest of a civilized country and the demand of the times to base the experience of today’s people on the education of the future generation.

Since “Kabusnama” is one of the cultural and educational works of the Middle Ages, it was impossible not to pay attention to the coherence of its pedagogical ideas with folk pedagogy. The unity of Kaykovus’ ideas with educational ideas and folk wisdom of that time should be recognized as evidence for the stated idea and understood as a real historical event. As the author said, “If you learn to imagine what you see, it will be easy to realize what you have in mind,” he skillfully used meaningful phrases and proverbs according to the content of his work. He expresses his pedagogical thoughts in the style of “Eyes in the Heart”. The results of the research not only determine the coherence of Kaykovus’ ideas with folk pedagogy but also prove that folk art was one of the sources of Kaykovus’ teaching. The main task of education is to acquire knowledge based on folk teachings.

Kaykovus presented a wide range of educational content, which included all philosophical ideas. He revealed the connection between education and social structure. Pedagogical activity has become an integral part of Kaykovus’ life and thinking. Kaykovus’ pedagogical ideas stemmed from his philosophical views on the human world and their connection.

Kaykovus assessed education as an important foundation of human life and said it is preferable to start it from an early age. He believed education was powerful, but not the most powerful way to shape a person. It is important not to forget that pedagogical influence is limited by the complex and conflicting nature of a person, such as day and night, good and bad. The teacher should take such contradictions into account and prepare the student to overcome negative actions and life difficulties. In fact, education should ensure that the child gradually enters the school of life. Such training is carried out by an experienced teacher on the basis of a close spiritual connection between the teacher and the student. Kaykovus demanded that education should be comprehensive for all people, be they intellectual geniuses or military men. However, according to Kaykovus, real valuable knowledge (wisdom, philosophy) is not available to everyone. In particular, he believed that ignorant people who do not want to understand their darkness are not capable of knowledge.

In “Kabusnama” Kaykovus talks about the comprehensiveness of education and training. In order to develop the traditions of the Middle Ages, he advocates learning “physical training and healthy life for the body to be strong, and science and craft for the health of the soul [1].”

Kaykovus saw education as preparation for life experience. Speech and theoretical sciences include rhetoric, geometry, astronomy, music, medicine, agriculture, commerce, government, teaching, and others. So, we are surprised by the viability of Kaykovus’ ideas. Because world pedagogy has been rapidly developing lifelong ideas of education since 1960 [2].

In modern civilization, these ideas are of great importance as a response to the changes in the structure of production in the world community, the internationalization of social life, the development of new technologies, information, and the transition to a digitally oriented world. Also, the population's demands for education and qualification have increased. Lifelong education is based on interdependence between school (institution) and non-school (informal) education and training, stimulation of lifelong development of the individual. Continuing education aims to create a seamless transition between pre-school, out-of-school, and school institutions, as well as independent education and training programs. It involves the development of a gradual and repetitive education system, as well as the enhancement of extracurricular educational programs. The ultimate goal is to provide ongoing education and training opportunities for active members of society, enabling them to continuously develop their skills and knowledge.

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