

**HISTORICAL-RETROSPECTIVE ASPECTS OF STUDYING THE NATIONAL
MORAL HERITAGE OF UNSURULMA'OLI KAYKOVUS**

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Abstract: This article provides a scientific analysis of the historical and retrospective aspects of studying the rich national and moral heritage of Unsurulmaoliy Kaykovus. In particular, it examines the ethical views presented in his work “Qabusnama,” the sources of their formation, stages of historical development, and their significance in modern educational practice. The article also highlights the place of Kaykovus’s heritage in Eastern pedagogical thought, analyzing his ideas on humanism, moral perfection, and ethical norms through a retrospective approach. As a result, the study reveals the scientific and methodological foundations for restoring national moral values and applying them in the upbringing of the younger generation.

Keywords: Unsurulmaoliy Kaykovus, Qabusnama, national moral heritage, historical-retrospective analysis, Eastern pedagogical thought, moral values, perfect individual, upbringing, spirituality.

Today, in our country, large-scale reforms and positive changes are being implemented in all spheres and sectors of social life based on the Development Strategy of the New Uzbekistan. “In such conditions, establishing noble values and national traditions in the spiritual life of society, as well as making effective use of historical heritage, contributes to enhancing the spirituality and intellectual potential of our people—especially the younger generation—elevating their consciousness, thinking, and worldview, strengthening in their hearts a sense of devotion to serving our Motherland and nation, and ultimately fostering a well-rounded individual. In this regard, special attention is being paid to studying and deeply analyzing the scientific and spiritual heritage of our ancestors” [1;140].

This issue has been relevant not only in the present day but has also remained among the pressing concerns throughout all historical periods. “In our land, considered ancient and unique, great scholars and thinkers have emerged who laid the foundations of science. Their lofty humanistic ideas, rich spiritual heritage, and conceptual approaches have made an invaluable contribution to the development of world civilization, national cultures, as well as secular and religious sciences, which is rightfully recognized by the international community” [2;69].

One of such outstanding scholars who contributed to the development of scientific thought with his invaluable scientific and spiritual heritage is Unsurulmaoliy Kaykovus. “Unsurulmaoliy Kaykovus was a thinker who lived and created during the Karakhanid period following the fall of the Samanid state (875–999). During his lifetime, as a result of conflicts and wars, various feudal states such as the Ghaznavids, Seljuks, and Ghurids were formed in the political landscape of the Khorasan and Movarounnahr regions” [3;140].

“It is well known that the level of development of a society is determined by the nature and progress of its spiritual culture. In this regard, the period and social environment in which Kaykovus lived are associated with the 11th century, when science had significantly advanced and culture had reached a high level of development. The 10th–11th centuries were rich in historical events. The main characteristic of this period was the flourishing of the economy, culture, and science. However, due to continuous political changes in feudal state power, social relations and class struggles became increasingly complex” [4;104].

In Central Asia, the Samanid period is distinguished by the flourishing of cultural life. Science, literature, and architecture reached an exceptional level of prosperity. According to historical sources, during the Samanid era in which Unsurulmaoliy Kaykovus lived and worked, Islam held significant influence in political and social life. “According to the orientalist I. Jemeney, from the time Islam entered Turkestan and Iran until the 13th century, before the campaigns of Genghis Khan, cultural and spiritual relations between the two regions were conducted within the context of the Muslim worldview” [5;90].

The 10th century was characterized by further economic growth, as well as the support of industry, markets, and caravan trade. Due to economic prosperity and the policies of rulers and ministers, culture flourished. The city of Bukhara became a center of science, literature, culture, and art. During the Samanid period, special attention was given to Persian language, culture, and literature. Arab-Iranian science and literature flourished in Iran and Central Asia. In the second half of the Samanid era, a new Persian language entered scientific prose. This was because, due to nearly two centuries of political and cultural dominance by the Arab Caliphate, the use of the Persian language in Iran had significantly narrowed and was on the verge of disappearing.

In the 11th century, the development of science became closely linked to state authority. The Seljuks, who had recently come to power, contributed to some extent to the development of Iranian culture. However, despite political conflicts over power in Central Asia, intellectual exchange and spiritual dialogue among scholars and poets of three peoples—Arabs, Persians, and Turks—increased. Moreover, due to direct interaction, Arab literature and culture reached the Turkic peoples largely through the influence of Persian scholars. In addition, the awakening of national consciousness among Turkic peoples, alongside Arabs and Persians, is also characteristic of this period. The works of Qorqut Ata, J. Balasaguniy, M. Qoshg‘ariy, and A. Yassaviy serve as evidence of this idea. Nevertheless, Iranian literature, art, and culture reached their peak during the Samanid period. In particular, “masters of artistic expression such as Rudaki and Daqiqi; scholars and thinkers like ar-Razi and A. Firdavsi; natural scientist al-Biruni; philosopher A. Notili; encyclopedic scholar Ibn Sina; moral philosopher Ibn Miskawayh; renowned physician Ibn Nuh Kamariy; and historians Abufazl Bal‘amiy and Muhammad Narshakhi, among others, lived and created during the Samanid period” [6;162].

At first glance, the idea that literature and science developed sufficiently during this period may seem unfounded. However, it should be noted that “after the fall of the Samanids, the Ghaznavids, Karakhanids, Seljuks, and Khwarazmshahs, following their example, established capitals such as Ghazna, Balasagun, Merv, and Urgench as centers of culture. In these cities, scholars such as al-Biruni, Ibn Sina, Ibn Miskawayh, Mas‘ud Sa‘d Salman, and others carried out their creative work. Another notable feature of this period was the development of pedagogical and didactic prose to a certain degree. Among the prominent works in this field are Unsurulmaoliy Kaykovus’s ‘Nasihatnoma’ or ‘Qabusnama,’ Ansari’s ‘Nasayeh,’ and Ghazali’s ‘Nasihat al-Muluk” [7;248].

In the madrasas, which were among the prominent cultural centers of the medieval period, not only the aforementioned fields but also science, literature, Islamic theology, rhetoric, and history were developed. One of the notable figures who made a significant contribution to the

establishment of madrasas was the scholar, writer, politician, and Seljuk court vizier, as well as a contemporary of Kaykovus, Nizam al-Mulk. As an influential member of the government, he contributed to the development of science and promoted the activities of madrasas as educational institutions.

Moreover, during this period, many political figures supported and encouraged the development of science, which led to the expansion of madrasas and the emergence of numerous scholars. “In the 10th–13th centuries, madrasas, as the highest form of educational institutions, spread throughout all regions of Central Asia and became an integral part of the architectural appearance of feudal cities... In the 10th–11th centuries, various madrasas in cities such as Bukhara, Khwarazm, Merv, Nishapur, Balkh, and Ghazna operated alongside bookshops” [2;495].

Thus, representatives of the Ghaznavid, Karakhanid, and Seljuk dynasties, on the one hand, followed the progressive traditions of the Samanids, and on the other hand, paid special attention to the development of science by establishing large palace libraries in their capitals. “One of the most famous libraries of that time was the library of Sultan Mahmud of Ghazni. According to the author, the well-known poet Mas‘ud Sa‘d Salman served as the librarian of Sultan Mahmud’s court in Ghazna. Around 400 scholars and writers lived and worked near his palace” [8;328].

The analysis of scholarly works shows that after the fall of the Samanid state, various dynasties—Ghaznavids, Karakhanids, Seljuks, and Khwarazmshahs—successively came to the political scene, and sharp conflicts arose among them. It is important to emphasize that these disputes were fueled by various religious and ideological clashes and disagreements. Nevertheless, the economic, social, political, scientific, and cultural life of this period developed at a very high level. Many scholars and thinkers emerged, among whom was Unsurulmaoliy Kaykovus. The prevailing socio-political conditions and the country’s significant achievements in material and spiritual culture contributed to the formation of his worldview, as he himself highlighted in his work. In this section of our study, we focus on the historical period in which Unsurulmaoliy Kaykovus lived, the scientific and pedagogical significance of his work *Qabusnama*, and the necessity of studying it. In this regard, it is appropriate to analyze the perspectives of several scholars on the issue. According to G.R. Saydullayev, “Ethics, like other philosophical sciences, developed its own system of concepts and categories over many centuries. Therefore, in order to create an adequate view of its formation and categorical apparatus, it is also necessary to study in depth and comprehensively the worldviews of specific thinkers from the past who contributed to its development. From this perspective, studying the ethical views of the famous Persian-speaking thinker Unsurulmaoliy Kaykovus (1020–1083) is highly relevant and evokes certain historical-philosophical interest” [9;21].

“*Qabusnama*” is an immortal work that brought fame and admiration to the prominent medieval thinker Unsurulmaoliy Kaykovus. The book leaves a lasting impression on readers as a work reflecting the educational and cultural traditions of the people. The language and style of the pedagogical stories are very effective, simple, and easy to understand. Kaykovus’s choice and application of such a style may have been intended to take into account the child’s psychological age and capacity to understand new ideas, aiming to convey his pedagogical concepts clearly and effectively.

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