



## THE ISSUES OF TEACHING A CHILD TO A PROFESSION IN KAIKOVUS' "KABUSNAMA"

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### ABSTRACT

All the reforms that are being carried out in our country today are aimed at raising the young generation to become mature in all respects, with intellectual potential, and to increase their interest in the profession and to choose a suitable profession. Today, the ever-expanding world of professions, the ever-increasing pace of scientific and technical development, has turned the age-old issue of choosing a profession into a serious problem for young students. Therefore, it is appropriate to interpret the choice of a profession not only at the level of a personal problem of an individual person, but also at the level of a socially significant problem.

### KEYWORDS

KABUSNAMA, education, training, profession, craft, method.

### INTRODUCTION

The fate and development of the country is closely dependent on the education of the youth. Their development in all aspects is the main factor that ensures the stability of the country's future. The works of our Eastern scholars, big the life experience of older people is very useful. A large part of education is based

on spiritual values, including the teachings of our ancestors.

And these advices and teachings were reflected in the writings in the books that have been left to us. Reading books of this content is like enjoying the conversation of virtuous scientists. In particular, Kaikovus's "KABUSNAMA" can be included among the books with



such a content. In particular, it is no exaggeration to say that Qobusnoma is my close assistant both in my pedagogical work and in the upbringing of my children. Unfortunately, today many of our young people are not aware of the content of this book, and if we say that this is evident when some young people blindly, unknowingly and without understanding follow the "mass culture", then we are telling the truth. Today, we as pedagogues should inform our students about "KABUSNAMA" and expand the scope of the book.

### MATERIALS AND METHODS

The content of this book is that King Kaikovus wants to educate his son Gilon the king with his life experiences, and he says that his advice is the most valuable inheritance for his son. Speaking of Kaikovus, Kaikovus was born in 412 Hijri (1021-1022 AD). His descendants were from the Gilan tribe and lived in Tabaristan (now the region south of the Caspian Sea).

But we do not have detailed information about Kaikovus.

Kaikovus created his great work "KABUSNAMA" based on what he saw and knew during his life. He dedicated the book to his son Gilonshah. Kaikovus was about sixty years old at that time.

### RESULTS AND DISCUSSION

"KABUSNAMA" was written in the style of admonition according to the tradition that is preserved in the East, especially in Iran, and has been used for several centuries to prepare people, including young people, for life and practical activities, and to educate them to be mature people in all respects. has been an important guide.

But the reason why the work is called "KABUSNAMA" is that its relation to Qabus is not mentioned at all.

The book will be published eight times in Iran [1]. The most perfect of them is the edition published by the famous scholar Reza Qulikhhan Hidayat in 1890-1891. The work was later published in Bombay, Isfahan by Fathullah bin Amulla Wali Urduni Bakhtirah.

In addition, "KABUSNAMA" was translated and published in many Eastern and Western languages. For example, in 1432 by Merjomak Ahmad ibn Ilyas, in 1705 by Hassan Pasha Nazmizoda Murtoza, in 1881 by Qayyum Nasiri in the language of the Kazan Tatars, in 1860 by Muhammad Reza Ogahi into Uzbek, and from Western languages into German, French, and English.

Now a couple of words about Shamsul-maoli Kabus. Shamsul-maoli Qabus was one of the virtuous people of his time. Along with being the owner of wide knowledge, he also wrote poems. During his reign, he gathered the leading scientists and poets of his time in his palace and turned his capital, Jurjan, into a major cultural center. In historical sources, it is noted that Qabus had a famous "Nomalar" written in Arabic, consisting of three books. These are "Kamal al-balaga" ("Perfection of happiness"), "Al-forida fi-l amsal wa-l adab" ("Rare names") about proverbs and wisdoms, "Risala fi-l iftikhar" va-l itab" ("Names of Rebuke and Praise").

"KABUSNAMA" followed a difficult path. In the period of the Shura ideology, the importance of the work in the intellectual and moral education of a person was evaluated as promoting the morality of the ruling class. Kaikovus' thoughts about the Motherland, glorifying the profession, acquiring knowledge, and religious views are condemned from a political point of view. It was emphasized that the value of the work is only in its literary-artistic, linguistic and historical aspects.

However, no matter how much time and conditions and political views cast a shadow on the work "Qabusnama", this work is similar to the famous Indian



work "Kalila and Dimna", "Siyasatnama" by Izam ul-Mulk, "Saodatnama" by Nasir Khisrav, "Saodatnama" by Yusuf Khos Hajib. Qutadgu bilig", Mahmoud Kashgari's "Devonu Lug'atit Turk", Saadi's "Gulistan", Ahmed Yugnaki's "Hibat ul-haqaiq", Alisher Navoi's "Mahbub ul-Qulub", Voiz Koshifi's "Akhlaqi Muhsini", Along with Davani's moral-educational works such as "Akhloqi Jalali", Sharq occupies an important place in the development of pedagogical thought in the formation of human maturity. According to the tradition of Eastern pandnoms and the youth group that appeared in the 10th century, it represents the education of youth courage [3].

Society and state management have long attracted the attention of Eastern thinkers. Many scientists and scholars put forward the ideas of justice and equality in the management of society and the state and reflected them in their works. Examples of such works are "Devonu lug'otit-turk" by Koshgari, "Siyasatnoma" by Nizamulmulk, "Kutadgu Bilig" by Yusuf Khos Hajib, and "KABUSNAMA" by Kaikovus. If we talk about this work of Kaikovus, the name of the work may seem interesting to everyone - "KABUSNAMA". The reason why this work is called "KABUSNAMA" is that it was written in 1083 and named after the writer's father. Kobus was one of the famous people of his time, and there is information that Beruni lived under him for some time. The work consists of 44 chapters and is written in the form of a guide. The work can serve as an example not only in the royal career and issues, but also in knowledge and cultural and moral affairs. That is why it was translated into several languages, and in 1811 Ogahi also presented his own translation. This work attracts attention as a literary and theoretical source of the 11th century [5].

In the content of the work, the secrets of all professions and how to behave are mentioned. Helpful tips on business management and leadership are also

provided. About the condition of the secretary, he mentioned that when he was a secretary, he must always be present in the presence of the king and know every detail of his work. The clerk must examine all the work. He insists on always being aware of the input and output of the state and the state of the court that does this work without leaving anything out of consideration. It is necessary not to check anyone's work openly, but to be aware of everything secretly. He should be able to do everything and always be busy with something. It is the task of the secretary, i.e. manager, to keep the leader informed about the good and bad things happening around him. Approaching from the field, these instructions were written in accordance with the requirements not only of that time, but also of today.

Several guidelines are also given in the leadership work. The leader should not rush in any work. If he wants to start any work, he must first calculate the work and analyze how it will end. He should know and think about the heart of every work. It is said that if he approaches all his work wisely, he will be able to see far. A leader should always practice grace and kindness, but be tactful. The leader should always be intelligent so that he does not put all his work on his subordinates, trust and rely on them. It is not necessary to believe every word, he should listen to all his subordinates, analyze the received messages individually and make the final judgment himself. He should always be aware of the company's employees, regardless of whether they are representatives of higher or lower positions. As it is said in the play, the employees are the flock, the leader is the shepherd. If the shepherd is not aware of the state of the flock, he will destroy the flock. It is necessary to be able to distribute the appropriate work to each subordinate employee. It will never do you any good to leave accounting to the janitor and gardening to the



accountant. According to the work, the leader should have six qualities: dignity, justice, generosity, protection, gentleness and honesty.

The purpose of our presentation of information is that Kaikovus' work "KABUSNAMA" was written in the language of the historical ruler Qabus. Also, while writing his work "KABUSNAMA", Kaykokus analyzed the pedagogical works created during the Tahirids, met with scientists and fuzalals in Bukhara, Samarkand, Khorezm and talked with them about the scientific and literary heritage. When Kaykovus was writing "KABUSNAMA", Nasir He uses Khusrav's "Saodatnoma" and "Roshnomayinoma" as examples. The work "KABUSNAMA" is a work that serves to raise children, raise spiritual levels, build ideological immunity, and develop moral qualities. The work contains verses from the holy book of Islam "Holy Qur'an", examples of hadiths, stories, narrations, life examples, life conclusions and opinions of the author, which help to develop humanity, humanity, justice, spiritual and moral qualities.

## CONCLUSION

Taking into account the above, it is safe to say that our young readers will essentially enrich their spirituality and get the information they need by reading works of this content in their free time. Today, many opportunities have been created for young readers, they can read and understand the works they want in the electronic version. Peace and prosperity of the society in the future depends, first of all, on the education and training of our youth. In any house, neighborhood, and family where upbringing is well established, that house, neighborhood, and family will be blessed if they know and maintain harmony. By itself, the prosperity and freedom of the country will be strengthened and will continue to rise.

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