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# HISTORICAL AND PEDAGOGICAL CHARACTERISTICS OF THE IDEAS OF SPIRITUAL AND MORAL EDUCATION IN KAYKOVUS'S "QABUSNAMA"

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### Abstract

This article examines the historical and pedagogical characteristics of the ideas of spiritual and moral education presented in Kaykovus's Qabusnama. The study interprets the work as an important source of Eastern didactic thought that integrates ethical instruction, social experience, educational guidance, and practical norms of human conduct. Special attention is paid to the historical context of the work, its place within the tradition of advice literature, and its significance in the formation of moral qualities such as honesty, modesty, diligence, justice, responsibility, respect for parents, and reverence for knowledge. The article argues that Qabusnama should be understood not only as a literary and moral monument of the eleventh century but also as a pedagogical text containing systematic views on the upbringing of the younger generation. Using historical-pedagogical interpretation, the paper reveals that Kaykovus connected moral maturity with intellectual discipline, speech culture, labor education, and social behavior. The work also demonstrates that the author approached education as a lifelong process grounded in self-control, ethical awareness, and the harmonious development of personality. From the standpoint of contemporary pedagogy, the ideas expressed in Qabusnama retain methodological value for the moral education of students, especially in the context of strengthening national heritage, cultural continuity, and value-oriented education in teacher preparation. The article concludes that the educational

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potential of the work lies in its synthesis of moral advice, social responsibility, and practical wisdom, which makes it relevant for modern pedagogical reflection. The interpretation is grounded in source material discussing the work's didactic orientation, its chapters on knowledge, conduct, labor, and upbringing, and its continued pedagogical significance.

**Keywords:** Qabusnama, Kaykovus, spiritual and moral education, historical pedagogy, Eastern didactics, moral upbringing, ethical values, advice literature.

### KAYKOVUSNING “QOBUSNOMA” ASARIDAGI MA’NAVIY- AXLOQIY TARBIYA G’OYALARINING TARIXIY-PEDAGOGIK XUSUSIYATLARI

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#### Annotatsiya

Ushbu maqolada Kaykovusning Qobusnoma asarida ifodalangan ma’naviy-axloqiy tarbiya g‘oyalarining tarixiy-pedagogik xususiyatlari tahlil qilinadi. Tadqiqotda asar Sharq didaktik tafakkurining muhim manbasi sifatida talqin qilinib, unda axloqiy tarbiya, ijtimoiy tajriba, ta’limiy yo‘l-yo‘riqlar va inson xulq-atvoriga oid amaliy me‘yorlar uyg‘unlashgani ko‘rsatiladi. Asarning yaratilish davri, nasihatnoma an‘anasidagi o‘rni hamda rostgo‘ylik, kamtarlik, mehnatsevarlik, adolat, mas’uliyat, ota-onaga hurmat va ilmga ehtirom kabi fazilatlarni shakllantirishdagi ahamiyatiga alohida e’tibor qaratiladi. Maqolada Qobusnoma faqat XI asrga oid adabiy-ma’naviy yodgorlik emas, balki yosh avlod tarbiyasiga doir tizimli qarashlarni mujassam etgan pedagogik asar ekanligi asoslanadi. Tarixiy-pedagogik yondashuv asosida Kaykovus axloqiy yetuklikni aqliy intizom, nutq madaniyati, mehnat tarbiyasi va ijtimoiy xulq bilan uzviy bog‘lagani ochib beriladi. Asarda tarbiya insonning o‘zini boshqarishi, axloqiy

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ongga ega bo‘lishi va shaxsning uyg‘un kamol topishiga tayanuvchi uzluksiz jarayon sifatida talqin etiladi. Zamonaviy pedagogika nuqtai nazaridan Qobusnomada ilgari surilgan g‘oyalar, ayniqsa, bo‘lajak pedagoglarni tayyorlashda milliy meros, madaniy davomiylilik va qadriyatga yo‘naltirilgan ta’limni mustahkamlashda metodologik ahamiyat kasb etadi. Maqolada asarning tarbiyaviy salohiyati axloqiy pand-nasihat, ijtimoiy mas’uliyat va hayotiy donishmandlik uyg‘unligida namoyon bo‘lishi bilan izohlanadi. Tahlil asarning didaktik yo‘nalishi, ilm, odob, mehnat va tarbiya haqidagi boblari hamda uning bugungi pedagogik ahamiyatiga doir manbalarga tayangan holda olib borildi.

**Kalit so'zlar:** Qobusnoma, Kaykovus, ma’naviy-axloqiy tarbiya, tarixiy pedagogika, Sharq didaktikasi, axloqiy tarbiya, etik qadriyatlar, nasihatnoma an’anasi.

### Introduction

The study of classical Eastern didactic literature remains one of the productive directions of modern historical and pedagogical research because many foundational educational ideas were first articulated not in formal pedagogical treatises but in ethical, advisory, and literary texts addressed to the formation of human character. Among such works, Kaykovus’s Qabusnoma occupies a distinctive place as a source that unites moral instruction, practical life guidance, social norms, and educational reflection within a coherent worldview. The work was written in the eleventh century in the form of paternal advice and has long been regarded as an important monument of Eastern pedagogical heritage, where questions of upbringing, morality, knowledge, behavior, and a person’s place in society are discussed in an integrated manner. In the source material, Qabusnoma is described as a major work of Eastern pedagogy, composed in the form of a nasihatnoma, with sustained relevance for contemporary educational and

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воспитательный practice because of its treatment of ethical maturity, knowledge, social conduct, and labor.

The relevance of this topic is conditioned by several interconnected factors. First, current pedagogical discourse increasingly emphasizes value-oriented education, personality formation, and the moral foundations of social life. This makes classical texts that synthesize ethics and pedagogy especially important for teacher education and for the interpretation of national intellectual heritage. Second, spiritual and moral education today is often discussed through contemporary terminology, yet many of its core categories such as honesty, justice, modesty, patience, respect for elders, responsibility, diligence, and reverence for learning were elaborated in earlier pedagogical cultures with remarkable conceptual clarity. In Qabusnama, these qualities are not presented abstractly; they are embedded in concrete recommendations concerning speech, friendship, family relations, knowledge, work, self-restraint, and public conduct. The uploaded material repeatedly stresses that the work gives priority to moral perfection and interprets honesty, truthfulness, justice, modesty, and patience as conditions for a worthy place in society, which confirms its significance for moral upbringing.

A further reason for the relevance of the study lies in the methodological value of the text. Qabusnama is not limited to praising virtue; it presents a structured educational logic. The source material notes that the work includes wide-ranging reflections on the responsibility of parents, the importance of knowledge, the value of labor and profession, communication ethics, and the need to choose friends carefully. It also emphasizes that the pedagogical and social-pedagogical ideas found in the text have not lost their significance in the present and may support the upbringing of morally mature, educated, and socially useful young people. Such an assessment allows the text to be approached not merely as literary heritage, but as a pedagogical system expressing historically formed views on the ideal human being and on the means by which that ideal may be cultivated.

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The historical background of Qabusnama also deserves attention. The source material places the work within the broader continuum of Eastern intellectual and cultural development and presents it as part of a rich heritage in which the educational mission of literature was inseparable from the moral mission of society. Within this tradition, the upbringing of the younger generation was closely connected with questions of adab, self-discipline, reverence for knowledge, and social responsibility. Kaykovus's work emerged from this cultural logic and transformed accumulated life experience into a pedagogical message addressed to the next generation. Its historical significance therefore lies not only in its age or fame, but in the fact that it preserves a model of moral education rooted in the synthesis of family guidance, social ethics, and intellectual formation. The material explicitly describes Qabusnama as a key work in the tradition of Eastern child upbringing and notes that it was composed as a valuable inheritance of advice from father to son.

In contemporary educational settings, especially in pedagogical universities, the interpretation of such texts has practical importance. Future teachers need not only methods and technologies, but also a historically grounded understanding of the ethical purposes of education. Qabusnama contributes to this need by offering a view of the learner as a moral subject whose development depends on the interrelation of knowledge, speech, labor, discipline, interpersonal conduct, and family example. The source material emphasizes that the work can still serve educational processes by fostering positive behavior, social respect, diligence, responsibility, and communication culture among students. Thus, the present article focuses on the historical and pedagogical characteristics of the ideas of spiritual and moral education in Qabusnama, seeking to reveal how the text functions simultaneously as a cultural monument, a didactic work, and a source of pedagogical reflection relevant to modern teacher preparation.

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### Methods

This study is based on a historical-pedagogical reading of Kaykovus's Qabusnama as a didactic text that reflects the educational worldview of the Eastern intellectual tradition. The methodological framework combines historical analysis, textual interpretation, comparative pedagogical reading, and axiological analysis. Such a combination is necessary because Qabusnama cannot be studied only as a literary monument or only as a moral text. Its content includes reflections on upbringing, human conduct, social responsibility, education, labor, communication, and ethical self-regulation. Therefore, the methods used in this article were selected in order to reveal both the historical location of the work and its pedagogical structure. The source material itself presents the work as an enduring educational text used in pedagogical studies, manuals, and research on child upbringing, which justifies a historical-pedagogical methodology for its analysis.

The first method employed is the historical method. It makes it possible to situate Qabusnama within the broader intellectual and cultural development of the Eastern Renaissance tradition and within the social logic of medieval advice literature. In this research, the historical method is used not simply to date the work, but to understand the educational circumstances that shaped its content. The source material indicates that Eastern thought regarded literature, ethical teaching, and upbringing as interconnected domains and that Qabusnama emerged as a significant expression of this tradition. This context is essential because the spiritual and moral ideas found in the work are rooted in a worldview where family instruction, social ethics, reverence for learning, and personal discipline formed the foundation of education. The historical method thus allows the educational concepts in the text to be read as products of their time while also showing why they retained continuity in later pedagogical interpretations.

The second method is textual and semantic analysis. Since the work is constructed through advice, maxims, chapter-based reflections, and normative examples,

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close reading is necessary to identify its dominant pedagogical categories. This method focuses on meanings expressed in passages devoted to knowledge, speech, labor, friendship, parental respect, self-control, and moral behavior. It also examines how spiritual and moral education is conveyed through direct address, ethical contrast, and practical recommendation. The source material repeatedly highlights that Qabusnama contains chapters concerned with knowledge acquisition, speech culture, labor education, and social conduct, and that these themes collectively form the pedagogical core of the work. Through textual analysis, the article identifies how the author connects virtues with daily life and transforms moral norms into educational principles.

The third method is comparative pedagogical analysis. This method is used to compare the educational ideas found in Qabusnama with broader traditions of Eastern didactic thought and with selected modern pedagogical concerns. The purpose of the comparison is not to erase historical differences, but to clarify continuities in educational ideals. The source text itself refers to the place of Qabusnama alongside other major works of Eastern thought and indicates that its pedagogical ideas continue to be used in contemporary educational materials, teacher training, and studies of moral upbringing. This allows the article to compare the text's treatment of discipline, responsibility, moral speech, and useful knowledge with current approaches to value-based education and the formation of socially responsible learners. The comparative method thus helps explain why an eleventh-century advisory work still enters present pedagogical discourse.

The fourth method is axiological analysis, which is especially important for a study devoted to spiritual and moral education. Axiological analysis makes it possible to identify the system of values embedded in the work and to determine which qualities are presented as educational ideals. In this study, values such as honesty, modesty, justice, labor, patience, respect, self-restraint, and devotion to knowledge are examined as a coherent moral-educational system. The source

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material directly shows that Qabusnama treats these virtues as conditions of a worthy life and as qualities that should be cultivated in the younger generation through instruction and example. This method is particularly useful because the pedagogical significance of the work lies not merely in what it says about behavior, but in the value hierarchy that organizes its educational recommendations.

In practical terms, the research draws on the uploaded material as its main documentary base, including sections on Qabusnama as an encyclopedia of Eastern upbringing, the importance of knowledge in the work, its role in students' spiritual and moral education, and its relevance for educational practice. The text was studied through descriptive interpretation, conceptual grouping of recurring pedagogical categories, and synthesis of historically significant themes. Thus, the methodology of the article is qualitative, interpretive, and source-centered. It is designed to reveal how Qabusnama functions as a pedagogical text and how its moral concepts may be understood as historically grounded yet methodologically relevant for the preparation of future teachers in contemporary pedagogical education.

### Results

The analysis of Kaykovus's Qabusnama shows that the work presents spiritual and moral education as an integrated pedagogical system rather than a collection of isolated moral instructions. The first major result of the study is that the text organizes ethical formation around the idea of a harmoniously developed person whose dignity depends on the unity of knowledge, behavior, speech, labor, and self-restraint. In the source material, Qabusnama is consistently described as a didactic work that addresses not only general morality but also concrete modes of living, learning, and social interaction. This confirms that the author understood upbringing as a multidimensional process in which character is

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formed through habitual practice, awareness of duty, and the internalization of socially meaningful virtues.

A second important result is the identification of the central moral values that structure the pedagogical content of the work. These values include honesty, truthfulness, justice, modesty, diligence, patience, respect for parents, social responsibility, and reverence for knowledge. In the uploaded material, these qualities are repeatedly described as the basis of a worthy and useful life, and the text shows that they are not offered in purely abstract form. They are attached to practical guidance concerning everyday conduct, interpersonal relationships, speech ethics, professional preparation, and personal self-control. The pedagogical significance of this is substantial: moral values in Qabusnama are not external prescriptions but regulating principles of the learner's whole way of being. As a result, the work reveals a historical model of education in which ethics is embedded in the entire structure of life.

A third result concerns the educational role of knowledge. The analysis demonstrates that Qabusnama does not separate moral education from intellectual development. On the contrary, the text presents knowledge as a necessary condition of personal maturity, social respect, and practical competence. The source material devoted to the importance of learning in the work emphasizes that Kaykovus advises the learner to master both knowledge and profession, to understand the principles of one's chosen field, and to recognize that intellectual growth supports human dignity. The study therefore concludes that knowledge in Qabusnama functions in three related dimensions: as a source of practical benefit, as a sign of cultivated personality, and as a support for moral judgment. This makes the work especially relevant for historical-pedagogical reflection, since it links cognitive development with value formation in a consistent educational logic.

A fourth result of the study is the recognition of labor and profession as moral-pedagogical categories. The source material makes clear that Kaykovus treats

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profession and skill not merely as means of earning a livelihood but as indicators of usefulness, independence, and social worth. The analysis shows that the text condemns idleness and inability while praising mastery, diligence, and beneficial activity. This reveals a pedagogical conception in which work is a means of both social integration and ethical formation. Labor teaches discipline, responsibility, perseverance, and respect for effort. Thus, Qabusnama anticipates later educational models that consider labor education an important dimension of personality development. In this respect, the work's historical significance lies in its early and explicit connection between vocational preparedness and moral maturity.

A fifth result is related to speech culture and communication ethics. The source material notes that entire sections of the work are devoted to the correct use of language, meaningful speech, truthfulness, and the avoidance of empty or harmful talk. The analysis confirms that Kaykovus viewed speech as a pedagogical instrument and as a moral test. A person's words reflect inner discipline, intelligence, restraint, and respect for others. This means that in Qabusnama communication is not treated as a neutral skill but as a value-laden social act. The educational consequence of this idea is significant for both historical and modern pedagogy: learners are expected not only to know but to express themselves appropriately, responsibly, and with awareness of context. Such a view broadens the meaning of moral education by including rhetorical and communicative self-regulation as part of ethical upbringing.

Another result of the analysis is that family relations occupy a foundational position in the educational system of the text. Respect for parents, especially attentiveness to paternal advice, appears not simply as obedience but as recognition of intergenerational transmission of wisdom. The source material presents Qabusnama as a valuable inheritance of life experience offered by a father to his son, and this structure itself has pedagogical meaning. It models education as a relationship grounded in care, authority, trust, and moral

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responsibility. The result of this finding is that spiritual and moral education in the work is shown to begin within the family and only then expand toward society. The learner is first taught to regulate the self in relation to parents, elders, and close social bonds before becoming a morally responsible participant in broader communal life.

Finally, the study shows that the pedagogical potential of Qabusnama remains relevant because its ideas can be interpreted in relation to contemporary value-oriented education. The source material explicitly states that the work continues to hold significance for modern upbringing and can support the development of disciplined, morally conscious, educated, and socially active students. The result, therefore, is not only historical description but pedagogical recognition: Qabusnama can be understood as a classical text whose system of spiritual and moral formation retains conceptual and methodological value for teacher education and for the strengthening of ethical dimensions in the educational process.

### Discussion

The results of the analysis make it possible to interpret Qabusnama not only as an ethical and literary monument, but as a historically formed pedagogical model in which the education of the individual is inseparable from the cultivation of values. This finding is especially important for historical pedagogy because it demonstrates that long before pedagogy became a separate academic discipline, educational thought in the Eastern tradition had already developed coherent views about the purposes, content, and means of upbringing. In Qabusnama, spiritual and moral education is not reduced to moral preaching. It is presented as an ordered process aimed at shaping an internally disciplined, socially responsible, intellectually developed, and ethically stable person. Such a structure of thought confirms the pedagogical maturity of the text and explains why it remained influential in educational discourse for centuries. The uploaded material directly

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characterizes the work as a major source of Eastern pedagogical heritage and emphasizes its longstanding relevance for educational theory and upbringing practice.

From a historical perspective, the work reflects a social order in which family, moral duty, social behavior, labor, and knowledge were deeply interconnected. This is important because the text does not isolate the learner from society; rather, it sees moral formation as preparation for meaningful participation in communal life. The person who emerges from the pedagogical logic of Qabusnama is expected to respect parents, control speech, pursue knowledge, avoid idleness, choose friends wisely, and act with dignity. In this sense, the text reveals an educational anthropology grounded in responsibility rather than individual spontaneity. The learner is understood as a subject who must be guided toward self-mastery and usefulness. Such a conception may appear traditional, yet it also offers a corrective to contemporary educational tendencies that sometimes emphasize technical competence while neglecting character formation. The source material supports this reading by repeatedly showing that the work links ethical behavior with practical life orientation, social worth, and personal honor. One of the most significant issues for discussion is the relationship between knowledge and morality in the work. Modern educational debates often distinguish cognitive learning from value education, treating them as parallel but separate domains. Qabusnama offers a different logic. It suggests that knowledge without moral purpose is incomplete, while moral aspiration without knowledge remains ineffective. This synthesis is one of the most pedagogically productive aspects of the text. Kaykovus does not praise learning in a purely abstract way. He values knowledge because it cultivates judgment, supports professional competence, strengthens human dignity, and enables a person to navigate life wisely. This position has contemporary methodological value, especially in teacher education, where future educators need to understand that knowledge transmission and value formation are not mutually exclusive tasks. The source

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material on the importance of learning in Qabusnama clearly demonstrates that intellectual development is connected with profession, self-respect, and social usefulness.

Another important discussion point concerns labor education. In many contemporary contexts, vocational orientation is treated as a pragmatic or economic issue. However, Qabusnama frames labor and profession in moral-pedagogical terms. A profession is not merely employment; it is a means of becoming beneficial, independent, and worthy of respect. This interpretation deserves attention because it restores the ethical meaning of work. The rejection of laziness and uselessness in the work is not simply moral conservatism; it expresses a pedagogical conviction that disciplined effort shapes personality. Through labor, the learner acquires patience, perseverance, self-control, and social accountability. In this sense, the educational philosophy of Qabusnama overlaps with modern competency-based and value-based approaches, but it also deepens them by placing professional formation within a broader moral horizon. The source material strongly confirms that Kaykovus considered mastery, skill, and useful work central to human dignity and educational formation.

The treatment of speech in Qabusnama also has particular significance for pedagogical discussion. Communication today is often taught as a functional skill, especially in relation to presentation, persuasion, or language competence. Yet the work treats speech as a reflection of inner ethics. To speak appropriately means to think responsibly, respect others, and control one's impulses. This perspective remains highly relevant, especially for pedagogical universities where future teachers are trained not only to know content but also to model communication, dialogue, and moral example. A teacher's speech shapes the ethical climate of the classroom, and in this respect the communicative ideals found in Qabusnama retain surprising modernity. The source material's emphasis on truthful, meaningful, and context-sensitive speech supports the view that communicative discipline is one of the work's central educational principles.

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The discussion also shows that the pedagogical strength of Qabusnama lies in its accessibility. Unlike abstract philosophical treatises, the work communicates through direct address, concrete life situations, short ethical formulations, and practical instruction. This style increases its educational effectiveness because values are not merely defined; they are made livable. For this reason, the text may still be productively used in the preparation of future teachers, in courses on pedagogy history, moral education, and national pedagogical heritage. It can help students see that value education is not an artificial addition to teaching but one of its oldest and most essential dimensions. The source material notes that the work has continued to be used in pedagogical literature, upbringing manuals, and studies devoted to family and moral education, which further confirms its contemporary interpretive value.

At the same time, the modern use of Qabusnama requires careful interpretation. Its ideas should not be transferred mechanically into present educational practice, because they belong to a specific historical era with its own social hierarchies and norms. However, its underlying pedagogical principles such as respect, self-discipline, devotion to knowledge, moral speech, useful labor, and responsibility toward others remain highly adaptable. Therefore, the historical-pedagogical value of the work lies not in literal imitation, but in conceptual renewal. It provides a culturally rooted framework through which contemporary educators may rethink moral upbringing in ways that are both historically informed and pedagogically meaningful.

### Conclusion

The conducted analysis has shown that Kaykovus's Qabusnama is one of the important sources of Eastern historical and pedagogical thought in which ideas of spiritual and moral education are presented in a systematic, purposeful, and socially meaningful form. The work reflects a pedagogical worldview according to which the upbringing of the younger generation must be based on the unity of

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ethical values, intellectual development, proper conduct, useful labor, communication culture, and family responsibility. In this sense, Qabusnama should be understood not merely as a literary памятник of advice literature, but as a text containing a holistic conception of personality formation. The uploaded material consistently confirms that the work addresses the issues of knowledge, profession, speech, moral conduct, and parental guidance as interconnected educational categories, which allows it to be interpreted as a pedagogical source of lasting importance.

The historical significance of the work lies in the fact that it preserves the educational ideals of its age in a highly structured and accessible form. The text reflects the social and cultural conditions of the Eastern intellectual tradition, where the education of a person was closely related to moral self-discipline, respect for elders, reverence for learning, and responsibility before society. At the same time, the analysis has demonstrated that the historical nature of the text does not reduce its contemporary value. On the contrary, precisely because the work was formed at the intersection of ethics, practical experience, and educational reflection, it offers modern pedagogy a rich conceptual resource for rethinking the aims of upbringing. The source material shows that Qabusnama has long retained its place in pedagogical discourse and continues to be regarded as a meaningful work for the moral education of learners.

One of the most important conclusions of the article is that spiritual and moral education in Qabusnama is built on a clear hierarchy of values. Truthfulness, justice, modesty, patience, diligence, respect for parents, meaningful speech, and commitment to knowledge form the ethical foundation of the ideal person envisioned by Kaykovus. These qualities are not treated as abstract virtues detached from reality. They are translated into recommendations for daily life, social interaction, educational effort, and personal responsibility. This makes the pedagogical structure of the text especially strong. It teaches not only what to value, but also how to act in accordance with those values. The source material

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repeatedly emphasizes that the work interprets moral qualities through real patterns of conduct and therefore possesses great educational effectiveness. Another important conclusion concerns the integration of moral and intellectual education. The analysis has shown that Qabusnama does not separate ethical upbringing from the acquisition of knowledge and profession. Knowledge is understood as a force that elevates the person, strengthens judgment, gives practical benefit, and supports moral maturity. Labor and professional mastery are likewise presented as conditions of independence, dignity, and social usefulness. This pedagogical synthesis remains highly relevant for modern teacher education because it challenges fragmented approaches in which values, knowledge, and competence are cultivated separately. The source material devoted to the significance of learning and profession in the work makes it clear that Kaykovus regarded education as an inseparable unity of wisdom, skill, discipline, and ethical responsibility.

The article also concludes that Qabusnama possesses considerable methodological potential for contemporary pedagogical universities. It may serve as a valuable source in courses on history of pedagogy, moral education, educational philosophy, and national pedagogical heritage. For future teachers, engagement with this work can deepen understanding of the cultural roots of upbringing and help them see that education is not limited to the transmission of information. It also includes the formation of values, habits of responsible conduct, and readiness for constructive participation in social life. The source material supports this conclusion by indicating that the pedagogical ideas of Qabusnama remain applicable in educational settings and continue to contribute to the formation of morally conscious and socially active students.

In summary, the historical and pedagogical characteristics of the ideas of spiritual and moral education in Kaykovus's Qabusnama are expressed in its value-centered orientation, practical didactic form, synthesis of ethics and knowledge, emphasis on labor and speech culture, and enduring relevance to the education of

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the younger generation. The work demonstrates that true upbringing requires harmony between inner morality and outward behavior, between personal discipline and social responsibility, and between inherited wisdom and conscious self-development. For this reason, Qabusnama remains not only an object of historical study but also a living source of pedagogical reflection whose ideas can enrich modern educational theory and practice.

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