

Pedagogical ideas of "Qabus nama" written by Keykavus

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Abstract

Upbringing success can only be achieved by creatively assimilating the experience of the past. However, each of the periods of the education and upbringing of the child has the specific features. It is important to examine the ancient heritage of its teaching and educational upbringing of the younger generation in the teachings and readings while opening the meaning of the ideas is a big challenge to the younger generation. In this regard, using medieval culture as one of the sources of our heritage in scientific research and the educational process is one of the issues of pedagogy. Moreover, pedagogy as other sciences during many centuries built up own concepts and categories. Therefore, in order to enrich pedagogical category deep and comprehensive study of the views of the thinkers of many centuries is very important and remains a serious issue, however, in our research we tried to make description to the high educational value "Kabusnama" written by Keykavus, in the XI century, which is from beginning to end is full of wisdom, discernment and commandments as well as the author's description of his pedagogical ideas. Thinker in the study of high moral character is full of pedagogical education as the generation of ideas and their present in Keykavus serve for the implementation of the national pedagogic with multi-faceted scientific and educational ideas.

Keywords: Keykavus, "Qabus nama", teaching, ideas, education

Introduction

New economic relations of the Republic of Kazakhstan brought novelty to the field of education and contributed to the lives of people the new material, but also led to a change in social psychology. These changes require improvement of the content of the educational process as training has many contributions to the life of individual. Role of education comes from educational science. Students by studying fundamentals of science, also learn the foundations of human nature and society which is the outcome of a long process of social and historical knowledge, part of the experience of the previous generation of social studies. It was formed on the basis of scientific knowledge outlook. Therefore, training always brings up. But the results of the education of students and teaching morals are determined by the compliance of the objectives of the results of the content and teaching methods and educational level. The effectiveness of the solution of the problem, also depends on how skillfully use creative ideas the best educational system in the past a certain level.

So, one of the works that are the basis of our examination, from beginning to end is full of wisdom and discernment, consisting of high educational value commandments of XI century is "Qabus nama" of Keykavus, as has a special place in the history of the world is not only popular in East, I would like to say has a lot of lessons as heritage to discover the pedagogical ideas. Goal is to

improve the culture's needs of the young generation in religious, spiritual feelings as real spiritual education of Kazakh person.

The spiritual heritage left by medieval thinkers attempt theoretically understands foreign and domestic scientists for a long time. Indeed, East pedagogical ideas from many years of research scientists have not been the subject of a special study to a larger audience. But the nature of life experience, education, and past experience of the history of culture, education, and many aspects of the Eastern thinkers is subject to research in search of a rich legacy of unforgettable events.

Keykavus and his work "Qabus nama" has been in focus for a long time of scientists the East and the West. Well-known orientalist scientist A.E.Krimskiy (1961) who studied "Qabus nama" in his work called "History of Persia, its literature and dervish teosophy" explained the atmosphere near the Palace of Qabus and focused on focal Keykavus moral attitude: In "Qabus nama" moral on a high level and even unchangeable. He points negative conclusions that it is not only selfish, but one-sided in the manner of farisey. English orientalist E.Browne (1969) in his work "A literary history of Persia " emphasis the author of the book, written time, translations and points his view about Keykavus as very cunning person, but on the other hand says that "Novelty of the work is amazing". Orientalist E.E.Bertels says about biographical data and Keykavus's grandfather Qabus, who founded near the Palace of Zhurzhandar major literary place and Qabus: "His works is considered as classic example of a long period of time, he was talented poet, a brilliant stylist, had a high opinion (Bertels, 1965). Oriental I.S.Braginskiy (1984) in his articles provides information about "Qabus nama" its content and style of presentation. Czech orientalist Yan Ripka in his work called "The history of Persian and Tajik Literature" views Keykavus and some of his work: "Person who was suffering by duality, which was created by circumstances which led him inconsistency and unscrupulousness" (Ripka, 1970). Iranian scientists also were involved in the "Qabus nama" study. S.Nafisi in 1934 on the basis of the manuscript was preparing to publish the text of the "Qabus nama" and scientist M.T.Bahar (1972) in Part 2 of his work "Style" gave information about the author of "Qabus nama", tried to figure out the place of the work within the works of the X-XI centuries, and studied language of "Qabus nama". Dr. Z.Safo (2001) in his work "The History of Iran Literature" talked about the skills and the ability of Keykavus. Dr. R.Shafaq (1964) in his work "Iranian Literature" pointed time of the work, the number of chapters and Keykavus grandfather, "Qabus nama". In 1957 A.Badawi in his monograph called "Qabus nama study" studied this work by literary point of view and worked to restore the text of "Qabus nama" (Badawi, 1957). Some teaching ideas of Keykavus were presented in the book of Iranian scientist I.Sadik (1960). In section 1 of the work of M.Aripov (1962) "The history of ideas teaching of Tajik people" was pointed historical leading role of "Qabus nama" right from the methodological side, but defines the pedagogical limitation of Keykavus views. Tajik literary A.Yusuph considered a literary point of view life and works of Keykavus. Doctor of Philosophy M.Mulloakhmadov (1979) printed "Qabus nama" text, in briefly describing the content of work emphasized common philosophy and pedagogy of Keykavus: priority was given to the categories, such as social, justice, good and evil, ethics, honesty, generosity, etc. In articles and monographs of K.Vose (1995) Keykavus and its djavonmardi ethics were shown, writer T.Golc (1990) in his book "Unsurulmaoli Keykavus" compared teaching ideas, some philological approach of Monomakh and Keykavus. Professor A.Abdulloev (1987) articles "Qabus nama" and its author as a man high level of education and with great life experience. Tajik scientist and politician G.Zokirov (1995) in high school textbooks compared Keykavus works in the views of some political aspects: management of a fair punishment, nonviolence principles and criteria for the appointment of public services. Dr. M.Radjabov in section "Utopian ideas of Kabusname" of his work called "Medieval Social utopi" made philosophical analysis of "Qabus nama", focused on the ideas of kindness, intelligence and

knowledge of the honor, justice, and public speaking: "Qabus nama" - is a textbook of life for the next generation, and especially of young people", which was the most appropriate to say (Radjabov, 1968). R.Sativaldiev (1998) analyzes in the professional level political and legal ideas of "Qabus nama". Professor U.Karimov (1999) made economic analysis of Keykavus, PhD S.Dolimov in 1967 and in 1973 translated "Qabus nama" into the Uzbek language with some changes (Dolimov, 1968). In 1992, T.Aynabekov on the basis of Uzbek language translation translates the version into Kazakh language. G.Aidarov (1991) "Summary of Qabus nama" article reported on the educational value of work "Qabus nama" and its author Keykavus. M.Sarbasova (2007) in her article titled "Qabus nama of Keykavus" in the aspect of family education" sets out his views on the education of the family. In 2006, A.Ongaruly printed "Qabus nama", with a transmission change the style of stories.

In addition, the analysis of the domestic and foreign literature far proves that there is a special study form of Keykavus teaching ideas. The lack of research of his teaching ideas, lack of necessary scientific papers in today's educational process and educational use in conjunction with the implementation of the development of ideas Keykavus to students and a contradiction between it appeared. The need to study pedagogical ideas in the "Qabus nama" of Keykavus, to identify trends in the formation of a certain system of Keykavus, to explore the heritage, the traditions of thought were basis for this study.

The main part

Before analyzing the historical and pedagogical side of Keykavus and "Qabus nama" and about his teaching should be made a brief description of the aspects of the founding ideas of the past. As, the concept of pedagogical research, the same approach or any other thinker's important principles formed the foundation of his teaching doctrine on the basis of logic.

His full name was Unsurulmaoli Keykavus ibn Iskandar ibn Qabus bin Voshimgir bin Ziyar. The author of "Qabus nama" came from a descendant Tabaristannin small feudal rulers family (the southern coast of the Caspian Sea).

"Qabus nama" is great pedagogical and didactic work of Keykavus in order to educate his son Gilanshah. It consists of 44 chapters and 56 articles, written in 1082-83.

It should be pointed that Keykavus lived in feudal medieval era and pedagogical teaching methods shown in "Qabus nama", firstly was based on the historical circumstances, and secondly, should be assessed in the context of an example that influenced his views. Because it will be less effective and objective consideration of the idea of Keykavus without social, political, economic, cultural peculiarities attention to era of his teaching. Islam theological ideas dominated in that era. Muslim theological example was set for the millions of people who remained in the family, household and moral behavior in society and their culture, played an important role in the formation of conscience and the conscience. Religion, including Islam, and moral self-fund known categories of people experienced a "change" a long concepts (of good and evil, duty, honor, prosperity, happiness, etc.). Muslim religious and moral ideas for Keykavus and his teaching was one of the ways of occurrence. Which, in the course of its research and teaching ideas and argument resonates with the Muslim religion and moral standards. Keykavus in "Qabus nama" managed to create a clear picture of good moral person. It is not only the religious observance of the rules of good, not only to the good of everyone, friends, as well as the whole of humanity will be only seeks full consciousness. So, Keykavus kept Muslim morals and was a well-known Islamic theologian and his pedagogical concepts laid on the basis of the requirements of the Muslim moral grounds.

"Qabus nama" should be recognized as a creative processing of teaching ideas of Keykavus as a result of the wisdom of the moral issues of life, not only as a result of the kind of personal

relationship with existing law and moral categories and different social layers moral lifestyle image of approaches have been developed. This will be reflected in all human experience. Keykavus on the basis of their opinions on the issues of pedagogy described the real life events of the covenant; believe Ulagat, in the form of a proverb. Therefore, we didn't find from his work the logical solution of the problem of strict education scientific definition, specific categories of professional description, the rules and principles of the system. It is education and the position of its law, which is contrary to the ethical and moral standards about the people of that time by the actions of people of that time a positive report comparing the properties of unscrupulousness. In this regard, it is fully formed and developed in the highest moral qualities of people who inspire actions to educate people to self-control, self-identified as a result of law and moral norms. In "Qabus nama" picture of highly moral individual, well educated philosopher-teacher, any person with the moral ideal rise to the level of those who follow the true of the picture. Any teaching doctrine, if it is the future of humanity is not reaching its perfection removes the theoretical and practical significance. So here is the teaching pedagogical value of Keykavus. By Keykavus what should be the mature human morality and behavior in different situations, what should be here, in "Qabus nama", the author was trying to solve problems which are important issues of family education, moral and moral education, the ratio of children and their parents, youth and the elderly, mental culture, art, etc.

Should be noted attempts of Keykavus by writing "Qabus nama" to solve that time issues of traditions close of the human mind, knowledge and reverence for the art, the desire to link theory and practice, especially with all the different conditions of life necessary to consider a new opportunity to solve social problems. For example, a wise and intelligent man, generous, kind, high moral standards, should be good only Keykavus thought there was no basis for teaching doctrine. And his reasonable conclusion that generosity and moral qualities of person cannot be achieved by lack of that issues. For medieval pedagogy, the idea was not new, but the essence of the matter, the author's use of that idea, on the one hand and educational traditions to recognize and education of future generations to use the next one aspect of the evidence, including further development of the different levels was evidence of his attempts. Therefore, Keykavus requested his son the following: "Do not go to extremes and injustice uncounting consciousness. In any case be involved in the good as our religious master: "Being in the good environment is the best" he said, " (Keykavus, 1992).

Like this we want to give a general description of the formation of the pedagogical ideas of Keykavus. Will be considered educational content of "Qabus nama" in the following areas.

Moral Education

Islam started to enter into the Central Asia and Kazakhstan in the VIII century. Islam brought the new approach of humanity, as well as the latest advances in the field of science and culture previously. The culture of the local population of Kazakh steppe and spiritual civilization of people has grown up by Islam. The names of the cities of Central Asia as Farabi, Syganak, Bukhara, Khorezm, Taraz and Balasagun etc. were hometowns of the world famous scientists and the greatest thinkers of the East. The entire Muslim community has become cultural centers. Medieval scientists and the greatest thinkers as Al-Farabi, Ibn Sina, al-Beruni, Zh.Balasagun, Keykavus, A.Yasawi, Kh.Dulati, etc. as well as through their invaluable scientific treatise and advisors contribute to the prosperity of the Islamic religion and civilization, and left a priceless legacy to future generations.

Speaking created in terms of honor and justice, human morality and humanity, generosity and kindness, decency and recognized the calls. In this regard, his views lead to teaching character. Keykavus trusted that it is possible to recognize and acknowledge the world and cognitive force of people. In this regard, he in "Qabus nama" pointed about the power of self-knowledge and cognitive problems: "Education in Farsi is the knowledge, and recognition of the level of ability to recognize something means to learn", tries to determine the limits of human cognition (Encyclopedia, 2007).

Keykavus discussion he created two levels: by the Creator, the only God and consisting of interrelated and contribute to recognize all of the plural nature is characterized as a creature of contradictions. By saying that impossible to recognize the first, and others say, is the recognition of all, the knowledge of the process and its outcome depends on the subject and object of cognition that warns. By Keykavus: "there is nothing than Creator, and it cannot be recognized, people cannot recognize ... there is nothing. Moreover, everything has been recognized. After all, when you stop recognizing Allah, you will be able to recognize" he said (Encyclopedia, 2007).

Keykavus said "it is possible to recognize everything which should be recognized". But by saying that "It is possible to make pattern faster from wax than the stone, seal is made by wax not from stone" associated with cognitive abilities. He was describing cognition as pattern material, and Creator as patternist and tried to prove that Creator cannot be recognized. Consequently, he in contradiction of his "everything is possible, he says that "it is impossible to recognize the Creator". By saying that he shows to the people the Creator as not as a fortress, but gives a thought about "Creator's quality and ability and a gift from the Creator" (Keykavus, 1992).

According to Keykavus, God: "crated one of the factors influencing the authorities with a driver and one other subject-nutrition and others as food". The author's "influencing factors" concept and its functional role means: "... the fetus is directly related to the reproductive output of the earth, but are not able to produce around wheat and barley" (Zhemenei, 2007). Thus, thinker warns that in each case before the start there is need of of pre-thought, and calming the mind and warns on deliberately scales. The dominant purpose and is subject to the consider to divide people into well-heavy haw are making the poor aware of the poor" day-to-day things that are appropriate "should not be understood as a full-fledged reason. Consequently, the process of world making by Keykavus ideas not only is theological, humanistic pedagogical nature.

However, by Keykavus only the state with certain rules is able to make society without problems and chaos, and provide to the people their need in order and stability. "People, wrote Keykavus, cannot exist without the structure and discipline" (Encyclopedia, 2007). He says that people needs the state, as well as stability and discipline. And this is not the only purpose of government order; "the state" is part of the concept itself. If you need to state how the structure of society itself, the structure of the formation of a thinker in the world on the principle that its gregarious, and on this occasion, had controlled only from the creation of the world God so that the same management believes that it is necessary to control the country. His said: "The state is not complete and order management" (Encyclopedia, 2007). But such was not the only one person in the role of manager. Given the similarity between the government and the formation of the world, by Keykavus if the world is judged by God, he believes that it is necessary to judge people. In addition, "influencing factors" given to rulers to push both positive and negative buttons also created by God. Therefore, by "Qabus nama", "ruler" function is performed first of all by God himself and secondly by the ruling prophets, thirdly, by the rulers. This thought pattern is recognized as an employer of God, he sent to earth by the prophet-leaders to teach people how to feed themselves. And people recognized as the consumers.

By Keykavus, in order to ensure strict public life to God and to the leaders, because "each of eating the bread of his unregime and unfair", do not understand "best of bread givers". By Keykavus no mercy, and being unpleasant and violation of the law and justice, is pure ignorance. However, the concept of God by Keykavus is perfection, genius and a "no disadvantage", so that "there is no divine ignorance ... he taught people what they did not know" (Encyclopedia, 2007). It is fair the prophets noble objectives and smart "food givers" to emphasize the intimate connection between mercy and warns them not violate the connection. Because by Keykavus: "The end of the end of the righteousness of mind and his mind - the good and welfare of the sustenance of belongings end, and

the end of the sustenance of belongings guide from the prophets. This sequence cannot reduce anything ... " (Encyclopedia, 2007).

The author in "Qabus nama" attaches the great importance of the problems of great pleasure and parent's education to children, and in turn respect to their good parenting. Respect for parents to take care of them is a universal moral norm. Because the value of human life and the glamour, confidence in the future of own parents and in its duty of children to remember taking care of parents. The basis of the boys and girls well education is treat parents with gratitude. Keykavus said: "... a good education and the responsibility of parents is to teach. ... Never offend your father and your mother ... They are not going to disturb our peace of heart, and don't make them stressed (Keykavus, 1992), calls for respect for the parents of the child and parents to remind you to teach your children the proper education and good. And: "You are the parent, regardless of religion to justify the debt level, the moral, mental, it is reasonable to want to look down" in this regard the idea of a moral attitude which is not difficult (Keykavus, 1992). Keykavus says that readiness to show love for their parents love and respect for old age to believe that a child should have a sacred duty to care for and always pay attention to the elderly, and it should not be talking to old people and young people. In this regard: "O my child, even if you are young by face be discreet man" (Keykavus, 1992) encourages young people to be smart. By Keykavus: "As the old man wants to be young man, young man dreams of old age. Old man already been as young one and seen more ... And young ones can see what is clear for old ones? ... " (Keykavus, 1992), the dependence of the elderly themselves ridiculed and criticized young people who want to play. Comparing these qualities ignorance conversation between the old man and the young man: "Hundred years old man hands holding bows bent going to survive thrown down slowly met a young man taunted him," O Shayik where did you get this curved bow, I like to buy", he answered "When you take a lot of patience, so that it will bow to you free of charge" (Keykavus, 1992). It means respect old man, you will also be old", a high educational value to achieve delve idea.

Humane Education

Moral and human qualities are respect for each one of the members of the family, respect for the child's parents, and respect to brothers and sisters over the den of indulgence, honesty, humility, in short, good behavior all feature of education. Education is the glory of God with their moral values from generation to generation. Best practices were chosen to gather people for centuries and absorb all the good qualities of the younger generation, their relationship with the environment and the formation of appropriate behavior. In this regard, the Kazakh positive psychology, moral, kind of an example of a source of opportunities, inexhaustible and eternal treasures of medieval works with potential teaching ideas. "Qabus nama" such works. The words of the author of educational content for young people from the heart of the male kind that advice will discover the heart of any man.

One of the eternal moral issues is of good and evil. So far from heritage of ancient Greek thinkers as Socrat, Plato, Aristotle and in the works of scientists-continuers of their ideas as Razi, al-Farabi, ibn Sina, etc. this issue considered in the first place. Keykavus pedagogy foundations based on the ratio between good and evil, "the actions of a reasonable person's honesty, integrity, impartiality logic circuit as a" self-determined educational triad - good thoughts, good words and good deeds. His words said to his son Gilansakh were said to all whole humanity "to make good, on the contrary, try don't do bad" and invites him to take away from evil. "... Do any good when you build something do what is good for people in general, do not talk to the contrary, avoid evil, and don't think negative thoughts. By showing wheat don't sell barley. Be fair to each case. By saying that good man doesn't even need justice and soul treasure", Keykavus always fair, populism would have to be a substitute for advice from one of the following:" If someone did pay for work to reduce

wasted work. First of all, get to know their neighbors to do the very best. Old veteran of honor, respect Gift "will conduct consultations (Keykavus, 1992). Of course, Keykavus life, being a representative of the views of the dominant justice, charity, ethics and sound are highly valued fame and fortune. Keykavus pedagogics morality are: honor, friendship and friendly, justice and conscience, pays a great attention to issues such as generosity.

Keykavus honor and shame game deceit, be away from insatiable avarice; be a good person, a good idea do not be shy. ... Shame is the fruit of faith means that the result of poor shyness. ... Good original condition to maintain the dignity and shame, evil initial condition is the loss of honor and shame he said as advice (Keykavus, 1992).

Keykavus paid special attention to issues of friendship and friendly. It is one of the friendliest people along the gentle, genuine person without a sense of the real, true happiness was not, it does not mean that. He said: "... knowing good friends with during the life of the people. A friend had a relationship for more than just ideas". As well as: "A good friend who is also one of the riches" (Keykavus, 1992), the stands had a lot of friends. And this one of noble human qualities as generosity: "There are three property from person to person. This is one of the three mind, second, third generosity. ... There are not people who don't have these three qualities ... "- further noted that the appearance of generosity, his attempts to explain the value of making a breakthrough. He said that generosity, wisdom, perfection, are the basis of all of charitable great mind, saying that only through the mind of these properties appears in the human soul. Thus: "... inherent to the soul, breath, live wisely. Every man has a soul, man with soul has breath, man with breath has thoughts. It is inherent in this situation to everyone ... " (Keykavus, 1992).

Therefore, the basis of the pedagogy of the Keykavus from beginning to end is the idea of good and evil. And teaching ideas to be implemented in order to achieve great success in educational praise Keykavus conviction, punishment, moral and aesthetic methods, such as the stories of different topics. For example, once the man in front of the entrance to the bath, in the dark, mistakenly gave to the thief "hundred dinars packed in a towel". The man was leaving the bath and didn't pay attention to the thief. Entrusted thief stopped the man, and asked him to take back the gold. Man was saying: "If you are thief why did not you pick it up money? Thief answered: "If I find this money by using my skills I wouldn't give you any dinar. But you entrusted it to me, and I wanted to help you. Good people don't do bad" (Keykavus, 1992). How great educational value. Readers will have a sense of responsibility and civic duty. A scientist with the example of the behavior of the thief even reminds you shouldn't not forget about high human moral standards. Stories written in "Qabus nama" have high educational value, however, the legacy of the lessons of the past is still a lesson for the whole human race, and could be very valuable to their current pedagogic aspects. Let's find out what it is that we respect the heritage of the past century.

Mental Training

We experience the strong need to educate young people as mentally advanced and powerful national spirit. Intellectual potentation of the nation is formed on the nation's level of education. Therefore, the main task facing their generation and the older generation of mind and the ability to inspire the minds of future education needs of young people. Youth mind deployed to improve the knowledge and passion for art thinkers of the Middle East is a rich heritage of thoughts, and reading should be taken into account. Prominent thinkers of the people, the family, the education of the younger generation, etc. utterances and principles related to the teaching of modern ideas and traditions of continuity between the past and the present. Thus, in accordance with the requirements of the Keykavus's feudal time determined depending on the nature of the man got out of his human qualities, intelligence and knowledge by putting the front: "The glory is not from the family you belong to, it is based on intelligence and education ... Don't be proud of the money you given by

your parents it is only external mark ... " (Keykavus, 1992). By presenting this idea he was advanced man for his era. He said: "I cannot say that you are never forced a smart as smart cannot be forced to learn. Learn words of wisdom ... If you want to be smart, because you can be clever with words of wisdom. Read whenever possible, if you are not one of the intellectuals, at least don't be foolish (stupid)..." (Encyclopedia, 2007). Keykavus of any mental problems associated with the art of education. He said: "If you have mind learn the art, because art is without mind is the body without clothes." Education is beauty of mind" (Encyclopedia, 2007) and he believed that an intelligent person with high morals is eternal value. Author pointed that knowledge and art will be appreciated as an important qualities: "If a person comes even from the house of King, but doesn't have any knowledge and art skills, he wouldn't be respected by population ... You will be valued not by your family only by your knowledge." You do not have to study people with a high degree of industry. But the industry is really base of all culture" he says (Encycpoedia, 2007). His thoughts show that he understood that without giving special attention to education, the arts, and professional development there wouldn't be political and social progress and impossible to achieve a better future. According to Keykavus, industrial development, doesn't related to human origin rich or poor, it is typical to all representatives of all sectors of society. Currently, when the business activity emerging in various forms the younger generation needs to being adapted in their abilities in the profession, and thus the formation of a new social and psychological point of view. For example, he was comparing the wealth and smart: "If you are so poor by money make attempts to be rich in knowledge. After all, better to be rich than the being rich by number of cattle... if you think deeply you can find out that knowledge is expensive. A thief cannot take it, it would float on water and wouldn't be burned on fire (Keykavus, 1992). His such thoughts of all human qualities which increases the value measured in the context of feudalism mental. Further, he calls for the outstanding education and encourages people to be hard worker "Those who can master himself to have self-knowledge will understand that knowledge is only happiness" (Keykavus, 1992).

So, in fact, thoughts of scientist on developing the mind, education and art education of generation will have positive impact on developing their social life and prepare them for work.

Parenting

To the present our people based on the rich experience of the past generation of honest working, art, education, training and other human qualities. Nevertheless, the child's future is based on the family. The family has been a main pilot in the term of education since the times. Family is the future of the children in the right direction, which built the basis of its moral environment. Zh.Koyanbaev: "Family traditions nice keeper of tradition and heritage. It is place where children learn about the way of life for the first time, and developing the moral" (Koyanbayev, 2004). Consequently, the child's education and the arts, work, education and other good qualities of the family has a unique opportunity to say that there is every reason to believe that, no matter what kind of society where the state and society taking into account the specifics of the role of the family, for the family to raise the prestige of its material wealth. The information about the purpose of life and the values of the first for child in the family, his behavior develops and the rises based on the culture of family.

Family education is the basis for foundations of the formation of the moral image of the child according to Keykavus. He said that man has a own behavior from birth, and that plays a big role in the formation of character education and training, so that parents notice the child's good and bad qualities in a timely manner. Therefore, Keykavus: "... from the date of the birth your son has own behavior ... by lack of softness, he cannot form his personality successfully. When he grows up his physical and spiritual power is determined by the behavior of all. Mature carried out after all the good and bad. You ask yourself whenever possible ethics and art education will be given to him as a

legacy" (Keykavus, 1992). It is important to give special attention to the education of the family. Keykavus family who really appreciate the location of the socio-political. Unity thinker believes that the capacity of the state and the power of the Law and balanced policy conducted by the country's rulers or military force not only depend on the strength of each family. Therefore, the issue of family education is one of the most important issues to be solved at the state level remains unique. Lead generation Keykavus education is in the hands of parents who feel deeply. He said: "The task of parental education and good training" (Keykavus, 1992), to disclose the identity of the parent task. Parental responsibility for the education of future generations continuing the tradition from generation to generation. Keykavus's character, ethical and moral virtues of education and training industry believes that it is the duty of parents. The same ideas of Keykavus about child rearing professionals is an important factor in the service as a teacher and educator. Generation of education is not possible without the involvement of qualified teachers and moral. After all, a good moral formation, the development of the knowledge-arts education, grew up in an environment not only give an example for teachers. Keykavus's generation of skilled, educated, moral to the teachers in one end of the ambitious development of this support. Therefore, it is the age of early child education specialists and teachers teach to pass. He does the same. Warning him that his life experience. Keykavus himself with the help of all the arts and education specialists and teachers learned. However, in the raising of children Keykavus cannot exclude the existence of his own position. Keykavus boy identifies both the training and education of the girl. In particular, there has been paid special attention to the education of the boy. He said: "If Allah gives a son to you, name him the best, because it is one of the fatherly commandments. Then, entrust him to smart and friendly teachers, and when it's time to circumcising make it. Then teach him the "Koran". And when you teach him art of different teaching profession ... teach him serving... then you will have a reason to get rid of calamities in the world" (Encyclopedia, 1992), by these words he was pointing that knowledge and working are important of human life. At the age of ten Keykavus were entrusted to teachers named Manzar Sakit and Reikhan to horseback riding, to fight on the back of horse, bushes, etc. After teaching military skills they came to the governor and asked him to watch the skills of the child. After watching all governor appreciated the level of teaching. But in the end he said that something is missed. They asked what they missed. His father replied: "Everyone can perform what I seen on behalf of my son, but he didn't learn what he performs on his own: "No one can perform swimming for my son". Then, the son was taught swimming. One day Keykavus had to cross Dzhala River with some people. At that time, 27 people drowned on board, only Keykavus and the slave of the same name are survived (Keykavus, 1992). Keykavus thanked his father and willingly afflicted distributed presents to kneelers. Keykavus warns that art and educational teaching in the family is the duty of parents and they shouldn't be mistaken. Consequently, parents are responsible to teach all the moral qualities as well as tasks of arts education. Keykavus warns don't intervene even teachers in order to teach beat children, on the contrary, and call for discipline by threatening by teachers. The reason for the punishment by teachers Keykavus child, to avoid acts of revenge in the heart of the child's father and mother. Therefore, the "bear education taught sticks": "... teach son by teachers However, if the children of immorality ... don't beat them yourself, require teachers to teach ethics. Do not force son to have revenge against you in his heart", further: "... show yourself to your son as the brave and good man ... " (Encyclopedia, 2007), pointed reputation in front of the children of their parents. All Keykavus only saw a lot of foresight or moral fatherly aspect and will become not only a great teaching him. Keykavus was saying about being strict parents to children in order to support the future. Therefore, "who didn't educated by the parents, will be educated by day and night," taking into account the principle: "... the children of the poor, even foolish even without the education and upbringing of mistakes, it is very important to

finish your duty as father, if you do not educate, educate yourself" (Encyclopedia, 2007). M.Aripov (1962) says that Keykavus's "day and night" are conditions of life. M.Aripov believes it represents the opportunity to have a negative impact on the environment and try to insure parents. But it is a controversial issue. Speaking about the day and night, in our opinion, it is the way of life as well as talk about the experience of producing life. Keykavus says the duty of parents to children focusing on child's marriage. He said: "... you son grew up, married and build their own housing, the ability to be able to manage the economic side it better to seek and to marry a woman if you think, so get rid of one of the following father's duty. Seek for the woman in other country. Relatives, they are already in your blood. If you marry your son on the woman from other tribe you empower yourself ... as you get help from two sides" (Encyclopedia, 2007). However, Keykavus: "... if you know that it your son is unable to make good family, don't cause trouble for a Muslim girl..." (Encyclopedia, 2007).

There is no doubt that "The wedding is easy, it is difficult to be a family", marriage is one of the most important issues in the life of every person. "The woman is the core of the house", in connection with the subject of the strength of the family is always a woman. Folk wisdom "Man of the owner of the state, a woman is the owner of the house," must be requested in vain. In this regard, the section "Wedding" of the work of Keykavus sets out the terms of the ability to choose a mate. Speaking about the importance of life, he and his wife's wealth, he warned on importance of the internal beauty of the woman: "Women should be clean, decent, loving, caring of her husband, disrespect, with good language, mature, open and accessible more inclined to take good care of. ... Being with the best female is pleasure of life ... " (Encyclopedia, 2007). His advices are to seek for a woman who educated, with high standards of moral and smart who is able to manage the household. He says: "Woman with long tongue because will destroy you and your business quickly. ... You should choose woman from good and educated family ... you should know her parents and she should be in the age of marriage ... If you find a described woman marry her immediately" (Encyclopedia, 2007). Keykavus warns to remember man to keep moral and social problems. He said: "Even you are richest man your woman and children are more than money. Your woman and children, good especially woman and obedient children, and it is in your hands" (Encyclopedia, 2007). In addition, children's education and upbringing of a woman from the beginning to give the correct value. The further disintegration of the family Keykavus distrust between the husband and wife to each other, considered inappropriate because of jealousy, family want to say a lot of negative circumstances this may be due to jealousy: "Try not to be jealous as it forces ... woman to be dishonest. ... If you are jealous, violent, it will be an avowed enemy before you will not be able to thread the enemy of the other times" (Encyclopedia, 2007), warns that the unreasonable jealousy cuts ends.

Keykavus has special attitude toward the love. A feature of his views on this issue a priority. Keykavus says that love is a feeling that misfortune, because he thinks that love is a human disease. According to Keykavus, love as a sweet will lead to heart disease. Therefore, Keykavus wanted to say that you should avoid love, but if love gives you peace and joy it can exist. It is not a coincidence for Keykavus. During the hundreds of years as a sense of love of two people may have suffered abuse and discrimination. Therefore, he proposed to replace the love by friendship. He believes that people are constantly happy in friendship.

Thus, referring to Keykavus's views of in the raising family we can see high importance of education.

Teaching to work

Keykavus emphasized the importance of teaching to work. Teaching the child to work to means psychological and practical training their life, to give conscious attitude to work in order to

stay in the depths of life. According to the scientist, the work is the most important for the development of young people. That work is a key factor in wealth creation. Keykavus, cannot imagine happy human life without considering of teaching to work. By speaking about the education of the work Keykavus pointed on voluntary. He said on his knowledge and skills to achieve this objective as follows: "The delight in the world is being able to work. Delight for today is the fruit of the work accomplished yesterday" (Keykavus, 1992). Not everyone interested in learning, but voluntary, it is possible to learn how to cope with the difficulties of improving.

Deduction

As we understood principles of the thinker firstly based on moral, intelligence and spiritual values such as fairness and honesty regardless of social status and welfare of the people; secondly good and evil, based on friendship and generosity, kindness and moral qualities; thirdly, passion for science, education and business, should include such qualities as patience and diligence, and mental education. Fourthly, the peace and stability in the country, international relations, political and economic relations are based on the environment which consist of fair and fearless king and the educated people and advisers and the army chief, scientists and poets, secretaries, etc. as well as intellectuals. Consequently, "Qabus nama" of Keykavus evidences various aspects of author who considered on education. He especially pays attention to the art of the teacher's role and functions of parents and society as a responsibility, and raises the prestige of the teacher and the public contribution to the improvement and promotion of human praise.

Keykavus believes that education and science problems are very important and necessity in teaching. According to him well-educated and intelligent people have to leave their intelligence, knowledge and experience to a new generation. All his work reflects to introduce the system of education and training established its dominance in the XI century to his son. Work of Keykavus is a education tool for teaching in psychology, history, literature and law.

Conclusion

Pedagogical considerations of Keykavus based on various social layers of the society. Therefore, the author's analysis of the criteria for teaching moral person is considered an example of the different conditions of life. Thinker believed improving moral teaching for people the main criteria of self-knowledge and self-confidence.

Pedagogical heritage of Keykavus plays an important role in education, history and culture of the peoples of the East, especially in Central Asia and has the most theoretical and practical importance. It can act as an incentive for the enrichment of a number of sectors as history of science, education and teaching, psychology, philosophy and political science, economics and sociology, speech and religion.

"Qabus nama" is the precious heritage which should be studied endless. We would recommend following topics to study pedagogical legacy of Keykavus:

1. Social and ethnic psychology issues described in "Qabus nama".
2. The issues of application of Keykavus heritage in the educational process.
3. National-patriotic traditions of Keykavus heritage and their educational role.
4. Teaching ideas of Keykavus.

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