

MATTERS OF PHYSICAL EDUCATION IN KAIKOUS' "QABUSNAMA"

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ABSTRACT

The article focuses on the education of our youth in didactic works that are a cultural heritage, in particular, the educational possibilities of Kaikovus' "Qabusnama". The article also contains recommendations for the use of physical education tools in the work.

Keywords: spiritual heritage, "Qabusnama", means of physical education, personal hygiene, healthy lifestyle.

INTRODUCTION

At a time when the main goal of our society is to create the foundations of a new Renaissance period, that is, the "Third Renaissance", it is important to pay more attention to the study of the spiritual heritage of medieval thinkers, to carry out translations of didactic works. It is important tasks that need to be carried out effectively in the educational process by creating pedagogical analyzes and bringing them to the public. Because "the unique and unique scientific and spiritual heritage of our great ancestors should become a vital program in constant motion for us. This immortal heritage should always be with us and always give us strength and inspiration. First of all, we need to imbue the national education system with such a spirit". This approach is a practical application in the development of the educational system.

The spirituality of any people or nation cannot be imagined without its history, unique customs and traditions, and life skills. In this regard, of course, spiritual heritage, cultural assets, old historical monuments served as one of the most important factors. "Qabusnama", which promotes pedagogical thoughts and opinions written in a didactic spirit with its content, is also Mahmud Kashgari's "Devonu Lugatit Turk", Yusuf Khos Khojib's "Qutadgu bilik", Nasir Khusrav's "Saodatnoma", Nizamul Mulk's "Political Policy" is a worthy work that is included among pedagogical works. It is known that the 11th century was a period in which fields such as science, art, literature, handicrafts, which play an important role in the development of society, began to develop. The author of this work, Kaikovus, was from the Filon tribe living on the southern coast of the Caspian Sea. He wrote his didactic work "Qabusnama" in 1082-1085 and gifted it to his son Gilanshah. Its purpose was to educate the child as a real person through various stories presented in the work.

Despite the fact that Kaikovus's work "Qabusnama" was created in the 11th century, the ideas, advices and rules of etiquette presented in it have not lost their importance even now. Kaikovus proved his thoughts with the events, stories and narratives he witnessed. Studying his teaching and using it in the field of universal education is exactly what is needed today.

The work instills in every reader qualities such as friendship and humanity, and also gives instructions to parents on the issue of raising children. In the book, it is written that parents

should make their children enjoy all areas of education, and they themselves should be an example to others.

The fifth chapter of the work, which contains moral thoughts about respecting parents, is equally educational for all times.

The didactic work also talks about the characteristics and features of youth and old age. In it, the mental and physiological conditions that occur in the body during the transition from youth to old age are explained in the most truthful way, which almost corresponds to the research results that have been proven by modern medicine that most of these thoughts occur on the basis of real physiological laws. According to him, the physical growth and development of the human body increases up to the age of 25, and it takes place in alternative activities until the age of 35. After this age, it gradually decreases. Such a situation depends on the moderation of a person's mental and physical activity. The author of the work: "O child, if you don't drink wine, you will get two worldly benefits, you will get rid of people's blame. I also consider you too much of a friend".

Kaikovus also attached great importance to physical education in his work "Qabusnama". After all, Kaikovus, dedicating his work to the upbringing of young people, emphasizes that they should first of all grow up physically healthy. We can see this in the work "Zikrid to go hunting", "Zikrd to fight", "Zikrd to play chess", "Zikrd to the conditions and customs of the Sipohsolarship" and other chapters.

In the work, it is also described to enjoy all the means of physical education and follow their regularity in order to raise the spirituality of young people in order to make them healthy. It is known that nutrition, sleep and wakefulness, mobility and routine, personal hygiene, clean air and its effective use are mentioned in Ibn Sina's book "The Laws of Medicine" and in "The Book of Dreams". Kaikovus about the daily schedule "Smart people set a time for each of their work, divide the twenty-four hours of the night and day into their work, and determine the difference between each work and set a limit and measure for each work, they do not mix these things with each other," he writes. About the important role of variety of food, chewing thoroughly without hurrying, not allowing food to be wasted, eating on time plays an important role in a person's health. are harmful and always kill themselves".

But many people know this and do not follow it. Avoiding spending a little time on health can lead to unpleasant negative consequences later on.

In the work, he cites the opinion of sages about the benefits of sleep for human health and explains to the reader. "The sages say that there are twenty-four hours in the night (two-thirds of it is awake and one-third of it is sleep) and it is necessary to rest for eight hours." It is also stated that sleeping for a long time is a bad habit, makes the human body sluggish, unpleasant in nature, and makes the face look like a sick person.

One of the ideas in the play about personal hygiene is about going to the bathroom. Kaikovus says that a person should pay attention to the cleanliness of his body. According to the work "Remarks on going to the bathroom", it is recommended that a person go to the bathroom in any season of the year, first enter the cold room, then the middle room, and then go to the warm room. But we can impatiently move from a hot room to a cold room or vice versa and unknowingly harm our health.

Many examples can be given to understand that physical education of a child is organized at a high level in the Kaikovus family. In this didactic work, Kaikovus's father, because of his interest in child education, taught him many military exercises and became the owner of physical maturity. In the language of Kaikovus, his father gives Kaikovus to the upbringing of Manzar Sahib and Raikhan, who are well versed in the science of horse riding. "My father will hand me over to these two. So that they teach me military skills, such as riding a horse, throwing a spear, throwing a double-pronged spear (zavbin), playing the horse, and throwing a bow."

Kaikovus soon learns the exercises mentioned above well, and Manzar Sahib takes Kaikovus to his father and performs the exercises he has learned. His father is happy and gives good gifts to his teachers. But he says that there is one thing that is most necessary for Kaikovus, which no one else can fulfill for Kaikovus. When they asked him what his profession was, his father said ("Swimming in the water, no one else can do it for my son"). It is written in the "Qabusnama" that his father found two sailors and ordered him to teach Kaikovus how to swim well. Learning this came in handy in his life.

One day, while sailing through the Tigris river, the ship sank in the turning point of the current. As a result, twenty-seven people inside the ship fall into the whirlpool. Among them, Kaikovus and one of his slaves swim across the river and reach the shore. As can be seen from the cited examples, physical and mental education is given a high priority in the Kaikovus family. In particular, they considered swimming to be the most necessary exercise in everyone's life. They came to the firm conclusion that swimming is an exercise that one person cannot do for another, and that everyone should know about it.

During the use of various means of physical training, instructions and recommendations aimed at observing the rules of the game and respecting the opponent were given. He stopped at the issue of backgammon and chess rules and said, "Don't take the piece first, let your opponent choose whatever piece he wants". Do not be ashamed of saying naughty, dirty words, especially when playing backgammon or chess, because it will cause a conflict between two people. Kaikovus condemns playing such games with money and property.

The "Qabusnama" also includes examples of enriching the history of physical education. It is enough to mention the dialogue between the emir of Khurasan, Umru bin Lais, and his concubine named Azharhar.

Pedagogical thoughts and opinions expressed in "Qabusnama" will undoubtedly serve as an important tool for instilling recommendations and instructions in the minds of students and pupils, young people in general, educating their spirituality and promoting a healthy lifestyle to young people. We believe that the ideas contained in it are written in a clear and simple language, and they will take a firm place in the minds of our young people.

Kaikovus' "Qabusnama" is a major educational work created in the 11th century. At that time, the types of activities related to mental, moral, and physical education that every young person should acquire: horse riding, hunting, swimming, art of military exercises, expressive reading, art of evenness, being able to write poetry, having musical knowledge, knowing how to play chess and backgammon are also expressed. Also, the work serves as a theoretical and practical resource for the use of various means of physical education.

In the course of this work, we conducted a sociological survey among more than 50 QDPI (Kokan State Pedagogical Institute) students (the majority of students were physical culture students). Students - **Are you familiar with Kaikovus' work "Qabusnama"?** they had to answer the question.

Below are the answer options they should choose from:

- 1) Unfortunately, no.
- 2) No, I am not interested in reading.
- 3) I heard about the work, but I do not know its content.
- 4) Yes, I am partially familiar with the content of the work.
- 5) Yes, I like to read books, I have read the entire work, I am familiar with its content.

The survey results were as follows:

- 1) – 22%; 2) – 8%; 3) – 42%; 4) – 24%; 5) – 4%;

The results show that most of our young people (72%) do not have information about the work or are not familiar with the content of the work. 28% of students noted that they were familiar with the content of the work, and were surprised by its educational value and possibilities. It should be concluded from the results of the survey that we have introduced the spirit of many didactic works of our cultural heritage, such as "Qabusnama", into the educational process of general schools, vocational schools, academic lyceums, institutes. must This practice undoubtedly has a positive effect in the process of education and training.

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