

## KAIKOVUS IS ABOUT PEASANT AND FARMING

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**Annotation:** In this article, the image of the peasant in Kaikovus' work "Qobusnoma" and the attitude towards him are deeply analyzed. "Qobusnoma" has an important scientific value as a source of information about the early development of the peasantry and the farming profession. In the article, the essence of the topic is covered in depth through a number of examples.

**Key words:** Kaikovus, "Qobusnoma", moral issues, farmer, methods of planting crops on land,

It is extremely important to study the chapter devoted to farming in "Qobusnoma" (1082) in the current situation, where the attention to peasants, farming and peasant labor has increased more than ever in independent Uzbekistan. This is the social side of the matter. From a scientific point of view, in the course of such an analysis, it is possible to observe the traditional aspects and development of the attitude towards a social category in the works that have a wide place in Turkish and Persian literature and discuss the moral and spiritual maturity of a person. Studying the general opinions of the thinkers of the past about the culture of farming and presenting them to today's Uzbek farmer shows that this issue is of great practical importance. We read from the "Nightmare": "If there is no time for sowing and reaping, do not be careless in plowing and plowing all the time. Do the last year's event this year" [3;155]. The fact that what was said nine and a half centuries ago still resonates today is a sign of the ancient and eternal importance of Unsurul Maoliy Kaikovus's (1021-1092) "Qobusnoma" and its significant artistic and scientific value.

The life and work of Unsurul Maoliy Kaikovus coincides with the period of profound changes in social life. The Ziyaradi dynasty, to which Kaikovus belonged, ruled for more than a hundred years, more precisely in the years 928-1042. Shamsul-Maoliy Qabus ibn Vushmagir, the grandfather of Kaikovus bin Iskandar, the author of the book "Advice" or "Qobusnoma", worked as the emir of Jurjan in 976-1012. During the reign of Ziyaradis, a unique spiritual and political enthusiasm was observed in social life. The fame of the dynasty to which the author of "Nightmare" belonged spread to neighboring countries. His work is known in a number of foreign countries and attracts the attention of people of knowledge. We read from the biography of our great compatriot Sheikhur-ra'is Abu Ali ibn Sina, the author of more than four hundred and fifty rare works: "My goal was to go to the presence of Amir Qabus (Shamsul-Maoliy Qabus ibn Vushmagir - G.Sh.). At that time, Qabus was caught and imprisoned in one of the castles, where he died. Then I went to Dehistan, where I fell seriously ill. I came back to Jurzhan again..."

The scenes from the biography of Abu Ali ibn Sina are full of historical truth and gain great scientific value. Shamsul-Maoli, the emir of Jurjan, was arrested, placed on a horse and sent to the Khayonik fortress, where he was imprisoned. This work was done by Falakul-maoli Manuchehr, the uncle of the author of "Qobusnoma". In the twentieth chapter of "Qobusnoma" dedicated to the "Mention of War", the reason for the arrest of Shamsul-Maoliy Qabus ibn Vushmagir, the emir of Jurjan, that is, the grandfather of the author of "Qobusnoma", is clearly and clearly explained with great human and creative courage, impartiality and youthfulness. [3; 69]. "Kitab al-kangun fit-tib" ("Laws of Medicine"), "Kitab-kulonch" ("Intestinal colic"), "Kitab-al-kangun fit-tib" ("Laws of Medicine"), composed of five independent major works dedicated to

the field of medicine by Sheikhur-raisa Abu Ali ibn Sina. nabz" ("The book about angiography"), "Fuj-ul al-Madibiya al-Afiya fi majlisih" ("Wise words about medicine"), "Tadbir ul-manzil" ("The structure of the residence"), There are works such as "Fil Hindubo" (available "On the Sachratqi plant"), "Risola fi-dastur-it-tibbiy" ("On medical instructions"). The works of great scholars have been translated into Latin in Europe since the 12th century. The work "Kitab al-ganon fit-tib" ("Laws of Medicine") itself was published 30 times in Latin. Although such a great scholar came to Jurjan with the dream of communicating with the grandfather of Unsurul Maoli Kakovus, Qabus ibn Vushmagir, although it did not come true, it is a big, global event.

This historical fact that the ancestors of the author of "Qobusnoma" were deeply recognized by the people of spirituality, enlightenment, science and creativity of the world community shows that a high spirit of trust has arisen in relation to them. According to sources such as "Tarihi Tabariston", "Tarihi Tabaristonu Ro'yan va Mozandaron", "Habibus-siyar", the author of "Qobusnoma" Kaikovus belonged to the seventh generation of the Ziyaradi dynasty, born in 412 Hijri, 1021 - was born in one of the villages of Tabaristan in AD. He lived in Gurgon until 1041 and studied logic and speech, fiqh and hadith, tafsir, poetry, history, astrology, music and other subjects of his time. He was trained in conducting state affairs according to the rules and requirements of that time. After 1040, he was called to Ghazna and was accepted into the service of Shahubuddawla Abu Said Mawlut bin Masud Ghaznavi.

In 1048, he returned to his hometown and received his father's inheritance. In 1082, Kaikovus wrote and completed the work "Qobusnoma" dedicated to the artistic interpretation of state management, social categories of his time and the morality of statesmen. Eastern Renaissance - The First Renaissance (IX-XII centuries) In the 10th century, the peoples of Central Asia and its neighboring regions donated many great artists and their rare works to the treasure of world science, literature and art. did "Qobusnoma" is undoubtedly one of such unique moral-spiritual, social-legal, educational-mystical works. Kaikovus "Admonition", which is the result of the author's rich life, experience and observations, has been translated into many languages of the world and has a worthy place in the treasury of world literature.

Scientist A. Habibullayev, who created a special study devoted to the theory of pandnoma and features of the genre, classifies pandnoma according to their thematic scope as follows:

1. Moral ideas - based on universal human virtues and vices. In "Roshanma", "Pandnama", "Saodatnama", "Akhlaqi Mukhsini" the inclination towards this direction is more evident.
2. The issue of people's manners according to their social status. In this case, next to the moral ideas, the second structural theme of the pandnomas - social strata and reflections on life - is added and becomes more dominant. The author's views on the development of the society come to light in the process of expressing a reaction to the social classes. Such thematic direction can be found in "Qobusnoma", "Saodatnoma", "Mahbubul-kulub" [2; 16-17].

Unsurul-Maoliy Kakovus in his "Nasihatnama" for the first time in Eastern literature defined the social categories of his time as king, minister, craftsman, scientist, judge, farmer, doctor, astrologer, poet, hafiz, musician, secretary, army chief (sipohs). made an artistic interpretation under special headings.

The author of the "Qobusnoma" named the forty-third chapter after the chapter "Remembering the condition and image of kingship" "Remembering the description of farming and market occupations".

During the Kaikovus era, the main productive force was the peasants. In our opinion, as observed in all times, the economy and prosperity of the country, ensuring the well-being of the people, are the responsibility of the merchants, based on the role and importance of these two

social classes in the fate of the king and the state, the people and the country, the author of "Qobusnoma" "The King's Zikr" after the chapter devoted to the farmer and merchant. In the opening sentence under the title "Remembering the description of farming and market occupations", we read: "O child, if you are a farmer, be more knowledgeable than all farmers and if you sow each crop, do not sow it late. . If you sow ten days before the time, it is better if you sow two days after the time" [3:155]. The following folk proverb serves as a commentary on the sentences of Unsurul-Maoli Kakovus:

He who sows early reaps the harvest.

He who sows late dreams ().

The author of "Qobusnoma" encourages the farmer whom he advises and instructs to be more knowledgeable and clever than all other farmers. From the first sentence of the 43rd chapter, dedicated to the "Zikr of farming and market occupations", the peculiarity of the pandnoma genre is clearly visible. The poet who preaches and the farmer who needs to listen to his advices and wise teachings appear before the eyes of the reader. The lessons of life, which have been tested by people's experience for thousands of years, are presented to the reader in an artistically polished way. The writer's address to his reader with expressions such as "O child", "O brother", "O good friend", "O good boy", "O son" is characteristic of the artistic form of prose pandnomas. The same artistic and stylistic brilliance is visible from the beginning of the alphabet of the 43rd chapter, which is called "Mention of the Description of Farming and Market Occupations". "Roshnama" (Nasir Khisrav), "Pandnama" (Farididdin Attar), "Akhlaqi Nasiri" (Nasiruddin Tusi), "Bo'ston", "Gulistan" (Shaykh Muslihiddin Sa'di), "Saodatnama" (Nasir Khisrav Isfakhani), "Akhlaqi Jalali" (Jalaluddin Davani), "Baharistan" (Nuriddin Abdurahman Jami), Pandnoms such as "Akhlaqi Mukhsini" (Husayn Vaiz Koshifi) are built on the basis of moral ideas. The definition of social categories is not widely accepted. The issue of the manners of society members according to their social status is not covered. The same emphasis applies to one of the first, rare examples of poetic pandnoma in Turkish literature, Ahmad Yugnaki's work "Hibbatul haqayiq". In "Nightmare", the manners of people according to their social status are in the first place. Unsurul-Maoliy Kakovus, based on the essence of the farming profession, notes that according to the social status of the farmer, the first thing is to sow crops on time. At the base of the efforts of the great scholar, who uses all his knowledge, experience and intelligence, and educates the farmer, first of all, the idea of a prosperous and full life of the people stands. The second condition, which must be followed by the farmer according to his social duty and the ethics of his profession, is mentioned in the 43rd chapter of "Qobusnoma" as follows: "Pair the oxen and prepare all the tools. Buy strong, powerful oxen, feed the manger with hay and grain. Train him in such a way that your oxen are stronger and fatter than the oxen of all the people. If one of your oxen becomes unfit for work, try to get another ox as soon as possible, so that the time of planting does not pass" [3:155]. The professional etiquette that a farmer must follow is very systematically expressed in a simple and sincere language, in a vernacular language, in a very systematic and strict manner by a wise and intelligent writer. The requirements and principles of the farming profession, which the farmer is supposed to follow, clarify each other, complement each other, and support each other. Planting a crop at the right time is not something that can be done by itself. Quality and timely action determines the fate of the crop. According to the interpretation of Unsurul - Maoliy Kaikovus in agriculture, in order to implement this delicate and most important process, the farmer should take the following measures:

1. The land cannot be plowed with a single ox, it is necessary to add oxen in pairs. The real life interpretations of the author of "Nightmare" are explained by the following ancient folk proverb

given in Mahmud Koshgari's "Devonu Lug'otit-Turk": "If there is a threshing in the plow, there is no tearing in the plow", i.e. if there is thoroughness when plowing the land, there will be no misunderstanding at the threshing floor. [3; 498].

2. Let him prepare all the tools (plough, yoke, etc.).

3. Buy the best, strongest bulls on the market.

4. Let him take care of the oxen with fodder in such a way that they are stronger than all the oxen.

5. If one of his oxen becomes unfit for work, he should not lose the opportunity and be financially ready to buy another oxen.

The observed goal of all these activities is one: the sowing time should not pass, the seed should be planted in the ground at the right time. Kaikovus's sentences, created from the combination of life lessons and the author's worldview, embody the meaning of the following folk proverbs with gold science:

If the farmer's house burns down, let his ox not die.

Even if the farmer himself is sick, Do not let the ox get sick [3;464].

May the plow feed you Fill your warehouse.

The plow came out and came to help.

Ten furrows of the plow One of Mola's [3;466].

The interpretations of Kaikovus, supported by specific (concrete) signs of their time, production forces and tools (ox, plow) are equally scientific and scientific for all times in connection with folk proverbs and certain historical periods and conditions (tractor, plow). is of practical importance.

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