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SCIENTIFIC AND PEDAGOGICAL FOUNDATIONS FOR USING THE IDEAS OF “QABUSNAMA” IN EDUCATIONAL PROCESSES OF GENERAL SECONDARY SCHOOLS

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Abstract

This article examines the scientific and pedagogical foundations for using the ideas of Kaykovus’s Qabusnama in the educational processes of general secondary schools. The study interprets the work as a major source of Eastern didactic thought containing a coherent system of moral, intellectual, social, and labor-related guidance that can be adapted to contemporary school education. Particular attention is paid to the pedagogical potential of the text in developing students’ honesty, truthfulness, respect for parents and teachers, diligence, responsibility, communication culture, and commitment to knowledge. The article argues that Qabusnama should be regarded not only as a historical literary monument but also as a value-oriented educational resource with methodological significance for modern schooling. The analysis shows that the ideas expressed in the work may be integrated into classroom instruction, moral education activities, extracurricular programs, and career guidance practices. Special emphasis is placed on the relevance of the text for educational settings where the formation of students’ spiritual and moral qualities is considered inseparable from their intellectual and social development. The source material indicates that Qabusnama has long been used in pedagogical literature, upbringing manuals, and school-oriented educational interpretation, especially in relation to etiquette, respect, pursuit of knowledge, and moral behavior. The article concludes that the scientific and pedagogical foundations for applying the ideas of Qabusnama in general secondary education lie in its humanistic orientation, practical ethical guidance, compatibility with value-based education, and capacity to strengthen culturally rooted pedagogical content in the modern school environment.



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Keywords: Qabusnama, Kaykovus, general secondary education, moral education, value-based pedagogy, Eastern didactics, school upbringing, educational heritage.

Introduction

UMUMTA'LIM MAKTABLARIDAGI TARBIYAVIY JARAYONLARDA "QOBUSNOMA" G'OYALARIDAN FOYDALANISHNING ILMIY-PEDAGOGIK ASOSLARI

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Annotatsiya

Ushbu maqolada Kaykovusning Qobusnoma asari g'oyalaridan umumiy o'rta ta'lim maktablari ta'lim jarayonida foydalanishning ilmiy-pedagogik asoslari tahlil qilinadi. Tadqiqotda asar Sharq didaktik tafakkurining muhim manbasi sifatida talqin qilinib, unda ma'naviy-axloqiy, aqliy, ijtimoiy va mehnat tarbiyasiga oid yaxlit qarashlar tizimi mujassam ekani ko'rsatib beriladi. Asarning o'quvchilarda halollik, rostgo'ylik, ota-ona va ustozga hurmat, mehnatsevarlik, mas'uliyat, nutq madaniyati hamda ilmga intilish kabi sifatlarni shakllantirishdagi pedagogik imkoniyatlariga alohida e'tibor qaratiladi. Maqolada Qobusnoma nafaqat tarixiy-adabiy yodgorlik, balki zamonaviy maktab ta'limi uchun metodik ahamiyatga ega bo'lgan qadriyatga yo'naltirilgan tarbiyaviy manba sifatida baholanadi. Tahlil natijalari asardagi g'oyalarni dars jarayoniga, tarbiyaviy mashg'ulotlarga, sinfdan tashqari ishlarga va kasbga yo'naltirish faoliyatiga integratsiya qilish mumkinligini ko'rsatadi. O'quvchilarning ma'naviy-axloqiy sifatlarini rivojlantirish ularning intellektual va ijtimoiy kamoloti bilan uzviy bog'liq ekani ta'kidlanadi. Manba materiallarida Qobusnoma odob, ota-onaga itoat, ilm talab qilish va xulq-atvor masalalari bilan bog'liq holda pedagogik adabiyotlar, tarbiyaviy qo'llanmalar hamda maktab ta'limi bilan aloqador talqinlarda uzoq yillardan beri qo'llanib kelayotgani qayd etiladi. Maqolada umumiy o'rta ta'limda Qobusnoma

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g‘oyalaridan foydalanishning ilmiy-pedagogik asosi uning insonparvar yo‘nalishi, amaliy axloqiy ko‘rsatmalari, qadriyatlarga asoslangan ta’lim bilan uyg‘unligi hamda maktab muhitida milliy-pedagogik mazmuni kuchaytirish imkoniyati bilan izohlanadi.

Kalit so'zlar: Qobusnoma, Kaykovus, umumiy o‘rta ta’lim, axloqiy tarbiya, qadriyatlarga asoslangan pedagogika, Sharq didaktikasi, maktab tarbiyasi, pedagogik meros.

Introduction

In contemporary educational discourse, the problem of strengthening value-based education in general secondary schools has become especially significant. Modern school education is expected not only to provide students with academic knowledge, but also to shape their moral consciousness, social responsibility, communication culture, and readiness for meaningful participation in society. In this context, the appeal to classical works of Eastern pedagogical heritage acquires special importance, because such texts contain historically tested ideas about human upbringing, ethical conduct, knowledge, labor, and interpersonal relations. Among these works, Kaykovus’s Qabusnama occupies a special place as one of the most influential didactic texts that combines practical life wisdom with pedagogical guidance. The uploaded material directly emphasizes that Qabusnama serves as an important factor in educating students in the spirit of spiritual values and that its moral and pedagogical ideas remain compatible with the consciousness, worldview, and educational needs of young people.

The relevance of the topic is connected with the growing need to enrich school educational processes with culturally rooted and scientifically justified content. General secondary schools today face the task of forming students who are intellectually active, ethically responsible, respectful in communication, and prepared for future life choices. Such goals require educational resources that unite moral values with practical pedagogical applicability. Qabusnama responds to this need because it presents a system of ideas that may be used in both classroom and extracurricular settings. The source material shows that the

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text contains reflections on honesty, justice, speech ethics, labor, friendship, family relations, and the value of knowledge, all of which are directly relevant to the educational processes of school-age learners. It also notes that the pedagogical and social-pedagogical ideas of the work have not lost their significance in modern education and can still contribute to raising morally mature and socially useful young people.

An important aspect of this problem is the scientific and pedagogical justification for using Qabusnama in general secondary education. It is not enough to recognize the work as morally meaningful; it is necessary to explain why and how its content can be integrated into educational practice. The scientific foundation of its use lies in the work's anthropological and ethical orientation. It addresses the learner as a developing person whose character is formed through knowledge, communication, labor, self-control, and the ability to relate properly to others. Its pedagogical foundation lies in the text's didactic structure, normative clarity, and practical applicability. The source material devoted to educational use of Qabusnama in schools indicates that the work may be employed in moral lessons, general upbringing activities, and school-based guidance because it promotes positive behavior, respect for elders, thoughtful speech, and meaningful life orientation.

The significance of the work for school education becomes even clearer when viewed through the tasks of contemporary upbringing. Schools are increasingly expected to foster resilience, responsibility, independent thinking, and socially constructive behavior. The uploaded material notes that Qabusnama highlights the importance of patience, endurance, promise-keeping, honesty, and reliability, and that these ideas may help form students who are prepared for life's difficulties and capable of responsible decision-making. Such qualities are especially necessary in adolescence, when learners begin to define their attitudes toward study, friendship, authority, effort, and future professional orientation. In this sense, Qabusnama is not only an object of historical interest but a pedagogical source that can support the psychological, ethical, and social development of students in general secondary schools.

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Another reason for the relevance of this topic lies in the need to strengthen the connection between family upbringing and school education. One of the important features of Qabusnama is its attention to the role of parents, personal example, and the continuity of moral guidance between generations. The source material clearly states that the work underlines parental responsibility and the necessity of linking family upbringing with school educational activity. For general secondary schools, this idea has practical importance because many educational problems cannot be effectively addressed within the school alone. The integration of Qabusnama’s ideas into educational processes may therefore support a more holistic model of student upbringing in which family values, school guidance, and social adaptation reinforce one another.

Thus, the present article is devoted to the scientific and pedagogical foundations for using the ideas of Qabusnama in the educational processes of general secondary schools. The purpose of the study is to reveal the educational potential of the work, to identify the key pedagogical principles that make its ideas relevant for school practice, and to explain how its value-oriented content may contribute to the moral, intellectual, and social development of students. In doing so, the article approaches Qabusnama not simply as a literary monument, but as a scientifically interpretable and pedagogically productive source for the improvement of school education.

Methods

This study is based on a qualitative historical-pedagogical methodology aimed at identifying the scientific and pedagogical foundations for using the ideas of Kaykovus’s Qabusnama in the educational processes of general secondary schools. Since the purpose of the article is not limited to textual description, but also includes pedagogical interpretation and practical educational relevance, the research design combines several complementary methods. These include historical analysis, source-based textual analysis, pedagogical interpretation, comparative analysis, and axiological analysis. Such an approach makes it possible to examine Qabusnama both as a product of a specific intellectual tradition and as a pedagogically meaningful text whose ideas can be adapted to

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contemporary school education. The uploaded material itself supports this methodological choice by presenting the work not merely as a literary monument, but as a pedagogical source connected with students' moral upbringing, knowledge formation, labor education, and school-based educational practice.

The historical method was used to determine the place of Qabusnama within the broader development of Eastern pedagogical and didactic thought. This method allowed the study to consider the cultural and intellectual environment in which the text emerged and to explain why its content acquired long-lasting educational significance. Through historical analysis, Qabusnama was examined as part of a tradition in which literature, ethical instruction, and pedagogy were closely interconnected. The source material indicates that the work belongs to the rich heritage of Eastern moral and educational thought and has been valued across generations for its treatment of upbringing, moral discipline, and practical wisdom. This method was essential for demonstrating that the ideas of the text are historically grounded rather than arbitrary and that their later pedagogical reception is rooted in the structure of the work itself.

The method of textual and semantic analysis was used to identify the core educational meanings expressed in the source material and in the interpreted content of Qabusnama. This involved a close reading of themes related to honesty, speech culture, diligence, parental respect, social behavior, knowledge, and profession. The purpose of this method was to determine which ideas could be considered pedagogically productive for general secondary school settings. The analysis focused on recurring conceptual units such as moral conduct, value-based behavior, learning motivation, responsibility, and preparation for social life. The uploaded material repeatedly emphasizes that Qabusnama can be used in school educational processes because it contains ideas linked with student upbringing, etiquette, responsibility, and commitment to learning. As a result, the semantic analysis made it possible to reveal the internal pedagogical logic of the text and to classify its ideas according to their educational function.

Pedagogical interpretation was employed as a central method in order to translate the meanings of the work into the language of modern educational

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theory and school practice. This method is especially important because a historical text cannot be used directly in contemporary schooling without interpretation. In the present study, pedagogical interpretation was used to determine how the ethical and didactic content of Qabusnama could support value-oriented education, classroom communication, moral lessons, extracurricular activities, and career guidance in secondary schools. The source material explicitly notes that the ideas of the work may be applied in educational classes, moral upbringing activities, and programs related to students' development as socially responsible and spiritually mature individuals. Through this method, the study moved from description to practical educational conceptualization.

The comparative method was used to compare the educational principles found in Qabusnama with the goals of contemporary general secondary education. The purpose of this comparison was not to eliminate historical differences, but to identify areas of continuity between classical pedagogical ideals and modern school tasks. Such tasks include the formation of respectful communication, moral awareness, responsibility, work habits, independent thinking, and positive attitudes toward learning. The source material suggests that Qabusnama retains relevance because it addresses exactly those dimensions of student development that remain central in modern school education. By means of comparative analysis, the study was able to show that the work's ideas correspond with contemporary efforts to strengthen educational environments through value-based and culturally rooted pedagogical content.

Axiological analysis was also used because the main object of the article concerns values and their educational transmission. This method made it possible to identify the value system embedded in the work and to explain why that system remains significant for schools. Through axiological analysis, the article examined such categories as truthfulness, patience, diligence, justice, modesty, respect for elders, and devotion to knowledge as educational values rather than only moral abstractions. The source material supports this by showing that the work was interpreted in relation to students' moral development and the strengthening of positive personal qualities. Axiological

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analysis therefore helped establish the scientific basis for considering Qabusnama a source of value-oriented pedagogy.

The documentary basis of the study consists of the uploaded material, especially those sections devoted to Qabusnama as a means of spiritual and moral education, its role in school upbringing, its relevance for educational classes, and its treatment of knowledge, profession, and social conduct. The material was processed through interpretive synthesis and concept grouping. In sum, the methodology of the article is qualitative, source-centered, and pedagogically oriented. It is designed to justify the educational use of Qabusnama in general secondary schools on both scientific and pedagogical grounds, while preserving the historical specificity of the text and highlighting its modern applicability.

Results

The conducted analysis shows that the ideas of Qabusnama possess substantial scientific and pedagogical potential for use in the educational processes of general secondary schools. The first major result of the study is the identification of the work as a coherent source of value-based education rather than merely a literary or historical text. The source material demonstrates that Qabusnama contains a systematic set of ideas related to honesty, respect, self-discipline, pursuit of knowledge, labor, communication ethics, and social responsibility. These elements correspond directly to the tasks of contemporary school upbringing, where the aim is not only to develop academic competence but also to form ethically mature and socially constructive personalities. As a result, the study confirms that the educational significance of Qabusnama lies in its integrated treatment of personal morality and social behavior.

A second important result concerns the work's relevance for students' spiritual and moral development. The analysis reveals that Qabusnama offers clear educational models for the formation of truthfulness, patience, modesty, respect for elders, responsibility, and careful speech. These are not presented in the text as isolated virtues but as interconnected qualities necessary for harmonious personal development. The source material directly notes that the work can contribute to students' moral consciousness and that its ideas correspond to the

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formation of qualities required in modern youth. This indicates that Qabusnama may serve as a methodological basis for the moral dimension of school education, especially in educational conversations, value-oriented classroom work, and extracurricular upbringing activities aimed at strengthening students' ethical self-awareness.

The third result of the study is the recognition of the educational value of Qabusnama for improving communication culture among students. The source material emphasizes that the work contains important ideas about meaningful speech, respect in conversation, restraint, truthfulness, and avoidance of harmful or empty words. The analysis shows that these ideas may be adapted to school educational practice in order to develop respectful communication, thoughtful expression, and dialogical responsibility among learners. In contemporary schools, communication problems often affect academic atmosphere, peer relations, and teacher-student interaction. Therefore, the communicative ethics found in Qabusnama may function as a pedagogical resource for shaping positive classroom culture and for supporting students' moral behavior through language. This result is particularly significant because it shows that the work contributes not only to moral reflection but also to daily interactional practice in school settings.

A fourth result concerns the work's importance for connecting moral education with learning motivation and intellectual development. The analysis indicates that Qabusnama consistently links personal dignity with the pursuit of knowledge. The work presents education as a means of becoming useful, wise, and socially respected. The source material also demonstrates that Kaykovus emphasizes the value of learning, profession, and intellectual effort as necessary components of mature character. In the context of general secondary schools, this idea is pedagogically productive because it allows teachers to connect academic learning with moral purpose. Students are encouraged not merely to study for formal achievement, but to understand knowledge as a path toward personal growth and social contribution. This result confirms that Qabusnama supports an educational model in which intellectual and moral development reinforce one another.

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The fifth result of the study is related to labor education and early career orientation. The source material shows that the work gives special attention to profession, skill, diligence, and the avoidance of uselessness. The analysis reveals that these themes may be effectively used in general secondary education to support students' attitudes toward work, effort, and future professional self-determination. In school practice, such ideas may be included in educational hours, orientation programs, class discussions, and subject-related activities that promote respect for useful labor and the importance of personal discipline. This result is significant because it demonstrates that Qabusnama can support not only moral education in a narrow sense but also broader tasks of life preparation and social adaptation among school students.

Another important result concerns the possibility of using Qabusnama to strengthen cooperation between school and family in the educational process. The analysis shows that the text places great importance on parental guidance, filial respect, and the transmission of values through intergenerational relations. The source material directly indicates that the ideas of the work are valuable for connecting family upbringing with school educational tasks. For general secondary schools, this is especially important because effective upbringing depends on continuity between the moral expectations of the school and the ethical guidance provided at home. Thus, the work may help teachers and parents build a common value framework through which students receive consistent messages about conduct, learning, responsibility, and respect. This result confirms the pedagogical usefulness of Qabusnama as a bridge between institutional and family-based education.

The final result of the study is that Qabusnama can be considered a scientifically interpretable and pedagogically adaptable source for modern general secondary education. Its ideas do not require mechanical transfer into contemporary practice; rather, they may be reinterpreted according to the age, needs, and learning conditions of school students. The source material confirms that the work continues to be meaningful in educational discourse and can be used to promote positive behavior, moral stability, and educational motivation. Therefore, the overall result of the study is that the scientific and pedagogical

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foundations for using Qabusnama in school education lie in its value coherence, practical didactic orientation, cultural rootedness, and compatibility with the humanistic and developmental goals of general secondary schools.

Discussion

The obtained results make it possible to state that the use of Qabusnama in the educational processes of general secondary schools is pedagogically justified not only because of the cultural authority of the work, but also because of its internal educational structure. The text presents a unified system of moral guidance in which knowledge, behavior, labor, family respect, communication, and self-control are interconnected. This is especially important for contemporary school education, where the fragmentation of learning and upbringing often weakens the formation of a stable student worldview. Qabusnama offers a different pedagogical model. It does not separate moral development from intellectual growth or social adaptation. Instead, it treats the learner as a whole person whose education must unite ethical consciousness with practical conduct. The source material supports this interpretation by emphasizing that the ideas of the work remain pedagogically and socially relevant and may still contribute to the formation of morally mature and socially useful students.

One of the central issues for discussion is the compatibility of classical didactic heritage with modern school education. At first glance, a medieval advisory text may appear distant from contemporary educational realities. However, the analysis shows that the enduring pedagogical value of Qabusnama lies not in its historical form alone, but in the universality of the values it promotes. Honesty, responsibility, respect for parents and teachers, diligence, meaningful speech, and the pursuit of knowledge remain among the core goals of general secondary schools. What changes is not the relevance of these values, but the context and methods of their transmission. Therefore, the educational use of Qabusnama requires pedagogical interpretation rather than direct repetition. Teachers should translate its ideas into age-appropriate, dialogical, and practice-oriented forms such as educational conversations, reflective writing, value-based classroom

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tasks, role situations, and extracurricular programs. In this respect, the work becomes not a relic of the past, but a living pedagogical resource.

Another important point concerns the scientific foundation of using Qabusnama in schools. Educational content becomes scientifically justified when it corresponds to the developmental aims of schooling and is supported by coherent pedagogical principles. The analysis shows that Qabusnama meets this condition because its ideas can be linked with recognized educational aims such as moral formation, development of communication culture, strengthening of learning motivation, socialization, and preparation for future life choices. The work contains not only ethical recommendations, but also a pedagogical logic that moves from value to behavior, from knowledge to action, and from family guidance to social responsibility. This gives the text methodological relevance for general secondary schools, where students need educational content that shapes both consciousness and conduct. The source material confirms that the work may be effectively connected with educational classes, school upbringing activities, and career-oriented formation of students.

The discussion also reveals that Qabusnama is especially useful for strengthening the moral dimension of general education. In many school systems, academic achievement tends to dominate educational priorities, while spiritual and moral development is treated as secondary or additional. Yet the results of this study indicate that the ideas of Qabusnama can help restore the balance between instruction and upbringing. The work teaches that education without ethics is incomplete, and that personal maturity requires not only knowledge but also discipline, restraint, responsibility, and respect for others. Such a perspective is particularly relevant in adolescence, when students actively form their attitudes toward authority, friendship, truth, effort, and social norms. If interpreted skillfully, the work may help schools address issues of indifference, rudeness, passivity, irresponsibility, and lack of educational motivation by offering culturally resonant and pedagogically meaningful frameworks for reflection.

A further issue for discussion is the relationship between school and family in the educational use of Qabusnama. One of the strong pedagogical features of the

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text is its rootedness in intergenerational guidance. The work is built around paternal instruction, and this gives it unique relevance for educational approaches that seek to connect school values with family upbringing. The source material directly notes the importance of integrating family influence and school education when using the ideas of Qabusnama. This is highly significant for general secondary schools, because many educational challenges cannot be effectively resolved when school and home operate with different moral expectations. The ideas of the work may therefore support not only student education, but also parent-teacher cooperation, family-oriented educational events, and the development of a common ethical language around student conduct, effort, and responsibility. In this way, the pedagogical value of Qabusnama extends beyond the classroom and contributes to a wider educational environment.

The discussion also shows that the work has strong potential for integration into different formats of school education. Its ideas may be used in literature lessons, class hours, moral education sessions, extracurricular clubs, thematic school events, reading activities, and guidance programs related to profession and life planning. This versatility increases its pedagogical usefulness. At the same time, effective integration requires methodological care. Teachers should avoid presenting the work only as a source of ready-made prescriptions. Instead, students should be encouraged to interpret, discuss, compare, and apply its ideas to modern situations. Such an approach would preserve both the authority of the classical text and the active role of the learner. Thus, the scientific and pedagogical value of Qabusnama lies not only in what it teaches, but also in how its ideas can be transformed into reflective educational practice in general secondary schools.

Conclusion

The conducted study has shown that the scientific and pedagogical foundations for using the ideas of Qabusnama in the educational processes of general secondary schools are based on the work's humanistic orientation, value coherence, didactic clarity, and adaptability to the goals of modern school

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upbringing. Qabusnama is not merely a monument of Eastern moral literature; it is a pedagogically meaningful source that contains systematic views on the development of students' character, worldview, communication, learning motivation, labor attitude, and social responsibility. The uploaded material confirms that the work has long been interpreted as an important means of moral and spiritual education and that its ideas continue to possess relevance for educational theory and practice.

One of the main conclusions of the article is that Qabusnama provides a holistic conception of education in which ethical and intellectual development are inseparable. The work teaches that honesty, patience, diligence, respect, truthfulness, and meaningful speech are not optional personal traits but essential conditions for a worthy and socially useful life. At the same time, it presents knowledge, profession, and effort as necessary elements of human maturity. This synthesis is of special importance for general secondary schools, where students must be prepared not only for examinations but also for responsible participation in society. The analysis has demonstrated that the ideas of Qabusnama can strengthen this broader educational mission by offering a culturally rooted framework for the formation of values and conduct.

Another important conclusion concerns the pedagogical applicability of the work in different dimensions of school practice. The study has shown that the ideas of Qabusnama may be integrated into classroom teaching, educational hours, extracurricular activities, communication culture programs, and early career guidance. Its content may also support school-family cooperation by reinforcing common moral expectations related to respect, discipline, responsibility, and purposeful learning. This broad applicability is one of the strongest arguments for its educational use. The source material indicates that the work is especially meaningful in relation to the upbringing of students and the formation of stable moral qualities that correspond to the developmental tasks of school age.

The article also concludes that the use of Qabusnama in schools should be based on interpretation, not mechanical transfer. Since the work belongs to a different historical era, its ideas must be adapted to the age characteristics, psychological

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needs, and social realities of contemporary students. However, this need for interpretation does not reduce its pedagogical value. On the contrary, it increases the importance of scientifically grounded teacher mediation. When teachers present the work through dialogue, reflection, comparison, and practical application, Qabusnama becomes a living component of the educational process rather than a distant historical text. This makes it especially valuable in pedagogical university contexts, where future teachers must learn how to transform cultural heritage into effective educational practice.

In summary, the scientific and pedagogical foundations for using the ideas of Qabusnama in general secondary school education are expressed in the work's capacity to support value-based upbringing, moral reflection, communication culture, learning motivation, labor education, and the integration of family and school influence. The text offers a historically rich and pedagogically productive model of education centered on the formation of a knowledgeable, disciplined, ethically responsible, and socially active learner. For this reason, Qabusnama should be regarded as an important source for enriching the educational processes of general secondary schools and for strengthening the moral and cultural dimension of modern pedagogy.

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