

SAADI SHIRAZI'S THOUGHTS ON EDUCATION.

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Abstract: *This article provides a scientific and theoretical analysis of Sa'di Shirazi's thoughts on education.*

Keywords: *customs, traditions, restoration, modern people, self-awareness, country, education, upbringing, child, young generation, homeland, nation, sense of homeland, science and enlightenment, etc.*

In order to restore the customs and traditions of our ancestors, to help modern people understand their identity and self-awareness, to create and educate a perfect person, to improve knowledge and culture, and to improve moral and ethical skills, it is of great importance to study in depth and in all aspects the great and famous figures - philosophers and teachers, to study their works and creativity.

In his stories, Saadi, like other Eastern thinkers, considers the prosperity of the people, the peace and prosperity of the country to be due to the just king. According to his belief, if the king is knowledgeable, enlightened, and just, and rules the country based on knowledge and wise men, and if he eliminates oppression, ignorance, and vice from the face of the earth, the state will be strong, the country will be prosperous, and the citizens will be well-fed and peaceful.

Do not give your heart to the world without loyalty,
A wheel that is not a friend to anyone is a spinning wheel.
Death is inevitable, good and bad,
Happy is the man who leaves a good name¹.

Each story in "Guliston" ends with a poem-admonition in the form of a parting verse. Sometimes the verses also appear in prose. Saadi Shirazi's educational and psychological-pedagogical views on the uniqueness of the human personality, the real and spiritual factors of education, the inclusion of universal, national and individual-personal values in its content, and the creation of conditions for the spiritual development of the personality of the younger generation characterize his principles as a promising direction of humanistic pedagogy, and also serve as a basis for further development of ideas in this regard.

If there is no such thing as a virtuous profession,
Is it possible to know a person, the pattern is a wall.
Bisot, to get goods into your hands is not a profession,
If you can, catch a heart, oh friend².

The writer, as a great mentor and thinker, gives advice on learning, hard work, humility, respect for elders, respect for younger ones, attention to parents, language and behavior,

¹ Saadi Shirozi "Guliston". Translated by H. Hamidi. Tashkent. Gafur Ghulam. B-12.

² That's B-122.

MODERN EDUCATIONAL SYSTEM AND INNOVATIVE TEACHING SOLUTIONS

speech etiquette, sweetness of speech, and many other issues. At the same time, the writer mercilessly curses inhuman vices such as usury, extortion, greed, laziness, lying, arrogance, hypocrisy, robbery, fraud, and calls on honest people to fight against such vices.

Saadi Shirazi has experienced many things in life and has extracted from each event everything that can broaden his worldview and enrich him with life knowledge:

Let there be both hardness and softness,
A doctor also applies ointment to a wound.
A wise person is not always harsh,
If he is worthy, he is still gentle.
Kibru does not like to be arrogant,
But he never humiliates himself either.³

In this educational work, the writer reflects the most important and large-scale political and economic events of his time, interprets moral norms, creates diverse images of people of that time, the generalizing power and sphere of influence of which go beyond the poet's own country and era. His progressive dreams are in harmony with the dreams of all mankind. That is why this work is among the masterpieces of world literature.

Our great ancestors have always spoken about self-improvement, mastery of the humanitarian and exact sciences, physical and personal perfection. The issues of educating the younger generation have always occupied a large place in all stages of the history of the development of human society, in literary creation - epics, fairy tales, poems. It follows that, as a part of pedagogical science, it is very important to study in more depth and correctly approach the study of the humanistic ideas of our great ancestors, who left us such rich cultural and moral material, for its development.

If you are deprived of the grace of perfection,
Brace your tongue without opening your mouth.
A person's own tongue is a disgrace,
The weight of a cracked walnut is as light as it is light.
Either think and speak like a human being,
or keep quiet like an animal.⁴

The specifics of Saadi Shirazi's work are determined by the moral standards, rituals, traditions and lifestyle of the nation. This is also associated with geographical features, the historical path traveled. Each nation has its own path of development, cultural code, which inevitably affects the educational process. On this basis, efforts have always been made to educate young people, to educate the next generation in progressive ideas and progressive moral standards, to form positive qualities in them, to show respect for the traditions of the people and the heritage of their ancestors. With the development of social relations and society as a whole, it is natural that new tasks will arise, including in the education system.

³ In that place. B-130.

⁴ In that place. B-133.

MODERN EDUCATIONAL SYSTEM AND INNOVATIVE TEACHING SOLUTIONS

Saadi Shirazi's pedagogical ideas were mainly aimed at protecting the interests of the working people. He sharply criticized all the vices of his time: inequality, injustice and oppression, self-interest, greed and stinginess. He was a brilliant storyteller and poet, and in his works he ridiculed fanatical and hypocritical servants of God, greedy ascetics and cunning dervishes. Saadi Shirozi comprehensively condemned idlers and parasites living off the labor of others.

Revealing the main factors of the formation of the human personality in his works, Saadi Shirozi noted the importance of studying various crafts and socially useful work.

However, despite all this, Saadi Shirozi showed a certain limitation in solving some social, educational and moral problems. In his opinion, although the upbringing of a child consists only of the influence of parents, teachers and other close people, he could not determine and assess the role of public education and the social environment in the formation of a personality. But, nevertheless, Saadi Shirozi had a great influence on the development of the pedagogical thinking of the Uzbek people.

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