



MODERN PROBLEMS IN EDUCATION AND THEIR SCIENTIFIC SOLUTIONS

SAADI SHIRAZI'S PEDAGOGICAL VIEWS ON THE IMPORTANCE OF DILIGENCE IN ACQUIRING A PROFESSION.

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**Abstract:** *This article provides a scientific and theoretical analysis of Saadi Shirazi's pedagogical views on the importance of diligence in acquiring a profession.*

**Keywords:** *morality, feudalism, world, madrasas, artisans, peasants, ruling class, moral education, religious laws, society, etc.*

The problem of moral education occupies an important place in the pedagogical views of Saadi Shirazi. It should be remembered that his era was the era of feudalism, which was characterized by the existence of two moralities: the working class - artisans and peasants, which had declined after the Mongol invasion, and the morals of the ruling class - feudal lords and priests. Royal immorality, cunning, hypocrisy, greed, stinginess, selfishness in this environment reached epic proportions. The servants of God called on the people to serve the authorities and priests with obedience, hoping in this way to establish the morality of feudal society.

They affirmed and promoted existing moral principles, which they considered immutable and eternal, because they were established by God himself. Speaking about the frailty of this world, they called on the working people to submit to fate, not to worry about improving their condition, and in no case to deviate from religious laws.

Those who did not pay attention to these rules were persecuted and punished in every possible way in accordance with the laws of the king. In the spirit of religious morality, some of the children were sent to school, and the young men were educated in madrasahs. Such education by the teacher was carried out through appropriate conversations and instructions. All this could not but affect Sa'di's views on moral education. On the other hand, long walks through different cities and villages, communication with many people had a great influence on him. This helped to form his progressive views. At the same time, such a dual influence gave rise to certain contradictions and a certain instability in his views.

Most importantly, it is necessary to single out Saadi Shirazi, who studied the manners of the most diverse strata of society. exposed all the moral criteria of the ruling classes. In addition, he created his own system of moral education by observing, studying and analyzing the moral characteristics of each condition. Saadi Shirazi sees the goal of this in humanity, patriotism, hard work, honesty, modesty and friendship. In his wonderful works "Buston", "Guliston", "Toyibot" (Nobility) and others, the poet spoke about the need to educate high moral qualities in young people. Having studied the work of Saadi Shirazi, we came to the conclusion that in his pedagogical views and works, the main attention is paid to such educational qualities of a person as humanity, hard work, patriotism and other noble qualities





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of a person. There is not a single work of the great thinker Saadi Shirazi that does not mention pedagogical views in one way or another, and does not raise the issue of decent upbringing of the younger generation. Saadi Shirazi on the upbringing of friendship and the culture of behavior.

One of the most important contingents of moral education and cultural behavior can be education in the spirit of friendship and brotherhood. Saadi Shirazi also attached great importance to this aspect of education. He believed that a person is naturally always and everywhere faced with one or another phenomenon. According to Saadi, there is no life without friendship. Based on this, he calls on young people to take care of each other, develop and strengthen friendly relations:

“Peers always help each other in advice, business and solving important issues.

If a person does not have close friends,

He lives outside society, outside communication with people.

Saadi Shirazi believes that a person will not be able to complete any task without friendly and fraternal support:

Neither in everyday life, nor in work, nor in battle, A person without friends will not succeed, will not win.

Friends are well known in times of sorrow and grief. A true friend not only consoles a person in trouble,

Not only share, but also help to get rid of it.

Speaking about friendship, Saadi emphasized that a friend should be chosen very carefully according to the moral level, and in many other qualities, friends should be at the same level. This He also advised to beware of those who pretend to be friends for personal gain or selfish gain, and to test someone in a difficult task before becoming friends with them.

He also pays special attention to the culture of speech - as one of the elements of polite behavior. According to him, people were polite and simple in communicating with each other, and most importantly, they showed mutual respect. Considering speech as an important means of relations between people, a way of observing moral norms of behavior, Saadi devoted an entire chapter of "Gulistan" to this issue and called it the rules of communication. He considered speech to be a measure of a person's intellectual level, a priceless treasure that serves as a means of increasing human dignity. Intelligence and knowledge are manifested in a person's speech, because in the process of communicating with others, all his qualities and shortcomings are revealed.

In speech Sa'di, who attached great importance to observing etiquette, puts forward a number of requirements in this regard: "First, the conversation should be conducted softly: a gentle word is a person's adornment and the highest level of etiquette. Therefore, a person should not speak rudely, because rudeness is a sign of ignorance. An educated person should speak softly and softly.

For the ignorant, rudeness in conversation, even with a rude person, is a sign of bad manners"





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"Two intelligent people do not quarrel, do not fight with each other. A wise person does not argue with an empty-headed person.

According to Sa'di Shirozi, it is also rude to interfere in someone else's conversation unnecessarily.

As is known, in the East there was a custom to limit the independence of speech of children and young people. They were supposed to blindly follow what mature people said. According to accepted norms of etiquette, young people were forbidden to express their opinions in the presence of elders. Even if the latter showed wrong views, the young man had no right to object. Speaking against this harmful rule, Saadi Shirazi emphasized that, if necessary, a person should express his point of view, regardless of the age of his interlocutor.

Continuing the humanistic traditions of the enlighteners of the past, Saadi opposed injustice and oppressors in his works, he was always a supporter of the working people, of all the underprivileged. Saadi's humanity was not limited to good feelings and kind words, he always helped people in every way he could, in word and deed, and connected charity with good deeds. Saadi Shirazi considered the struggle against the oppressors of the working people, the struggle for their freedom, to be one of the manifestations of humanity.

Saadi Shirazi considered all people on earth, regardless of their nationality and religion, to be members of a single human family. Speaking out against national, religious, and other animosities, he called on people to show friendly feelings towards each other, not hostility.

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