



SAADI SHIRAZI'S PEDAGOGICAL INSIGHTS ON EDUCATION, WORK, AND MORALITY

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ABSTRACT

This paper explores the pedagogical perspectives of Muslihiddin Sa'di Shirazi, a prominent writer and thinker born in 1203, focusing on his works "Bustan" and "Gulistan". Saadi's emphasis on education, hard work, and moral development as essential components of individual growth and societal progress is examined. The paper highlights Saadi's recognition of the importance of combining theory with practice, the role of education in moral development, and the link between knowledge and the advancement of human mental abilities. Furthermore, Saadi's views on the relevance of his teachings in the contemporary context of global challenges in education and values are discussed.

KEY WORDS: *Saadi Shirazi, pedagogy, education, hard work, moral development, knowledge, mental abilities, contemporary relevance.*

The writer and thinker Muslihiddin Sa'di Shirozi was born in 1203 in the city of Shiroz. His father Sheroz was one of the servants of Sa'd bin Zangi. But he lost his father at the age of 10-11. After receiving his primary education in the city of Shiraz, Muslihiddin, who was thirsty for knowledge, went to Baghdad, the capital of the caliphate, the largest center of science and culture of that time, to continue his education [1]. Saadi, who graduated from madrasa, goes on a long journey instead of applying his knowledge to practice. Shirozi's works "Bustan" and "Gulistan" were taught as manuals in old schools and made the author's name famous. They contained meaningful stories and poetic wisdom related to education. "Bustan" consists of ten parts, and its structural structure is as follows: praise; na't; the reason for writing the book; the first chapter mentions the act of justice; the second chapter is in the zikr of charity; the third chapter is about love and drunkenness; the fourth chapter is about modesty; the fifth chapter is about pleasure, the sixth chapter is in the zikr of satisfaction; the seventh chapter is the mention of the world of education; the eighth chapter is thankful for the remembrance of safety; the ninth chapter is about the remembrance of the path of repentance and merit; the tenth chapter is about prayer and the end of the book [3]. "Bustan" is written in full verse, and consists of ten chapters, the reason for writing the book, "Events for managing the country", "About justice and right thinking", "About Generosity", "About Love", "About Humility", "About Agreement", "About Contentment", "About Education", "About Gratitude and Peace" and "About Repentance". It is no coincidence that the famous work "Bustan" by Saadi Shirazi, known to all Uzbek people, has attracted the attention of young and old with its educational importance. This work is enriched with the conclusions of 20 years of traveling around the country, thoughts and wisdom that are relevant in any situation. Thank you for your attention [2].

The rich and priceless treasure of Uzbek folk pedagogy is the experience of our nation in the field of child education, expressed in the folklore, and the legacy of our great thinkers. In their works, our thinkers focused on the upbringing of children and their maturity, paying special attention to the morals, physical fitness, intellectual maturity, diligence and patriotism of young people. In particular, it was emphasized that preparing children for work and forming the skills and qualifications of hard work and forming the content of all educational centers is an important factor. They highly value work and say that people's interactions and relationships with each other are created through work [4]. A person who works always believed that others will appreciate his work and treat him properly. Lazy and apathetic people are said to be unable to appreciate the work of others and even laugh at them.

Sheikh Saadi, a great representative of Persian-Tajik literature, paid special attention to children's education in his works, emphasizing the role of work in human development and life, as well as the fact that honest work brings prosperity. It means that you should be taught to work and that even a piece of bread earned by honest work will be sweet: Barley bread is made with hard work, and someone else's white bread is sweet.

Saadi Shirazi paid the main attention in his pedagogical views to various aspects of human morality, calling people to reason, mastery of knowledge, enlightenment, and this way to self-knowledge and knowledge of God. According to him,



the source of good human qualities, his intelligence, knowledge and enlightenment is his truthfulness and truth, and vice versa, the source of lies, deception, deceit and treachery is ignorance and illiteracy. Criticism and exposure of the negative qualities of a person by Saadi Shirazi suggests that the great thinker sought to show people the essence and meaning of such concepts as good and evil. To confirm his ideas, he gave a lot of examples from the life of society. Saadi Shirazi thus sought to convince people using specific life examples and to be convinced of the advantage of the values of kindness and virtue. According to Saadi Shirazi, every person who chooses a certain profession and engages in honest work that benefits society will be freed from many life problems, will live in prosperity and peace, and will be able to overcome all the hardships of life. Saadi Shirazi encouraged people not only to work, but to achieve important achievements in the process of their work, i.e. work creatively. Without achieving great success, he argued, it is impossible to gain authority in society and find one's worthy place among other people. In his works, he shows with specific examples that people who have mastered the secrets of high skill have left a unique mark on history. Thus, it can be argued that work, skill and profession occupy a special place in the work of this great thinker, and therefore in his poems he encourages people to work hard and master various professions. Saadi Shirazi in his work "Gulistan", considering labor as a source of wealth and human well-being, describes in detail the results of the work of artisans and notes the dignity of each profession. The great thinker, emphasizing the role of work in human life, pays special attention to the moral education of the younger generation. Since, according to him, work as an educational means contributes to the revival and development of human moral values. It should be noted that Saadi Shirazi, of all existing professions, gave more honor to the peasant. He noted that in creating material and human wealth, the peasant deserves the highest honor not only in earthly, but also in heavenly life, and compares the peasant with "angels." In conclusion, it should be noted that Saadi Shirazi's ideas about hard work and the right choice of profession are becoming more relevant today. An analysis of the work of Saadi Shirazi allows us to assert that in his works he contrasts science and knowledge with ignorance and evil, and notes their exceptional role in the moral development and formation of a comprehensively and harmoniously developed personality. Only science and knowledge, the great thinker argued, allow a person to think, think, analyze existing situations, give an objective assessment of the phenomena of nature and society, find the right path in life and follow them, achieve happiness and prosperity in life, and most importantly, consciously follow the right path. Saadi Shirazi considered mastering science and knowledge the right way and an important means of developing abilities, moral perfection and the right choice of professions. In contrast to this, according to the thinker, an illiterate person faces ignorance, tyranny and endless difficulties in his life.

Saadi Shirazi, emphasizing the relationship between science and practice, argued that every person can become a full-fledged individual only by combining theory with practice. In his opinion, knowledge without practice does not benefit anyone, and no one can achieve their goals without putting into practice the acquired knowledge. Thus, Saadi Shirazi argued that only an educated person can do good to other people, and an uneducated person is not capable of doing good deeds, like the fact that without silver the dirham has no value, without gold the dinar. By this, Saadi Shirazi wanted to convince people to know the truth and be convinced of the benefits of mastering knowledge and studying the sciences. In his teaching, the great thinker did not make a difference between knowledge and morality, i.e. moral qualities of a person. According to him, only a literate and intellectually rich person can have the highest moral qualities, and, therefore, literacy is inextricably linked with moral purity and beauty, the inner world of a person, and only a highly educated person can have the best moral qualities. It should be noted that the basis of the teachings of Saadi Shirazi is the opinion that only with the help of the mind can a person gain a complete understanding of surrounding things and phenomena, know the truth and the world around him.

The mind, in his opinion, is not only a divine gift, but also the most important means of developing a person's mental abilities, learning the sciences and mastering knowledge. According to his teachings, knowledge and science are a product of human mental activity, and only by using knowledge can a person develop his mental abilities. In his opinion, only a person with a full-fledged mind is able to engage in science, acquire knowledge, improve his educational culture and contribute to the development of his mental abilities. An analysis of the work of Saadi Shirazi shows that the great thinker considered the mind to be a cognitive activity of man, the most important factor in the improvement of the human personality, including the development of his mental abilities. Thus, the study and research of Saadi Shirazi's creativity shows that the thinker highly appreciates the role of the human mind, human cognitive activity in the development of human mental abilities as a whole, in the formation of a full-fledged personality, and naturally, these values constitute the main content of his works. Today, in the context of globalization of political, social, economic, cultural and other spheres of society, humanity is faced with serious problems. One of the serious problems in the life of the entire human community today is the problem of educating and training new generations, the problem of rethinking the values accumulated over centuries and using them in the education and training of future generations.



In conclusion, Saadi Shirazi's pedagogical legacy offers timeless insights into education, work, and morality. His emphasis on the interplay between knowledge and practice, the significance of hard work, and the inseparable link between education and moral development remains relevant today. As the world grapples with challenges in shaping the values of future generations, Saadi's teachings serve as a valuable guide. The enduring relevance of his ideas underscores the need for a holistic approach to education that encompasses intellectual, moral, and practical aspects. As society navigates the complexities of a globalized world, Saadi Shirazi's wisdom provides a foundation for fostering a generation equipped with the knowledge, skills, and moral character needed to address contemporary challenges and contribute to the betterment of humanity.

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