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Developing The General Education Process In Our Country; On The Example Of The Pedagogical Legacy Of Saadi Shirazi

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Abstract: Scientific and theoretical analyses are presented on the creative use of Saadi's pedagogical heritage in practice, taking into account the conditions for the development of the general educational process in our country.

Keywords: East, moral qualities, creative heritage, educational and upbringing process, teacher, young generation, spiritual and moral upbringing of the individual, formation, development, improvement, etc.

Introduction: In modern society, where the need to form and develop high moral qualities of a person in the process of educational work based on the use of the advanced pedagogical views of the great thinker of the East, Sa'di Shirazi, who has taken his place in world civilization, is becoming a requirement of the times.

A comprehensive study and analysis of the creative heritage of the great thinkers of the East and their pedagogical ideas, including the creative heritage of the famous Eastern scholar and teacher Sa'di Shirazi, makes it possible to take into account spiritual and moral positions in the context of the pedagogical and educational works he created, which have a positive impact on the process of education and upbringing, as well as on increasing the level of the educational process.

In the pedagogical heritage of Saadi Shirazi, the issues of forming, developing and improving the spiritual and moral education of the younger generation are important, through the effective use of the educational process in the process of upbringing the younger generation in a sense of national pride. Saadi's pedagogical heritage is creatively used in practice,

taking into account the conditions for the development of the general educational process in our country.

The study of the pedagogical ideas of Saadi Shirazi makes it possible to fill the existing gap in the study of the heritage of Eastern thinkers of this historical period; it becomes clear that there are many issues of upbringing and education that have not yet been deeply analyzed.

The pedagogical heritage of Saadi Shirazi and his enlightening ideas about upbringing and education reflect the general state of culture and education of the era in which the famous scientist and teacher lived and worked, as well as the theoretical and practical aspects of a humanistic approach to the upbringing of a perfect person based on the experience of classical folk pedagogy, social, Eastern philosophy, and the achievements of socio-pedagogical thought.

The creative heritage of Saadi Shirazi, which has an extremely high value, can occupy an incomparable place in the practice of educational and upbringing work of general educational institutions of the republic.

Saadi Shirazi was a highly educated person of his time. Saadi Shirazi received his primary education in a confessional, Muslim school, where strict discipline prevailed with a stick.

After graduating from primary school, Saadi Shirazi entered the then famous Nizami Madrasah in Baghdad, Iraq. It is worth mentioning that after completing his studies at the Nizamiyya Madrasa, Saadi Shirazi began traveling to some countries of the East in order to complete his education and get acquainted with life itself.

Having studied the work of Saadi Shirazi, we came to the conclusion that his pedagogical views and works focus on the educational qualities of a person, such as humanity, hard work, patriotism, and other noble qualities 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 upbringing and cultural behavior can be upbringing in the spirit of friendship and brotherhood. Saadi Shirazi also attached great importance to this aspect of education.

He believed that a person by nature always and everywhere encounters 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 with advice, business and solving important issues.

If a person does not have close friends,

He lives outside of society, outside of 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 does not succeed, does not win.

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

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

Speaking about friendship, Saadi emphasized that a friend should be chosen very carefully according to the moral level, and that friends should be on the same level in many other qualities. At the same time, he advised to beware of such people 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 communication 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.

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 adults said. According to the 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 the interlocutor.

Continuing the humanistic traditions of the enlighteners of the past, Sa'di opposed injustice and oppressors in his works. He was always a supporter of the working people, of all the underprivileged. Sa'di'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. Sa'di Shirazi considered the struggle of the working people against their oppressors and for their freedom to be one of the

manifestations of humanity.

Thus, Saadi Shirozi'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.

During the time when Saadi Shirazi lived and worked, Central Asia and Iran were under the yoke of the Mongol invaders. The advanced part of the intelligentsia was looking for ways to free the people from humiliating slavery, but could not find them, because any attempt to get rid of the yoke of the strong seemed hopeless to them. Therefore, the wrong path was chosen - the path of humility, patience, solitude. One of the representatives of this advanced part of the intelligentsia was Saadi Shirazi. Saadi was on the side of the people in the struggle against the Mongol invaders.

But seeing that there was no way to freedom, he lost faith in victory and, not feeling the strength to continue the struggle, decided to leave his homeland. In order not to see the pain of the people, as the folk proverb says, "na binamu na suzam" ("not to see or suffer"), Saadi Shirazi hoped that such a force would arise in the lands liberated from the Mongol invasion, which would overcome his hatred and save the people from suffering. Here is what he writes about this:

Do you want to know why I decided to wander for a long time in a foreign land? I understood: there is no peace under the Tatars,

Moreover, the whole world is as disheveled as a negro's hair. In those days, people were only in appearance!

They hid the sharp claws of wolves.

I fought bravely with the Tatars, but from that moment I forgot about the fighting spirit. The peaks are covered with thickets,

And the fire of multi-colored banners rose. The fiery ashes of the battle rose like smoke.

But if we do not see happiness, then courage is nothing. I am like this in battles: if we go into battle,

Then I can take a ring from my finger with a spear. But happiness did not shine on my face,

And I myself fell into the enemy's ring.

I considered it wise to end my battle by flying,

Only a fool fights a terrible fate.

Saadi Shirazi's wanderings lasted for about thirty years. During this time, the Mongol invaders managed to destroy Baghdad. This further strengthened the pessimistic mood of intellectuals, including Saadi Shirazi. He decided to renounce the world and spent the rest of his life in solitude.

However, this did not mean that Saadi Shirazi retired and forgot about his people and their pain. He was still with the people, sharing all their sorrows with them.

...Whoever is a brave archer, oh friend! The most beautiful is a friend,

May az bemurodi nayam ruyzard, Ghami bemurdon maro hasta kard.

No, who is a wise man,

There is no one who is alive, nor is there any one who is alive... I am a healthy person,

If I were to be healthy, I would know that my body is healthy. I would be healthy,

Who would start with a sick person's body?

I am a poor man who did not eat, And my friends were always hungry. I am a friend in a dungeon,

Who would be healthy in a city?..

"If his friends drown in a stormy river, who will swim in the sand on the shore?

It is not hunger that makes me pale, but the sadness of hunger gnaws at me day after day.

A wise person does not want painful, bad wounds on his own or others' bodies.

I am healthier than everyone, I am stronger, but still I tremble from someone else's wounds.

Who would enjoy all the happiness of the earth, If he stretched out before the sick?

When I look at the hungry, My food burns like poison.

If my friend is in prison, if my friend is sad, - will I find joy in my Gulzar?

Although the Mongol invasion was "a terrible disaster and the greatest disaster, such as no one in the world has ever seen," for the peoples of Central Asia and Iran, it could not break the spirit of freedom of these peoples, continuing their heroic struggle. The blow of the Russians to the Mongol invaders' troops gave even greater hope to the peoples of Central Asia and Iran. The victorious outcome of the struggle. The struggle for freedom did not inspire Saadi Shirazi, he did not hope for a better future. But he advised caution, to wait for a favorable moment to save and gather forces to ruthlessly destroy the enemy:

"Nosazero, that if the wise man is happy, he will surrender on his own. Because the poor man's nails are

fast on the beast,

Bo badan on buvad, that he himself will be killed! Every bowl is on the steelworker's pan, Saidi miskini khudro also on the randa.

Head, to the handle, that bibandad life Pas ba komi on friend magzash barar Seeing unworthy people happy,

Smart people prefer to surrender like this. If you still do not have sharp nails....

It is better to compete less with animals..

Who rushes into battle with such a damask right hand. He (in vain) squeezes his poor hand like this..

Wait for fate to tie his hands like this..

Then all his friends will be happy and hit him on the head"

Each people has its own characteristics, characteristics, moral standards, customs, determined by its rituals, customs and lifestyle. This is also associated with geographical features, the historical path it has taken. 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 future generations 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 arise, including in the education system.

Sometimes this becomes a difficult task for teachers. Society is constantly developing, this is natural, at each stage of social development new tasks and problems arise for the family and school. Based on this, it is necessary to conduct thorough research to search for new and improved methods of education and influence on the younger generation. We have a great cultural and educational heritage left to us by our ancestors.

The works of the world-famous classics of Tajik Persian literature glorify humanity, love of neighbor, modesty, generosity, courage, love for the Motherland, hard work, respect for elders, parents and other high spiritual and moral feelings and qualities.

Our great ancestors have always spoken about self-improvement, thorough 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 part of the discipline of pedagogy, it is very important to approach the study of the

humanistic ideas of our great ancestors, who left us such a rich cultural and moral material for a deeper study and its development.

Folk oral art is also one of the unique treasures that has a lot of value for the upbringing of high moral and ethical qualities in the younger generation. Thinkers have always agreed that knowledge, the desire to learn everything new are the main ways for a person to improve himself, to know himself, the world around him, to form a holistic personality.

The classics have always emphasized that without these qualities, a person is no different from the rest of the animal kingdom, of which he is a part. Only a human mind enriched with a spiritual and moral foundation, morality, and ethics dispels the shadow of ignorance and leads people to great deeds.

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