

The Expression Of Pedagogical Thought And Educational Ideas In The Works Of Sa'di Shirazi

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Abstract: This article provides a comprehensive analysis of the enormous influence of Saadi Shirazi's works on Eastern pedagogical thought and his pedagogical views.

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Introduction: 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 spiritual and moral foundation, a human mind enriched with morality, dispels the shadow of ignorance, leads people to great deeds.

The works of our great ancestors contain valuable thoughts, instructions based on morality, a call to study science and apply them in practice, for the benefit of humanity. We have the right to be proud of our great ancestors such as Attar, Rumi, Sa'di and other great personalities who were great humanists and teachers. We get the most valuable things from their great works. It so happened that sometimes insufficient attention was paid by specialists to the issues of pedagogy in the formation of a complete person.

We have no right to disregard the pedagogical views of our ancestors, this can be considered a crime against science and conscience.

The influence of these aspects on world literature is so great that European historical science and literature have always been engaged in the study and research of the cultural and moral heritage of the East, in particular, the Iranian world. This has happened especially in the last 2-3 centuries. Many examples can be given.

Of course, it is impossible not to note the enormous influence of the works of Saadi Shirazi on Eastern pedagogical thought. In the study of pedagogy, the thought of the Middle Ages and the works of our great classic are also important.

It is worth noting the work "Eastern Pedagogical Thoughts", which provides a detailed analysis of the pedagogical views of Abunahr Farabi and provides reasonable explanations for his pedagogical ideas. It is also worth noting the work of M. Oripov. In his research, the scientist analyzes the pedagogical views of medieval Tajik-Persian thinkers.

The pedagogical views of medieval Eastern encyclopedic thinkers S. Afzalova, B. Rakhimov, G. N. Nuriddinov, L. S. Blikshteyn, M. Lutfulloev, K. Qodirov, K. B. Qodirov, A. K. Kubesov, A. P. Pakhlavonov, Kh. Kh. Tllashev, E. Izmoilov, F. Sharipov are interpreted. The significance and integrity of the views, their connection with the ideas of knowledge, their views on the formation of the personality and their practical orientation are analyzed.

In their works, E.E. Bertels, I.S. Braginsky, E.A. Belyaev, A. Mets, F. Rozental, I.M. Filshtinsky, A. Mukhamadkhodjaev, M. Mirboboyev, Q. Olimov, N. Odilov, K.B. Kadirova, N.A. Kulmatova and other scientists and researchers devote their attention to the topic of Sufi poetry, its ethical and moral aspects, influence on the world of spirituality, analysis, and influence on the human world.

The study of general issues of upbringing and education in the pedagogical thought of the Middle Ages was also carried out in the works of Iranian scientists Said Nafisi, Badeuzzamon Furuzonfar, Riza Kulikhon Hidoyat, Said Siddiq Gavharin, Mehrin Abbas, Zabihullo-Safo, Abulhusayn Zark and others. In our era of fundamental changes and global transformations, the need to study and analyze the pedagogical ideas and views of Tajik-

Persian thinkers is increasing.

Based on this, the science of education acquires great importance and necessity in studying and researching the humanistic ideas of past centuries, the great works of the classics. The East is a heritage of great humanistic ideas, spiritual and moral values, and high pedagogical thinking.

Over the centuries, it has absorbed all human values, reflecting the depth of social processes and socio-historical events. This should be appreciated, used for the benefit, for the education of the younger generation. The pedagogical views of Tajik-Persian thinkers found expression in various genres of folk oral art, such as stories, narratives, proverbs, proverbs.

They clearly express the simplicity of presentation, which is distinguished by a high style and ease of perception, philosophical meaning and a high moral and ethical orientation. The work of Hakim Sanoi, Nizami Ganjavi, Attar, Jalaluddin Rumi, Abu Hamid Ghazzali, Saadi Shirazi, Abdurrahman Jami and other great poets and writers is evidence of this.

The presentation of the allegorical interpretation of the surahs of the Holy Quran, which form the basis of the pedagogical views of these thinkers, taking into account the correct understanding and perception, gives us rich material for studying humanistic ideas and applying them in the educational process.

Based on the above, modern teachers face a huge task to show the truth and objectively prove the entire human civilization. It is worth noting that in honor of such an outstanding cultural figure, an outstanding preacher, as well as a traveler, international scientific conferences have been convened in his honor, and magazines of various genres are published under the name of Saadi Shirazi.

It is worth noting that the study of the life and work of Saadi Shirazi began in the early 1920s, and since then, scholars from all over the world, including Eastern and Western scholars, have done great work to shed light on the life, work, and activities of Saadi Shirazi, thus showing the world the true face and mature thinker of the 13th-century East.

Rather, it should be noted that many articles dedicated to the life, work, creativity and travels of Saadi Shirazi have been published in scientific and popular science publications.

The need to study the pedagogical views of Saadi Shirazi is due to the fact that in some studies devoted to the work of the outstanding thinker, there is a disregard, superficial approach to assessing his work and creativity in general. In particular, one of the famous researchers of the history of Iran and the

countries of the East, Ivanov V. A., in his work devoted to the life and Sufi movement of Saadi Shirazi, questions the talent of the thinker and emphasizes that Saadi Shirazi could not have his own school - a scientific and literary school.

The famous English scholar Edward Brown, as a theorist and practitioner of this movement, paid special attention to the importance of Sa'di Shirazi's contribution to the development of Sufism: "Sa'di Shirazi was not only a talented and gifted poet, but also distinguished by his scientific and intellectual potential, uncompromising attitude and critical outlook, as well as his dogmatism. freethinker, he is much higher than other poets of Iran".

One of the Western scholars, Henri Karben, together with another Iranian orientalist, Muhammad Muin, published Sa'di Shirazi's work "Jome'-al-hikmatain" in the preface to this publication called "Tadqoti avvalin" ("First Study"). Karben comprehensively analyzes the views of thinkers. A. Karben, like A.Z. Bertels, concludes: V.A. Ivanov's conclusion is unfounded, and it is emphasized: "However, Sa'di Shirazi is an interesting writer, and the lines in the first chapter of "Jome'-al-hikmatayn" show the tragic ideological confrontation that took place in Khorasan at that time, the decline and collapse of culture and morality under the influence of religious superstitions." In other countries, it is worth noting the Afghan pedagogue and statesman M. Tarzi, who showed particular interest in the work of Sa'di Shirazi at the beginning of the 20th century.

Work was also carried out in this direction in the West. For example, in the USA, the famous researcher of the East, Alice Kansberger, expressed interest in analyzing the literary and scientific heritage. It should be noted that some specific aspects of the thinker's moral teachings were beyond the attention of scientists. For example, Sa'di Shirazi's moral qualities such as humanity, kindness and benevolence, friendship and brotherhood, the formation and development of the personality, and his The doctrine of mental abilities, in particular, the thinker's pedagogical views, has not been studied separately.

Since the 90s, many world historians and scientists have begun their research on the life, work and activities of Sheikh Sa'di Shirozi. Among such works devoted to the life and work of Sheikh Sa'di Shirozi during this period, the Tajik scientist Nuritdinov G.N. stands out, which, with the help of numerous works on the above-mentioned scientist, can give a general and complete picture of the life, work and activities of Sheikh Sa'di Shirozi. Let us recall that in his work Nuritdinov G.N. pays special attention to the aspects of

the theological nature of Sa'di Shirozi's work. Mr. Nuritdinov G.N. in his scientific works does not study Sheikh Sa'di Shirozi's attitude to the problems of upbringing the younger generation and education, that is, the pedagogical views of Sa'di Shirozi were not the object of Nuritdinov G.N.'s research. The holding of events in Dushanbe on the occasion of the Day of Saadi Shirazi, a prominent Persian-Tajik poet, humanist and philosopher, author of the famous books "Gulistan" and "Ustoz Buvali", at the initiative of the Cultural Office of the Embassy of Iran in Tajikistan, was an important step towards studying the personality and creative heritage of Saadi Shirazi.

Cultural and literary figures of Tajikistan, writers, poets and teachers, employees of the Iranian Tajik-Persian Language and Culture Office actively participated in the ceremony to celebrate the Day of the Great Eastern Poet Sheikh Muslihiddin Abumhammad Abdullah ibn Mushrifiddin Saadi Shirazi (1203-1292). The declaration of April 21 by UNESCO as the International Day of Memory of Saadi Shirazi testifies to the high place occupied by the genius of the Persian language among the peoples of the world.

In 2010, Rumanovskaya E.Yu. "Literary Heritage of the East", "Sa'diy Shirozi") was published, which studied the literary heritage of Sa'diy Shirozi, the reflection of national traditions and cultural values in his works, and the influence of his work on the younger generation. The author analyzes the humanistic ideas of a thinker, philosopher, and writer from a scientific point of view. Rumanovskaya E.Yu. also did not set herself the task of studying the pedagogical views of Sa'diy Shirozi.

Summarizing and analyzing the literature devoted to the life, work and creative period of Muslihiddin Sa'di Shirazi, we can admit that there is a need to study the life and work of Sheikh Sa'di Shirazi. In addition, it should be noted that Sheikh Sa'di Shirazi paid serious attention to patriotic upbringing, friendly relations, humanism and other issues in his works.

An analysis of Sa'di Shirazi's work shows that the poet's ideas about education suffer from certain limitations. In his opinion, education consisted only of the process of influencing the child by parents, teachers, educators and other people around him.

Therefore, Sa'di Shirazi does not say anything about public education. Being a child of his time, he could not go beyond the ideas prevalent at that time in understanding education and its possibilities. However, he repeatedly emphasized that the fact that seven centuries before our era, education plays a huge role in the formation of the human personality was itself a progressive phenomenon.

By environment is meant the sum of the phenomena

surrounding us, the environment: geographical, social, family. The last two factors have a significant impact on the development of the individual. As a result of a certain influence of the environment and the process of interaction between people, better human qualities develop.

Saadi wrote about this:

"Once I took the fragrant clay from the tank from the servant's hand.

"Are you musk or ginger?" I said to him.

"I was intoxicated by your sweet scent." "No," replied the ode. "I became worthless dust, But for a while I was near the rose, The perfection of my neighbor touched me,

If it were not for this, I would have remained the same as I am, just like this dust."

From the opinion of Saadi Shirazi, we can conclude that by communicating with good people, a person acquires positive qualities and vice versa. He calls for protecting children and adolescents from bad people: "Whoever communicates with bad /people/, even if his morals are not affected, he will be suspected of bad deeds.

Or:

"If an angel begins to communicate with the devil,

He will learn from him barbarity, treachery and betrayal, You cannot learn good from evil:

A wolf does not have fur."

These young people clearly testify to Saadi Shirazi's call on young people to stay away from bad people and not follow in their footsteps. He rightly emphasizes: if an honest person begins to mix with dishonest people, people will begin to avoid him.

By environment, Sa'di did not mean everything included in this concept, but only the natural and family environment. The limitedness of his views did not allow him to understand the meaning of the social environment. However, given that these thoughts were expressed in the 12th century, they are undoubtedly worthy of attention. Both Sa'di Shirazi's predecessors and contemporaries attached great importance to heredity as a factor influencing the development of the personality. They believed that a person's fate and his place in life are predetermined. Therefore, all human qualities (intellect, morality, character) are inherited.

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