

POSSIBILITIES OF APPLYING THE STORIES IN “GULISTON BIT-TURKIY” IN THE MODERN EDUCATIONAL PROCESS

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ABSTRACT: This article examines the possibilities of applying the stories in “*Guliston bit-turkiy*” within the modern educational process. The study analyzes the educational, moral, philosophical, and didactic significance of the work and highlights its role in developing students’ spiritual maturity, critical thinking, literary analysis skills, and speech culture. Particular attention is given to the effective use of interactive teaching methods, integrated education, and digital technologies in teaching the stories. The article also discusses the importance of the work in strengthening national and universal values, promoting independent learning, and improving communicative competence among learners. It is concluded that the stories in “*Guliston bit-turkiy*” remain an important pedagogical resource in contemporary literary education.

Keywords: “*Guliston bit-turkiy*”, Sayfi Saroyi, classical literature, modern education, interactive methods, literary analysis, critical thinking, moral education, integrated education, digital education, speech culture, national values, independent learning, didactic stories, pedagogical approaches.

Introduction. The work “*Guliston bit-turkiy*”, written on the basis of the didactic traditions of classical Eastern literature, provides numerous opportunities for application in the modern educational process during the era of globalization. Classical literary works never lose their artistic significance in any historical period; on the contrary, they continue to adapt to the demands of changing times. The stories included in the work reflect philosophical, universal, educational, and spiritual values in a simple yet highly expressive manner. All of these stories serve as important didactic tools in strengthening students’ moral education, improving literary analysis skills, and developing critical thinking within the contemporary educational system.

Today, the teaching of classical literature is aimed not only at providing historical knowledge but also at shaping national values, ethical principles, and aesthetic taste among learners. Therefore, the stories in “*Guliston bit-turkiy*” can effectively be used in modern pedagogical approaches as a means of spiritual and moral education, the development of literary analysis skills, the enhancement of critical thinking, integrated learning, interactive teaching, digital education, speech culture formation, spiritual lessons, independent learning, and the strengthening of universal human values.

As a means of spiritual and moral education, the stories play a central role in forming ethical standards among students. Ideas such as manners, justice, faith, honesty, patience, humility, tolerance, patriotism, and humanism are reflected through realistic life situations and vivid examples. For instance, analyzing stories about just rulers is highly effective in increasing students’ understanding of civic responsibility, leadership, and justice. Real-life examples influence learners more deeply than abstract theoretical statements.

The stories also contribute significantly to the development of literary analysis skills. Through textual interpretation, students learn to identify and classify literary characters, determine main and secondary ideas, analyze poetic devices and artistic means, identify linguopoetic features, and understand the author’s intended message. Such activities encourage independent thinking and analytical observation during literature lessons.

In addition, the stories play an important role in developing critical thinking. Students are encouraged to analyze contrasting images such as rich and poor, wise and ignorant, generous and greedy, just and tyrannical, hardworking and lazy individuals. This process teaches learners to compare ideas and draw conclusions independently. For example, in order to help students answer the question “What is true wealth?”, it is effective to organize discussions around stories about the knowledgeable poor man and the ignorant rich man.

Literature Review. In the history of Turkic literature, this work is regarded as one of the vivid examples of the tradition of expressing moral and educational ideas through instructive narratives. While preserving the conceptual foundation of Sa’di Shirazi’s original work, Sayfi Saroyi adapted the text to the spirit of Turkic language and literary aesthetics. As a result, the spiritual values, ethical views, and life experiences of Turkic society are artistically expressed through symbolic and narrative images.

Research Methodology. The article is based on the principles of historicity, objectivity, and scientific analysis. A range of research methods were applied, including observation, comparison, descriptive analysis, historical-comparative method, biographical approach, contextual analysis, and complex literary analysis.

Results and Discussion. The application of the stories in integrated education produces highly effective results because these narratives can be used not only in literature classes but also in connection with other academic disciplines. For example, in native language lessons they may be applied for text analysis and stylistic study; in philosophy classes for discussing national values; in history lessons for examining Eastern society and systems of governance; in spirituality classes for moral and educational issues; and in religious studies for explaining Islamic values. Such interdisciplinary usage broadens students’ knowledge and helps them understand the close relationship between literature and other fields of study.

The use of stories through interactive teaching methods is considered one of the major requirements of modern education. Contemporary students often acquire knowledge more effectively through nontraditional and engaging lesson formats than through conventional teaching methods. One of the most effective approaches is the “Role Play” method, in which students perform the roles of literary characters. For instance, they may dramatize the dialogue between a king and a dervish. As a result, learners emotionally perceive the story, vividly imagine the historical atmosphere of the period, and simultaneously develop textual comprehension and creative abilities.

Another important interactive approach is the “Debate” method, where students discuss problematic ideas presented in the stories, such as the superiority of wealth or contentment. This method develops critical thinking and helps learners recognize the contemporary relevance of the narratives. In one of the stories, Sayfi Saroyi explains that wealth should serve human comfort and well-being rather than become the ultimate goal of life. Through debate activities based on such passages, students examine opposing viewpoints regarding material wealth and moral values.

For example, the debate topic “Is accumulating wealth more important than spending it for good purposes?” allows students to analyze different perspectives. One group may argue that wealth is necessary for human life because it enables individuals to support their families, obtain education, and achieve social stability. According to this viewpoint, wealth is a means of creating comfort and prosperity, and it may also be used to help others through generosity and charity. Therefore, the problem does not lie in wealth itself but in its improper use.

The opposing viewpoint, based on Sayfi Saroyi’s ideas, emphasizes that the primary purpose of life should not be the endless accumulation of material possessions. A person who spends an entire lifetime collecting wealth without benefiting personally or helping others wastes the true meaning of life. The author criticizes those who devote themselves entirely to worldly possessions while ignoring moral and spiritual values. Through poetic expressions, Sayfi Saroyi highlights that human life itself is the greatest treasure, and spending it solely on material accumulation is a major loss. Consequently, the debate encourages students to reflect on philosophical questions

such as whether wealth can bring happiness, whether generosity and contentment are superior to riches, and what the true value of life actually is.

The “Cluster” method is also highly effective in teaching the stories. This approach combines several ideas around a central theme, systematizes literary images and concepts, and simplifies the understanding of historical texts. One of the major concepts repeatedly reflected in the stories is the image of the “perfect human being,” characterized by patience, knowledge, enlightenment, humility, manners, diligence, and wisdom.

For example, in the story beginning with the words, “One of the elders asked a pious man about a certain worshipper...,” the main idea is that a person should not be judged solely according to external appearance. The statement “I see no fault in his outward appearance, but I do not know his inner world” emphasizes the impossibility of fully understanding human nature through external behavior alone. Through this story, students analyze concepts such as external purity, the mystery of the inner world, honesty, careful judgment, modesty, and respect toward others. The poetic passage included in the story strengthens the moral lesson by advising readers not to judge others hastily and to value inner purity above outward appearance.

As a result, these interactive methods not only increase students’ interest in literature lessons but also strengthen their analytical abilities, moral consciousness, creativity, and independent thinking skills.

The “INSERT” technology is based on marking and analyzing the text while reading. In this method, learners identify information according to categories such as “I know,” “new information,” “contradictory opinion,” and “unclear point.” This approach strengthens students’ independent work and analytical engagement with the story. The following passage may be analyzed through the INSERT method:

“They asked Alexander: ‘How did you conquer the lands of the East and the West? The previous rulers possessed greater treasures, armies, and longer lives than you, yet they could not achieve such victories.’ He answered: ‘With the grace of Almighty God, whichever land I conquered, I treated the people kindly and remembered the names of former rulers with respect. ‘A ruler should keep his people pleased And always make them happy through kindness. Greatness does not mean Remembering great men with insulting words’.”

Within the INSERT technology, the text may be organized as follows:

Text Fragment	Symbol	Explanation
“They asked Alexander ‘How did you conquer the land of the East and the West?’”	√	I already know that Alexander is recognized as a commander who conquered vast territories.
“With the grace of Almighty God, whichever land conquered...”	+	It is new information for me that Alexander connected his victories not only with military power but also with divine grace.
“I treated the people kindly...”	+	The idea that a ruler’s kindness toward the people strengthens the stability of the state gave an important new conclusion.
“I remembered the names of former rulers with respect.”	+	I learned that remembering previous ruler respectfully is also considered political wisdom.
“Greatness does not mean remembering great men with insulting words.”	–	Some rulers consider greatness to be based on humiliating others, but the text presents an opposite idea.
“A ruler should keep his people pleased.”	√	The idea that a just ruler must satisfy and protect the people was already familiar to me.

Text Fragment	Symbol	Explanation
“And always make them happy through kindness.”	?	The exact meaning of the word “kindness” within the context of state governance and political leadership requires deeper understanding.

This method develops students’ reading comprehension, independent interpretation, analytical thinking, and ability to evaluate literary and philosophical ideas critically. Furthermore, it encourages learners to engage actively with the text rather than simply reading it passively.

The “Venn Diagram” method is used to identify both the similarities and differences between the first chapters of Saadi Shirazi’s *“Gulistan”* and Sayfi Saroyi’s *“Guliston bit-turkiy”*. This method allows students to conduct comparative analysis and better understand the unique characteristics of each work. The first chapters of both *“Gulistan”* and *“Guliston bit-turkiy”* are devoted to the lives of rulers and the issue of justice. In both works, the image of the ruler is used to illustrate ideas related to state governance, relations with the people, and the importance of justice in society.

However, Sayfi Saroyi did not limit himself to a direct translation of Saadi’s stories. Instead, he adapted them to the language, worldview, and spiritual environment of the Turkic people. Therefore, although the two works share common ideological foundations, they also possess distinctive differences in style, language, and artistic expression.

The similarities between the two works lie primarily in their didactic nature and moral purpose. Both authors emphasize that a ruler must govern with justice, protect the people, and avoid oppression. The stories in both works encourage readers to draw ethical conclusions and reflect upon human behavior. Furthermore, both texts combine prose and poetry, where poetic passages reinforce the moral and emotional impact of the narrative.

At the same time, important differences can also be observed. Saadi’s *“Gulistan”* reflects the refined philosophical style and symbolic expression characteristic of Persian classical literature. In contrast, Sayfi Saroyi employs a simpler, more accessible, and folk-oriented language that corresponds to the spirit of Turkic literary tradition. He often expands certain ideas and enriches the stories with expressions and images closer to the worldview of Turkic readers. Consequently, *“Guliston bit-turkiy”* appears not merely as a translation, but as a creatively reworked literary masterpiece.

Another notable difference concerns poetic expression. Sayfi Saroyi adapts poetic passages to the rhythm and aesthetics of Turkic aruz poetry and incorporates elements resembling folk proverbs and wise sayings. Meanwhile, Saadi’s work demonstrates a stronger tendency toward philosophical reflection and Sufi thought. Thus, through the “Venn Diagram” method, students can clearly identify both the common moral foundations and the distinctive artistic features of the two works, which ultimately reveals Sayfi Saroyi’s translation mastery and creative individuality.

Conclusion. The possibilities of applying stories in digital education can be realized through electronic textbooks, audiobooks, animated videos, and interactive tests. For example, when particular stories are explained through animated videos, students’ interest increases significantly, enabling them to understand the main ideas more clearly, accurately, and effectively. The integration of modern technologies into literature lessons makes classical works more engaging and accessible for contemporary learners.

The stories also contribute greatly to the development of speech culture among the younger generation. Expressive reading activities, oral discussions, asking students to formulate conclusions, and assigning essay-writing tasks produce highly effective results. Such activities encourage students to use wise sayings and moral expressions in everyday communication. Proverbs such as “The wound caused by the tongue is deeper than the wound caused by the sword” serve as important tools in forming speech ethics and communication culture.

Furthermore, “*Guliston bit-turkiy*” functions as an important source during spiritual and educational lessons conducted by teachers. Through the stories, educators can effectively explain moral and educational topics by organizing discussions around life-related questions. As a result, students gradually develop their worldview, moral consciousness, and social understanding.

The stories also encourage learners to engage in independent reading and analysis. Students read individual stories, identify the central idea, analyze literary characters, and formulate final conclusions independently. This process develops self-education competence and independent learning skills among young learners.

In addition, the stories play a crucial role in strengthening national values. Ideas such as respect for elders, honesty, patriotism, kindness, and humanity are consistently promoted throughout the narratives. Consequently, the stories contribute to the formation of national identity and the development of spiritual and moral resilience. In conclusion, the stories in “*Guliston bit-turkiy*” possess extensive opportunities for effective application in the modern educational process. They serve not only as a source of literary knowledge but also as an important means of developing moral education, critical thinking, speech culture, and national values among the younger generation.

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