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## SAADI SHERAZI'S LIFE ACTIVITIES AND MORAL VIEWS

**Abstract:** In this article, the role of science in the works of "Gulistan" and "Boston" by Sheikh Muslihiddin Saadi Sherazi, a well-known representative of Persian-Tajik literature and pedagogy, and its intellectual and moral education, humanities, professionalism, profession, profession, profession dedication to the profession. There is ample scientific evidence that he placed great emphasis on the practical application of his educational views.

**Key words:** Saadi, Sheikh, Gulistan, Boston, story, Masnavi, ethics, education, mysticism, religion.

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### Introduction

Abu Abdullah Musharraf Muslihiddin Saadi Sherazi is the full name of this great man who was honored with the name of Sheikh Saadi in the east and west. The nickname 'Sheikh' was also given as a teacher, as the poet's creative circle spread from Sheraz to Kashgar, China, India and Egypt, and from there to North Africa. Researchers have studied the life and work of Sa'di Shirazi and have given the nickname "Sa'di" to Otabek, the successor of the Persian ruler Sa'd bin Zangi, and the second source to Sa'd II, i.e. Sa'd ibn Abu Bakr.

Sheikh Saadi was born in the ancient city of Shiraz, Iran. Saadi's father was an official of Otabek, the governor of Sheraz. He was orphaned at the age of 12-13 and raised by his uncles. He expressed in his works and poems that he was orphaned long before his father, and in his works and poems he felt the suffering of orphans.

### An example of the following verses:

At the head of an orphan.

Wash and clean your head.

After the death of Saadi's father, he was given a royal pension by court officials called "urine." Until Saadi grew up, this allowance was paid by the deputies of the palace.

Saadi received his primary education in the schools of his hometown of Shiraz and later under the

guidance of his uncle Qutb al-Din al-Shirazi and even in the famous madrassas of Baghdad, Nizami and later Mustansiriya with the advice and help of the governor of Shiraz. According to reports, Nizami Madrasah was the largest madrasah at that time and its library has 200,000 manuscripts and rare books.

### Analysis of Subject Matters

Sheikh Sa'di studied mysticism from Shahabuddin Suhrawri and the scholar Abulfaraj Abdurahman ibn Jawzi, and one of his teachers, Abdul Qadir Gelani (died 1127), taught kalam, oratory, hadith, fiqh, history, fiqh, fiqh and fiqh in Arabic. assimilated. After graduating from Nizami Madrasa, Saadi, like all great scholars, traveled in 1256-1216 to study Hajj and secular sciences, and for 20 years traveled to all regions of Iran, as well as Arabia, Egypt, Syria, Khorasan, East Turkestan, Khorasan. , Traveled to East Turkestan. This journey makes a great impression on the world and serves as a reason and resource for writing the greatest and rarest works. During the trip, he met many scholars, asked questions and taught them things he did not know, and from another, if for some reason the name of the sheikh is not given, he dresses as a beggar. These lessons made the content of his works simpler, smoother, and less effective.

Sheikh Saadi died on December 9, 1292 in Shiraz at the age of 108, and his tomb became a place

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of pilgrimage for world scholars. Saadi's works consist of 4 collections of poetry ("Tayibot", "Badoe", "Havotim", "GhazaliyatQadim") and all his works are collected in a 19-volume collection. This collection was first compiled and compiled in 1322 by Allama Ali bin Ahmad bin Abu Bakr Besutun, 37 years after his death. Later, in 1334, the scholar Abu Bakr Besutun reorganized the collection and arranged the ghazals, Arabic-Persian poems, mutaibat, qita, rubai, and fards in alphabetical order according to their rhymes. Saadi's colleague called him "Afsah al-Mutakallimin." Saadi's collection was first published in 1791 in Calcutta, India, based on a copy of the Besutun manuscript.

The most famous of his devils is Havotim. Our compatriot translator scientist Sh. According to Shoislamov, commentators have suggested that the arrangement of the devon in alphabetical order in the east, depending on the rhyme and rhyme, must have started from Besutun. Saadi Sherazi returned from a long journey and in 1257 wrote two world-famous books on moral education h to the upbringing of the perfect man:

Regarding the famous sage, the scholar ZiyoposhshaiOsmani said: "If the purpose of a work of art is for the benefit of the public, then every word of" Boston "is a pearl, and every verse is a treasure."

In "Boston" the author is able to fit all his moral beliefs into 10 chapters: justice, universal interpretation, charity, love, humility, consent, contentment, discipline, gratitude, repentance, and very influential evidence and stories as proof of his ideas. These stories are told in a context that interests the reader, regardless of what nationality or ethnic group they represent.

Saadi's work "Gulistan" is recognized as a unique masterpiece in the history of education in the East. This work is also valuable in that it is based on the life experience of SaadiSherazi, who collected urban and rural walks during his 20-year journey. Because every thought expressed is reinforced by short real-life stories, historical narratives, subtle and subtle metaphors, parables, and eternal pandu proverbs with life examples and stories. The stories of Gulistan can be divided into three groups: 1. Stories and legends based on the people. 2. Story and historical moments. 3. Memoirs and recollections of the author.

Gulistan became popular in the West in the 17th century when it was translated into French, German and Latin. The first Russian translation of this work was based on a German translation by the translator Adam Oleari in the 17th century.

By the XIX century scientists A.Kozimbek (1829), S. Nazaryants (1857), K. Lambras (1862), I. Kholmogorov (1892) translated into Russian, and in 1922 a new translation was published by philologist and translator E.E. Bertels.

The famous work "Gulistan" was translated into Uzbek in 1390-1391 by SayfiSarayi, in the XIX century by the poet Ogahi, in 1409 by Murodkhojadomla Salihkhojaogli.

Scholar and translator of Persian-Tajik literature, scholar Sh. Shomammedov translated Gulistan from the Moscow edition in 1959 and from the Tehran edition in 1966 into Uzbek and presented it to readers in 1968. The scholar HabibiYagma'i praised SaadiShirazi's work: "Sa'di is the most perfect genius brought up in poetry and literature, and even if the husband and the owner of heaven are very patient, the mother of the goat will not be able to give birth to a child like him."

### Research Methodology

By the way, a moral teacher like Saadi can be counted on the fingers of one hand in the history of all centuries. That is why Gulistan is called the "bitter pill of life" and the fact that it has been translated into many languages is proof of the above idea. The art of saj has a high status in Saadi's work. The art created in both prose and verse, that is, in words and expressions written in weight and rhyme, is called the art of saj, and to this day it is known and popular among the people as wisdom and example. The work "Gulistan" was written in this art. Of course, the use of poetic passages in prose works existed even before Sa'di. For example, in Panjatantra, Ramayana, Kalila and Dimna, and others. But Saadi conveyed this tradition at a high level. The work of art created in prose is called belleristics (French-bel-les-lettres-elegant prose). In classical Tajik literature, prose comes in the following forms: Aryan prose (inevitable), murajjaz prose (rajazli, melodious), musajja prose (weight and rhyme). Phrases and expressions written in weight and rhyme, including weight, are called musajjaosori.

Many of Saadi's stories are of a universal nature, which confirms the richness of the stories and narrations in Gulistan. Gulistan's stories are also included in the work of American psychologist Dale Cornegi's "Mirror of Life". However, it is noteworthy that in modern psychology it is used as a metaphor, and the protagonist is Saadi himself: And I was patient that I didn't have shoes. "

Gulistan's work consists of 8 chapters: "Declaration of the custom of kings", "Declaration of the morality of dervishes", "Declaration of the virtues of contentment", "Declaration of the benefits of silence", "Declaration of love and youth", "Declaration of weakness and old age", "Educational effect" Each chapter has its own, separate, unique feature and content.

It is clear from the content of "Gulistan" that the main purpose of the work is dedicated to the wisdom that leads a person to perfection. The stories in Gulistan are very close to the daily life of the people. So in our day, we read this work as if it were written

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about our lives, and we get spiritual nourishment from it. As we can see from the content of the work "Gulistan" was attended by representatives of various walks of life. The king, the dervish, the carpenter, the scholars, and the common people are all interconnected in terms of life.

Saadi's justice and the rule of law are the main criteria of life. In the part on "Justice and the Rule of Law" in "Boston" and in the "Declaration of the Tradition of Kings" in "Gulistan", he praised the just kings as knowledgeable, zealous, intelligent, moral, caring for their citizens. interpreted as praiseworthy and expresses the content of these qualities in exemplary stories. It is as if the prosperity of property and the peace of the people are in the body of righteous kings. If the king is just and patriotic, the country will be a prosperous nation. He also sees the people suffering at the hands of tyrannical kings, deceitful clergymen, and imams, and sharply criticizes them, describing their ways to be free from this oppression on the basis of exemplary life stories.

Many writers in the literature refer to the subject of fairness when talking about humanism. This is a common theme in Saadi's works. Saadi's speeches are skillfully narrated in many examples on the subject. "One of the dishonest princes asked the pious man: Which of the prayers is more virtuous? He says: Sleep at noon so that you do not harm the people with a single breath! Saadi's opinion is based on a popular saying, "If you can't do good, don't do evil."

The second chapter, The Statement on the Ethics of Dervishes, criticizes the hypocritical sheikhs and ascetics. Saadi is also in the public eye on this issue. He sees religion as pure human behavior and morality and encourages clergy to serve the people and religion unselfishly. For this reason, according to Saadi, clerics are divided into two categories:

- 1) "Pure" clergy who serve the people and God unselfishly.
- 2) Hypocritical priests whose speech and behavior are different.

Another important statement is the statement of the virtue of contentment. According to Sa'di, if there is contentment and honesty, then poverty will disappear. The spiritual power of contentment is that if a person does not covet wealth, he will certainly be encouraged to practice it, and this is one of the highest virtues of humanity. The chapter on contentment also tells the story of the habit of eating less. The virtue of contentment also protects a person from evil traits such as greed, envy, inferiority, greed, materialism, and bribery, and has the following meaning:

In his Statement of the Benefits of Silence, Saadi compares language to the key to the treasure, while at the same time preferring silence to it. But he preferred to speak when needed and to remain silent when not needed. He considers it foolish not to speak at the right time and to speak at the wrong time. Even hearing the truth from the enemy is beneficial. Saadi is not in

favor of not speaking at all, but of following the etiquette of speaking the truth.

Although the theme of love and affection is common in Saadi's ghazals, it is mentioned in a separate chapter in Gulistan. Saadi wrote about divine love as a godly person. But in "Gulistan" people write more about the love of life and people take part in it. Of course the main character is in love and in love. Saadi's field of reason and wisdom is vast and covers all areas of life. For example, in the statement of the family, he spoke about the spiritual upbringing of righteous women and children, who play an important role in the family, and the well-being of the family. Saadi was not happy in his family life. He spent most of his life in solitude. "One day, Sa'di left Aleppo and was taken prisoner by the Farangs," Gulistan said of his first marriage. He is used as a prisoner in the castle. One of his friends from Aleppo bought Saadi for 10 dinars and released him, taking 100 dinars from him and marrying his ill-treated daughter. His wife always scolded him. "Are you not a slave to the Frenchmen that my father bought for 10 dinars and set free?" Sa'di said, "Yes, I am the one whose father freed you for 10 dinars, but gave you 100 dinars." Saadi compares the husband-wife relationship to the two stones of the mill. In Gulistan, Saadi calls a young man who is complaining about his wife and tells her to focus only on her strengths and not on her weaknesses. Husband and wife relationship is two-way. Saadi also exhorts women to follow this advice. In short, SaadiPiri, as a wise and realist, is a supporter of the principles of mutual family relations, concluding that it is better for a husband and wife to live together in a family than to live alone. He says that loneliness belongs to Allah. Smela, an orientalist, said in the preface to Gulistan's translation: There is no scholar. "

All Gulistan's statements contain moral and physical education advice. Science and its importance, stories about wise scientists, the right of a teacher, encourage us to follow useful advice, to study science and to be sincere. Saadi's works have often enriched moral views by quoting verses from the Qur'an, the hadiths of the Prophet Muhammad (peace and blessings of Allaah be upon him), and the words of famous thinkers Imam al-Ghazali and Buzurgmehr.

Saadi's wise words are like gold that falls on the ground, and when it cleans its surface from dust, it polishes and enlightens the heart. He expressed his thoughts in such simple, fluent words and real-life examples that these words have been polished over the years and have become a daily hit and proverb in the vernacular.

Examples: "Every now and then there will be more and more floods", "He who sits with the wicked will not see good", "He who shows mercy to the wicked, oppresses the good, and forgives the oppressors oppresses the oppressed" or "Where there is a flower there is a flower and a thorn be a thorn in the side" and so on.

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His moral and pedagogical ideas have not lost their significance even at the peak of modern science and technology, but the need to study his wise thoughts and stories is increasing day by day, because the essence of every word is a high level of knowledge and spirituality. According to Sa'di, the learned must practice their knowledge: "... Two types of people have worked and spent their lives in vain: one has accumulated and not used wealth, and the other has acquired knowledge and not applied it. He prefers the method of debate in the acquisition of knowledge: "Three things cannot be eternal: without commodity trade, without science, and without state policy."

It should be noted that Sa'di says that the purpose of learning science is to preserve one's religion, that is, "Knowledge is not to accumulate wealth, but to preserve the faith of the religion."

When an ignorant person tries to pretend to be knowledgeable and argues with someone wiser than himself, he will eventually show his ignorance and selfishness. To argue with an ignorant person is ignorance, says the scholar.

Saadi emphasizes that the teacher's demands are more rigorous than those of the students in teaching and educating. In one of his stories, he says, "The oppression of the master is better than the love of the father."

### Analysis and results

The great coach tells the students that it is an advantage to have a profession as well as knowledge. He says, "Craft is a hot spring, an inexhaustible state," he says, "if a craftsman loses his property, he has no grief, because the profession is the state. This is an expression of Saadi's ideas that emphasize the greatness of science for man.

The process of globalization, which has emerged as a result of modern scientific and technological progress, poses great challenges to the spiritual and moral education of the younger generation in educational institutions and families. This is the culture of the western countries in the sense of freedom. This culture is ingrained in the minds of all people, young and old, and we have become indifferent to it, as if our millennial culture was formed on this basis. Yet this culture is an example of the culture of primitive society. Examples: "Half-naked walking", "Torn clothes", "Temporary marriage", or "Same-sex marriage" are proof of this.

It is well known that the "Culture of Mass and Freedom" under the guise of egocentrism and freedom, which is widespread in Western countries, promotes the culture of Western countries through movies, the Internet and mobile phones and other media. As a result, the brains of the younger generation are being poisoned by a clear threat to our national traditions, national heritage and values, formed over thousands of years on the basis of our sacred religion.

These are the hadiths of the Prophet Muhammad (peace and blessings of Allaah be upon him), the hadeeths of Imam al-Bukhari, Imam al-Tirmidhi on moral education, and SaadiSherazi, Abdurahman Jami, AlisherNavoi, in order to prevent overt and covert spiritual threats and to educate the younger generation through our national heritage. One of the most pressing issues of today is the widespread use of the works of Amir Temur, Ahmad Yassavi, AbdulloAvloni, UnsurmaoliiKaikovus and other scholars on spiritual and moral education in the educational process.

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