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**ANALYSIS OF MORAL-DIDACTIC THOUGHTS IN SA'DI SHERAZI'S WORK "BO'STON"**

**Saidova Kamola Ilkhomjanovna**  
Lecturer, Department of Languages  
Medicine and Pedagogy faculty  
Samarkand State Medical Institute  
[kamolasaidova.84@mail.ru](mailto:kamolasaidova.84@mail.ru)

**Ibragimova Dilbar Sadullaevna**  
Lecturer, Department of Languages  
Medicine and Pedagogy faculty  
Samarkand State Medical Institute  
[ibragimovadilbar@gmail.com](mailto:ibragimovadilbar@gmail.com)

**Annotatsiya** - Bu maqolada birinchi marta zamonaviy adabiy tanqidida Sa'diy "Bo'ston" ining tuzilishi, mazmuni, mavzulari va mafkuraviy -badiiy xususiyatlari chuqur va har tomonlama tadqiq qilinadigan mavzuga, tamoyillari, sabablari va manbalariga aylandi. Bu asarni yaratishda Sa'diy va uning "Bo'ston" ining fors-tojik adabiyoti tarixdagi o'rni aniqlandi. Eron, Tojikiston, Rossiya va boshqa mamlakatlarda mumtoz fors-tojik adabiyoti matnlarini o'rganish va tahlil qilishdagi so'nggi yutuqlarni hisobga olgan holda, bu mavzu bizning maqolamiz mavzusiga aylandi.

**Kalit so'zlar:** zamonaviy adabiy tanqid, "Bo'ston", mumtoz adabiyot, she'riyat, axloqiy, tarbiyaviy, aforistik, didaktik fikrlar.

**Аннотация:** В этой статье впервые в современной литературоведении структура, содержание, темы, идеологические и художественные особенности «Бостона» Саади стали предметом глубокого и всестороннего исследования, принципы, причины и источники Саади при создании этого произведения были определены, место Саади и его «Бостона» в истории было определено персидско-таджикской литературой. Эта тема стала предметом нашей статьи с учетом последних достижений в изучении и анализе текстов классической персидско-таджикской литературы в Иране, Таджикистане, России и других странах.

**Ключевые слова:** современная литературоведение, «Бостон», классическая литература, поэзия, нравственные, воспитательные, афористические, дидактические мысли.

**Abstract** – In this article, for the first time in modern literary criticism, the structure, content, themes and ideological and artistic features of Saadi's "Bo'ston" have become the subject of deep and comprehensive research, the principles, reasons and sources of Saadi in the creation of this work have been identified, the place of Saadi and his "Bo'ston" in history has been determined Persian-Tajik literature. This topic has become the subject of our article, taking into account the latest achievements in the study and analysis of the texts of classical Persian-Tajik literature in Iran, Tajikistan, Russia and other countries.

**Key words:** modern literary criticism, "Bo'ston", classical literature, poetry, moral, educational, aphoristic, didactic thoughts.

**Introduction.** The theoretical and practical significance of the article lies in the fact that it covers one of the important stages in the development of Persian-Tajik literature - the literature of the period of the Mongol rule in Iran, provides an opportunity for a deeper understanding of the features of the structure, content, genre-stylistic and artistic-aesthetic features of "Bo'ston" Saadi and reveals his place in the history of poetry in Farsi [1].

**Literature review.** The theoretical significance of the article also lies in the fact that it is associated with the study of medieval Persian-Tajik poetry and creates the basis for a step-by-step study of the historical development of poetic genres, especially Sufi-didactic poetry in Farsi literature of the classical period [2].

The results of the article can be used in writing generalizing works on the history of medieval Persian-Tajik poetry, when comparing Saadi's "Bo'ston" with other medieval poetic monuments, which, of course, will fill our understanding of the history of the development of Persian-Tajik poetry, its genres, themes and styles.

**Analysis.** The materials of the article can also be used when writing textbooks and teaching aids on the history of Persian-Tajik medieval literature, when giving lectures and conducting special courses and seminars on the theory of the history of medieval Persian-Tajik poetry, as well as on poetic genres of Saadi's work [3].

The article analyzes the following:

Saadi's "Bo'ston" reflects the historical and social truth of the life of the period of the Mongol invasion through the artistic word;

Saadi's sources when writing "Bo'ston" were "Shahnoma" by Firdousi, "Khadaik ul-hakaik" by Sanoi, "Mahzan ul-asror" by Nizami, "Kitab at-Taj" by Jahiz, poetry by Abutayyib al-Mutanabbi, also the works of Sufi thinkers Suhrawardi, Ahmad and Muhammad Gazzali, etc. [4];

the structure of "Bo'ston" Saadi was created under the influence of the "Sirlar xazinasi (Treasury of Secrets)" by Nizami Ganjavi. The main difference between Saadi's work and his predecessor is that more than half of Saadi's stories are the fruit of his individual creative imagination;

in "Bo'ston", intertwined with each other, set forth the questions individual and social life, spiritual and physical education, matrimony, parenting, relationships between people, management household, city, country, etc. [5];

some stories of "Bo'ston", including the story "The Poor Scientist" are written in the genre form of makama, and they show the main signs of this genre;

Saadi's presentation style in "Bo'ston" is close to the Khorasan style. In form, his poems are highly artistic, outwardly they seem simple, but they fully correspond to the style of sakhli mumtane' - ingenious simplicity.

*Reasons for the creation of "Bo'ston"*

As our prophet in the days of Anushirvan, the protected place, which these two rulers of the Fars province created, served as a refuge for the cultural treasures of Iran, and here Saadi was able, on the basis of his rich life experience, to create his priceless creations, including two didactic works "Guliston" and "Bo'ston" and present them to humanity [6].

In an era when many centers of knowledge, science and culture were destroyed, when the literary Persian language fell into decay, many legends, traditions, national and religious traditions were forgotten, when the decline in the moral and ethical foundations of society was noticeable, Saadi based on the acquired rich life experience and his divine talent as a creative person, on the basis of everything he saw, noticed during his long and long travels around the world, undertook the composition of the poetic work "Bo'ston", which is full of subtle moral, educational, aphoristic, didactic thoughts [7].

The prevailing social situation in the Saadi era demanded a great reformer from Shiraz, who was supposed to acquaint the rulers, their governors and ministers to the people with the policy of the state system and the individual and social moral foundations of society. Such a reformer was the great Sheikh Saadi, the mentor of morality, the leader of scholarship, who passed and studied all the lessons of life, love and devotion. He accomplished this mission with his "Bustan", which, according to him, was sweeter than sugar from Egypt [8].

**Discussion.** According to the researchers of Saadi's work, it was the demand of the era that caused Saadi to turn to topics that were important in that era, as well as with a look at future times. On this occasion, the words of one of the editors and compilers of "Bo'ston, Dr. Muhammad Khazoli, are appropriate in this regard: "This poem expounds thoughts on the principles of politics, on government, on the structure of the economy; and all this is dressed in the artistic form of Sufi and mystical expressions of thought, an exposition that is quite far from duplicity, the baseness of meanness" [9].

Here are named the topics, interest in which will become the reason for the observance of moral principles by the people and society, political calm, measures for the organization of the state and home, the spiritual purity of a perfect person, knowledge of the world and the environment. All the questions posed are necessary at all times. This explains the idea that Saadi's addressee is not only the inhabitants of the then Fars, but his word is directed through time and space to all societies of all times and eras, to everyone who will listen and follow his word [10].

#### *Saadi's appeal to the work of predecessors*

As you know, Saadi traveled for many years, visited different countries, including Hejaz, Egypt, Maghreb; in some of these countries, he stayed for a short time. Probably, according to him, he visited India and Koshgar. In each of these countries, he was interested in artistic creations in poetry and prose, studied the scientific works of the country's scientists, met and talked with many representatives of literature and art, and religious figures. Here we intend to consider the question of the influence of Arab, Persian authors on the work of Saadi. The influence of the following poets and writers is noticeable in Saadi's work:

Jahiz. Amru ibn Bahr ibn Mahbub ibn Fazor Kanoni Basri, nicknamed Abuusman, was known as Jahiz (777-869). He lived and worked in Basra. He was familiar with many writers, Persian and Syrian translators. He was ugly in appearance, but he had a beautiful handwriting, he was an excellent conversationalist. He wrote the following works: "The Book of Animals", "The Crown", "The Book of Location and Evidence", "The Book of the Stingy" and books on style and rhetoric.



**Conclusion.** We can confirm our vision on this issue with the words of the researcher of Saadi's work, Dr. Muhammad Khazoili: "Jahiz in his work created a special style, which consisted of a synthesis of Persian and Arab artistic styles. Legends about the ancient Iranian kings first of all penetrated into Persian literature through the books of Jahiz. Probably, in the creation of "Bo'ston" Saadi used the book of Jahiz - "The Crown". Jahiz in his work mixed the funny, the entertaining with the serious. Saadi follows this style of presentation, he laid the foundations of this style in Persian literature, gave it attractiveness and grace. When he addresses a moralizing topic, brings up some humorous story, this distracts the reader, listener, gives him relief, relief from difficulties, and also when he brings a humorous story, starts a serious conversation on an educational and moralizing topic.

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