

SAADI SHEROZI'S "GULISTON" CREATION AND ITS INTERPRETATION OF THE BEHAVIOR OF ARTISTS

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ABSTRACT

This article deals with one of the oriental thinker Saadi Sherazi and his creation "Guliston". Sherazi describes in his creation qualities, that a person must possess. Deep understanding, analysis and conclusion of thinkers, innovative thinking and knowledge in this field are important for the development of the industry. It is important to introduce the scientific ideas of Eastern scholars and thinkers in the education of youth in the spirit of national and universal values.

Keywords: Eastern scientists, thinkers Saadi Sherazi, "Guliston", youth education.

INTRODUCTION, LITERATURE REVIEW AND DISCUSSION

For eight centuries, the immortal works of the great thinker, the Persian poet, Muslihiddin Saadi Sherazi, serve as a rare example of the world literature of the peoples, without losing their artistic value and enriching the spiritual world of humanity. Not only in the Persian-Tajik but also in the history of all nations, this poet's position is very high. He is a great philosopher poet with his "ghazals" (poems), who upheld the poetry of his poetry, and was one of the first to raise the form of ghazal as an independent genre.

Looking at his creative heritage, most of his works are focused on ethical issues. His "Guliston", "Bustan", "Mavoiz", "G'azaliyoti mushtamil bar pandu nasihat", "Ruboiyot dar axloqu ma'viza" which are including narrative and poetry, sometimes synthetic narrations, stories and wise words and tricks. Among them, Gulistan is one of the largest pandemic works of the poet's name. "Gulistan" was published in 1258, with specific didactic stories and poetic aphorisms, and a flower of ghuldoms.

The essence of the "Guliston", the necessity of writing and the reasons for it are mentioned in detail in the poem section. It is stated in one of the stories that one night he remembers how old he is and how much time he misses. Now he decides to abandon the fun of having friends. When a friend comes in, he still has to chat with him. He went out of town to spend the night with a friend, and when he was returning to the city in the morning, he saw a friend filling his skirt with different flowers. He says that this flower has no scarf, that it will soon be destroyed and that the changes in the "Guliston" will write a book that can not turn it into autumn. In particular, he writes about the essence of his work: "Because I am convinced of the noble qualities of those who are under the power of ignorance and the lack of disclosure of the shortcomings of the little ones, in a concise way, a series of rare stories, tales, as well as stories about the lives and habits of the past kings. I have spent part of my dear life in it" [1-18p].

This work is valuable, with virtually all the attributes and attributes of the people considered in terms of morality. When we encourage one to abstain from any of our actions at the same time, it encourages us to cultivate certain qualities. Guliston is composed of eight chapters such

as the description of a poet and a tradition of the kings, a description of morality, a description of the virtue of the faith, a description of the benefits of silence, love and youth disclosure, description of vulnerability and old age, The title of the chapters itself indicates that Saadi devoted this book to the most important aspects of human behavior. Artists, who are an important part of the human society, describe their views on the effects of behavior and morals on the attitudes of the person, as well as in stories about fairy tales, will not lose.

The second part of Gulistan, in the stories of the Moral Values, interprets the artist's professionalism in detail. The storyteller expresses his views on the qualities he possesses, talents, and attitudes that he enjoys. According to the narration in the verse, his master, Sheikh Abulkharaj bin Jazzin, prohibits the music from singing. However, the youthful tricycles come and go to music meetings. He explains his remarks about the content of Hellfire after encountering them at the meetings.

Art is such a thing that anyone who intends to master it must first have the divine talent. In addition to the artistic desire for art, it is necessary to look for the creative skills, to work, and, of course, to be an example for others as an artist. In Saadi Sherozi's book Gulistan, There are special stories you can see. In particular, he says,

Go'zal yuzdin xush ovoz yaxshiroqdir,
U nafs ozuqasi, bu dilga rohat.
(The pleasant voice of the beautiful face is better,
It is a delight for soul, pleasant to this person.)

It is not the appearance of the singer who sings and sings, but his pleasant voice and creative potential. The unpleasant voice of the singer wants to sing, but if he can not do it, he can not take his heart into the hearts of those who are in a good mood. It is in vain to regard himself as a figure of art unless there is an outward appearance and no sound. Exquisite art lovers need a beautiful sound, beautiful sound and a beautiful fit, rather than a beautiful look. According to Saadi's speech:

Sabuh ahli qulog'iga na xushdir,
Mayin hamda hazin ovoz g'oyat.
(The people of Sabuh do not like their ears,
The sound of a gentle and hopeful voice.)

It is the most appropriate solution to this issue before artists are responsible for their content before the outward appearance of creativity. Each singer realizes his ability to properly measure his / her role in the profession and the responsibilities of the people. An artist's interpretation of the artist, who does not have a true artistic talent, is this:

Go'zal og'iz, shirin bo'g'iz va labdan chiqqan ovoz,
Kuy aytsa ham aytmasa ham dil erkalar, juda soz.
Ammo no'noq qo'shiqchining kekirdagin bezolmas,
Ko'p ajoyib maqomlar: "Ushshoq", "Xuroson", "Hijoz".
(The beautiful mouth, the sweet lips, and the lips from the lips,
Even if he does not speak well, the language is very good.
But the singer's nervousness,
Many great statuses are: Ushshak, Khurasan, Hijaz.)

That is, singing is a divine gift to real talents. The language of the person listening to their voice is relaxed and the melody is switched on. "Those who are capable of stopping the flow of water from their well-deserved water, like David, are attracted to the people by these qualities, and

the people of discernment are ready to serve him" [2, p. 88]. Rather, 'No matter what happens, a person who does not share the good will no longer be able to excite the feelings of others. But the path to the "artists" that he did not understand was short. It is impossible to be a true careless person, with no sound, an inexperienced singer, such as Ushshak, Khurasan, and Hijaz. He also knows the value of original art, it is a story that is a good idea to be a good person for a person to enjoy.

Bildingmi, tong chog'ida nima der bulbul,
Nechun odam sanalgay sevgidan bexabar dil?
Arab she'rin eshitgan tuya zavqidan o'ynar,
Senda zavqdan asar yo'q, hayvon ekansan butkul.
(You know, what do you say in the morning,
Why is that language unimaginable?
Playing the pleasure of a camel that hears the Arab poetry,
You have no trace of pleasure, no beast, but full.)

During the trip, when he heard a pleasant song on the road, the birds flocked to the ground, and the camel was tired and deserted. But the heart of a heedless sheikh, who does not like the companionship of the companions, can not feel such a beautiful song. Sa'di says he does not know the art that has been touched by a beast, and he is thinking about training the heart and the taste to feel the original art.

People of art should be aware of the value of Saadi. If he can not find the hearts of people with his art, it is better to try not to waste the time and attention of the people, to lose their human dignity and to spare no time. It is not surprising that he or she has his own remarks on the work of Darwinists. Because artists are those who serve the soul and spirit. They are like the dewdrops praising gods and worshipping God. The home of God, the home of the house of worship, brings pleasure and light to the house.

Such deep-rooted wisdom of the poet will not lose its value even if it passed through centuries. Especially today's artists are worth the lessons of this work. The perfection of human beings becomes an indispensable part of every aspect of his service. That is why moral education is especially important today. To do so, the education system has focused its efforts on ethical upbringing, using a variety of methodological tools. Art, literature, and the basics of human morality. The role of literature in the moral development of individuals is incomparable and is one of the most effective weapons. Literature is divine, has the power to influence man. That is why tale, stories, cartoons are more and more profoundly affected than just saying "do not do that" when you raise a person from childhood. This is definitely the power of the literature. This power serves to strengthen the morals of a person not only in childhood, but also throughout life. Any form of (prose or prose) literature has its own artistic power, image character, aesthetic spirit, influence on the minds and hearts of people, the view of morals, their behavior and behavior. will do. Especially this feature is evident in pandemic works. That is why didactic literature on ethics has been eradicated from the earliest times to this day and will not lose its relevance for centuries. There is always a need for them. Because morals are the most desirable concept for any age, which does not wear out at any given time. These are the most important guidelines for human morality, as well as the necessary guide to ethics. The literature is primarily due to the fact that it is necessary for human morality and is the most important means in this direction. It is not a genius created by mozi in the mood of Gulistan, which has incorporated such qualities, but today it is necessary for each of us to have the necessary software it is appropriate to look at it.

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