

COMPARATIVE ANALYSIS OF THE PREFACE TO THE WORKS "GULISTON" BY SAADI SHERAZI AND "GULISTON BIT-TURKI" BY SAYFI SARAI

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ABSTRACT

In this article, the introductory parts of the works of the Persian writer Saadi Shirazi "Gulistan" and its free translation "Gulistan bit-turki" are analyzed. Similarities and differences in the preface of the work and its translation are identified.

Keywords: prelude, praise, masnavi, qit'a, fard.

Saadi Shirazi is the most hard-working, prolific and world-famous among the creative geniuses of the East. He studied science for 30 years, traveled for 30 years, and was engaged in artistic creation for 30 years. Poet and thinker Saadi is a writer who created his own school in artistic creation. His works "Gulistan" and "Bustan", composed of poetic and prose stories and parables, brought him worldwide fame. These books have attracted the attention of literary people due to their didactic nature and writing style. We can see this in the free translation of the work by one of the representatives of Turkish literature, Sayfi Sarai. Another reason why Sayfi Sarai chose this book for translation is that "Gulistan" played an important role in the cultural life of the peoples of Central Asia, and in the past this book was also used as a textbook. The work was translated into Uzbek by Ogahi in Khorezm in the 19th century after Sayfi Sarai, and by the son of Murad Khoja Salih Khoja in Tashkent at the beginning of the 20th century. Saadi's book is written with a special introduction. "Guliston bit-turki" was published in the 1968 edition with the preface, and in the 1986 edition without the preface. For this reason, in the course of our current comparative analysis, we rely on the 1968 edition of the book. Saadi Shirazi calls the prologue of "Gulistan" the reason for writing the book. The work begins with this 12-verse masnavi, which describes Saadi's regret for his wasted life one night, and now wants to spend his life only in obedience: It was also translated into Uzbek by the son of Murad Khoja Salih Khoja in Tashkent at the beginning of the 20th century. Saadi's book is written with a special introduction. "Guliston bit-turki" was published in the 1968 edition with the preface, and in the 1986 edition without the preface. For this reason, in the course of our current comparative

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Har damda umrdan nafas o’tadi,
 Bir qiyo boqquncha yitib ketadi!
 Uyquda o’tganday o’tdi ellik yil,
 Qolgan besh kun umr qayg’usin qilgil.

“Every moment a breath of life passes,
 It will be lost until it is eaten!
 Fifty years have passed as if in sleep,
 Make the remaining five days sad”.¹

The prologue of “Gulistan bit-turki” begins with praise to God, it is emphasized that one should not eat the sustenance given to the servant by the God and should be thankful to him. One individual, a 5-verse masnavi, and two verses are qit’a in the description of the praise of God:

Doim ishta falaku oyu, kunash, elu bulut,
 Toki g’afolat bila ne’mat yemagaysan, ey jon,
 Yugurur jumla sening nafing uchun amr tutub,
 Sharti insof degul, tutmasang oxir farmon.

“Always work, the moon, the sun, the clouds,
 So that you do not eat a blessing without care, O soul,
 Running sentence for your pleasure,
 The condition is not fair, if you don't keep it, it's the end”.²

After that, the names of our Prophet Muhammad (s.a.v) are mentioned. Quotations from Hadith Sharif are given. Later, when he was discussing essays with poets in the garden, he wrote that one of the poets gave him the advice to translate Gulistan: “O strange writer, I have a goal for you. If you accept it, it will be good.” I said: “Come on.” He said: “If you translate Sheikh Saadi’s Gulistan into Turkish, one master-state will become the fatherland, so that your monument will remain in the world.”³. Saying that Saroi is committed to the translation, he cites the largest

¹Sa’diy, “Guliston. Bo’ston”.-Toshkent.: G’afur G’ulom nomidagi nashriyot-matbaa ijodiy uyi, 2021, 12-p.

²Sayfi Saroyi “She’rlar.Guliston”.- Toshkent.: G’afur G’ulom nomidagi nashriyot-matbaa ijodiy uyi, 1968, 42-p.

³Sayfi Saroyi “She’rlar.Guliston”.- Toshkent.: G’afur G’ulom nomidagi nashriyot-matbaa ijodiy uyi, 1968, 45-p.

30-byte masnavi in the work. He also explains why the book is called Gulistan and why the translation is a masterpiece:

Turkiyga qaytib ajamdan bu kitob,
Ma'rifatka ochti sakkiz turli bob.
Tekma bir jong'a mufarraah bo'lmag'a,
Tekma xotirni musharraf qilmag'a.

“Returning to Turkey, this is the book,
Enlightenment has eight different chapters.
Don't be a kicker.
Don't waste your time”.⁴

Continuing the history of the writing of the book, Saadi Shirazi writes that when he heard that a friend came to his room in a state of grief and that he wanted to spend the rest of his life in obedient prayer, he said these words: “Hazrat Ali's sword and Saadi's language is illogical”. Hearing these words, Saadi could not stop talking to his friend, and after talking with him, they went to his friend's garden outside the city. There, when Saadi saw the flowers at his friend's skirt and said: “The flower has no life, and the flower has no loyalty, everything is unfaithful - it is not capable of making love.” to the question “I can write a book called “Gulistan” that will bring peace to those who read it and healing to those who listen to it.”⁵, - After his answer, his friend spilled the flowers from his skirt on the ground, stuck to Saadi's skirt and exclaimed: “A person who owns cabbage has made a promise, he must keep his promise.” Sayfi Sarai started translating "Gulistan" from this point. Only this situation is given differently in the translation. After a man came to Bustan, his friends asked him what gift he brought us from there, and he answered: “I remember when I reached the flower trees, I would bring a bouquet of flowers as a gift. When I reached the flower trees, the smell of Gulistan made me feel like it, my skirt fell from my hand”.

After that, Sadi Shirazi describes the then king Persian Abu Bakr ibn Abu Nasr and explains why he left the palace. In the translation of Saroi, these places are omitted. After that, Saadi says that he divided his book into eight chapters so that the readers would not get bored and he emphasized on concise expression of the purpose. The names and order of these eight chapters have been kept unchanged in the translation of Saifi Saraoi.

T/R	Chapters of "Gulistan".	Chapters of "Gulistan bit-turkii".
1.	Statement of the custom of kings	Salatin is standing in his seat
2.	A description of dervishes' morals	It stands in civil ethics
3.	A statement of the virtue of contentment	It resides in the virtue of contentment
4.	A statement of the benefits of silence	The default is within the benefit
5.	A story of love and youth	Love lies in the quality of manliness
6.	Statement of frailty and old age	Old age is a quality of weakness
7.	A statement of the influence of education	Under the influence of education
8	Statement of rules of conversation	It is in conversation etiquette

⁴Sayfi Saroyi “She'rlar.Guliston”.- Toshkent.: G'afur G'ulom nomidagi nashriyot-matbaa ijodiy uyi, 1968, 46-p.

⁵Sa'diy, “Guliston. Bo'ston”.-Toshkent.: G'afur G'ulom nomidagi nashriyot-matbaa ijodiy uyi, 2021, 15-p.

Both Sayfi Sarai and Saadi Shirazi used both prose and verse in the prologue of their works. The use of poetic genres in both prologues is as follows:

T/R	Age names/ poem types	"Gulistan"	"Gulistan Bit-Turki"
1.	Masnavi	6	3
2.	Qit'a	8	4
3.	Fard	2	1
4.	Rubai	1	-

To sum up, the prologue of the work "Guliston bit-turki" is written quite freely. None of the poetic genres are translations of the poems presented in Gulistan. Among the prose stories, only the story of the flower and the flower garden was freely translated, keeping the idea that flowers fade over time, but a book like Gulistan does not lose its importance even after the passage of time. In both prefaces, it is emphasized that we should be grateful for life and blessings given by God. Without breaking Saadi's tradition, Sarai also snubbed the order of the chapters in the introduction.

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