

ETHICAL AND PHILOSOPHICAL VIEWS IN RUDAKIY'S HERITAGE.

Azimov Adiz Abdullaevich¹

¹ Bukhara engineering technological institute, senior teacher of the
"Social Sciences and Physical Culture" department.

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The article examines the emergence of philosophical schools during the Samanid era and their influence on the views of Abu Abdullah Jafar ibn Muhammad Rudaki. It also analyzes his moral and philosophical perspectives as reflected in the legacy that has reached us. Rudaki was a brilliant poet and thinker of his time, and we see that he incorporated all the scientific achievements of that period as well as Islamic philosophy.

INTRODUCTION. The life and work of Abu Abdullah Jafar Rudaki have been the focus of attention of thinkers of different countries for a long time, and his work has been studied in various fields. Western and Eastern thinkers paid great attention to Rudaki's artistic work in their studies. Rudaki Abu Abdullah, the founder of Persian-Tajik literature, was known in East and West as "Adamushuaro" [Father of Poets]. Nizomi Aruzi Samarkandi Rudaki's works have one million three hundred thousand lines of poetry. But the moral and philosophical views of Abu Abdullah Jafar Rudaki have been little studied.

Scholars of the medieval school of philosophy shared a common opinion about the views of Rudaki when they talked about the philosophical views of the scholars who lived in this period.

Western scholars and Orientalists, in evaluating the work of Abu Abdullah Rudaki, say that he mainly viewed the world in poetic prose. For the first time, Rudaki's philosophical worldview was studied by Abulgani Mirzoev in his monograph "Osori Rudaki".

Scholars who say that Muslim philosophy is reflected in Rudaki's views claim that Islam grew stronger after Rudaki.

When studying Rudaki's work, we focus on his philosophical and moral outlook. First of all, we are not talking about the Ordinary Man. We are talking about a great sage and scholar of his time, a genius poet and a person who was close to the family of the Samoni dynasty.

The fact that most of Rudaki's works have been lost and only a few of them have reached us does not allow us to get complete information about his worldview. But even the small part of his heritage that has reached us allows us to draw conclusions about his moral views.

Famous people who have studied Rudaki's work testify that he is a mature person in all respects at the level of a high Renaissance scholar.

In the process of studying Rudaki's work, we can observe that he was not limited to Islamic philosophy. It can be seen in his works that Rudaki is a man who has a broader view than the scholastic views that were the ideology of his time, and that he went beyond the ideology and thoughts of a certain level of demand.

Hamchu mu'ammost fakru himmati o' Sharh

Hamcho' "Abasto"-st fazlu siratu o' "Zand".

Here we can see Rudaki's pre-Islamic views, i.e. the Zoroastrian scriptures, referencing the mind and thinking. We often see the presence of hidden pre-Islamic views and systems in Rudaki's work:

My soul is at stake, father,

The mother swept in the bowl.

It's a bad idea,

It's a day in prison, it's just like that, no one!

In these lines, we can see that Rudaki found a reflection of ancient ideas, that is, it is not difficult to notice that pand, typical of the ancient Central Asian peoples, was combined with adab, characteristic of the Arab tradition. In Rudaki's views, on the one hand, preservation of the ancestral culture of the local population, and on the other hand, the contrast between the culture imported from the Arabian deserts and their fusion can be seen.

A natural question arises when studying Rudaki's work. Why this part of Rudaki's great work has reached our time. The answer to our question is clear, it is the people who transmit his poems from one generation to another. The people tried to leave the legacy of poets whom they loved and appreciated to the next generation.

Of course, we place Abu Abdullah Rudaki among the great scholars of the first Renaissance. In reality, Rudaki was a great thinker or judge of his time, in reality, if a doctor heals the human body, Rudaki's poems heal the human soul and encourage him to do good.

We do not want to turn Abu Abdullah Rudaki into a philosopher, but from his heritage that has reached us, we can know that he was a scholar (wise man) of his time. Like any wise man, Rudaki was aware of the ideological and religious outlook of his time. Such views are clearly reflected in Rudaki's works. It is no coincidence that the Persian-speaking and Turkish-speaking poets and scholars who lived after him unanimously ranked Rudaki as the "Adam Ato" of poets and paid great attention to his work.

Rudaki's awareness of the philosophy and science of his time in his work can be seen from the following verses:

On, ki bad-o' bingari ba hikmat, as if:
So Socrates is also Greek!
Gar bikushoyad zufon ba ilmu hikmat
Good day, here is the wisdom Luqman!
Mardu adabro dark space and wisdom.
Mardu khiradro adab spaceyadu iman!

As a wise and learned person of his time, Rudaki does not limit himself to a rich line of philosophy, Rudaki tries to write his pen on all lines of philosophy.

Abu Abdullah Jafar Rudaki shows that he is aware of the materialist direction of philosophy with the following verses:

The world is always bright, it's under the hood.
Hamesha, to buvad oin-girdgardonbud
Kuhan kunad ba zamone is still kujo' nav bud
And nav kunad ba zamone still kucho khulkan bud

In this verse Rudaki sees that the universe is always in motion and that this process is eternal and changing.

In the process of studying Rudakii's work, it is necessary to briefly study the science and philosophy of the period in which he lived. This period refers to the early stages of Islamic religion and culture. During Shapur's reign, it led to the exodus of scholars from Eastern Rum to Iraq. The scientific center "Nasibiya" was established in Iraq, and the scientists here were engaged in the translation of Greek and Roman philosophy. The people of Khorasan focused on Aristotle's ideas on natural science and logic. Peripateticism of Aristotle's

philosophical views later lies in the idea of Al Kindi, one of the founders of Arabic philosophy. The successors of the later Muslim philosophy, Abu Nasr Farabi and Abu Ali Ibn Sina, also showed their influence in the philosophical teaching. In addition to these schools, other philosophical schools also developed in parallel during Rudaki's lifetime. Some Rudaki scholars have tried to study the ideas that Rudaki belonged to these schools, and they even claim that this was the reason for Nasiri Khusrav's study of Rudaki's work as an example. But it must be said that we are far from the opinion that Rudaki propagated this or that philosophical idea.

Rudaki says about this:

Do you want to bring a card?!

Getist, what is the companion?!

Musty makun, nangarado' masty,

Zory makun, ki nanavad o' zori!.

Or

Why don't you spend your life with a friend?

Namonad fusuntarzi sole parrastu?.

Here, Rudaki gradually begins to move from a philosophical worldview to religious views. Here the poet begins to express the values of life. In his stanzas, the poet expresses that events in this world go from one state to its opposite, and that one event in existence gives way to another.

Chahon in astu chunin ast, to bud,

And it's also said to be buvad. Yoro

Ba yak gardish ba shahanshoi orad

Dihad dayhimu tochu goshvoro.

In another stanza:

Murda nashavad zinda, murda ba sududon shud,

It's a month for the world!

In the philosophical outlook of Zakariya Razi, a representative of another philosophical school, he believes that the basis of the world is ghost-matter (existence). That Rudaki was familiar with this worldview can be seen in the following stanza:

The people are a little bit more than that.

But this view of Rudaki may have come from Zoroastrianism. Rudaki's work "Bahoriya" occupies a large part of the poet's legacy. It should be said that in this lyric, Rudaki remains faithful to the tradition of the ancient views of the peoples of Central Asia. Creativity in the

spirit of natural philosophy is evident in his "Bahoriya" lyrics. When he shows the phenomena in nature, he interprets the events in a philosophical interpretation to give a clear contrast:

Ba navbahoran bisitoy abri giryonro,

What is the root of the soil?

Or he describes winter giving way to spring as follows:

On sahani chaman, ki az dami day, Gufty, dami gurg yo palang ast,

Aknun zi spring monavita'b

Purnaqshu Nigor Hamchu "Jang" ast.

There are no difficult and metaphorical images in the work of the poet, he uses mythological images in the form of pand or adab to describe all situations. For the poet, there are no difficult and impossible events, but in his view, pride is the worst vice among human flaws, he expresses this situation as follows:

Mor ast in chahonu chahonjoi morgir,

Az morgir mor barorad hame dimor.

Or:

Gety chu govi nek dihad shir mar turo,

Khud boz bishkanad ba karona khanuri shir!

In conclusion, it should be noted that by studying the work of Abu Abdullah Rudaki, his philosophical and moral views, we can not only preserve our national traditions and values in the process of globalization, but also use it as a strong motivation for development by studying the works of many scholars and the identity of the peoples living in Central Asia. We create conditions for understanding.

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