

PHILOSOPHICAL IDEAS IN THE WORKS OF ABU ABDULLAH RUDAKI

Sadoqat Raimova

Researcher

Department of Philosophy

Fergana State University Uzbekistan

E-mail: alfargoniy.uz@gmail.com

ABSTRACT: The article describes the philosophical views of Abu Abdullah Rudaki on the ideas of patriotism, learning, profession, religion and fairness, justice and a just king, love for mother nature, care for the environment.

KEYWORDS: "Adam ush-shuaro", "Mother of May", "Complaint of old age"

INTRODUCTION

Named "Adam ush-shuaro - the father of poets Adam" in the Middle Ages, Rudaki, who laid the foundation of the Persian literary language in the IX-X centuries, became the founder of Persian literature, relying on examples of folklore. He created classics in all genres of lyrical literature that had not become a tradition in Persian. Great Masnavis such as Kalila and Dimna and Sindbondnoma created ghazals. He became the first in all fields of art. [1]

THE MAIN FINDINGS AND RESULTS

When we read Rudaki's poems and poems, we can see that the ideas of friendship, patriotism, science, professionalism, religion and fairness, justice and a just king, protection of mother nature, care for the environment are depicted in a uniquely elegant imagery. In the poems of Rudaki, the poet manages to express the experience of love in a flawless way, depicting the beauty of the mistress in even more beautiful means. For example, in one byte, the pearly teeth of the earth resemble transparent grains collected on a branch of a seedling after rain, while in another byte, "when you lift the veil from your face, the sun covers its face with embarrassment, that is, it is behind the clouds." As the mistress dragged the skirts of her jacket across the earth, the ground was cleansed and it was possible to pray "tayammum

without water." Such an image is also found in Lutfi's poems. When a lover goes for a walk in the garden in the morning, the river smells of roses. Half came out before me and wondered if he had washed his face and hands at the head of the stream. The state of mind is drawn by the definition of the various elements of the beauty of nature:

Bahor oyi yetib kelib, qish oyini etdi yag'mo,
Fazo yuzin qopladi chang, qonga to'ldi dashtu sahro.
Ilk bahorning ko'z yoshidan shoxlar oldi yuziga rang,
Hamal oyin xush hididan bo'ldi tuproq anbaroso.
Layli yuzi kabi lola keng sahroda kulib turar,
Majnun ko'zi kabi bulut qon yoshini qilur daryo.
Oqar suvdan kelmoqdadir har soatda gulob hidi,
Mening yorim ariq ichra gul yuzini yuvmish go'yo.[2]

In Rudaki's works, the first ideas are to call for knowledge, to glorify the human personality, to live in this world "for the good of man", to study the short life given by Allah and to spend it on useful activities:Шу оддий кўз билан боқмагил, балки,

Bilim ko'zi bilan boqqil jahonga.
Jahon dengiz erur yaxshi ishingdan,
Kema yasab o'tgil nargi tomonga.[3]

In the poems of the poet, joy, solemnity, Navruz, the beauty of the world, the life-giving virtue of May, the kindness of the people, the meeting of friends, charity, honesty and mercy, compassion are also expressed in the Masnavi and Qasida, Qitay and Rubaiyat.

Rudaki created the most classic examples of the genre in the poem. In such works as "Bukhara", "Mother of May", "Complaint of old age", the poet, on the one hand, expressed enthusiastic thoughts about patriotism, humanity, diligence, appreciation of life; on the other hand, love of beautiful nature encourages us to live happily ever after. In the poems dedicated to the anthem of the Samanid aristocracy, the poet sought to describe their contribution to the development of the state, their efforts to increase the welfare of the people. Rudaki's works are written in a very simple, fluent way - sahli mumtane - easily impossible. In the past, many Persian poets have written analogies to his works. But no artist has reached the level of Rudaki. In particular, 120 poets from the classics of Persian-Tajik literature wrote nazira in the Bukhara poem, which begins with "Boyi joyi Moliyon oyad hame ...". But none of them reached the level of the original text: those who found the weight, the tone, stumbled on the subject, and those who were able to target the subject, did not succeed in music, rhyme ...

That is why the great word artists of the past valued Rudaki's genius and praised his poetic power. In particular, the great lyric poet, the first royalist Daqiqi describes it as follows:

G'azal rudakiyvor bo'lgay go'zal,
Rudakiycha g'azal yoza olmadim.
Juda nozik xayol bilan urinib,
Bu parda ichiga yo'l topolmadim[4].

Abu Abdullah Rudaki will always serve the people with the ideas of patriotism, enlightenment, friendship of peoples that he sang. The poet's work has been very close to the Uzbek people since ancient times. In Rudaki's works, confidence in the human intellect is strong. The language of his works, the means of artistic expression are described in a simple and clear way. He was the first to establish Persian classical literature in the 10th century, and many Iranian scholars, including Professor Sayyid Nafisi, consider Movarounnahr to be the birthplace of Persian poetry. [5]

CONCLUSION

In Rudaki's ghazals, human science is approached from the point of view of divinity. The language of his works, the means of artistic expression are written in a simple and understandable way. Since he was the first to establish Persian literature as early as the tenth

century, many Iranian scholars, including Professor Sayyid Nafisi, consider the birthplace of Persian poetry to be Movarounnahr.

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