



THE ISSUE OF JUST RULE AND JUSTICE IN RUDAKI'S MORAL VIEWS

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Article history:	Abstract:
Received: May 11 th 2021 Accepted: May 28 th 2021 Published: June 29 th 2021	The article provides a philosophical analysis of Rudaki's works on moral views, the idea of a just ruler and a wise ruler on the issue of justice, and the qualities that establish justice and truth and end violence and oppression.
Keywords: Justice, courage, violence, perfect man, extravagance, wealth, luxury, just ruler.	

INTRODUCTION

Eastern thinkers have always emphasized in their works the importance of just and virtuous rulers in solving the problems of society, eliminating injustice, and ensuring the well-being of the members of society. Central Asian and Iranian thinkers of the early ninth and tenth centuries also believed in the role of the ideal ruler in ending injustice and violence in society and in establishing justice. In particular, Abu Abdullah Rudaki in his work pays great attention to this direction, that is, the idea of a wise and just ruler.

MATERIALS AND METHODS

In a number of Rudaki's poems, in particular the poem "Mother of May", he put forward the ideas of a wise and just ruler. This poem by Rudaki is dedicated to Abu Ja'far Ahmad ibn Muhammad ibn Khalaf ibn Lays, the ruler of the province of Seystan. The poem "Mother of May" was written in 311 AH and 923 AD [1].

Makan ibn Kaki, a commander under the Samanid state, disobeyed his ruler. In Sarkar, Makan draws an army to the city of Kerman. The ruler of Seystan, Abu Ja'far, attacked Makan's army after disrespecting his ambassador. Abu Ja'far brought Makan and captured him.

Nasr ibn Ahmad, the leader of the Samanids, rejoiced when he heard this news and organized a banquet. This is described in the book "History of Seystan" by an unknown author:

The news of Abu Ja'far's extraordinary courage reached the palace of Amir Nasr ibn Ahmad. Amir Seyistan was amazed at the nobility and courage of Abu Ja'far, the ruler, because he hated Makan. One fine day, when Amir Nasr ibn Ahmad was drinking wine, he said, "After such joy, I should see Abu Ja'far. As long as he is not here, we will raise a glass for his health." All the officials of the Samanids raised a glass for Abu Ja'far's health. When the glass was brought to the Emir, the Emir sealed the glass and ordered it to be sent to Abu Ja'far with a gift caravan of ten camels, ten slaves, and jewels on horseback. Amir Nasr ibn Ahmad also ordered to send Rudaki's poem "Mother of May" as a gift.[2]. Rudaki's poem "Mother of May" is 94 bytes long, and the prologue is 22 bytes long. The initiative describes the wine and its preparation process. This part of the poem is known as an independent work written in the comedy genre. The fellowship genre includes poems dedicated to May, wine. 32 verses of the poem are dedicated to the ruler's hymn. The main part of the poem, 40 bytes, is devoted to the issue of a just ruler.

Мушку анбар десанг бўлмайди ёлғон.
Яна хум ичида сақлайди уни,
Илк баҳор ҳам ўтиб бўлгунча найсон.
Ундан сўнг тунда ҳам юзини очсанг,
Қаршингда кўрасан қуёшни тобн.
Ўн йиллик ғамингни Танжага ҳайдаб
Шодликка тўлади Рай билан Уммон.
Шоҳона мажлислар қурмоқ керакдир,
Бўлсин унда гулу сумбул фаровон[3].

RESULTS AND DISCUSSION

The image of a righteous ruler is given in the seven chapters of the verse.

In the first four verses, Rudaki cites the name of Amir Abu Ja'far, describing him as the pride of Iran, a just ruler, an enlightener of the country and the world, and a developer.

In verses 5-9, the poet speaks of the knowledge and wisdom of the Amir, elevating him to the level of Socrates and Plato in terms of knowledge, emphasizing the need for all thinkers and philosophers to learn from him.

In verses 10-12, Rudaki speaks of the purity of the Amir's character, his nobility. The Amir is equated with Sulayman (peace be upon him) in nobility and kindness.

Verses 13-14 describe Abu Ja'far's courage and bravery.

In verses 15-17 the poet speaks of the emir's generosity, according to his description that when the emir appoints scholars and sages to public office, the poor poets return rich from his presence, and no one can equal the emir in generosity[4].

In verses 18-21, Rudaki says that no one can be compared to an emir in justice, fairness, and wisdom. During his reign there were no poor and weak in the country, all justice was achieved, violence and oppression were abolished, the emir's treasury was distributed to the whole country, all people used it, there was no famine and poverty in the country. All the problems were solved, all the ailments were cured.

Finally, in verses 22-23, it is described that the emir forgave all sinners and never became angry. The author of "History of Seystan" considers that Rudaki's hymn to the Amir is not enough: Rudaki recited this verse in the presence of the Samanid emir Nasr ibn Ahmad and his officials. None of the listeners pointed out that the hymn was exaggerated, but instead expressed the following opinion towards Rudaki: "What you said did not fully shed light on the truth about the Amir, because he was a perfect man." [5]

In addition to the bytes mentioned above, the existing 17 bytes describe the Amir's courage and positive, exemplary work.

The justice and wisdom of Abu Ja'far's image in the poem reflects Rudaki's ideas about an ideal ruler. Poets working in the East described their patrons and rulers as wise, just, noble, patronizing science, and defending the interests of the people. Unfortunately, in these cases, the descriptions in the material are not true. But Rudaki's poem "Mother of May" is an exception. Rudaki did not describe his main patron and ruler, Nasr ibn Ahmad, as he described Abu Ja'far. Does it make sense to describe another ruler in this way, bypassing one's own ruler? The descriptions in the poem represent the idea of a perfect man of that period.

In his poem "Mother of May", Rudaki reflected the ideas of a just and wise, ideal ruler. Rudaki sees Abu Ja'far as a ruler who puts an end to violence and oppression, who establishes justice and truth, who puts an end to civil wars in the country, and who calls on his emirs and officials to follow his example.

Rudaki wrote many poems as a court poet, but if we compare his poems with the works of many poets of recent times, Rudaki's poems are completely different from others in their style, tone and idea. The hymns in his poems are not written to praise black as white and ignorant as scholars, and to be rewarded. [6] The poet felt the power of the poem very well, believed in it and used it skillfully.

харирдек нозик қилди кўп кўнгилни шеърим,
Ундан илгари улар сангу сандон эди.

Rudaki writes at the end of his life.

In many of his poems, the poet fights against greed and greed:

Бойлик, йўқчиликда дунё аҳлини
Токай ҳисоблайсан хасис – лаим деб
Дунёдан таъмани узган чоғингда
Билурсан жаҳонни буткул карим деб.

That is why the hymns in Rudaki's poems are far from tasteful. They are not works written in the hope of an award, consisting of dry and unfounded praise.

When he opens his mouth to praise a real person, he says:

Ҳар кимни Рудакий мақтаган бўлса,
У киши жаҳонда жуда билимдон.
Дақиқий мақтови сенинг олдингда
Боққа бир бош узум келтиргансимон.

It is clear from this that Rudaki's hymns were of great importance in the eyes of other poets as well.

The poet himself states that the purpose of writing poems for kings and nobles is to instruct them and start them for the better:

Назм қайдига тушдим хуш овозликдан,
Ҳусним гуноҳи-ла бўлдим зиндонда.
Каттакон аъёнлар билан ўтирдим,
Уларни синадим очиқ, ниҳонда.
Рухсатдан ўзгани талаб этмадим,
Эҳсонидан қолдим мен пушаймонда[7].

As the poet walked and tried among the nobles, he was one of the first in the history of Persian literature to realize that the distinction between wealth and poverty was widening.

On the one hand, the poet saw waste, wealth, a series of feasts, luxuries, excessive spending, and on the other hand, the poet who saw relentless labor, poverty, and destitution:

Бировлар дастурхони тўла турли неъматдан,
Бировларни кўраман арпа нонга муҳтождир.

he regrets.

Although Rudaki had a correct dialectical understanding of the development of life, he advanced his views on the development of society based on the conditions of the time. Like all medieval thinkers, Rudaki promoted the idea of a "good king" and firmly believed that a just and patriotic king could make the country prosperous and improve the condition of the people. [8].

Шунинг учун ҳам у шоҳларни яхшиликка ундаб:
Қўлингда қилич бўлса ҳам олмос,
Одамни ноҳақ ўлдирмоққа-мас,

he says.

But the poet sees that the people's reading has not reached the ears of the king:

Торда, ашулада доим қулоғинг,
Нолиганлар додин сен эшитмассан.

The poet-thinker was passionate about the plight of the people. That is why in his work, in his worldview, the elements of advanced ideological doctrine, the elements of the people's ideology, which are in opposition to the official ideology of his time, prevail. In Rudaki's work we see the ideas of philosophical free thinking, putting wisdom above all else, striving for knowledge, appreciating the experience of life itself, being able to distinguish the inner essence of things from the outer, kindness and humanity to working people.

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