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Ozoda Faxritdinovna Tursunova

Bukhara State Medical Institute
Assistant of Pedagogy,
Psychology and Languages Department

HIGH HUMAN FEELINGS IN RUDAKI'S WORK

Abstract: This article describes the essence of the blessings of thinking based on the idea of humanity in the content of the work of the great poet, "odam ush shuaro" Abu Abdullah Rudaki, who lived and worked in the Samanid era.

Key words: goodness, humanity, morality, etiquette, knowledge, enlightenment, perfection.

Language: English

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Introduction

It is no secret that Bukhara, the land of poets and philosophers, has cultivated hundreds of scholars for centuries in world science and culture. It is very interesting to observe the literary environment of Bukhara, the history of art, the qualitative features of cultural civilization, created by world-famous great and elegant sages. It differs radically from other literary environments by its unique qualities Persian-Turkish, Persian-Arabic, Persian-Turkish-Arabic Zul-Zaynism. From the time the Samanid state was formed and political and cultural life flourished, Persian-Tajik literature developed rapidly. The city of Bukhara, the center of the Samanid state, became a major center of science and culture, and those who sought knowledge from different parts of the East sought refuge in this corner. In a country that was almost politically and administratively independent of the Arab Caliphate, the support and encouragement of ancient cultural traditions instead of Arab culture led to the creation of unique literary masterpieces in the Persian-Tajik language, language and literature, especially poetry.

II. Literature review

On the way to these achievements, the scholars and great figures of speech who carried out a literal "cultural revolution" in Persian-Tajik literature, the name of Abu Abdullah Ja'far ibn Muhammad ibn Hakim ibn Abdurrahman Rudaki, the "odam ush-shu'aro" Abul Fazl Muhammad ibn Abdullah Balami,

Abu Abdullah Ahmad ibn Muhammad Jayhani, Abulmuayyad Balkhi, Shahid Balkhi, Abushukur Balkhi, Abu Ishaq Joybari, Abul Husayn Muhammad Muradi Bukhari, Ravnaq Bukhari, Sipehr Bukhari, Habboz Nishapuri, Abumansur Muhammad Daqiqi, Majiddin Abulhasan Kisai, Bashshara Marghazi Abdullah Jafar ibn Muhammad ibn Hakim ibn Abd al-Rahman as a high honor and said the whole Persian-Tajik literature teacher is considered.

Rudaki was born in about 858 in the village of Rudak (Panjro'd) in the Panjakent district of present-day Tajikistan. After his childhood was spent here and he became famous in poetry and music, Nasr Ibn Ahmad, one of the Samanid rulers, invited him to Bukhara. In Bukhara, the poet's talent is perfected again. Rudaki managed the literary atmosphere in the Samanid palace for 40 years and led a number of poets and fuzalas. From the great literary heritage of Master Rudaki, about one hundred and thirty thousand bytes have come down to us.

III. Analysis

In historical and literary sources, Abu Abdullah Ja'far ibn Muhammad Rudaki is mentioned as a prolific poet of Persian literature. Some sources state that Rudaki wrote from seven hundred thousand bytes to one million three hundred thousand bytes, while others say that he wrote a collection of one hundred poems.

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The 12th century poet Rashidi Samarkandi was the first to show how many verses Rudaki wrote in his poem:

Gar sariy yobad ba olam kas ba neko'shoiriy,
Ro'dakiyro bar sari on shoiron zebad sariy.
She'ri o'ro barshumurdam sezdah rah hazor,
Ham fuzun oyad, agar chunon ki boyad
bishmariy.

Tarjimasi:

Jahon she'riyatiga boshliq kerak bo'lsa gar,
Shoirlarga bosh bo'lmoq Rudakiyga yarashar.
She'rini sanab chiqdim o'n uch martaba yuz
ming,
Yaxshiroq sanaganda, ehtimol ko'proq chiqar.

This piece of poetry by Rashidi Samarkandi is also quoted in Jami's Bahoriston, Khandamir's Habib us-siyar, Amin Ahmad Razi's Haft Iqlim, and Majdi's Ziyinat ul-majolis.

Rudaki's poems, written in a variety of styles and genres, are based on the ideas of enlightenment to ensure the smooth development of society, a peaceful and prosperous life, the elimination of evil, the creation of healthy discipline, the ideal humor, unique love for homeland and people. Poems, which are based on the ideas of the mind, the pursuit of knowledge, humanity and goodness, also occupy a central place in the work of the poet.

The poet considers the source of human thought to be science. He acknowledges that it is only through science that it is possible to perfect the intellect and taste, to be able to deal with the contradictions of life, and at the same time to become a person who knows the secrets of the universe. At the same time, he states that the great qualities in man, the perfection of charming, delicate spiritual and emotional feelings, are also fixed on the basis of knowledge and application of it:

تا جهان بود از سر آدم فراز
کس نبود از راه دانش بی نیاز
مردمان بخرد اندر هر زمان
راه دانش را بهر گونه زبان
گرد کردند و گرمی داشتند
تا بسنگ اندر همی بنگاشتند
دانش اندر دل چراغ روشن است
وز همه بد برتن تو جوشن است

Odamdan yuqori turarkan olam,
Bilim oshirmoqqa muhtojdir odam.
Aqlli kishilar har qaysi tilda,
Har qaysi zamonda, har qaysi xilda
Bilimlarni to'plab hurmat etdilar,
Toshlarga naqsh etib, bitib ketdilar:
"Odamlar qalbining charog'i bilim,
Balodan saqlanish yarog'i bilim!".

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هیچ گنجی نیست از فرهنگ به
تا توانی رو تو و این گنج نه

Ilmdan yaxshiroq xazina yo'qdir,
Imkoni boricha terib ol uni.

accumulated over the centuries to the next generation, to spread the light of goodness to the world, to develop humanity on the basis of moral criteria, to encourage honesty, purity and perfection. To the poet, a river like a scientist and a sage is able to satisfy everyone's thirst. That is why he addresses the sage with the utmost respect:

IV. Discussion

Rudaki acknowledges that it is the responsibility of teachers and educators to pass on the heritage

تنت یک و جانت یکی و چندین دانش
ای عجب! مردمی تو یا دریائی

Senda bir tan, bir qalb, behisob bilim,
Hayratdaman insonmisan yoki bir daryo?

their own children by teaching others the secrets of science and manners, and that the upbringing of incompetent children;

But the poet is troubled by the fact that some wise men do not pay attention to the upbringing of

ای دریغا خردمند را
باشد فرزند و خردمند نی
ورچه ادب دارد و دانش پدر
حاصل میراث بفرزند نی

Afsuski jahonda xiradmandlarning
Farzandi bordir-u, emas xiradmand.
Otada odob-u bilim bo'lsa ham
Undan nasibasiz qolubdir farzand.

Rudaki emphasizes that man can attain perfection only through knowledge, but also draws on life experience. The first verse of the Masnavi of Kalila and Dimna emphasizes the need to act with the mind in mind, remembering the teachings of life:

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هر که نامخت از گذشت روزگار
نیز ناموزد ز هیچ آموزگار

Har kishi olmasa hayotdan ta'lim,
Unga o'rgatolmas hech bir muallim

In Rudaki's work, we see scenes based on the
idea that the human person develops in direct

connection with society. In order for a person to
develop and prosper, it is necessary not only to have
life experience and knowledge, but also to have four
other virtues:

چهار چیز مر آزاده را ز غم بخرد
تن درست و خوی نیک و نام نیک و خرد
هر آنکه ایزدش این هر چهار روزی کرد
سزد که شاد زید جاودان و غم نخورد

To'rt narsani berdi menga oqillarcha o'ylamoq:
Tansihatlik, yaxshi odat, yaxshi nom, yaxshi fikr.
Tangri kimga qilgan bo'lsa bu to'rt narsani nasib,
Mangu shodlik bilan yashab, g'am yemasa ham arzir.

Good deeds and noble deeds are done through
reason. It is the moral duty of man to sail the ship of
life based on good deeds:

این جهان را نگر بچشم خرد
نی بدان چشم کاندرو نگری
همچو دریاست وز نکوکاری
کشتی ساز تا بدان گذری

Shu oddiy ko'z bilan boqmagil, balki
Bilim ko'zi bilan boqqil jahonga.
Jahon daryo erur, yaxshi ishingdan
Kema yasab o'tgin nari tomonga.

Kindness, goodness, and nobility are among the
qualities that should accompany a person throughout
his life.

گر بر سر نفس خود امیری مردی
بر کز و کر ار نکته نگیری مردی
مردی نبود فتاده را پای زدن
گر دست فتاده ای بگیری مردی

O'z nafsini mag'lub etolgan marddir,
G'iybatdan uzoq-uzoq ketolgan marddir.
Nomard tepib o'tar yiqilganlarni.
Ojiz kishilar qo'lidan tutolgan marddir.

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Rudaki's work also had an incomparable influence on the work of later literary figures. In particular, his advanced educational and moral views were reflected in the works of Persian-Tajik literature, such as Firdavsi, Nizami Ganjavi, Khusrav Dehlavi, Hafiz Sherozi, Saadi, Kamal Khojandi, Anvari, Unsuri, Haqqani, Daqiqi, Lutfi, Navoi, Abdurahman Jami.

In "Silsilot uz zahhob" (Golden Chain), Jami enumerates the great masters of words whose blessed names are forever engraved in golden letters on the pages of Persian-Tajik literature and describes Rudaki as their flower:

Ro'dakiy on ki dur hame so'fti,
Madhi Somoniyon hame gufti.

Gar namondast jismashon zinda
Nomashon zindast poyanda.

Tarjimasi:

Rudakiy ul dur terguvchidir,
Somoniylar madhin deguvchidir,
Jismlari tirik bo'lmasa ham,
Nomlari abadiy qolguvchidir.

V. Conclusion

Indeed, acknowledging that Rudaki's work is close to the hearts of our people with its fluency, simplicity and melody, it is inevitable that it will remain in the memory and heart of mankind for centuries due to this populism and high human feelings.

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