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ISSUES OF JUSTICE IN THE VIEWS OF ABU ABDULLAH RUDAKI.

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Abstract: This article analyzes the views of Abu Abdullah Ja'far bin Adam Rudaki Samarkandi, a great Eastern thinker and poet known as the "Father of Humanity," on the concept of justice. Rudaki paid particular attention to the primacy of justice and the preeminence of human interests in society. He also examined the justice and humanism of a ruler**.** Rudaki paid particular attention to the primacy of justice and the supremacy of human interests in society. He also examined the justice and humanism of a ruler. The poet Rudaki emphasizes that a ruler must be so just that even his enemies see him as a manifestation of justice. Thinkers from Europe and the East have studied Abu Abdullah Rudaki's views on justice and acknowledged that his works remain relevant today. According to Rudaki, a person who lacks compassion for the poor and is incapable of doing good is a person who has lost their humanity. Rudaki's philosophical and ideological views embody profound humanistic ideas and a commitment to social justice. According to Rudaki, a person who lacks compassion for the poor and is incapable of doing good is a person who has lost their humanity. Rudaki's philosophical and ideological views are deeply humanistic and strive for social justice. Rudaki emphasizes compassion and kindness, a concern for the suffering of the poor and oppressed, and their unwavering support. He believes that human society should be based on mutual assistance and kindness. Rudaki's views remain relevant today and are of great importance in the context of nurturing a well-rounded individual.

Key words: philosophical and ideological vision, wisdom, knowledge, impartiality, citizen, compassionate, ideal ruler, humanism, humanism, kindness, universal value, stable state, philosophy, philosophers, ode, fairness, justice.

Introduction. The Renaissance in the Muslim East and Central Asia in the 9th-12th centuries was the period of greatest achievements in the political, economic, and spiritual life of society. During this period, the development of such disciplines as political and legal sciences, literature and art, medicine, and philosophy led to the emergence of a new aesthetic consciousness. Renaissance figures were the first to point out that the problem of man, his perfection, and all achievements in social life serve the self-development of man.

The first Renaissance era needed scientists and creators of its time, and the era itself created the opportunity for such thinkers to emerge. The scientific discoveries made by Ferghani, Al-Farabi, Firdawsi, Abu Ali ibn Sina, Al-Biruni, Ulugbek, and Jami have become not only the pride of our national culture, but also the masterpieces of all mankind, and have become part of the golden heritage of humanity. These scientists revolutionized the human mind with their natural, scientific, and philosophical discoveries.

Our Honorable President, speaking about the Asian Renaissance, said: “It is known that the land of today's Uzbekistan was the cradle of two great Renaissances in ancient times - the First (Enlightenment - 9th-12th centuries) and the Second (Temurids - 14th-16th centuries) Renaissance. This is a historical fact that has been proven and recognized in world science.[1] In their works, literary scholars of this period dreamed of the principles of building a just society with their views on justice, fairness, and a just ruler.

For the peoples of East and Central Asia, the Renaissance was a period of significant cultural and scientific development, a period characterized by the flourishing of science, philosophy,

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medicine, literature, and art in the regions covering the Middle East, Central Asia, and North Africa. The great thinkers, scientists, and hadith scholars who lived and created during this period, their contribution to human civilization, great discoveries, and poets coincided with the era of Abu Abdullah Jafar bin Muhammad Rudakiy Samarkandi, known as "The Father of Adam."

Literature analysis. Abu Abdullo Rudakiy is one of the great poets of the first Renaissance period, and is known as the first thinker in Persian-Tajik literature to compile a collection of his poems.[2] Nizami Aruziy of Samarkand, who lived in the Middle Ages and was one of the first to study Rudakiy's work, in his works[3] interprets Rudakiy's poetic verses as more than one million three hundred verses. In the East, the study of Rudakiy's work reaches a high level from the 12th century. Jamiy evaluated Rudakiy as a genius poet in his works.

The study of Rudaki's work has also aroused great interest among scholars in European countries. One of the first to do so was the German writer Hermat Ete with his article "Rudaki poet Samanidov." In his article, Ete introduces German fans to Rudaki's work. Following Ete, Jordan also publishes articles introducing Rudaki's life and work.

A number of Russian orientalists and literary scholars have also made a significant contribution to the study of Rudakiy's work. Most of them, as part of their research into the history of Persian-Tajik literature, introduce fans to Persian-Tajik poetry through translations and scientific analysis of Rudakiy's works.

Yevgeny Bertels: A prominent representative of the Russian Orientalist school, a specialist in the history of Persian-Tajik literature. He highly appreciated Rudakiy's work and studied his creative heritage scientifically. Iosif Braginsky: A well-known researcher of Tajik literature and Rudakiy's work. He is the author of many articles and books on Rudakiy's life and work. Alexander Boldyrev: An orientalist, a researcher in the history of Persian literature. Andrey Volos: Writer, his biographical novel "Return to Panjrud" (Vozvrasheniye v Panjrud) is dedicated to the life of Rudakiy and was awarded the Russian Literary Critics' Prize. Also, translators such as S. Lipkin and V. Derzhavin actively participated in the translation of Rudakiy's works into Russian. The work of these scholars served to scientifically substantiate Rudakiy's position as the "father of Persian poetry."

Research methods. The achievement of political independence, as well as significant achievements in various spheres of social life, in the 10th century not only had a great impact on the growth of production, as noted above, but also created a favorable environment for the development of culture, science and literature. Political struggle and measures taken to ensure centralized power, security and prosperity of the country could not but affect the cultural development of the cities of Maveronnahr and Khorasan. People of science and art living in different parts of the country went to the cities, especially to Bukhara, in order to actively participate in cultural life.

The development of science and literature in the Samanid state attracted scholars and literary critics not only from Transoxiana and Khorasan, but also from other regions of the Arab Caliphate. According to historical, literary, and geographical sources, many representatives of science and literature migrated from the western regions of the Caliphate and linked their fate with the scientific and literary life of the Samanid state. For example, out of 119 poets writing in Arabic mentioned in the work "Yatimat ad-Dahr" by Abu Mansur al-Salibi (961–1038), 25 came

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from Western Iran and other western regions of the Caliphate. It is also noteworthy that two of these poet-emigrants were from the Abbasid dynasty.[4]

The Samanid rulers, driven by political interests, patronized and supported the development of science and literature. Many prominent scholars, such as Abul-Fazl Muhammad ibn Abdullah Bal'ami, Abu Abdullah Ahmad ibn Muhammad Jayhanni, Abu Ali Muhammad ibn Muhammad Bal'ami, Abu Tayyib Musabi, were appointed to ministerial positions, which in turn led to a great deal of attention being paid to the development of science and literature during the Samanid era. The fact that these ministers recruited scientists and writers into the civil service also had a significant impact on the development of science and literature.[5]

Research results. The concept and interpretation of justice, as well as honesty and religion, occupied a special place in the creative heritage of the great humanist poet and thinker Abu Abdullah Ja'far binni Muhammad Rudakiy of Samarkand, who lived and worked in the 9th-10th centuries.[6] Rudakiy's philosophical and ideological views contain deep humanistic ideas and a desire for social justice. Rudaki emphasizes empathy and kindness, not being indifferent to the suffering of the poor and oppressed and always looking at them with kindness, and that human society should be based on mutual assistance and kindness.

Socio-political ideas play an important role in Rudakiy's poems.;

برای خشونت و قتل، شمشیرها در دست میدرخشند
خداوند بدی را نمیپوشاند و به صد برابر جزا میدهد

When you start to touch it, you can't work hard,

Nazdik Khudovandbadi nest forgotten [6]
Or

[Every blind day is a good day

Every blind day is a bad day]

With these poems, the poet criticizes oppression and inequality, and calls on rulers to be wise, honest, and caring for the people.

نه برای خشونت و قتل، شمشیر راستین ساخته میشود،
نه برای سرکه، انگور در فشار قرار میگیرد.

"Neither for violence and murder, the true grain is forged, Nor for vinegar, the grapes are pressed."

"In his works, he touched upon the theme of the wisdom and justice of rulers. Rudaki believed that a good ruler should be compassionate, care for his subjects, and rule with intelligence and honesty. The image of the ruler and the responsibility of power in the eyes of Abu Abdullah Rudaki reflect the ideal of a wise, just, and caring ruler who acts in the interests of his people. He emphasized in his works that power is not only a privilege, but above all a great responsibility. [7]

Rudakiy believed that the governor should be fair and impartial, caring about the well-being of his citizens. In his understanding, justice is the foundation of a stable state. Rudakiy

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considered the important task of the governor to be to ensure and protect the well-being of the people. A good governor is like a caring father who thinks about the needs of everyone.

Rudakiy attributed the wisdom of the ruler to his ability to make sound decisions and apply knowledge. He condemned ignorance and ignorance in state administration, believing that such a ruler is disastrous for the country and that such a person will lead the country to ruin.

Rudaki believed that the governor should be merciful, forgive the mistakes of his citizens and officials, if possible, and help the oppressed. A ruthless governor, ruthless power, is destructive. According to Rudaki, the governor is responsible for his actions not only to the people, but also to God. His power is not absolute - it is limited by moral and divine laws. [8]

Rudakiy created the image of the ideal ruler by combining intelligence, justice, compassion, and responsibility. This view is consistent with Eastern philosophical and moral ideas, in which the ruler is perceived as a manifestation of God on Earth, as a person responsible for maintaining order and harmony in the world.[9]

The image of the ruler and the responsibility of power are revealed in Rudakiy's work through his hymns and philosophical reflections, which reflect the ideas of justice, intelligence, and virtueFor example, in his odes, he praised the ideal ruler who cares for the people, is just and intelligent. Through such works, the poet expressed his views on the responsibility of power, emphasizing that a good ruler should be a moral standard for his people.

One famous example is an ode written in honor of the governor of the Samanid court, which emphasizes the importance of just governance and nobility. Such themes confirm that Rudakiy viewed power not only as a privilege, but also as a duty to serve the people.

Abu Abdullah Rudaki considered the struggle for national happiness, equality, and respect for human dignity to be the main goal of humanistic education. At a time when oppression and ignorance, selfishness, and greed reigned, Abu Abdullah Rudaki expressed his dissatisfaction with those who did not consider the interests of the people, did not appreciate the work of others, and did not sympathize with the sorrows of others, considering them unworthy of being perfect people.[10] For Rudaki, the ideal person is someone who shares the sorrows of the working class and tries to alleviate the suffering and hardships of others. A just person, the poet says, does justice even to his enemies:

شاهی که به روز رزم از رادی
زرین نهد او به تیر در پیکان
تا کشتهی او از آن کفن سازد
تا خستهی او از آن کند درمان

The king who, on the day of battle, puts a gold pin on the tip of his arrow out of generosity. Then his slain is shrouded with that gold, and the wounded are healed with that gold.

The ruler in Rudaki's imagination is a leader who does not give up his generosity even in war - on the battlefield, his justice is such that during the war, even when shooting at the enemy, he puts gold on the tip of the arrow (paykon - three parts of the arrow); the person killed by his bow finds a shroud made of that gold (symbolically - even the leader's enemy dies with honor), and the wounded are healed with that gold (that is, he leaves his enemy in a good state). With these verses, Rudaki evaluates himself as a just ruler and a just person. In the eyes of the thinker, the ruler's immense generosity and humanity are glorified. He values his enemy even in battle: If he kills, he will honorably, if he wounds, he will heal. These verses of Rudaki describe a very high moral quality. This verse illuminates moral qualities with an extremely philosophical and moral content.

Abu Abdullah Rudaki correctly identified the causes of national disasters and shortcomings, but he could not show the right way for society to get rid of them. In the ode "Mother May", he gives examples of various just kings. The thinker encourages the rulers of his time to follow their example in order to alleviate the suffering of the people at least a little. Abu

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Abdullah Rudaki never raises the issue of rebellion against the ruler of the country, he speaks about the need for ordinary people to expose the injustice in power.

This is a fair point of view. Indeed, ordinary workers have always promoted humanistic ideas, because both in the process of work and in the process of fighting against oppressors, truly humane relations arose between them. Abu Abdullah Rudaki was a great humanist thinker who opposed oppression and oppressors.

Rudaki called on kings and ministers to do good and establish justice, believing that only wise and enlightened people could free the people from oppression.

Another aspect of Rudaki's ideas is that his views, which developed and substantiated a number of relevant ideas and concepts related to state and legal issues, take a worthy place among the great philosophers and thinkers of the East - Firdawsi, Al-Farabi, Ibn Sina, Omar Khayyam, Nasiri Khisraw, Sa'di Shirazi, Jami, and others. We will not be mistaken if we say that his ideas and thoughts entered the treasury of human values and served as an ideological basis for the further development of Central Asian legal thought.

Raising reason and knowledge to the level of immutable qualities of statehood, he put forward the idea and theory of rational governance on this basis. He declared the protection of the people, the rights and interests of ordinary members of society to be the primary task of the state. According to the thinker, the social task of the state and the great mission of the governor are the well-being of the state, society and people in the state.

Rudakiy could not imagine the functioning of the state and the adoption of decisions without law and fair laws. He defended the idea of the rule of law in all respects, stating that the main condition for activity is the strict dependence of both officials and citizens on the law.

The thinker advocated legality in the state and complete order in society, linking them with the triumph of justice and fairness in the life of society. He developed the concept of "just governance", which provided for a set of rules and recommendations for the rational and fair resolution of legal disputes, ensuring the dignity and security of people. He also put forward the idea of a socially homogeneous state based on the equality and unity of people, and joint service to the interests of the state.

Discussion results. Rudakiy promotes a world order based on peace created by the joint efforts of all peoples and common values for all peoples. He promotes peaceful coexistence of all peoples and states and a just foreign policy, cooperation and mutual relations between peoples and states in his ideas. The thinker strongly condemned aggressive wars and preferred just wars fought for the most important patriotism, defense of the Fatherland and the liberation of peoples from oppression and slavery.

These and other ideas of Rudakiy are of great scientific and practical importance in modern conditions. Although humanity has crossed the threshold of the 21st century, the issues that the great thinker considered in his time have not lost their relevance and novelty even today.

Unfortunately, the modern world is not free from wars and military conflicts. In the face of these problems that are emerging in some regions of the world and are likely to occur again, the ideas of Rudakiy, as well as those of his predecessors, contemporaries and followers about peace, the need to preserve and support it, the injustice of aggression, its criticism and firm rejection, are even more relevant and important.

Rudaki does not imagine a secular state without the law serving the interests of man. He sees the supremacy of law as the most important requirement and reliable guarantee of just and fair governance, which, of course, means Islamic law. The thinker demands strict adherence to divine laws, primarily the requirements of the Quran. The king and officials are obliged to adhere to legal norms in their activities. Rudaki shows his firm opposition to any form of lawlessness, arbitrariness (anarchy), violation of the law and abuse of power. He considers this to be a

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guarantee of the well-being of society, legality in the highest echelons of the state and in the whole country as a whole.

At the same time, Rudakiy sets the task for citizens to be of good morals and law-abiding, to strictly adhere to the requirements of law and authority, and to prevent even the slightest violations. In his concept of "just governance", Rudaki imagines such a form of government in which a just king, as a well-versed in the foundations of law, skillfully and fairly resolves legal disputes, protects the rights and interests of citizens, and ensures legality in the activities of officials and the entire state, thanks to his good qualities such as kindness, wisdom, and intelligence.

That is why Rudaki everywhere speaks of the ruler instead of the state. By "ruler", he actually means the state. The thinker also speaks of the ruler and his inheritance of divine power, and then the transfer of this power through generations, instead of studying the laws of the emergence and development of the state.

According to Rudaki, the task and purpose of the state is to ensure universal human values and norms. Here, "universal human values" are understood as the state and society living peacefully and peacefully on the basis of justice and law for its citizens.

Rudakiy identifies the most important tasks of the state as ensuring justice in society, enforcing law and order within the state, and protecting the rights of citizens, especially the rights of the poor and slaves. He believes that the successful implementation of these tasks will result in the establishment of a state based on the principles of justice and fairness, possessing national and universal values. In such a state, rulers and citizens, masters and dependents live in peace and security, there is no place for social crises, and members of society treat each other as brothers, living in one house, on the basis of closeness and mutual assistance.

Rudakiy sees the social basis of the state in the unity and unanimity of people. He defines society as the unification of people on the basis of intelligence and moral standards, the use of forces in the cause of universal good and human happiness.

In conclusion, today in the Republic of Uzbekistan, which is being renewed, we will continue to follow the path of building a just society, civil society, following the example of our ancestors, putting human interests above all else, and, as our Honorable President said, the power should be at the service of the people, relying on the necessary heritage shown to us by our ancestors, and we will take high places in the ranking of countries of the world community in this area.

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