

Emergence of Philosophical Views in Persian-Tajik Literature (Abu Abdullah Rudaki)

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Abstract

Introduction: This article examines how philosophical ideas have emerged and evolved in Persian-Tajik literature, with a particular emphasis on the renowned poet and philosopher Abu Abdullah Rudaki, who lived and produced works in the 9th-10th centuries. One of the first intellectuals to incorporate profound philosophical thoughts on life, time, human existence, and moral values into his writings was Rudaki, the founder of Tajik poetry. The relationship between man and nature, the meaning of time, the frailty of life, and ethical reflections on society are some of the major philosophical themes that are covered in the article. It also emphasises how Rudaki communicated philosophical concepts to a broad audience through the use of poetic form.

Materials & Methods: The historical and cultural background of Rudaki's philosophical ideas is the main focus of the article. Philosophical poetry emerged in Central Asia during the 9th and 10th centuries as science, philosophy, and art advanced there. The philosophical problems raised by Rudaki's poetry are also examined in the article, with special attention paid to concepts like time, the nature of humanity, and harmony with the natural world. Additionally, the epistemological facets of philosophical poetry are explored.

Results: The article's results section examines the philosophical theories of Abu Abdullah Rudaki and the works that draw from them. Rudaki's poetry tackles important philosophical topics like time and the frailty of human existence, harmony with the natural world, moral and societal concerns, and the value of knowledge in human existence. By concentrating on time, he highlighted the fleeting nature of material wealth and worldly pleasures. It portrays nature as a source that aids in the spiritual growth of people. In his poetry, Rudaki also emphasised moral principles and social justice concerns.

Conclusions: The article's conclusion highlights how significant Abu Abdullah Rudaki's philosophical legacy is to the development of Persian-Tajik literature and philosophy. Modern literature and philosophy have been greatly influenced by his poetical ideas, especially his views on time, fate, nature, and human nature. Rudaki's philosophical theories are still applicable today.

Keywords: Emergence; Philosophical; Views; Persian-Tajik Literature

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How to cite this article: Razikovna VD. Emergence of Philosophical Views in Persian-Tajik Literature (Abu Abdullah Rudaki). SDES-IJIR; 2025; 6-2: 971-975

Submitted: 10-April-2025; **Modification:** 27-April-2025; **Accepted:** 01-May-2025; **Published:** 08-May-2025

Introduction

Philosophical thinking of the peoples of the East has a very rich and extensive history, and its roots go back many centuries, these philosophical thoughts and ideas were expressed not only in the form of philosophical treatises and scientific works, but also took the form of poetry, artistic and figurative form. The poet and thinker Abu Abdullah Jafar Muhammad Rudaki is the founder of classical Persian-Tajik literature, who reflected poetic and artistic-philosophical ideas in this regard most vividly in his work. With the help of his thinking and the power of his poetic genius, Rudaki was able, in the conditions of the medieval reality in which he lived, to embrace the world as a holistic reality, to give it a philosophical explanation in poetic form, to create an attractive, bright, beautiful world in his poetry: the world of harmony and poetry, the world of wisdom and humanity.

Persian-Tajik literature, beginning in the ninth century, played a crucial role in shaping the cultural heritage of Central Asia. One of the central figures of this literature is Abu Abdullah Rudaki, whose poetry not only brought aesthetic pleasure but also contained profound philosophical ideas examining the nature of life, man's place in the world and his spiritual aspirations.

Materials & Methods

The emergence of philosophical views in Persian-Tajik literature is related to the historical conditions in which it developed. In the ninth and tenth centuries, Central Asia was at the center of the intellectual revival known as the "Islamic Golden Age", when science, philosophy, art and literature developed along with theology. The development of Eastern Medieval culture and philosophy contributed greatly to the development of science. During this period, there were various fields of culture: science, literature, sharia, architecture, high level of folklore development was associated with the rise of social, political and cultural life. This is the period of cultural and spiritual growth in the IX-XII centuries, which received the names "first renaissance", "Muslim renaissance", "Eastern renaissance". This historical period coincided with the peak of interaction not only between science, but also between philosophy and poetry. During this period, culture had a more social, secular character. People now began to define their social way of life not only by external conditions, but also by relations between people. In addition, it should be noted that medieval Eastern thinkers, long before the discovery of the concept of "humanism" by European philosophers, engaged in scientific discussions on universal themes. In the scientific and literary works created in the Middle Ages, in the thinkers' writings on human love, human moral qualities, history and philosophical theology, we can see that medieval Islamic thought was open to the ideas of humanism, individualism, sometimes secularism, skepticism and liberalism.

In the writings of scholars living in the Middle Ages, in philosophical reflections and observations on ontological and epistemological doctrines, the movement from theocentrism to anthropocentrism began after the superiority of the human mind, based on its knowledge of existence and all bodies, was determined.

Philosophical poetry, as a cultural phenomenon formed over centuries, sought to comprehend the basic problems of the universe, man and his existence. Philosophical poetry began to take shape as a complex cognitive activity, testing the "hypothesis of existence" of man and often creating a kind of "poetic model of existence" using basic philosophical categories. In this sense, first of all, poetry as human intellectual intuition is closely connected with epistemological features. With its help, poetry captures the subtle connections, images and even objects existing in the surrounding world, making it possible to see them in the mind and imagination.

Poetry is not always only about human feelings. Philosophical poetry, in particular, is born out of the combination of thoughts and feelings arising from a person's surprise, doubt, perception and understanding of real existence. Philosophical poetry was created out of the human need to understand reality, to reveal the existence and essence of man, to answer the most basic questions, to find a solution to the ontological problems of man.

The most important point of intersection between medieval oriental poetry and philosophy created in the

Middle Ages is the problem of all social and spiritual characteristics of man. In addition, in medieval oriental poetry, man plays the role of creator, author, poet-philosopher, and also man acts as an object of spiritual study. Philosophical poetry has a significant impact on man and his attitude to the world around him, forms the worldview and philosophy of life of man as a person. Philosophical poetry lives together with people and develops together with people. As long as man exists and has the ability to think, these philosophical considerations will always be relevant.

Rudaki's literary work, based on his rich cultural and philosophical heritage, became an important part of philosophical poetry. Rudaki was not only a poet but also a philosopher, and through his poetry he expressed ideas about time, nature, fate and human existence. Although his philosophical thoughts and views are closely related to ancient Central Asian and Islamic traditions, they were also new in the context of his time. His works express thoughts on the transience of human life, the importance of knowledge and the inner world of man.

Results & Conclusions

Abu Abdullah Rudaki is not only the founder of Persian-Tajik poetry, but also one of the first poets whose works were philosophical in nature. The philosophical ideas reflected in his poetry had a great influence on the development of both his literary style and the worldview of his followers. In this part of the article, we will examine the main philosophical themes and motifs inherent in Rudaki's work and their influence on subsequent generations of thinkers and poets.

1. Making sense of time and the frailty of existence

One of the main philosophical themes in Rudaki's poetry is the theme of time and the frailty of human existence. In his poems, time is portrayed as an inexorable and continuous stream that carries away all material things and leaves behind only memories. For Rudaki, time is a force before which man is powerless. He emphasizes that earthly pleasures, wealth and power are all transient, and in the end every man must face the inevitable end of his journey. The philosophical understanding of time in Rudaki's poetry is often accompanied by reflections on the meaning of life. In his works, he calls for spiritual development and the search for wisdom, as only these can give man true fulfillment in this world. Rudaki advises not to rely on temporary pleasures, but to focus on eternal values that can be useful to man both in this life and in the afterlife. This idea of the frailty of life and the need for spiritual growth became central to Persian-Tajik poetry and influenced the work of such prominent poets as Omar Khayyam and Saadi.

2. Human interaction with nature

Nature occupies a special place in Rudaki's philosophy. In his works, it is portrayed not only as an environment but also as a source of wisdom and harmony. Natural phenomena such as the change of seasons, blossoming plants and animal life serve as metaphors through which the poet expresses his philosophical ideas. For example, spring symbolizes renewal and hope, while autumn symbolizes decay and inevitable end. Thus, Rudaki uses natural images to express his philosophical reflections on life and death and the cyclical nature of existence.

Nature in Rudaki's poetry is also connected with the concept of harmony between man and the surrounding world. The poet urges man to live in harmony with nature, learning lessons of wisdom from it and accepting its unchanging laws. This conceptualization of nature as a teacher echoes the philosophical traditions of ancient Persia, where nature played an important role in man's spiritual quest. Rudaki points out that man should respect nature and strive for harmony with it, as this is part of his spiritual journey. In his poems there are appeals to cherish nature and realize its importance for human existence.

3. Ethical and social issues

Rudaki's work also touches upon important social and ethical issues. The poet condemns injustice, greed and hypocrisy and calls for morality, honesty and nobility. He expresses deep concern about the state of society and calls for rulers and common people to follow the laws of justice and morality. Rudaki emphasizes that one's spiritual development must be accompanied by proper behavior in society and adherence to ethical standards.

These ethical reflections are closely related to the philosophy of time and perishability discussed earlier. The poet argues that material wealth and power are temporary, and the only thing that really matters is a person's moral actions and spiritual achievements. This realization of one's role in society and duties to others makes Rudaki's poetry an important source of not only philosophical ideas but also ethical principles that are still relevant today.

4. The importance of knowledge in human life.

The attitude to knowledge as wealth, property and human value does not contradict the understanding of knowledge as a process of personal movement towards individuality. On the contrary, the acquisition of a unique, inimitable image of a person necessarily implies the presence of some basis that determines the directions and means of his/her life creation. If there is knowledge describing the world, but through this knowledge man cannot understand himself, cannot find a meaningful basis for his life to the extent that it is described by knowledge, then this knowledge cannot be a wealth or value for man.

It should be noted that Abu Abdullah Rudaki considers knowledge to be the best of the world's goods and says that “there is no treasure more valuable than knowledge”, “collect this treasure while you have the opportunity”. According to Rudaki, knowledge and life experience are inextricably linked: knowledge comes from experience, and experience becomes a source of light to guide the soul in the knowledge of life.

Conclusions

The philosophical heritage of Abu Abdullah Rudaki occupies a special place in the history of Persian-Tajik literature and philosophical thought. His poetic works, filled with deep reflections on life, time, fate and human nature, not only laid the foundations of classical Persian poetry, but also became an important contribution to the development of philosophical ideas in the Islamic world. Rudaki is one of the first poets who was able to convey complex philosophical ideas in an accessible and artistic form, making them understandable and close not only to the intellectual elite, but also to the general public.

Rudaki's philosophical ideas had a great influence on the subsequent development of Persian-Tajik literature and philosophy. His views on time, fate, nature and human behavior were continued in the works of such prominent poets as Saadi, Hafiz and Omar Khayyam. They not only drew inspiration from his works, but also developed Rudaki's philosophical themes, giving them new shades and meanings. The philosophical poetry begun by Rudaki continues to live on today, remaining an important source of reflection on life and human existence.

The thinker tried to evaluate the universe and existence with his own worldview, based on the period in which he lived and socio-political and cultural peculiarities. But in his works, Rudaki surpasses the medieval scholastic philosopher in his ability to penetrate into the essence of events and processes taking place around him. The thinker is characterized by the breadth of life in his views. He was able to see the essence of phenomena that the medieval philosopher could not understand. In Rudaki's works one can see the worldview of the thinker expressed in images and formed as a personality.

Thus, we can say that the philosophical reflections of Abu Abdullah Rudaki are relevant to this day. His ideas about the temporality of life, the importance of morality, and the need to find harmony with nature resonate in the hearts of modern people, making them think about the eternal questions of existence. Rudaki's legacy continues to inspire not only literary figures but also all those who seek spiritual growth and understanding of their place in the world.

Financial support and sponsorship: Nil

Conflicts of interests: There is no conflict of interest

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