



e-ISSN 2798-8260



Jurnal ISO: Jurnal Ilmu Sosial, Politik dan Humaniora Vol: 4, No 2, 2024, Page: 1-6

# Scientific and Methodological Aspects of Studying the Interpretation of Justice in the Moral Views of Abu

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DOI:

<https://doi.org/10.53697/iso.v4i2.2006>

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**Abstract:** The article explores the scientific and methodological foundations of studying the interpretation of justice in the moral views of Abu Abdullah Rudaki, considering the historical, socio-cultural conditions, and social environment of the Muslim East. Additionally, the scientific and methodological aspects of studying the interpretation of justice in Rudaki's moral views are analyzed.

Received: 21-10-2024

Accepted: 21-11-2024

Published: 22-12-2024

**Keywords:** Enlightenment, Morality, Justice, Spirituality, Education, Humanity, Religion, Tolerance, Knowledge, Society



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## Introduction

Although the spiritual and educational heritage of Central Asian thinkers has been relatively well studied, it is evident that the formation of their moral views and the manifestation of moral normative concepts have not been sufficiently explored. In the international academic community, there is a growing need for research aimed at systematizing the moral views of medieval Eastern scholars and highlighting their social significance. Investigating the moral perspectives of one such great figure, Abu Abdullah Rudaki, particularly his understanding of justice, and drawing conclusions based on the systematization of contemporary studies, has become a matter of significant relevance. In leading research centers and institutes around the world, numerous scientific studies are being conducted to explore the contributions of Eastern thinkers to the development of global science and philosophy, as well as to examine the essence and characteristics of their moral views (Modica, 2019).

## Methodology

The historical, socio-cultural conditions, and social environment of the Muslim East during the 9<sup>th</sup>–11<sup>th</sup> centuries, along with the scientific and methodological foundations for studying the interpretation of justice in the moral views of Abu Abdullah Rudaki, have been explored by researchers such as A. Ashraf (USA), K. Y. Bosworth (England), François de Blois (France), Rypka (Netherlands), Dabashi Hamid (USA), E. G. Browne (England), R. M. Chopra (India), Minoo S. Southgate (Iran), A. Bobokhonov, A. Zunnunov, N. Komilov, U. Mahkamov, U. Uvatov, Sh. M. Shomuhamedov, R. Komilov, E. Yusupov, G. Navro'zova, O. Musurmonova, I. Choriev, S. Nishonova, Sh. Olimov, K. Y. Qilicheva, G. Izbullaeva, and S. U. Khodjaniyazov (Abadie, 2021).

## Result and Discussion

Deepening research on the moral views of medieval Eastern scholars, approaching the Arab-Muslim civilization from a contemporary perspective, and highlighting its relevance in today's world are of great importance. Therefore, it is essential to expand studies on the history of philosophy and ensure the logical consistency of research related to Eastern ethics within these studies. Through this, it becomes possible to fulfill the task of revealing the true humanistic essence of Eastern philosophy and its appreciation of knowledge in today's context. Indeed, "in the face of threats endangering the lives of all humanity today, our country is putting forward a series of practical initiatives from prestigious international platforms to combat ignorance through enlightenment and to preserve the purity of our religion". In particular, our proposal to adopt a special resolution titled "Enlightenment and Religious Tolerance" at the United Nations General Assembly session is being widely supported on a global scale (Expósito, 2021). Furthermore, protecting and valuing our sacred religion, which embodies our eternal values and moral virtues, is the honorable duty of each of us. Islam means understanding the truth; it encourages humanity to perform virtuous deeds, calls us to goodness and peace, and teaches us to be true human beings. We strongly condemn those who attempt to use the religion of Islam for the purposes of violence and bloodshed, and we can never reconcile with them. It is essential that we are always ready to defend it with enlightenment. In general, increasing scientific research on the intellectual activities of the medieval East, particularly those related to moral views, and thereby raising the level of enlightenment in society, will enable an effective struggle against ignorance. At the same time, it is of great importance to create a social environment where every member of society can benefit and where anyone seeking knowledge can thrive (Pös, 2020).

The importance of Islamic culture in the growth of the spiritual culture of the peoples of Central Asia is significant. Islam was not only a religion but also a new spiritual direction, which had a noticeable impact on the entire cultural process, strengthening social, cultural, and educational relations among all Muslim countries. During this period, free thought, respect for all forms of knowledge and science, and the freedom of religious movements were prioritized in the realm of spirituality. Religious and secular sciences developed in an

interconnected manner. Extensive creative use was made of the traditions and sources of knowledge from ancient Greece, India, and other regions (Masselli, 2020).

In the 9<sup>th</sup>–12<sup>th</sup> centuries, science flourished in Mawarannahr, laying the true foundation for many branches and fields of modern science. In particular, the fundamental principles of secular sciences such as mathematics, algebra, astronomy, medicine, geology, geodesy, geography, and philosophy were established during this period.

When discussing the great writers who made a significant contribution to the development of the literary process in the 9<sup>th</sup>–12<sup>th</sup> centuries and elevated the value of artistic expression, the names of such esteemed figures as Ahmad Yugnakiy, Mahmud Kashgari, Yusuf Khass Hajib, Ahmad Yassavi, Abu Abdullah Rudaki, Abulqasim Firdausi, and Nasir Khusraw come to mind. Each of their immortal works, filled with life and wisdom, continues to inspire people's consciousness and hearts with aesthetic pleasure and joy, motivating them toward lofty aspirations and goals through the centuries.

Abu Abdullah Ja'far Rudaki was born around the year 860 in the village of Panjrudak near Samarkand, into a peasant family. The birthplace of Rudaki, the village of Rudak, is mentioned in the works of Sam'ani and Yaqut al-Hamawi (Praveena, 2021).

Rudaki was a person of exceptional talent, and at the age of eight, he had completed the recitation of the Qur'an and began to take on the role of a cantor. He also started composing poetry. Due to his beautiful voice, he began singing and playing the oud, mastering this art as well. Hearing the voice of the young talent, Nasr ibn Ahmad invited him to Bukhara, to the court of the Samanids. His talent flourished and developed in Bukhara. There are different opinions in the sources regarding Rudaki's blindness: some emphasize that the poet was born blind, while others provide information that the ruler of Bukhara, accusing him of heresy, ordered a metal instrument to be applied to his eyes, leading to his blindness. Based on the poet's remarkably vivid depictions of natural landscapes, many do not believe he was born blind. In 1956, the anthropologist-sculptor M. Gerasimov, who examined the poet's skull, determined from the traces in the eye sockets that the poet's eyes had been burned, leading to his blindness (Klochko, 2020).

The literary-historical sources show that the poet's legacy ranges from 700,000 to 1.3 million verses. Some even claim that he left behind a hundred-volume legacy. Unfortunately, only a small portion of this immense legacy has survived to this day. In 1956, on the occasion of Rudaki's 1100th anniversary, his scattered poems were compiled into a collection, totaling 1,840 verses. In 1957, the poet's works were also published in Uzbek, translated by the outstanding translator and Persian literature scholar Munirkhon Muinzoda (Beczec, 2020).

Later, the works of Rudaki were published twice more in the translation of Shoislom Shomukhamedov, a prominent researcher and translator of Persian-Tajik literature. Sadriddin Ayni stated, "Master Rudaki is the first poet to have compiled a divan of his own poems". The ghazal that begins with the verse "Bo'yi jo'yi Mo'liyon oyad hame" ("The scent of the Mo'liyon stream is coming") brought him extraordinary fame. The ode "Modari may" ("The Mother of Wine") is also famous. He made a poetic translation of the great Indian epic "Kalila and Dimna". Scholars of literature have evaluated Rudaki's style as "sahli

mumtane", meaning "easy but impossible". "Rudaki, after deeply studying the Arabic poetic meter of aruz and applying it to the songs and melodies widely spread among his own people, invented several new meters, thereby enriching the aruz".

Rudaki and his contemporaries laid the foundation for the Khurasan (or Turkestan) style, which ruled Persian poetry for several centuries, and they further developed it. According to Davlatshoh Samarqandi, "Master Rudaki had complete mastery in astronomy and music... he was knowledgeable in various sciences and fields. Among the types of poetry, he was particularly skilled in odes and masnavis. Master Rudaki achieved a high status among both the elite and the common people". According to the unanimous recognition of many famous wordsmiths, no poet in the East has ever achieved the fame and glory that Rudaki attained, nor has anyone possessed as much wealth and prosperity as he did (Stefanos, 2020). Unfortunately, the master of Persian poetry, the poet revered as the Father of Humanity, returned to his village in old age and passed away in a state of blindness, poverty, and illness. Rudaki is also regarded as the discoverer of the genre of "rubai" in written literature. This is because the earliest "rubais" that meet all the requirements of the genre are attributed to his pen. In his "rubais", he extensively and profoundly explored the theme of love. Of course, in the poet's "rubais", philosophical ideas and motifs of complaint about the times are also prominently present.

Currently, rapid technological development is being observed, and it has impacted various aspects of our lives. The philosophy of Rudaki, which is focused on moral values and virtues, can help address the ethical issues related to the use of new technologies such as artificial intelligence, genetic modification, and others. He reminded us of the importance of human involvement in making morally grounded decisions and strived to maintain harmony between technological progress and human well-being. The philosophical views of Abu Abdullo Rudaki served as a source of inspiration and wisdom for contemporary society. His principles could continue to inspire and guide people in the pursuit of meaning, harmony, and moral values. The future application of this philosophy includes the development of educational curricula, research in psychology and sociology, and integrating it into various fields of human activity to achieve a more just, sustainable, and morally conscious society.

It would be appropriate to summarize the impact of Abu Abdulloh Rudaki's philosophical views on contemporary society and discuss their significance and relevance in the context of modern challenges and prospects. In the course of our research, we studied the philosophical views of Abu Abdulloh Rudaki and his impact on contemporary society. We referred to his teachings on the transient nature of life, harmony with nature, beauty, moral values, and ethical principles. Rudaki urged people to understand the transient nature of the world, strive for inner spiritual development, and seek meaning and harmony in life. Additionally, we discussed the challenges and prospects of applying Rudaki's philosophical views in contemporary society. His principles can serve as a foundation for intellectual and spiritual development, intercultural interaction, environmental protection, the development of ethical standards, and the fair use of technology.

## Conclusion

Islamic culture played a significant role in the growth of the spiritual culture of the peoples of Central Asia. Islam was not only a religion but also a new spiritual direction that had a noticeable influence on the entire cultural process. It strengthened social, cultural, and educational connections among all Muslim countries. During this period, the values of free thought, respect for knowledge and science, and the freedom of religious movements were dominant in spirituality. The philosophy of Abu Abdulloh Rudaki remains relevant and significant in our society today. His principles remind us that it is important to find meaning, harmony, and ethical values in life. It can serve as a source for the development of education, intercultural communication, ethical thinking, and a conscious relationship with the environment.

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