

## RUDAKI'S VIEWS ON LIFE IN THE POEM SINBADNAME

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When dividing the varieties of the poem genre in Persian literature, entertainment poems are distinguished, the most famous of which are “A Thousand and One Nights”, “Sinbadname”, “Tutti-name”, etc. One of the most famous prose poems, which, in addition to being entertaining, contains moral and ethical questions, is the book “Sinbad-name”. This book is one of the most valuable treasures of Persian prose, which for many centuries was known under various names: “Kitob-i Sinbadnomai Hakim” (“The Book of the Wise Sinbad”), “Tales of the Seven Viziers”, “The Seven Wise Men”, “The Story of the Tsarevich and the Seven Viziers,” etc. This book has come down to us under the name “Sinbad-name”, and at present it is known by that name. This is a book about government and the attitude of rulers towards their subjects, it contains many instructive stories and wonderful stories. “Sinbad-name” in its composition and structure resembles the book “Kalila and Dimna”. In such works there is one main storyline, on which numerous stories are strung. This main storyline is reminiscent of the dastan of Siyavush and Sudobu from Ferdowsi’s Shahnameh. Namely, we are talking about the fact that there lived a ruler who was very fair towards his subjects, who did not have children, and after many years of waiting, prayers and donations, the Almighty sends him a son. The padishah gives his son to be raised by Sinbad Hakim (the wise Sinbad) so that he can teach him the necessary wisdom and sciences. The boy grew up, acquired the necessary knowledge and mastered the sciences, in addition, he turned into a very handsome and stately young man, with whom one of the beauties of the Shah’s harem fell in love. The woman expressed her feelings to the prince, saying the following: “If

you make me happy with your love, then I will add poison to the padishah, and you will sit on the royal throne.” But the prince did not succumb to her persuasion, and the woman, in retaliation, accused him of harassment and reported this to the Shah. The padishah believed the words of the treacherous woman and ordered his son to be killed. At the same time, Sinbad, who was the prince’s teacher, having made astrological calculations, convinced the prince to remain silent for seven days, saying that if he uttered even one word during this time, he would die. At this time, seven viziers stood up for the prince before the padishah and saved his life. Every day one of the viziers came to the Shah and told him various stories about the treachery of women and the dangers of hasty orders. Thus, the words of the insidious woman lost their impact on the Shah, and when the eighth day arrived, on which, according to the prediction of the stars, the danger should have passed, Sinbad allowed the prince to speak and prove his innocence. As a result, the Shah punished the treacherous woman who slandered the prince. Stories of “Sinbad-name” and their content “Sinbad-name” by Zahiri Samarkandi consists of one main narrative and thirty-three minor stories. The science of government and attitude towards subjects is told in a clearly expressed form; the style of the narration provides the author with the opportunity to present a large number of parables and didactic tales, the main purpose of which is moral teaching. To confirm the statements of the viziers, images of a slave from the harem and Sinbad are used. The author, citing these tales, calls on the rulers to justice and conscience. He is confident that if a reasonable and wise Shah and fair ministers are at the head of the state, then tyranny and oppression will disappear. The author believes that the padishah should consult with wise men in matters of government, and appoint wise and worthy people to high positions. In addition, he believes that a ruler should not make fateful decisions in a hurry, in the heat of the moment, without a thorough analysis of the positive and negative consequences of such a decision. Also, the padishah must pay great attention to the issues of raising and educating children, etc. The main purpose of the instructive stories of the viziers, which are given in this book, is to save the prince from an unjust death, and on the other hand,

there are stories of a slave from the harem, which are aimed at angering the padishah and turning him against his son, so that force him to be killed. Thus, for seven days there is a struggle between the wise viziers, on the one hand, and the slave, on the other hand, whose stories, on the one hand, calm the padishah, and on the other hand, enrage him. The stories given in Sinbadnam, in terms of form and content, are divided into three groups: social stories, parables and fairy tales. The author tried to awaken beautiful and bright feelings and thoughts in the padishah with these stories. For example, in the following story: A padishah named Piruz says to a padishah named Ayyash, who intended to enter into an intimate relationship with the wife of a certain merchant, the following: “Everyone who knocks on someone else’s door with their finger should know that others will knock on their door with their fist.” These words undoubtedly have a strong impact on the padishah, and he vows that from now on he will never think about lust in any house. Belief in God’s punishment and fate is clearly expressed in some of the stories of Sinbad-name. The author is convinced that everything that happens in the world happens by the will of the Almighty, and no one can escape what was originally destined for him. Also in some stories the author ridicules such vices of society as the love of money, greed, sycophancy, etc. Another important issue that is addressed in these stories by Zahiri is the question of the place and role of women in society and family. As you know, one of the main heroines of “Sinbad-name” is a kanizak (slave from the harem), who accuses the prince of harassment and does everything in her power to destroy him. Perhaps one of the reasons that the book contains many stories and parables about the deceit of women lies precisely in the presence of this image (a slave) in the narrative. At the same time, the main task of each of the seven viziers is, first of all, to do everything to prevent the padishah from taking hasty actions towards his son, to convince him, change his opinion about his slave, and force him to abandon his decision kill your son. Various manuscripts of "Sinbadname" in Farsi Usually those books that become favorite among the people attract the attention of readers, in different eras, in prose or poetic form, they also attract the attention of poets and prose writers. One of such

books is the book “Sinbad-name”, which contains various stories, instructions, didactic parables and sermons. And for this reason, this book was retold more than once both in prose and in poetic form, and each time, based on the style and talent of various retellers, it acquired a new form. “Sinbad-name” by Rudaki in poetic form Rudaki, who translated the famous book “Kalila and Dimna” into verse, retold the book “Sinbadname” in poetic form (or individual stories from this book). Unfortunately, only a few beits from this book have reached our days from these verses, just as from the book “Kalila and Dimna” only a few scattered beits mentioned in various sources have reached us. Rudaki’s poetic retelling of "Sinbad-name" was created in the same meter as "Kalila and Dimna". Perhaps the poem “Divroni oftob” (“Sunny Time”) is a poetic adaptation of “Sinbad-name”, which belongs to the pen of Rudaki, according to the author of “Farhangi Jahangiri” (“Jahangir’s Dictionary”). In any case, it is known that some of the questions that are given in the “Sinbad-nama” are also reflected in Rudaki’s poem, created in the metric of ramal versification, and Abu Abdullo Rudaki probably had three poems created by this metric. (See about this in the book of Muhammad Jafar Mahjoub “On Kalila and Dimna”, pp. 124-133, in Farsi). Ustod Dekhkhudo in his famous dictionary cites some of Rudaki’s poems, collected by him from various sources, and, comparing them with the poems “Sinbad-name”, suggests that Rudaki rearranged this poem in poetic form. Also, in the book “Poems of Abu Abdullo Rudaki”, 36 beits of Rudaki are considered an adaptation of “Sinbadname” (Tajik edition, pp. 92-97). Those who are interested in this issue can refer to this publication or to the book by Said Nafisi “Rudaki - era, life and creativity” (p. 434-436). In addition, the following manuscripts of this book exist in Farsi: 1. “Sinbad-name” translated by Abulfavorisi Fanoruzi. 2. “Sinbad-name” (poem) by Azraki Hiravi. 3. “Sinbad-name” by Zahiri Samarkandi. 4. “Sinbad-name” by Dakoiki Marvozi. 5. “Sinbad-name” (poem) by Asadi.

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