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## GENERAL VIRTUES OF UMAR KHAYYAM'S PHILOSOPHICAL VIEWS

**Abstract:** The article describes the interpretation of the works of Umar Khayyam and their philosophical concepts. Khayyam attracted the attention of all as a person who did not follow any of the various categories of his time with his whole being, and who had an independent opinion and position. On the other hand, he seems to have been a more cautious man. After all, not everyone was able to live long in a very delicate and complex period and avoid severe conflicts.

**Key words:** philosophical concepts, assumptions, interpretations, philosophical heritage, narrators and historians, rubai.

**Language:** English

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### Introduction

According to a story in Mawlana Rumi's "Masnaviyi ma'naviy", the Indians take an elephant into a dark house. People who have never seen an elephant in their lives are also taken into the house one by one. It was impossible to see the elephant in the dark. Therefore, in the dark, those who entered would reach out, touch an elephant's body. One felt his trunk and said that an elephant was like a tarn, another found his ear and said that an elephant was a huge fan, a third held his leg and said that an elephant was like a pole, and another felt that an elephant was like a table. So, whoever touches an elephant's limb imagines the animal as that limb. [1]

The Western philosopher and the learned East's perceptions of Khayyam are similar to the people's conclusions about elephants in this story. One of them wants to see Khayyam as a hedonist, a drunkard, an Epicurean, an atheist, a blasphemer, a materialist philosopher, and the other wants to see him as a theologian, a Sufi, and sometimes a saint. The attitude of later generations towards Khayyam is in some ways reminiscent of the views on the fate of Mansur Hallaj. As for the fate of Hallaj, it has been more than 1,200 years since humanity came to a definite conclusion. What kind of person was Hallaj actually: a blasphemer

claiming to be a god, or a devout Muslim? Is he a thinker who has enriched the world of thought, meaning and essence, or is he the author of harmful ideas?! Although not at the level of Halloj, Khayyam's personality is sometimes seen in various dark, sometimes sparse, and sometimes completely absent areas of various doubts, assumptions, and interpretations.

### II. Literature review

Ghiyasiddin Abulfath Hakim Umar Khayyam (d. 1047–1123) was born in Nishapur, Iran, during the Seljuk rule (d. 1044–1203), spent most of his life in his hometown, and eventually died there. His tomb is also in Nishapur.

Khayyam received general knowledge of the Qur'an, Arabic grammar, Arabic and Persian literature in his hometown under Qazi Muhammad. In the presence of Sheikh Muhammad Mansur, he got acquainted with the philosophical heritage of Ibn Sina. And then, until the last moments of his life, Ibn Sina became a traveler in the world of thought. It is said that an hour or two before his death, he had in his hands Sino's famous book on philosophical problems, "Shifo".

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### III. Analysis

Probably due to Khayyam's high devotion and respect for Ibn Sina, some narrators and historians have erroneously concluded that he was educated by Sina. But this is a far cry from reality. For this, Khayyam had to be older than the above-mentioned teachers. Khayyam was a true disciple of Sino and his most loyal and steadfast follower. The fact that he was always supported by the spirit of Sinai and enjoyed his works and views is enough to be considered a disciple, of course.

... One day, Abulbarakat asked Alouddawla Khayyam, the governor of Ray, one of the disciples of Baghdad, about his harsh criticism of Sina's views, and asked him what he thought of it. Khayyam said, "Abul-Barakat does not seem to understand a single word of Ibn Sina, so how can he criticize him?" - answers [4]. There is another piece of evidence that links Khayyam to Sina: some historians, especially Safadi and Qutbiddin Mahmud Shirazi, report that Khayyam became a disciple of Bahmanyar, Sino's most famous disciple. According to sources, Khayyam also studied science in Samarkand, one of the major scientific centers of the time, and benefited from the source of wisdom and enlightenment of the ancient Turanian peoples. This can be seen in both the scientific works and the philosophical rubai of the thinker.

Khayyam Movarounnahr lived in the heyday of Khorasan, western Iran and the Ottoman Empire. During this period, as in the Samanid period, religious and mystical sciences, as well as natural and exact sciences, as well as literature and art developed at a high level. It was during this period that such great scholars and poets as Hakim Nizami Ganjavi, Haqqani Shirvani, Nosiriddin Tusi, Abulmajid Sanoi, Nizamulmulk, Muhammad Ghazzali, Ahmad Ghazzali, Mahmud Zamakhshari, Nizami Aruzi Samarkandi, Bayhaqi, Fakhriddin Razi came to the field. When it comes to Umar Khayyam's nickname, it is said that his father probably chose this nickname because he was a tentmaker.

However, there is no information or indication in the sources that Khayyam was a farmer. In addition, Khayyam did not have the time or need to engage in handicrafts. After all, Khayyam spent all his childhood and youth mainly studying science. When he reached maturity and became famous as a scholar, he gained great prestige and fame in the Seljuk court and in Khorasan in general. He was also nicknamed the "program" for his prestigious service at the palace. According to Khayyam's conversation with Khoja Kashani, Devoni was paid ten thousand dinars a year.

As an encyclopedic scholar, Khayyam left a rich scientific and literary legacy. In particular, his treatise on algebra, "Al-jabr val-muqobala", was used not only as a textbook in the East, but also as an important guide in Europe. Written in Arabic, this work was published in Paris in 1851, along with a French

translation. Another of Khayyam's most famous works, "Fi sharhi mo mushkil min sodiroti kitobi Uqlidus" is the only manuscript in the Leiden Library in the Netherlands. A manuscript of his physics treatise, "Fi sharhi mo mushkil min sodiroti kitobi Uqlidus", is in the Goethe Library in Germany, and a Persian treatise on philosophy, "Risola dar Vujud", is in the British Museum. There are also several other works attributed to Khayyam. The most important of them are the treatises on nature - "Kavn va taklif" and "Lavozim ul-makna dar fusul and illati ixtilofi havo bilodu aqolim." In addition, Khayyam is one of the main authors of "Ziji Malikshohiy", one of the first Zijis created during the reign of Seljuk Sultan Malikshah under the leadership of Minister Nizamulmulk.

During the reigns of the Seljuk sultans Alp Arslan and Malikshah, the Shafi'is who came to power during the reign of the sage Nizamulmulk (author of "Dastur ul-Muluk" or "Siyosatnoma"), who was prime minister for almost thirty years, debated with the Hanafis, and other sects The scientific and ideological school of thought, the anti-Shiite and, finally, anti-philosophical movements, jurisprudential, ideological and philosophical conflicts, and sectarian strife did not stop the rapid development of this period. Khayyam lived in a time of great political and social conflict, but at the same time a growing interest in science.

Khayyam disliked the four categories of truth-seekers, the Ismailis (theologians) and the Mutakallimin (Ash'aris; theologians, theologians), it would not satisfy him. In his philosophical treatise, "Dar ilmi kulliyoti vujud", Khayyam divides those who struggle in the field of knowledge and understanding into four categories: mutakallims; philosophers and judges; Ismailis and scholars; Sufis. He then gives a brief description of each of them, pointing out their weaknesses and shortcomings. However, it is necessary to recognize the mystics as the most preferred group among them. This is somewhat reminiscent of the life of Muhammad al-Ghazali. Ghazzali, one of the great leaders of the Shafi'i school of Sunni Islam, first became a master of jurisprudence and then theology, but eventually renounced all of them and found peace in mysticism. "I know," he says, "that the most correct of all paths is the path of mystics, and that the closest people to God are the Sufis." Khayyam and al-Ghazali are, so to speak, like two opposite poles. Khayyam is a philosopher-rationalist, a logician, a mathematician, a naturalist and an astrologer, as well as a poet who sang the will of man. Despite the fact that his closest friends and patrons, such as Nizamulmulk, were prominent members of the Shafi'i sect, the minister did not limit himself to any sect. Al-Ghazali, on the other hand, is one of the religious scholars and leaders who did not deviate from the Shafi'i school and the teachings of the Ash'arites. However, when it reaches the point of

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mysticism, it is as if these two poles are approaching...

### IV. Discussion

In addition to being a philosopher, Khayyam was also a great astrologer. He was interested in this field from a young age, and his teacher said, "Khayyam sees the interpretation of the verses of the Qur'an in the science of the stars." Nizami Aruzi testified that although his knowledge was unparalleled in the science of astrology, he did not believe in divination by looking at the stars. Khayyam was not a fortune teller, but an astrologer. This is evidenced by his work on the creation of the work "Ziji Malikshohiy", the construction of the first observatory (unfortunately, this observatory was not completed for unknown reasons. Two hundred years later, Mirzo Ulugbek realized the dream of Khayyam and Nizamulmulk). Also, some of Khayyam's rubai cannot be understood without a good knowledge of classical astronomy and natural sciences.

For example:

Govest dar osmonu nomash Parvin,  
Yak govi digar nuhufta dar zeri zamin.  
Chashmi xiradat boz kun az ro'yi yaqiyn,  
Zeru zabari du gov mushte xar bin.

Meaning:

Osmonda bir ho'kiz bor, uning nomi Parvin,  
Yana bir ho'kiz yerning ostida yashirin.  
Aql ko'zingni yaqiyn (qat'iy ishonch) bilan och:  
Ikki ho'kiz (osmon bilan yer) o'rtasida  
bir to'da eshakni ko'r.

The oldest source of information about Khayyam is Nizami Aruzi Samarkandi's "Chahor Maqola". Aruziy, who was a contemporary of Khayyam, writes that he saw Samarkandiy thinker in Merv and that the Sultan went hunting with him, mentions it under the title "Hujjat ul-Haq" and mentions its place in the science of nujum. But Khayyam's poetry does not say anything about his rubai, which shake the earth and the sky. Muhammad Awfi Bukhari, the first tazkiranav, who lived about a generation or two after Khayyam, also does not give any information about Khayyam in his famous work "Lubob ul-Albob". Khayyam was not one of the poets in the work "Tazkirat ush-shuaro" created by Davlatshah Samarkandi in the following periods. Why? Wasn't Khayyam a poet? So who are the rubai known by his name?

Zamakhshari, Nizami Aruziy and Bayhaqi saw Khayyam in their youth and met him, but did they not know that he wrote rubai? It is possible that Khayyam read them from his own rubai, but is it possible that the young scholars did not understand or did not pay attention to these rubai at all? It is difficult to say anything definite... It is only clear that for the first time the famous thinker Fakhriddin Razi mentions one

of the real rabbis of Khayyam, and from that moment the poet Khayyam entered the field.

As mentioned at the beginning of our article, opinions differ about the personality of Omar Khayyam and his work. In particular, one of our religious scholars, Sheikh Muhammad Yusuf Muhammad Salih, in his treatise "Zikr ahliidan so'rang" based on the work of Allama Abu Nasr Mubashir Tarazi "Kashful Lison ar ruboiyyat Umarul Hayyam" conclude that.

The number of Khayyam rubai is estimated at 100 to 300 and even more. Opinions on this vary. In particular, Sadiq Hidayat says: "The manuscript of Khayyam's rubai, written in Sheroz in 865 (AD), is kept in the Bodlen Library in Oxford under number 525. There are only 157 rubai in this copy. However, the number of rabbis who belong to Khayyam and are confused with the rubai of other poets and Sufis, such as Abu Said Abulkhair, Afzal Kashani and Mawlavi, now ranges from 500 to 750"[8]. In any case, a group of scholars considered about 178 rubai to be Khayyam's own.

There are many poets in the Eastern literature who wrote in the rubai genre. Abu Abdullah Ja'far bin Muhammad Rudaki from Samarkand (858-941), the flower of Persian-Tajik classical poetry, recognized by many scholars as the inventor of the rubai genre, from Ibn Sina, Abu Said Abulkhair, Fariddiddin Attar, Mawlana Jalaliddin Rumi, Abdurahman Jami, Alisher Navoi Many poets, such as Zahiriddin Muhammad Babur, Mirzo Bedil, Soyib Tabrizi, wrote beautiful rubai. Even if he gathers the rubai of some of them together, it becomes a separate devon. Khayyam brought the rubai genre to a new level of perfection in both form and content. According to Najmiddin Kamilov, a well-known Uzbek scholar who studied Khayyam's work from the point of view of comparative literature and translation and created the first "Hayyomnoma", he wrote: "flourished and raised the rubai genre to its highest peak"[9].

There is probably no highly cultured nation in the world that has not read Khayyam's rubai in their mother tongue. At the same time, all scholars unanimously acknowledge the services of the English writer and translator Edward Fitzgerald, who made Khayyam famous in Europe. For example, Arthur Arberry, another English scholar who translated Khayyam's rubai with great interest after Fitzgerald, said: "Umar Khayyam's international fame is a rare event in the history of literature. Because if Edward Fitzgerald had not translated his works and these translations had not gained popularity among readers, he would have been recognized only by certain circles in Iran and a group of experts outside of it"[10]. In fact, after Fitzgerald's translations, Khayyam's rubai were translated into German, French, Russian, Italian, Spanish, Czech, Dutch, Portuguese, and other languages, and spread throughout Europe, where articles and research began to appear. However, 154

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years have passed since that time, when the star of fame of the Khayyam rabbis has not yet died or the process of translating it into many other languages has not stopped. Khayyam's legacy has always been valuable to the Uzbek people. In the distant past, his rubai were actually recited and enjoyed. In the recent past, for the first time, our famous orientalist Shoislom Shomuhamedov translated some of his rubai into Uzbek and presented them to our people. Sh. Although Shomuhamedov's translations differ from the original in that they are translated at finger weight, they are remarkable for their simplicity of language and style, as well as for their attractiveness and fluency. Others have tried to translate some of the examples into statements. At the same time, there is a need to translate all his rubai in the weight of desire. Khayyam's short poem, in the rubai, depicts the noble and sophisticated creature called Man in all its geographical forms, which is incompatible with the

kayhans and the Kakhshans. As the world reflects the world in the mirror, as if the sea and the river fit in the jar...

### V. Conclusion

From every verse of Khayyam's hymns, there are cries of protest against a world full of hypocrisy, superstition, deceit, immorality, violence and oppression. The power, majesty and tenacity of the human psyche and will are present in every melody of Khayyam's rubai. In fact, Khayyam created a great philosophy - the philosophy of life, with a "small" poetry of less than two hundred rubles. Scholar Tarazi may have tried to write poetry in Khayyam's spare time, but his main work was not poetry. For, indeed, the sources remain silent about the poet Khayyam. But it is possible to write a rubai even if you are a philosopher, theologian, cleric!

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