

FIRDAUSI'S PHILOSOPHY: SOCIAL DETERMINATION OF MORALITY

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Abstract

In the modern world, the necessity of studying the philosophical, anthropological, social, and ethical heritage of the thinkers of the First Eastern (Muslim) Renaissance has significantly increased, requiring a systematic and in-depth exploration of the history of their philosophical, ethical, and aesthetic ideas. Studying the philosophical legacy of our ancestors contributes to enhancing the spiritual culture of youth in society, strengthening respect for national values, and developing modern educational mechanisms based on these principles. It also serves to examine the socio-philosophical aspects of cognition, politics, and ethical evolutionism, as well as the objective potential of the individual, society, and the state in shaping the spiritual culture of young people.

Keywords: Firdavsi, Shahnameh, Firdavsi's philosophy, moral values, ideas of humanism, patriotism, justice, courage, bravery, spiritual maturity, youth education, social consciousness, civic responsibility, social activity, active civic position, national identity, cultural heritage, historical consciousness, heroism, youth socialization.

Introduction

In the new Uzbekistan, reforms are being carried out in order to recognize the great contributions of the thinkers of the East of the Muslim Renaissance and instill universal and national values in the minds of the younger generation. Adaptation to modern society is possible through the education of competent, cultured and intelligent individuals (youth) who can turn to reason and rationally respond to modern problems. Thanks to independence, the study of the spiritual heritage of our country's enlightened scientists, their assimilation and use as a new scientific and theoretical method for civilization in the new era serves as the main means of developing the younger generation. "The dream of a new Uzbekistan, from today's point of view, is the ideological and spiritual foundation that determines the demands of the era, its true image, driving forces and factors, the creative spirit of our people and our large-scale reforms."¹

The "Shahnama" created by Abulkasim Firdawsi is not only a work of art, but also an important socio-philosophical source that promotes the development of society, fair governance, human

¹ Mirziyoyev Sh.M. "The Strategy of the New Uzbekistan". – Tashkent: "Uzbekistan", 2021. – p. 2.

perfection, patriotism, courage, selflessness and moral qualities. The ideas put forward in the work serve as an important theoretical basis for encouraging young people to be virtuous, increasing their social responsibility and putting the interests of society above personal interests.

In the new Uzbekistan, special attention is paid to improving youth policy, enhancing their intellectual potential and strengthening their social activity. In such conditions, the application of the principles of patriotism, justice, science, enlightenment and virtue in the legacy of Firdawsi to the modern educational process serves to strengthen the civic position of young people and make them active participants in the development of society.

Fundamental and applied research is being conducted globally to further enrich spiritual and moral education systems, increase the effectiveness of educational processes, and strengthen ideological immunity. "It is very important to further develop national and spiritual values, aimed at expanding the socio-philosophical horizons of today's youth and stimulating logical and philosophical reflections²

LITERATURE ANALYSIS

Studies on the legacy of Abulkasim Firdawsi can be divided into groups based on research conducted by Eastern, in particular Persian-Tajik researchers, Western researchers, former Soviet and Russian, Uzbek researchers. Iranian researchers Said Nafisi, Doctor Khalil Rakhbar, Muhammad Sadiq Humayunfar, Zabihullo Sofiy, Badiuzzaman Foruzanfar, Professor Zarrinkub have contributed to the consistent study of Firdawsi's legacy. Russian and Tajik researchers such as Bertels Ye. E., Talman R. O., Braginsky I. S., Yunusova A., Mirzoyev A. M., Sadriddin Ayni, Shomuhamedov Sh. Uzbek researchers such as Tagirdzhanov A. T., E. Ochilov, Homidiy H., Ulug'zoda S., Bobo Tohir actively participated in the study of Firdawsi's legacy. The first researcher to study Firdawsi in Europe was the French orientalist Jourdain. Western researchers such as Edward Brown, William Jackson, Denison Ross, Ruben Levi, Alex Nicholson, Paul Horn, German Ete, Charles Pickering, Joseph Hammer conducted research. One of the important reasons for our study of Eastern philosophy and politics is that in certain periods, from the time of the Arab Caliphate to the time of the Timurids, and even before the Common Era, it was part of the same political structure with countries such as Central Asia, the Near East, the Middle East, and Northern India. Also, the unity of the Islamic religion and culture for the peoples of this region is of great importance.

In the 10th century, three (four, according to some sources) prose collections of the Shahnameh were compiled in the Dari language, which were semi-historical and semi-artistic in nature and did not have the corresponding aesthetic effect. Consequently, at that time there was a need to create truly poetic works about the heroic past. All this was connected, on the one hand, with the need for self-awareness of the people, spiritual self-expression in the ancestors of the Tajiks and Persians, that is, the creation of epic poetry in their native language; on the other hand, with the need to unite the country's internal forces in the face of the threat of foreign invasion

² Mirziyoyev Sh.M. We will continue our path of national development with determination and take it to a new level. Volume 1. Tashkent: NMIU of Uzbekistan, 2017. – P. 184–185.

by nomadic tribes, who were forced to wage constant wars with the Samanids. This social system was keenly felt by all the leading writers and public figures of the Samanid state, and the poet Dakiki, who was the first to try to satisfy this urgent need of society, died very young (977) and managed to write only a few thousand couplets. To complete Dakiki's unfinished work, Abulkasim Firdausi undertook to create the Shah-nama epic, which is the crown jewel of all Persian and Tajik poetry. Very little is known about Ferdowsi's life in historical and historical-literary sources. It is known that he was born in 934, in a poor peasant family - a representative of the semi-patriarchal-semi- feudal aristocracy, under the influence of the new feudal landowners. The final part of the Shahnama states that in 994 Firdausi completed the first, incomplete edition of his work. For many years he wrote the king's letter, he experienced hunger, cold and severe need. According to primary sources and the text of the Shahnameh, the poet worked on the first edition for about twenty years and received a reward for his truly Titanic work only in old age. At that time, the rulers paid poets for writing works. However, this was not the case with Firdawsī: in 992 (that is, two years before the first edition of the Shahnameh was completed), Bukhara was the capital of the Samanids, and the ideological meaning of the epic corresponded to his policy and. There was every reason to believe in the patronage of the poet, who was conquered by the Karakhanids - the leaders of the nomadic tribes of Semirechye. Firdawsī's hopes were dashed, but he did not give up and in 1010 he began a second edition, almost twice as large as the original. By this time, the Samanids had succeeded Sultan Mahmud (997-1030), who had gained fame as the powerful ruler of Ghazni, the ruler of Khorasan and parts of Central Asia, and as a ruthless conqueror of Northern India. He rejected Ferdowsi's work.³ There are many legends about the reasons for the conflict between the brilliant poet and the terrible tyrant. One of them was poetically edited by the great German romantic Heinrich Heine. According to this legend, the Sultan promised the poet a gold coin for each verse. But Mahmud cruelly deceived him. When the caravan arrived from the Sultan and the packages were unpacked, it was discovered that the gold had been exchanged for silver. According to legend, the offended poet in the bath divided the money into three parts: one for the servant, the second for the caravan, and the third to buy cool drinks. This was a clear and direct appeal to the tyrant. The Sultan ordered the poet to be punished - to be thrown at the feet of an elephant. Firdausi fled his homeland and spent many years in exile. He decided to return to his homeland when he was old.

DISCUSSION AND RESULTS

Fundamental and applied research is being conducted globally to further enrich the system of spiritual and moral education, increase the effectiveness of educational processes, and strengthen ideological immunity. The further development of national and spiritual values, aimed at expanding the socio-philosophical horizons of modern youth and stimulating logical and philosophical observations, is becoming increasingly important. In particular, there is a growing need to study the life and work of Abulkasim Firdawsī and his spiritual legacy, such

³ Abulqasim Firdawsī. Shahnameh. Translations into Uzbek by Sh. Shomuhhammadov, H. Ghulom, Nazarmat, J. Jabborov. T.: "Gafur Ghulom Publishing House of Literature and Art", 2011.

criteria of human perfection as loyalty and patience, and secular ideas about the development of intellectuals as the main foundation of social development in the system of social stratification.

"The ideal of man is one of the central questions in Ferdowsi's epic, which he speaks to his people in the most clear and understandable language. He is a Muslim, expressing purely human thoughts under the shadow of a heavenly book. His message is about goals and tasks, and the poet has a high goal, putting the good of his society in the long, confused history above any individual expediency or non-collective phenomenon. "Firdowsi's ideal is the ideal of "man or ideal" and his humble feelings. Ferdowsi's ideal is not intended as a nation or tribe. His ideal is the ideal of a great nation and humanity. In Ferdowsi's "Shahnama" man occupies a very high position, and man is the only creature among the creations of the Almighty who has a heavenly soul, will and wisdom.⁴

"The content of the "Shahnama" is incredibly rich and it is impossible to cover it all. Ferdowsi's poem, one might say, is a kind of "encyclopedia" that covers the most diverse aspects of the life of the ancient Iranian tribes. Using the materials available in the poem, one could write a series of various monographs, for example, on military affairs, "music" and "education" in the "Shahnama". But in any case, we see elements of "education" on almost every page of the poem. The book "Shahnama" is not only a historical source, but also a treasury of philosophical ideas".

Ferdowsi's enormous power to understand the depths of the human psyche and to describe vivid human feelings and spirits is amazing. If we examine the stories of the "Shahnameh" from the point of view of scientific criticism, based on the moral principles accepted in the world, we see that each man and woman has a clear and unique face and behaves naturally according to their age and position. Each hero, in each situation, does the same thing and speaks the same speech, as is expected of his hero. He is undoubtedly Firdaws's most beloved hero, although he, like all people, is not without human vices. However, his most remarkable qualities are his supernatural strength, courage, humility, cunning and, most importantly, his practical, not philosophical, wisdom.

CONCLUSION

"Shahnama" is considered the highest literary masterpiece of the nation, among the world's masterpieces, the greatest epic in the world and the eternal heritage of the world. We are not saying this; this is what was concluded by the great foreign researchers and scholars who studied the Shahnama, comparing it with world-famous masterpieces. Therefore, it has been translated into almost all living languages of the world (30 languages) and has retained its value and perfection in each language into which it was translated. Because Firdaws's speech is more than just the beauty of words; it contains the depth and height of meaning and the greatness of the poet's soul. Epic poetry and the philosophy of history strive to look at history from a holistic, consistent, unified and interconnected perspective, but the philosophy of history seems to be

⁴ Abulqasim Firdaws. Shahnameh. Translations into Uzbek by Sh. Shomuhammadov, H. Ghulom, Nazarmat, J. Jabborov. T.: "Gafur Ghulom Publishing House of Literature and Art", 2011.

trying to approach history in a thorough and wise way. Studying the entire "Shahnama" as a whole, we find that the actions of Firdausi's heroes, especially in the epic plot section, contradict Firdausi's own words and advice, even his faithful quotes from the prophets in the historical part of the work, and sometimes these also contradict each other.

The main ideological directions of the thinkers of the Eastern Renaissance, in particular Firdawsi's work, are based on humanism and moral perfection. Through the embodiment of the heroes depicted in the "Shahnama", such qualities as strengthening the sense of patriotism, striving for justice, fighting oppression, and being active in public life are formed in the younger generation. This serves not only the spiritual and moral development of young people, but also increases their social consciousness and civic responsibility.

Also, Firdawsi's views are an important source for understanding national identity and strengthening historical memory. The ideas put forward in his works encourage young people to be proud of the rich cultural heritage of their people, which strengthens their social activity in society. A person formed on the basis of respect for national values seeks to actively participate in social processes and contribute to the development of society.

In conclusion, the legacy of Firdawsi has theoretical and practical significance in increasing the social activity of young people in the process of modern education and upbringing. Educational approaches developed on the basis of his ideas serve to form spiritual maturity, civic position and a sense of responsibility to society in the younger generation. Therefore, in-depth study of works such as the Shahnameh and the implementation of his ideas in the education system is one of the urgent tasks of today.

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