



**B. A. ROSENFELD AND A. P. YUSHKOVICH'S WORLDVIEW ON
OMAR KHAYYAM**

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Abstract

Omar Khayyam's belief in understanding the world, his emphasis on the role of reason in this process, and his position as a follower of a particular philosophical school are evident. Similar thoughts about Khayyam were also observed, analyzed, and evaluated in the works of Shakespeare, offering a new approach to recognizing the poet's trends in thinking.

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B. A. Rosenfeld and A. P. Yushkovich explored Omar Khayyam's worldview based on sources and lectures and explained the ideological significance of his works within this framework. These scholars described Khayyam's first philosophical direction as "realism" and characterized his outlook on life as sweet and attractive. They also highlighted that "anti-religious poems are strongly associated with Khayyam's name in public perception" and provided the following rubaiyat as an example:

**"The spirit of slavery hides in idols and the Kaaba,
The ringing of church bells – the language of a slave's humility,
And the black seal of slavery equally rests**

On prayer beads and the cross, on the church and the prayer niche." [1]

The researchers analyzed Khayyam's rubaiyat and concluded that many of his poems mocked fasting and prayer, and praised wine, which is forbidden in Islam. As an example, they provided the following rubaiyat:

**"I will not pass a day without a cup or a glass,
But this night is sacred, the holy month of Ramadan.**



**I wish to press lips to lips, heart to heart,
Not to release my beloved from my hands."**

They further explain: "This is 'The Night of the Holy Ramadan,' 'The Night of Power,' i.e., the 27th night of Ramadan, when it is believed that the Qur'an was revealed to Prophet Muhammad. Devout Muslims engage in worship on this night". Khayyam's praise of wine is interpreted as "enjoying the pleasures of the earth" and is seen as a rejection of the Islamic promise of worldly pleasures. From this perspective, the description of women's beauty and love also serves as a continuation of Khayyam's celebration of worldly pleasures. The following rubaiyat is provided as evidence:

**"Drink with the idol, Khayyam, and do not judge,
For tomorrow you will meet death along your path,
Consider that yesterday you already said goodbye to life,
And today, enjoy love and wine."**

By analyzing the anti-religious content of Khayyam's rubaiyat, the researchers did not label him as "fully materialistic," but concluded that "he was certainly distant from religion and formal belief". In this context, they analyzed Khayyam's rubaiyat from this perspective and considered the following rubaiyat to be "very accurate and appropriate" for describing Khayyam's poetic, scientific, and humanistic virtues:

**"My enemies call me a philosopher,
But, as God sees, their judgment is mistaken.
I am insignificant: for nothing is clear to me,
Not even what or who I am here." [2]**

Khayyam's Epicurean philosophy, unlike some interpretations, is not related to arrogance or avoidance of responsibility, nor the disregard for scientific inquiry. On the contrary, his scientific and literary works demonstrate his desire to avoid unnecessary worries and self-deprecation in an orderly environment. In other words, the mind, which wishes to grow, is one that seeks to avoid senseless worries and self-deprecation in this merciless and "sick" world, where it desires not to know anything about its humanity.

These scholars, by comparing Khayyam's realistic views with his scientific works, such as "Navruzname" and "Jalali Calendar," concluded that "Khayyam's



humanitarian poems are filled with human dignity and discontent against injustice on Earth." The great scholar dreamed of a different way of life and a prosperous future, wishing that:

**"If I were in control of this evil sky,
I would crush it and replace it with another.
So that there would be no obstacles to noble aspirations,
And people could live without suffering." [3]**

B. A. Rosenfeld and A. P. Yushkovich, in their research "Omar Khayyam" (Moscow, 1965), also examined Khayyam's life and creative activities. In the chapter "Poetic Reflections" (Поэтические раздумья), they analyzed the ideological content of Khayyam's rubaiyat from a philosophical perspective. They evaluated the poet's thoughts from the materialist viewpoint and considered the "misfortunes of life" as part of the ideological content of his rubaiyat. The authors argued that Khayyam openly criticized social and spiritual corruption in society as the main motive for his expression of "life's misfortunes" and removed the "philosophical issues" from the rubaiyat in this context. They emphasized that "many of Khayyam's rubaiyat are dedicated to philosophical issues." One such issue is the idea that "everything is one with the essence of Allah, and it is a single substance," which is also discussed in the treatise "On the Science of Existence." This philosophical idea is reflected in the following rubaiyat:

**"In sorrow, my heart prays: open to me the light of knowledge!
This is the sign of the letter alif, I said in response.
And suddenly I hear: enough! For in this letter is all:
When the one is in the house, there is no place for the other."**

The scholars concluded that Khayyam expresses his philosophical reflections more clearly in his rubaiyat than in his scientific works. From this perspective, the idea of the immortality of the body aligns with the sense of eternal existence of all living beings, and this thought forms the essence of the rubaiyat.

These researchers provided the following examples as evidence:

**"The grass, which you see! It is surrounded by
The ripples of a ringing stream, fragrant and tender.**



**Do not trample it with disdain: perhaps,
It arose from the dust of angelic beauty."**

And another:

**"Know: in every atom on Earth hides
The once-breathing idol with a beautiful face.
Carefully remove the dust from its golden strands:
It was a part of the lovely locks." [3]**

According to these scholars, Khayyam wrote many rubaiyat on themes of the transience of the world, and these works are considered reflections on the impermanence of life, with moral teachings. They concluded that not only the mentions of Aristotle and Sino in his works but also his recognition of the essence of existence and the contradiction between essence and form demonstrates his unique interpretation of material perception. They further analyzed the ideological content of Khayyam's rubaiyat related to this subject.

Thus, the researchers believe that Khayyam's worldview, which emphasizes the importance of reason in understanding the world, proves his alignment with a certain philosophical school. Similar ideas about Khayyam are observed, analyzed, and evaluated in Shakespeare's works, marking a new approach to understanding this poet's intellectual trends [4].

References

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