

Opinions Of Omar Khayyam About Being And Knowledge Theory

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Abstract:

Interpretation of being, the universe, man, perfection in the philosophy of Umar Khayyam. The article claims that the forms and stages of cognition, Umar Khayyam's commitment to the traditions of rationalism are based on Aristotle, Faroad and Ibn Sina in mental cognition. It is believed that Umar Khayyam took a mystical approach to clarifying and knowing philosophy.

Keywords: *existence, universe, philosophy of knowledge, mysticism, fate, perfection, emotional knowledge, rational knowledge, development of the spiritual kingdom, achievement of true human happiness.*

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I. INTRODUCTION

Mystical knowledge, which left a worthy mark in the history of mankind, made it possible to solve a number of scientific problems in the field of philosophy, mathematics, astronomy and other sciences, known by their rabbis throughout the East and West and known for their philosophical ideas. Owner Umar Khayyam.

Giyasiddin Abulfat Umar ibn Ibrahim Khayyam was born on May 18, 1048 in the city of Nishapur in a family of tent masters. Khayyam is the poet's nickname, which is associated with the requirements of his father's profession. Khayyam means "tent maker." The poet's father belonged to the middle class and was self-sufficient. He created the conditions for his son to receive a good education at that time.

At the time of the birth of Khayyam, Nishapur was one of the largest cities of the Middle Ages. More than fifty deals flourished here. Trade is established with many countries. The city underwent large-scale construction, beautiful madrassas, mosques and minarets. Here lived masters of various professions, famous scientists. Umar Khayyam was raised by them. Khayyam studied at the most prestigious universities of Nishapur with leading scientists of his time. Omar Khayyam, talented and hardworking in nature, learns lessons in a short time.

One of his first teachers was Nasriddin Sheikh Mohammed Mansur (died 1104). This man was a famous scholar of his time in the field of religious knowledge, and the famous Sufi poet Sheikh Sanoi was one of his students.

Nishapur was one of the most developed cities of art and culture in Iran at that time and was located in the Khorasan province. The childhood of Umar Khayyam (1048-1066) was spent in his hometown. He was initially educated at the famous madrasah in Nishapur at that time. Later, in 1066-1074, it continued in Balkh, Samarkand and Bukhara. Umar Khayyam was well versed in the exact sciences, including algebra, handasa, life and philosophy. He

diligently studied the Qur'an, history, jurisprudence and other sciences. He had a deep knowledge of the Arabic language and literature. He was highly skilled in poetry. Umar Khayyam also studied astrology and medicine and mastered the intricacies of musical art. He translated the works of the ancient Greek philosophers Archimedes, Euclid, Aristotle into Arabic. Khayyam not only knew the Qur'an by heart, but also explained every verse. Another area of his activity was the development of mathematical problems. The first scientific work of Umar Khayyam was a treatise on algebra in Samarkand at the age of 25 years, thanks to which he became famous as a scientist.

The scientific activity of the thinker began in Bukhara at the residence of Prince Hakan Shams Almulk. Umar Khayyam was invited to Isfahan in 1074 at the Astronomical Observatory in Maliksha. After five years of research with observatory scientists, he created a new calendar in March 1079.

It was 7 seconds more accurate than in the previous calendar. He finished writing his treatise on geometry in 1077. In 1080, he wrote his first philosophical treatise on life and the essence of life. After the death of Malikshah in 1092, the peaceful, stable days of Umar Khayyam turned into an unstable period. During the reign of the wife of Malikshah Turkonhot, scientific activity was not supported, and the observatory was closed. The capital of the country will be moved from Isfahan to Merv. Umar Khayyam returned to Nishapur to teach. Continuing his scientific research, he wrote a pamphlet "On the art of determining the amount of gold and silver." The last years of Umar Khayyam's life were very difficult. According to sources, Omar Khayyam had the honor of visiting Mecca and Medina in old age. In 1095 he went to Arabia, and in 1112 he returned to his homeland. He spent the last years of his life in a village closer to Nishapur. According to medieval literary sources, Umar Khayyam was not married and had no children.

Omar Khayyam's views on philosophy and existence are largely consistent with the ideas of Ibn Sina, whom he recognized as a teacher, or are fully consistent with the views of his predecessors who commented on his books. The unique philosophy of the thinker is reflected in his views on existence.

II. MATERIALS AND METHODS

Umar Khayyam with his rich and varied creativity, scientific research, beautiful and gentle poetry over the centuries evoked sincere interest and love in the hearts of our contemporaries. We tried to solve this mystery in our own research.

Desire for a world whose fruit we are
We are the black ore of the mind.
If we look at the round world as a ring,
Undoubtedly, his eye is our pearl.

In the aforementioned ruby, Umar Khayyam described such philosophical problems as man, his inner feelings, his place in being, and the fleetingness of life. In his rubai, philosophical problems are expressed in a form that is extremely simple, beautiful, and close to the human heart. In particular, the lifestyle of the thinker, the way of thinking, vision and knowledge of the problems of the world and society and his wise approach to solving them are unique. The scale of the scientific heritage of Umar Khayyam on the problem of existence, especially the world and the place of man in it, can be seen in the names of his main philosophical works that have survived to this day. In particular, Khayyam's works on philosophy and logic are as follows.

1. The work "Risala fil-wojud."
2. Booklet "Existence and necessity."
3. "Risala fi kulliot il-wujud."
("A treatise on the community of being").
4. The work "Uklid, the book of interpretation is complex."
("Commentary on Problems in the Preface to the Euclidean Book").

5. Work "Hikam mesonula" ("Criteria of scientific wisdom and philosophy").

6. Work "Al-Jawab wa salasal masoil" ("The answer to three questions").

7. Work "Az-ziyo al-akli fi maouza ul-ilm al-kulliy".

("An easy book on the topic of all psychic sciences").

8. The work of Navruznom.

In the above-mentioned works of Umar Khayyam, opinions about being, man, society, intellect, knowledge and morality are widely used.

In his views on existence, he refers to the ideas of Farabi and Ibn Sina about the connection between "commitment" and "opportunity". The process of development to the gradual change of being is directed from the spirit, from the mind to the material being, and then from the material to the human spirit, the mind.

The first being, the first reason, is God. There is no definition of its origin, its breed. The creator cannot be compared with anything created. If only this could be compared with what exists, there would be no necessary distinction between truth and people (created). As a result, one could assume that the creator of all things would be two or more, not one, not one. Its existence is more than one contrary to simple logic, the principles of divine command and is incompatible with a causal relationship.

All things are created because of the first reason - existence. But he himself is not created under the influence of other reasons. In fact, it is a necessary, root cause. Therefore, his inability to create something, his unwillingness to create, although he is able to create an entire being, undermines the purpose and will of God.

Nothing can be compared with its perfection, its beauty, because it is the owner of beauty. Based on the following evidence, Umar Khayyam in his rubayah:

Where are you perfect, my dear?

Your star confuses the moon at night.

Beauties who adorn their faces for a feast,

The world is yours.

he wrote.

The knowledge of Allah is different from the knowledge of man. He is fully aware of his being. His knowledge does not need to be gradually changed, because such knowledge is not directed from ignorance to knowledge, from uncertainty to confidence, in fact it is a perfect, absolute science. Therefore, there is an incomparable difference between a person's knowledge of the truth and knowledge of Allah Himself. Nevertheless, mankind lives a hope for the life of His grace and mercy.

As for the second category, that is, those associated with the consequence of the first cause, they are products of the first cause, space planets. In fact, there are ten of them, each of which resembles the root cause. Each spatial sphere has its own spirit and mind. Thanks to the Spirit, the spatial sphere moves. The mind of the spatial realms, in turn, is the source of the soul. The mind surpasses the spirit in its rank, because if the soul moves everything through its activity, the mind performs this task through kindness.

It is known that such philosophical views became a general trend in the ideas of thinkers such as Nasir Khusrav and Aziz al-Nasafi.

According to the thinker, "existence is possible" - created objects of the universe are not independent creatures. Its existence depends on the "obligatory being," that is, on the being that it created. But at the same time, the first reason becomes "mandatory" only if it causes consequences. But a causal relationship of possible things cannot last forever or spread in a circle. This is ultimately "mandatory."

Due to the combination of various elements of the earth, water, fire and air, the diversity of the universe, the material unity of things is ensured. The role of the soil, especially in the development process, is extremely important. Image of the soil is the leading theme of cutting Umar Khayyam. For example, in one of them, the thinker writes:

I went to the pottery
workshop, potter

Clay works showing a
wonderful craft.

I saw what no one saw
My grandparents are
crushed in the hands of clay.

According to Umar Khayyam, minerals, plants, animals and the human race are formed as a result of the interaction of things. The basis of all changes in nature and society is action. The movement of objects occurs in space and time.

Umar Khayyam's views on love were very close to mystical views. In the teachings of the Sufis, God is united with the whole being, and His light is present in every particle of the being, in every body. Therefore, in the Sufi worldview, love for Allah is one with the whole being. It is overcoming oneself. Abandonment is a complex process full of contradictions and difficulties. In some of Umar Khayyam's rubies, spiritual love is welcomed, while in another part, earthly love seems to be preferable:

Flowering season, promenade, snow in the
green.

If three or four ulfats, charm with a moon
face,

Those who drank a glass in the morning -
They got rid of the mosque and the church.

Omar Khayyam believes that the self-denial of a person is an extremely difficult process for a person and can lead to the loss of spiritual freedom.

Umar Khayyam likens life to an endless and limitless ocean, and the life of some people is the rivers flowing into this ocean. According to Khayyam, not all rivers can connect to the sea. Some turn into shallow puddles along the way. In the river of life, the right word and honest people can drown, not being able to adapt to the flow. The hypocrites and the unclean, on the other hand, adapt to the stream and enjoy all the pleasures of life. Life itself is like a big sight, and a person is like a spectator. Allah, who staged this performance, is an amazing mystery hidden behind the curtain for human thinking. No sage or scientist can know this secret of the universe.

We are puppets, heavenly puppets.
This word is true, not figurative.
One by one we fall into the box of absence
A little after playing in the sky.

Umar Khayyam ibn Sina was a supporter of his philosophical teachings and agreed with many of his views on the soul. Ashawiyah (Radiation) Ibn Sina claims that after death the human soul returns to the world of Ma'ad, where it feels the influence and power of its good and evil deeds. In this work, Ibn Sina recognizes the doctrine of sex and emphasizes its important role in the process of spiritual development of man. As matter participates in the process of circular motion, so the soul participates in the process of eternal return between the earth and the universe, until it reaches the level of perfection. Only perfection can free the soul from the whirlpool of this eternal return and circular motion. The views of Umar Khayyam on this score are more controversial than the views of Ibn Sina. On the one hand, Umar Khayyam recognized the eternal return of the soul and sexual intercourse, and on the other hand, some rabbis doubt that there is life after death:

Who saw hell and paradise
Who gave the message to the world, e dil.
Our hope for fear is, but -
Who knew the name of the mark, e dil.

These doubts by Umar Khayyam show that he cannot fully accept the state of death under mysticism. According to Khayyam, a person can never be free from his "I" and doubts. Feeling in the heart of a person, it is difficult to create a place for his love for Allaxu.

We will compare with the aforementioned ruby of Umar Khayyam with the views of the great Sufi woman Robia Adawiya. Robia Hadaviah says that night requires neither hell nor heaven. There's nothing on it, chrome friend. Rabia is a companion for Adaviya, and her whole heart is full of love for Allaxu. In this state of death, Robia Hadavia forgets about herself and her consciousness and joins Allax with her whole being. Thanks to the love of Allax, the human soul in a state of death triumphs over death

and reaches eternal life. This wonderful state of mystics cannot be understood or explained by contemplation.

In his story about Shakes and Shaitan, Umar Khayyam clearly states that he did not feel and could not reach this state of death. The poet Umar Khayyam is trying to reveal the essence of a person who represents the spirituality of love of contradictory and contradictory.

In the stories of Umar Khayyam, we see the spiritual strength of man, the joy and sorrow of this path. In the middle of the 19th year, a trip by Umar Khayyam, a complete philosophical list, was widespread in Western Europe and revealed its fame. Her beautiful stickers easily reached the hearts of fans, see their representation in the form of simple art emblems.

The views of Umar Khayyam can be classified as follows:

- inspired a creature like the Sufis, and believed that there was a soul in everything;
- approached the issue of love from a dialectical point of view. In his opinion, along with spiritual love, there is also the love of the earth;
- There are two types of Khayyam truth, one is religious, the other is secular. Secular truth is always relative, and religious truth is absolute. Scientific truth is relative because the material world is temporary. From this we see that dialectical thinking is of particular importance for the philosophical thoughts of Khayyam.

Studying the problems of the theory of knowledge, Umar Khayyam primarily refers to his achievements in such fields as philosophy, mathematics, astronomy and medicine. According to the scientist, the disclosure of the secrets of the universe, the causes and phenomena of events, as well as their careful observation should be an important aspect of human activity. A man distinguishes himself from all other living beings by his scientific activity, his desire to know reality and establishes his kingdom over them.

According to the thinker, cognition is the perception of events by the human brain. In this regard, intuition and intelligence are powerful tools of human knowledge. While some things can be known through simple living observation, the essence of complex phenomena, the internal content, is manifested through logical cognition. It seems that human feelings are a very important source for observation and intelligence.

The forbidden tree has not bloomed yet
No one knew the essence of truth.
But everyone who reaches out
There is no hope because it is not broken.

* * *

Or in another rubai we find the following line:

“For a moment, my language is not without knowledge.”

The five senses of a person are able to keep him informed about what is happening. Intuition is a seal, the form of external objects, their clear image is a symbol. Therefore, it is not appropriate to compare the image with existing objects. The five outer senses are complemented by the five inner senses. They consist of imagination, imagination, memory, perception and general intuition. Perceptions are the “servants” of the human brain.

According to the thinker, a person follows the path of reason and will in his activities. Thanks to them, a person learns the secrets and laws of reality. In the knowledge of the world, the human mind has a creative character. Humans differ from animals in that they possess wisdom and speech. In the philosophical views of Umar Khayyam, the mind is interpreted as priceless ore, a unique treasure. No matter how important and necessary real-time observation is, it is actually limited. You cannot study important connections in their pure form. The mind can perform such a task.

Umar Khayyam remains faithful to the traditions of rationalism. It is based on the idea that “the mind analyzes the essence,” based on Aristotle, Faroh and Ibn Sina. He argues that live observation cannot reveal the

general aspects of things. On the other hand, the mind is able not only to know the essence, but also to know a person. There is no front into which the mind cannot penetrate. The knowledge gained thanks to him is endless and lifelong.

According to the thinker, logic is interpreted as an important tool for cognizing reality, as a means of achieving truth. Logic ensures that an idea, a thought - the accuracy of reasoning, fluent, consistent and factual - is based on evidence. He argues that all ideas in science, especially in philosophy, should be based on logic.

In the world, including world culture and science, the great scientist and thinker Umar Khayyam gained great fame as a philosopher who developed dialectical thinking, ethics and aesthetics. Mathematicians and historians B.A. Rosenfield and A.P. used. For example, the protagonist of the drama, the fake King Polonius, says that we feed other animals to feed ourselves. And when we die, worms and worms eat us. They feed them with worms to fish. People eat the fish that the worms eat, and in the end they again eat the worms in the grave and so on. In a conversation with his friend Horatio at the cemetery scene in Shakespeare's play, King Alexander says that once King Alexander's hawk can turn into dust and turn into a heap of dirt that can be used to close a crack in the wall. This is the idea of Khayyam Ruby. This attitude and approach, intelligence and intelligence are unique to him.

Some scholars and analysts believe that Umar Khayyam was close to the teachings of mysticism. In mysticism, May is used as a symbol of the joy of life. A man comes to this world not only to grieve, but also to enjoy life. The human heart chooses the garden of love and joy as its home. But alienation and anxiety enter this garden like a black snake. According to Umar Khayyam, the human soul comes to this material world for joy. For the soul, the human body is not a prison, and the spirit does not hate it, but they are prone to each other.

According to the thinker, a person sets clear goals and strives for them, but his fate is not clear to him, and the power that changes all plans of a person cannot be known through thinking, intellect. Fate is said to be a behind-the-scenes play of divine powers. From this game, a person will remain in ignorance until the end of his life:

Neither you nor I will ever know the secret.
This is a puzzle, neither you nor I can solve it.

Behind the scenes our pipe
Neither you nor I can leave the curtain.
Khayyam complains about the difficulties of fate. Nevertheless, it encourages people to enjoy, love and enjoy the beauty. Omar Khayyam says that you need to live in the present and enjoy all the good in it, without thinking about the past or the future:

Don't forget yesterday
Do not cry until tomorrow comes.
Stop worrying about the past
Be happy, do not waste your life.

After the hectic days of the reign of Omar Khayyam during the reign of the Ministry of Nizamulmulk in the palace of Malikshaks, his life plunged into difficulties and financial problems. However, Xayyam continues the homely beauty of life into his lifestyle.

Umar Khayyam, in his book *On Society*, reflects on reason, soul, and love. He, like ibn Sina, divides the mind and soul into several forms. The highest form of mind is the active mind. The active mind acts on the soul of love and moves the world with it. John, on the other hand, strives for self-realization and, through love, approaching an active mind. According to Umar Khayyam, the Force that unites the soul and an active mind is love. Of course, this love is spiritual love that helps the soul understand itself, and an active mind that works to unite with the soul.

Umar Khayyam's views on love were very close to those of mysticism. In the teachings of the Sufis, God unites with the whole being, and the ego is present in the kaida part of society, in the kaida bodies. Consequently, in the Sufi worldview, love for

Allax is manifested in the unification of all entities and in the outcome of the X "I". Self-education is a complex process, full of resistance and hardship. In some rubies of Umar Khayyam, dux love occurs, while in another part, repentance is preferable to earthly love:

Season of flowers, promenade, snow in the green.

If three or four ulfats, charm with a moon face,

Those who drank a glass in the morning -
They fled from the mosque and church.

Omar Khayyam believes that the self-denial of a person is an extremely difficult process for a person and can lead to the loss of spiritual freedom. This, in turn, can turn a person into a copy of the opposite of others. Thus, according to Umar Khayyam, a person who has spiritual love does not leave all the beauty of the material world - his feelings. Emotions are feelings, for example, feelings for maya and a beautiful lover, which are considered a manifestation, a form of spiritual love. In the poetry of Umar Khayyam, spiritual love is the strongest life force. Human life is short, but death cannot conquer the spirit of the human body, and even the body does not disappear from a consistent life. It turns from soil to plant, from plant to stone, to water, to air. The material body is constantly involved in the circular motion of matter. The soul, on the other hand, merges with the universal spirit after the death of the body. I agree with the idea that death is not destruction, but a transition from one form to another.

Umar Khayyam likens life to an endless and limitless ocean, and the life of some people is the rivers flowing into this ocean. According to Khayyam, not all rivers can connect to the sea, and some will become shallow reservoirs along the way. In the river of life, the right word and honest people can drown, not being able to adapt to the flow, while the hypocritical and unclean can adapt to the stream and enjoy all the pleasures of life. Life itself is like a big sight, and a person is like a spectator. Allah, who staged this performance, is an amazing mystery hidden

behind the curtain for human thinking. No sage or scientist can know this secret of the universe.

Oh language, this is the reality of the world,

Do not be sad in vain.

Recognize the work of fate: it is more or less

He will not correct his judgment, therefore he needs you.

The great thinker and philosopher Umar Khayyam was one of the outstanding scientists of his time in a number of disciplines, such as astronomy, theology, nature, and mathematics and literature. It is known that in the time of the Seljuks Umar Khayyam had an excellent reputation under the famous Minister Nizamulmulka. He was also the nephew of Sultan Malikshah and the head of the large observatory in Isfahan. Umar Khayyam devoted twenty years of his life to the observatory and as a result created the most accurate astronomical calendar in the world.[11.12.13.14]

In his views on existence, he refers to the ideas of Farabi and Ibn Sina about the connection between "being is obligatory" and "being is possible." The process of development to the gradual change of being is directed from the spirit, from the mind to the material being, and then from the material to the human spirit, the mind. The first being, the first reason, is God. There is no definition of its origin, its breed. In fact, it is a necessary, root cause. As for the second category, that is, things related to the end of the first cause, they are products of the first cause, space planets. "Existence is possible" - created objects of the universe are not independent creatures.

III. CONCLUSION

Umar Khayyam talks about his achievements in such fields of science as mathematics, astronomy, medicine and philosophy. According to the scientist, the disclosure of the secrets of the universe, the causes and phenomena of events, as well as their careful observation should be an

important aspect of human activity. A man distinguishes himself from all other living beings by his scientific activity, his desire to know reality and establishes his kingdom over them.

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