

## UMAR HAYOMNING DONOLIK SHAROBIGA QARASHLARI

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### ✓ Rezyume

*Ushbu maqolada buyuk faylasuf olim Umar Hayyom oqillik va may tushunchasi haqidagi falsafiy qarashlari haqida fikr yuritilgan. Maqolada Umar Hayyomning asarlari, risolalari, ruboiylari tahlil qilinib, ularning hozirgi kunda dolzarbligini yo'qotmagan va muhim ahamiyatga molik fikrlari, falsafiy qarashlari yoritilgan.*

*Kalit so'zlar: Umar Hayyom, faylasuf, shoir, may, ta'lim, ruboiy, ong, falsafa.*

## ВЗГЛЯДЫ ОМАРА ХАЙЯМА НА ВИНО МУДРОСТИ

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### ✓ Резюме

*В данной статье рассматриваются философские взгляды великого философа Омара Хайяма на тему вино мудрости. В статье анализируются труды, трактаты и рубай Омара Хайяма, обсуждаются его философские взгляды, которые еще не сохранили свою актуальность и имеют важное значение на практике.*

*Ключевые слова: Омар Хайям, философ, поэт, вино, мудрость, образование, рубай, духовность, разум, философия.*

## INTERPRETATION OF THE WINE OF WISDOM IN QUATRAINS OF OMAR KHAYYAM

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### ✓ Resume

*This article examines the philosophical views of the great philosopher Omar Khayyam on the topic of the wine of wisdom. The article analyzes the works, treatises and rubai (quatrain) of Omar Khayyam, discusses his philosophical views, which have not yet retained their relevance and are important in practice.*

*Key words: Omar Khayyam, philosopher, poet, wine, wisdom, quatrain, education, rubai, spirituality, philosophy.*

### Introduction

In the history of world literature, Omar Khayyam has remained a mystery undoubtedly in the entire history of humankind; no other poet has won such extraordinary fame with the absolute misunderstanding of his works.

Purpose. To analyze the peculiar aspects of the term of Wine in the quatrains of Omar Khayyam, and research the hidden philosophical mystery which is illustrated in the rubai of the philosopher.

Omar Khayyam ranks first among the most famous poets of the East, read all over the world. Millions of books of his poems, constantly republished in translations into Russian, all European and many Eastern languages, have not been able to saturate the book market for over a century. The quatrains of Omar Khayyam - about the meaning of a person's life, about his insecurity in the face of fate and time, about the charm of fleeting moments of joy, aphorisms-verses in which each of the readers finds something of his own, secret and not yet expressed - have become the common spiritual heritage of mankind.

On some sources, you can see a look at Omar Khayyam as a colored drunkard who managed to write several stanzas in the intervals between the hangover trembling of hands and the insanity of another drunkenness. The drunkard who managed to write several stanzas in between the hangover shivers hands and insanity of another

drunkenness. Be Khayyam like that, unless could he become a student of Sheikh al- Rais Abu Ali Hussein ibn Sina (Avicenna) and almost equal to him in scientific fame? When the "reckless reveler" contrived build the world's greatest observatory, develop a new calendar (which more precisely modern for 7 seconds), perfectly study the Quran and Arabic (and translate the works of Avicenna from him into Farsi), become a skillful doctor and astrologer, write many treatises on philosophy, medicine, music theory, physics, Geometry algebra? It is worth remembering this when you read, "there is no point in studying the sciences."

### Materials and methods

In general, as far as one can see, the "wine" tint did not appear spontaneously in Khayyam's work. So, in his treatise "Nauruz-name" he approached the topic of wine consumption from a medical point of view, that is, in the context of the usefulness and harm of this drink for the body. Emphasizing the presence of a river of wine in Paradise (along with others), he cited a Qur'anic verse on intoxicating drinks and gambling, in which "there is a great sin, but there is also benefit for people, although there is more sin in them than benefit" (Qur'an, 2: 219).

Indeed, it is generally known that one of the rivers of paradise consists of "wine that gives pleasure to those who drink" (Qur'an, 47:15). And the inhabitants of Paradise "will be given to drink from bowls with wine mixed with ginger, from a source named Salsabil" (Qur'an, 76: 17-18). At the same time, it is specified that "they will be bypassed with a bowl of a spring drink (wine), white, which gives pleasure to drinkers," which does not intoxicate and does not deprive the mind (Koran, 37: 45-46).

In the light of the Qur'anic verses, Omar Khayyam set out his vision of the described: "A wise man should drink (wine) so that its taste is greater than sin, so as not to suffer; by exercise he brings his soul to the point that from the beginning of drinking wine to the end, no evil and rudeness comes from him either in words or in deeds, but only good and fun. Only when a person reaches "this stage, it befits him to drink wine." Following which, Khayyam provided information on the varieties of wine, focusing on the usefulness and harm of each of its types for humans [1].

Consequently, the thinker's approach to the view of wine reflected in the Qur'an was quite serious. And his very detailed presentation of the "wine" topic, perhaps, came from a real interest in the drink from the point of view of the non-coincidence of the presence of any of the verses in the Qur'an. After all, one cannot but agree that in his philosophical reasoning, Khayyam very thoroughly touched upon the most important provisions of the Qur'an, trying to consider them from different sides. Therefore, it is not surprising that he was also interested in the aspect of wine, especially since this

Heavenly drink (not intoxicating for a person) is equated with honey, water and milk. However, in the poetic lines of the scientist, the perspective of wine is probably perceived by the absolute majority of readers as an opposition to Islam, that is, an unconditional and

Irrevocable confirmation of Khayyam's "godlessness". But, according to the author, the entire structure (line) of the thinker's approach to the attempt to realize the Divine in life (nature, in the Universe), which can be gleaned from his reasoning, testifies to the scientist's thoughts about everything that happens to him and around him. The questions put to him clearly demonstrate the sincere attempts of a talented Person to understand the most complex intricacies of life. Men say the Koran holds all heavenly lore, But on its pages seldom care to pore; The lucid lines engraven on the bowl, That is the text they dwell on evermore.[2]

## Results

It becomes obvious that the scholar knew the Quran perfectly; was not only familiar with hadiths, but also studied them; understood fiqh; studied the biography of the Prophet Muhammad (peace and blessings be upon him); owned the history of the development of Islam. And as we saw in his research, in his analytical calculations he proceeded from the verses of the Koran, relying on hadiths. This is also evident from his quatrains. Therefore, it is quite possible to assume (at least not to exclude) that Khayyam could, as we have already said, converse with poetic lines allegorically. And why not, if Allah testifies to the presence in the Qur'an of both "clearly" stated ayahs that make up the "mother of Scripture" and allegorical (Qur'an, 3: 7), with the statement of the

statement of the Qur'anic signs "for people who understand" (Qur'an, 30: 28). So many cups of wine will I consume, Its bouquet shall exhale from out my tomb, And every one that passes by shall halt, And reel and stagger with that mighty fume.[3]

## Findings

Khayyam's word "wine" is a kind of cipher that has several meanings.

Wine is the best in life: youth and love; spring and flowering gardens; scientific knowledge of the world and communication with friends; old age and wisdom; aphoristic verses and clever argument. These are the true values of being.

Wine is blood. Wine is a stream of living passions and ups and downs of life; time flow. Associated with blood. To-day is but a breathing space, quaff wine! Thou wilt not see again this life of thine; so, as the world becomes the spoil of time, Offer thyself to be the spoil of wine! [4] Wine is a sediment. "Bitter" or "muddy wine", "sediment in a goblet" - mental fatigue gradually accumulating over the years. Wine is a melting ruby, cup its mine; Cup is the body, and the soul is wine; These crystal goblets smile with ruddy wine Like tears, that blood of wounded hearts enshrine.[5] Wine is a symbol. Wine as a symbol of intoxication with divine love and joy, intoxication from the knowledge of truth.

Omar Khayyam like other Sufi poets used popular metaphors and portrayed the familiar joys of life so that the average person could compare them with the highest spiritual joys to people who are used to drinking wine to temporarily Forget about their sorrows and insurmountable difficulties of life mark offers something better the nectar of enlightenment and Divine ecstasy that allow a person to get rid of all sorrows forever of course Omar Khayyam would not have taken the trouble to compose only a quatrain just to advise people to seek in drunkenness.

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