



Research Article

PHILOSOPHICAL IDEAS IN FIRDAUSI'S SHAHNAMEH

Submission Date: October 5, 2022, **Accepted Date:** October 7, 2022,

Published Date: October 12, 2022

Crossref doi: <https://doi.org/10.37547/philological-crjps-03-10-06>

Journal Website:
<https://masterjournals.com/index.php/crjps>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

Madina A. Chorieva

Researcher Department Of Social Sciences Bukhara State Medical Institute, Uzbekistan

ABSTRACT

This article reflects philosophical ideas in the Shahnameh poem. Analysis of philosophical teachings, the study of the place of knowledge in philosophy, the place of man and culture. Firdousi's Shakhnoma memorably repeated the history of the Persian kings, strengthened the influence of the Persian language as a literary medium, and preserved knowledge of Iran's ancient glory, its political ethics and cultural identity.

KEYWORDS

Philosophical world, theoretical and ideological origin, greatness.

INTRODUCTION

The life-giving philosophy of Ferdowsi will make us aware of our past and will become a teaching and instructive lesson for today's and tomorrow's generations. Our people, like all other Iranian and Persian peoples, are proud that Abulkasim Firdousi in his immortal "Shahnom" described a

very remarkable picture from the first phenomena of life on this earth to his own life with a magic pen.

Hakim Abul-Qasim Firdowsi, as a man of pure reason and character, a unique genius and storyteller, the sultan of poetry and literature of the Persian-speaking world, really gave fresh



energy to our philosophy and literature and made poetry a medicine, a helper and savior for every pain and savior for people. His philosophy is full of ideas of patriotism, humanism, purity and refinement, peace and integrity, instruction and morality, poems about battles and struggle and exploits on the path of freedom of the people and the Motherland, on the path of justice and justice truth.

THE MAIN FINDINGS AND RESULTS

Today, the territory of Firdausi's philosophy spreads beyond several continents, and the history of Shahnameh is known to many countries in Europe and America.

Rationalism in the Shahnameh

Shahnameh is a book full of traditions, beliefs, national customs, patriotism, Iranian culture and civilization. (Reza, 2007). Thought and idea in the Shahname always revolve around reason and rationalism and teach the Iranians an intellectual lesson. Hakim Ferdowsi himself is a rationalist and reasoner. With deep thought, he begins his deeds (Shahnameh) in the name of the God of soul and wisdom. Rationalism constitutes its intellectual infrastructure. Reason (wisdom) and in the ancient letter Ferdowsi surpasses all things. (Shahnameh, Volume I). In Ferdowsi's vision, success and prosperity mean following the one who has wisdom, and in the poet's workshops, thoughts, joys and sorrows are measured by the presence or absence of wisdom and rationalism (Javanshir, 2001). In Bozorgmer's aphorism, wisdom is known as good deeds, the best attributes, the best cultures, the means to fight

demons and evil, the refinement of the body and soul, and the comfort of life (Thageb Far, 1998). Ferdowsi's concept of wisdom and its connection with Ismailian's theory is completely different. His wisdom intent is human wisdom and has nothing to do with the absolute intelligence of the Ismaili (Parham 1998). Ferdowsi recognizes wisdom as the source of cultivation of the soul of the scientist, the navigator of the seekers of guidance. So Ferdowsi believes that there is no reason to tear wisdom from the heart, because it leads to the glory and ultimate prosperity of man. Wisdom, according to Ferdowsi, is the property of all beauty, goodness, a mentor of a person on the right path and an element of salvation in the afterlife. Firdowsi usually considers a person to be a respected being; a wise person is a person who accepts intellect and considers wisdom higher (Javanshir, 2001).

In the Shahnameh, the world is based on intelligence and wisdom, which God first created. Whatever is in the universe is based on wisdom, springs from divine inspiration. And one who lacks wisdom is in the realm of madness, because the universe can be ruled by the power of wisdom and can rule the entire universe by the power of wisdom. (Taffsoli, 1975). The masterpiece of God's creation is wisdom and therefore the masterpiece of the Shahnameh is wisdom. Wisdom is the most valuable garment that creation has ever considered worthy of human stature. In the spiritual world, wisdom is also the essence of insight and the soul. Therefore, Ferdowsi believes that if wisdom claims something for no reason, it will cause displeasure and inconvenience



(Shahnameh, Volume VIII). Firdowsi's consideration of wisdom has characters, including: justice, fairness, means of understanding good and evil, crowns of kings and celebrity decorations, knowledge of the secrets of being, fear of doing as in the Shahnameh, wisdom has two foundations: Justice and tolerance, which are important religious teachings (Shahnameh: Volume VII). If reason and faith are united in the Shahnameh, spiritual wisdom can be traced in the lyrics. According to Ferdowsi, anyone who has spiritual wisdom deserves praise, even if he is an enemy. The reason is that in Ferdowsi's poetry reason is associated with religion (Shahnameh, Volume I).

Theology in the Shahnameh

Firdousi is a unique Persian epic poet who has a special place in the worship of God and monotheism. He invites everyone, everywhere in the Shahnameh, to worship God. He understands that the only way to human prosperity and happiness is monotheism. Although Ferdowsi is a patriot according to a certain mentality, he honors the Prophet and calls himself at the feet of Haidar (Imam Ali) (Rastgar Fasai, 1990).

One of the features of Ferdowsi's poem is his commitment to the principles of ethics. Ferdowsi is one of the most polite poets. No attacks are seen in his writings other than that of Sultan Mahmud Ghaznavi (Minui, 1987). Ferdowsi always implies that in many cases he points to concepts and verses and hadiths and quotes them eloquently in simple language. Since Ferdowsi had a gentle nature and a good disposition, his words were without lies, scolding, insults and flattery. He

did not use despicable, ugly, unconstructive and immoral words.

Ferdowsi's beliefs deeply reflect his religious beliefs. Ferdowsi warns people not to refrain from divine religion, because the fruit of belief in faith in God has a clear reflection. Therefore, following the path of the divine is necessary, and disobedience to the truth causes the wrath and wrath of God.

Many important issues, such as honesty and integrity, require love, chastity, moral refinement, peace, and the reconciliation, prayer, and piety recommended by religious teachings in the Shahnameh are often observed.

It is important to note that although Ferdowsi appreciates the diversity of knowledge and fawns over scientists who collect knowledge. But he identifies divine epistemology with true knowledge, which will bring its owner closer to the eternal kingdom. Therefore, whenever Ferdowsi gets an opportunity, he praises and thanks God. Looking at the Shahnameh and marveling at the thoughts of the poet, we note that his faith in God is visible in all his poems.

The name and memory of the Lord is manifested in different ways in all stories and stories. Monotheism deeply penetrated into the soul of the poet. Ferdowsi calls the Lord Yazdan, Davar, Jahanafarin, Davarkerdgar, Dadar, Kerdgar Seper, Jahandavar, Khodavand and Hoda. In fact, when we look near the Shahnameh, there is nothing but a major battle with Seper and, finally, his refuge in God's threshold.

Certain principles of the order of Islam and the school of Shia Muslims, which coincide with the



belief in the prophecy of the Prophet (peace be upon him) and therefore the pontifical and vicegerent position of Ali (AS) and the impeccable shaving of the imam has been proposed as the theoretical basis of the Shahnameh. Ferdowsi expresses all his heartfelt conviction in God and his Prophet (peace be upon him) and his sincere devotion to Imam Ali (AS) without pretentiousness or hypocrisy. And he calls himself a servant of the family of the prophet and the impeccable imams. The unitarism of the poet led not only to the praise of the Prophet (s.a.s.) and Hazrat Ali (s.a.), but also other companions of the Prophet (Shahnameh, 1)

Epistemology in Shahnameh

The value of knowledge in Islam is so great that the first word that God sent to the Prophet (peace and blessings be upon him) was the word: READ. Without a doubt, the value of a person in the Qur'an lies in the possession of knowledge that frees him from ignorance and neglect. The title of Hakim given to Ferdowsi was attributed to his knowledge.

Religion and knowledge are the two main pillars of Ferdowsi's ideology. In other words, the Shahnameh was founded on two important foundations of faith and knowledge. Religion, in his opinion, is based on knowledge and wisdom, born of the mind.

According to Ferdowsi, knowledge leads to possibilities. Shahnameh considers the strength and greatness of the mind. Dynamics and development are only possible with wisdom, integrity and learning. For Ferdowsi Knowledge of opinions is the grace of God, which is given to

whomever he desires. The knowledge that Firdousi of worship coincides with religious ones, because only this knowledge can lead to monotheism and religion. Humanity is from evil and keeps them from militancy and committing sins. Nevertheless, human knowledge is against the infinite glory of God and the praise worthy of his cripple. Ferdowsi encourages all people to acquire knowledge and warns people against avoiding the knowledge of science. He recommends that they always study at any place, but he forbids acquiring knowledge mixed with greed. And he considers vanity to be one of the most important factors hindering the assimilation of knowledge (Shahnameh, Volume VI).

Hakim Abul-Qasim Ferdowsi is an Iranian epic poet in his literary masterpiece (Shahnameh), which represents culture, experience and Iranian thoughts, calls all people to rationality, knowledge, piety, justice and other human spirituality. Shahnameh Ferdowsi invites everyone to the highest intelligence, knowledge, courage, freedom and liberation. and good deeds. Shahnameh is a book that Hakim Ferdowsi begins with the praise of the soul and wisdom and ends it with the name of Almighty God. Religion and knowledge form the basis of Ferdowsi's ideology. And also Ferdowsi knows the sages as theologians who, with sufficient knowledge, praise the Lord. Ferdowsi is a Shiite Muslim and monotheist who loves Prophet Muhammad (peace be upon him) and Hazrat Ali (AS), and he states that the salvation and prosperity of mankind stems from rationalism, religion and knowledge.



Books of reigns and the poems included in them have obligatory beginnings and endings, which are not literally repeated, but vary depending on the situation.

It is characteristic that, in contrast to the books of all medieval Persian poets, Ferdowsi places praise of reason directly behind the praise of God. And further in the narrative, the author repeatedly praises human knowledge, about which he writes as if he himself were our contemporary:

Knowledge is higher than the name and title,
And higher than innate properties is upbringing.
If they don't gain strength in education,
Innate virtues will die.

... Everyone talks about personal nobility;
Only the torch of knowledge adorns the soul.
Or:

And the one in whom the torch of reason burns,
He will not do bad deeds in the world.

The whole epic of Ferdowsi is permeated with one main philosophical idea - this is the struggle of good against evil. The forces of good, led by the supreme deity Ahuramazda, are opposed by hordes of evil forces, headed by Ahriman. The Iranians in "Shah-name" personify a good beginning, their enemies - evil; it is not without interest that those of the Iranians who chose the wrong path for themselves are depicted as having set foot on the path of Ahriman. Ferdowsi writes: "He was corrupted by Ahriman."

CONCLUSION

The evil spirit in the Shah-name appears in different guises, it does not always act on its own, but for the most part entrusts the execution of its

unholy plans to the divas, that is, the impure force, acting in the form of a half-man, half-monster. Prince Zahhak, writes Ferdowsi, was a noble and God-fearing young man, but he was seduced by Iblis (Satan), and he killed his father, seized the throne and began to systematically exterminate the Iranians. He reigned for a thousand years, until the forces of good, led by the descendant of the kings Faridup and the blacksmith Kava, overthrew him.

REFERENCES

1. Chorjeva M. A. LIFE AND SPIRITUAL HERITAGE OF FIRDAUSI //Oriental Journal of History, Politics and Law. – 2022. – T. 2. – №. 04. – C. 36-42.
2. Chorjeva M. A. SOCIO-POLITICAL, CULTURAL AND SPIRITUAL LIFE OF CENTRAL ASIA AND IRAN IN THE X-XI CENTURIES //Journal of Social Research in Uzbekistan. – 2022. – T. 2. – №. 01. – C. 52-63.
3. Choriyeva M. A. THE LIFE OF THE AUTHOR OF THE GREAT POEM" SHAHNAMEH" //American Journal Of Social Sciences And Humanity Research. – 2022. – T. 2. – №. 03. – C. 9-14.
4. Choriyeva M. A. HISTORY OF CREATION" SHAH-NAME" FIRDOUSI //CURRENT RESEARCH JOURNAL OF PHILOLOGICAL SCIENCES (2767-3758). – 2021. – T. 2. – №. 12. – C. 45-48.
5. Aliyevna, Choriyeva Madina. "FIRDAUSIYNING "SHOHNOMA"



- ASARINING MIFOLOGIK ASOSLARI." (2022): 182-187.
6. Усманов З. Д., Косимов А. А. Цифровой образ «Шахнаме» («Книги царей») А. Фирдоуси // Доклады Академии наук Республики Таджикистан. – 2014. – Т. 57. – №. 6. – С. 471-476.
7. Атоев А. М. Культурное пространство мировоззренческих идей «Шахнаме» Абулкасима Фирдоуси // Вестник Таджикского государственного университета права, бизнеса и политики. Серия гуманитарных наук. – 2015. – №. 4 (65). – С. 67-72.
8. Бакои Э. ШАХНАМЕ РАССКАЗАМИ ШАХНАМЕ (на тадж.) // Вестник Педагогического университета. – 2013. – №. 6-1. – С. 284-287.
9. Akhmedova Z. A. PHILOSOPHY IN THE WORK OF AKHMAD DONISH // Oriental Journal of History, Politics and Law. – 2022. – Т. 2. – №. 04. – С. 29-35.
10. Akhmedova Z. A. Socio-Philosophical Views Of Ahmad Donish And His Role In The Formation Of National Ideology // Journal of Positive School Psychology. – 2022. – Т. 6. – №. 8. – С. 2858-2865.
11. Azizovna A. Z. SPIRITUAL AND MORAL VALUES IN THE VIEWS AND ACTIVITIES OF AHMAD DONISH // European International Journal of Multidisciplinary Research and Management Studies. – 2022. – Т. 2. – №. 06. – С. 174-178.
12. Ахмедова З. А. ДУХОВНЫЕ И НРАВСТВЕННЫЕ ЦЕННОСТИ ВО ВЗГЛЯДАХ И ДЕЯТЕЛЬНОСТИ ДЖАДИДОВ (НА ПРИМЕРЕ АХМАДА ДОНИША). – 2022.
13. Akhmedova Z. A. REFORMIST VIEWS OF AHMAD DONISH IN THE RENEWAL OF THE EDUCATION SYSTEM IN THE EMIRATE OF BUKHARA (XIX AND EARLY XX CENTURIES) // American Journal Of Social Sciences And Humanity Research. – 2022. – Т. 2. – №. 03. – С. 1-8.
14. Gadoeva L. E. QUALITY OF LIFESTYLE SOCIO-PHILOSOPHICAL CATEGORY // Oriental Journal of Social Sciences. – 2022. – Т. 2. – №. 03. – С. 62-66.
15. Gadoeva L. E. Ethnomedical Culture And Healthy Lifestyles: A Dialectical Relationship In Genesis // Journal of Positive School Psychology. – 2022. – Т. 6. – №. 8. – С. 2875-2884.
16. Gadoeva L. E., Rakhmatullaeva K. STAGES OF FORMATION OF HEALTHY LIFESTYLE AND ETHNO-MEDICAL CULTURE IN UZBEKISTAN: ANALYSIS OF EXPERIENCES // Builders Of The Future. – 2022. – Т. 2. – №. 03. – С. 1-6.
17. Khamdamov B. K. PHILOSOPHICAL AND ETHICAL IDEAS OF JALALIDDIN RUMI // Oriental Journal of Social Sciences. – 2022. – Т. 2. – №. 03. – С. 67-72.
18. Chorjeva M. A., Kenjaeva X. P. THE MAIN DIRECTIONS OF DEVELOPMENT OF THE HISTORIOGRAPHY OF THE ZERAVSHAN VALLEY IN THE BEGINNING OF XX CENTURY // 1000 kopii. – С. 23.



19. Чориева М. А. Историография жизни и политической деятельности последнего мангытского эмира Сейида Алимхана //Наука, техника и образование. – 2018. – №. 9 (50). – С. 50-52.
20. Choriyeva M. A. EPICS OF THE SHOHNOMA. DESCRIPTION AND ANALYSIS OF FIRDAVSI'S POEM "SHOHNOMA" //Oriental Journal of Philology. – 2021. – T. 1. – №. 2. – С. 1-8.

