

# Socio-Political Life and the Development of Science in the Period of Umar Khayam

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**Abstract:** *The article is devoted to the period of life of Umar Khayyam. The socio-economic and spiritual environment of the Renaissance is reflected. It is shown that the work of Umar Khayyam and his rabbis led the people to perfection.*

**Keywords:** Middle Ages, Renaissance, Arab invasion, Samanids, Ghaznavids, Seljuks, development of science, culture, literature, man, fate, perfection, development of the spiritual kingdom.

## INTRODUCTION

Indeed, the time of Umar Khayyam was one of the most turbulent in the history of the peoples of Central Asia and Iran. However, this was a period of awakening of the peoples of Khorasan, who avoided the tyranny of the Arab invaders, restored their traditions and developed them with renewed vigor and achieved great success in science, culture and literature.

## MATERIALS AND METHODS

The liberation of the peoples of Central Asia and Iran from the rule of the Arab caliphate occurred during the rule of the Tahirids (821-873), Saffarids (861-903) and Samanids (875-999).

The achievement of political independence in Central Asia and Iran was of great importance for the development of science and culture.

In the tenth century, the Samanid state, with its capital in Bukhara, became the center of advanced thought, in particular, advanced science and literature. The work of scientists who lived and worked in Central Asia during this period had a huge impact not only in the East, but also in the West on the development of science in the following centuries and made a great contribution to the cultural heritage of mankind.

Passion for science, the desire to understand the mysteries of the world were a characteristic feature of all the advanced children of our people, thinkers, scientists and poets. They rebelled against solving life's problems, discrimination, and restricting the human mind to religion.

Among them, the great scientist, astronomer, mathematician, philosopher and great poet Umar Khayyam occupies a worthy place.

The earliest surviving works of Khayyam were written in the 1060s. During this period, great discoveries were made in the field of science, and many famous scientists grew up in this period. However, despite the fact that this period was the most prosperous in the history of the peoples of Central Asia and Iran, people did not live in peace.

The second half of the 11th century was a period of growth and strengthening of feudalism in Central Asia and Iran.

After the end of the Samanid dynasty, the predatory wars of the tyrant king Mahmoud Ghaznavi began. During this period, significant changes took place in the socio-political and cultural life of Iran and Central Asia. Until the 1030s, Iran and Central Asia were part of the Ghaznavid state. At this time, the king of the state, Ghaznavid Mahmoud Ghaznavi, ruled on the throne (990-1030). During the reign of Mahmoud Ghaznavi, his kingdom flourished. Because, having conquered almost the whole of Iran and Central Asia, Mahmoud Ghaznavi created a strong centralized state, and in this state he pursued a policy based on oppression and violence.

Religious harmony and military campaigns to conquer neighboring countries under the banner of jihad became an obstacle to the cultural and economic development of the state of Mahmoud Ghaznavi, the prosperity of scientific and creative life. As a result, the military feudal system created by the tyrant Mahmoud Ghaznavi began to disintegrate. After the death of Mahmoud Ghaznavi in 1030, the state of Ghaznavid soon collapsed. The mutual struggle for the throne, when no solution was found, internal crises led to the crisis of this kingdom. The leaders of the nomadic Turkmen tribes, Toghrulbek and Chaghrilbek, took advantage of this situation to establish the Seljuk kingdom. At this time, the king of the Ghaznavid dynasty, Masoud, was defeated in 1040 by a battle on the threshold of Sarakhs and Merv. As a result, Sultan Masud escaped from this situation and survived. This battle marked a crisis in the kingdom of the Ghaznavids and opened a military line for the Turkmen tribes. Only the eastern lands were now under the control of the Ghaznavids. Khorasan, the richest and most prosperous cultural center, fell on the Seljuks. The Seljuks conquered Iraq, Kurdistan, Kuhistan and Azerbaijan. In 1055, Toghrulbek captured Baghdad, the capital of the Abbasid

caliphate. The Caliph, who was considered the ruler of the Islamic world, now engaged only in religious affairs. All administrative affairs passed into the hands of the Seljuks, and they adopted the title of "Sultan", which they were proud of.

The march of nomadic Turkmens to the West continued during the reign of Alp-Arslan and Malikshah, the heirs of Tugrulbek. During the reign of Maliksha, the Seljuk empire occupied vast territories from China to the Mediterranean, from Central Asia to Syria and Palestine. The formation of the Great Seljuk Empire led to enormous changes in the economic, cultural and spiritual life of the peoples living in Central Asia and the entire Middle East. The Seljuk dynasty distributed control over the vast occupied lands among its people. The division of the centralized state of the Seljuks into separate provinces continued later. The troops under the command of Tugrulbek and Chagrilbek, who occupied the lands of Khorasan, were nomadic Turkmen. As a result of these marches, nomadic Turkmens were still revered among the local aristocracy and the army of mercenaries. During the Seljuk period, the local Iranian aristocracy, known as peasants, lost their status. Some of the peasant aristocracy gradually became medium and small landowners, while others moved to the tax collection service of the new Seljuk government. In the first decade of the Seljuk rule, the ikta property had a temporary form. Talented people collected taxes from their lands. But they could not take possession of the property and personality of the peasants who worked hard on their lands. The state may also collect taxes from the lands given to the gifted. The iqta temporary property is then converted into permanent property for the rest of your life. Gradually, powers passed from the temporary owners to the permanent owners, and they began to own both the property and the identity of the farmers who worked on their land. Gradually, the Seljuks destroyed the centralized state system of the caliphate and Ghaznavids, and such a centralized state was abolished. During the Seljuk period, the centralized state was replaced by division into provinces, and each province was ruled by authorities. The centralized state was gradually divided into provinces and districts. Their rulers were officially subordinate to the chief sultan of the Seljuk empire. In fact, they became independent bei and amirs.

In the first decades of the existence of the Seljuk state, a centralized tax collection system was maintained for some time for a number of reasons, as well as due to the activities of Nizamulmul, who was minister during the reign of the Sultans, Alp-Arslan and Malikshah. The development of feudal relations in the kingdom of the Seljuks led to conflicts between large owners and small peasants. In the Seljuk kingdom, the property and identity of the small peasants were considered free, and they only paid a fixed tax to the rulers. In his "Politics", Minister Nizamulmulk paid great attention to the relationship between the authorities and small farmers, and also paid special attention to protecting the rights of small farmers. The "Politics" of Nizamulmulka states that the property of the families of small farmers is protected by law and that abuse by the authorities is prohibited. In his Politics, Nizamulmulk wrote that if the small peasants, suffering from the tyranny of the oppressed, complain about the palace of the Sultan, then those who are in the palace of the Sultan should listen to their complaints and help him. Officials who do not hear such complaints should be removed from office. We can conclude that during the reign of Malikshah the small peasants lived more freely than under the rule of the Ghaznavids. Since the tax system during the Ghaznavid period was an extremely heavy burden for people compared to the Seljuk period. Changes in the tax system in the Seljuk period made life easier in urban and rural areas. This, in turn, has become a powerful incentive for the development of economic, spiritual and cultural life. By the end of the tenth century and the beginning of the eleventh century, feudal relations acquired a developed form in the East. Therefore, the economic life in cities goes to the rabbis in Shahristan. However, the robots' markets were crowded, and their importance in economic life increased. The population of the city consisted mainly of artisans, traders, officials and priests. Artisans made up the majority of the townspeople. During this period, the gap between urban and rural areas widens. Cities become cultural and commercial centers of the state. Many artisans from Iran and Central Asia mainly produced wool, cotton and silk fabrics, from which they also made various items, jewelry and utensils. Most artisans formed associations. These associations were led by sheikhs. But the trade unions of artisans in the East failed to obtain political rights and privileges. Merchants also joined companies and traded with India, China, Arab and Western countries through caravan routes. Crafts and commerce shaped economic life at that time.

Among the rulers of the Seljuks, especially during the reign of the Sultan Alp-Arslan and Malikshah, economic and cultural relations developed much more strongly than in the state of Ghaznavid. The economic reasons for this we have already mentioned above. Moreover, in the kingdom of Seljuks, religious prejudice almost did not exist among the nomadic Turkmen tribes, whose religious affiliation was much lower than among the Ghaznavids. In addition, Sultan Tugrulbek put an end to the political rule of the Arab caliph. As a result, religious influence among people has decreased significantly. This, in turn, has become an important social factor in the rise of culture during the reign of Umar Khayyam.

## RESULTS

Starting from the Samanids, the Arabic language was replaced by Persian, which became the dominant language in Iran, Khorasan and many other countries. Many works of art, rubai and scientific research were written in the Persian Dari language. By the time of Umar Khayyam, the Persian language had become the language of art, culture and literature. By the time of Umar Khayyam, it was customary in poetry to write poems, gazelles and hack. The palace poets gathered in the palace of the Sultan wrote poetry in honor of all the acts of the Sultan. At the same time, mystical poetry also began to develop. Mystical sheikhs skillfully expressed the interests, experience and needs of ordinary people in their poems and in their ideas, combining the wisdom of people with the ideas of mysticism. The famous Sufi sheikhs and calendars were highly respected and recognized among ordinary people. People will read and read their poems with kindness.

Sufi poets condemned attachment to material wealth, taxes that robbed people, merciless aggressive wars against nobles that did not show mercy to widows and poor orphans, and people's zeal glorified his patience and humility, characteristic of ordinary people. Among such well-known Sufi poets, we would like to single out such poets as Sanai and Ansari, who lived during the time of Umar Khayyam. Umar Khayyam wrote the lyrical sources of his poetry of that time.

## DISCULSION

We can say that the poet Rudaki, who became famous in the 10th century, also had a great influence on the work of Umar Khayyam. Rudaki's worldview reflected some of the ideas of the Karmatians, who at that time were considered atheists. In the teachings of Karmatov, the Islamic worldview was confused with the ideas of the ancient Greek philosophers Plato and the Neoplatonists. During the reign of Mahmud Ghaznavi, the Karmat movement was severely persecuted, and many Karmatians were brutally murdered. In Rudaki's poems we can find contradictions, such as the endless eternity of the world, as well as the fleetingness of life, whose dialectical ideas subsequently left a strong mark in the poetry of Umar Khayyam. In the tenth century, Sufi poetry was not yet written freely, and its influence was not sufficiently entrenched, especially in such a wide range of moral principles as secularism, martyrdom, army and lust. For example, in Rudaki's poems we find ideas about the applause of life, the wisdom that comes from life experience. Rudaki focused more on the innate qualities of man than on his origin. The poet Abu Shukr Balkhi introduced the symbol "Gavhar" into the poetic language and called "Gavhar" the innate abilities of man.

Abulkasim Firdavsi in his famous work "Shahnameh" embodies the innate qualities of a person, sorrows and joys of life in various lyrical images. Many of the poets of the 10th century were full of conflicting moods. In their poems we can meet such moods as sadness, torment, as well as joy and excitement. Rich in such contradictions, poetic lyrics actually reflected the peculiar inner experiences of life. In the poetry of Umar Khayyam, we also find that comparing the past and the future makes life look like a wind or a cloud. In the poetry of the 10th century, the work of Abulkasim Firdavsi was characterized by a high appreciation of thought, reason, showing its unique place in human life.

A.M. Aliev and M.N. In the Osmanovs book, Umar Khayyam, the authors believe that among the poets who influenced the writing of the Khabi rubai, there were great thinkers such as Rudaki, Firdausi, and Ibn Sina.

## CONCLUSIONS

The work of Omar Khayyam was characterized by a strong pessimistic spirit, because through his pessimism Khayyam complained about the imperfection of the world, a little about the injustice of fate and destiny. The symbol of May in the poetry of the 10th century of the poets Rudaki, Firdavsi and Sufism has a different meaning than the symbol of May in the Ruby of Khayyam. In mystical poetry, May is given as a symbol of ecstasy. Through this state, the Sufi forgets about his existence and merges with the existence of Allah. Moreover, if in mystical poetry the Sufi desire for God, his spiritual love in the heart is described by the symbols of the beloved and beloved, we do not find these images in the ruin of Khayyam. In the work of Khayyam, the symbol of May represents the joys of life. The rabbis of Umar Khayyam were also influenced by philosophical ideas that were formed and developed in the Arab Caliphate. Arab culture has created great opportunities for science, especially mathematics and science. Al-Kindi may be mentioned among the most famous Arab philosophers. His work was greatly influenced by Greek philosophy, especially the ideas of Aristotle.

One of the great figures who greatly influenced the philosophical views of Umar Khayyam was the great thinker of Central Asia, Abu Nasr al-Farabi. Farabi's work was also greatly influenced by Greek philosophy, especially the teachings of Plato, Aristotle, and the Neaplatonians. One of his works was entitled "Differences in the Views of the Divine Plato and Aristotle." In addition, Farabi created the book Classification of Sciences. In this book, he skillfully reveals his encyclopedic knowledge through the classification of sciences.

"City of noble people" Farabi has not lost its significance today. Rational and moral views in the work of Farabi in combination with Islamic beliefs gave rise to a unique philosophical system. A number of philosophical ideas in Khayyam rubay are similar to Farabi's ideas. In addition to al-Farabi, the views of Abu Rayhan al-Biruni and Abu Ali ibn Sina had a great influence on the worldview of Khayyam. More than 150 works of Beruni that have come down to us, such as the great "Laws of Medicine" by Ibn Sina, "Encyclopedia", "Al-Shifa", also laid the foundation for the formation of the philosophical worldview of Umar Khayyam. Their worldview is idealistic, with irrational, pantheistic views, as well as rationalistic ideas.

## ACKNOWLEDGEMENTS

Thus, the period in which Khayyam lived was controversial, on the one hand, the rise of culture and science, and on the other hand, wars and destruction. It is these contradictions that directly affect the work of Umar Khayyam and create a pessimistic attitude in his work.

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