

**KHAYYAM STUDIES IN RUSSIA****Cultural Studies**

**Keywords:** Oriental studies, Khayya studies, Omar Khayyam, wandering Rubaiyat, time, life and creativity, philosophy, Sufism, norm, aljabr.

**Sultanova Zulkhumor  
Sabatullaevna**

Teacher of Uzbekistan-Finland Pedagogical Institute. City Samarkand, Uzbekistan

**Abstract**

The article discusses in detail the stages of formation and evolution of Khayyam studies in Russia and its important approaches. On the basis of real and concrete acts, it is proved that V. Jukovsky laid the foundations in the Russian-Khayyam oriental science by writing “Omar Khayyam and the “wandering”, rubaiyat”, raising the question of the method of selecting and highlighting the original Khayyam rubaiyat. Starting from the twenties of the last century, Khayyam studies gradually formed and developed, and the study of the issues of time, life and work of Khayyam was in the center of attention of Russian Howarists. His connection with the literary and cultural environment, his connection with politicians and writers has always been the subject of close attention of scientists. Features of the life time, literary environment and Khayyam's connection with political figures, including Nizamulmulk, Hasan Sabbah and some poets and historians, with an analysis of the works of A.Bolotnikov, A.E. Krumsky, S.B. Morochnik, B.A. Rosenfeld, R.M. Aliev M.N. Usmonov and others. With a comparative analysis in the article, the contribution of such scientists as B.A. Rosenfeld and A.P. Yushkevich is especially appreciated in the knowledge and evaluation of Khayyam’s scientific activities, his role in the development of the science of philosophy and the revival of the Galilean calendar.

**INTRODUCTION**

According to scientists, the final formation of Oriental science in Russia took place at the beginning of the XIX century and was recognized as the driving factor in the usurpation of colonial capital [6, p.9], which created a real basis for the influence and use of the literature and culture of the East. This event is associated with the origin, formation and development of oriental science – Khayyam studies.

In 1884 V. S. Jukovsky visited Iran, but the purpose of the visit was not known, his searches and works in this country marked the beginning of Russian-Khayyam oriental studies [2, 9].

The works of this scientist, his rich and valuable article “Omar Khayyam and the “wandering” rubais” marked the beginning of a new era in Russian journalism.

In this article, we would like to briefly outline the stages of the formation and development of Khayyam studies, its discussed issues, the main direction of research conducted in this area, and a description of some of its approaches.

V.S. Zhukovsky, writing the article “Omar Khayyam and the “wandering” rubaiyat”, not only laid the foundation for Russian Khayyam studies, but also discussed an important issue that affects the further approach of Khayyam studies, as well as the choice and translation of

Khayyam's legends. This was a completely new approach to the recognition and evaluation of Khayyam's rubaiyat, which posed the methodological problem of selecting and highlighting Khayyam's original narratives, and this was important and timely.

A completely new stage in the history of Russian Khayyam studies began at the beginning of the 20th century and continues to this day. Great is the merit of the new generation of historians in the formation and further development of Russian oriental studies, the literature of Khayyam. E.E. Bertels, A.E. Krymsky, B.A. Rozenfeld, A.P. Yushkevich, R.M. Aliev, M.N. Usmanov, Z.N. Vorozheykina, A.G. Shahverdova, I. Braginsky, P.N. Lozev, V.A. Engelgard, A. Bolotnikov, G.Shermukhammadov, N.E. Kazachkova, G.Sultonov, K.Sultonov, I.A. Golubev and other scientists made a worthy contribution to Russian Khayyam studies.

A new era of research, translation, publication and evaluation of Omar Khayyam's works in Russia began in the XX of the last century and is gradually taking shape and developing. At the beginning, this approach acquires a more ideological aspect, and sometimes the essence of the poet's work is distorted.

The vulgar social assessment of the poet's work, especially his *rubaiyat* in the 20-30s and later years, is one of the aspects of the historical approach of this period, which is especially relevant in the fifties of the last century, and the work of P.N. Lozev, A. Bolotnikov, B.A. Rosenfeld, and A.P. Yushkevich is an example of this.

During the period under review of Khayyam studies, Russian science paid attention to the following issues related to the life and work of Omar Khayyam.

- a) study of time, literary environment, life and work of Khayyam;
- b) the question of the ideological content and poetic features of Khayyam's narratives;
- c) assessment of Khayyam's scientific activity.

In the chapter devoted to the study of time, the literary environment, the life and work of Khayyam, well-known Russian historians A. Bolotnikov (1935), E. Bertels (1938), V.N. Engelgard (1959), B.A. Rosenefeld, Yushkevich (1961 1965), Z.N. Vorozheykina, A.Sh. Shahverdov (1986), Sh. Sultonova and K. Sultonov (1987) and dozens of other scientists conducted research.

The complexity of the problem lies in the fact that while exploring the time, the literary environment, the life and work of Khayyam, literary critics began to work in a really difficult and contradictory time, various cultural trends, philosophical and literary and social ideas. This approach is also associated with the recognition and evaluation of various political and religious currents, which entails difficulties. This period differs from other times in the combination of ancient and Islamic cultural traditions.

Not without reason, in the context of this reality, one of the first researchers of the time, literary environment, life and work of Omar Khayyam – A. Bolotnikov recognizes him as “a representative of the Iranian-Arab ideological culture” [3, p.179], based on available sources, expresses his thoughts about the life and work of the philosopher, poet and mathematician Khayyam.

In this study, A. Bolotnikov examines the great socio-political events associated with a “famous person” in the history of Iran-Nizamulmulk, and a document on Khayyam’s close relationship with the minister Malikshoh-Nizamulmulk and the founder of the religious and political sect Ismail Hasani Sabbah, which was confirmed most historians, as an influential factor in the formation of social, scientific, literary evolution [3, 188-189].

The researcher considers social progress to be the main factor in the development of science, philosophy, art and literature and in this context refers to historical acts, including the proximity of Malikshah and the role of Khayyam in the development of mathematical and astrological science.

Thus, A. Bolotnikov, relying on reliable sources, one of the first Russian Khayyam scholars, spoke about the study of time, literary environment, life and work of Khayyam. The researcher explains the political and cultural situation of the time during the life of Khayyam and convincingly proves his role in the development of the science of philosophy, poetry and mathematics.

The issue of recognizing the historical and cultural environment of the lifetime of Khayyam in the article by E.E. Bertels “Avicenna and Persian Literature” (1938) is noteworthy, it emphasizes the issue of Khayyam’s influence on Abu Ali Sino and the difference between the lifetime and the scientific and literary environment. E.E. Bertels quoted an excerpt from his dissertation “Repressions and Resistance” to shed light on the socio-cultural tragedy of Khayyam’s life and work environment: “we witnessed the disappearance of people of science who had many grievances and sufferings.” These people spent their energy on research and scientific research during their hard lives. However, most of our scientists pass off the truth as a lie and do not go beyond description and manifestation; and the amount of knowledge that they have, they use it for low material purposes, and if they see a person as a seeker of truth and insisting on the truth and efforts in rejecting lies, then they mock him and mock him [2, p. 92].

In many works devoted to the study of the life path and literary and cultural environment of Khayyam, the authors increasingly pay tribute to the coverage of the historical situation, predecessors and contemporaries of Khayyam. Dissertations by S.B. Morochnik and B.A. Rosenfeld “Omar Khayyam-poet, thinker, scientist”, R.M. Aliyev and M.N. Osmanov “Omar Khayyam”, B.A. Rosenfeld and A.P. Yushkevich “Omar Khayyam”, and also dissertations and an improved version of the book of these authors “Omar Khayyam” (1965) and others assessed the ideological issues of the life of Khayyam, the opposition of religious movements (Sunnis, Shiites

and Ismailis) and the role of individuals, including Nizamulmulk in the political and social events of this period. The studies of these authors are dominated by the negative trend of vulgar political and social assessments, which became the rule of law in Eastern science in the 1950s and 1960s.

Among these works are the dissertations of S.B. Morochnik and B.A. Rosenfeld “Omari Khayyam-poet, thinker, scientist”, [8, pp.5-34] and R.M. Aliyeva M.N. Usmonov “Omar Khayyam”, B.A. Rosenfeld and A.P. Yushkevich “Omar Khayyam” has the privilege of recognizing and evaluating the issues of time, the literary and cultural environment, ancestors and contemporaries of Khayyam.

The authors of the dissertation, on the basis of reliable sources, determined the historical state of Khayyam’s life and work and for the first time mentioned accurate and reliable information about the poet’s predecessors and contemporaries. R.M. Aliev and M.N. Usmonov in the dissertation “Omar Khayyam” gave useful information about the period of activity and biography of Khayyam, literary and cultural life, predecessors and contemporaries of the poet, including philosophers, poets, which was a step forward in the study creativity of Khayyam [1, pp. 12-36].

Opinions of A.E. Krymsky in the book “Nizomi and his contemporaries” (1941), B.A. Rosenfeld and A.P. Yushkevich in the treatise “Omar Khayyam” (1965), accompanying introduction by A.G. Shahverdova in the book of the *Rubaiyat* “Omar Khayyam” (1968) represents a new level of Khayyam studies in Russia, Khayyam’s life and work, his relationships with political and cultural circles are evaluated objectively, outside of political trends, which represents the evolution of Russian Khayyam studies.

In this context, the research of S.N. Grigoryan “from the history of the philosophy of Central Asia” (1960) and P.I. Tarkovsky "Russian poetry of the 20-30s and the artistic heritage of the peoples of the East" (1977), the first examines the role of Khayyam in the scientific environment of that time, including in the science of philosophy, and secondly, the influence of Russian poets on the positive intellectual tendencies of Khayyam's life.

In studies of the life and work of Omar Khayyam in Russian Oriental studies, the issue of his scientific and literary activities plays a special role. Khayyam entered Russian literary thought, first of all, as a *rubaiyat* poet, and the first letter in this chapter, as already noted, was written by V. Jukovsky. Since the fifties of the last century, Khayyam has taken the position of a philosopher, astrologer, mathematician and calendar reformer in Russian literary and scientific thought.

The key issue is the recognition of Khayyam’s treatises in Russian Khayyam studies. After V. Jukovsky, this issue was raised by A.E. Krymsky in the chapter “literature of skeptics and homeless children” treatise “military and its modernity” (1991), E.E. Bertels in “The History of Tajik-Persian Literature” (1960), R.M. Aliyev and M.N. Usmonov in the dissertation “Omar

Khayyam” (1959), Z.N. Vorozheykina in the above-mentioned book and article “Omar Khayyam and Rubaiyat Khayyam” (1987).

A.E. Krymsky also raises in the mentioned book the issues of the *rubaiyat* “Mixed and the defilement of others by *rubaiyat*”, emphasizing that this combination over the centuries has changed not only the general spirit of Khayyam’s work, but also his poetic image [7.250]. The researcher believes that the change in Khayyam’s *rubaiyat* was made by the hands of religious and Sufi people and believes that V. Jukovsky’s method is controversial.

The theme of originality of Khayyam’s narration is discussed in the article by P.N. Kosachkov and Z.N. Vorojeikin.

P.N. Lozeev supports the opinion of V. Jukovsky regarding the selection of Khayyam’s tales from their reliable ancient sources, and emphasizes the harmony of mood, elegance of words, and clarity of thought and philosophy of life as a selection criterion [8, pp. 63-64].

The authors of the dissertation “Omar Khayyam-poet, thinker, scientist” recognized the value of V. Jukovsky’s article “Omar Khayyam and the Wanderer’s Stories” and did not consider it an erroneous recognition of Khayyam’s worldview. These researchers considered it important to take into account the contradiction of the poet’s worldview and creativity [9, p.58] in order to correctly determine the belonging of one or another *rubaiyat* to Khayyam. In this context, they made Khayyam an atheist (godless), following the “stream of progressive thought of that time”, that is, the “materialistic understanding of nature” and interpreted this factor as the main means of recognizing Khayyam’s narratives, which are not genuine.

R.M. Aliyev and M.N. Usmonov in the article “Omar Khayyam” investigated the issues of Khayyam’s life and work in order to accurately determine belonging to one or another *rubaiyat*, they considered their “tonality” and “ideological direction” important, evaluating them as important, distinguishing between the work of Khayyam and others, including Talib Omuli. The main and constant criterion of these scientists in recognizing the narrations of a wanderer or, according to Sadyk Hidayat, were life thoughts, poetic images, skepticism, the theme of the fate and will of a person, depression and happiness [1, pp. 63-137].

Among other researchers who have their own opinion about the recognition of the wanderer’s narrative is Z.N. Vorojeikin. He was a co-author of the dissertation “The school of poets of Isfahan and the literary life of pre-Mongolian Iran (XII at the beginning of the 13th century)” on the basis of reliable sources, in addition to the fact that V. Jukovsky revealed five Khayyam’s *rubais* of Kamol Ismail, comparing opposing 18 *rubais*, reveals it, which until recently appeared “in the publications of Omar Khayyam” and emphasizes that “five Rubaiyat of Kamol Ismail in the book” Omar Khayyam “in Rubaiyat, Moscow edition of 1959 [4, 249]. By

analogy, the researcher comes to the conclusion that "fourteen Rubai of Kamol Ismail" [4, pp. 252-253].

Z.N. Vorobjekina determined the criteria for recognition by V. Jukovsky of Khayyam's original *rubaiyat*, which is based on the themes of "dissatisfaction with a part of the world, people, weakness and their unity" (43%), "love, wine and luxury" (33%) [4, p.124], based on this, considers this method of classification reliable and on this basis separates the "Khayyam narratives" of Kamal Ismail from various editions of Khayyam's works. This scientist researched in the context of literary textology in the article "Omari Khayyam and the Wanderer's Stories" in Tajik-Persian poetry, taking into account "deep searches of the great philologists of the East and West for decades using the methods of historical-literary, stylistic and poetic analysis" [5, p.36], returns most of the wandering narratives to their original owners and among them he attributes four hundred to Omar Khayyam [5, p.36]. From his point of view, the theme, content, idea and style of the image are the main criteria for distinguishing Khayyam's narratives.

The study of the scientific activities of Omar Khayyam is also an important part of the activities of Russian Howarists, and in this context, the works of A. Bolotnikov, S. Morochnik, B.A. Rosenfeld, A.P. Yushkevich and many others are of great importance. A. Bolotnikov is one of the first researchers who recognized Khayyam as a philosopher, astronomer and mathematician. In the article "Omar Khayyam (philosopher-poet-mathematician)", he separately spoke about Khayyam's activities as a mathematician and astronomer, while recognizing him as a poet and philosopher and had every reason to do so. In comparison with Arabic science, the scientist points out the difference between Khayyam's works and writes: "We witnessed how the Arabs knew the equivalent of a square well." Some details of solving the balance of the third degree (problems of higher algebra) were also known to the Arabs. However, no one before the Arabs and among the Arab scientists themselves in the XII century did not think about the perfect structure of solving the equation in general and the cube in particular. Khayyam's famous treatise "Repressions and Resistance" set itself this goal (3, p.194). A. Bolotnikov analyzes this treatise in detail and explains its essence.

B.A. Rosenfeld and A.P. Yushkevich published in 1961 a book called "Omar Khayyam. Treatises", which describes in detail the scientific activities of Khayyam. They published in this book a facsimile version and a Russian translation of Khayyam's nine theses. Regarding the orthographic activity of Khayyam, B. Morochnik, B.A. Rosenfeld, R.M. Aliyev, M.N. Usmonov received new information. Finally, in 1965, B.A. Rosenfeld and A.P. Yushkevich published a large-scale thesis entitled "Omar Khayyam", which analyzed and evaluated the scientific activities of Khayyam as a mathematician and astronomer. From a detailed and comparative analysis of Khayyam's activities as a mathematician, these two researchers came to the conclusion that the "idea of Khayyam's *aljabri*" today is one of the progressive mathematical thoughts in the new conditions [9, p.65].

Among the works published in Russia about the life and work of Omar Khayyam, the story of V. Jukovsky “The Dark Days of Khayyam”, the novel by Georgy Gulia “The Story of Omar Khayyam”, the works of G. Sultonov and K. Sultanov “Omar Khayyam” are noteworthy in journalistic and artistic style. These works are created on the basis of historical documents and sources and are directly related to the life and work of Khayyam.

A brief look at the history of Khayyam studies in Russia proves that from the end of the 19<sup>th</sup> century to the last works, that is, the thesis of I.A. Golubev called “Omar Khayyam”, is a new look at the poetry of Khayyam”, this figure of science and literature occupies a special place in Russian literary thought, and his research shows the main approach to the formation and evolution of Khayyam studies in this country.

## References

1. Aliev, R.M. Osmanov, M.N. Omar Xayyom (R.M. Aliev, M.N. Osmanov. -Moskva: Izdatel'stva Akademiyanauk SSSR), 1959. P. 143.
2. Bertel's, Ye.E. Avesina i persidskaya literatura /E.E. Bertel's //Izvestiya Akademiyanauk SSSR. Otdelobshchestvennykh nauk.-Moskva-Leningrad, 1938.-S. Pp. 75-93.
3. A. Bolotnikov, Omar Xayyam (Filosof-poet-matematik)/A. Bolotnikov. //Vostok. Sbornik vtoroy. Literatura. Irana XVV. Moskva-Leningrad: ACADEMIA, 1935. Pp. 179-211.
4. Z.N. Vorobjeykina, Isfaxanskaya shkolapoetov i literaturnayajizn' Irana v predmongolskoevremya (XII-XIIIv) /Z.N. Vorobjeykin. Moskva, 1984. P. 360.
5. Z.N. Vorobjeykina, Omar Xayyam i xayyamovskie chetverostishiya /Z.N. Vorobjeykina// Omar Xayyam. Rubai-Leningradskoe otdelenie, 1986. Pp. 5-66.
6. N.I. Konrad, Zapad i Vostok. Stat'i /N.I. Konrad.-Moskva: Glavnaya redaksiya Vostochnoy literaturi, 1972. P. 496.
7. A.E. Krimskiy, Nizami i yegosovremenniki/A.E. Krimskiy. Baku: Izdatel'stva «Elm», 1981. P. 487.
8. P.N. Lozeev, Omar Xayyam v istochnikax/P.N. Lozeev//Uchenie zapiski. Filologicheskaya seriya, vipusk 3.-Stalinabad, 1953. Pp. 57-102.
9. S.B. Morochnik, B.A. Rozenfel'd, Omar Khayyam-poet, mislitel', uchyonniy / S.B. Morochnik., B.A. Rozenfel'd. Stalinabad: Tadjik Gosizdat, 1957. P. 209.
10. M. Mulloahmad Andarshinoxtiruboiyotiasili Xayyom/Mirzo Mulloahmadov// Omar Xayyam. Ruboiyot (Nusxahoiasil). -Хуҷанд: Noshir, 2019. Pp. 3-45.