

**THE IMPORTANCE OF EDUCATING A PERFECT HUMAN THROUGH
ABULQASUM FIRDAUSI'S "SHOHNOMA"**

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Annotation: This article analyzes the images of the creation of man and creatures in the famous work of Abulqasim Firdawsi "Shahnama" from an artistic and philosophical point of view. "Shahnama" is one of the rare masterpieces of Eastern literature, in which the process of creation reflects the divine will and the place of humanity on earth. The article deeply studies the parts of the work about creation, analyzes the motives of the creation of man and creatures, symbols and their content features. The study reveals the images created by Firdawsi, their artistic interpretation and the philosophy of creation in the work. The article also studies the historical, mythological and religious sources of the "Shahnama" and their influence on the concept of creation. The main events related to creation in the work and their spiritual content are widely covered, and ideas about the creation of man and creatures are analyzed from different perspectives. Of all creatures, only man is given language and intelligence, and it is said that he should be kind, not boast that he is intelligent, work hard throughout his life, not unknowingly join the wrong path, help the weak and poor, and be familiar with books that are thirsty for knowledge. A comparative study of the philosophy of creation in Firdawsi's work with other works of Eastern literature helps to understand its general ideological foundations. This analysis is aimed at highlighting the contribution of the "Shahnama" work to the history of mankind and its spiritual and cultural development.

Keywords: intelligence, humility, Zoroaster, Gushtasp and Arjasp, creation of man and other creatures, humility

If we give a brief information about the creative activity of our highly talented and intelligent scientist Abulqasim Firdausi, Abuqasim Firdausi was born in approximately 934 in the city of Tus, which is now named after the poet Firdausi - a Persian, Tajik poet and thinker.

He studied in madrasas in the cities of Tus and Nishapur. Having mastered all the basic sciences of his time, he studied Arabic and Pahlavi languages in depth. He was also glorified as a sage because he became an encyclopedist of his time.

Shahnameh, the masterpiece of the great Persian-Tajik poet Aqobulqasim Firdausi. The name of the book, which consists of stories about ancient kings, legendary and epic epics. Firdausi's "Shahnameh" was reworked on the basis of the legends that existed in Sogd and during the Sasanian Empire. Around 963, Abd al-Mu'ayyad Balkhi wrote the prose "Shahnameh". At the

same time, Mas'ud Marvazi and Abu Ali Balkhi completed the "Shahnameh". Balkhi's work contains inscriptions related to the names of Narimon, Sam, Ogush, Wahodan, and Kayshikan, which are not mentioned in Firdausi's "Shahnameh". Marvazi ends his "Shahnameh" with a description of the last period of the Samanid state, starting with the first man and the first king Kayumars. Based on the vast experience and significant material accumulated in this regard, Abu Mansur Daqiqi, under the order and patronage of the Samanid rulers, began the poetic "Shahnameh". However, he was tragically killed while writing the epics Zarathustra, Gushtasp, and Arjasp—a total of 1,000 verses.

Abulqasim Firdausi completed the work he had begun: he worked for more than 30 years on the magnificent "Shahnama" consisting of 60,000 verses (120,000 lines), which skillfully depicts the nearly four thousand-year history of the peoples of Iran and Turan, consisting of 50 kingdoms and 4 dynasties. It began in the most ancient times and ended with the Arab invasion of Iran during the reign of the Sassanid king Yazdigard III. Firdausi's "Shahnama" had a strong influence on subsequent Eastern literature, and many "Shahnamas" were written in response to it, and a unique tradition of Shahnama writing emerged. This tradition was initiated by Asadi Tusi: in 1066 he created the epic "Gershaspnama" consisting of 145 chapters and 9,000 verses. Gershasp, a legendary hero of ancient Iran, is the 6th generation descendant of Jamshid and the great-grandfather of Firdausi's hero Rustam. Since Firdausi did not dwell on Gershasp in detail in his Shahnameh, Asadi Tusi aimed to cover his activities extensively.

After Firdausi's death, the Shahnameh underwent serious changes and distortions. The oldest surviving copy of the Shahnameh in Persian dates back to 1276-1277. Thus, it was compiled 250 years after Firdausi's death.

The main idea of "Shahnama" is to glorify the homeland, to show off the power and intelligence of the people, and thereby call them to unity, to build a centralized state, to praise patriotism, humanity, hard work and peace, to glorify goodness, nobility, honesty, courage, and labor, and to condemn bloody wars, evil, oppression, injustice, and hypocrisy. Heroes such as Rustam, Sohrob, Siyovush, Bijan, Zoli Zar, Sudoba, Gudarz, Gev, Tuye, Hajir, Gurdofarid, Humoy, and Manija in "Shahnama" fight for the triumph of justice on earth. In the epics "Isfandiyor", "Shogod", and "On'idki Muharaba", tyrants and scheming kings and generals who undermine the integrity of the country and fan the flames of war are sharply condemned. The issue of war and peace is artistically interpreted in the epic poem "Siyovush".

"Shahnama" became a truly folk book and underwent certain changes after it became widely distributed among the people. Therefore, one of the Timurid princes, Baysunqur Mirzo, compared more than 40 copies of it and compiled a perfect text.

This text, known in science as the Timurid Baysunqur copy of "Shahnama", is one of the most reliable copies of the work. The most authoritative of the critical texts of "Shahnama" is the 9-volume work prepared by the team of the Institute of Oriental Studies of the USSR Academy of Sciences under the editorship of Ye. E. Bertels and Abdulhusain No'shin.

"Shahnama" has been translated into many languages of the world. In particular, it was

translated into Arabic at the beginning of the 13th century, into Turkish and Georgian in the 15th-16th centuries, and into French, English, German, Italian and Russian in the 19th century. "Shahnoma" was translated into Uzbek by Shah Hijron, Khomushiy (18th century), Nurmuhhammad Bukhariy, Achildimurod Miriy (19th century),

Sh. Shomuhamedov, Hamid Ghulom, Nazarmat, J. Jabborov (20th century), but none of these translations is complete. Based on the plots of "Shahnoma", such stage plays as "Zahhoki Moron", "Siyovush", "Rustam and Suhrob", "Faridun" were created.

Now we will analyze the part about "The Creation of Man and Other Creatures", which forms the main part of this article.

The Lord created Adam in a beautiful way,

And from him the servants who will be scattered

And He will make it easy for them,

And let them find safety from each other

In these verses: God created man not only with external beauty, but also with spiritual and intellectual perfection. This represents the greatness of man. God has not only considered one person, but also all the generations that will spread from him. This ensures the continuity of humanity and its existence on earth. It calls for Peace and Harmony. These verses promote mutual respect and peace between people. They should communicate with each other and live in peace. The Creator wanted not only life for us, but also ease and peace. This shows God's kindness to humanity. These verses mainly glorify people living in peace and harmony with each other, maintaining friendship and respect for each other.

He made him ruler over all creatures.

He gave him language and made him worthy of speech.

He gave him intelligence, so that he could speak wisely,

He said, "Only if he seeks goodness."

In this verse, Allah Almighty says that among all creatures, only man is given the right to lead and rule and that he is superior to other creatures. By giving humans the ability to speak and express their thoughts and feelings, He gives them the ability to express their thoughts and feelings. Man is given intelligence, that is, the ability to think, analyze, and draw conclusions. Intelligence is one of the main characteristics that distinguish man from other creatures. When God gave man the ability to think and speak, He wanted him to seek only goodness, that is, to do good deeds. This means that man should be morally superior. In general, these verses emphasize the three main qualities that distinguish man from other creatures - the ability to rule, speak, and think - and the need to use these qualities for goodness.

Let him not boast that he is the owner of intelligence,

Let him not boast that he is the master of the world.

Let him work in the field and garden without shame,

Let him look at his own miracle without disgust.

In these verses, it is emphasized that a person should be humble, and not boast no matter what position he achieves. In the following verses, it is said that a person should not be ashamed of working in the field or garden, that any honest work is great, and even a person with a high position should not avoid work. A person should be kind to those who are weaker than him or in need of help, and extend a helping hand to them without disgust. Our ancestors often say that this is one of the highest qualities of humanity.

Your body is from the earth, your soul from the sky,

Your companion is from the earth, your glory from the sky.

To save the body from sin -

Work to earn your living

In this verse: The human body is made of dust, that is, a material, physical being. But the soul comes from heaven, that is, from a divine, high source. The survival of a person — the continuation of his life and development — depends on the harmony of the earth and heaven, that is, the material and spiritual aspects. This means the life of a person on earth and his spiritual elevation. A person's physical life may be prone to sins, but through work and honest living, he can get rid of these sins. Here, work and honest life serve the spiritual purification of a person. Working honestly for a living is not only a means of satisfying material needs, but also a means of purifying the soul. This means the life mission of a person. These verses call on a person to work honestly, to purify his soul, and to understand the true values of life.

May work and thought be friends in you.

If you say you will not be ashamed on the last day.

Do not fall into the trap of evil without knowing,

Do not eat bread here without working.

In this verse: A person should combine thinking, intelligence and work in his life. It is necessary not only to think and make plans, but also to do practical work. This is said to be a guarantee of success and honesty. In the next verse, it is said that a person should live honestly so that he will not be ashamed on the "last day", the day of death or the day of judgment, that is, he will not regret his actions. It is important for a person to not get involved in evil, to avoid deceit and sinful deeds, both in this life and in the hereafter. It is never good to eat someone else's rights

without working, or to gain wealth by deceit. Every morsel should be earned through honest work. These verses promote honesty, humility, working intelligently and avoiding sins.

Be considerate of all living beings

Be a helper to the weak and the needy.

The open and the hidden are known to God,

Be familiar with knowledge and enlightenment, man...

In these verses: Man should be considerate of all living beings, including animals, weak and needy people. This is a high virtue of humanity and compassion. Man should extend his hand to the weak and needy and help them. This represents a person's being compassionate and generous. Man's hidden and open deeds are known to God. That is, no deed is hidden from God. Therefore, one should be honest and pure in every work. Man should strive for knowledge and enlightenment. Knowledge, wise words, and rational thought lead a person to greatness. Overall, these verses encourage a person to be compassionate, helpful, pure-minded, and thirsty for knowledge.

In conclusion, we can say this: In these verses, Firdausi calls people to do good. He teaches people to leave a good name in their tongues and hearts, and he always emphasizes that they should live honestly and that everything will be answered in the afterlife. He tells us that this world is a mortal world and that people should do good to each other and treat everyone equally. "The first man, sultan, and prophet of the earth was created from dust, resurrected with power, ascended to the great sky, entered paradise, and was given a mate like Eve. He succumbed to the temptation of the devil, was separated from the bright paradise, and was exiled to the dark world. He praised and repented to Allah for three hundred years. Rabguzi tells us that." From the time when man was created and began to live on earth until today, he has been trying to understand nature, the purpose of creation, and the purpose of life in general. He should always live with a desire for the future, and should try to study the world's sciences more deeply.

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