

ОТРАЖЕНИЕ ЦЕННОСТЕЙ СОЦИАЛЬНОЙ СПРАВЕДЛИВОСТИ И НАЦИОНАЛЬНОГО САМОСОЗНАНИЯ В «ШАХНАМЕ» ФИРДОУСИ

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***Аннотация:** В своей научной статье автор излагает исследовательские взгляды на вопросы национального самосознания в «Шахнаме» Абулькасима Фирдоуси. Действительно, этот великий литературный шедевр, наряду с темами патриотизма, богатырства и гуманизма, глубоко затрагивает социальные вопросы, уважение к людям науки и литературы, а также ценность слова в человеческих взаимоотношениях. Исследователь предпринял попытку всесторонне изучить художественную мысль выдающегося поэта Хакима Фирдоуси по указанным вопросам и сформулировал соответствующие научные выводы.*

***Ключевые слова:** Абулькасим Фирдоуси, мировая литература, поэт, поэма, социальная справедливость, национальное самосознание, ценность слова, гуманизм, патриотизм, добродетельные человеческие отношения, рационализм.*

REFLECTION OF SOCIAL JUSTICE AND NATIONAL SELF- AWARENESS VALUES IN FIRDOWSI'S SHAHNAMA

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Abstract: *In this scientific article, the author articulates scholarly insights regarding the issues of national self-awareness in Abulqasim Firdowsi's Shahnama. Indeed, alongside the themes of patriotism, heroism, and humanism, this great literary masterpiece reflects social issues, respect for scholars and writers, and the intrinsic value of speech in human relations. The researcher seeks to comprehensively analyze the artistic thought of the powerful poet Hakim Firdowsi on these matters and presents grounded scientific conclusions.*

Keywords: *Abulqasim Firdowsi, world literature, poet, literary genius, social justice, national self-awareness, value of speech, humanism, patriotism, good human relations, rationalism.*

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"The Shahnama is an ocean of counsel and wisdom, wherein the poet outlines his philosophy through the path of guidance and advice."

— **Emomali Rahmon**

Hakim Abulqasim Firdowsi is considered one of the greatest literary geniuses, and the *Shahnama* has placed him among the world's most renowned poets and wordsmiths. Within world literature, the *Shahnama* stands as a masterpiece that has received endless recognition and profound appreciation from global scholars, thinkers, and lovers of poetry and literature across centuries.

Firdowsi's *Shahnama* belongs to the ranks of immortal works in world literature that, over the course of centuries and eras, has continually enhanced its artistic, moral, educational, and aesthetic value. For hundreds of years, it has rendered lasting service in nurturing patriotism, humanism, the sanctity of speech, high intellect, and noble character across generations.

The Founder of Peace and National Unity – Leader of the Nation, Honorable President Emomali Rahmon, expressed the following valuable thoughts regarding this peerless national figure:

"Hakim Abulqasim Firdowsi, as a person of noble birth and pure lineage, an incomparable genius and epic storyteller, and the sovereign of Persian-speaking poetry in the world, truly infused our philosophy and literature with renewed vitality, turning poetry into a solace, a helper, and a life-giving force for the people." [5, 230]

It is evident that the *Shahnama* is a outstanding literary monument of great chivalrous and courageous significance, in which the poet realistically portrays his progressive and wisdom-infused thoughts. This immortal work guides people in the spirit of patriotism, social justice, pride, and national self-awareness toward defending the homeland and its borders, fostering high human spirituality, the sanctity of speech, justice, fairness, and magnanimity.

Academician Bobojon Gafurov, in his book *The Tajiks*, wrote regarding this unique work:

"Firdowsi's entire epic is imbued with a spirit of goodwill toward the working people—the tillers of the soil and artisans. The great poet depicts them adorned with the finest human qualities: chivalry and noble generosity." [4, 433]

In this heroic and knightly epic, the powerful poet also touches upon social and moral issues, offering guidance to future generations to overcome life's hardships. The matchless master of words considers wisdom, insight, and wise speech to be paramount in life, emphasizing that a wise person possesses

a heart filled with humanism, enabling them to remain safe from the dangers and vicissitudes of life.

Evidently, social justice and adherence to noble speech occupy a central place in this great literary masterpiece:

*To speak words that are gracious and good,
Will never grow old while the world has stood.
Neither sun, nor wind, nor water, nor earth,
Can tarnish pure speech or a noble name's worth.
For such is the turn of the turning sphere,
Blessed is the man who holds modesty dear. [1, 377]*

This great epic serves as a bridge between eras and generations, reflecting the brilliant pages of our ancestors' history and civilization. It is precisely through this masterpiece that the unblemished pearl of the Tajik language echoes through the depths of centuries.

In his priceless work, Master Firdowsi views the value of precious speech as the key to humanistic development. Therefore, he guides individuals toward gentle and soft speech, urging them to refrain from harsh and rude language. According to the poet, a wise and insightful person weighs their words on the scales of intellect and understanding, speaking with forethought and patience so as not to cause pain through deed or tongue.

Consequently, good speech and noble conduct elevate human dignity, guiding one toward prosperity and happiness, for gentle yet pointed speech with major social goals champions justice and fairness in society:

*If a man's tongue speaks with a gentle sound,
No harshness back to his ears shall be found.
Know that from the tongue comes human distress;
Weigh well your words if you seek painlessness. [3, 463]*

Firdowsi considers lying, self-indulgence, and sloth to be signs of ill-natured people—those whose tongue and speech do not align with their heart.

He urges people to distance themselves from these bad actions, as laziness and apathy do not lead a person to success or the fulfillment of their goals. In his humanistic teachings, he also critiques idle and talkative people, encouraging youth and future generations to avoid rough and treacherous paths and remain steadfast in their endeavors:

*The wise speaker opens his mouth to speak,
Recall of all wisdom and knowledge to seek.
He whose mind acts with hasty intent,
Is full of idle talk, though quick to comprehend.* [3, 464]

The *Shahnama* is an immortal literary work whose core content encompasses social relations. Within the work, the issue of justice and equity—which forms the true essence of humanity—holds a special place.

Indeed, Firdowsi's *Shahnama* is a masterpiece that, in today's turbulent global era, serves as a valuable tool for patriotic education and profound respect for the moral and humanistic ideas among the future-shaping generations of the Independence era. In this context, Khodai Sharifzoda wrote:

"The national epic is a phenomenon of national culture in the history of civilization and literature for most ethnic groups and nations of the world." [8, 9]

Regarding warm and sincere relations, respect, appreciation, and upholding parental rights, the poet has left worthy and instructive counsel for today's youth. The matchless poet advises that virtuous and righteous children remain obedient to their parents' guidance, treating them with respect and affection. In this complex world, there is no greater blessing than parental counsel, and their finest legacy to their children is proper upbringing and manners (*adab*).

In truth, Firdowsi's *Shahnama* plays an effective role in this modern world of complex events. The friendship among nations and the praise of peace and tranquility that permeate this masterpiece hold great spiritual significance.

Hence, this wise and patriotic man directs people toward benevolence, charity, helping the needy, and the prosperity and development of the country, while his national pride resounds from the depths of centuries:

*Save for justice and making the world bloom and thrive,
No other desire in his heart was alive.
Yet when time robbed him of his royal throne,
To another his crown was relinquished and known.
Know that this world is deceit, nothing more;
Neither high rank nor low stays for long at the door. [1, 360]*

Hakim Firdowsi views the management of wealth, taxes, and tributes as vital to establishing social justice within statecraft. He cautions rulers and high-ranking officials to practice compassion toward wise and knowledgeable people, rescuing them from hardship and suffering. He further stresses that they should operate through wisdom and prudence, never subjecting the wise to the whims of the ignorant. These ideas demonstrate that social issues are reflected from the beginning to the end of this world epic.

The Head of State gave a realistic assessment of this great literary masterpiece, which is filled with social ideas and national self-awareness:

"The Shahnama is an immortal work, and every line of it stems from a national foundation—from the lives and deeds of its people, from real life—and therefore, Firdowsi's poetry is authentic and true poetry." [5, 231]

The underlying theme of this timeless work is the preservation of human dignity and worth. The poet calls upon all peoples and nations to respect humanity so that through good and honorable deeds, they may immortalize their name and legacy in the pages of history:

*Feraydun the Glorious was no angel by birth,
Nor fashioned from musk and amber of earth.
Through justice and bounty his glory he earned;
Be just and be generous—Feraydun returned. [2, 183]*

Hakim Firdowsi considers tolerance and compromise essential in human relations. Thus, he regards tolerance as the brother of wisdom, viewing intellect and discernment as the crown and guide of knowledge, leading humanity toward goodness. In his view, a benevolent person is held in high esteem by people of learning and wisdom. It is through righteous actions, patience, and fortitude that a well-meaning individual attains true happiness and honor.

The People's Poet of Tajikistan, Loiq Sherali, also expressed pride and grandeur regarding the veneration of Firdowsi's *Shahnama* in the following lines, affirming that the civilized Tajik nation is one of the founders of the written word and the cradle of world poetry and literature:

*O East, you are the cradle of pen and scroll,
The golden-flagged gate where the sun plays its role.
O Alborz, art thou Firdowsi's monument high,
Or the pulpit of Ajam's poets under the sky?* [6, 228]

It is clear that Firdowsi's *Shahnama* is regarded as a sanctuary of poetry and speech, wherein the exemplary culture and civilization of our ancestors have been revived and preserved, maintaining its distinct place in the realm of human thought to this day.

For this reason, the wise counsel, social justice, national self-awareness, and humanistic issues raised by this peerless poet continue to play a crucial role in educating future generations of the Independence era—nurturing them in patriotism, wisdom, purity of thought, noble morals, kindness, truthfulness, and other supreme human virtues.

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