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INTERPRETATION OF PROVERBS IN THE EPIC “SADDI ISKANDARI” (BASED ON THE ADVICE OF ARISTOTLE)

Abstract: From Alexander's Aristotle: “Which destination is closer to the goal?” - asked and Aristotle's answer about the best way to get to the destination, as well as the way to leave a name by showing self-sacrifice.

Key words: Key words: Alisher Navoi, Arastu, “Khamsa”, “Saddi Iskandari”, “Lison ut-tayr”, “Tarihi anbiyo va hukamo”.

INTRODUCTION

Alisher Navoi's works have a unique place and interpretation of Greek philosophers. These interpretations are strangely similar to their prototype - the original, and by studying the interpretations of these images, we can learn another side of Navoi's genius - his thorough knowledge of Greek philosophy and philosophers. Among the Greek philosophers, Plato, Aristotle, Socrates and Farfinius (Faysogurs) are of special importance in the work of the great poet. The most active and significant of these philosophers is the image of Aristotle as judge. Arastu is the oriental name of Aristotle, a student of the great Greek philosopher Plato. He was born in 384 in the city of Stagira on the Aegean Sea (for this reason he is sometimes called Arastu Straniri). Aristotle entered the famous Plato's Academy in Athens in 367, where he spent 12 years as an apprentice, and then began to teach at this academy. Aristotle was a friend of Philip II, the son of the king of Macedonia. Philip II to the throne after his release, in 340, Arastu Macedonian was invited to Pella, and his son, 13-year-old Alexander, was appointed as a coach. Aristotle began to educate his student in the spirit of heroism sung in Homer's epic “Iliad”. Later, Alexander said, “I respect Aristotle as my father, because my father gave me life, Aristotle gave me the values of life”. After that, Arastu returns to his hometown of Stagira. Destroyed in the wars of the time of Philip II, Alexander rebuilds this city in honor of his mentor. The image of Arastu is recorded as Alexander's teacher in Firdausi's “Shahnama”. In “Iskandarnoma” and “Oyinai Iskandarii” by Khayriddin Dehlavi, Nizami Ganjavi is embodied as Alexander's main teacher, servant of Nadimu, and he accompanies him on sea voyages. In Jami's “Hiradnomai Iskandar” he also performs this task. This philosopher, who was the main sage in “Saddi Iskandari” and was Alexander's mentor, followed Alexander's advice until the end of his life. His advice will be of great importance in the development of a world conqueror into a great sage. He leads a hundred scientists with Bukrat in making a mirror that shows the world for him. Nizami Ganjavi's epic “Iskandarnama” dedicated to Iskandar Zulqarnain consists of two sections: “Iqbolnama” and “Sharafnama”. The second part of the saga “Sharafnama” is composed of conversations of the world-conqueror with sages. In it, the image of Aristotle is interpreted as the main symbol embodying wisdom. When an Egyptian princess named Maryam was the king of Sham (Syria), she was in a difficult situation due to the attack of the troops of the powerful Abyssinian state. In order to protect her country, Maryam turns to the conqueror of the world, Iskandar Zulqarnain, for help. Alexander listens to the words of Maryam Misri and sends him to his teacher Aristotle for advice. Before giving military aid to the princess, Arastu teaches her a lot of knowledge about science and wisdom. According to Nizami's epic, Arastu Hakim's rank under Alexander was so high that the king and queens dreamed of Arastu holding a pitcher and pouring water while he was washing his hands they are In particular, Princess Maryam will be honored with this honor. Aristotle tells the princess that she needs to take care of her troops and the people in order to increase the power of her country. For this,

Aristotle says that wealth and money are needed, and he teaches Maryam the art of turning copper into gold – “Al-chemistry”. By studying these sciences and fair state management, the princess succeeds in making her country one of the strongest countries. About Jami's “Iskandarnoma” f.f.n. D. Yusupova comments that in the epic “Khiradnomai Iskandarii” (“The Wisdom of Alexander”), the image of a tax collector who entered mysticism and based his life on the image of Alexander was created.

DISCUSSION AND RESULTS:

Alexander from Aristotle:

O wise Maqsad, who surprised the heavens and the heavens with your thinking

What is the best way to get to the address and what is the result of which is praiseworthy? he asked.

Aristotle:

"It is better to stay away from people and become on the way to death," he said.

If a person has a lot of wealth, he will have a lot of opportunities to be generous. Due to the importance of the work done in achieving the goal, more attention was paid to wealth. The one who has done more meritorious deeds will have more opportunities to reach his goal.

Aristotle again said:

If the owners of property and the state make a donation, two cases are not far from this work. Was the first one appropriate? Some people do inappropriate things. If the deed is inappropriate, no matter how much a person donates, it is useless. And if what he has done is appropriate, then whatever he has done is acceptable. He who does not know the standard, all his work will be lost. If someone rode to the king's presence, he must first of all take precautions against robbers who came out of his way. When does a person who has been with robbers deserve to sit at a horn's feast? only if he sacrifices, his work will be eternal in the world. greater than man it is not possible to have a rank, if a person has achieved a rank, then his name will remain forever.

As Gavharfurush Arastu scattered these words in this way, the questioner became speechless.

In general, in Jami's “Iskandarnoma” Aristotle is considered one of the important symbols. If we return to “Saddi Iskandari”, among the seven philosophers of the Greeks and the seven sages of Navoi, only Socrates and Pythagoras correspond to each other. If we look at the contemporaries of Alexander (Alexander the Macedonian), this number will decrease again, that is, only Aristotle and Diogenes were his contemporaries. It turns out that Navoi did not pay attention to the issue of the chronotope. That is, he included Greek sages who were known and famous in his time next to his Alexander. In this work, all Greek philosophers are described based on Islamic ideology. They participate independently only when they express condolences and advice to Iskandar's mother, Bonu, and in the notes given at the end of the saga. In other scenes, the main role is played by Aristotle, then by Socrates, and partly by Plato. It is known that in the East and in the West, Aristotle was praised as “the master of logic”, “the father of logic”. That is why Navoi appoints Aristotle as Alexander's chief coach in conquering the seven climates of the earth. Aristotle enters “Saddi Iskandari” from Chapter XVIII. During the epic, Alexander asks Aristotle various questions about moral problems. These questions and answers are called "Wisdom" in the epic. Proverbs are related to the events of the epic, and are related to philosophical, moral-educational, and everyday-household topics. There are relatively few wisdoms on philosophical topics, and they are as follows: In the first wisdom, Alexander asks his teacher how to reach the goal. Aristotle tells him that there are three different (paths) on this road, and advises that first of all, it is better to become on the path of death. This is Navoi's attitude to the path, which is given after the incident of Alexander's abdication. Aristotle says that the second way to the destination is thanksgiving. Because even on this road, there is a need for standards and a place. God in the fourth wisdom He will be asked

questions about the fate and the event of the servant. Aristotle admits that God's destiny is absolute and says that no matter how much his servant tries, he cannot do anything against his destiny. This answer reflects Navoi's attitude to the question of destiny at the same time. The eighth wisdom talks about the reward of good and evil. Aristotle says that every good and bad deed has a certain result. Although he says that both good and bad are the result of a person's actions, he says that "when a person's character is created, the seeds of their natural state are also hidden in it". This is also consistent with Navoi's opinion that destiny is divine and unchangeable. The twelfth wisdom talks about man and his understanding of him. Alexander asked his teacher, "Although the secret of theology is hidden in the human race, what is the difference between those who are ignorant of this secret and animals? - he asks. The essence of the question was interpretation of mysticism regarding the greatness of man and his ignorance of this greatness. Aristotle answers: He said: That is, even in this ignorance, man is better than those who know (perhaps angels and angels). This answer is also Navoi's opinion, and it is important because it reflects the great thinker's humanistic worldview that glorifies man. There are five moral-educational proverbs in the epic, which are necessary tips for becoming a just ruler. In the second wisdom, Alexander asks his teacher about the guidelines for doing business with justice. In his answer, Aristotle says that both spiritual and material pillars of the kingdom are based on justice and proves it with several arguments. The discussion in the third wisdom takes place because of the beginning of Alexander's conflict with Darius. In it, there will be questions and answers about the cause of discord, war and conflict and the reasons for its elimination. The ninth wisdom talks about the right words and the right thoughts. Answering the question, Aristotle says that "every human being is a manifestation of the attributes of the Creator" and emphasizes that any pious person can make mistakes. The Tenth was organized in connection with the banquet of the Khan of China to Alexander it is about the harm of moderation and extravagance at a party. Aristotle advises Alexander that a king who gives gifts and donations to the lower classes of the people will have a high rank. The most frequently used issues in are every day and household issues, which are reflected in six. The fifth wisdom talks about the wrath and wisdom of winter. In it, Arastu's student Iskandar explains about the beneficial aspects of the winter season, connecting his client to nature. In the six, the world traveler begins to see the event of travel again and is interested in his teacher's opinion about the benefits and wisdom of travel. Arastu talks about the positive effects of travel on human health and psyche. The seventh wisdom deals with old age and youth. Aristotle refers to youth as the time of the peak of strength, and the person who has the character of purity in it does not lose respect in old age. The eleventh wisdom talks about spring and its effect on human nature.

CONCLUSION

In his answer to his student, Aristotle talks about the connection of the four seasons with human nature, especially in spring, when the soul finds nourishment, and therefore, when spring comes, it is involuntarily attracted to itself. In the thirteenth wisdom, loneliness and exile there will be a question and answer about Iskandar's question "Why do people prefer, even if there is freedom of belief in solitude?" to the question, Aristotle answers the question that, looking at the subject of love with the way of intelligence, it is the result of the lover's involuntarily striving towards life. The fourteenth wisdom talks about the characteristic of human nature to get used to the place where they live. Most of the questions in are questions and answers that occur with wisdom, that is, with logic. That is why Navoi describes Aristotle as a great teacher of logic in this epic.

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