

Images of Socrates and Arastu in "Khamsa"

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Abstract. *The epic poem "Khamsa" by one of the leading representatives of Uzbek and world classical literature, the great humanist poet Alisher Navoi, arose as a result of the fusion of the traditions of Eastern literature and the talent of the author. The great thinker in this work, based on his ideological and artistic concept, actively turned to many types of artistic creativity, poetic images and means of expression, depicting problems related to being, theology, society and man. One of them is the images of Greek scientists.*

In this article, related to the topic, the role of the images of Socrates and Aristotle, described in the epics of Navoi "Farhod and Shirin" and "Saddi Iskandariy", is analyzed, and their artistic and aesthetic functions in the plot and composition of these works, as characters in addition to the main characters, are analyzed. The article briefly outlines the ideas presented.

Key words: *Allegory, tradition, poetic skill, artistic interpretation, image, identity, epic, metaphorical love, feeling and experience, composition, ideological content.*

Introduction

Alisher Navoi, along with many other scholars, treated the great scientists who lived and worked in Greece with respect and admiration. In his works, the poet likens Greek scientists to a "sea of knowledge and wisdom." As a thinker of his time, Navoi was deeply familiar with Greek philosophy, culture, and the teachings of the great Greek philosophers and used them creatively in his works. In the epic poem "Farhod and Shirin," the poet describes this ancient country as follows, talking about Farhod's journey to Greece:

Ki Yunon mulki ul farxunda kishvar,

Ki hikmat birla topti zebu zavar.

Toshi hikmat elining durri toji,

Giyohi borchal illatlar iloji [1. 124].

Alisher Navoi, who looked at the Greek land and its people with great respect, said that in this land science and wisdom were adorned, that every stone of it was the crown of the land of wisdom, and every herb was a cure for all diseases in the world.

In some of his works, Navoi created the images of Greek philosophers, proceeding from his ideological and artistic goals. Socrates and Aristotle are among the widely used images in Navoi's works.

Methodology

This article analyzes the images of Socrates and Aristotle depicted in Navoi's epics "Farhod and

Shirin" and "Saddi Iskandariy". In covering the topic of the article, sociological, historical-cultural, historical-comparative, comparative-typological approaches of complex analysis, contextual analysis, as well as comparative and psychological methods were used.

Research Outcome

The second part of the poet's work "Tarixi anbiyo va hukamo" is called "Hukamo zikri" and it contains information about Socrates, along with several judges. For example, Navoi writes: "Socrates was a student of the judge Buqratis and lived during the time of Humay bint Bahman. And his words are like religion, and to humble a fool is like giving water to a drunkard, the more he drinks, the more bitter he becomes" [4. 192].

According to information, Socrates (470/469 - 399 BC) was a Greek philosopher who presented his teachings orally, and no written sources have survived from him.

Information about the philosophical teachings of Socrates was recorded by his contemporaries and students Xenophon, Plato, and later Aristotle. He would question and answer anyone who wanted to enjoy his conversation. According to his contemporaries and students, Socrates made a great impression on them with his deep dialectical thinking and skill in using inductive teaching. There is no doubt that the views of Socrates, who possessed great knowledge and insight, served as a school of example for Navoi.

Alisher Navoi also provided valuable information about Aristotle in the second part of his work "Tarixi anbiyo va hukamo". The work states that Socrates' student was Plato, and his student was Aristotle. "Aristotle was the student of the wise Plato, and he was the minister of Alexander." [4. 193].

Aristotel (Aristoteles), Arastus (384/383- 322/321 BC) - a great Greek philosopher who, from 343 BC, was a tutor to Prince Alexander at the invitation of King Philip of Macedon. [15. 439].

In the work, Navoi gives examples of Aristotle's wisdom: "Aning so'zlaridin budurkim, podshoh ulug' rudg'a o'xshar va atbon arig'larg'akim, ul ruddin ayrildilarkim, ul rud sunig'a har hol bo'lsa, arig'larg'a hamul holdur. Ul chuchuk bo'lsa, bular chuchuk; Ul achig' bo'lsa, bular achig'; Ul sof bo'lsa, bular sof; Ul loy bo'lsa, bular loy". It is noteworthy that Alisher Navoi, in addition to providing information about the lives and work of great philosophers and giving examples of their instructive thoughts, creatively used these sayings in his works. For example: "Mahbub ul-qulub" In the tenth chapter of the first part of his work, it is mentioned that the people under the kings are like him, and it is said: "Hukamo shohni debdurlar: daryoyi zaxxor va qavmu xaylin daryo tegrasidag'i anhor. Daryo suyig'a ne kayfiyat va ne xosiyat, anhorg'a ham ul kayfiyat va xosiyat. Ul achchig' – bu achchig'; ul chuchuk – bu chuchuk; ul tiyra – bu tiyra; ul suzuk – bu suzuk" [3. 20]. Navoi, relying on the views of Aristotle, figuratively expressed his views on the head of state and the people of his country through a river and a ditch. If bitter water flows in the river, bitter water also flows in the ditch, if it is fresh. This is fresh, if it is muddy, this is also muddy, if it is clear, this is also clear. In this, symbolically, the river is the king, and the ditch is the people under his care. So, the poet put forward the idea that if the king is just, justice will reign in the whole country, and the people will live a prosperous life.

As we know, Alisher Navoi's epic poem "Farhod and Shirin" depicts figurative love and the emotions associated with it. The epic poem depicts the perfect artistic image of Farhod, in harmony with the external and internal, with great skill. It is no coincidence that in the first chapters of the epic, when we first meet Farhod, we see the reflection of Shirin in the mirror of his soul. However, this was still just an image. Navoi gradually leads us to the meaning. After all, the purpose of the image was the meaning.

Farhad travels to Greece under the guidance of Khokan and Mulkoro to understand the secrets of the "Oyinai Iskandariy" kept in his father's treasury. Overcoming the obstacles that arose in his path, he first meets the wise Suhaylo, and later Socrates. In order for Farhad to achieve perfection and pass the ranks of the order, he needed a pir, that is, a teacher. Sufi scholar N. Kamilov: cites the following thoughts: "... in the order, it was customary to receive the education of several pirs, the sheikhs,

depending on their level and also taking into account the talent of the murid, presented him to stronger pirs than themselves, as a result, the student's mystical abilities were revealed as he passed from pir to pir." [9.183]. Therefore, Farhad's search for Socrates to understand the mysteries is directly connected with the Sufi order.

Farhad overcomes giants, dragons, iron figures, and lions and finds Socrates' cave. Khizr also helps him in overcoming these obstacles. "Khizr can be considered Farhad's second pir" [9.185]. Farhad, freed from worldly inclinations and desires and purified with the help of great pirs, comes to Socrates.

In order to more effectively illustrate the greatness of Socrates and his unparalleled knowledge and enlightenment, the poet first gives a description of the mountain where the cave he lives is located:

Solib ko'z, ko'rdilar hadsiz biyik tog',

Yer oning zaylida bir to'da tufrog'

Zuhal boshig'a yetib boshi oning,

Falak jomin ushotib toshi oning.

Yig'ochi soyasida charx koxi,

Quyiroq shoxasidin sidra shoxi [1.171].

The extraordinary height of this mountain is expressed through exaggerated images. In front of it, the earth looks like a pile of dirt. If the top of the mountain reached Zuhra, the sky would be low in the shade of the trees growing there. So, the poet, in describing figurative love and the experiences and situations related to it, alludes to the piri kamil, who mentors Farhad, in a symbolic-metaphorical way. The height of the mountain is a symbol of the greatness of Socrates.

When Donishand came to Socrates, he first talked with the Khakan and his minister. He gave them permission and called the prince to him. Socrates had a sincere conversation with Farhad and taught him the Tariqat. The issues that Socrates paid attention to when talking with Farhad were the following:

a) Love has been written into Farhad's destiny since time immemorial. For the great sage says to him: "Azaldin ishq bo'lg'on sarnavishting".

b) The road to love must be one that understands the transience of this world. "Muni bilkim jahon fonidur asru, Haqiqat ahli zindonidur asru". In this, the poet, while speaking of the transience of the world, brings up that it is a prison for the "people of truth", that is, for the people of love. Because the people of love should not be deceived by the beauty of this world. Even if a person has the property of Alexander or enters the life of Noah, he will leave this world. Because eternal life is inherent in the Creator.

c) It is a condition for a person to fulfill what Allah has commanded. Socrates explains this by saying: "Bukim Haq ayladi insonni mavjud, Anga mavjudliqdin borchas maqsud. Erur Haq amrig'a ma'mur bo'lmoq, Bu ishdan o'zgadin ma'zur bo'lmoq".

d) A person lives in life striving for a true beloved: "Chu mahbubi haqiqiy uldurur ul, Aning vasli sori qat' aylamak yo'l".

e) In order to achieve true love, a person must leave himself. "Kishi o'z lukni qo'ymay oni topmas, Tengiz kechmay duri yaktoni topmas". In this, the poet compares abandoning one's own self to crossing the sea, and achieving love to a precious gem.

f) The remedy for abandoning one's own self is this metaphorical love: "Bu o'z lukdin qutulmoq chorasoz, Nima yo'q o'ylakim ishq majoziy".

g) Metaphorical love must turn into real love. The poet used unique metaphors to effectively express thoughts and feelings: “Majoziy ishq bo‘ldi subhi anvar, Haqiqiy ishq anga xurshedi xovar”. In this, the poet compares figurative love to a bright morning, and true love to the sun rising from the East.

h) It is difficult to find the self without giving up the self. According to Socrates, you cannot find the true divine self without giving up the self. “Biri — o‘zluqni qilmoq bo‘ldi foni, Yana bir — dog‘i topmoq bo‘ldi oni”. Therefore, it is impossible for a tax collector to reach the beauty of Truth and become a blessing in Paradise without getting rid of his own self.

It seems that the image of Socrates is important in the epic. Through these thoughts expressed by him, the poet describes the truths that a tax collector who has entered the path of love must understand.

It is clear that in the epic, Navoi sang about love in metaphorical language. In other words, he represented real love through metaphorical love. Therefore, the poet's confession that this love and separation do not exist in earthly space is absolutely justified. The poet's "I" embodies the great intention of becoming mortal, absorbed in the Creator's essence. The grief and suffering in the epic are an expression of the hardships endured on the path to the fulfillment of that goal. Socrates sees in the person of Farhad a successor on the path of his order. As literary critic S. Erkinov said: "Socrates' death at the hands of Farhad also had a symbolic meaning, meaning that the next Socrates after Socrates' death is Farhad." [14.96].

The image of Greek thinkers plays an important role in Alisher Navoi's epic poem "Saddi Iskandariy". His father, Faylaqus, appoints the famous scholar and minister Naqumohis as the guardian of Alexander's upbringing.

Naqumohis ollinda dastur edi.

Ki, hikmatqa olamda mashhur edi...

Kishi yo‘q bilik ichra monand anga,

Arastui farzona farzand anga [2. 190].

Having received good education and upbringing from the most prominent scholars of his time since his youth, Alexander will in the future become a virtuous person with a deep knowledge of science and enlightenment, a just king. After he ascends the throne, he will always be in the circle of scholars. He will govern the state with their advice and help.

The poet mentions that the number of scholars around Alexander was five hundred, of whom Aristotle, Philotun-Aflatun, Socrates, Ascalinus, Bukrat, Hurmus, Faysogours, etc. were always with him. In the epic, Navoi did not set himself the goal of creating historical portraits of these scholars, who were very famous in the East. Navoi describes the role of science and enlightenment, the scientific research carried out by scientists in the development of society, the necessity of scientists being equal to the ruler for the peace of the country and the prosperity of the people. He expresses his views on a just king and a perfect society.

The epic poem "Saddi Iskandari" has a unique structure. After a certain part of the story of Alexander is described, chapters with philosophical, socio-political content, a story to confirm the idea, and wisdom are given as a conclusion.

The chapters of the epic entitled "Wisdom" occupy a special place in the composition of the work. Literary critic I. Ismailov, speaking about the composition of the epic poem "Saddi Iskandari", says the following about the "Hikoyat" and "Hikmat" in it: "Hikoyat" brings new stories that are suitable for a specific issue and are not found in his predecessors, because Nizami, Dehlavi and Jami included many stories in their epics. "Hikmat" contains philosophical discussions, questions and answers of Alexander and Aristotle on the relevant issue. "The composition and literary material of "Saddi Iskandariy" took its current form because Navoi chose moderation - the middle path between the two paths in the literary tradition that existed before him." [8.258].

These proverbs, built on the basis of dialogue and question-answer, cover important socio-political and philosophical issues. Literary critic A. Kayumov writes: "Proverbs logically substantiate the

events and conclusions in stories, and make a scientific and philosophical conclusion from them. The thoughts in the story and proverbs always continue and complement each other” [17. 390].

In the “Proverbs” of the epic, Aristotle answers Alexander’s questions on justice, opposition, the existence of a reward for every deed, the hardships of travel, the difficulties of winter, the position of correct thinking, the banquet table, the nature of spring, youth, loneliness, and other issues. Aristotle was the son of Alexander’s mentor Naqumohis, and was with him from his youth until the end of his life. Alexander consulted with him on every issue related to the governance of the country.

In chapter 46 of the epic poem, "Wisdom," Alexander “*Har amalg‘akim, bir jazodur, ul amal tuxmig‘a bu bir nedin sazodur*”. The great philosopher Alexander, answering the question, says that everyone has a record of good and bad deeds. All of these deeds are based on human nature.

Qachon sochsa tufroqqa bug‘doy birov,
Yo‘q imkonkim, ul arpa qilg‘ay darav...
Ki, har kim ayon etsa yaxshi qilig‘,
Yetar yaxshiliqdin anga yaxshilig‘.
Va gar kimsadin zohir o‘lsa yamon,
Ko‘rar har nekim, zohir etti hamon.

Aristotle uses examples from agriculture to support his point. You get what you sow. Just as you cannot sow wheat and reap barley, so a person who does evil should not expect good. After all, the Creator brings everything into being based on strict laws. If he deviates from this, justice will be violated.

Chapter 85 of the work is devoted to the advice of the wise. In this place, the poet seems to be advising all kings and princes.

It is said that Alexander surpassed everyone in the world in knowledge and wisdom, intelligence and understanding, but he always learned knowledge from everyone.

No matter how much knowledge he had, Alexander followed the advice of the wise in everything.

Hakim aytqondek bo‘lub korband,
Ne ishdinki aylab, bo‘lub bahramand.

Therefore, the king should always read and study, listen to the advice of the wise. At this point, Aristotle begins his advice by saying, “*olam vafosizdurur*”.

“Haq ollinda mundoqki, sensen haqir,
Sanga, o‘yla yo‘q hech zoru faqir.

Nechukkim sanga marhamat aylar ul,
Sen ul elga ham marhamat uzra bo‘l’.

As God has blessed you, so you must bless the people. If you do good and wrong to the weak, you must demand the same from the strong, he says. The great philosopher concludes his thoughts by saying: ““*Xaloyiqqa ko‘rma qilib benavo, O‘zungga ravo ko‘rmaganni ravo.*”

Socrates' thoughts also focused more on the future of the people and the country.

“Raiyatqa bo‘lsa parokandaliq,
Topar saltanat naxli barkandaliq”.

The poet believes that the strong root of the kingdom lies in the absence of chaos among the people. The ruler must govern it with justice.

Socrates attached importance to the following in his thoughts:

- 1) The king is the shadow of God on earth. Therefore, hope for victory and success from God.
- 2) To give peace to the people and the country, to decorate it with prosperity and administration.
- 3) To do justice to the citizen and allow him to live freely and peacefully.
- 4) Even if great goals are achieved with risk, to act with caution in this matter.
- 5) To punish intriguers and instigators.

In general, through such thoughts of great sages, Navoi put forward the idea of governing the country and caring for the future of the people and the country.

DISCUSSION

In Uzbek literary studies, the life and creative heritage of Alisher Navoi has been studied in many studies. The studies have provided valuable information about the poet's life, personality, the epic poem "Khamsa", and the specific aspects of his scientific, prose and lyrical heritage. However, the image of Greek thinkers in the poet's works has been relatively poorly studied. In the studies of N. Kamilov "Sufi" [9], B. Valikho'djayev "Mumtoz siymolar" [6], S. Erkinov "Navoi's "Farhod and Shirin" and its psychological analysis" [15], I. Hakkulov "Sufi" and poetry [19], I. Ismailov "Genesis and poetics of Alisher Navoi's epic "Saddi Iskandariy" [8], there are some thoughts and notes about the leading characters in Navoi's "Khamsa": Greek thinkers such as Aristotle and Socrates. However, this problem was not specifically analyzed in the studies. In these observations, we tried to study this issue and express certain generalizations.

Conclusions

It seems that the images of Socrates and Aristotle play a significant role in the plot and composition of Alisher Navoi's works. They perform artistic and aesthetic functions related to further complementing the image of the main character of the work.

In the epic poem "Farhod and Shirin", the poet artistically depicted the important role that his mentor Socrates played in Farhod's development.

Navoi intended to create the image of a perfect person in the person of Farhod. In order for him to achieve this level, he needed the education of his mentor Socrates. The thoughts that Socrates gave to Farhod about the structure of the world, the creation and mission of man, the mystery of unity, the eternal and the eternal, real and figurative love are of particular interest. After meeting the great scholar, he becomes a true lover.

In the epic poem "Saddi Iskandari", he artistically reflected the idea that the power and future of the empire depended on the guidance of knowledge and enlightenment through the images of Greek sages.

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