

**ARTISTIC CHARACTERISTICS OF THE EPIC "SADDI ISKANDARI" BY
ALISHER NAVOYI**

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**Knowledge, Navoi, bless you,
Now science is dead, let's practice**

Anotation: In this article, observations are made about Alisher Navoi's work "Saddi Iskandari". Its ideological and artistic features are revealed.

Key words: courage, justice, kingdom, artistic, Alexander's wall

If we look at the history of world literature, we can see that fiction literature is an echo of great changes and evolutions in the life of individuals and society in all times, and it is a spiritual and moral development of a person has been the most effective means of maturation.

Hazrat Alisher Navoi's image and literary legacy are a clear proof of this. As a great thinker, creator and statesman is also a symbol of perfection. This respected artist fully demonstrated human maturity, perfect morality, and high spirituality through his personal life. Through his work, he proved who the poet is, what his responsibility should be before the Almighty, before the Motherland and the nation. That is why it is more important than ever to read the works of this great thinker is more important.

The figure of Navoi and his works are of great importance to fill the problems and difficulties in life, especially the "spiritual void" in the minds of young people. About Navoi Abdulla Oripov writes:

"The Indian people have such a custom: they bathe in the holy river Ganges once a year and get purified. The spiritual worlds of nations also have their Ganges. Alisher Navoi is such a blessing for us" [Oripov, 2001].

Naturally, creative people took great responsibility in portraying the image of the great poet and thinker Hazrat Alisher Navoi. In the artistic interpretation of the image of this great person, they used certain literary and aesthetic worked based on moral and ethical criteria. According to these criteria, Alisher Navoi has the following qualities:

1. Literary-aesthetic ideal symbol.
2. Perfect character.
3. Perfect in artistic creation.
4. Benazir Alloma.

Despite the fact that it was written by Alisher Navoi in a short period of time, his epic "Khamasa" is the most well-written work from an ideological and artistic point of view.

Who is Alexander, who left a name for his conquests in the West, but was famous for his justice in the East? Why was his definition popular in the West and the East? Ye.E.Bertels' "Navoi Djami" book, in particular, the chapter of the work "Roman ob Aleksandre i ego glavnye versii na Vostoke" gives us enough information [Bertels, 1965: 286]. Most of the interpretations in the East highlight what is interesting about Alexander.

Before Alisher Navoi, the history of Alexander was well studied. Historical and artistic works have been created about him. They had contradictory and at the same time similar sources, which shows that Alexander was of great importance in world history. The topic of Iskandar created a wide opportunity for Alisher Navoi to freely express his thoughts. Alisher Navoi tries to solve the problems of his time in the person of Iskandar. Because a king like Alexander was necessary for the politics and social life of his time. He expresses his thoughts that he could not express to the king of the country on the example of the conversation between Alexander and Aristotle. As much as Farhad is an ideal hero for him, Iskandar is embodied as an image of Navoi's ideal.

Although Even if A. Qayumov comes to the conclusion that "Iskander is not an ideal person or a hero, nor is he an ideal ruler" [Qayumov, 2008: 276], in our opinion, the elevation of Alexander to the status of a just king is ideal.

In the epic "Hayrat ul-Abror" there is a narration about Iskandar. In this narration, it is noted that he is a king, governor, and prophet. His nature is said to have been adjusted with wisdom.

In one place of "Saddi Iskandari":

"Kayu shah nechukkim was Alexander,

Hakim-u wali-u was a prophet" [Navoi, 1991: 452], -even if it is said, Navoi did not pay attention to his guardian and prophet qualities. Bertels comes to the following conclusion from Navoi's behavior: "If Navoi had described him as a prophet, he would not have been a role model for Husayn Boykara, because he would have become a person chosen by God. This could create some suspicions about Husayn Boygaro."

"Saddi Iskandari" was also a special guide for Timurid kings in its time. Iskander's letter to his mother and his will to his loved ones emphasize the impermanence of this world. The main idea of the epic is the question of justice. If a person does not have a sense of justice, other qualities it won't happen either. In the example of Iskandar, Navoi exemplifies Sufi justice. Iskandar, like Farhad, considered himself unfit to rule the country, received advice from the council, and due to his father's will, justice when he started working with Navoi, he took justice as a criterion, which serves as an important basis for achieving perfection.

Because the human soul is balanced because of justice. In this regard, to Iskandar the rebuke of a dervish carrying two skulls is appropriate. As a result, Alexander concludes that "the kingdom is not eternal, its end is nothing but nothing." According to his Aristotle, "as long as If traveling is hard work, why do the people of wisdom allow it?" Later, Navoi's epic poem "Lison-ut-Tair" became a suitable answer to his question. All thoughts written in the epic were united around the philosophy of life and death.

Navoi Almost all the characters in "Khamisa" face death. However, the philosophy that Navoi wants to convey in all of them is the freedom of the world and the desire to travel with the purpose of living. Seizure, because this time, first of all, it is focused on self-realization. He can understand the other who has discovered himself. A person attains perfection through self-awareness.

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