

## **The Image of Alexander in the Artistic Interpretation**

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**Abstract.** *The image of Alexander in the artistic interpretation. The article is devoted to the analysis of Alexander's image in the artistic interpretation in the works of Navoi.*

**Key words:** *Iskander, Alexander the Great, image, artistic, interpretation, shah, literature, poem, king.*

Iskander is from the genus of the first caste of the Iranian shahs of the Peshdodids. His real name was Alexander the Great; he was known among the Asiatic people under the name Iskander. The image of Alexander the Great before Navoi was particularly and uniquely mentioned in the works of ancient historians as Arian, Plutarch and also in the poems of Firdavsi "Shahname", Nizami Ganjavi "Iskandarnoma", Khusraw Dekhlyavi "Oynayi Iskandariy", Abdurakhman Jami "Hiradnomai Iskandariy" Rabg'uzi "Qissasi Rabg'uziy" and in oral folk art. Navoi studied the image of Iskander from the works which mentioned above; he depicted the image of Iskander according to his own view and philosophy. Navoi almost in every his works notes the image of Iskander by indicating him as a King who reached the level of Nabi, Vali and the peak of justice. Moreover, fifth poem of the "Hamsa", Sadiy Iskandariy was devoted to praising and describing the history of Iskander. In addition, in the 49th section of the first poem "Hayrat ul-Abror" of "Hamsa" and also in the first and second parts of "Zubdat ut-Tavorih" it is said about this historical person.

The image of Iskander, in various sources such as folk, legends and myths was found in forms of "Zulkarnain" or "Iskandar Zulkarnain". The creator of prosaic literature Nosiriddin Burkhoniddin og'li Rabg'uzi in the work "Qissasi Rabg'uziy" highlights the nickname Zulkarnain. He introduces Iskandar along with the prophets (Va yas'alunaka an-zil qarnayn). Pointing out the reason for the name Iskander in that he was a native of the people named Iskandar: "Iskandariya otlig' eldin erdi, aning uchun Iskandariya atandi" [1]. Rabg'uzi explains the reason why Iskander got the nickname Zulkarnain in history "Ammo Zulqarnayn aning uchun atandikim, yerning ikki qarnig'a yetti, ya'ni mashriqdin mag'ribga tegi" [19:88]. Here, the Rabg'uzi starting from the point of view of the Turk language, notes Iskander as having conquered the two parts "Qarni" - the West and the East as "Zulkarnain" - "Master of Two Parts". According to Rabg'uzi: "Qarn arab tilincha muynuz bo'lur. Ikki muynuzlig' temak bo'lur. Zulqarnayn aning boshinda oltundin ikki muynuzi bor edi. Mavlo taolo ani yalavochliqg'a izdi. Urdilar, muynuzlari sindi [2]. Proceeding from the point of view of the Arabic language Rabg'uzi makes analyses of the word "Zulkarnain". Actually, the "qarn" from the Arabic "animal", "Zulkarnain" means two-horned. Rabg'uzi called the horn as "Muynuz". The author describes the image of Iskander in folk myths and legends.

Rabg'uziy continuing his description gives such information: "Aymishlar, Zulqarnayn aning uchun tedilarkim, ikki qarn yashab erdi, anda ixtilof qildilar" [3]. Rabg'uziy aslo used the word "qarn" by

the means of age and period. People started to call Iskander master of the two periods because he lived two thousand years. Exactly the same approach can be seen in the Navoi, despite Rabg'uzi was not mentioned. Navoi described a ratio in "Tarixi muluki Ajam" to Iskandar's genes gives such information: "Va aning umrin ming olti yuz yil debdurlar va Zulqarnaynkim, aning laqabidur, vajhi tasmiyasini mundoq debdurlarkim, ul zamonda ming yilni bir qarn der ermishlar." [4]. Navoi relied on historical sources, binds the nickname "Zulkarnain" with the life of Alexander The Great. This approach is also found in the work of Nizami "Iskandarnoma". Navoi gave the following information: "Ammo xazrat shayx Nizami quddisa sirrixu "Iskandarnoma"da ikki qarn maxud debdur." [5].

But Navoi did not limit with the mythical information. As reminded on the top that based on true historical events, he cite historical information. Navoi noted that he did not live for six hundred years but only thirty six and he did not rule five hundred years but only thirteen: "Aksar tavorixda aning umrin o'tuz olti yil va salotin o'n uch yil bitibdurlar" [6]. So consequently, in history Iskander lived thirty-six (according to new data of modern researchers, thirty-three) years and ruled thirteen years. But scientists are torment by the question of why Iskander was given the nickname "Zulkarnain". On this issue, they express their ideas and views. To this uncertainty the scientist Abdulla A'zam in his article "Navoi and Greek sages" leads clarity. He clarified the name of Iskander: Man as mentioned in the Koran. "(Ey Muhammad) yana sizdan Zulqarnayn haqida so'raydilar. Ayting, endi men sizlarga u haqidagi xabarni tilovad qilurman." (Sura Kahf, 82-98 ayats). But it was not known whether Iskander was equated with the prophets or not. The word "Zulkarnain" from Arabic is translated as two-horned.

This quality is usually associated with the designation of a crown or headdress and Alexander the Great was a famous king and commander. (356-323 B.C.)

Iskander Fatih – the protagonist who was formed in the legends of the people around the Mediterranean Sea about Alexander the Great. On the basis of the image of Fatih Iskander, the image of Iskander Zulkarnain appeared in the Eastern Muslim people in oral and written form of literature. This image was distanced from Alexander the Great and included oriental features. The inclusion of the nickname "Zulkarnain" in Iskander's name is described in two ways: In accordance with the first variant, on ancient coins there were images of a two-horned helmet. In accordance with the second option, the image of Fotih Iskander was combined with Zulkarnain, which was mentioned in the Koran [7]. The scientists noted that the name of Iskander mentioned on the top of Navoi's works which found together and sometimes it was separately. For example, in the work "Tarixi anbiyo va hukamo" genes of prophets give a fact about what could be done in reality that it is impossible to give the status of prophet to Zulkarnain.

It is important that Navoi did not call him as Iskander in the work. Relying on the suras of the Koran, Navoi in the work of "Tarixi" characterized Zulkarnain in a row with prophets. And now Navoi mentioned Zulkarnain which was described in the Koran and in his poem "Saddi Iskanderi" Navoi used Eastern literary monuments that related to legends about Alexander the Great.

Scientist Abdulla A'zam is commenting: In the poem of "Saddi Iskandari" the protagonist Iskander never mentioned as Zulkarnain. In his power in the Rumu Rus region that is (peninsula in the Balkans) war campaign collided against Darius. Even the marriage with Roxanne and all these events are similar comparing with the events life of Iskander. But the conclusion explains that the main hero of "Saddi Iskandari" is Alexander the Great was absolutely wrong. [8] Because in the "Hamsa" of Navoi though the life-line and biography of Iskander was taken from the life of Alexander the Great but it was based and included the high qualities of Zulkarnain that is described in the Koran.

Jahon ichra topib mundoq shohlik,

Nechuk shohlik, donishogohlik.

Valoyatdin ilgida quvvat dog'i,

Nechunkim valoyat, nubuvvat dog'i.

Alexander owned four qualities – tunes. They were: king, wise man, Vali and prophet. Alexander was not a conqueror who gained treasure with destructive battles and plunders, but taking the world with wisdom he showed the example of ruling with justice and measure.

In the fourteenth article of epic poem “Hayrat-ul-abror” Alexander’s adventures were given shortly, at the end of the poem Alexander was described by giving a description of words below.

Ham shoh o’lub, ham valiyu, ham nabi,

Hikmat ila tuz o’lub mashrabi. [9]

It can be seen that, Navoi in his two epic poems (“Hayrat-ul-abror” and Saddi Iskandari) created the image of Alexander in mixture: in the picture as Alexander the great and in his spirit he was described as the person who had peculiarities of wise man, Vali and prophet.

Navoi did not choose the life of Alexander the Great in vain. Because the hero of a poet understood the infinity and width of the world being in battles in all his life, he felt very poor and weak in front of God and realized disloyalty of the world and the limit of life.

Navoi equalized Alexander’s battles to the journey of sufiy, he put Alexander’s torment (riyozat-suffer torments in order to see the wonderers of sea and land) and his suffer at the same level. During this torment Alexander cleaned his heart and thought, made them pure, as a result his spirit became clear with God’s light. At the end of his journey when he got position, his condition was as the person who got education of tarikat, as if he walked the way of tarikat. Then he saw himself at Vali position and the light of prophet brightened his eyes.

Hence, in literature conqueror king became very calm (orif), in other words he went to the high position.

It can be faced with same meaning poem in “Tarixi muluki Ajam”:

Valoyat bila hikmatu shohlig,

Nubuvvat ishidan ham ogohlig [10]

Or it is possible to find phrases such as: "Ham hakim erdi, ham vali. Ba’zi anga nubuvvat ustodi ham qildilar."

It can be seen that Navoi paid special attention to the three qualities of Iskander (hakimlik, valylik, nabilik) and in work "Hamsa" noted the continuation of thinking in a fragment of a poem (Masnaviy) and in prosaic narratives as well. The image of Iskander has a universality and significance with these aspects. Along with, the scene of leaving of Iskander this world with nothing in open hands is similar to other works of Navoi.

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