

Shodiya Otanazarova

Urganch State University,

Faculty of Uzbek Philology, 3rd year student

DESCRIPTION OF THE IMAGE OF THE MISTRESS IN THE SAGA OF “SADDI ISKANDARI”

Annotation. “Saddi Iskandari” is not a love story. Navoi, who defines love in his own way and sings it passionately, describes his favorite subject of wisdom and philosophy in this epic. Therefore, the characters of the mistresses, or more precisely, the wives of the main character in this epic, did not rise to the level of the main character.

Key words: table manners, extravagance, indulgence, the image of a mistress, Alexander's wife, the image of Ravshanak.

INTRODUCTION

The tradition of writing about Iskander (Alexander the Great) in literature has a long history, with some sources based on Western and some on Eastern sources. Over the centuries, information about Alexander's personality and activities in the fields of history, religion, literature, folklore, ethics and wisdom have been recorded and created. In particular, in the tradition of Khamsnavism, which is widespread in Eastern literature, it was necessary to dedicate a special epic to the theme of Alexander. Of course, it put the creators in charge of creating originality within the tradition. That was why every writer, including Alisher Navoi, strived to be different from his predecessors in the epic on the theme of Alexander, to show a creative individuality as an independent artist. In this regard, Navoi focused on the introduction of new and historical literary materials in the epic, their artistic interpretation on the basis of his own worldview. One of such new texts, which introduced Navoi to the tradition of writing epics about Alexander, is the story of “Iskander and Gado (pauper)”, which, was based on ancient principles, underwent complex transformations and played an important role in understanding the epic “Saddi Iskandari”.

This article examines the genesis and sources of Navoi's story “Iskander and Gado”, the transformation of the story, its processing in the East, and the role of Alisher Navoi in this process, his creative individuality and his contribution to the development of the story.

DISCUSSION AND RESULTS

This marriage brings Alexander closer to the local population. They trust Alexander, value this marriage highly and love Alexander. Ravshanak accompanies Alexander on his march to India and back to Babylon in 326-324 BC. According to historical data, the newborn son of Ravshanak and Alexander died in infancy during their march to India. Alexander also died suddenly in 323 BC. Ravshanak gave birth to a son a month after his death and named him Alexander. Later, 15-year-old Alexander the Younger and his mother Ravshanak were secretly killed by the rivals of Makedonski. It is also interesting that this image enters the "Khamsa". It is customary to describe Ravshanak as the daughter of the Iranian king in historical works. The Persian historian Tabari was the first to make such a mistake. It is not known if this was an accidental mistake or if it was done on purpose. Under the influence of Tabari, in Firdawsi's Shahnama, Ravshanak is interpreted as the beloved wife of Alexander and the daughter of Darius, the king of Iran. In fact, the name of the girl married to Alexander according to the will of Darius is Sitora, and she is the second wife of Alexander the Great after Ravshanak. [Plutarch. 2018: 95] Nizami and other historians, including Navoi, interpreted Ravshanak as the daughter of Darius. Alexander took this beautiful girl as his wife according to Darius's will before his death on the battlefield: "Ya Ravshanakkim, my daughter is mine, Bukundin nari is mine. When you come to the kingdom, you are

pure, and you are looking for honor. Light your heart with a candle, and remember your work. Kivur mehr birla shabistanina, Make a deal, kill her next to you [Navoi. 1993: 197.] That is: "... I have a daughter named Ravshanak. He is mine from today... He is the pure star of the sea of kingdom, the shining star of the sky of honor. Light up your room with that candle, play with it and pamper yourself. Bring her into your home with love and take her into your bosom with a covenant of marriage" [Navoiy.1991: 612.] Ravshanak hardly appears in the epic. Only at a wedding in the Indian village of Nigor, it is described that Alexander married her and showed her incomparable respect:

THEORY AND METHODOLOGY

Hamul Ravshanak became a mahdi and held a meeting in Shabistan. It was always a noble affair, that the shah was also a zonu-bazonu [Alisher Navoi. 1993: 385.] That is: Ravshanak, as an older wife, warmed up the king's party in bed, always sat knee-to-knee with him on the same throne, and was the chief and queen of all the ladies in the harem. Mehrnoz (Nozmehr) is the second wife of Iskandar in "Saddi Iskandari" and is interpreted as the daughter of Mallu, king of Kashmir. According to the epic, Mallu escapes from Iskandar, builds a magical fortress and hides inside it. After discovering the secret of the castle with the wisdom of the judges, Iskandar marries his daughter Mehrnaz according to the dying Mallu's will. Mehrnoz is a very beautiful and flirtatious girl, and Iskandar falls in love with her. However, Ravshanak shows special attention to Ravshanak because he is one of the Kayanis, respecting his lineage. Knowing this, Nozmehr is jealous of Iskandar and reproaches him. As a result of keeping himself away from the king, Iskandar's love reaches the level of insanity, says Navoi: "I saw the king, his patience was exhausted, and Junun's indignation was dying." Anga ishq amri junun aylamish, Junun aqlu fahmin zabun aylamish [Alisher Navoi. 1993: 385.] That is: As Nozmehr's vagaries increased, Iskandar's anxiety grew stronger. The king, who was impatient, thought that this situation could increase his madness and make him a disgrace. This is the reason for the flirtation when asked, Mehrnoz says that beauty and love have nothing to do with genealogy, but that it is much more than such things. This image has no historical original - prototype. In terms of her beauty, cheerfulness, and wisdom, we see that Navoi gave more emphasis to her in the saga than to Ravshanak. In general, this image is a symbol of Kashmiri cunning combined with beauty.

CONCLUSION

Alexander asked Aristotle how best to write a banquet table and how to arrange hospitality to please someone is commendable. The wise man thought about this and benefited Alexander from the blessings of wisdom.

The ruler of the world asked:

"O master of the learned! What is the best way to entertain a party and a guest?" Please advise us about it. He should be worthy of the rules of wisdom and knowledge, that is, he taught such an order that it should be neither less nor more than the norm! After all, all nationalities are taking different paths in this matter. Now many people said that "the person who honors the guest as much as possible is happy."

The wise and learned teacher first wished good wishes for Alexander, and after the prayer he gave the following answer:

"Everything that is necessary for the guest to eat: food, bread, honey, halwa, everything should be put on the table in order and measure. But it's better that the table is not overdone, and not too underdone."

The king said: "These words of yours are good, they are not difficult to fulfill, and they are not worthy of the honor of kings, are they?"

The great judge thought and said to the lower ones:

"O king who has adopted wisdom and knowledge! God has raised the rank of a gentleman like you very high, the whole nation depends on you. The king is the guarantor of the sustenance of the people, therefore, it is bad to give less to one of them without considering all equally. But it is necessary to give everyone what is allocated for the people's sustenance, without reducing or increasing, taking into account that it will not lose its reputation if it suffers a little. Then there will be no waste, just as his treasure will not decrease.

If the king wants to show himself great by giving extra money to some people, then his idea is not correct. If he spends a couple of thousand dirhams and thinks that he will increase his reputation and gain respect among some people, on the contrary, he will lose his reputation and damage his own career.

That is why the king has no choice but to be aware of the condition of the lower class of the people. But whoever has a good mind, he will never allow wastage and waste."

When the wise man expressed these thoughts, the king, who had worldly virtue, accepted them all.

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