



Alisher Navoi's "Saddi Iskandari" Epic the Character of Bahram in Stories

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Abstract: The article shows that the great poet and thinker Alisher Navoi is a historian with a mature historical thinking of his time, that all of the great thinker's works, especially historical works, are not only a unique historical source for his time, but also a vivid expression of the author's t-aesthetic potential, spiritual-ethical views, rich factual material in his works, the information about the life and activities of hundreds of past rules can be a primary and reliable source for elucidating the main features of the and political reality of the Middle Ages, at the same time, the poet's power of poetic expression, philosophical-aesthetic views, and moral-educational teachings are comprehensively reflected in these works Shokh The historical foundations and artistic interpretation of the image of Bahram are revealed.

Keywords: historical work, primary source, historical person, artistic image, awareness, vigilance, destruction, historical fact.

The great poet and thinker Alisher Navoi was also a historian with mature historical thinking of his time. It is not only a historical source of the great thinker, but also a vivid expression of the author's literary-aesthetic potential, spiritual-ethical views. Rich factual materials in his works, information about the life and activities of hundreds of past rulers can be a primary and reliable source for elucidating the main features of the social and political reality of the Middle Ages. At the same time, the poet's power of poetic expression, philosophical-aesthetic views, and moral-educational teachings are comprehensively reflected in these works.

One of the most important and glorious features of Alisher Navoi's creative activity is that the word artist does not set a goal or a set of words to create a work, whether it is an epic or a scientific-philological work. He relies on the data characteristic of the historiography of the z era, gives examples from them, interprets them, defines his creative goal and tries to justify his ideological-philosophical, serious social views.

Even when he started writing the work "Khamsa", the author gives important information that before committing to this great creative work, he "read a lot of old notebooks", that is, he got to know the historical sources of his time as closely as possible.

In his scientific philological work "Muhokamat ul-lugatayn", he scientifically bases the authority and position of the Turkish language and tries to explain his goal based on historical and mythological data. For example, while talking about the three sons of Prophet Noah - Jofas, Sam and Homlar, he explained that Jofas was known as Abut-Turk, and the history of the emergence of Turkic peoples is connected with this name. states: "And the son of Yofas, Abut-Turkdur, is the union of the people of history, and he became famous among his brothers with the crown of prophecy and the position of messenger..."¹

Alisher Navoi's work "Tarihi Mulki Ajam" tries to critically react to the works of historians before him, to bring the lives and activities of historical figures closer to social reality, to describe their actions, services left in history, and their good names as much as possible. did It is natural

¹ Muqaddas Saidakbarova. "INTERPRETATION OF ENLIGHTENMENT AND SPIRITUALITY". INTERNATIONAL JOURNAL OF SOCIAL SCIENCE ISSN: 2277-3630 Impact factor: 7.429: 405-409-pages.



that the criteria of artistic interpretation and life logic, in particular, encourage the poet to bring the information about the life of mythological, legendary and historical figures closer to social reality. The author managed to get very close to historical truth and reality. For example, the stories about Bahram are related to the history of Iranian kings. The epics related to his name were first based on the historical and legendary information about the life and personality of the Iranian king Bahram bin Yazdijurd. It was first told by Abulqasim Firdavsi (10th-11th centuries) in "Shahnama", and then by Nizami Ganjavi in his "Haft paykar". His bravery, bravery, courage, hunting of wild donkeys, his beloved (Shah Bahram's lover was named differently in different epics) sometimes very gently, sometimes harshly, -Ishrat's love was the subject of all such sagas.

But every word artist tried to have a creative attitude to the traditional plot, tried to add some novelty to it. Alisher Navoi himself, while writing the saga "Sabayi Sayyor" about Bahram, read all available history books about Bahram and searched for new information. He read all available history books about it as much as possible, and searched for new information.

Alisher Navoi's unique creative style, poetic skills, image creation methods, ideological-aesthetic content, etc., are of great importance in the scientific-theoretical analysis of his books on history. The poet's search for exemplary aspects from every event and activity of historical figures strengthened the educational and educational importance of this work. In turn, these poetic samples increased the effectiveness of information and stories about the lives and activities of historical figures.

Alisher Navoi consistently expressed the idea of social justice in his lyric poems and epic epics. For example, let's remember the character of Bahram in the epic "Farhad and Shirin". He comes looking for Farhad, improves Armenia and Iran, which Sheruya destroyed, and establishes social justice. It is known that the poet, whose creative process and life path have achieved harmony, was a tireless fighter for justice in life, a patron and supporter of good deeds. After all, the motto of the author in his life is also known from his following words: "As long as I could, I wielded the blade of oppression and put revenge on the wound of the oppressed. And I delivered the one that didn't come to me before from him (Husayn Boykara)..."²

We will once again draw our attention to the character of Bahram, the main character of the "Sabayi Sayyor". Although this image with its legendary and mythological features is widespread in the oral works of the peoples of the East, Alisher Navoi recognizes it as a historical figure. The author of "Khamsa" also uses this image for his moral-didactic, educational-educational purposes. Although Bahram is fair and ambitious, he also has great defects and flaws. Due to his extreme love of life, he leads the country. Due to his inability to draw appropriate conclusions from the misfortunes and disasters that befell him, his life ends terribly.

DISCUSSION AND RESULTS:

The story of Bahrom Gor. He was a guest of the three huts. One of them was excessively greedy, the second showed extreme laziness and carelessness, and became the subject of reproach and punishment.

It is said that one day King Bahrom Gor rode a horse and went hunting. While hunting, he chased after a deer, got away from his soldiers and got lost from his men. After wandering around a lot, the wandering king came to a place where two or three home were sewn by himself. The wandering king was extremely hungry and in need of food. There was a tree in front of the houses, and the happy king stopped under the shade of this tree. As soon as he got off his horse, he

² Saidakbarova M. "HISTORICAL FACTS AND POETIC INVENTIONS IN ALISHER NAVOIY'S CREATIVE WORK". 106-108-pages.



addressed the people there and said: “I am your guest this time. Treat me with whatever ready food you have, because whatever is there is enough to satisfy a hungry person”.

Although he was as rich as Qorun, one of the three families, he was a man of low opinion. He did not pay attention to what the king said. The second was extravagant: he slaughtered sheep, hung large pots, and began to see the preparation of a great feast. What was the use of the food that will be cooked tomorrow when hunger was burning the guest’s stomach and fermenting his stomach? But the owner of the third house was a smart man. Indeed, happy are the people who receive help from the mind. He took the happy man to his house and immediately put the bread and yogurt in front of him. After eating Mohazar (prepared food), the pain of hunger went away from the king, and his soul found peace. Therefore, the king gave a generous gift of wealth to the guest who entertained him with this mohazar, and he had a very strong influence on the lowly man. He shamed and reprimanded the spendthrift and paid his expenses. Watch the king's fair treatment of them as well as the different situations in their actions.

CONCLUSION

The guest should be like this Bahrami gor, and the host should be like this wise man. Alisher Navoi’s conclusions and lessons from history are extremely important and relevant even for his time. Learning from the past and being able to draw conclusions, a call to always be alert and vigilant are the universality of the works of the great thinker, poet and statesman. ensured its modernity.

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