

WRITING OF THE THEMES OF HARMONY, INCONSISTENCY AND INTELLIGENCE IN THE SAGA “SADDI ISKANDARI”

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Annotation. In the works of Alisher Navoi, created in all genres, serious attention is paid to the issue of justice. Justice in the works of our great grandfather is manifested in various situations. Justice is reflected not only among people, but also in relation to nature, existence, and society.

Key words: source, prose, work, coherence, research, wisdom, artistic interpretation, incoherence, themes of wisdom.

INTRODUCTION

In one of his poems, Hazrat Navai says: “It is not enough to make a foreigner’s heart happy, but if the Ka’ba is destroyed, let it be prosperous”. In the work “*Hayrat ul-abror*” he also cites a special chapter dedicated to justice, with which he tries to highlight the greatness and necessity of this idea. The story of “*Shah Gazi*” is presented in “Hayrat ul-abror”. In it, the king kills a woman's child while fighting for the throne. The mother of that young man came to demand justice from the king. Then, when the king demanded two witnesses from the old woman, the woman showed her honesty and the king's justice as a witness. Then the king knelt down in front of the mother and held her neck. He gives the mother a choice between two paths: one is to kill the king, and the other is to take the wealth and live comfortably. The old woman is happy with the king's justice and chooses wealth, thus earning the name, that is, the golden old woman among the people. By justice we usually mean royal justice.

THEORY OF LITERATURE

In Khondamir’s work “*Makorim ul-Akhlaq*”, Hazrat Navai goes to pray, and after the prayer, he leaves in a hurry. Later, if they find out the reason, is left in the meadow where he stopped to perform ablution, wearing an ant’s clothes. he hastened to bring it to his place, this is true justice for creatures. In the work “*Farhad and Shirin*”, even when the king wants to give his child the crown and the throne, even when he puts all the riches under his feet, he does not lose his filial, duty, and human justice.

In the epic “*Saddi Iskandarii*”, Alexander attacks Darius' land, but no matter how hard he tries, he cannot enter the fortress, so he goes to the trick. With the help of a trusted man of Darius, two kills him and conquers the castle. two promises the people who betrayed Darius a

place higher than the king. When Darius died, according to this promise, he built a gallows on the king's grave and hanged both of them¹.

DISCUSSION AND RESULTS

Alexander's question to Aristotle is that disharmony is forbidden for all nations, and no one wants to hear quarrels and disputes. Is there a universally acceptable and useful rule against injustice and war?

Again Faridun from the luxurious king Arastu:

- Oh, judge whose opinion is the law for the people of wisdom! Is it possible to resolve a dispute between two people over a case? Whoever hears the dispute, the mind orders to forbid it. But if there is such a guide, based on that rule, it is known whether it is beneficial or harmful to start a dispute at the same time! he asked.

The wise man, whose every word is wisdom, replied:

- You asked too sensitive a question. Just as the mind rejects some conflicts, it also sees some as acceptable. If someone does something wrong and it is impossible not to do it, but this action will cause great harm to the country, even if someone has the opportunity to prevent this action, but he refrains from doing it, it is not forgivable. But also, if he insists that he will definitely do this thing if he does not get used to it, when it became known that he was determined to do this work, it was necessary to prohibit him even more strictly. If he is not satisfied with this and stops the work, then there is a need to dispute with him. Both benefits and harms can come from conflict. As long as there is no possibility of solving this case without a fight, it has such a condition. Even if he is, is he capable of dealing with the enemy?

If he is defeated, then it is right if he decides to take it. If he considers his strength to be equal to his, there is no need to start a conflict.

RESULTS

We will analyze one more wisdom from the point of view of the topic:

Loneliness allows you to be free, it is a source of confusion for many people, yet no one likes hijran and everyone loves wasl. What is the reason for this? Alexander asked Aristotle about this:

And the king of nature asked:

- O teacher who is the owner of intelligence and knowledge! The mind also forbids tumult in the sense that it causes a lot of harm to the hand. People who have experienced such conflicts: "Incompetence is the cause!" - they say. This is probably why people prefer to stay

¹ Saint-Beauve Sh. Literature portraits. Critical essay. Moscow: Khudozhestvennaya literatura, 1970.

away from quarrelsome people. But those who are guilty of a love conflict, and they are not against the pain of, their thoughts are always in trouble. What is the reason for this?

The sage answered the king about this:

- Reason forbids everything to be excessive. There is enmity between love and reason. But whatever work is acceptable to love, it is useless for reason to forbid it. He who is guided by reason will follow the path that is acceptable to the majority in everything. But there are many conflicts of love, and those who have intelligence suffer greatly from it. There is also the fact that in the eyes of intelligent people, there is nothing dearer to a person than life. But those in love see their lives more than their lives. Being lifeless is equal to death, being helpless is worse than death. In particular, when the fire of fire falls on the soul, the human nature feels hurt. It's a good thing to love life, despite the fact that it's human nature. It is true that whoever knows the value of his life does not suffer his life unnecessarily.

When the king, who was hungry for knowledge, found the answer to his question, the beautiful talker - the punctilious one - spoke to his soul.

CONCLUSION

In short, Navoi's work is a high-level combination of truth and beauty. Navoi's personality and life path are a unique school of examples, a symbolic application of the lofty ideas glorified in his work. Behind the verse of the thinker dedicated to the promotion of a certain moral virtue is the personality of Navoi, who first of all formed and perfected this virtue. Therefore, it is important to take a psychobiographical approach to Navoi's works, that is, to read them through the personality of the author. Here it is not only about the fact that the possibilities of the psychobiographical method are scientifically based and recognized in modern literary studies

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