

**ABOUT THE AGE OF ALISHER NAVOIY ISKANDAR
(Analysis of stories)****Shodiya Otanazarova**

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Abstract: Alisher Navoi tried to get as close as possible to the historical roots of the image of Alexander the Great in his work. While interpreting the image of Iskandar from different perspectives, Navoi always tries to be careful of mistakes and, as much as possible, he achieves that his artistic interpretations of the image he portrays are consistent with historical reality

Keywords: Alexander, Arastu, Alexander of Macedonia, Nizami Ganjavi, Khusrav Dehlavi

This is an open-access article under the [CC-BY 4.0](https://creativecommons.org/licenses/by/4.0/) license**Annotation**

In his works, after the issue of Iskandar's genealogy, Navoi also touched on another important aspect of the hero's life - his age. According to Alisher Navoi, Alexander lived for 36 years and ruled for 13 years. ascended the throne at the age of 13 and accomplishes great things in a short period of time (13 years). Nizami Ganjavi says that Alexander's reign was two centuries, while Khusrav Dehlavi said that Alexander's reign was more than 500 years. Navoi says in "Saddi Iskandari" that four dynasties of Ajam kings ruled for a total of 4336 years and 10 months, but Alexander did more work than them in a short time (!) [1, 1262]. This is what he says in "Tarihi Muluki Ajam": but if I am lucky, he will do what he has done in thirteen years... And in the poor "Saddi Iskandarii" there are two corruptors (Nizami and Dehlavi - I.I.) I have translated the Qawli to the best of the historians and decided on the poem.

As luck would have it, Alexander became king, and the first and last king did not do what he did until this day [2, 618]. Above Navoi's Nizami and It is noteworthy that Dehlavi's words are compared with the information provided by historians, and he chooses the closest to the truth in the depiction of the epic. This confirms that Navoi, while writing "Saddi Iskandarii", was familiar with the epics of Nizami and Dehlavis in detail, and in addition to personally consulting with Jami, he compared the information provided by them with historical works, sorted them according to the degree of closeness to the truth, and included them in the epic on this basis. So, he did not approach any issue blindly, on the contrary, he changed the places he considered necessary, updated them on the basis of historical, life and literary logic. It is known that at the end of the epic "Farhad and Shirin" there are advices to Prince Abulfavoris Shahgharib. It contains interesting information about the age of Iskandar: Iskandar found knowledge and craft, He saw the sea... Two thousand years passed and he became a hundred thousand sages, The wisdom of division is the same [3, 629]. Secondly, if we take "2000 years" in the verse as a clear fact, we know that Navoi lived between 1441 and 1503, and the epic "Farhad and Shirin" was written in 1483. If Navoi, referring to the period in which he lived, stated the above information, it will be known that he considers Alexander to have lived in the IV-V centuries BC. It is known from history that Alexander the Great lived in 356-323 BC, which corresponds to the 4th century, and

taking into account the fact that Navoi lived in the 15th century, the period from Alexander to himself is two thousand years. it turns out that he showed it .

So, this evidence shows that the Alexander depicted by Navoi is directly related to the historical Alexander the Great, and that Navoi consciously approached it. Therefore, it seems that it is not so correct to say that Navoi did not know about Alexander. Importantly, Navoi was well aware that the original sources and origins of Alexander in the East lead to the historical Alexander, but relying on this idea, understanding Alexander and Alexander as exactly one person is not justified. After all, Alexander in the East is the image of Alexander in the West who has undergone the corresponding historical-literary changes - transformation, and their mutual comparison shows how the historical Alexander became Alexander, in this process the formal and it is correct only from the point of view of determining the level and scope of substantive changes, goals and tasks, and determining the synthesis of ideologies of different peoples. After all, Iskandarnamas carried the national thought of that nation in whatever nation they existed, and embodied the leading ideology of that era in whatever period they existed. In this sense, it is appropriate to study Nizami, Dehlavi and Navoi from this point of view, just as researching and checking Firdawsi's Iskandarnama separately from the time and place of Firdawsi does not allow a correct interpretation. For example, in Ferdowsi, we hardly encounter the mystical interpretation of the image of Alexander, the depiction of mystical issues. This situation is probably related to the ideology of the creator who wrote "Shahnoma". However, Dehlavi created during the classic period of Sufism, Ahmadiyya, Jami and Navoi were representatives of the literary environment with a strong influence of Sufism, therefore, the ideology of the period was strongly reflected in their works, and even gained a leading position..

References

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