

The Image of Alexander in the Qur'an and its Usage as an Internal Text in Other Works

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Abstract: The difference between the image of Alexander in fiction and his personality, the personality of Alexander, who is found in various works and whose name is mentioned in the Qur'an, has been the cause of various disputes among scientists for a long time. This article analyzes the image of Alexander and its embodiment in fiction and the different aspects of the images, based on the opinions of scientists. Hamsa's final epic is called "Sadiy Iskandarii". It means "Wall of Alexander" when translated into Turkish. There are also opinions that this epic is dedicated to the historical figure Iskandar Zulqarnain. However, there is a separate chapter about Alexander the Great in the Holy Quran, and some of our scholars believe that this is not the Alexander mentioned in the Holy Quran.

Keywords: Image, Shahnoma, story in the form of an epic, creating your own epic, Iskandarnoma, Oyinaryi Iskandari, i.e. Mirror of Iskandar, Hiradnomayi Iskandari, zikr, Koran karim, prophet, maguj, Iskandar devoir, sad.

Introduction:

"Saddi Iskandari" epic. At the beginning of his work, Navoi writes that, unlike his predecessors, he relied more on history, more on history books. In this place, Navoi meant that the consistency of the chapters about Alexander in his work is in accordance with the verses about Dhul-Qarnain in the Qur'an and the activities of the historical figure Alexander. Doston's "Saddiy Iskandariy" indicates that the Holy Qur'an was the primary source for Navoi. Hamsa's final epic is called "Sadiy Iskandarii". It means "Wall of Alexander" when translated into Turkish. There are also opinions that this epic is dedicated to the historical figure Iskandar Zulqarnain. However, there is a separate chapter about Alexander the Great in the Holy Quran, and some of our scholars believe that this is not the Alexander mentioned in the Holy Quran. Iskandar in Navoi's saga combines the best aspects of both characters. Navoi is a dream hero. The epic was written in 1485. Until Alisher Navoi, this saga is presented as a specific small story in Firdawsi's "Shahnoma". Later, Nizami created it in the form of a separate epic and called his epic "Iskandarnoma". In Khusrav Dehlavi, it continues in the style of "Oyinaryi Iskandarii", i.e. "Mirror of Iskandar". Abdurrahman Jami's fifth epic "Khiradnomai Iskandari" is called "Iskander's Wisdom". Including, Zahridin Muhammad Babur said in Baburnama: "Samarkand was built by Alexander. The Mongols and Turks call it Samirqand. Temurbek was the capital.

Materials and methods:

Alisher Navoi calls his epic "Saddi Iskandari" and creates it as an extremely large epic. It is 7215 bytes with 89 chapters. We say that Alexander the Great is taken as the main character in the epic. The meaning of the word Zulqarnayn is two kings or the owner of two poles, because Alexander conquered a very large area from the north pole to the south pole, i.e. from sunrise to sunset.

Therefore, Zulqarnayn here means the ruler of the region from sunrise to sunset. While writing the epic, the poet intends to reveal the events related to Iskandar.

Literature analysis:

If we look at the main part of the epic, we can see that each of these four cases consists of four consecutive pairs of compositions. It tells the story of Alexander and consists of Alexander's question and answer and wisdom. In the main part of epic, the events related to the birth of Iskandar are described. Alexander is a hero whose lineage is unknown in the epic. One day, when a king named Faylakus went to the outskirts of a city, he saw a baby lying and his mother, who had recently given birth to him, dying. After burying his mother, he brought his child to the palace and declared him the crown prince. At the end of his life, he appoints himself the heir to the throne. Before taking the throne, Alexander refused the throne. But after saying that he wants his people to see him as fair as Alexander, he wants them to hand over the throne to him. That is, if everyone in the country does not tell the king about his problems, the king will say that he does not agree with them. After that, they will be happy again and appoint him as the king of the country. His mentor Arastu will perform the coronation ceremony.

Main part: Alexander begins to rule the country, he rules the throne with extreme justice. It will make many countries prosperous. And after he started ruling the country, during his father's time, the country of Rum used to pay a gold tribute to Iran in the form of a thousand eggs. But after taking the throne, Alexander stopped paying the tribute, so he asked the king of Iran to send an ambassador from Darius to pay this tribute. But Iskandar answers them that the bird that lays eggs has flown away. Darius, very angry with this answer, will give several sars next time. They were a ball and a bag of sesame seeds, and there was a slogan saying, "Daro, you are still young, play ball." The second is the sign that my armies are countless. But Iskandar interprets it in his own way. Taking the captok in his hand, Doro is offering me the earth. He says that he will own the whole earth in the near future. Pointing to the roundness of the earth, he spills sesame seeds and calls his chickens. The chickens will eat the sesame in an instant, thus he brings the idea that Darius's armies will be fodder for mine. When the ambassadors brought this idea to Darius, Darius became very angry and started a war. Hearing about the outbreak of war, Iskandar was not sad. Why should two big countries go to war with each other? It expresses the opinion that we should not have an alliance. In this place, Navoi gave one specific story after another. Stories directly serve to reveal the events of the epic.

There is a lot of valuable information about the story of Zulqarnayn in the Qur'an in Surah Kahf. This is the most reliable and sufficient information. It is known from the story that Zulqarnayn was a believer and a devoted servant. There is even a possibility that he was a prophet. Some sources say that he was Alexander the Great. However, this is completely wrong, because Alexander the Great was an infidel slave. He worshiped Buddha and Sanam. Abu Rayhan Beruni in his work "Osor al-Baqiya" that is, the relics of ancient peoples. Dhul-Qarnayn states that one of the kings of the Sumerian state in Yemen was Abu Bakr Binni Birqish.

In the Qur'an, it is said that the wall built by Alexander the Great will come before the end of the world. Where is that wall now? Shaykh Muhammad Sadiq Muhammad Yusuf answered this question: In the Qur'an, it is said that the person who built the Sadd dam was Zulqarnayn. But there is no mention of Alexander here. This is just an estimate from some religious sources in the literature. The word translated as wall in Tasvir and Translations is Radim in the Holy Qur'an, this word means a strong and bigger separate structure than a dam built between two things. Zulkarnain did not build the wall himself. During its construction, he called the Muslims living there and asked for help.

As for the saying that the wall will come up before the doomsday, the wall will not come up before the doomsday. Perhaps, that Sadd Osha Dam was built by the order of Dhul-Qarnayn Allah to block the path of the very destructive tribes called Yajug Mojuj, and it prevents Yajuj Maguj from spreading to the world. When the doomsday is near, as one of its signs, the dam will break and the evil magi will spread over the earth. The wall does not come out by itself. It is mentioned in the Holy Qur'an that the dam is on the Eastern side. But there is no information about where he is in Mashriq, in which country and in which equinox. People made various guesses based on the statements that there is such a thing and that there is a dam.

Discussion: In particular, there are those who have gone to the fantasy that the Great Wall of China is that dam. But this is not true. Also, some people say it is behind China, others say it is the Caucasus Mountains. Some scholars say that it may be hidden under the sea or in the earth, after all, the result of the research is that many buildings that have disappeared are being found. But all this is just a guess. The Maskur Dam is currently in existence and will remain until God Almighty wills it. In his hadiths, the Messenger of God, peace be upon him, reported that an intermediate hole was opened from that dam, which is formed when the index finger is circled with the thumb.

Those who narrated the following from Imam Ahmadim Hanbal Raziullahi Anhu Sofyon Sawri Rahmatullahi Alih said that the Rasulullah Sallallahu Alayhi Wasallam, while his face was red from his sleep, La ilaha illallah, woe be to the Arabs from the coming evils, today, this much has been opened from the dam of Gog and Magog. And they showed a ring with their index fingers with their thumbs. I, O Messenger of God, will we perish while there are righteous people among us? I said. He said yes, if evil increases. In conclusion, only God knows the location of the dam and when it will be broken and the mighty maguj will come out from behind it. Allah Almighty has not commanded us to search for such things and find them out.

CONCLUSION

Based on the above, we can draw the following conclusion: the creation of the image of "Iskander" has a long history. Also, Alexander, whose name is mentioned in the Qur'an, and Alexander, who appears in the epics of Khamsanavis, are different persons. According to Navoi's interpretation, Alexander is a righteous king, he marched on the nations in order to cleanse the world of blasphemy and ignorance, to introduce justice in the whole world, to make human rules compatible with the rules of the big world. This is a Sufi interpretation, and the priority of the poet's mystical views can be seen in the introductory chapters of the epic, the chapters where Alexander's events are told, and the appendices. For example, Alexander made a glass chest, went to the bottom of the sea, saw many wonders and returned to his homeland. As he dies, he asks for one of his hands to be removed from the coffin. In the work, Navoi urges people not to get too attached to the desires of this mortal world, and points out that although Alexander is a world-goer who has conquered the world, he is going to the next world with nothing. The epic inspired the writing of many poems in Turkish literature

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