

THE IMAGE OF A JUST RULER IN NAVOYI'S CREATION

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ANNOTATION

This article talks about the role of a just ruler, his duties and responsibilities in the works of Alisher Navoi. Also, the images of other rulers in "Khamsa" and their views on life are presented.

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Of course, there are many reasons and factors that make a nation a nation and a state a state. There is no doubt that science, culture, spirituality and religion are among the most important of them. For the same reason, the life of a strong state and a vigorous nation in all aspects cannot be imagined without literature.

Alisher Navoi is a great person who belongs to the series of the most unique events in the history of the literature of not only Uzbek, but also all Turkic peoples and the literature of world peoples. He is an unparalleled writer not only in terms of the number and size of his legacy, but also in terms of their content and high artistry. Navoi's younger contemporary, Zahiriddin Muhammad Babur, expressed it very succinctly: "There was a man who did not have a minister of Alisherbek. They even recite poems in Turkish, no one is a good orator. He composed six books of poetry, five of them in the form of "Khamsa" and another one in the weight of "Mantiq ut-Tair" and "Lison ut-Tair". Arrange the four ghazalyat divans: "Garayib us-sigar", "Navodir us-shabab", "Badoyi ul-wasat", "Favoyid ul-kibar" horse. It also has a good reputation. And "Mezon ul-Avzon" wrote a horseman's proposal... "Fani" is a pseudonym in Persian poetry. What is good about music? It has good patterns and good shawls.

In all his works, Alisher Navoi promoted the most advanced and popular ideas of his time, and expressed the wishes of the working people with high artistry. The idea of a just, people-loving, honest ruler is one of them.

Alisher Navoi, the original child of the people, the representative of social consciousness, obviously could not imagine the possibility of managing a country and a state without a king - without an absolute ruler. For this reason, he, like most thinkers of the past, did not think about whether or not a king should be at the head of the country, but what the king should be, what qualities he had as a person and ruler of the country and, at the same time, what defects he was free from. debates about the relationship.

Navoi's ideal of a righteous king is fully embodied in the image of the protagonist of the epic "Saddi Iskandari" from "Khamsa". Under the pen of Navoi, Iskandar is first of all portrayed as a just, enlightened, philanthropic ruler who cares about the interests of the country and the development of the country.

Farhad, Farrukh in the saga "Sabayi Sayyor" and Iskandar, who has not yet ascended the throne, are the characters that embody the poet's ideal of a crown prince worthy of ruling the

country. Humanity, compassion, hard work and nobility, honesty and sincerity, spiritual and physical maturity are the main qualities that determine the human features of these three crown princes. They are thoughtful and humble people who have mastered the art of science as a result of tireless study. For example, Crown Prince Farhad, in the image of the poet, is the owner of all the world's sciences, a perfect representative of his time:

Erur always perfected his craft.

All your sins are innocent,

There is no knowledge left in the world,

Knowledge that has not been studied.

It is important that Navoi also describes the crown prince as possessing such qualities as justice, mercy and leadership, which are especially necessary for a ruler:

Someone is crying hard - crying hard,

You'll find a happy place,

The heart of Bolub el Anduhidin is sad,

Sew the collar and sew it.

In a situation where the Abdullatifs were killing Ulugbeks and the Boykaras were killing Mo'min Mirzas for the throne, Navoi, as an example to his contemporary rulers and princes, made the relationship between his father Khaqan and Crown Prince Farhad extremely friendly, sincere, and loving. describes in a way full of love and respect. That's not all. The aging Khakan voluntarily offered his son the throne, which was hard to imagine in real life.

The ideality of the characters and the situation drawn by Navoi is that Farhad does not accept this offer, and Khaqan makes a request again. The thoughtful poet Farhad, who could not refuse the word father, puts forward a wonderful idea: if the father studies for a year or two with the ruler, he gets to know the ways of managing the state. At a time when the concept that only one person from the royal family can rule is an iron law, Navoi's hero coming up with such an idea shows that the poet's worldview is extremely popular and that he was not wrapped in the shell of the social consciousness of his time.

Indeed, Prince Iskandar, in Navoi's phrase, "gathers the ulus" and organizes a meeting - "convention" and, giving a speech, offers to choose a person worthy of the kingdom, in other words, to elect a king:

Why don't you have the intention of the kingdom?

No matter what I say, I don't have the ability.

You can find your dream!

Find a place to stay in this country!

That's not all. In this speech, he mentions one by one what qualities the future, that is, the elected king should have. According to him, the king who will be found is as powerful as the sun and has a "clear foundation" - a pure heart, an open heart, a high perception, a man who can do nothing against the enemy and, at the same time, a people-loving person who will turn the country into a garden of peace. let it be like Nowruz; he must cut off the hands of the officials who oppress the people, clear the roads of robbers, punish thieves and usurpers, honor the good and be very just.

It should be said that Shah Iskandar is the logical continuation of Prince Iskandar, and all his leading qualities have not only been preserved, but have now been put into practice in the form

of real behavior and concrete actions. According to Navoi, as a result of directly dealing with the ulus and listening to their grievances, Iskandar shows his justice in practice - in life.

He punishes the oppressors, shows mercy to the oppressed: "he repels anything that hurts the people", collects a two-year tax from the people, provides jobs to the artisans, regulates the prices in the markets, " "Ir pursues sellers" - expensive trade, inspects stone scales, makes iron measuring units and seals them, appoints guards on caravan routes, eliminates the risk of robber attacks, establishes such justice that "from a lion the deer", "and the chicks from the starling" will be safe...

The just actions, guidance, instructions, and recommendations of the just and enlightened ruler in Alisher Navoi's work, the Sultan of the Ghazal property, are a program for what kind of ruler and just leader the young generation of today will be in the future. serves. After all, Islam is a collection of all goodness and high human qualities. Undoubtedly, in the meaning of the following verse, Allah, the Exalted, expressed knowledge with two words: "Surely, Allah commands you to do justice and to do good" (Surah Nahl, verse 90).

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