



Research Article

THE SECRET OF “ISKANDAR'S WALL”

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ABSTRACT

In the epic poem “Saddi Iskandari” it is stated that Alexander saved the peoples of the Qirvan region from the tyranny of the yajuj. To save the people from this calamity, Alexander built a special wall of protection and defense. Indeed, the "wall of protection" has always been relevant on all fronts. Depending on the type and level of danger in society, the level of protection will also increase. In order to get rid of some of the most dangerous and negative traits in a person, a strong spiritual barrier is also needed. Everyone will build this "wall" for himself.

KEYWORDS

“Khamsa”, attack by yajuj, Alexander's wall, guard, defense, sad.

INTRODUCTION

In "Saddi Iskandari", the last epic poem of "Khamsa", the problems and ideas put forward in the previous four epics were completed. In the epic, there are philosophical observations about the universe and

existence, views about the world, good and bad days, good and bad, wealth and poverty, sickness and health, etc. instructions, advices, events, stories have the power to attract the reader.



THE MAIN FINDINGS AND RESULTS

What is the basis of Alexander's power?! Navoi repeated in "Saddi Iskandari" that Iskandar's high education, learning from sages, being in the circle of scientists and philosophers were the basis of his greatness and power. Five hundred scholars who knew all the wisdom of the world were always with Alexander:

Bilikdin erur har biri bir jahon,

Jahon hikmati har birida nihon [1].

The work tells people that they should be grateful for all the things on earth and use them wisely. The event related to the name of the epic, the idea is stated at the end of the work. In chapter LXVIII, it is stated that Alexander freed the people of the Kirvan region from the tyranny of Gog and that he built a wall to ward off this scourge. This chapter describes three events:

Jahangir Iskandar saw a strange group of people who conquered the entire Maghreb lands and surprised everyone. He captures their leader and orders to exterminate the group of ants. Hearing this, the people of the group make a request: "We work ten days and nights and sleep for ten nights. When we sleep, ants surround us like a fortress; they will not bring anyone closer to us." After hearing this, the king returned from his intention to exterminate the ants for the peace and tranquility of this country. In this case, defense is indicated.

But Alexander wants to fight in order to see two gold and silver mountains. This time the tribes asked him to change his mind. Because there is a lot of danger on that road, and the person who enters it will not come out unscathed. There is no water on the seven-day journey, and there are plants that are completely poisonous. Harmsel's winds kill a person on contact. The remaining three-day journey from this steppe consists of a serpentine forest. There are snake-dragons that can kill a person if he lays eyes on them. Snakes are so poisonous that a small amount of poison

will send a fly into an elephant.

Erur kafchau, af'iyu ja'fariy,

Bo'lub har bir ul ganjning ajdari. [1, p. 398]

The king heard this and said:

Yemas erdi matlub oltun-kumush,

Ki bo'lg'ay kishi muncha mehnatqa to'sh.

Tamoshog'a chunki yo'l bog'liqdurur,

Aning azmi taki yarog'likdurur.

...Chu naqd istay o'lmok ravon ul taraf,

Vale naqdi jonini qilmoq talaf?

Yes, a wise person does not walk on a dangerous path. Because of the danger, the mighty Alexander also turned back from his path. On the other hand, he wanted to go to watch. Where there is danger, watching is also dangerous! In this place, Navoi says that it is not easy to create an invisible barrier in human perception, and it is necessary to create a "border" and "obstacle" with intelligence. After all, it is difficult to turn a person back from what he has done, or to turn back from a covenant, or to stop a person who is on his way. As soon as a person makes a firm commitment to something, he begins to fulfill that work or goal. There is a tendency in human nature to be interested in spectacle and wealth. In fairy tales and folk epics, we read that where there are riches such as gold and silver, there are definitely snakes and dragons. Why is this? Getting wealth is hard work, owning it is a thousand times harder. The snake is a symbol of evil. Also, it is not without reason that the word snake is used as a metaphor for evil, hostility, and danger. "He that touches pitch shall be defiled".

So, wealth will have the characteristics of a snake. It was not for nothing that Navoi described the journey to the gold-silver mountain as terrifying. This danger



and terror always haunts a person who is looking for wealth or the owner of wealth.

But in the disaster that befell the people in the next event, he did not ignore them and did not spare their help. No matter who they are or where they live, they are also HUMAN. Although Alexander suffered many disasters for their peace and tranquility, prosperity and freedom of that country, he built the strongest "protective wall".

Alexander heads north from the Maghreb. Passing between the western and northern lands, the people of that land prayed to the king and asked him for justice and mercy. "Why is this country in ruins? Why are the people in so much pain?", Iskandar asks. They said:

-One side of this country is bordered by the Kirvan region. A mountain rose in the middle of that border. Behind this mountain is hell itself. That land is the abode of the creatures called Yajuj. Gogs are extremely ugly, vile and disgusting creatures. And a calamity that nothing fears, nothing affects.

Ne ya'ujukim, yuz tuman, ming balo.

Biz ul yuz tuman, ming balodin jalo. (1. P. 401)

Gogs come out of this mountain range twice a year and destroy our city and country. They say that he eats whatever he meets on his way, be it a person or an animal, and when he is full, he carries away the rest of the food. The people begged the king: "If we have no hope of happiness, how can we see the harm of people?"

Ne ya'ujukim, yuz tuman, ming balo.

Biz ul yuz tuman, ming balodin jalo. (1. P. 401)

But Alexander will not leave this country. He calls architects, craftsmen and workers from Farang, Rus, Sham, Rum, any country, and they deliver copper, tin, brinj (bronze), iron, lead. He also calls two thousand stonemasons. When the necessary things for the wall

are ready, it becomes known that the Gogs are still coming. A devastating battle begins in the middle. The creatures also wear down Alexander's warriors. Whoever fell in battle, they would eat up the warrior, his horse, and even those who fell from them.

Alexander's troops, who suffered a lot of losses, managed to enter the fortress. When there is nothing left to eat in these places, the creatures return. Alexander consults with learned people and scientists and starts building a wall between two mountains. A wall of ten thousand long, five hundred cubits wide and three hundred meters high - Saddi Iskandariy - were built.

When the deadly creatures saw the sad wall when they came roaring, they weakened after their teeth and claws failed to penetrate it. so the King ordered them to be killed. The wise king destroyed the Gogs.

Navoi repeatedly referred to the Gogs as a "scourge". Calamity is derived from the Arabic word ("trial, calamity, misfortune") and means "disaster, catastrophe caused by some event, action; expresses the meaning of "concern". [2. p. 150]

Looking at the fact that the word calamity has elements of "trial, disaster" as well. So, "calamity" is a process of disaster with trials.

The exam is "a stage, an event, when patience and endurance are necessary; exam" [3. p. 513] means. Trial and disaster... People always look for a way out when disaster strikes... This can be seen in today's life events and experiences. "Iskander Wall" can be compared to many events. For example, extremely harmful negative characteristics—lust, greed, enmity, pride, etc. the like can be compared to creatures-gogs. Various incurable or serious diseases, including the borderless "Corona virus"—isn't it "bad" for mankind? Kirvan region was the only one affected by the Yajuj in the poem. The whole world has been shaken by the scourge of the coronavirus. The damage to various aspects of social life (especially education, economy) is extremely serious. It should be noted that the scourge of the



coronavirus is not over yet! Whether it is a spiritual threat or a natural disaster, a threat to the inviolability of borders, a threat to human life, is it not really "gogs"?! "Wall of Protection" is always necessary to ward off such "calamities". To get rid of them, strong spiritual defense is needed. He "builds" this "barrier-wall" in his mind for everyone. Protection has always been relevant and will continue to be so. Strong protection requires strong fortifications and strong protection. Creating and building strong fortifications and strong defenses required knowledge and skill at any time.

CONCLUSION

Navoi's auspicious thoughts have been encouraging all humanity to be good throughout the ages. The stories in the epic are short, but deeply instructive in content. At the end of the poem, Navoi praises his predecessors, the Persian poets of the 10th-15th centuries: Firdousi, Nizami, Khosrov, Jami, Saadi, Unsuri, Sanai, Khagani and Anvari. The epic is formed in harmony with the content of the work; they cover issues such as the author's mystical-philosophical views and the artistic expression of his ideological purpose. The article also shows the importance of the art of obedience in the expression of prayers in the epic, as well as the poet's artistic skill in creating prayers on the basis of analysis and interpretation.

In order to understand the meaning of the events in each chapter, the stories presented after them, the analysis of the events, ideas and content in connection with life and time serves to increase the intellectual potential of the student and to develop the ability to think.

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