

The Heroes of Stories in “Saddi Iskandarii”

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Abstract. The article shows that the great poet and thinker Alisher Navoi is a historian with a mature historical thinking of his time, that all of the great thinker’s works, especially historical works, are not only a unique historical source for his time, but also a vivid expression of the author’s t-aesthetic potential, spiritual-ethical views, rich factual material in his works, the information about the life and activities of hundreds of past rules can be a primary and reliable source for elucidating the main features of the and political reality of the Middle Ages, at the same time, the poet’s power of poetic expression, philosophical-aesthetic views, and moral-educational teachings are comprehensively reflected in these works Shokh The historical foundations and artistic interpretation of the image of Bahram are revealed.

Key words: historical work, primary source, historical person, artistic image, awareness, vigilance, destruction, historical fact.

¹DISCUSSION AND RESULT

The heroes of these stories, Genghis Khan, Khorezmshah, Sultan Abu Said, Ardasher are real historical figures. The events in the stories are also taken from life. Although the content and solution of the story of the two numbers are legendary (Chingiz Khan’s dream), it is a historical fact that Genghis Khan defeated Khorezmshah and transformed the country. The tragic fate of Sultan Abu Said, the king of Khurasan and Mowaraunnahr, is also a historical fact.

Navoi begins the story about Sultan Abu Said with his own words. He said who Abu Sayyid Koragon was: “Shake work’s work was a joke”. He cites the verses of “Koragonlig” for the nickname. Navoi was personally aware of this incident, it happened during the time when the poet lived. Even this small example shows that Navoi closely connected his epic with the period and environment, and that it had a certain practical significance in that period. This conclusion comes from the ideas that are targeted in the stories.

For example, in the story of Bahromgor’s stay at the house of three poor people, when it comes to the rules of hospitality, it is emphasized that Bahrom’s modesty was that he did not spare the poor man’s table and gave him royal gifts. Navoi not only describes these qualities

¹ Alisher Navoi. The discussion is comprehensive. Complete collection of works. Ten volumes. Volume 10. – Tashkent, publishing house named after Gafur Gulam, 2011. Page 700.

of Bahram, but also promotes them. The main character of the story is that poor host. In contrast to his entrepreneurship and generosity, the stupidity and baseness of a stingy rich man is more clearly shown. The superiority of the poor host was shown.

The story about the old woman and her girder tree is also very interesting. In a symbolic way, the poet describes the correctness and how it is describing how it leads to great results. Again, the poet shows how much the king should appreciate the correctness by decorating that right thought with gold. The structure of this story is unique. The reader does not notice the essence of the story until the last stanzas. The reader understands the main idea only after that straight beam is installed in the center of the castle and the old woman turns to it and concludes that because of its straightness, you buried her and me in gold.

Honesty is always appreciated. The king's palace should be decorated only with correct beams, that is, his authority should be based on correctness. Thus, in some stories, some aspects of the behavior of the kings are reflected, while in other stories, even though the kings do not play a leading role, they participate in the decision of the events. The essence of these stories is to provide useful advice and guidance on the activities of those kings.²

There are two stories about Majnun in Saddi Iskandari. The first one is about Majnun's suffering from the heat of summer and cold of winter during the time of the Sakhrayil, and his refuge from the death penalty.

I heard that Majnuni was walking on Dash while he was in the field...

If it's summer, it's a summer day in the valley.

Who would not have found your surname.

In summer, Majnun's condition is very difficult. It is self-evident that its condition in winter is worse than in summer. This story follows the winter scenes described in the previous chapter. That's why in the images in it, the bitter cold of the winter chill, its chilling shivers are felt.

Madnun, suffering from such severe cold, does not think of going to the bonfire to warm himself, he does not even dream of a closed place, only:

It was good, it was good, and the word Kayan was good.

No matter where the message is from the loved one, it is from the beloved

He was beating like a hand, and his words were as sweet as the flowers of Sabo.

[21,229]

In this situation, he enters the presence of Layli and dies at her feet. Layli hides his body and holds her hand. In this story, the "extremely cold" winter and the piles of snow that buried the surroundings are suitable conditions for Majnun's sufferings and bitter fate. Navoi does not limit himself to emphasizing the compatibility and similarity between the image of nature and the state of the hero, but the general path of the story departs from the simple logic of the events and exclaims to himself and the reader:

If a person finds this variety in the desert, it is good if he wants it, but it is bad.

² Alisher Navoi. Saddi Iskandariy. – Tashkent. Generation of the new century, 2021. Page 447.

[21,230]

To die under the feet of a lover is considered to be a happy lover. That is the goal of Majnun. At the end of these thoughts come the verses that are said dreaming of that moment:

To Navoi, make it black, if you make it close, give it to me.

[21,230]

This is an expression of the strong emotions of the poet's heart. Navoi expressed them in such lyrical digressions. That is why he expressed such lyrical digressions. That is why such lyrical digressions are more common in "Saddi Iskandarii" compared to other epics. However, the artistic material and theme of "Saddi Iskandarii" is shown from it In this situation, he enters the presence of Laila and dies at her feet. Layli hides his body and holds her hand. In this story, the "extremely cold" winter and the piles of snow that buried the surroundings are suitable conditions for Majnun's sufferings and bitter fate. Navoi does not limit himself to emphasizing the compatibility and similarity between the image of nature and the state of the hero, but the general path of the story departs from the simple logic of the events and exclaims to himself and the reader:³

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Navoi tells the story of Majnun and Layli in another part of the epic. After the chapter about the pain of separation, the poet tells a story about Majnun's decision to kill himself after learning from Laila.

I heard that Majnuni Sahronovard was a pain in the ass. How long did Layli's life go away, Tanin floated away from the spot, Hamul's excitement ended like this, Sadness passed from your soul.

³ Abdulla Ulugov. Theory of literary studies. – Tashkent, Gafur Gulam publishing house, 2018. Page 307.

[21,449]

When Majnun was going to kill himself by going over Najd Mountain, they brought him a letter written by Layli, Majnun read the letter and forgot that he intended to commit suicide. For several years, he keeps this letter attached to his soul and lives happily with it.

In the wisdom given after this story, Aristotle says that the mind cannot prevent what love calls for. Navoi emphasizes the importance of love. He says:

Say to die without life, danger of death,

It is worse to die suddenly than death

[21,449]

In some stories to “Saddi Iskandariy”, Navoi gives advice on various aspects of life. For example, the story of two friends from Khorasan,

Among them are the story of the merchant, the story of the man who found treasure from Mashriq, the story of Luqman, the story of the one whose head (hand) was cut off.

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