

## TYPES OF STORIES IN THE “SADDI ISKANDARI” EPIC

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**Annotation:** *In the “Saddi Iskandari” epic, after the description of each event, there is an exemplary event or story in the form of a generalization that interprets it and helps to understand its essence. Some stories belong to folklore. These stories are related to the events of the previous chapter in terms of their content and essence, and prepare the ground for the wisdom that follows. In this regard, the stories in the epic can be studied conditionally in three parts.*

**Key words:** *folklore, generalization, three parts, historical figures, fictional, allegorical stories.*

## DISCUSSION AND RESULTS

For example:

1. Stories about the lives of historical figures.
2. Fictional, allegorical stories.
3. Stories that belong to the oral creation of the people.

We can include stories about historical figures such as “Iskandar and Poor”, “two loyal friends”, “Sultan Abu Sayyid Koragon”, “Ardasher”, “Bakhromgoz”.

Symbolic stories include “Fish story”, “Nightingale story”, “Dove story”, “The story of the man with amputated hand”.

Stories belonging to folklore include “Majnun and Layli” and “Lukman”.

It strengthens the artistic part of the epic of stories and gives it a colorful charm. At the same time, it makes reading and understanding the epic easier. It serves as an instructive and entertaining artistic material for the reader.

“Saddi Iskandarii” epic contains seventeen poetic stories.

The stories are very short, the words are extremely concise, but the content and thoughts are very clear, and the conclusions are concise. Each character in the story has its own characteristic, its own definition. The style of expression of the stories corresponds to the general spirit and style of the epic.

The beginning of the saga tells the story of “Iskandar and Poor”. We include this story in stories about historical figures. “In the story of Iskandar and Poor, the poet emphasizes that the world’s infidelity, its beauty should not

be despised, people are all equal, especially when the earth is old, they do not differ from each other. Navoi begins this story with his testimony:

*I heard that Iskandari is famous*

[21.99]<sup>93</sup>

Some other stories begin on a similar note. This brings the reader closer to the author, makes the narrator's appeal to the reader more effective, and convinces the reader of the source of the story.

Alexander left the king in his place, who gave him wealth in the country he conquered. It will be a large layer when it occupies the land of the Maghreb. The king of that country will die. Alexander asks the people if there is anyone from the clan of the king. There is such a person among the people, but he left the people:

*Undoable among the living,*

*It's not an old pipe<sup>94</sup>*

[21,100]<sup>95</sup>

they answered. These words are consistent with the meaning of the preceding events, there is a perfect logical connection between the story of the prince who, after the death of Alexander's father, comments on the futility of wanting to be faithful to the world, distanced himself from the living and took a position in the cemetery, because this man:

*Even if you don't see it in the living, you will be faithful to the people of Qubur*

[21;101]

After Poor person abdicated the throne, he felt happy with this decision.

*Willing to wear a crown on his head,*

*He is happy to have a crown.*

He doesn't even have a place to sleep at night, it's not known what he eats during the day, he doesn't make friends with anyone. But he gets tired of the crowd and gives very wise advice to his aunt. Alexander meets this dervish, gives him a deep look. One:

*Bare head, bare feet, bare collarbones.*

*The skirt is waved around the waist of the world.*

[21,101]

In this meeting, two kings face each other. One is in the image of a king and the other as a one. From Iskandar a person:

<sup>93</sup> Alisher Navoi. A perfect collection of works. Saddi Iskandari. - Tashkent: Publishing house named after Gafur Gulam, 2020, Page 617.

<sup>94</sup> That book.

<sup>95</sup> That book.

*He said: "Tell me a story from these words, tell me the answer to whatever I ask".*

[21,101]

he asks. The Dervish's answer consists of an idea that forms the essence of the entire rebellious ancient philosophy of the East:

He said: "You can walk through the graves", and I looked at these corpses. *But my conscience is left with a feeling that the King's will is the king's, and the groom's will be'.*

[21,102]

Dervish rejected Iskandar's proposal to accept the kingdom and said: "There is no life without death, youth without old age, wealth without poverty, joy without sorrow, and because of this, he does not despise the kingdom against the investment of poverty".<sup>96</sup>

*So that he can invest the wealth of the accused, and the kingdom of Pisand etgamen?*

[21,102]

Alexander acknowledges the greatness of the dervish's devotion. Navoi once again emphasizes that the height of his wisdom, the ability to understand the basic essence of the philosophy of life gives a person greatness.

Beggar, it was a great effort, and the glory of the kingdom is low.

If he dies with great courage, he will be poor, and the king of the age is right in his eyes.

[21,103]

Navoi puts the passion of kings below the high effort of man. He explains that everyone should have a deep understanding of the contradictions in life, look at them with a healthy eye, understand their essence and act on them. The teaching of the Sufi philosophy about giving priority to the nobility over the kingship is expressed in this story. Such an idea can be found in other stories to Saddi Iskandari. However, Navoi does not want to lead people to benevolence, but by thinking about the affairs of the world, he shows that true dedication and humanity are higher than him. Navoi himself was a manifestation of the highest aristocracy. His first readers were khans and ladies. To assert that the poet who lived in such conditions was destroyed by the efforts of the beggars required unprecedented courage and the high prestige and attention that was the basis of them. All this happened in Navoi. It is known that Navoi's friend, patron, like-minded person, his first student was Sultan Husayn Boykara. No matter how close they were, it was clear that the rulers did not like the idea of a

<sup>96</sup> Alisher Navoi. The discussion is comprehensive. Complete collection of works. Ten volumes. Volume 10. - Tashkent, publishing house named after Gafur Gulam, 2011. Page 700.

work that would weigh heavily on the kingdom. But Navoi boldly expresses the above idea. So, he believed that Husayn Boykaro would personally accept these things correctly. His personal perception includes understanding and talent. At the same time, Navoi, as a thinker-trainer, wanted to teach kings and princes the right way, to reduce their pride of kingdom, to teach them to look at life and people correctly. He lived in the palace environment, close to the king's throne

It is not only the poet's pure heart and fiery courage, but also the ability to create conditions that accept them.

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