

Content and Interpretation in the Story “The King Who Took the Path of Kingship with Alexander or the King Who Really Reached Kingship”

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ABSTRACT

Since fiction is anthropology, it means that human life, his experiences, passions, relationships - all his activities are the “beating heart, his blood and soul, his flame and sun” of a work of art.¹

Theme (from Greek “thema” - that which is based on) or subject (Arabic, it gives the meaning of theme; we use both) - an image of events selected by the creator and summarizing certain problems of life, this reflected life (event). is to get to the core of its manifestations (thought research and analysis) and evaluate it in an ideological-emotional way.²

Summarizing the opinion of literary studies, the problems of a work of art can be divided into three:

1. Literary themes. All the virtues and vices characteristic of humanity (love, kindness, loyalty, joy and happiness, grief and sorrow, revenge, jealousy, death, generosity and stinginess, happiness, fortitude and enthusiasm, a loving smile-and a warm look, passion, enthusiasm, etc.) are literary themes.³ That’s why Oscar Wilde said in The Portrait of Dorion Gray: “Thoughts and words are the artist’s tools. Vice and virtue are the material for his creation.”⁴

As I told the story of the king who took the path of the poor with Alexander, or the poor who really reached the kingship, Alexander wanted to take him out of his misery and put him on the throne of the kingdom, but he refused the crown and did not think of leaving the crown from the beginning.

I heard that when the famous Alexander became the governor of the world, he appointed those kings who were dependent on him and the kings of which countries were subordinate to him as kings of his country. When he was satisfied with the countries and their kings, he marched again to other countries. For example, when he conquered west lands, his king declared war with hostility. For

¹ B. Belinsky. Literary dreams. T., Gafur Gulam Publishing House of Literature and Art, 1977, 104-105-pages.

² D. Kuronov. Literary rules. T., Gafur Gulam Publishing House of Literature and Art, 1988, 70-page.

³ That work.

⁴ O. Wilde. Portrait of Dorion Gray. T., World literature, 2000, January, 43-page.

example, when he conquered west lands, his king declared war with hostility. Finally, after the fire of war was extinguished, it was found that the king of the west was killed during the battle. When Alexander learned that his enemy had been executed, he determined to establish justice in the country and told the people:

Is there anyone left among the kings of this country who is aware of the rules of governance? If there is, I will give him the governorship of your country and make him an independent king.

The people blessed Iskandar and expressed their readiness to sacrifice their lives for his words and said:

- May you always be the ruler of the whole world and the leader of the peoples of the world! You are asking us for a person who will give peace and tranquility to the citizen. Where, you say, is the person who will be liked by everyone?

There is only one person who has adopted a strange behavior: for example, he does not mix with living people, he does not live in any other place than old graves. He is satisfied with the people of the grave because he has not yet seen the faithfulness of the living. This man voluntarily threw off the royal crown from his head, and since the day he threw off the crown, he considers himself happy. It is not known where he spends the night and what he eats and drinks during the day. He does not associate with anyone and does not act in a clandestine way, because if he hears the commotion of the people, his burden increases. Some people go close to him and beg, and sometimes they open up and talk. People give very useful advice and calls people to wash their hands of this world. By promoting such ideas in words, he propagandizes the nation towards the world of non-existence.

After hearing these words, Alexander:

“Go and find him immediately and bring him to me,” he said.

People ran in all directions to fulfill this order, and they found that dervish and brought him to Alexander.

She was bare-headed, bare-legged, and her breasts were exposed from the torn collar. This man, who had left worldly affairs, came with two skulls in his hands. Alexander greeted him with respect and showed him a place next to him. Then to him:

“Tell me about these bastards, tell me what else I ask, and tell me their answer!” he said. Poor responded this way:

“When I was passing through the cemetery, how many times did I hurt these graves?” But the problem remained in my mind: which one belongs to the king and which one belongs to the king? Why do these two fabrics conflict when they are dead, but when they are alive?

His words pleased Alexander:

"Oh wise man with a priceless mind!" "You are a very high-minded person, if your zeal is so high, I will respect you, raise your rank and give you the kingdom of your country," he said. Then he said to the poor:

- Effort is my constant companion, but not as much as you think, but more so. Do you mean to tell me to leave the state of poverty and accept the rank of king? I have no desire to be worldly, my desire is to reach the bottom four countries. One of them is eternal life without end and limit; the second is youthfulness, which knows no defects, is not damaged, and is not replaced by old age; the third is wealth that does not see the face of poverty; and the fourth is place without sorrow, and the thing called mourning vanishes before it.

Iskandar was astonished and bowed his head in shame and said:

“Oh, auspicious-minded, blessed-minded sage!” Many problems have been solved from this puzzle of yours. Fate is eternal, it is impossible that poverty has given you the kingdom, and even though it has given me a high rank, you have been given more courage than me.

The rank of a king is low for a man whose merit is great, and if a poor man is a high man, the king of the age will look strange and inferior to him.

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1. B. Belinsky. Literary dreams. T., Gafur Gulam Publishing House of Literature and Art, 1977, B.230.
2. D. Kuronov. Literary rules. T., Gafur Gulam Publishing House of Literature and Art, 1988, B.260.
3. O. Wild. Portrait of Dorion Gray. T., World literature, 2000, B.140.