

## THE MENTIONING OF KINGS IN CLASSICAL LITERATURE

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### Abstract

Lyrical, epic and prose literature created in the Turkic language, works on colorful content and themes are given in a wide place in the artistic interpretation of oppressive personalities. In the artistic literature, interest in the personality of kings and khans was manifested in a peculiar way in each period of time and political-social system of issues of the spiritual world, fairness, politic and entrepreneurship, appearance in everyday life of representatives of different strata. The appeal to this topic in the artistic literature was also based on political and social reasons.

**Key words :** prophets, doctors, rulers, moral-educational, exhortation.

Historically, it is known that by the IX-X centuries the influence of the Arab Caliphate in Central Asia was significantly weakened. For the next two centuries, the states that were founded by the local nobility, Samanids, later the Karakhanids, the Khorezmshahs, the Seljuks were appeared in Yettisuv. In order to create the foundations of statehood, to manage the government and the land fairly, the Ruler class had to have regulations created in the Turkic language, information on the history of the Kings of the past, works that provide an understanding of the demands and desires of social strata, in short, "programmatically property". Thus, "Kutadgu bilig" by Yusuf Khos Hojib appeared, intending to satisfy the political need. The epic "Hibat ul-haqayiq", created a century later by Ahmad Yughnaki, was also written in response to the same requirements of need, a work that complements the "Kutadgu bilig" in terms of content.

In the works of Yusuf Khos Hojib and Ahmad Yughnaki, the idea of strict regulation of the feudal state administration, its strengthening, showing the sides of the duties and activities of the rulers and describing their interaction with other social strata was put forward.

Additionally, they are also embodied in the artistic embodiment of the socio-political and moral-educational features of the life, modernity of historical rulers.

Each chapter of these works, created in the style of exhortation, discussion and question-answer, is devoted to a specific issue. There are comments about the state and the authorities, the ruler and the people of his palace, their duties and duties. In the works the ruler was described as the only leader of the state, the law for all of his commandments, he is the one who achieved the Office of the principality by the will of God. That is, the attributes and

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qualities of the Principality (perception, ingenuity and pure soul) are thought in the context that God gave, and then brought a particular person to the beck level.

Hamidjon Homidi notes in his work "Representatives of the ancient East" that Yusuf Khos Hojib "Kutadgu bilig" has put forward the idea of a wise, just ruler, the struggle for a centralized state, the head of state and the relations of citizens, scientists and authorities, economic, cultural relations with the army States, social and philosophical observations that are advanced in the idea of the duty of the ruling. [2,54]

In the work, the necessity to be a perfect person, a kind official, a just ruler, an intelligent consultant, a strong desire and a will to overcome the temptation to be content is expressed in poetic images and expressive footage.

As the life of the prophets is described, the unique tidings (messages) they bring, although putting himself to torment, the realization of noble deeds for the people is described artistically, and the sides to which there will be a lesson will be widely enlightened. The difference of the prophets from the Kings seems to be that each of their practical actions and thought-provoking thoughts are only an expression of goodness or benefit to mankind.

The Kings are a large state, a property owner, more than the spiritual education of the people, it is necessary to ensure the political inviolability of the state, the security of borders, the prosperity of the land.

One of the examples of artistic prose created in the Turkic language is the work of Sayfi Sarai "Gulistan bit-Turkic". In this moral-educational, spiritual-educational work, spirit, thoughts are propagated in the context that it is possible to end the shortcomings in the behavior of people by polishing oppressive Kings and officials, governing the state on the basis of strict laws and regulations. The peculiarity of this freely translated work, which was created in the old Uzbek language, is that in verse there are prose passages, along with stories, as well as verse passages. In prose, the author uses poetic excerpts from folk proverbs, fables, stories, artistic arts. He uses the method of rhyme-saj in prose as an artist. The work consists of 8 chapters, 176 parables, 442 poems, 51 wisdoms, 19 sermons, 5 story manzums, 1 point. Basically, a general embodiment of the rulers was created in 35 stories of the first chapter of the work, this embodiment was expressed in four stories of the second chapter, in one story of the fifth chapter, as well as in one of the proverbs of the sixth and eighth chapters, in different ways. Of the 35 stories in the first chapter, 10 chapters praise the perfect Kings, and in six stories describe the oppressive kings. In the "Gulistani bit-Turkic", in general, it is mentioned about sultans, prophets, and the image of real historical prototype personalities is also elevated to the level of the main hero with a specific artistic form and content. To wit, in the work, the artistic images of such historical figures as Kharun Ar-Rashid (pages of 202 and 204), Noshiravani Adil (page of 204), Buzurjhmehr (page of 204), Alexander (page of 206), Hatami Tayi (pages of 204 and 244) are brought.

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Nosiriddin Burkhoniddin ogli Rabguzi in his work "Qisasul-anbiyo", after the prose statement often used the technique of referring to the wise bytes, anecdotes and proverbs with the citation of the theoretical passages. The idea of the work is illuminated by stories about the Prophet-Kings. In the work, the literary-critical concepts and terms were used in the form of headings like sayings, parables, prophecies through anecdotes, question-answer, legends about prophet Mohammed, use, aydi, aymish. "Qisasul-anbiyo" depicts faithfulness to belief and conviction, greed, envy, the triumph of pure human morality over rapacity, injustice, and bloodshed. In the work, oriental stories and legends are reworked, vivid images and scenic paintings are created. With a series of stories, the topic is consistently lit up. The main part of the mythical stories about the prophets was of a religious nature, and the rabbis created many of them on the basis of mythological syllables from the Koran Karim and other religious sources. In addition to the legendary prophets, the book also provides narratives and proverbs about the prophesied persons. The work consists of a total of 72 stories. It was skilfully used in various genres, such as narrations, verse, poem, anecdote, gazelle, parables, statement words, use, prophecy, exhortation, munojot, wisdom, legends of prophet Mohamed.

The work of Abulghozi Bahodirkhan "Shajarai turk" is also a historical work, in which the events about Genghis Khan and his descendants are described. The formation of the Mongolian state, the composition of the Mongolian troops, the battles and wars for the conquest of other countries on an ongoing basis historically-chronologically enlightened.

In Mirzo Ulugbek's historical work "The history of the four demos" there is also the image of a ruler, in which books of tafsir and legends of prophet Mohamed, narrations were used. Mirzo Ulugbek applied to many books (history, geography, astronomy) when writing the work. The author mentioned that famous poets used pieces of poetry. The work covers a detailed history of the Mongolian Empire. Some of these sources are not clearly shown in the work. The scientist began his work with compliments about the prophets. He briefly describes the history of the thirty-three khans. In the Genghis Khan period, information on the procedures, discipline, rigor, internal and foreign policy of the country in the structure of the Turkish army is presented. The work consists of the mention of twenty-three prophets, the Sultan's remembrance of eighty-eight rulers, and the mention of two sections. The history of the Chighatai nation, the events of the struggle for power, the history of the occupation of other countries are told, administrative and spiritual reforms, the role of the head of State in domestic and foreign policy, the transfer of cities to the Khans, nicknames to them, paper and coins

Interesting information about the history of the Chigatai nation, the events of the struggle for power, the history of the invasion of other countries, administrative and spiritual reforms, the role of the head of State in domestic and foreign policy, the assignment of the Khans as cities, the imposition of nicknames on them, the forging of paper and coins, the possession of all

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property by feudal lords. In this historical work of Mirzo Ulugbek, written about the rulers, a positive attitude was expressed, and the embodiment described is the image of Genghis Khan. The advice he gives to his children, the policy he conducts in the conduct of the state, the nature of his military actions, which is modern and peculiar to him. This work is not only a historical work, but also has an educational value, with the illumination of Genghis Khan's sermons, the style and methods of managing the state. The work also shows the invasion, cruelty of Genghis Khan's troops. In the creation of the works of Khondamir, "Habib us-siyar", "Hulosat ul-axbor", Mahmud ibn Vali "Bahr ul-asror", Ulugbek's work "The history of the four demos" was used, and in terms of content these works are close to each other. They contain information about the history of the Turkestan Khans and Genghis Khan, his descendants standing on the top of the Chighatai Ulus, and about the powerful dynasty formed after the death of the Mongol Empire, that is, Genghis Khan.

In the XIV-XV century, the great epic work of Hazrat Alisher Navoi, "Khamsa", as well as a number of works of prose: "Tarixi anbiyo va hukamo", "Tarixi muluki Ajam", "Munshaot", "Majolis un-nafois", "Nasoyim ul-muhabbat", "Mahbub ul-qulub", will be specially touched on the image of prophets, kings, rulers, expressing their attitude about them, explaining their specific views on the methods of power, state, people, society, management.

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