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:Celebration of the 580th Anniversary of Alisher Navoiy's Birth



유라시아 투르크 연구소

Institute for Eurasian Turkic Studies

동덕여자대학교 Dongduk Women's University

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Preface

The Institute for Eurasian Turkic Studies was established in February of 2016 and planned according to the Dongduk Women's University's research promotion policy.

Our institute aims to cooperate with Eurasian Turks' research and with research institutes and universities from around the world. Especially, The Eurasian Initiative and the New Silk Road Initiative are increasing the need for research on Eurasian Turks in the Eurasian region. Therefore, our institute was established with the purpose of revitalizing the research on Turks who had played a key role in Eurasia and the Silk Road.

The researchers have participated in the study of the Turkic Belt countries in the fields of politics, economics, society, history, language, literature, culture, and art of Eurasia, and our institute was established to carry out joint research in these respective fields. It is possible to do comparative studies with neighboring countries and neighboring ethnic groups as well as Korea.

Through this research, we will play a central role in the study of Eurasian Turkology in Korea and will contribute to the improvement of relations with Turkic Belt countries by working as a research institute in cooperation with Eurasia Turkic Research Centers abroad.

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The Images of King Darius, Sultan Abu Said and The Emperor of China in the Epic Poem of “Saddi Iskandariy” by Alisher Navoiy

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Abstract

The article features three images in the epic poem "Saddi Iskandariy" (which can literally be translated as "The wall of Alexander;" it should be mentioned that as a fiction work, by the great Uzbek poet Alisher Navoiy in his tremendous collection "Khamsa" (the work can be translated as "Quintuple," and it is a massive collection that consists of five independent epics composed according to traditions of Oriental classical poetry). The individuals featured in the poem are King Darius of Iran, the Timurid ruler Sultan Abu Said, and the Chinese Emperor. Although these three characters are not the main characters in the play, this paper demonstrates that they play a huge role in revealing the character of Alexander, the main character. At the same time, these images do not remain in the shadow of the image of Alexander, they also have unique characteristics, and were known as extraordinarily great people in their societies. It is said in the epic that the rulers were truthful in revealing their inner world, that the evidence was very thorough, and that the events had a solid basis and strong logical evidence. In particular, the conflict between Darius and Alexander, its emergence, intensification and ending processes are well analyzed.

Key words: *Alisher Navoiy, "Saddi Iskandariy", rulers, contradictions, army, war, peace, ambassador, secret, epic poem*

1. Introduction

Among the works of the great Uzbek poet Alisher Navoiy, who made great strides in the development of Turkic literature, "Khamisa" occupies an extremely important place. With this great work, Navoiy began the tradition of composing Khamisa in Turkic literature and raised it to the highest peak. Additionally, Navoiy became one of the classics of world literature. "Saddi Iskandariy" is the largest of the epics in "Khamisa" and consists of 7215 stanzas. In this epic, the poet's very important socio-philosophical ideas about governing the country are described. The end of this epic is also the epilogue for the general "Khamisa." The epic "Saddi Iskandariy" describes the conflict between the rulers, the process of their emergence and intensification. Not only is the plot of the events interesting in the story, but their description is also beautifully presented. Therefore, reading the epic in fact enriches the artistic and aesthetic thinking of the reader.

2. The image of Darius in the epic "Saddi Iskandariy"

Revealing the character, the inner world of a person is one of the most important features of a work of art. In order to fully reveal the inner world of the protagonists, it is necessary to unbalance these heroes. In order to get them out of mental balance, it is necessary to put them in unexpectedly dangerous situations. Such situations are often caused by conflicts of interest between the protagonists. In such situations, the decisions, actions, and words of the protagonists are the most important elements that reveal their image. Bringing such contradictions to life in a natural way, in accordance with the course of events, is one of the most important factors in the development of artistic creativity. In almost all the famous works recognized in world literature, these contradictions are skillfully described, and the course of events is led by naturalness and logical consistency.

The great writer reveals the image of King Doro in the epic "Saddi Iskandariy", which is part of Alisher Navoiy's "Khamisa," against the background of such conflicts and conflicts of interest. Almost all researchers working on the epic "Saddi Iskandariy" consider the image of King Darius as a negative image.

In this article, we want to analyze the poet's skill in creating the image of King Darius in the epic "Saddi Iskandariy," revealing his character and inner world. We will also look at the chapter on the story of Sultan Abu Said, which is quoted directly after the narration of the events about Darius.

The image of, Alexander's main rival, King Darius of Iran is one of the main characters in the epic "Saddi Iskandariy." He was the most powerful king in the world at that time.

Alisher Navoiy also spoke about King Darius in his book "Tarixi muluki Ajam" ("History of non-arab kings"). The information in this work is almost identical to that in the epic "Saddi Iskandariy" (Navoiy, 2000 (16): 214).

However, we do not mean that King Darius, the historical figure and the one in the epic of "Saddi Iskandariy" are the same people. The image of King Darius in the epic is based on a historical figure, however, it is not an exact image. The image of King Darius in the epic is a historical figure and it is enriched with the poet's artistic texture.

The fifteenth chapter of the epic begins with Alexander. His father, Philip, was the governor of the Persian king Darius in Greek and Russian lands and paid tribute to Darius.

Not only Philip, but almost all the kings of the earth paid tribute to Darius, so they declared their allegiance to him. Philip used to pay king Darius a thousand gold eggs a year.

When Philip died and Alexander ascends the throne, he strengthens his army and forcibly subjugates several neighboring states. In three years he occupies an area that doubles or triples the size of Greece. His power increases day by day. He stops paying any taxes within three years. Darius does not demand a tribute from him either.

In the epic, Navoiy describes the unparalleled growth of Alexander's power during these three years as following:

*Atosi vafotidin uch yil o'tub,
Ishi lek o'n oncha rif'at tutub.
Bu uch yil aro ko'ngliga yetmayin,
Xayolig'a balkim xatur etmayin.
Ki, Dorog'a bo'lg'ay ishi ehtiyoj,*

Anga xud ne yetgayki, bergay xiroj... (Navoiy, 1993 (11): 135).

(Three years have passed since the death of his father. Alexander's troubles have

increased tenfold. In those three years, it has never occurred to him to pay tribute to Darius.)

It is important to note that Darius did not charge a tribute for three years. The fact that he did not demand tribute from the new ruler of his country for three years shows that Darius was a generous king. It also hints at the fact that the king was showing respect to the prince, whose father deceased. Because he realizes that the loss of a father is a great tragedy, and therefore it is not right for the great king to demand tribute immediately. Darius waits for three years. At the end of the third year, when there was still no tribute, he sent an envoy to remind Alexander of the tribute.

It is known that kings choose smart, intelligent, shrewd, experienced people who can make calm decisions in difficult situations. Darius' messenger to Alexander was a wise man who had been an ambassador to many rulers and had seen many kings. When the ambassador enters Alexander's presence, he sees his majesty and splendor and loses calm. Sensing this, Alexander turns his attention to the other side:

*So'z aytib aning sori solmay ko'zin,
Anga tegrukim, topti qosid o'zin.
Ko'ngul bosqonin chunki fahm etti shoh,
Savol etti shohona aylab nigoh... (Navoiy, 1993 (11): 137).*

(Alexander felt that the ambassador was overwhelmed, so he kept talking to someone else, giving the ambassador time to pull himself together.)

Sometime later, when the ambassador was calm enough, Alexander asked him what his purpose was. The ambassador tells him politely that he came to remind Alexander that his father, Philip, used to pay a tribute of a thousand golden eggs every year to King Darius and now it was the time to pay the debt of that tribute for three years. When Alexander hears this, he becomes angry. Nevertheless, he suppresses his negative emotions and responds with a very gentle and decent answer, making it clear to King Darius that he will no longer pay the tribute.

When the ambassador brought Alexander's answer to King Darius, the latter became very angry and asked the ambassador, "Was Alexander out of his common sense or drunk when he said this, or is he a young boy who did not contemplate yet the consequences of such

a talk?". The ambassador, on the other hand, tells the truth about how he felt when he came to Alexander because he was loyal to King Darius and always acted in his best interests. He says that Alexander is not at all like the kings he has ever seen that his words are very logical and wise, and that he is a great and powerful ruler. Angered by the ambassador's words, King Darius orders him to be put in prison.

This was King Darius's mistake. He could not tell the difference between people who were loyal to him always telling the ugly truth and those, who used to tell what the king wanted to hear. Because of his loyalty to King Darius, the ambassador told the truth, not flattering his ruler.

At this point, it is necessary to properly assess and understand King Darius's behavior. Any powerful king expects the same submission and obedience from the son of the descendent king, who when alive was his subject. Naturally, King Darius, expected Alexander, like his father Philip, to obey him and pay the annual tribute. When he hears the negative answer from Alexander, he sends him an ambassador a second time with a sharper demand. This time, Darius sends Alexander a cane, a ball, and a bowl of seeds. It was a symbolic message that was supposed to reflect Alexander the following idea: "You are still a boy playing the ball with a stick. If you want to be you must obey me. If you do not obey, I will come upon you with as many soldiers as there are seeds in the bowl".

Alexander, on the other hand, interprets the symbolic things he sent differently and tells the ambassador, "Until now, the earth has been under the control of Darius. Now King Darius is handing over the land to me. That's why he sent me a ball. And the cane is a sign that I can control the earth as much as I want. As for the seeds that he sent are the tribute to my bird-like army. The suckling of a bird is seeds. When Alexander finishes saying this, his subjects shed the seeds and let a flock of chickens eat it" (Navoiy, 1993 (11): 147).

When the ambassador's negotiations fail, both sides begin to prepare for war. At this time, Alexander and King Darius were the most powerful kings on Earth. Darius sent messengers to the kings of his lands and told them to come to him with an army. The fact that it would take the armies two years to come to King Darius must be interpreted the hugeness of his territories that included such areas as Iran, Turan, China, the eastern lands, the South and the North, in fact, a large part of the Earth was under the control of Darius, and Alexander was controlling only Asia Minor, Abyssinia and Farang.

King Darius and Alexander's army face each other in a large desert. Before the battle, the two sides face off on their own. Alexander's army is led by a warrior named Boriq Barbariy. This wrestler introduces himself on the field. One of the most influential parts of the epic is the words of this hero who introduced himself on the field. From these words of Boriq Barbariy, we know the level of both rulers. He says that he used to be a loyal servant of Darius, but Darius did not reward him for his services. He says he not only didn't deserve it but also rewarded those who were inferior to him and ignored him. "He didn't even compliment me when I told him about my condition, and when I finally asked for permission to resign, he got angry and beat me with a stick. After that, I left him and became a soldier for Alexander. King Alexander honored me so much that I am ashamed to have been honored without being worthy, as I have not done anything for him yet. Today I am going to fight for two things: First, I want to show that my king Alexander did not reward me in vain. Second, I will show my work to King Darius, so that he may know which hero he did not deserve.

Then a one-on-one battle ensues. Boriq Barbariy defeats Darius' nine warriors in a row, puts a noose around their necks and leads all of them to Alexander. Eventually, not any wrestlers dare to confront him. King Darius angrily orders, "Let someone come out!" A warrior from the West comes out and fights with Boriq Barbariy. Exhausted by a series of fights with nine men, Boriq Barbariy loses. The warrior from the West will neither take Boriq Barbariy to King Darius, nor he goes back into the rows of the army. He mounts Boriq Barbariy on his horse and takes him home to the West.

Another mistake of King Darius comes to light here from this incident. The disregard for the loyal soldiers who sacrificed their lives for their kings, and the merciless punishment they inflicted when they asked for mercy, caused these loyal soldiers to abandon King Darius and lead them to the side of the enemy. Another thing to note here is that the wrestler who defeated Barik Barbari did not take him to King Darius. According to the rules, a wrestler who defeats his opponent in a one-on-one fight will tie a noose around the opponent's neck and take the defeated to his ruler if he has not killed him. This will be a sign of the hero's loyalty to his ruler. He leaves the fate of the loser warrior to his ruler. Boriq Barbariy takes all nine of his defeated warriors to Alexander with a noose around their necks. In doing so, he expressed his allegiance to Alexander and justified the honors he received from Alexander.

King Darius's warrior, on the other hand, defeats Boriq Barbariy and does not take him to King Darius. This event allows two hypotheses to be put forward. First, he was embarrassed that he had defeated King Darius's warrior, who has already become exhausted wrestling nine others before him with nine warriors. If he took Boriq Barbariy to King Darius, he would have to obey his will and kill the wrestler if the king decides so. So, we see here that the wrestler from the west did not consider it a flawless victory. He did not want to kill Boriq Barbariy. The second is that the hero may have been friends with Boriq Barbariy when they were both still in the army of King Darius in the past. It is also possible that the hero was dissatisfied with Darius.

Alisher Navoiy's great skill in portraying King Darius is that he does not accuse or praise King Darius in any way. In the course of events, we learn the faults and shortcomings of King Darius, the great ruler who ruled the world. The story of Boriq Barbariy in the epic "Saddi Iskandariy" is one of the most important tales in the epic.

History has shown that after some great rulers have ruled for a long time, those around them will not accept anything that is not in their best interests. The kingdom requires constant consultation with the surrounding officials, ministers, and advisers. This is exactly what Darius imagined when his kingdom expanded and his power increased exponentially. That's the decent thing to do, and it should end there.

Another important story about Darius in the epic is that two of his servants wrote a secret letter to Alexander. These two men were severely persecuted by Darius, and they had a strong hatred for Darius. Also, if Darius defeated Alexander, he would kill both of them. The two become aware of Darius's plan and try to preemptively attack him, that is, to assassinate Darius as the battle intensifies. A secret letter was written by the two for this purpose, contained their evil plan, and was brought to Alexander by a courier. Alexander reads it and contemplates. He thinks the letter may be false or true. He concludes that it is better not to respond to the letter. It was the right decision.

Darius's third mistake was allowing the victims, and even the people who were threatened with death, to stand close to him on such a dangerous and difficult day. The next day, as the battle raged, these two traitors attacked Darius from both sides, one stabbing him in the side and the other in the head. When it became known that the king was wounded, the army began to disperse, and Darius' army was defeated.

While Darius was wounded and bleeding, Alexander came to him and put his head in

his arms, and shed tears. Indeed, it was very difficult for Alexander to see the great king in this situation who had ruled the world for so long.

The dialogue between Darius and Alexander, the two great rulers in this situation, can be called the culmination of the epic. This scene is described in a very moving and beautiful way. Before his death, Darius realized his mistakes and died, fulfilling these three famous testaments to Alexander.

In the course of the events concerning King Darius in the epic "Saddi Iskandariy", we see three great mistakes of his that should not be done by the ruler:

1. He did not believe the truth that was told him by his ambassador, he got angry, lost his temper, and imprisoned him.
2. He failed to reward a loyal warrior who is willing to serve and sacrifice his life. Even when he expressed his need to the king, the king ignored it, and the warrior despaired of the king and became angry when he asked permission to leave, and punished him with a stick.
3. Allowing high-ranking officials, who have been abused, to stay close to him, without banishing them.

Also, after Alexander's victory over Darius, the former fulfills his three wills, that is, he hangs the two assassins who assassinated him; he does not kill any of Darius' relatives, and marries his daughter Ravshanak. Alexander also proclaimed to Darius's army that he should come and find out how much Darius had received during his lifetime and receive his full salary. It turns out that Darius used to pay half of the salary of the soldiers in the army:

*Dedilar bu ham buyla voqe' emish
Ki, har bir necha qatla roje' emish.*

*Ulusqa base ranj-u taklif o'lub,
Kirar ermish ul qo'lg'a tansif o'lub.* (Navoiy, 1993 (11): 208).

(When Alexander inquired again, it became clear that the army was under a lot of pressure, i.e. Darius was paying half of the soldiers' salaries).

When Alexander learned of this, he issued the following decree:

"Ki: "Gar rasm Doroga tansifdur,

Vale bizga ul rasm taz'ifdur.

Muzoaf, – dedikim: – Bering ganjdin"

Ki el tindi butkargali ranjdin. (Navoiy, 1993 (11): 209)

(If Darius had given half of his salary to the soldiers, we would have paid them in full and doubled their wages. That would have put an end to the suffering of the people.) That is, Alexander paid the soldiers four times as much as Darius.

Alisher Navoiy's closeness to the ruler of the country, his direct involvement in the relations between the highest strata of society, is one of the reasons why the scenes in his works about kings, princes, princesses, and other high-ranking officials are so perfect and convincing. In the epic "Saddi Iskandariy" the events are described, the relations, contradictions, and battles of most rulers. It was in this epic that Navoiy's wise conclusions about the upper strata of society to which he belonged came together.

As the relationship between Darius and Alexander ends in the epic, the beginning of Chapter 28 contains Navoiy's philosophical views on ruling and governing the country. While emphasizing that the king should be ranking everyone accordingly, he says that it is a great sin to put a high-ranking person in a low position and a low-ranking person in a high position. Navoiy gives very nice analogies and examples to illustrate this point. Not being able to put people in the right place is like putting a bone in a stable and putting straw in a dog's saddle. The man who fed the wolf and the lamb may have wished for misfortune in his life. The man who took good care of the snake and put it in his lap would eventually die from the bite of that snake. But he emphasizes that all people are the same in appearance and that the ruler must be very vigilant to determine their abilities and talents, their loyalty and betrayal:

Vale shahg'a nuri farosat kerak,

Shunosolig' ichra kayosat kerak.

Ki, kimsondin oltunni farq aylagay,

Qizil tobadin kunni farq aylagay. (Navoiy, 1993 (11): 196)

(But the king needs the light of ingenuity, and the man needs great intelligence in acquaintance. To distinguish gold from copper, and the sun from hot iron).

3. About Sultan Abu Said Mirza

Following this chapter, which describes Navoiy's philosophical views on ruling, Chapter 29 deals with the story of the powerful Timurid ruler, Sultan Abu Said Ko'ragon. According to the rules of the time, Navoiy listed the good qualities of the late ruler Sultan Abu Said one by one. confesses. But this says that the ruler has a serious shortcoming:

*Hunar ko'p berib olimul g'ayb anga,
Vale bor edi bir ajib ayb anga.
Ki maxzan yig'arg'a solib maylini,
Tutar edi tanqis ila xaylini.
Ul andeshadin ko'ngli xursand edi,
Sipah shohdin norizomand edi. (Navoiy, 1993 (11): 199)*

(Although Allah, the Knower of the Unseen, endowed this ruler with many virtues, he had a great fault. He was fond of amassing wealth and did not pay his subjects on time, so his army was dissatisfied with him).

In addition, Abu Said Mirza used to punish his subordinates severely for minor offenses and for non-lethal offenses. And the children of the slain were under his hand. Could the loyalty of a soldier or official serving under a ruler who had killed his father be trusted? Such cruelty of Sultan Abu Said is also mentioned in the history books of that period. For example, Alisher Navoiy's two uncles, the father of a poet named Muhammad Salih, sentenced Nur Saidbek, the deputy of Sultan Abu Said in Khorezm, to death for trivial offenses. (Muhammad Solih, 1989: 6).

Because of such habits, most of the people around Abu Said Mirza were dissatisfied with him. But they did not express their displeasure for fear of his harsh policies. Therefore, during the military march to Azerbaijan, in a fierce battle in the Mughan steppe, most of Abu Said's relatives crossed over to the enemy's side. As a result, Sultan Abu Said was defeated, captured by the enemy, and executed.

It is no coincidence that Alisher Navoiy mentions the story of Sultan Abu Said in his epic "Saddi Iskandariy" after the story of Alexander and Darius. There are many common

similarities between the fate of Darius in the epic and the fate of Sultan Abu Said in life. Both were merciful, great kings. He sat on the throne for many years. But they both have made serious mistakes in politics. As a result, it led to the betrayal of the people around them, and they perished.

Alisher Navoiy himself saw and knew Sultan Abu Said, and was even exiled from Herat to Samarkand as a result of his harsh policies. Therefore, it can be said that Navoiy took many aspects of the nature of Sultan Abu Said in creating the image of King Darius.

4. A decent decision of the Chinese Emperor

Another bright image in the epic "Saddi Iskandariy" is the image of the Chinese Emperor. When Alexander defeated Darius and became very powerful, he sent letters to all the kings of the earth asking them to obey him and to come to him with appropriate gifts or to send their sons and brothers. All the kings accept his invitation and come to him. Only three rulers do not accept his offer. The ruler of Kashmir, Mallu ibn Mabok, believed in his strongholds and powerful magicians, and opposed Alexander's offer, saying that he was ready to fight him.

The ruler of India also apologizes for not going to Alexander. The reason for his apology was that he was completely subservient to Darius, and when Darius called him to march against Alexander, he had taken a two-year tribute from the Indian people in advance and spent it on gathering troops. When Darius was defeated, he too marched home with his army, lost his way in the wilderness, and lost nine-tenths of his army. When the survivors arrived in India, the country was devastated and the people were living in extreme poverty. Alexander's letter reaches him at this point. After reading the letter, the Indian governor states that he cannot collect tribute worthy of Alexander from such a poor country, and if Alexander gives two or three years, if the country recovers, he will be able to collect tribute.

The third ruler who did not accept Alexander's offer was the Chinese Emperor. He explains that he is not subject to Alexander: "No matter how great the king Darius was, he always treated me equally, I did not obey him. Getting a letter saying "Let the Chinese Emperor come to me!" is an insult to me. Alexander probably said that because of his youth. If he offered to befriend me like Darius, I would agree. If he insists on making me

obey, then I will have to fight!" (Navoiy, 1993 (11): 221).

Winter was approaching when the envoys of these three disobedient kings arrived. Therefore, Alexander did not like to go for a military campaign in the winter and spent the winter in Karabakh. He then marched on Kashmir, over Mallu ibn Mabok. After defeating Mallu, he appointed Feruz, the son of Mallu, as ruler of Kashmir and began to march on India. The local governor sends a group of dignitaries to Alexander to plead guilty. Alexander accepted their intercession and forgave the governor. They went to the governor and told him that Alexander had forgiven him. The governor returns with the same people to Alexander. Alexander greets him with respect and reverence. Alexander rested in India for a while. Then the whole army marched on the Chinese Emperor. The Chinese Emperor also knew that Alexander would march on him from the land of India, so he was preparing a huge army. But the Chinese Emperor tried to end the affair with a truce. He sent a wise, prudent ambassador to Alexander. When the ambassador came to Alexander, he was amazed at the size of his army. Seeing the ambassador's confusion, Alexander again pretended to be talking to someone else. When the ambassador calmed down, Alexander asked him what his purpose was. The ambassador quotes his ruler as saying, "What was the purpose of your entry into this country? There was no animosity between us. Your ambassador came and told us harsh words, and we listened to him and sent him back alive. You said, "Darius is gone, and the throne is left to me. Let the Chinese Emperor come to me with a tribute!" We were friends with Darius. He never made me pay tribute. I told him I wouldn't pay the tribute. If you would like to make friends, I agree. I said if you demand anything else, then I have to fight you. My army is innumerable. A man fights for his country and his family. But it is not known who will win when the two kings fight. That's why it's better to finish the issue without a fight, says the ambassador. When he has said this, he stares at the ground, waiting for an answer.

Alexander smiles when he hears the words of the emperor through the ambassador and replies: "It is a great mistake for the emperor of China to equate me with Darius. If the property is important in the kingdom, my country will be twice as big as Darius's. If the courage is taken into account, the Chinese Emperor knows very well what happened to Darius. However, when I marched against Darius, I did not have a tenth of Darius' army. In this case, I defeated Darius. God has given me victory. If he accepts my words, we will forget about the past. If he obeys my orders, I will respect him as much as I can. If he

doesn't agree with me, then everyone will see their destiny.

The ambassador came to the Chinese Emperor and told what he had seen and heard from Alexander. Emperor realizes that Alexander is not a type of a ruler he thought he was. Now he knew that sending an ambassador was useless. That's why he is seriously preparing for battle. There were nine hundred thousand archers in his army. The Chinese Emperor and his army went out of the city and waited for Alexander to come. Alexander's army appears. Panic ensues within the Chinese Emperor's army.

At that moment, the officials of the Chinese Emperor began to express their views on Alexander: he managed to defeat such a king as King Darius. We don't even have the power of Darius. It is better not to fight with such a king. It would be nice if the Chinese Emperor obeyed and paid the tribute. It would be best to obey him and accept the tribute. Alexander would hand over the throne to the Chinese Emperor himself. No matter how badly Mallu did, he gave his son Feruz his father's throne. He also left the Indian ruler on the throne. The best way would be for the Chinese Emperor to obey him. If he does something other than this, his next regret will not benefit him" (Navoiy 1993 (11): 338).

One of the Chinese Emperor's relatives informs him of this between the troops in private. Then Chinese Emperor thinks deeply and wonders what to do until the morning. He decides the best decision at dawn. It was an extremely risky business. He decides to go to Alexander himself as an ambassador. In the morning, he informed his closest soldier of this and said, "Take everyone around my tent (the king's residence). Tell the people, "The king doesn't see anyone today." If I come till the evening, everything will be fine. If I do not, do what you want." He went to Alexander in the ambassador's uniform without informing anyone but his closest companion.

Alexander is informed that an envoy has arrived from the Chinese Emperor. Alexander says, "I had a dream today. In my dream, I was as bright as the sun. Another sun came up next to me and bowed down to me. No one has ever seen two suns like this. The goodness of this dream is a sign of the coming of this ambassador. Bring the ambassador to me." The ambassador is very well received by Alexander. He goes to the ambassador and hugs him. The ambassador also bows very politely. Alexander lets him speak. The ambassador said, "My Emperor, the Chinese Emperor, has instructed me to say a word to you. He told me to tell it to you in private, none of your officials could hear it. He told me to speak up if I had the chance, and to go back without saying anything if I did not.

If they think you are a hired assassin, let them tie your hands and feet, and let Alexander have a sword in his hand." Alexander and his courtiers were astonished to hear this very interesting condition. Alexander ordered his officials to leave him alone with the ambassador. However, officials did not agree. Then they tied the ambassador's arms and legs, gave Alexander a sword, and left them alone.

When the two are left alone, the ambassador says he is the King of China. Alexander is amazed and asks him why he was doing this. Chinese Emperor answers his question by saying, "I had a difficult time, and it was possible for me to come to you on my own. I was hoping that you would be kind and generous. You accepted when those who fought against you apologized at the end. I came to you hoping that you would treat me with kindness because this is what you do to those who obey." (Navoiy, (11): 346).

Then Alexander was amazed at his words and said, "O Chinese Emperor, this decision was the right one. If you have any other requests you can tell me," says Alexander. Chinese Emperor agrees to submit to Alexander, saying that he has some conditions. Alexander accepts all his terms. A truce was made between the two and the Chinese Emperor returned to his residence.

5. Conclusion

In the depiction of the conflict between Alexander and the kings who did not agree with him in the epic poem "Saddi Iskandariy," we observe that people of the same status made different decisions in the same situation. Alisher Navoiy describes these contradictions with high artistic skill in a way that does not contradict reality. In none of these cases do we see artificiality or violence. The course of events continues in a natural flow, and the depiction of the mental states of the protagonists is also revealed with a very high artistic skill. From the events in the epic, we observe with interest the great diversity of human nature, the extreme complexity of his inner world, and how he makes decisions in dangerous situations.

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