



## **Scholars' Opinion about the Stories of the "Saddi Iskandari" Epic**

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### **ABSTRACT.**

There is talk of "Saddi Iskandariy", which is part of 2 of prof. Bertels's "The Epic of Alexander and it is Basic in the East" in the article. This six-chapter pamphlet reveals the history of writing "Saddi Iskandariy", the attitude and composition of Hazrat Jami to it, the differences of Navoi Iskandar of "Khamasa" on the basis of factual materials.

**Keywords:** lithography, great and serious poet, text errors, epic, verse, comparison of manuscripts, reason for writing the epic, "Khamasa" editions.

The fundamental work of St. Petersburg orientalist E. Bertels entitled "Epic about Alexander and its main versions in the East" consists of two parts. In the first part, epics written about Iskandar up to Alisher Navoi are compared. In the second part, Alisher Navoi's epic "Saddi Iskandariy" is analyzed. In this article, we will talk about the second part of this work. It consists of 6 chapters and a conclusion.

E. Bertels, entering into the analysis of Navoi's epic "Saddi Iskandariy", talks about his manuscripts, the fact that researchers are still using the lithographic edition of Sheikh Murad, the text published in 1941 in connection with the poet's 500th anniversary can be used in research. that it is not, because, firstly, both editions are incomplete, some stanzas and chapters have been left out, therefore, they do not provide complete information about the work of a great and serious poet like Alisher Navoi, and secondly, there are many examples of errors and omissions and shows that he conducts serious textological research on the works of Alisher Navoi.

In the second part of the pamphlet, the author tried to understand what Alisher Navoi said about the creation of this epic. It turned out that the poet had to take a break. The scientist writes about this: "The situation that forced Navoi to take a break is difficult to say now, of course. It can also be just plain tiredness from doing a lot of work. As for the naming of the fifth, last epic, it is clear that Navoi had no doubts about it. Since "Khamasa" is being created, the fifth epic can only be about Alexander. However, there is no doubt that the poet seriously thought about the form of this story. In front of his eyes were the unsuccessful attempts of those who entered this path.

Alisher Navoi knew the "Khamasa" epics written before him well, so he did not want to repeat certain things to the reader, and he focused on proving that Alexander was a man and a sage, by giving his speech in accordance with what he did every time. decided to add lines and went to Piri Abdurahman Jami to discuss this. Peer supported his plan and the saga ended in a very short time. Navoi shows the finished epic to Abdurrahman Jami. Pir reads the work carefully.

Navoi writes about it like this:

*Open every page to become a muftalotin.*

Commenting on this stanza, Bertels concluded that Jami knew the old Uzbek language well, otherwise he would not have read it.

Therefore, Bertels writes about an interesting incident that happened between a pir and a murid and later became very popular, that Jami put his hand on Navoi's shoulder and immediately fainted.

At the end of this chapter, Bertels emphasizes that the modernization of Eastern classical literature is absolutely wrong.

It is said that in the third season of the treatise, Navoi thought about the construction of the epic about Iskandar, Amir Khusrav slightly changed Nizami's device, Jami abandoned Nizami's device and wrote his epic in two parts, and Navoi discovered a new device and achieved great success in this regard.

Bertels shows with examples that the system of the main chapters of the Navoi epic was as follows:

- a) An introduction that develops a theoretical idea;
- b) This opinion or a story that proves the opinion stated at the end of the introduction;
- c) Alexander's question to Aristotle and the sage's answer to him;

d) A passage from the legends about Alexander.

After that, the researcher describes the content of the first, second and third parts of this epic of Navoi and in this way justifies that Navoi built his epic based on the following two lines:

1. Alexander is a character.
2. Alexander is a wise man.

In chapters 4-5 of the treatise, the content of Navoi's "Saddi Iskandariy" epic is studied.

In the sixth, concluding chapter, it is said that Navoi's epic "Saddi Iskandariy" is not a translation of the Persian original.

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