

Eternal Life of Heroes of Uzbek and English Epics

Adizova Nilufar Istamovna

Teacher of the Department of Uzbek Linguistics,

Bukhara State University, Uzbekistan

E-mail: nilufar.adizova71@gmail.com

ABSTRACT

Heroic epic poems have always attracted people's attention with their supernatural, harmonious dreams. The names found in heroic epics will remain in the hearts of people for centuries. This article analyzes the heroes of the ancient and famous epics of the Uzbek people Tumaris, Shirak, Saksfar, Sparganis, Zarina, as well as the names of Cyrus II, Kreutz, Darius and Ranosbat are always worthy of hatred.

The same can be said about the characters of Beowulf and Grendel, the famous English poem Beowulf. The article compares some of the characteristics of the two national heroes.

Key words: *literature of western and eastern peoples, the legend of Tumaris, "Poem of Beowulf", Tumaris, Sparganis, Zarina; Lamp, Rustak, Saxfar; Beowulf; Cyrus II, Croesus, Darius, Ranosbat, Grendel; for survival.*

I. Introduction

Folk epics are the priceless spiritual wealth of the nation.

People have created legends about many heroes they love and admire. Their strength, courage first, the notorious oral form of the coming of the Lords, later Epic written forms of motivation. In the heroic epics, which were born as examples of folk art, unique images of patriotic, brave national heroes were created. Heroes such as Tomaris, Shirak, Zarina, Rustam are such images that have won the love of the Uzbek people. Such heroes, loved by the people, have a special place in the literature of each nation. Their names live on in people's hearts for centuries.

Methods. Common features of ancient Uzbek and English epics. This article tells about the secrets of the life of immortal characters such as the heroes of ancient and famous legends of the Uzbek people - Tomaris, Shirak, Sparganis, Rustam and the hero of the English epic Beowulf. The article mentioned in the book, and they described the unique features of heroes, a separate distinct aspect of the nation and other nations to generalize the heroes of consciousness, comparative and analytical methods.

Results. The creation of folk legends is a requirement of the time.

The author of every legend is the people. Each of these legends is a threat to the peace of the country from abroad; it was created at a time when the people felt the need for heroes who were strong, brave, and ready for any struggle for the welfare and freedom of their people and country.

Discussions. The vitality of the heroes of folk legends in modern works.

'Dudes', 'fly' legend has historically been the most advanced system of primitive land of Turan team, based on a historical event that took place during the EPOS copy of the original, unfortunately, did not reach us, the content of the Greek historian Herodotus "The Histories" as well as military tactics Polienning " "In his work. From this point of view, it is natural that there are controversial opinions around the events of this work. It is not surprising that they need to be re-applied and decorated with

updated versions of the pages of modern literature.

Conclusion. The strength of inter-ethnic relations is a historical necessity for the development, growth and prosperity of each nation's culture. Cultural, socio-political and economic ties between the English and Uzbek peoples, and even the survival of the names of the heroes of the work, have historical roots.

Keywords: epic, national heroes, vitality, spiritual riches, people's interests, relationships, different views, trends, legends "To'maris", "Shirok", "Beovulf", modern epics.

Introduction. Folk epics are the priceless spiritual wealth of the nation.

II. Main Part

Each nation differs from another nation with its national language, culture, unique way of life and views. The development of the national culture, literature, language of the people in the role. Fiction serves as an expression of human experiences, an important factor in the spiritual maturity of a particular nation, the realization of the creative goal, the reflection of social reality, as well as spiritual development. Indeed, the First President of the Republic of Uzbekistan Islam Abduganievich Karimov in his book "High spirituality is an invincible force" said: "There is a powerful tool for discovering man's spiritual world, and it is a word. Literature, poets and writers have described as the engineers of the human soul, is not surprising, of course literature, art of word has always been typified his heart, yes, justice came and the caller. "[1]

Today in our country, the ongoing reforms in the socio-political, cultural and spiritual people had improved cultural and literary heritage of the people, to restore the values and traditions, young people in the spiritual world with the unique splendor of the origin. Word and literature are nation's precious spiritual treasure. It reflects the general, spiritual image of the nation - its ancient values, thoughts, dreams and aspirations, history. In the words of the first President IA Karimov, in all times: "High spirituality is an invincible force." Such examples of creation are immortalized with their rich content, vitality, unique national spirit. Adopting it and contributing to its development imposes a huge responsibility on each of its representatives.

Immortal works reflect the true image of the people's life; express the language of the people, and the reader who reads it becomes aware of the values of a particular nation. The characters and heroes depicted in them speak the language of the people in a unique way, live their lives, and embody the national spirit.

The art of rhetoric is one of the oldest and most ancient branches of culture, the first buds of which began to appear in the period when the ideological views of primitive society were formed. People began to develop the skills of figurative expression of life experiences, ideas about nature and society. The growth of experience in the use of artistic expression, the improvement of artistic taste and pleasure have led to the creation of various artistic forms, literary genres. Thus, the art of rhetoric appeared long before the written and written literature in the form of oral creation and paved the way for the emergence of written literature. It has been passed from mouth to mouth, from generation to generation, from generation to generation, and has survived to the present day. However, it was not originally preserved in its original form, but is creatively reworked, undergoes various changes, adapted to new historical conditions, enriched, lives with the later created works, lives a long life.

The people of primitive society did not understand the essence of natural phenomena, but were terrified of them. They accepted natural phenomena as a living, powerful force. Humans first created myths based on their imaginary views of life. The legendary heroes depicted in the myths they created inspired people to love life, to overcome any difficulties and obstacles, to believe in human power. He described the heroes of the people as his savior. Gradually, people's self-confidence and spiritual outlook are formed. Along with mythological images, the image of legendary heroes begins to appear in

folk art. These images are embodied as heroes, saviors who fight for the peace, happiness and prosperity of the people. People create legends about many heroes they love and respect. Their strength, courage, and bravery, first of all, were oral epics in languages, and later contributed to the emergence of written forms of epics. In the heroic epics born as examples of folk art, unique images of patriotic, brave, selfless national heroes were created. Heroes such as Tomaris, Shirak, Rustam are such images that have won the love of the Uzbek people. Such heroes, created by the people, are important because they have a special place in the literature of each nation. Most of them were born in different historical conditions, struggles, on the basis of great patriotism, and reflect the spiritual views, courage, past of a particular nation - certain historical events. In this regard, there are similarities between them and the heroes of other nations, the image of folk art. [2].

III. Methods

Common features of ancient Uzbek and English epics. When we look at modern Uzbek literature (for example, in modern literature, in sonnet poems), we notice that there are buds of Western literature, as well as in the features of modern English literature that are typical of the East (for example, in works using zertsal art). Naturally, this shows that the literature of both the peoples of the West and the East is interconnected and interconnected. It is no secret that English and Uzbek literary relations are getting closer day by day. The fact that the translation of English works into our native language, as well as Uzbek works into English, has been on the rise since the second half of the twentieth century proves our point. On the basis of these works and the peculiarities of the heroes depicted in them, the distinctive features of a particular nation, as well as generalizations and comparisons with the heroes of other nations, we look at the commonalities of the peoples of the world and Uzbek folk art.

One of the first surviving examples of the Anglo-Saxon epic, which originated among the Germanic tribes who immigrated to Britain in the eighth and ninth centuries, is the Poem of Beowulf. It is necessary to pay attention to the historical conditions in which the works were created, the social needs of these works, as well as the reasons for their existence.

The legend of Tomaris was born on the basis of the patriotic struggle of the people of Central Asia against foreign invaders. The legend is based on a historical event that took place in the land of Turan during the most advanced period of primitive society, and the original of the epic, unfortunately, has not reached us, its content is given only in the work of the Greek historian Herodotus "History".

Cyrus, king of the Achaemenids, who destroyed several lands in the 6th century BC, also attacked Central Asia. Cyrus, whose intentions are corrupt, intends to subjugate the whole tribe by marrying Princess Tomaris. But the wise and brave princess Tomaris will not be deceived by the enemy's evil intentions. It unites the people and encourages them to fight against the enemy and, if necessary, to sacrifice their lives for the Motherland. The cunning enemy cunningly captures the princess, the princess's son Sparganiz, and demands the surrender of the nomadic tribesmen. However, the princess sacrificed her son for the peace of the country and the people. The people of Central Asia, led by the queen of the Massaget tribes, Tomaris, fought valiantly against Cyrus' innumerable armies. He was defeated by Kir's army and killed on the battlefield in 529. We are convinced that on the basis of the heroes who fought for the freedom of the motherland, for the peace of the people, the eternal life of goodness is inevitable, and the destruction of evil is inevitable through the bitter fate of the tyrant Cyrus. The people describe Tomaris as a truly patriotic, patriotic ruler who united the country after the death of his wife, who could give up even his "soul" for the Motherland. It can be seen from the events of the work that although Tomaris is a female heroine, the most noble qualities, such as beauty, courage and patriotism, which are revered by the people, are embodied in her image. At the same time, the fact that our people pay special attention to the role and place of women in society at that time finds its own unique image.

The heroic massacres crushed Cyrus' army. However, the subsequent Achaemenid kings did not learn from this, and they continued to invade Central Asia and plunder the country. Darius I (521-485)

was one of such evil kings. The Shak tribes revolted against Darius in 513. There are also opinions in history that this event may have been the basis for the creation of the epic "Shirak". The epic "Shirok", like "Tomaris", was created on the basis of the courageous struggle of the people of Central Asia against foreign invaders. The original of this work has not survived to our day. The story of the work is told in the book "Military Tricks" by the Greek historian Polyene. The peace and independence of the Shak tribe will be endangered. Darius I, one of the Achaemenid rulers, begins to invade in order to carry out his evil intentions. The rulers of the Shak tribe (Omarg, Saxfar, Oamiris) devise a plan against the enemy. At that moment, a simple shepherd, Shirak, appears and explains his plan. According to a well-thought-out plan, Shirak pretends to be a poor victim of his tribe and leads the enemy army into a remote desert. After seven days of wandering, the enemy army, which had dried up, died of thirst and starvation. Shirak was also killed by Ranosbat, the commander of Darius I. However, the patriotic hero, who bravely saved the balloon from the head of the Motherland, will forever remain in the memory of the people as a hero who saved his tribesmen from slavery.

Rustam, who is loved and revered by the people, is also one of the monumental images of heroic epics, a typical symbol of national heroes, which was later reworked in oral and written literature. The first works about Rustam were created in the Sogdians, and later became widely known in Central Asia, Iran, Afghanistan and other eastern countries, becoming one of the favorite heroes of the people. Rustam is embodied in the works of all nations as an incomparable power, savior, invincible hero. He matures in fights and battles, becomes an immortal hero. His heroism is based on the ideas of the ruthless struggle between good and evil, which has been mentioned for centuries. The image of Rustam was first depicted in the struggles with the giants (symbol of evil), then it came to life, in the struggle for peace, happiness and freedom of the people, against the invaders, tyrants. Many works of art in various genres have been created about Rustam. The great poet Firdavsi in his famous "Shahnameh" also described Rustam as the protagonist and achieved his longevity.

The spiritual monuments preserved from our people to us show that the peoples of ancient Central Asia have a very rich and historical oral art and a variety of epics. At the same time, the existence of cultural ties with other peoples reflects the fact that they have contributed to the enrichment of their literature and spirituality.

English folklore, a literary monument to a stunning example of the disturbance at about the work was created during the VIII-IX centuries and was recorded in the early X century. The poem reflects ancient Germanic myths typical of the pagan period, but in later times it also included Christian religious views. The poem consists of more than three thousand lines and consists of two parts.

Thus, any disturbance to the British about the this period was the beginning of a new era in European countries, including the Rhine, the Danube and the Vistula, and the lands of southern Scandinavia, where the primitive system had ended.

It is known that the ancient Germanic tribes lived on the banks of the Rhine, Danube and Vistula rivers and in the southern part of Scandinavia. Until the beginning of the eighth century, they were dominated by a primitive community system, mainly engaged in animal husbandry and hunting, while agriculture was still underdeveloped. The land was owned by the tribal community, in which they worked as a community. When the enemy attacked, the whole tribe united and fought against him. War, the appointment of a military commander, and other matters were decided in the people's assembly.

The privileged position of tribal elders and military leaders in the people's assembly, the fact that the main issues are decided by them in advance, and the fact that most of the spoils of war are left at the disposal of the chiefs, destroy the existing equality. And so, slowly ending the life of the layout of the community.

The migration of the people, that is, the period of nomadism, was marked by constant riots and wars. In the oral tradition of the people created during this period, works were created that dreamed of becoming heroes who would bring peace to the people. One such work was a poem about Beowulf. Some of the people the image of the brave, patriot, hero Beowulf image of the

Savior through singing .

IV. Results

The creation of folk legends is a requirement of the time.

The author of every legend is the people. Each of these legends is a threat to the peace of the country from abroad; It was created at a time when the people felt the need for heroes who were strong, brave, ready for any struggle for the welfare and freedom of their people and country.

" To' Marios myth is set at the men , represented by its boldness , the people , united by the great patriotic ruler , the spirited mother , embodies the guarantee of human nature . He was not shocked by his son's death, but for the sake of his people, he asked Cyrus II to leave the land of the Massagets. When the king of Persia, who had built the building for himself, refused, a fierce battle ensued. Herodotus describes the battle between the Massagetes and the Persians in the following way: "As far as I know, this battle was the worst of all the battles between the barbarians. Earlier, the two armies fired at each other from a long distance. When the arrows ran out, they fought with spears and swords. The battle lasted a long time. There was a lot of bloodshed. In the end, the massagets won. Most of the Persian army, including Cyrus II, was killed on the battlefield. He reigned for a full 29 years. When Cyrus II's body was found, Princess Tomaris ordered that his severed head be placed in a mesh filled with human blood.

Beowulf? Of course, her courage is also unique . The cannibal Grendel invaded Hrotgar's palace, killed one of the sleeping guards, asked for his blood and swallowed his flesh. When he tries to eat the second man, she falls into Beowulf's hands like text. The next night, Grendel's mother comes and takes revenge on her son, causing great damage to Hrotgar's squad. Upon learning of the incident, Beowulf quickly followed in his footsteps, risking his sweet life and entering a dangerous swamp. He defeated a terrible enemy in a fierce battle and brought his head to the palace as booty.

The second part of the poem describes Beowulf's life in old age and his heroic struggle. Even in his old age, Beowulf considers himself responsible for the well-being of the people. This means that the passage of years and life cannot be an obstacle to the path of a true man, a true patriot, a true hero, a objective profession . In the place where Beo Wolf rules, a terrible fiery dragon appears and starts to burn and dry everything. Beowulf fights this enemy as well and kills him. However, he himself was severely wounded by the venomous teeth of the dragon. His death caused great sorrow: the people burned his body with fire and buried it solemnly.

In the poem , the image of Beowulf is portrayed as a brave, noble national hero who does not hesitate to sacrifice his life to help people.

Both Tomaris ,Shirak, Rustam, and Beowulf are people who have been able to put a particular nation and its interests above their own. After all, the basis for the survival of the legends about Tomaris, Shirak, Rustam and Beowulf is that they fought for the people and the homeland. In their image there is a humanism, an ideological commonality: "For the sake of the people, for the sake of the Motherland, for its inviolability, freedom and peace, real people will sacrifice their sweet lives in any situation, if necessary."

Talk s . The viability of the heroes of folk legends in modern works.

To' maris, Shirak legends historically the most advanced in the layout of the land of Turan primitive community created on the basis of the historical events that occurred during the epic original, unfortunately, did not reach us, its about the content of the Greek historian Herodotus "The Histories" and "Poliennig Military tricks " . In that sense, this work may be controversial opinion about the events is natural. He will contact them again and again, the updated versions if you need to decorate the pages of modern literature that created it .

Folk art masterpieces grappling legend , and legends today , polished, modern saga s land of new form of life come to live in that it is affecting their life to eternity from the evidence . Even today they give a unique meaning to each work. In this respect, especially in the second half of the twentieth

century poems created at samples of folk art works to enrich the content through the plot with a current trend really important to the body. On the basis of this phenomenon, known in scientific language as stylization, the treasury of Uzbek literature Mirmukhsin's "Shirok", A. Aripov's "Judge's death", "Ranjkom", O. Matjon's "Scream of the swan", H. Davron's "Seven legends about the homeland", Enriched with such priceless masterpieces as E. Vahidov's "Rebellion of Spirits", "Tales of Dreams". In addition, Mirkarim Osim's short stories "Tomaris", "Shirak", the ballad "Legends of Courage" by Tomaris, which depicts the national, noble qualities and courage of Shuhrat, are among the works that reflect the new image of the nation's heroes.

The myths and legends included in the epics serve to provide epic content, enhance the art, brightly express the aesthetic and emotional impact, as well as bring a compositional renewal to the artistic structure of Uzbek epic poetry. G' creative ideas - artistic purpose, display mode, set the national spirit to serve an important franchise lib. In fact, in the works of folk art genre came into existence on the specific needs of social reality. But, in certain period, it was difficult to assess the public in some issues, events, legends and fairy tales weaved based on the work done mag.

Man always lives in pursuit of freedom. However, life does not always turn out the way a person wants it to, when he is caught in a whirlwind of hardships, it is as if someone has accepted his destiny and someone is in a state of spiritual turmoil. Vohidov creativity crown Bo 'Djizak "spirits", the hero of the rebellion, the cause of India's freedom. What difficulties experienced o' z sitting with the invention of the udder urged the Bengali poet Nazrul Islam, a symbol of his laborious way of life. The poem describes on the basis of unique phrases that the people of creation do not submit to slavery, and are afraid of death in the way of freedom, and glorifies the feeling of freedom that is ingrained in the soul of our nation. Author Mohd l Islam's bitter fate of the great ancestors of our compatriots Cho HZ, Kadiri, Behbudiy, such as the Euphrates, U.Nosir freedom and the happiness of the nation or desire to fight in his life, folk heroes such as defenders of freedom, peace, prosperity sees the miserable fate of the creatures who sacrificed. Although they have become victims of injustice, the herald of freedom points out that the people live in hearts as the savior of the country.

Nazrul Islam

His own heart

He raised the flag.

The last rest in his heart

The rebellion did not end.

I am accustomed to injustice,

But the poet did not give up[3].

V. Conclusion

Folk heroes are alive forever.

Conclusion is that any people or nation's highest heroes its history, a kind of traditions national hero of touch with the values of life cannot be reached. In this regard, the spiritual heritage, cultural riches, ancient historical monuments are one of the most important factors. In the monuments of spirituality created by each nation, humanism, goodness, and common interethnic commonality are reflected. After all, any gem of spirituality serves only for goodness and embodies the common features that are unique to all nations. The international community recognizes that our ancient and beautiful land, the spiritual and cultural riches created by our people, play an important role not only in the East, but also in world civilization. From the oldest calligraphy and inscriptions created by the thinking and genius of our ancestors, to the samples of folklore, thousands of manuscripts stored in the treasury of our libraries today, the history, literature, art, politics, ethics, philosophy, Valuable works in all other fields, such as morphology, are our great spiritual wealth. As we get acquainted with such examples of historical monuments, we are once again convinced that the deep thoughts and ideas expressed in them.

13. Oblomuradova, K. N. (2020). Missionary in the form of ideological threats and their form of manifestation. *ACADEMICIA: An International Multidisciplinary Research Journal*, 10(11), 115-124.
14. Oblomuradova, X. N. (2018). A state with healthy children is evident to become power. *Review of law sciences*, 2(1), 31.
15. Naimovna, O. K. (2021). Elements Of Missionary Activities Strategy: Mechanisms And Norms Of Their Practical Implementation. *The American Journal of Political Science Law and Criminology*, 3(01), 148-157.
16. Oblomuradova, K. N. (2021). Freedom Of Conscience Is The Foundation Of Social State. *The American Journal of Political Science Law and Criminology*, 3(01), 140-147.

the philosophy of life, still amaze us today.

A person with a high level of national consciousness and national pride, of course, understands the importance of interethnic social, economic, political, cultural ties, which is a factor that determines the right way of life of people in a human society. Hence, the strength of interethnic relations is at the level of historical necessity for the development, growth and prosperity of the culture inherent in each nation. Cultural-socio-political-economic ties between the English and Uzbek peoples, and even the survival of the names of the heroes of the work, have historical roots.

In this sense, it is gratifying that in recent years the respect for the spiritual monuments and traditions created by our people, the interest in studying the rich, scientific heritage of our ancestors is growing in foreign countries. Recognition of the spiritual values of each nation by other peoples is an expression of deep respect for the history and culture of this nation. [1,32] In recent years, the desire of all to study the English language, literature and culture with interest is also constant among nations. Relationships clearly demonstrate the existence of respect. In such circumstances, people are in general and pride, the further development of the national culture.

References:

1. Karimov A. High spirituality is an invincible force.– Tashkent, Spirituality, 2008.
2. Herodotus. History (c devyati promotes gax), L., 1972 .; History of Uzbekistan - State and Social Development, Part 1, T., 2000.
3. M a l l a e v N. M. History of Uzbek literature.– Tashkent: Teacher, 1963.
4. Gafforova Z.Z. Similar topics in English and Uzbek literary monuments (on the example of "Tomaris", "Shirak" and "Beovulf") // Dissertation for a master's degree in literature (English) – Bukhara, 2010.
5. Vohidov Erkin. East Coast/ New Century Generation Publishing House. –Tashkent, 2014.
6. Mirkarim Osim. Tomaris/NewAgeGeneration. –Tashkent, 2012.
7. Dilorom Nematovna Yuldasheva. Problems of national language education at school. Volume Issue 3 BSU 2020 (3) Published by 2030 Uzbekistan Research Online, 2020. <https://uzjournals.edu.uz/buxdu/vol4/iss3/15/>
8. Дилором Юлдашева. Нуткий мулоқотда сукутнинг ўрни. Образование и инновации исследования. Том 1 № 1 (2020) <http://interscience.uz/index.php/home>
9. Юлдашева Д. Н. Сукут нуткий мулоқотнинг таркибий қисми сифатида // Сўз санъати халқаро журнали. – 2020. – Т. 3. – №. 3. www.tadqiqot.uz
10. Tueva Zulfiya Nozimovna, Yuldasheva Dilorom Nigmatovna. Statement and about its types International Scientific Journal ISJ Theoretical & Applied Science Philadelphia, USA issue 01, volume 93 published January 30, 2021. – Pag.72-77. <https://elibrary.ru/item.asp?id=44644256>
11. Yuldasheva Dilorom Nigmatovna. Silence-is a nonverbal unit of speech communication Impact Factor (SJIF 20 20= 6.156) “American Journal of Research”, 2020, 11-12 issue of the Journal – Pag.87-95. https://journalofresearch.us/wp-content/uploads/2020/12/2020_11_12-AJR_11.pdf
12. Toirova G. About the technological process of creating a national corps. // Foreign language in Uzbekistan. Electronic scientific-methodical journal. - Tashkent. 2020, № 2 (31), –B.57– <https://journal.fledu.uz/uz/millij-korpus-yaratishning-tehnologik-zharayoni-hususida/>