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The similarities and differences of Uzbek and English epic heroes

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Abstract: People have always been drawn to heroic epic poems because of their mystical, lyrical aspirations. The names that appear in heroic epics will live on in people's memories for centuries. The heroes of the ancient and well-known Uzbek epics Tumaris and Shirak are examined in this article. Grendel and Beowulf, from the well-known English poem Beowulf, are also examined. The article contrasts a few traits between the two national heroes.

Key words: Literature of western and eastern peoples, the legend of Tumaris, "Poem of Beowulf", Tumaris, Shirak, Beowulf, Cyrus II, Croesus, Darius, Grendel; for survival.

Each country has unique national languages, cultures, lifestyles, and worldviews that set it apart from other countries. the advancement of the people's national literature, culture, and language. Fiction acts as an outlet for human experiences, a crucial component of a nation's spiritual development, the achievement of a creative objective, a reflection of social reality, and a means of personal growth. As a result of the ongoing sociopolitical, cultural, and spiritual reforms in our nation, the cultural and literary legacy of the populace has improved, helping to uphold values and traditions and introducing young people to the spiritual realm in all its singular grandeur. 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.

The genuine essence of a people's life is reflected in immortal works, which also communicate a people's language and educate the reader about that people's values. They feature individuals and heroines who speak the native language in a distinctive fashion, go about their daily lives, and exemplify the national spirit. The practice of rhetoric dates back to when the ideological foundations of early society were being constructed, making it one of the oldest and most ancient branches of culture. People started to master the art of figuratively expressing their experiences with life and their concepts of 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 prehistoric society were afraid of natural phenomena despite not understanding their significance. They recognized the power and life of the natural world. Initially, myths were made by humans based on their made-up perspectives on life. People were encouraged to love life, to conquer challenges and barriers, and to believe in the strength of the human spirit by the legendary heroes portrayed in the myths they produced. He referred to the people's heroes as his rescuer. People form their sense of self-worth and spiritual.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

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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 the man and the heroes of other nations, the image of folk art.

The old English and Uzbek epics share many similarities. When we examine contemporary Uzbek literature, we observe elements of Western literature as well as elements of contemporary English writing that are exclusive to the East (such as works that incorporate zertsal art). This demonstrates the connections between and similarities between the literature of the West and the East. There is no denying the growing literary ties between English and Uzbek. Since the second part of the 20th century, both the translation of Uzbek works into English and English works into our own language has increased, which supports 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".

English folklore was formed between the VIII and IX centuries and was first documented in the early X century. It is a literary monument to a remarkable example of the upheaval at about the work. The poem incorporates early Germanic stories that are typical of the pagan era as well as later Christian theological ideas. The poem has two parts and more than three thousand lines in total. Therefore, any disruption to the British during this time marked the end of the prehistoric system in countries along the Rhine, Danube, and Vistula as well as the territories of southern Scandinavia. The banks of the Rhine, Danube, and Vistula rivers were home to ancient Germanic tribes, and 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 or so, slowly ending the life of the layout of the cognates. Wars and riots broke out often during the time of nomadism, when the population was migrating. Works that dreamed of becoming heroes who would bring peace to the people were produced in the oral tradition of the people who lived during this time. A poem about Beowulf was one of these creations. Some of the individuals were given the opportunity to sing while being given the image of the Savior as a brave, patriotic, and hero. Folklore fabrication is a necessity of the age. Every mythology has a creator—the people. Each of these myths poses a foreign threat to the nation's security; they were developed at a time when the populace felt the need for strong, brave, and prepared heroes. Beovulf? 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, an 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."

Folk heroes survive a long time. The greatest heroes of any group or nation cannot be reached because of their past, a particular tradition, or their lack of connection to the principles of life. One of the most crucial things in this regard is the spiritual heritage, cultural wealth, and old historical monuments. Humanism, goodness, and a shared interethnic identity are represented in the monuments to spirituality that each country has built.

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