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THE COMPARISON OF TWO LEGENDS “AMIR TEMUR AND KING ARTHUR” IN THE UZBEK AND ENGLISH LITERATURE.

Abstract: War and peace are two interchangeable sides of the coin known as "life". If a wise and just ruler is needed in times of peace, then in times of war - a cruel commander who does not lose battles is needed. History knows many great generals, but it is difficult to mention them all. The article describes the generals of King Arthur and Amir Temur.

Key words: English, Uzbek, history, Khan, commander, horn, Arthur, Amir Temur, compare, King Arthur information.

Amir Temur was born on April 9, 1336 in the village of Khoja Ilgor (Yakkabog) near Kesh (Shahrisabz). According to legends, he was born with a red blood clot in his hand, and his hair was as white as moisafid, such a condition was also mentioned about Genghis Khan. His father, Amir Muhammad Taraghai, was one of the barlos of the Turkish generation, and he was one of the influential intellectuals in Movarounnahr. His ancestor was descended from the legendary Turkish Alan Kuva family, and was one of the most respected people in the palace of the Chigatoi clan. The lands around Kesh and Nefes were considered their property.

Temur's father, Taragai, regularly participated in the congresses of Chigatai begs, who were called to the shores of the Il river, which is the khan's ulus. In 1355, he married the daughter of Amir Jaku, the barolo of Turmush Agha.

The chief amir of Movarunnahr, Kazaghan Amir, convinced of Temur's abilities, gave him his grandson Uljay Turkan in marriage in the same year. With the honor of this marriage, the union of Amir Husayn, the grandson of Qazaghon, and Amir Temur was born. This alliance will be very useful in the fight against the Mongols. In 1356, 2 sons of Amir Temur were born - Jahangir and Omar Shaykh.

From the beginning of the 13th century to the end of the 14th century, the economic situation of Movaraunnahr worsened day by day. Khan of Mongolia Tughluq Temur took advantage of this and reached Kashkadarya without any resistance. Amir Temur begins to serve him. However, Tughluq Temur appoints his son Ilyas Khodja as the ruler of Movaraunnahr, and Amir Temur refuses to serve the prince, unites with the ruler of Balkh, Amir Husayn, and enters into a decisive battle with the Mongols.

At this time, warlords - "hangmen" and fighters against the Mongols ruled in Samarkand. The slogan of this people's movement "Either struggle for freedom, or hanged head" was created by its participants. In 1370, Amir Temur was declared the chief amir of Turan at the congress held in Balkh.

Amir Temur's main task was to endure the fragmented state and unite the separate lands into one state. He appointed Samarkand as the capital of this state and quickly began to build the city's protective walls, fortresses and palaces.

Amir Temur subjugates and unites the lands between the Amudarya and Syrdarya, as well as Fergana and Shosh regions, and then begins his invasion campaigns.

Amir Temur's rule lasted 35 years (1370 - 1405). He created a great kingdom from the Indus and the Ganges to the Syrdarya and Zarafshon, from the Tien Shan to the Bosphorus. He spent most of his life in marches.

Amir Temur died in the city of Otrar in 1405 during his march to China.

During the lifetime of Amir Temur, a special work called "Temur Tuziklari" was written, which talks about state management. The work consists of two parts and is an invaluable historical source of the Middle Ages. It describes Temur's biography related to his life events, views of the famous statesman and general on military art, state structure and administration. The centralized, strongly governed state created by Amir Temur was built on the basis of this invaluable set of rules.

Having created a large state, Amir Temur prepared the conditions for the country's economic and cultural development. The ancient traditions of the past are revived in a new historical form. As Movaraunnahr became a trade, economic and cultural center throughout the Near and Middle East, Samarkand, Kesh, Bukhara, Termiz, Tashkent, Marv and other ancient cities began to beautify.

Large buildings of mosques, madrasas, mausoleums, caravanserais and baths began to be erected. It has become a common practice to immortalize any victory in architecture. In his construction activities, Amir Temur followed certain political goals - the buildings he built should have been able to demonstrate the power of the kingdom.

During the years of his rule, Amir Temur ended the feudal disunity, established trade and diplomatic relations with major European kingdoms such as France, England, and Castile. Unfortunately, after the death of Amir Temur, trade and diplomatic relations with Western Europe ended.

Sharafiddin Ali Yazdi's fundamental work "Zafarnama" (1425), which completely and convincingly covered the history of Sahibqiron Amir Temur's era, was published under the leadership, dedication and patronage of Sahibqiron's grandson, governor of Shiraz, poet and calligrapher Ibrahim Sultan. In 1519, by the order of Kochkunchikhan, the grandson of Ulugbek Mirza, the works "Zafarnoma" and Rashiduddin's "Jome ut-Tawarikh" were translated into Uzbek.

In addition, the work of Alisher Navoi, who is considered one of the great figures of world literature, the poetry of Lutfi and Husayn Boygaro, the works of Qazizoda Rumi and Ali Kushchi, the masterpiece miniature paintings of Kamoliddin Behzod, the priceless "Baburnoma" of Zahiriddin Muhammad Babur, beautiful poetry, and scientific works. , the chronicles of historians Ghiyasiddin Ali, Nizamiddin Shami, Muiniddin Natanzi, Hafizi Abro', Sharafiddin Ali Yazdi, Mirkhand, Khondamir - all of them are a product of the Timurid period.

Amir Temur was a child of a nation with a creative mentality, born creative by nature.

"...I ordered that - Amir Temur writes in "Tuzuklar" - in every town, big and small, mosques, madrassas and houses should be built, they should build anchor houses (guesthouses) for the poor and needy, and build hospitals for the sick and in them. let doctors be appointed to work. Let them build a darul-amarat (ruler's palace) and a darul-adalat (palace of justice) in every city...".

It can be said that creativity rose to the level of state policy during the era of Sahibgiron. This is evidenced by the fact that Amir Temur did creative work not only in his country, but also in other countries. He turned Samarkand, which was designated as the capital of the Sultanate, into the most prosperous city in the world, and to show its glory, villages were built around it, named after the famous cities of the world, such as Damascus, Baghdad, Egypt, Shiraz, Sultanate, and buried in gardens. did.

Amir Temur stands in the pages of history along with great generals such as King Arthur, Alexander the Great, Darius Pervius, and Julius Caesar and others.

But now we will compare Amir Temur and King Arthur. Their abilities and strategies we count till the night, as the founders of the great two kingdoms.

The legend of King Arthur is popular in 20th-century English literature; to date, it has been used in more than 140 literary works. Quite often the legend is modernized to make it closer to the reader. In works that use the legend of King Arthur, one can find modern political and religious motives, new psychological interpretations of the thoughts and actions of well-known characters.

Writers of the 20th century show considerable interest in the Arthurian theme. As N. Starr rightly remarks, "without a doubt, the last 50-70 years have provided the literary critics of this century with the most interesting research material, the appearance of which is associated with the boundless viability of the Arthurian cycle.

But most of all we are struck not by the variety of literary forms and genres, but by the originality of the transformations that demonstrate all the works about Arthur created in the 20th century". At the same time, a curious phenomenon was observed in the past century: the Arthurian legend "migrated" to fiction and popular literature, became the subject of a kind of fantasy on a historical theme. Such works arouse the interest of readers and enjoy commercial success.

It should be noted that the analysis of the differences and relationships between fiction and mass literature is not the task of this article. As a basis, we take the definitions of these phenomena given by the "literary encyclopedia of terms and concepts" (M., 2003), the authors of which define mass literature as "the value bottom of the literary hierarchy", [1, 514] and fiction as "the middle sphere of literary creativity" [1, 79].

Among more than one hundred and forty fictional works about Arthur created in Great Britain in the 20th century (see about this: 9), the most notable are the cycle of poems by J. Masfield *Midsummer Night and Other Stories in Verse* (1927), novel by W. Faraday "Pendragon" (1930), poem by C. Williams "Country of Summer Stars" (1944), novel by American T. Powers "Black on Black" (1979).

The poem by C. Williams "Land of Summer Stars" (1944) is not distinguished by originality either. In fact, it repeats the Tensonian idea of Arthur as a flawless person. In the author's interpretation, the Arthurian kingdom of Logres contains the ideal union of heaven and earth. In the center of the story - Arthur, Merlin, Taliesin. The heroes carry out the missions entrusted to them in order to make the Arthurian kingdom perfect.

Faraday genre, are developing very dynamically. "The novel by V. Faraday laid the foundation for a new style" [8, 94]. In the 1970s of the XX century, the traditions of W. Faraday were picked up and developed in the "historical" pentology by M. Stuart.

Authors of 20th-century Arthurian novels often bring fashionable ideas to the legend at the time of their creation. These are, for example, religious motives of a different nature. Thus, M. Bradley depicts a feminist model of goddess worship based on the super fashionable religion Wicca (the cult of neo-pagan witchcraft in Western Europe — J. Sh.); S. Lohed describes patriarchal Christianity. As we can see, "these authors touch upon controversial issues, including the desire for theophany (theophany through vision — J. Sh.), the struggle for the right to follow an individual religious call while living in a secular world, an attempt to build a healthy society on religious soil »

In the novel *The Mists of Avalon* (1982) by M. Bradley

Central to the description of the pre- and early Christian culture of Britain is the cult of the Great Goddess. The writer convincingly shows the conflicts between the Old (paganism represented by the Great Mother) and the New (Christianity). This novel evoked a wide response in the community of neo-pagans and sorcerers, since it is based on the confrontation between Arthur, who personifies Christianity, and Morgana the fairy, whose image symbolizes pagan principles. In *The Mists of Avalon*, the story of King Arthur is presented through the eyes of the women around him. It is noteworthy that the cult of the Great Goddess is described by both M. Bradley and M. Stewart. This fact was approvingly perceived among feminists. Recall that the spread of Christianity is perceived by both writers as a further belittling of the role of women in public life. It should be noted that in the late 1970s, M. Bradley was a member of the Circle of the Dark Moon community for five years. The writer claims that when creating the book she was worried about the problem of a bad attitude towards women in society; in the understanding of M. Bradley, the publication of the novel "The Mists of Avalon" is an attempt to awaken female self-awareness and self-respect (see about this: 6, 13-27).

Probably, S. Lohed largely shares the view by M. Bradley, as it deepens religious (in particular, Christian) motives in the novel "Merlin" (1988). The writer depicts a patriarchal society in which women are treated as religious objects, deprived of power and under the control of men. S. Lohed also shares the position of M. Stewart regarding the right of religion. Following the novelist, he describes different cults with equal sympathy. On the pages of his novel "Pendragon", Greek ritual dances with bulls, the sorcery of the Druids, the worship of Cybele, the veneration of Poseidon, and the praise of Jesus Christ coexist. Lohed's Merlin believes in Jesus (which goes completely against the traditional interpretation of the image of Merlin) and often calls on his name; in the novel *Taliesin* (1987), which takes place in Atlantis, the priests talk about the birth and crucifixion of Christ. The main characters of S. Loheda - Merlin, Arthur and his knights - are devout Christians. "Arthur, who brought the myth to Britain, rules the

country in the true faith of Christ" [2, 144]. During the battle, instead of the battle cry, Arthur's army exclaims: "Hallelujah!" Obviously, S. Lohed tried to prove the possibility of the existence of "Christian fantasy", but such attempts do not receive much recognition from the reader.

It seems, however, that psychologism as a deep study and reproduction of the "dialectic of the soul" is absent in Arthurian novels. Here we can rather talk about the desire of writers to make the actions and actions of the characters more understandable for contemporaries, readers of the XX-XXI century.

This, in particular, applies to the way the authors of the 20th century show and explain the visionary gift of the magician Merlin. Thus, in the second volume of The Pendragon Cycle, S. Lohed, like M. Stuart, portrays Merlin as a simple man, a forced seer; Lohead's Merlin is also intended to promote the coming reign of Arthur in Atlantis. J. Powis in the novel Porius (1951) makes Merlin an ordinary and mundane person. The hero created by this author, slow and narrow-minded, is notable for its immense size. The writer emphasizes the eccentricity of Merlin, which largely determines what he thinks. An analysis of the modern "Arthurian" allows us to conclude that King Arthur, the wizard Merlin and other heroes of the legend became figures well known to the ordinary consciousness of our contemporaries.

This led to the fact that over time the legend, which was addressed by famous writers in the history of literature in the past centuries - Chrétien de Troyes, T. Mallory, E. Spencer, O. Tennyson - passed into the middle and lower layers of the literary stream.

Many historians do not exclude the existence of a historical prototype of Arthur. His exploits are mostly mentioned in legends and works of art related to the search for the Holy Grail and the rescue of the maidens.

There are many interesting facts in the biography of King Arthur, which we will talk about in this article.

Archaeologists have found the remains of the medieval castle of King Arthur, one of the main heroes of the British epic, in the county of Cornwall, located in the southwest of England. The Independent writes about it.

Broken pieces of one-meter-thick walls, stone floor and pillars of the castle were discovered in the village of Tintagel. It is believed that this place is connected with Arthur. Scientists say that the excavated objects belong to the V-VI centuries. In addition, it is believed that the residence of the Kingdom of Dumnonia is located here.

A lot of ceramic and glass remains were found in the excavation site. Also, the remains of an amphora where wine and olive oil were brought were found. This indicates that the owners of the castle are high representatives of the society.

For information, according to legends, the leader of the British, King Arthur, lived in the 5th-6th centuries. The historical existence of the king has not yet been confirmed.

According to legend, Arthur gathered in his castle - the brave and noble knights of the Round Table - Camelot. In folklore, he appears as a just, strong and wise ruler who cared about the welfare of his people and state.

This knight is first mentioned in a Welsh poem written around 600. After that, Arthur's name appears in many works, and in our time dozens of movies and TV shows.

Many experts believe that King Arthur never existed and that his name belonged to a historical figure known by another name. Among the possible prototypes of the knight, dozens of fictional and real persons have been named.

Undoubtedly, King Arthur was the prototype of a certain hero who inspired sympathy and trust in the common people. Traditionally, it was only a collective image, in which the biographies of various rulers and commanders were combined.

It is worth noting that Arthur's biography in different sources has conflicting information. Generally speaking, he is the illegitimate child of the British ruler Uther Pendragon and Duchess Igraine.

The wizard Merlin helped Uther sleep with a married woman and made him the lady's husband in exchange for raising the child. The born child was given by Merlin to the noble knight Ector, who took care of him and taught him military affairs.

Later, Uther married Igraine, but the spouses had no sons. When the king was poisoned, the question arose as to who would be the next English monarch. The wizard Merlin came up with his own "test" by nailing the sword to the stone.

As a result, the right to be king was given to those who could pull the stone from the weapon. Arthur, who served as his elder brother's entourage, easily drew his sword and thus ascended the throne. Then he learned the whole truth about his origin from the sorcerer.

The new ruler settled in the famous castle of Camelot. By the way, this castle is an imaginary building. Soon, about a hundred of the bravest and most noble knights of the whole world gathered in Camelot, including Lancelot.

These warriors protected the poor and weak, saved young girls, fought against invaders, and also defeated evil spiritual forces. At the same time, they sought to find the Holy Grail, which Christ drank, which would give its owner eternal life. As a result, Grael managed to find Lancelot.

The knights met occasionally in a roundtable at Camelot. This form of table equalized rights and property rights for everyone on it. Having saved Great Britain from internecine warfare, Arthur's reign lasted for many years until his life was cut short by the treachery of his close relatives.

Image and conquest

In literature, Arthur is presented as a perfect ruler. He is a master of weapons and has a number of positive qualities: kindness, compassion, generosity, courage, etc.

A man is always determined and calm, and also never allows a person to be sent to death without trial and investigation. He strives to unite the country and make it strong and prosperous. During the battles, the king used the magical sword Excalibur, because in the battle with Perinor he broke the weapon "cut from the stone".

King Arthur never missed his enemies with his magic sword. At the same time, its owner promised to use the weapon only for noble purposes. During the years of his biography, the autocrat participated in many major battles.

The main victory of the ruler is considered to be the Battle of Mount Badon, where the English defeated the hated Saxons. In this duel, Arthur killed 960 soldiers with Excalibur.

The king later defeated the Glimory army in Ireland. He besieged the Saxons in the Caledonian forest for three days and eventually drove them out. The battle at Pridin also ended in victory, after which Arthur's son-in-law ascended the throne of Norway.

Family

After becoming king, Arthur married Princess Guinevere, daughter of the lord of Laudegrance. However, the spouses had no children, because the curse of infertility fell on the princess sent by an evil sorcerer. However, Guinevere did not know about it.

Arthur had an illegitimate son named Mordred by his half-sister. For some time, Merlin, together with Lady Lake, bewitched young people so that they did not recognize each other and did not enter into intimate relationships.

The boy was raised by evil wizards, who instilled in him many negative qualities, including a lust for power. Arthur survives his wife's infidelity with Lancelot. Betrayal led to the beginning of the downfall of the beautiful era of the monarch's rule.

When the autocrat pursues Lancelot and Guinevere, Mordred forcibly seizes power. The entire British army fell in the duel at Cambland Field. Arthur fought with Mordred, but the result was a draw - the son stabbed his father with a spear that mortally wounded him.

Archaeological findings

The most famous archaeological find called "Arthur's tomb" was found at the beginning of the 12th century. It supposedly depicts the tomb of a man and a woman with the names of King Arthur. Many people came to see the find.

Later, the abbey where this tomb is located was destroyed. As a result, the burial place was under ruins. In the real-life castle of Tintagel, believed to be Arthur's birthplace, a stone was found with the inscription, "Father Kol made it, Artugnu, descendant of Kolya, made it." To date, this is the only artifact that mentions the name "Arthur".

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