



Researches of the Figure Tamburlaine in English and Uzbek Literature

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ABSTRACT

This article is about the study of the image of great commander-in-chief Amir Temur (in English literature Tamburlaine), one of the famous person who built a fair and reasonable policy, religious tolerance, a centralized state in the Uzbek nation and literature and historiography, as an artistic image of the historical figure. It is also scientifically studied that Uzbek, English literary scholars and writers interpret this person in their historical and scientific works.

Keywords:

Amir Temur, artistic image, historical person, artistic poetics, tetralogy, trilogy, Temur's military instructions

On the review of Damir Turaev. Doctor of philology, professor of KSU

After the independence of our nation, our glorious history, its pages, which have been kept secret for years, interpreted according to the policies of the invaders, came to light the names and works of hundreds of breeds, such as Yassawi, Babur, Jaloliddin Manguberdi, Temur Malik, Imam Bukhari, Bahauddin Naqshband, Khoja Ahror Wali, Zangi ota, Soufi Alloyor, etc. On this topic, many scientific, popular science, fiction works were published. Among them, research dedicated to Amir Temur began to take shape as a separate branch. As a result of the impartial, historical fact-appropriate study of the activities of the great Sahibqiran, which was serif and comprehensive, the name of Amir Temur, condemned by injustice, was justified, a number of works were carried out aimed at perpetuating his memory.

Works that reflect the personality of Amir Temur, his activities can be conditionally divided into three groups:

1. Works created by his contemporaries during the life of Amir Temur.
2. Works created after his death:
 - A) works made before the XIX century;
 - B) works created in the 1920s and 30s;

- S) works created in the 1970s;
 - D) works created after independence.
3. Works created abroad.

The first source to provide information on the life and work of Amir Temur was Ghiyosiddin Ali ibn Jamol al-Islam Yazdi's pamphlet "Ruznomai ghazavati India" ("Diaries of the war to India"), written by Sahibkiran on his personal instruction in 1399-1403. The work, however, did not appeal to Amir Temur "without supernatural phrases and in a style understandable to the reader", but rather because of its lavish, silent nature, with little involvement in the main subject.

The "Zafarnama" of Nizamiddin Shomi and Sharafiddin Ali Yazdi stand out dedicated to among the works Amir Temur and Temuriyas for the fact that e jng is widely known, being a agree to many. Nizamiddin Shomi's "Zafarnama" "was written by popular historian scholar Hofizi Abro, who called it "Zayli Zafarnomai Shomi". Considering that the historian and eloquent scholar Hafizi Abru was directly in the service of Amir Temur and Shohruh, it becomes clear that the information he cites is of paramount importance.

Sharafiddin Ali Yazdi's "Zafarnoma" has been translated and published in various years in French, English, Uzbek, Russian, Italian.

In addition, Khoja Tojiddin as-Salmani's "Historia", Muiniddin Natanzi's "Muntaxab ut-Tavorixi Moiniy", Abdurazzok Samarkandi's "matlai sa'dayn and majmai Bahrain" ("the exit of two Saudat stars and the confluence of two seas"), ibn Khalkun's "Kitab al-ibor" ("book of admonious examples"), Ibn Arabshah's "Marvelous al-maqdur Fi akhbori at-Taymur" ("Wonders of fate in the news about Temur), Mirkhand's "Ravzat us-safo" ("Garden Of Paradise"), written on the commission of Alisher Nawai, the "Tavzkirat ush-shuaro" ("In the attention of poets"), The "Diary" of Rui González de Clavixo, I.Schiltberger's "Travelogue", Rashiddin's "Muiz ul-ansob", Jaloliddin Khawafi's "Mujmali Fasihiy", and other works summarize interesting historical accounts of Temur and Temuris.

Orientalist and tourist Herman Wambery writes that in Ahmad Kirmoni's "Temurnoma", Amir Temur's career as a warlord is chronicled in artistic images [1,96].

Among the available historical sources, the most reliable according to our investigations is the "Iron traps". Because the information in it was read several times to Amir Temur himself and the scholars at the court, repeatedly edited. Alikhonthura Soguniy skillfully translated the "Temur traps" from the Perso-Tajik language into our the Uzbek language, even if he lived for a long time wearing and under pressure.

When the invaders finally subdued Turkestan and took power, they attempted to isolate it from their past in order to keep the nation while plundering the same land, plundering its underground and above-ground wealth. There was a strong opposition to the study of the heritage of allomas, which made a huge contribution to World Science, the study and promotion of the activities of historical figures who grew up in the same country. "In the science of history, a biased attitude towards the person of Temur lasted for many years. The name of a rare talented Statesman, the owner of universal fame, was almost forgotten during the reign of the Princes. "Lucien Keren, president of the association for the study of the art and

history of the Temurid period", founded by progressive and intellectuals in Paris, writes in his article acquaintance with the Genghis Prince": "I talked a lot about Temur with them (i.e. Uzbeks). However, Temur has become some kind of legendary figure for them, because in the textbooks and books that came out in the Uzbek language in Soviet times, Temur's name does not appear" [2,4] According to the book "The Razor of distant stars", which explores the history of fiction written about Amir Temur, "this image of the harsh Fatih is little referred to in relation to that of Uzbek literature. Indeed, K.More than a century has passed since the creation of Marlo's "the Holy Temur", Byzantine pesanavis Giber's "Boyazid and Temurlang", Frnian Louis de Gevara's "the Great Persian Temurlang", Nicolae Pridon's "Temurlang or the death of Boyazid" And we had the opportunity to express a free opinion on this issue only after independence.

By the 1970s there was a new wave, a new revival, in the field of speech. O.Yakubov's "Treasure of Ulugbek", P.In Kadyrov's novels "Starry nights", Mirmuhsin's "The architect", the Temurid era was captured. It was not a coincidence, of course. The awake-minded layer of the nation was beginning to need its own history.

The famous poet and prolific writer Muhammad Ali, who entered the world of literature with his own voice, his own style, touched on the historical theme as early as 1966 and wrote his epic "Mashrab". In the epic, he managed to show historical truth without embellishment. In his eyes, Mashrab is neither a fanatical religious leader nor a rebellious genius, but a perfect and enlightened person who has realized himself, his own. The poet was able to brighten the spiritual world of Mashrab with great femininity, the Red empire flourished, genius was at its peak, representatives of classical literature wrote about divine truths in a desolate period of condemnation: "As for the man banished from Paradise, life would begin poet again". If you observe the teran meaning in the words Zamiri with a non-materialistic attitude, the thought will be about the existence of the religion of Islam, the truth, the creator of the Ganges.

And in 1967 the epic "Light in the Dome" was written. In very dangerous years of writing history, the poet, without hesitation, created an epic in which his heart commanded – Uzbek himself, reminiscent of his own, felt awakened in his soul.

However, at the same time, the years when academician Ibrahim Mouminov came under criticism for the brochure "The place and role of Amir Temur in the history of Central Asia" were even those when he got up from Moscow and buried the scientist in Shameless reproaches. Various emblems, gestures, put that, by employing all the means of artistic poetics, our great-grandfather was absorbed into the minds of generations.

Noted historian scholar B.Akhmedov, reflecting on the fact that Amir Temur was a great historical figure, a major statesman, a skillful sarkarda, his role in the history of the peoples of Turkistan, says: "Amir Temur has not so far found dignity in his homeland-thanks to modernity, we have made it equal with soil", and the fact that in the West Amir Temur is treated in a completely different way, it can be clearly seen, first of all, on the example of books devoted to the life and socio-political activities of Amir Temur and published abroad.

Indeed, books on the personality, activity of Amir Temur have been published in European countries since the 16th century. Examples include Forest (1543), Perondino (1553), the "Great Temur" of Mexico (1564), Sylvester de Sacy, Sharmua, Elayss-Femor, Mignapelli, Feridunbey, and others.

In the 16th century, the work "The Great Temur" by the English playwright Christopher Morlo was staged, and the French sculptor made a gold-cast figurine. In the former Soviet state, the attitude towards Amir Temur was the opposite of the above cases. Even Stalin personally ordered the removal of the Section "State of Temur" from the textbook "History of the USSR". The Red Empire, which wanted to keep the people in slavery, had thus alienated the nations from their past. The fact that minov justified Amir Temur in such a situation was, of course, tremendous courage. Admittedly, Amir Temur's raiding campaigns cannot be justified. But it is also necessary to pay attention to another

aspect of the issue. "In fact, Amir Temur was also a representative of the ruling feudal class, the supreme ruler whom the class elected and crowned! That is why he was to serve his class, to protect his goals and interests as best he could. Otherwise, the same class would throw such a ruler from the page of history. There have been many such incidents in history" [3,128]. B.Ahmedov was the son of the Roman Emperor Gaius Julius Caesar (R.1500-1500 BC).AV. The assassination of 100-44), the dethronement of the Sassanid King Hormuzd IV (579-590), and the removal of his eyes and carving are examples. The reason for this was the joint conspiracy of nobles and priests for the confiscation of the property of a wealthy class in order to improve the social situation of the peasants of Hormuzd IV.

When evaluating Amir Temur, it is necessary to draw conclusions based on the situation, circumstances of the time. In this case, it is fair if the leader and the King lived before Amir Temur or compared with those who ruled the state in another land during that time, when what they did was compared one by one.

About a hundred works of art related to the life and work of sahibqiron Amir Temur were created, scientific research was carried out. Over the past short period, more than a fraction of the number and quality of scientific research carried out in world literature and Temurology has been carried out.

To this day, prose, dramatic and lyrical works have been created in English literature, as the world is in the art of words, and this process continues. English scholar Robert Howard ("Lord of Samarcand", 1932), Christopher Marlowe ("Great Temur" (Tamburlaine the Great, 1587), Nicholas Rowe ("Great Temur" (Tamerlane, 1701, Charles Lamb ("The dream of Queen Ariana" (Queen Oriana's Dream, 1818), Victor James Daley's "Prince Temur" (Tamerlane, 1905), Edgar Allan Poe's prose and nazmian works dedicated to the poet Amir Temur of "The Great Temur" (Tamerlane, 1827) are still being read with great interest by readers of the world, captivating readers, exciting new scientific research. The socio-philosophical concept of Marlo, the founder of English Renaissance tragedy, was imbued with

the spirit of personality erki and freedom, true democracy.

Scholar F. Suleymanova notes that Marlo's tragedy "The Great Tamerlane" is the first fiction about Temur, an oriental army officer, and in it the playwright created the image of a legendary hero who sought to conquer the whole world, ready to fight even with dead [4,19].

It is known that it was planned to Russify the peoples in the Shoro era, separating them from their history, religion, native language, national values. Another confirmation of this can be seen in the treatment of our greatness in fiction and in history. For Example, S.Borodin's stars in the sky of Samarkand presents a superficial interpretation of Temur's urine, contrasting with historical realities, depicting nonlinear, monotonous.

M.Ali focuses his poetic gaze on the image of the inner world of the individual in the tetralogy "The Great Reign". Through the world of experiences, the individual's own way of perception – the one subordinated to self-interest-moves reality into artistic expression. Since the individuals described by scholar are types of Social period, it will be necessary to bring to a single basis the signs inherent in their verbatim. In this case, recurrent juzi cases without stagnation serve as a logical basis for us to understand the commonality of a certain type. Already, in recurrent static cases, a commonality is embodied that expresses cause and necessity.

N.Kabul's "Temurians" series of novels, in a manner contrary to the writer's wishes, featured social life and social types. More simply, the heroes of the novel are not very different from others, no matter how many others. They live on two poles: those who live only for themselves, the second, those who live fighting for themselves, their family, their people. Folk epics, folk oral creativity, ranging from the fundamental foundations of Islam, Kadiri's "Days Gone", there is an affinity in terms of elegant style of expression and noble ideas.

A great deal of work has also been produced in the West about the personality and activities of Amir Temur. In the 16th and 21st centuries, the English-speaking noblemen were Robert

Howard's "The Lord of Samarkand" (Lord of Samarkand, 1932), Christopher Marlo's "The Great Temur" (Tamburlaine the Great, 1587), Nicholas Rowe's "The Great Temur" (Tamerlane, 1701), Charles Lemb's "The dream of Queen Ariana" (Queen Oriana's Dream, 1818), Victor James Daley's "The Prince Temur" (Tamerlane, 1905), Edgar Allan Poe's "The Great Temur" (Tamerlane, 1827) the originals of the works of Nasri and Nazmi dedicated to Amir Temur were created, among others.

The Italian writer Bertrano Mignanelli, who lived and worked from 1370 to 1455, Jean Francesco Bracholli (1380-1459), French thinker Jacques Boden (1530-1590), was a figure in medieval literature. Mexia, P. The perandinos created works about the Sahibqiran. Goethe's work (1749-1832) also contains poems about Amir Temur.

The publication as early as 1590 of the tragedy "The Great Temurlang" by the English poet, Shakespeare's contemporary Christophorus Marlo, which gave a unique interpretation of the figure of Amir Temur, written in 1587-1588, testifies to the popularity of the figure of The Bastard in Europe. In tragedy, the person and activity of Amir Temur is freely interpreted, and the defeat of the powerful army of the Turks by the legendary hero Sahibqiron the tragedy consists of ten curtains, divided into two parts, events take place in different countries, dozens of characters participate. In the work, especially in the "second part, the author's texture is more prominent" [5,615].

"Tamburlaine the Great" depicted in the tragedy "The Great Temur" as the embodiment of the Dream hopes of The Wandering, 16th – century, Renaissance people.

The work was translated into Uzbek by the hardworking and dedicated creator Ma'ruf Jalil. Literary Critic H.Karomotov defended his candidate's dissertation on the topic "sources, originality and Uzbek translation of the tragedy of "the Holy Temur" by Christopher Marlo [7.253].

In Russia, too, K. Based on a reworked variant of Marlo's tragedy, a pesa called on Temurlang and Boyazid or "Youth of Temurlang" was staged. It shows with great excitement that the victory of Amir Temur delayed the conquest of

Constantinople for half a century, eliminating the threat of war that threatened and frightened European peoples.

In Nicholas Rowe's drama "The Great Temur" (Tamerlane, 1702), the Noble Emir Temur was interpreted as a valiant and courageous, Dionate, fair and determined, humane and folk-loving ruler.

In conclusion, it should be said that the establishment of a just and reasonable policy, religious tolerance, a centralized state, which Amir Temur maintained, is of particular importance in the socio-economic, scientific-cultural development of that time, in the further rise of World tamaddu. Without acknowledging and acknowledging this historical fact, it is impossible to assess the period in which the saint lived, its influence in subsequent centuries and its universal significance.

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