

Problems of Eastern and Western Literary Relations in the Interpretation of Najmiddin Komilov

Botir H. Okbutayev^a and Khuriyat M. Khudoimurodova^b

Termiz State University, Tashkent, Uzbekistan

Keywords: World Civilization, Ancient Egypt, Mesopotamia, Indian, Chinese, Greco-Roman and Central Asian Culture, "Avesta", "Quran", Hadiths, Eastern and Western Literature and Culture, Mutual Influences and Traditions, Religious Tolerance, Eurocentrism, Comparative Literary Studies (Comparative Studies), Translation Studies, Navoi Studies, Mystical Literature, Homer, Aristotle, Socrates, J. Boccaccio, V. Shakespeare, Dante, N. G. Chernyshevsky And A. Beruni. Korogli, N. Konrad and "Zapad I Vostok", F. Sulaimanova and "East and West", Najmiddin Komilov and "Caravans Of Thought".

Abstract: This article, is an impartial, scientific study and assessment of the great contribution of Eastern and Western literature and culture to the development of world civilization by the famous literary critic, navoi-ologist, translator and mystic scientist, doctor of philological sciences, professor Najmiddin Komilov, which has been a priority in world science for many years literary-aesthetic, philosophical-logical views on criticism of non-scientific ideas of "Eurocentrism". In the article, the scientist's science of comparative literature (comparative studies) formed in Europe in the 19th century, schools, and French comparative literary scholars such as Paul Azar, Georg Brandes, Ferdinand Bruneter, Paul van Tieghem, and the world culture under the influence of the ideas of "Eurocentrism" ("Eurocentrism") only in Europe Criticism of the biased, unscientific views that appeared and is developing based on the culture and the great contribution of the Eastern culture to the world civilization is analysed.

1 INTRODUCTION


Throughout history, the civilizations of Ancient Egypt, Mesopotamia, India, China, and the Greco-Roman world have been celebrated for their profound contributions to human development. Yet, nestled at the crossroads of these great cultures lies Central Asia, a region whose peoples have also made significant and lasting impacts on world civilization. The diverse and vibrant cultures of Central Asia have enriched the global tapestry with their unique blend of literature, art, and philosophy, which are imbued with universal values such as justice, goodness, science, peace, and creativity. This region's material and spiritual heritage stands as a testament to the ingenuity and resilience of its people and serves as one of the foundational pillars of Eastern culture.


Central Asia, often referred to as the heart of the Silk Road, has been a melting pot of ethnicities, languages, and traditions. Its strategic location facilitated not

only the exchange of goods but also the flow of ideas and knowledge between East and West. This cultural confluence fostered an environment where innovation thrived, and a rich tapestry of artistic and intellectual achievements emerged.

The literature of Central Asia, for example, reflects a deep reverence for learning and a profound appreciation for the human experience. Poets and scholars from this region have penned works that explore themes of love, justice, and the quest for knowledge. These writings, often characterised by their lyrical beauty and philosophical depth, have influenced neighbouring cultures and continue to be studied and admired to this day.

In the realm of art, Central Asian contributions are equally remarkable. The region boasts a rich tradition of visual arts, from intricate textiles and ceramics to stunning architectural marvels. The vibrant colours, intricate patterns, and symbolic motifs found in Central Asian art not only demonstrate the aesthetic

^a  <https://orcid.org/0009-0003-7377-3995>

^b  <https://orcid.org/0009-0002-1278-5290>

sensibilities of its people but also convey deeper spiritual and cultural meanings. The art and architecture of Central Asia have inspired and been influenced by various cultures, creating a unique and enduring legacy.

The scientific achievements of Central Asian civilizations are also noteworthy. Scholars from this region made significant advancements in fields such as astronomy, mathematics, and medicine. Their works laid the groundwork for many modern scientific principles and were instrumental in the transmission of knowledge across continents. The emphasis on scientific inquiry and intellectual curiosity in Central Asian culture highlights the region's commitment to progress and innovation.

Moreover, the philosophical and ethical teachings that emerged from Central Asia have had a profound impact on the development of thought in the broader Eastern world. Concepts such as justice, peace, and the pursuit of goodness are deeply embedded in the region's cultural and intellectual heritage. These universal ideas have shaped the moral and ethical frameworks of many societies and continue to resonate in contemporary discourse.

In conclusion, the rich and diverse cultural heritage of Central Asia stands as a testament to the region's significant contributions to human civilization. Its literature, art, science, and philosophy embody universal values that have transcended time and space, influencing countless generations and cultures. As we study and celebrate the achievements of Central Asian peoples, we gain a deeper appreciation for their role in shaping the world we live in today. This heritage is not only a source of pride for the people of Central Asia but also a priceless treasure for all of humanity.

2 ANALYSIS

Our spiritual and material heritage, which has had a worthy place in the world civilization for thousands of years, shows that loving life, honoring it, and devoting life to goodness, beauty, and creativity was the main essence of the life of our ancestors. Avesta, Orkhun-Enasoy inscriptions, Alpomish saga and Qutadgu knowledge pandnoms, and ancient cities such as Termiz, Kesh, Samarkand, Bukhara, Khorezm, Shosh, and Fergana in the spirit of our people from the desire for a prosperous lifestyle, state building, and creative potential. came into being, and at the same time a unique civilization was formed.

It is known that folk art (folklore) is oral art consisting of various genres - worldview, creative potential,

artistic-aesthetic thinking, and dreams of mankind from the earliest times to the present day. reflects his thoughts, dreams, and hopes. If we look at the pre-Islamic history of oral creativity (folklore) and written literature of the people living in the Central Asian region as blood relatives and friends, their folk oral creativity (folklore) and written literature we are sure that it consists of myths and legends, narratives, tales and stories, stories and epics, folk books with a common plot in the content of animism, totemism, Zoroastrianism, Buddhism, blue-eyedism, monism and shamanism. In world science, the contribution of the advanced culture created by our ancestors in Central Asia to the development of world civilization is receiving its impartial and appropriate scientific recognition based on the conclusions of scientific research conducted in all fields of science in the years of independence in Uzbekistan. Doctor of Philology, Professor F. Sulaymonova, Doctor of Philology, Professor F. Sulaymonova, about the role of the Zoroastrian doctrine, which arose in Central Asia in the VI-V centuries BC, which contributed a great deal to the development of Eastern and Western scientific and philosophical thinking, "It is possible that if ancient Greek science and philosophy was the basis for Eastern and European science and philosophy of the later period, then the service of Zoroastrian doctrine cannot be denied".

The complex process and situation in this regard is primarily because the material and spiritual foundations of the advanced culture that arose in the region in its time were destroyed as a result of regular wars and religious-faith struggles;

- secondly, in the course of the emergence, formation, and development of world civilization, the study of the contribution of the cultures of the peoples of this or that region, and the scientific justification of the national culture, history, language, literature, and art of the peoples of Central Asia in the 19th and 20th centuries. the fact that they are deprived of the right to an impartial study, that is, their subjection to the colonial powers;

- Third, it can be explained by the fact that the views of scientists interpreting the world civilization with the ideas of "Eurocentrism" gained priority in certain periods in world science.

After our country gained independence, national spiritual revival was defined as the priority direction of state policy. Special attention was paid to the realization of national identity, the restoration of national spiritual and religious values. During the years of independence in Uzbekistan, along with all fields of science, literary studies (history of classical literature, comparative literary studies (comparative studies), Navai studies, translation studies, and

mysticism) created by our ancestors and contributed to the development of world civilization for centuries. Professor Najmiddin Komilov, an eminent scientist, and doctor of philology, devoted his life to the fields of science, education, and religious education in Uzbekistan. N. Komilov took an active part in spiritual reforms as a scholar with his articles on national identity, national spirituality, and religious values. The main task should be to rediscover his spiritual treasure and bring it into the life of our people: "Especially, after Uzbekistan gained independence, Navoi became more dear and close to us. After all, Navoi himself is a symbol of national independence, national unity and national pride, national self-awareness. The great poet fought for this goal throughout his life, dedicated his life to it. With his immortal works, he showed the power of the Turkish language to the world and brought Uzbek literature to the status of world literature. It was a great courage, an incomparable service to the nation. With the rich scientific heritage of the hard-working scientist, doctor of philology, professor Najmiddin Komilov - specific features of the literature of Eastern and Western peoples, mutual literary relations, comparative literary studies (comparative studies), Sufism literature and Navoi studies, and the most relevant topics of translation studies. is important. Especially in the scientist's historical-philosophical, moral-artistic, and logical observation, pieces of evidence, and conclusions about the proper place and share of the literature of Eastern and Western peoples in the multi-thousand-year human civilization (civilization) recognized by scientists. It is known that the one-sided views of Eurocentrism (Eurocentrism) dominated many times world science, including world literature, and its negative consequences, unfortunately, are still present today in one or another sphere of world science and social life. 'y shows. While criticizing the one-sided views of Eurocentrism that the world culture was created only on the basis of the culture of Western nations, Professor N. Komilov, with his deep thinking, broad outlook, and logical conclusions in his scientific research on Uzbek and world literary studies, the study of Eastern and Western cultures, scientifically justified its huge share in civilization. In his research, the scientist praised the perspective of humanity, the friendship between peoples, interethnic harmony, justice, prejudice, sincerity, truthfulness, patriotism, honesty, and universal ideals such as modesty, decency, and scientific knowledge. Representatives of Homer, Aristotle, Socrates, J. Boccaccio, V. Shakespeare, Dante, and N.G. Chernyshevsky studied the works of thinkers such as A. Beruni, Ibn Sina, Al-Farghani, J. Rumi, Omar Khayyam, Hafiz

Shirazi, Fariduddin Attar, Alisher Navoi. The scientist's scientific research in this regard was published under the title "Tafakkur karvanlari" with the foreword by the great literary critic and historical scholar, doctor of philological sciences, Professor B. Kasimov entitled "Nobility".

It is known that A. Palacios, M. Pidal, A. Arberry, I. Krachkovskii, I. Orbeli, V. Zhirmunsky, I. S. Braginsky, who studied Eastern and Western culture and literature in world science, H.G. Scientists like Korogli created major scientific taboos. In particular, academician N. I. Konrad's "Zapad i Vostok" and professor F. Sulaimanova's "East and West" are among the most important fundamental studies. The culture, literature, and art of the peoples of the East, especially Central Asia, and the West are comparatively studied, and their literary relations, and issues of interaction are analyzed.

As one of the impartial, scientific thinking and evidence-based studies in this context, it is necessary to highlight the work of Najmiddin Komilov entitled "Caravans of Thought" dedicated to the comparative study of the culture, spirituality, literature, and art of the peoples of the East and West. The main content of this study is as follows, the share of Eastern and Western peoples in the world civilization is equal, this civilization was created based on many millennia of cultural relations and interaction of mankind, in which the peoples of all regions have a worthy contribution. The research consists of the foreword by Professor Begali Kasimov entitled "Asillik" and the introduction entitled "East and West", chapters entitled "From Homer to Beruni", "Ibn Sino and Dante", "Boccaccio's Fairy of Inspiration", "Khayomnoma", "Chernishevsky and the East". consists of As can be seen from the introduction and section names, the literature of Eastern and Western nations is studied on the basis of comparative literature.

Professor Najmiddin Komilov's profound scientific observations and views in "Caravans of Thought" indicate that the scientist is a scholar of the East and the West. The scientist is a science of comparative literary studies (comparative studies) formed in Europe in the 19th century, a non-scientific study influenced by the schools and French comparative literary scholars such as Paul Azar, Georg Brandes, Ferdinand Bruneter, Paul van Tieghem, and their "Eurocentrism" ideas. analyzes their views. N. Komilov criticizes the biased, unscientific views of the European comparativist scientists that the world civilization arose and is developing only based on the European culture, and in his research, he emphasizes the great contribution of Eastern culture to the world

civilization with rich literary-philosophical observations, logical thinking. with scientific justification.

The scientist compares his views with Zoroastrianism, Buddhism, Christianity, Islam, and Sufism, as well as the folklore and literature of Arab, Indian, Persian, Turkish, and European peoples based on historical sources, and analyzes the issues of literary influence in concrete examples. In substantiating his opinions, the Eastern scholars of Abu Rayhan Beruni, Ibn Sina, Ibn Rushd, al-Farfani, A. Firdawsi, Hafiz, U. Khayyam, J. Rumi, A. Nawai, Said Nafisi, A. Bauzani, Mirza Shafi Wazeh, A. Rasulov, Sh. Shomuhamedov, G'. Salomov and Dante of the West, J. Boccaccio, A. S. Pushkin, V. V. Barthold, V. G. Belinsky, M. A. Salye, I. Yu. Krachkovsky, P. G. Bulgakov, P. A. Eckermann, B. Chaloyan, Adam Metz, G. Herder, R. M. Pidal, I. N Golenishev - Kutuzov, Hegel, F. Aquinas, I. A. Orbeli, Ye. E. Bertels, S. Serebryakov, A. Palacios, A. B. Gribanov, B. Shdifar, P. A. Grintser, Stefan Zweig, P. Baccholini, B. L. Riftin, A. Aliyev, V. A. Zhukovsky, A. Arberry, T.S. Eliot, I. M. Katarsky, V. Varjanetyan, V. K. Kuchelbecker, N. M. Chernyshevsky, M. Gorky, N. Gudziy, A. S. Demin, S. Yu. Neklyudov, P. Tartakovsky, A. A. Fet, thinkers refer to the works of poets and scientists and start an analysis.

3 CONCLUSION

In conclusion, it can be said that the rich scientific heritage of the famous scientist, doctor of philology, and professor Najmiddin Komilov is dedicated to the most relevant topics of literary studies, mysticism, translation studies, religious studies, leadership studies, and spirituality. Studying and researching the research of scientists on the research of East and West cultural relations and issues of interaction as a product of deep thinking on a global scale is of great importance in the development of the science of our country.

REFERENCES

- Sulaymonova, F. (1997). *Shark and West*. Uzbekistan, 35-36.
- Komilov, N., & Oqbo'tayev, B. (2003). Adolat va saxovat kuychisi. *Qonun zhakhsida* journal, (2), 15-17.
- Komilov, N. (1999). *Caravans of thought*. Spirituality, 280.
- Conrad, N. I. (1972). *West and East*. Eastern literature, 485.
- Beruniy, A. R. (1968). *Selected Works*. Science, 245.
- Sino, A. A. (1954). *Notishnoma*. 12.
- Dante. (1968). *Financial products*. Science, 548.
- Krachkovsky, I. Yu. (1956). *Selected works*. Academy, 588.
- Chaloyan, B. (1979). *East-West*. Science, 151.
- Orbeli, I. A. (1967). East and West in the 12th-13th centuries. *Voprosy istori* journal, (6), 114.
- Metz, A. (1966). *The Muslim Renaissance*. Science, 146.
- Braginsky, I. S. (1974). *Problem of Orientalism*. Science, 481.
- Korogly, Ch. G. (1983). *Relationships between the epics of the peoples of Central Asia, Iran and Azerbaijan*. Science, 331.
- Zhirmunsky, V. M. (1974). *Turkish Heroic Epic*. Science, 723.
- Bertels, E. E. (1928). *Essays on the History of Persian Literature*. Science, 63.