



 Research Article

THE INFLUENCE OF EASTERN POETRY ON WESTERN POETRY AND THE CREATION OF ALIGHIER DANTE

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ABSTRACT

The following issues are analyzed in this article. The gradual development of the Western Renaissance, the factors of the formation of the revival movement and the specific features of Alighieri Dante's work. The issue of the influence of Eastern scholars on Dante's work was analyzed using the examples of his works "New Life" and "Divine Comedy". During the analysis, attention was also paid to aspects related to Dante's life.

The issue of Eastern and Western scientists' attitude to Dante's work was also comparatively analyzed by means of scientific literature.

KEYWORDS

Quinquecento, Renaissance, reformation, the reconquista, World literature, Dante, "New Life", "Divine Comedy".

INTRODUCTION

In order to understand the cultural wealth created by other peoples, first of all, it is necessary to get acquainted with the culture and literature of the studied period. Because "communicating" with the culture of other peoples is one of the complex issues, it is important to know the spirit of the era by knowing

the period in which cultural and literary monuments were created in the past, the persons who created the period, and the works created by creative persons.

From this point of view, the "Renaissance" we are studying also appeared after the period called "Middle Ages" in Western Europe, which left its mark on all



fronts. "Renaissance" is defined in dictionaries as: "A period of special cultural and intellectual development that occurred in the East (9th-12th and 15th centuries) and in Western Europe (14th-16th centuries): the period reflected in the development of science, literature and art, as well as great discoveries and inventions, and increased interest in ancient culture" [1:274-275]. According to the sources, these movements, which the Italians-Quinquecento, the French-Renaissance, the Germans-Reformation, the Spanish-Riconquista, call the "Renaissance" under the general name-Renaissance.

Methodology. In world literature, interest in Dante's work began during the poet's life and continues to this day.

Today, the cultural and literary relations between Eastern and Western nations have reached a new level. Therefore, in this article, we will try to find a solution to the problems of the impact of Eastern poetry on Western poetry, the attitude to it in Dante's work, using the methods of biographical, structural, comparative-typological analysis.

Literature review. In literary studies, in particular, "An explanatory dictionary of the Uzbek language" (Volume 4. T. 2008. p.274-275.). "History of world literary studies" (Boltaboyev H. T. 2020. B. 430.). "East and West" (Sulaimanova F. T. 1997. p. 347-348.). "Caravans of thought" (Komilov N. T. 1999. p. 62-63.). "Dante Alighieri and his "Divine Comedy"" (Holbekov M. World literature, 2013. No. 5. <https://ziyouz.uz/ilm-va-fan/adabiyot/dante-alighieri-va-uning-ilahiy-komediya-si/>). "History of foreign literature" (Kayumov O. T.1973. p.89-90.). "Interpretation of symbols in "Divine Comedy" (as an example of the part "Hell")" (Ibragimov R. <https://kh-davron.uz/kutubkhona.uz/>).

Results. The formation of the Renaissance in Western Europe lasted two centuries. Because the process of

Renaissance in Western Europe was formed in different periods in different nations. Hamidulla Boltaboev in the textbook "History of World Literary Studies": "Renaissance" as a revolution was first mentioned in J. Vasari's "Life", but Italy entered the period of such great changes earlier than others (later Hegel called this situation "morning sun" in his works) [2:430].

Since the first cradle of the Renaissance in Western Europe began in Italy, it is appropriate to dwell on some aspects of the Renaissance movement in this country.

Until the 13th century, all works of art created in Italy were written in Latin. In the poetic works created in the national language in Sicily from the end of the 12th century and the beginning of the 13th century, there were still elements of folklore, that is, the influence was strong. It should be said that these poetic genres include such genres as "lauda", "cerventiza" and "contrast". The creators of these genres were tourists, they were poets traveling in France, Sicily and Italy. Traveler poets, regardless of whether they were French or Italian, mostly wrote in the "Provençal" language (Provence (French Provans, Provensa, literally "province") - a historical region in the south-east of France). In Italy, poems of the "lauda" genre (the second line of the verse rhymes throughout the entire work, like Arabic odes) are widespread in Italy. In addition, the economic, cultural and literary relations between Eastern and Western nations play an important role in the development of Western poetry. "Troubadour poetry, which is considered to be the first major stream of European lyrics, was created under the influence of Eastern literature, according to most researchers. First of all, Andalusia, close to the Arab world, played a big role in this... Although European poets sought to take only tone and form formally from the East, they still adopted figurative devices, phrases



and expressions, and sometimes also meaning and theme... Most importantly, the main ideas of troubadour poetry - devotion to love, unselfish, selfless love, loyalty and glorification of nobility - were a direct continuation of Eastern literature. This feeling, which Curtozi called love, ideas full of hot passions covered all of Europe at that time" [3:62-63]. Of course, no national culture and literature developed wrapped in its own "shell". Effect and reaction is a natural process. The peoples of Europe also benefited from the science of the ancient world, the culture, science and literature of the ancient peoples of the East, and moved to the stage of development in a new socio-cultural image. V.K. According to Chaloyan, there is good reason to say Renaissance in the West is a new, highly improved continuation of the Eastern Renaissance. The name of Dante Alighieri appears in our minds as a symbol of the most valuable achievements of the culture of the Western European Renaissance, standing alongside the name of Shakespeare. Dante Alighieri is the last prominent poet of the Middle Ages and one of the thinkers of the Renaissance, a creator who defined the development characteristics of European culture. His work also played an important role in the formation of the national Italian literary language. As H. Boltaboev noted: "Renaissance in Italian culture stems from the attitude to language, although there are poets who wrote works in Latin in Renaissance poetry (for example, J. Pontano and others), most poets moved from old Latin to Italian, a living vernacular. Followed those who reformed the language, such as Dante Alighieri, who abandoned" [4:431]. He not only fought for the national language, but also showed enthusiasm in the development of national poetry. It is surprising that the poetry of this profound thinker and his philosophical views have been relevant and interesting for readers for eight centuries. The reason for this, of course, is related to the artistic value of the spiritual world he created.

One of those who studied the life of Dante is Giovanni Boccaccio, a famous writer of the early Italian Renaissance. Dante's origin, that is, his ancestors were from a rich and wealthy Roman family. They played an important role in the formation of the capital of Tuscany. In the manuscripts that have survived to this day, Dante's ancestors are considered to belong to the aristocracy and knighted families. Researchers of Dante's biography are not unanimous about the process of his education. Maybe they will express conflicting opinions. For example, according to one version, in the 1280s, Dante studied at the University of Bologna, a prestigious institution of higher education in Europe, while another version says that Dante did not receive any education other than school education. But independently, he studied grammar, rhetoric, astronomy and classical Latin. During the years of Dante's education, the main source was the Bible, which he studied thoroughly during his education. It is recognized that the Bible is both a source of knowledge and a textbook of life, studied as a science with the ability to predict the future.

Dante later considered Brunette Latina and Guido Guinizelli as his mentors and remembers his indebtedness to them in his works.

Dante's real name is Alighieri Durante. According to estimates, Dante was born on May 18, 1265 in the city of Florence in a middle-class family. There is information that Alighieri Dante was baptized in 1266 under the name of Durante. There is no information about how his youth was spent. But partial information has been preserved that he was orphaned by his father and grew up with his half-brother Francesco.

Dante also took an active part in Florentine political life for a short time. He even performs diplomatic tasks. But a short political career brought him great troubles and led to a twenty-year exile.



The expulsion of the poet from his motherland completely tormented his heart. He began to live a sad and troubled life. But this persecution served as an important factor in his formation as a poet. If Dante had lived a quiet life in his native Florence, devoting much of his free time to public affairs, it is possible that he would not have reached the level of a mature poet. It would not be wrong to say that this exile predetermined his greatness as a poet and revived the pathos and mood of "Divine Comedy". Because the creator cannot create without pain, suffering and separation. Dante died in Ravenna on September 14, 1321, far from his hometown, after twenty years of exile. The beginning of Dante's work is associated with the name of the school of poetry "New pleasant style" (this term was first used by Dante) that arose in Italy. His friends Guido Cavalcanti, Lapo Gianni and others also worked in this school. The program and creative results of the "New Pleasant Style" were radically different from those of the Sicilian and Bolognese schools that preceded it.

The representatives of the "New Pleasant Style" introduced the moral aspects of love into the poetics of Provence. This makes it possible to glorify a woman not only as an ideal of beauty, but also as a symbol of moral perfection. Guido Cavalcanti, a close friend of Dante, can be said to be one of those who developed this style. In his works, the thoughts that people have an angel in their lover and that a person should improve himself to be worthy of love are glorified. Also, the representatives of the "New Pleasant Style" pay attention to the deepening of the psychological content and the improvement of the poetic language. Abandoning simple mechanical methods, they strive for the elegance and nobility of style in their thoughts, as well as individualization and sincerity of the creator. Representatives of this style idealize love and treat it as a great spiritual force and value love as the most

glorious and noble feeling. "In the imagination of the poets, the image of Madonna was not a legendary symbol of love, but a present in life, a contemporary of the poet, a lady of real love, a real lover. As a result, a "sweet new style" appeared in the poetry of artists who sang love with a delicate feeling" [5:434]. Najmiddin Komilov said: "The foundation of the universe is love. He rules all living and non-living things! This is the conclusion of Ibn Sina, the great scholar of the East. In "Risola fil-ishq" (the work of I. Sino), it is said that human love is to love a beautiful face (face) with a spiritual feeling in the path of goodness, this is a stage of striving for perfection. Dante expresses it in the way of faithfully loving the possessive Woman (Madonna)... In Ibn Sina's treatise, it is said that love can be in relation to a person, an imaginary image or an image formed in the mind. A lover embodies this image in his heart according to his will" [6:90]. According to Fazila Sulaimanova: "According to philosophers, the highest beauty is theology. The real task of man is to strive for it. By nature, man is weak and prone to sin. Therefore, it is easy to be led astray by false, superficial beauty, such as the beauty of women. That's why a person should be able to distinguish it, improve himself by reading it, understand the supreme beauty and supreme love in this way. The higher world, the world of theology, is the world of true beauty and love" [7:336-337]. From the above points, it is clear that Beatrice (which means "grace") is Dante's first love. He died in 1290 at the age of 24. Although Dante did not achieve it in life, he lived in the romantic world as an inspiring figure for his work, as an imaginary love, a beautiful person, absolute truth and supreme goodness. These processes that took place in Dante's heart remain in his entire work, and there is reason to say that they served as an important factor in determining the characteristics of the "new style". At this point, we will try to conditionally highlight the specific features of the "New Pleasant Style": a)



instead of pride and dominance, humility and good looks attract; b) all the experiences of the heart are embodied in the subtle play of "spirits" living in the lover's heart; s) the heroes of the work have clarity, depth and subtlety, even if they suffer from artificiality and conventionality in the process of psychological analysis; g) they idealize love and look at it as a great spiritual force and value love as the most glorious and noble feeling; k) the indicated defect is combined with a high moral content and a true personal feeling; c) focus on deepening the psychological content and improving the poetic language. From Dante's "New Life" we can also learn about his personal life. That is, the love issues between Dante and Beatrice are also remembered in this work.

The work "New Life" has a unique composition. It is considered a youth lyric subject to a single plot. That is, meetings with Beatrice form the basis of the plot in the play. In addition, he expresses some of his thoughts about poetry and creativity, and also mentions how he acquired the theoretical secrets of "New Pleasant Style" genres and poetry. At the same time, he skillfully reveals the theory of language and human self-awareness, astronomical calculations, the magic of numbers, theology and the structure of the soul, and explains his critical views based on his works.

Nine-year-old Dante's first meeting with Beatrice changed his life. Dante meets Beatrice for the second time 9 years later, at the age of 18, and is able to talk for the first time. This meeting prompted Dante to address the world through his poems. The next meetings put Dante in complex mental anguish. Meetings with Beatrice caused Dante to mix dreams and real events. Allegedly, the third meeting prepares Dante for the event that will become the core of the "Divine Comedy". Beatrice's death exposes the poet to the mystery of earthly existence and forces him to understand the whole history of his passions. A new

character will appear, the "comfort lady". In this poet, the love for Beatrice becomes the impetus for the finale of the work "New Life". Dante's work, inspired by this love, is considered the first psychological work in Europe. The work is at the same time simple, unusual and complex, and at the same time it is a work dedicated to high spirituality. N. G. According to Elian, the meaning of the work "New Life" is "Personal experience of love and death with universal significance". Beatrice is not only a Florentine girl, but also a symbol of theology. Dante already knew the "angelization" of his beloved in "New Life". He relies on the experience of the school of Provence. "New Life" was written in 1291-1292 as the first example of Dante's work. The work consists of 30 poems, and the poems form a whole with interrelated prose stories. Dante progressed from work to work, writing The New Life, The Banquet, and spent fourteen years writing the Divine Comedy (Divine Commedia), which made him world famous. It was the work "Divine Comedy" that gave the poet eternal life and introduced him to the world. This work of Dante is not only moral and religious, but also a scientific work. M. Kholbekov commented on the work and said: "The author simply called the work "Comedy". The reason is that in the literature of the Middle Ages, any work with a happy beginning and a sad ending was considered a "tragedy", while works that began with sad events and ended happily were called "comedies". The quality "Divine" in the title appeared after Dante's death, in the 16th century. According to the Dante scholars, this word was not used in relation to the divine theme in the plot of the work, but it was added as a sign that it was a finished, perfect, highly artistic encyclopedic book. "Divine Comedy" was created on the basis of a clear, well-thought-out composition, like other works of the writer. The poem consists of three main parts ("cantic"), which is, it is divided into three places of the eternal world - "Hell", "A'raf" and "Jannat". Each



section consists of 33 songs. By the way, in the "Hell" part of the poem, the first song was placed instead of "Prologue". The total number of songs is 100. The lines in them are placed in the form of a three-line stanza (tertsina). The use of the symbolic numbers 3 and 9 in the text of the work from the beginning to the end is a sign of inculcating the idea of the "troitsa" in the Christian religion, that is, the three divine forces, and attributing it to the reality of the mortal world. Another important point is that all three canticles end with the same word, the word "star". This is a reference to the fact that the name of the prophet Jesus Christ rhymes only with himself. In general, the names of Jesus Christ and the Virgin Mary are not mentioned in the "Hell" part of the work, they appear in the form of stars" [8:5]. At this point, the question arises, was the image of the other world clearly depicted in fiction before Dante? This question can be answered like this. "Initially, the concept of the afterlife was developed in the Zoroastrian religion, and it was said that the world consists of heaven, purgatory, and hell. It was said that the dead people will be blessed or punished according to their deeds in this world, and details of all three parts were given... Nevertheless, there was no information about how heaven, hell, and hell are built, who will be sentenced to go to which part... who will enter heaven, and what the pleasures of heaven will be. Dante's genius, his rich fantasy described the other world so clearly that no example of world literature, even Eastern legends, myths of the ancient world, cannot match it" [9:370-371]. After Dante, many artists tried their hand at this theme. But none could match the genius of Dante.

Most readers find it difficult to understand the work "Divine Comedy" because of its philosophical, scientific, historical and religious content. That's probably why Dante says in the second chapter of "Paradise" "People who are deprived of the power of

mind and imagination should not read my work". In his letter to his patron Della Scale, the poet says that the epic has four meanings.

1. The exact meaning is the fate of people in the other world.
2. Figurative meaning - receiving punishment or pleasure according to what he has done in this world.
3. The moral meaning is to turn a person away from a bad path and start a good one.
4. The hidden meaning is to sing the pleasure of his love for Beatrice, which inspired him to create such a work [10:370-371].

We mentioned above that the "Divine Comedy" consists of three parts, in which Hell, Purgatory, and Paradise are depicted.

But in science, there are some reasonable places in the division of these three parts into layers. For example, according to Ortiq Kayumov, "Hell (the first part of the poem) is a place carved into the center of the earth in the form of a funnel, with a depth of 9 steps. Sinful souls suffer in these stepped pits... According to Dante, "Purgatory" (the second part of the poem) is opposite the earth. A big mountain separates it from the land. There is a high mountain on an island in the middle of the ocean. The mountain has seven steps, and when passing through them, one of the sins of the guilty person is washed away. When he ascends 7 steps, 7 sins disappear and he ascends to heaven. Paradise is also divided into 9 levels, the higher the soul rises, the more blessings of God it will receive" [11:89-90]. From this it is understood that "Hell" consists of 9 floors, "Aarof" 7 floors, "Jannat" 9 floors. But F. Sulaymonova: He states that "Jannat" is built on the basis of the holy date "Nine", like "Hell" and "Araf" [12:378]. That is, it is clear that all 3 parts consist of (9, 9, 9) layers.



R. Ibragimov writes: "The poem consists of three parts; it describes the three afterlife worlds (Hell, A'raf, Paradise), each kingdom is divided into nine, i.e., three parts: In Hell there are nine (3x3) circles, in A'raf the entrance, the seven-story mountain and the earth Erami (1+7+1=9), in Heaven there are seven planetary spheres, the sky of fixed stars and the premium mobile (7+1+1=9). .." [13 :<https://kh-davron.uz/kutubkhona>]. In this idea, 3 parts are represented by 9. 9, 9. In general, we can be sure that the division of the 3 parts in the architecture of the "Divine Comedy" is not 9-7-9, but 9-9-9.

"Divine Comedy" is written in the style of Dante's journey to the other world under the guidance of Virgil. Although the work is based on a religious theme and plot, the humanitarian ideas in it reflect the lives of real people.

In the work, Dante mentions the following great masters of the West and the East. In the first part of the work, "Hell", among wise men Democritus, Thales, Heraclitus, Euclid, Ptolemy, Hippocrates, Eastern thinkers Ibn Sine and Ibn Rushed are mentioned. In addition, the legendary fish-skinned warrior woman Samurais, the daughter of the ancient Turanian king, the Egyptian queen Cleopatra, and the heroism of the Massagetae queen Tamaris are depicted in the "A'rof" section. The fact that the poet not only remembers the great predecessors who lived in the past, but also expresses his attitude to their philosophical thoughts, shows that he is a mature thinker.

CONCLUSION

In short, Dante is the greatest poet of all times. The literary heritage created by him inspires all creators and readers over the centuries. By depicting the problems of the Renaissance period in his works, he vividly reveals the situations in the inner world of man in his images. From the writers and philosophers of

antiquity to the works of mature scholars of the East, he refers and proves that he agrees with them in his works. No one in fiction has yet analyzed the symbolic images in the "Divine Comedy", the image of the other world, as deeply as Dante did. His creative legacy is included in the list of works that should be studied in comparison with the literature of different nations and will live on.

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