

DISCUSS ISSUES RELATED TO COMPARATIVE LITERATURE (BASED ON THE EXAMPLE OF TURKISH AND UZBEK LITERATURE)

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Abstract: This article examines the issue of comparative analysis and its interpretation through an examination of two works: "Mehribonlar" by Uzbek writer Alp Jamal and "Bir vijdon uyg'onur" by Turkish writer Ahmad Lutfi Kazanchi. The subject of comparative literature, which is currently a significant area of interest within literary theory, is examined in detail. The present study analyses the works of these two renowned authors in accordance with the principles of comparative literary studies. Both writers are regarded as among the most esteemed and beloved creators of their respective nations. In examining their respective oeuvres and biographies, Alp Jamal and Ahmad Lutfi Kazanchi are regarded as two of the most significant and influential authors of their respective nations, exhibiting notable similarities in their lifestyles and approaches to creativity. Despite working in two distinct countries, these writers exhibit numerous similarities in their attitudes towards society, beliefs, and matters of religion and faith. The practice of comparison represents a highly effective method of literary analysis, with roots that extend back to the earliest days of literary history. The scope of comparative literature is extensive. In the field of contemporary literary studies, the concept of comparative literature is regarded as a relatively novel phenomenon, with its distinctive features becoming the focus of investigation in a range of academic disciplines. For example, works in Uzbek and English, Uzbek and Russian, Uzbek and French, and Uzbek and German literature are being extensively studied from a comparative perspective and have become the subject of research. A significant cohort of scholars specialising in comparative literature has emerged within Uzbek literary studies. Consequently, the principal focus of comparative literary studies is on the mutual literary connections between different works.

Keywords: "Mehribonlar" and "Bir vijdon uyg'onur" novel, protagonist, historicity and modernity, comparative, contrast, micro and macro space, modern, comparativistic.

Introduction

The literature of the two nations, including Turkish and Uzbek, which is intended for study, represents an intriguing and multifaceted topic for comparison with their respective



histories of independence and national self-awareness. Both nations have experienced substantial historical shifts that have shaped their literary traditions and cultural transformations. In the period following the attainment of independence, the literature of both peoples evinces a desire to articulate their perspectives and to engage in critical discourse concerning the socio-political realities of their respective contexts. Subsequent to attaining independence, the literature of both peoples evinces a proclivity for self-expression and a penchant for critiquing socio-political realities. It is crucial to analyse how these two literatures investigate shared themes, including national identity, the pursuit of freedom, and the role of individuals in society. Turkish authors such as Rashat Nuri Guntekin, Nazmiye Turkan, Orhan Pamuk and Ahmet Lutfi Kazanchi examine these topics through the lens of modernity, whereas Uzbek writers including Abdulla Qodiriy, Cho'lpon, Oybek, Said Ahmad and O'tkir Hoshimov frequently turn to traditions and cultural roots. In Turkish literature, the influence of Western styles and genres is evident, whereas Uzbek literature demonstrates a tendency to preserve traditional elements. A substantial corpus of scholarly works dedicated to comparative literature has been produced in the field of world literary studies. The research of V. Zhirmunsky, N. Konrad, D. Dyurishin, A. Dima, I. Neupokoeva, V. V. Vinogradov, V. E. Khalizev, M. B. Khrapchenko, A. A. Potebnya, and M. M. Bakhtin provides an extensive overview of the key theoretical issues in comparative literature.

In Uzbek literature, the works of N. Komilov, F. Sulaymanova, B. Sarimsoqov, A. Qosimov, S. Meliev, R. Abdullaeva, O. Iskandarova, F. Jo'raeva, N. Toirova, G. Khallieva and Kh. Jalilova and U. Saidov have conducted an analysis of the interrelationships between Uzbek national literature and the literature of other nations.

Notable among Uzbek scholars is N. Muhammedova and Kh. Muhammedova and U. Fayzullaeva have conducted research into the interpretation of female characters in European literature.

Main part

The present study will analyse two representative works of literature: the work "Mehribonlar" by Alp Jamal, a highly regarded author among Uzbek readers, and "Bir vijdon uyg'onur" by Ahmad Lutfi Kazanchi, a Turkish writer who has attracted a considerable readership in Uzbekistan. The examination will encompass the genesis of these works, their dissemination among the populace, and their function in the historical development of both nations.

A comparative study of Turkish and Uzbek literature, with its thousand-year history, can be conducted within the framework of macro and micro spaces in literary studies. In this context, the works of two prominent writers, Alp Jamal and Ahmad Lutfi Kazanchi, can be considered as a micro-scale analysis. Indeed, both writers are among the most gifted creators of two peoples belonging to the Turkic language family. It is therefore our contention that their work can be studied, compared and analysed. Both writers are among the most esteemed and beloved creators of their respective nations. In examining the works and biographies of these authors, Alp Jamal and Ahmad Lutfi Kazanchi are regarded as two of the most influential figures in their respective literary traditions. Furthermore, the lifestyles and attitudes towards creativity of these writers display notable similarities. Notwithstanding the geographical separation of their creative output, the attitudes of these writers towards society, beliefs and matters of religion and faith evince notable similarities.

Ahmad Lutfi Kazanchi, a writer who has gained considerable popularity among readers, was born in 1936 in the Churum district of Turkey. The author has produced over 20 volumes



on the history of religion, religious issues, and the lives of the Prophet (peace be upon him) and his companions. It is also worthy of note that he wrote four novels in addition to his other works. His works, including "Tales of the Age of Happiness," "Mother-in-law," and "Father-in-law," have also served as a model for readers seeking to develop their literary skills. He is undoubtedly one of the most creative individuals in the field. His works are perused with such tenacity that they are not dislodged from the hands of the readers. Each of his works possesses distinctive characteristics. His entire corpus has the capacity to captivate the reader's imagination through its vitality and charm.

The celebrated writer Alp Jamal Jamoliddin Asomiddinov was born on 20 August 1915 in the Chuvalachi mahalla of Tashkent. He was one of the prominent figures in Tashkent's literary scene. The work of Alp Jamal, who is a deeply religious man, demonstrates that there are works that are worthy of comparison with the works of the celebrated Turkish writer Ahmad Lutfi Kazanchi. Indeed, they can be compared without comparison.

In 2006, the Uzbek readers were presented with a comparative analysis of the work "One Conscience Awakens" by Ahmad Lutfi Kazanchi, which was accompanied by an introduction written by the skilled translator Rohila Ruzmanova and the well-known literary scholar Professor Abdugafur Rasulov. The objective of this comparative process is to ascertain whether representatives of the two peoples in question are capable of creating a unified method and character type.

The comparative-typological method is a research and explanatory approach that draws upon the identification of similarities in the form of phenomena to infer their genetic proximity, or common origin. The comparative-typological method, employed in the study of cultural phenomena, is predicated on the reconstruction and comparison of the most ancient structural elements common to various spheres of material culture and knowledge.

In light of the aforementioned, an analysis of the skill of writers is conducted through a comparison of the works of two prominent writers.

A comparative analysis may demonstrate that these influences give rise to distinctive literary sounds. A cross-cultural comparison of linguistic features and forms of expression in the two literatures can facilitate an understanding of the impact of language on cultural self-awareness. Both countries have experienced colonial and postcolonial periods, which have had an impact on their literature. Following the collapse of the Ottoman Empire, Turkey implemented reforms with the aim of modernising and embracing postmodernism. Uzbek literature was influenced by the former Soviet system and then developed in the context of independence in 1991.

The literature of both peoples reflects their desire to celebrate and criticise the socio-political situation subsequent to the attainment of independence. A concise examination of Turkish and Uzbek literature in the context of their independence can elucidate numerous aspects of cultural and historical memory. This research not only elucidates each of them, but also serves to identify common features and unique features in their development.

In the field of world literary studies, there is a growing trend of research that employs conceptual analysis to examine masterpieces created in the Enlightenment tradition of Western and Eastern literature, utilising comparative methods. In recent years, considerable headway has been made in this field of study, with significant advances made in the typological analysis of novels created based on specific artistic principles in different regions and literary environments. This has involved a comparison of their national and cultural characteristics within the context of creative mastery, as well as an illumination of the common and distinctive



aspects of artistic expression of themes and conceptual ideas presented in these works. In the context of global literary scholarship, the comparative study of works from different spatial and temporal contexts is of paramount importance in establishing the theoretical foundations of this field. In this context, the comparative-typological and philosophical-cultural study of national-cultural markers associated with the portrayal of female psychology in Turkish and Uzbek literature represents a particularly urgent research priority. Such artistic explorations enable researchers to gain insight into the creator's artistic thinking by examining the national culture, traditions, customs, worldview, and philosophy of understanding of different peoples.

In the context of contemporary Uzbek literary studies, research aimed at solving issues of comparative study of the works of foreign and Uzbek writers, and ensuring the place of our national works on the world cultural scene, has both scientific and practical significance. It is evident that the portrayal of women in literature has consistently held a significant artistic appeal throughout history. In works of art where the image of a woman is depicted in a positive light, it is possible to cite the characters of Saodat Khanum and Savrihon, as analysed above. Saodat Khanum is an intelligent woman who is unafraid to challenge religious authority and is undeterred by adversity, including physical abuse and verbal abuse. Savri is a woman who is driven by wealth and displays a lack of consideration for others, prioritising material gain above all else. The pettiness and disregard for others displayed by the protagonist are fully reflected at the end of the work, as are her subsequent regrets. The titles of both works are imbued with symbolic meaning, and the work vividly depicts the potential harm caused by excessive kindness, even towards one's own child, in the context of upbringing. The title "One Conscience Awakens" indicates that the fate of a father and son who are immersed in the ignorance and corruption of the world, who have forgotten religion and piety, is revealed to be different from that of the son, who awakens his conscience later than his father.

In terms of its general aspects, the work employs comparative tools, plots aligned with the tenets of comparative analysis, a system of images, and social reality. In the field of comparative literature, the two objects within the concept of micro-space – the uniqueness of the works – are specifically connected to the system of images and the process of upbringing.

It is widely acknowledged that the defining period of world literature, as evidenced in works created during various historical eras such as the Renaissance and the Enlightenment, addresses a number of key issues. These include the struggle against spiritual oppression, fear and apprehension, tyranny, as well as the protection of women's place in society and family, and their rights. This requires the utilisation of integrative methodologies and techniques of contemporary systematic analysis for the comparative-typological investigation of each work within this field, with due consideration given to the scientific and social import of these studies.

In the period following Uzbekistan's independence, there has been a notable increase in the translation of works by Uzbek writers into foreign languages and works by foreign writers into Uzbek. In particular, A.L. Kazanchi's work "One Conscience Awakens," which has been the subject of today's analysis, is regarded as a translation from pure Turkish into Uzbek.

Conclusion

Despite this, Kh. Lutfiddinova and Sh. Tuychieva conducted scientific research on the portrayal of women in Uzbek literature during the period of national revival. However, they did not carry out a comparative analysis with examples of world literature. Moreover, in the field of Uzbek literary studies, the issues of Uzbek literature during the period of national



independence and 20th-century Turkish-language novels, including their similarities in terms of plot and compositional principles, authors' styles, and the psychological aspects of characters, have yet to be fully examined from a comparative perspective. It is therefore anticipated that work on this topic will continue for many years to come, with the production of new scientific research. The study and analysis of artistic creations that determine the spiritual level of two peoples remains a crucial phenomenon in the field of comparative literature. Indeed, a multitude of works that warrant comparison can be found not only in Uzbek literature but also in the literature of various other nations and countries.

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