



THE ISSUE OF THE MIDDLE AGES IN EASTERN AND WESTERN LITERATURE

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Article history:	Abstract:
Received: March 30 th 2024 Accepted: April 26 th 2024	The article examines the concept of the Middle Ages in Eastern and Western literature, and the principles of its development. The problem of periodization of medieval literature in East and West, attention is paid to its leading features. Also, in the literature of the Middle Ages, the specific nature of folklore, examples of written literature, lyrical, epic, and dramatic genres was studied. Novels of chivalry, examples of liturgical theater, courtesan lyrics and poetry of turbadurs are discussed in detail. The influence of the Eastern Renaissance on Western medieval literature is covered in detail.
Keywords: Bible, Christianity, Islam, holly books, mysteries, liturgical theater, carnival culture, knight's novel, turbadur lyric, knight's novels, courtesan lyric.	

The study of medieval culture in the East and the West is one of the current problems of the science of "Comparative Literary Studies". It is very difficult to determine the typological characteristics of the changes in the social, economic, cultural and educational spheres in the East and the West, as well as the differences in views on the periodization of the Middle Ages in the East and the West. The Middle Ages are periodized in Soviet history and literary studies based on social formations. According to him, the period before the Middle Ages was called the "Era of Slavery", and the term "feudalism" was adopted for the Middle Ages. That is, the slave master and large landowner were seen as the person who determined the changes in the social, economic and spiritual spheres. However, such an approach to the medieval period fails to address the real nature of the problem. Because from the materialist point of view, the weapons of the Marxian worldview were weak to cover the medieval question in its entirety. In fact, evaluating the spiritual and educational situation of this period with the help of atheistic beliefs and Darwinian doctrine is like throwing a "fishing rod into a pond". It is especially evident in the comparative study of the Middle Ages between the East and the West and in defining its period boundaries. The limitation of the medieval period from the IV-V centuries to the XIII-XIV centuries is defined based on the above views. In our opinion, the Middle Ages in the East are related to the pre-Islamic period of Jahiliyyah, while the Western Middle Ages began in the 1st century AD. In the Middle Ages, which was regarded as the period of ignorance and inquisition in the West, the Islamic doctrine was established in the East, especially in the Hejaz Peninsula, which correctly defined the fundamental essence of the spirituality of the peoples of the world. In terms of its biblical foundations, it is linked to sacred sources such as the Psalms, the Torah, and the Bible, which were revealed by God, but to the one God rather than "complex and incomprehensible theology, three qualities of God, and innumerable prayers in front of "holy figures" and their images. and the religion of Islam, which believes in His Prophets" (L. Tolstoy), the revelation of the holy book of the Holy Qur'an changed the spirituality and destiny of mankind.

When talking about the Eastern and Western Middle Ages, first of all, it should be remembered that this event happened in different periods in both regions. Only then will the common and unique aspects of the medieval issue in the countries become clear. Although the medieval problem in the East has not been fully recognized in science as in the West, there are many points of commonality. Although the beginning and end of the Middle Ages in history are marked by relative measures, the civilization of the ages before and after this period is uniform in its height. The reason why such a process did not happen in the regions at the same time was that the civilization on earth moved from one place to another. In this regard, although the West is regarded as the basis of the Middle Ages, the factors of the emergence of the Eastern Middle Ages also require special study. In the West, at the beginning of the Middle Ages, Greco-Roman culture is recognized as a great era, while in the East, Sumerian, Egyptian, Indian, and Chinese civilizations are regarded as the first centers of culture. It is understood that at the beginning of the Middle Ages, when the progress of the culture went astray, and at the end of this period, a spiritual need for a great awakening was born. That is, if the Middle Ages began with the gradual decay of civilization in both the East and the West, the early renaissance gospels in the regions are also closely related to this period. After all, as a result of the stagnation of many areas in the Middle Ages, backwardness, inhuman behavior and rebellion against ignorance sprouted in society on a large scale. At the same time, another factor characteristic of the Eastern and Western Middle Ages is

the change of divine messages in social life, the evolution of religious thinking. For example, in the East, a false worldview, such as the worship of various statues, and in the West, the changing of the Christian doctrine played a decisive role.

So, although the Middle Ages of the East and the West took place in different periods, common aspects such as the above are noticeable. In essence, the medieval period in both regions is close to each other with features such as stagnation, ignorance, anti-humanism and the backwardness of science and technology. In this period, religion, traditions and customs played an important role in determining the directions of poetic creation. Especially religious plots are interpreted within different genres. The reality of the divine message, such as "the expulsion of Adam and Eve from Paradise", "the conflict between Abel and Cain", and "Noah's flood" became the main theme of medieval literature.

In the East, the attitude to the works of the lyrical type is different, as the leading genre of the literature of the time, it embodies the social lifestyle and aesthetic views. In general, it is important to take into account the principles of the development of Eastern culture when covering the issue of the Middle Ages in world literature. The revelation of the Holy Qur'an paved the way for the East to move from the Middle Ages to the great renaissance. That is, in accordance with the word of God, the spread of Eastern Islamic culture throughout the world created conditions for the stagnation of social life in many regions. It played an important role in the end of the Middle Ages not only in the East, but also in the West.

With the spread of Islam in the East, the stagnation that occurred in a number of areas in the Middle Ages ended. In particular, the improvement of artistic thinking, cultural life, and religious-philosophical views took place. According to Islamic enlightenment, it was recognized that man is not the owner of the entire universe and creation, but that he was created by God along with all creatures, and that he was honored among all creatures in terms of mind and heart, and that he was gifted to create. A view of science and creativity as a product of human intellectual and emotional labor was formed.

In the West, as a result of the alteration of the heavenly book revealed to Jesus in the 1st century AD, stagnation occurred in many areas. Such changes paved the way for the Western Middle Ages.

It is known that it was not easy for Christianity to become official. In 391–392 Emperor Theodosius formalized Christianity by decree, but it was not fully implemented until 451. Now this religion has become a militant force, fighting ruthlessly against the culture, philosophy and teaching of antiquity, and only serving the interests of the clergy, the Pope and the Church. Equality of Duqus - the doctrine that those who suffer in this world will be happy in the next world was developed. Christianity became the confirmation and justification of feudalism in European countries, the dominant ideology of the Middle Ages.

In the 5th-11th centuries, the Christian religion gradually penetrated into various aspects of social life, and by the 10th century, it became a major international political and cultural force, and the church became the heir of the ancient culture by declaring Latin as a sacred language. If the early ideologues of Christianity (Origen, Tertullian, Augustine) had strong elements of ancient philosophy in their worldviews, then in the 12th-15th centuries Eastern culture, science, and philosophy, through which the influence of ancient Greek culture on Europe was effective. Between the 8th and 13th centuries, from Spain to the borders of China, it took at least five hundred years for the peoples of Western Europe to assimilate and implement the results of scientific and philosophical achievements, the development of technical and natural sciences, created in the region of the so-called "Islamic countries". In order to properly understand the development of European culture, science, philosophy and literature, it is necessary to understand Eastern culture and its influence on the West.

Such a paradoxical phenomenon in the East and the West means that there is a need to study the common and unique aspects of the Middle Ages of the two regions. In our opinion, when talking about the common aspects of the Middle Ages of the East and the West, the following should be highlighted:

1. The perversion of heavenly doctrine and the widespread sprouting of false belief;
2. Aggravation of the attitude towards people in social life and increasing antihumanism;
3. Stagnation in society in social, political, spiritual and educational spheres;
4. In the Middle Ages, genres such as poetry in the East, folk tales and epics in the West, and novels of chivalry developed.

In the scientific works of a group of scientists, the literature of the Middle Ages in the East is interpreted based on the period of the Middle Ages in the West. However, during the Western Middle Ages, the Qur'an, the book of divine enlightenment for all mankind, was revealed in the East. Therefore, it is appropriate to compare the pre-Islamic era with the Western Middle Ages. In the East and in the West, the renewal tendencies of the medieval literature took place within the framework of the ignorant worldview and church laws.

The influence of religious beliefs was great in the literature of the Middle Ages in the East and the West. In particular, in the East, religious doctrines such as Buddhism, monism, and fire worship reflected the spiritual and mental state of the people, while in the West, the teachings advocated by the Christian Church left their "deep traces" in literature and science. " left.

Of course, the transition from antiquity to the Middle Ages in the West was not uniform in all regions of the globe. In the West, in particular, in the Roman Empire and its dependent countries, the issue of the birth of Jesus Christ and his Prophethood, crucifixion by the Roman law began the first century of the new era. This event changed the religious beliefs, lifestyle and culture of the peoples of more than half of the world's countries from polytheism to

Christianity. "In the III-IV centuries of the new era, the Roman Empire split into two: the Western and Eastern Roman Empires, the Visigoths and Ostrogoths from the north of Europe invaded the Western Empire, the last emperor, the crown prince Romulus, fled to Britain, the warlike Huns from the East attacked the Visigoths and Ostrogoths his attempt to restore Western Rome by fighting against it was not written in the history books of the time of the Soviets. In the pictures in the textbooks, the vandals who toppled the statues decorating the Roman squares were called Huns. In fact, the vandals, Ostrogoths and Visigoths were the destroyers of the ancient culture. In the early Middle Ages, Christianity was proclaimed as the official religion during the reign of Emperor Constantine. Before and after that, Christian thinkers, on the basis of a deep study of the ancient cultural heritage, presented a new religious doctrine (in the Holy Book of the Old Testament - the Torah, which was revealed to the Prophet Moses of the Children of Israel), and later with the life and words of Jesus Christ. He began to criticize the ancient spiritual heritage from the related New Testament - biblical teaching.

As a result, a class of scholars with different viewpoints was formed in the Western Middle Ages. One group of scholars expressed their views according to the teachings of the Bible, while the literary and aesthetic views of the second group of scholars were nourished by the teachings of antiquity. In the early Middle Ages, talented non-fanatic Christian scholars (Arnobius, Quintilian, Lactantius) created artistic masterpieces characteristic of ancient culture: logic, philosophy, geometry, astronomy, medicine, and the religious recognition of the ancient Greeks. strongly criticized that their beliefs were confused and false, that they worshiped as gods the mighty forces of nature created by God alone.

The Syrian Christian philosopher Tatian said, "Let Greek philosophers not boast too much, they have no right to look down on barbarians (non-Greek and non-Roman peoples). Greeks learned many sciences from those "barbarians". In particular, astronomy was discovered by Babylonian scientists, magic by Persians, geometry by Egyptians, and writing by Phoenician scientists. Orpheus taught the Greeks to sing and write poetry, the Tuscans to sculpt, the Phrygians to play the flute, and the Egyptians to write history.

Aurelius Augustine was a Christian theologian and church worker who lived in 354-430. Later, he worked as one of the founders of the Christian philosophy of history. "In his works, he opposes the "earthly city" to the "divine city" - the church. He believes that the science of achieving happiness is in the church. Especially among his more than 100 works is the autobiographical "Confession", which talks about the spiritual ties connecting Western and Eastern philosophy.

takes a dialectical approach to the issue of literature and art and determines the relationship of the literary fabric (according to Augustine's expression - a lie) in the work of art to the truth: "A lie is that it is created in relation to the truth, how it is he strives for the truth regardless of the situation. According to the author, there are two types of lies, the first of which is born like that; the second is developed by living creatures. This last one is of two kinds: a practical lie, which is used on purpose, and a lie invented for pleasure. Poetry, comedy, humor and pantomime belong to this last type.

Such views gradually began to be reflected in the literature and art of the Middle Ages. From the point of view of monotheism in the views of the first Christian philosophers on reality and art, in the works of art of Greco-Roman pagans, the worship of false gods such as Zeus, Apollo, Athena, Aphrodite, Dionysus, Ares, Poseidon, in theater art, architecture Depicting gods in architecture, and especially in sculpture and painting, worshiping and offering sacrifices to them, and the fact that ancient art served to spread idolatry, were strongly condemned.

If we take into account the desire to strengthen the position of the new culture and the new worldview, and to preserve the old one, this situation cannot remain unchanged, and sharp struggles between the two were inevitable. For example, the great orator of his time - Emperor Julian (332-363) was an ardent enemy of Christianity and a supporter of ancient culture. Julian used both imperial and creative activities to maintain the position of ancient culture. In particular, he tried to deify the works of ancient Greek authors such as Homer, Plato, who persecuted Christians, and in this way to create an alternative pagan church to the Christian church.

"Priest Ignatius, a scholar of the works of Homer, Euripides and Plato, retold Aesop's fables in Latin, became famous for his epic about the expulsion of Adam and Eve from paradise. Later, the English poet John Milton wrote a work called "Paradise Lost" on this topic.

The scope of medieval literature in the East and West is defined by the development of the following genres. Epics, short stories, and novels of chivalry, as well as dramatic genres, troubadour and courtesan lyrics, and Arabic poetry reflected the spiritual image of medieval fiction. In particular, "Tristan and Isolde", "Song of Roland", "Song of Cid", "Faust the Sorcerer" and "Romance of the Rose" are widely popular in the West. won In the story "Tristan and Isolde", a knight takes the beautiful princess Isolde on a sea voyage to serve his king, and they fall in love under the influence of a magic drink - an elixir of love. Tristan does not forget his knightly duty to his king. In the play, the lovers meet and escape from the king's pursuit and hide in the dense forests. This love story, which is a bright example of medieval romantic literature, has been translated into many languages of the world.

According to Yuriy Borev in his work "Aesthetics", the questions of poetics in the Middle Ages were interpreted in four directions: 1. The grammatically correct writing of the work. 2. Increased attention to figurative (allegorical) interpretation. 3. The laws of poetics do not contradict morality (do not promote immorality). 4. Anagogical, i.e. educationally, the conformity of literary-aesthetic views with Christian teachings. Based on the logic of these trends, the theoretician identifies three trends observed in medieval art: 1. Sacral (sacred, symbolism) or allegorical symbolism. 2. Works of art in the spirit of chivalric romanticism. 3. Carnival naturalism. In addition, in the literature

of this period, the antiquarian scientist observes in Yarho's manuscripts that in comparison with the literature of the palace (palace nobles), city (for example, troubadours) church literature had a certain weight.

In the art of the Middle Ages, in all directions and interpretations, it is emphasized that the history of humanity is the history of struggles to save people from the tyranny of oppressors. In works in the spirit of sacred symbolism, the reader or viewer is surprised by the past of Jesus and the Prophets, works with a strong spiritual impact, and miraculous decorations are used as a basis. This literature dealt with characters that were in some way opposed to ancient mythology. It can be observed that the powerful heroes of antiquity were replaced by images of suffering and humiliated individuals.

In the East, Arabic poetry flourished during the period of Jahiliyyah. Poetry was the leading genre in pre-Islamic literature. Islam has defined the good and bad aspects of attitude towards literature. In particular, the poets of Jahiliyyah (Imri ul-Qais, Zuhayr) who created before Islam, poets who lived during Jahiliyyah and created in Islam (such as Hazrat Labid and Abu Zuayb), "Tabaqayi Islamiya", that is, poets who lived in the early period of Islam (Farazdaq and like Jarir) and called "muwaladin" and can be mentioned as poets who lived after the above (Abu Tammam and Bukhtari).

So, when explaining the issue of the Middle Ages in the East and the West, it is necessary to take into account the emergence of Islam and Christianity in the regions and the society's reaction to it. Secondly, looking at the question of the Middle Ages of the West and the East in a comparative aspect, the emergence of stagnation in science and social life, the priority of inhuman customs is noticeable. Thirdly, if in the East the Middle Ages are marked by the pre-Islamic period, it should be noted that in the West it began with the widespread spread of Christianity in social life. Fourthly, while poetry developed in Eastern literature, new religious plots were artistically interpreted in drama genres in the West.

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