



SIMILARITIES IN CONTENT BETWEEN THE WORKS OF RABINDRANATH TAGORE AND SHUKUR

KHOLMIRZAYEV

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Annotation: This article analyzes the content similarities in the works of Indian writer Rabindranath Tagore and Uzbek writer Shukur Kholmirezayev. It studies how themes such as humanity, moral values, social inequality, and the harmony of nature and spirit are reflected in the works of writers. This study, written on the basis of the IMRAD model, highlights the common ideological directions of representatives of two different literary schools.

Keywords: Content similarity, literary parallelism, oriental literature, national spirit, humanistic ideas, philosophical depth, literary analysis, self-awareness, literary dialogue.

Introduction.

Literature is the spiritual mirror of every nation, one of the main types of art that reflects its spiritual world and social life. In this regard, the works of Rabindranath Tagore (1861–1941) and Shukur Kholmirezayev (1940–2005) are notable for their deep reflection of the social, spiritual and moral problems of their people. Both writers paid close attention to human nature, spiritual values, and spiritual suffering in their works. Although their works were formed within the framework of national literary schools, the ideas and themes raised are of universal significance. Numerous scientific studies have been conducted on the works of these two great writers. Rabindranath Tagore's work has been studied in depth by literary critics, philosophers, translators, and art historians around the world. Below are some of the prominent scholars who have studied Tagore's work and their research areas:

Indian researchers Krishna Dutta and Andrew Robinson have done a thorough study of Tagore's life, philosophical views, attitude to art, and creative evolution in their work "Rabindranath Tagore: The Myriad-Minded Man". This work is an important scientific-biographical source that introduced Tagore to the Western world. Sisir Kumar Das also analyzes Tagore's Bengali poetry, translations, and dramatic works. Researcher Amartya Sen analyzed the creator's views on humanism, secularism, and social justice in an economic and political context. The significance of his research is that, as a Nobel Prize winner, he approached Tagore's philosophy from a modern social perspective. Tagore's work later attracted the attention of Western scholars. In particular, William Radice translated Tagore's poetry into English and conducted their poetic analysis. Researcher Edward Thompson, in his work "Rabindranath Tagore: His Life and Work", created a scientific and creative basis for understanding Tagore in the West. This biographical study has aroused much interest. Philosopher Martin Kämpchen sought to determine Tagore's religious and philosophical views, in particular his place in Vedanta and solitary contemplation. He compared Tagore's creative views with Western philosophy. Tagore's work has also been studied in Uzbekistan. In particular, Mahmudhoja Behbudiy, Cholpon and other Jadids showed great interest in the philosophical ideas and themes in the writer's work. It can be said that Tagore's ideas of

freedom, enlightenment, and humanism had a spiritual and ideological impact on Uzbek Jadid literature. In addition, translator Tokhtasin Jalolov analyzed Tagore's works translated into Uzbek, identifying their artistic features, and analyzing the quality of translation and literary reception of "Gitanjali" and other works. Rabindranath Tagore's work has been studied in a multidisciplinary manner: in the fields of literature, philosophy, religious studies, sociology, pedagogy, and political science. Scientific research on it continues in India, the West, and the East.

Methods.

This article is based on the method of comparative analysis, and the analysis was conducted on the basis of Rabindranath Tagore's story "Doubt" and Shukur Kholmirezayev's work "Banquet". The author's work "Banquet" was his first attempt at creating a serious drama. "Banquet" is a drama dedicated to the interpretation of spiritual and moral problems. In this drama, Shukur Kholmirezayev expresses his opinion on changes in social life. The drama "Ziyofat" is a work that honestly discusses the fate of our women. The drama consists of two acts, and the first act tells about the thoughts of the state farm director Metin, the chairman of the village council Habiba, the district police officer Nurmat, the newspaper reporter Kismat, the hotel maid Amon and his wife Pakhtagul about the unfortunate incident that happened after a woman named Khayrigul set herself on fire. The first act ends with this conclusion. It seems that Khayrigul, unable to bear the tragic death of her beloved husband, committed suicide... In the drama, Habiba, Nurmat, and Kismat are classmates who studied at the same school. They are the dirtiest, most morally degraded people in society. As Pakhtagul says, they are a team, they work together. They are the image of vile people who measure every job with money. They are, as Pakhtagul said, a mafia. The drama reflects the events that are happening in our current lives. That is, the poet also exposes vices such as familiarity, career, and officialdom. Khayrigul lights a fire for herself. So, there is a reason for lighting this fire. The idea of looking down on women has been preserved even among close relatives. The low-life people will stop at nothing to completely erase their connection with Khayrigul's death. They think hard about why the young woman has come to this day, and they do not go home and ask about her well-being. They think based on what they hear and write an article for the newspaper. Their moral lowliness is also exposed. The main themes and spiritual and philosophical approaches in the literary texts of both writers were identified, and their similarities and differences were studied based on the method of comparative analysis.

Results.

Based on the analysis, the following main content similarities were identified:

Description of ordinary human life and spiritual experiences

While Tagore illuminates the inner world of the Bengali people and reveals human connection and sincerity in "Kabuliwala", Kholmirezayev depicts the suffering and honesty of the people in "The Night of the Neighing Horse". Both writers illuminate complex philosophical issues through the life of ordinary people.

Moral and spiritual values. While humanity, kindness, and tolerance are the main values in Tagore's works, honesty, conscience, and loyalty take precedence in Kholmirezayev. In this regard, their works promote the criteria of human excellence.

Harmony between nature and man. Tagore shows nature as a source of spiritual peace. In Kholmirezayev, nature is depicted as an expression of the human spirit, an integral part of village life. The story "The Death of the Hunter" is a vivid example of this.

- The problem of social inequality and injustice. Tagore shows the fate of women, children and people from the lower classes, while Kholmirzayev reveals the social inequalities of the Soviet era. Both showed the struggle for justice in an artistic approach. - Emotion and psychological analysis. The stories of both writers are rich in spiritual and psychological analysis. The silent cry of a woman in "Doubt", and the anguish of a woman's heart in "Banquet" are skillfully illuminated.

Discussion.

The semantic similarity of the works of the great Indian writer Rabindranath Tagore and the people's writer of Uzbekistan Shukur Kholmirzayev is manifested in their attention to human nature. The works of both writers reflect the real life of the people, social injustice, inner experiences, spiritual harmony, spiritual purity and universal human values. Although their stories belong to different times and places, they are united by ideas about the essence of man. While Tagore writes in a more lyrical-philosophical style, Kholmirzayev prioritizes realism and deep psychological analysis. Despite this, both writers manage to illuminate the problems of all humanity through the personification of their people. The traditions of Uzbek storytelling of the 20th century were further enriched by Shukur Kholmirzayev in the last quarter of this century. A number of his works, which raised Uzbek storytelling to a new level, were rightfully considered examples of this genre on a large scale. Shukur Kholmirzayev's stories are magnificent manifestations of ordinary suffering. Most of the writer's heroes are people who live ordinary lives and, at first glance, have nothing to do with the Motherland, the nation, or humanity. However, the writer's gaze is so sharp that he can see, describe, and show the suffering of the nation, the Motherland, and humanity that lies behind this indifference. You will hardly find stereotyped characters, dry advice, and clichés in the writer's stories. He always strives to create new images.

Stories are of particular importance in the work of R. Tagore. These stories are filled with sympathy and goodwill for the sufferings of ordinary people, hatred for the British colonies, high officials, the police, landlords, tyrants and other various greedy and self-interested people, hypocrisy and violence. Tagore condemns the selfishness and inferiority complex that spiritually oppresses a person. At the same time, Tagore harshly and mercilessly ridicules the feudal remnants of the Middle Ages, especially caste divisions. He exposes the Brahmin priests, worldliness and false piety. Tagore pays special attention to the fate of Indian women, who suffered most from the torment of these superstitions. He makes people with bad fate the positive heroes of his works, portraying them as sincere, noble, humane and faithful to their duty. For example, in the story "Hisobkitob" written in 1891, Tagore skillfully reveals the rule of money in colonial India. In this story, the writer tells the tragic fate of a young girl who was given in marriage for a large sum of money. [2. R. Tagore, Stories, p. 45]. The struggle of an honest, upright person against the greedy and greedy is very vividly expressed in the story "Beaql Ramkanai". The main character of the story "Heritage" - a stingy old man, goes mad from his greed and buries his beloved grandson alive with his gold, hoping that he will keep his wealth forever. The story "The Solved Riddle" shows the cruel humiliation of the peasants by the landlords. In many other stories of the writer, we see charming images of women. The writer always describes them with love and great sympathy, drawing the reader's attention to the situation of women in Indian society, to the tragic fate of widows. In the stories "Daftarcha", "Shubha", "Sudya", "Opa" and others, Tagore continues the traditions of his predecessors, that is, the Bengali enlighteners who fought for the liberation of

women from feudal yokes in the first half of the 20th century. Tagore's stories are undoubtedly directed against feudalism and colonialism. Although these stories do not call for direct struggle, their objective essence is to promote it. Thakur's stories, captivating readers with their captivating lyricism and subtle psychological analysis, played an important role in the formation of realism in national literature.

Conclusion

The works of Rabindranath Tagore and Shukur Kholmirzayev have common ideological and thematic directions: humanity, spiritual experiences, harmony of nature and spirit, opposition to social inequality. These similarities indicate that Uzbek and Bengali literature was formed in a folk spirit, based on human values. The work of both writers deeply illuminates the inner world of man, his attitude to life, his place in society and gives the reader a spiritual lesson.

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