

## Similarity and Originality of Works about the Travels of English Enlightener Writers and Uzbek Jadid Writers

Djalilova Khurshida, Ph.D

Associate Professor National University of Uzbekistan Named after Mirzo Ulugbek,  
khurshida\_@mail.ru

**Abstract:** This article is devoted to identifying the originality and typological properties of works about travel in English Enlightenment and Uzbek Jadid literature. The article compares and typologically examines the scientific works of world literary scholars on the category of travel genre and comparative studies, as well as travelogues of English and Uzbek writers. The features of real (non-fiction) and artistic travel works are revealed through the analysis of the works of such writers as G. Forster, D. Defoe, H. Fielding, O. Goldsmith, L. Stern, M. Behbudiy, A. Avloniy, A. Fitrat, A. Chulpan.

**Keywords:** education, jadidism, press, literary translation, sayahatname, travel genre, travel novel, diary, letter, essay, image, theme, idea.

The Enlightenment movement, which is of a spiritual and intellectual nature, has its own and general principles both in the East and in the West. The formation of the Enlightenment movement and its development took place differently in different countries. This is due, first of all, to the political, socio-economic conditions, as well as to the national characteristics of each country. In Western Europe, this movement was a natural extension of the Renaissance humanism and rationalism at the dawn of the new century, which marked the beginning of the Enlightenment worldview. The introduction of the term "enlightenment" in Europe was associated with the name of the German philosopher I. Kant, and the English philosopher J. Kant. Locke and his followers formed the basic concepts of the teachings of the Enlightenment. In the 18th century, France became the center of the Enlightenment movement. The appeal of the Enlightenment to the intellect shaped the philosophical, political and scientific style of speech from the late 17th to the early 19th century. The Age of Enlightenment—the great "Age of Reason"—was a period of rigorous scientific, political, and philosophical debate in European society in the eighteenth century: from the end of the seventeenth century to the end of the Napoleonic Wars in 1815. According to historian Roy Porter, this period was a time of great change in thinking and mind, which played a "crucial role in the creation of modernity." Centuries of customs and traditions were discarded in favor of discovery, individuality, tolerance and scientific pursuit, which, together with industrial and political changes, gave rise to the "modern world" (Matthew White, 2018).

It is known that during this period the socio-economic situation of European countries was not the same. In the middle of the eighteenth century, trade and industry were developing at an unprecedented level in England, the country had become the most advanced country in Europe, France was on the verge of a bourgeois-democratic revolution, and advanced thought in Spain, Germany and other countries were not yet ready to implement revolutionary changes. For this reason, enlightened representatives of European countries, including writers, faced different tasks.

English enlighteners believed that all the achievements of England improved the welfare of the people, and thought that the primary task was to re-educate the people, teach them to take

responsibility for their thoughts and actions, to protect their interests taking into account the interests of society. In France, where the bourgeois-democratic revolution was brewing, the Enlightenment directed their criticism mainly against the order of the feudal system, considering feudalism as a source of decay of the pure moral nature of man. Spanish educators attached great importance to the role of the family in the education of the individual. The German Enlightenment, where the art of music achieved unprecedented achievements, believed that music had a positive impact on human development.

The Enlightenment novel, created by the English people under the influence of John Locke's philosophy in the field of education and culture, was a spiritual achievement of the Enlightenment. Representatives of the English educational literature of the eighteenth century believed that possessing intelligence and knowledge, a person is able to turn the world to good. They tried to create harmony between "sociality", "naturalness" and "civilization". For this reason, the literature of this period is dominated by the themes of travel, pollinating man's struggle with nature and his victory over it, tests of the human mind, discovery and knowledge of the world, strengthening the material foundations of culture and enlightenment.

Hence, it can be argued that eighteenth-century British literature was literally the era of the travel genre. In English literature of the Enlightenment, almost all writers addressed the topic of travel to one degree or another. In Western Europe, including Great Britain, among the authors of the period of the great geographical discoveries, who published their travel diaries, letters and essays, one could find simply traveling tourists and scientists, writers and politicians, merchants and pilgrims. Researchers of English literature of the Enlightenment note that the formation of the national novel was influenced by journalism, including essays on travel and moral issues, "but an important role in this process was played by such journalistic genres of literature as memoirs and diaries, where the border between the end of the 17th and the beginning of the 18th centuries was very dynamic" (Sokolyanskii M.G., 1983).

In the form of travel diaries and letters, Forster's (*A Voyage Round the World*, 1772), "Voyage to Lisbon" by Henry Fielding (1754) and "A Tour thro' the Whole Island of Great Britain" by Daniel Defoe. (1724). In the 18th century, the diaries of the leaders and participants of expeditions sent to the world's oceans by the British government with the aim of discovering yet unexplored lands and planting the country's flag aroused great interest throughout the world. One of these diaries is "A Voyage Round the World" by Georg Forster (1772). In this work by G. Forster, along with the artistic depiction of distant exotic countries and peoples, there are the author's views on socio-political and moral issues.

The humanistic orientation of the book is primarily manifested in the author's attitude towards people of other races who are at a much lower level of social and cultural development. The author writes that the peoples of the earth should not doubt his benevolence, since he believes that all people have equal rights and what he writes should serve equally for everyone. (Forster G., 1986:7). This book, written by Forster at the age of twenty-two, is imbued with the ideas of enlightenment and humanism, and with this work the author lays the foundations for a new genre in literature - the genre of scientific and artistic description of travel. (Tumarkin D.D., 1986: 550). Studying travel works written in the 18th century in Great Britain, we can note that diaries telling about travel across the seas and oceans were important in fiction. Since the authors of travelogues in fiction took ideas from them, based their works on the stories of real sailors, sometimes, without leaving home, they sent their heroes on dangerous journeys across the oceans and subjected them to tests. Our opinion can be confirmed by the world famous novel by Daniel Defoe "Robinson Crusoe". And Defoe's work "A Tour Through the Whole Island of Great Britain" (1724-1727), based on real travel, describes the details of the author's travels around the island of Great Britain

and its various regions. In the work, the author-educator turns his attention to the plight of the working population in some places he visited, for example, miners who took refuge in a cave, as well as to the positive changes associated with the development of industry in his country. (Defoe D., 1978: 131). Dorothy George writes that the work is an excellent source from the early 13th century, showing the enlightened Defoe as a skilled journalist and businessman who closely covered the important events of the country as an astute observer. (Rogers Pat, 1978: 10).

In *The Journal of a Voyage to Lisbon (1755)* by the English writer Henry Fielding, the author uses satire and humor to express sometimes mild and sometimes bitter criticisms on social and political issues. Through this work, Fielding metaphorically describes his attitude towards absolute monarchy; the author expresses his views on tyranny by comparing Plato's thoughts on this topic with the works of Montesquieu. Fielding writes that the real truth is that no man is born a slave, unless we consider someone who has the power to enslave him. (Fielding H.). Thus, the author criticizes the colonial policies of that time through irony. The author writes that there is nothing more valuable in the world than knowledge, but people do not understand this and do not strive for it.

Subsequently, non-fiction travel played an important role in the formation of travel novels in British literature. Percy Adams, in his study "Travel Literature and the Evolution of the Novel", also states that the travel genre and the novel genre were worldwide popular at that time and for this reason he turned his attention to Western European literature, especially emphasizes the role of popular science (non-fiction) travel in the formation of the travel novel. (Adams Percy G., 1983).

The 18th century, commonly referred to as the century of the novel genre, is also the golden age of the travel novel. In Great Britain, the educational novel on the theme of travel is associated primarily with the names of such great writers as D. Defoe, J. Swift, T. Smollett, O. Goldsmith, L. Stern. To solve the main task of an educational novel, authors use different artistic techniques in their works. If the heroes of Defoe and Swift, during their travels to other, sometimes fantastic countries, tell the reader about the way of life, culture and education of unfamiliar countries and people, revealing the advantages and disadvantages of the society to which they belong, then the heroes of Smollett, traveling through some regions of their homeland, describe the positive and negative aspects of the behavior and characters of their compatriots. Goldsmith's character criticizes the shortcomings of his country through the eyes of a foreign traveler. And Stern evaluates surrounding events through the emotions and state of mind of his character. Based on the goals and objectives that writers set for themselves, they use various forms in their works, such as diaries, memoirs and letters (epistolary novel). Paul Longley Arthur's research emphasizes the colonial theme and antipodean imagery in literary travel novels, including Defoe's *Robinson Crusoe* and Swift's *Gulliver's Travels*. According to the author, these questions are one of the main features of the 18th century travel novel (Arthur P., 2008: 49).

English writers also make extensive use of fantasy and satire in their travel novels. Writers-educators in their works, as a result of their observations of foreign countries, as well as their own country, mainly talk about the positive aspects of the changes that occur in people's lives and at the same time encourage their readers to learn and apply all the best and new things in life. The authors also make fun of all the vices that come their way. For the first time in English literature of the 18th century, a work was created that told about the author's state of mind, about a sentimental journey - a "sentimental novel."

The end of the 19th - beginning of the 20th century was also a transition period in the socio-political life of Turkestan, where the Jadidism movement spread widely. The Jadids not only opened new schools, libraries and theaters, but also widely expressed their views and ideas about a cultured and enlightened person in their journalistic and artistic works. Like the English

enlighteners, the Jadids also founded a press and published newspapers and magazines. By studying the problems and themes raised in Jadid literature, one can trace the similarities between their work and the literature of the 18th Western European Enlightenment. The similarities between these literatures are especially obvious in the promotion of reason, knowledge, spirituality and enlightenment among people. After the idea of a just ruler who would make the people happy, which dominated Western European philosophy and literature of the 17th century, collapsed, enlightened people of the 18th century put forward the idea that man himself creates his own happiness. Also, Uzbek writers, dissatisfied with the policies of Tsarist Russia in Turkestan in the late 19th and early 20th centuries, tried to save the people from the whirlpool of ignorance, instilling knowledge, enlightenment and national spirit.

The authors of the textbook “Uzbek Literature of National Revival” pointed out the similarity of the processes and the Jadid movement in Turkestan at the beginning of the twentieth century with the historical conditions and educational movement of Western Europe in the 18th century, in particular with the French Enlightenment. (Millii uig'onish davri o'zbek adabiet, 2004: 77). Literary critic D. Kuronov writes that the Jadid movement in many respects resembles the Enlightenment movement, which spread widely in Europe in the 18th century, (Kuronov D., 1997: 166) and U. Saidov argues that one can see common aspects in the worldview, philosophy and thinking of the Western Enlightenment with the views about the perfect man M. Behbudi, A. Avloni, A. Fitrat, A. Chulpan, Munavvar Kari, Hadji Muin, Hamza and other Uzbek Jadids. (Saidov U.A., 2002: 4).

As V.M. Jirmunsky noted in his study on comparative literature, “not a single great national literature has developed without living and creative connections with the literature of other peoples (Jirmunsky V.M., 1979: 20). It was at this turning point that a new generation of poets and writers was formed, which began a new stage in the history of Uzbek literature. Between the socio-political process in Turkestan of the late 19th and early 20th centuries and the European 18th century, “uneven and parallel non-synchrony” is clearly visible (Jmunsky). This is, on the one hand, the literature of peoples suffering from the oppression of colonialism, separated by almost two centuries, and on the other hand, the literature of countries pursuing colonial policies and bringing “civilization.” Indeed, these countries differ from a regional and national point of view. But, “in the historical process of involving the peoples of Turkestan in the broader economic and cultural sphere, a mutual movement of literature begins, that is, between Europe and the East, Russian and Uzbek, etc. This opposite movement of the literatures of the peoples of Turkestan has intensified over the years, which has led to the formation “special” interliterary community and a positive change in the structure of Eastern literatures” (Karimov E., 1993: 56). According to the literary critic A. N. Veselovsky, in this process, a “receptive” environment was created on the territory of Turkestan, ready to assimilate external impulses on the new soil of “opposite currents” coming from outside, and through the efforts of advanced thinkers this process turned from an external factor into an internal one.

“Central Asia, due to its geographical and political position, is limited in its ability to establish direct contacts with the countries of Western Europe, therefore Russia, the regions of the Near and Middle East, which were in contact with European culture much earlier, acted as intermediaries in introducing European science, culture and literature. More than a hundred travel accounts published between 1910 and 1914 tell about life in Arab countries and holy places, including in other countries, which is a clear confirmation of this” (Karimov B., 2005). The Jadids traveled throughout Russia and Europe in order to become acquainted with the culture, education and printing of developed European countries and, as a result, became directly acquainted with their experience in these areas.



B. Karimov notes that the wide dissemination of educational ideas in the social, cultural and literary life of Turkestan at the end of the 19th - beginning of the 20th centuries was greatly influenced by the activities of the educator, the founder of Jadidism I. Gasprinsky, in particular his newspaper “Tarjumon”. “Reading this newspaper, a generation of new Uzbek literature grew up, their consciousness opened, they got to know their people, they began to think about will... In this sense, the article entitled “Answer to a question from Andijan” in No. 261 of the newspaper, published on November 27, 1913, is very noteworthy,” and the author of the study analyzes the message of the young Abdulhamid Chulpan to Mr. Ismailbek Gaspirinsky and the answer he gave. (Karimov B., 2005:58). Sources based on these historical facts indicate that the Uzbek Jadids became acquainted with the works of world writers through the Tarjumon newspaper, and later through the national press created in Turkestan. It is no coincidence that it was during this period, in 1911, that the famous novel by D. Defoe “Robinson Crusoe” was translated into Uzbek (Karimov B., 2013). So, at the beginning of the 20th century, acquaintance with world literature occurred primarily through translations, and translation served as a kind of bridge between Western and Eastern literature.

The similarities between the literatures of these two regions, far from each other both in time and in distance, arose under the influence of the socio-political and cultural environment and are primarily of a typological nature. The national revival movements in Turkestan of the late 19th and early 20th centuries, with their ideology, marked the beginning of a new era in Uzbek literature. These changes are manifested, first of all, in the creation in the works of writers of a new hero with an advanced worldview, in the dominance of the idea of enlightenment. During this period, epic works written in various genres came to the fore in both European educational and Uzbek Jadid literature. Enlightenmentists gave existing forms a new look, a new meaning, raising them to a new level. The eastern genre of “sayahatname”, that is, the genre of travel with an updated form and new content, has become one of the leading genres in Jadid literature. Works of this genre were already written not only in the traditional oriental poetic form, but also in prose form in the spirit of enlightenment. In Western European literature of the Enlightenment, the leading genres were such genres as sketches, essays, brochures, treatises, philosophical stories, novels, and such types of novels as adventure, fantasy, satirical, sentimental, travel novels appeared in various forms, such as epistolary, diary, dialogue. In Uzbek Jadid literature, along with an essay, a story in the form of a dialogue and a story, a work in the novel genre was created for the first time. The author of the first national novel is Abdullah Qadiri.

Mahmudhaja Behbudiy, the leader of the Turkestan Jadids, traveling several times to the countries of the East and West, recorded the details of the trip in his travel notes. In the work “Kasdi Safar” (“Travel Intent”), which belongs to the genre of travel essays, he describes the country, people, nation, way of life, other ethnographic observations and events that he personally witnessed. Reflecting on science, culture, literature and art, showing the people the way out of ignorance, the author writes: “Secular education and science are necessary to take place in this world. A nation deprived of modern knowledge and science will be destroyed by other nations...” (Behbudiy M., 1999). These words of Behbudiy are consonant with the thoughts of the English writer Fielding that there is nothing more valuable in the world than knowledge, but people do not understand it and do not strive for it. Behbudi's memories of this trip are filled not only with humanistic, but also with patriotic feelings. In this work, Behbudi argues that Turkestan is an invaluable country, and that there are great opportunities for earning money and increasing economic growth, which is confirmed even by foreigners during conversations during the trip. One of them says: “Turkestan is the America of the old world.” Cotton, ore, grain, in general there is everything. Turkestan is gold... I sold all my property, bought land in Turkestan with the proceeds and started farming. I would give gold, buy land, and then collect diamonds” (Avloniy A., 1998: 69). Reading these lines,

we involuntarily notice a consonance with the advice of D. Defo about entrepreneurship during his tour of the UK.

The difficult period in the history of our people is clearly shown in the diaries of Abdullah Avlaniy, “Journey to Afghanistan.” Memoirs of the trip were not published in time because they revealed the true image of the October Revolution, which promised freedom, equality and prosperity. “Journey to Afghanistan” by A. Avloniy is in many ways similar to “Qasdi Safar” by M. Behbudiy. For example, about the Turkmens living along the Amu Darya River, Avloni writes: “The Turkmens are extremely proud and brave by nature, arrogant, uneducated and determined.” Behbudiy about the Turkmens “... our poor relatives, the Turkmens, still live in a semi-wild state in grief and poverty, not knowing what is happening in the world and not even knowing themselves... only they still carry a dagger in their belt, not knowing that the time has come to hold the pen in hand” [19.58]. Similar observations and descriptions of peoples are found in the diaries of European travel writers. N.I. Konrad, pointing to a number of similarities in the observations and opinions of two different travel diaries, argues that this is primarily due to the similarity of the periods of the trips taken (Konrad N.I., 1978: 414).

At the end of the 19th and beginning of the 20th century, the focus of the educational movement in Turkestan was educational reforms, as well as issues such as improving the standard of living of the nation and solving the economic and political problems of the country. All these processes are clearly reflected in the sayahatnama and travel notes of the Uzbek Jadid writers Behbudiy, Avlaniy, Fitrat, Chulpan and others. For example, Fitrat’s work “The Indian Traveler,” imbued with the spirit of a new era, is reminiscent of such famous works of European enlighteners as Montesquieu, Cadalso, Goldsmith, which used the method of assessing reality through the eyes of foreigners.

Similar to the works of European enlighteners, where certain issues characteristic of philosophical dialogues are openly discussed, in which critical thoughts about the socio-political, cultural and spiritual situation of their country are expressed, Abdurauf Fitrat in his works used the image of a foreign traveler. in “The Account of an Indian Traveler” and “The Dispute between a Foreigner and a Bukhara Mudarris in India about the Jadid Schools.” Abdulhamid Chulpan in his works “Among the Ruins” and “Road Memories”, in a unique way, in the spirit of romanticism and sentimentalism, using symbols, conveys his impressions of traveling around his country, in which he conveys the universal pain of the nation through the image of the author-traveler. Thus, Uzbek Jadid writers in their travel notes sought to show the positive aspects of life of the peoples of developed foreign countries, in order to improve the cultural and educational level of our people, calling on readers of newspapers and magazines to take an example and apply their experience to life, they also called on their people to awaken from the “sleep of ignorance.”

As a result of a comparative typological analysis of modern Western European and Uzbek literature of the 18th century, we observe common features between works created in the travel genre, created at different times and in different, distant spaces. Through the travel genre, English and Uzbek writers were able to see the positive and negative sides of “us” and “stranger”, express their attitude to world problems and thereby glorify the ideas of enlightenment. It can be concluded that these similarities in the work of Uzbek Jadid writers were both typological and the result of interaction, both direct and indirect.

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