

The Appropriate Place of Eastern Artists in Dante's Creation

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ABSTRACT

This article reveals the relations of the great Eastern thinker Abu Ali Ibn Sina and the famous European poet Dante Alighieri to the concept of love from the perspective of the times they lived. The differences between the views of Ibn Sina and Dante Alighieri according to the era, social development and personal characteristics are analyzed comparatively.

The cities of central and northern Italy had become the centers of Latin Averroism, and Bologna and Tuscany had become the centers of poetry in the national language. A new school of poetry formed during this period was called "New Pleasant Style", and its founder was Guido Gwinicelli, the teacher of the Bolognese poet Dante (who is called my father in the Divine Comedy). In the works of representatives of this current, the love of knights in urban conditions for unattainable deified ladies is replaced by love for a woman who is close to the living, poetic environment. So, if the poets of Provence and Sicily sing about their mistresses and fulfill their vassalage duties, now this artificial love is joined by a simple human feeling. But in many places, the genre characteristic of the poetry of Provence for a long time - high style and expressions, high artistic skills - has been preserved.

Another characteristic of Dante's work "A new pleasant style" was the connection of poetry with science and philosophy. In it, an abstract idea is embodied in the image of a beloved with high human characteristics, and love is given a divine meaning. In his "New Pleasant Style" works, the system of artistic eloquence was combined with the advanced ideological and philosophical teachings of the time. A characteristic representative of this trend was the poet Guido Cavalcanti, Dante's closest friend. In his works, the philosophic nature of poetry becomes stronger, love is sung not only as a source of high human qualities, but also as an origin of these same qualities.

Guido Cavalcanti is a poet who founded psychological poetry, the similes he used describe the

state of mind of the beloved rather than the figure. In his poems, the beloved became a symbol of complex moral and philosophical ideas, in general, in the works of Provençal poetry and the poetic schools formed under its influence, love for the beloved, as a form of divine love, was formed under the influence of Ibn Sina's love philosophy. Even beauty, the beauty of the Creator, is a symbol of goodness, it brings only goodness and happiness. So, those who came to the opinion that it is possible to sing about the beauty of Allah by singing about the beauty of a lover. In this place, the influence of Sufism was greater than the influence of Ibn Sina.

The creator of the "new pleasant style" was Guido Gvnicelli, the most prominent representatives of which were Guido Cavalcanti, Dino Frescoboldi, Lapo Gianni, and the poet Dante, who raised this movement to the level of a literary school and created excellent examples of romantic poetry. Dante's entire work is associated with a girl named Beatrice. Beatrice is the daughter of someone close to the poet's father, and the nine-year-old would-be poet falls in love with the eight-year-old girl for the rest of her life.

Beatrice was in a lavender dress. From this day on, Dante becomes a servant of Amor, the god of love. Dante saw Beatrice a total of five times. The poet's love for her is connected with the highest ideal of a person, and he does not even think of marrying her, considering it blasphemy. Beatrice married another man and died at the age of 24 in 1290. The poet's love for Beatrice later acquires a divine meaning and is interpreted as a symbol of the highest human ideals at all stages of Dante's work.

The first work that brought Dante fame was the collection of poems "New Life" dedicated to Beatrice, which was the first autobiographical work in the history of European literature. However, not all of the poet's poems dedicated to his beloved were included in the collection, but only the work dedicated to the memory of the angelic Beatrice. In the prose stories, there are references to the events that led to the creation of the poems, and the interpretation of the poems. Prose stories, despite the symbolism inherent in them, are written on the basis of real events that reveal vivid feelings and the human psyche.

In Italy in the 80s of the XII century, the issues of love, its types, content and essence were in the center of public attention, and there were discussions about it. Dante also took part in it and wrote a sonnet beginning with the words "Love and diligence, noble hearts are monand...". This problem was faced not only by poets, first from Provence, then from Italy, but Eastern philosophers Ibn Sina and Ibn Rushd also expressed their thoughts at the time. Great scientists of the East have expressed their thoughts. During the period of mastering the works and teachings of Eastern scientists, applying them to social life and the development of science, the issue of love was also brought into the field. In his treatise on love, Ibn Sina wrote, "Love is the link that connects the active mind with the universal mind... at the same time, every soul strives to love. ... love is a characteristic of the soul, not of the body"¹.

In fact, Dante's love for Beatrice is described in Ibn Sina's *Risala fi-l-ishq*. "The love of persons with a divine spirit" is the image itself. According to the scientist, there should be no mention of physical intimacy in romantic relationships between such persons, in the concept of a lover, the source of love rises to the level of divinity, it takes a place among the angels around God"².

In this kind of love, hearts are brought closer together. Spiritual union happens, which is true love, and all other types of love have an end.

The relations of the great thinker of the East and the famous poet of Europe to the concept of love are close to each other, although three centuries separate the periods in which they lived. According to Ibn Sina and Dante, firstly, love is a concept within the framework of morality, secondly, it is a source of high devotion, nobility, thirdly, it activates the lover, and fourthly, it is

¹See: Ибн Сина. Трактар о любви, Тбилиси, 1975, с. 65.

²See: Ибн Сина. Трактар о любви, Тбилиси, 1975, с. 63.

so powerful that it aspires to the Creator, who is the symbol of absolute beauty, light, and goodness. At the same time, their views differ according to the period, social development and personal characteristics.

Ibn Sina, in the fifth chapter of "Risala fi-l-ishq" entitled "The love of the beautiful faces of those who are the owner of beauty and youth", "A beautiful face is only in the good content bestowed by nature, and a beautiful face and good human characteristics create a perfect harmony"³. Indeed, Dante loved Beatrice, just as the scholar said above.

In the teachings of Ibn Sina and in the East in general, good is considered an inevitable attribute of love. This issue was first brought to European literature by the poets of Provence and mainly by Dante. The passage quoted above from Ibn Sina - that beauty, high-level human characteristics, i.e. a beautiful soul, are inseparable substances was already recognized in the East ("Husn-u-dil" epic), but in Europe it found its solution only in the work of Dante, in the "New Life" collection. In this matter, the scientist thinks about a person in general, a lover and a beloved, and then he talks about his beloved Beatrice, who lived and created three centuries after him. In this place, love in the understanding of Ibn Sina and Dante is a worldly feeling characteristic of a human being, which connects the human being with the supreme divine spirit and life.

First of all, Dante considers them to be the constant followers of Aristotle and Plato in their profession and worldview, even though there is a distance of a thousand years between them. During this period, Ibn Sina and Ibn Rushd's reputation was not less than that of Aristotle in Europe. While the poet glorifies our scholars as propagators of the ideas of the new day, with the same words, their services are emphasized and their differences from the sages of the past are also shown. The poet included the great judges among his first-class teachers, learned from them, and reserved a place for them in the network of the contemplation party with the participation of great minds.

Dante's thoughts on the catastrophe expressed in "New Life", "Banquet", especially "Divine Comedy" are mainly based on the above work of Akhmad Farghani. "Despite the fact that the earth is flat in the Qur'an, a scientist from Fergana Region was the first to scientifically substantiate the theory that the earth is spherical in the middle ages"⁴.

The legacy of the poet, especially from his immortal work "Divine Comedy", breathes the breath of the new age, which started the era of struggle for human freedom, intellectual flight, along with medieval traditions, sometimes scholasticism, old concepts and views. Not only the life of Italy or Western Europe, but also centuries-old ancient Eastern culture, literary and scientific traditions are reflected in it. Dante Alighieri united these two great cultural currents, taking the universal heritage and bringing it to a new high artistic peak.

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