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<p>MUASSIS: Qo'qon davlat pedagogika instituti</p> <p>Qo'qon DPI. ILMIY XABARLAR- НАУЧНЫЙ ВЕСТНИК. Кокандский ГПИ. Jurnal bir yilda o'n ikki marta chop etiladi.</p> <p>O'zbekiston Respublikasi Prezidenti Administratsiyasi huzuridagi Axborot va ommaviy kommunikatsiya agentligida 2020-yil 9-iyulda 1085 raqam bilan ro'yxatga olingan.</p> <p>Jurnaldan maqola ko'chirib bosilganda, manba ko'rsatilishi shart.</p> <p>"Qo'qon DPI. Ilmiy xabarlar" ilmiy jurnali OAK Rayosatining 2021-yil 31- martdagi qarori bilan OAK ilmiy nashrlar ro'yxatiga kimyo, biologiya, filologiya, tarix, 2023-yil 5-maydagi №337/6 sonli Rayosat qarori bilan Pedagogika hamda 2024-yil 8-maydagi 5/7-sonli OAK tartib qoida komissiyasi qarori bilan Jismoniy madaniyat, psixologiya va san'atshunoslik fan tarmoqlari bo'yicha milliy nashrlar sifatida kiritilgan.</p> <p>Tahririyat manzili: 150700, Qo'qon shahar, Turon ko'chasi, 23-uy. Tel.: (0373) 542-38-38. Сайт: www.kspi.uz journal.kspi.uz ISBN: 978-9943-7182-7-2 "CLASSIC" nashriyoti 2025</p>	<p>TABIIY FANLAR И.И.Гибдуллина, кандидат биологических наук, (РФ) Sh.S.Nomozov, texnika fanlari doktori, professor, akademik (O'ZB) V.U.Xo'jayev, kimyo fanlari doktori, professor (O'ZB) I.R.Asqarov, kimyo fanlari doktori, professor (O'ZB) A.A.Ibragimov, kimyo fanlari doktori, professor (O'ZB) S.F.Aripova, kimyo fanlari doktori, professor (O'ZB) Sh.V.Abdullayev, kimyo fanlari doktori, professor (O'ZB) B.Yo.Abduganiyev, kimyo fanlari doktori, professor (O'ZB) A.E.Kuchboyev, biologiya fanlari doktori, professor (O'ZB) M.T.Isog'aliyev, biologiya fanlari doktori, professor (O'ZB) V.Yu.Isaqov, biologiya fanlari doktori, professor (O'ZB) T.O.Turginov, biologiya fanlari bo'yicha falsafa doktori (PhD), dotsent (O'ZB) A.M.Gapparov, kimyo fanlari bo'yicha falsafa doktori (PhD), dotsent (O'ZB) I.I.Oxunov, kimyo fanlari bo'yicha falsafa doktori (PhD) (O'ZB) A.Jh.Xusanov-fizika-matematika fanlari nomzodi, docent (O'ZB) O.A.Turdiboyev, biologiya fanlari bo'yicha falsafa doktori (PhD), dotsent (O'ZB) G'M.Ochilov, kimyo fanlari doktori, professor (O'ZB) B.No'monov, texnika fanlari bo'yicha falsafa doktori (PhD), dotsent (O'ZB) M.Madumarov, biologiya fanlari bo'yicha falsafa doktori (PhD), dotsent (O'ZB)</p> <p>FILOLOGIYA FANLAR Huseyin Baydemir filologiya fanlari doktori, professor, (TR) И.А.Киселёва, доктор филологических наук, профессор (РФ) В.В.Борисова, доктор филологических наук, профессор (РФ) К.А.Поташова, кандидат филологических наук, доцент (РФ) Э.Р.Ибрагимова, кандидат филологических наук, доцент (РФ) S.Muhamedova, filologiya fanlari doktori, professor (O'ZB) G.Islailov, filologiya fanlari nomzodi, dotsent (O'ZB)</p> <p>IJTIMOIIY FANLAR Л.Г.Насырова, кандидат исторических наук, доцент (РФ) З.В.Галлямова, кандидат исторических наук, доцент (РФ) D.N.Abdullayev, tarix fanlari doktori (DSc), dotsent (O'ZB) M.Rahimov, tarix fanlari doktori (DSc), dotsent (O'ZB)</p> <p>PEDAGOGIKA FANLAR Р.Ф.Ахтариёва, кандидат педагогических наук, доцент (РФ) Н.Н.Масленникова, кандидат педагогических наук, доцент (РФ) Л.А.Максимова, кандидат педагогических наук, доцент (РФ) X.I.Ibragimov, pedagogika fanlari doktori, professor, akademik (O'ZB) B.X.Xodjayev, pedagogika fanlari doktori, professor (O'ZB) B.S.Abdullayeva, pedagogika fanlari doktori, professor (O'ZB) N.A.Muslimov, pedagogika fanlari doktori, professor (O'ZB) N.M.Egamberdiyeva, pedagogika fanlari doktori, professor (O'ZB)</p>



“LITERARY COMMUNITIES” IN INDIA DURING THE MIDDLE AGES

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Annotation. This article is devoted to the study of the problem of the formation of "literary communities" in India (South Asia) in the Middle Ages.

When studying the history of literature of the Foreign East, a certain pattern is revealed in the formation of literary unities and communities. The Middle Ages can be hypothetically considered as the time of the immediate formation of literary complexes, which represent a huge amount of material from the prehistories of literary trends.

One of the factors that contributed to the creation of a kind of "literary associations" was the language, the primary element of literature. The concept of "special literary communities," which emerged as a corrective to Western European centrist ideas about the history of literature, is, in our opinion, very valuable for orientalists, especially for Indologists. As we will try to show in this article, this concept, when applied to Indian material, can take on a broader, generalized meaning than what was originally put into it. More specifically, a "special literary community" should not necessarily be a community of "national literatures." In other words, "a special literary community" is a more universal concept than the concept of "national literature".

India (South Asia) is a huge diversity of human communities, both historically and in modern terms. Accordingly, a wide variety of literary communities is revealed to the literary critic.

In India, at the end of the 1st – beginning of the 2nd millennium, in parallel with Sanskrit literature, represented mainly by imitative works that copied classical samples, a literary tradition arose in living languages.

In this article, we examined how promising the concept of "special literary community" is for Indologists and Oriental studies in general. At the same time, it follows from these examples with sufficient evidence that the "special communities" of national literatures are only a special case of a broader phenomenon, i.e. "Special communities" can also exist between literatures of a different type with a different social basis.

Key words: literary communities, national literature, literary tradition, concept, "classical" languages, "living" language, Hindi language.

The Middle Ages in India, spanning approximately from the 8th to the 18th century, marked a significant period of cultural and literary development. During this era, various literary

communities emerged, contributing to the rich tapestry of Indian literature. These communities were characterized not only by their linguistic diversity but also by their philosophical and artistic expressions. This essay explores the formation, characteristics, and contributions of literary communities in medieval India, illuminating their critical role in shaping the literary landscape.

One of the most remarkable aspects of the literary scene in medieval India was its plurality. The region witnessed the flourishing of diverse languages and dialects that gave rise to vibrant literary traditions. Notably, languages such as Sanskrit, Persian, Tamil, Bengali, and Hindi played pivotal roles in shaping the intellectual and artistic milieu of the time. Each linguistic community fostered its unique literary expressions, often influenced by local culture, social dynamics, and historical contexts. For instance, the Tamil literary community in the southern part of India produced numerous works that reflected the intricacies of spirituality, love, and nature, prominently featured in the classical Sangam literature.

The emergence of religious and philosophical movements also significantly impacted literary communities. The Bhakti movement, which began in the 15th century, witnessed the rise of saints and poets such as Kabir, Mira Bai, and Tulsidas. These figures created devotional poetry that transcended rigid social structures and castes, fostering a sense of inclusivity. The literary works produced during this period often conveyed profound spiritual messages, making literature accessible to the masses and promoting a sense of community among the followers of various faiths. These poets established literary networks that not only spread their ideas but also facilitated dialogue among different sects, enriching the cultural fabric of the nation.

Patronage played a crucial role in the development of literary communities during the Middle Ages. Courts and royal dynasties, such as the Mughals in North India and the Vijayanagara Empire in the South, provided both financial support and social encouragement for literary pursuits. Poets, scholars, and playwrights found refuge in royal courts, where they often composed works that celebrated the glory of their patrons while advancing literary styles and genres. The synthesis of Persian and Indian literary traditions during the Mughal era, for example, resulted in remarkable contributions to poetry, history, and philosophy, with notable figures such as Amir Khusrau and Zahiruddin Muhammad Babur emerging as key literary figures.

Moreover, the emergence of vernacular literature marked a significant shift in the inclusivity of literary communities. The period saw a movement away from scholarly works written primarily in Sanskrit or Persian. Regional languages became vehicles for storytelling, folklore, and historical narratives. The promotion of regional literature facilitated a deeper connection with local customs, traditions, and everyday experiences, allowing ordinary people to engage with literary forms in ways that were previously inaccessible. This democratization of literature fostered a sense of shared identity within communities and encouraged the propagation of cultural and linguistic pride.

As literary communities continued to evolve, they reflected not just the socio-political dynamics of medieval India but also regional identities and cultural distinctiveness. The exchange of ideas and literary forms among different communities fostered a vibrant intellectual discourse. Translations and adaptations of texts across languages enriched the literature of India, leading to innovative genres and styles.

In studying the history of literature in the foreign East, a certain regularity in the formation of literary unities and communities can be observed. The Middle Ages can be hypothetically viewed as a time of direct formation of literary complexes, which represent an immense material for the prehistory of literary directions. One of the main tasks is to consider how promising the concept of "special literary community" is for Indologists and Oriental studies as a whole.

Indian literature is rich with monuments that have gained worldwide recognition. The concept of "special literary communities," which emerged as a corrective to Eurocentric views of literary history, is, in our opinion, very valuable for Orientalists, especially for Indologists. As we will attempt to demonstrate in this article, this concept, when applied to Indian material, can acquire a broader, generalized meaning than what was initially intended. Specifically, a "special literary community" does not necessarily have to be a community of "national literatures".

South Asia is a historical and cultural concept roughly comparable in scope to Europe, and the literatures of this region form a complex that can be compared to the complex of European literatures, and perhaps even surpasses it in terms of complexity and the number of constituent parts. For example, linguists count at least 200 different languages in South Asia. However, there are far fewer major languages—those that unite large groups of people and have a more or less developed literary tradition—amounting to about 20 to 30 languages.

Firstly, written use was established (earlier than the new Indo-Aryan languages) for representatives of at least two intermediate stages of language evolution within that family, the so-called "Prakrits," and later the languages known as "Anabhartha."

We can speak of several more or less distinct literary traditions (literatures) in these languages. They have not yet been studied sufficiently, but as far as we can tell, the distinction of these literatures was related not so much to the formation of any ethnic communities as to other social processes (for example, religious movements: thus, one of the Prakrits became the sacred language of the Jain Canon).

The interaction between various literary traditions facilitated a cross-pollination of ideas, as scholars and poets sought inspiration from each other's works, enriching the broader narrative of Indian literature.

In conclusion, the literary communities in India during the Middle Ages played a crucial role in shaping the nation's cultural and intellectual landscape. Their multilingual expressions, influenced by religious movements, royal patronage, and the emergence of vernacular literature, contributed to a dynamic literary heritage. As starting points for future literary movements, these communities laid the groundwork for a more inclusive and representative literary culture. The

richness and diversity of medieval Indian literature continue to resonate today, illustrating the enduring legacy of these literary communities.

Only the powerful transformations over the past two centuries, linked to the intense interaction between Indian and European cultures, have brought new Indo-Aryan and Dravidian languages to the forefront. It is during the 19th and 20th centuries that literature in living Indian languages began to form in the modern sense of the word, i.e., artistic literature in the form of printed books intended for a more or less wide readership. These languages and literatures, like those of modern Europe, began to be regarded as the heritage of large human communities—national or (more often) quasi-national.

It should be noted that the overwhelming majority of South Asia's population still engages with literature primarily in oral form, often without formal education. Classical Sanskrit literature, of course, demands a more sophisticated understanding. However, in modern India, there are many individuals for whom the poems of Kalidasa are just as dear and esteemed as contemporary novels. Thus, it is likely that we can speak of a "commonality" between Sanskrit literature on one side and new Indian literatures on the other.

This "special commonality" is, of course, of a very specific type and differs from the "special commonalities" of two or more living literatures. Nevertheless, in a sense, Sanskrit literature is still a living literature; not only are its ancient texts read and revered, but new works are also being created.

The Literary Academy of the Republic of India recognizes Sanskrit as one of the modern literary languages and awards prizes for the best works in Sanskrit, although, of course, in terms of significance within contemporary culture, these works can hardly be compared with those in newer languages. In the past of Indian culture, a historian could undoubtedly find many instances of "special literary communities," quite similar to those that exist in the modern world. For example, one could examine the coexistence of Sanskrit literature and Prakrit literature during their period of intense development, and in later times, the coexistence of literature in Sanskrit, Prakrit, Apabhraṃśa, and even new languages.

In southern India, there were "special communities" of Sanskrit and Dravidian literatures among themselves. In the 2nd millennium BCE, Persian literature began to engage with various literary communities in India. We will limit our discussion to a few cases of "special literary communities" in South Asia in the 19th and 20th centuries.

The "Muslim" conquest inevitably influenced the development of Indian literatures. Its consequence was, in particular, the so-called Indo-Muslim cultural synthesis, which refers to the incorporation of the cultural traditions of Middle Eastern peoples by the peoples of India and the formation of a new literary community in India—Persian literature. Its most prominent representatives from the 18th century onward included Amir Khusrow Dehlavi, Hasan Dehlavi, Nahtabi, a group of 16th-century authors, and later, Bedil (17th-18th centuries).

In India, at the end of the 1st millennium and the beginning of the 2nd millennium, alongside literature in Sanskrit, which was mainly represented by imitative works that copied

classical models, a literary tradition began to emerge in the living languages. The partial synchrony of this process is disrupted by only two literatures: Tamil, which has its origins in antiquity, and Urdu, which appeared later than the others and developed under the strong influence of Persian literature.

The close kinship of various peoples in India resulted in some authors "belonging" to two or even three literatures (such as Namdev, Vidyapati, Mirabai, and others). A characteristic feature of literary life in India was the assignment of a specific language to certain themes and plots determined by religion or heretical teachings. In this context, the roles of Braj and Avadhi are particularly interesting. The collection of works in these languages, which became literary languages or dialects, can be viewed as a relatively independent literary complex. Braj, localized in a specific geographical area (the upper part of the region between the Ganges and Jamuna rivers), became the language of many poets in Maharashtra in the West and reached Bihar in the East during the 15th to 18th centuries.

At the same time, it was quite common during the medieval period for authors to be bilingual. The same person would write in both living languages and Sanskrit (such as Vidyapati Thakur in the 15th century). There are also known works created in several languages, such as the "Ramayana" by Gulsi Das in the 16th century, among others.

In continuity with ancient traditions, literature that unites the creativity of various peoples based on religious criteria (Judaism, Hinduism, Buddhism, Zoroastrianism, Christianity, Islam) continued to thrive or was newly formed. In this context, one can find commonalities among the literary monuments of any particular religion, even those created in different languages and at different times (shared plots, characters, and a "set" of genres).

Many of these literatures played a significant role in the cultural life not only of their own people but also of neighboring ones. For instance, the Iranians were partially immersed in the foreign environment of Buddhism, which contributed to Iranian literature through its artistic expression.

Commonalities of a different nature often arose from heretical teachings that could later evolve into religions (the Manichaeon heresy in Zoroastrianism, the Ismaili heresy in Islam). The Manichaeon heresy, and later its religious form, gave rise to its own literature, known as Manichaeon literature.

In conclusion, the literary communities of India during the Middle Ages played a pivotal role in shaping the cultural and intellectual landscape of the subcontinent. These communities were characterized by their diverse linguistic, regional, and religious compositions, fostering a rich tapestry of literary expression that transcended boundaries. The interactions among poets, playwrights, and scholars in various courts and religious establishments facilitated the exchange of ideas and the flourishing of genres such as poetry, prose, and drama.

The patronage from royal courts and religious institutions was instrumental in the development and dissemination of literature, enabling writers to explore themes reflective of their societal contexts, from devotion to philosophical inquiry. The emergence of vernacular

languages, alongside classical forms, democratized literature, making it accessible to a wider audience and encouraging a sense of identity among various communities.

Moreover, the impact of these literary communities extended beyond their immediate temporal and spatial confines, laying the foundational stones for future literary movements and enriching the cultural heritage of India. The legacies of renowned figures from this era continue to influence contemporary literary practices, demonstrating the enduring significance of these medieval communities.

In essence, the literary communities of medieval India were not merely groups of writers and thinkers but were vibrant collectives that nurtured creativity, encouraged dialogue, and fostered a profound appreciation for the power of words. Their contributions remain an integral part of India's historical narrative, highlighting the essential role of literature in the formation of cultural and intellectual identities.

The examples discussed demonstrate the promising nature of the concept of "special literary community" for Indologists and Oriental studies in general. At the same time, it is evident from these examples that "special communities" of national literatures are merely a particular case of a broader phenomenon; as mentioned earlier, "special communities" can also exist among literatures of different types with different social foundations.

Further and more in-depth development of the concept of "special literary community" and the entire range of related concepts will undoubtedly require engaging with disciplines beyond literary studies, such as history, ethnography, sociology, and linguistics. There is nothing strange about this; on the contrary, modernity is characterized by the mutual penetration and even integration of different sciences. It is well-known that valuable results are often obtained at the "intersections" of sciences. Moreover, the boundaries between different sciences are as arbitrary as the boundaries between different literatures.

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