

Approaches to Science and Education in the East and in the West

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Abstract: *The article explores how the concept of Knowledge is interpreted in English and Uzbek classical literature by the works of Alisher Navai and William Shakespeare. These remarkable writers present the peculiarities of people who possess humanism, dignity, love, respect and the development of high moral qualities through the heroes of Navai and Shakespeare. Although the highest point of perfection in the view of two thinkers is love, it has sought to express in the literature that man must be educated and knowledgeable before reaching this love. While the Western Renaissance thinkers focused attention on their own beauty, physical and spiritual perfection. Shakespeare acted as a scientist, he had an insatiable curiosity that seems to have extended beyond humans to nature itself – but it was as an artist that he drew on those thoughts and ideas to create some of the world’s most powerful dramas. The Eastern Renaissance thinkers concentrated on the issue of human perfection. In Navai’s viewpoint, this beautiful life is not a major aim, but it is only a means of examination for attaining spiritual growth. This is the basis of the works of Alisher Navai and Shakespeare.*

Keywords: enlightenment, torch, decoration, happiness, classification, arrogance, wealth, generous.

Information is slavery to the thoughts of others, knowledge is power and freedom to do one’s own thinking.

D.D. Hade

1. Introduction

In the process of cognition, information about the surrounding reality is summarized and stored as a concept in the individual’s consciousness. Handy quotes high-flown but insightful definition: "Learning is not finding out what other people already know, but is solving our own problems for our own purposes, by questioning, thinking and testing until the solution is a new part of our life" [4].

The "knowledge" was first recorded in Middle English in the forms of *knawlage* and *knowleche*. It is assumed that it comes from the obsolete by now, the verb of knowledge (forms in Middle English are *cnawlechien* and *knowleche* (n), which derives from the verb *know*. A number of nouns related to knowledge are associated with the meaning of the verb knowledge, while others relate to the verb know. Thus, consideration of the etymological roots of the lexeme of knowledge is possible only through the etymology of the word know.

The origin of the verb *wit* is associated with the Indo-European root. In the internal form of the lexeme *wit*, there is an indication of the method of obtaining knowledge (through personal experience) and the empirical nature of knowledge itself. The meaning of the verb can indicate the way of acquiring knowledge - it is acquired through certain efforts, learning and is associated with the abilities of the subject.

Yu.S.Stepanov points out: "Knowledge, expressed through the root of the word *know*, refers to the higher realm, to "wisdom" [7].

Etymologically, the noun knowledge is derived from the verb, which can be regarded as an indicator of the active role

of a person in obtaining knowledge. In addition, the verbs *can* and *wit* (expressed in Old English those meanings that later passed to the verb *know*) themselves originated from the verb forms of the past tense and, therefore, indicate the subject’s prior activity, active interaction with the environment. Yu. S. Stepanov: "All concepts of knowledge, in their linguistic form as "names of knowledge", nouns denoting types of knowledge, are not primary, but are derived from verbs, notation of actions."

The word "science" was recorded in the middle of the 14 century "what is known, knowledge (of something) acquired by study; information;" also "assurance of knowledge, certitude, certainty," from Old French *science* "knowledge, learning, application; corpus of human knowledge". In the late of 14th century in English it was clarified as "book-learning," also "a particular branch of knowledge or of learning;" also "skillfulness, cleverness; craftiness."

2. Literature Survey

Science, since people must do it, is a socially embedded activity. It progresses by hunch, vision, and intuition. Much of its change through time does not record a closer approach to absolute truth, but the alteration of cultural contexts that influence it so strongly. Facts are not pure and unsullied bits of information; culture also influences what we see and how we see it. Theories, moreover, are not inexorable inductions from facts. The most creative theories are often imaginative visions imposed upon facts; the source of imagination is also strongly cultural [8].

In *science* you must not talk before you know. In art you must not talk before you do. In literature you must not talk before you think [6].

It is known that the Great Silk Road has long been an opportunity for the people in order to get the forefront in the development of civilization in the West and East. Under the circumstances, their standard of living and literacy works

were closely related to each other. This admittedly has led to the adaptation to each other not only the socio-political, but also the fiction, art and culture among the people. For this reason, it is recognized that in the field of science the Silk Road was not only a trade economic link between the East and West, but also a viable way of spiritual awakening of Europe.

In fact, some concepts in the sphere of the spiritual world do not choose nationality, religion, or border. They are served to satisfy the needs of all humanity and always call the human for the light and goodness. Therefore, they were able to move from one nation to another without any obstacles and made its impact.

Such kind of concept, the belief of people, and the need of spiritual world is "knowledge".

Knowledge, science, enlightenment are considered as widely comprehensive concepts. The highest and most divine quality for man is knowledge and enlightenment. Science is a torch that guides us to brightness from darkness. Science is a symbol of wisdom, purity, and above all, it is a belief. Abdulla Avlani emphasizes on how science is important in his work "Туркий Гулистон ёхуд ахлоқ" (Turkiy Gulistan or Morals) [9]. "It sharpens our minds and shows us our conditions and actions as a mirror. Avlani emphasizes that science is so profound that it is impossible to give full description, and it survives a person from the ignorance, join the world of enlightenment, turn the human away from evil.

In particular, as stated in the hadith, Safran bin Assal, who came to the Prophet, said that he had come to seek knowledge.

- O Messenger of Allah! I came to seek knowledge.

The Prophet replied:

-Welcome to the seeker of knowledge. Angels will spread their wings for a knowledge seeker. Then the scholars of knowledge (who wants to get enlightenment) will go to the world of heaven with their understanding. The Prophet had a great respect for the scholars, seekers of knowledge and valued educated people. The fact that the only blessing to be asked in the Qur'an is knowledge, as evidenced by the ayat, (verse) "Allah, increase my knowledge" [10].

The concept of "knowledge" guides humanity to brightness, and leads to the path of Allah and His Messenger. Knowledge is valuable and it provides people with a sense of pleasure. So "knowledge" must be beneficial. The concept of "knowledge" is widely described in the works of East scholars, such as Farabi, Beruni, Ibn Sina, Ibn Rushd, and they constantly relied on the orders of the Prophet. For example, Beruni said, "... knowing what you do not know gives the highest pleasure to the human soul" [3].

Ibn Sina, who was called the "Shayx-ar-raisi" (the leader of the wise) in the East, said about knowledge, wisdom, and enlightenment in his quotations thousands years ago: "The spirit is the lamp stand, knowledge is the light from this lamp, as long as the lamp stops burning - you are alive. If it goes out, you will die" [12]. Definitely, knowledge is the power of the soul. We provide our bodies with clothing and

food, but they cannot nourish the soul, and only enlightenment can keep the soul alive.

The first educational poem "Қутадғу билиг" (knowledge leads to ultimate bliss) also emphasizes how the greatness and excellence of learning. For example,
Яна бир хикмат бор: Ҳазрати одам —
Билим, ақл-у идрок сабаб мухтарам.
Билимни буюк бил, уқувни улуғ,
Шу икков удуғлар кишини тўлиқ.

Meaning: From above the statements, we can understand that the glory of humanity is related to their knowledge. Knowledge is so powerful that any problems can be solved.

3. Problem Definition

We can see from the eastern scholars that the concept of "Knowledge, Science and Enlightenment" were widely described in the works of Alisher Navai.

“Илм ўқуб қилмаган амал мақбул,
Дона сочиб кўтармади маҳсул”

.....
“Билмагани сўраб ўрганган олим
Орланиб сўрамаган ўзига золим”

In these statements, Alisher Navai asserts that a person must be guided by what he has learned; otherwise this knowledge could have little value. At the same time, if a person is ashamed and shy about learning, this characteristic will lead to some failure in life. The seventeenth article of the poem "Ҳайратул аброр" (Hayratul Abror), summarizes the magnificence of the scientific community.

In this article, Imam (Islamic religious leader) Fahr Razi and Sultan Muhammad Khorezmshah (the ruler of Khorazm) lit a candle of friendship in the bath-house. After all, Sultan gets rid of his feature of arrogance the impacts of the Imam's word.

Бор эди ҳаммомда бир кун имом,
Шаҳ доғи ҳаммомға қилди хиром.

Бир-бири бирла бўлубон мухталит,
Шоҳ савол этди бўлуб мунбасит:

Кей бўлуб эл илминг ила баҳравар,
Айт қиёмат ишидин бир хабар.

In this article, a well-educated person is asked to tell about the Judgment Day. From this, we can see that the knowledgeable people are always perfect guides, good counselors, and guide people to the right path. Throughout this poetry, the King also asks about what troubles will occur that day, and what will happen to the people.

Ким неча ул кунда малол ўлғуси,
Ҳар кишига анда не ҳол ўлғуси.

Шоҳ чу бу нуктани қилди савол
Бўйла жавоб айтди соҳиб камол:
Imam answers to the following questions to the King:
Ким сангаким ҳашр сўзи ком эрур,
Бил анга монанд бу ҳаммом эрур.

Андагадошах била яксонбўлуб,
Шоҳугадоборчасиурёнбўлуб.

Жоҳужалолаҳлисинингдек бори,
Ичкарию бору йўқиташқори.

Илмуамалаҳлименингдектамом,
Ҳарнейиғибҳамрахэтибвассалом [15].

The king is impressed with the answer and abandons his selfish behavior. This can be understood from the poetic lines above, every knowledgeable person always carries with their knowledge. No one can take away the knowledge and skills he possesses, he is rewarded of this world and the Hereafter.

In addition to the above views, we can recognize the hero Farhad was so thoughtful and creative and he was the great researcher and the ability of thought in his deeds in Navai's poem "Farhad and Shirin". From the following poems (verses), we can understand that what Farhad did, decided solely by deeply thinking. Farhad said:

Деди ҳар киши қилмиш одамизод,
Тафаккур бирла билмиш одамизод.
Ўлум ичра менга то бўлди мадҳол,
Топилмас мушқули мен қилмаган ҳол [14].

Meaning: Farhad was very respectful person in front of humanity. He also used his perfection which gained in science in order to create the development people's life. In his address to himself, it becomes very clear that he was the one who had devoted all his existence to humanity:

Love in mysticism (tasawwuf) is not just a feeling of love and affection, besides, it is understood as will, persistence, knowledge, worship, wisdom, modesty, patience, contentment, diligence, humility, justice, generosity, gentleness, courage, goodness and immaculacy. According to mysticism, soul will be purified by "higher knowledge" (marifat). In Navai's poem "Farhad and Shirin" Farhad's teachers were not only just craftsmen but also they were enlightened people such as Bonnie was a master who built a love building and taught her how to build. Mani was a teacher who taught the secrets how to love the Allah. Karan was described as a mentor, educated Farhad with the knowledge of the fragmentation of lustful desires, which is harder than a rock.

4. Methodology / Approach

Contrary to the ideas put forward by Eastern scholars, Western thinkers also expressed their views about education the reflecting on the humanistic worldview of the Renaissance, Dante in his work "The feast". Humans have the ability to know, so they should strive for knowledge. "Knowing is a high quality of our spirit, and knowledge is the greatest pleasure for human beings," he says [11].

We can see the interpretation of wisdom and knowledge in the works of Shakespeare: **"Ignorance is the curse of God; knowledge is the wing wherewith we fly to heaven"**. By these words, Shakespeare reveals the importance of knowledge that can lead to the paradise whereas illiteracy is

believed that it is spiritual poverty depicting people who do not have any contribution to the society.

"I say there is no darkness but ignorance".

[https://www.azquotes.com]By this quotation Shakespeare makes the point: "ignorance is the predominant cause of darkness". In English, the word "ignorance" means lack of knowledge and insensitivity. Shakespeare always insists on being educated and enlightened.

Another Renaissance writer, Sir Philip Sydney emphases how knowledge and enlightenment is vital in his works. For instance, **"to know, and by knowledge to lift up the mind from the dungeon of the body to the enjoying his own divine essence"** [https://www.goodreads.com] Sir Philip Sydney argues that through knowledge and understanding people commence to fathom themselves.

It can be seen that the great English playwright William Shakespeare, based on this view of science and education of the Western Renaissance, however, rarely used the words of knowledge, enlightenment and science in his writings, but he discussed extensively on the essence, ways and means of self-education. It was even written on his grave. There are three main requirements to achieve success: To accomplish this, initially you must be aware of gaining knowledge more than anyone else gains; secondly, you must work harder than others; thirdly, we should not look forward any success to come like others. Aforementioned views of Shakespeare also proves our thoughts.

As mentioned above, knowledge and enlightenment is a great blessing given to human beings. It is a means of self-understanding. Man cannot achieve it on his own. Factors of learning and producing knowledge and enlightenment may be disparate: 1) Raising awareness through family education, parental advice may be observed by the example of Shakespeare's Hamlet. 2) The achievement of enlightenment through the lessons, teachings and practices of the master can be detected in the example of Navai's Farhad. 3) Ibn Sina's efforts in acquiring knowledge is an example of how man achieves enlightenment by learning independently.

As we study fiction, we can the interpretation of the concept "enlightenment" and "to obtain knowledge". Then the thoughts of writers' enlightening approaches become obvious. In the Hamlet tragedy, Shakespeare portrays the protagonist Hamlet as an educated person. Because Hamlet is defined as a person who is conscious of his own feelings and loyal to his truth in comparison with other characters in the tragedy.

Hamlet can easily be compared to educated, spiritually enlightened person (Arif) in Oriental literature. After all, as the literary critic I. Haqqulov points out, there would have been a need to create him with qualities, indeed, in mysticism. if Hamlet had been created by an Orientalist, Hamlet is so spiritually close to the Oriental (Arif). *"You cannot, sir, take from me anything that I will more willingly part withal—except my life, except my life, except my life"*. (ACT 2. SC. 2)

His statements are immediately understood by everyone with a sense of abandonment of worldly pleasures [16].

Hamlet

It is not very strange; for my uncle is King of Denmark, and those that would make mouths at him while my father lived give twenty, forty, fifty, a hundred ducats a piece for his picture in little. 'S blood, there is something in this more than natural, if philosophy could find it out. [ACT 2. SC. 2] [1]

These poetries reveal some bad virtues among people such as materialistic characteristics, being sycophant, transgressor, and slothful. As Hamlet was so honest, he complained people who were saluting his uncle's shadow. When his father was a king, and some servants had a great respect to him, however, after his father's death, they became different and started to obey his uncle. It has been recognized that humans were made with great respect by nature, but usually go down with their deeds.

Hamlet follows his life experience and performs self-examination "in the background of parental advice" in order to form enlightenment in the Hamlet tragedy, For example:

Queen:

Good Hamlet, cast thy nighted color off,
And let thine eye look like a friend on Denmark.
Do not forever with thy vailèd lids
Seek for thy noble father in the dust.
Thou know'st 'tis common; all that lives must die,
Passing through nature to eternity. [ACT 1. SC. 2]

The queen tells her son Hamlet that he must not be always miserable about the death of his father. She raises son's spirits not to be distressed for such a long time and she kindles that "people in this world cannot live forever, that no one can be a superior to this world". It is true that he is suffering from the abusive situation of her mother and current king of Denmark. When Hamlet meets with the ghost of father, he realizes that his uncle was the murder of his father. Nevertheless, the queen is his mother. Hamlet's mother, Gertrude, marries his uncle Claudius, who becomes the new King. Therefore, Hamlet is so upset from this situation and has revenge.

Hamlet

I will speak (daggers) to her, but use none.
My tongue and soul in this be hypocrites:
How in my words somever she be shent,
To give them seals never, my soul, consent.
Perhaps the present life of the queen is the main reason for Hamlet's distress.
However, any abusive actions are not typical to the nature of Hamlet. For example, in the following excerpt, Hamlet expresses to the rebellion in his soul.

Hamlet

I will speak (daggers) to her, but use none.
My tongue and soul in this be hypocrites:
How in my words somever she be shent,
To give them seals never, my soul, consent.

Hamlet is a well-educated, enlightened and conscious person with life experience despite being young. In this Hamlet's dialogue, he clarifies his feelings in deep soul. When his mother calls, he has to go but the rebellion in his heart is so strong that he tries to be calm enough to say, "never be rigid oh my soul!" He is in such a state of "so great a word," but she tries to be calm that my birth mother should be respected. Hamlet's soul can only be understood and felt by readers. A literary critic U. Juraqulov said that "Hamlet is a state man. Hamlet - guardian of the family; the caretaker of society. Hamlet is a vengeance of honor and dignity. Hamlet is the future of a crumbling kingdom. He is a lover, faithful and self-sacrificing. As the whole knowledge in the world cannot be embraced, Hamlet's nature cannot also be fully comprehended by people" [13].

Such kind of features are certainly characteristics of an educated person.

Thus, Shakespeare created Hamlet as an educated, enlightened, spiritually perfect person with life experience. In this tragedy we can see upbringing excerpts. It is perceived that the advice given by Polonius to his son Laertes is an acceptable preaching to lead a person into a better way in life, whether he is an Eastern or Western man.

SCENE 3: Polonius:

And you are stayed for. There, my blessing with thee.
And these few precepts in thy memory
Look thou character. Give thy thoughts no tongue,

Polonius gives advice when he sets off his son on the way and says to his son: "don't say inconsistent words" and "keep your secrets all the time". It is believed that obedience to parents' rules is the key to be a successful child. In addition to this:

Give every man thy ear, but few thy voice.
Take each man's censure, but reserve thy judgment.
Costly thy habit as thy purse can buy,

5. Results & Discussion

One of the best features of a man in Polonius's monologue is that when he hears it all, the word will come to you, should be careful to converse. Moreover, he advises to be careful when spending money and look to your purse. In his words, the consequences of letting the voice are not always good. Moreover, the following exhortation by Polonius is in line with the views of the Oriental fathers in the upbringing.

Neither a borrower nor a lender be,
For loan oft loses both itself and friend,

Through these examples, Polonius emphasizes to be careful in borrowing and lending matters to his son.

He also focuses on not borrow or lend, because if you lend you money, you will lose both friends and money. To sum up above points, we can see the similarities between parenting in the East and West.

Moreover, Janathan Bate explained: The beauty of the poetry and the skill of the plotting go without saying. A

large measure of the answer lies in the depth of characterisation, as revealed through the art of soliloquy in which thought processes and feelings are shared with the audience. But above all there is the sense that in these plays Shakespeare addresses in extreme form the issues almost all of us have to face at some time in our lives. Hamlet: growing up and coping with a father's death. Macbeth: ambition, the will to power, and the grip of guilt. Othello: falling in love and dealing with sexual jealousy. King Lear: growing old and coping with difficult children. These are the plays in which Shakespeare's psychological insights seem most profound and complex [2].

6. Conclusion

Finally, we can conclude that there is no any nation or people had been living in isolation, otherwise there would be no progress in literature and science. Looking at the works of two prominent geniuses - Alisher Navai and William Shakespeare, who have made significant contributions to the development of world culture, literature and art.

Oriental thinkers have focused their attention on the issue of human spiritual maturity. It is expressed that man cannot reach the achievement of spiritual perfection without knowledge and enlightenment. Here, we can provide examples of the thoughts of our prominent writer, Navai. "To get knowledge is to strengthen faith, but not for the sake of wealth". In our article, we can see that science and education are common in English and Uzbek classical literature. The ideas of Navai and Shakespeare are based on the commonality, because of problems of period when created their works, moods, and potentials of the writer's talent and vision in artistic expression. They pointed that humans' standard features, such as, humanism, veneration, love and respect. In addition, they focused on the development of high moral qualities. Although the highest point of perfection in the view of two thinkers is love, they had sought to express in the literature that man must be educated and knowledgeable before reaching this love. Through their works, we can understand that they call people to be perfect and educated.

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