

THE EAST IN THE WORKS OF L. TOLSTOY

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ABSTRACT

In article influence of philosophy of the East on L.Tolstoy's creativity is analyzed. Studying of works of the well-known philosophers, and also acquaintance to customs, a life and religion of the people of the Caucasus had huge value in Tolstoy philosopher's formation. Philosophical treatises, numerous religious and ethical essays, articles, extensive philosophical correspondence – all this allows to consider Lev Tolstoy identity as the outstanding wise man of Russia recognized around the world.

KEYWORDS: *East Philosophy, L.Tolstoy, Religious and Ethical System, Philosophical Heritage.*

INTRODUCTION

The huge interest in Tolstoy around the world remains relevant today. To continue the study of the artist of the word - a person of universal significance - means using his letters, diary entries, finally, his works and all his creativity in the synthesis of the universal literary process. Only a few writers become recognized classics during their lifetime and are known to the whole world – such was the Russian writer Count Leo Tolstoy (1828-1910). By the end of the XIX century, his name was known not only in Russia itself, where he became a favorite car, not only in the West, but also in the East. A huge role in this was played by his active correspondence with famous spiritual leaders of the Eastern world (the Hindu Mahatma Gandhi, the Egyptian Mohammed Abdo, etc.), as well as the popularization of his ideas in the Muslim press both in Arabic, Persian, and Turkic languages. [1]

Leo Tolstoy as a writer is well known as a philosopher, the author of an original religious and ethical system that sets a person up for serious independent activity. Tolstoy himself, in the last three decades of his life, sought to live according to the commandments of the doctrine he developed. The philosophical legacy of L. Tolstoy is so great that some tend to recognize him, first of all, as a philosopher and only secondarily

- Writer 1. Lev Nikolaevich's interest in the East was unusually great, he paid special attention to the East. He often turned his thoughts to the cultural sources of ancient peoples, looking for life-giving forces in them for the future renewal of mankind. The writer saw them in the way of life of the Eastern peoples, in their traditional peacefulness and diligence, in their rich cultural heritage.2

L. Tolstoy's interest in studying the philosophy of the East appeared early.

In 1845-46, the writer continues to study philosophy, tormented by the resolution of questions about the meaning of life, about the ways of spiritual self-perfection. Throughout his life, L. Tolstoy does not abandon his philosophical research, studies the works of ancient Chinese, Indian, Persian, and ancient thinkers, collects ancient folk wisdom, reads treatises of medieval philosophers, philosophers of the Renaissance, Modern Times and contemporary ones. L. Tolstoy had the idea of compiling books of wisdom, which were to include aphorisms and sayings of the world's greatest sages, as well as his own thoughts. On March 15, 1884, he wrote in his diary: "We need to make a reading circle for ourselves: Epictetus, Marcus Aurelius, Lao-tse, Buddha, Pascal, and the Gospel. It would be necessary for everyone." Subsequently, L. Tolstoy compiled several versions of such collections of wisdom: "Thoughts of wise people for every day", "Reading Circle", "The Way of Life". The writer also planned to publish "Children's reading circle". Of course, L. Tolstoy, who was well acquainted with the philosophical heritage of mankind, could not limit himself to a list of names that were present in his original plan. The layer of world wisdom, which was primarily interested in L. Tolstoy, is associated with moral problems, practical ethics. The writer's attitude to the cited authors has not always been, of course, positive, it has changed over time. To quote some of the thinkers of L. Tolstoy resorted often, while others chose only rare sayings that supported the foundations of the religious and ethical theory he had developed. Philosophical treatises, numerous religious and ethical essays, articles, extensive philosophical correspondence - all this allows us to consider the personality of Leo Tolstoy himself as an outstanding sage of Russia, recognized throughout the world. In 1910 (in the last year of L. Tolstoy's life) secretary and friend of the writer D.P. Makovitsky wrote in his diary (dated August 16): "Last night there was a game, everyone wrote down on one sheet twelve of the greatest people, and on the second - the most beloved, excluding Christ and Tolstoy. Lev Nikolaevich and SofyaAndreevna wrote only one sheet each, they have the same beloved and great people. Lev Nikolaevich wrote: "Epictetus, Marcus Aurelius, Socrates, Plato, Buddha, Confucius, Lao-Tse, Krishna, Francis of Assisi, Mohammed." [2]

When he was 13 years old, the family moved to Kazan, an ancient city on the Volga, which in the Middle Ages was one of the centers of the Muslim state of Volga Bulgaria, which had been conquered by the Russian tsar since the 16th century, but still retained the originality of the ancient Islamic lifestyle. It was in Kazan that the grandfather of the future writer Ilya Andreevich was governor from 1815 to 1820, and his grave on the Kizic Necropolis has been preserved there to this day¹. In 1844, young Tolstoy entered Kazan University at the Department of Oriental Languages of the Faculty of Philosophy (then he transferred to the Faculty of Law, where he studied for less than two years). Although not for long, Tolstoy studied Arabic and Turkic languages here under the guidance of the great scholar Mirza Kazimbek (1802-1870), one of the founders of Russian Oriental studies. It is known that literature in these classes was represented by samples of the works of Firdousi, Rumi, Saadi, Hafiz, Jami and other representatives of Tajik-Persian poetry. Leo Tolstoy, a student of the professor, could not but know such significant works of Mirza Kazimbek as "Persian Literature", "The Iranian Epic" and "The Mythology of the Persians according to Firdousi". He was fascinated by Saadi, read not only from Kazimbek, but also from the translations of S. Nazariants (1857) and Lambros (1862), and knew Firdoussi's "Shahnameh".² Since the uprising of 1848-1852 in Iran, Tolstoy has shown a keen interest in Islam and Tajik-Persian culture. Creating the "Abc", the YasnayaPolyana pedagogical journal

and anthologies, he quoted ancient Persian monuments, processed them for his "Reading Circle", "Russian books for reading" in 4 parts, etc.

In 1851, the writer's elder brother Nikolai persuaded him to go together to the North Caucasus, where for almost 3 years Tolstoy lived in a Cossack village on the banks of the Terek River, traveling to Kizlyar, Tiflis, Vladikavkaz and participating in military actions (first voluntarily, then in service). The majestic nature of the Caucasus, knowledge about the life and customs of the warring parties, comprehension of the characters formed by the "spirit of the mountains" and Islam, were embodied in Tolstoy's autobiographical story "Cossacks", the stories "Raid", "Logging", as well as in the late story "Hadji Murad". Returning to Russia, the writer noted in his diary that he fell in love with this "wild land, in which two very opposite things are so strangely and poetically combined - war and freedom." To the end of his days, he pierced the memory of his friends-kunaks from the Caucasians: for example, one day a young frivolous count lost at cards, and he was threatened with a debt pit, but he was saved by the Chechen SadoMiserbiev, who completely won back his loss. But these were "mistakes of youth", but what a religious shock Tolstoy lived in the Caucasus. [3]

The famous "Sevastopol Stories" were written by Tolstoy in the Crimean War, where in Sevastopol, besieged by the British, a young officer-

The writer commanded an artillery battery, showing rare personal bravery, for which he was awarded the Order of Anna and medals. In Crimea, he knew not only the heroics and tragedies of the war, but also the customs of the Crimean Tatars, the indigenous Islamic population of this region. Moreover, some of the most important ideas that appeared in those years allow us to guess in the young officer a late Tolstoy-preacher: in the Crimea he began to dream of "founding a new religion— a purified and practical religion of Christ. Later he corresponded with MuhammadAbdo (1848-1905), a well-known reformer of Islam, who became the Chief Mufti of Egypt in 1899. Communication with an Arabic scholar, a bearer of the language and traditions of the Prophet of Islam himself, became especially important for Tolstoy – after all, he himself translated hadiths into Russian and did it brilliantly with his characteristic skill. Tolstoy considered knowledge of hadiths as important for Russian readers as knowledge of the wisdom of other peoples. In the age-old wisdom that reflected the thoughts and aspirations of hundreds of generations, in the wisdom that embodied the millennia-old ideas of humanity about goodness and justice, he hoped to find an answer to the problems of modernity, and therefore he was so interested in delving into these ancient teachings and into the later writings of philosophers of the East. [4]

The beginning of Tolstoy's study with the East was laid during his lifetime. In 1905, an article by V.G. Chertkov "Tolstoy and the Japanese" was published in London in the magazine "Free Speech" (No. 6), in which for the first time part of Tolstoy's correspondence with figures of Japanese culture¹ was given. By the writer's eightieth birthday, an almanac was published containing statements by a number of figures from Eastern countries about Tolstoy. In 1924, Tolstoy's biographer and friend P.I. Biryukov published an article in the magazine "Vostok" (No. 6), in which he outlined the contents of the collection "Tolstoy and the East" that he was preparing. A year later, this collection was published in German. [5] It included a part of Tolstoy's correspondence with figures from Asian countries. The collection did not include, in particular, many writings received by the writer from China, India, Japan, Iran, Turkey, Algeria,

Egypt and other regions of Asia and Africa, where the plight of the masses in these countries was reflected, as well as Tolstoy's correspondence with public figures of the West, dedicated to the history of the peoples of the East and their culture. In the following years, the study of Tolstoy's Eastern connections continued. In 1939 A.P. Sergeenko published an incomplete version of the correspondence between Tolstoy and Gandhi. The creative history of Tolstoy's works on the East was developed for the forthcoming complete collection of his works by N.K. Gudziy, N.N. Gusev, and P.S. Popov. D.Y. Kvitko, Yang Hin-shun, V.F. Asmus, A.D. Litman wrote about Tolstoy's interest in ancient religions and philosophical teachings of the East. Valuable information about Tolstoy's translations and editions in the countries of the East is contained in the works of orientalists A.P. Barannikov, V.A. Gordlevsky, I.Y. Krachkovsky, N.I. Konrad, N.T. Fedorenko, L.D. Pozdneeva, an extensive monograph by T.L. Motyleva [6]

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