THE DIDACTIC GENRE IN WESTERN AND EASTERN LITERATURE

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Аннотация: В статье проводится сравнительно-типологический анализ формирования, содержания и художественных особенностей жанра панднома в восточной и западной литературе. Освещаются универсальные особенности пандномы, связанные с нравственным воспитанием человека, передачей жизненного опыта последующим поколениям, пропагандой добра и справедливости. На основе произведений “Кабуснаме”, “Сиясатнаме”, “Гулистан”, “Махбуб ул-кулуб”, а также басен, нравственно-философских писем и дидактических произведений западной литературы выявляются общие и отличительные черты жанра. Установлено, что в восточной литературе наставления преимущественно основываются на религиозно-просветительских и суфийских представлениях, тогда как в западной традиции они чаще выражаются через рационально-философские и гражданско-нравственные принципы.

Ключевые слова: панднома, наставление, дидактическая литература, восточная литература, западная литература, сравнительное литературоведение, нравственное воспитание, совершенный человек, типологический анализ, художественная традиция.

Abstract: The article provides a comparative and typological analysis of the formation, content, and artistic features of the pandnoma genre in Eastern and Western literature. It examines the universal features of pandnoma associated with moral education, the transmission of life experience to subsequent generations, and the promotion of goodness and justice. Based on such works as Qabusnama, Siyasatnama, Gulistan, and Mahbub ul-Qulub, as well as fables, moral-philosophical letters, and didactic works of Western literature, the study identifies the common and distinctive features of the genre. The analysis demonstrates that in Eastern literature, moral instruction is predominantly based on religious-educational and Sufi ideas, whereas in the Western tradition it is more often expressed through rational-philosophical and civic-moral principles.

Keywords: pandnoma, moral instruction, didactic literature, Eastern literature, Western literature, comparative literary studies, moral education, perfect human, typological analysis, literary tradition

In the history of literature, genres and forms that have served the purpose of shaping the spiritual and moral character of the individual and directing them towards goodness, justice, knowledge, and enlightenment hold particular significance. One such literary phenomenon is the pandnoma genre. In essence, pandnoma is a type of didactic literature based on offering advice and moral instruction on such issues as human life, moral principles, relations between society and the individual, governance, knowledge and enlightenment, friendship, generosity, patience, and contentment. Although the concept of pandnoma was formed primarily in close connection with the literary and aesthetic thought of the East, its substantive and functional foundations have also existed in Western literature since ancient times. In various civilizations of humanity, such functions as transmitting moral experience to subsequent

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generations, preparing young people for life, providing rulers and officials with advice on governance, and exposing social vices have been carried out through various generic forms.

Studying the pandnoma genre exclusively within the framework of works in the form of direct “books of advice” narrows the scope of the issue. This is because the content of moral instruction and admonition is also manifested in fables, maxims, aphorisms, moral-philosophical letters, didactic poems, political and moral treatises written for rulers, and other literary forms. Therefore, studying the phenomenon of pandnoma from an intergeneric and typological perspective makes it possible to identify the common patterns between Eastern and Western literatures.

It is one of the important examples of the Eastern pandnoma tradition. Written by Kaykaus in the form of advice to his son Gilonshah, this work encompasses almost all important aspects of human life. It discusses such issues as acquiring knowledge, mastering a craft, choosing friends, etiquette of conversation, respect for parents, generosity, hospitality, the art of warfare, rulership, and many other matters. A characteristic feature of the Qabusnama as a pandnoma genre is that advice in it is given not in the form of an abstract moral judgment, but in connection with life experience and concrete situations. For example, the author emphasizes the necessity of knowledge and craftsmanship regardless of a person’s position in society. Through this, knowledge is interpreted not only as a theoretical value, but also as a practical means that determines a person’s position in social life.

It is another major example of the pandnoma tradition. In it, issues such as the moral character of the ruler and statesman, the principle of justice, state governance, the responsibility of officials, and relations with the people are placed at the center. The distinctive feature of the Siyasatnama is that moral instruction goes beyond the sphere of individual morality and becomes a concept regulating problems at the level of the state and society. In this respect, the issue of justice assumes particular importance in the Siyasatnama. The main duty of the ruler is associated with protecting the interests of the people and preventing oppression. Thus, here pandnoma manifests itself not only as a means of personal moral education, but also as a form of political and social thought. In 13th-century Persian-Tajik literature, works such as and brought the pandnoma tradition to a high artistic level. In the Gulistan, Saadi reaches moral conclusions by combining stories, anecdotes, dialogues, and maxims. This method makes it possible for moral instruction to be presented not in a dry didactic form, but through artistic images and real-life events.

A comparison of the traditions of moral instruction in Eastern and Western literature demonstrates that there are significant typological similarities between them. First, moral education is a central function in both literary traditions. While Eastern pandnoma works promote such virtues as justice, knowledge, propriety, generosity, contentment, and patience, Western traditions likewise promote values such as reason, moderation, courage, self-control, justice, and duty. Second, both traditions are characterized by the principle of transmitting life experience from one generation to another. There is a thematic similarity between Qobusnoma, which was created in the form of advice given by a father to his child, and Seneca’s letters to Lucilius. In both cases, an experienced person provides advice concerning the course of life to a young or relatively inexperienced person. Third, the representation of moral vices through characters is characteristic of both literary traditions. In Eastern literature, social and moral shortcomings are exposed through such characters as the miser, tyrant, ignorant person, hypocrite, and unlearned person, while in Western fables, this function is performed by symbolic animals such as the fox, wolf, crow, and lion. However, there are also important differences. In Eastern pandnoma works, moral teaching is often closely connected with religious-enlightenment and Sufi views. The attainment of human perfection is explained through drawing closer to Allah, restraining the self, and acquiring

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knowledge and proper conduct. In the ancient and modern traditions of the West, however, moral instruction relies more on rational-philosophical, civic, and socio-ethical criteria.

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