



## During the Translation of Goethe's Faust Expansion of E.Vahidov's Philosophical and Poetic Thinking

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**Abstract:** The article shows the role and importance of the work "Faust" in the growth of Erkin Vahidov's poetic thinking.

**Key words:** poetic thinking, creativity, formation, poetry, school of creativity, artistic skill.

Erkin Vahidov was not satisfied with achieving great achievements in his artistic work, he continued to translate works of world and Russian poets such as Bedil, Hafiz, Muhammad Iqbal, Schiller into Uzbek language. In the 1960s, the famous Avar poet Rasul Hamzatov, who inspired the writing of the ode "Uzbegim", translated the lyrical-epic work "Dagestanim" into Uzbek, which was a great event in the literary life of Uzbekistan. If we are not mistaken, after this work, E. Vahidov decided to translate the first part of Johann Wolfgang Goethe's masterpiece "Faust". At that time, E. Vahidov, as a deputy of the Supreme Soviet of Uzbekistan, and later as a member of the Senate, went to several countries and worked hard to strengthen international cooperation in the field of literature, including the further development of literary relations between the East and the West, and to study the problems of mutual literary influence. The insidious, positive, but mostly negative events in the countries of the world broadened the poet's worldview, the struggle between peace-loving forces and the increasingly fascist forces, and the fact that they use the wonders of science and technology to create weapons that destroy advanced humanity, made him think about the future.

When E. Vahidov started to translate Goethe's "Faust", this issue determined the main direction of the foreign policy of the United States of America.

How important the literary environment is for the creative formation of the poet has been proven during his career. E. Vahidov remembers how he became confused with Goethe's works: I memorized the introduction to "Faust" in Russian. Highly translated by Boris Pasternak. In fact, several translators translated this work very well into Russian. There are also translations of classics by Zhukovsky and Kholodkovsky. But Pasternak raised it to an admirable level... I was not close to the Western world, Western poetry, at that time. But later I became confused with the works of Heinrich Heine and Goethe from the German classics." [1.252-254]

"Faust" was translated between 1970-1975. This work of Goethe, aimed at revealing the essence of human existence, was created for the first time in world literature.

The artist pays special attention to the understanding of this work at the stage of intellectual growth. He carefully studies the early translations of "Faust". And the work required a sharp mind that defined the logical limits of the human mind. By the gift of fate, this work, in the translation of E. Vahidov, illuminates today's literature with its light of thought.

In the course of studying our scientific work and getting to know the sources, we were able to meet face to face with Gulchehra Vahidova, the wife of the poet. In an interview with sister Gulchehra (several months before her death), she recalled the following thoughts and memories about the work "Faust" and its translation process: "Brother Erkin used to work in the publishing house of public fiction. He quit his job in 1972 and was unemployed for five years. During this time, they worked on translating Goethe's "Faust" into Uzbek. The translation process was extremely difficult. In order to understand and translate this work, they went to Germany and stopped with copies of "Faust" in German. After meeting and talking with the translators who translated "Faust" into Russian in Moscow, they started the translation. Even then, it was not easy to get into the spirit of the work."

E. Vahidov himself said that he went to Weimar, the "homeland" where "Faust" was created, in his article "Goethe's Paths Walked", and writes: "Weimar. Located in the district of Erfurt, this city with a population of 100,000 today was the center of literature and poetry of the entire Western world during the second half of the eighteenth century and the first half of the nineteenth century. It was a time when universal geniuses - Goethe, Schiller, Herder, Wieland - lived and created, and German literature and theater took a leading position in Europe. "Weimar can be called the Herat of the German people." [2.210]

At the time when E.Vahidov set out to translate "Faust", Uzbek poets and writers, including E.Vahidov, were translating the works of second- and third-level representatives of world, Russian and neighboring nations' literature. At such a time, the head of our republic, Sharof Rashidov, called two prominent figures of Uzbek literature - E. Vahidov and A. Oripov to his presence. "Sharof Rashidov," writes the philosopher and literary critic Akmal Saidov, "was such a wise man that he called Erkin Vahidov and Abdulla Oripov to translate the world's greatest works so that the Uzbek reader would also know world classic literature," says E. Vahidov read Goethe's "Faust", A. Oripov is assigned the task of translating Dante's "Divine Comedy".

Sharof Rashidov E. Vahidov with A. They saved the Oripovs from invisible mediocre poets and various political charges. If they had continued to write like this, it was impossible to know what their creativity would end up with." [3.]

Translation is not an easy task, any work sees the face of the world in harmony with its author's outlook and feelings. Any nation has its own mentality, its own chosen path. But there are such great goals that it does not lose its power and essence from the creation of mankind to the eternity of existence, that is, it concerns mankind. As the poet entered the world of "Faust", the philosophies in it increasingly conquered the poet's heart.

Erkin Vahidov begins the translation of "Faust" with special love and passion. It makes good use of our language resources. He tries to translate every line of the work in a clear, fluent and understandable manner. The creator, who understands the true essence of the work, believes that it will serve for centuries. The philosophic nature of this work, with its broad observation, is of particular importance in the growth of the poet's poetic thought.

Goethe's reference to the image of Faust is not accidental. Faust is a historical figure, legends about him began to be created at the end of the 16th century. Faust makes a deal with the devil in order to gain knowledge and wealth, to enjoy the pleasures of the world. Despite the fact that he does not recognize God and is an Epicurean, he is a truth-seeker, so his contemporaries see in his image the swallow representative of the new progressive era that is beginning. Dozens of works of art are created about him. Despite the fact that famous writers such as Marlowe and Lessing addressed this topic, Goethe's "Faust" took an honorable place among the masterpieces of world literature such as "Iliad", "Odyssey", "Oedipus the King", "Hamlet".

This work, which is defined as a philosophical drama, consists of two parts. The first part, which is the result of 20 years of creative work, was written in 1806 and published in 1808. Goethe worked on the second part of the work for a long time, and it was published a year after the author's death.

The main theme of the work is to describe the spiritual quest of Dr. Faust, a man and a bookworm, who sold his soul to the devil in order to live forever in human form.

This terrible condition is intended not only for spiritual feats, but also for the well-being of mankind is to rule over reality even with good deeds and worldly discoveries.

The work, as mentioned above, consists of two parts, the first part consists of 3 prologues:

The first prelude. Dedication. Lyrical text dedicated to the friends who surrounded the author when he was young, while working on the epic.

The second prelude. Prologue in the theater. A live debate with a theater director, comic actor and poet on the importance of art in society.

The third prelude. Prelude in the sky. After commenting on the wisdom given to humans, Mephistopheles debates with God whether or not he can overcome all the challenges of using his wisdom to his own advantage.

The first part.

Dr. Faust decides to kill himself because he knows that human intelligence is limited in knowing the secrets of the world. Only the unexpected sounds of the temple bell prevent him from carrying out his evil intention. After that, Faust and his student Wagner bring home a black puppy, and the puppy turns into Mephistopheles, who walks around in the image of a student. The evil spirit with its power and sharp mind leaves the doctor in a spot and convinces the grandmother to enjoy life again.

As a result of Faust's pact with the devil, his youthful strength and health are restored. He even falls in love with Margarita. The tragic death of this virgin opens the way for new tragedies...

The second part of the play ends with a happy outcome. Faust goes to heaven by the grace of God.

The main characters of the work are Faust, Mephistopheles and Margarita.

Борлиғим банд этган алдоқ соялар,  
 Яна бўлдингизми қаршимда пайдо?  
 Шоядки назмингиз бўлса муяссар,  
 Ёшлигим шавқлари сўнганми ва ё?  
 Йўқ, сиз туман каби босиб сарбасар,  
 Ўйларим чулғанди дудингиз аро.  
 Сиз билан тин олсам тўлар кўкрагим,  
 Сиз билан яшарар менинг юрагим. [4.12]

"Faust" begins with this dedication. The main character of the work, Dr. Faust, lives his life in two stages. At first, he begins to live a prosperous life, and then he goes through difficulties, deceived by the tricks of the devil (Mephistopheles).

Яна чорлар мени илохий бир ун,  
 Яна хаёлларга чулғанди бошим.  
 Сабо арфасидек хазин ва сермунг.  
 Қуйилар сатрлар, қани бардошим?!  
 Музлаган жисмимни эритар букун  
 Кўзимдан қуйилган қайноқ бу ёшим.  
 Бу олам чекинур, ўтмиш-чи, аён —  
 Кўзларим олдида бўлар намоён. [4.12]

While translating "Faust", it is not difficult to realize how great a change occurred in the poet's world of thought while reading and analyzing the work. Thus ends the last verses of the above devotion. During the translation of this work, Ibrahim Gafurov, who always exchanged ideas with the poet's

experiences and attended literary evenings, says: "He read us the prelude to "Faust" and later, when the work was being completed, Faust's last monologue at the end of the work with great excitement. At that time, we felt that a new sun of art had risen in the sky of Uzbek literature. These abstract lines of thought sounded so natural and natural! This translation had a strong influence on Erkin Vahidov's work." [5. 281-282]

Acquaintance with "Faust" in E.Vahidov's translation first of all shows that the poet has thoroughly mastered religious and worldly sciences: "Great works are not limited by time and space. Hymn of the Freedom of the Human Heart, the mother of all truths. In all times, there has been a desperate struggle for the soul between the right and the wrong. I liken "Faust" to a huge castle. From its overall design to its every design, it is perfectly designed for eternity. About fifteen thousand verses, this miracle can be called the essence of human history. This history is embodied in the destiny of a person, and it is necessary to feel it not only with the mind and understanding, but also with the heart".[6.5]

Translation is not an easy task, any work sees the face of the world in harmony with its author's outlook and feelings. Any nation has its own mentality, its own chosen path. But there are such great goals that it does not lose its power and essence from the creation of humanity to the eternity of existence, that is, it concerns Humanity.

The work that brought E.Vahidov's creativity to the highest peak and fundamentally changed his outlook is Goethe's "Faust". Under the influence of the translation of this work, a great turn occurred in the poet's work. The experiences of the lyrical hero in poems and epics such as "Uzbeğim", "Insan", "Song of Oblivion", "Lion Trainer", "Rebellion of Spirits", "Anecdotes of Wise Village", and serious changes in the worldview of the poet's work "Faust" indicates a high rise.

E. Vahidov was a poet who, like some other poets, left the studio and knew well that there was a big world outside. Throughout his life, he not only met poets, scientists and readers living in dozens of countries, but also met and talked with state, scientific and cultural figures who came to Uzbekistan. Nematilla Mominov, Doctor of Technical Sciences, recalls that famous scientists from Moscow often came to the Institute of Cybernetics, where she worked. "... when Academician A.P. Aleksandrov visited the Institute of Cybernetics, Erkin Vahidov participated in a conversation together with Academician V. Kabul. At the meeting, he tried to determine the position of Uzbekistan in the development of science, especially in the field of cybernetics, information technology and digital technology, and noted with great joy that he was satisfied with the conversation. After such conversations, the poet went home and wrote the poem "Iron Geniuses" in the middle of the night. The poem had these lines:

Бу –

Кибернетика институти,

Сеҳру мўъжизалар мамлакатидир

Музаффар

баркамол

тафаккур юрти,

Темиртан даҳолар сальанатидир.

Бу ерда фикрлаш тезлиги нурдай,

Мана бу кўримсиз пўлат жомадон –

Биз бирни иккига кўшиб улгурмай,

Миллиардни миллиарда заб қилур осон...

When we read these lines, we are reminded of Faust's belief that the universal discoveries that will be made in the future will serve the benefit of mankind. Unfortunately, Mephistopheles did not agree with his opinion, even as he said the opposite of this opinion, the grandchildren of Mephistopheles

living in the 21st century decided to use the great discoveries created by mankind to destroy mankind. Ideological, artistic and methodological study of the epic "Rebellion of Souls" created after the translation of "Faust" means that Goethe's work was a great literary school in the author's work.

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