

Article

Regarding Sadriddin Salim Bukhari's Literary Translations from German, Russian and Persian-Tajik languages

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Abstract: Eastern literature became famous for its unique literary forms and genres, filled with high universal feelings expressed in them, and for centuries gave a spiritual impulse to many peoples of the world. Although German literature is related to Western literature, it has also been observed to be influenced by Eastern literary traditions. The same aspect aroused great interest in Sadriddin Salim Bukhari's translation of Goethe's writings, especially "Garbu Shark Divan", written based on the poetry of Hafiz and Sufi literature spiritually close to him. This article discusses the role of the East-West theme and the translation of the book "Maghribu Mashrik" in the work of S. Salimov.

Keywords: Johann Wolfgang Goethe, Maghreb Mashrik, West-East, translator, thinker, creativity, theme, reverence, motif, Sufism

1. Introduction

Expression of topics and ideas covered in fiction, use of visual means and images reflected in them, study of the literary environment in many Eastern countries is primarily related to national traditions. Traditional realities occupy the main place in the works of Eastern philosophers.

Re-expressing the spiritual, social and life style of each nation in another language provides an opportunity to get acquainted with the literature and art of other nations through high examples of poetic and artistic translation. In fact, the translator is an intermediary between the author and the reader, he is a conductor in art and a translator in literature, delivering the artistic-aesthetic ideas intended by the author to the reading public.

In the last years of the 20th century, a new era began in the world of translation, translators such as Sadriddin Salim Bukhari, Yoldosh Parda, Mirzali Akbar, Oybek Oston appeared who were capable of two-way translation.

Along with the famous German poet Goethe's great tragedy "Faust", several poems were translated into Uzbek language by masters of words such as M. Shaykhzoda, Shukrullo, Erkin Vahidov and the young poet S.S. Bukhari, and became valuable masterpieces of Uzbek literature.

The information contained in the work of the poet S.S. Bukhari entitled "Bukhara's sacred shrines..." was scattered in Arabic, Persian, Turkish (old Uzbek) language sources belonging to different periods until now. Moreover, most of the existing historical sources are in manuscript form, and some of them, which have not been sufficiently studied, have no names or names. A hard-working scientist like a bee drops honey, carefully reading

Citation: Makhmudova, M. Regarding Sadriddin Salim Bukhari's Literary Translations from German, Russian and Persian-Tajik languages. International Journal of Language Learning and Applied Linguistics 2024, 3(2), 10-20.

Received: 1st March 2024

Revised: 10th March 2024

Accepted: 18th March 2024

Published: 25th March 2024



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and studying these sources, searching for non-existent ones, scientifically researching engravings on tombstones, separating the layers of stories in the mouths of the people, collecting the precious gems hidden in the layers of history one by one and making a whole. made into a book. As we can see, this work does not happen by itself, but through long-term hard work, special potential, and scientific courage when the time comes, anyone who has read the pages of the book will be sure of this. In this work, he certainly had a deep knowledge of ancient Turkish-Persian languages, literature and history, his knowledge of the Arabic language, and not only that, but also the fact that he was a mature specialist in Russian and German languages (the brochure contains notes from the works of Western authors [1-14].

2. Literary Analysis

The genre composition of Sadriddin Salim Bukhari's translations is diverse, and among his works there are not only large-scale, but also small-scale works. In particular, translations of the famous German poet J.V. Goethe's epic "Garbu Sharq Divan", poems of German poets, quatrains, German folk anecdotes, rubai, ghazals of Persian-Tajik poets are among them. The author's translations of mystical works in the Persian-Tajik language show his scholarly status more.

A separate book on the Naqshbandiyya sect by the scholar, the translation of the *manoqib* dedicated to the Naqshbandiyya sect, was a great contribution to the study of the Naqshbandiyya doctrine and sect. Also, on the direct initiative of the scientist, Bahauddin Naqshband community center was established, research and promotion of Naqshbandi doctrine was started. In this regard, the newspaper "Susambil" was also published.

Sadriddin Salim Bukhari's translated works "Durdona" and "Orifnama" became a unique novelty in studying the priceless and eternal history of Bukhara, the life and activities of some Bukhara saints, pirs. His work "Durdona" includes the Persian-Tajik translations of the *maqamats* of Said Mir Kulol and Abulmuhsin Muhammad Baqir bin Muhammad Ali - Shahi Naqshband. They were translated by Sadriddin Salim Bukhari in cooperation with the poet Israil Subhanov.

The book "Arifnama" is a translation of the work of Khoja Arif ar-Revvari from the Persian-Tajik language. He also translated it into Uzbek language in cooperation with the scientist and poet Isroil Subhonov.

3. Materials and Methods

Sadriddin Salim Bukhari, Abdulkhaliq Gijduvani, Khoja Arif ar-Revvari, Bahauddin Naqshband translated the Rubai's into Uzbek in a way similar to the original. Sadriddin Salim Bukhari, a well-known poet and skilled translator, had no difficulty in translating poetic works of this genre, as he himself created rubai and quatrains. In particular, he was able to translate their philosophical content into the original.

The poet's translations from Tajik and German, poems written in Tajik are included in the book "Masterpieces".

4. Results and Discussion

S.S. Bukhari not only knew the German language perfectly, but felt it from the heart. Therefore, he was one of the skilled translators who enjoyed reading many masterpieces of world literature in the original language and tried to share this pleasure with Uzbek readers. He started his work as a translator in his student years, more precisely, in 1971. Such important information can be obtained from his "Diary": "May 10, 1971, Monday. I translated Goethe's octets. It turned out well. I will show my translation of "I don't believe in the sky" to my friends tomorrow.

Or again: "October 22, 1974, Wednesday. The other day, 8 of my jokes (translated from German) were published in "Mushtum" magazine.

Lehrer: – Dein Vater gibt deiner Mutter fünfzig Mark und nimmt später zwanzig Mark zurück. Also sag mir, Willi, was kommt als nächstes?

Schüler: – Es wird Streit, Herr Lehrer.

Teacher: - Your father gives fifty marks to your mother, and later takes back twenty marks. So tell me, Willy, what's next?

Pupil: - There will be a quarrel, Mr. Teacher.

– Sie dürfen nicht mit dem Kopf arbeiten.

– Doch, Herr Doktor, es ist unmöglich! Meine Arbeit ist mit dem Kopf.

– Sind Sie Schriftsteller oder Wissenschaftler?

– Nein, ich bin Friseur.

- You cannot work with your head.

- After all, Mr. Doctor, it is impossible! My work is with the head.

- Are you a writer or a scientist?

- No, I'm a hairdresser.

– Wie viele Stunden hat ein Tag?

– Fünfundzwanzig Stunden!

– Ja, warum?

– Sie sagten doch, daß die Tage eine Stunde dauerten, Herr Lehrer.

- How many hours are there in a day?

- In twenty-five hours!

- Yes, why?

- You said how many days lasted for one hour, Mr. Teacher.

– Entschuldigung, haben Sie gestern meinen Sohn aus dem Wasser geholt?

– Es ist das gleiche. Aber das ist nicht der Rede wert.

– “Ist es nicht der Rede wert?” Wo ist die neue Mutze meines Sohnes?

- Excuse me, did you take my son out of the water yesterday?

- It's the same. But this is not worth mentioning.

- "Isn't it worth talking about?" Where is my son's new shirt?

– Frau Kluge besuchte ihre Freundin Frau Neumann. Es gibt nur ein kleines Mädchen Elze im Haus.

– Wo ist deine Mutter?

– Vor zwei Stunden ging meine Mutter für fünf Minuten zu Tante Maria.

- Frau Kluge came to visit her friend Frau Neumann. There is only a little girl Elze in the house.

- Where is your mother?

- Two hours ago, my mother went out to Aunt Maria's for five minutes.

– Hans, warum bist du heute nicht ins Kino gegangen?

- Es war nicht, möglich! Ich musste meinem Vater bei meinen Hausaufgaben helfen.
- Hans, why didn't you go to the cinema today?
- It was not possible, brother! I had to help my father with his homework
- Reptilien kriechen immer auf dem Boden. Peter, kannst du ein Beispiel für Reptilien geben?
- “Ja, der Reptilien ist meine kleine Schwester”.
- Reptiles always crawl on the ground. Peter, can you give me an example of reptiles?
- "Yes, the crawler is my little sister."

S.S. Bukhari also translated poems of the German poet Eva Strittmatter into Uzbek and published them in newspapers. One of them is the poem "Letter". The translator also wrote about "Gazalnavis Germans". Sadriddin Salim Bukhari's translations from German to Uzbek published in the press can be tabulated as follows, depending on whether they were published in newspapers or magazines:

Table 1. Newspaper publications

No	Announcement time	The author of the work	Title of the work	Нашр номи
1.	1983.11.25	Johann Wolfgang Goethe	Ijzat (from "Gharbu Sharq divani")	Ўзбекистон адабиёти ва санъати
2.	1984.09.12	Johann Wolfgang Goethe	From the Maghreb Mashriq Divan	Бухоро ҳақиқати
3.	1984.10.13	Johann Wolfgang Goethe	From the Maghreb Mashriq Divan	Бухоро ҳақиқати
4.	1987.05.25	Eva Strittmatter	Letter	Тошкент оқшоми
5.	1989.11.11	Johann Wolfgang Goethe	The 240th anniversary of the birth of V. Goethe (Maghrib Mashriq Divan)	Бухоро ҳақиқати
6.	1989.12.09	Johann Wolfgang Goethe	Maghreb Mashriq Divan	Ўқитувчилар газетаси
7.	1991.09.05	Johann Wolfgang Goethe	Muhammad Alaihissalam	Бухоро ҳақиқати
8.	1993.09.17	Authority Shahi Naqshband		Ўзбекистон адабиёти ва санъати
9.	1993.09.18	Shahi Naqshband authorities		Бухоро ҳақиқати
10.	2003.11.27	Always turn your heart with knowledge		Бухоронома

Table 2. In magazines

No	Announcement time	The author of the work	Title of the work	Publication name
1.	1974.20	German trenches		Муштум
2.	1991.10	Johann Wolfgang Goethe	Muhammad Alaihissalam	Сирли олам

Summarizing the information about S.S. Bukhari in which years, who translated which work and in which type of press published it in these tables is also important in creating a clear picture of them.

Sadriddin Salim Bukhari translated some examples of works of the German lyric poet Eva Schrittmatter (Eva Schrittmatter, 1930-2011) from the original into Uzbek. Among them are several poems such as "Loneliness", "Time", "Interrogation", "Asylum", "Lost Year", "Letter".

The poem "Letter" consists of three quatrains - a total of 12 lines, and it describes the mental state of a lover whose heart is burning with longing due to the fact that he lived only three days away from his beloved, as well as loneliness and exile:

Сичқонлар хонангга энди ҳукмрон,
 Ёнғоғингни улар кемиргай мамнун.
 Менинг қаҳрим ортар, қаҳрим кўп ёмон,
 Чунки сенсиз ўтди умримдан уч кун.

Some people usually smoke when they are bored or suffering from something. In the following verses, the poet draws attention to the same vital detail. It was said by him that the lover was forced to smoke tobacco in order to forget the pain of his hijran, but it was very harmful for his health. It was noted that if Yari had been around, she would have never allowed her lover to smoke and harm her health.

Тамакингни, нетай, чекапман. Лекин,
 Чекмаслигинг лозим, дегандинг ёрим.
 Ахир қандай чидаб ўтказмоқ мумкин,
 Ёзнинг жазирама иссиқ – озорин.

In the penultimate stanza of the poem "Letter", the lonely moon in the lover's sky expresses his loneliness at home, especially when such loneliness is felt at night:

Кунгабоқарлар нур таратар ҳар дам,
 Нур таратган ранглар тунда намоён.
 Менга озор берар кенг каравот ҳам,
 Сен йироқда. Ой – муаллақ, заъфарон.

The motif of loneliness is also expressed in the poet's poem "Loneliness". This poem in the form of quatrains talks about the difficulty of the state of loneliness, but sometimes when a person is in a state, he aspires to return to it, but there is no way to get rid of it anywhere, freedom and freedom are stifled everywhere:

Шовқиндан зада юрак
 Ўрмонга бордим бутун,
 Ўргимчак уясида –

Ёлғизлик экан тутқун.

The poet's poem "Time" is also written in quatrain form. It is based on deep and profound philosophical observation. The poem expresses the idea that those who leave this world will not come back with a thousand expectations, as if time cannot be turned back, and a person who does not value time will be wasted like a wasteful person. Including:

Ломаконга кетганларни мен

Кутаяпман ҳамон интизор.

Яшаяпман мисли исрофгар

+Парча нонга бўлганидай зор.

Eva Strittmatter's poem "The Lost Year" is also about time and the value of time. One of the calculations of time - the year - is discussed in it.

Йил ўтди. Гўёки улкан Вақт кичик –

Тангалар мисоли сочилди сабил:

Сентябрь – ўргимчак сочи остида,

Қировли. Кўзда ёш. Қўлдан кетди йил.

The poet's poem "Question" also consists of quatrains. It begins with interrogative sentences like:

Не қолар тарк этса муҳаббат?

Севгисиз нимага ярайман?

Шивирлаб айтилган ҳар калом

Изҳори ишқми, деб қарайман.

The poem concludes that "life without love, affection and love is not life."

Another quatrain of the poetess entitled "Refuge" is also mixed with the philosophy of a free spirit. The poet wants a shelter that guarantees the soul will be free:

Ҳеч нарсага бўлмайди тутқун

Чегараси номаълум фазо,

Бўлса эди эрким руҳ учун

Худди шундай бошпана ато.

It seems that all these poems chosen by Sadridin Salim Bukhari for translation are devoted to the problems of human life and their philosophical and logical analysis. With that, they gained the attention of S. Salimov.

In the 80s of the last century, poets of the world protested against nuclear war. Among them, of course, there were German poets. One of them is Karl Mikel. His poem titled "In front of the Gate of Paradise" attracts attention because it was written on this topic. The poem has a brief commentary by K. Mikel. In this commentary, Archbishop Frings of Cologne said of Abortion: "It is not possible to kill. It is inevitable that every human being born will one day become a citizen of heaven", about nuclear war: "Catholic Church does not oppose nuclear tests".

Кирмоқ бўлиб жаннатга алхол,

Гўдак келди заиф, хастаҳол.

Қўли чўлтоқ, ранги хазондир,

Ҳаворий Петр дарвозабондир.

“Мен – бегуноҳ, муқаддас падар!

Жувонмаргман – билсангиз агар.

Хиросима – мен туғилган жой,

Жаннат ичра ўрним ҳойнаҳой!”

“Тўхта, кирма! – ул авлиё дер, –

Дўзах экан сен туғилган ер.

Ким туғилмиш дўзахда, инон,

Жаннатга у кирмас ҳеч қачон!”

It should also be said that S. Salimov did not only translate from German into Uzbek. He, in turn, made translations into Russian. An example of this is his translation of the poem "Za granitsey" - "On the Borders". It is in the form of four:

Здесь земля и солнца свет,

Сладок воздух, песнь звенит...

Бухары родной лишь нет,

Без нее как можно жить?

Another example of this is the translation of the poet's poem "Shutlivoe" - "Hazyl". This translation in the figure of eight consists of the following lines:

У тебя карманов масса,

Шьешь карманы нынче всем.

О, швея, не обижайся,

Но вредны карманы мне.

Рад я жизни, небу, свету.

Мир весь – мой, ведь я поэт.

Для чего карманы эти,

Если денег вовсе нет.

"What is happiness?" The poem that begins with the poet's translation reads as follows:

Счастье что? Спешат ответить:

Власть. Богатство. Роскошь лени...

Истинное счастье – это

Без и мук приоделенье.

Sadriddin Salim Bukhari's long-term exemplary experience in literary translation created the basis for his translation of the famous German writer Johann Wolfgang Goethe's "Gharbu Sharq Divan" directly from German into Uzbek.

Sadriddin Salim Bukhari's translations from the Persian-Tajik language are also noteworthy. Sadriddin Salim Bukhari, who wanted the young generation to know and learn the works created by the saints of Bukhara, who played an incomparable service and role in raising Bukhara to the level of "Qubbat ul-Islam", showed special dedication in identifying their heritage, searching for it and translating it into Uzbek. In this, his knowledge of the old Uzbek script - the Arabic alphabet, and the Persian-Tajik language helped a lot.

Sadriddin Salim Bukhari Bahauddin Naqshband, Abdulkhaliq Ghijduvani, Muhammad Arif Revgari, Khoja Ali Rometani, translated the poetic heritage of Persian into Uzbek language. With his direct efforts, the names and heritage of Abu Hafs Kabir, Mahmud Anjir Fag'navi, Babai Samosi, Said Amir Kulol, Maulana Arif Deggarani, Khoja Ismatullah Bukhari were introduced to the people.

Sadriddin Salim Bukhari's two treatises such as "Dilda yor", "Bahouddin Naqshband or etti pir" and their translation by the authorities of Mir Kulol and Shahi Naqshband under the name "Durdona" attracted the attention of many.

The author's translations of mystical works in the Persian-Tajik language show his scholarly status more.

S.S. Bukhari not only translates into the Persian-Tajik language, but also translates it into the Uzbek language. For example, the artist created his poetic fairy tale "White Swallow" to the tune of the folk song "Aka, mana G'ijduvon bared" ("Brother, take me to G'ijduvon"), popular among the people of Bukhara. he tried to express it in Uzbek language while saving up to:

Ака, мани Фиждувон этинг,

Сочим супурги этай.

Ака, мани Фиждувон этинг.

Муродимга ман етай.

Among the translations of Sadriddin Salim Bukhari, there is also the following Ruba'i of Sheikh Abu Said Abul Khair:

Дунёга булганган жигарлар рещдир,
 Осударок бўлгай кимки дарвешдир.
 Заррин аслаҳага бурканган харнинг
 Кўрки, юки оғир, кўнгли нохушдир.

It seems that in this rubai the poet used the Tajik word "khar" instead of the word "ass" in Uzbek. By this, he intended to preserve the tone of the text.

Sadriddin Salim Bukhari translated about twenty Rubai's of Khoja Abdulkhaliq Ghijduvani into Uzbek. It is observed that the poet sometimes kept the Persian-Tajik and Arabic words in them. For example:

Гар бад хислатдан муҳаззаб бўлажаксан,
 Жаҳон халқи ичра муаддаб бўлажаксан.
 Яхши-ю ёмонга бирдай раҳмат-ла назар сол,
 Аллоҳ наздида абди муқарраб бўлажаксан.

In the quoted text, the word "bad" is used instead of the word "bad". It means "muazzab - saved, pure", "muaddab - polite", "abdi muqarrab - closest slave, close friend".

Similarly, some Persian-Tajik and Arabic words have been preserved in the translation of the following Rubaiyat by Khoja Ali Ar-Romitani:

Гар зикр дилга етса, дилинг дард қилгай,
 Ул зикр эдики, мардни фард қилгай.
 Ҳарчанд ки зикр хосияти оташдур,
 Лекин икки жаҳонни дилинга сард қилгай.

Fard - single, sard - cold are Persian-Tajik words used in these verses.

The Persian-Tajik alternative of the word "kun-tun" in the pair of words "rozu shab" has been preserved exactly in the following ruba'i, selected for translation from Shaykh Sayfiddin Boharzi. By this, the poet-translator intended to preserve the rhyme (with the words rozu shab // ajab // Rab).

Барча гуноҳларни қилдим рўзу шаб,
 Лутфингдан умидвор бўлсам, не ажаб!
 Ожизлик пайтингда қўллайман, дединг,
 Энг ожиз ҳолдаман, қўллагин, ё Раб!

When Sadriddin Salim Bukhari translated the following rubai of Khoja Bahauddin Naqshband, he used the conjunction "and" in the form of "u" characteristic of Persian-Tajik

language syntax, which connects the "mat and mat" units. He also used isofalic compounds (like ghulomi turk).

5. Conclusion

Since Sadriddin Salim Bukhari is a poet from Zullisonayn who wrote in both Uzbek and Tajik languages, it is sometimes observed that he himself translated his work in Uzbek language into Tajik language or the work he created in Tajik language into Uzbek language. On this basis, he continued the centuries-old tradition of zullisonain, characteristic of Bukhara's literary environment, in a new way in the modern creative environment. The poet collected his Tajik poetic works and published them in 2002 under the name "Hikmat ast dunyo". His behavior is similar to the creative activities of R. Thakur and Ch. Aytmatov in world literature. Like them, Sadriddin Salim Bukhari also created one work in two languages. His work "Hikmat dir dunya" / "Hikmat ast dunya" can be a clear proof of this. It attracts attention because it was created and published in both Uzbek and Tajik languages.

The contents of the book "Hikmat ast dunyo" are "The spirit of poetry", "Yor shud", "Hikmat ast dunyo", "Afsana meshavem", "Ma'budi man", "Tafakkurro biyobi", "Dar Bukhara be Bukhara", "Mubarak bod" ", "Noni Shairi", "Zebad", "Ruboiyho" etc.

In short, Sadriddin Salim Bukhari made a worthy contribution to Uzbek culture and literature with his mature translated works in German, Russian and Persian-Tajik languages. At the same time, there is no doubt that the writer's impressive works and translations, which have become the spiritual property of our nation, will help us to better harmonize with the spirituality of the world.

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