



THE IMPORTANCE OF TRANSLATION IN THE EXPANSION OF ERKIN VOHIDOV'S PHILOSOPHICAL-POETIC THOUGHT

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Article history:	Abstract:
Received: July 11 th 2024 Accepted: August 10 th 2024	The role and importance of the work "Faust" in the formation of Erkin Vohidov's work is shown in the article.
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INTRODUCTION. Erkin Vohidov was not satisfied with great achievements in his literary work, he continued to translate works of world and Russian poets such as Bedil, Hafiz, Muhammad Iqbal, Schiller into Uzbek. In the 1960s, the famous Avar poet Rasul Hamzatov, who inspired the writing of the ode "O'zbekim", translated the lyrical-epic work "My Dagestan" into Uzbek, which became a major event in Uzbek literary life. If we are not mistaken, after this work E. Vohidov began to translate the first part of Johann Wolfgang Goethe's masterpiece "Faust". At that time, as a deputy of the Supreme Soviet of Uzbekistan, and later as a member of the Senate, he travelled to several countries to strengthen international cooperation in the field of literature, including the development of literary relations between the East and the West, mutual literary influence. The insidious, positive, but mostly negative events in the countries of the world broadened the poet's view of the world; the struggle between the peaceful 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 Erkin Vohidov began to translate Goethe's "Faust", the issue determined the main direction of the foreign policy of the United States of America.

The importance of the literary environment for the creative formation of a poet is reflected in his work. E. Vohidov remembers how he got lost in Goethe's works: "I memorized the introduction to Faust in Russian. Very well translated by Boris Pasternak. In fact, several translators have done a very good job of translating this work into Russian. There are also translations of classics by Zhukovsky and Kholodkovsky. But Pasternak raised it to an admirable level... At that time, I was not close to the Western world, to Western poetry. But later I got confused with the works of Heinrich Heine and Goethe from the German classics" [1.252].

"Faust" was translated between 1970 and 1975. This work by Goethe, which aims to reveal the essence of human existence, was created for the first time in world literature.

The poet pays particular attention to the understanding of this work at the stage of intellectual development. He carefully studied the first 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, translated by E. Vohidov, illuminates today's literature with the light of thought.

In the course of our research and study of the sources, we were able to meet and talk to the poet's wife, Gulchehra Vohidova (a few months before her death). In this interview, he recalled the work "Faust" and the process of its translation, memories related to the writer. The poet worked in the state literary publishing house, quit his job in 1972 and was unemployed for five years, during which time he translated Goethe's "Faust" into Uzbek. The translation was extremely difficult. In order to understand and translate this work, he went to Germany and stopped with copies of "Faust" in German. He started the translation only after meeting and talking with the translators who had translated Faust into Russian in Moscow. Even then it was not easy to get into the spirit of the work.

E. Vohidov himself said in his article "From the Paths Goethe Walked" that he went to Weimar, the "homeland" where "Faust" was created. In the second half of the eighteenth century and the first half of the nineteenth century, this city of 100,000 inhabitants, located in the Erfurt district, was the centre of literature and poetry of the entire Western world. It was a time when universal geniuses - Goethe, Schiller, Herder, Wieland - lived and worked here, and German literature and theatre took a leading position in Europe. He says that Weimar can be called the heart of the German people.

LITERATURE REVIEW. The work of Erkin Vohidov, the principles and characteristics of the development of 20th-century literature, the development of genres, leading figures and main works have been studied in various directions of literary science, including the development of this literature in terms of types, genres and the activities of individual

creators. Among others, monographs, pamphlets, dissertations, textbooks and training manuals have been written by Sh. Saint-Biove, A. Morua, V. Bursov. In the dissertations of G. Keldiyorova, S. Maksumova, D. Azimova, the issue of Erkin Vohidov's work was studied to a certain extent.

RESEARCH METHODOLOGY. The works of the President of the Republic of Uzbekistan Sh.M. Mirziyoyev on science, culture and spirituality served as a methodological basis for the research. Izzat Sultan's "Theory of Literature" and works on Uzbek literature of the twentieth century written by scientists of the Institute of Uzbek Language, Literature and Folklore of the Academy of Sciences of the Republic of Uzbekistan also form the theoretical basis of the research. The works of O. Sharafiddinov, S. Ahmad, N. Karimov, G. Vohidova, N. Vladimirova, M. Yunusov, U. Normatov, I. Gafurov, A. Ulugov, U. Hamdam, B. Karim Vohidov also have a certain attitude.

ANALYSIS AND RESULTS. Translating is not an easy task; every work sees the world in accordance with the author's views and feelings. Every nation has its own mentality, its own path. But there are such great goals that they do not lose their power and essence from the creation of mankind to the eternity of existence, that is, they concern mankind. As the poet enters the world of "Faust", the philosophy in it conquers his heart more and more.

Erkin Vohidov begins the translation of "Faust" with special love and passion. He makes good use of our linguistic resources. He tries to translate every line of the work in a clear, fluent and understandable way. The creator, having understood the true essence of the work, believes that it will serve for centuries. The philosophical nature of this work, with its broad observations, is of special importance to the growth of the poet's poetic thinking.

Goethe's reference to the image of Faust is no coincidence. Faust is a historical figure, and legends about him began to emerge at the end of the 16th century. Faust makes a pact with the devil to gain knowledge, wealth and the pleasures of the world. Although he does not recognize God and is an Epicurean, he is a seeker of truth, and his contemporaries saw him as a swallow representing the new progressive era that was beginning. Dozens of works of art were created about him. Despite the fact that famous writers such as Marlowe and Lessing dealt with the subject, Goethe's "Faust" took an honorable place among the masterpieces of world literature such as "The Iliad", "The Odyssey", "Oedipus Rex", "Hamlet".

This work, whose genre is defined as a philosophical drama, consists of two parts. The first part, the result of 20 years of work, was written and completed in 1806 and published in 1808. Goethe worked for a long time on the second part, which 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.

The aim of the terrible pact with Mephistopheles is to dominate reality not only with spiritual feats, but also with good deeds and universal discoveries for the betterment of humanity.

As mentioned above, the work is in two parts, the first of which consists of 3 prologues:

The first prelude. Dedication. Lyrical text dedicated to the friends who surrounded the author in his youth when he was working on the epic.

The second prelude. Prologue in the theatre. A live debate with a theatre 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 man, Mephistopheles debates with God on whether or not he can overcome all the difficulties of using his wisdom to his own advantage.

In the first part, Dr Faust decides to kill himself because of the limitations of human intelligence in knowing the secrets of the world. Only the unexpected sound of the temple bell prevents him from carrying out his evil plan. Afterwards, Faust and his student Wagner bring home a black puppy, which turns into Mephistopheles, who walks around in the form of a student. The evil spirit, with his strength and sharp mind, leaves the doctor in the lurch and convinces the grandmother to taste the joys of 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 to new tragedies...

The second part of the play ends happily. Faust goes to heaven by the grace of God.

The main characters are Faust, Mephistopheles and Margarita.

Borlig'im band etgan aldoq soyalar,
Yana bo'ldingizmi qarshimda paydo?
Shoyadki nazmingiz bo'lsa muyassar,
Yoshligim shavqlari so'nganmi va yo? [2.12].

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

When reading and analyzing the work, it is not difficult to understand how much the poet's world of thought changed during the translation of "Faust". He read us the prelude to Faust, and later Faust's final monologue at the end of the work, with great excitement. At that time, we felt that a new literary sun had risen in the sky of Uzbek literature. These abstract lines of thought sounded so natural and natural! I. Gafurov remembers that this translation had a strong influence on Erkin Vohidov's work. The acquaintance with "Faust" in Vohidov's translation shows, first of all, that the poet has thoroughly mastered religious and secular sciences: "The boundaries of time and space are alien to great works. A hymn to 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 just and the unjust" [3.5].

The work that brought E. Vohidov's creativity to the highest peak and fundamentally changed his outlook was Goethe's "Faust". Under the influence of the translation of this work, the poet's work took a great turn. The experiences of the lyrical hero in his works such as "O'zbekim", "Inson" qasidolari, "Unutish qo'shig'i", "Arslon o'rgatuvchi", "Ruhlar isyoni", "Donishqishloq latifalari" ("Uzbekim", "Inson", "Song of Oblivion", "Lion Trainer", "Rebellion of Spirits", "Anecdotes of the Wise Village"), serious changes in the poet's view of the world show that his creative maturity rose to the heights thanks to the work "Faust".

E. Vohidov 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 met not only poets, scientists and readers from dozens of countries, but also state, scientific and cultural figures who came to Uzbekistan. Nematilla Muminov, a Doctor of Technical Sciences, recalls that famous scientists from Moscow often came to the Institute of Cybernetics where she worked. Round tables were held here. After such discussions, the poet would go home and write the poem "Iron Geniuses" in the middle of the night. The poem had these lines:

Bu –
Kibernetika instituti,
Sehru mo'jizalar mamlakatidir
Muzaffar
barkamol
tafakkur yurti,
Temirtan daholar saltanatidir.
Bu yerda fikrlash tezligi nurday,
Mana bu ko'rimsiz po'lat jamadon –
Biz birni ikkiga qo'shib ulgurmay,
Milliardni milliardda zarb qilur oson...

(Vohidov E. Selected works. - B.262) [4.262]

When we read these lines, we are reminded of Faust's belief that the universal discoveries that will be made in the future will be for the benefit of mankind. Unfortunately, Mephistopheles did not agree with him, and although he expressed the opposite opinion, Mephistopheles' grandchildren, living in the 21st century, decided to use the great discoveries created by mankind to destroy mankind.

The ideological, literary and methodological study of the epic "The Rebellion of Spirit", which was created after the translation of "Faust", means that Goethe's work was an important literary school in the author's work. The poem "The Rebellion of Spirit", created after the poet's translation, is several steps higher in its literary and social potential than the works of the "Yoshlik" type, "The Golden Wall" [5.65].

Nazrul Islam is the main character of the Rebellion of Souls saga. Nazrul Islam is one of the devoted poets of the Indian people who sacrificed himself for the freedom of the motherland. Based on the pictures of the life of the freedom-fighting poet, the author tried to reveal his purpose through "Abadiyat haqida rivoyat", "Fidoiylik to'g'risida rivoyat", "Jaholat to'g'risida rivoyat", "Shohi Jahon va Avrangzeb haqida rivoyat". First, in the story about eternity, the poet presents the idea that the joy of life is not in living long, but in how and in what way one has lived. We know from the work that the servant condemned to eternity suffered from the meaninglessness of his life. Man was created to live happily, and how he lives depends on him. Even in the story of the sacrifice, a person believes in certain beliefs and lives his life. When a man dies, his wife is buried with him, one of the ancient customs of the Indian people. Those who did not follow this were even considered traitors... The idea that the author wanted to convey was transferred to the work. The world was created, it has its own secrets. Sometimes the human mind is unable to understand the essence of it. Man thinks that all the blessings of this world are created for his comfortable life. But it turns out that everything has a beginning and an end. Man comes to this world to live freely, to marry honestly with his own work. But certain forces enslave him and even the whole nation. In such a difficult situation, people have to fight for freedom. There are two kinds of freedom: physical freedom and spiritual freedom. In "Rebellion of Spirit", E. Vohidov created a full-blooded image of Nazrul Islam as a hero who fought for both physical and spiritual freedom.

One of the greatest achievements of E. Vohidov in the process of translating "Faust" is that he prepared the ground for the creation of the epic "The Rebellion of Spirit", which occupies an important place in the poet's work. In the process of creating this work, the author passes through the mirror of memory, one by one, the poets and writers who died for the freedom of the country. The poet remembers the struggle of his ancestors for the independence of the Uzbek people against the authoritarian Soviet system through the struggle of the Indian people for freedom in "The Rebellion of Spirit".

Thus, behind the reality described by the poet, the painful fate of Nazrul Islam, lies the issue of human and spiritual freedom. The poet's heart is shaken by the injustice in the society, the execution of the soldiers of the freedom of the motherland and the human will, who became victims of the Shura system. There is also a great philosophy in the fact that the work is called "Rebellion of the Spirits". In fact, this rebellion is not the rebellion of a person's spirit, but the rebellion of the spirit of the people who died fighting for freedom. Sometimes humanity rebels against its experiences and the trials of fate. Sometimes the solution to the soul's pain is transferred to the soul. The soul strives for the Creator in freedom and rests. There is no doubt that the writing of the work was caused by the need in the poet's soul. For the essence of life is reflected in the unity of soul and body. The souls of the enlightened people, who died for freedom, do not leave the poet's imagination. This is how the saga "Rebellion of Spirits" was created.

CONCLUSIONS AND RECOMMENDATIONS. Erkin Vohidov has skillfully translated "Faust" into Uzbek, despite the fact that its ideological content and literary world are extremely complex. In this creative process, the Uzbek poet's view of the world, his attitude to the events of life, to his stations such as wealth and poverty, life and death, changed dramatically.

The translation of Goethe and his work "Faust" into the Uzbek language led to the deepening of E. Vohidov's philosophical and literary thinking. Under the influence of Faust, he created the work "Rebellion of Spirit". As a result, the poet's literary thinking expanded. Uzbek literature was enriched with another masterpiece.

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