

Interpretation of Religious-Mystical Ideas

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Abstract: The article talks about the interpretation of religious and mystical views and ideological commonalities in the works of Navoi and Goethe. The works of two great artists are compared on the example of Navoi's epic "Layli and Majnun" and Goethe's "Faust".

Annotation: The article talks about the interpretation of religious and mystical views and ideological commonalities in the works of Navoi and Goethe. The works of two great artists are compared on the example of Navoi's epic "Layli and Majnun" and Goethe's "Faust". Key words: epic, mysticism, idea, Faust, devil, heaven, hell, goodness, perfection. Key words: epic, mysticism, idea, Faust, devil, heaven, hell, goodness, perfection. The main goal and mission of literature is to glorify universal values in all times, to artistically reflect high moral and spiritual qualities that lead a person to perfection. This creates ample opportunities for national literatures to come closer to each other, feed from each other, learn from each other, and interact with each other.

Keywords: interpretation, commonalities, mystical, ideological

Introduction

From time immemorial, mutual aspects have been developing in Eastern and Western artistic thought, and the weight of literary experiences is increasing. Today, one of the reasons why Navoi is read with love all over the world, and the influence of Uzbek national culture and moral values in Europe and other regions of the world is increasing is due to the expanding scope of literary relations.

East-West literary relations have a centuries-old history. Medieval Renaissance-Oriental Renaissance had a great influence on the European Renaissance, it is substantiated in scientific sources. It is known from history that in the 15th century, Alisher Navoi fought for the purity of the Uzbek language, raised the prestige of the Uzbek literary language to the world level, and had a great influence on the movement of the French enlighteners in the 16th century. Especially in the 18th century, the interest of the West in the East, the charm of Arabic, Persian and Turkish poetry, which fascinated the West, strengthened the literary ties.

Analysis And Results

The great German poet, writer and dramatist Johann Wolfgang Goethe occupies a special place in this. All of his works are focused on the ideals of seeing a person as perfect, fighting for truth and justice, not wasting life, calling to go boldly towards high goals, glorifying free will and freedom. This is the eternal task of literature: to make a person enlightened, to plant the seeds of goodness in his heart, to encourage him to live, fight, and achieve happiness. We admire the creative courage and high talent of the great word artist through various artistic images created in all his poetic, prose, and dramatic works. The Maghrib Mashriq Divan, created in 1814-1819, was the fruit of Goethe's great respect for Eastern poetic thinking, philosophy, and spiritual and moral values.

Not only Goethe, but also English and French writers and poets, such as Shakespeare, Racine, Voltaire, Byron, Victor Hugo, addressed the theme of the East and created works on the theme of the East. In the article "Photography of the Heart", Alexander Genis writes about the different aspects and charms of Eastern poetry from Western poetry: "The poetry of metaphors connects the world in the imagination of the poet. The metonymic poetry of objects offers the reader a bunch of objects from

which the reader must create a whole. Only the reader can determine the indescribable connection between objects and feelings.

In the East, a poet does not speak about something that is not translated into language, but leaves something that cannot be expressed without mentioning it, and only refers to it" [1:124-125].

Like Alisher Navoi, Goethe fought for the celebration of justice in his work, the feelings of pure love, friendship, and loyalty were glorified in his works, evil, evil, and injustice were condemned. When he got involved in political life for some time, he tried to realize the noble ideas put forward in his works. The main reason for this was his arrival in Weimar in 1775 at the invitation of Karl Augustine, Duke of Weimar.

He is given the title of nobility, as a successor to the Duke of Weimar, he actively intervenes in state affairs, he tried to introduce the procedures he dreamed of, to implement changes that would help improve people's lives. In his time, Alisher Navoi also held important positions in the state of Khorasan, such as a minister and a sealer, and led the construction of madrasas, houses, gardens, roads, and bridges. Khondamir in his work "Makorim ul-Akhlaq" gave extensive information about Navoi's philanthropic works, activities as a state and political figure.

The source scholar Sh.Sirojiddinov made a special mention of this in his research on the comparative-typological analysis of sources about Alisher Navoi. "Every day more than a thousand poor and needy people were feasted and fed with delicious food in the Khalosiya house built by him. Every year, about 2,000 fur coats, printed clothes, shirts and trousers, taqiya and kafsh were distributed to the needy. In Mashhad, Imam Reza built a Dar ul-Huffaz in the garden and built a special house next to it to feed the needy, weak and orphans every day" [2:78].

The heroes of Navoi's works are philanthropic, humanitarian, justice-loving people. He artistically interpreted that the fairer and more people-loving the ruler is, the happier and more prosperous his country and people will be, on the contrary, the ruler who oppresses the people, who destroys goodness, goodness, and justice will be hated by the people and his country will decline. Farhad Navoi is the perfect person of his dreams. He believes that in order to become the ruler of the country, he should possess all the knowledge of his time, have a deep knowledge of the people's life, be compassionate and benevolent. For this, the heart must be converted to the light of pure love.

Therefore, the interpretation of love in Navoi has been raised to a high level. Divine love is the highest point of figurative love, and its attainment is the essential condition for attaining perfection. "A true lover must achieve the true purity of his heart. The only concept that deserves a place in his heart is love and loyalty. In this matter, his language must always be in harmony with his language" [3:28] finds its deep expression in the poet's ghazals, Navoi scholar Yo. Ishakov emphasizes.

The relationship between the world and man, existence and human psyche, understanding of the true meaning of life, the talismans of death and survival, thoughts about the meaning of life, are manifested in Navoi's interpretation of religious and mystical views. In the epic "Layli and Majnun", the fact that Majnun died before being able to marry Layli, and that Layli died because she could not bear this parting, that they achieved perfection in love, that they reached the path of truth, glorifies the divine power of metaphorical love:

Bori dedilar: "Bu ikki g'amnok,
Har shoyibai fasoddin pok.
Kim, umrlarida ishq qotil,
Qilmay nafase alarni xushdil.
Hajr ichra to'yub ramida jondin,
Armon bila bordilar jahondin.
CHun ruhlarig'adur nihoni,
Jannatda visoli jovidoni.

Netgay qo'shulub iki badan ham,
 Go'r o'lsa alarg'a bir kafan ham.
 Vasl o'ldi chu ruhlarg'a hosil,
 Tufroqqa tufroq o'lsa vosil".
 ...Bir na'shqa soldilar ikovni,
 Jonsiz kelinu o'luk kuyovni.
 Kirdi iki jism bir kafang'a,
 Yo'q, yo'q, iki ruh bir badang'a [4:291].

Translation:

Once they said: "These two sad people,
 Every piece of furniture is pure.
 Who, in their lifetime, is a killer of love,
 He did not breathe well.
 Hajr satiated and lived in Rami,
 They went to the world with a dream.
 For souls
 Eternal life in heaven.
 Netgay joined both bodies,
 Even a shroud before death.
 Vasl is dead, and the harvest is for the souls.
 If the soil dies, the soil will die."
 ...They made a mockery of Ikov,
 A lifeless bride and a dead groom.
 Two bodies entered into one cage,
 No, no, two souls are one body [4:291].

In Goethe's great "Faust" the good deeds performed by a person during his life are artistically reflected in the example of the fate of the main character, that he will receive his reward in the hereafter and be happy forever in the next world. But in the world of life, the devil and the devil always try to lead people astray and make them sin. Faust also fights against Mephistopheles' tricks all his life, he fights valiantly to achieve his noble goals. But the devil Mephistopheles tries to deceive him at every step. Faust is a person whose heart is full of kindness and light of love.

He believes that a person can overcome any obstacle on the way to a noble goal. In his monologue before his death, he describes the idea of building a country, in which people get help from free labor:

Bu yer bo'lur chindan zamin jannati,
 Mayli, dengiz solsin bir yonda suron.
 Va lekin kurashchan inson qudrati
 Balolar yo'liga bo'lolur to'g'on.
 Шу мақсадга банддур хаёлим бутун:
 Узоқ ҳаёт йўлин ўтдиму босиб,
 Олам ҳикматини айладим якун.
 Ким—эрк, ҳаёт деб жанг қилолса ҳар кун—
 Эрку ҳаёт учун ўша муносиб.
 Худди шундай меҳнат, кураш ва ҳавас
 Банд айласа—ёшу кекса—ҳар кимни,
 Шундай кунда кўрсам эдим бир нафас

Озод диёримни, озод халқимни... [5:342]

Translation:

This land will truly be a paradise on earth,
 Okay, let the sea blow and the suran on
 one side. And but fighting human power
 A dam on the way to Balor.
 My whole mind is occupied with this goal:
 After a long life, I have learned the
 wisdom of the universe.
 A man who fights for life every day
 Erku is worthy of life.
 The same work, struggle and desire
 Busy - young and old - everyone,
 I wish I could see it on such a day
 My free land, my free people... [5:342]

My whole mind is occupied with this goal: After a long life, I have learned the wisdom of the universe. A man who fights for life every day Erku is worthy of life. The same work, struggle and desire Busy - young and old - everyone, I wish I could see it on such a day My free land, my free people... [5:342]

Conclusion And Suggestions

These words of Faust are related to Farhad's views that the ruler should have perfect knowledge and skills to improve the country, and when he used his science to ease the hardships of the people digging ditches in Besutun Mountain, completed their work in three years in three days, and brought water to the land of Armenia. in tune with the song of bravery. Farhad also cannot fulfill all his noble dreams. In order to protect the love of Shirin from evil forces, he fights against the king of Iran, Khusrau, who invaded the Armenian land.

In place of Mephistopheles, who caused the death of Faust, in the epic "Farhad and Shirin", the old woman Makkora appears as a symbol of dark forces. In the interpretation of both great wordsmiths, life is glorified and evil forces are condemned. After Faust's death, his soul is taken up by angels to high heaven, Mephistopheles remains oblivious and unable to fulfill his evil intention of condemning Faust to the torment of hell. Farhad is not relieved by the fact that he killed himself as a result of a trick, but shows that pure love celebrates in any case.

The use of religious views and concepts in the artistic interpretation of the reality of life, the meaning of life and high human qualities in world literature has rich creative traditions and experiences. Mythology, the use of metaphors has always been important in the art of words. The commonalities in the works of Navoi and Goethe are also clearly reflected in the attitude of these great artists of words to religious concepts and views. As much as the artistic interpretation of mystical views in Navoi's work is attractive, powerful, and impressive, Goethe's artistic reflection of the reality of life based on religious views complements each other and increases the importance of literature in enriching the human spiritual world.

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