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Sadirjan YAKUBOV,

Professor of the Tashkent Institute of Management and Economics, Academician of the Turan Academy of Sciences

E-mail: [sadirjan.yakubov1@gmail.com](mailto:sadirjan.yakubov1@gmail.com)

#### A LOOK AT THE STUDY OF GOETHE'S WORKS IN UZBEKISTAN (BASED ON GOETHE'S "FAUST")

Annotation

The productive value of a literary work depends on its functioning; it is included in the context of social, cultural and literary factors of the world, reflects socio-cultural landmarks. The development of national literatures itself is impossible without interconnection with other literatures, mutual influence and mutual enrichment. The best works of outstanding representatives of German literature - Goethe, Schiller, Heine, Becher, Brecht, Brelyd, and Zweig - were translated into many languages of the world, including Uzbek translators. The genius of the German poet Goethe is vividly embodied in his famous tragedy "Faust". "Faust" is a deeply philosophical work about man's eternal striving for good, about the bright dream of people about happiness and love. This is the pinnacle of his creativity. There are several options for translating this work. One of the best, in our opinion, should be considered the translation of Erkin Vakhidov (1972 - 1974). In 1975, the Uzbek reader had the opportunity to read the story "The Suffering of Young Werther" in their native language, which was translated by Yanglish Egamova directly from the German original. The undoubted merit of the translators was the development and improvement of the translation business in Uzbekistan.

**Key words:** Adequate translation, philosophical and artistic and aesthetic concepts, reconstruction of the original author, original, interpretation, structural and substantive aspects, essence, pathos of the work, global character, international communication, cultural phenomenon, the problem of interaction and mutual influence, mutual enrichment of literatures.

#### GYOTE ASARLARINI O'ZBEKISTONDA O'RGANISHGA NAZAR (GYOTE "FAUST" ASOSIDA)

Annotatsiya

Adabiy asarning mahsuldorligi uning faoliyat ko'rsatishiga bog'liq; u dunyoning ijtimoiy, madaniy va adabiy omillari kontekstiga kiradi, ijtimoiy-madaniy belgilarni aks ettiradi. Milliy adabiyotlarning o'zi ham boshqa adabiyotlar bilan o'zaro bog'lanishsiz, o'zaro ta'sirsiz, bir-birini boyimasdan turib bo'lmaydi. Nemis adabiyotining ko'zga ko'ringan namoyandalari – Gyote, Shiller, Geyne, Bexer, Brext, Brelyd, Tsveyning eng sara asarlari dunyoning ko'plab tillariga, jumladan, o'zbek tarjimonlarining tarjimai bilan ham o'girildi. Nemis shoiri Gyotening dahosi uning mashhur "Faust" tragediyasida yorqin ifodalangan. "Faust" insonning abadiy ezigulikka intilishi, odamlarning baxt va muhabbat haqidagi yorqin orzusi haqidagi chuqur falsafiy asardir. Bu uning ijodining cho'qqisi. Ushbu asarni tarjima qilish uchun bir nechta variant mavjud. Eng yaxshilaridan biri, bizningcha, Erkin Vohidov (1972 - 1974) tarjimai hisoblanadi. 1975 yilda o'zbek kitobxonni Yanglish Egamova tomonidan to'g'ridan-to'g'ri nemischa asl nusxadan tarjima qilingan "Yosh Verterning iztiroblari" qissasini o'z ona tilida o'qish imkoniga ega bo'ldi. Tarjimonlarning shubhasiz xizmatlari O'zbekistonda tarjima biznesining rivojlanishi va takomillashgani bo'ldi.

**Kalit so'zlar:** Adekvat tarjima, falsafiy-badiiy-estetik tushunchalar, asl muallifning rekonstruksiya, asl nusxasi, talqini, strukturaviy va mazmunli jihatlari, mohiyati, asar pafosi, global xarakter, xalqaro aloqa, madaniy hodisa, o'zaro ta'sir va o'zaro ta'sir muammosi, adabiyotlarning o'zaro boyitishi.

#### ВЗГЛЯД НА ИЗУЧЕНИЕ ТВОРЧЕСТВА ГЁТЕ В УЗБЕКИСТАНЕ (НА МАТЕРИАЛЕ «ФАУСТА» ГЁТЕ)

Аннотация

Продуктивная ценность литературного произведения зависит от его функционирования; оно включено в контекст социальных, культурных и литературных факторов мира, отражает социально-культурные ориентиры. Само развитие национальных литератур невозможно без взаимосвязи с другими литературами, взаимовлияния и взаимообогащения. Лучшие произведения выдающихся представителей немецкой литературы — Гёте, Шиллера, Гейне, Бехера, Брехта, Брелида, Цвейга — были переведены на многие языки мира, в том числе и узбекскими переводчиками. Гениальность немецкого поэта Гёте ярко воплощена в его знаменитой трагедии «Фауст». «Фауст» — глубоко философское произведение о вечном стремлении человека к добру, о светлой мечте людей о счастье и любви. Это вершина его творчества. Существует несколько вариантов перевода этого произведения. Одним из лучших, на наш взгляд, следует считать перевод Эркина Вахидова (1972 - 1974). В 1975 году узбекский читатель получил возможность прочитать на родном языке повесть «Страдания молодого Вертера», которую перевела Янглиш Эгамова непосредственно с немецкого оригинала. Несомненной заслугой переводчиков стало развитие и совершенствование переводческого дела в Узбекистане.

**Ключевые слова:** Адекватный перевод, философские и художественно-эстетические концепции, реконструкция автора оригинала, оригинал, интерпретация, структурно-содержательные аспекты, сущность, пафос произведения, глобальность, международная коммуникация, культурный феномен, проблема взаимодействия и взаимовлияния, взаимообогащение литератур.

**Introduction.** The genius of the German poet Goethe is vividly embodied in his famous tragedy "Faust". The first version of the tragedy, which was called "Pro-faust", created in the Stürmer years, was not published during Goethe's lifetime. It first saw the light a century later, when a copy of

the manuscript was found. The first publication, which was called "Faust. Fragment", was carried out in 1970.

"Faust" is a deeply philosophical work about man's eternal striving for good, about the bright dream of people about happiness and love. This is the pinnacle of his creativity.

The tragedy "Faust" has been translated into Russian many times. In 1988, the first complete translation of the first part of "Faust" was published by the poet Huber. The translations of N. Vilmonde, I. Volkov, V. Geiman, N. Samarin, S. Tureev, M. Shaginyan and many others testify to the great attention and interest of the literary community to the study of the heritage of the great poet, which became the property of world literature thanks to translations.

**Review of literature.** In Uzbekistan, the first attempts to translate his works were made by M. Sheikhzade. Thanks to him, the Uzbek reader got the opportunity to get acquainted with excerpts from the novel "Southwest Divan".

There are several options for translating this work. One of the best, in our opinion, should be considered the translation of Erkin Vakhidov (1972-1974).

The translation of the work of the great poet into the Uzbek language is preceded by the words of the laureate of the Republican Prize named after A. Hamza of the writer Hamid Gulyam, who names the German poet among such outstanding writers as Homer and Dante, Nizami and Rustaveli, Navoi and Pushkin. H. Gulyam rightly notes: "The translation of this work by Goethe was a great event in Uzbek literature and the cultural life of the Uzbek people" [1].

A number of major monographs have been published on translations and activities of the Uzbek translation school [2].

This work is the indisputable contribution of the Uzbek school of translation and literary criticism to the development of international literary ties.

**Results.** The poet Erkin Vakhidov, long and fruitfully working on the translation of "Faust", managed to delve into the deep essence of the work and adequately present this complex work in the Uzbek language. An important place in Goethe's work is occupied by the antique theme. The action in the tragedy begins with the "Prologue in Heaven", which formulates the main idea of the work. The prologue opens with a solemn hymn to nature:

Erkin Vakhidov accurately translated the phrase "dengizlar - oceans", "kurrai olam - The run of the spheres" "Das Meer" - the sea and "Der Sphärenlauf" - in the running of the spheres.

The translation of Goethe's Faust into Uzbek was carried out through an intermediary language, the Russian version of the translation of the work.

Analysis of the Uzbek version of "Faust" convinces us that the Uzbek translator Erkin Vakhidov deeply grasped the idea of the work of the German poet and was able to translate it into an Uzbek translation.

An excerpt from the Uzbek translator has 18 lines, 4 lines more than in the original. In the Uzbek version of "Die Welt, sie war nicht, eh 'ich sie erschuf" it sounds like this: "Yo'q dunyoni bor qilgan o'zim - No, I created the world" - instead of "And on the first night on my order" - "The first night at my signal, which exactly conveys the main the meaning of the passage".

The images of heroes in Goethe's tragedy are philosophical and social, for example, the image of Faust. Goethe is convinced that Faust will overcome temporary delusion and find a way to truth.

Faust's monologue in the first part of the tragedy:

German original:

Goethe. Faust. Eine Tragödie, 1 Teil. Leipzig, 1975.):

Ja, was man so erkennen heißt!

Wer darf das Kind beim Namen nennen?

Die wenigen, die was davon erkannt,

Die töricht g'nug ihr volles Herz nicht wahrten,

Dem Pöbel ihr Gefühl, ihr Schauen offenbarten,

Hat man von je gekreuzigt und verbrannt.

Ich bitt Euch, Freund, es ist tief in der Nacht,  
Wir müssen's diesmal unterbrechen.

Translation into Russian language: (Goethe. Faust (tragedy). Translated by N. A. Kholodkovsky. "GIDL", - Moscow. 1954.):

Да, но что значит - знать? Вот в чем все затрудненья!

Кто верным именем младенца наречёт?

Где те немногие, кто век свой познавали,

Ни чувств своих, ни мыслей не скрывали,

С безумной смелостью к толпе навстречу шли?

Их распинали, били, жгли...

Однако поздно: нам пора расстаться;

Оставим этот разговор [7].

Translation into Uzbek language: (Goethe. Faust. Translated by E. Vahidov. "Publishing House of Literature and Art named after G. Gulom", - Tashkent. 1972):

Bilmoq o'zi nima? Gap shunda, do'stim,

Bu jabhada hali ko'p narsa ishal.

Olam sirdoniga kalit topganlar,

Qalb uyini ochganlar bo'lgan xoru zor.

Barchaga ayonkim, ularni ming bor

Gulxanga yoqqanlar, butga qoqqanlar.

Gap ko'pki, ammo etar. Dam olish darkor

Kech bo'ldi. Buguncha baxsimiz tamom.

What is knowing?. That's it, my friend,

There is still a lot to do on this front.

Those who found the key to the mystery of the universe,

The chorus of those who opened the house of the heart is hard.

Everyone knows there are a thousand of them

Those who liked the fire, those who worshiped the idol.

There is a lot to talk about, but enough. It is necessary to rest

It's late. So far, so good.

The translation of Fausta's monologue in the first part of the tragedy accurately corresponds to the original.

The words "erkennen" and "das Herz" sootvetstvuyut the words "to know" and "qalb - heart". The phrase of this monologue by Fausta "Hat man von je gekreuzigt und verbrannt" is precisely interpreted in the Uzbek version: "Gulxanga yoqqanlar, butga qoqqanlar - Those who like fire, those who worship idols".

**Conclusion.** The translator into the Uzbek language coped with the task, accurately conveying the meaning of the statement.

The words "der Fisch", "das Wasser" refer respectively to masculine and neuter in German. These words in Russian are feminine: "fish" and "water".

The transfer of the grammatical and syntactic structure should be adequate to the original.

With their translation works, Uzbek translators have undoubtedly enriched Uzbek literature, including translated works of the German classic Goethe. These translations are a significant contribution to the development of international relations, the intensive and fruitful development of literary cooperation between the two peoples.

The undoubted merit of the translators was the development and improvement of the translation business in Uzbekistan.

With their translated texts, Uzbek writers have shown that the most complex philosophical and artistic and aesthetic concepts can be conveyed in the Uzbek language, that the Uzbek language has every opportunity for a full-fledged translation of the masterpieces of famous German poets and writers.

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