Fundamentals and Ideological Content of the Creation Of Y.V. Goethe's "West-East Collection of Poems"

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Abstract:

Background. The article tells about the work of the famous German writer Johann Wolfgang Goethe and about the history of the creation of the famous "West-Eastern Divan".

Methods. The famous German writer Johann Wolfgang Goethe (1749-1832) was a poet, playwright, literary critic, jurist, orientalist, historian and philosopher, painter, theater critic, naturalist, and scientist and statesman who made discoveries in biology and mineralogy. He was one of the first to use the term "world literature." His 143-volume artistic and scientific legacy includes his works such as Faust, The Sufferings of Young Werther, West-east collection of poems, Muhammad (peace and blessings of Allaah be upon him), Tawrida Iphigenia, Roman Elegies, Torquato Tasso, "The Evolution of Nabotot", "The Magic Whisper", "Information about Color", as well as more than three thousand poems have attracted the attention of readers around the world.

Results. In particular, Goethe's main idea in his artistic heritage was to bring together the cultures of all the peoples of the world and to open the way to world literature. "West-east collection of poems" brought him a lot of fame. At that time, the poet was 70 years old.

Discussion. Before Goethe created the "West-east collection of poems" (or "Mag‘ribu Mashriq devoni"), he began to study the Qur’an, the holy book of Islam, which the Orient worships. At that time, the Qur'an was translated into German, as well as into Latin, English and French. Although the poet was still young, more precisely, twenty-four years old, he studied these translations by comparing them because he knew all the languages listed above. He even mastered the Arabic orthography, through which he tried to understand and study the essence of the verses of the Qur’an. He also took a keen interest in studying the life of Muhammad (peace and blessings of Allaah be upon him) and the hadiths that are his sayings. The full manuscript of Surat an-Nas, written by Goethe in Arabic, includes "Allah," "Muhammad, may Allah bless him and grant him peace." The manuscript is still housed in the House Museum in Weimar, Germany.

Conclusion. Thus, Goethe, who from an early age was interested in the languages, history, literature, religious and philosophical views, customs and traditions of the peoples of the East, wrote the "West-east collection of poems", primarily under the influence of the Qur’an and hadiths, mystical teachings, as well as in the interpretation of the ghazals of such famous representatives of Eastern
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Introduction. Geothe explains why he chose this nickname based on a dialogue between the poet and Hafiz in a poem called "Nickname" in the "Hofiznoma" section of the "West-East collection of poems". The poem begins with the poet's question to Hafiz: "Why did your people call you Hafiz, even though your real name is Muhammad Shamsiddin?" Then Hafiz says:

Chunki Qur‘on
Oyatlarin bildim yoddin.
Xotiramda edi mudom
Suralaru sharif kalom.
Ishonch bilim di tim idrok,
Tutib doim o‘zimni pok,
Menday etgay kim ehtirom
Rasulning har hadisiga.
Unga loyiq zo‘r e‘tiqod,
Shu sababli Hofiz deb nom
Qo‘ymish menga xalq umrbod.
[Because the Qur’an
I remember knowing the verses.
I always remembered
Suralaru sharif kalom.
I realized with confidence, I always keep myself clean,
I respect who I am
To every hadith of the Messenger.
Great faith worth it,
That is why he is called Hafiz
People give me a lifetime.]

After this answer, the poet says:

O‘xshash bo‘lsak biz, ne ajab,
Zotan bizga o‘xshashlik xos.
Ayo, Hofiz, shudir sabab
To‘la monand bizning ixbos.
Biz muqaddas kitoblarni
To‘la yodlab bo‘ldik Hofiz.
Dilda etdik naqsh boblarni,
Ezgu tasvir o‘chmas hargiz.
Gumonlaru, shubha, inkor
It is understood that in the East, more precisely, in the Muslim world, those who have a pure heart, faith and devotion, who know the verses and suras of the Qur'an by heart, are called honorable Hafiz.

**Materials and methods.** Goethe also dared to use the pseudonym Hafiz, imitating such people because he studied the verses of the Qur'an and the hadiths as sincerely as possible, believed in Allah and sought the divine light. He also tried to prove that he adhered to Sufi ideas such as "die before you die," "die and rise again." The following verses vividly reflect the poet's desire and aspiration for Hafiz:

Menga olam g‘ami, bilki, abasdur!
Ayo, Hofiz! Agar sen birla bo‘lsam,
Ki, faxru iftixorim sen, havasdur
Seningdek g‘am chekib, sen kabi kulsam.
Murodim may ichib, sen birla bahsdur,
Seningdek sevsamu so‘ng mayli o‘lsam.
[I'm worried about the world, I know!
Ayo, Hafiz! If I were with you
That I am proud of you is envy
If I grieve like you and laugh like you.
My goal may drink and argue with you,
If I love you like that, I'll die.]
Najmiddin Kamilov writes that the great Goethe, along with the science of ancient Greece and Rumo, was also thirsty for the achievements of Eastern culture and literature, and instilled in his works the traditions of the Eastern spirit and poetry. In fact, the work is so named because it combines the literary traditions of the West and the East in terms of form and content.

**Results.** According to Professor N. Kamilov, Goethe's collection of poems, which embodies the spirit of East and West, is a child of two cultures.

In our opinion, the title of the work also symbolizes the love of two couples (West and East). Because on the wall, Goethe's love for the East is evident. The poet also mentions the names of Layli and Majnun, Farhod and Shirin, who have become a symbol of true love, loyalty and devotion in the East, and urges Westerners to learn from them in the field of love.

Not only songs about the poet's psyche, but also poems about morality are very important in collection of poems. One of them is called "Rudeness and politeness." It teaches us to be humble at all times. Pride is a stain. The poem "Life in Existence" glorifies patriotism. The poem says that the "smell of dust" is everywhere, but the dust of the Motherland is unique, its smell is even more than musk:

Men Shimolda changdan bezor
Edim, lekin ne bo'ldi deng,
Ostonangni changiga zor
Bugun issiq Janubda men.
[I'm tired of the dust in the North
I would, but tell me what happened,
The threshold is hard to dust
Today I am in the hot South.]

The poet also praises the "sugar cane pen from his tongue", which gave him the happiness of poetry. She always wants to be fluent.

There are also verses in the collection of poems that remind us of the transience of life and time. In one, time is described as follows:

Vaqt – kushanda, u beshafqat,
Hammaga ham sanchar tig'.
[Time is running out, it's cruel,
Everyone has a knife.]

In particular, in the "Detachment (Tafriqnoma )" section of the Cabinet, these ideas are further developed and say:

Kerak emas zar-zevar,
Oltindan baxt qimmatdir.
O‘tgan o‘tdi, ey bexabar,
Angla, dam g‘animatdir!
[No need for jewelry,
Happiness is more precious than gold.
Gone are the days of ignorance
Understand, rest is fun!]

It also warns that those who are arrogant cannot be friends, those who are evil are not impartial, those who are jealous are shameless, and those who are deceitful are unbelievers.

There are also verses in the collection of poems that encourage honesty and integrity, remind thieves and liars of their humiliation, and defend their civic position. According to the poet:

Davlatga sodiq ersang, bas.
Hamma seni sevib qolgay.
[If you are loyal to the state, then so be it.
Let everyone love you.]

Discussions. It is well known that Islam always encourages women to be gentle and kind. Legend has it that they were built by Allah from a man's crooked ribs, so they could not bear the damage due to their thinness. The beginning of the poem "Welcome" in collection of poems' "Proverbs" contains the following verses that refer to this legend.

Odam Ato jannatul ma’vo
Ichra uxlar edi bemalol.
Yaratdi-yu Havoni Xudo
Va bag‘riga qo‘ydi jon misol.
[Adam is in heaven
He was able to sleep comfortably.
God created the air
And he set an example.]

The following verses of the poet once again reveal his faith and respect for Islam:

Nodon har hodisani o‘zicha sharhlashga shay,
Har hodisa sababin bilgum, degan avom-da!
Allohga toatdur Islom degan so‘z asli,
Islomda yashab hamma, o‘lajakmiz Islomda.
[The fool is ready to comment on every situation,
I know the cause of every event!
Obedience to Allah The word Islam is originally
Everyone who lives in Islam, we will die in Islam.]
In the following verses, it is clear that Islam takes precedence over Christianity:

Abadiylik bag‘sh etmoq uchun
Injilga-da Iso payg‘ambar,
Ko‘kdan tushib aylamish tun-kun
Shogirdlarga Haq so‘zin xabar.
Bayon aylab Xudo so‘zini
Iso ko‘kka ayladi parvoz.
Shogirdlar-chi, eshitganini
O‘zlaricha etdi yoza-yoz.
Xotirasi alarning har xil,
Haq kalomin har xil bitarlar.
Nasroniylar qiymatgacha
Aniq so‘zni bilmay o‘tarlar.
[To give eternity
In the Bible, Jesus,
It's raining cats and dogs day and night
Tell the students the truth.
Explain the word of God
Jesus flew to heaven.
What did the disciples hear?
He did it on his own.
Different types of memory,
The word of truth ends differently.
Christians until the Day of Judgment
They don't know the exact word.]

Goethe also used verses such as "The chariot of fame is a fleeting trade," "Life is like a goose game," and "Life is a joke." notes that it requires a step. The poet tries to explain the essence of life as follows:

Mudom savob ish aylagil
Eng oxirda bor imtihon.
Haq oldida barobardur
Sultonu quл – mayda-chuyda,
Ranj cheksang ham savob ish et,
Bo‘imagin hech sen ozurda.
[Keep up the good work
Finally there is the exam.
It is equal before the truth
The Sultan's slave - in detail,
Do well even if you get hurt,
Don't bother.]
In the collection of poems, Firdausi, Jalaliddin Rumi, and Zulayha quoted philosophical ideas about the world and the essence of love.

In the following verses of the poet, the idea of calling the peoples of the world to unity, solidarity and solidarity is a priority:

Xalqlar esa nafratlanib
Bir-birini etar badnom.
Bilmaslarki maqsad birdir
Birdir ko‘zlangan tomon.
[And the nations hated him
They are bad enough for each other.
They do not know that the goal is the same
One destination.]

Goethe hates the fact that the mentally retarded, the short-sighted, the foolish, are always arrogant and oppress the wise. But the wise Hafiz and Ulrich Hutten are amazed that they knew their enemies in advance. When faced with ignorance, he advises that silence is the best way, and that self-praise is a mistake.

Goethe often tried to compare the relationship between East and West and, at the same time, his relationship with them:

E’tirof et, ekan ulkanroq
**Sharq shoiri g‘arblikdan, biroq**
Teng ekanmiz bir hisda faqat
Bir xil ekan bizdagi nafrat.
[Admit it, it's bigger
The poet of the East is from the West, however
It's just a feeling we're equal
The same is true of our hatred.]

Or:

Bid’at erur poplaming so‘zi,
Yo‘ldan urar har nafas.
Adashganni manzilga aslo
Egri yo‘l hech eltolmas.
[Heresy is the word of the popes,
Every breath you take.
Never go astray
The curve can't be reached.]

It is known that in the poetry of Eastern poets, special attention is paid to the interpretation of the etiquette of restraint. The following verses by Goethe are notable for their harmony:
Collection of poems' Temurnoma section contains poems dedicated to Zulayho. It tells the story of thousands of souls who did not overthrow Timur's throne. Then there is a special section "Zulayhonoma". It begins with a poem called "Invitation." In it, she first explains why Zulayha fell in love with Yusuf and why the poet accepted his lover as Zulayha and took the nickname Hotam. But he says he proves his generosity like Hotamtoy with his poems. He emphasizes that poverty does not allow giving wealth. This is followed by a romantic dialogue between Zulayha and Hotam. Hotam even believes in the power of his love, saying, "If Layli and Majnun were resurrected, she would learn to love from me."

It is known that Zulayha's lover Yusuf became famous as a dream interpreter and prophet. In this case, Zulayho addresses Hotam in a dream. This shows that he saw Hotam at the level of Yusuf. In her dream, Zulayho says that she saw a fast-moving boat and a gold ring sent by Hotam, but they were lost in the Frot. When interpreting a dream, it is important to know when it was seen. With this in mind, Zulayha emphasizes that she had a dream at night, when the sky was red. Hotam says it's good that the ring is in the water.

In the poem "Gingo Biloba" in this part, a leaf is brought from the East, or more precisely, from Japan, the eastern country of the East, to Germany. It stood up and said he lived like two people.

On behalf of Hotam, the poet emphasizes that he studied Hafiz, Saadi, Nizami, Jami, and updated his melodies and tuned them.

A section of the collection of poems is called the "Forsiynoma". In it, according to the will of the old firefighter, it is necessary to love the sun, light, and fire, because they reflect the divine power, purify everything, make the meat and fruit juices delicious, fire and sun and fire is said to be a miracle. They understand death as the union of the sun. However, even though water is against fire, it is said that the water in a ditch should always be kept clean. The cause and effect of this is explained as follows:

Qayda yeru suv emas iflos,
Quyosh nuri unda beqiyo.
Qayda mehnat sharaf bo'lsa, bas,
Unda hayot boqiy; muqaddas...
O'tin jamlang, huzur namoyon,
Unda quyosh urug'i pinhon.
Paxta ekib eting vaqt xushlik,
Chunki undan yasalar pilik.
[Where the water is not dirty,
The sunlight is incomparable in it.
Where labor is an honor,
In him life is eternal; holy...
Gather firewood, show peace,
The sun's seeds are hidden in it.
When planting cotton is a pleasure,
Because they make pillik out of it.]

It is also said that if a person cherishes the land where the sun shines, the vine will feel it and plant grapes in a beautiful way, and wine will be extracted from grapes, and whoever drinks this wine will awaken his senses.

At the end of the desk is the “Xuldnoma“ section. It lists the names of the four heavenly women. These are Zulayha, who loved the Prophet Yusuf, Bibi Maryam, the mother of the Prophet Jesus, Khadijah Kubara, the wife of the Prophet Muhammad (peace be upon him), and her daughter Fatima.

In this section, we talk about four animals that are revered and have a place in Paradise: the beast of Jesus, a donkey with a wonderful character, a wolf, a loyal dog of the Companions of the Cave, and Abu Hurayra's cat, which was touched by the Prophet Muhammad. The story of the Companions of the Cave, the legend of the seven sleepers, is told. It says that a sultan said, "I am God!" His six beloved sons leave the palace and go to the cave. They are joined by a wounded dog. Knowing this, the king ordered the cave to be closed. The cave was quickly closed with bricks and mortar.

Then God gave the rest of the people in the cave eternal sleep, and He commanded an angel to keep watch over them. He dug a hole in the cave to keep the sun shining so that his body would be clean. Along with the light, fresh air enters through this hole. Over time, the dog's wounds healed. Years later, the wall built by the sultan collapsed and the cave was awakened. Among them, Tamlikho went to the city to fetch food. Tamlikho was unaware that the city he visited had been a people to Jesus for many years. As the young man took the bread and handed it to the baker with the gold coins in his pocket, the baker suspected him of being a thief who had stolen Daqqiyunus' treasure. He asks the young man for half of the treasure and starts a fight. This message reaches the king. In front of the king, Tamlikho proves his identity; he proves the house he built. He says he has the money he hid under the column. In fact, he is right. Generations will gather. Everyone is wondering how old Tamlikho is. Then Tamlikho goes to visit his friends in the cave. The sultan and the people follow him. But Tamlikho disappears and never returns from the cave. There is no trace of him, no sound. The cave door will be locked. By the command of Allah, Gabriel will take them all to Paradise.

Conclusion. It should be noted that Goethe created the "West-east collection of poems" under the influence of Hafiz's poetry. He studied Hafiz's collection of poems in von Hammer-Purgstal's translation and became so devoted to it that he even declared himself a "murid of the Sheroz nightingale" because of his strong influence. This translation was the basis for Goethe's creation of the “West-East collection of poems”.

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Goethe is completely fascinated by Hafiz's romantic poems. Goethe, through the poetry of Hafez, has a unique love for the whole East. It tends to the east. Imagination migrates to him.

For Goethe, Hafiz's poetry seemed to be the key to all the riddles. For example, the following verses from the "Hikmatnomma", which are part of the collection of poems, are a clear proof of this:

Sharq – buyukdur, subhalar abas,
Dengiz kechib bormoq shart ekan.
Kim Hofizni bilmasu sevmas,
Tushunmaydi Kalderonni ham.

[East - great, doubts abas,
We had to cross the sea.
Who doesn't love to know Hafiz,
He doesn't understand Calderon either.]

As you know, the main idea of Hafiz's poetry was love. This sublime feeling, which occupies the whole being of man and makes him forget himself, has always been the central idea and motive of classical poetry.

It is clear that Goethe's worldview was not limited to Western culture and Christianity. He sought to immerse himself in the fascinating and mysterious world of the East, his thinking, his spiritual world, the Muslim world, and his inherent human qualities, and to embrace it with great kindness. In short, he was very broad-minded, both in the West and in the East. That is why in the 19th century in Germany; the creation of the "West-east collection of poems" by the versatile artist Y.V. Goethe led many German poets to follow him one by one. F. Ruckert, for example, was inspired by Count von Platen's "Gazelle's collection of poems" under the direct influence of Goethe's "West-east collection of poems". Even Heinrich Hayne, who was less sympathetic to the call for the Easternization of European culture, addresses the subject of the East. His works "Poet Firdavs", "Al-Mansur" are influenced by the theme and plot of the East. The influence of the "West-East collection of poems" is even more evident in the work of the German poet F. Ruckert. "Whoever wants to feel the spirit of Persian poetry," he writes, "should read Goethe's collection of poems." Inspired by Goethe's unique work, F. Ruckert learned Persian from Hammer-Purgstal and wrote poems under the direction of Hafiz. While F. Ruckert studied the laws of Eastern poetry and sought to Germanize the ghazal in the form of a ghazal, August von Platen wrote a ghazal in German, a wing for the flight of the genres of Eastern poetry to the world of Western poetry. Poets such as K.F. Setler, F.Shubert, G.Mayerbeyr, R.Shuman, who followed him, test the power of their pens in the genres of ghazal, rubai, tuyuk, and masnavi. Similarly, Adolf Friedrich von Shak, Gottfried Keller, Gaybel, Lilienkron, Hoffmanstal, and Georg Friedrich Daumer followed Goethe and created in an oriental style.

This tradition, which began in the 19th century, continued into the 20th century. Klabund, who freely translated the poems of Hafiz and Khayyam, used their motifs in...
his work. In particular, holding Hafiz close to him, he wrote, "His pain is my pain, his joy is my joy."

The influence of the "West-east collection of poems" can also be seen in the poems of the famous German writer Gerhard Hauptmann. Suffering from the horrors of fascism, the writer wrote poems longing for a free East. In one of his poems, he travels to the imaginary East, like Goethe. Hafiz holds him in May. Satisfied with it, the poet is freed from the horrors of the troubled times. Hafiz's May gives him a spirit of confidence and joy in life.

As we explore the "West-east collection of poems", we see Goethe's mastery of Eastern history, culture, enlightenment, and literature. The reader who reads it will feel the warmth of the hearts of Firdausi, Rumi, Saadi, Hafiz, Jami and Navoi, the fiery breath of Imam al-Ghazali, and the delights of the wisdom of the Qur'an and Hadith.

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