



Section 3. General questions of literary criticism

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FAUST AND ARIF: ROLL CALL OF HEROES

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Abstract

This article presents an analytical review of two symbolic heroes – Faust and Arif. The study of original works, such as Goethe’s tragedies “Faust” and Javid’s “Iblis”, revealed the significance of these heroes in the context of human thirst for knowledge, freedom and truth. Literary, historical and contextual analyses were used to compare the study of characters, their similarities and differences, as well as to determine their influence on literature and culture. Faust and Arif are the symbols of the search for meaning and intelligent cognition, and their stories provoke discussions about the human soul and the desire for knowledge and freedom. The result demonstrates the importance of Faust and Arif in history and literature, as well as their influence on human thinking and culture.

Keywords: *Goethe, Javid, Faust, Arif, hero*

Introduction

Faust and Arif are two iconic figures in world literature and history that reflect the eternal struggle between the pursuit of knowledge, freedom and truth. In this article, we will view both characters and their influence on literature, as well as their symbolic meaning in the context of the human soul and the desire for knowledge. Faust, the protagonist of Goethe’s tragedy, and Arif, Javid’s character, represent not only the human thirst for knowledge, but also represent unique aspects of perception and the need for knowledge. Faust, the protagonist of Goethe’s tragedy, and Arif, the

Javidian character, represent not only the human thirst for knowledge, but also represent unique aspects of perception and the need for knowledge. Faust, the protagonist of Goethe’s tragedy, and Arif, the Javidian character, not only represent the human thirst for knowledge, but also represent unique aspects of perception and the need for knowledge.

Together with us, you will learn more about the complexity and contradictions these heroes face and how they continue to inspire and provoke discussions about the nature of human entity.

To write this article about Faust and Arif, the following **materials** and **methods** were used:

1. Literary analysis: The original works in which the characters Faust and Arif appear were studied and analyzed. The main source of the material used is the tragedies of Johann Wolfgang Goethe "Faust" and Huseyn Javid "Iblis", the main character of which is Arif.

2. Comparative analysis: Comparative analyses of the characteristics and storylines of the heroes of Faust and Arif were carried out. Their similarities and differences were investigated, as well as their meaning as symbols in different cultures and times.

As a result of using these materials and methods, the article about Faust and Arif provides a comprehensive and analytical overview of their symbolism, their role in history and literature, as well as their influence on human thought and culture.

Results and discussion

According to a literary critic Ali Nazim, Javid's tragedy "Iblis" is an imitation of Goethe's "Faust" (Nazim A. Javid, Huseyn, 1930). Taking into account the critic's point of view, we will try to compare the images of Faust and Arif. What unites these two images? It is necessary to begin the discussion of the question posed with science, comprehension of the Truth, doubt and disappointment in one's own abilities.

Both Goethe and Javid present their pensive heroes at the very beginning of the tragedies, after the dialogue of God with Mephistopheles and Angel with Iblis, respectively. Both characters are quite enlightened people. Goethe's character is endowed with the name Faust, which means "happy", the name of Javid's hero is Arif – "sage". In the remark of the first act, Arif has a preoccupied look, Javid portrays the main character in heavy thought: with his head propped on his hand, he lies on a wooden couch. Faust has a similar condition. Let us recall the first scene of Goethe's tragedy, where, against the gloomy background of a cramped Gothic room with a vaulted ceiling, a thoughtful Faust sits awake at night in an armchair with a book on a folding stand. Faust and Arif possess knowledge that allowed them to find answers to their

questions up to a certain point, but soon despair takes hold of them.

Goethe's: I mastered theology, / pored over philosophy, / I was hammering the law / And he studied medicine. / However, I am at the same time all / He was and remained a fool (Goethe I.-V., 1985).

Javid's: Every moment, however, hearing unexplained sayings, /A thousand different truths, / A thousand different unknown truths, laughing at me, / Everything is darkness...) (Cavid H., 2007).

I believed in the Prophet, the laws, the books, / And from the beginning to the end I still felt the cruelty, the curse, /Repentance is an indicator of impotence.../Every philosophy is confusion, everything is sweet melancholy, /No conscience; /Alas! Without you, a bright enlightenment of the soul, conscience will not be born) (Cavid H., 2007).

The given quotes indicate that the heroes become afraid of the thought of wasted years. Therefore, they are tormented by doubts, because the meaning of life is to use their knowledge for good.

Both turn out to be the object of the devil's interest. Only Goethe's contract with Mephistopheles is concluded at the request of Faust:

Faust: Let me not last another moment, /At the very hour when in peace/ Will I listen to the flattery of praise, /Or will I indulge in laziness or sleep, /Or fool yourself with the passions of the ladies, – /Let then in the midst of pleasure /Death will come to me!

Mephisto: Let's remember!

Faust: It's a deal! /Hardly will I magnify a separate moment,

Shouting: "A moment, wait!" – /It's over, and I'm your prey, / And there is no escape for me from the trap, / Then our deal comes into force, / Then you are free – I am enslaved. / Then let the hour hand become, / The death knell will ring for me (Goethe I.-V., 1985).

And Javid's Iblis offers Arif the symbols of enrichment – "gold" and "lead", in return he demands the soul of a young man:

Iblis: "If there is nothing, there is a soul, give it to me." Arif: "No way, no way!". Never expect this from a quiet Arif, I have given my heart to Allah)

Some similarities in the development of the plot: love, crimes caused by it.

The first test for Faust after the conclusion of the contract with Mephistopheles is a meeting with Margarita.

Oh heaven, that's so beautiful!

I've never seen anything like it in my life.

How unspoiled-pure

And how mockingly-without malice! (Goethe I.-V., 1985). – this is how Faust conveys his first impression of meeting Gretchen.

Rena reappears in Arif's life after a long separation and the young man confesses to her:

What happiness! What a pleasant meeting! Believe me, I didn't have the strength until I saw you. I missed you in my night dreams, you know, this arrival is such a moment, what a pleasure it gave me, however, if you like to stay here, we will get along with you, there is no doubt if unprecedented luck smiles on us).

Both Faust and Arif are seized by a great human feeling, which develops into mania and leads them to crime. In Faust, Margarita's mother dies from the poison that Faust gave to the girl, he also kills the beloved's brother in a duel. In "Iblis" Arif also committed murders: he strangled Haver, shot Vasif.

Taking into account some similarities, it is necessary to point out the differences that define the essence of the characters. Let's start with age. If Faust becomes young thanks to the witch's potion, then Javid's Arif is a young man. Another significant difference between the characters is that Faust agrees to experiment with the devil, and Arif refuses. If Goethe is talking about the need to fight evil, about the danger of underestimating it, about those secret ways in which the forces of Mephistopheles can penetrate into the world and the human soul, that this struggle is not doomed to defeat, is not hopeless, then Javid has a different situation in Iblis: evil has finally reigned in the world. His hero faces other problems: the world is gripped by madness, he is threatened with destruction, destructive human instincts are spreading with a great onslaught, now they are not restrained by moral values.

The main feature that distinguishes him from Faust is that Arif is "an indecisive child of the East". Let's remember how Arif is depicted in the first act – a passive and weak young man who blames Iblis for all human

troubles and curses him for it. However, with the development of the plot, the main character also changes, or rather, life drags him on. If Arif is faced with real problems, he turns into a real criminal. Javid's character finds himself in a difficult position between faith and reason, breaks with traditional oriental humility, tries to realize himself as much as possible, fulfill his desires at any cost, overcoming any obstacles.

In general, it can be noted that the oriental character of Arif, as well as the whole tragedy, is the main thing that the author draws attention to.

It is no coincidence that the action of the tragedy unfolds in Baghdad, the playwright also mentioned Nasreddin's anecdotes and "One Thousand and One Nights" – monuments of Oriental literature and books with which Arif, Rena and Haver were well acquainted.

Undoubted interest is expressed relating to the eastern plot of fratricide, which, apparently, Javid borrowed from Firdousi from the "Shahname" – Rustam kills his son Suhrab in battle, not knowing that this is his son. At Javid's, Arif kills Vasif and only then finds out that it was his brother.

Thus, from the abovementioned, it can be argued that starting from tradition, Javid creates an original work and an original image. As a result of the fusion of Eastern and European principles, a new phenomenon is born – the image of Arif, not similar to Faust, but the one who found himself in a similar situation.

Conclusion

I would like to add that both characters, Faust and Arif, are symbolic figures that represent the human desire for knowledge, freedom and the search for truth.

They both appear to us as symbols of the search for meaning and intelligent cognition, but with different approaches and unique contexts. Faust finds himself in Western European art and philosophy, while Arif is associated with the Eastern tradition.

Both characters evoke deep discussions about the nature of the human soul and the need for knowledge. Their stories hint at the complexity and contradictions that people face in their search for truth and meaningfulness of life. Faust and Arif also serve as an example of the temporarily detectable meaning

that can be found at the bottom of their long journeys, reflecting the idea that the road itself and the pursuit of knowledge are important.

These characters are an integral part of the literary heritage and eternal themes affecting every person.

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