

## **GOETHE`S FAUST AND THE QUEST FOR KNOWLEDGE IN THE LIGHT OF UZBEK CULTURAL VALUES**

Associate professor **Muhammadiyeva H.S.**

Student of NamSU **Ahmadjonova M.**

**Annotation:** This article explores Johann Wolfgang von Goethe`s Faust through the combined perspectives of literature, moral philosophy and cultural studies. The study analyses Faust`s pursuit of knowledge and moral struggle as an educational and ethical journey connecting it with Uzbek cultural values. By comparisons between Goethe`s idea of Bildung (self-cultivation) and Uzbek concepts such as komil inson (perfect person) , the paper argues that both traditions view education as the process of becoming morally and spiritually mature. Through comparative analysis of Goethe`s Faust and writings of Alisher Navoiy and Abdulla Avloniy , this research highlights the shared universal ideal of human self-development through knowledge, conscience and compassion.

**Keywords:** Faust, Goethe, Bildung, moral education, Uzbek culture, Alisher Navoiy, Abdulla Avloniy , cultural studies.

### **INTRODUCTION**

Goethe`s Faust is one of the most influential works of world literature, depicting a man`s insatiable search for truth and meaning in a rapidly changing world. This work has been written over six decades and reflects both the optimism and the moral anxiety of Enlightenment era. Faust`s unquenchable thirst for knowledge symbolizes the modern human being`s desire to master nature and transcend limitation, while his moral downfall warns of the dangers of ambition uncontrolled by conscience.

In Uzbek literary history the same concerns appear in the work of Alisher Navoiy, Abdulla Avloniy who all paid attention to the unity of knowledge and morality. Navoiy claimed learning as a sacred duty inseparable from ethical self-purification, while Avloniy described education as the foundation of moral and social progress. Reading Faust through this moral educational lens allows for a productive cross cultural dialogues between European and Uzbek humanism revealing a shared belief that true wisdom arises from the harmony of mind and heart.

This article aims to explore Faust as a literary and more-educational text to compare its ethical and pedagogical ideas with Uzbek moral philosophy and to find out how

both Goethe and Uzbek thinkers envisioned education as a lifelong process of moral shaping.

### **Methods**

This article is based on comparative literary and cultural analysis. The primary source is Johann Wolfgang von Goethe's *Faust* (parts I and II) analysed alongside Uzbek philosophical texts, especially Alisher Navoiy's *Hayrat- ul abror* and Abdulla Avloniy's *Turkiy Guliston yoxud axloq*. Secondary data are taken from academic monographs on *Bildung*, Enlightenment moral thought and Uzbek educational reform.

### **Review**

The pursuit of knowledge and self-improvement has long been a central theme in global literature and philosophy. Johann Wolfgang von Goethe's seminal drama, *Faust*, stands as a monumental exploration of this human quest, deeply rooted in the intellectual climate of the German Enlightenment and the ideals of Weimar Classicism. This era championed rational inquiry and the concept of *Bildung*, a comprehensive term encompassing self-cultivation, aesthetic development, and moral education (Schiller, 2004). Philosophers like Friedrich Schiller described education not merely as information transfer, but as the moral and aesthetic shaping of the individual. Goethe's narrative masterfully reflects this intellectual environment, charting Faust's profound dissatisfaction with conventional learning and his desperate ambition to grasp all knowledge, while simultaneously exposing the ethical contradictions inherent in a purely utilitarian or ego-driven pursuit of wisdom.

A parallel, yet distinct, intellectual tradition flourished in Central Asia, providing a rich comparative framework for understanding the universal themes present in *Faust*. Uzbek philosophers and educators, particularly those associated with the late 19th and early 20th-century Jadid movement, confronted a similar challenge: reconciling rapid modernization and the acquisition of modern scientific knowledge with deeply ingrained traditional values and Islamic ethics (Avloniy, 1992). The pedagogical works of Abdulla Avloniy and the poetic ethics of Alisher Navoiy both forcefully argued that the true purpose of learning (*ilm*) must be the service of humanity and the cultivation of an ethical life, fundamentally opposing knowledge sought for mere personal ambition or material gain.

This study argues for a striking convergence between Goethe's Western concept of *Bildung* and the traditional Uzbek concept of *tarbiya* (upbringing or education), the ultimate goal of which is the achievement of *komil inson* (the perfect or complete person). Both traditions share a profound view that genuine education is a holistic process aimed at cultivating a morally responsible and spiritually conscious individual.

The moral struggles of Goethe's protagonist thus resonate deeply with the ethical frameworks proposed by Navoiy and Avloniy.

Through a comparative analysis of *Faust's* journey and the writings of these key Uzbek thinkers, this research highlights a shared, universal ideal of human self-development. It suggests that across diverse cultures and eras, the authentic quest for knowledge remains inextricably linked with the development of conscience, compassion, and profound ethical maturity.

### **Discussion**

**Faust's Journey as Moral Education** At the start of *Faust I*, the scholar confesses his despair despite mastering all knowledge in the world, he feels ignorant of the life's true meaning. His pact with Mephistopheles represents the moral failure intellect separated from ethical restraint. Yet Goethe's solvation is not doomed eternally, his salvation in *Faust II* reveals that redemption lies in continuous striving and moral learning through experience.

The Uzbek idea of "komil inson" the perfect human but ever-striving human who learns from mistakes and aspires to balance intelligence and ethics resonates with this dynamic. Goethe's belief that knowledge alone can't satisfy the soul is reflected in Navoiy's claim that "knowledge without morality burns the heart". According to both traditions, real education changes a person's entire moral character rather than just their intellect.

**The Educational Ideal: From Bildung to Tarbiya** In Goethe's *Bildung*, self-formation is envisioned via hardship, life experience and artistic development. Similar emphasis is placed on empathy, social responsibility and internal moral discipline in Avloniy's *tarbiya*. Both philosophers reinterpret education as a moral lifelong practice. In *Faust*, this culminates in the hero's vision of a free community, a symbol of ethical service. According to Avloniy, education is in its highest form when it results in people who are committed to the welfare of others.

**The faustian spirit and cultural modernity** According to cultural studies, *Faust's* ambition foreshadow modern social and technological advancements and as well as its moral risks. His desire to alter society and the natural world is a reflection of industrial modernity's changes. Uzbek reformers of *Jadid era* faced a similar dilemma: how to pursue a modernization without moral corruption or loss of identity. Both contexts illuminate the same human conflict between progress and moral integrity.

### **Conclusion**

When you look at Goethe's *Faust* in the light of Uzbek moral philosophy, you can see a common humanistic ideal that goes beyond borders: education as moral self-

cultivation. Bildung and tarbiya both say that knowledge should be used for moral purposes and that the way to wisdom is through humanity, compassion and service. Fausts redemption through striving is similar to the Uzbek idea of komil inson (perfect person) – perfection achieved continuous moral growth.

In today`s world, when societies want to move quickly , the lessons of Faust and Uzbek thinkers like Navoiy and Avloniy are still very important. They remind us education should not only make people good at their jobs, but also make them more aware of their morals and teach them to seek truth with honesty and compassion.

#### **REFERENCES:**

1. Avloniy, A. (1992). Turkiy Guliston yoxud axloq. Toshkent: O`qituvchi.
2. Berman, M. (1982). All That Is Solid Melts into Air: The Experience of Modernity. Penguin Books.
3. Donish, A. (1994). Navodir ul-vaqoe. Toshkent: Fan.
4. Gadamer, H.-G. (1989). Truth and Method (J. Weinsheimer & D. G. Marshall, Trans.). Continuum.
5. Goethe, J. W. von. (1994). Faust: A Tragedy (W. Kaufmann, Trans.). Anchor Books.
6. Navoiy, A. (1991). Hayrat ul-abror. Toshkent: G`afur G`ulom Nashriyoti.
7. Schiller, F. (2004). On the Aesthetic Education of Man. Dover Publications.
8. Taylor, C. (1989). Sources of the Self: The Making of the Modern Identity. Harvard University Press.