

Lighting the Problems of the Legal System in the “The Sorrows of Young Werther”

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Abstract. *In The Sufferings of Young Werther, Goethe, along with his literary, aesthetic, religious and philosophical views, highlighted political, social and legal problems. In them, the young Goethe recognized that the truth of the heart is above any paper, law and rules, and human justice is above the rules and laws written by members of society. The article talks about this.*

Key words: *Johann Wolfgang Goethe, German nationality, public relations, artistic creativity, "The Sorrows of Young Werther", natural law, society, legal vision, justice.*

Introduction

Every nation is proud of its national spirituality, as well as of its great children who have contributed to the spiritual and moral development of world civilization and humanity. It spends a lot of effort on studying, researching and promoting the lives, activities and spiritual heritage of such people. It even associates activities, situations and processes, places and ranks related to the entire nation with their names. Johann Wolfgang Goethe is also one of the figures who occupied such a place in the history of the German nation.

Goethe is the founder of modern German literature. He is a creator who rediscovered the German language and literature, which had no significance in the social relations of the peoples of Europe and was left in the shadow of the French and Italian languages, and who left a bright mark on the history of mankind with his deep thinking and words poured out from his sensitive heart. One of Goethe's great services was his in-depth study of the history, culture and literature of the peoples of the East and his contribution to the spread of this culture in the West.

Material and Methods

A lot of research has been conducted on Goethe's personality and work. His work, his characters, and especially the novel "The Sorrows of Young Werther", which belongs to the early period of his creative literary activity, have caused heated debates and discussions. In its time, the work was highly appreciated by literary critics as poetry in prose that pierces the human heartstrings, lifts the human heart and spirit to the skies. At the same time, sharp criticism was expressed that the suicide of the main character of the work had a negative impact on the lives of young people, and the idea of banning the book was raised [6.140].

Regardless of the attitude, this work, written by a 23-year-old young man living in the fire of emotions and trying to escape from the flames of mental depression and suffering, has been read, studied, and discussed for more than two centuries. In fact, the main reason why the novel does not disappear over time and penetrates the reader's heart, regardless of the boundaries of nationality, culture, and language, is that it captures the truth of eternity with great delicacy. "The Sorrows of Young Werther"

is a work that reveals the hardships, suffering, pain, and aspirations of a person on the path of self-searching, the fate of a heart that surrenders to the rule of great LOVE. It is natural that when reading the work, the reader is first interested in the fact that it consists of letters. Experts have noted that "The Sorrows of Young Werther" was written in the epistolary style, that is, in the style of sentimental novels consisting of letters, which was customary at that time [5]. This idea is correct, but Goethe did not choose this style only because it was customary. The reality of the work, especially the experiences of the heart, conflicting feelings, happiness and misfortune, joy and sorrow, can be expressed only in a letter. A letter allows a person to examine himself, criticize, search, and find. Goethe, who "fed the bird with the blood of his heart like a bird" [6.142], could not convey the sufferings of his Werther in any other genre than a letter. Moreover, a letter is addressed not to the past, but to its future owners, and it is also a letter that the Creator conveyed to his servants through his messengers - the letter, and the most excellent works in artistic creation are written in imitation of Him. Writing a work in this way gave Goethe wide opportunities, and the writer assessed reality with different attitudes, situations, and moods, freely expressed his views. The letters express not only Werther's (Goethe's) heartaches, his boundless love for Lotte, his pains and sufferings, but also his philosophical observations about art, nature, religion, and society. Studying them helps us to better understand Goethe's personality.

Research Results

We know that Goethe was not only engaged in literary creativity throughout his life. He was a descendant of a famous legal dynasty in Frankfurt am Main on both his father's and mother's sides. Goethe's work was also closely connected with law from the time he was a university student. Academician A. Saidov notes that the rich experience gained by Goethe during his legal career in the civil service later helped him to work as a confidential legal advisor [5. 57]. Although the main part of his career was spent in law, Goethe rose to fame through literature and artistic creativity. His poems and dramas discuss truth and honesty, feelings of freedom, liberty and its place in human destiny, while his large-scale novels "The Years of Wilhelm Meister's Study", "The Years of Wilhelm Meister's Wandering" and "The Years of Wilhelm Meister's Wandering" deal with human and social relations. Unlike lawyers, Goethe in his works considered human rights to be a truly supreme value. As a human rights activist, he opposed the rules invented by people that undermined natural rights, as well as those that were interested not in the concept of "who are you?" but only in the concept of "what do you own?" And he could say: "All the essence is in natural rights, but they are precisely those that are buried in the ground."

Such views are also expressed in the work of the lawyer-writer "The Sorrows of Young Werther", which we have chosen as the object of analysis. For example, the thinker writer, speaking about art, specifically recognizes that only nature can create a great artist: "No matter how much they praise the social system, the same can be said about its laws and regulations: a person formed on the basis of the laws and regulations of society will not allow any nonsense or corruption, just as a person brought up in a society based on certain rules will not turn out to be a bad neighbor or a hardened criminal. Let them tell me as much as they want, but strict laws and regulations extinguish the ability to feel nature and describe it truthfully" [2. 14]. If we consider, the poet specifically emphasized that living within the framework of "patterns" and strictly adhering to the established norm, not deviating from it, makes a person far from feeling nature and describing it truthfully. By this, Goethe pointed out that the regulation of natural rights such as life, liberty, freedom, belief, and creativity by the laws of society fabricates man, distancing him from his pure nature (idyll). The writer gives the following example to explain his above thoughts more clearly: "Imagine, a young man is so attached to a girl that he spends his whole day there and uses all his strength and all his abilities to prove to her his unlimited devotion at every moment. Then a certain high-ranking businessman comes to him and says to the lover: "Good boy! Love is a human trait, you need to know how to love like a human being! Spend your time in such a way that you allocate part of it to work, and spend your free time with your beloved. If your valuable power exceeds your necessary needs, you can also give her something. Not always, but only on his birthday or on other great days" [2. 14]. It seems that society requires moderation even of feelings. As in the treatise, a "smooth", well-mannered person is not sociable and everyone likes him. On the contrary, those whose feelings are alive, who see and

understand the world differently, who do not follow the path of everyone, but firmly follow in the footsteps of their ancestors, are either drunkards, madmen, or strangers. Society or laws are the guardians. Goethe gives the same idea at the end of Werther's letter: "There live thoughtful gentlemen who, on both banks of the river, have previously built canals and dams to hold back the flood so that the waves of the heart do not overflow" [2. 15].

Analysis of the Research Results

"The Sorrows of Young Werther" also reflected views that were important for the legal system of its time. Such views become even clearer when compared with the works of other writers and the ideas they put forward. In particular, Goethe says that when assessing a crime, one should first pay attention not to the result, but to the cause of its occurrence, and through Werther's speech he expresses the following considerations: "Theft is certainly a vice: does a person who is forced to steal in order to save himself and his family from the danger of starvation deserve pity or punishment? Who can blame a man who, in a fit of righteous anger, sacrifices his unfaithful wife and her wicked mistress?" [2. 50]. This view was considered the main problem in European law at the time [1]. Victor Hugo also raised the same issue in his work "Claude Goe". This story tells the sad story of a poor, unemployed man named Guy, who stole to support his wife and child (it is not stated what he stole, but with this theft the family ate for 3 days and slept in a warm house), and highlights the injustice of French laws, crime, and the injustice of the punishment given to him. At the end of this story, Victor Hugo's speech on the "Abolition of the Death Penalty" is quoted, in which the writer speaks with bitter truth: "Whether France is called a republic or a monarchy, the people will continue to suffer - this is undeniable. The people are hungry and poor. Poverty is driving them towards crime, sinking them into the swamp of debauchery. Have mercy on the people whose sons are being taken away by prisons and whose daughters by brothels" [3. 83], - The same idea was put forward by Anton Chekhov in his story "The Man with Evil Intentions," an example of a powerful Russia that considered it its first duty to punish its citizens who commit crimes for the sake of survival, instead of caring for them, hungry and naked. Through this, all three writers emphasized how fair it can be for a law or government that does not care about living a normal life, does not create conditions for a citizen to live, or for a citizen who commits a crime "in order to save himself and his family from the danger of starvation," and emphasized that the principle of providing first and then demanding should prevail in laws.

"The Sorrows of Young Werther" contains another episode about crime: Werther, having heard of a murder committed in the house of a widow who had quarreled with her servant and kicked him out of her house, tries to justify the young murderer (Werther met him on his way to a neighboring village and heard his story of unhappy love). This tragic and terrible event turns all of Werther's thoughts upside down. His grief, despair, and indifference disappear in an instant. The servant, who has fallen in love with his mistress, immediately realizes that the mistress's marriage to another man has brought him to this state, and he concludes that "the highest human feelings, such as love and loyalty, ultimately lead to rape and death" [2. 106]. Since Werther's feelings are identical to those of the servant who has not been able to reach his beloved, he understands the murderer's plight and seeks to save him. Everyone else blames the servant, reproaches Werther for taking it upon himself to protect the murderer. Werther, helpless in the face of the written laws, says: "You cannot be saved, my dear! I know that we cannot be saved!" [2. 107], - he regrets. This view leads us to the conclusion that when assessing a crime, it is necessary to study its nature, the causes and factors that cause it, and to take into account the mental state of the perpetrator.

Conclusions

1. In the work "The Sorrows of Young Werther", Goethe, along with his literary-aesthetic, religious-philosophical views, also covered political, social, and legal problems.
2. In this work, Goethe recognized that the truth of the heart exists above any paper, laws, and rules, and that human justice is above the rules written by members of society.
3. Goethe's "The Sorrows of Young Werther", as well as Victor Marie Hugo's stories "Claude Goe", and Anton Chekhov's story "The Man with Evil Intentions", emphasize the primacy of the principle of first providing and then demanding in laws.

4. Also, the work highlights topical issues in German law under the observations of the main character Werther, the study of which will undoubtedly help us understand the attitude of the lawyer-writer Goethe to law.

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