



THE WORKS OF GOTTHOLD EPHRAIM LESSING PLAYS AN IMPORTANT ROLE IN THE STUDY OF THE ESSENCE OF HUMANITY

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Article history:	Abstract:
Received: 8 th February 2022 Accepted: 6 th March 2022 Published: 20 th April 2022	This article discusses the role of methodological tools in the works of Gotthold Ephraim Lessing. Thus, in thinking and acting like true representatives of the Enlightenment, the two eventually behave like ordinary people and so bear witness to Lessing's concept of humanity. He made an excellent analysis of the possibilities of image creation in oral and fine arts. In his opinion, literature not only calms with beauty, but also excites the mind. At the same time, it is well covered in the article that the methodological tools in the translation of his works have played an important role in revealing the true essence of the work.

Keywords: Representative, Enlightenment, Eventually Behave, Directed Against, Greed For Wealth, Greed, And Covetousness.

INTRODUCTION

The works of Gotthold Ephraim Lessing play an important role in the development of mystical teaching and in the study of its humanistic nature. The idea of humanity is strongly reflected in the works of the author. In this regard, the writer treatises are noteworthy. In the Laokoon Lessing attempted to fundamentally define the separate functions of painting and of poetry. He pointed out that whereas painting is bound to observe spatial proximity—and must, therefore, select and render the seminal and most expressive moment in a chain of events—poetry has the task of depicting an event organically and in its temporal sequence. The essence of poetry thus lies not in description but in the representation of the transitory, of movement.

METHODS

Thus, in thinking and acting like true representatives of the Enlightenment, the two eventually behave like ordinary people and so bear witness to Lessing's concept of humanity. Forcefully drawn secondary characters support the two protagonists. Lessing's dialogue enhances a lively dramatic action that still today commands the attention of theatre audiences.

In the book "Etiquette", he puts forward valuable ideas about the rules of conduct of the tax, what human qualities to acquire, to engage in good and virtuous deeds, to avoid bad habits and to choose the path of guidance.

He said, "Always be polite. In all cases, treat both good and evil with grace." It encourages

taxpayers to acquire good qualities, to engage in a profession, to help the needy, to be kind and generous to the poor and weak. The mystic puts forward noteworthy ideas about self-control.

His thoughts on controlling lust are, by their very nature, directed against greed for wealth, greed, and covetousness. "Fast when your lust desires," says Gotthold Ephraim Lessing. Do not strive for the fact that whoever is a practitioner is not worthy of the path of the sect. Always torment your soul, stand firm in the path of the poor. Do not strive for wealth, be pious and pious, be a scholar and a pious person. Defending realism in literature and art, Lessing in Laocoon criticizes not only the general principles of classicism aesthetics, but also specific features of the style and language of aristocratic art of the nobility. Thus, he advocates an accurate and avaricious speech against the artificial, "decorated" style of salon-aristocratic poetry, saturated with graceful allegories and conventional mythological attributes. Not the external picturesqueness of the image, but the most complete revelation of the action, the external and internal movement of an object, while depicting each moment of this movement in a few, scanty strokes - these are the features of a truly epic style, which Lessing illustrates with the example of Homer. Lessing struggles in Laocoon not only with the poetry of the nobility. Rejecting the view of poetry as a "talking painting", claiming that action is its soul, Lessing opposes the contemplative descriptive-didactic poetry that was cultivated by the conservative German burgher poets of the 18th century. Criticizing descriptive poetry, Lessing, using a number of



examples, reveals the fundamental opposition between the description and the depiction of action in poetry from the point of view of the impression they produce. When Ariosto describes the beauty of Alcina, the reader remains indifferent: individual features do not add up in his imagination to a living image. On the contrary, when Homer, instead of describing Elena's beauty, depicts her effect on the Trojan elders, the reader gets a vivid idea of the power of beauty. Instead of describing the scepter of Agamemnon or the shield of Achilles, Homer tells the story of their creation, making them, as it were, gradually appear before the eyes of the reader.

Humanistic ideas are reflected in the views of Gotthold Ephraim Lessing, the founder of the German literature. In *Wisdom*, the aim of man's life in this world is to be honest and pure, to help the poor and the needy, not to be enslaved by lust, ignorance and oppression, oppression and tyranny, injustice, arrogance, lying, and greed. Valuable ideas are put forward that they should be condemned.

Characteristic of Lessing's writings at this period is his *Rettungen* ("Vindications"), which is outstanding for its incisive style and clarity of argument. In its four essays he aimed to defend independent thinkers such as the Reformation-period writers Johannes Cochlaeus and Gerolamo Cardano, who had been unjustly slandered and persecuted. His scintillating and biting polemic *Ein Vade Mecum für den Herrn Samuel Gotthold Lange* (1754) was directed against the carelessly corrupt translations of the poetry of Horace by the arrogant scholar S.G. Lange, whose literary reputation was demolished by Lessing's attack. From this point on, Lessing was justly feared as a literary adversary who used his command of style as a finely honed weapon. The philosopher Moses Mendelssohn and the writer and publisher C.F. Nicolai stand out among Lessing's Berlin friends. With these men Lessing conducted a truly epoch-making correspondence (*Briefwechsel über das Trauerspiel*, 1756–57; "Correspondence About Tragedy") on the aesthetic of tragic drama. Tragedy, Lessing maintained, should not preach morality but rather should arouse admiration and pity in the audience as evidence of emotional involvement.

In his mystical views, the writer, like other mystics, dwells on the question of lust. Giving free rein to the self, in his opinion, encourages greed, covetousness, greed for wealth, disregard for others, and evil deeds.

The writer's humanity is also known by the fact that he condemns the selfless Sufis, the sheikhs who are greedy for wealth, the tyrants who have forgotten

humanity, who call themselves scholars, but in fact ignorant and ignorant. The writer criticizes those who are selfish, who live in the hope of a minister, who are indifferent to the sufferings of others, who look at the wealth of others, who "boast of being a Sufi," but in fact violate the rules of mysticism.

RESULTS

The writer complains that the world is deteriorating, that the world is full of oppressors, the unfortunate, the hypocrites and the ignorant, and that the number of real people is declining. He urges rulers to be just, to grieve for the people, to be compassionate to the poor, the needy, and the orphans, and not to forget humanity.

Since mental activity is inherent in human nature, Gotthald Ephraim Lessing also derived behavioral norms from the activities of daily human life. Therefore, the categories of morality are not predetermined by God or some supernatural forces, but are abilities that arise from specific human relationships, such as the ability of the human body to control a task, mobility, sluggishness, or the nervous system, now known as temperament. outgoing traits.

Moral qualities and virtues, scientific knowledge, professions, as well as various arts, are acquired by man in the process of private life, under the influence of important external factors. In this, he stressed, the will plays a big role.

Gotthold Ephraim Lessing places great emphasis on education in the formation of man. Teaching is the study of science, the acquisition of science and theoretical knowledge on the basis of learning. Education is the teaching of the norms of behavior and practical skills necessary for young people to acquire a certain profession.

The great thinker in his book *On the Achievement of Happiness* shows that teaching should be based on going from simple to complex. A teacher and a head of state who do not perform their duties in the field of education are not respected and show that they are not fit for their position. In his book *What to Learn Before Philosophy*, he says: "The necessary condition for happiness is the acquisition of science and theoretical knowledge. Before embarking on the acquisition of theoretical knowledge, he points out, one must prepare oneself, purify one's character from various natural lusts, in which there must be a lust for truth, not for different pleasures and pleasures.

At the same time, he must increase the power of light so that it becomes his greatest wish. " Gotthold Ephraim Lessing shows that being a true scientist



requires a person to be mature in all respects, that is, to be intelligent, knowledgeable, morally pure.

"Anyone who wants to study science," he said, "must be young, humble, in good health, polite and well-mannered, determined, free from deceit and deception, able to refrain from all kinds of negative behavior, and respectful of scientists."

DISCUSSION

The author emphasizes that "knowledge should be adorned with good manners". In his socio-political, moral teachings, the progressive views and achievements of German social thought found their vivid expression, their theoretical embodiment. History, spirituality, traditions from ancient times to our time are the values created by all mankind, all peoples, the study of which enriches the spiritual, moral, cultural, political and socio-enlightenment worldview of each person, devotion to the ideas of independence, the future of the Motherland. the struggle for, nurtures in the spirit of striving to contribute to modern development.

Let's see some examples for metonymy. Metonymy is an effective literary device. Here are some examples of metonymy and their interpretations in well-known literary works:

Example 1: All's Well that Ends Well (Gotthold Ephraim Lessing)

I know a man that had this trick of melancholy sold a goodly manor for a song.

In this line, Lessing uses "song" as a figure of speech indicating an inexpensive or cheap price assigned to something of value. Here, the word song is associated with a street performer being paid small sums for singing. The idea that a man sold his "goodly manor" for a "song" reflects various interpretations of the line. Either the man either didn't properly or adequately value his manor, no longer wanted it, or was unaware of its full value.

The metonymy "song" is also a clever manner of expression in this line when compared to the phrase "trick of melancholy." In general, "song" has positive and happy connotations, which would be the opposite of melancholy.

Example 2: Bartleby the Scrivener (Herman Melville)

As I afterwards learned, the poor scrivener, when told that he must be conducted to the Tombs, offered not the slightest obstacle, but in his pale, unmoving way, silently acquiesced.

In this quote from his short story, Melville utilizes the "Tombs" as metonymy. The "Tombs," in this case, is another way to express a detention center

in New York where people awaited their court trial and subsequent conviction or acquittal for crimes. Though Bartleby's character has not been convicted of a crime, he is "conducted" to the Tombs as if he is facing his death sentence.

Described as pale, unmoving, and silent, Bartleby resembles a living corpse. Melville's use of metonymy with the Tombs is clever in underscoring two plot elements. The first is that Bartleby is to be interned in prison. The second is foreshadowing that he is to be interred in a "tomb" simultaneously. Therefore, Bartleby's character is literally and figuratively entombed through the use of this literary device.

Respect and attention to the spiritual heritage of the past, spirituality and the psyche of the individual, the formation of his character play a key role in the work of every organization, institution, enterprise, as well as every educator engaged in educating the younger generation as spiritually mature, morally mature people. should occupy. For he who does not know the past does not know the present. That is why it is necessary to look deeply into the past and draw the right conclusions from the experience of ancestors.

CONCLUSION

However, the scientist created in Germany, where he built a huge school and is a unique architect of his time; their roots go back to Europe, even though they were instrumental in creating examples of literary, historical, musical, and fine arts and in building a perfect system of government and martial arts. The cultural and spiritual heritage created by their care is still cherished. The great dramatist expressed the ideas of Renaissance humanism, formed in the struggle against the church, in the form of a story about three rings in the 3rd novella of the 1st day of "The Decameron". The father, who possessed a wonderful ring and had three sons whom he loved equally, ordered two more rings, completely similar to the first. Just as his sons, after the death of their father, could not distinguish the rings they inherited from each other, so one cannot give preference to one religion over another: they are all equal. This answer by Boccaccio and the humanists of the 15th-16th centuries on questions of religion Lessing in "Nathan the Wise" revises and deepens from the point of view of the advanced ideas of the Enlightenment. Lessing argues, not rings (that is, not religions), but deeds - that is what determines in reality the dignity of people and peoples, their right to respect for humanity. Lessing is the largest representative of the German bourgeois-democratic Enlightenment, the most



revolutionary mind in Germany in the 18th century. Animation "ardent enmity towards serfdom and all its products", "defense of enlightenment, self-government, freedom", "defending the interests of the masses" - features that V.I. At the same time, like other enlighteners, Lessing did not yet understand the contradictions of the bourgeois system of life and sincerely believed that the abolition of absolutism and class would bring with it general prosperity, the approach of which he sought to contribute with his literary activity.

In short, one of the most urgent tasks today is to find material and spiritual monuments that will serve to restore spirituality and humanity, to mobilize them to meet the spiritual needs of people.

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