

The Secret of The Alchemist

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Annotation: In this article, the book „The Alchemist” is tried to analyze thoroughly by exploring some characters, symbols and signs and comparing some similarities with „The Language of Bird” („Lison ut-tayr”).

Keywords: symbols, The Narcissus, being a priest, symbolic teachers, cleaning a soul, stages, fatal.

The book of „Alchemist” was written by Paulo Coelho who was one of the most famous writers in the world. This book is about people's fate which people never escape from. And all of readers agree with that we come across such challenges, we experience good and bad days, and all of this written on our forehead. We are going to analyze this book by exploring characters who were described in it and their conditions which were developing, changing episode by episode, especially Santiago. But there were special symbols given equally to the characters in the book, they mean philopsophically. At the beginning of the book, the flower of narcissus was given. A shepherd caught sight of the myth about the flower while he was turning the pages. The narcissus was the most beautiful flower (in some myths the narcissus was mentioned in the way of a very beautiful boy) among the flowers. It always looked at itself from a fount, as a result, it drowned in the water. Then the fount cried so and its water was salty. When the forest's goddesses asked the reason for such miserable conditions of the fount (the goddesses wanted to see Narcissus' beautiful face) it answered in that way „I used to see my beauty in its eyes.

There is a bit of difference coming at the Narcissus. The fount always saw its beauty in the Narcissus' eyes. It means that the beauty showed the eyes belonged to the fount. The Narcissus saw the beauty of water, the beauty of waves and a real beauty located at the fount's bottom. This version of the myth was news to me. This form of myth about the bad character of Narcissus did not tell anything. In some versions the myth the Narcissus is very selfish, always has a great love for himself and also it demands others (*People with this type of personality have a great love for themselves, and this coincides with a strong need to be admired by others*)¹. Paulo Coelho could choose a good interpretation for his book. That myth helps to understand the book's main essence. The interpretation will be done differently by different readers and authors. But it has to rely on a context which was given. Santiago studied and his parents wanted their boy to be a priest. But he did not want to do it, and gave up studying, he had a dream—travelling, getting acquainted with a new world, cities and people.

Being a shepherd gave him an opportunity for doing dreams. „The Alchemist” was very similar to Alisher Navai's book named The Language of Bird („Lison ut-tayr”). So I am going to explain this book to compare the book of Alisher Navai. Who is the priest? Why the boy disliked being the priest. The priest knew the God, but he knew only from books or doctrinal aspects. He was too weak to see and imagine the things that were created by God. By contrast, the boy wanted to find God. There is a saying that is like a shepherd's situation-You can not be a Muslim when you are not an immigrant. In his

¹ Inside reading The Academic Word List in Context 1. Second edition. OXFORD University Press. 73 pages.

travel, the boy was based on his nightmare dreamed twice. Firstly, he found out the secret of his dream via wise people who understood his dream's sign. He found three people. One of them showed him a way to reach his dream (a fortune-teller woman), and another of them taught him about all of the challenges that might suffer, making him give up, Malikshoh prepared his spirit against them. The third of them was an alchemist. The alchemist taught him to listening to his soul, to be confident, and to realize things from grit to people, the universe regarding one total system.

All three teachers did not stand in the boy's way, they filled out themselves. Pay attention to that all teachers were symbolic teachers. The boy reached to them gradually. Why one teacher did not teach him till the end of his dream? Because all of them knew partly to reach God. When their knowledge and the boy's attempt were connected, the full part of the dream revives (that condition reminds us that „Farhod and Shirin” was written by Navai. Also Farhod went, learned the secret of a divine love way gradually). But the boy was not the boy when he described at the beginning of the work, he showed his great character. Because during the time of events happened the character of the boy changed, developed. He went cleaning his soul by the help of teachers, the only way to reach a goal was to clean his soul of bad demerits. We can see a clear example of it from the book, it depended on the store of glass. The glass also was a symbol of the soul, the glass was very delicate, if it was damaged, you could try to repair it, but all your attempts were useless. Besides that the glass was transparent. What you put to it, everything can be seen obviously. Its feature which above mentioned the glass was alike with the soul. The soul is delicate, too.

If it was broken by somebody, the pain did not recover again. Navai said that: If somebody makes glad people who are upset, it is an equal that if Ka'ba is wrecked, you make flourish there. (*Kimki bir ko'ngli buzuqning xotirin shod aylagay, Oncha borkim Ka'ba vayron bo'lsa, obod aylagay*). In Uzbek classical literature, a goblet is a showpiece of the soul. A wine that always settles down inside the goblet is symbol of a divine love (*ilohiy ishq*). So the store of glass where the boy worked a year was a soul-cleaning place for him. He cleaned his soul of all bad failing as wiped the dust from the glass, he wiped the dust from inside his soul. As had in „The Language of Bird” (*the valleys of Demand, Love, Education, Equality, Amazement, Oneness, Illusory; Talab, ishq, ma'rifat, istig'no, hayrat, tavhid, faqr-u fano vodiylari*)² the boy passed away some stages for an eternal world. Firstly, the boy stepped the valley of Demand, there appeared a need to know about Allah via travel, a lot of sheep were with him during travel, the need was satisfied gradually, then he came to the next stage love (firstly, he liked the merchant's girl, only liked, not loved her. Then he found an original love of himself named Fotima. His relationship with the merchant's girl was temporary (in „The Language of Bird” this type of relationship was compared to the nightingale and flower's contact, as it were the love for a temporary world. But Fotima was a girl who led to the boy an actual bliss given by Allah.

It signaled to the divine love. In the classical Uzbek language it is named the theory of tajalli, in it the beauty of Allah are reflects in everything such as people (a boy or a girl) the worlds of flora and fauna. The book „The Alchemist” was no obvious instance of the theory of tajalli, but some signs appeared. The boy could be amazed by the signs of fatal and he agreed that if you want to reach something from the bottom of your heart, the whole world help you carry out it. He started to believe that the world was whole

² Alisher Navai. The language of bird. Tashkent: The press printing-house union of named G'afur G'ulom, 1991. 435-441 pages.

starting from the piece of sand to the universe, they help to each other, they filled themselves and they were always in contact with each other. The great features of Allah were seen in all of them also including people. When you pick up all the pieces, you can see the face of Allah. He learned to listen to his soul, as all of things were clear to the soul. Why his sheep did not continue with him? Because everyone did not reach his or her own fatal. Sometimes people gave up their dream, fatal by themselves, they did not want to go on. If they encounter some difficulties, they tend to stop their attempt easily. And to reach the real destiny was for specific people like Santiago.

There launched the travel a lot of birds in the book „The Language of Bird” but at the end of the travel only thirty patient, strong faithful birds left and they turned to the „Semurg” (Semurg was the mark of love which is been for Allah, but the Allah is always with us, we are the piece of Allah). Santiago initiated to follow his destiny with a lot of sheep, but only he got through to the pyramids. In the end, he found his own treasure, treasure was not measured by financial wealth, real wealth was to realize himself. „The Alchemist” and „The Language of Bird” do not have total similarities with each other, but the styles of explaining are alike. Both of them encourage us to find out the essence of life, to appreciate our dear people, and not to forget our real dream, and goal by being fascinated by the useless beauty. Also both books make us think deeply about our lives, why we were born, and what we do when we lose our way. Via reading these books the whole image forms on our brain.

When we got acquainted with Navai's works, especially his prose and poetic works all students were surprised by the genius of Navai, especially „Lison ut-tayr” which was a very philosophical book. Then I read „The Alchemist”. By showing both similarities of the books, I am distant from telling both of them are the same. Because Navai's book was devoted fully to the mystical and all mystical, philosophical books of Navai look like the explanation of our great holy book of Qur'an. I only took some parts needed the Navai's book, to analyze „The alchemist”. I understood that the different places, the different people and also different views don't matter, all of us are a family, all of us are the pieces of universe, absolutely eighteen thousand universes' pieces. Right, as there are two sides of coin, we have similarities and also differences between us, but we always have great communication. We don't exist without ourselves. If you have not still read these books, I advise you to read them and again also please do not forget that: *Let he hits the world on his head, if he loses his whole heart.*³

Reference books:

1. Inside reading The Academic Word List in Context 1. Second edition. OXFORD University Press. 73 pages.
2. Alisher Navai. The language of bird. Tashkent: The press printing-house union named G'afur G'ulom, 1991.
3. Oscar Wilde. The picture of Dorian Gray. The media of Zabarjad, 2020.
4. Paulo Coelho. The Alchemist. Yangi asr avlodi, 2018.

³ Oscar Wilde. The picture of Dorian Gray. The media of Zabarjad, 2020. Taken to the front page.