



A SONG NAMED AFTER HUMAN BROTHERHOOD

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Annotation

The article deals with ancient myths about Sisyphus, works about Sisyphus in the history of literature, the novel "The Wise Sisyphus" by the writer Khurshid Dostmuhammad. The similarities between the works written about Sisyphus and the observations about the differences and peculiarities of the works of the wise Sisyphus are described.

Keywords: poetic image, norealistic element, myth, mythology, idea.

Introduction

The main feature of fiction is the semantic and formal updates in it. It is these updates that bring new ideas and heroes to the literature of each period. Because every society and nation has its own socio-aesthetic needs. Fiction is the main tool to meet these needs.

Today, Uzbek literary criticism is based on the experience and achievements of world literature in the study of works of art. Influenced by the renewal of independence and its peculiarities, the modern way of life of our people, their diverse emotional experiences in modern Uzbek prose as a result of existing national traditions in our literature and advanced creative experiences in world literature, can be explained by the fact that it is reflected in a variety of specific image modes.

The prose writer Khurshid Dostmuhammad, who took twentieth-century Uzbek prose to a new level, is rich in poetic imagery and non-realistic elements. This topic has not been fully studied in Uzbek literature. One of the most pressing problems of our literature today is the analysis of the author's creative world, unique talent and artistic skills, his contribution to the real Uzbek prose and his works of art.

As both an inquisitive reader and an innovator, Khurshid Dostmuhammad read with interest such works as "Theogeny", the "Iliad", the "Odyssey" and the "Metamorphoses", based on ancient Greek mythology, but the writer's Eastern mentality and whether it was because he grew up under the influence of Islamic thought, or because of the subtle tastes of the creators, the various worldly interpretations of these works did not seem to satisfy the writer. He often referred to Greek mythology and wrote a novel, The Wise Sisyphus, based on these legends, using





a completely new poetic analysis and research. In the novel, the writer made extensive use of national folklore, classical literary traditions and world literature. In all these methods of depiction, he took into account the Eastern religious foundations.

It is known that the image of Sisyphus is found in the works of Greek playwrights Aeschylus, Sophocles and Euripides. Over time, interest in the image of Sisyphus in modern literature has grown. In prose, A. Camus, F. Merl and in the fine arts, Titian addressed this image in his works.

In Greek mythology, Zeus is interpreted as the supreme god, the ruler of all gods and people. He is the son of Kronos and Reya and belongs to the third generation of legendary gods. Zeus defeats his father and many titans and takes control of Olympus. Then they begin to rebuild the universe. Zeus is also said to be a cruel punitive force. Interestingly, he repeatedly tried to destroy the human race and create a perfect human being out of it. Sisyphus the son of the wind god Eol in Greek mythology, is a creative person. He built the city of Corinth out of stone and reigned over it. After his death, he was exiled to the underworld and sentenced to hard labor. According to divine judgment, Sisyphus had to roll a heavy rock to the top of a mountain. But each time he tried to reach the top, the rock rolled down.

According to the available interpretations, Sisyphus was subjected to a very heavy, endless and utterly useless work, that is, endless suffering. Therefore, the words "Sisyphus's labor" and "Sisyphus' stone" often refer to hard work and suffering. Various versions of the myths about why Sisyphus was condemned to such suffering have survived. Some say that Sisyphus revealed the secrets of the gods. It is known that great European thinkers such as Homer, Aeschylus, Sophocles, Euripides, Crete, Sartre, Joyce, Kafka, Proust, Merlp, Nikitin and dozens of other European writers wrote about Sisyphus in various genres. In them, Sisyphus appears in different guises and characters. But there is one characteristic for all of them: Sisyphus was a deceiver, deceived the gods, revealed their secrets, disobeyed and disobeyed. For this blasphemy and stubbornness, he is severely punished by the gods: he is tasked with rolling a huge boulder from the bottom to the top of the mountain.

Khurshid Dostmuhammad's Sisyphus is portrayed in a unique way as a man of firm will and high will. As they began to execute the sentence, Sisyphus said, "I am a human being! I can't be beaten! I will never be defeated!" he makes a covenant. He said, "I can't imagine being able to defeat this rock without being strong enough. If I don't have the strength for this frog, where will my humanity be?" The author describes this character as "Sisyphus is such a person. Whatever he does, he enters with courage and confidence."





“An absurd hero must act with a strong will and a high intellect to enrich a meaningless life with meaning. In this sense, the writer portrays Sisyphus as a man of great will: "For Sisyphus, there was no helper or savior other than his own will." The will is formed in a person through patience and endurance. If someone asked Sisyphus what his name was, he would answer without hesitation, "My name is perseverance, or my name is endurance." It is his will and perseverance that he will work hard and win, saying that he will not back down from the lion's footsteps and the man's word. This quality in nature brings Sisyphus closer to the Uzbek reader. Only a young man of Uzbek descent can take this proverb as a motto.”

The change in Sisyphus' consciousness, thinking and mentality seems to have matured, especially in his interactions with the rock. According to him, "there is thought and spirit in the stone." Conversation with him allows Sisyphus to "understand." Rolling the stone up the hill and then descending again, "whether he wants to or not, his mind is restless, he is relieved of this restlessness." That relentless practice changed Sisyphus' character, he became a different person, a different person." Because of the constant movement of both body and mind, Sisyphus eventually reached the pinnacle of wisdom. Communication with the stone and tireless hard work brought meaning and joy to Sisyphus' life. It is here that it becomes clear that the author did not give Sisyphus the title of Wise in vain.

The events of the novel conclude with Sisyphus' successful execution of the judgment of the gods, led by the cunning Zeus, through hard work. On the one hand, Sisyphus is happy and proud to have carried out the judgment of the gods. On the other hand, he is not satisfied with what he has done. The reason is that the rock is defeated and shattered in the face of man's will, patience and hard work. Sisyphus is the man who picks up these pieces and carries them up the hill. After all, the desire of the writer Kh. Dostmuhammad to write a novel about the stubborn, stubborn Sisyphus is in line with this idea. In this way, the writer puts forward the idea that no matter what hardships and trials can be endured by man alone, but neither stone, nor iron, let alone any other creature can withstand it.

The Wise Sisyphus aims to convey the lofty philosophical idea that the world is transitory, that it should not be enslaved to self-interest, but that if you set a clear goal and live with a strong will, you will succeed. In the person of Sisyphus, the writer puts forward the important idea that "Man is not defeated, the stone is defeated, the mountain is defeated by the stone, the peak is defeated, the god of the gods is defeated." Sisyphus really wins because of his hard work.





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