



THE LEGEND OF SISYPHUS IN THE STUDY OF THE UZBEK SCHOLAR

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Abstract:

Legends, narratives, parables from the treasury of ancient Greek mythology have inspired a huge number of writers, poets, artists, composers in the history of world literature to write rare works. This article depicts Uzbek scholar's a research about Homer's Iliad and Odyssey based on Greek mythology, Ovid's Metamorphoses, Vergiliy's Eneida, Aeschylus's Prometheus The Chain, Sophocles 'King Oedipus, Antigona, Elektra, Euripides' Medea, Bokkachcho's Decameron, some stories, Apulean's short story of the Golden Rooster and other works.

Key words: Greek mythology, logical coherence, revitalization in real images, modernism and postmodernism, a semi-realistic work, mental evolution.

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Irish writer James Joyce also created the novel Ulysses, based on Greek mythology, which resembles the creative direction of Homer's epic odyssey. The heroes of the "Ulysses adventure" are Jewish – Leopold Blum Odysseus, as his wife Molly Penelope, also called Stephen Telemak. At first glance, the reader is faced with the fact that this work

combines harmony with the events of the homer epic and, at the same time, with its own interpretation of colorful events. In particular, while the hero of Homer is fan of adventure, wandering distant lands, seas and oceans and striving to return to his homeland and family, Joyce's hero Leopold Blum "walks" into another room, taking three or four steps in one



apartment throughout the novel. Her Molly does not look like a faithfully devoted son Telemak, who waited 20 years for her husband to return, and his son, in search of his father, was in trouble in distant lands. Nevertheless, in the phrase of scholar Akmal Saidov from literary critics, this novel was praised by Rosa, which "some hate as a tribute", equating its author to Shakespeare, Cervantes. The hero of the novel "The Riddle of Prometheus" by Dula Iyesh, written much later, the forces that punished him gained fame among the Masters of prose as a great work in accordance with artistic and historical reality. It describes the relationship of Zeus, Hercules, Prometheus with logical consistency.

It is also noteworthy that at the beginning of the 20th century, works were created on the use of mythology in Uzbek literature, the realities of folk oral creativity and the revival of heroes in real images. In particular, Abdulhamid Chulpan from folk motives in writing the drama "Yorkinoy", A. Fitrat used Oriental mythology to write the drama "Resurrection". The famous poet Askar Kasim wrote the dramatic epic "secrets of the sky" on a mythological basis with the translation of Aeschylus's work "the chain Prometheus".

Later, during the years of national independence, Uzbek writers also began to write works with mythological plots, following the experience of World classical writers in their methodological research. In particular, Khurshid Dostmuhammad is one of our writers who is enriching today's Uzbek artistic production with new form-methodical and pictorial research. In his stories and short stories, the writer enriched the palette of colorful styles, the path of specific expression and interpretation. Such a feature was also manifested in the novel "The Market", which prompted philosophical observation.

The interpretation of the Sisyphus narrative, popular in world literature as the writer's next novel, is also a novelty in our prose. The writer's novel "Wise Sisyphus" is written on the basis of Greek mythology, and it stands close in terms of artistic style to the novel by Dula Iyesh the jumbo of "Prometheus" in terms of the principles of romanticism, fiction and realism. On Uzbek television, literary critics and writers Ulugbek Hamdam, Mahkam

Mahmudov, Bahadur Karimov expressed their first thoughts about the novel "Wise Sisyphus". These scholars believe that Khurshid Dostmuhammad synthesizes the styles of romanticism and realism in his new novel and enriches Uzbek prose with the form of a philosophical novel. He does not fully reflect the Greek mythology about Sisyphus in an ancient way, but reproduces it according to his creative idea, describing only the last part – with detailed, realistic details of the process of punishment for some sins, deeds of Sisyphus. The reason for the punishment of Sisyphus is clearly indicated in ancient mythology, the narrative itself. Khurshid Dostmuhammad in his novel does not give the hero the reasons for which he was severely punished for what he did, keeps a secret. Only the hero begins to say that he opposes the laws of the goddesses: "he cannot understand, still does not understand that the voices that came out about him to the ends spread like a wind, and the narratives, fairy tales and epics were woven. **Those who followed the path of the Lord, in the night, were evil-doers, because they humbled themselves in shame and made noise in the beat of the bong Sizif. "Oh, kids-Oh, Oh, - Babur said with laugh- you are so dirty". These words understand the existence of deep and sharp under meanings for these thoughts as good as intellectual.**

In the image of this novel by Khurshid Dostmuhammad, the talk about the legendary Sisyphus, which the detractors also remind of the landscape of the years of repression in the history of the life of our people. Roman at first glance representatives of the literature of modernism and postmodernism J. Joyce, A. Beckett, A. Almost without plot, events, conflicts of characters, as in the works of Kamyu, consists only of the spiritual experiences of the main character. On some pages, the hero was disappointed by the writer-author with his thoughts joins and gets together. The writer had already shown the experience of the development of events in the work, character conflicts, even culmination and showing the solution in some of his stories through the experiences of the heroes. Even if ancient Greece was the cradle of philosophers, sages, high science and mining, the



condemnation of death by The Great wise magogars, envious people of Socrates indicates that even in the most democratic and highly civilized state there were cases of repression of the most mature, great people. Sources say that among Socrates' disciples were such great scientists, statesmen, such as Plato, Xenophon, Pericles, Alciviad, Demosthenes. However, they took advantage of the absence of these disciples when they sentenced Socrates to death, accusing him of religiosity (he had not recognized polytheism). At that time, the nobility was not on the side of enlightenment, but on the side of ignorance, ignorance, envy.

In the Greek myth of Sisyphus, he is not shown as a sage, but as a deceiver, cunning, selfish, deceiver of the goddesses. Khurshid Dostmuhammad completely changed the ancient narrative. He shows his hero as a laughing stock over his stupid contemporaries, a knowing self-esteem, a stubborn person who, like Faust, thinks that he is higher and wiser than everyone else. Such character is described in the work by his thought, psycho-analysis, mental analysis: "...Men who do not know how to feel free deserve inevitable hatred, no matter how much they are unfaithful..." About some of Sisyphus's courageous deeds, he himself remembers what people think: "there were those who said that stupid heroism was disillusioned, stupid, about him. Sisyphus, on the other hand, was not too surprised by the hot-cold rumor spread by any gossip, for the elderly past it is not at all surprising, it has always been and will remain so, he concluded with his own pressure" (P.257). The author here also shows the hero of the work a personal worldview in Sisyphus's experiences, his own "sage". Outstanding theorist M.As Bakhtin said, the writer, the author's worldview, philosophy, ideological, spiritual searches see mainly in the hero. As early as the beginning of the novel, The author reflects the character of Sisyphus, what kind of person he is, in his historical memory, in his attitude to the past.

In history, indeed, many kings, ministers, Khans were flattered by their loved ones, gathered labanbardors, persecuted those who uttered the true word. Since the hero of the novel " Wise Sisyphus " is also one of the most intelligent officials, under the leadership

of Zeus, most of the goddesses accuse Sisyphus of being a sorcerer, extortionist, defendant. Sisyphus sees it as an unfair accusation, and considers punishment as an unfair punishment. Sisyphus tries to self-examine his distant and near late, repeatedly putting himself in his mind: ***"To whom he defrauded, to whom he made an eye on his property, to whom he treacherously deceived... To whom unjustly oppressed..." (p. 258)***

In Greek mythology, such sins are imposed on Sisyphus. The myth of Sisyphus says that he was also among the goddesses. His father Esol was the goddess of wind. Sisyphus was the ruler-King of the city – state of Corinth, which he built. He showed himself to be intelligent and excellent from all kings (even goddesses), collecting a lot of treasures and living a life of elegance. Even when the goddess of death Tanat (Azrael) came to take her life, she cunningly deceived him, handcuffed him and locked him. After that, on earth, people lived without dying. Lavish funeral rites were lost, glorifying the goddesses, in which they were given abundant sacrifices. After the goddesses are dissatisfied with this, their chief Zeus calls the goddess of War-massacres Ares and orders her to punish the "cunning" Sisyphus. Overcoming Sisyphus, the goddess of War-massacres, the goddess of death frees Tanath from shackles. And Sisyphus sends him to the country of the dead. He also deceives the king of the underworld, aid, and says, "if you bring me back to life for a day, I will command my wife," sacrifice to the king of the dead a lot of goods and treats," and I will return quickly." Believing in this promise, Aid brings Sisyphus back to life for a day. Sisyphus does not instruct his wife to make sacrifices for Aid, and continues to enjoy himself at parties again. Angered by this, the ruler of the world of the dead again sends Tanat (Azrael) to take the soul of Sisyphus. This time Tanat is not deceived. Sisyphus is sent to the world of the dead, and in the other world is doomed to roll and bring a heavy stone to the top of the mountain. It seems that Uzbek writer changed the ancient Greek myth in accordance with his creative idea. At this time, very well used Greek asters. In the novel Khurshid Dostmuhammad, Sizif serves a sentence not in the other world, but in



this world. This is very important. Because until the Times of Christianity and Muslims come, the Greek Magi – polytheists, as imagined, live in aid after the death of a person – in the underworld. Another difference in the plot of this novel from the Greek myth – asotiri – is that the main character is one of the goddesses in Sisyphus mythology, the son of the Goddess of winds EOL, in the work of an Uzbek writer, he belongs to the upper classes of society in Greece—the elite, one of the nobles. Sisyphus is a proud man in his own right, who for quite some time does not disdain even officials in the novel. He deceives cunning, cunning in mythology, even the death ambassador – Azrael. And in the Uzbek novel he is portrayed as an intelligent, intelligent person.

There is also the fact that in real reality, cunning, cunning people are smart, and smart people, often cunning and cunning. In mythology, this ability of Sisyphus is condemned by Zeus and other goddesses. It is interesting that Zeus, the head of the goddesses, does a lot of sin, adultery, deceives women and finds them. Ulysses (Odyssey), one of the heroes of the Trojan War, is also smart and cunning. Because of his trick, the Greeks take Troy and set fire to the city. True, Odysseus does not make women infatuation, dirt. He is legitimate, loyal to his Shariah wife Penelope. His wife is also unfaithful to him, he will wait for Odysseus, who has disappeared without a sign, for life (20 years in poema). Refuses uninvited guests - "lovers". That is, Odysseus is pure and pure conscience in relation to the chief goddess Zeus. Here a logical question arises: deception and cunning are not a fault for Zeus, but when it is a fault and a crime for Sisyphus. Khurshid Dostmuhammad Sisyphus greatly complicates his character in relation to the hero of the myth. Now he is not just a symbol, an emblem (a symbol of cunning), as in mythology, but a living person. The plot of the novel is not so complicated, but the character of the hero is much more complex, characteristic of living, real people. The outstanding theorist scientist Izzat Sultan in his book "Theory of literature" writes that the plot of a work of art (story, short story, novel) develops character. Because of the character of the Hero, One story, or a lot, arises. Proof of this is also proved by a number of

works in our prose. In particular, the novel "Day and night" by the writer and poet Abdulhamid Chulpon describes the spirit of the era, the extremes of adversity, oppression brought to the head of our people by the colonialism of Tsarism through the characters and destinies of the heroes of the work. Adib Khurshid Dostmuhammad in his previous works, in particular, such works as "Interrogation" and "Jajman", which are distinguished by their realistic image and humanistic spirit, also described truthfully through fictional, fantastic, mythology-like events and characters of corrupt, unclean forces that steal and absorb the property of the people in the life of society. The author's novel "Wise Sisyphus" is also valuable in Uzbek literature as the first experience written on the basis of Greek mythology. The writer takes only part of the Greek myth and turns it into another work – a semi-mythological, semi-realistic one. According to the Greek asotir, she is the goddess of death, deceiving and captivating the body that came from the land of the dead to take her life, "shackling her hand and foot." Traditionally, in mythology, the function of life, nature, the movement of the universe, The Sun, The Moon, the planets are represented by symbolic symbols. The Greek legend says that when Sisyphus deceived and cunningly defeated the goddess of death, people on earth did not die, lived all the time, did not give donations and sacrifices to the goddesses. For this reason, the goddesses punish Sisyphus as cunning, cunning. According to the meaning of Asotir falsehood, Sisyphus was indeed a sage and probably did not die in the science of tib, but found long ways of living. The Kings of the Greek states prayed in their holy temples for a day, expressing a desire to achieve their goals, slaughter a thousand creatures and even slaughter future people to return the natural disaster. The sage and King Sisyphus may have destroyed such a barbaric painting-Rus in his country. In the current globalized world, there may have been a phenomenon when the countries united in the European Union paid tribute to the leadership of this Union for various political and military purposes, as if one of the members of this Union, for example, England, did not want to pay a large tribute and



live by the orders of the Union Center. According to the decrees of the Council of goddesses in Greek myth, the shahshah punished Sisyphus as a criminal. "In the novel of the Uzbek writer, Sizif thinks so close to him, saying that he is a criminal," is it that he rejoices in the quality of an evil, evil one? He will not be able to protect himself and his honor until now." (P. 259) It is important that in the novel Sisyphus expresses not only his own, but also the fate of the people. In the novel, The Goddesses are such thinkers to blame Sisyphus: **"Intelligence in the great breeds was tied to the evolution of the people-to the growth of thought and consciousness, which is associated with this (in the collection of thoughts in the great ones D. T) a lot of truth has been clarified". The writer says that such prophecies do not have a genius to the tribulation of the cruel who fell on the head of Sisyphus.**

The myths of the peoples of the world reflect, according to folkloshonos, folk consciousness, religious beliefs, social, political, aesthetic views of the people of very ancient times. Sanktpeterburg's famous folklorist M.I.Steblin-Kamensky writes that poets and scientists of romanticism opened new pages in the study of ancient myths. In their opinion, myths are the expression of powerful forces in nature and society in poetic , aesthetic consciousness. Herodotus argues in his works that most of the Greek myths were formed under the influence of the religious-poetic views of the peoples of the East (Babylonian, Sumerian, Egyptian peoples), while the romantic philosopher Schelling in his work "philosophy of Mythology" argues that myths are not the fruit of poetic fantasy, but true religious beliefs.[1]

Some romanticism researchers believe that myths reflect reality, the realities of social life, even when they are the product of poetic imagination. Also symbolizing the myth of Sisyphus, a person offers to understand that trying to lose death, no matter how smart, wise, is in vain, that the stone of life still rolls down and falls, that eternal life cannot be reached by anyone and never to the top. Well, in this myth, writers and scientists look for different meanings. The Uzbek writer Khurshid Dostmuhammad expresses in his novel The

Ancient Greek myth that according to the intention of his work, a person's commitment to the Supreme ideal, the need to pursue a noble goal with patience, no matter how hard it is, through a detailed and realistic description.

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