

EASTERN ANALYSIS OF SIZIF PLOT AND IMAGE

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DOI: 10.5958/2249-7137.2022.00630.9

ABSTRACT

Absurd this is a complex of specific observations about the meaning of a dilapidated World, life, living. The Absurd work is a life phenomenon, which has become a habit, is valuable when it provokes a new perception of processes, arguing. The Absurd work is not an indifferent, indifferent attitude, but a product of rebellion in thought, in the soul. Let's not forget that the owner and theorist of Absurd creativity Kamyu said that "Absurd is the mind that understands the limit of its own", "what I demand from though, I expect the same from absurd creativity – rebellion, freedom and colorfulness"! According to the theorists of Absurd literature, even in the bisot of writers who do not belong to absurd creativity, an absurd idea, a sense, an absurd hero can be looked at; an absurd problem can be put. For Example, F. Kafka is not an absurd creator, but in the works of this great writer the whole problem of absurdity is illuminated by keskinligi. The same can be observed in the work of such genius realist writers as Gogol, Dostoyevsky in world literature, and not Bugina. Also, the scope of absurdity is also incredibly wide. As is demonstrated in the narratives about you, this feeling, the idea can be manifested in works with a wide range of prose and eternal meanings, as well as in works with simple everyday real events taken in pencil.

KEYWORDS: *Absurd, Rebellion, Freedom, Myth, Legend, Sizif, Western Philosophy, Eastern Thinking.*

INTRODUCTION

It is known that the Uzbek literature of the XXI century has reached the stage of development with the sharp changes, new literary processes, the influx of various literary movements. The works of art penetrated the inner world of man. The desire to understand the world and man is reflected in works of art based on deep observation. At the same time, our national prose is creating works of art that can be compared with the works that have a worthy place on the world literary scene. Artists such as Khurshid Dustmuhammad, Nazar Eshanqul, Erkin Azam, Ahmad Azam, Abduqayum Yuldosh, Isajon Sultan, Ulugbek Hamdam, Sabir Onar are working on this glorious path. We are well aware that Albert Camus developed the philosophy of existentialism that emerged in the twentieth century and laid the foundations for the philosophy of the absurd (also known as French atheistic existentialism). His main philosophical and aesthetic views are reflected in The Myth of Sizif. According to Camus, Sizif is an absurd hero. He deserves to be punished for his unconditional love for the mortal world and his hatred of death. In the case of Sizif, who is forced to work in a senseless and surfing way, Camus sees human destiny. The end

of his arduous aspirations and dreams is futile, and in the end he will face a world of nothingness and death. But the philosophy of the absurd does not promote depression or secularism. No matter how absurd and absurd it may be, there is nothing more valuable to man than life. He just says that life is fleeting, that it is wrong for a person to feel and appreciate every moment, and that it is wrong to be too passionate about the blessings of the mortal world. There is a book in Uzbek literature that helps to satisfy this spiritual need! The reader who reads it can understand what the absurd is, what its essence is, what an absurd hero, an absurd work should be. This work is the novel "The Wise Sizif" by the talented writer Khurshid Dustmuhammad. It seems that this work was written by the author as a result of careful study, comparison and analysis of many scientific and literary sources on the theory and practice of the absurd. H. Dustmuhammad, who approached the reality and the problem from the point of view of both a scientist and a creator, expands the ideological intentions of Albert Camus through the image of Sizif, adds new qualities to his character, enriches and artistically polishes him. As a result, the doctrine of the absurd is not a propagandist of nonsense, but emphasizes that the enrichment of life with meaning and content depends on the person himself, for which he must live and think with hope. The work is also valuable because it is based on this ideological intention and is able to express it artistically and convincingly. Many of the works of art created today serve to develop in the reader such feelings as diligence, patience, kindness, love, and determination, which are important signs of humanity.

Talented writer Khurshid Dustmuhammad's "Wise Sizif" is one of those sentiments. The writer does not base his novel on Greek myth. Legend has it that Sizif, the beloved son of Emperor Aeol and Princess Enaret, learned the secret of the drunkard Zeus and was sentenced by Zeus to life in the most senseless punishment. Sizif has to climb to the top of the cliff. The stupidity of this punishment is that he has to do it again and again. The author effectively uses the details to reveal the character's psyche in the play. "Sometimes Sizif suddenly realizes that he is not talking, that he is even confused, that he does not even think about the good and bad of this habit, that he thought that man is a talking animal, a living being. Whether he was speaking loudly or not, he didn't pay much attention to it. It doesn't matter if a person makes a sound or not, he is always talking inside. Well, it's not forbidden to talk to you, to talk to yourself! [Dostmuhammadov X. Donishmand Sizif. – Toshkent: O'zbekiston, 2016. -267b.] Before being sentenced, Sizif would talk and argue with Sizif, his inner world. For a time during the execution of Zeus, he forgot Sizif, that is, he lost his identity. But he found Sizif in the rock. Stone became his mentor, friend, interlocutor, and successor to all his loved ones. He curses when he is angry and kisses when he is happy. When Sizif was in a good mood, he would caress the stone like a child, saying, "Yes, round, yes, round, yes, fat." He is very happy when he takes the rock to the top. On the contrary, when he suffers hardships, when all his efforts are in vain, he laments the cruelty of fate: "He trembled and shook his head nervously. "Oh, my gods!" For what sin do you make me suffer so much? Am I the one who deserves that punishment? " The protagonist is Sizif. He is a symbol of strong patience - a man of endurance and strong will. The stone is a symbol of various obstacles and difficulties in human life. The play also depicts an "old man" floating in a boat. The old man in the boat is a symbol of hope and confidence in the play.

Sizif in the novel is very different from Sizif described in Greek mythology. In Greek mythology, Sizif never escaped the punishment imposed by Zeus. The "wise Sizif" was able to do this, and so was his "wisdom." To accomplish this, an old rocker said, "Most rockers will die.

You just have to be more discriminating with the help you render toward other people. ” Yes, the protagonist of the talented prose, unlike the legendary Sizif, was able to find the heart of the stone. In addition, we can observe the writer's skill in some parts of the work, where he deviated from the philosophical observations of the West and absorbed in his Sizif an oriental interpretation, oriental thoughts and views. “It is said that there is a spirit in the stone. Oh, crack, crack, open your stomach, I'll see your heart, crack, crack, and crack”. (“ Toshda ham ruh mavjud deganlar. Oh, yoriltosh – yoriltosh ,ich-ichingni ochayin , men qalbingni ko'rayin... Yorilaqol, yoriltosh...”).

As the author puts it: "A true writer can create a truly lifelong work only if he sets himself the goal of discovering in literature." In fact, Khurshid Dustmuhammad's novel “The Wise Sizif” (“Donishmand Sizif”) is one of such discoveries. A comparison between Camus's Essay on Sizif and The Wise Sizif provides a deeper understanding of the absurdity of the subject. It is clear from the events that the author himself is based on Camus's philosophical views in describing the formation of Sizif's character, the process of ascension to the level of wisdom. At the center of the work is the fate of Sizif, the only one to face the wrath of the gods.

It is well known that Camus, unlike Greek thinkers and European scholars, accepted Sizif as a "Man" in the first place, while maintaining the habits of stubbornness, stubbornness and disobedience in his character: I see a MAN coming down with great strides, ”Camus writes. What was he thinking at the time? At the same time, as he breathes, his consciousness begins to awaken. Downstairs, Sizif ascends above his destiny every minute as he returns to the eternal cave of the gods. He's going to have a stronger will than his rock. "[Alber Kamyu. “Sizif haqida asotir”/esselarto'plami. 1942.]

The development of today's Uzbek prose genres is ensured not only by the further development of realistic traditions, but also by modernist methodological research. However, it is difficult to say that the originality of the image and interpretation is always achieved. Only individual artistic interpretation and imagery demonstrate the new possibilities of the genre. Modernist novels are full of meaning, depth of emotion, originality of the writer's aesthetic ideal, depth of psychological analysis. This, in our opinion, is due to the birth of a new era of spiritual climate and mood, the intensification of attempts to express it, the emergence of new methods and forms of artistic character, the growth of artistic taste. A benevolent approach to artistic and methodological research in world literature, the pursuit of advanced traditions has given rise to unique interpretations in literary and artistic life. Independence literature and its new principles have become a kind of aesthetic tradition. In particular, the bold inculcation of divine concepts at the heart of Khurshid Dustmuhammad's The Wise Sizif deepened the conditional symbolic style. As mentioned above, the author has taken a creative approach to the content of myths and legends and generalized philosophical and psychological problems of the real period. Khurshid Dustmuhammad pays more attention to describing the process of formation of consciousness, as described by Camus, to Sizif. He is portrayed as a man of unwavering determination and high will. As he began to execute the judgment, he said, “I am a man! I can't be beaten! I will never be defeated! ” he makes a covenant. "Bringing a rock to that peak will be his only goal, the meaning of his life." He said, "I can't imagine being defeated on this rock, I can't imagine it!" If I don't have the strength for this frog, where is my humanity? ” The author describes this quality in the nature of the protagonist as “Sizif is such a man. Whatever he does, he enters with confidence and confidence. ” The absurd protagonist must act with a strong will

and high intellect to enrich a meaningless life with meaning. In this sense, the writer portrays Sizif as a man of great will: "For Sizif, there was no helper or savior other than his own will." The will is formed in a person due to patience and endurance. If someone asked Sizif what his name was, he would answer without hesitation, "My name is perseverance, or my name is endurance." It is because of this will and patience that he will work hard and win, saying that "the lion will not back down; the man will not back down". This quality in nature brings Sizif closer to the Uzbek reader. Because only a young man of Uzbek descent can take this proverb as a motto. Sizif's consciousness and thinking are mainly developed in communication with the rock. According to him, "there is thought and spirit in the stone." Conversation with him allows Sizif to "understand."

Rolling a rock up a hill and then going down again "whether he wants to or not, his mind is restless, he finds solace in this restlessness." It was this relentless practice that changed Sizif's character, he became a different person, a different person. «Because of the constant movement of his mind, Sizif eventually reached the pinnacle of wisdom. Communication with the stone and tireless hard work brought meaning and joy to Sizif's life. The story ends with Sizif - the victory of man through hard work, the successful execution of the judgment of the gods under the cunning Zeus. On the one hand, Sizif is happy and proud to have obeyed the gods. On the other hand, he is not satisfied with what he has done. After all, he had to roll the "round, round, flat rock" all over the high rock! The stone, on the other hand, rolls and rolls and crumbles and crumbles in the face of man's will, patience, and hard work. Sizif picks up these pieces and carries them up the hill. The desire of the writer X. Dustmuhammad to write a novel about the stubborn, stubborn Sizif is in line with this idea. In this way, the author puts forward the idea that only man can endure "endless hardship, all suffering", but no stone, no iron, no text, no other creature can withstand it, and again man's invincible will, patience, glorifies such qualities as perseverance. The Wise Sizif promotes 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 this sense, this work can be called a true philosophical-intellectual novel. It encourages the reader to be serious and considerate. In the person of Sizif, 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, and the god of the gods is defeated." Sizif really wins because of his hard work. Proud of his victory, the reader said, "I'm sure no one will die from hard work. He who works lives. Happiness is for those who work hard and are not afraid of hardships. «So, reading Khurshid Dustmuhammad's novel "The Wise Sizif" is not a depressing current that propagates the absurdity of life, the absurdity of life, and serves to cool one's disappointment with this idea, but the goal of a person who lives with hope. We are convinced that he is a propagandist of the glorious idea that. Because both Kamyu and Khurshid Dustmuhammad say that one should live with hope in this meaningless world. After all, hope is an important aspect of the doctrine of the absurd. A good example of this is Sizif, who won without giving up hope. Hope, aspiration to live with a clear purpose, will and diligence brought him happiness and luck. This is the important educational value of the novel. Created by X. Dustmuhammad, Sizif did not become a sage in vain. He can find the logical conclusion of the sentence.

There is no sign without a door, a face, eyes, ears. Sizif has no tolerance for the slanderous stones that have been given to him since time immemorial, such as the "stone of punishment."

grace, fortune, still the goddess of the gods, vassal, Sizif will not revolt against him, he will not classify himself as a vicious rebel, he intends to claw at the irreversible claws of fate the sword does not strip, but worries about bringing the rock to the top with its chest as a shield, and because he was so anxious that this goal, this dream, became his deed, the meaning of his passing life. Sizif believes that the fact that a rock can easily move from where it is stuck to the ground, and that it can climb upwards, is the reward of a healthy and loyal attitude to that destiny and that destiny. If a round rock can't reach the top, it must collapse! According to Camus, the happy and absurd are the twins of this motherland, who are inseparable. This means that a person who is born seeks patience and comfort in this meaningless life (this is happiness), but dies without finding it (this is absurd). X. Dost Mohammad not only enriched Albert Camus's philosophy with Eastern thought, Islamic philosophy and mysticism, but at the same time was able to show the world the mixed epic thinking of West and East in the example of Sizif.

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