

## THE ESSENCE OF THE MYTHOLOGICAL ELEMENTS USED IN THE NOVEL "WISE SISYPHUS" BY KHURSHID DUSTMUKHAMMAD

<sup>1</sup>*Buranova Jamila Aliyevna,*

*Senior Lecturer at Karshi State University,*

<sup>2</sup>*Qultayeva Gulnora Zoyirovna,*

*student of the University of Information Technology and Management*

**Abstract:** The article analyzes the novel of the modern Uzbek writer K.Dustmukhammad "Wise Sisyphus". Mythologized images are considered, and their essence is determined. The universal noble qualities of the hero are revealed from the point of view of the author's position. The ancient Greek and modern images of Sisyphus are also traced in a comparative aspect. The general moral human qualities that the author revealed in the image of the main character are revealed.

**Key words:** hero, mythology, mythopoetics, mythologism, neo-mythologism, image, plot.

**Аннотация:** В статье анализируется роман современного узбекского писателя К.Дустмухаммада "Мудрый Сизиф". Рассматриваются мифологизированные образы, определяется их сущность. Общечеловеческие благородные качества героя раскрываются с точки зрения авторской позиции. Древнегреческий и современный образы Сизифа также прослеживаются в сравнительном аспекте. Раскрываются общие нравственные человеческие качества, которые автор раскрыл в образе главного героя.

**Ключевые слова:** герой, мифология, мифопоэтика, мифологизм, неомифологизм, образ, сюжет.

Neo-mythologism as a new phenomenon of mythopoetics is a peculiar style of writers of the modern literary process. Although this concept takes its origins from Western and Russian literature, but at the same time it also affects Uzbek literature. "The artistic roots of mythologism in Uzbek prose go back centuries. Although as a special kind of myth-making can be traced in pre-Islamic literature, the direct application of mythical images in fiction begins in the 14th century" [2, pp. 270-275]. The novels of modern Uzbek writers Aman Mukhtar, T.Murad, Sh.Kholmiraev, K.Dustmukhammad and others. mythologism manifests itself in the author's individual style.

Turning to ancient Greek mythology, the writers of the late XX-early XXI century, in their works sought to show the high spiritual world of man in the modern world.

The novel "Wise Sisyphus" by Khurshid Dustmukhammad is a vivid example of this. The work of the famous writer differs from the previous ones in terms of theme, plot and style. The author in this novel is looking for a philosophical and artistic solution to the question of what the essence of man is, and turns to the famous ancient Greek myth. Also, in contrast to the traditional multi-plot lines, he uses one storyline. The main character of the novel is Sisyphus. Myths paint Sisyphus as a cunning man, capable of deceiving even the gods and entering into conflicts with them. Sisyphus is severely punished in hell for his crimes. He has to roll a heavy stone up the mountain, which, reaching the top, breaks down, so all the work must begin from the beginning. Based on this myth, the phrase "Sisyphean labor" arose. "Sisyphean labor" means meaningless and endless work, hard and fruitless occupation.[4]

According to the Uzbek scientist I. Yakubov: "In the interpretation of X. The following signs are put forward to the fore, which give grounds to characterize Sisyphus as a thinker: a) fearlessness in the face of difficulties and the construction of the city of Corinth, and the replenishment of the treasury of the country; b) saving people from cholera, giving joy; c) preventing wastefulness; d) rational solution of all difficulties thanks to the power of thinking and the advice of loved ones; e) striving for goodness and light; f) determination, ingenuity and willpower. Sisyphus is a moral hero who rises above his fate by the power of the spirit. The power of the spirit is contempt. And this makes him happy" [7, p. 81].

Khurshid Dustmukhammad showed us his hero Sisyphus in a completely different way. He reveals to us a personality in which intelligence, patience, willpower, hope for the future and other positive qualities are embodied, pays special attention to the process of forming the hero's consciousness. The novel begins with the following phrase: "The Strongman's stone is rolling up..." [1, p. 250]. Already from these words it can be understood that we are talking about some kind of persistent, impetuous, unshakable, unyielding person who is undergoing the trials of a ruthless fate. The plot of the novel is simple: from beginning to end, Sisyphus is shown pushing a huge stone up a mountain, but as soon as he approaches the top, the stone slips out of the hero's hands and falls down. On the one hand, there doesn't seem to be anything special. But here the author focuses on the consciousness of Sisyphus: how he perceives all this. He is described as keeping his word, a determined man with a strong will. When he began to carry out the sentence, he made a firm promise: "I am a man!

He was not lazy when executing the sentence: "Hey, Sisyphus, stop being lazy, look, a stone is waiting for you, a stone!... he slowly raised his head and tried to find the owner of the voice, he said "laziness"?, let them throw any reproach in honor of Sisyphus – he will stand, but the censure of laziness sounded like a curse for him"[1, p. 250]. He didn't stop, he was always on the move. Although, there is no one nearby who would point, get up! Work!. But he did not sit idly by, he strove to go to the goal.

Sisyphus tried to find meaning from this meaningless work. The author fixes this quality of the hero with the following description: "Sisyphus is such a person. He undertakes everything with courage and confidence" [1, p. 255]. At the same time, the author shows his hero as a man with a strong will. "For Sisyphus, apart from his will, there was no other patron and rescuer" [1, p. 260]. A person's will is formed as a result of patience and perseverance. If someone asked Sisyphus his name, without hesitation, he would answer: "My name is fortitude, my name is patience" [1, p. 276].

The author in his novel creates a kind of unreal world where no one exists except Sisyphus, and forces his reader to believe it. The reader accepts the text according to the rules of the logic of the artistic image. Our national literature acts according to experience, based on the rules of transferring reality to another world. At the same time, the author materialized poetic pictures of the interaction of a ghost with a stone to such an extent that you can imagine, see and touch with your hand. Therefore, in the process of interacting with a literary text, the world of non-existence seems to the reader to be a being that surrounds us. In the novel, the entire universe, society and interpersonal relationships are constantly moving and turning into a world of non-existence. The interaction of man and stone shows that there are absolutely no unchanging relations, objects and properties in both worlds. So even the desert, on which the ghost of Sisyphus fell, actually represents a certain state of movement.

K. Dustmukhammad embodied in his hero all the qualities that are characteristic of the Uzbek people. Sisyphus' consciousness and thinking is gradually maturing. There was no one around him except this stone. He tried to save his speech and began to talk to the stone. In his opinion, there is "both thought and soul" in the stone. A conversation with him gives Sisyphus "the opportunity to think, to reflect." When he rolls a stone to the top and when he goes down after it, he "wants to or does not want to, but still, his thoughts do not stop, he calms down from this relentlessness." This continuity "changed the nature" of Sisyphus, "he turned into another person." As a result of the constant movement of consciousness, Sisyphus eventually reached the peak of wisdom. The conversation with the stone and hard work gave Sisyphus meaning and joy in his life. As a result of the constant movement of consciousness, Sisyphus eventually reached the peak of wisdom.

From the beginning to the end of the novel, from the mouth of his hero, the author gives us a deep philosophy of life "not to live well, to live long... not the dry will itself, but the acting will is the creator, the creator, as long as such a will is preserved, the end of infinite meaninglessness becomes meaningful, and overcoming the difficulty of achieving this, patience, patience, patience ..." [1, p. 290]. The author wants to say that when a certain strength is achieved, it is not a dry will that is needed, acting. All things are in motion.

K. Dustmukhammad In his novel revealed the artistic truth, stirring up hidden human aspects in the inner world of the legendary image. In this sense, the ancient theme served as a kind of literary expression of the ideal of the perfect man. The realization of an aesthetic dream through a stone and a person, which has become the subject of the writer's poetic skill, is considered in a narrower view of the essence of reality.

When the "lakalum" (his often sung song) sounds in Sisyphus' heart for the third time, the breath of the hero's indignation proclaims that he is striving to rise above all worries and disasters. The realization that the slave is under constant divine supervision takes the protagonist away from remorse and complaints to the limit of vigilance. After all, a person does not want to look helpless in front of anyone, anything, even himself. In this sense, Sisyphus comes to the conclusion that the real problem is to cause too much inconvenience to his loved ones. For him, the closest were the stone and God. Therefore, he was pleased that his condition was not so deplorable, but was constantly monitored or taken into account. He admitted that he was not unhappy at all, and at such moments he would be disappointed. Sisyphus wanted to be petted and at the same time express all his pains to someone. Since, being a helpless slave, Sisyphus also needed someone's encouragement and consolation, he wanted

The Wise Sisyphus shows the following high philosophical idea: this life is fleeting, you cannot turn into a slave of personal interests in it, but on the contrary, if you set a certain goal and strive for it with all your might, then, of course, your wish will come true. In the image of Sisyphus, the writer showed how not "a man, but a stone was defeated, and together with the stone, the mountain, the peak, and the god of gods were defeated." Sisyphus really won, thanks to his hard work. From this, the reader concludes that happiness lies in work and patience.

#### **List of literature:**

1. Dustmukhammad K. Wise Sisyphus. Roman. – T., 2016.
2. Aliyevna B. J. INTERPRETATION OF THE TERM NEOMYTHOLOGISM IN MODERN LITERATURE //Pindus Journal of Culture, Literature, and ELT. – 2021. – T. 2. – C. 5-10. <http://literature.academicjournal.io/index.php/literature/article/view/20>
3. Buranova J. &Sadinova D. Mythologism in the uzbek novel // Journal of legal studies and research. February 2020. – P. 270-275. [www.thelawbrigade.com](http://www.thelawbrigade.com)
4. BURANOVA J. MYTHOPOETICS IN KHURSHID DUSTMUKHAMMAD'S CREATION//Central Asian Journal of innovations and research. – 2021. – №. 1. <https://www.sciencepublish.org/index.php/cajir/article/view/93>

5. BURANOVA J. Mythopoetics in Khurshid Dustmukhammad's creation //Journal of Information and Computer Science. – 2021. – №. 1. – С. 45-47. [https://scholar.google.ru/scholar?cluster=14578895201671708427&hl=ru&as\\_sdt=2005](https://scholar.google.ru/scholar?cluster=14578895201671708427&hl=ru&as_sdt=2005)

6. Jamila B., Dilfuza S. Features of Mythologism in Timur Pulatov's Story" Possession" //International Journal on Integrated Education. – Т. 4. – №. 3. – С. 402-405. <https://www.neliti.com/publications/344134/features-of-mythologism-in-timur-pulatovs-story-possession>

7. Yokubov I.A. Zeus va Sisyphus munosabatlari bilan boglik mavzuning milliy poetik talkini / Khurshid Dystmuammad, Izor. 2021. – В. 281-291.

8. Мифологический словарь. Гл. ред. Мелетинский Е.М. – М.,– 1990. <https://ru.wiktionary.org>

9. Солижонов Й. Парчаланган харсанг қиссаси // ЎзАС. 7 сентябрь 2018.

10. Якубов И.А. Мустақиллик даври ўзбек романлари поэтикаси. Филология фанлари бўйича фан доктори (DSc) диссертацияси. – Т., 2018.