

ALBER CAMUS AND KHURSHID FRIEND MUHAMMAD EAST-WEST COMMONWEALTH

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ANNOTATION

In Khurshid Dostmuhammad's novel *The Wise Sisyphus*, figurative images are given a great meaning. H. Dostmuhammad's novel "The Wise Sisyphus", created in a non-traditional direction, combining artistic and philosophical thinking, brought a new stylistic change to our literature. In this sense, it is worth noting a subtle aspect of the artistic and psychological analysis of the writer's work. In particular, in recent years, the creative research of H. Dostmuhammad has a special significance, as it reflects the hidden world - the imagination of man. At the same time, first of all, the approach from the point of view of human values has become a priority in the artistic perception and expression of the world and man. In the works of art, he turned to explaining the importance of issues such as freedom of conscience, the freedom of the individual, the psychology of society. Second, philosophical psychologism is a vivid embodiment of creative thinking, which enriches and expands the principles of realistic imagery, based on symbols and symbols. In this case, new qualitative changes occur due to the creation of a series of moods, moods, psychological analysis.

Keywords: modernism, modern literature, absurd, artistic-psychological analysis, modern, mythology, symbolic image, symbolism, neorealism, essay, novel.

INTRODUCTION

Along with the traditional novels, which flourished in the Uzbek novels of the period of national independence, non-traditional novels are also developing, and our writers are free to live under pressure for years, to have their own individual style. also realized that it would be individual. In an age of radical reform, it is only natural that a new work should be created as a product of new thinking. After all, each epoch shapes the artistic and aesthetic thinking in the society according to its needs and requirements. At the same time, the works of H. Dostmuhammad are a reflection of the artistic and aesthetic thinking of the society, which is interpreted artistically on the basis of the emerging artistic thinking. The analysis shows that Uzbek writers are actively adopting the best practices and principles of Western word art and boldly introducing them into the poetics of the new Uzbek novel. At the same time, they are constantly mixing these innovations with national traditions. This is exactly what modern Uzbek novels look like.

PURPOSE AND TASK

Of course, it is up to everyone to accept modernist literature, the art of the absurd, like all other currents. However, with the help of pre-prepared templates, it is impossible to predict such conclusions as "this work was written in this spirit", "this is the direction", "it is not typical of

Uzbek literature or it belongs to us". In some sources, the interest in absurd literature is reflected, while in others it is completely rejected, adding to the philosophy of existentialism. The best way to come to a holistic conclusion is through analysis and description. Especially comparative analysis helps to better understand the content and theme of the work.

METHODS

The article uses the methods of comparative-typological, hermeneutic, sociological, structural, psychological analysis.

RESULTS AND REVIWS

The wheel of history always turns forward. It can never be reversed. However, what happened in one society at a certain time may be repeated in another period, in another society in some form. There are many examples of this in history. There is not much difference between the crowd that crucified Jesus and the crowd that hanged Mansur Hallaj. The only difference is in the width of the boundary called time. The boundary is wide, infinite, and infinity is absurd. The notion of the absurd first of all reflects the consciousness of man, who is astonished at the infinity of this time. As art explores the human mind, it explores the absurd in a sense. In contrast to all other literary genres, modernism has focused on depicting the inner world of the common man. When Camus compares modern human life with the myth of Sisyphus, he sees life as tragic and in many ways meaningless. Undoubtedly, Camus gives new life to the famous legend from ancient Greek mythology. Luckily for Sisyphus, he sees meaning in his seemingly absurd and useless work. According to Camus, Sisyphus is the eternal servant of hell. The writer expresses his attitude to real life through the symbolic image and space in this myth. According to him, the life of man is the torment of hell. One does not know how to live in this life, who to trust, what to care about. "It is clear that Sisyphus is an absurd hero," concludes Camus. So, it is the philosophical essence of the absurd to try in this meaningless life and to live with unrealized hope. Sisyphus should be an example to others with his life on earth, his horrible deeds, and the sufferings and calamities of hell. Mankind is obliged to answer in the eternal world for his vain deeds in the mortal world. Surprisingly, this conclusion, which emerges from the two stages of human life after life and death, shows that the philosophy of the absurd is also close to the rules and conditions of Islam. By reading Albert Camus's essay on the absurd, we are convinced that it has aspects that are in line with the rules of ancient Eastern literature, the blessed religion of Islam. First of all, the absurd condemns suicide, just like in our religion. According to Camus, suicide is a sin. Second, one who is born into this world should not live in despair. So hope is a constant companion of the absurd. But expectations are not being met. The reasons for this are to be found in the conflicting interests of man in that meaningless life. Third, Camus draws the following three conclusions from the absurd: rebellion, free will, and desire. These are the events necessary for a person to live and strive. An absurd work is a concept related to the process of thinking. Therefore, an absurd work is more philosophical. Man has always been a mystery. Studying this "puzzle" always raises absurd questions, and studying them creates absurd creativity. The absurd is just a way of artistic research and depiction of man. In this sense, it is not absurd nonsense, but a combination of meaningless reality and fantasy. We see such a

harmony in the works of F. Kafka, A. Camus, J. S. Sartre, S. Beckett, E. Sabota, and dozens of other writers who have taken their rightful place in world literature. "East" and "West" are not separate concepts, but whole phenomena. The real truth is in the union of these two poles. That's why Cholpon called literature "the golden bridge between East and West." There are many intersections in the legends of the West and the East, which help us to understand the nature of creation and its nature. So, the place of myths and legends in the world, which have been preserved in the memory of mankind for thousands of years, is incomparable, especially for art and literature.

Unlike yesterday, our writers do not see the world and reality in the same color, but in different ways and reflect it on the basis of their creative credo, as a result of which Uzbek prose already has a different look in all respects. lib is going. Modern prose works are written in completely traditional ways (realism), presented as a product of deep symbolic thinking (symbolism), and presented as the fruit of renewed artistic thinking (modernism, postmodernism, neorealism). In this regard, it is worth noting that not only today's Uzbek prose, but also the period of independence in general is a key feature of Uzbek literature, as well as its great achievements and opportunities. H. Dostmuhammad expands the ideological intentions of Albert Camus through the image of Sisyphus, adds new qualities to his character, enriches it, and shows it artistically. As a result, the doctrine of the absurd is not a propagandist of nonsense, but the enrichment of life with meaning and content depends on man himself, for which he must live and think with hope.

Comparing Camus's *Essay on Sisyphus* with *The Wise Sisyphus* provides an insight into 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 Sisyphus' character, the process of ascension to the level of wisdom. 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 Sisyphus as a very strong-willed man: "For Sisyphus, 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 Sisyphus what his name was, he would answer without hesitation, "My name is perseverance, or my name is endurance." It is because of his will and patience that he will work hard and win. This quality in nature brings Sisyphus closer to the Uzbek reader. *The Wise Sisyphus* puts forward the lofty philosophical idea that the world is transitory, that it should not be enslaved by 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 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. 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." Khurshid 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 mix of Western and Eastern epic thought in the example of Sisyphus. The essence of the absurd notion, which

we confuse, argue, and confuse, is explained in a simple and concise way by the example of the ancient myth of Kamyu and Khurshid Dostmuhammad Sisyphus.

CONCLUSION

Based on the above information, it can be said that this article tries to reveal the aspects of modernist currents and trends in the analysis of Albert Camus's "The Myth of Sisyphus" and Khurshid Dostmuhammad's "The Wise Sisyphus" in Uzbek literature. It is obvious that H. Dostmuhammad's creative research is led by artistic perception, which is aimed at revealing the changes in the heart and consciousness of the individual. After all, in the works of the modern man, there is a strong sense of confidence in the intellect, power, creative potential of man, which changes the rigid concepts and beliefs of the world in the artistic interpretation. It proves the uniqueness of the creative individuality and aesthetic principles of our writers in seeing and showing the process of man and reality, as well as the depth and depth of the spiritual and intellectual world of the person embodied in our novels.

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