



## **A COMPARATIVE STUDY OF THE IMAGE OF SISYPHUS IN WESTERN AND UZBEK LITERATURE**

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### **Article history:**

### **Abstract:**

**Received:** 4<sup>th</sup> February 2022  
**Accepted:** 4<sup>th</sup> March 2022  
**Published:** 13<sup>th</sup> April 2022

When we talk about the famous legendary hero Sisyphus today, no doubt the French writer Albert Camus comes to mind. So, before our eyes, the brightest aspects of the "absurd hero" are reflected in modern philosophy and literature. Who would not admit that this rebel, cursed by the gods and condemned to eternal punishment, has become a symbol of true humanity to this day. If this Greek hero became famous in any sense, it is due to the essay "The Legend of Sisyphus" (Albert Camus. *Le mythe de Sisyphe*. 1942), created in 1942. Philosophers, literary critics, literary critics, and even students and readers were able to consciously discover Sisyphus. The famous French philosopher and writer Jean Grenier described Sisyphus as a "hero of forgotten memories," but in the end, his student and best friend Albert Camus brought Sisyphus to the pinnacle of modern Greek mythology, and he was undoubtedly a hero worthy of it.

**Keywords:** Sisyphus, Greek hero

When we talk about the famous legendary hero Sisyphus today, no doubt the French writer Albert Camus comes to mind. So, before our eyes, the brightest aspects of the "absurd hero" are reflected in modern philosophy and literature. Who would not admit that this rebel, cursed by the gods and condemned to eternal punishment, has become a symbol of true humanity to this day. If this Greek hero became famous in any sense, it is due to the essay "The Legend of Sisyphus" (Albert Camus. *Le mythe de Sisyphe*. 1942), created in 1942. Philosophers, literary critics, literary critics, and even students and readers were able to consciously discover Sisyphus. The famous French philosopher and writer Jean Grenier described Sisyphus as a "hero of forgotten memories," but in the end, his student and best friend Albert Camus brought Sisyphus to the pinnacle of modern Greek mythology, and he was undoubtedly a hero worthy of it.

But the real hero we know, Sisyphus, cannot be left out of Camus' view. So can Sisyphus be called "a man worthy of punishment" by the Greek gods? Because Camus, not only as a writer but also as a philosopher, prefers to use it more than to tell the truth about Sisyphus. That is, it is remarkable how Camus was able to return his truth to Sisyphus, and thus to reveal the differences in his interpretation of the people of the ancient world. First of all, it is necessary to try to understand how Sisyphus existed over the centuries and to look for its true essence,

more precisely its truth, from various sources. This can only be compared to this method.

By researching the origins of the "Legend of Sisyphus" based on various sources, we try to reveal the main qualities of our hero. Here we have to study the original Greek nature of Sisyphus. But before comparing our thoughts with Camus's conclusion, we will try to look for their role in society among the Greek legends and start with a short journey to change Sisyphus, who has already become an important hero for us, in his world and understand why he was punished. Thus, stepping towards the ideas of Albert Camus, we try to study the peculiarities of his ideas about Sisyphus in the context of the views of Friedrich Nietzsche.

The origins of Sisyphus as a historical figure are in various sources. To understand the true nature of a person or an object, one must always pay attention to its origin. The search for philosophical essence in particular is important from this historical and literary point of view. To understand the essence of a legendary man like Sisyphus, we also need to think about what is important to him.

We need to focus on the texts, the vivid situations, or more precisely, all aspects of the protagonist in the literature. His appearance in the literature is the best opportunity he can give us a true Sisyphus. Exactly in literature our hero is given as imagined. At the same time it is easy to know the intention of the author and the original purpose of his



protagonist. Here we focus on the essence of the problem: Who is Sisyphus actually for the Greeks? So, how can a person be distinguished from his mythical image? These questions are central to the theme of "Greek mythology". In this, the saints are often manifested in various ways or by associates of "gods" who are divine and mythical heroes. For example: Odysseus meets Athena and at the same time faces the wrath of Poseidon and the blessing of Hermes. Generations try to find the truth of such an Odyssey and Athena or one of Poseidon and Hermes, which has retained only an imaginary image. This often involves a long and arduous study of the literary historian. An example of this is the "Titan Case".

Who do we mean by the real Sisyphus? It is well known that many Greek myths, such as poems or epics, are oral rather than literary. The work of the ancestors is to write down on the one hand very interesting and on the other hand memorable events.

We know from ancient Greek mythology that great Greek thinkers such as Homer, Aeschylus, Sophocles, Euripides, and Ovid, in their works, portrayed Sisyphus in various guises and characters. In all these works, there is only one feature for the image of Sisyphus, which, according to their interpretation, is that Sisyphus was very vigilant, deceitful, deceiving the gods, exposing their secrets and disobeying his orders. This is how ancient Sisyphus is described in ancient Greek myths and legends<sup>1</sup>

Sisyphus was actually the son of Eol, the ruler of the winds, and he was the founder and governor of Corinth, known in ancient times as Ephraim. No one in Greece could match Sisyphus in cunning and ingenuity. Sisyphus amassed immense wealth in Corinth because of his cunning. Even Sisyphus, who foresaw that the fearful goddess Tanat would come to him in order to take his life, managed to trick Tanat by deceiving him. At that time, people on earth will not be allowed to die, for a certain period of time people did not die and lived long.

So Sisyphus was accused of rebelling against the gods, and in the kingdom of Aid he was condemned to roll a heavy rock to the top of a mountain, and when he said that he had now reached the top of the mountain, the stone rolled down again. This senseless and ineffective activity has been repeated thousands, millions of times. The gods sentenced Sisyphus to such a severe punishment. And Sisyphus has to do it! In addition, the stone is no

stranger to Sisyphus, as described in Homer's Iliad<sup>2</sup>, Sisyphus was a greedy, ambitious, ambitious robber, who robbed passengers, robbed them of their wealth, and tortured them to death under this huge rock, and he enjoyed his work. This stone, which was his weapon, has now been placed as a weapon against him, for which the stone of punishment has become the stone of destiny. The Greek goddess Sisyphus deserved this punishment. In the eyes of the gods, there was no heavier, more horrible punishment for a servant than to do useless and fruitless work over and over again. Finally, a long and difficult "life" awaited Sisyphus. As he begins to pass the punishment that has befallen him, as he relentlessly rolls the giant boulder to the top of the mountain, the stone rolls down again with its own weight. But the stubborn Sisyphus never breaks his promise, he does his duty again and again. Each time the stone rolled down, Sisyphus followed him, frustrated to start anew.

So Sisyphus, as an ancient Greek, had to be punished for his sin. His main guilt is that he does everything he can to not die, even though he is in a state of death. He refused to go against his destiny: it was death. In fact, the punishment of stone is appropriate, even if it is eternal. Sisyphus refused to die at the cost of ruining his life, and then he was condemned forever to roll the stone. His wish came true in the worst case! He sees himself in a completely opposite state, dreaming of living on earth to enjoy eternal beauty, warmth, and miracles. This is to condemn himself to eternal hell without hoping that the situation will improve, and this would be the worst situation for Plato. For man, even if man has to act under the perfect influence of the gods, for the Greeks he is the hero of his whole life. The goal in Odessa is one - to return to Ithaca Island to achieve this. Death confirms the existence of the dead Greek and gives him the opportunity to save himself for his earthly actions. The god of Olympus welcomes demigods, that is, innocent people. Sisyphus's punishment appears before this horrible sight! This was literally something he always rejected: the gods set him as an example that could never be imitated by the Greeks. Greek citizens should feel guilty for this idea: tradition teaches them that it is failure and insanity! And yet he was born and lived in the hearts of men with his innocence: whatever Sisyphus dared to do, everyone would do it on his own, without escaping death and accepting the fragility of life.

Camus's views on the legend of Sisyphus. Now we know what we are considering the essence of the legend of Sisyphus: we logically planted the fruit

<sup>1</sup> Kun, Nikolay Albertovich. Ancient Greek myths and legends. Translated from Russian by Poshali Osman and Fazliddin Shukur. Zarafshan Publishing House, Samarkand, 2005. -B. 53.

<sup>2</sup> Homer. Iliad. Translated from Russian by K. Mirmuhamedov. Tashkent: Literature and Art named after Ghafur Gulam Publisher, 1988. -p. 449.



on a large tree of Greek culture. Finally, it was time to take an interest in the relationship between the Greek legend to the idea that Albert Camus revealed in 1942 in *The Legend of Sisyphus*. In this play (*The Legend of Sisyphus*) he takes a deep approach to the issue of death. Let's start with his famous wise saying: "There is only one philosophical, serious problem: it is suicide." It develops a monand response to the questioners, i.e. it relies only on suggestions. He imagines life as absurd: "Death is the only truth. Real life begins after that." Gradually in *Sisyphus*, we find the answer to the question of the meaning of death and life, as well as "Should life only be rich in meaning in order to live?" According to Camus, the thing that limits the continuation of life is the imagination of time. The answer to all his questions is undoubtedly the combination of this optimistic proposition: "For a growing soul, periods are a series, and this is the ideal of the absurd man." So the first question we are interested in is: had to use?

Let us return again to the Greek *Sisyphus*. His punishment seemed terrible and logical to us: it was the exact opposite of what *Sisyphus* was looking for. With his mistake, the gods threw him in glory and led him to victory to show him the trap he might fall into. The fact that a person should die is the highest growth and glory. That was what Homer wanted to tell us. Fighting death means wasting life energy unnecessarily! For his part, Camus was less interested in the reasons for punishing Camus *Sisyphus*. He tried to understand the punishment himself, and considered *Sisyphus* dead - that was his main feature; now he was not the first king of Corinth. However, Homer describes the man in the *Iliad* before the *Odyssey* legend. We take the side of Camus himself: It is interesting that every Greek like *Sisyphus* met him. His greatness is not in the deepest sense, but in his God-given gift. The author is interested in the punishment itself. He has nothing to do with the course of events in the *Iliad*. However, we must rely on our own opinion: "We have already realized that *Sisyphus* is an absurd hero. It was not his passion like his sufferings." His hatred of gods and death and his passion for life caused him suffering that all mankind does not want. "Camus, like *Sisyphus*, taught us to look straight at death and accept it. The Greeks believed that death could be avoided by imprisonment. For others, it was an absurd rebellion. The truth remains the same: here they face divine laws and, most importantly, deify the gods. what is standing (their eternity) and taking the life of man. *Sisyphus*, who wanted to be a god by force, found himself in hell. Thus, the legend of *Sisyphus* perfectly reflects the work of Camus: sometimes it seems like a repeat! First, referring to Greek sources, this is a testament to the uniqueness of Greek wisdom. Nietzsche was

disappointed that many of his contemporaries were deprived of Greek wisdom or ignorance, and was, at least in part, in the supernatural shadow of Christian morality. it is like getting clear and clear water. Obviously, Camus was criticized for this call of tsshe. Such ideas were considered 2000 years ago, even in the form of a myth, and now they do not exist, which is enough reason to revolt.

We need to get to the deeper root of the truth but that just can't be the reason. We need to feel it from within. As Rene Descartes said: an idea or thought must be "clear and distinct". And because of that, there can't be enough reason. Thus, with the harmony of meaning and the need to expand the reader's understanding of the work, we tried to explain the reasons why Camus describes his thoughts with this myth.

Unlike Camus's Greek worldview, we should appeal to punishment as much as possible. The Greeks considered death to be a hidden and forbidden truth. *Sisyphus* was mistreated by his treatment, and as a result the punishment of the gods was accepted equally for all Greeks, except the convicts and the just. This is very important and we need to understand the importance of ancient Greek myths: Homer's poems are based on clear truth. as noted in the religion, the believer does not doubt the truth of the text - on the other hand, there are uncertainties over the interpretations. To fully understand the Greek imagination, we must again turn to Nietzsche. In the emergence of tragedy, he teaches us the importance of Greek art. Whether we believe him or not, Camus seems to have done it on his own, so one can see his obvious influence in Nietzsche's work.

Involuntarily we turn to *Sisyphus*: the truth of death is like the fears of the night. Doing everything to avoid it is a "will temptation". Then we begin to understand that the judgment of the gods is right: the horrible truth of death is as hard to accept as it is the only means of escape from life. So that people don't try to avoid it, we have to do everything we can to treat their temptations. The punishment adopted by *Sisyphus* is closer to logic, for death must be terrible in order to prevent the possibility of escaping death without following the divine laws that lead to death. This issue raised by *Sisyphus* may seem impossible to the Greeks.

Religion instills in people a love of life and thus leads a person to a sweet life. Kamyu doesn't need to act secretly! And he is still taking a step forward in secularizing philosophy. As in all legends, it also depicts the adventures of heroes in everyday life. *Sisyphus'* night is our day. He then urges us to look at the stone we are rolling with the eyes of truth, for it is clear that the divine laws of Greece are for us nothing more than a human condition. When someone



chooses a stone, our destiny is disturbed because we prefer to love it, to adapt it to our own circumstances. We have become the heroes of our destiny. If death is to be the last stop of every human being, it is to us that the beauty of every moment, the sweet feelings, as well as something that plays in our favor, all become the inexhaustible wealth of life.

The image of Sisyphus is interpreted by Khurshid Dostmuhammad. We have studied above the identity of Sisyphus and the views of Greek thinkers and Western philosophers on him. The image of Sisyphus also occupies a high position in the works of the famous Uzbek writer Khurshid Dostmuhammad. The question arises. So why didn't H. Dostmuhammad's Sisyphus know? And what influenced the writer to write about it?

Khurshid Dostmuhammad's novel *The Wise Sisyphus* was not directly inspired by Greek mythology, but rather by the French writer Albert Camus's *Essay on Sisyphus*. Because Camus sees Sisyphus, described in Homer as a very cunning, cunning man, as a human factor, Camus's Sisyphus is seen as a somewhat observant, conscious man. When Khurshid Dostmuhammad came, Sisyphus attained philosophical perfection and rose to the level of a deep-thinking sage. The Uzbek writer also looks at Sisyphus through the eyes of the East, that is, in the words of the writer, the Orientals take the world in their minds. It is in these respects that H. Dostmuhammad's Sisyphus is in many ways close to the hero of Camus. Although the plot of Sisyphus is a reality of the ancient world, H. Dostmuhammad gives it a new spirit and describes the events as if they are happening in the present time, as if the writer sees and observes the actions of Sisyphus.

The image of man and nature, the relationship between man and society, the image of man and his spiritual world in Khurshid Dostmuhammad's novel *"The Wise Sisyphus"* is wisely expressed on the basis of sharp philosophical observations, the reader is amazed by the scale of involuntary creative thinking. In the words of the philosopher and literary critic Abdurahim Erkaev, measured<sup>3</sup>.

Sisyphus is optimistic about the unfortunate situation. He feels happy out of this unhappiness. As he thought of the punishment he had received, he saw that there was no more terrible punishment than idleness. The existence of this rock, especially its condemnation to take it to the top, was Sisyphus' indescribable happiness, joy, bliss. Or the gods can't pass it - you destroy a star every night, pick up the night Oymuma on this mountain slope like a melon peel, or stab a dagger in the sun! If you didn't see it,

he would have been blind to Sisyphus. For this reason, the punishment for rolling a rock was lighter and more precious than any other cruel punishment. In this way, Sisyphus became a key factor in the formation of Sisyphus as a sage.

Sisyphus realized that it was impossible to roll the stone all the way to the top. Therefore, if it is rolled incessantly, the stone will roll down from its own weight, and it will collapse, shrink, and break into pieces. Then this hardship will end. This is another indication of Sisyphus' wise observations.

Thus, we compared the interpretations of Homer, Camus, and H. Dostmuhammad with our own conclusions. Hence, Camus sees the Sisyphus movement as an absurd rebellion and connects it directly with its essence and urges us to solve a constant problem that binds us more to life. Khurshid Dostmuhammad teaches to overcome any difficulties with wisdom and patience.

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