



ARTISTIC INTERPRETATION OF RELIGIOUS AND MYTHOLOGICAL MOTIFS

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Abstract:

We know that the Greeks are one of the oldest peoples with extensive cultural ties. About three thousand years ago, the world's first examples of literature and art began to be created in ancient Greece. Human ideas such as heroism, love, and patriotism were created in the guise of high art, based on religious and mythological motifs, which are also characteristic of these classical literary examples.

Keywords: Mythological motifs, patriotism, religious motifs, heroism, cultural ties, poetic era, literary phenomenon, social oppression, patron force.

Introduction

The word antique is derived from Latin. It means “ancient”. This term is mainly used in relation to Greco-Roman literature. The homeland of the first literary experiments is also those countries. In fact, the art and literature of the Eastern countries are no less than Greco-Roman art and literature. Examples of art and literature created in countries such as India, China, Babylon, Iran, Egypt are even more ancient than Greco-Roman sources. In our opinion, the application of the term antique, that is, ancient, to Greco-Roman sources arose from their discovery and scientific research. That is, researchers, not being aware of the literary sources of the Eastern countries, studied Greco-Roman sources and came to the conclusion that these are the most ancient works. According to experts, Greek literature arose without relying on any other literature.

It is a mistake to think that the power of ancient literature lies only in its poetic perfection. Greco-Roman literature, first of all, has imprinted on itself the ancient mythological, religious and philosophical concepts of those peoples about the infinite universe and the place of man in it. In them we can see the inevitability of fate, the earthly life of gods and goddesses with people and their intervention in their lives, the courage of honorable heroes, the lifestyle, hopes, feelings and



aspirations of the distant ancestors of mankind. Therefore, those works are more valuable for us than as examples of fiction, but rather as an encyclopedic content about our ancient ancestors. The works created by dozens of poets of the poetic era, such as Homer, Sophocles, Euripides, are still the most monumental masterpieces today, and at the same time, these ancient monuments are also notable for being built on the basis of folk art, legends and myths, creating the image of Gods and relying on divine motifs. Along with dozens of word artists such as Dante or Shakespeare, Tolstoy or Balzac, who later became known as great representatives of world realistic literature, Chingiz Aytmatov also carefully read the works of literary figures and enthusiastically took up the pen to explore the secrets of artistic art.

Greek mythology has been a companion and an important source of world literature throughout its history. In fact, the myths and legends of Greek mythology express the changed religious views of ancient man. Fear and helplessness in the face of the forces of nature, the emergence of class society and the emergence of social oppression, the inability of all people in society to obtain knowledge about the faith, etc., changed the ideas about a single deity - human fantasies were also mixed with it. Thus, there was a transition from a single creator to polytheism. The dream of a prosperous life, the inability to overcome natural and social pressure gave rise to such motives as the intervention of gods and goddesses in human life, deciding his fate, and the coming to the aid of a patron force at the most crucial moments. Thus, the gods and goddesses of Olympus appeared on the scene. Polytheism gradually began to shape the forms of high and low, rich and poor, lordship and servitude among people.

By embodying gods and goddesses in human form, human thought gave an earthly touch to divine reality, beings and things, bringing them closer to their own lives. The immense wealth of Greek mythology, the elegance of its images, has attracted the attention of readers throughout human history, and Greek literature has given Greek art an innumerable range of interesting themes. It also creates a range of love, heroism, courage, loyalty, hard work, and the opposite of these - evil, curse. All representatives of ancient literature, the greatest creators, were inspired by myths, which are the product of this collective consciousness. Representatives of the art of speech, artists, playwrights, sculptors, all translated myths into real life in their works. The magnificent "Odyssey" and "Iliad" were born in this way. Thus,



a literary and aesthetic law was formed, according to which real life, human spirituality, and aspirations determine the core of literary works.

The plot of the two great epics of the great Homer is based on the events of the historical battle between the Greeks and the Trojans. The Trojan prince Paris, who is honored by Menelaus, the king of Sparta, hosts luxurious feasts and celebrations in his honor. At one of these feasts, Paris meets the host's wife, Helen, and is captivated by her beauty. Paris's stature and magnificent oriental clothes seduce Helen, who flees with her, along with a large amount of wealth. Menelaus, who returns from his journey, suffers from the indifference of his guest and the betrayal of his wife, and is determined to take revenge on his rival. At the request of Menelaus, the kings gathered from all over Greece, led by the brother of the hero, the king of Mycenae, Agamemnon, as their commander, attacked Troy on several ships. The Greek army included several great heroes of their time, including Achilles, one of the greatest heroes of Greece. The Greek soldiers besieged the historical city of Troy for 10 years. Finally, they entered it by cunning, burned the city, put the entire population to the sword, and returned to their homeland, taking all the wealth of the city and taking Helen.

From the collection of stories about this war, several series of Greek mythology, called the "Myths of the Trojan War", gradually emerged. The themes of the epics "Iliad" and "Odyssey" are taken from the stories in this series.

The city of Troy was also called Ilion by the ancient Greeks. The name of the epic "Iliad" means "Ilion, that is, a work about Troy." Despite this, the work only describes a small episode of the war between the Greeks and the Trojans. Around this single plot, some events of this war are discussed in passing. As literary critic Ilhom Ganiev wrote: "This war, which began with the betrayal of the greedy, cowardly Paris, who was now gaining the upper hand on one side and now on the other, and which ultimately led to the destruction of the great city, divided not only the people, but also the gods of Olympus into two groups against each other: goddesses like Hera and Athena, as usual, were on the side of the Greeks, while gods like Aphrodite and Apollo supported the Ionians. They even took part in the battle on their side. Only the great Zeus, the king of the gods, looked at the situation objectively and was far from partiality." The plot of the work is based on very exciting and interesting events. The Greeks, who are lying on the threshold of the city of Troy, are engaged in plundering and kidnapping women. At the same time,



they give Chrysenda, the daughter of Chrys (the priest of the temple of Apollo), to Agamemnon. Chrys comes to the Greeks with great gifts to save his daughter. Agamemnon is not content with rejecting Chrys's pleas, but even insults the old priest. Chrys, who is deeply hurt by Agamemnon's insult, begs Apollo to punish the heartless man. Hearing the old priest's groans, Apollo immediately descends from Mount Olympus and shoots the Greek camp with a rainbow.

Homer's second work, *The Odyssey*, describes the adventures of Odysseus, the ruler of Ithaca. Odysseus was one of the great heroes of the Trojan War. After the Trojan War, Odysseus, along with his army and his brave companions who participated in the Trojan War, returned home on ships. However, Poseidon, the god of the sea, who was Odysseus' enemy, raised terrible waves in his path and brought many misfortunes to the hero. After the end of the Trojan War, Odysseus wandered on the waves of the sea and in foreign lands for another ten years, unable to return to his homeland, and he experienced countless hardships and conflicts. The epic has attracted the world's attention with its interesting plot, as a balance between myth and reality. The description of the adventures of Odysseus begins in Chapter 5. Thus, the events take on a mythical character. The gods meet on that legendary Olympus and decide to return Odysseus to his homeland. The herald of the gods, Hermes, conveys the will of the rulers of Olympus to the goddess Calypso. The queen of Ogygia, unable to change the opinion of the gods, cries blood and sends Odysseus on a journey. Odysseus builds a ship and sets off. After the ship sails safely at sea for several days, Poseidon, the god of the sea, suddenly notices his rival and raises such a wave that Odysseus' ship sinks. The tormented king of Ithaca sails for three days and nights in the whirlpool of the waves, screaming, and finally, with the help of Athena, safely reaches the shore. This place was the island of Scheria. The ruler of the country was Alcinous, who was a wise man. People lived happily and comfortably in that land. Odysseus, whose body had been washed away by the waves, went to sleep in the thickets of the forest. The next day, Alcinous' daughter Nausicaa, who had come to the river with her friends to wash clothes, met Odysseus there and led him to the palace.

The story of Odysseus is told in four chapters of the epic. All four chapters are filled with unparalleled wonders from beginning to end. After the fall of Troy, Odysseus sets off with his companions and wanders the sea for several days, until finally, a wave brings them to the shores of a beautiful country. The inhabitants of



this country make a living from lotuses. The legendary nature of the lotus is such that a person who tastes it once immediately forgets everything in the world, even the country where he was born and raised, and becomes a devotee of this wonderful fruit for life.

Homer's two epics are unique in their content structure. The Iliad describes war and battles. The Odyssey describes the hero's amazing adventures and family life. Therefore, the main interpretation in the epic "Iliad" is the most important human virtue - courage, valor. These qualities are first and foremost and most vividly expressed in Achilles - the brightest embodiment of nobility, zeal and courage, which the ancient Greek man depicted. This hero is primarily a man of honor, human duty and conscience; hypocrisy, deceit, cunning are alien to Achilles; cowardice awakens the most disgusting feelings in the hero's heart. This young man came to the gates of Troy not with the intention of gaining booty, but with the intention of taking revenge on the infamous enemy who insulted the honor of his homeland.

When we read Homer's epics, it is immediately obvious that there are significant similarities between these works and the heroic epics of other peoples, for example, a number of Russian epics, the French "Roland", the German "Nibelungen", and the epics of other Eastern and Western peoples. This literary commonality is clearly felt in the similarity of content in the epics of different peoples, in the description of heroes, and in artistic means. The general commonality inherent in epic works is not an accidental phenomenon, but is a condition dictated by the somewhat closeness of the conditions of social life, which are expressed in the heroic epics of all peoples.

At the beginning of the fifth century BC, the Greek state strengthened. Democracy was strengthened. A great victory was achieved in the Persian-Greek war. After the war, social and cultural life developed. All this finds its expression in the work of the great tragedian Aeschylus. Aeschylus is considered the greatest word artist in the system of Greek literature, and perhaps world literature, and artistic creations. Aeschylus created a trilogy using the myth of Oedipus. The tragedy "The Seven Enemies of Thebes" is the third part of this trilogy; the previous parts have not reached us. According to the myth, the ruler of Thebes, Laius, having heard the prophecy of the oracles, intends to kill his son Oedipus in infancy. However, the servant entrusted with this task does not kill him, but delivers him to another ruler.



This is the content of the work “Laius”, the first part of the trilogy. Oedipus's upbringing in a foreign land, his coming to Thebes and unknowingly killing his father Laius, his rise to the throne of Thebes for his services to the people of Thebes, his marriage to his mother, his father's children, and finally, realizing his terrible deeds, he gouges out his own eye and curses his unworthy sons, leaving them destitute - this is the subject of the second part of the trilogy - the tragedy "Oedipus". The third part of the trilogy - the tragedy "The Seven Enemies of Thebes" - shows the terrible consequences of this curse. This is, in fact, a divine law, explained by the fate that God has written for his servants.

So, at the heart of Aeschylus's work is a mythical plot. Mythology is subordinated to the reflection of mythological life. The themes of the events narrated in Aeschylus' tragedies are taken from the myths about Prometheus, which were widespread in ancient Greece. Prometheus was one of the titans, a descendant of the ancient gods; when Zeus overthrew his father Kronos from the throne of Olympus and took his place as the ruler of existence - the chief god - all the titans rebelled against him. In the terrible battle that broke out on Mount Olympus, Prometheus alone of the titans stood on Zeus' side and fought against his companions. Zeus, having buried his enemies in the depths of the earth, wants to dry up the descendants of mankind and create a new race. Prometheus, who was deeply disgusted by the unjust intentions of the ruler, stole the sacred fire from the altar of Olympus and brought it to people, and with this courage saved humanity from destruction. However, the good deeds of Prometheus to the human child incurred the wrath of the gods and brought many misfortunes to the great titan. The story of the tragedy "Prometheus Bound" begins with the punishment of the humane titan.

The second great representative of Greek tragedy, Sophocles, born in 496 in Colonus, near Athens, entered the history of world literature, mainly with his works written on the theme of the Oedipus myth: "Oedipus the King", "Oedipus at Colonus" and "Antigone". The myth of Oedipus, which was very widespread in ancient Greece, was also the subject of the works of several artists before Sophocles.

The ability to extract important events from complex mythological legends, adapt them to their own goals, and create harmonious, concise, and vivid dramatic works based on these events, which are similar to life itself, is the lot of rare geniuses. We



can clearly see the embodiment of such high artistry in almost all of Sophocles' works, especially in the tragedy "Oedipus the King". All the events of this work revolve around a single issue - finding the murderer of Laius; from the beginning of the tragedy to the end, the writer draws the viewer's full attention to this issue, forcing them to follow with excitement how the confusing problem will be solved. Such a high artistic charm has become an example and an important tradition for examples of world literature. Hamrakul Askar in his poem "Homer" poetically interpreted the human and literary phenomenon of this great genre with a rather delicate taste. The poet, who combined good and evil, took all his views and ideas from the "blessings of the Earth" and "embalmed" such life-giving issues that such unique and instructive rebukes indicate his clear intention to preserve the world as long as it exists. Homer even set out to protect humanity from the wrath and punishment of the gods in a polytheistic environment.

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