

THE MOTIF OF IMMORTALITY IN A WORK OF ART

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Abstract: *The motif of immortality in Erkin Vohidov's epic poem "Ruhlar isyoni" was compared and analyzed with the motif of immortality in Isajon Sultan's work "Boqiy darbadar". This analysis examined how the theme of immortality is expressed in both works and the characters' views on immortality.*

Keywords: *epic, immortality, motif, composition, curse, exposition, Jesus Christ*

Erkin Vohidov's epic poem "Ruhlar isyoi" was written in 1978-1979. The poem was first published in the magazine "Sharq yulduzi" and was published in book form in 1980.

This work is dedicated to the life of the Indian poet Nazrul Islam, who lived in the first half of the 20th century. It tells the story of the bitter fate of the poet in captivity, and the bitter thoughts and feelings of the poet, who wanted to see India free from British colonialism and gave his life and freedom to this sacred struggle.

In the epic poem "Ruhlar isyoni" one can clearly observe the possibilities of compositional thinking in the art of words. First, the division of the epic into seasons and the arrangement of these seasons was carried out in accordance with a certain ideological purpose. Each season talks about Nazrul Islam, the socio-political system of that time, and various narratives are cited to prove it. The most characteristic and analytical of the narratives is the narrative "About Eternity". After all, it contains the motif of immortality.

A motif (motif image) is an image that has acquired a certain stability in terms of form and content, and that, by being repeated in the works of one or more

artists, reflects their creative aspirations.

The concept of immortality is eternity. In the above narration, there is a person who is condemned to live forever. In this respect, he is contrasted with people who live a mortal life. The exposition of the work is as follows:

The narrator says:

Allazamon-

In any content

Caravan in disaster

In the endless desert,

This is a sudden coincidence.

All the world has passed away -

By this chance

One person survived.

This man, carrying his water jug, begins to suffer from thirst and comes out of a fountain. Now, when he tries to fill his water jug with water, the water comes to life, and he asks if he is sure that it is not ordinary water, but the water of life, and that he will not regret drinking it. The introduction of the fountain into the language as a person takes on a character similar to that found in folk tales (mainly fairy tales). The traveler is in no hurry to drink the water, but pours it out. When he goes a little further, he is surprised to see a person buried alive in the ground. This was an immortal person. It was the "grave of a living person" who had drunk water from the fountain many years ago, as a result of which all his loved ones had died, and he himself was left alone and suffered for eternity.

Such an immortal person is also told in Isajon Sultan's "The Wanderer of the Souls." The motif of immortality in "The Rebellion of the Souls" and "The Wanderer of the Souls" also has different aspects: in the first work, the thing that causes eternal life is spring water; in the second work, the motif of curse is the curse. When the blessed one was being taken to be executed, the shoemaker who pushed him was cursed by Jesus Christ, saying: "Get up and wander until the Day of Judgment." As a result, the shoemaker was condemned to wander until the

second coming of Jesus (the Day of Judgment). At the end of the work, a strong wind destroyed everything, and not a single sign of life remained, but a man was walking alone on the newly formed sand. "He was a tall, barefoot man with long hair that reached his shoulders."

The motif of curse is present in several other works: "The Wandering Jew", "The Ancient Mariner", "The Flying Dane", etc. According to Burrows, Lapides and Shawcross, cursed characters mainly play the role of criminals, strangers, and they have become part of our consciousness and unconscious.

In "Rebellion of Souls," there is a statue dedicated to the patience of humanity:

Then he sank helplessly into the sand,
Thank you for your patience.
He was very grateful for his situation,
I'm not sure what to say
It spilled on the sand.
The road is a journey.

The legend also explains why the plane tree lives so long. When a traveler spills the water on the ground without drinking it, a desert sprout benefits from it. Years later, this sprout becomes a plane tree:

The maple tree lives longer than this,
From there, they are different.

Just as the traveler spilled the water of eternity on the ground, humanity "chose mortal life" over eternity.

In short, half of this world is pleasure and the other half is sorrow. But one should be able to seek wisdom from any situation. Author:

"If you live long - thank you,

"If you have a little, be grateful," he concludes the story. It is clear that the immortal in the epic does not have positive thoughts about eternity. Because his loved ones, interlocutors, and contemporaries have already passed away. With this, the hero has lost the meaning of his life. With the above story, the author

emphasizes that we should be grateful every day, without complaining about the life written on our foreheads. After all, without stinginess, we would not appreciate generosity, without sadness, without joy, without old age, without youth, and without death, without life.

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