

THE TRAGEDY OF AN ABSURD HERO OF AN ABSURD SOCIETY

Kalandarova Dilafruz Abdujamilovna

PhD, Associate professor of Tashkent State Pedagogical University

named after Nizami e-mail: d.kalandarova2022@gmail.com

tel: +99911339677

Yakubova Zebuniso Yorkinjanovna

Tashkent State Pedagogical University Named after Nizami

2nd year student of the Faculty of Uzbek Language and Literature

e-mail: yoqubovazebuniso0404@gmail.com

tel: +998910803932

Abstract:

This article discusses the analysis of the story “The Stranger” by the famous French writer Albert Camus, which gained fame not only in France but also in the world literature and was recognized by the world. Some considerations related to the real cause of this tragedy, which caused many readers to discuss.

Keywords: modern literature, existentialism, humanity, alienation, society, tragedy, Meursault, plot, captivity.

“A person will not be completely unhappy”.

Albert Camus

Philosopher Albert Camus, a major representative of existentialism, was born in Algeria. His short story “The Stranger” was completed in 1940 and published in 1942. The work has been evaluated as “the best work of the French literature of the 20th century, more precisely, of the generation of Camus”, “one of the greatest philosophical mysteries in the art of the century”. The work was translated into Uzbek by a skilled writer and translator Akhmad Azam. Despite being created more than 60 years ago, “The Stranger” is still one of the most loved works in France. The story is popular not only in his homeland, but also in other countries of the world. At the same time, there are many discussions about the work. Although the literary heritage of the French writer Albert Camus, who was called “Western Conscience” by his contemporaries, “The Stranger” is a masterpiece among the products of this work.

When we talk about this story, if we put the work on the scales, it carries two burdens. Two ideas come to mind. The first is “Departing from human values”, and the second is “Disobeying the rules of etiquette established in society just for formality!”.

This is the superficial conclusion of the reader who first read the work. Meursault received a telegram about his mother’s death, and the play began with tragedy. Meursault is neither

affected nor saddened by his mother's death. He does not even want to see his mother's body for the last time. (It is at this point in the work that the human heart starts beating. - Z.Y.) We know that any human being, even if he hears about the death of five strangers, his heart hurts. Or at least it will be affected. But Meursault suffers not mentally, but physically even during his mother's funeral: the extreme heat of the day, the lack of sleep the day before, the thought of continuing the work he abandoned torments him. After the funeral, Meursault met and had fun with a woman named Marie. With the development of these events, the plot of the work begins to expand. The image of the old man Salamano and his dog is deliberately included in the work by the author. It happens that one day Salamano's dog goes missing. (The reason was that Salamano used to beat his dog a lot. - Z.Y.) At first, the old man gets angry, but then he searches for his dog a lot, admits that he is used to it. Even the old man was hard pressed for an ordinary animal. One of the most interesting climaxes of the work was here. So what was the author's purpose? He wanted to show Mersso, who was so sad for his dog, but not the least bit worried about his mother's death...

Meursault's friend Raymon joined the sequence of tragedies. Raymon got into an argument with two Arabs, and Meursault unknowingly got involved. After some time, Raymon was wounded in a clash with the Arabs. They took him to the hospital. Meanwhile, Meursault returned to the beach and saw one of the Arabs again and shot him. With this event, a period of real tragedy began in Meursault's life. But that Meursault, that Meursault. The hero, who was waiting for the trial in the prison, was depressed when he knew that he could not smoke cigarettes, drink, and meet Marie. He was suffering only because of that. Reading these lines of the author, the reader thinks that what else can be expected from a person who was not affected by the death of his mother. He got used to it during his eleven months in prison. After the investigation, they sentenced him to death. Again the same cases were repeated: a man killed and knew that he would be punished, but he was not affected. It was at that moment that he expressed his intention to take a little bite...

Meursault did not cry for his mother. Why? The reason is that his mother died when he went to the nursing home for him. In our opinion, it was right that his mother lived in a nursing home. Because Meursault barely made a living. That is why he did not feel a mother's love. That is why he did not put on a fake mask. He showed the society what he felt inside. Meursault could be a hypocrite and suffer from lies like everyone else. But he did not care about them. As they say, look as you are, or be as you appear, and that was Meursault's original appearance. This is the reason why the work is called "Stranger". The hero of the work is a stranger to society, a stranger to the environment in which he was born and raised. This situation can be found in several places of the work. For example, Merson is not interested in career, prestige, or wealth. Her boss offered her a very good job in Paris, but Meursault said he did not care. Because he did not beg for his boss. He considered it hypocritical and would never do it. Whatever answer was in him, he would reveal it. Next, when Marie asked him to marry her,

saying that she loved him, he said that he was not interested in such things, that he did not care at all. He even openly told her that he was there just for fun. Where is his alienation?

One of the scenes of the play that impressed us was Meursault's investigation and court proceedings. As we pay attention and read the sentences again and again, we understand that not because he killed a person, but because he did not cry at his mother's funeral, he did not get depressed, because he did not follow the values that the whole society believes in, and most importantly, because he did not believe in God. His case was delayed in and the court will continue. As the lawyer tries to cover up, the detective gives evidence that Meursault's murder was because he was not upset at his mother's funeral, and that he went to the movies with Marie after the funeral and had fun. However, Meursault, like the detective, did not say that he was suffering from the death of his mother. He may pretend to be hurt by a lie, and by this means he may escape death, or if he does not admit that he fired three shots in succession at the Arab, the deceased himself shot at him first, without knowing that he shot him for his life. He could have said that he had done it and that it was not on purpose, but that he regretted it, but he was not hypocritical. He easily admitted that he killed the Arab because the sun fell in his eyes. Such a symbolic meaning can be derived from it. It is the sun that drives Meursault to murder. He was charged with insensitivity, not murder.

In our opinion, the fact that Meursault did not cry after the death of his mother is the work of his heart. There is no concept in the world that you should cry on the day of the funeral. In the same way, his lack of faith in God cannot be a proof that he killed someone. No one has the right to judge Meursault in court. Not only the prosecutor, but everyone blames him. It is true that Meursault drank coffee over his mother's corpse, smoked a cigarette, was bored thinking about his personal relationships, but still, let's note that he is more human than you and us. He said what he felt. He has no second, third or other faces, he is not a hypocrite. In fact, a person's inner world is inviolable, his thoughts, feelings, and thoughts are his business. No other person has the right to blame one person for this. He was repeatedly accused in court of not believing in God. No, no, society did not forgive Meursault not for his murder, but because he was not like everyone else and sentenced him to death. At the end of the play, he was relieved that he was leaving this world, staying true to himself and the truth of his heart. (Merso's mother also said, "A person cannot be completely unhappy" - Z.Y.).

Someone criticizes, condemns Meursault, cannot accept his actions. This is natural, of course. Because Camus describes his hero as "the only prophet worth worshiping". Although we know that this is a misconception, let's imagine that we are referring to what we think inside; at home, at school, at work, in the family, we expressed our thoughts in every place... Moreover, we do not want to admit it. Man is the only creature who refuses to be what he is. Without exception, all of us have lied at some point, and at some point we have put on a disguise to please the mean people. When we faced problems, we flattered someone to get an easy way out, but then we talked back. An example is an acquaintance - he is not close to you, but you

know him, you know that he is in trouble for his mistakes and sins, and he is telling you about his pain. You and I will not hesitate to go under the mask and approve it. But frankly, we cannot say that you are to blame. Furthermore, it is clear that when we move ten meters away, we forget about his pain and go back to our work.

That is why Meursault is the perfect character. Nowadays, there are many murders around us. We have not seen any of the defendants tell the truth about their guilt. In order to get out of prison quickly, they just repeat what their lawyers say. At the end, they repeat that they are sorry and swear not to do it again. However, many of them are re-convicted. What is the original idea of the work?

Yes, the “The Stranger” has been able to tear apart the ideas, laws, moral standards, and the absurd society built on falsehood, with which humanity has been deceiving itself for centuries. It is inevitable that the debate over this character created by Albert Camus will continue for many years. The reason is that there are many aspects of the work that are not suitable for all peoples from the point of view of religion, belief, and mentality. A person summarizes his feelings based on what he knows, understands, and the environment in which he lives. However, it is true that the work invites the reader to think and observe about life and man. The play shows the difference between Meursault and society. Everyone wants him to follow the rules that society has created. He believes that he should not deviate from strict rules and officially accepted views. But Meursault does not obey these laws. He can find strength in denying these rules. These laws were invented by people themselves. Society saw Merson as a murderer because he did not act according to the moral norms that everyone who was not like him. As Camus noted, “He is punished for not joining the game of those around him. He refuses to lie. And society feels threatened by this...”

As we have seen, Albert Camus through the story “The Stranger” fully revealed the image of people in the French society of that time. It is stated in the work that there are people like Meursault in the society, along with the views on how humanity will go if it loses its spiritual and moral image, society will not accept a person who disobeys the rules of society. Society is made up of people. If Meursault is not a member, then who is? It is for this reason that Camus named his work “The Stranger”. Initially, the story “The Stranger” caused great protests in the society. Critics said that one cannot be so indifferent. In addition, the writer’s ideas about alienation were met with sharp opposition and criticism. Years later, the world recognized that there was truth in the work that was condemned as nonsense. The science of psychology has once again proved the existence of the phenomenon of alienation.

Thus, the conclusions we get from “The Stranger” are that the society in which we live alienates those who do not follow the rules of the law it has created. They are not recognized as members of this society. Such situations are difficult for any person to accept. Albert Camus, one of the bright representatives of modernist literature, said that “Man creates his own destiny and he has the right to live the life he has been given as he wants” created while

promoting the idea. Meursault, the hero of the story "The Stranger", is one of the characters who embodies this idea.

References

1. Albert Camus. Stranger. "Generation of the new century". T. 2020.
2. M. Kholbekov. Landscapes of modern literature of the 20th century. T. "Classical word". 2012.
3. Tilovoldi Joraev. Stream of consciousness. Modern. Fergana 2009.
4. Uzak Djorakulov. Issues of theoretical poetics. T. Gafur Ghulam publishing house. 2015.
5. Abdujamilovna, Kalandarova Dilafruz. "Attitude to Uzbek folklore in the research of Karl Reichl." ACADEMICIA: An International Multidisciplinary Research Journal 11.5 (2021): 500-503.
6. Dilafruz, Kalandarova. "Issues Of Uzbek Folklore And Its Research In Germany." Journal of Positive School Psychology 6.9 (2022): 4395-4398.
7. Алимова, Зулфия Каримовна, and Дилафруз Абдужамилловна Каландарова. "Воспитание детей в духе национальных традиций и ценностей в дошкольных образовательных учреждениях." ИННОВАЦИОННЫЕ ПОДХОДЫ В СОВРЕМЕННОЙ НАУКЕ. 2020.
8. Kalandarova Dilafruz, Dilafruz. "Research of the Sherabad Epic School Abroad." International Journal on Integrated Education 5.10 (2022): 149-151.
9. Каландарова, Д. А., and З. Ф. Каршибоева. "ХАРАКТЕР ТВОРЦА В ПОЭЗИИ БАБУРА." (2020).
10. Kalandarova, Dilafruz Abdujamilovna. "Research classification of Karl Reichl." CURRENT RESEARCH JOURNAL OF PHILOLOGICAL SCIENCES 2.11 (2021): 29-33.
11. Kalandarova, D. "Problems of comparative folklore in the research of Karl Reichl." Cutting-Edge Science. International Scientific and Practical Conference. Shawnee, USA.–August. 2021.
12. Sherali o'g, Jo'rayev Oybek. "ABDULLA AVLONIY FAOLIYATIGA BIR NAZAR." E Conference Zone. 2023.
13. Алимова, Зулфия Каримовна, and Дилафруз Абдужамилловна Каландарова. "Воспитание детей в духе национальных традиций и ценностей в дошкольных образовательных учреждениях." ИННОВАЦИОННЫЕ ПОДХОДЫ В СОВРЕМЕННОЙ НАУКЕ. 2020.
14. Mansurovna, Rasulova Iroda, and Alimova Zulfiya Karimovna. "The formation of the psyche of preschool children through physical education and sports." European Journal of Research and Reflection in Educational Sciences 7 (2019).

- 15.Karimovna, Alimova Zulfiya. "Reforms in the Field of Preschool Education and Modern Pedagogical Methods of Teaching." International Journal Of Inclusive And Sustainable Education 1.5 (2022): 105-110.
- 16.Alimova, Z. K. "Organization of Non-State Preschool Educational Organizations and Licensing of their Activities." Galaxy International Interdisciplinary Research Journal 10.1 (2022): 268-273.
- 17.Karimovna, Alimova Zulfiya. "Education of children through national mobile games in preschool educational institutions." ACADEMICIA: An International Multidisciplinary Research Journal 11.5 (2021): 486-490.
- 18.Алимова, З. К., and И. М. Расулова. "Формирование Духовности Личности В Творчестве Захириддина Мухаммада Бабура." (2020).
- 19.Asqarovna, Shavkatova Hilola. "MAKTABGACHA TA ‘LIM UZLUKSIZ TA ‘LIMNING BIRLAMCHI BO ‘G ‘INI." SCIENTIFIC ASPECTS AND TRENDS IN THE FIELD OF SCIENTIFIC RESEARCH 1.10 (2023): 27-30.
- 20.Kamola, Donaboyeva, and Amanqulova Zilola. "NODAVLAT MAKTABGACHA TA‘LIM TASHKILOTLARINI TASHKIL ETISH." Ustozlar uchun 24.2 (2023): 39-44.