



CHARACTERISTICS OF SYMBOLS AND ARTISTIC IMAGES

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Article history:	Abstract:
Received 13 th February 2022 Accepted: 14 th March 2022 Publish: 30 th April 2022	The article discusses the features of a symbol and an artistic image, the relationship between them, as well as the concept of a symbol and the philosophical and artistic meaning of symbolism. That is, the concept of symbolism is based on art, while symbolism and artistic image are determined by philosophical observations.
Keywords: Symbol, Image, Philosophy, Culture, Art, Symbol, Idea, Sign, Logo, Sign, Sign ...	

INTRODUCTION

Art as a complex social reality has its own characteristics, it absorbs, preserves and enriches the work and knowledge of past generations. Collects art values and takes over the processes associated with their transfer to future generations. In this regard, he effectively uses symbols, metaphors, images, which are a means of artistic expression. Within such means of expression, symbols feed on metaphors and images, creating a unique symbolism.

Symbols play an important role today in understanding the features of a particular period in past centuries or in conveying the spirit of today into the distant future. Before discussing the specifics of symbols and their artistic and philosophical meaning, let us dwell on the concept of a symbol and its essence.

To understand the concept of a symbol, it is important to know the lexical meaning of a symbolic phrase. Although there are different definitions of shape and size in the available sources for this phrase, the meaning and logic are based on the same thing.

MAIN PART

In the book "Explanatory Dictionary of the Uzbek Language" the symbol is interpreted as follows: Symbol is a sign, gesture, sign, nickname, pseudonym. A conventional sign, a sign denoting an idea, concept, event, etc. [1,346]. Although this explanation consists of some brief concepts, the main terms used to describe the symbolic properties are given.

A symbol is a symbol. Sign of the subject and event. That is, it is an artistic figurative form of an object, event or situation.

What does the term "symbol" have to do with the term "symbol"?

A mark is that which serves to identify, display, or distinguish an icon, mark, mark. Material, emotionally perceived object, event or action. This action is manifested in cognition in the form of instructions, gestures, or in other objects, properties, relationships [2,686].

From this it follows that character is a sign that serves to recognize, show and distinguish. That is, a sign denoting an event, position, position, and so on. Therefore, the connection between a symbol and a symbol is that the symbol serves the symbol. The information transmitted by this or that character to the environment reveals symbolism, relying in a certain sense on philosophical signs. As a result, it becomes a symbol of a particular situation, object or event.

According to the definition of the phrase in the book "National Encyclopedia of Uzbekistan": symbol - (Arabic - indicate) (in fiction) - a conditional way of artistic expression of reality; from forms of artistic convention. Unlike metaphor, symbolism is associated with figurative construction and is characterized by ambiguity. The symbol has existed since ancient times in the folklore and literature of all peoples. Symbolic images form a specific system and in some cases represent a common content in the literature and art of most peoples. For example, a lion is courage, a fox is cunning, a wolf is greed, and so on. There is also a system of symbolic images that has been used for centuries in the history of literature; flower - beauty, hostess; nightingale - in love; yellow is a symbol of sadness, black is a symbol of mourning, etc. [3, 247].

Indeed, symbols are an ideologically compressed form of humanity's relationship to being. It follows that the function of symbolism is rudeness.

That is, symbols can be used to briefly reflect events that took place during a certain large period. Or to express a thought, desire or inner experience through a special symbolic state, etc.

This means that symbols allow you to convey an idea to the human mind very quickly, meaningfully and effectively.

Until now, there are opinions expressed by many scientists about symbols. Each of them makes appropriate comments based on their topic. We try to justify and connect our concepts as much as possible without analyzing or comparing the meanings and functions of symbols in existing comments.

A symbol is, in a broad sense, an image created by living observation of events. Based on this, we can say that the symbol is a reflection of reality. By its very nature, a symbol is a specific generalization of reality, referring to the very essence of what it represents.

In this regard, let us cite the statements of the famous Russian philosopher A.F. Losev. "Even if a symbol is the content and essence of something, but no content and essence can be a symbol of something" [4, 258]. From this follows the conclusion that no content and essence of an object can be its symbol. In order for the content and essence of a thing to become symbolic, they must be rethought in their own way, raised to a level generally recognized by the majority on a certain conditional basis.

So what is missing for a symbol is only the generalizing essence of the thing. In order for the content of an object to become a symbol and for a generalization to rise to such a comprehensive scale, it must have many semantic horizons. Such a generalization, i.e., a symbol, consists in the appearance of an object in a peculiar arrangement and at all times expressing a certain idea in itself. The symbol is so complex, so multifaceted that it is difficult to cover all its features within the framework of one definition. This is probably why almost all dictionaries interpret the term "character" in two different senses.

In a narrow sense, the term refers to natural, philosophical disciplines, as well as special signs that are used in the practical life of a person. For example, "X" (x) or "Y" (y), all signs in traffic rules and state symbols.

In a broad sense, the term "symbol" covers the concept of an image in all art forms with all its complexities. Because symbolism and the artistic image are such interrelated concepts in art that sometimes they are completely intertwined with each other, sometimes they have a completely opposite semantic relationship to each other, as required by the content of a work of art.

"Symbolism is such a complex phenomenon that it can neither be added to nor subtracted from the artistic image as an integral formula" [5,24].

To substantiate these ideas, we will focus on the connections between symbol and image. In this case, it is necessary to give the full meaning of the word image.

An image is an aesthetic category that characterizes an artistic image that assimilates and transforms reality only in an artistic way. An image also includes any event creatively recreated in a work of art.

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The image, as an artistic reflection of reality, acquires the materially finished, self-ripening properties of a real-life object, emotionally clear, lasting in a certain time and space.

Through the artistic image, relations between the subjective and the objective, the individual and the general, the ideal and reality are creatively worked out.

In a work of art, the image is revealed through words. The material of a literary work is expressed not only in material terms (paints, balls, etc.), but also in words, because it consists of a system of signs, language, and verbal material. The visual side of the image is reflected less than the plastic image.

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In Uzbek classical literature, folklore and art in general, the concept of symbolism is successfully used to this day due to its ambiguity. The richness and antiquity of the Uzbek language is especially evident in the use of folk sayings that have long existed among the people. As noted above, the symbolism is somewhat crude. Symbolic thinking, figurative speech, the use of folk sayings in conversation mean a brief, clear and concise explanation of the thought brought to the interlocutor.

In figurative speech, through symbolic reasoning, the human mind makes a philosophical observation of an idea that must be expressed within a short period of time. At the same time, the simple idea is sometimes somewhat more artistic, and the main idea is that, in a cut-off sense, human character defects are attributed to the qualities of certain animals.

CONCLUSION

Therefore, symbolic thinking implies that some of the good and bad qualities of a person are associated with the general behavior of animals or with the properties of things and events. Such analogies are more evident in fiction when poets refer to poetic symbols. Take, for example, the image of a mullah in the example above. This leads to the idea that a donkey is equated with a mullah, and that a donkey is more useful than a mullah who does not even practice science. In fact, the donkey is characterized by stupidity, ignorance, stubbornness, greed, but also patience, meekness, obedience, knowledge of the norm.

Thus, we tried to substantiate the philosophical and artistic significance of the concept of symbolism and symbolism as much as possible, as well as the specific features of symbolism and the artistic image, the connections between them, as well as the ideas presented. Since the concept of symbolism is based on art, symbolism and the artistic image are determined by philosophical observation.

RECOMMENDATIONS:

1. "Explanatory dictionary of the Uzbek language". National Encyclopedia of Uzbekistan. State scientific publishing house. - Tashkent., 3 v. 346-s.
2. State scientific publishing house "National Encyclopedia of Uzbekistan". - Tashkent., 2004. 1 vol. 686 p.
3. State scientific publishing house "National Encyclopedia of Uzbekistan" - Tashkent, 2004. Volume 6. 247 p.
4. Losev A.F. Logic symbol. Philosophy, mythology, culture. - Moscow., 1991. 258 p.
5. Djumatova N. Symbolic images associated with color in modern Uzbek poetry. - Tashkent., 2000. 24 p.
6. State scientific publishing house "National Encyclopedia of Uzbekistan" - Tashkent., 2003. Volume 6. 439-440 p.