



## THE PROBLEM OF SYMBOLS AND SYMBOLIC IMAGES IN THE NOVEL BY KHURSHID DOSTMUKHAMMAD "WISE SISYPHUS"

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<p><b>Received:</b> 28<sup>th</sup> February 2021 <b>Accepted:</b> 7<sup>th</sup> March 2021 <b>Published:</b> 28<sup>th</sup> March 2021</p>	<p>In the twentieth century, a person experienced many events and changes, more and more saw three social systems, all of which are reflected in some sense in our literature. The Spanish philosopher and esthete Ortega Gasset, in his work "turned his student inward" and devoted himself to discovering his own men world. In the late XX - early XXI centuries, the world of literature began to change dramatically. A good example of this is the work of writers who try to recreate these changes in a unique way artistically. In particular, the "Wise Sisyphus" by Khurshid Dostmukhammad has become a novelty in our literature in terms of content and form. It captures the human psyche, inner world, mood from different sides. In particular, the image of the human psyche is characteristic of the personality and style of H. Dostmukhammad. The writer does not ask the question right away, he manages each idea independently. For example, in "Wise Sisyphus" they are expressed in a special way. H. Dostmukhammad - his interpretations analyze, especially the human psyche, are sometimes depicted in symbolic form sometimes in real life.</p>

**Keywords:** evolution, symbol, metaphor, artistic thinking, psychological imagery, symbolic novels, symbolic image theory of the absurd, heroic character, plot sequence, compositional perfection.

### INTRODUCTION

Every artist who finds himself in the sacred place of literature and art, of course, first of all listens to the heart of his people and seeks to heal its pain. Creating a new work, the artist learns from the experience of his ancestors. If we look at the evolution of human artistic thinking, we will see that in the process of understanding, comprehending the world, different methods were used. As long as there is a person who is considered the flower of the universe, he can express the emotions that he has internalized in his heart in a convenient way that promotes art. For example, a symbol is a form of artistic representation of a perceived creature not by itself, but has existed from ancient times to the present day. A symbol (in Arabic "sign") is a conditional way of artistic expression of reality, serving to implement the writer's creative intention in the process of depicting. If we pay attention to the prose of modern Uzbek literature, we will see in it a psychological image, not reality, a picture of a person's inner world, and not everyday life. In connection with today's globalization processes, the external environment directly affects the artistic and aesthetic taste of the creator and the reader, and as a result, the reader's attention is now focused on his inner "I". In this sense, it is important for a writer to symbolize the inner world of a person, a rebellion in his heart.

### PURPOSE AND TASK

During the years of independence, a number of serious novels have been written. "A trip to Roya or Gulistan" is one of them. There are other symbolic novels in modern Uzbek prose, such as "A Dream or a Journey to Gulistan" by A. Azam. Among them are such novels as "Wise Sisyphus" by H. Dostmukhammad, "Gorogly" by N. Eshonkul, "Free" by I. Sultan, "The Road" by U. Hamdam. The main meaning of these novels is that the artistic load is limited to one symbol. Even in modern Uzbek literature, symbolic stories, stories and even novels rich in symbolic content are born. In particular, the creation of new symbolic images by Nazar Eshankul, Ulugbek Hamdam, Isajon Sultan using traditional and world experience creates a special style. For example, Khurshid Dostmukhammad's novel The Wise Sisyphus was inspired by Greek myths in the West, but leadership in a play with a completely different content is proof of our point of view. The events depicted in it are based on the symbolic illumination of the inner world and the psychological state of a person, in contrast to traditional forms of art.

## METHODS

The article uses methods of sociological, psychological, structural, hermeneutic, comparative typological analysis.

## RESULTS AND REVIEWS

"Wise Sisyphus" was written by the author as a result of careful study, comparison and analysis of many scientific and literary sources on the theory and practice of the absurd. Khurshid Dostmukhammad, who has a realistic approach, expands the ideological ideas of Albert Camus through the images of Sisyphus and the rocks, adds new qualities to his character, enriches them and artistically proves them. As a result, we understand that the doctrine of the absurd is not a propagandist of nonsense, but that the enrichment of life with meaning and content depends on the person himself, for whose sake he must live and think with hope. The work is valuable also because it is based on this ideological concept and is artistically convincing.

From the beginning to the end of the work, Sisyphus is depicted enveloping the rock. Although Sisyphus is an image of people who believe that action can achieve a goal, the image of a stone is also important in uncovering it. In the play, the stone carries various symbolic content. In one place, for example, a stone appears as a symbol of fate: "... In spite of everything, Sisyphus bears great responsibility for fulfilling his duty, that is, to lift the stone up and up. He must keep rolling. ... "Therefore, the stone can be viewed as a symbol of transient life, which can be compared with the vicissitudes of life, destroying human life as exemplified by the fruitless actions of Sisyphus. Since Sisyphus spends his life (symbolic human life) throwing stones (domestic life), it seems like it doesn't make any sense. Since the main part of his life is everyday worries, it is impossible to overcome them, like Sisyphus, and rise to the highest level of humanity, and at the same time, no matter how difficult it is to fulfill the "mission" assigned to him. To him, in my opinion, we can come. In the play, the rock is depicted not just as a stone, but as a living creature that reveals the character, thoughts and intentions of the hero: "Each stone has a soul." Only a rock can be a witness to the suffering of Sisyphus. Therefore, Sisyphus sees in the rock not the cause of trouble, but a friend of compassion. In such places, the stone is always a symbol of a person's need for a friend and sympathy from a psychological point of view. We see this in the play when Sisyphus turns to the stone, strokes it and talks to it. After all, a person cannot live his life alone. He always needs someone, strives for someone. The character of Sisyphus in the play does not want to be lonely, the mountain and the rock refer to him as if he were alive. The rock is called "Dum-thoughtak, bak-bakak". Looking at the mountain, he imagines her as a woman. Thus, the writer artistically reflects the fact that man was created in pairs, and that in this sense life has meaning.

This means that the image of the rock in "Wise Sisyphus" carries a different symbolic meaning throughout the plot. If we look at this gradually, we come to the following conclusions:

1. At the beginning of work, a stone is a symbol of a person's destiny. This is further illustrated by the legend of Sisyphus, one of the ancient Greek myths. Because at the beginning of the plot of the work it is said that Sisyphus deserves the same fate.
2. Sisyphus gradually begins to like the rock, he approaches it from the inside: he cannot imagine it separately from himself. Here the stone is seen as a symbol of life, life. Because when a person is born, he gradually adapts to existence, and although he knows the transience of life, just as Sisyphus was accustomed to the stone fluctuations of fate, a person learns to adapt to this transience.
3. At the end of the work, the stone is a symbol of opportunity and hope. The rock is no longer a symbol of helplessness, but a change in the fate and hope of Sisyphus. Sisyphus, who escaped the life sentence of inefficiency by breaking a rock, can be called a symbol of opportunity.

In The Wise Sisyphus, we can find other aspects of the image of the rock. The play claims that "endless adversity, all suffering" can only be endured by a person, but neither stone, nor iron, nor text, nor any other creature can resist this, and the invincible will, patience and determination of a person glorify such qualities. "Man is not defeated - the stone is defeated, the mountain is defeated by the joining of the stone, the summit is defeated." The work is based on the sublime philosophical idea that the transience of this world should not be enslaved by personal interests, but should be achieved with a clear goal and strong will. In this sense, this work can be called a real philosophical and intellectual novel. Such works encourage the reader to be more attentive and develop their artistic and aesthetic thinking in order to understand the existing symbolic content. The presence of such works in our literary treasury is recognized as one of our achievements. Khurshid Dostmukhammad is an artist who thoroughly mastered both national literary traditions and the experience of world literature, constantly striving for research, updating words and ideas. As the author himself admits: "If the style does not change, the worldview, the ways of artistic perception and expression of the complexities of life do not change, if he does not experiment in this way, such a writer can only be found in national literature. It is impossible for him to create something new in his work. "

## CONCLUSION

In particular, the bold introduction of divine representations into the works of Khurshid Dostmukhammad deepened the conventional symbolic style. Sisyphus had no choice but to bow to the gift of fate. After all, no matter how much you scream, you can't escape what's written on your forehead, dude. Unfortunately, you cannot read a single line on your forehead in advance - you do not know what awaits you in the future, what happy or sad days or moments await you. When you have happy moments, you thank the Creator, you thank for what you have delivered, and when you are in trouble, the consolation is obvious: even if it is on your forehead, you can only say it! As I write this, you have no choice

but to say: you will become poor, helpless, helpless and helpless. It is as if you are reading a note on your forehead, even if it's too late. An event has occurred, that is, an invisible mark was made in the mangley notebook, but one thing is missing - you think that the event is over, everything is over, you say that it is over. In fact, remember that the calligrapher who completed the scriptures of fate gave his servant gratitude and kindness. It's not stupid for a giraffe to step into your heel, so what happened didn't happen completely, it's still going on - in the sense of an example, in the sense of a warning, in the sense of an invitation, and so on. The sage's eyes are wide open. Since the cloud caravan that is still moving in a pattern will return to your head, yes, you will meet it again and again in your life. Maybe this is the same thing that you did before - you forgot what happened to you, you sent an email, you never expected this, and you were lying on the couch of consciousness, and you I smiled at you, and you smiled, there will be tell jokes.

The writer creatively approached the content of myths and legends, was able to generalize the problems of the real period from a philosophical and psychological point of view. It has been said that the end of the world is will. Indeed, if the will leaves a person, the earth, the sky, the sun, and the stars are useless. And I teach people a new will! Yes, I am teaching a completely new will, a different way of life! Then people begin to live differently, and the world becomes different. A life of suffering will end. Not only the lifting and cleaning of such insignificant stones and earth, but all the hard work of mankind will be completely eradicated! People do not suffer from the fact that human life is useless, meaningless, meaningless, meaningless. Here the writer was able to figuratively express his attitude to public life through Sisyphus, ensuring the compositional perfection of the novel and the consistency of the plot. Through the symbols of a cloud, the sea, an old man sailing in a boat, the truths about humanity, existence, eternity are symbolically depicted. He symbolically analyzed the influence of public sentiment on the human psyche. Psychological description plays an important role in the interpretation of the protagonist of the artwork.

Psychological characteristics reflect the author's attitude to the social environment, to the main characters, evoke in readers a feeling of active attitude towards them. Psychological information about the origin, activity, psychological character, inner feelings, behavior, perception, abilities, appearance, etc. The character of the play is the psychological description of the author. Finally, the symbol is Alouddin's magic lamp. A demon lives inside Alouddin's lamp. But it is not easy to bring a madman out, you need to know a magic spell and stroke the lamp's earlobe. If the owner of the lamp knows about this, then the demon, summoned by magic words and blows, will do whatever he wants. It should be noted that one of the main motives of classical oriental literature is a conditional motive: the owner of the lamp must know the necessary prayer and stroke the right place in order to achieve his goal. Otherwise, he will fail. The nature of symbolic works is the same: the reader must know the secret of symbols. Otherwise, it is an artistic text, which means that it cannot be included in the content of a work of art.

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