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SYMBOLIC MEANINGS IN THE EPISODES

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ABSTRACT

This article is devoted to the symbolic meaning of images in the novel genre. Characteristics of images with symbolic content are revealed in the example of the heroes of the novel "Bazar" by Khurshid Dostmuhammad. The article also analyzes the symbolic meanings of the main episodes in the novel.

KEYWORDS

Novel, image, symbolism, time, desire, enlightenment, circulation of images.

INTRODUCTION

Aesthetic assimilation of life is an extremely complex creative process, which is carried out in various ways, often indirectly. A truly mature novel is a spiritual mirror of people's life. The use of symbolic images is one of the unique features that unite the works of the novel genre created in modern Uzbek literature. In this case, the writer does not express his philosophical observations or thoughts on the basis of the author's language, but uses such images to express them that a

certain meaning is assigned to these images. The layers of meaning in the images represent the writer's main thoughts and ideas, and the shape of the image is considered a symbol. There are also symbolic images in modern Uzbek novels, and the appearance of such images in art, especially in the novel genre, is connected with both the contemporary need and the reader's thinking. Because in today's technologically advanced era, in order to understand existence, the

world, and the events in it, the reader prefers short-page works that encourage philosophical observation rather than a thousand-page eventful work. Symbolic images are one of the elements that can satisfy this need. For example, in Khurshid Dostmuhammad's novel "Bazar" we come across several symbolic images, and it is important that some of these images were not used symbolically until this work. The novel "Bazar". Even in the magazine version, it was enthusiastically received by readers and literary critics and caused controversy. The very name of the work "The Market" evokes in the reader a picture of a picturesque market full of noise and chaos, and the reader imagines the market during the reading of the novel. witness that it is a symbol of the world is more fully proved artistically. The market is a symbol in the work, in fact it is an interpretation of today, the time in which we live. Even before this work, it was not new to compare the world to a market, but Khurshid Dostmuhammad does not limit himself to this, but the market is now described in the writer's interpretation as being exhausted, dirty, under the feet of dishonest people, that is why the work "...honor... to be hard... hard market" begins with the epigraph. At first, the form of this beginning attracts the attention of the reader, while reading the work, the corresponding content also attracts the reader's attention: "The world is marketable, brother, but the life spent in the market is painful", What if the market is over, it's a pain, and there is no pain left!" . Through this

conversation between the heroes of the play, Fozilbek and Gulomjon, the writer reveals the meaning of the epigraph, which was chosen after finding a suitable one for the market. The work begins like this: "Come on, stay safe, stay safe from honey! If you had honey, would you sell it? Is there a crib, a crib?! Sumagi is left... There is skin, skin? Get pepper for the wedding! ". Each of these sentences has a symbolic meaning, and the philosophy of eternal life hidden in it seems to be absorbed into the essence of the whole work. It is known that as soon as a person is born, he tries to get something out of life, he is busy with searching and finding something throughout his life, and he tries to live an active life as much as possible. For this reason, the world remembers the bamisoli market with its age-old wisdom. Adib expressed a very important philosophical point of view through a single sentence, "If there was honey, would you sell it, dear?" he leaves the observation to the reader's consideration. The urge to take sumac reminds us of the continuity of the human race. According to the traditions of our people, spicy things such as salt and pepper are not mixed with the wedding expenses. That's why the wedding pepper is an artistic symbol used for the bitter part of people who are not close to each other in spirit. If we analyze the work sentence by sentence in this way, we will be able to understand the deep essence of views embodied in the artistic intention of the writer, and discover the spiritual and moral world of today's man.

In the novel, the writer defined the classification of the slave's human status based on a certain system - in a circular way. Consequently, symbolic characters such as Grandfather Zar, Grandfather Egam, Salih Qori, Fozilbek and Qadriya in the novel act as an important means of connecting this circular movement. The work consists of symbols from beginning to end. Only the student who can understand the meaning of these symbols will get artistic and aesthetic pleasure from it. The main idea of the work is united around the symbol of the market, the writer takes enlightenment as the only way to save the market, which is going astray, and makes it artistic in the form of a reading room. The example of Fozilbek and Qadriya, the heroes of the work, shows that love for books, even if there is love, only love for good ideas that have come true can save a person from all the downfalls and attacks of the ego. It is not in vain that the name of the main characters is chosen in this way. The fact that Fozilbek is not completely devoid of characteristics typical of market people determines the realistic image in the work, and the description of him "seeing a million philosophies in every corner of the market", with extraordinarily different qualities, paves the way for imagining Fozilbek as an ideal hero in the imagination of the writer. He moves mentally in the stream of imagination, and physically in the crowd. In many parts of the novel related to Fozilbek, there is an incident of giving an invitation to a wedding. Whoever Fozilbek meets, they hold an invitation in his hand. By this, the

writer points out that the number of people who consider the meaning of life to be only a family with a person has increased. The reader is told that the meaning of life is not to ensure the continuity of generations, in other words, to hold a wedding ceremony that is left from the ancestors and continues, without paying attention to whether the marriage of two people is compatible in heart and soul, with the anxiety of marriage. It raises the question of whether it does not consist of getting confused. Because Fozilbek is depicted in the novel as a person who can control his ego and is free from market madness (infatuation with worldly goods), he does not consider it worthy of him to start a family with the right girl and, in the words of the hero, "Munasib Khan" looks for.

In the novel, along with the invitation to the wedding, the image of the corpse whose burial has been delayed is of symbolic importance. No matter who Fozilbek talks to, they always talk about the fact that the funeral of the young lawyer is delayed and his body is not buried. Through this symbol, the author emphasizes how devalued human life is and comes to the opinion that what is the reason for this devalued. As one of the main reasons for this, he shows the result of a person becoming a slave of lust and profit, and symbolizes it through the image of a vile creature that arises from the vices of the human body. The image of the nojins presented in the novel is a symbol of lust. The wretched creature sometimes appears in one trade,

sometimes in the other, he doesn't care about anyone, he doesn't bother about anything, he submits to himself. The writer not only shows that this creature is absorbed in human existence in the form of a vivid image, but also reveals that humanity gives it life. It artistically describes what the soul is capable of when it takes control of human desires. No matter how diverse a person is, the writer describes the soul that unites him as follows: "...in this bright world, there are living souls that are very similar to each other, and the soul is similar, the soul is the same, lust unites people, destroys differences". In fact, Allah Almighty created man with different forms, different actions, and made him suitable for different careers and different destinies. This is evidenced by the fact that even the fingerprints of millions and billions of people do not repeat each other. No matter how different they are, one of the things that brings them together at one point is nafs. There is no one who is free from lust. But the logic of the novel does not lead to the conclusion that life consists of the market and man is a slave to lust. Of course, it is impossible to lose the ego, just as in the play, people could not find a way to completely destroy and completely destroy the evil creature. But it is emphasized that it is possible to curb the lust: "In order to track the market, first you need to regulate the lust. Before putting a thousand runners on the market, one should manage to put one guard on the ego". If a person falls into the trap of lust, it takes a person out of natural discipline and balance. The

balance between desires is broken, and one of them gets the upper hand. That is why the holy book of our religion, the Holy Qur'an, describes air and self as "destroyer". In a number of verses of the Holy Qur'an, there are statements about the need to control and overcome the ego: "The wrongdoers followed their vain desires without knowledge" (Sura "Rum", verse 29), "... they are only they are just following their whims. Is there anyone more foolish than the one who follows his own whims without guidance from God?! Indeed, Allah does not guide unjust people" (Qasos, verse 50). The Qur'an also showed the way to correct the mood. And this is done by turning to God with the whole being and not departing from His commands. It is written in the verse of the holy book that there is a high reward for those who overcome the ego: "But whoever fears the position of his Lord and restrains his ego from being blown away. So surely Paradise will be a place" (Surah Annaziat, verses 40-41). Beautiful allusions to the fact that it is impossible to completely lose the lust, but it is very necessary not to be subject to its desires, even in the examples of classical literature, about the happiness of a person who curbs his lust. In particular, Alisher Navoi, the sultan of poetry, describes the feeling of peace in the heart of a person who has conquered the ego: "You are not brave if you do five sweet things, but if you do the Nafs dog, there is no one in the world who is brave like you." In "Qissasi Rabguzi" it is written that seventy devils cannot do what one soul has done. If you pay

attention, nafs is compared to a dog in Navoi's work, while Kh. So, lust is not enough for a person to desire, it is something that puts a person in an ugly situation in both worlds. That is why it is likened to a dog and a dog. In addition, Khurshid Dostmuhammad calls the soul not like a specific animal or object, but rather, it is a symbolic meaning. It is known that nojins means a creature of unknown gender, literally without a definite shape or form. Lust is the same vice, it does not choose gender, it is not visible in form. But as described in the play, the market wanders in the crowd of the world. In Sufism, it is emphasized that love is the weapon to overcome lust. We all know that a person overcomes his excessive desires due to the superiority of his love for the Creator. That is why Navoi describes that if you can control the dog of lust, there is no one as happy as you. Because defeating the ego is valued as an increase in love for Allah. In the work of Khurshid Dostmuhammad, the means of defeating the ego is embodied in the image of the reading room. Enlightenment in the broadest sense means love for the Creator, love for His servants, gratitude for blessings, learning and benefiting society, fulfilling human duties. Therefore, in the play, Fozilbek and Qadriya are depicted as enlightened people who want to save the reading room. Khurshid Dostmuhammad comes to the conclusion that just as nothing can make the entire bazaar chaotic with lust, on the contrary, nothing but love can decorate the bazaar. The love between Fozilbek and Qadriya carries a symbolic

meaning, just like their names. Before the death of the father, who was a market leader for a lifetime, he connected the fate of Fozilbek and Qadriya with each other, it means that the fate of tomorrow is in the hands of the virtuous, and values will gain value. Also, he reflects the need for enlightenment along with the feeling of love in the image of the reading room (library): "The decline of the market is the result of the deterioration of the reading room, hoynahoy..." .

The layer of symbolic meaning in the work is further revealed through the system of images. they differ from other characters in that their fate and actions not only served to shape the plot line, but also have symbolic significance. In particular, the image of Kasimbek's market leader reflected a general characteristic. It has been leading the market for forty years. During this period, he tries to improve the market, to make it "steady". But he can't find a solution. If one side of the market improved, the other side was damaged. Realizing that his hopes were dashed, the market leader locked himself in the house and remained silent for days and months. The reader immediately feels that there is an unspoken cry in Kasimbek's silence. In this silence, there is a cry of a person who has spent his life to improve the world, straighten the curve, tried to put the chaos in order, but admitted that he could not succeed, and even though he admits, he cannot find solace. In this silence, there is a mournful, silent sigh of a soul that believes in

a mirage and has not achieved the desire to save the world, which is turning from perfect to imperfect! In our opinion, Kasimbek's situation is in accordance with the verse of the poet Abdulla Tokay, "I have polluted the world by justifying myself." It is not surprising that this feeling is shared by people who want enlightenment and seek purification. Otherwise, the poetess Halima Khudoyberdiyeva would not have finished saying "I wanted to remove the stain of the world, I got a stain on myself, I made a mistake".

Such symbolized images in the work were realized as a result of the combination of reality and symbolism. Although many lines that arouse reflection on the image of the market, some tragic aspects of life and human fate are skillfully shown through one sentence or one word, they have acquired a significant social content. From the beginning to the end, the novel is filled with the impressions and experiences obtained during the observation of the market, that is, the environment, the world, and drawing the image of reality and symbolism in the same standard ensured that the writer's artistic intention found its solution.

As long as a person exists, his life is as chaotic as the market, as diverse as the market. No matter how hard we try, it is impossible to live apart from the market, but living in the market worthy of the title of human being and not being a market person is one of the highest goals. It is appropriate to conclude that these

ideas are revealed through symbolic images in Khurshid Dostmuhammad's novel "Bazar".

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