



THE SIGNIFICANCE OF SYMBOLIC EXPRESSIONS IN ISAJAN SULTAN'S WORKS (EXAMPLE OF THE GUARD'S STORY)

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ABSTRACT

This article analyzes the story of Isajon Sultan's guard. In the story, it is observed that the style of folk image is glorified by the image of nature. In this case, using the symbolic units of the work, events and events in life, secondary relationships in life are conveyed to the reader. At the same time, it is observed that an unusual solution is given to the development of events, the solution is given in a traditional way, although it is not devoid of literary elements. Interpersonal confrontation of conflict situations is not observed in this story. The networked representation of the narrative form means that each story or part is explained by a certain name or by certain animals. Also, in the network expression of the narrative form, the folk creative images of the author's language also appear. This is the expression of the concept of figurative thinking from the names of the guardian, birds, and fish. The presentation of problematic situations in the secondary plan is expressed by the language of the guard. Because of this, he is embodied as a person who has no right to take any measures or react to the events around him from a wide field.

Isajon Sultan's works are completely different from other pen artists in terms of their style of creation. The reason for this is the harmonious expression of Isajon Sultan's science of metaphors and symbols in his artistic works. In the process of the artistic analysis of the story of "Guardian", the division of the work into parts and sections of a certain level helps to clarify the reader's reaction to the perceived thoughts and opinions. The story consists of a mixture of elements of nature and artistic details, natural realities and animal psychology are also important. The reason why the work is called "guardian" is that the ghosts of a person who is witnessing the events in the life of the society and is trapped in injustice and helplessness are simply expressed in the language of the guard. "Look, the breeze blew and started to calm down. The vast field rippled. Birds fly in the blue sky. It will rise from the heat. The drying grass makes a chirs-chirs sound.

Sometimes small ants crawl on me. They are not surprised by me, because they think that we are climbing on something huge, they do not know that I am a guard. He is also indifferent to the sounds of the wind, because he does not hear. Yellow-yellow maccao beans rustle in Tegram.

I will be happy if it rustles, because the breeze is blowing. When the breeze blows, I start to make various rude sounds. I don't know who I really am, but I know that I am performing a very important task. If not, would he leave me here? I observe the events happening around me. Sometimes I want to inform about my progress, to warn, but my voice does not come out in the place I want. I need the breeze and the sun to be able to make a sound, to scare away the wild birds that destroy the crops. Or I'm just standing in the middle of the field like a ghost. In Tevarak, events are happening that scare me all the time.

The wheat has turned yellow, water has leaked from the stalks, and some of the ears have bent. The stems of the wild grass among them have also turned yellow from lack of water. Some grasses with many seeds scattered their seeds. The hard bark of some of them falls off and lies on dry soil. There is a small river beyond the house. The black fish inside are much bigger, they stick their heads out of the icy water and silently feed around.[1] Taking into account that the work was created in 2012, there are concepts that the realities can be shared in the life of society, but also related to the personal life of the creator. Names and dates are not mentioned in this story, as in other stories of Isajon Sultan. Nevertheless, the teaching level of the work and the attention of the readers are very deep and positive towards this work. The uniqueness of the style of narration of events in Isajon Sultan's stories is shown in the following. They are:

- Popular image style;
- Provision of landscape images;
- Use of symbolic units in the work;
- A secondary attitude to the life of society;
- Providing an unusual solution to the development of events;
- The solution should be free of literary elements;
- Interpersonal confrontation of conflict situations;
- Presentation of the form of the statement in a branched manner;
- The connection of the author's language with folk oral creativity;
- Quoting parts of introductions in works;
- The secondary occurrence of problematic situations;
- Selection of traditional and non-traditional topics;
- Emphasis on historical events and events;
- Image retelling by images;
- Location of memory and dream images in the main plan.

In fact, because the scope of the subject and the charm of creation in Isajon Sultan's works are unusual, giving a conclusion to the work may cause problems for the reader. Accordingly, a symbolic approach to events and events in the work, giving an unusual solution to the work helps to increase the value of the work. Symbolic signs are represented by guards, fishes, snakes, and birds, but it looks like a traditional image of nature, but in fact, symbolism is expressed with paint. This makes it difficult to understand the character and main idea of the work. It is known that among the peoples of the world, including the Turkic peoples and

the Uzbek people, who are a part of them, belief in the wolf totem and wolf cult is widespread. The history of the wolf's sanctification, people's beliefs about this animal, and the expression of the wolf in ceremonies and rituals have also been covered by scientists.

The writer Isajon Sultan also approached the images of animals in his stories, especially the image of the wolf, separately and differently. In the author's story "Wolf", it can be observed that the freedom-seeking feeling in the psyche of man and wolf is united by recalling his father's memories of the wolf. The story is simply about catching a wolf that wandered into the village, killing it, freeing the people from danger or it does not consist of the meeting of the hero with the wolf. A wild excitement rises inside me. I want to go to those expanses lying under the moonlight. But the children are growing up.. I have to educate them, house them.... Yes, my worries are valid. It is my fatherly duty to fulfill them, could I not do it? But even if it's only for one season, I want to take a break. When my mind is exhausted by such heavy worries, if I take a breath, just a breath, I will go to those places... Who knows, I won't be surprised if I see that wolf calmly staring at me under the bushes.[2]

Due to the selection of traditional and non-traditional themes, historical events, events and memory images symbolically expressed in the story "Watchman" are not found in this story. Information and images expressed in the language of fish and snakes of symbolic symbols are similar to the method of retelling. In contrast to the images of memory and dreams, the international image style and landscape images gain a lot of importance in the story of the "watchman". It is observed that the solution is given in the guard's language without literary elements. There are a lot of works of this type in Uzbek literature and they create different aspects with other creators. Isajon Sultan's story "The Watchman" is considered by readers because of its symbolic characters.

"The story of Iajon Sultan's "The Watchman" expressed in the language of the watchman shows that the events that are happening in the appearance of such a quiet life of the watchman who is the owner of the endless fields are related to the violent events in fact. In such a picture of nature, a snake wandering in a seemingly calm life, going out to a bird's nest and eating the birds' young, or fish swimming in water pools, in fact, embody the image of turmoil, which is similar to calmness".[3] With this reality, the story is generally expressed. In addition, there are various relationships and story songs in the work, there are also images of alla told to a child of a peasant family who is not engaged in farming, and the beginning of Alla as "the rich who go to the market" also creates an image of the rich in the life of the society. And the sentence "Say hello to my father" helps to reveal the image of a woman who has not seen or communicated with her relatives for a long time. Through the sentence "If my father asks me", it is understood once again that he has not seen his father for a long time. The phrase "Yuribdi amon denglar" suggests that one is healthy in the midst of life's difficulties and problems. The expression of the events with the sentence "You were old in the eyes, you were young in the eyes" is consistent with the thoughts given by the guard as the author. His life seems to be quiet because there is a hole next to him, but there are tears in his eyes. Why are there tears in his eyes? In the life of past times, there were many stories aimed at revealing the images of society through the psychology of animals, and it can be said that Isajon Sultan used the story of "watchman" to continue this tradition.

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