



SYMBOLIC IMAGE OF A LONELY PERSON

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ABSTRACT

Fiction is like a mirror that contains the theories and interpretations of philosophers, theologians and psychologists about the origin, forms and essence of loneliness. In this window, a simple and natural question arises as to what motivates writers to show loneliness or what their goals are. In this article we will try to find the answer through the novel "The Wise Sisyphus" by H. Dostmuhammad.

Keywords: Sisyphus, Asop, loneliness, rock, society, emblem, symbol

INTRODUCTION

When a baby is born, the feeling of fear is one of the first feelings given to him. The beginning of the fear of Allah in the heart will begin in these moments. The fear we stop with is the feeling of loneliness that haunts this person from birth to death. Sisyphus can respond to the hardships of judgment, physical pain, slander, storms and hurricanes with his infinite endurance. There is another reason why Sisyphus was so pleased with this fate that the gods accompanied him on the rock. Like Asop, he doesn't have to wander a The sage Sisyphus, in a sense, found another way to get rid of loneliness. Because despair is a force that motivates a person to take action. He remembered the words of the master stonemason: "Every rock has a soul ... You just have to be able to find their heart." Sisyphus believed this, roughly marked the stone's face, eyes, and ears, and set out eagerly to discover his heart. He called him a painter, a lover, a friend, a companion, a companion. He revealed to him the truth about the gods, the memory, and the reason why the spirits descended into the land. Both the listener and the tormentor were the same rock. imlessly at sea. He "wants to be pampered, to be flattered, to mourn for someone, to be comforted by someone, to shed tears until he comes out of humor with his face on his chest." Sisyphus was tied to him without a rope. They used to look at him with hatred, and when they stopped and returned to their tracks, they would curse him and say, "Hit him in the stomach, cut your belly". "Where can I take this thing, a lifeless, unconscious ... invisible rock, to the top of a visible mountain, a conscious man like me, a man of the Corinthian nobility, a man as rare as Sisyphus in the world!" So, because of Sisyphus' years of arrogance and pride in his heart, the weight of this punishment increased once again. But with time and perseverance, will, and effort, the pursuit of the goal over and over again began to erode the vices of Sisyphus. It educates itself through action. His heart began to turn to humility. He even thanked her for having a rock in her life. He regretted that the rocker himself had also been sentenced, that he had been sentenced to roll over the rock again and again to serve his sentence. He felt guilty in front of her and expressed his regret. In Sisyphus's attitude to the stone, the lust of a lonely man is reflected. Anger, excitement, fear, hope, courage, will, sickness, weakness, endurance,





laughter, tears, resentment, conscience, greatness all motivate Sisyphus to crack the crack in his heart. Such a collapse, which occurs as a result of certain stages, the collapse of lust (pride, arrogance), represents the main idea of the stream of mysticism that I mentioned above. As Alisher Navoi said:

Contemplate your own body,
Whatever you want, do it yourself.

As a person realizes himself, he ascends to heights and perfection. For the harmony of body and soul is the understanding of identity. A person with such a perception will be able to change the world and man.

One way to avoid the panic of loneliness is to find the language of the rock, and the other is the arrival of an old episodic protagonist in a boat at sea. It was an incomparable hope for Sisyphus. In the play, the author mentions intellectual puzzles, around the protagonist, situations that call for observation in his speech, but also comments on them in the following places. But the solution to the knot that emerges by inserting the image of Asop floating in the sea like a donkey is left to the reader. When we reviewed the research, this image analysis in the novel was not encountered. Only in M. Kochkarova's monograph we came across this interpretation: "There is another image in the play that is similar to Sisyphus. This is Asop. Asop is also a Greek mythological hero. In the play, Asop appears to Sisyphus several times, bent over in an old boat, sometimes in the form of a black boat, sometimes in the form of a black coffin instead of a boat. By creating the image of Asop, the writer adds to the work the image of a second convict who was lucky enough to be Sisyphus. In our view, H. Dostmuhammad sometimes allows for abstraction in throwing out metaphors. For example, the black coffin in the work, which is visible to Sisyphus, looks like artistic nonsense. Perhaps the black coffin is a symbol of death. Sisyphus is a symbol of a strong-willed, hard-working, convicted, sinful slave. Asop embodies the same symbolic expressions. "

"The Alliance is sailing on the seashore ... Man! .. Man! .. He is old! .. He is old! "Ho-oy-y!" He could not make a sound ... But the old man disappeared with his boat until he regained consciousness. There is no limit to the desire to get rid of loneliness in Sisyphus, to want a like-minded person. But the old man is not always visible to Sisyphus. Appears when I say I forgot. This situation and the episodic record can be assessed as a symbolic reference to the human past. The fact that he is old is also reminiscent of a long-term memory, given his age. Our past is also sometimes remembered, disappearing as we live with it today. In these passages, Sisyphus recalls Zeus' love for Esau, the daughter of Asop, and his knowledge of her abduction as the reason for such a sentence. The old man in the boat appeared for the third time, and when the waves took him away again, he felt lonely and dissatisfied with the verdict. Why was he left alone now? After all, a person thinks in any situation, and a man of thought has no choice but to speak ... When a lonely man does not take into account that he can speak as much as he wants ... The old man in the boat is also lonely ... with whom does he talk, to whom does he write? What if, like Sisyphus, there was a sign of punishment for Sisyphus? " Hence, Asop is also a part of Sisyphus' interpretation.





Consider the second symbolic reference to Asop. By showing the reader the two destinies, the writer invites the reader to observe, encouraging them to understand the difference between them. He is both a convict, he is also a ruler, he is also serving an endless punishment, he also knew that the supreme god Zeus was hiding his daughter - an informed man. But the difference between the two is that Asop has accepted destiny and in the flow of life, all in a row, floats in a rhythm, he is rebellious, courageous, a new will, confident in his power and hopeless. He is the image of a man who is free, submissive, submissive to the vices of society. To prove our point, let us look at the following passage:

The old man was riding a donkey, the surface of Sisyphus was flat, smooth, and especially soft, and he could not take his eyes off the surface of the water. In the portrait of the old man in the play, we see the metaphor of a man who is crowded, anxious, and selfless. Sisyphus could clearly see the old man with his shoulders, his legs slightly bent, his bare shoulder bones pushed out, and he was eating the donkey heavily and steadily. Even when the ravens come and start biting him, he does not resist, does not scream in pain. A legitimate question arises as to who or what is hidden in the image of the crows. We can continue to interpret it as the image of a certain society that is pleased with your obedience, the power that governs the existing system, your friendly loved ones who use your human qualities, pain, misery. If you don't chase, if you don't make your "voice" heard, if you don't respond with rebellion, they will eat you. As the author says: "There is a living soul, it has its own raven. No matter where you go, no matter where you run, you will still fall into the hands of those ravens. The more lonely you are in front of your destiny, the more helpless you are in front of the black crows that are snatching the corpse." These crows came to Sisyphus, but he drove them away. Hence, Sisyphus and Asop, although the present time and space are similar in destiny, have a paradoxical essence in the process of striving for a goal. The appearance of the boat in the form of a black coffin, of course, reminds both the reader and Sisyphus of death. As B. Karim said in one of his lectures, "The purpose of creating any work of art is to commemorate death." "A coffin is an artistic detail that captures all the events and at the same time refreshes the reader at every step. A coffin is a vehicle that takes any person to the last eternal abode. "

If we look at it from another angle, it is in this image of Asop that the essence of the absurd in his state at sea is revealed. A fruitless, meaningless life, a life that ends in death. He has no hope, no confidence, no desire to live. The fate of people like Asop, who make up the majority of society, is doomed to it. They simply exist within the trinity of birth-life-death. "Yes, so, where there is action, there is meaning, there is essence. Salvation is not in the dry will, but in the will that has become action! As long as there is meaning and essence, no voluntary action is void, and eternal action does not go in vain. Those who say that endless action is useless, eternal action is useless, their words are useless! " Through these sentences, the writer continues the intellectual debate, reiterating his position, pointing out the content of Sisyphus' Labor, which is recognized as a futile effort.

The novel essentially consists of two parts:

1) Initially, the focus is on Sisyphus and his past;





In doing so, the reader regrets that the protagonist is doomed to a miserable ordeal. He begins to understand Sisyphus's wisdom, his sorrow, as if he had seen it in a magnifying glass. As a means of punishing him, the stone joins Sisyphus, curses, kicks, curses.

2) The process of grinding with stone;

The author's perspective is directed towards the rock. It is possible to discover Sisyphus through the rock. "Each time the protagonist Sisyphus brings the fallen stone back to the top, he develops and understands the essence of life in a new way, understands the human power of man." The reader, like the protagonist, wants to shout, "Crack, stone." H. Dostmuhammad wisely used the motif of the fairy tale "Yoriltosh", which is an example of folklore. This led to an increase in the effectiveness of the pathos in the work. "It is said that there is a spirit in the stone. Oh, crack-crack, open your stomach, let me see your heart ... Come on, crack ... "

Let's lift the symbolic load on the rock:

- Patience;
- Past, memory;
- Nafs;
- Hope;
- Dream;
- The mark of guilt;
- The stone of life;
- Motivational power.

D.Mingbaeva said, "It is possible that this myth is about humanity rising from the status of humanity and not reaching the level of absolute Perfection of Mind.

Take, Sisyphus - a genius, a guide, an artist, a scientist; stone - society, art, science; The summit is a symbol of progress. The scientist takes science, the leading society, and the artist to a certain level "

When it comes to Sisyphus and his labors, many people think that Sisyphus endured hard work, that Sisyphus could not withstand the hardships of the process. But let us remember the first broken state of the stone. Sisyphus talks to Zeus about his oppression, the oppression of the gods, his sufferings, his adventures, the reasons for his tricks, his thoughts on life, his thoughts on humanity, and finally he feels the dust falling on him when the poor father tells him that Asop's daughter was burned in pain. This rock has endured many years, perhaps as many hardships as Sisyphus thought. The physical factors that caused the breakdown were numerous. But Harsangtash could not bear to hear the sufferings of mankind. He was overcome by the effects of the spiritual decline. "... at the place where Asop, the father who had just finished his pilgrimage, opened his mouth because of his disappearance ... small particles of sand fell on his head and shoulders. Sisyphus was astonished, and suddenly broke the story, looked up, and heard a sudden squeak.

The above considerations are an interpretation that encouraged the rock to disintegrate. Let us listen to the second cry: "It is not the dry will itself, but the active will that is the creator. Tolerance ... The rock cracked. There was an extraordinary commotion. At this point, the power of endurance is embodied in the text. Sisyphus's "patience" for the fate on his forehead caused





the rock to split. Because "You have to be heavy to be heavy." In this way, the writer emphasizes that man's confidence in endurance and will is a powerful force.

Sisyphus is so thirsty for social communication in solitude that he tries desperately to find the heart of the rock, to communicate with it. When the disintegration process begins, she feels that she is breathing heavily, and begins to worry about her as if the child has been injured. Because the rock had become his own - Sisyphus. The stone cracked and Sisyphus found himself inside. Kamolot reached the peak. He broke his appetite and reached his destination. He proved that God is a supreme being called Man.

In short, through the wisdom of H. Dostmuhammad's novel *The Wise Sisyphus*, the reader re-examines life, society, and his Sisyphus. There are also a number of symbolic details that he seeks his explanation with the protagonist, trying to climb to the top. From the above considerations we have tried to discover Sisyphus.

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