



# Expression in the figurative style of periodic and eternal problems in novels

Karamova Shoxida Luftillayevna  
dosent of the department of  
“Literary studies” in Karshi state university

Kurbonova Feruza Ilhomovna  
Karshi irrigation and  
agrotechnologies institute  
[feruzaq42@gmail.uz](mailto:feruzaq42@gmail.uz)

## Abstract

In this article written about today's Uzbek fiction is the highest value of Man and his poetic expression which explained in Khurshid Dostmuhammad's novel. So, paid attention to the artistic research of the human bot in today's Uzbek literature was created in order for the poetic thought of the contemporary romannavis to be deepened and the world of the soul thinned.

**Key words:** *myth, mythopoetics, education, morality, spirituality.*

**DOI Number:** 10.14704/NQ.2022.20.12.NQ77321

**NeuroQuantology2022;20(12): 3175-3181**

3175

Since the issues of Roman-myth and mythopoetics are associated with movement, the way of life of the whole being, the universe is also in constant movement and change. On the surface, the calm that appears to be inaction is also relative. Any source of action is in the being itself, that is, the existence of the universe does not depend on the desire and desire of a person. To exist means, first of all, to move and change. Because the transition from one state to another is a change that is the fruit of interaction and action. The most complex type of movement is considered the material carrier (substation) of the social movement is human and human society. Because the life of a person, the way of thinking, the existence of society, the entry into various relations is a movement at the highest level. Among the forms of movement there is a connection (subordination) of a strict sequence.

There is no movement cut off from the ground of tradition. Consequently, human beings live on the basis of norms (succession and values) that are higher than biological laws, new textures and qualities that relate to a certain

period of development. A force that directs a person to the future is a realized necessity. Since a person is created complex, changes in his consciousness, soul and psyche are also experienced in an ideological, sometimes incomprehensible way. Because internal instability and stability, change and tranquility converge in a person himself. Human action is an internal conflict process. It contains both a genetic repetition, a desire to strive from the same to the multiverse, from simple to complex, and an inner creative power. In this sense, the views of our people on morality and education, the relationship of Man and its creator are also of great importance in the way and actions of our society and nationalists, who face purification, to descend, reflect, judge and draw conclusions of the universe and man, in particular, in modern romanitical thinking. In the late XX century and the first quarter of the XXI century, drastic changes took place in the life of society. This circumstance further increased the need for our past generations to creatively master the dreams, scientific and theoretical views and practical experiences of a perfect



society and a perfect person. Observations confirm that the aesthetic ideal, as we understand it, does not consist only of the personality of a particular creator, his creative evolution, his refined attitude to reality, his dreams about the perfection of society and human perfection. Because in it, many millennial human experiences are also summarized in their own way, enriched in form and content. Therefore, in the analysis and study of the same issue, it is necessary to take into account objective and subjective factors. The aesthetic perception, understanding-explanation, giftedness and potential of a separate person, the mental-emotional level, taste and skill, skills make up the subjective side of the issue. The expression of life in the imagination seems more enjoyable for the writer. Human relations, in which he influenced his aesthetic feelings, are not tied to social ideals only when he poetically perceives his stops from works of art or walks through the world of imagination, which he receives from artistic reality. The reader expects that the artistic and aesthetic product (novel) he created will affect his thoughts. At the point where a person seeks to further perfect himself, to serve to our tastes, an artist again acquires a social essence. In the history of mankind, there are such processes that the works created by the people of creativity – the literature, art and culture of the peoples of the world – were intertwined, bringing to the surface completely new aesthetic phenomena. In the period of globalization the world associated with the transformation of the world into a holistic space in the era of globalization, rapprochement in socio-economic, political-cultural relations, does not bypass the spheres of literature and art either. Furthermore, it is an important factor not only in economic, but also in cultural development. It leads to the spatial expansion of thought and its assimilation from the limits of the contemporary. The desire of the peoples of the world to creatively master World Culture, standing on the national basis, had not become so intense at the previous stages of development. This situation is leading to the emergence of new aesthetic phenomena. Uzbek novelists during the period of independence have an objective basis for a close acquaintance of ancient philosophy with the opinions of Socrates, Plato, Aristotle and other

representatives, a re-perception of Islamic theology and mystical views. Because the increased interest in the products of different periods of cultural heritage is due to the enormous opportunities created by the period of independence and the fact that humanistic principles become a priority in the culture of thinking of people of creativity. Pluralistic thinking made it possible to partially and sometimes completely abandon the truths that were considered unchanging the day before, to realize the artistic talent and ability, to conduct a specific study of scientific and philosophical heritage. It paved the way for the poetic expression that man is the highest value. So, the increase in attention to the artistic research of the human being in today's Uzbek literature is due to the fact that the poetic thought of the contemporary novelists has been deepened and the world of the soul has become thinner. The writer Khurshid Dostmuhhammad enthusiastically

studied such epics as *Theogony* (Hesiod), *Metamorphoses*, *Hero Women* (Ovid), "*Iliad*" (Homer). However, the different world interpretations of these works did not satisfy the Uzbek writer, who matured under the influence of East-Islamic literary and aesthetic thought. The writer denies such negative qualities as cunning, scrupulousness, falsehood, rebellion, which are observed in previous interpretations of the image of Sisyphus. As in his character, such determination and ingenuity, strong will are embodied as the construction of the city of Corinth, the enrichment of the country's Treasury, the rescue of people from the plague, the sharing of joy to them, the elimination of waste, the contemplation of any adversity and the rational solution on the advice of close mahrams, the plunder into the light, All this gives reason to call Sisyphus a sage. The naming of the novel is also explained by the poetic perception of the image in the above way. "Can the opposition to the divine discipline established by Zeus be a sign of wisdom?" the right question arises. Already, according to the existing artistic interpretations from earlier, Zeus is the king of the gods and bandits, the ruler of the whole world. God Of Heaven, Thunder and lightning. High justice. He is the patron of worshipers and strangers. Sisyphus's humanistic gaze, to be more precise, is the humanistic contemplation of the period of independence



and if we look with X.Dustmuhammad's point of view from the philosophical and aesthetic point of view at the ancient interpretations of the image of Zeus, the situation has changed dramatically. An attempt to understand the content of myths in a completely new way, to create a national novel based on this basis, is the result of a strong desire to know more deeply about the human essence, the ground on which he lives and the samovot, as well as a new poetic search. According to the Quran, there are no such processes as defects and defects in the breed of Allah, conflict, imbalance, instability, direction from ignorance to knowledge. The creator of the absolute being knows all things. In the fan world, everything faces from simplicity to complexity, from disorder to order, from informality to perfection. A person lives in anticipation of constant change and conflicting relationships. Because, it was unfinished creativity. His mind should rise to the level of opportunity that the creator has given him, and ultimately get to know himself and return to his original space. Anthropomorphism was the leader in the worldview and artistic thinking of ancient man, who gave the century of natural phenomena a human character. Therefore, it can be safely said that the Greek gods were symbols that helped a person better understand himself, realize his intentions, words and deeds, and adequately assess his physical and mental strength. The heritage of the Eastern thinkers and the experience of the current literary process confirm that the fate of the ancient Greek myth in the narratives of the eulogy and condemnation can be further analyzed and interpreted from a solid horizon of national faith. In particular, the largest researcher of ancient Greek philosophy Farabi had solved the problem of being in a completely new way. X.Dustmuhammad creatively mastered the socio-moral and political views of Forobi. In his novel "The Market", This is the case when the image of Fozilbeck in the same novel logically follows the example of The thinker's involvement in society's dreams of a mature, special, high-quality person who brings happiness. The image of dignity is also inseparable from the views of Forobi, such as the celebration of enlightenment, the prospect of science, human perfection, the decision of goodness, interpersonal harmony. The novel

eISSN1303-5150

"The market" has a rather hard national-faith basis. To be sure of this, it is enough to observe the image of grandfather Zar (Zaratushra) in the novel.

Kasu, immersed in the lungs of lust, feels a great need to apply Divine Will: "grandfather Zar first giggled like a baby boy, then growled, suddenly began to tap his foot and wobble... now, standing at one point, he began to spin, what he tirelessly said, but did not know what he was saying, he turned around more and more quickly, and as the cycle accelerated, the White, thick beard that fell on the grandfather's chest calmly looked like a whirl of water. Grandfather did not stop spinning, on the contrary, more increased the intensity, the light began to radiate from the vortex of "water"... and the same thing that was shining from the whirlwind of light, which was spinning, became dark, and the surrounding area was brightened again." Kasu, immersed in the lungs of lust, feels a great need to apply Divine Will: "grandfather Zar first giggled like a baby boy, then growled, suddenly began to tap his foot and wobble... now, standing at one point, he began to spin, what he tirelessly said, but did not know what he was saying, he turned around more and more quickly, and as the cycle accelerated, the White, thick beard that fell on the grandfather's chest calmly looked like a whirl of water. The grandfather did not stop spinning, but, on the contrary, increased the intensity again, the light began to radiate from the vortex of "water"... the same thing that was being blown away by the whirlwind of light, which was spinning, became darker and more brightened the surrounding area."

The fact that the Immaculate "giggle" first turns into "hum", then taped leg movements, and finally into "dance" are signs that inner anger-hatred is increasing in degrees and degrees. This means that the old man receives physical and mental strength and enthusiasm from his inner world and thoughts. When we focus on the rhythm of behavior, we perceive that he seeks salvation in his anguish, falls into a devonavor state. No matter how high the trade on the shoulder is, the dice are not grandfather trading. But in its nature, features close to traditional "devona" images are also partially observed. The Mad circumstances of the grandfather of the dice are explained, in fact,

3177



by the muck and grumbling of the hero's heart. Shelving followed the above-mentioned iraqi a certain meaning suflybar also follows zikru's Sky. It is important that the hero always keeps his pride high, does not get distracted from the main goal and does not lose his balance. In the middle of the market, girgittion is not interested in the fact that a person who is left in a crowd vortex that is crushed to such an extent that he does not know the deed, except for the one who surrounded the owner of the kindness that is happening, is hearing and turning, and the intensity of the fervor is increasing. However, what plagued the old man was the socio-educational state of the country and its age-old values, as well as the spiritual diseases transmitted by the Dear el, who were entering into various troubles. X. Dustmuhammad looked for the geneology of the crowd, the reason for the struggle of indifference, made a poetic sentence. The writer sharpened and increasingly thickened the bright light emanating from the spinning sage, and managed to illuminate the surrounding area with this transparency: "In the midst of the whirlwind of light, the bald grandfather's bald head was seen as a fist, and a storm fell on the knee of the earth under the grandfather's feet, and as the grandfather turned around, a well was sweeping from under his feet. Grandfather suddenly began to laugh at the Beatitudes, his "dancing" on two legs slowed down...

The grandfather suddenly stopped laughing, the roof went out, pulled his legs out of the recess one by one, and the stone shook his head as much as he did and someone cried .

"Doctor of philology U. Jurakulov noted: "the true essence of the movement of Worlds is manifested in circul'iativity. The bottom level is the middle level – the higher level, and the constant repetition of this system forms the essence of the chronotope of real reality. Writer X.Dustmuhammad has defined the classification of the status of a servant as human on the basis of a certain systemality – in a circulatory way. Referring to the fact that pure poetic processes take place within the framework of three times and three-dimensional space, the center was first placed in the middle, then in the lower and, at the end, in the higher level. Even in the novel" Wise Sisyphus " a person in the center of a circulatory movement is faced. In particular, on a eISSN1303-5150

journey that takes away the prescribed punishment with honor, to bring the stone to the top, to conquer Heights and from the illusion of victory kuchish, Sisyphus will make a circle around harsang. He throws his torso to the right, or to the left. The flat ceramic stone used in children's play (sopalak) begins to bloom as if kicking a piece. His inspiration is moving, his step is accelerating, and his singing movements begin to sound like a monand shudder. "Lakalum lak-lakalum! Laka-laka lak, lakalum!... Lakalum lak-lakalum! Laka-laka lak, laka-laka lak, lak-laklaku-u-u-m-m!"<sup>1</sup> Sisyphus plays until he comes out of tries. Even though he is exhausted, he feels as light as a bird. The second time he lies on his back, making "Lakalum" hissing in an incredibly noble tone." Because, the rock rolling down crushed the palm of his left foot, a disaster had happened. Sisyphus wants to overcome unbearable pain, drive away absurd fantasies. Even if the song is sung almost in a whisper, its tone gives spiritual support to a servant in need of divine support. Those who did not want to be defeated in it, rizo to fate, had the same expectations. The hero, voice-over his feelings, first of all, expresses his presence to himself. Secondly, his companion – Stone, who is becoming his dear every day, is aware of his sad situation. He believes that the true Word will crack the stone and the latif lutf will soften the harsangue. The motive for seeking mercy from Stone is not a new phenomenon for our national poetic thinking. Our distant ancestors imagined that there is a spirit in the stone – there is a soul, they believed in it. In particular, let's observe the fairy tale "Yoriltosh", which is addressed in this novel. The heroes of the fairy tale are helpless in the face of meanness, injustice and oppression in the form of an orphan and defenseless sister (Gulnora and Oymoma) stepmother. It is completely opposite to the fact that girls "open like a flower" and "fill like a moon" when stepmother's cries so opposite. Beauty and ugliness were sharply opposed in paintings depicting the carefree and clumsy half-brother. Therefore, the cheerfulness of girls alternates with inner anguish, and their hardships increase every hour. The decision of the eldest daughter, whose desires are violated and left without a

<sup>1</sup> Дўстмухаммад Хуршид. Донишманд Сизиф. Роман. – Т.: Ўзбекистон НМИУ, 2016, – Б.271.



choice in the face of violence, who has become an unparalleled alien in her house, to "head away for a long time" becomes decisive. He Said, " I'll Go!"it's not the door that is so fast, but the hope of the last-it goes out the door. This movement embodies the longing for the field and the width as well as the height. The one who runs away from the bathhouse does not seek refuge in the Barefoot. However, such an extreme situation-in the case of which the need for the supporter, who is deprived of his disillusioned heart, increases. Looking around Gulnara, begging, begging, begging for Stones, mountain-stone also cannot look indifferent to the situation-state of tang: crack stone, crack Stone-a, I am a comrade, Comrade-a... in the tale: "The Darkness has thickened, and the air has blossomed, and suddenly lightning strikes, and fire has risen from the mountain. the Stone has broken through." There will be a lament of the child of Man, and a grudge in the hope of protection, first of all, in the remembrance of Allah. Then harsang will also open his arms. At the moment when the feeling of solidarity comes in harmony, one marries satellite and sympathy, and pleasure, and mercy. Grief is filled with joy, and armon with hope. Unable to follow his wife's footsteps and turning into a father-in-law, a stepmother who seeks to become a mother-in-law so as not to take away the Sulu and chevar wqiz, the zeal in the form of a brother who marries the son-in-law seems to be revealed in their high and thick voices. Already, the father is a child, the Dilbar of his marriage, who, even if the wife is a stepmother, live together with hope, and the egotistical ones, who claim the happiness of brother dzhigarkhandi, are selfish, condescending, indifferent. None of them is worthy of the names father, mother and brother. Even if their intentions are insincere, they will not find a way to get into the rock. Already, this Linden was not a stone, but a living and kind creation, which hid goodness in its bosom, crushed by the Hall of anguish, and hated by the pears. Therefore, he will not give a place in the bosom of the people of arusat, who wandered in the wilderness of manhood. There is also no trace of rudeness in the sound of Sister Aymoma. Looking at the stone, he speaks burro-burro: crack the stone, crack it, let me see my sister, feed my mother, and let me reach my mother. the expression of

the tongue in the manner of the Dead is reflected in the longing of the faithful. And in the ringing in the rhythm of the voice of the sister coming out of the stone: longing, patience, fortitude, longing, kindness, mercy, caress, longing, sincerity, rizolik, mixed feelings such as gratitude are embodied. the creators of the fairy tale used the Contrast Method in the image of the characters. In particular, the beautiful Murad-purpose of the sister, pure feelings-desires are pursued. At the moment, such heroes as father, son mother, ungrateful brother, insidious Bekoyim, who wandered along the path of guidance in the grip of jealousy, anger and hatred, are publicly contradicted. As a result, the bubble of expression is achieved in the language, plot, character, conditions and composite levels of the artistic work. the main thought in the ideological motive of the fairy tale is repeated again and again in the continuation of the novel" Wise Sisyphus". The humane idea, glorified in folk oral poetic work, seeps through the entire Roman text. Based on this, we can safely say that roman mehwari feeds on the national roots of our poetic thinking. In a one-on-one battle with a stone through years of silence, Sisyphus, who is gaining glory, restraint, salutation, appears as an ordinary person. Because, he enters into a dialogue with the passing moment. In fact, his anguish comes from living in harmony with today and the future at the same time, not feeling a feeling of alienation towards any of them. Through the possibility of choice in a person, a literary hero seeks to make a deal with time, restrain it, appreciate every breath and try to invoke eternity. The author also changes the rhythm of the song in such a way that the hero is in tune with the mood. What is remarkable about this is that the reader is able to feel everything from Sisyphus ' heartbeat and breathing to the mood-state in the Kez, where he performs each specific action. The third time "Lakalum" sounded, Sisyphus's groaning breath gives good news that he seeks to stay high from all worries and misfortunes. The perception that the servant is under constant divine observation leads the hero from nadomat and lament to the conclusion of sobriety. Already a person does not want anyone, anything and even, even to himself, to appear in a helpless outfit. In this sense, Sisyphus decides that a real misfortune is an excessive burden on



loved ones. The Stone opposite his loved one was and confidence in his heart. Therefore, the condition was not so sad, pleased with the constant observation – attention. Consequently, he would confess that zinhor was not unhappy, and would like to indulge in such trips and set the table for his pain. Because as a helpless servant, Sisyphus also felt the need for someone's encouragement and comfort, and wanted to put his head on the chest of his dear one and make him feel longing. In such a mood, he involuntarily begins to worship the stone. Even if the extract is only large, there is a need to fully cite this passage necessary to reveal the character of Sisyphus, to understand the essence of the novel " if he does the same, as if his whining will be cursing, as if his pleas will reach the harsangue, he will go down to wander around the flint surroundings, and it will be, "Lakalum-lak" does not correspond to the movements of the lips, but, nevertheless, does not stop running and spinning again, does not join it and begins to turn into clouds, and the sea waves join in the clouds, enjoying the Sizif you see it, and even if you do not do it in vain, you can not stand still... and when he wants to set a circle around him as if he were going to go to the melody of the rotation, Sizif does not knowingly believe his eyes by seeing this connection between the Earth and the sky, but-at the same time, the only doubts in his body disappear and he wants them to take their place of trust, trust, trust, trust, .. when he came to his senses, he would have been lying in front of him until he put his bet on harsang biqin, and in spirit he would have been clear and felt as light as a bird." The words "sloth" and "grumble" in the quoted passage seem not to cling so much to the character of the hero. Because it is unusual to describe a wise man with such qualities. However, Sisyphus's flattery and sloth should be understood as a favor, not a pawnshop. In addition, the object being addressed is a stone without emotion. It is also a wise measure to employ a kind of tool-methods-to find a way to his heart. While The Hissing of Sisyphus as a dog is a guide to untold suffering, silence, which has not yet ceased to act, indicates the groaning and soreness of the soul. Therefore, the hero's speech can be compared to the innocent woodcutter of a baby who has lost his rest. Already, due to his lameness, one should not

take a similar step and ignore the state of the grumbling, whether it is in harmony with the behavior of the grumbling, whether it is a slumber or a slumber. All these petitions are based on the hope and trust that his close brother, through whom the great observer, will reach Allah. Hence, the focus is on a single goal. It is noteworthy that the hum of "Lakalum-lacquer" and taking a step to this rhythm, all the whining and runs are accompanied in a way corresponding to the tone of the circle. It seems to us that the circle is not just a musical instrument in this place. The fact that his girdle is round, that the girlish "melody of rotation" is being performed, and not just Sizif, but the clouds and the sea moors, and even firt, making a circle, make it possible to reflect on the directness in the movement of Man and being between the Earth and the sky. It is necessary to pay attention to the fact that under the influence of an unparalleled fascination, sobriety and suspicion take their place, and a pleasant feeling of comfort. Already because of this condition, he does not stop trying until he is physically exhausted and exhausted. Muhimi, xud va bexudlik orasida yeru osmon markazidagi ikki vujud: Sizif va xarsang o`rtasida yaqinlik o`rnatiladi. Mislisiz sabr-toqat, mashaqqatlarga bardosh, maqsaddan og`ishmaslik, The important thing is that between being exist and being nonsense, there is an affinity between two bodies in the center of the Earth and the sky: Sisyphus and harsang. Due to unparalleled patience, hardship, no deviation from the goal, Muslims to the Creator, the stone of punishment and hardship begins to turn into a stone of mercy and mercy. Otherwise, Sisyphus would not lie on his back, feeling spiritual relief, spiritual clarity when he came to his senses. A circle with an instrument and its Circle – Circle base in a broad sense represent the world. All creation is the magic tone of the madness of being and "Lakalum lak-lakalum! Laka-laka lak, lakalum!... Lakalum lak-lakalum! Laka-laka lak, laka-laka lak, lak-laklaku-u-u-m-m!" plays method. We live in this circle – the "circle world". According to the firm or slowness of our belief in the will of the Creeper, the dance we are playing is also doomed to be lively and melodic to the rhythm of the music radiating from being. The hero of the novel is able to harmonize with commonality, since the conviction of Sisyphus is



based on the strength of faith. Already the circle world is strictly limited. No matter how persistent the music may seem, at the point where the established boundaries are crossed, it will sharply tint. Accordingly, humanity is divided into two large circles. 1. Agree to fate and a circle of connoisseurs of his secret. 2. Circle of ignorant. Sisyphus does not turn away from his fate. Because everyone believes that they will be wounded to fulfill their fixed fate. Therefore, a bright day, a dark night, sleeping or awake, conscious yoinki anesthesia will not be of great importance for the hero. Where, in what situation and state to be – these are the dimensions of the material world. The most important aspect for Sisyphus appears not to stop the targeted action, not to weaken the intensity of the action. Therefore, in the novel, all matters are born on the ground of life and the path of struggle in the world of the absence of the Ghost of Sisyphus and come and connect to it. This circumstance elevates him to the level of a perfectly epic image. Sisyphus's past in the world, restored in his imagination and memory, consists of wisdom, truthfulness, creativity, ability and the ability to mobilize his entrepreneurship for great deeds, in particular, the goodness of building a city. Hence, its science is closely linked to real life and Human marriage. The Ghost of Sisyphus, who moved into the world of nothingness, does not make the slightest effort to follow the path of humility. This circumstance makes it possible to imagine his life in two worlds on the basis of work. It is understood that the epic hero always acted according to the desire of the soul, the command of the soul. The kingdom served as a tool for the realization of his dream arm. The boundaries of space and time of national novels of the independence period are expanding endlessly. There is no doubt that the same phenomenon observed in the literary process is a positive quality-character for romance. The interpretation of this case by National-Literary factors, in particular by the category of succession and genetic grounds, reflects only one aspect of the problem. The novel of subsequent years the coverage of poetic expression was enriched at the expense of a difficult-to-understand connection between reality, fantasy, dream, memory.

#### References:

1. Dustmuhammad X. Istiklol and literature / / literature and Art of Uzbekistan.- T, 1993. - August 6.
2. Dustmuhammad X. To update the concept... // Literature and art of Uzbekistan. - T, 1990. - February 16.
3. Dustmuhammad X. From repentance to purification ... / / literature and Art of Uzbekistan. - T, 1990. - March 13.
4. Dustmuhammad X. Novel. T.: Generation of the new century, 2021.p. 734
5. Matyakubov S. Aspects of artistic psychologism / / Uzbek language and literature. - T, 2006. No. 4, p.72-74.
6. Turaev D. Colorless Oval Polish. T.: Akademnashr, 2014. – p.200 .
7. Turaev D. Uzbek tetralogy. - Tashkent: Akademnashr. 2017. –p. 212
8. Uzbek literary criticism: (anthology). Developer and publisher B.Karimov. - T.: Turan-2015.

3181

