



## Symbolic Images of Erkin Azam (Based on the story of Pakana's lover)

Raimkulova Sohiba  
Bahromovna

TerDU Literary Studies: Master of Uzbek Literature

### ABSTRACT

The article researches the symbolic images in Erkin Azam's story "Pakanana's Lover's Heart". The main symbolic images in the story are connected with the ideas of the former Soviet Union.

### Keywords:

Story, character, symbol, symbolism, image, generalized image, symbol, interpretation.

When one reads Erkin Azam's works, one feels a special spirit in his works. His works are distinguished by their artistic level, unique and sophisticated plot and composition, skillful use of even the smallest possibilities of the vernacular, and the unparalleled character of his characters. Below we describe our research on one aspect of the writer's work.

Erkin Azam's collection of three stories, "Pakana's Lover's Heart", published in 2001, is a book of big problems and bright characters. The story "Pakana's Lover's Heart" was first published in this book. It was later included in other collections and short films. It is a unique work, full of internal contradictions, complexities and interesting details. Pakana's appearance is humorous and funny. There is so much to be said for your short stature. Pakana's marriage and fatherhood is a special case. Pakana and painting. Aspirations in this field... Finally, the image of Pakana in love: seriousness, emotion... Pakana's sweet dreams... Imaginary angels are the anxious women in life... So, the writer has created a mature work about Pakana. The events of the story take place in the last years of socialism.

We think that in the background of the interesting events in the story there are bitter words, strong symbolic meanings. To

understand this, one must not look at the story as if it were a traditional work. Otherwise, the author may not fully understand what he means. People's Writer of Uzbekistan Shukur Kholmiraev commented on the work:

"It simply came to our notice then. They wouldn't bring people's flaws to such a level, though, usually! You know what? After all, you are a guy who avoids hurting someone's heart. But on paper ... While carrying the paper. Any load, no insult ... That's right, you don't "insult" Pakana. Instead, on each page, you carefully pat him on the shoulder. Then ... you say, "Great," and you laugh, "Oh, Pakana! Pakana!" you repeat. It's as if you're putting the quality mark you've discovered on that poor guy again ... Trust me, Erkin, your label won't stick. Moreover, the term "Pakana" - quality in this case does not mean anything. After all, Pakana is also a human being, only short." He says.

Associate Professor Obidjon Shofiyev is very objective in this situation and puts forward the following opinion: "It is obvious that our famous writer evaluates the story from the point of view of traditional realism. In this regard, the objections of Sh. Kholmiraev are justified. However, Pakana's story is based on artistic means, such as satire, parody, rhetoric, and grotesque, which do not justify the above

objections. Because in the story "Pakana's Lover's Heart" Pakana is taken to the level of irony and parody. "

Without contradicting the above, we would like to emphasize that the story "Pakana's Lover's Heart" is symbolic in terms of a number of images and events. We will try to justify our opinion through examples below.

In our view, the story we are focusing on is in many ways a reflection of what the former Soviet Union's environment, ideology, and practice really are. In some parts of the work there are signs of a totalitarian regime. This is especially noticeable in the glorious fortress and its associated places, where the protagonist's long-distance friend went to get rid of the pain of infertility. For example, a tin plate with the words "Stalin Street" hangs in a hunting lodge, and the old doctor is associated with several leaders of the communist regime.

The protagonist of the story, Pakana, is a symbol of a country that was ruled by a tyrannical regime. Because the totalitarian regime is hidden from the public eye, there are huge barriers between the people and the heads of state, and the country is cut off from the outside world. It is known that if the water is separated from the stream, the water will be disturbed and the living things will die. The ideology of the former regime has tried to change many values that have been going on for thousands of years, based on the false idea of improving people.

The castle in the play is also reminiscent of the "red country". People come to this building to change themselves, to be perfect as they dreamed of, including Pakana, who is ashamed of himself. It is "perfect" - one arm is short and the other is long. It is a symbol of thousands of people who have erred in believing in the promises and promises of the new dictatorial regime.

There is an image in the play without which the results of our research would not be complete. The author introduces the old doctor inside the high-walled fortress to the reader as follows: An old Kurian old man, as small as a child.

The characters in this part of the description of the doctor are reminiscent of the

first genius, remember the height of his head, the smallness of his height! It is unknown at this time what he will do after leaving the post. But if his knowledge of "confusing the Qur'anic greetings with the Indian greetings" casts doubt on his high potential, then the fact that he treated his beloved Pakana in a flawed manner proves that the suspicions are well-founded.

"He was Kim Il Sung's aunt, and from time to time he treated Chan Kai-shi, Mao Zedong, and even Stalin. He also tried to treat Hitler, but could not find a patch on the plane. His hand is very light, he considers himself a disciple of Ibn Sina, he does not acknowledge his medical treatment at all, he hates the Dalai Lama even more than the jinn, and these days he is known in the East as the famous ruler Abu Bakr al-Razi's medical scholar. He was looking through his manuscripts. The only drawback, unfortunately, is that he doesn't know any language other than his mother tongue. " This passage also contains a number of references to the subject we are examining.

In particular, the doctor's kinship with Kim Il Sung requires special explanation. You have to look at history. After World War II, the former Soviet Union helped build a communist state in China. At the time, Mao was chairman of the Chinese Communist Party. Soon, efforts will be made to establish a communist regime on the Korean Peninsula, resulting in the establishment of a communist state in North Korea. China has been following in the footsteps of its "big brother" for several years, but then begins to take a different path, both economically and politically. North Korea continues to pursue a strict communist regime. Maybe that's why Kim Il Sung was shown to the doctor as a relative.

Mao and Stalin unquestioningly pursued the ideas of the great genius, while Chan rebelled against the Communist Party and eventually retreated to Taiwan. That is why the doctor is said to have treated them. In World War II, the former Soviet Union won a victory over Germany, but failed to establish a single communist state there. That's why the author says that the doctor could not cure Hitler. We think that the old doctor is a great genius and a symbol of his ideas.

E. Azam's work is full of bitter irony, sometimes overtly or symbolically, about a totalitarian regime that claimed the lives of millions of people. In particular, in his works of various genres, such as "Days other than holidays", "The land of applause or chalpaks", "Guli-guli", "Poet's wedding", "Noise", people who suffered from the former regime, people brought up in communist ideology, There are many places where the impact on society is reflected. We also commented on the fact that the story "Pakana's Lover's Heart" is also noteworthy in this regard.

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