

**"THE IMAGE OF WANDERING" IN MODERN UZBEK PROSE  
IN THE INTERPRETATION OF ISAJON SULTAN'S WORK "THE ETERNAL  
WANDERER".**

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**Abstract:** This article examines the image of wandering in the novel "The Eternal Wanderer" by Isajon Sultan.

**Keywords:** novel, world literature, image, wandering, immortality.

In the period of independence, along with the traditional novels that flourished in our novel writing, unconventional novels also began to be created. One of the artistic features characteristic of such novels is the creation of mythopoetic novels. As one of the bright achievements of Uzbek prose in this category, we can cite the work of Isajon Sultan "The Eternal Wanderer". The image of the eternal wanderer first appeared in world literature in the 13th century (in the book "The Great Chronicle" compiled in 1228), and we can partially see the presence of this image in the works of various writers, in particular, in Russian literature, in the novel "The Golden Calf" by Ilya Ilf and Evgeny Petrov, and in Mikhail Bulgakov's novel "The Master and Margarita". In the literature of European nations, the eternal wanderer is more often found not as a person, but as a person who lives forever. In particular, the fact that Jesus is eternally alive and the events related to his execution are described in different ways.

A significant idea about the appearance of the image of the immortal wanderer in world literature is mentioned by Doctor of Philology, Professor Damin Turayev in his article "Philosophical Adventure Novel" dedicated to the novel "The Immortal Wanderer": "There are several mature novels, stories, and narratives in world literature on the theme of the "Immortal Wanderer". The most mature of them are works such as "Melmo the Wanderer" by Charles Methure in English literature, "Agasphere" by French writer Eugene Onegin, and the story "The Immortal Man" by Luis Borges. But Isajon Sultan takes a different path. The man in his novel creates an artificial human in secret scientific centers in the West in order to perpetuate his rule over the whole world. The immortal man, who has perfect intelligence, understands the power of the god who

created this world with his intellectual intelligence, and, considering cloning in laboratories to be against God and a sin, escapes from the cage of evil inventors and becomes an eternal wanderer”.<sup>1</sup>

Uzbek literature is known for its rich heritage and rare works. Among them, Isajon Sultan's novel "The Eternal Wanderer" holds a special place. The writer said in one of his interviews: "One day, I thought deeply and came to the conclusion that the money I earn does not bring happiness, and I began to feel like a wanderer. Wanderership is not only about wandering around the streets, there are other types of it. For example, if you were asked if you would exchange five years of your life for a car, would you give it, or even one year, would you not? Or, would young people give you a day or a minute? No, you cannot. If you think that you will give only a minute, how do you know that the happiness of your life is in that very minute. Thinking about it, you may not give it either." So, when there are different forms of wanderership, For example, Rumi sees wandering not only as a physical state, but also as a search for a spiritual path. He encourages a person to travel to his inner world and true self. In his opinion, a person should actually strive to explore his inner experiences and spiritual state rather than any external wandering. He emphasizes that through the conflicts and difficulties of life, a person can understand himself and gain a deeper spiritual experience.

Despite its small size, Isajon Sultan's novel "The Eternal Wanderer" was recognized as the best novel of the year in Uzbekistan in 2010. In 2011, it was first published in the magazine "Star of the East", and then as a separate book. The novel reveals a number of features of postmodernism, a new approach to a theme that has been developed in world literature and our classical literature for many centuries. The novel is not large in size, but it contains a number of questions that encourage people to think and ponder. The work is complex, there is no main character in it, but the author wrote the work so perfectly that the characters of the characters and the development of events are beautifully described with the liveliness and uniqueness of the language of the work of art. While reading the work, it seemed that the events were proceeding smoothly, and then there were intermittent events, what is the author trying to say, what is the main theme? Is it the value of man or the belated repentance of a group of scientists who rebelled against the will of God, or perhaps the fall of a group of scientists who wanted to rule the entire universe? The writer tries to explain to the reader why the universe and man were created, that the world was created perfectly, that nothing can happen without

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<sup>1</sup> Damin Turayev "Philosophical adventure novel" "Turon zamin ziya" publishing house 2017 y.

the permission of the Creator. The writer does not choose one hero for the novel, but a path, and this is not just an ordinary path, but a path of "desperation".

Scholar D. Toshpulatova says about the work, "It becomes clear that for Isajon Sultan, the dimensions of immortality and desolation consist in showing the causes and consequences that have plunged the authors of the cloned human, who opposed spiritual poverty and ignorance and revolutionized the cursed field of science and technology, into a pit of ruthless mud."<sup>2</sup>

The novel "The Eternal Wanderer" covers several topics. It explores topics such as modern life and its problems, the hardships of life, and the relationships between people. Through this work, Isajon Sultan raised his own thoughts, but also issues related to humanity in general.

The author divides the work into three parts. The first part begins with the scene of the execution of Mubarak. The author does not provide any information about the personality of Mubarak, where the events take place, or for what sin Mubarak is being punished. As Mubarak, who was vilified by the entire people, was being led away as a condemned man, a street shoemaker, who was leaning against the wall of his house in order to make a good impression in front of the crowd, shouted at Mubarak and pushed him away, thereby incurring a curse: "Now you are condemned to be a blasphemer until the Day of Judgment. And all you do is nothing, nothing, nothing at all."

In the second part, Professor Zia's son tells a bitter truth in a letter to his father: "People want to live a long life, but they also know that long life in this world consists of hardship and work. Those who want to stay in the world for a long time cannot find a way to escape the ever-approaching hardships of old age. And even if they find one, they do not realize that the world itself will one day disappear." This is the same truth. The goal of scientists at the international conference was to create an eternally living person. They succeeded in this in a sense, but can he be called a human? Unfortunately, this creature, which can quickly change its appearance, escapes and is doomed to eternal exile. Scientists have gone against the laws of the universe and have suffered degradation.

We can see this in the conclusion given in the third part of the work. "On a newly opened sand page, a man is walking alone across the desert.

He was a tall, naked man with long hair that fell to his shoulders. You will remember this man even more in later centuries. Sometimes he is mentioned as a symbol of people condemned to wander, sometimes as a symbol of destinies and nations, and he is called "The Eternal Wanderer".

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<sup>2</sup> D.Toshpulatova "Author's consciousness in modern Uzbek prose and forms of its expression" dissertation 2022

Although attempts to improve humans have been going on for thousands of years, today's event was a sign that humanity is entering a new phase, concluding its quest. Professor Zia's son says that the solution to all puzzles is to believe in the Creator and to accept the eternal destiny. "I now see such people in every country, in every corner of the world, along with honest and faithful people... I am looking for ways not to be in such a predicament," he says.

Literary critic Dilmurot Kuronov writes about this: "In "Boqiy Darbadar", instead of the plot typical of a traditional epic, events that take place in different places and times, sometimes in reality, sometimes in fantasy, are described, and although there is no hero at the center like in a treatise, they are united by the author's personality, who is absorbed in thinking about one thing - the meaning of life and the fate of humanity, turning them into a single whole - a novel..."<sup>3</sup>. After this definition by Dilmurot Kuronov, it can be said that this is not only a work of art, but also a work of postmodernism that can interest readers as a work of life philosophy and deep psychological analysis. After all, depicting the world in various fragments was considered one of the main laws of postmodernism.

Isajon Sultan, speaking about the novel "The Eternal Wanderer", said: "This little novel of only eighty pages was written for a very long time, I started it around 1998. It seemed that there were many people in the world who had lost their holy destinations and goals and were wandering around the world, but I could not find a form for expression. Interestingly, a shoemaker raised his hand to Jesus (peace be upon him) and was cursed with the curse of eternal life. I had never even thought about the possibility that eternal life could be a disaster, although countless people are running around in the world in the desire to stay forever." The writer spent almost twenty years thinking about writing the work, cooking reality in the world of imagination. Searching for meaning in life.

Literary critic Rahimjon Rahmat, who wrote the afterword to the author's book "The Eternal Wanderer", also expresses the following idea: "The feeling that prompted Isajon to write the work "The Eternal Wanderer" is precisely the extraordinarily strong feeling of the end, the smooth and vivid feeling of the grinding of the values of this world in the great mill called the end. This feeling is the initial basis of the work "The Eternal Wanderer". The writer understands that the melodies of wandering prevail in the melody called life that man plays"<sup>4</sup>.

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<sup>3</sup> Dilmurot Kuronov "Thought-provoking works" "Star of the East" magazine 2010.

<sup>4</sup> Rahimjon Rahmat From "Munojot" to "Eternal Wanderer" Turan Zamin Ziya 2017.

While writing the work, the writer tries to write at the intersection of the laws of creation of the universe, examples of folk oral creativity, the harmony of religious and modern views, and technological achievements. This work describes the internal contradictions of man, difficulties in life and spiritual searches. The life difficulties presented through images in the work attract many readers and encourage them to compare them with their own lives. Reading this work helps readers better understand the human psyche, its problems and goals in life. The work has caused many analyzes and studies. This, of course, increases its literary value. The works of the writer, who has managed to win the love of many readers with his creative examples, are currently being translated into several languages.

The conclusion drawn from the novel is that we cannot be equal to the Creator, that we are helpless servants in front of His power, that a human being cannot claim eternity, genius, or godhood, and that when the time comes, a person can easily surrender his soul. A single mistake made without thinking is condemned to eternal "misery" until the Day of Judgment. In order for a person not to be condemned to eternal misery, he must acquire knowledge and use it for good. It is necessary to believe in the Creator, fate is eternal, and only prayer can change it. At this point, I found the wise words of Rumi to be appropriate: "O heart, why are you unaware of the world? You are busy day and night collecting worldly goods. You take one shroud from the worldly goods, and whether you will take that or not is in doubt.

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